



A Warning Against Matters that Tarnish the Image of Salafiyyah

(By Shaykh Muhammad Bāzmūl (حَفِظَهُ اللهُ))

Transcript of the Audio:

From the types of deviation in Aqeedah! Is that an individual would say 'I'm Salafi.' Meanwhile his mannerisms, his dealings with others, the way he treats people, the way he takes and he gives is actually based upon pre-Islamic ignorance and not upon Salafiyyah.



He says 'I'm a Salafi.' And if he takes a loan from someone, he doesn't return the money, if he passes by some laymen/commoners (Muslims deprived of knowledge, ignorant), instead of embracing them in brotherhood? Instead of guiding and directing them, instead of making them have interest in the Religion and desire for it, he frowns in their faces, and he veers/turns away from them, and doesn't respond to their greeting of Salam. Thus, he places them in such a state of difficulty and pain, that none besides Allah, Subhanahu Wa Ta'Ala knows and the extent of. And he gives a very bad impression about the Salafi's.

Likewise, the very definition of Salafiyyah has changed and evolved over time, Shaykh al-Uthaymeen (rahimahullaah) was asked a question "The individual who claims to be a Salafi, who says 'I'm a Salafi.' And calls to Salafiyyah." The Shaykh responded by saying "Hizbiyyah, even if it is labelled as Salafiyyah is impermissible, and is incorrect and invalid (in Islam). He focused on the issue of the false label of Salafiyyah that is being applied to cover this Hizbiyyah, this sectarianism and bias. And so, this is something that contradicts Salafiyyah, therefore, Shaykh al-Uthaymeen (rahimahullaah) spoke out against Hizbiyyah in Salafiyyah, not against Salafiyyah itself.

So, the definition of Salafiyyah has changed, "I know some people, he doesn't know anything about Salafiyyah except refutations, nothing but refutations, his concern day and night, knowledge according to him is a matter of refutations. He knows of Salafiyyah, but once he sits down with the people, he starts talking about this person and the other person, that person and so and so, whether there is a call/need for this or not. He thinks that this is Salafiyyah. Surely this is not the Manhaj of the Salaf! Let no one fool you, let no one trick you, let no one distort the truth before you."

This is surely not from the Manhaj of the Salaf! The Manhaj of the Salaf is not simply a matter of refutations, or refutations that defines the manhaj of the Salaf! To speak about this person and that person, and all of this he wants to prove that he's Salafi (to others!) he brings forth this refutation and that refutation. In order to prove he's a student of knowledge, he brings this refutation and he brings the other refutation, he photo

copies, gives you a copy. This is not the manhaj of the Salaf! Whoever tells you that this is the manhaj of the Salaf, they're mistaken.

The manhaj of the Salaf is to follow that which The Messenger of Allah (ﷺ) was upon and his companions (may Allah, Subhanahu Wa Ta'Ala be pleased with all of them). Refutations have their place, and speaking about the matters of criticism and praise has its place. And everything has its place, and its own measure. Establishing the matters worship and mannerisms and manhaj – all of this has its place. However, for you to portray Salafiyyah, display and represent it in this way, and then you don't want the people to criticize you! then know, by Allah, Subhanahu Wa Ta'Ala, you've defaced Salafiyyah.

Know, we swear by Allah, you've defaced Salafiyyah, this is a mistake, incorrect. Salafiyyah is a manhaj of rectification and calling to Tawheed, whoever wants for an individual to make a mistake, he immediately proceeds in destroying him, and breaking him apart, and not even leave for him the smallest room to retract and come back to the truth, and leave his errors, this is not a Salafi, even if he claims he is a Salafi.

Salafiyyah is mercy, "I know, some of the Scholars who would go 16 years advising those in error, and not taking it public, and nobody even knows about what is going on, mercy.[6] Not immediately go ahead and destroy him, no. 16 years, sometimes 10 years, meanwhile he is hurting, but he is not in a rush. I know of the people of knowledge, those who do so."

So, whoever thinks refutations and speaking about so and so and so and so, speaking about the third person and the other, without having balance in these matters, and without seeking the knowledge and without putting things in their proper place then really, he is not a Salafi, even if he sits down, from the morning to the night claiming 'I'm Salafi, I'm Salafi.' He is not a Salafi. Even if he is repeating Ayaat of Allah, Subhanahu Wa Ta'Ala and hadith from The Messenger of Allah (ﷺ) from the morning, to the night, he is not a Salafi. Even the Khawarij used to repeat Ayaat from Allah, Subhanahu Wa Ta'Ala and Ahadith of the Sunnah from The Messenger of Allah (ﷺ). This individual is actually from the Kharijites, this is one of the ways the Khurooj exemplifies itself in an individual.

This is actually defacing Salafiyyah and tarnishing its pristine/unspoiled image. He sits down and has no concern except speaking about this man and that individual, because of a mistake that they did, and he doesn't measure affairs according to their proper measure and weight and proper place.

Is there anyone that you know who hasn't made a mistake? No. the statement of The Messenger of Allah (ﷺ) "All of the children of Aadam (alaihi sallam) are frequently erring..."

Allah, Subhanahu Wa Ta'Ala Says regarding the affair of the disbelievers "And let not the hatred you've towards a people, cause you to fall into injustice/unfair." So, when you deal with a mistake that was committed by this individual, as if he was a disbeliever, as if by doing so, he has apostated and left the Religion, is this fairness?!

When they hear one of the major scholars, commenting on the mistake of an individual, and then a month or two thereafter, he would issue a statement saying 'there is no harm in benefiting from this same individual.' How is it they would say on one side he's saying he made a mistake and on the other side he is saying there is no harm, benefit from him? This is because he is a scholar, he has understanding. Because he wants to bring the heart of this individual, he is advising closer, he wants this individual to have room to retract from their errors and fix themselves.

He wants to rectify him. At the same time, he has commented upon that mistake in accordance to what that mistakes necessitates of comment. And he has clarified the truth and the correct stance that should be taken on that matter. And he is hoping that once this becomes clear to him, he will retract and come back to the truth, and to that which is correct. And that's it!

There is no need for us to attempt to enlarge the gap. Rather, we should try to bring the hearts closer.

Even Salafiyyah has become from the matters that are not understood now properly by some people and this is something that you should be aware of.

Key Points

1. Salafiyyah is not just a label, it must reflect in one's character and dealings.

- Some claim to be Salafi, but their actions are based on pre-Islamic ignorance.
- Their behavior contradicts the Sunnah: dishonesty, harshness, and neglect of good manners.

2. True Salafiyyah is about rectification, not destruction.

- Some people push others away instead of guiding them to Islam and the Sunnah.
- Instead of inviting people, they tarnish the image of Salafiyyah by their harshness.
- This approach places Muslims in hardship and creates further division and disunity.

3. Hizbiyyah (partisanship) disguised as Salafiyyah is a major issue.

- Shaykh Ibn Uthaymeen (rahimahullah) warned that labeling a group as "Salafi" while practicing sectarianism is impermissible.
- Salafiyyah is about following the Sunnah, not blind allegiance to certain individuals or groups.

4. Excessive focus on refutations distorts the Manhaj of the Salaf.

- Some individuals believe Salafiyyah is just about refutations.
- Their knowledge is limited to attacking others without proper context, evidence or necessity.
- They falsely think exposing others proves their knowledge and dedication.

5. Defaming others and backbiting under the guise of refutation is not Salafiyyah.

- Many engage in slander, spreading negativity about others.
- They use refutations to elevate themselves rather than for sincere correction.
- They do not measure affairs with justice, often exaggerating others mistakes.

6. Everything has its proper place in Islam, including refutations.

- Tajweed, Arabic, worship, manners, and refutations all have their place.

- Establishing Tawheed and the correct Manhaj must come first.
- True knowledge is comprehensive, not limited to criticism.

7. Some portray Salafiyyah in a way that contradicts its essence.

- Their extreme behavior leads people to criticize Salafiyyah and reject the Sunnah!
- They reject any criticism of themselves while being quick to attack others.
- They should rectify themselves first (Salafiyyah is rectification) before pointing the finger at others.

8. Salafiyyah is a Manhaj of rectification and calling to Tawheed.

- Many fail to focus on actual worship and sincerity in their relationship with Allah.
- Instead of calling to Tawheed, they spend time destroying others.
- Their hearts become captivated on this issue without the focus on true rectification.

9. Harshness and lack of mercy resemble the traits of the Khawarij.

- They rush to declare others deviant and leave no room for repentance.
- True Salafiyyah allows room for correction and returning to the truth.
- Even major scholars take time (sometimes years) before publicly refuting someone.

10. Harshness in refutation lacks wisdom (hikmah).

- Many scholars advise in private before making issues public.
- Some destroy others for minor mistakes, instead of guiding them back.

11. Justice is a fundamental principle of Islam.

- Allah commands fairness even towards disbelievers: "And let not the hatred you have towards a people cause you to fall into injustice."
- Yet, some treat a person's mistake as if they have left Islam altogether.

12. Proper Tarbiyyah (cultivation) is essential before engaging in criticism.

- Many do not rectify their own hearts but are quick to attack others.
- Scholars aim to guide people back to the truth, not humiliate them.
- This can destroy the work of the scholars by those not qualified to speak in these matters.
- The goal should be to bring hearts closer, not widen the gap.

13. Salafiyyah has been misunderstood by many today.

- Some use it as a label without embodying its true meaning.
- It is not about self-promotion or destroying Muslims but about following the Sunnah sincerely.

Note:

Shaykh Bāzmūl (حَفِظَهُ اللهُ) was appointed as the Mufti of Makkah, as reported in 2022. This esteemed position involves providing religious guidance and issuing fatwas.

Sources confirm his role in 2022 there may have been developments since then. For the most current information, consulting official government channels or recent publications is advisable.