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(hafidhahullāh)

SALAFIYYAH IS FREE FROM THE SO-CALLED “SALAFĪ-JIHĀDĪS”¹

**“...WE REJECT TERMS SUCH AS “SALAFI-JIHADI”
AND “SALAFI-TAKFIRI”. SALAFIYYAH IS ONE, IT IS
A METHODOLOGICAL APPROACH BASED ON
UNDERSTANDING. AS FOR THE MEDIA, WHICH
DOES NOT DISTINGUISH, THEN WE SERIOUSLY
URGE THEM TO DISTINGUISH BETWEEN
MATTERS...”**

Salafiyyah is not going backward, rather Salafiyyah is a clear practice and upholding the Divinely Legislated texts, along with the restrictions of the credible 'Ulama and making them the judge and criteria, in minor and major issues, in all aspects of a person's life, reflecting Allāh's saying:

“If you dispute in anything refer back to Allāh and the Messenger”

{an-Nisā (4): 59}

¹ Translation: 'AbdulHaq ibn Kofi ibn Kwesi al-Ashantī.

Dated 19th April 2011 CE and it can be accessed here:

<http://www.mashhoor.net/>

and the translation begins from after 3:45 here:

<http://www.mashahd.net/video/od5e03966331a30a8d3>

In this verse ‘Shay’ [anything] is *nakira* [indefinite] and ‘In’ is for *shart* [conditional clause] and *nakira* [indefinite] along with *shart* indicates generality. So ‘if you dispute in anything’ regardless of what this thing is, for this is general and includes everything,

“If you dispute in anything refer back to Allāh and the Messenger”

{*an-Nisā* (4): 59}

Imām ash-Shāfi‘ī stated ‘referring back to Allāh’ means: referring back to His Book; and ‘referring back to the Messenger’ means: referring back to his personality and Sunnah after his death. This is Salafiyyah, Salafiyyah is bigger than personalities, individuals and groupings, Salafiyyah is bigger than Marākiz [Centres], Salafiyyah is bigger than Jam’iyyāt [Charitable organisations] and bigger than Shuyūkh. Salafiyyah is Allāh’s Pure Religion which He revealed to the heart of the Prophet (*sallallāhu ‘alayhi wassallam*). This is the Salafiyyah which we believe in, so if we were to say, just for argument’s sake, that those people [Jihādīs and Takfīrīs] are Salafīs then they are to be judged according to the principles of the Salafī da’wah and just as they rebelled against Jordanian law while being Jordanian themselves, with Jordanian passports and national [citizen] numbers, not only does the law forbid them but also the Salafī da’wah also forbids them because they opposed the principles of the Salafī da’wah. **These people [i.e. Jihādīs and Takfīrīs] slander the Imāms and ‘Ulama of the Salafī da’wah and the contemporary ones, by either deeming them to be misguided or kuffār, so how can they be Salafi?! The amazement does not cease, but we live in a time wherein understandings have been overturned and there is a battlefield over terminologies and hence people have been deceived by terms and names. The people today, except for those whom Allāh has mercy on, have almost lost understanding of the realities. So for example you will hear oxymorons which cannot ever be combined, like it being said that “this piece of paper is white-black” even though the two cannot be together at the same time.**

Therefore, when it is said “Salafiyyah-Takfeeriyah” – then these two description cannot ever come together like this! This is because Salafiyyah is not based on following desires or takfeer, if there is not explicit evidence in which we have a clear proof from Allāh then it is not permitted for us to make takfeer of anyone. The foundation is for a Muslim to remain upon his original state of Islām unless it is apparently seen that he opposes Islām, otherwise he remains upon Islām. Our Lord taught us from His Universal Way with creation, based on His Will, during the era of the Prophet (*sallallāhu ‘alayhi wassallam*) with an incident which occurred and our Prophet (*sallallāhu ‘alayhi wassallam*) taught us an important principle in takfeer. When Usāmah ibn Zayd, the beloved son of the Prophet’s beloved, may Allāh be pleased with him, was on the battlefield an enemy fighter was overpowered by Usāmah and Usāmah placed his sword on the man’s neck to kill him.

The man uttered the testimony of faith: “I testify that there is no god worthy of worship except Allāh and that Muhammad is Allāh’s Messenger” yet Usāmah was not perturbed by the man saying this and killed the man anyway. When the news reached the Prophet (*sallallāhu ‘alayhi wassallam*) he was very angered by this, Usāmah said to the Prophet: “he only said it when he saw the sword.” The Prophet (*sallallāhu ‘alayhi wassallam*) replied: “*Did you open up his heart?*” Usāmah said “I wanted that I would have embraced Islām after that moment.”

Hence, the people of knowledge say that if a person says something or does an action which could hold a hundred possibilities and ninety-nine of them carry possibilities of kufr, then we have to take into consideration his Islām. The Salafīs are the most fearful of people when it comes to takfeer, so it is an old accusation [that the Salafīs make takfeer] and when our Shaykh [Imām al-Albānī] first arrived in Jordan some of the jurists of the country met him and said to him: “You make takfeer of the people!” The Shaykh replied: “I seek refuge in Allāh!” The Shaykh then asked one of them, who would later become the Muftī of Jordan and we view that he was upon good and justice and Allāh will take him to account, “if you heard a man praying the Sunnah for dhuhr and saying ‘I will pray them for the Prophet’, what do you say about this?” The scholar replied: “he is a disbeliever”. The Shaykh said: “As for me I do not make takfeer of him, such a person is ignorant so I would teach him.” What is strange is that those people, who are called ‘Salafīs’ yet are actually Takfīrīs, and the two terms cannot come together, they brand our Shaykh al-Albānī as a Murji’ and when we ask why they say: “because he did not make takfeer of kuffār and he does not make takfeer of anyone”. How can such people be Salafī?! Salafīs have academic reference points but if you were to ask those [Takfīrīs labelled as ‘Salafī-Jihādīs’] “what are your reference points and who do you take knowledge from?” then you will find that some of them make takfeer of our Imāms.

Then, the term “Salafī-Jihādī”, Jihād is a topic within fiqh and it has rulings which are found within the books and was mentioned by Allāh’s Messenger (*sallallāhu ‘alayhi wassallam*), and us as Salafīs believe in the texts and their applications. We also believe in the jihad which the Prophet (*sallallāhu ‘alayhi wassallam*) informed us of, and we say jihād in the path of Allāh is not permitted according to the Divine Legislation except with three conditions and these conditions are not from us or taken from our own opinions, rather they are from the words of our Messenger (*sallallāhu ‘alayhi wassallam*). Abū Hurayrah (*radī Allāhu ‘anhu*) narrated, in a hadeeth found in the Two Saheehs, that the Prophet (*sallallāhu ‘alayhi wassallam*) said: “*The Imām is a shield and fought behind.*” So based on the words of the Prophet, fighting without an Imām [leader] is not Divinely Legislated. The second condition is: a Divinely Legislated banner, for the Prophet (*sallallāhu ‘alayhi wassallam*) stated “*Whoever fights and dies under a banner of blindness [blind bigotry] dies a death of pre-Islamic ignorance.*” The

third condition is: being prepared. These are three conditions of jihād in Allāh’s Path. As for any and every fool taking hold of a rifle or sword saying **“I want to make jihād in Allāh’s Path”** then this is not jihād as there has to be preparation, a cadre, a leader, a legitimate banner under which to fight, in order to raise the word of Allāh – then this is the jihād which we believe in. Not any person who takes hold of a weapon and says “I want to make jihād” do we say that this is a Divinely Legitimate jihād and in Allāh’s Path. Jihād is a fiqh ruling which has its rules and regulations which we and our Shaykhs call to and which have been emphasised on our pens and tongues and mentioned in many instances.

In conclusion, Salafiyyah is a methodological, creedal and educational approach of preaching which believes in obeying those in authority and prohibits revolting against them. It also believes in jihād as being the pinnacle of Islām and as being Allāh’s Ruling so it cannot be implemented in a way which is one of jest and that brings about harm to the security of the country, this is a violation of the Divine Legislation, the deen and the blessed da’wah. **There are many conspiracies against this blessed da’wah, the most dangerous being by those who are not from the da’wah adopting its attire. There has thus been an intense effort from our scholars to challenge this by exposing such people and their corrupt methodology. These conspiracies renew themselves so it is obligatory upon the children of this da’wah to distinguish themselves from them and strive to clarify Allāh’s deen. The Salafī da’wah is not a da’wah of politics it is a da’wah of safety, knowledge, a methodology of understanding Allāh’s deen, education, knowledge and action – this is the Salafī da’wah, it is not Hizbiyyah. Whoever has the correct belief in Islām is Salafī meaning: he holds in esteem the Book of Allāh, the Sunnah of Allāh’s Messenger, the Companions, the Successors and their Successors - whoever affirms this is Salafī. We do not have a da’wah which is based upon Hizbiyyah and regionalism, however we do not want those to come into our ranks those who are not from it, holding their own ideas which are opposed to us and destroy our da’wah due to this deception. These people do not understand the religion as we do and they do not return back to the scholars whom we return back to, and they do not regard the principles which we hold which are based on our Lord’s Book and our Prophet’s Sunnah,**

We thank all those who distinguish between the [Salafī] da’wah and other than it and we reject terms such as **“Salafī-Jihādī”** and **“Salafī-Takfirī”**. Salafiyyah is one, it is a methodological approach based on understanding. As for the media which does not distinguish then we seriously urge them to distinguish between matters and announce that we are free from such actions and our issue with those [Takfirīs] is old and serious.

We neither see them in our gatherings nor hear about them except that they deem us as being misguided along with our Shaykhs and our brothers from the Shaykhs. They are not from us and we are not from them either in their actions or in their understanding.

Salafiyyah is not based on Hizbiyyah or personal interests, our affair is only that we teach the people “Allāh says”, “Allāh’s Messenger says” and “the Companions say”. we believe in unity being of the reasons for strength in the Ummah and the reasons of strength are due to the scholars and the rulers as Sufyān ath-Thawrī stated: **“Two types of people if they are rectified then all of the people will be rectified and if they are corrupted then all the people will be corrupted: the rulers and the scholars.”** The reasons for strength in the Ummah therefore have to be brought together and not separated, this is what we view. The ‘Ulama supplicate for the ‘Umarā’ and ask Allāh to grant them success as Fudayl ibn ‘Iyyād stated: “If I had one supplication that would be answered I would make it for the leader. Because with his rectification is rectification of the people, and with his corruption is the corruption of the people.” Also, the Khutabā’, students of knowledge, preachers and admonishers are soldiers of the ‘Ulama – the relationship between them has to be based on complimenting each other’s role and not based on personal interests, such is the same for the relationship between the ‘Ulama and the Umarā’. The ‘Ulama advise, instruct and forbid with hikmah, kind words and good preaching – as the Salaf practiced.