

7 Salafi Wahhabi Bukan Pengikut Salafus Shalih

7 Salafi Wahhabi Bukan Pengikut Salafus Shalih 7 Ways SalafiWahhabi Groups Deviate from the SalafusSalih The terms Salafi Wahhabi and SalafusSalih are often used interchangeably causing significant confusion While some Salafi groups genuinely strive to emulate the pious predecessors SalafusSalih others deviate significantly leading to misinterpretations of Islamic teachings and practices This article clarifies seven key areas where certain Salafi Wahhabi groups diverge from the true spirit and methodology of the SalafusSalih Its crucial to understand that this critique doesnt apply to all Salafis but highlights problematic tendencies within certain segments

- 1 Takfir Declaring Others as Disbelievers The SalafusSalih were known for their inclusivity and broadmindedness They focused on unifying Muslims around core beliefs rather than excommunicating those with minor differences However some SalafiWahhabi groups readily employ takfir declaring other Muslims as disbelievers based on oftensubjective interpretations of Islamic texts This divisive approach directly contradicts the spirit of unity emphasized by the early Muslims Imagine a group claiming that anyone who slightly misinterprets a hadith is automatically an infidel this ignores the principle of leniency and the complexities of religious understanding prevalent amongst the SalafusSalih
- 2 Rigid Literal Interpretations Harfiyyah While adhering to the Quran and Sunnah is paramount the SalafusSalih employed contextual understanding tawil where necessary They didnt blindly adhere to literal interpretations that contradict reason or common sense Some SalafiWahhabi groups however embrace a rigid literalism harfiyyah ignoring the context and accepted methods of interpretation established by classical scholars This can lead to extreme and impractical rulings akin to taking a medical instruction literally without considering individual patient needs
- 3 Rejection of Consensus Ijma The SalafusSalih valued the consensus of the Ummah Islamic community on matters of faith and practice They understood that collective wisdom could guide interpretations and prevent misinterpretations Certain SalafiWahhabi groups however downplay or reject ijma claiming that only their own understanding of the texts holds merit This undermines the centuriesold accumulated knowledge and wisdom within the Islamic scholarly tradition similar to ignoring established medical consensus and relying solely on an individuals interpretation of a medical text
- 4 Excessive Emphasis on Specific Secondary Matters The SalafusSalih focused on the essential pillars of Islam and core beliefs They didnt expend excessive energy on secondary matters or minor details that could distract from the larger goal of piety and righteous living Some SalafiWahhabi groups however place undue emphasis on seemingly insignificant details creating a rigid and often exclusionary form of practice This is analogous to focusing intensely on the color of a uniform while neglecting the overall mission of the organization
- 5 Rejection of Established Scholarly Tradition Usul alFiqh The SalafusSalih built upon the established principles of Islamic jurisprudence usul alfiqh They respected and learned from earlier generations of scholars Some SalafiWahhabi groups however reject this established tradition claiming that only their own interpretations are valid This dismissal of centuries of scholarly work disregards a wealth of knowledge and understanding gained through rigorous study and debate Its like rejecting all medical advancements since the ancient Greeks and solely relying on Hippocratic texts for modern treatments
- 6 Promoting Sectarianism and Division The SalafusSalih while holding firm convictions avoided sectarianism and emphasized unity among Muslims They didnt engage in excessive criticism or vilification of other Islamic schools of thought Certain SalafiWahhabi groups however foster sectarianism creating divisions within the Muslim community through aggressive rhetoric and targeted criticisms This contradicts the emphasis on unity and cooperation among Muslims Its like focusing on interdepartmental rivalry within a company instead of working together for common goals
- 7 Politicization of Religious Discourse While the

SalafusSalih engaged with the realities of their time they largely avoided politicizing their religious discourse Some SalafiWahhabi groups however blend religious beliefs with political agendas sometimes leading to extremism and violence This blurring of lines between religious authority and political power undermines the integrity of both This is comparable to conflating scientific research with a political campaign jeopardizing the objectivity of both A ForwardLooking Conclusion Understanding the nuances between the true spirit of the SalafusSalih and the practices of certain SalafiWahhabi groups is vital for fostering a more inclusive and tolerant understanding of Islam Critical engagement with religious texts respectful dialogue and a commitment to the principles of justice and compassion are essential to counter harmful ideologies and promote genuine Islamic scholarship The focus should always remain on the core principles of Islam Tawhid Oneness of God justice compassion and striving towards piety 3 ExpertLevel FAQs 1 Q How can we differentiate between genuinely Salafi scholars and those who deviate from the SalafusSalih methodology A Look for adherence to established principles of Islamic jurisprudence *usul alfiqh* engagement with the broader scholarly tradition a focus on unifying Muslims rather than dividing them and a rejection of extreme interpretations and takfir 2 Q Is it fair to criticize all Salafi groups based on the actions of certain extremist factions A No its crucial to differentiate between the diverse spectrum of Salafi groups Critiques should be directed at specific problematic practices and ideologies not the entire movement 3 Q How can we combat the negative consequences of extremist SalafiWahhabi ideologies A Through education promoting critical thinking fostering interfaith dialogue and supporting moderate voices within the Muslim community Governmental strategies should focus on counternarratives and rehabilitation programs 4 Q What role does historical context play in understanding these deviations A Understanding the historical and political contexts in which these groups emerged is crucial Factors such as colonialism political oppression and socioeconomic inequalities can influence the development of extreme ideologies 5 Q What is the responsibility of mainstream Islamic scholars in addressing these deviations A Mainstream scholars have a responsibility to engage in respectful dialogue offer counter narratives and clarify misconceptions about Islamic teachings They must actively refute extremist interpretations and promote a more inclusive and tolerant understanding of Islam

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Su'aidi Z. A. Sidney Jones Irfan S. Awwas

manhaj yang lurus adalah manhaj salafush shalih rahimahumullah manhaj salafi bukan sekedar tulisan di atas kertas dan bukan juga slogan slogan yang diteriakkan akan tetapi sebuah manhaj yang harus anda lalui keyakinan yang mengikat dan jalan yang mendatangkan hidayah buku yang ada di hadapan anda adalah kitab yang sangat bagus yang menghimpun dan menjelaskan manhaj salafi menurut syaikh al albani rahimahullah dan dasar dasar yang menjadi fondasinya syaikh rahimahullah membandingkan manhaj ini dengan manhaj yang lebih dahulu dari para imam hadits dan imam ahlussunnah wal jama ah syaikh rahimahullah adalah salah seorang yang gigih mengikuti madzhab salafus shalih dari satu sisi dan dari sisi yang lain beliau menjelaskan ciri manhaj salafi yang shahih yang merupakan manhaj orang orang terdahulu dari kalangan para shahabat dan orang orang yang mengikutinya dengan baik hingga hari pembalasan

menyikapi perbedaan pendapat secara membabi buta dan mau menang sendiri di mana yang diklaim paling benar adalah hanya dirinya dan kelompoknya sementara yang lain dianggap salah bahkan sesat jelas merupakan sikap yang tidak bijak dan tidak sesuai dengan yang dipraktikkan oleh generasi salafush shalih selain itu sikap semacam ini juga menunjukkan ketidakmatangan ilmu dan kerendahan akhlaq seseorang lebih tragis lagi jika orang tersebut tidak mau menjelaskan letak kebenaran yang ada pada diri dan kelompoknya kepada orang atau pihak lain yang dituduhnya sesat dan ahlu bid ah secara langsung bagaimana mungkin seseorang bisa mengklaim dirinya benar dan yang lain salah sementara dia tidak bisa membuktikan kebenaran berada di pihaknya dan kesalahan berada di pihak orang lain pedang dan lisan adalah senjata orang mukmin dengan pedang kaum muslimin menaklukkan negara negara kafir dan memperluas wilayah teritorial daulah islamiyah adapun dengan lisan para ulama membungkam kesesatan ahlu bid ah dan membuktikan kebenaran agama islam amirul mukminin umar bin abdil aziz rahimahullah w 101 h berkata aku tidak suka jika para sahabat rasullullah shallallahu alaihi wa sallam tidak berbeda pendapat sebab sekiranya mereka hanya mempunyai satu pendapat saja maka orang orang pun berada dalam kesempitan sungguh mereka para sahabat adalah para imam yang diikuti pendapatnya dimana jika seseorang mau mengambil salah satu pendapat mereka maka dia bebas melakukannya pustaka al kautsar publisher dilarang keras mem pdf kan mendownload dan memfotokopi buku buku pustaka al kautsar pustaka al kautsar tidak pernah memberikan file buku kami secara gratis selain dari yang sudah tersedia di google play book segala macam tindakan pembajakan dan mendownload pdf tersebut ada ilegal dan haram

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salafus saleh adalah para sahabat yang hidup bersama rasullullah para tabi in tabi in namun faktanya sekarang banyak kaum muslim yang menerjemahkan berbeda sunnah sunnah dari rasullullah sehingga timbul satu golongan yang bernama salafi yang mengaku sebagai penerus dari salafus saleh oleh karna itu untuk membedakan antara yang benar dan yang sesat terletak pada kebenaran kebenaran yang berorientasi pada al qur an dan al hadits bukan dari sumber yang lain

buku ini berminat untuk menawarkan solusi kepada pemerintah dan berbagai pihak dalam menghasilkan kebijakan kebijakan dan perlakuan yang tepat dan proporsional dalam merespons dan mengelola fenomena tumbuh kembangnya radikalisme di kalangan pondok pesantren selain itu buku ini diharapkan bisa dijadikan rujukan dalam penemuan model baru pengembangan sistem pendidikan dan pengelolaan pondok pesantren yang mampu mengeliminasi tumbuh kembangnya doktrin dan pemahaman keagamaan yang radikal dengan model baru yang lebih inklusif dan pluralis oleh sebab itu buku ini berusaha mengkaji doktrin agama yang diajarkan bagaimana doktrin itu dipahami dan diimplementasikan faktor faktor apa yang memengaruhinya dan persamaan serta perbedaan

apa saja yang ada pada beberapa pondok pesantren yang menjadi kajian dalam buku ini kajian kapan seperti yang dihadirkan dalam buku ini sangat dibutuhkan apalagi kita telah memasuki abad ke 21 yang ditandai dengan berbagai perubahan multidimensional yang sangat mencengangkan umat manusia dinamika perubahan cenderung terjadi pada hampir semua sektor kehidupan mulai dari pengembangan ilmu pengetahuan dan teknologi ekonomi industri politik sosial budaya hingga kehidupan keberagamaan bagi masyarakat beragama kenyataan perubahan ini meniscayakan dirinya untuk melakukan penyesuaian struktural dan kultural pemahaman dan perilaku keagamaan merelca hal ini tidak berarti harus diartikan sebagai upaya untuk men sub ordinate kan agamanya dalam hubungannya dengan perkembangan perkembangan sektor tersebut tetapi paling tidak tumbuh kesadaran baru bahwa sesungguhnya agama tidal lagi semata mata urusan yang bersifat pribadi lagi tetapi sudah menjadi bagian kehidupan yang terkait dengan faktor faktor lain di luar dirinya dengan demikian sudah saatnya masyarakat agama untuk mempertimbangkan konsep deprivatisasi kehidupan agamanya

inilah al i tisham yang kandungannya sesuai dengan namanya yang indah yang berarti berpegang teguh pada sunnah nabi shallallahu alaihi wasallam tercinta sebagai sebuah satu satunya jalan keselamatan setiap ilmu ada kaidahnya dan buku ini menyajikan kaidah kaidah penting dalam memahami makna sunnah dan bid ah dengan kaidah yang kokoh itulah sebuah pendapat tidak bisa disanggah yaitu kaidah kaidah yang mengakar pada makna makna tekstual al qur an dan sunnah serta pemahaman para sahabat yang valid dengan memahami kaidah kaidah itu pembaca tidak hanya diberi kasus kasus masalah dengan penjelasan hukumnya melainkan pembaca juga bisa mengaplikasikannya dalam memandang setiap persoalan yang muncul di hadapannya bisa dikatakan buku ini penting sebagai pegangan bagi pencinta dan pengamal sunnah nabi shallallahu alaihi wasallam sepanjang sejarah membaca buku ini adalah langkah tepat bagi anda untuk menerangi hati dan pikiran di tengah kegagapan dan kegamangan penerapan sunnah di sekitar kita pustaka al kautsar publisher dilarang keras mem pdf kan mendownload dan memfotokopi buku buku pustaka al kautsar pustaka al kautsar tidak pernah memberikan file buku kami secara gratis selain dari yang sudah tersedia di google play book segala macam tindakan pembajakan dan mendownload pdf tersebut ada ilegal dan haram

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