



It is NOT from
THE MANHAJ
OF THE SALAF

SHAYKH MUHAMMAD BAZMOOL

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Publisher: Al-Binaa Publishing

Translator: Al-Binaa Publishing

Email: albinaapubs@gmail.com or

info@albinaapublishing.com

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(It is not from the Manhaj of the Salaf)

It is not from the Manhaj of the Salaf to take knowledge from just anyone except after looking into his condition (in relation) with the sunnah. As it was said: "Indeed this knowledge is religion so look to whom you take your religion from."

It is not from the Manhaj of the Salaf to deal with the mistakes of the people of the sunnah as the dealings with the people of innovations. Indeed all of the children of Adam make mistakes, therefore the methodology of the person is looked into and the mistake which he made is dealt with upon that basis.

It is not from the Manhaj of the Salaf to make parties, alliances and gatherings secretly without the people. It has been reported (in a narration): "If you see those who gather in the masjid without the people, then know they are upon misguidance."

It is not from the Manhaj of the Salaf to arouse people against their rulers and incite them to protests, rebellion, revolutions or public criticism of them and their ministers or supporting hands.

It is not from the Manhaj of the Salaf to abandon seeking the obligatory (types of) knowledge and to neglect seeking the recommended (types of) knowledge.

It is not from the Manhaj of the Salaf to attack the scholars, speak against them, reject their knowledge and books, and call to burning, destroying and abandoning returning back to them [the books] merely for the reason of a mistake which they [the scholars] have fallen into.

It is not from the Manhaj of the Salaf to be fanatical about one's opinion and to give high regard to it, as if one among them would say: what i am upon is correct (while) likely to be incorrect, and what my opposer is upon, is incorrect (while) likely to be correct.

It is not from the Manhaj of the Salaf to have hostility merely because of a disagreement [e.g., in opinions], for they [the Salaf] used to make distinction in regard to this matter, depending on the condition of an individual and the reality of the issue. For disagreement with purity of intention does not harm friendliness.

It is not from the Manhaj of the Salaf, to restrict the religion to a single issue, so that he who agrees with me upon it is a Salafi, and he who disagrees with me upon it is not Salafi. For Salafiyyah is a methodology and not (just) a single issue.

It is not from the Manhaj of the Salaf to blindly follow and have fanaticism without evidence.

It's not from the Manhaj of the Salaf to criticize or speak ill the companions (of the prophet) or even one of them.

It is not from the Manhaj of the Salaf to expose oneself to trials [Fitnah] and to indulge in it. Rather, they used to avoid it and warned against it.

It is not from the Manhaj of the Salaf to fall into division, conflict, and hatred. And the motto of the Salaf was: Do not hate one another, nor turn your backs on each other, and be - O slaves of Allah - brothers.

It is not from the Manhaj of the Salaf to innovate and introduce (matters in religion) and their motto was: follow and do not invent for indeed you have been sufficed and upon you is (to follow) the ancient affair (i.e. the ways of old)

It is not the Manhaj of the Salaf to know the truth by the men, so by that everything which comes from this person or that person must be the truth. Rather their motto was to know the truth and you will know its people. Know the truth and be with its people.

It is not from the Manhaj of the Salaf to seek fame and be arrogant towards the creation, for they [the Salaf] were callers [daees] of goodness, kindness and mercy.

It is not from the Manhaj of the Salaf to give importance to pure intellectual sciences. Their knowledge was only (what) Allāh said, His messenger said and the companions said.

It is not from the Manhaj of the Salaf to be silent on giving advice to Allāh, His messenger, His book, the leaders of the Muslims and the general folk.

It is not from the Manhaj of Salaf to incline towards the worldly life and abandon actions for the hereafter.

It is not from the Manhaj of the Salaf to reject a Hadith if the intellect does not reach it [its meaning], and has objection it. But rather their methodology was: following and submission, {We believe in it; the whole of it (clear and unclear Verses) are from our Lord} [3:7]

It is not from the Manhaj of the Salaf to use every verse or Hadeeth as an evidence, unless the verse is conclusive as evidence, and the Hadeeth is a sunnah meant to be followed. (Not abrogated or restricted etc)

It is not from the Manhaj of the Salaf to be arrogant towards the creation, for they [the Salaf] were callers [daees] of goodness, kindness and mercy.

It is not from the Manhaj of the Salaf to declare a specific person to be an innovator because of an innovation he has fallen into, until the proof has been established (against him) by necessary conditions being fulfilled, and all barriers (to declaring him an innovator) being absent."

It is not from the Manhaj of the Salaf to declare a specific person to be a disbeliever before proof has been established (against him) by necessary conditions being fulfilled, and all barriers (to declaring him a disbeliever) being absent."

It is not from the Manhaj of the Salaf to exaggerate in [honoring] the messenger of Allah, and to set him up to being equal with Allah The Most High.

It is not from the Manhaj of the Salaf to give infallibility to anyone other the Messenger of Allah, may Allah exalt his mention and grant him safety.

It is not from the Manhaj of the Salaf to rule people to be kafir [disbelievers] except with what has been mentioned in islamic law to be an act of Kufr [disbelief].

It is not from the Manhaj of the Salaf to neglect talking about Tawheed (islamic Monotheism) and instilling that within the souls, for it is the foundation upon which Islam is based within everyone.

It is not from the Manhaj of the Salaf, that the main topic of Dawah is "distribution of wealth", even in the name of the economic reform, nor [that it be] "political action" even in the name of the political reform.

It is not from the Manhaj of the Salaf to introduce a pledge of allegiance to other than the ruler who is in charge of the affairs of the muslims and their jama'ah (congregation).

It is not from the Manhaj of the Salaf to leave following [the example of] the messenger of Allah may Allah exalt his mention and grant him safety.

It is not from the Manhaj of the Salaf to honor a person of innovation.

It is not from the Manhaj of the Salaf to consider every form of ignorance an excuse, but rather they (the Salaf) only excused with ignorance, the one who exerted his effort in learning and seeking knowledge, (and) did not fall short in that regard, and whatever emitted from him is what he could reach of knowledge.

It is not from the Manhaj of the Salaf to do actions before (having) knowledge. They (the Salaf) only started with knowledge before action. Allāh said: "Know, that none has the right to be worshipped except Allah, and ask for forgiveness of your sins and the believers"
(Muhammad:19)

It is not from the Manhaj of the Salaf to do lots of talking and speeches, instead, they used to say; "whoever talks much,!falls [into mistakes] much" and they used to remain silent, until some may think they are ignorant or unable to make [eloquent] speeches, while this is not true, but rather, [the reason of their silence] is the fear of Allah.

It is not from the Manhaj of the Salaf to leave acting upon knowledge, for it was reported; "knowledge calls for action, either it (action) responds to it or else it (knowledge) will depart".

It is not from the Manhaj of the Salaf to enter in debates with the people of falsehood, for indeed the Muslim does not expose his religion to desires.

It is not from the Manhaj of the Salaf to abandon returning back to the scholars, but rather they [the Salaf] used to invite the people to the sittings of the scholars and to stick and adhere to their instructions and advices.

It is not from the Manhaj of the Salaf to work by at-Ta'deel (the praising of an individual) with the existence of a detailed Jarh (refutation/criticism) unless the praiser mentions it [the criticism] and refutes it based upon knowledge.

It is not from the Manhaj of the Salaf to work by general Jarh (criticism) in regard to a person whose uprightness has been affirmed, unless it [the criticism] becomes detailed or that this criticism comes from a great Imam, therefore the self is more inclined towards it.

It is not from the Manhaj of the Salaf to incline toward the people of innovation and to engage in unnecessary conversations with them.

It is not from the Manhaj of the Salaf to bring the indication of texts (ayat and ahadeeth) outside the basis of the Arabic language and the understanding of the salaf.

It is not from the Manhaj of the Salaf to speak with generalities and abandon the details and specifics.

It is not from the Manhaj of Salaf to abandon taking the Hadith which are *Ahad* as a proof in matters of Aqeedah (creed- doctrine).

It is not from the Manhaj of Salaf to restrict stating or narrating knowledge with only Hadith which are *mutawaatir*.

It is not from the Manhaj of Salaf to enter into arguments and dispute, rather they (the Salaf) exerted their efforts to obtain understanding of the book (the Quran) and the sunnah (prophetic tradition), acting in accordance with them and calling to them.

It is not from the Manhaj of Salaf to reject the report of a trustworthy (individual) and not accept it, unless it is heard or read (only).

It is not from the Manhaj of the Salaf to leave following what the companions were upon, and to introduce meanings which go against the meanings in the religion.

It is not from the Manhaj of Salaf to occupy oneself with things that will not benefit them in the hereafter.

It is not from the Manhaj of Salaf that every student of knowledge to indulge in the science of Al-Jarh wa Ta'Deel (the science of criticizing and praising), as every

science has its scholars. And just as knowledge is not taken from everyone, therefore it is not for everyone to speak in the science of Al-Jarh wat-ta'deel.

It is not from the Manhaj of the Salaf for the student to be pre-occupied with anything before the Quran and Hadith. Therefore if he gains understanding and he learns what he is in need of from his religion (then) let him seek what he wishes after that.

It is not from the Manhaj of the Salaf to be in dispute against the speech of the scholars in matters. The student knows that he is a student and that searching into these matters are left to the scholars, so how much more the affairs of nawazil (afflictions, conflict, trials etc) and major issues.

It is not from the Manhaj of the Salaf to put forward rules and guidelines according to (one's) opinion, but rather their (the Salaf's) way was following the wordings of Quran and Sunnah, so he leaves neither the ayaat nor hadith, when making fatawa as much as he can.

It is not from the Manhaj of the Salaf to love the people of innovation or to think good of them. They (the Salaf) were not deceived by their fluency or eloquence, but rather they knew that the person will be with those whom he loves, as (mentioned) in the hadith.

We ask Allah that He makes this a benefit for us and for you.