

Salafiyyah Is Not A New Sect: It Is The Path Of The Prophet ﷺ And His Companions

As-Salaf As-Sālih is an Arabic term, translated into English as *The Pious Predecessors*, that refers to those who have preceded us from the earliest generations of Muslims. The Prophet (ﷺ) referred to them in his saying:

“The best of mankind is my generation, then those who come after them, then those who come after them.”¹

The Qur’ān, likewise, mentions them with praise, as well as those who follow their Path. Allāh (تَبَارَكَ وَتَعَالَى) said:

“The first and foremost in faith from the Migrants and the Helpers (i.e., the Companions of the Prophet), and those who follow them precisely, Allāh is pleased with them, and they are pleased with Him. He has prepared for them Gardens of Paradise under which rivers flow, they will remain therein forever. That is the supreme success.”²

Those being referred to in these texts are the *Salaf As-Sālih* (the Pious Predecessors). The earliest of these Muslims were the Companions of the Prophet (ﷺ)—and they were upon a united Creed (‘*Aqīdah*) and Methodology (*Manhaj*) which they had learned from the Prophet Muhammad (ﷺ). The following generations adopted this Way (or *Sunnah*) and held on to it steadfastly. In times of differing, controversy and upheaval, the Prophet (ﷺ) commanded all Muslims to return to his *Sunnah* and the *Sunnah* of his closest Companions for resolution and guidance.³

The Salaf did not differ in the foundations (*usūl*) of the Religion.⁴ Yes, some differing did occur among the Salaf, but never in the fundamentals. They differed in the subsidiary matters of law related to purification, actions of the prayer, types of permissible foods, etc. based on their varying understandings of the Texts, and it was tolerated.⁵ The early Scholars of the Salaf (*Ahlul-Hadīth*)⁶ authored hundreds of treatises clarifying the Muslim Creed—and though they

were separated by land and sea due to the vastness of the Caliphate that stretched from the Indus River in the East to Spain in the West alongside the fact that many of them lived generations apart, their authorships wherein they conveyed and explained the belief and methodology of the first three generations, were in complete agreement.⁷

A true *Sunni* refers all matters of religion and differing between Muslims to the Qur’ān and authentic Sunnah upon the understanding of the Companions (رضي الله عنهم)—and this leads the *Ummah* to harmony and unity.

It is from the blessings of Allāh (سُبْحَانَكَ وَبِحَمْدِكَ) that the books of the Salaf are still with us, verified from manuscripts and available to study. Thus, one can test the veracity of the Salafi Creed and Methodology by simply reading and studying these texts such as the writings of Ahmad Ibn Hanbal (d. 241H), Al-Bukhārī (d. 256H), Al-Lālikā’ī (d. 418H), Abu Hātim Ar-Rāzī (d. 277H), Abu Zur‘ah Ar-Rāzī (d. 264H), Al-Barbahārī (d. 329H), Ibn Abī Dāwūd (d. 316H) and many others.

So, what is a Salafi? Simply put: anyone who follows the Salaf in Belief, Methodology, worship, politics, manners, dress code, family life and every other aspect of religious life. Furthermore, the Salafi returns any differing that he encounters (even that which occurs between the scholars) back to the Qur’ān and the authentic Hadīth of the Messenger (ﷺ) upon the understanding of the Companions—he does not follow his desires, or the opinions of the people of deviation (*ahlul-bid‘ah*) and he avoids blind-following and sectarian partisanship (*hizbiyyah*). He is steadfast upon that—and does not claim to be a Salafi (or Sunni) while acting contrary to the principles of Salafiyyah, opposing the Sunnah of the Prophet (ﷺ), and following his desires!

There is a misunderstanding among some people who have been led to believe that Salafiyyah is an extremist group or a *new sect* in Islam. This false notion is propagated by misguided, ignorant or modernist [Woke] Muslims, or ill-informed journalists, and unscrupulous and biased academics who seek to malign the Salafis based on sectarian or secular interpretations. Unfortunately, there are people who accept these fallacies and myths without question.

So, in response, we say that Salafiyyah is an orthodox and traditional understanding of Islam. It is moderate and balanced, giving ease to people,⁸ firmly rooted in

7. Abu Mudhaffar in *Al-Hujjah fi Bayān al-Muhajjah* (2/224)

8. The Prophet (ﷺ) said, **“Let the Jews see that there is leeway in our Religion. Surely, I was sent with the pure and lenient Religion.”** See *As-Sahīhah* of Shaikh Al-Albānī (no. 881).

the teachings of the Qur’ān and Sunnah based upon the understanding of the Companions of the Prophet (ﷺ). These teachings were explained by the scholars of Ahlus-Sunnah and Hadīth of the early centuries. The Salafis hold that the rectification of the Muslims cannot be achieved except by returning back to Islam as it was understood in the earliest times, just as Imām Mālik Ibn Anas (died 179 H رحمه الله) stated:

“The latter part of this ummah will never be rectified except by that which rectified its first part. So, whatever was not religion that day cannot be religion today.”⁹

It is this methodology and its application that protects Salafiyyah from extremism as well as negligence in belief and practice. There are numerous Quranic verses, Hadīths (Prophetic Narrations) and writings from the Salaf that prohibit extremist and exaggeration of all forms including the killing of non-combatants: men, women, children, ambassadors, priests, monks and emissaries. There are clear texts that forbid attacking non-Muslim countries who have pacts and covenants with Muslim nations. In Islamic Law, war is declared only by the ruler of a nation, the head of state, who commands the army—and civilians are not to be harmed. This rules out the idea of insurgencies, terrorist activities and suicide bombings anywhere in the world. The rules of engagement in war are well-known and recorded in the books of jurisprudence. We have expounded upon this in numerous published writings and articles.

Why use the title Salafi? This is a question that Salafis are often asked and the simple answer is: Islam distinguishes the people of truth from the people of misguidance. The Prophet (ﷺ) himself stated:

“The Children of Israel divided into seventy-two sects, and my nation will divide into seventy-three. All of them will be in the Fire except one.” They asked: “And which sect is that, O Messenger of Allah?” He answered: **“What I am upon and my Companions.”**¹⁰

In a narration, he said: **“They are the Jamā‘ah.”**¹¹ The term *Jamā‘ah* refers to the *Main Body* who cling to the truth regardless of their number, small or great. The Companion, ‘Abdullāh Ibn Mas‘ūd (رضي الله عنه) stated:

“Most people oppose the Jamā‘ah. Verily, the Jamā‘ah is

9. Qādi ‘Iyād cited it in *Ash-Shifā* (2/87-88). Ibn Taymiyyah stated in *Majmū‘ Al-Fatāwā* (1/353, 27/118) that it is established from Mālik. Shātibī cited it in *Al-Itisām* (1/111) with a slightly different wording.

10. At-Tirmidhī (no. 2641), authenticated by Shaikh Al-Albānī.

11. Ibn Mājah (no. 3992), authenticated by Shaikh Al-Albānī.

1. Al-Bukhārī (no. 2651), Muslim (no. 2535).

2. *Surah At-Tawbah* (100).

3. As occurs in a *hadīth* collected by Imām Ahmad Ibn Hanbal (no. 17142), Ibn Mājah (no. 43)—authenticated by Shaikh Al-Albānī.

4. See *Minhāj as-Sunnah* of Ibn Taymiyyah (6/336) and *Sharh as-Sunnah* of Al-Barbahārī (died 329H).

5. See Ibn ‘Uthaimīn in *Al-Fatāwa ash-Shar‘iyyah fi al-Masā’il al-‘Asriyyah min Fatāwa ‘Ulamah al-Bilād al-Haram* (p.792)

6. They are *Ahlu-Sunnah wal-Jamā‘ah*: i.e., the People of Sunnah and the Main Body. This title was used by the Companions of the Prophet (ﷺ) such as Ibn ‘Abbās (رضي الله عنه). See *Sharh Usool I’tiqād* of Al-Lālikā’ī (no. 74) and *Tafsīr Ibn Kathīr* (2/76).

whatever agrees with the obedience of Allāh, even if you are on your own.”¹²

Therefore, the *Jamā'ah* is not the majority, it is those who follow the Book of Allāh, the Sunnah of the Prophet and the Path of the Companions (رضي الله عنهم). It was a well-known characteristic of the early Muslims to employ labels to define the sects based on their misguided beliefs. For example, extremists who declare sinful Muslims to be unbelievers and rebel against the tyrannical Muslim rulers are known as *Khawārij*. Those who rejected the first three Caliphs, cursed the wives of the Prophet (صلى الله عليه وسلم) and most of his Companions, and went on to ascribe divinity to the fourth Caliph, ‘Alī Ibn Abī Tālib and his offspring, are known as *Shi‘ah* [or *Rāfiḍah*]. Additionally, when innovations appeared, the scholars clarified the Truth in the following ways:

1. They refuted the innovations and sects that deviated from the Creed and Methodology (*Manhaj*) of the Prophet (صلى الله عليه وسلم) and his Companions (رضي الله عنهم).
2. They clarified the Truth through citing Qur’ānic verses, authentic Hadīths and the consensus (*ijmā‘*) alongside reasoned arguments and important sayings of the Salaf.
3. They defended and supported the carriers of the Truth—and they are the People of Sunnah and Hadīth.

It is established that the early generations utilised titles to distinguish the Saved Sect from the innovated groups. And these titles are used up until this day, such as *Ahlus-Sunnah wal-Jamā‘ah*, *Ahlul-Hadīth*, *As’hābul-Hadīth*, *Ahlul-Athar* and *As-Salafiyyūn*. Therefore, whoever claims that these titles are new to this age is misguided, has spoken without knowledge, his opinion is rejected and it carries no weight. The claim that these ancient titles disunite the *ummah* is a fraudulent saying—rather, what disunites the *ummah* are deviated beliefs, innovations and partisanship groups.

The term **Salaf** dates back to the Prophet (صلى الله عليه وسلم) himself, when he said to his daughter, Fāṭimah (رضي الله عنها), “**I am for you a blessed Salaf.**”¹³ Furthermore, the term **Salafi** was used among the early generations. Muhammad Ibn Khalaf, well-known as Wakī‘ (d. 306H), said about Ibn Abī Hanīfah: “Ismā‘īl Ibn Hammād Ibn Abī Hanīfah was a true **Salafi.**”¹⁴

Imām Adh-Dhahabī (d. 748H, رضي الله عنه) reported that the great

scholar, Ad-Dāruqutnī (d. 385H, رضي الله عنه) said: “There is nothing that I hate more than theological speculation (*‘ilm al-kalām*).” Adh-Dhahabī commented: “The man never engaged in theological speculation or argumentation, he never entered into it—rather he was a **Salafi.**”¹⁵

Shaikhul-Islām Ibn Taymiyyah (d. 728H, رضي الله عنه) said: “There is no criticism upon the one who makes manifest the *Madhhab* (Path) of the **Salaf**, and ascribes himself to it, and attaches himself to it (i.e., calls himself a **Salafi**). Rather, it is obligatory to accept that from him by the consensus [of the Muslims] for indeed, the *Madhhab* of the **Salaf** is nothing except the truth.”¹⁶

Imām Abu ‘Amr Al-Awzā‘ī (d. 157H, رضي الله عنه) said: “Keep yourself patiently upon the **Sunnah**, stop where the people [before you] stopped, speak with what they spoke with, and withhold from what they withheld from—and take the path of your **Salaf as-Sālih** (Pious Predecessors) for indeed what sufficed them will suffice you.”¹⁷ He also stated: “Follow the narrations of the **Salaf** and their path, even if the people reject you—and beware of the opinions of men even if they are beautified with fine speech.”¹⁸

Al-Imām Ibn Bāz (d. 1420H, رضي الله عنه) stated: “The **Salaf** are the best of generations—and whoever follows their Path and traverses their Methodology is a **Salafi**—and whoever opposes their Path is from the latter-day opposers.” These few narrations should suffice any seeker of truth regarding, firstly: the obligation of holding fast to the Methodology and Creed of the Salaf and, secondly: the permissibility of using the term Salafi as an ascription to the best of generations.

Part of the problem that the Salafis are faced with in these times is that there are deviated and politicised groups that have misappropriated the title ‘Salafi’ and claimed it for themselves. So, we advise people not to be deceived by mere outward claims, but instead look and see which Muslims today are truly upon the Path of **Salafiyyah**: the Path of the Prophet (صلى الله عليه وسلم) and his Companions (رضي الله عنهم).

We encourage you to visit the websites we have listed to learn more about the *Salafi ‘Aqidah* and *Manhaj* (Creed and Methodology) as well as the names of prominent scholars of Sunnah, Hadīth and Salafiyyah throughout the ages.

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15. *Siyar A‘lām an-Nubalā*, 16/457.

16. *Majmū‘ al-Fatāwā*, 4/149.

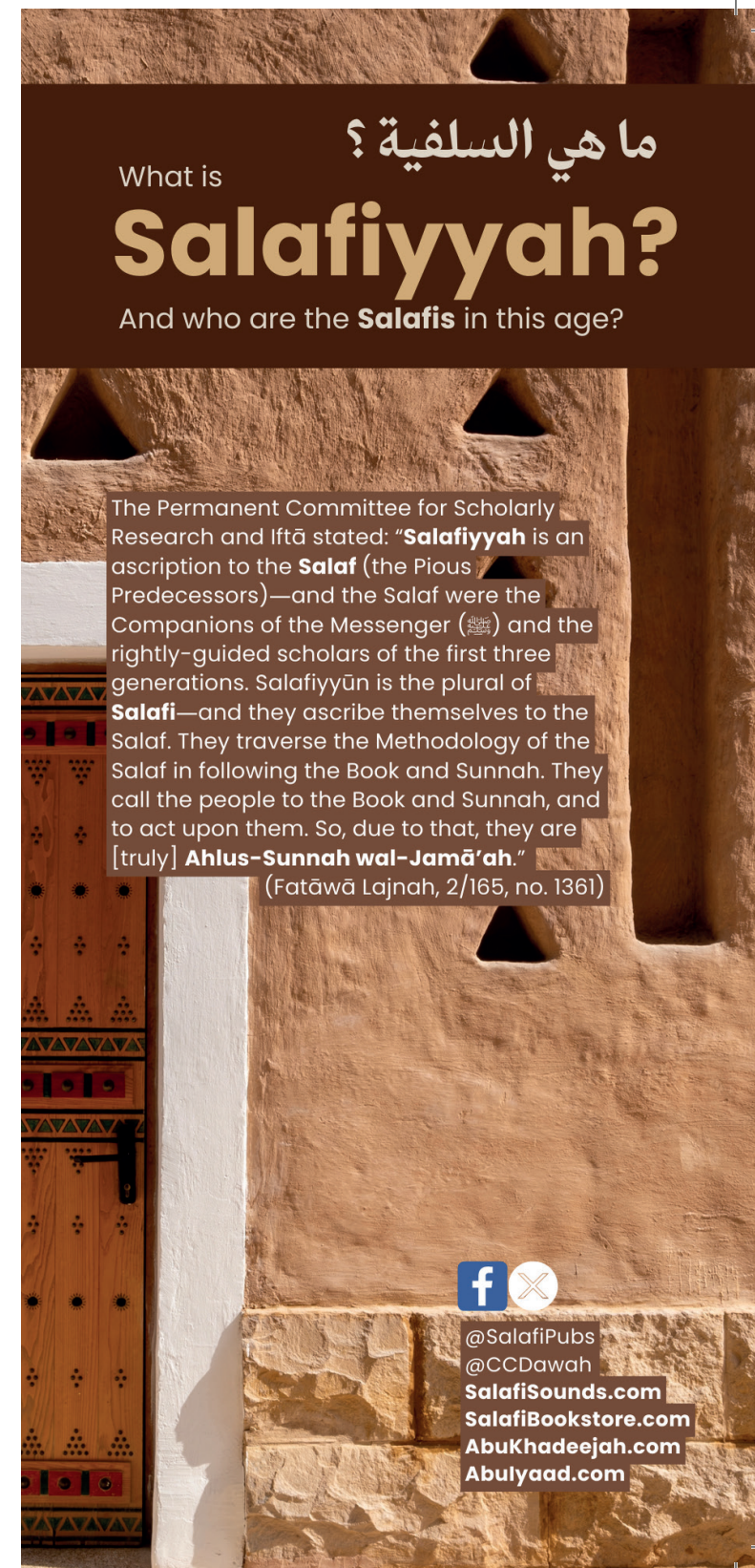
17. *Sharh Usūl I‘tiqād Ahlis-Sunnah wal-Jamā‘ah* of Al-Lālikā‘ī (1/147), *Ash-Sharī‘ah* of Al-Ājurri, 2/673

18. Reported by Al-Ājurri (d. 360H) in *Ash-Sharī‘ah*, p. 58 (1/139).

12. *Sharh Usūl I‘tiqād Ahlis-Sunnah wal-Jamā‘ah* of Al-Lālikā‘ī, no. 160, and Al-Albānī authenticated it in *Takhreej Mishkāt al-Masābih*, 1/61.

13. Muslim, no. 2450.

14. See *Akhbār al-Qudāt*, 2/167.



ما هي السلفية؟

What is

Salafiyyah?

And who are the **Salafis** in this age?

The Permanent Committee for Scholarly Research and Iftā stated: “**Salafiyyah** is an ascription to the **Salaf** (the Pious Predecessors)—and the Salaf were the Companions of the Messenger (ﷺ) and the rightly-guided scholars of the first three generations. Salafiyyūn is the plural of **Salafi**—and they ascribe themselves to the Salaf. They traverse the Methodology of the Salaf in following the Book and Sunnah. They call the people to the Book and Sunnah, and to act upon them. So, due to that, they are [truly] **Ahlus-Sunnah wal-Jamā‘ah.**”

(Fatāwā Lajnah, 2/165, no. 1361)



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