

السلفية

حقيقتها وسماتها

SALAFIYYAH

Its Reality & Characteristics

by :

Shaykh Saalih al-Fawzan

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By: Shaykh Saalih ibn Fawzan al-Fawzan

**A Member of The Permanent Committee of Major
Scholars**

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PREFACE

All praise belongs to Allaah, Lord of everything that exists, and peace be upon Muhammad, his family, his companions and all those who follow in his footsteps until the Last Day. To proceed:

Without doubt, the methodology of the Salaf is the path that Allaah instructed us to adhere to and in every time and place there is a must to study its principles and guidelines. Between your hands is a translation of a lecture given by the noble Shaykh Saalih ibn Fawzan al-Fawzan, which addresses in brief the reality of the Methodology of the Salaf. This book, insha Allaah, is an excellent reminder for those sincerely desiring to follow their way. May Allaah give us all success to what He loves and is pleased with.

Abu Anas Atif Hasan
19th Ramadan 1434 /27th July 2013

LECTURE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, Most Gracious, Most Merciful. Praise is to Allaah Lord of everything that exists, and blessings and peace upon our Prophet Muhammad, his family and all his companions. To proceed:

The Prophet (peace be upon him) has informed that there would be a separation in this nation, as what happened to previous nations before, so he advised us when this occurs to adhere to what he and his companions were upon. As he (peace be upon him) said:

“The Jews split up into seventy-one sects; and the Christians were split up into seventy-two sects; and my community will be split up into seventy-three sects, all of them in fire except one, they said: which one O Messenger of Allaah? He said: those who are upon what I and my companions are upon today.”

Also the Prophet (peace be upon him) said:

“For those of you who live (after me) will see much differing. You must then follow my Sunnah and the sunnah of the rightly-guided khulafaa after me. Adhere to it and bite onto it with your molar teeth. And beware of new

invented matters, for every newly invented matter is an innovation and every innovation is a misguidance."

And in another narration

"And every misguidance is in the fire."

This is what the Prophet (peace be upon him) advised us with, to cling to what he and his companions were upon during the occurrence of differing and splitting. It is something that must happen and has happened, just as the Messenger had informed. The path of salvation is clinging to what the Messenger of Allaah and his companions were upon. This group is saved from the fire. All the remaining groups are in the fire, so for this reason it is called al-Firqatu an-Naajiyah; Ahlus Sunnah wal Jamaa'ah¹.

This is the distinguished group from other than it by its following the Book and the Sunnah. As for the other groups, they are misguided even if they attribute themselves to this Ummah, while their methodology opposes the way of the Messenger and his companions. This is from the completeness of the Prophet's advice and the completeness of his clarification (of the truth) to the people.

¹ **Translator's note:** The Saved Group and The People of Sunnah and the Jamaa'ah

So the path is clear, all praises belongs to Allaah, and it is following The Book, the Sunnah and that which the Salaf of this Ummah was upon from the companions, their followers and their successors up until the last of those from the third or fourth virtuous generations. The Prophet (peace be upon him) said:

“The best of you are my generation, then those that follow them, then those that follow them.”

The narrator said:

“I do not know whether the Prophet mentioned two or three generations after his generation. The Prophet added, "There will be some people after you, who will swear and not be asked to do so, will bear witness without being asked to bear witness, and will vow but will not fulfill their vows, and obesity will appear among them”

After these favored generations, these things will take place, but whoever treads upon the path of those virtuous generations, even if it was during the last days in life of this world, he will be saved and safe from the fire. Allaah says:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهِجْرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
مَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ (١٠)

“And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success”²

Allaah assured (this) for the one who follows the Muhaajireen and the Ansar³ with perfection; but only with this condition--with precision, meaning: exactly (how they were).

This is not by just claiming or attributing to oneself (Salafiyyah) without actualizing that by reality; (as some do) either by way of ignorance or by way of desires.

Not everyone who ascribes himself to the Salaf does so truthfully. Only until he follows with the condition of perfection which Allaah stipulated. This requires from the one who follows (them) to study the path of the Salaf, know it and adhere to it. As for ascribing oneself to them while not knowing their way, then

² At-Taw'bah [9:100]

³ These are the Companions of the Prophet; those who migrated from Mecca to al-Madeenah and those who aided them in their migration.

this does not benefit him at all and he is not Salafi, as he did not follow them in perfection in which Allaah made a condition.

For this reason, and all praises belongs to Allaah, you all in this university, in this land and in the masjids in this land⁴, that which is taught in them is the way of the Salaf, so that we may follow them with perfection; not with claiming or ascribing ourselves with it only!

How many claim Salafiyyah and claim to be upon the path of the Salaf, but they are in opposition to it (either by way of ignorance of the way of the Salaf or by following their desires)?! They know the truth but instead they follow their desires.

Especially for the one who sets out upon the Minhaj of the Salaf, he is in need of two affairs:

One: Knowledge of the way of the Salaf, as we have mentioned

Two: Adherence to that way at whatever it may cost him

Certainly, the one who adheres to this way will meet harm, harassment, accusations, and evil titles from those in opposition; but it is an obligation that he remains patient, because he is certain with what he is upon.

⁴ Saudi Arabia

The storms and trials do not blow him over, but he is patient upon that until he meets his Lord.

Firstly, he learns the way of the Salaf; (secondly) he follows it with perfection; (thirdly) he has patience upon what he encounters from the people, but it does not suffice here; he must also spread this path, by calling to Allaah and inviting (others) to the Salafī methodology and clarify it to the people. This is true Salafiyyah.

As for the one who calls to Salafiyyah and he does not know it, or he knows it and does not follow it – rather, he only follows what the people are upon, or he follows that which is in accordance with his desires -- this person is not upon the Minhaj of the Salaf. Also the one who is not patient upon trials and is passive and lenient in his religion and he gives up something from the methodology of the Salaf, this individual is not Salafī even if he titles himself with it. The consideration is not given to claims, but the consideration is in the reality of the affair.

This calls for us to have a great care for the knowledge of the methodology of the Salaf and studying it as it relates to belief, manners, actions and every aspect of their way. This was the path that the Messenger of Allaah (peace be upon him) and his companions from the Muhaajireen and the Ansar were upon and those who followed their examples and followed their way up until the establishment of the hour. The Prophet (peace be upon be) said:

“There will not cease to be a group from my Ummah victorious upon the truth, not harmed by those who forsake them or those who oppose them until the affair of Allaah comes...”

These are the Salaf and these are the salafiyyoon and the statement of the Prophet (peace be upon him).

“...They will not be harmed by those who forsake them and those who oppose them...”

This is a proof that there will be those who will forsake them and oppose them, but this does not concern them; rather they take the path to Allaah and are patient with whatever befalls them. As Luqman said to his son advising him:

﴿ يَبْنِيْ اَقِيْمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ
 عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْر ﴾ (17)

“(O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma’rûf - (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh).”⁵

⁵ Luqman [31:17]

﴿ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾ (١٨)

“And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster.”⁶

﴿ وَأَقْصِدْ فِي مَشْيِكَ وَأَعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴾ (١٩)

“And be moderate in your pace and lower your voice: indeed, the most disagreeable of sounds is the voice of donkeys.”⁷

This is the methodology of the Salaf and these are their traits (and) these are their characteristics. Allaah says:

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴾ (١٥٧)

“And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious).”⁸

⁶ Luqman [31:18]

⁷ Luqman [31:19]

⁸ An'aam [6: 153]

Regarding the statement of Allaah:

﴿ هَذَا صِرَاطِي ﴾

“...this is My path...”⁹

He attached to Himself an attachment of nobility and honoring it (the path) and honoring the one who follows it. (And His statement):

﴿ هَذَا صِرَاطِي مُسْتَقِيمًا ﴾

“...this is My Straight Path...”

The meaning of straight path; is a moderate path. Allaah continues with saying:

﴿ فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السَّبِيلَ فَتَفْرَقَ بِيكُمْ عَن سَبِيلِهِ ﴾

"So follow it! And do not follow other paths; because they will take you from His path..."¹⁰

This is evidence that there are many paths, and He did not restrict them (to a number). These are the different groups that are in opposition to the methodology of the Salaf.

Then Allaah says:

⁹ An'aam [6:153]

¹⁰ An'aam [6:153]

﴿ذٰلِكُمْ وَصَّيْنٰكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٥٣﴾﴾

“This has He instructed you that you may become righteous.”

So firstly, He said (commanding) to;

“...follow it...”

Then, he said:

“...This we have instructed you...” (emphasizing this)

﴿لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٥٣﴾﴾

“This He has instructed you that you may become those who have taqwa.”¹¹

Meaning: that you fear Allaah Subhaanahu; that you fear different types of misguidance, doubts and those things that will stand in your path that you are treading upon.

This all points to the fact that there will be things that will try and prevent you. Look at how Allaah made His path single and the other paths numerous. The path of Allaah is one; there are no divisions, variations, curves, or differences. As for the other paths, they are many, countless. Each person inventing a path for himself, which

¹¹ **Translators note:** this means to place a burier or protection between yourself and the thing you fear. This also means to fear Allaah by obeying Him in what He commanded and staying away from what He made forbidden.

he treads upon; each person inventing a methodology for himself that he treads upon; him and his followers and there are numerous paths.

Allaah said:

﴿وَلَا تَتَّبِعُوا السُّبُلَ﴾

“...And do not follow the other paths...”¹²

So if you were to follow the other paths, then what will occur? As Allaah says:

﴿وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

“...They will separate you from His path...”¹³

Meaning: take you away from Allaah’s way, and by way of that you will fall into being lost, misguidance and destruction. There is no safety, uprightness or success except by remaining on the straight path, which is the path of Allaah; whatever paths other than that are from the paths of shaytan, inviting man to them. So we must be cautious of this affair and we are not misled by the many numbers of those who oppose (this path). We do not pay attention to their doubts, scolding, and belittlements of us, but rather we continue on our path to Allaah upon clear knowledge.

¹² An’aam [6:153]

¹³ An’aam [6:153]

Allaah obligated upon us in every unit of our prayers to read Surah al-Fatihah, and in the last portion of the Surah (we say),

﴿ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ ﴾

"Guide us to the straight path..." ¹⁴

This straight path is the path of Allaah, as He says:

"Surely this is My straight path;" and we ask: **"guide us to the straight path."**

Meaning: direct us to, guide us on it and keep us firm upon that straight path.

﴿ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴾

"The path of those whom You have bestowed your favors..." ¹⁵

And who are those who tread upon this path? As He says:


﴿ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴿٧﴾ ﴾

"Those whom Allaah has bestowed His favor upon from the prophets, the truthful, the martyrs, and the righteous and what good companions they are."

¹⁴ Fatihah [1:6]

¹⁵ Fatihah [1:7]


These are your companions upon this path that you are following. Allaah says:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴾


“And whoever obeys Allaah and the Messenger (Muhammad (peace be upon him)), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq (may Allaah be pleased with him), the martyrs, and the righteous. And how excellent these companions are”¹⁶

Do not feel deserted and alone while you are upon this path because your companions upon this path are the best of creation. Do not feel deserted even if there are many opposing paths. You are not to pay attention to them, because you are certain about the path you are upon, which is the path of Allaah.

(We say in al-Faatihah)

﴿ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴾


¹⁶ An-Nisaa [4:69]

“Guide us to the straightway, not the way of those who earned your anger and those who are astray”¹⁷

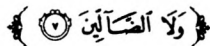
Meaning: not the path of those who earned (Allaah's) anger, nor the path of those who are astray.

Those who have earned the anger of Allaah are those who possess knowledge, but they do not work by it; as the Jews. They have knowledge but they do not act in accordance with it. If one has knowledge and does not work by it, it will become evidence against him on the Day of Judgment.(It is said)

“If knowledge is speech without action, then it is better for one to remain ignorant.”

So there is a must to have actions, because knowledge without action is like a tree without fruit. What is the benefit of a tree without fruit? For this reason, Allaah became angry with them because they had knowledge and did not work by it. They were deserving of Allaah's anger and displeasure even if they view themselves as people of advancements, progress in civilization and whatever else they invite to; they are still upon misguidance and anger of Allaah.

And the statement of Allaah:



“And not the way of those who are astray”¹⁸

¹⁷ Faatihah [1:7]

¹⁸ Faatihah [1:7]

Meaning: not the way of those who are astray and they do actions, worship Allaah, work diligently and practice Zuhd ¹⁹, but they do all this without knowledge and guidance from Allaah. Their actions are like scattered dust and will not benefit them anything, because they are astray from the straight path while their actions only tire them without any benefit.

These are the Christians; they have worship, abstinence and so forth, but they do not have knowledge or guidance so they are astray and upon error. Consideration is not given to earnestness and hard striving while not reaching the truth and not being upon the correct path (in that regard).

For example, Soofiyyah, which is a group that affiliates itself with Islam, are upon the way of the Christians. They worship Allaah, practice abstinence, work diligently and they are even from the people who withdraw themselves (from others), but they do not have knowledge, neither do they learn. They abstain from knowledge and they say to the people: "Do actions! But as it relates to knowledge, this only busies you from actions. That which is required from you is action."

They are people who abstain from seeking knowledge and from the sittings of the scholars and taking from the scholars. They say these are people who are negligent and those who will hinder you from doing actions and this is one viewpoint they have. The second viewpoint is they say knowledge does not come by learning, but knowledge will come automatically. They say if you are diligent in

¹⁹ Abstaining from worldly pleasures

worship, Allaah will open up knowledge for you, without learning.

This is misguidance and Allaah's refuge is sought. So we must be cautious about this. It is not possible to obtain knowledge without learning and this is (by) learning from the people of knowledge and insight. Knowledge is received from the scholars.

Knowledge proceeds speech and action as Imaam al-Bukhaari said in his Saheeh:

"Knowledge proceeds speech and action."

Then he mentioned the following verse:

﴿ فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لِدُنْيَاكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ﴾

"So know (O Muhammad (peace be upon him)) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women." ²⁰

So have knowledge that none has the right to be worship except Allaah firstly, and then ask for forgiveness; acting upon that. So there is a must to have knowledge, as it is the guide to Allaah. Allaah revealed the book (the Quran) and He sent the messenger to direct us upon the correct path which we are following. This is beneficial knowledge and righteous actions; as Allaah says:

²⁰ Muhammad [47:19]

﴿ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ ﴾

“It is He Who has sent His Messenger, Muhammad (peace be upon him), with guidance and the religion of truth”²¹

Guidance here means the beneficial knowledge and the religion of truth means righteous actions. It is a must that both affairs are combined (together). The beneficial knowledge and righteous actions is what the Prophet came with. One may not come with knowledge only without action or vice versa. These are two things that must always be coupled together. The action must be founded upon knowledge and insight.

It is imperative that the person of knowledge works by it and that the one who does actions does so based upon knowledge; and if not then both are destroyed. It is only those who have beneficial knowledge and righteous actions (who are saved) This is the reason that Allaah sent the Messenger; this is true Salafiyah and these are the qualities of the *Salafus- Saalih*²²; beneficial knowledge and righteous action.

The Salaf are the predecessors; those who have passed, as Allaah says:

﴿ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ ﴾

²¹ Tawbah [9:33]

²² The Companions of Prophet Muhammad and the virtuous three generations after them.

“Our Lord! Forgive us and our brethren who have preceded us in Faith”²³

When Allaah mentioned the Muhajrun and Ansar in Surat Al Hashir, He said:

“And those who came after them say: “Our Lord! Forgive us and our brethren) our brothers who (preceded us” They preceded us in what? They preceded us in faith.

﴿وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا﴾

“...and put not in our hearts any hatred against those who have believed”²⁴

So whoever has hatred for those who preceded us from the Companions of the Prophet, from the Muhaajireen and the Ansaar and those who followed them with perfection from those virtuous generations, then the anger and displeasure of Allaah are upon them and their actions are like scattered dust because it was not established upon guidance.

Actions are only accepted upon two conditions.

The first condition: Sincerity to Allaah, seeking His face.

²³ Al-Hashr [59:10]

²⁴ Al-Hashr [59:10]

The second condition: That it be in compliance with the Sunnah of the Prophet (peace be upon him). As Allaah says:

﴿ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ ﴾

“Yes, but whoever submits his face (himself) to Allaah and he is a Muhsin”²⁵

The meaning of submits his face: i.e., having sincerity to Allaah while avoiding shirk and the people of shirk.

The meaning of and he is a Muhsin: i.e., he follows the Messenger of Allaah, while abandoning innovations and newly invented matters. He only works by the Sunnah of the Prophet. So for this, Allaah says:

﴿ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

“Then his reward is with his Lord (Allaah), on such shall be no fear, nor shall they grieve”²⁶

This is the methodology of the Salaf. It is that which is taken from the Quran and Sunnah. So do not say, where will I take the Salafi Minhaj from? I do not know the Salafi Minhaj, where will I take it from? My brother the Quran and Sunnah is that which will acquaint you with the way of the Salaf.

²⁵ Al-Baqarah [2:112]

²⁶ Al-Baqarah [2:112]

Also, the Book and the Sunnah is not taken except by way of those firmly grounded scholars. For the one who wants to be upon the path of the Salaf, he must adhere to these legislative guidelines. Today, many are calling to being upon the Minhaj of the Salaf while they are upon misguidance and great mistakes. They attribute these affairs to Salafiyyah, and for this reason, the kuffaar, hypocrites and those who have disease in their hearts insult the salafis and every crime, vandalism and affliction they say these are the salafis.

Salafiyyah is free from this and the Salaf are free from this. This is not the way of the Salaf. This is only upon a methodology of misguidance. If the title of following the way of the Salaf is going to be used, then it is obligatory that you differentiate between titling and the reality, because you have some who call themselves Salafi without that being the reality and this one is not Salafi.

The Salaf are free from this as their methodology is beneficial knowledge, righteous actions, brotherhood in the religion of Allaah, cooperating upon righteousness and piety, and this is the methodology of the Salaf. The one who adheres to it will be safe from trials and evils and wins Allaah's pleasure. As Allaah says:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا
الْأَنْهَارُ﴾

"Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise)"²⁷

²⁷ Tawbah [9:100]

Every individual wants gardens (Paradise) which beneath them rivers flow and no individual wants the fire or the punishment, but the speech (here) is regarding taking the means that will allow you to reach the paradise and protect you from the fire. There are no means in this except by adhering to the methodology of the Salaf.

Imaam Maalik (May Allaah have mercy on him) said:

“The later part of this Ummah will not be corrected except by that which corrected its first part”

So what was it that corrected its first part? It was the Book and the Sunnah and all praises belongs to Allaah. It is present with us; preserved by the preservation of Allaah as He says:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

“Surely we have sent down the Dhikr (the Quran) and it is We who are preserving it”²⁸

So it is preserved by the permission of Allaah and whoever desires it truthfully and learns it correctly, then he will find this. But the one who calls to this without it being a reality or blindly follows someone who claims Salafiyah; then this one is not upon the methodology of the Salaf and this does not benefit at all, rather it harms him.

²⁸ Hijr [15:9]

The problem is that the one who connects and attributes himself to the Salaf and to the salafis. This is a lie and fabrication upon the Salaf and the salafis. This is deceiving the people, whether it is done intentionally or unintentionally, and this is either because they are people of desires or they are ignorant.

It is said:

“And if claims are not supported by evidences, the claimers then is only boasters”

For the one who calls and attributes himself to the Salaf, then it is a must that he makes that title to himself a reality. The claim will only be truthful by following the methodology of the Salaf in their belief, statement and action; working by that until one becomes truly Salafī and that he becomes a righteous model, representing the way of the Salafus Sâlih.

So whoever desires this methodology, then it is upon him to know it, learn it, and implement it within himself first and then call it and clarify it to the people. This is the path of salvation and this is the path of the saved group: Ahlul sunnah wal Jamaa’ah. Those who are upon what the Messenger of Allaah and his companions were upon. He is patient upon that and remains firm upon that. He does not drift along with the fitna²⁹, or misguided calls and the storms do not shake him, but rather he remains firm upon that until he meets³⁰ his Lord.

²⁹ Trials, tribulations and test

³⁰ Until death reaches him

May Allaah give us all success to what He loves and is pleased with. May the prayers and the peace be upon our Prophet Muhammad, his family and all of his Companions.



BIOGRAPHY OF SHAYKH SAALIH IBN FAWZAAN AL-FAWZAAN

His Linage:

The Shaykh and Doctor, Saalih Ibn Fawzaan Ibn Abdullah, and the family Fawzaan are akin to the people of Shamaseeyah, who are from the tribe of Dawaasir.

His Upbringing and studies:

Shaykh Fawzaan was born in the year 1354 Hijri. As a young boy his father died and consequently, his upbringing was charged to his family. Shaykh Fawzaan learned the Quran and the basics of reading and writing from the Imam of his masjid, Hamud Ibn Sulaymaan. An excellent and precise reciter of the Quran, Shaykh Hamud Ibn Sulaymaan later became a judge in the district of Dara which is located in Qaseem.

Later on in the year 1369 Hijri, Shaykh Fawzaan enrolled in one of the government schools in Ash-Shamaseeyah. Two years later in 1371, the young Ibn Fawzaan completed his primary studies at the Faysal Primary School in Buraydah. Upon completion, he was appointed as a teacher in the elementary grades. Then in 1373, a learning institute opened up in Buraydah which prompted Shaykh

Fawzan to enroll there. He graduated from this institution in 1377. He then entered the college of Shari'ah in Riyadh and subsequently in 1381, graduated from there. Afterwards, Shaykh Fawzaan obtained a Master's degree in Fiqh and then a Doctorates degree specializing in Fiqh from the same college.

His employment:

Following his graduation from the College of Shari'ah, Shaykh Fawzaan was again appointed to a teaching position. This time he was assigned to the Learning Institute in Riyadh. There he was first transferred to teach at the College of Shari'ah. Next the Shaykh was moved to the faculty of collegiate studies in the College of *Usul Ad-Deen*. After this he became an instructor at the school's graduate institute for judges. Soon afterwards, he was appointed to the directorship for the same institute. At the end of his tenure as director he returned to teaching. Consequently, he became a member of the Permanent Committee for Research and Verdicts where he is currently serving.

Some of the Shaykh's other duties:

Saalih Ibn Fawzaan Ibn Abdullah is a member of the Board of Major Scholars and Fiqh Academy in Makkah. In addition, he is also an affiliate of the Supervising Committee for Propagation During Hajj. The Shaykh's other duties include: working with the Committee for Research and Verdicts, Imam, *Khateeb* and class instructor at Masjid Amir Mut'ab Ibn Abdul Aziz Al-Saud located in Milz. On occasions, Shaykh Fawzaan participates in question and answering sessions on the radio program "Nur 'Ala Darb" (Enlightening the Path). He also is involved in the structuring of knowledge based magazines, classes, treatises and verdicts for the Permanent Committee. To add to his responsibilities, he's involved with the compilation and printing of some of these works, as well as the supervision of countless theses for the Masters and Doctorate programs. Furthermore, there are numerous students who study daily under Shaykh Fawzaan in his on-going classes.

His teachers:

Shaykh Fawzaan (may Allaah preserve him) has studied under the auspices of many scholars. Among his most well-known scholars are: Shaykh Abdul Aziz Bin Baaz. Shaykh Abdullah Ibn Hameed and Shaykh Fawzaan used to attend Shaykh Bin Baaz's classes at a masjid in Buraydah. Other teachers include: Shaykh

Muhammad Ameen Ash-Shanqeetee, Shaykh Abdur-Razaaq 'Afeefee, Shaykh Sâlih Ibn Abdur Rahman As-Sakeetee, Shaykh Sâlih Ibn Ibraheem Al-Baleehee, Shaykh Muhammad Sabeel, Shaykh Abdullah Ibn Sâlih Al-Khulayfee, Shaykh Ibraheem Ibn 'Ubayd Abdul Muhsin, Shaykh Hamood Ibn 'Aqla Shuaybee, Shaykh Sâlih 'Alee An-Nasr. In addition, he studied the sciences of hadeeth, tafseer, and the Arabic Language with scholars from the University of Ahzar.

Books written by the Shaykh:

Shaykh Fawzaan has authored many beneficial books for this Ummah. The titles include:

1. Irshad Ila Saheeh 'Itiqaad
2. An Explanation of 'Aqeedah Wa Sateeyah
3. Bayaan fee ma 'Akhta'a feehee ba'da kutub
4. Majmu'a muhawdara fee 'Aqeedah
5. An Explanation on Kitaabul Tawheed
6. Majmu'a fataawa fee 'Aqeedah wa Fiqh. This was transcribed from "Nur 'Ala Darb" .This book is in four volumes
7. Mulakhas Al-Fiqhee
8. Naqd Kitaab Al-Halal wa Haraam
9. Majlis fee Shahar Ramadhaan

10. Khutub al-Minbareeyah fee Mansaabat 'Asreeyah.
This book is compiled in four volumes.
11. 'Ithaf Ahlu Imam bee Darus Shahar Ramadhaan
12. Bayyan ma yaf'alahu al- Hajju wa Mu'tamaru
13. Adwa u min Fataawa ibn Taymeeyah
14. Bid'ah wa Muhdaathat wa ma la Asl lahu
15. Aqeedah Tawheed
16. Bahuth fiqheeyah fee Qadeeyah Asreeyeeh
17. An Explanation of " Masa'il Jahilleeyah (Currently published in English)
18. An Explanation of "Kashfu Shubuhat"
19. Darus fee Quran
20. Zaad Mustaqni'
21. Tudaburu Quran (currently in English)
22. Min Mushkilat as-Shabab (Part of this treatise in your hands)
22. Ta'leeqat Mukhtasarah Ala Matn Aqeedah Tahaaweeya
23. Haqeeqatu Sufeeya. And the list goes on and on. In addition to this Shaykh Fawzan has various audio classes recorded. These recording cover numerous of the Shaykh's classes. May Allah bless and preserve him.