

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

2 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, it's 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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wahabi adalah label yang dinisbatkan kepada muhammad bin abdul wahab sebuah gerakan dakwah yang kerap mengkritisi keberagamaan mayoritas umat tak jarang muncul perselisihan sengit yang dapat memecah belah umat dan membuat senang musuh musuh islam bahkan sampai ada anggapan wahabi adalah madzhab kelima setelah madzhab yang empat bagaimanakah hal ini dapat terjadi siapakah gerakan yang berada di balik semua ini manakah orang orang yang ikhlas dan jujur yang akan menyikapi permasalahan ini dalam timbangan islam insya allah buku ini dapat menjawab berbagai polemik seputar dakwah yang oleh kebanyakan orang dikenal dengan sebutan wahabi

buku ini yang ditulis oleh seorang alumni pesantren dengan melacak ajaran ajaran sejarah politik kekuasaan dan para kritikus wahhabi menarik untuk dijadikan bahan pertimbangan melihat gerakan wahhabi buku ini dapat memperkaya bacaan umat islam tentang eksistensi gerakan wahhabi di dunia muslim dan untuk konteks di indonesia kaum muslim dapat mengambil pelajaran dalam rangka mengembangkan islam rahmatan lil alamin yang sesungguhnya melalui sikap muslim indonesia yang khas kh chasan abdullah katib syuriyah pwnu yogyakarta dan pengasuh pp as salafiyyah mlangi buku ini memaparkan secara komprehensif sejarah wahhabi sejak kelahirannya sepak terjangnya hingga pengaruhnya pada era modern di dalamnya juga dikupas doktrin ideologi dan amaliah sekte atau mazhab wahhabi dengan merujuk pada sumber sumber primer termasuk dari karya kritis orang dekat muhammad bin abdul wahab dan diperkaya referensi referensi modern tepercaya

dengan bahasa yang gamblang dan analisis yang tajam nur khalik ridwan penulis buku ini berhasil menyuguhkan bacaan berkualitas yang meyakinkan dan mengasyikkan lebih dari itu di tengah minimnya buku buku sejenis buku ini dapat dijadikan sebagai sumber pokok untuk mengkaji lebih jauh gerakan wahhabi pada masa mendatang selamat membaca

koleksi tanya jawab agama islam yang di himpun dari berbagai diskusi di media sosial dengan rujukan al qur an as sunnah ijma dan qiyas topiknya adalah 1 tafsir al qur an dan hadits 2 fiqh dan ushul fiqh

dengan nama allāh yang maha pemurah maha mengasihani tafsiran al qurʾān al Ḥakīm ini dibuat berdasarkan kaedah mentafsir al qurʾān yang dibentangkan dalam kitab al fawz al kabīr fī uṣūl al tafsīr manakala falsafah dalam pentafsiran ini berpandukan rahsia ḥadīth nabi s a w seperti yang dibentangkan dalam kitab Ḥujjat allāh al bālighah oleh al imām shāh walī allāh al dihlawī maksudnya al qurʾān ditafsirkan berpandukan rahsia ḥadīth nabi s a w untuk melengkapkan kefahaman tentang pentafsiran al qurʾān yang agung ini para pembaca perlu memahami rahsia kebangkitan dan kejatuhan sesebuah kerajaan seperti yang terdapat dalam kitab taʾwīl al ahādīth yang juga ditulis oleh al imām shāh walī allāh al dihlawī untuk menyenangkan para pembaca kami sertakan di sini inti dan ulasan yang dipetik dari kitab al fawz al kabīr fī uṣūl al tafsīr inti ini terdiri dari dua puluh satu bab bab yang terakhir menerangkan rahsia huruf huraf singkat dalam al qurʾān inti ini dinamakan muqaddimah taʾwīl al qurʾān al Ḥakīm oleh pengarangnya hj nik mohd salleh bin hj wan musa yang meninggal pada tahun 1971m untuk memahami falsafah dalam pentafsiran ini anda perlu merujuk kitab Ḥujjat allāh al bālighah dalam bahasa ‘arab atau kitab Ḥujjat allāh al bālighah terjemahan dan anotasi jilid 1 atau kitab ikhtisar Ḥujjat allāh al bālighah jilid 1 anotasi dalam Ḥujjat allāh al bālighah terjemahan dan anotasi jilid 1 adalah terjemahan anotasi dalam bahasa ‘arab seperti yang dipelajari dan disalin oleh al marhum hj nik abdullah bin hj wan musa kota bharu kelantan demikian juga tafsiran al qurʾān al Ḥakīm ini merupakan terjemahan nota tafsiran al qurʾān dari kuliah kuliah yang disampaikan dalam beberapa sesi pertemuan empat mata tanpa kertas dan pena antara mawlānā ‘ubayd allāh sindhī dan hj nik abdullah semasa mereka berada di tanah suci mekah nota tafsiran ini ditulis dalam bahasa ‘arab setiap hari selepas kuliah haji nik abdullah kembali ke

kelantan pada tahun 1934m dan meninggal pada tahun 1935m maka buku ini tafsiran al qur'ān al Ḥakīm ini adalah terjemahan sebahagian dari nota tulisan tangan tafsiran al qur'ān al Ḥakīm oleh hij nik abdullah daripada mawlānā 'ubayd allāh sindhī dalam buku ini kami bentangkan pentafisiran surah surah al qur'ān bermula dengan surah al fatihah dan diikuti dengan surah al baqarah dan surah surah seterusnya mengikut kaedah dan falsafah yang sumbernya kami telah sebut di atas semoga para pembaca dapat menikmati satu bentuk pentafsiran yang berbeza dan lebih bertenaga dalam memahami rahsia al qur'ān yang agung

kh ali mustafa yaqub itu dulu wakil ketua komisi fatwa mui jadi beliau memang orang yang kritis dan dalam memahami berbagai fatwa itu sangat siap dengan berbagai dalil dan landasan disiplin keilmuan karena beliau memang ahli hadits jadi ber nash kalau menyampaikan sesuatu kh ma ruf amin ketua mui pusat yang kadang kala diperlukan dalam menghadapi masalah masalah yang dihadapi umat islam beliau menguasai sumber sumber ajaran islam alquran dan hadits serta responsive terhadap masalah masalah yang dihadapi umat islam prof dr din syamsuddin ketua dewan pertimbangan mui pusat beliau sangat tegas tak tak ada kompromi terhadap kebatilan beliau juga tega terhadap aliran sesat makanya dengan wafatnya beliau kami merasa kehilangan kh tengku zulkarnain wakil sekjen mui pusat 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

buku islam dasar dasar amaliah umat muslim indonesia nahdlatul ulama secara khusus buku ini adalah buku yang diperuntukkan bagi kesatuan mahasiswa nahdlatul ulama kmnu dan dikemas dalam bentuk buku saku ringan tentang ajaran islam ahlusunnah wal jama ah an nahdliyah

belakangan ini beredar buku berjudul sejarah berdarah sekte salafi wahabi sbssw yang dikarang oleh seseorang yang mengaku bernama syaikh idahram buku tersebut berisi gugatan dan caci maki terhadap apa yang disebut dengan gerakan salafi wahabi kalau sekadar kritik yang obyektif tentu tak masalah karena setiap orang dan

kelompok bisa saja mempunyai kecenderungan keliru berlebihan mau benar sendiri dan menyalahkan orang lain namun jika kritik dan celaan tersebut berlebihan dan berbohong bahkan mengandung manipulasi fakta tentu saja hal ini menimbulkan masalah serius dan fitnah bayangkan saja akibat beredarnya buku syaikh idahram itu sebuah kegiatan pengajian ditutup karena dituduh wahabi padahal apa yang dimaksud dengan wahabi itu tidak jelas definisinya jangan sampai masyarakat awam diadu domba oleh buku fitnah semacam itu belum reda kontroversi buku pertama sudah muncul buku kedua mereka memalsukan kitab kitab karya ulama klasik mmkkuk kemudian muncul lagi ulama sejagad menggugat salafi wahabi usmsw maka situasi fitnah pun kian merebak sebagai manusia syaikh muhammad bin abdul wahhab tentu tak lepas dari dosa dan khilaf sebagai gerakan dakwah wahabi bukanlah tempat berkumpulnya para malaikat yang terjaga dari dosa karenanya kami memberi judul buku ini bersikap adil kepada wahabi karena keadilan dan obyektivitas itu seruan islam adapun sikap tidak jujur mengadu domba fanatik buta itu ajaran setan buku ini juga mengupas dugaan adanya penumpang gelap di balik kampanye anti wahabi mereka tak lain adalah kelompok syiah dan kelompok yang menjajakan paham sepilis sekularisme pluralisme dan liberalisme akibatnya kritik terhadap wahabi tak lagi jernih tapi sudah keruh oleh bermacam kepentingan khususnya dalam menghalangi implementasi nilai nilai syariat islam di bumi nusantara buku ini terlalu sayang jika anda lewatkan 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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