

البرهان

AL-BURHAAN (The Proof)

"Say: Bring your *proof* if you are truthful" [Al-Baqarah (2):111]

Islamic Educational Newsletter

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Issue 3

Editorial

I praise Allaah, the Most High, for the favours He bestowed upon me, one of them being the ability to carry on with the important job of seeking and disseminating authentic Islamic knowledge based on the Qur'aan, the Sunnah and the understanding of the Pious Predecessors, may Allaah have mercy on all of them. It is not so easy to carry on with this job when many people are not rushing to help you, but rather they shy away from having anything to do with what does not bring them some material gain. Of course, there are exceptions to this rule, and I praise Allaah for that and ask Him to reward all those who help me and others to carry on with the da'wah work.

Having seen the bewildering lack of effort and sometimes ability on the part of many Muslims to correctly call to the correct Islam, as well as the annoyingly little amount of literature available on the subject, I have decided to slightly modify Al-Burhaan so that it is not only an educational newsletter, but can also be used as a da'wah tool for all those who want to be involved but cannot get either literature or time to do that.

Having covered the important topics of "correct 'aqedah" (creed) and "the virtues of seeking Islamic knowledge" in the previous two issues of Al-Burhaan, I thought that this issue should be dedicated to dispelling some myths, misconceptions and very often blatant lies about the People of the Sunnah, Ahlus-Sunnah wal-Jamaa'ah, who are also known as the Salafees, the Saved Sect and the Victorious Group. This is not going to benefit those who

are bent on not accepting anything that comes from any other than the "approved" sources, nor indeed those who label anyone who calls to the Tawheed (Oneness of Allaah or Monotheism) and the Sunnah (the Path of Prophet Muhammad (sallallaahu alayhi wa sallam)) upon the understanding of the Pious Predecessors with the label of "wahhaabi" without even knowing what that word actually means, or maybe even those who feel too shy to practise and/or call to the Sunnah and openly proclaim that they are salafee, but rather I am aiming with the Help of Allaah to reach those who are sincerely seeking the truth and are not afraid to follow it when they find it, as Allaah said in Surah Qaaf, verse 37:

"Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful."

And, since we are all human and are in constant need of sincere friendly assistance, any constructive brotherly comment or criticism regarding Al-Burhaan or anything else is more than welcome and will be gratefully received, inshaa' Allah. My mobile telephone number in the UK is **07792 323244**, and e-mail address – **sharkasi@maktoob.com**.
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Who are the Salafees?

The word "*salafa*" in the Arabic language means something that has gone or taken place before the time of speech or even before the existence of the person speaking; that is the verb,

which is found in many places in the Qur'aan, like Al-Baqarah:275 and An-Nisaa':22-23. Whereas the noun "*salaf*" or "*as-salaf*" means those people who have preceded you in goodness and virtue, as it is in the well-known authoritative Arabic dictionaries, like "Lisaaanul-'Arab" by Ibn Mandhoor, "Al-Qaamoosul-Muheet" by Fairoozabaadi and others. Also, when we say "*as-salaf as-saalih*", it is translated as "the Pious Predecessors", by whom the scholars of Islam mean the Companions of Prophet Muhammad (sallallaahu alayhi wa sallam) and the two generations after them who followed them correctly, which is extracted from verse number 100 in surah At-Tawbah amongst other places as well as the well-known hadeeth found in the collections of Bukhaari (2652), Muslim (211 and 2533) and others, that describes those three generations to be the best. So the word "*salafee*" is an abbreviation meaning someone who understands and follows the Qur'aan and the Sunnah according to the understanding of the Pious Predecessors. Someone might say: "What is the need for us to understand the texts of Islam that particular way and restrict ourselves to it?" The answer is very simple: Our Lord, Who created the Heavens and the Earth and everything in between them, created men and jinn to worship Him alone without any partners or associates, sent Prophets and Messengers (alayhim as-salaam) to the jinn and mankind with that very message, has ordered us through His Book and upon the tongue of His Messenger (sallallaahu alayhi wa sallam) not only to follow the

commandments of the Qur'aan and the Sunnah, but to do so according to the Companions of the Prophet (sallallaahu alayhi wa sallam) and those who followed them correctly.

Let us have a look at some of the proofs the scholars of Islam (including the four Imams) have used to support this argument: - In surah no 9 (At-Tawbah) verse no 100 Allaah said:

"And the first forerunners (in the faith) among the Muhaajireen (those who emigrated from Makkah and settled in Madinah for the cause of Islam) **and the Ansaar** (the inhabitants of Madinah who had embraced Islam and assisted the Prophet (sallallaahu alayhi wa sallam) and other emigrants upon their arrival there) **and those who followed them in the best possible way – Allaah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment."**

The scholars said: "The fact that Allaah praised those who follow them correctly and has prepared for them such great reward shows that their path is the correct one, especially considering the fact that Allaah is pleased with them."

In surah no 4 (An-Nisaa') verse no 115 Allaah the Most High said:

"And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers, We will give him what he has taken (i.e. make him responsible for his choice) and burn him in Hell, and evil it is as a destination."

The believers mentioned in this aayah are the Companions (radiyallaahu anhum), because they were the people regarding whom this verse was revealed. Imam Shaafi'ee, may Allah have mercy on him, used this aayah as

proof that the consensus (Ijmaa') of the Muslims (i.e. their scholars) is hujjah (binding). The scholars of Islam differed as to the consensus of later generations, but they all agree that the consensus of the Companions, may Allaah be pleased with them, is binding upon all Muslims who come after them. Also, Allaah made it equally sinful to oppose the Messenger (sallallaahu alayhi wa sallam) and follow a path other than the path of the believers – Companions and those who followed them.

In surah no 31 (Luqman) verse no 15 Allah the Most High said:

"And follow the way of those who turn back to Me (in repentance)."

The scholars said: "All of the Companions used to turn back to Allaah in repentance, and the proof for that is that Allaah guided them and said: "And He guides to Him whoever turns to Him (in repentance)", which means that if they were not turning to Allaah, they would not have been guided."

And there are many, many more verses in the Qur'aan that show the obligation to tread the path of the Pious Predecessors (As-Salaf As-Saalih), but we have not got enough space or time to bring all of them. Those of you who can read Arabic can refer to the excellent book of Ibnul-Qayyim (rahimahullaah) entitled "Ilaamul-Muwaqqi'een" or the book by one of our contemporaries, Shaykh Saleem Al-Hilaali, entitled "Basaa'iru Dhawish-Sharaf", from which I have taken most of this material. Let us now have a quick look at some of the proofs from the Sunnah:

In a hadeeth collected by Bukhari (2652), Muslim (2533 and 211) and many other scholars of hadeeth the Prophet (sallallaahu alayhi wa sallam) said:

"The best of people are my generation,

then those who come after them, then those who come after them."

The scholars said: "Their superiority is not in wealth, physical beauty or the like. It is in their knowledge of the religion and its understanding and implementation. So who has the most right to be followed: those who are described as being the best in knowing, understanding and implementing the religion of Islam or others who came after them and did not have the same virtues and did not reach the same heights of witnessing the Revelation and taking knowledge from the Prophet (sallallaahu alayhi wa sallam) first-hand?" The answer to this question is very obvious.

Also, Ibn Mas'ood, one of the scholars of the Companions (radiyallaahu anhum), described the Companions very precisely when he said:

"Whoever amongst you wants to follow someone, let him follow the Companions of Muhammad (sallallaahu alayhi wa sallam), for they had the most pious hearts in this Ummah (nation), the deepest knowledge, were the least pretentious, upon the straightest of guidances and the best of manners. Allaah the Most High chose them to accompany His Prophet (sallallaahu alayhi wa sallam) and establish His religion, so know their superiority and follow in their footsteps, because they were upon the straight path."

This narration is found in many books of 'Aqeedah (creed), as well as others, and was authenticated by Shaykh Al-Albaani (may Allah have mercy on him) in "Manzilatus-Sunnati fil-Islam" (p.12).

Also, in a hadeeth narrated by Imam Muslim in his Saheeh (no 2531) the Prophet (sallallaahu alayhi wa sallam) said:

"The stars are a means of security for the heaven, and when the stars are gone, the heaven's affair will come

true; and I am a means of security for my Companions, and when I am gone, what was promised will afflict my Companions; and my Companions are a means of security for my nation, and when they are gone, what was promised will afflict my nation."

The scholars said commenting on this hadeeth that the Companions are as important to us as the Prophet (sallallahu alayhi wa sallam) is in relation to them, and the stars are in relation to the heaven. And it is not just to give us beautiful parables, but to stress the obligation to follow them in the affairs of our religion and take their understanding above anyone else's.

Also, in a very famous hadeeth on the authority of 'Irbaadh bin Saariah (radiyallaahu anhu) the Prophet (sallallahu alayhi wa sallam) told the Companions (radiyallaahu anhum) what to do in times when the Muslims split into many groups and parties as we witness today:

"I order you to listen (the rulers) and obey, even if an Ethiopian slave with his head looking like a raisin were to become your ruler, and I also order you to follow my Sunnah (path, way) and the Sunnah of the rightly-guided Caliphs after me, stick to it and hold on to it with your (molar or canine) teeth.

And I am warning you against any newly-invented matters in the religion, because every newly-invented matter in the religion is an innovation, and every innovation is misguidance."

It was narrated by such Imams of hadeeth as Tirmidhi, Abu Daawood and others. And this hadeeth is of particular importance. In order for us to understand that we need to take a closer look: firstly, the hadeeth informs us that the Prophet's (sallallahu alayhi wa sallam) Sunnah and that of the rightly-guided Caliphs is one, because it is expressed by the word "it", so those who differentiate between them have no proof to do so; secondly, the fact that we are ordered to hold on to

both paths with our teeth shows the strength and closeness with which we must follow their guidance; and thirdly, it warns us against deviating from that path, telling us that the greatest sign of that deviation is innovations (bida'). And look around you, brothers and sisters, and tell me: how many Muslims nowadays fulfil the obligations set out in this authentic hadeeth? How many of them are involved in following, propagating and even innovating innovations? And yet, if you were to ask every single one of them: Do you love the Prophet (sallallahu alayhi wa sallam)? they would surely reply: Yes, of course! How can you even ask us this question?! So how can they and others along with them claim to love the Prophet (sallallahu alayhi wa sallam) and his Sunnah, when they shamelessly strive to destroy it and turn people away from it with every possible excuse?

And there are many other ahaadeeth and statements of the Pious Predecessors to prove our point, but this small newsletter does not have the space to explore all of them. I would even go to the extent of challenging anyone who disagrees with us to bring any **authentic** proof to the contrary, which they will never be able to do. Let us then deal with:

Some misconceptions about the Salafees.

There are a great number of misconceptions, misrepresentations and blatant lies about the Salafees. You only need to open a newspaper after some event where some Muslims are implicated as the perpetrators, which these days is almost every week, and you see some journalist pretending to be an expert saying that "there is a possible link between the Salafists (that is how some of them put it) and this particular event." Some of them even go as far as to accuse the Salafees of being Jihadis (i.e. those who think that killing innocent people unlawfully in a Pizza Hut or a McDonalds is true

Jihad!). So let me take this opportunity to make it very clear to everyone:

The Salafees have not, are not and will not support any terrorists or their activities, wherever that may be.

That is not the way of the Qur'aan and the Sunnah according to the understanding of the Pious Predecessors and our scholars have been warning about the likes of Osama bin Laden and Abu Hamzah for decades, long before 9/11 or 7/7.

This, of course, may not please everyone, especially those who want to portray all the Muslims as the modern-day versions of Frankenstein and Count Dracula put together. But our job is to please Allaah, not the people. Also, it is not enough to get some information from the internet in a matter of minutes to become an "expert" on anything, let alone Islam.

Another very popular and almost equally inaccurate accusation is that the Salafees do not have any manners! While this may be true in relation to some of them, I would like to say this:

The Salafee way emphasises the importance of good Islamic manners the same way as it emphasises the importance of our correct creed and correct methodology.

These are the corner stones of the way of the People of the Sunnah: correct 'Aqeedah (creed, belief), correct Manhaj (methodology, the implementation of that correct belief) and correct manners. Anyone who claims to be a Salafee must conform to them, and not pick'n'mix as some do. And if someone is accused of having bad manners just because he/she is defending the Sunnah and the people of the Sunnah, then that shows that the accuser has not really learnt the true meaning of correct Islamic manners. And look at the so-called manners of the people who say Allaah is everywhere, for example! If I said his mother was everywhere, he would not

be best-pleased, to say the least! But he himself does not feel shy to say that about Allaah, who told us in many places in the Qur'aan that He is above His Throne. And look at their "manners" with the Sunnah, when they reject clear authentic ahaadeeth and in their place take the sayings of people who are not Prophets! So let us be fair and watch what we say and utter!

Yet some others accuse the Salafees of not loving our Prophet Muhammad (sallallaahu alayhi wa sallam) and some scholars of Islam, particularly Imam Abu Haneefa (rahimahullah). As for the first accusation, then nothing could be further from the truth. How can people who protect and preserve the Sunnah be accused of not loving the one who legislated it (sallallaahu alayhi wa sallam)? How can someone accuse those who choose to follow the ahaadeeth above the sayings of any human, however important that human may be, of not loving Prophet Muhammad (sallallaahu alayhi wa sallam)? It is but a blatant lie that is refuted by history and reality before the Qur'aan and the Sunnah.

As for the second accusation, then *it is part of our 'Aqeedah (creed) that we must love and respect anyone who loves and respects the Sunnah, let alone those who preserve it and teach it from the scholars of Islam and propagators of it.* Hence, Imam Abu Haneefa (rahimahullah) is one of those great scholars of Islam whom we must love and respect, the same way as we must love and respect other great Imams of the Sunnah, starting from Abu Bakr As-Siddeeq all the way down to our time, when we were fortunate to witness and live with the likes of Sh. Ibn Baaz, Sh. Al-Albaani, Sh. Ibn Uthaimen and others.

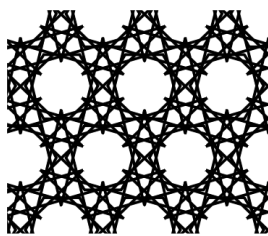
But when we say we must love and respect them, that does not mean that we are allowed to put them above the Prophet (sallallaahu alayhi wa sallam) in following what they said even if that contradicts the Sunnah. No, not at all. It means we must follow them in what agrees with the Sunnah, not in

everything they say. And, of course, if we were to say that everything the scholars of Islam say is right that would mean that they do not make mistakes in the religion, which is the prerogative of only the Prophets (alayhim as-salaam). And the Prophet (sallallaahu alayhi wa sallam) summed it all up very well when he said in a hadeeth reported by Bukhari and Muslim:

"Obedience is only in Ma'roof (what agrees with the Sharee'ah)."

And if you were to read some of what the Imams have said regarding the prohibition to follow them in everything they said, you would understand the position of the Salafees on the issue. I would refer you to the foreword of the translation of "The Prophet's (sallallaahu alayhi wa sallam) Prayer Described" by Sh. Al-Albaani (rahimahullaah) for more details.

And this is what we have space for. More in the next issue, inshaa' Allah. All Praise is due to Allah, the Lord of the worlds.



Quiz

But before we go, our traditional quiz to keep your brain active (it is of the essence in this hectic world of ours):

What is the name of Abu Hurairah (radiyallaahu anhu)?

When did he embrace Islam?

How many ahaadeeth did he narrate?

السلفية

“The Salafees have not, are not and will not support any terrorists or their activities, wherever that may be.”

“The Salafee way emphasises the importance of good Islamic manners the same way as it emphasises the importance of our correct creed and correct methodology.”

“It is part of our 'Aqeedah (creed) that we must love and respect anyone who loves and respects the Sunnah, let alone those who preserve it and teach it from the scholars of Islam and propagators of it.”