

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>أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ وَهُمْ الْجُمْهُورُ الْأَكْبَرُ وَالسَّوَادُ الْأَعْظَمُ ... فَمَنْ قَالَ بِالْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاعِ كَانَ مِنْ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ</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 ijma'	<p>"Indeed, Allah will never unite my ummah upon misguidance"</p> <p>إِنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي عَلَى ضَلَالَةٍ</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 ijma'	<p>"The ijma' that is most accurately ascertainable is what the pious salaf were agreed upon; for after them differences increased"</p> <p>الْإِجْمَاعُ الَّذِي يَنْضَبُطُ: هُوَ مَا كَانَ عَلَيْهِ السَّلَفُ الصَّالِحُ، إِذْ بَعْدَهُمْ كَثُرَ الْإِخْتِلَافُ وَانْتَشَرَتْ الْأُمَّةُ</p>
Ikhtilāf versus iftirāq	<p>Ikhtilāf is legitimate differing</p> <ul style="list-style-type: none"> <li>- Occurs in matters of furu' i.e., matters on which there is no ijma' and differing is based on qualified ijtihād</li> </ul> <p>Iftirāq is blameworthy splitting</p> <ul style="list-style-type: none"> <li>- Occurs in matters of usul i.e., matters on which there is ijma'</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 usul</p> <ul style="list-style-type: none"> <li>- "Scholars of Islam concur upon declaring as an innovator one who contravenes the usul, contrary to someone who differs in issues of ijtihād (furu')"</li> </ul> <p>كَانَ أُنْمَةُ الْإِسْلَامِ مُتَّفَقِينَ عَلَى تَبْدِيعِ مَنْ خَالَفَ فِي مِثْلِ هَذِهِ الْأُصُولِ؛ بِخِلَافِ مَنْ نَازَعَ فِي مَسَائِلِ الْاجْتِهَادِ</p>
Ibn Taymiyyah on innovators as dividers	"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"

	أهل البدع الذين ينصبون لهم شخصاً أو كلاماً يفرقون به بين الأمة يوالون به على ذلك الكلام أو تلك النسبة ويعادون
Madhhab al-Salaf	Whatever the salaf agreed upon constitutes the madhhab of the Salaf, the Salafī way
False Salafism	Matters for which there is no ijmā' of the Salaf do not define true Salafism <ul style="list-style-type: none"> <li>- Tasbīh beads, making du'a through tawassul bi'l-nabi, dhikr repetitions not specified in the texts are ijtiḥādī issues</li> </ul>
Ibn 'Uthaymīn on True Salafism	<p>"Look at the way of the pious salaf and the openness of their hearts in regards to differing in that which ijtiḥād 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"</p> <p>انظروا إلى مذهب السلف الصالح ماذا كانوا يفعلون! انظروا طريقتهم وفي سعة صدورهم في الخلاف الذي يسوغ فيه الاجتهاد، حتى إنهم كانوا يختلفون في مسائل كبيرة، وفي مسائل عقدية، وعملية، فتجد بعضهم مثلاً يُنكر أن الرسول ﷺ رأى ربه، وبعضهم يقول: بلى، وتري بعضهم يقول: إن التي توزن يوم القيامة هي الأعمال، وبعضهم يرى أن صحائف الأعمال هي التي توزن، وتراهم أيضاً في مسائل الفقه يختلفون كثيراً، في النكاح والفرائض والبيوع وغيرها، ومع ذلك لا يضلّ بعضهم بعضاً، فالسلفية بمعنى أن تكون حزباً خاصاً له مميزاته ويضلّ أفراده من سواهم فهؤلاء ليسوا من السلفية في شيء</p>
What being Salafī originally signified	Rejecting the rationalizing methods of kalam theologians and rejecting figurative interpretation (ta'wīl) with regards to the divine attributes <ul style="list-style-type: none"> <li>- These Salafī scholars claimed the ijmā' of the salaf on these matters</li> <li>- Those scholars who did allow ta'wīl in the divine attributes didn't believe there was an ijmā'</li> </ul>
What being Salafī didn't denote  al-Dhahabī	<p>Shunning madhhabs or all of sufism</p> <ul style="list-style-type: none"> <li>- Biographical works mention people with the label of 'Salafī' alongside their madhhab and tariqah</li> <li>- "Shaykh Abu'l-Bayān, may Allah be pleased with him; shaykh of the Bayāniyyah [sufi] tariqah ... a jurist of the Shāfi'ī school, Salafī in creed"</li> </ul> <p>الشيخ أبو البيان رضي الله عنه، شيخ الطائفة البينانية، كان فقيهاً شافعي المذهب، سلفي المعتقد</p>
Signs of False Salafism	If divisions are occurring over ijtiḥādī issues, all of sufism is being rejected as deviant, or following a madhhab is being seen as a sign of misguidance, these are telltale signs that false Salafism is what is being followed
Al-Albānī	<p>Insisted that the true salafi way was not to be confined to one fiqh school</p> <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 سلفيا في كل نواحي الدعوة
Issue with Manhaj Salafism	Scholars can disagree with the ijtihād of other scholars, but those performing and following the ijtihād cannot be censured or declared to have left the Sunnī fold or violated their salafi-ness, unless an ijmā‘ has been contravened

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