



The Main Views That Caused The Errors Of The Salafis

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ABSTRACT

This article examines the core tenets of the Salafi movement within Islamic thought, focusing on its approach to sources of knowledge, its stance on the Sunnah, and its principle of adhering to the early generations. The study aims to thoroughly elucidate Salafi methods of understanding religion through an analysis of the views of prominent Salafi scholars such as Ibn Taymiyyah and Ibn Qayyim al-Jawziyyah. The methodology employed involves textual analysis and comparative study, highlighting the differences between the harmony of reason and revelation in Maturidi theology and the absolute prioritization of revelation in Salafism. The findings indicate that Salafis strictly adhere to the literal meanings of religious texts and largely reject *ta'wil* (allegorical interpretation), considering reason a supportive tool subservient to revelation. The article reveals Salafism's objective to avoid innovations and adhere to the religion in its pristine form.

Keywords:

Salafism, Sources of knowledge, sunnah, narration, mind, tawil, predecessors, heresy.

Introduction: In the Islamic worldview, the roots of enlightenment and the ways of perceiving them have different forms in each direction. In the Maturidi faith, reason and tradition are accepted as complementary and harmonious sources in matters of faith. While recognizing the primacy of revelation, Maturidi also consider the role of human reason in understanding religious matters, comprehending the wisdom in them, and adapting to the demands of the time to be important. If a conflict arises between reason and tradition, they seek to eliminate this conflict through in-depth analysis and *ta'wil* (interpretation), so that both remain paths leading to truth.

The Salafis, on the other hand, are distinguished by their own characteristics. The main principles of this direction are absolute dependence on narration, the primacy of narration in the relationship between reason and narration, and absolute imitation of the views and practices of the first three

generations (*salaf*) in religion. This article examines the Salafi ways of understanding religion under three main headings, with special emphasis on the views of Ibn Taymiyya and Ibn Qayyim al-Jawziyya.

Salafis accept the Quran and Hadith, as well as the words and actions of the first three generations (the Companions, the Followers, and the Followers) as sacred. They elevate the *nas* (text) and *naql* (narration) to the level of religious inviolability, considering them to be the absolute dominant source of knowledge. Salafis absolutely do not accept criticism of the *nas* and opposition to it. The main source that shapes their understanding of religion is the narrations. The Book (Quran) and the Sunnah are the absolute foundation of religion, and dependence on them and their literal (literal) meanings is the basic principle in understanding and practicing religion. They say that it is necessary to strictly avoid adding new principles to religion that are not in the Book and Sunnah by using intellectual methods of

argumentation. Therefore, they emphasize that religion should be considered only within the framework of the dimensions and principles found in the nas.

Ibn Taymiyyah calls his direction "manhaju salafis solih" (the way of the righteous predecessors). And he emphasizes that one should live life according to this manhaj. As a result, the movement he founded began to be known as "salafism" by its propagandists. This is because it attaches great importance to the implementation of Islamic rulings in a manner that is not in line with the demands of the times, but in accordance with the era of the righteous predecessors - the first three centuries of the Hijri calendar, and it was promoted to follow this path. They say that the path of "salafism" is built solely on the basis of the Book (the Holy Quran) and the Sunnah of the Prophet, in which the rulings of the Islamic religion are revived, forgotten and changed rulings are returned to their original form. Islam is cleansed of innovations and superstitions, and kufr and polytheistic beliefs are eliminated.

This is the main idea that distinguishes "Salafism" from other religious groups.

Under the slogan of "reviving Islam, returning to the path of the predecessors," Ibn Taymiyya began to introduce new ideas, views that contradict the consensus of mujtahids, and rulings that do not correspond to the jurisprudential or doctrinal foundations of the four schools of thought. According to their claim, the path of "Salafiyyah" is built solely on the basis of the Book (the Holy Quran) and the Sunnah of the Prophet, in which the rulings of the Islamic religion are revived, forgotten and changed rulings are returned to their original form. Islam is cleansed of innovations and superstitions, and the defects of faith such as disbelief and polytheism are eliminated. This is the main way that distinguishes "Salafiyyah" from other religious groups. Under the slogans of "reviving Islam, returning to the path of the predecessors," Ibn Taymiyya began to reveal new views, new concepts that had not existed in the entire Muslim community before, views that contradicted the consensus of mujtahids, and rulings that were not in accordance with the

jurisprudential or doctrinal foundations of the scholars of the four schools of thought. According to historians, Ibn Taymiyyah's theories on doctrinal and jurisprudential issues that contradicted the consensus of the Council of Mujtahids were about sixty issues in total. For example, celebrating the birthday of the Prophet - the Mawlid holiday - is an innovation and useless; preserving and preserving the relics of the Prophet is considered polytheism. Invoking tawassul with the Prophet and other saints in prayers, visiting graves, and a number of similar current practices are "innovations" and "contrary to the doctrine of monotheism." In the Salafi view, the above-mentioned sacred and reliable traditions are equated with worshiping idols from the era of ignorance.

Despite the surprising and innovative nature of Ibn Taymiyyah's views in his time, it is impossible not to admit that his followers were countless. Although his supporters were mainly an illiterate group of Bedouins, there were also many intellectuals and scholars among them. So, what was the reason for this? Ibn Taymiyyah grew up in an exemplary family belonging to the Hanbali school of thought, known for its strong piety and sharp knowledge. His father and grandfather were recognized as famous jurists of their time. After the death of his father, Ahmad ibn Taymiyyah, who was responsible for his education and teaching, began his oppositional activities mainly when he was approaching the age of forty. By then, he was already known as one of the most mature jurists of his time belonging to the Hanbali school of thought and had even managed to write several useful religious works. His scientific status and fame reached such a level that every opinion he expressed was accepted unconditionally by his followers, without questioning the evidence. This fame of Ibn Taymiyyah also contributed to the widespread spread of his later dissenting opinions, as if he embellished and embellished his opinions against the Muslim community. As a result, many people did not notice his deviation. His new fatwas were accepted by his followers, and they even began to call him a "mujaddid" (renovator of religion), "shaykh al-Islam." In fact, Ibn Taymiyya was neither a

mujaddid, nor a mujtahid, nor a true Salafi. The "Salafi" school that he later founded never corresponded to the path of the righteous Salafis, but was only a small movement in error that separated from the Muslim community.¹

According to Ibn Taymiyyah, all the words, actions, and comments of the Prophet (peace be upon him) after his prophethood are Sunnah.² He emphasized that the Sunnah is also a basis for belief. The great importance given to the Sunnah in Salafi belief is also evident in their approach to ahadith (hadiths transmitted through a single narrator). In their view, the difference between mutawatir and ahadith is not of great importance in terms of practice. Ibn Taymiyya recognizes that ahadith represent definitive knowledge if the community confirms its authenticity and acts upon it. In his opinion, what should be considered in this matter is the consensus of hadith scholars. In this regard, he believes that the majority of Sahih hadiths represent definitive knowledge. Ibn Qayyim al-Jawziyya also acknowledged that ahadith narrated by reliable narrators, whose accuracy has been proven by solid evidence, and which have gained popularity among scholars represent solid knowledge, can be acted upon and judged, and can even be taken as evidence in matters of faith.

According to the Salafis, the books, especially those headed by the book of sitta, which were composed of narrations passed down from generation to generation in the first three centuries of Islam and whose hadiths were accepted as authentic within the framework of the rules of the hadith method, were considered the indisputable main sources of religion. Hadith collections and their commentaries were their main sources of reference. Therefore, engaging in the science of hadith, narrating hadiths, listening to them, writing down hadiths and collecting them in books and classifying them were considered very important and necessary tasks by the Salafis at all times. Because for them, protecting the Sunnah means protecting the religion.

¹ Botirjon Tojiboev, Yunusxon Mamarasulov. "Salafiy"larga ilmiy raddiyalar [Matn] / Toshkent: Azon kitoblari, 2021.180 b.

Salafis call themselves the "golden generation" because they believe that the descendants of the companions, followers, and followers of the Prophet (peace be upon him) are praised in the verses of the Holy Quran and the hadiths of our Prophet (peace be upon him), that they are close to our Prophet (peace be upon him) in terms of time and space, that they have learned and implemented the basic principles of Islam in their pure and authentic form, and that they have not mixed doubts and innovations into their beliefs. For this reason, they have presented themselves as the leading generations to follow in order to understand and apply the meanings and rulings contained in the Quran and Sunnah in the most correct and best way.

For Salafis, "religion" means "asar" (narration/narration), and "knowledge" means "hadith" and "khabar". The first three generations, due to their closeness to the source of authentic knowledge in the field of religion, have been accepted as the only means of reference for centuries in reaching the true essence of religious knowledge. Since they are the best experts in the meaning and interpretation of revelation, according to the Salafis, verses and hadiths should be understood according to the meanings given to them by the Salaf. In their view, no one can understand Islam as perfectly as they do. Therefore, in understanding religion, it is necessary to preserve the interpretations and practices that came from the first three generations, and to avoid statements and actions that go beyond them, and methods such as ta'wil, tafsir, and qiyas.

The Salafis believe that a person who does not rely on the scientific heritage of the righteous predecessors and turns his back on their heritage, has taken his own whims as his religion and interpreted the Book of Allah with his own opinions contrary to the meaning He intended. This leads to adding to the essence of religion and leads that person to deviate from the right path. This is because the work

² Büşra Yetimova. "Selefilik ve modernizmin hadis yaklaşımlarının mukayesesi (modern dönem özelinde) (Taqiyuddin Ibn Taymiyya, "Ilmu'l-Hadis" (Bayrut: Daru'l-Kutubi'l-Ilmiyya, 1985), 5-bet.)

represents the right path and the unchanging truth in the face of newly emerged things, while the opinion represents changeability and error. Therefore, they claim that being on the work is being on the right path, and following the opinion is deviating from the right path.

According to Ibn Taymiyyah, the Salaf clarified every religious issue. As is proven by the texts of the Quran and Sunnah, the generations that lived in the first three centuries are the best generations. The words and practices of these first three generations in matters of faith, worship, morality, and other matters are superior to those of the people who lived in the following centuries. They do not agree on errors, and their consensus is the truth. Their words are not judged to be wrong unless there is evidence in the Book and Sunnah. According to him, the Sharia ruling can only be established by the Book of Allah, the Sunnah of the Messenger of Allah, and the sayings of the first three generations. Going beyond these three, abandoning the sayings of the predecessors and inventing new rulings opens the door to the path of innovation. According to the Salafis, all of this shows that the Salaf are the most worthy generation to follow, and that no one else should be followed.

Ibn Qayyim also gave special importance to the companions in the concept of religion. He mentioned the authentic narration after the Book, Sunnah and consensus in the order of evidence to be referred to in order to learn the ruling on a matter, thus giving the word companion precedence over analogy. In his opinion, those who know the meaning, purpose and characteristics of the Qur'an and Sunnah best are the generation of companions, who are in the highest position in terms of knowledge and understanding within the ummah due to their direct knowledge from the Prophet (peace and blessings of Allaah be upon him). According to Ibn Qayyim, the most correct fatwas were given in the period closest to the Prophet (peace and blessings of Allaah be upon him). The fatwas

of the companions are superior to those of the followers, and the fatwas of the followers are superior to those of the followers. The fatwas of the scholars of the Salaf are superior and take precedence over the fatwas of scholars of later periods.³

In short, according to the Salafis, the previous righteous predecessors lived in a clear era when there was little corruption and error, with a pure belief, and measured all their actions by the Quran and Sunnah. The Salaf, who provided the most perfect examples of the application of Islam in every aspect, were seen as a touchstone in religion, and the values of the Salaf were valued above those of later generations. Therefore, it was taken as a basis to understand religion as the Salaf understood it and to live as they lived it.

Although Ibn Taymiyya did not use reason as a basis for arriving at religious truths, he did not completely deny reason in religious matters. According to his conclusion, authentic narration and clear reason are in harmony with each other, and there is no contradiction between them. If there is a contradiction between the two, it is either because the narration is not authentic or because the reason is not clear. Therefore, there is no need for interpretation. Whoever interprets the Quran and hadith in a way that is different from the explanations given by the companions and followers is a *mulhid* (irreligious) who denies the verses of Allah and changes the subject to a meaning other than its original meaning, which opens the door to heresy and *ilhad* (irreligiousness).⁴

According to Ibn Qayyim, there is no contradiction between authentic narration and clear reason. Accepting the contradiction between reason and narration, and interpreting narration based on reason when necessary, essentially means making revelation irrelevant. Corruption arises from giving precedence to thought over revelation and air over reason. The disappearance of existing contradictions is

³ Büşra Yetimova. "Selefilik ve modernizmin hadis yaklaşımlarının mukayesesi (modern dönem özelinde) (Ibn Qoyyim al-Javziyya, "I'lamu'l-muvaqqi'in", Atoatul ilm, 2021,4/118.)

⁴ Büşra Yetimova. "Selefilik ve modernizmin hadis yaklaşımlarının mukayesesi (modern dönem özelinde) (Ibn Taymiyya, "Majmu'u Fatava", Sa'udiyya. Mujamma' al-Malik Fahd. 2004. 13/243.

possible by judging the texts according to their apparent meaning.⁵

According to Ibn Qayyim, the evidence of narration and sound reason confirm each other and there is no contradiction between them. If there is a contradiction between reason and narration, then it is like making the explanation of narration based on reason and making the revelation irrelevant. The root of this problem is shown to be the preference of destructive thoughts over revelation and of sensual desires over reason. The way to overcome the existing contradictions is to follow the apparent (clear) meanings of their original texts. In short, Ibn Qayyim considers the Word of God and the Sunnah of the Prophet (peace be upon him) to be completely compatible with true reason and opposes arbitrarily interpreting them to other meanings.

In Salafi belief, narration is the absolute and unchanging source of knowledge. Representatives of this school emphasize that the human mind is changeable, that it is constantly developing, and therefore reason cannot be an independent source of knowledge in religious matters without relying on narration. For them, the main function of reason is to be an auxiliary tool in understanding narration texts and applying them to life, but reason cannot be the basis for creating new religious rulings or principles. For this reason, they say that if mental arguments conflict with narration arguments, it is necessary to follow narration arguments. According to Salafis, understanding verses that differ from their literal meanings through interpretation is considered tahrif (distortion). They strongly emphasize the need to stay away from adding human reason or personal opinions to religious texts, especially regarding mutashabihat (verses whose meaning is unclear) and khabariyyah (qualities attributed to Allah). That is, the attributes belonging to the Essence of Allah (such as yad, wajh, nafs, istiva' to the Throne) are accepted in their apparent

meaning. Interpreting from their apparent meaning is absolutely denied because it leads to doubts and wrong conclusions in these matters. Their denial of ta'wil leads to contradictions in other verses of Allah Almighty. This is impossible because there is never any contradiction in the documents of Allah Almighty. Summarizing the above points, Salafiyah is a direction that gives absolute priority to narrated evidence (the Quran and Sunnah) in understanding religion. Their main principle is to strictly adhere to the apparent (literal) meanings of the narrated texts and accept them without any interpretation (explanation or distortion).

In summary, Salafism is a fundamental principle of Islamic religious thought, which is to adhere strictly to the literal meaning of the narrated texts, and to consider reason as a mere auxiliary tool for the narration. This approach aims to avoid innovations and follow the religion in its original form.

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⁵ Büşra Yetimova. "Selefilik ve modernizmin hadis yaklaşımlarının mukayesesi (modern dönem özelinde) Ibn

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