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A CRITIQUE OF DR ADIS DUDERIJA'S PAPER: 'CONSTRUCTING THE RELIGIOUS SELF AND THE OTHER: NEO-TRADITIONAL SALAFI MANHAJ'¹

There has been a recent drive, maybe due to events in certain lands where affiliates to Salafiyyah are gaining political power, to brand Salafiyyah as a "movement" and Kharijiyyah as a splinter of that "movement". There are not "two strains of Salafiyyah", which was a thesis erroneously presented by Marc Sageman (who coined, somewhat unwisely and with little understanding of the discourse among Muslims themselves, the 'Global Salafi Jihad'!?)² and Quintan Wiktorowicz (who

¹ By 'AbdulHaq al-Ashanti (BA, MA and former Ph.d student, Universty of London). Originally drafted in 2010 and updated in March 2013. Dr Adis Duderija is a Senior Lecturer of Gender Studies at the Faculty of Arts and Social Sciences at the University of Malaya, Kuala Lumpur, Malaysia. He is the author of *Constructing Religiously Ideal Believer and Muslim Woman Concepts: Neo-Traditional Salafi and Progressive Muslim Methods of Interpretation (Manahij)*. New York: Palgrave Macmillan, 2011. The paper in question by Adis Duderija was published in the *Journal of Islam and Christian-Muslim Relations*, vol.25, no.1, pp.75-93, 2010.

² Sageman in his book *Understanding Terror Networks* (Philadelphia: University of Pennsylvania, 2004) states on page 1:

The global Salafi jihad is a worldwide religious revivalist movement with the goal of re-establishing past Muslim glory in a great Islamist state...it preaches *salafiyyah* (from *Salaf*, the Arabic word for "ancient one" [sic] and referring to the companions of the Prophet Muhammad),...

Sageman goes on to say about al-Qaeda that "Salafi ideology determines its mission, sets its goals, and guides its tactics." Then Sageman says:

What sets the global Salafi jihad apart from other terrorist campaigns is its violence against foreign non-Muslim governments and their population in furtherance of Salafi objectives.

claimed that there were three modes of Salafiyyah) in their writings on Salafiyyah. They were the ones who unfortunately, along with Silber and Bhatt's NYPD report which the SalafiManhaj.com research team critiqued upon the report's publication, popularised the notions of "strands of Salafiyyah".

It has become even worse today in that it is almost as if some journalists and academics are describing any Muslim with a beard and traditional clothing as being "Salafi". Even Deobandis, Hanafi-Sufis and other groups who self-identify as being non-Salafi, are now described as being "Salafi". Alongside this have been partisan Sūfi and "liberal" Muslims cheering along at the sidelines, while many people are unaware, this is why there is the need to relay the same proofs over again for those who may be familiar with the historical and theological nuances. Yet to confuse Salafiyyah, the Salafi method, which has been the most active and vocal of classical Islamic trends, in refuting, rebutting and condemning Takfīrīs as being actually a sister "movement" of them is not only a huge disservice but also ignorance of trends among Islamic understandings, beliefs and approaches.

This misconstruction of Salafiyyah, borne out of a lack of adequate interaction with adherents of the Salafi tradition coupled with unfamiliarity with normative traditions within Islamic jurisprudence, is unfortunately widespread with some researchers. Writings from Vincenzo Oliveti (2001), Marc Sageman (2004), Anne Sofie Roald (2004), Stemmann (2006), Mitchell D. Sibling and Arvin Bhatt (2007), Jocelyn Cesari (2008), Namira Nahouza (2009), Adis Duderija (2010), Abd al-Hakim Abu Louz (2010), Ramadan (2012) and Yasir Qadhi (2013) are all in this very vein.

It is important here to look at the suggestion that the Salafi trend has no roots within the Islamic tradition. This, and similar arguments, posit that Salafiyyah only became popularised in either one of the following historical points in history:

- ❖ After the time of Ibn Taymiyyah
- ❖ the nineteenth century after the successful efforts of Muhammad bin 'AbdulWahhāb
- ❖ or in the 1980s with the boom of "Gulf Arab-Petro-dollars" as is often claimed!

The impression given is that Salafism has concocted a new approach which has no roots in the traditionalist and juristic-classicist approach of normative Islamic scholarship, yet even Goldziher recognised, based on the research of other scholars, that:

...it cannot be doubted that the two designations *abl al-hadith* and *abl al-ra'y* originally referred to branches of legists occupied with the investigation of Islamic law: the

former concerned with the study of transmitted sources, and the latter with the practical aspects of the law.³

Shah states:

The Sunnites or *ahl-al-Sunna* represent the principal religious denomination within the Islamic tradition and are divided along theological lines into several camps: the staunch traditionalists (*ahl-al-hadith*); the Ash'arites and the Māturīdites.⁴

Brown also explains the roots of Salafism well when he states (bold type his):

In the wake of the tenth-century 'Ash'arī synthesis, some Muslim theologians still maintained the strict details of the early Sunni creed. This continuation of the original Sunni theological school is often referred to as the **Salafī** school of theology (because they claim to follow the righteous early Muslim community, or the Salaf) or as followers of 'Traditional (Atharī)' or *ahl al-hadith* theology. Famous adherents of this school include the Sūfī 'Abdulāh al-Ansārī (d. 481/1089) of Herat and the Damascene scholar Ibn Taymiyya (d. 728/1328). For this Salafī school, reason, has no role in determining theological beliefs. It is nothing more than a tool for distinguishing things.⁵

Brown then states:

Adherents of the Salafī school felt that the 'Ash'arīs had allowed the influence of rationalism to lead them astray from the true beliefs of Muhammad. How could they claim that a *sahih* hadith cannot provide a reliable basis for belief, demanded the Salafī scholar Abū Nasr al-Wā'ilī of Mecca (d. 444/1052), but that frail human reason can?⁶

Brown then goes on to note that the Ahl ul-Hadīth methodology is espoused by contemporary hadīth-based Salafī trends around the world today. This historical background to Salafism however is absent from these rather unreasonable caricaturing of Salafīyyah. Richard Gauvin also states in

³ Ignaz Goldziher, trans. and ed. Wolfgang Behn, *The Zahiris: Their Doctrine and Their History* (Leiden: Brill, 1971), p.3.

⁴ Mustafa Shah, "Trajectories in the Development of Islamic Theological Thought: the Synthesis of Kalām" in *Religion Compass*, vol.1, no.4 (2007), pp.430-454.

⁵ Jonathan A.C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Oxford: Oneworld Publications, 2009), pp.181-182.

⁶ Ibid., p.182

his book *Salafi Ritual Purity: In the Presence of God* some very relevant points. Gauvin noted that other, more impartial, Western academics, such as Scott Lucas (in a paper entitled 'The Legal Principles of Muhammad Isma'il al-Bukhari and their Relationship to Classical Salafi Islam'),⁷ have also noticed this without bias and thus Lucas 'makes a convincing case for the scholarly foundations of Salafism to be traced back earlier than Ibn 'Taymiyyah' and that the roots of the Salafi method in a systemised form should actually go back initially to Imām al-Bukhārī.⁸

Henceforth, the normative tradition which Salafiyyah is based on, and supported by centuries of scholarship, is effectively denied and removed from the historical record and then presented as being in sync with modern-day extremist cults and groups. It is a travesty that academics have come along in the last few years with poorly researched articles positing to be able to accurately define what is Salafiyyah, as if the Salafis who have been adhering to the Salafi method and ethos for twenty years or more are somehow either in cahoots with such movements as part of a conspiracy, or share the same ethos and creed as them. This has become so replete that we will list and document in this appendix the main offending articles, some of the authors of such articles are in some cases merely trying to point score or to tarnish the Salafi ethos so as to effectively criminalise Salafis, while some of these authors are conspiracy theorists or a mixture of both in some cases.

Shaykh 'Ali Hasan al-Halabī al-Atharī, one of the main students of Imām al-Albānī, stated in his 2008 book *as-Salafiyyatu, limādhā? Ma'ādhā wa Malādhā: Abhāthun wa Maqālātun wa Haqā'iq wa Bayyināt wa Radd 'ala Shubuhāt* [Why Salafiyyah? As a Refuge and Safe-Haven: Research, Articles, Realities and Responses to Doubts]:

Upon mention of the terms 'Salafiyyah' and 'the Salafis', many people are deluded into thinking about the existence of a hizb or the development of hizbiyyah (biased partisanship) or the likes which go through their minds. Yet none of that is the real case in regards to the upright Salafi manhaj and the ideas of its carriers and preachers. For Salafiyyah really means: the correct comprehensive Islām which Allāh revealed upon the heart of

⁷ Scott Lucas, 'The Legal Principles of Muhammad Isma'il al-Bukhari and their Relationship to Classical Salafi Islam', *Islamic Law and Society*, vol.13, no.3, 2006, pp.289-324

⁸ Richard Gauvin, *Salafi Ritual Purity: In the Presence of God* (Abingdon, OXON and New York, NY: Routledge, 2013), p.269, ftn.11.

Muhammad (sallallāhu 'alayhi wassallam). Salafiyyah is not at all a restricted term for a group of people, rather it is an ascription to the Salaf (the praiseworthy and righteous predecessors) mentioned in the Book and the Sunnah.

So all who understand the deen according to the understanding of the righteous Salaf of the Ummah, is Salafi whether he mentions this frankly and openly or is quiet about it of fear (or whisperings)! So Salafiyyah is not a party, group or organised movement rather it is for all Muslims, groups and individuals because it is comprehensive Islām according to the Book and Sunnah with the understanding of the Salaf us-Sālih, radi Allāhu 'anhum. So it is incumbent on the Ummah to compare its situation, ideologically, practically, perceptively and executively – with the manhaj of the Salaf and their understanding and application of the deen.

Then al-Halabī al-Atharī precisely notes further in the book:

I may not be exaggerating if I was to say, clearly and frankly, that no term has been transgressed against within this era as the term “Salafiyyah” has been transgressed against by its sons and enemies:

- ✓ By its sons, due to their lack of establishing it rightfully and the lack of the correct estimation of it.
- ✓ And by its enemies, due to their mixing of papers and ignorance of its Usūl and horizons.

Many writers, politicians and commentators become perplexed when they speak about Salafiyyah, mostly due to their lack of precision with regards to the term, not to mention their distance from comprehending the reality of its meaning, definition and goal.

I will present example of this with three types of people who utilise the term without due right:

First: Whoever ascribes to Salafiyyah methodologies which oppose what the 'Ulama and seniors of the Salafi da'wah traverse, not to mention oppose their proofs and evidences. Such as some of the violent armed groups in Algeria and the likes. I wish to suffix that the reason for those (violent armed) people falsely ascribing themselves to Salafiyyah is only due to the fact that they want to distinguish

themselves from other older partisan groups present, such as *Ikhwān ul-Muslimeem* [Muslim Brotherhood], *Hizb ut-Tahreer* and others. **The evidence of this is: many of them changed their ascriptions and their skins as soon as they had the opportunity to!**⁹ Another point to mention is that: Salafiyyah is not a hizb (partisan political group) that has a legislative structure which is difficult to penetrate, rather it is an academic and proselytising methodology which all are able to be a part of...

Therefore, the real affair of one who covers himself, with the gowns of Salafiyyah, is only exposed by the level of his agreement with the Manhaj of the Salaf us-Sālih in: the Usūl of understanding and istidlāl (deriving rulings); and respect for the people of knowledge who have carried the Manhaj throughout every time and place. Respect of the 'Ulama is taqdeer (holding them in high estimation) and not taqdees (veneration) of them. As for what is inside a person, who ascribes himself to Salafiyyah, then we defer his case to the Lord of the Worlds as He knows better about us and him.

Second: Those who make Salafiyyah synonymous with backwardness due to imprisoning Salafiyyah in a prison of time! And then basing upon this that Salafiyyah negates benefitting from developments of the age! In this way then, the claimant considers Salafiyyah not as a practical Islamic method, but rather as an expired and former periodic stage! This is a defective linguistic process which expels from the academic and methodological term Salafiyyah its spirit, content and intents of its preachers who in reality know more about its reality.

Therefore, in this way the real connotations of the basis of the term have been expunged and the real understanding of the term has been distanced to that which does not indicate its meaning whatsoever.

⁹ **Translator's note:** Indeed, we have examples of this with the Algerian Takfiri group the '*Salafi Group for Da'wah and Combat*' which changed its name to '*al-Qā'idah in the Islamic Maghrib*'! Also in the UK, a branch of the cult followers of Omar Bakrī Muhammad Fustuq change their names more frequently than a baby changes its nappies! For recently they have branded themselves as '*the Salafi Youth for Islamic Propagation*', '*the Salafi Youth Movement*' and '*the Salafi Youth Association*'! No doubt they will change these names within time, as they have changed their names, titles and appearances for the last 20 years.

Third: Those who attach a broad pompous meaning to Salafiyyah which includes all who call to Islam and emphasise returning to Islamic heritage and way of the past Islamic peoples. **They thus include under the title 'Salafi' a large amount of ideologues which even include those who totally reject the Salafi manhaj and distance themselves from its ascription and name!** The reality of the matter is that there is nothing which would lead to including them (as being 'Salafi') except for the fact that they generally seek a return to Islām by returning to its heritage and past, regardless of their methodologies in practically ascertaining that.¹⁰

Indeed, the more strict and serious the *Salafi*, the less likely the person will fall into radicalisation or terrorism as recognised by an International Crisis Group (2004) research paper:

Ironically, this means that the most "radical" of the salafis are the most immune to jihadist teachings, and the more "moderate" Muslims are those more open to other militant streams of thought and who may provide slightly more fertile recruiting grounds for the militant jihadis. (International Crisis Group, *Indonesia Backgrounder: Why Salafism and Terrorism Mostly Don't Mix*, p.ii).

The confusion arises between mainstream Salafis and the militant *jihadi-takfiri* extremist narrative that has adopted established Islamic lexicology and terminology in an attempt to promote itself as being the most authentic and correct interpretation of the religion. As a result, in order to gain legitimacy to these claims, such violent extremist narrative ascribes itself to Salafism.¹¹ This has

¹⁰ From 'Ali bin Hasan bin 'Ali bin 'AbdulHameed al-Halabī al-Atharī, *as-Salafiyyatu, limādhā? Ma'ādhan wa Malādhā: Abhāthun wa Maqalātun wa Haqā'iq wa Bayyināt wa Radd 'ala Shubuhāt* [Why Salafiyyah? As a Refuge and Safe-Haven: A Response to Doubts]. 'Ammān, Jordan: Dār ul-Athariyyah, 1429 AH/2008 CE, pp.61-85.

¹¹ For example Marc Sageman in his book *Understanding Terror Networks* (Philadelphia: University of Pennsylvania, 2004) states on page 1:

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been highlighted by Wiktorowicz who emphasized that in "many cases, scholars claiming the Salafi mantel formulate antipodal juristic positions, leading one to question whether they can even be considered part of the same religious tradition." (Wiktorowicz, 2006). When examining much of the existing material on Salafism, especially that which blames the Salafis for terrorism, there is clearly a paucity of primary evidence from the scholars of Salafism themselves (Baker, 2009).¹² Heggehammer states:

The reason why the adjective "Salafi" is so popular among Islamist actors is that it connotes doctrinal purity and therefore affords a degree of religious and political legitimacy to whoever describes himself as such. For this reason, the term "Salafi" is often better understood as a bid for legitimacy than an indication of a specific political programme. In many cases, the self-appellation "Salafi" is simply a synonym for "authentic".¹³

This then leads us to Adis Duderija's paper entitled 'Constructing the religious Self and the Other: neo-traditional Salafi manhaj' in the journal *Islam and Christian-Muslim Relations*, vol.21, no.1, January 2010; and also his second paper 'Neo-traditional Salafis in the West: agents of (self) exclusion' in Samina Yasmeen, *Muslim Citizens in the West: Spaces and Agents of Inclusion and Exclusion* (Farnham, Surrey and Burlington, VT: Ashgate, 2014). Within the paper Duderija refers to 'neo-traditionalist Salafism' ('NTS'). By using the word 'neo' however the impression given is that Salafism has concocted a new approach which has no roots in the traditionalist and juristic-classicist approach of Islamic scholarship.

As a result, the historical background to Salafism however is absent from Duderija's paper who presents Salafism as a post-modern monolithic block which has a particular view on non-Muslims due to their own particular reading of the texts which is distinct from a classical and traditional Sunnī approach. This historical background to Salafism however is absent from these

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¹² Anthony (Abdul-Haqq) Baker discusses this further in his Ph.d thesis *Countering Terrorism in the UK: A Convert Community Perspective* which he is nearing the completion of at the University of Exeter (UK).

¹³ Thomas Heggehammer, "Jihadi-Salafis or Revolutionaries? On Religion and Politics in the Study of Militant Islamism" in Roel Meijer (ed.) *Global Salafism: Islam's New Religious Movement* (London: C.Hurst & Co., 2010), p.249.

rather unreasonable caricatures of Salafiyyah. There are a number of points of criticism that we have with Duderija's paper:

FIRST

The first issue which strikes one reading Duderija's paper is that he attempts to claim that only Salafis have a monopoly on constructs of "the religious Other". Duderija also argues that Salafism is a contemporary phenomenon with no roots within classical Islamic scholarship. This however, could not be further from the truth, Hirschler (2005) has demonstrated that the juristic-classicist approach adopted by contemporary Salafi scholars has its roots within the tradition. As for Salafis using the term **'Salafism more frequently than the term ahl ul-hadith in their self-definition'**, as Duderija contends, then this again misunderstands the term. Yet before we mention the offending pieces it is important to note primarily that Salafiyyah is not "a modern movement", unless of course the word "modern" can somehow be stretched to include eleven centuries! Let us now turn to the Islamic traditionalist and juristic sources and classical biographical dictionaries, we find for example Imām Abū Sa'd 'AbdulKareem as-Sam'ānī (d.562 AH/1166 CE) stating in his book *al-Ansāb*, vol.7, p.104:

As-Salafi: this is an ascription to the Salaf and following their ways, in that which is related from them.¹⁴

¹⁴ Imām Abū Sa'd 'AbdulKareem bin Muhammad bin Mansūr at-Tamīmī as-Sam'ānī, *al-Ansāb* (Cairo: Maktabah Ibn Taymiyyah, 1396 AH/1976 CE, ed. Muhammad 'Awwāmah), vol.7, p.104.

Imām Abū Sa'd 'AbdulKareem (d. 562 AH/1167 CE) was from a well-known lineage of scholars and was the grandson of Imām Abu'l-Mudhaffar bin Muhammad bin 'AbdulJabbār bin Ahmad at-Tamīmī as-Sam'ānī al-Marwazī, who was a Hanafī and then a Shāfi'ī (426-489 AH/1035-1096 CE), the author of *al-Intisār li Ashāb il-Hadeeth*.

The work, *al-Ansāb*, was originally edited by Shaykh 'AbdurRahmān bin Yahyā al-Mu'allimī al-Yamānī who completed up to the sixth volume of it, this was printed in Hyderabad, India by Dā'irat ul-Ma'ārif al-Islāmiyyah in 1382 AH/1962 CE. Then under the supervision of Sharafuddeen Ahmad, the director of Dā'irat ul-Ma'ārif al-'Uthmāniyyah, it was continued in 1396/1976 and completed in 1402/1982. In 1400/1980 Maktabat Ibn Taymiyyah in Cairo printed the first six volumes of al-Mu'allimī and then Muhammad 'Awwāmah completed vols.7 and 8. Professor Riyadh 'AbdulHameed Murād edited the ninth volume of it and Dr 'AbdulFattāh al-Hilwu edited the tenth volume, while Riyadh 'AbdulHameed Murād along with Muhammad Mutī' al-Hāfidh supervised editing the eleventh volume in 1404 /1984. Professor Akram al-Būshī edited the twelfth volume which was the completion of the entire work. The

Ibn ul-Athīr (d.630 AH/1233 CE) said in *al-Lubāb fī Tahdhīb ul-Insāb* (vol.2, p.162), commenting upon the previous saying of as-Sam'ānī: **“And a group were known by this ascription.”** Muhammad bin Khalaf bin Hayyān (also well known as Wakī' and died in 306 AH/918 CE) the famous scholar, geographer and historian stated in his book *Akhhbār ul-Qudāt* when discussing the biography of Ismā'eel bin Hammād:

قالوا: وكان إسماعيل بن حماد بن أبي حنيفة سلفياً صحيحاً.

“They said: Ismā'eel bin Hammād bin Abī Hanafi was a true Salafi (Kānā Salafīyyan Saheehan).”¹⁵

The historian of Islām, Imām Muhammad bin Ahmad adh-Dhahabī (673-748 or 776 AH/1274-1348 or 1374 CE) stated in *Siyar A'lām un-Nubalā'* [Biographies of Notable Figures] (Beirut: Mu'assasat ur-Risālah, 1413 AH/1993 CE, 9th Print, critically edited by Shu'ayb al-Arna'ūt and 'Ali Abū Zayd), when presenting the biography of 'Uthmān bin Khurrazād:

قلتُ : الأمانةُ جزءٌ من الدِّينِ ، والضُّبْطُ داخلٌ في الحِذْقِ ، فالذي يحتاجُ إليه الحافظُ أن يكونَ تقياً ذكياً ، نَحْوياً لُغَوياً ، زَكِياً حَيِّياً ، سَلَفِيّاً ،

“I say: trust is a part of the religion and precision is included within meticulousness, so what the Hāfidh needs is to be: pious, intelligent, a grammarian, purified, shy and Salafi...”¹⁶

book was also published in Beirut by Dār ul-Jannān (aka Dār ul-Fikr) in 1408/1988 with an introduction and commentary by 'Abdullāh 'Umar al-Bārūdī. The work was also printed by Dār Ihyā Turāth al-Islāmī with an introduction by Muhammad Ahmad Hallāq with a signature of Muhammad 'Abdurrahmān al-Mar'ashlī. This print claims to be the first authentic edition of the work based on the manuscript of the work from Muhammad Ameen Damaj in Beirut, yet this is exactly the same manuscript which was utilised by Maktabat Ibn Taymiyyah in Cairo anyway!

¹⁵ Abū Bakr Muhammad bin Khalaf bin Hayyān bin Sadaq bin ad-Dabbī al-Baghdīdī (Wakī'), *Akhhbār ul-Qudāt* (Beirut: Ālam ul-Kutub, n.d., ed. Sa'eed Muhammad al-Lahhām), p.342. The work was also printed by Matba'ah at-Tijāriyyah al-Kubrā in Cairo with the edit of 'Abdul'Azeez Mustafā al-Marāghī in 1366 AH/1947 CE.

¹⁶ Imām Shamsuddeen Muhammad bin Ahmad adh-Dhahabī, *Siyar A'lām un-Nubalā'* (Beirut: Mu'assasat ur-Risālah, 9th Print, 1413 AH/1993, eds. Shu'ayb al-Arna'ūt and 'Ali Abū Zayd), vol.13, p.380.

Adh-Dhahabī also stated in the biography of al-Fasawī:

قلت : هذه حكاية منقطعة ، فالله أعلم ، وما علمت يعقوب الفسوي
إلا سلفياً ، وقد صنّف كتاباً صغيراً في السنة .

I say: this story is disconnected and Allāh knows best. For I did not know
Ya'qūb al-Fasawī except that he was Salafī and he authored a small book on
the Sunnah.¹⁷

Imām Adh-Dhahabī also transmitted in *Siyar A'lām un-Nubalā'*, vol.16, p.457 (Beirut: Mu'assasat ur-Risālah, 1417 AH/1996 CE, 11th Print, critically edited by Shu'ayb al-Arna'ūt and Akram al-Būshayī), from ad-Dāraqutnī that he said

ما شيء أبغض إليّ من علم الكلام .

“...there is nothing more despised to me than 'Ilm ul-Kalām...”

Then adh-Dhahabī said about ad-Dāraqutnī:

قلت : لم يدخل الرجل أبداً في علم الكلام ولا الجدل ، ولا خاض
في ذلك ، بل كان سلفياً ، سمع هذا القول منه أبو عبد الرحمن السلمي .

“I say: the man never ever got involved in 'Ilm ul-Kalām or argumentation –
rather he was Salafī. This statement (about the dislike of 'Ilm ul-Kalām) was
heard from him by Abū 'AbdurRahmān as-Sulamī.”¹⁸

Adh-Dhahabī stated in the biography of Muhammad bin Muhammad bin al-Mufaddal al-Bahrānī:

“he was religious, charitable and Salafī...”¹⁹ Adh-Dhahabī also stated in the biography of Yahyā bin Ishāq bin Khaleel ash-Shaybānī: “He had understanding of the madhhab, good, humble, Salafī...”²⁰ Adh-Dhahabī stated in the biography of Ibn Hubayrah in *Siyar A'lām un-Nubalā'*,

¹⁷ Ibid., vol.13, p.183.

¹⁸ Imām Shamsuddeen Muhammad bin Ahmad adh-Dhahabī, *Siyar A'lām un-Nubalā'*, (Beirut: Mu'assasat ur-Risālah, 1417 AH/1996, 11th Print, eds. Shu'ayb al-Arna'ūt and Akram al-Būshayī), vol.16, p.457.

¹⁹ *Mu'jam ush-Shuyūkh*, vol.2, p.280.

²⁰ Ibid., vol.2, p.369.

vol.20, p.426 (Beirut: Mu'assasat ur-Risālah, 1417 AH/1996 CE, 11th Print, critically edited by Shu'ayb al-Arna'ūt and Muhammad Na'eem al-'Arqasūsī):

وَشَارَكَ فِي عُلُومِ الْإِسْلَامِ ، وَمَهَرَ فِي اللُّغَةِ ، وَكَانَ يَعْرِفُ الْمَذْهَبَ وَالْعَرَبِيَّةَ
وَالْعَرُوضَ ، سَلَفِيًّا أَثَرِيًّا ، ثُمَّ إِنَّهُ أَمَضَّه الْفَقْرُ ، فَتَعَرَّضَ لِلْكَتَابَةِ ، وَتَقَدَّمَ ،

“...he used to know the madhhab, Arabic and 'Arūdh (prosody), he was Salafī and Atharī...”²¹

Imām Adh-Dhahabī stated in *Siyar A'lām un-Nubalā'*, vol.23, p.118 (Beirut: Mu'assasat ur-Risālah, 1417 AH/1996 CE, 11th Print, critically edited by Dr Bashhār 'Awwād Ma'rūf and Dr Muhyī Hilāl as-Sadhān) in the biography of Ibn ul-Majd:

وَكَانَ ثِقَّةً ثَبَتًا ، ذَكِيًّا ، سَلَفِيًّا ، تَقِيًّا

“He was thiqah, precise, intelligent, Salafī and pious...”²²

Imām Adh-Dhahabī also stated in *Siyar A'lām un-Nubalā'*, vol.23, p.142, when discussing the life of Ibn as-Salāh:

قُلْتُ : كَانَ ذَا جَلَالَةٍ عَجِيْبَةٍ ، وَوَقَارٍ وَهِيْبَةٍ ، وَفَصَاحَةٍ ، وَعِلْمٍ نَافِعٍ ،
وَكَانَ مَتِيْنًا دَيَانَةً ، سَلَفِيًّا الْجُمْلَةَ ، صَحِيْحَ النَّحْلَةِ ، كَافًّا عَنِ الْخَوْضِ فِي
مَزَلَّاتِ الْأَقْدَامِ ، مُؤْمِنًا بِاللَّهِ ، وَبِمَا جَاءَ عَنِ اللَّهِ مِنْ أَسْمَائِهِ وَنُعُوْتِهِ ، حَسَنَ

“I say: he possesses amazing glory (Jalālah 'Ajeebah), grandeur (Waqār), standing (Haybah), eloquence (Fasāhah) and beneficial knowledge ('Ilm un-Nāfi'). He was firm in religion, completely Salafī (Salafī al-Jumlah) and correct in creed (Saheeh an-Nihlah). He suffices from indulging in the slip-

²¹ Imām Shamsuddeen Muhammad bin Ahmad adh-Dhahabī, *Siyar A'lām un-Nubalā'*, (Beirut: Mu'assasat ur-Risālah, 1417 AH/1996, 11th Print, eds. Shu'ayb al-Arna'ūt and Muhammad Na'eem al-'Arqasūsī), vol.20, p.426.

²² Imām Shamsuddeen Muhammad bin Ahmad adh-Dhahabī, *Siyar A'lām un-Nubalā'*, (Beirut: Mu'assasat ur-Risālah, 1417 AH/1996, 11th Print, eds. by Dr Bashhār 'Awwād Ma'roof and Dr Muhyī Hilāl as-Sadhān), vol.23, p.118.

ups and believed in Allāh and what arrived from Allāh regarding His Names and Descriptions.”²³

Imām Adh-Dhahabī also stated in his book *Tārīkh ul-Islām wa Wafayāt al-Mashāheer wa'l-A'lām* (Dār ul-Gharb al-Islāmī Print), vol.10, p.202 and vol.31, p.142 (Dār ul-Kutub al-'Arabī, 1414 AH/1994 CE, ed. Dr 'Umar 'Tadmurī) when discussing the obituaries of the year 463 AH and the biography of Yūsuf bin 'Abdullāh bin Muhammad bin 'AbdulBarr bin 'Āsim an-Nimrī al-Qurtubī:

قلت: وكان سَلَفِيَّ الإِعتقاد، متين الدِّيانة.

“I say: he was Salafī in creed and firm in religiosity.”²⁴

Imām adh-Dhahabī stated in *Tārīkh ul-Islām wa Wafayāt al-Mashāheer wa'l-A'lām*, vol.12, p.37 (Dār ul-Gharb al-Islāmī Print) and vol.38, p.68 (Dār ul-Kutub al-'Arabī Print, 1415 AH/1995 CE, ed. Dr 'Umar 'Tadmurī) when discussion the obituaries of 551 AH, in the biography of Nabā bin Muhammad bin Mahfūdh Abī'l-Bayān:

كان كبير القدر، عالماً، عاملاً، زاهداً، قانتاً، عابداً، إماماً في اللغة، فقيهاً، شافعي المذهب، سَلَفِيَّ المعتقد، داعية إلى السُّنة. له تواليف ومجاميع، وشعر كثير، وأذكار مسموعة مطبوعة، وقبره يُزار بمقابر باب الصَّغير.

ولم يذكره ابن عساكر في «تاريخه»، ولا ابن خلِّكان في «الأعيان».

“He was of immense estimation, a scholar, practioner, ascetic, devout, a pious worshipper, an Imām in the Arabic language, a jurist, Shāfi'i in Madhhab, Salafī in creed and a caller to the Sunnah. He has writings, compilations, much in the way of poetry...Neither Ibn 'Asākir mentioned him in his *Tārīkh* nor Ibn Khallikān in *al-A'yān*.”

²³ Ibid., vol.23, p.142.

²⁴ Al-Hāfidh al-Mu'arrikh Shamsuddeen Muhamamd bin Ahmad bin 'Uthmān adh-Dhahabī, *Tāreekh ul-Islām wa Wafayāt al-Mashāheer wa'l-A'lām: Wafayāt 460-470 AH* (Beirut: Dār ul-Kutub al-'Arabī, 1414 AH/1994, ed. Dr 'Umar 'AbdusSalām Tadmurī, Professor of Islamic History at the University of Lebanon), vol.31, p.142.

Imām adh-Dhahabī stated in *Tārikh ul-Islām wa Wafayāt al-Mashabeer wa'l-A'lām*, vol.12, p.1032 (Dār ul-Gharb al-Islāmī Print) when discussing the obituaries of 595 AH [1198 CE], in the biography of 'AbdulKhāliq bin Abī'l-Baqā' bin al-Bandar al-Harīmī:

“He was trustworthy, righteous, good and Salafi.”

Imām adh-Dhahabī stated in *Tārikh ul-Islām wa Wafayāt al-Mashabeer wa'l-A'lām*, vol.14, p.519 (Dār ul-Gharb al-Islāmī Print) and vol.47, p.276 (Dār ul-Kutub al-'Arabī Print, 1419 AH/1997 CE, ed. Dr 'Umar Tadmuri) when discussing the obituaries of 645 AH [1247 CE], in the biography of 'AbdurRaheem ibn al-Hāfidh al-Qādī al-Qurashī az-Zubayrī:

وكان ورعاً، صالحاً، ديناً، سلفياً.

“...and he was abstinent, righteous, religious and Salafi.”

Imām adh-Dhahabī stated in *Tārikh ul-Islām wa Wafayāt al-Mashabeer wa'l-A'lām*, vol.14, p.553 (Dār ul-Gharb al-Islāmī Print) and vol.47, p.324 (Dār ul-Kutub al-'Arabī Print, 1419 AH/1997 CE, ed. Dr 'Umar Tadmuri) when discussing the obituaries of 646 AH [1248 CE], in the biography of 'Alī bin Yahyā bin al-Makhzūmī al-Baghdādī:

وكان سنّياً سلفياً أثرياً^(٢)، رحمه الله.

“He was Sunnī, Salafi and Atharī; may Allāh have mercy on him.”

Salāhuddeen Khaleel bin Abayk as-Safadī (d. 764 AH/1363 CE) in his book *al-Wāfi bi'l-Wafayāt*, vol.2, p.260 (Mu'assassat ur-Risālah Print) and vol.2, p.194 (Beirut: Dār ul-Ihyā Turāth al-'Arabī Print, 1420 AH/2000 CE, eds. Ahmad al-Arna'ūt and Turkī Mustafā) noted in the biography of Muhammad bin Abī Bakr bin 'Isā bin Badrān al-Akhnā'ī:

وكان محباً للرواية سلفي الطريقة

“He was a lover of narration and Salafi in method.”

As-Safadī mentioned in *al-Wāfi bi'l-Wafayāt*, vol.5, p.270 (Mu'assassat ur-Risālah Print) and vol.5, p.231 (Beirut: Dār Ihyā Turāth al-'Arabī Print, 1420 AH/2000 CE, eds. Ahmad al-Arna'ūt and Turkī Mustafā) in the biography of Ibrāheem bin Sa'dullāh bin Jamā'ah bin 'Alī bin Jamā'ah bin Hāzim bin Sakhr, az-Zāhid al-'Ābid, Abū Ishāq al-Kinānī al-Hamawī:

٧٧ - «ابن جماعة» إبراهيم بن سعد الله بن جماعة بن علي بن جماعة بن حازم بن صخر الزاهد العابد أبو إسحاق الكناني الحموي شيخ البينانية بحمة، كان صالحاً خيراً كثير الذكر سلفي المعتقد، روى عنه ولده قاضي القضاة بدر الدين محمد بن جماعة وقد تقدّم ذكره في المحدثين.

“...he was righteous, good, abundant in dhikr and Salafi in beliefs. His son, the head judge, Badruddeen Muhammad bin Jamā'ah narrated from him, and he his mentioned among the Muhadditheen has been mentioned prior.”

As-Safadī also highlighted in *al-Wāfi bi'l-Wafayāt*, vol.20, p.2231 (Mu'assassat ur-Risālah Print) and vol.16, p.146 (Beirut: Dār Ihyā Turāth al-'Arabī Print, 1420 AH/2000 CE, eds. Ahmad al-Arna'ūt and Turkī Mustafā) in the biography of Salāh bin Thāmir Abi'l-Fadl al-Ja'barī ash-Shāfi'ī:

مليح الشكل طويلاً حسن الأخلاق خيراً عفيفاً سلفي الطريقة

“He was of pleasant form, tall, of good character, good, chaste and Salafi in method.”

As-Safadī stated in *al-Wāfi bi'l-Wafayāt*, vol.24, p.2603 (Mu'assassat ur-Risālah Print) and vol.18, p.155 (Beirut: Dār Ihyā Turāth al-'Arabī Print, 1420 AH/2000 CE, eds. Ahmad al-Arna'ūt and Turkī Mustafā) in the biography of 'AbdurRahmān bin Muhammad Abī Hāmid at-Tabrīzī ash-Shāfi'ī:

وكان سلفياً قوَّالاً بالحق ذا سكينة وإخلاص

“He was Salafi, a speaker of truth and a possessor of tranquility and sincerity.”

As-Safadī also noted in *al-Wāfi bi'l-Wafayāt*, vol.24, p.2605 (Mu'assassat ur-Risālah Print) and vol.18, p.158 (Beirut: Dār Ihyā Turāth al-'Arabī Print, 1420 AH/2000 CE, eds. Ahmad al-Arna'ūt and Turkī Mustafā) in the biography of 'AbdurRahmān bin Makhluḥ bin Jamā'ah bin Rajā' ar-Rab'ī al-Iskandarī al-Mālikī:

وتفرّد بأجزاء عالية سلفية، وله بصيرة بالشروط وتقدّم فيها. سمع منه الواني وابن سيّد الناس

“...he was alone in reporting lofty Salafi sections (Ajzā' 'Āliyyah Salafiyyah) and he had insight of the conditions and was prominent in regards to them.

Al-Wānī and Ibn Sayyid an-Nās heard from him...”

As-Safadī stated in his book *A'yān ul-'Asr wa A'nān un-Nasr* (Dār ul-Fikr Print), vol.4, p.415 and vol.3, p.37 (Beirut and Damascus: Dār ul-Fikr, 1418 AH/1998 CE, eds. Dr 'Alī Abū Zayd, Muhammad Mu'awwid, Mahmūd Sālim Muhammad et al.) in regards to 'AbdurRahmān bin Muhammad at-Tabrīzī:

كان قوَّالاً بالحق ، قواماً بالصدق ، سلفي الاعتقاد ، ذا سكينه وإخلاص واجتهاد ، وَعَظَّ ذَكَرَ ، وَعَظَّ^(٢) بناجذ الصدق وفكر ، وكانت له في النفوس مهابة ،

“He was a speaker of the truth, an establisher of truthfulness, Salafī in creed, a possessor of tranquility, sincerity and ijtihād...”

As-Safadī also stated in *A'yān ul-'Asr wa A'wān un-Nasr* (Dār ul-Fikr Print), vol.6, p.773 and vol.4, p.361 (Beirut and Damascus: Dār ul-Fikr, 1418 AH/1998 CE, eds. Dr 'Ali Abū Zayd, Muhammad Mu'awwid, Mahmūd Sālim Muhammad et al.) with regards to Muhammad bin Abī Bakr bin 'Isā al-Akhnāṭ:

متبسّطاً في الحلم ، محمود السيرة ، مجهود السريرة ، سلفي الطريقه ، سلفي الحقيقه^(٢) ،
يحبّ الروايه ، ويعتني بها أتمّ عنايه .

“...he was vast in forbearance, had a praiseworthy biography, exerted efforts in being conscientious, Salafī in method, a real Salafī, a lover of narration and he gave it the utmost importance.”

Abū Bakr bin Ahmad bin Qādī Shuhbah (d. 851 AH) stated in *Tabaqāt ush-Shāfi'yyah* ('Ālam ul-Kutub Print), vol.2, p.161, in regards to the biography of Ahmad bin Ahmad bin Ni'mah al-Maqdisī: **“He was firm in religiosity, good in belief and Salafī in creed.”** Imām Ahmad bin 'Ali bin Hajar al-'Asqalānī (d. 852 AH/1449 CE) stated in *Lisān ul-Mīẓān* (Beirut: Mu'assasat al-A'lāmī, 1406/1986 CE, eds. Dā'irat al-Ma'arif an-Nidhāmiyyah in Hyderabad), vol.5, p.348, in the biography of Muhammad bin al-Qāsim bin Sufyān:

وكان رأس المالكية بمصر وأحفظهم للمذهب مع المتقنين فن التاريخ
والأدب مع الدين والورع وله احكام القرآن ومناقب مالك والرواية عنه
والمناسك والواهي في الفقه وغير ذلك وكان سلفي المذهب

“He was the head of the Mālikīs of Egypt and of all of them had memorised the most from the Madhhab, along with being precise in regards to the arts of history and literature. Alongside this, he possessed religion and wara'. He authored Ahkām ul-Qur'ān, Manāqib Mālik, al-Manāsik, al-Wāhī fi'l-Fiqh and other works. He was Salafī in Madhhab.”

Imām 'AbdurRahmān bin Abī Bakr as-Suyūṭī (d. 911 AH/1505 CE) stated in *Tadhkirat ul-Huffādh* (Dār ul-Kutub al-'Ilmiyyah), p.503 in the biography of Ibn as-Salāh:

“He was of the notable of the deen, one of the virutes of his era in tafseer, hadeeth and fiqh. He participated in a number of arts and was an ocean of knowledge in Usūl and Furū'. He indeed put forth an example to be followed, he was Salafi, a Zāhid, of sound creed and possessed glory.”

'AbdulHayy bin Ahmad ad-Dimashqī (d. 1089 AH/1678 CE), well-known as Ibn ul-'Imād, stated in *Shadharāt udh-Dhabab fī Akhbār man Dhabab* (Dār ul-Fikr), vol.2, p.160, in regards to the biography of Muhammad ibn Mahfūdh bin al-Hawrānī:

“He was of great estimation, a scholar, a practitioner, ascetic, pious, humble, an adherent to knowledge, action and investigation. He was of abundant worship and Murāqabah, Salafi in creed and of great standing, staying away from reputation, he adhered to the Sunnah.”

Ibn ul-'Imād also stated in *Shadharāt udh-Dhabab fī Akhbār man Dhabab* (Dār ul-Fikr), vol.3, p.37, in regards to the biography of Abū 'Umar bin 'Āt an-Nafarī ash-Shātībī:

“He was amazing in arranging texts, knowledge of narrators and literature. He was ascetic, Salafi and chaste.”

'AbdulQādir bin Badrān ad-Dimishqī (d. 1346 AH/1928 CE) stated in *al-Madkhal liā Madhhab al-Imām Ahmad bin Hanbal* (Beirut: Mu'assasat ur-Risālah, 1981 ed. Shaykh 'Abdullāh bin 'AbdulMuhsin at-Turkī), pp.49-50:

“Later he announced his creed in his book entitled al-Ibānah 'an Madhhab Ahl il-Haqq and within it he frankly stated that his Madhhab was that of the Sahābah and those who follow them in goodness. Whoever understood his intents became a pure a Salafi...”

On page 492 Ibn Badrān stated:

“Of his works in which he transmitted the Usūl ud-Deen which contains that which is sufficient for whoever was Salafi.”

On page 494 Ibn Badrān stated:

“This creed of his was pure Salafi, would that the Hanafis after him followed this creed as the foundation of their beliefs.”

Kamāluddeen Abu'l-Qāsim 'Umar ibn Ahmad ibn Abī Jarādah ibn al-'Adeem (589-660 AH/1193-1262 CE) mentioned in his book *Bughyat ut-Talab fī Tāreekh Halab* [The Ultimate Quest Regarding

the History of Aleppo] (Dār ul-Fikr Print), vol.10, p.4565 when discussing the biography of Abu'l-Fath ar-Rūhāwī that:

«وكان شيخاً حسناً ديناً متعبداً، شافعيّاً سلفياً»

He was a Shaykh, good, religious, prolific in worship, Shāfi'i and Salafi.

Ibn ul-'Adeem also relays in vol.10, p.4723 when discussing the biography of the jurist al-Burhān ar-Rundī:

كان من الفقهاء المفتين بحلب، وكان حنفي المذهب، ولم أعرف اسمه، ووقفت له على فتوى أفتى فيها مع علاء الدين عبد الرحمن الغزنوي وشرف الدين بن أبي عصرون في مسألة سئلوا عنها في رجل يقول: إني سلفي المذهب، ويزعم أن الله تعالى في الجهة. فأفتى وقال في أثناء كلامه: أما السلف الصالح رضوان الله عليهم أجمعين ما كانوا يثبتون لله من الصفات ما كان يستحيل في حقه من صفات المحدثات كالأجسام والأعراض والجواهر

“He was one of the precise jurists of Halab (Aleppo) and was Hanafī in Madhhab. I did not know his full name but then I came across it in a religious verdict which he gave along with 'Alā'uddeen 'AbdurRahmān al-Ghaznawī and Sharafuddeen bin Abī 'Asroon in regards to a man who they were asked about who says “I am Salafī in Madhhab”²⁵ but claims that Allāh is in a direction. Ar-Rundī gave his verdict saying: “As for the Salaf us-Sālih, may Allāh be pleased with them all, then they did not affirm for Allāh whatever was not possible for His Majestic Right such as newly invented terms related to bodies (Ajsām), incidental attributes (A'rād) and substances (Jawāhir)...”²⁶

²⁵ The one who says “I am Salafī in Madhhab” intends by this: ascription to the Madhhab of the Salaf us-Sālih and an adherent to their way in regards to Allāh's Names and Attributes.

²⁶ It is incorrect to negate or affirm terminologies which are not corroborated in the Book and Sunnah such as Jihah [direction], Jism [body], 'Arad [incidental attribute], Jawhar [substances] and other attributes of the creation and newly arisen objects. Likewise, it is incorrect to say that the Salaf us-Sālih used to affirm or negate these things due to the lack of transmission from them in this regard.

The above works which we have mentioned here:

- ❖ Have been extant long before the eighteenth century, the early twentieth century or the 1980s!
- ❖ Have been extant centuries before the proliferation of Gulf Arab Petro dollars!
- ❖ Are extant in manuscript libraries, so there can be no issue of "tampering"
- ❖ Have not been critically edited by those who could be classified as being "Salafīs"
- ❖ Have not been printed and published by those who could be classified as Salafīs
- ❖ Have not been printed and published in Saudi Arabia

Imām as-Sābūnī (*rahimahullāh*) stated:

Verily, the Ahl ul-Hadeeth hold firm to the Book and the Sunnah, may Allāh preserve their lives and have mercy on their dead. They bear witness to Allāh's Oneness and of the Messenger's Message and Prophethood.

Ibn Taymiyyah stated:

By "Ahl ul-Hadeeth" we do not mean that we restrict this to those who listen to hadeeth, write them down and narrate them. Rather, we mean by "Ahl ul-Hadeeth" all who most deserve the name in terms of preserving it, knowledge of it and understanding it outwardly and inwardly, and following it outwardly and inwardly, and like wise the Ahl ul-Qur'ān.²⁷

Ibn Abī Hātim ar-Rāzī stated:

Our madhhab and our choice is: following the Messenger of Allāh (sallallāhu 'alayhi wassallam), his companions and the successors, and adhering to the madhhab of Ahl ul-Athar like: Abī 'Abdillāh Ahmad bin Hanbal.²⁸

And this is mentioned in much of the statements of the Imāms such as: Abū Nasr as-Sijzī, Ibn Taymiyyah, as-Safārānī, Abu Shāmah and others from the people of knowledge. Due to that they were ascribed with the named 'Athar' and technically: al-Athar is synonymous in meaning to: the *hadeeth*. As for the meaning of "*Ahl ul-Athar*" is as as-Safārānī stated:

Those who take their 'aqeedah from what is reported from Allāh, The Glorious, in His Book and within the sunnah of the Prophet (sallallāhu 'alayhi wassallam), or from what has been verified and authenticated from

²⁷ *Majmū' al-Fatāwā*, vol.4, p.95

²⁸ *Sharh Usūl 'Itiqād Ahl us-Sunnah*, vol.1, p.179

the Salaf us-Sālih from the noble companions and those splendid ones who succeeded them...²⁹

Thus, the contemporary Salafi Imām Muhammad Nāsiruddeen al-Albānī stated:

“There is no doubt that the naming is clear, lucid, distinguished and apparent, that we say: ‘I am a Muslim who follows the Book and Sunnah in accordance with the methodology of our pious predecessors’ which is that you say in brief: ‘I am Salafi’.”³⁰

This is the meaning of “*Ahl us-Sunnah*” according to the agreement of the *Salaf*.³¹ As a result, in order to be known by names which would distinguish them from heretical beliefs, they utilised titles rooted in the Islamic texts such as “Ahl us-Sunnah”, “Ahl us-Sunnah wa’l-Jama’ah”, “Ahl ul-Hadeeth wa’l-Athar” etc. However, when some heretical sects also named themselves as “Ahl us-Sunnah” even though they did not have the beliefs of Ahl us-Sunnah wa’l-Jama’ah, the actual Ahl us-Sunnah then began to use the names of “Salafi” adding the caveat of following the Qur’an and the Sunnah *as understood by* the early Muslim generation and tradition.

SECOND

The next glaring error which we noticed is that Duderija (in his 2010 paper) referred to a contemporary scholar of northern Yemen, Shaykh Yahya al-Hajūrī, and mentions him alongside senior scholars like Imāms al-Albānī, Bin Bāz and Uthaymeen, as being one:

...who held senior positions on religious councils responsible for issuing fatwas (legal opinions) and/or were lecturers in Islamic sciences at traditional Islamic institutions such as the Universities of Medina and Riyadh.

²⁹ *Lawāmi’ al-Anwār*, vol.1, p.64.

³⁰ *Majallat al-Asālah*, vol.9, p.90.

³¹ *Wasitiyyah Ahl us-Sunnah Bayna al-Furuq*, p.119.

It appears that Duderija has confused al-Hajuri with his teacher Imaam Muqbil bin Hadi al-Wadi'i, yet even Shaykh Muqbil did not hold "senior positions on religious councils responsible for issuing fatwas".

THIRD

Duderija (2010) then confuses the Dhāhirī approach with Salafism, he states:

The NTS manhaj reason and reason-based, non-textual sources of knowledge {sic}, which...are considered to function outside the scope of the 'valid' religious knowledge contained in the Qur'an and the hadith-based Sunna.

FOURTH

Duderija main crux is that he appears to claim that certain views, adopted by *some* Salafi scholars, are not only adhered to by *all* Salafis, but also presents these views as if they are exclusively 'Salafi' or 'NTS', as he refers to it. One of the main issues in which Duderija does this is in regards to how Salafis view "the Other". Duderija (2010) states on p.81:

Here we investigate how several qur'anic verses, when interpreted on the basis of the NTS manhaj, can result in the exclusivist construction of the religious Self is-a-vis the Other advocated by NTS thought.

This is common to most strict religious practitioners regardless of the faith and what Duderija needs to be aware of is that such views are not exclusive to Salafis, even Sufis and others have had similar views regarding non-Muslims. Why Duderija has chosen to selectively single out only Salafis for holding to assumed "exclusivist interpretations" is very odd and indicates a current trend of thought which attempts to designate various forms of Islamic interpretation, which are clearly rooted within Islamic tradition and classicist scholarship, as being subversive and therefore requiring a hermeneutical review.

Saba Mahmood (2006) has also noted that the Islamic revival in much of the world today does not necessarily constitute a threat to any quasi-secular liberal states as its socio-political phenomena extends far beyond having exaggerated aspect political aspirations. This broader Islamic revival is exemplified in the proliferation of neighbourhood Mosques which provide charitable services; a dramatic increase in mosque attendance by both women and men; Islamic schools being established; a proliferation of religious sociability which includes an increased consumption and

production of Islamic literature; a brisk market in the buying and selling of religious items and audios and intellectuals who comment on current affairs from an Islamic point of view.³² Duderija however totally disregards centuries worth of hadith scholarship and then holds modern Salafis to account by saying, in regards to certain Qur'anic verses and hadith which speak about being different from Jews and Christians and not imitating them:

It is not difficult to understand how these verses and hadiths, reportedly going back to the Prophet, if taken at face value without taking into account the historical circumstances and the background to the revelation outlined above, would result in the construction of a very negative view of the religious Other, which could then come to be considered as normative. This is exactly what has happened with those Muslims who follow the NTS interpretational model of Qur'an-Sunna teachings, which is characterised by the marginalisation of contextual background regarding the nature, content, understanding, interpretation and objective of these qur'anic injunctions and hadith texts.

Duderija however has not even looked at all the verses and hadiths in regards to interaction with non-Muslims, he has merely selected some and then inferred from this that the Salafi approach **"would result in the construction of a very negative view of the religious Other"**. Such a procedure from Duderija is inadequate in understanding the mainstream Salafi view on the issue. Moreover, Duderija fails to understand that the "religious Other" according to Salafi scholarship which is rooted in the classical scholarly approach in any case, does not consider all non-Muslims to be one monolithic block which can be neatly placed under the rubric of **"the religious Other"**. If this is the case then the onus would have to be with the classical jurists who in many cases developed constructs of jurisprudence as a hermeneutical methodology for assessing and interpreting texts. Engaging with the method to derive fiqh needs scholarship in jurisprudence and substantive law, jurists therefore have to:

- a. Identify plausible foundational sources of law via referral to texts from the Qur'ān, Sunnah and prior rulings from earlier scholars (which will contain diverse views and rulings which are by no means monolithic).

³² Saba Mahmood, 'Secularism, Hermeneutics and Empire: The Politics of Islamic Reformation' (2006) in *Public Culture* journal, 18:2

- b. Determine the authenticity of such sources
- c. Arrive at a legal posture regarding specific issues after taking the sources and precedents into consideration.

The only issue which Salafi scholars, in following the tradition of classical scholars, hold to be prohibited in Islām is to ally with non-Muslims in order to aid the religion of another. Shaykh Sālih al-Fawzān, one of the senior Salafi and Islamic scholars of Saudi Arabia, who follows the juristic-classicist method, states in discussing the issue:

...things like buying from and selling to the disbelievers, giving and receiving presents from the kuffār and the like are all permissible and not allegiance to the disbelievers. Rather, these things are from worldly interaction and beneficial exchanges, such as also hiring a disbeliever for work. These are like the beneficial exchanges of the Messenger of Allāh (sallallāhu alayhi wassallam) when he hired 'Abdullāh bin Urayqit al-Laythī to guide him on the way to hijra, while Abdullāh was a disbeliever, in order to help due to his experience on the tracks, so that is permissible. It is also permissible for a Muslim to hire out his services for disbelievers to use if necessary as this is from the door of beneficial exchanges and not from the door of love. To the extent that a Muslim must be righteous to his father who is not a believer...³³

Imām Muhammad Ibn Sālih al-'Uthaymeen, who too follows the juristic-classicist method, also affirms the Islamic belief of tolerance of non-Muslims. Prior to his passing away, he gave some advice to a Salafi community in the city of Birmingham (UK), via tele-link from Saudi Arabia. Speaking about several different topics, he had the following advice for the Salafi youth of the UK regarding interaction between Muslims and non-Muslims:

Likewise, I invite you to have respect for those people who have the right that they should be respected, from those between you and whom there is an agreement. For the land in which you are living is such that there is an agreement between you and them. If this were not the case, they would have killed you or expelled you. So preserve this agreement, and do not prove treacherous to it, since treachery is a sign of the hypocrites, and it is not from the way of the Believers. And know that it is

³³ Shaykh, Dr Sālih bin Fawzān al-Fawzān, Muhammad bin Fahd al-Husayn (editor and compiler), *al-Ijabāt al-Muhimmah fi'l-Mashākil al-Mumilah* (Riyadh: Matābi' al-Humaydi, 1425 AH/2004 CE, Second Edition), pp.54-56.

authentically reported from the Prophet that he said, *"Whoever kills one who is under an agreement of protection will not smell the fragrance of Paradise."*³⁴ Do not be deceived by the sayings of the foolish people who say, "Those people are not Muslims, so their wealth is lawful for us." For I swear by Allāh - this is a lie; a lie about Allāh's Religion, and a lie that Islamic societies (hold this to be true). So we may not say that it is lawful to be treacherous towards people whom we have an agreement with. O my brothers. O youth. O Muslims. Be truthful in your buying and selling, and renting, and leasing, and in all mutual transactions. Because truthfulness is from the characteristics of the Believers, and Allāh, the Most High, has commanded truthfulness,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

**"O you who believe - keep your duty to Allāh,
and be with the truthful."**

{at-Tawba (9): 119}

And the Prophet encouraged truthfulness and said, *"Adhere to truthfulness, because truthfulness leads to goodness, and goodness leads to Paradise; and a person will continue to be truthful, and strive to be truthful, until he will be written down with Allāh as a truthful person."* And he warned against falsehood, and said, *"Beware of falsehood, because falsehood leads to wickedness, and wickedness leads to the Fire. And a person will continue lying and striving to lie until he is written down with Allāh as a great liar."*³⁵ O my brother Muslims, O youth, be true in your sayings with your brothers, and with those non-Muslims whom you live along with - so that by your actions, you will be inviters to the religion of Islam - in reality. And indeed, how many people first entered into Islām because of the behaviour and manners of the Muslims, and their truthfulness, and their being true in their dealings.³⁶

³⁴ Al-Bukhārī, *hadeeth* no.3166

³⁵ al-Albānī, *Saheeh al-Jāmi' as-Sagheer* (no. 4071)

³⁶ Shaykh al-'Uthaymeen on 'Interacting With non-Muslims in Western Countries', Tele-link (28th July 2000, Birmingham UK); Article ID: LSC010001, from: www.spubs.com

Indeed, this is from Islām and the above quotes from these Salafī scholars can see that they implement to the letter how it should be practiced. This is in following the Islamic tradition of good treatment to non-Muslims. The Prophet Muhammad (*sallallahu alayhi wassallam*) strictly warned against any maltreatment of people of other faiths, he said: *"Beware! Whoever is cruel and hard on a non-Muslim minority, curtails their rights, burdens them with more than they can bear, or takes anything from them against their free will; I (Prophet Muhammad) will complain against the person on the Day of Judgment."*³⁷ With an unawareness of what contemporary Salafī scholars have stated about non-Muslims, some of which has just been relayed, Duderija states (2010) that what *he* considers to be the Salafī approach:

...would result in the application of these verses to all Muslim, Christian and Jewish communities both during the Prophet's lifetime and after his death. The NTS atomistic or segmentalist approach to textual evidence, which does not systematically consider all the textual evidence on a particular theme in order to develop a coherent and holistic view, combined with the use of the principle of abrogation (naskh) as espoused by classical Islamic legal theory, is also responsible for the development of this view. In addition, the NTS hadith-dependent Sunna hermeneutic, and their ahl al-hadith manhaj in relation to hadith criticism, construe these hadiths as normative and thus religiously binding...

Firstly, part of what Duderija has stated here is not particular to modern adherents of the Salafī manhaj as in fact the approach described by Duderija towards hadīth criticism is in fact the same as the classical Imāms of the past. Quraishi (2006) states:

Shafī'ī treated all valid hadīth as normative and binding, no matter how unusual their content nor how thin their connection to the Prophet.³⁸

Imām ash-Shāfi'ī viewed that it was a fundamental flaw in any madhhab which rejected authentic hadīths even though the chains of transmission were authentic and thus held that sound hadīth texts are binding upon Muslims to adhere to. Hence, from this if one were to follow Duderija's understanding, Imām Shāfi'ī would also be criticised for an "atomistic" or "segmentalist

³⁷ Abū Dāwūd

³⁸ Asifa Quraishi, "Interpreting the Qur'an and the Constitution: Similarities in the Use of Text, Tradition and Reason in Islamic and American Jurisprudence" in *Cardozo Law Review*, Vol. 28:1, 2006, p. 104.

approach". Duderija here therefore, has totally misunderstood the Salafi method and assumes that Salafis have somehow disregarded Usūl ul-Fiqh (legal theory) and *Maqāsid* of the Sharee'ah which involves a painstaking hermeneutic study of the Revealed Texts and how they can be utilised in order to advance and preserve a consistent set of human interests (Masālih).

The vast references to these principles found within contemporary Salafist juristic and traditionalist writings however has not been referred to whatsoever by Duderija. What Duderija relays however is not exclusive to *some* Salafis and the "interpretational approach" that Duderija speaks of is also held by many non-Salafi Muslims. Moreover, which Salafi scholar has said that the Salafi approach does not **"systematically consider all the textual evidence on a particular theme in order to develop a coherent and holistic view"**? Such a bold assertion disregards trends in contemporary Salafi scholarship. Brown for example notes, in regards to the Traditional Salafi approach:

Contrary to such polemical claims, Traditionalist Salafī scholars do advocate the study of basic books of legal theory (al-Albānī, for example, cites advanced legal principles such as 'Evidence that breaks with analogy cannot be used as the basis for another analogy').³⁹

Duderija's assertion therefore is exemplary of a continuing trend within some sections of academia which exhibits distrust of Islamic scholarship. Masud (2001) highlights:

It would be unfair to conclude that Muslim jurists were unsympathetic to the masses and were always rigid and literal in their interpretation of laws. In fact, they frequently invoked the principles of necessity, expediency, preventive measures, state of emergency, and other similar doctrines to reconcile the contradictions between laws and social norms.⁴⁰

Duderija also critiques the Ahl ul-Hadīth manhaj as if it is something unique within Sunnī Islam which hereby negates the fact that the methodology of the hadīth scholars is well-rooted within the classical Islamic tradition. Brown for example notes:

³⁹ Brown, *op.cit*, p.261

⁴⁰ Muhammad Khalid Masud, *Muslim Jurists' Quest for the Normative Basis of Shari'a* (Leiden: ISIM Lecture Series, 2001), p.7. See: http://www.globalwebpost.com/farooqm/study_res/islam/fiqh/masud_norm.pdf Accessed June 2010.

When presented with a situation for which the Quran and the well-known teachings of the Prophet and his Companions provided no clear answer, scholars like Abū Hanīfah relied on their own interpretations of these sources to respond. Such scholars were known as the ahl al-ra'y, or the Partisans of Legal Reasoning. Other pious members of the community preferred to limit themselves to the opinions of the earliest generations of Muslims and more dubious reports from the Prophet rather than speculate in a realm they felt was the exclusive purview of God and His Prophet. The great scholar of Baghdad, Ahmad b. Hanbal (d. 241/855), epitomized this transmission-based approach to understanding law and faith in his famous statement: 'You will hardly see anyone applying reason (ra'y) [to some issue of religion or law] except that there lies, in his heart, some deep-seated resentment. An unreliable narration [from the Prophet] is thus dearer to me than the use of reason.' Such transmission-based scholars, referred to as 'the Partisans of Hadith (ahl al-hadīth),' preferred the interpretations of members of the early Islamic community to their own. For them the Muslim confrontation with the cosmopolitan atmosphere of the Near East threatened the unadulterated purity of Islam. A narcissistic indulgence of human reason would encourage heresy and the temptation to stray from God's revealed path. Only by clinging to the ways of the Prophet and his righteous successors could they preserve the authenticity of the religion.⁴¹

Then Brown highlights:

It was amid this vying between the ahl al-hadeeth and ahl al-ra'y schools that the Sunni hadith tradition emerged.⁴²

Brown therefore demonstrates that 'Traditionalist Salafis have resurrected the approach of the ahl al-hadeeth, Late Sunni Traditionalists have revived the methods of the ahl al-ra'y jurists.'⁴³ Furthermore, even though the Qur'ān and Sunnah espouse tolerance in certain instances it cannot be said that the "essential message" of Islam is one of tolerance. This is merely attempting to place a secularised hermeneutics upon Islam to fit into the secular zeitgeist. Duderija also seemingly holds Salafism to account for the words of the Prophet Muhammad (peace be upon him)!

⁴¹ Ibid., pp.17-18

⁴² Ibid., p.18

⁴³ Ibid., p.262

Duderija states (2010) in regards to the ahādeeth which speak about the Muslims fighting against at the end of time and other hadeeth⁴⁴:

The conflictive nature of these verses and hadith texts, again if considered from the NTS interpretational perspective, can have very grim implications and provide a religious foundation for a purely oppositional, conflictual Muslim identity construction vis-a-vis the religious Other.

Hereby holding only Salafis account for what is present within the Qur'ān and hadith?! Yet Duderija did not refer to other hadith which emphasise good treatment towards non-Muslims. Such as the following important hadith: Imām Ahmad recorded that Asmā' bint Abī Bakr said,

“My mother, who was an idolatress at the time, came to me during the Treaty of Peace, the Prophet conducted with the Quraysh. I came to the Prophet and said, “O Allāh's Messenger! My mother came visiting, desiring something from me, should I treat her with good relations” The Prophet said,

«نَعَمْ صِلِي أُمَّكَ»

“Yes. Keep good relations with your mother.”

The Two Saheehs recorded this *hadeeth*. Imām Ahmad recorded that 'Abdullah bin Zubayr said, “Qutaylah came visiting her daughter, Asmā' bint Abī Bakr, with some gifts, such as Dibab, cheese and clarified (cooking) butter, and she was an idolatress at that time. Asmā' refused to accept her mother's gifts and did not let her enter her house. 'Ā'ishah asked the Prophet about his verdict and Allāh sent down the ayah,

(لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقْتُلُواكُمْ فِي الدِّينِ)

⁴⁴ Such as the hadeeth reported by Abdullāh ibn Mulayka in Saheeh ul-Bukhārī:

Ā'ishah (radi Allāhu 'anha) narrated when some Jews came to the Messenger of Allah (*sallallāhu 'alayhi wassallam*) and said, “Assāmu 'alaikom” (i.e. Death be upon you) and he replied, “Wa 'alaikom” (and upon you), she (Ā'ishah) said, “Death be upon you and may Allah curse you and bestow His Wrath you.” The Messenger of Allah (*sallallāhu 'alayhi wassallam*) then said, “Gently, Ā'isha, keep to kindness and avoid harshness and coarseness.” She asked if she had not heard what they said, and he asked if she had not heard what he said (*sallallāhu 'alayhi wassallam*), saying, “I replied to them, and my supplication against them will be answered, but theirs against me will not.”

“Allāh does not forbid you with those who fought not against you on account of religion...”

...until the end of the ayah. Allāh's Messenger ordered Asmā' to accept her mother's gifts and to let her enter her house.” Allāh's statement,

(إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ)

“Indeed Allāh loves those who act justly.”

Also the hadeeth from:

'Abdullāh bin 'Amru bin al-'Ās who said: The Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

((من قتل معاهدا لم يرح رائحة الجنة وإن ريحها توجد من مسيرة أربعين عاما))

“Whoever kills a Mu'ābad (a non-Muslim who Muslims have an agreement with) will not smell the scent of Paradise, the smell of which covers the distance of forty years.”⁴⁵

On the same grounds, Muslims are obliged to prevent injustice and not commit violation of the rights of non-Muslims. There are numerous verses of the Qur'an and hadīths that speak of the general prohibition of injustice. Beside these general texts, which apply both to Muslims and non-Muslims, there are also hadīths that specifically prohibit injustice against non-Muslims under an agreement of protection.⁴⁶ All of this is far from the **“very grim implications”** which Duderija misreads and presents as being the normative oppositional state of Salafism. Duderija's notion therefore, of an **“oppositional, conflictual Muslim identity construction vis-a-vis the religious Other”** has simply just not surfaced among the many thousands of Salafis who have non-Muslim relatives and live around the world in cities such as London, California, Hamburg, Luton, Philadelphia, Stockholm, Birmingham and many other cities of the UK, US and Europe. What is troubling about Duderija's paper is that he did not even take the time to conduct interviews with contemporary Salafis in the West order to ascertain their views. This is inadequate for a paper which is making very serious claims about its adherents. Duderija (2010) also states:

⁴⁵ Reported by al-Bukhārī with his wording, the hadeeth is also reported by an-Nasā'ī yet with the wording: *“Whoever kills a person from Ahl udh-Dhimmah.”*

⁴⁶ For more on this refer to works of contemporary Salafi scholars such as Shaykh 'AbdulMuhsin al-'Abbād al-Badr, *Bi Ayyi'Aql wa Deen yakunu at-Takfīr wa't-Tadmīr, Jihād?* [According to Which Intellect and Religion is Bombing and Wreaking Havoc Considered Jihād!?] – translated into English by Abu Eesa Yasir Gilani (London: Dārul-Itisām Publishing, 2004).

This type of mentality and approach to Jews and Christians is promoted by the NTS scholar al-Albani (d. 1999), for example, who considers that the Prophet forbade the initiation of greetings with Jews and Christians and said that Muslims should not develop genuine, human-based relationships with non-Muslims. He bases his decisions upon a completely decontextualist and ahistorical approach to a couple of isolated hadiths, including the one cited above on the authority of 'Ā'ishah (al-Albani, 2007). Thus, the NTS manhaj engenders a construction of a religiosity exclusivist Self vis-avis the religious Other.

Again these views are not exclusive to classicists such as Imām al-Albānī and are also found within the scholarship of the classical jurists and hadith traditionalists. It is as if Duderija is asserting that Salafis have the monopoly on intolerance and conflict! As for what he has attributed to Imām al-Albānī then Duderija's assertion is unclear. Imām al-Albānī stated that a Muslim cannot initiate saying "as-salāmu alaykum" to a non-Muslim not "greetings" generally which is implied from Duderija's statement. As for al-Albānī saying that Muslims **"should not develop genuine human-based relationships with non-Muslims"** then it is unclear what Duderija is implying here and where the source of this citation has been extrapolated. The issue of relations with non-Muslims is vast within Islām and within the works of al-Albānī yet Duderija has apparently managed to understand all facets of these relations which has enabled him to conclude that Imām al-Albānī views that Muslims should not have any relationships with non-Muslims in totality. This is an extremely generalised allegation from Duderija and there is scant referral to the works of al-Albānī on this matter within Duderija's paper. It is another case of over-simplifying the approach of the contemporary Salafi scholars.

FIFTH

Duderija asserts that the Salafi manhaj, exclusively, considers Jews and Christians to be "kuffār"?! Duderija (2010) states (p.86):

The NTS interpretation of the above Qur'ān-hadith textual indicants in relation to the concepts of īmān and kufr, following the NTS manhaj outlined in this section of this article, is that both the ahl al-kitāb referred to in the Qur'ān and contemporary adherents of the Christian and Jewish faith are

unbelievers, with all the implications of the qur'anic injunctions. According to this view of religious identity, Jews and Christians would fall outside the boundaries of belief and the Muslim religious identity would be constructed along the lines of the eternally oppositional, antagonistic view of the religious Other.

This is not unique to Salafis, and who said anything about “eternal opposition and antagonism”? This is about belief, anyone who says “I do not believe Muhammad is a Prophet of God” is not a Muslim, and there ‘not a believer (i.e. a non-believer/disbeliever)’. Just as Muslims would be deemed by Christians of the world as being “not believers that Jesus is the son of God (i.e. non-believers/disbelievers)”. This is quite normative to say the least and requires no Salafi “interpretation” as even the common Muslim on the street is aware of this. Ash'arī theologians also denigrated the credo of the “religious Other” when rebuffing Christian beliefs such as:

- ❖ Fakhr ar-Rāzī in his Qur'anic exegesis (see vol.8, p.35), as does
- ❖ al-Juwaynī (478 AH) in his book *Shifā al-Ghaleel fi'r-Radd 'ala man Baddala Injeel*.
- ❖ Abū Bakr al-Bāqilānī (d.403 AH) in his book *at-Tambeed*
- ❖ Abū Hāmid al-Ghazālī (505 AH) in his book *ar-Radd al-Jameel li-Ilahiyati Isā bi Sareeh il-Injeel*.
- ❖ Shihābuddeen Ahmad bin Idrīs al-Qarāfī (d. 684 AH) in his book *al-Ajwibat ul-Fākhirah 'ala As'ilat il-Fajirah*.

So after all this how can it be said that *only* Salafis, in the modern era, regard the beliefs of Jews and Christians as being ‘disbelief’?! Duderija's scales for assessing Salafism therefore are somewhat out of balance. Any thorough and experienced researcher of the Islamic tradition however will understand that this is something not exclusive to Salafis, even Ash'arī theologians, whom Duderija spends time in highlighting have a “madhhab-based approach” which is “distinct” from Salafism, state that Jews and Christians are not believers! Sharastānī (d. 548 AH) in his *Milal wa'n-Nihal*⁴⁷ states in the section when discussing the people of the book (i.e. the Jews and the Christians), i.e. the “religious Other”: **“They are outside the fold of Hanafiyyah (the upright way) and the Islamic sharee'ah.”**

⁴⁷ Abu'l-Fath Muhammad bin Abdulkareem bin Abī Bakr Ahmad ash-Sharastānī, *al-Milal wa'n-Nihal* (Beirut: Dār ul-Ma'rifah, 1414 AH/1993 CE, eds. Ameer Ali Mahna and Ali Hasan Fa'ūr), vol.1, p.247.

SIXTH

Duderija (2010: pp.86-87 and 2014) refers to al-Qahtānī's book on *al-Walā' wa'l-Barā'* as if the book is part of the *loci classici* of the Salafi *Weltanschauung*. Firstly, it is a work by a contemporary scholar and is by no means a classical work. In fact, many modern Salafi scholars have discussed the issue of *al-walā' wa'l-barā'* in further detail yet Duderija has bypassed all of that and referred to al-Qahtānī's work which many Salafis do not even read or study. Secondly, the book by al-Qahtānī contains concepts which are in opposition to the Salafi method and more in line with the Qutbi approach. Indeed, al-Qahtānī compares the founder of the Muslim Brotherhood, Hasan al-Banna, with Shaykh ul-Islām Ibn Taymiyyah?! For instance, al-Qahtānī mentions on page 215 book *al-Walā' wa'l-Barā'*: **"The noble scholars from the Muslims have written on this topic that which is sufficient..."** Then al-Qahtānī says:

"...I mention from them: Shaykh ul-Islām Ibn Taymiyyah, al-'Allāmah Ibn ul-Qayyim, Shaykh Muhammad ibn 'AbdulWahhāb and his students; and from the contemporaries the two noble teachers: Abu A'la al-Mawdūdī and Hasan al-Banna."

Thus, Qahtānī's book can hardly be said to represent the method of contemporary "neo-Salafi" scholars let alone the book representing a core Salafi creedal text! Indeed, Juan Cole for example has thus suggested the following in order for Western observers and academics to get out of this confusion related to Qutb when he states:

For this reason, I will refer to followers of this tendency as fundamentalist vigilantes. Some scholars call them Salafi Jihadis. But "Salafi" refers to reformists who want to go back to early Islamic practice, and jihad is a formal legal doctrine, whereas the followers of Qutb and Farag violate both of these normative traditions.⁴⁸

Duderija's research is thus wanting in this regard. Finally, it would have been simple to assess the views of Salafis on the issue by actually asking them instead of referring to obscure works, this is one of the pitfalls of an outsider approach to studying a matter of this importance.

⁴⁸ Juan Cole, *Engaging the Muslim World* (New York: Palgrave Macmillan, 2009), p.65

SEVENTH

Duderija (2010) then includes al-Qa'eda, the Taliban, Bin Laden, Ayman Zawahiri, Jam'ah Islamiyah, al-Muwahhidun, al-Muhajiroun as all being **"radical political neo-traditional salafis"**!? Duderija states (p.88):

Whilst NTS scholars emphasize qur'anic verses and traditions (i.e. hadith) that are more quiescent in nature, political NTS give preponderance to those hadith that emphasise physical, violent struggle.

Then Duderija states:

By sharing similar approaches to the conceptualization and interpretation of the Qur'ān and Sunna, with the above albeit important exception of violence and physical jihad, the NTS worldview based on the belief in *al-walā' wa'l-barā'*, and their manhaj itself, can be seen as providing a methodological-ideological foundation on the basis of which its radical and politically enraged offshoots operate.

Duderija here somewhat overestimates any link between Salafism and radical extremist politically violent groups; this has been studied before by other academics. The logic of this assertion is incredibly flawed, for can the same then be equally said by Duderija about the "methodological and ideological foundations" of major Western (secular and majority Christian) societies which license, and on a larger scale, lethal injections, executions and capital punishments? Do such "politically enraged offshoots provide a basis" hereby result in rallying the world for illegal wars, drone attacks which kill thousands of innocents and decapitate and paralyse women and children, dropping bombs on whole cities and towns, human rights abuses such as Abu Ghraib and other escapades which result in more harm than good for the Middle East, African and the world?! In discussing the issue of an apparent overlap between Salafism and radical violent groups then Muhammad Haniff bin Hassan (2006) also notes in his paper *Key Considerations in Counterideological Work against Terrorist Ideology*:

Prudence is especially needed in dealing with the opinions of the classical Muslim scholars from centuries ago. One cannot definitely ascertain the link between the opinions of classical Muslim scholars with the ideology of Muslim terrorist groups. Ibn Taimiyah's works, for example, are alleged by some as the source of Muslim

terrorist groups' ideology. But one can also find from his works many opinions that could be used to counter these groups.⁴⁹

Briggs et al. (2006) thus state in their research on community-based approaches to counter-terrorism in the UK:

This means that organisations advocating violence also advocate other elements of devotional practice that correlate with Salafism, although Salafism itself does not support violence.⁵⁰

We mentioned prior the view of a popular contemporary Salafi scholar, Shaykh 'Alī bin Hasan al-Halabī al-Atharī, and his definition of Salafism (Salafiyyah):

I will present example of this with three types of people who utilize the term without due right:

First: Whoever ascribes methodologies to Salafiyyah (Salafism) which oppose what the 'Ulama and seniors of the Salafi da'wah traverse, not to mention oppose their proofs and evidences. Such as some of the violent armed groups in Algeria and the likes. I wish to suffix that the reason for those (violent armed) people falsely ascribing themselves to Salafiyyah is only due to the fact that they want to distinguish themselves from other older partisan groups present, such as *Ikhwān ul-Muslimeem* [Muslim Brotherhood], *Hiẓb ut-Tabreer* and others. The evidence of this is: many of them changed their ascriptions and their skins as soon as they had the opportunity to! Another point to mention is that: Salafiyyah is not a *hiẓb* (partisan political group) that has a legislative structure which is difficult to penetrate, rather it is an academic and proselytising methodology which all are able to be a part of, not to mention be covered in its dust and hide behind its door. Therefore, the real affair of one who covers himself, with the gowns of Salafiyyah, is only exposed by the level of his agreement with the manhaj of the Salaf us-Sālih in: the *Usūl* of understanding and *istidlāl* (deriving rulings); and respect for the people of knowledge who have carried the manhaj throughout every time and place. Respect of the 'Ulama is *taqdeer* (holding them in high estimation) and not *taqdees* (veneration) of

⁴⁹ Muhammad Haniff bin Hassan, "Key Considerations in Counterideological Work against Terrorist Ideology" in *Studies in Conflict and Terrorism*, vol.29, issue 6 (September 2006), p.539.

⁵⁰ Rachel Briggs, Catherine Fieschi and Hannah Lownsbrough, *Bringing it Home: Community-based approaches to counter terrorism* (London: Demos, 2006), p.62

them. As for what is inside a person, who ascribes himself to Salafiyyah, then we defer his case to the Lord of the Worlds as He knows better about us and him. (al-Halabī al-Atharī, 2008).

It is also worth us looking at another contemporary Muslim academic and professor, and adherent to the Salafi approach, Dr 'AbdusSalām as-Sihaymī from the Islamic University of Madeenah in Saudi Arabia, who has also authored on extremism in Saudi Arabia. Dr Sihaymī states in his book *Kun Salafīyyan 'ala Jāda* [Be a Serious Salafī on the Right Path]:

This is even though the *Da'wah Salafīyyah* is the furthest from *takfeer* (to brand a Muslim as a disbeliever), *tabdī* (to brand a Muslim as an innovator) and *tafseeq* (to brand a Muslim as a sinner) without evidence, it is also the furthest from extremism and fanaticism. Yet this blessed da'wah has been associated with things which are not from it and it has been ascribed to things which are not from its manhaj which all distorts its beauty and reality.

One of the most glaring factors for this is: the existence of contemporary partisan Islamic groups affected by the Khawārij ideology and their well-known leaders agreed with a few things from the Salafi manhaj in some matters.⁵¹ Indeed, some of them even spoke in the name of Salafiyyah when the reality is that they were not from it and this confused many people and the reality was hidden from them as they thought that these groups were Salafi or "Wahhabi" as some of them named it. What is really strange is that some of these partisan Islamic groups named themselves "**Salafi Jihadis**", yet how can they be Salafi when they oppose its creed and manhaj?! The reality however is in the application and meanings not in mere terms and names and as a result it is a must to bring attention to this confusion and misguidance which is present in the Islamic world today.⁵²

Dr Sihaymī emphasises the insider comprehension of the reality of Salafism, other Western academics who have extensive research into the field have highlighted similar. Heggehammer (2010) notes, based on his extensive studies into Salafism:

⁵¹ Even though they differed with most of the *Salafī manhaj* and *'aqedah*.

⁵² Shaykh, Dr 'AbdusSalām bin Sālim Rajā' as-Suhaymī (Associate Professor in the Department of Fiqh, College of Sharee'ah, Islamic University of Madeenah), *Kun Salafīyyan 'alā'l-Jādah!* [Be a Serious Salafi!]. Cairo: Dār ul-Manhaj, 1426 AH/2005.

However, when it comes to comparative analyses of political behaviour, especially violence, theological categories are less adequate as they are not associated with discrete sets of political preferences. The term Salafi, as we have seen, says very little about the expected political behaviour of actors labelled as such. We must therefore be particularly careful not to conflate theological orientations and social movements.⁵³

Haykel (2010) also states:

Some writers would have us believe that the Salafis are not much different from fascists, and that Salafism is a totalitarian ideology.⁵⁴

Haykel then states:

Most Salafis are not political actors in the strict or formal sense of politics, by which I mean that they are not exclusively intent on capturing the state and its levers of power either through non-violent means or through direct action. They also eschew formal political and most civic forms of organisation (e.g. political parties, clubs associations). Salafis are first and foremost religious and social reformers who are engaged in creating and reproducing particular forms of authenticity and identity, both personal and communal.⁵⁵

Dr Natana DeLong-Bas states in her book *Wahhabi Islam – From Revival and Reform to Global Jihad*:

The militant Islam of Osama bin Laden does not have its origins in the teachings of Ibn Abd al-Wahhab and is not representative of Wahhabi Islam...⁵⁶

David Commins, a historian at *Dickinson College* author of *The Wahhabi Mission and Saudi Arabia* (London and New York: I.B. Tauris & Co., 2009) and who contributed a blurb to DeLong-Bas's book) shares DeLong-Bas's belief that it is simplistic to pin the current Takfiri-Jihadi movements on Muhammad ibn 'AbdulWahhāb. According to Commins, Al-Qaeda's rhetorical goal of re-establishing a single, pan-national caliphate and their discourse against "Crusaders and Jews" are

⁵³ Heggehammer, *op.cit.*, p.264

⁵⁴ Bernard Haykel, "On the nature of Salafi Thought and Action" in Meijer, *op.cit.*, p.34

⁵⁵ Ibid.

⁵⁶ Natana DeLong Bas, *Wahhabi Islam: From Revival and Reform to Global Jihad* (New York: Oxford University Press, 2004)

borrowed from the Muslim Brotherhood, the 20th-century Egyptian Islamist group that emerged in response to the rise of European colonialism.⁵⁷

EIGHTH

Duderija states (2010: 88), in asserting that Salafism is distinct from the classical Islamic tradition of scholarship:

It is distinct from the madhhab-based approach to the Islamic tradition, which is regarded as embodying the most substantial part of the Sunni interpretational spectrum.

Furthermore, Duderija is suggesting that the Salafi method has no roots within the Islamic tradition which is a suggestion which fails to understand the nuances of Islamic scholarship and history, and we have discussed this prior. Within the *Tārīkh* of Ibn al-Faridī, vol.2, p.652, biography no.1084 it is stated:

“With Muhammad ibn Waddāh⁵⁸ and Baqī’ ibn Makhlad, al-Andalus (Andalusia) became a Dār ul-Hadeeth [an Abode of Hadeeth].”⁵⁹

⁵⁷ John Kearney, “The Real Wahhab” in *The Boston Globe*, 8 August 2004 CE

⁵⁸ Ibn Waddāh (d. 287 AH/900 CE), a Muhaddith from Andalus, wrote a famous book on innovation entitled *al-Bida’ wa Nahy ’anhā* [Innovation and its Prohibition], it was printed on the following occasions:

- ❖ Beirut: Dār ur-Rā’id al-’Arabī, 1982
- ❖ Cairo: Dār us-Safā, 1411 AH/1990 CE, edited by Muhammad Ahmad Dahmān. This edition can be downloaded here in pdf format Online: <http://www.mediafire.com/?ayzhmmimy2z> accessed Friday 16 July 2010.
- ❖ Riyadh: Dār us-Samī’ī, 1416 AH/1996 CE, edited by Shaykh, Dr Badr bin ’Abdullāh al-Badr
- ❖ Beirut: Dār ul-Kutub al-’Ilmiyyah, 1417 AH/1997 CE, edited by Muhammad Hasan Ismā’eel

⁵⁹ **Translator’s note:** This has also been corroborated by European researchers, in following Ibn al-Faridī, such as Isabel Fierro in her paper “The Introduction of Hadith in al-Andalus (2nd/-3rdCenturies)” in *Der Islam*, Vol. 66, Issue 1, pp. 68–93. Also Fierro notes in her paper “Heresy in al-Andalus” in Salma Khadra Jayyusi and Manuela Marín (eds.), *The Legacy of Muslim Spain* (Leiden: E.J. Brill, 1994), p.895-909. Fierro notes on page 897:

Until their time, fiqh (introduced, as noted above, in the second half of the 2nd/8th century) and hadith were seen as separate and different entities, and the scholars who introduced fiqh (mainly Mālikī fiqh) are not mentioned in the sources as traditionalists. The reception of hadith as a structured

Ibn ul-Faridī also states in his *Tārikh*, vol.1, p.110, in regards to another scholar from Qurtuba [Cordova] Abū 'Alī al-Hasan bin Razeen al-Katāmī (d. 332 AH/945 CE):

— أبو علي الحسن بن رزين الكتامي⁽⁶⁹⁾ (ت 332)، وهو من قدماء المغاربة الذين أخذوا عن بقي بن مخلد. وكانت له رحلتان إلى المشرق وسماع كثير ومشیخة واسعة، «وكان يذهب إلى النظر وترك التقليد»⁽⁷⁰⁾.

“He was one of the early ones from the Maghāribah [North-West Africans] to take from Baqī ibn Makhlad. He travelled twice to the East and heard much in the way of hadeeth and had a vast amount of Shaykhs. He inclined towards investigation (of the Revelatory Texts) and he abandoned taqleed.”⁶⁰

Ibn Lubābah stated about Baqī ibn Makhlad, as is found in al-Qādī 'Iyyād's *Tarteef ul-Madārik*, vol.4, p.239:

As for Baqī then he was an ocean who used to perfect that which he relayed and he did not used to follow a Madhhab. He moved in accordance with the narrations and how they moved.

corpus of legal material, over and above the limited amount of hadith embedded in Mālikī works, aroused the opposition of the Andalusī Mālikīs because of the threat that this represented to their established doctrinal teachings and to existing legal practice in al-Andalus – an opposition which led to the accusation of zandaqa against Baqī ibn Makhlad, who was, like Ibn Waddāh, a traditionalist, but was also the introducer of Shāfi'ī's works and an opponent of ahl ul-ra'y, whereas Ibn Waddāh was and remained a Mālikī who tried to reconcile the positions of ahl al-ra'y and the ahl al-hadith. The amir Muhammad, however, supported Baqī, and, thanks to his intervention, the persecution of Baqī did not lead to his execution. The amir thus played the role of umpire between ahl al-ra'y and the ahl al-hadith, without, though, replacing the former by the latter, probably because he found it useful for his own policy to have the scholars divided.

⁶⁰ Dr 'Abdullāh Murābit at-Targhī, *Fahāris 'Ulama ul-Maghrib: Mundhu an-Nashā' liā Nihāyat ul-Qarn ath-Thānī 'Ashara min al-Hijrah, Manhajiyatuha, Tatawwuruha, Qimatuha al-'Ilmiyah* [Indexes of Moroccan Scholars: From the Initial Inception to the End of the 12th Hijrī Century; Their Method, Evolution and Their Academic Value]. Tetouan, Morocco: Manshūrāt Kulliyyat ul-Ādāb wa'l-'Ulūm ul-Insāniyyah (AbdulMālik as-Sa'dī University), 1420 AH/1999 CE, p.109.

Ibn Hazm in his treatise entitled *Fadl ul-Andalus wa Dhikr Rijalibā* [The Virtue of Andalusia and a Mention of its Men], stated about Baqī' on page 179:

...and he would choose and not blindly follow anyone and he was of the elite of Imām Ahmad, Abū 'Abdillāh al-Bukhārī, Muslim ibn Hajjāj, Abū 'Abdirahmān an-Nasā'ī, may Allāh have mercy on them.

This clearly demonstrates that from the very early history of Islām scholars of Ahl ul-Hadeeth who rejected *taqleed* were extant. It is neither an invention of early 20th century Egypt nor a new phenomena of the 1980s which has grown due to the proliferation of Gulf Arab petro-dollars, as some claim! It also has been asserted by a variety of writers and commentators that the Salafi approach however was only initiated by Ibn Taymiyyah (*rahimahullāh*) and that prior to him there was no such emphasis on rejecting excessive taqleed. However, detailed study and research demonstrates that before Ibn Taymiyyah there were a number of scholars who had the same take on the excesses of taqleed. It is worth highlighting the role therefore of Imām Abū Shāmah (*rahimahullāh*). Abū Shāmah was a Damascene Shāfi'ī scholar who was one of the Mujtahid scholars (according to his biographers) who emphasized returning to the Qur'ān and Sunnah; opposing *bida'* and asserting *ijtihād* for those qualified scholars. All of this was before Shaykh ul-Islām Taymiyyah who is erroneously held to be the "founder" of this Salafi trend after the epoch of the Salaf. Abū Shāmah's famous works include *Kitāb ur-Rawdatayn fī Akhbār id-Dawlatayn*, *Mukhtasar al-Mu'ammal fī'r-Radd ilā'l-Amr il-Anwāl*, *al-Mubaqqaq min 'Ilm il-Usūl fīmā yata'allaq bi Af'āl ir-Rasūl*, *al-Mursbid al-Wajeez ilā 'Ulūm tata'allāqu bi'l-Kitāb il'Aẓeez*.

In *al-Mu'ammal* Abū Shāmah had a chapter entitled 'Section on the Obligation of Referring Back to the Qur'ān and Sunnah' wherein he highlighted that the Revelatory Texts have to take precedence in solving disputes in the religion. He also made reference to the statements of the earlier Imāms in regards to uncritical following of juristic views. Abū Shāmah also criticized his contemporaries for reliance on the later writings of Abū Ishāq ash-Shirāzī (d. 1083 AH) and al-Ghazālī (d. 1111 AH), hence Abū Shāmah's emphasis on 'the first affair' as opposed to the developments that transpired within later generations. Konrad Hirschler states in his 2005 paper on Abū Shāmah:

Abū Shāma's position was certainly a minority one in his time, as for him the process of *ijtihād* could never come to an end since no scholar could claim an authoritative status compared to the Quran and sunna. His position shows, contrary to the middle position discussed above, that *ijtihād* in its

classical sense had not entirely come to an end in later centuries. Abū Shāma understood the term *ijtihād* as a direct return to the revealed sources. Although he certainly advanced no claims to founding a new madhhab, he refused to accept that the later authorities, such as the founders of the madhhabs, had an all-embracing hegemonic position.

Hirschler also states:

Abū Shāma, for example, delivered a sharp criticism of his period around what he perceived to be the mujtahid/muqallid dichotomy.⁶¹

Haykel (2010) states that Salafism is distinct in that:

In fact, as an interpretive community Salafis are, in contrast to other Muslim traditions of learning, relatively open, even democratic.⁶²

Yet Duderija is not thinking along these lines of distinction, he elaborates by stating about Salafis:

This article has also contended that their manhaj, characterized by a (semi-) decontextualist textually segmentalist approach that hermeneutically marginalizes ethical-moral and objective and values-based dimensions of the Qur'ān and Sunna, engenders a religiously exclusivist Self construct vis-a-vis the religious Other and clearly delineates between the two.

There is a contradiction between the two quotes from Duderija. He holds that Salafis are distinct from 'the madhhab-based approach' yet then argues, without even once referring to the scholars from 'the madhhab-based approach', that Salafis have a view of the 'religious Other' which is different from those of the 'madhhab-based approach'!? Thus, let us refer to what those of the 'madhhab-based approach' have stated about the 'religious Other'. Nūh Keller's translation of *Reliance of the Traveller* (Beltsville, MD: Amana Publications, 1991) is a good place for us to start in the issue as it is popular among the "traditional-Islam" movement in the West. It will also reveal that the Salafis by no means have a monopoly on alleged intolerance towards the "religious Other".

⁶¹ See Konrad Hirschler, *Pre-Eighteenth Century Traditions of Revivalism: Damascus in the Thirteenth Century* (Bulletin of SOAS, vol.68, no.2, 2005), pp.202, 203.

⁶² Haykel, *op.cit.*, p.36

The work *Reliance of the Traveller* is a translation of the work *Umdat us-Salik* by a Shāfi'ī and Sūfī scholar Ahmad ibn an-Naqīb al-Misrī (circa 702-769 AH/1302-1367 CE). Within the book, which presents just the kind of 'madhhab-based approach', which Duderija naively asserts is distinct from Salafī views of the "religious Other", the following is mentioned:

- ❖ **Offensive jihad (see o9.1), with the objective being to fight 'Jews, Christians, and Zoroastrians...until they become Muslim or else pay the non-Muslim poll tax' (o9.8); and 'the Caliph fights all other peoples until they become Muslim' (o9.9).**
- ❖ **'Non-Muslim subjects of the Islamic State...are distinguished from Muslims in dress, wearing a wide cloth belt (zunnar)...[and] must keep to the side of the street' (o11.5).**
- ❖ The Islamic state not retaliating against a Muslim for killing a non-Muslim (o1.2).
- ❖ It being 'obligatory for Muslims to rise against' a leader of the government if he **'becomes a non-Muslim, alters the Sacred Law – (...imposing rules that contravene the provisions of the religion while believing in the validity of the rules he has imposed, this being unbelief (kufr)) – or imposes reprehensible innovations while in office', and 'if possible...', '...install an upright leader in his place'**. See o25.3(a).
- ❖ It is 'obligatory to obey the commands and interdictions of the caliph...in everything that is lawful...even if he is unjust' (o25.5).
- ❖ A father or father's father guardian marrying off a virgin bride 'without her consent' where he may 'compel' her (m3.13-3.15), as long as there is a 'suitable match', which excludes 'a non-Arab man for an Arab woman' – in the latter case the lady can seek the annulment of the marriage contract if she wishes (m4).

Therefore, upon inspection of the writings of those of the 'madhhab-based approach', such as ibn Naqīb al-Misrī, ar-Rūmī and other Sufis, it is apparent that their works are not even free from that which Duderija has claimed is exclusive to Salafism in regards to the "religious Other". Some of ar-Rūmī's writings for example suggest that he denounced his opponents as being non-Muslims. Al-Aflākī (d. 1360 CE) stated:

The respected Shaykh Awhad ud-Deen al-Kho'ī asked our master (i.e. Jalāluddeen ar-Rūmī) "who is the kāfir (disbeliever)?" Our master responded: "Show me the believer so that the disbeliever can be made apparent!" Shaykh Awhad replied: "Yet

you are a believer?!" Our master responded: "At that time, all who oppose us is a *kāfir* (disbeliever)." ⁶³

Rūmī stated in his *Discourses* which have been translated by A.J. Arberry:

This verse was revealed when Muhammad **defeated the unbelievers, slaying, plundering and taking prisoners, whom he tied hand and foot.** ⁶⁴

Rūmī stated in discourse 12 (p.99 of Marman edit):

The Prophet raided, killed and spilled blood, but the unbelievers were the wrongdoers, and Mohammed was wronged.

Rūmī stated in discourse 30 (p.233 of Marman edit):

The Prophet said, "I laugh as I slay," meaning he kills the unbelievers in one manner, so that unbelievers will not kill themselves in a hundred ways. So, of course, he laughs as he slays.

Rūmī stated in discourse 44 (p.301 of Marman edit):

Here, faith is compared to light and unbelief to shadows, but faith could be related to a delightful shade and unbelief to a burning, merciless sun boiling the brain. What resemblance is there between the bright subtlety of faith and the light of this world, or between the sordid gloom of unbelief and the darkness we know at night?

Rūmī stated in discourse 60 (p.390 of Marman edit):

Those infidels who are fixed in unbelief—they suffer because of their unbelief. Yet looking at the matter again, that suffering is also a Divine blessing. When the unbelievers are at ease they forget the Source, so God reminds them through suffering. Therefore, Hell is a place of worship and is the mosque of infidels, for there the unbelievers remember God.

Rūmī also states in the same discourse (p.391 of Marman edit):

⁶³ Shamsuddeen Ahmad al-Aflākī, ed. Tahseen Yāziji, *Manāqib ul-ʿĀrifeen wa-Marātib al-Kāshifeen* (Tehran: Donyāyeh Kitāb, 1362 AH/1983 CE) vol.1, p.515; transmitted from *Akhbār Jalāluddeen ar-Rūmī*, p.228. Al-Aflākī's work was translated into English in 1881 in London by James W.Redhouse.

⁶⁴ Arthur John Arberry, *Discourses of Rumi* (London: John Murray, 1961 and Routledge, 1995), p.14; Doug Marman (ed.), *Discourses of Rumi (or Fihi Ma Fihi): Based on the Original Translation of A.J. Arberry* (Ames, Iowa: Omphaloskepsis, 2000) p.5, Online, accessed March 2010: <http://www.omphaloskepsis.com/ebooks/pdf/discour.pdf>

Since the unbelievers do not remember unless they are suffering, and since their purpose in being created was to recollect God, they are sent suffering to remember Him.

Rūmī also emphasised the significance of external religious adherence, the primacy of the Qur'ān and what he believed to be the superiority of Islām.⁶⁵ A famous commentary of ar-Rūmī's work, entitled *Ma'ārif e-Mathnawī* by Moulana Hakeem Muhammad Akhtar Saheb which was translated by Moulana Yusuf Karan of Cape Town, states:

Muslims are commanded to perform Jihad. In Jihad we remember that the "Kufār" (disbelievers) are also Allah's creation and Allah's bounties in rearing them is also provided for them just as it is provided for the believers.

Then Moulana Hakeem Muhammad Akhtar Saheb, the commentator of ar-Rūmī's work, says:

When the command from Allah comes, the demand is that the necks of the Kufār (disbeliever) should be struck in Jihad for they are enemies of Allah fighting against the Believers.⁶⁶

There is that which indicates ar-Rūmī was sceptical of blind imitation of the European way of life for ar-Rūmī stated, as relayed on page 51 of the commentary by Moulana Hakeem Muhammad Akhtar Saheb:

"When you do not look with proper sight, then you look upon the love and company of the saintly ones and their obedience i.e. their ship as despicable, and you look upon your imitation of the people of Europe as the high mountains of Intellect and Reason."

Massoume Price stated in an article entitled *Is Rumi what we think he is?*:

He is regarded as liberal, one who did not distinguish between mosques, churches and synagogues. **Yet his apparent stereotyping of Christians and particularly Jews as evil and dark-sided is overlooked.**⁶⁷

⁶⁵ Franklin Lewis, *Rumi Past and Present, East and West* (Oxford: Oneworld Publications, 2000), pp.407-408

⁶⁶ Refer to page 46 of the Online version here: <http://yunuspatel.co.za/downloads/Ma-ārif-E-Mathnavi.pdf>

⁶⁷ Massoume Price, *Is Rumi what we think he is?* (2002) See: http://www.iranchamber.com/literature/articles/rumi_what_we_think.php - accessed from the *Iran Chamber Society* website on Wednesday 13 January 2010.

It is also worth shedding light on the link that Sufism, and those of the “madhhab-based approach”, in history has had with anti-colonial rebellion and resistance. In these examples the “religious Other” was deemed as an invading military force which had encroached into Muslim land in order to forcibly change Muslims over to follow that “religious Other” in the name of civilisation, progress and development.

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