

On True Salafism, False Salafism & Ijma' Theology	
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Ibn Taymiyyah on the 'saved sect'	<p>"The saved-sect is described as being ahl al-sunnah wa'l-jamā'ah. They are the overwhelming multitude and the great majority... As for the other sects, each such sect is extremely small [in number]... Whoever speaks according to the Book, the Sunnah and the scholarly consensus is from ahl al-sunnah wa'l-jamā'ah"</p> <p>أهُلُّ السُّنَّةِ وَالْجَمَاعَةِ وَهُمُ الْجُمُهُورُ الْأَكْبَرُ وَالسَّوْدُ الْأَعْظَمُ ... فَمَنْ قَالَ بِالْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاعِ كان من أهل السنة والجماعة</p>
Relevance of Ibn Taymiyyah's statement	<p>Standard salafī message is that most Muslims are innovators outside of the Sunnī fold</p> <ul style="list-style-type: none"> <li>- The number of actual innovators in the ummah is relatively tiny compared to the adherents of Sunnī orthodoxy</li> </ul>
Saved-sect complex	True religion calls us to become better people; false religion tells us that this has already occurred
Hadith supporting ijmā'	<p>"Indeed, Allah will never unite my ummah upon misguidance"</p> <p>إِنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي عَلَىٰ ضَلَالٍ</p> <ul style="list-style-type: none"> <li>- When the scholars of the ummah collectively agree on a point of religion, it is always right <ul style="list-style-type: none"> <li>- Issues wherein a consensus exists, it is unlawful to differ</li> </ul> </li> </ul>
Ibn Taymiyyah on ijmā'	<p>"The ijmā' that is most accurately ascertainable is what the pious salaf were agreed upon; for after them differences increased"</p> <p>الإجماع الذي ينضبط: هو ما كان عليه السلف الصالح، إذ بعدهم كثُر الاختلاف وانتشرت الأمة</p>
Ikhtilāf versus iftirāq	<p>Ikhtilāf is legitimate differing</p> <ul style="list-style-type: none"> <li>- Occurs in matters of <i>furu'</i> i.e., matters on which there is no ijmā' and differing is based on qualified <i>ijtihād</i></li> </ul> <p>Iftirāq is blameworthy splitting</p> <ul style="list-style-type: none"> <li>- Occurs in matters of <i>usul</i> i.e., matters on which there is ijmā'</li> </ul>
Innovator Ibn Taymiyyah	<p>It is not permissible to label any Muslim an innovator, except if he opposes one or more of the <i>usul</i></p> <ul style="list-style-type: none"> <li>- "Scholars of Islam concur upon declaring as an innovator one who contravenes the <i>usul</i>, contrary to someone who differs in issues of <i>ijtihād</i> (<i>furu'</i>)"</li> </ul> <p>كان أئمَّةُ الْإِسْلَامِ مُتَقَوِّينَ عَلَىٰ تَبْدِيعِ مَنْ خَالَفَ فِي مِثْلِ هَذِهِ الْأَصْوَلِ؛ بِخَلَافِ مَنْ نَازَعَ فِي مَسَائلِ الْإِجْتِهَادِ</p>
Ibn Taymiyyah on innovators as dividers	<p>"Innovators are those who ascribe themselves to a specific person or opinion, creating divisions in the ummah due to it; and basing their loyalty and enmity around such an opinion or ascription"</p>

	أهل البدع الذين ينصبون لهم شخصاً أو كلاماً يفرقون به بين الأمة يوالون به على ذلك الكلام أو تلك النسبة ويعادون
Madhab al-Salaf	Whatever the salaf agreed upon constitutes the madhab of the Salaf, the Salafī way
False Salafism	Matters for which there is no <i>ijmā'</i> of the Salaf do not define true Salafism <ul style="list-style-type: none"> <li>- Tasbīh beads, making <i>du'a</i> through <i>tawassul bi'l-nabi</i>, <i>dhikr</i> repetitions not specified in the texts are <i>ijtihādī</i> issues</li> </ul>
Ibn 'Uthaymīn on True Salafism	"Look at the way of the pious salaf and the openness of their hearts in regards to differing in that which <i>ijtihād</i> is permitted ... So Salafism, with the meaning of a specific party with specific distinctions, where other than them are seen as deviant, then we say: they are not from Salafism in the least"
	انظروا إلى مذهب السلف الصالح ماذا كانوا يفعلون! انظروا طريقتهم وفي سعة صدورهم في الخلاف الذي يسونه في الإتجاه، حتى إنهم كانوا يختلفون في مسائل كبيرة، وفي مسائل عديمة، وعملية، فتجد بعضهم مثلاً يذكر أن الرسول ﷺ رأى ربّه، وبعضهم يقول: بلّي، وترى بعضهم يقول: إنّ التي توزن يوم القيمة هي الأعمال، وبعضهم يرى أن صحائف الأعمال هي التي توزن، وترأهـم أيضاً في مسائل الفقه يختلفون كثيراً، في النكاح والفرائض والبيوع وغيرها، ومع ذلك لا يضللـ بعضهم بعضاً، فالسلفية بمعنى أن تكون حزباً خاصاً له مميزاته ويفضّلـ أفراده من سواهم فهو لـاء ليسوا من السلفية في شيء
What being Salafī originally signified	Rejecting the rationalizing methods of kalam theologians and rejecting figurative interpretation ( <i>ta'wil</i> ) with regards to the divine attributes <ul style="list-style-type: none"> <li>- These Salafī scholars claimed the <i>ijmā'</i> of the salaf on these matters <ul style="list-style-type: none"> <li>- Those scholars who did allow <i>ta'wil</i> in the divine attributes didn't believe there was an <i>ijmā'</i></li> </ul> </li> </ul>
What being Salafī didn't denote al-Dhababī	Shunning madhhabs or all of sufism <ul style="list-style-type: none"> <li>- Biographical works mention people with the label of 'Salafī' alongside their madhab and <i>tarīqah</i></li> <li>- "Shaykh Abu'l-Bayān, may Allah be pleased with him; shaykh of the Bayāniyyah [sufi] <i>tariqah</i> ... a jurist of the Shāfi'ī school, Salafī in creed"</li> </ul> <p>الشيخ أبو البيان رضي الله عنه، شيخ الطائفة البیانیة، كان فیها شافعی المذهب، سلفی المعتقد</p>
Signs of False Salafism	If divisions are occurring over <i>ijtihādī</i> issues, all of sufism is being rejected as deviant, or following a madhab is being seen as a sign of misguidance, these are telltale signs that false Salafism is what is being followed
Al-Albānī	Insisted that the true salafi way was not to be confined to one fiqh school <ul style="list-style-type: none"> <li>- Declared Shaykh Ibn 'Abd al-Wahhab to be salafī in 'aqīdah, but not in fiqh since he limited himself to the Hanbalī school</li> </ul> <p>بخلاف الشيخ محمد بن عبد الوهاب فلم تكن له هذه العناية لا في الحديث ولا في الفقه السلفي فهو من الناحية المذهبية حنبلي ... وهذا يدل على أن شيخ الإسلام محمد بن عبد الوهاب ليس كشيخ</p>

	الإسلام ابن تيمية، أنه كان سلفياً في كل نواحي الدعوة
Issue with Manhaj Salafism	Scholars can disagree with the <i>ijtihād</i> of other scholars, but those performing and following the <i>ijtihād</i> cannot be censured or declared to have left the Sunnī fold or violated their salafi-ness, unless an <i>ijmā'</i> has been contravened

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