

Attributes of the Salafi versus attributes of the Hizbi

By Shaykh Sulayman Ar Ruhaylee

Question: He says: I want clarity and detail for the Salafi Minhaj, and the sects now present amongst us, because all of them claim to be upon the truth. This will require ten days, but the Shaykh says he has ten minutes and some of that has already gone.

Shaykh Sulayman: At any rate.

- ❖ **The Salafi Minhaj** is a clear Minhaj not to be confused with other than it, ever.
- ❖ **The Salafi Minhaj** is a methodology based upon sincerity to Allah and following the Messenger of Allah صلى الله عليه وسلم
- ❖ **The Salafi Minhaj**, its foundation is the statement of Allah عز وجل:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (Soorah An Nisa 4:65)

- ❖ **The Salafi Minhaj** is established upon the statement of the Prophet صلى الله عليه وسلم:

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمُهَدِّدِينَ الرَّاشِدِينَ، تَمَسَّكُوا بِهَا وَعُصُوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ

Verily whoever from amongst you lives will see great differing. So upon you is my Sunnah and the Sunnah of the rightly guided caliphs. Bite down upon it with your molar teeth. And beware of newly invented matters, for every newly invented matter is an innovation and every innovation is astray. (Sunan Abu Dawood 4607)

- ❖ **The Salafi Minhaj** is based upon that which Allah عزَّ وجلَّ rectified the first part of this Ummah with, and this is what the Prophet صلى الله عليه وسلم was upon and what his companions were upon.
- ❖ **The Salafi Minhaj** is based upon separation and animosity towards innovation and desires, and separation and animosity towards its people.
- ❖ **The Salafi Minhaj** clearly and publicly aids the Sunnah of the Messenger of Allah صلى الله عليه وسلم and strives in refuting innovations and exposes its people, and clarifying their conditions, and warning the people from everything that originates from them.
- ❖ **The Salafi Minhaj** is never mixed with other than it. It is a methodology of the Book and the Sunnah. It is a methodology of knowledge and clarity, a methodology of following (the Prophet صلى الله عليه وسلم) and guidance.
- ❖ **The Minhaj of the Salafi Salih** is a methodology recognized by everyone whom Allah has granted light and insight.
- ❖ **The sects** who oppose the Minhaj of the Salafi Salih oppose the Salafi Minhaj in everything we mentioned.
- ❖ From the attributes of the Salafi is he looks at the people according to the legislation and he does not look at the legislation according to the people. He gives precedence to the legislation over the desires of the people; even if many oppose him, and only a few gather with him. He gives precedence to the Sunnah of the Messenger صلى الله عليه وسلم and the Book of our Lord سبحانه وتعالى over the masses of people.
- ❖ As for the Hizbi – with their varying sects – they look at the legislation through the view of the people. Thus they do not present to the people except that which the people love and what will increase their masses. If they see the people love to go right, they will go right and they will be intense about this matter. And if

they see the people love to go left, they will go left and they will be intense about this matter. If they see the people love to delay, they will delay, and if they see the people love to retreat they will retreat. They do not look at the issues from the Book or the Sunnah. They only look to what will impress the people and increase the masses.

At any rate; this issue is available and written down, and it requires a great deal of time, and perhaps I will suffice with what I have mentioned, for in reality this topic has great deal of discussion.

Translated by Rasheed ibn Estes Barbee