

And he also said: **"Adhere to the narrations of the Salaf even if the people reject you and beware of the opinions of the men even if they adorned it for you with speech"** [Ash-Shariah of Imam al-Aajurri pg. 58]. Shaikhul Islaam ibn Taymiyyah rahimahullah said: **"there is no shame upon the one who makes apparent the way of the Salaf and ascribes to it and refers to it, rather it is obligatory to accept that from him by consensus, for verily the way of the Salaf is not except the truth"**. [Majmoo' al-Fataawa (4/149)]. Imam Dhahabi rahimahullah said: **"so that which a Haafidh is in need of is that he be pious, intelligent, modest, and Salafi. It is sufficient for him to write with his hand two hundred volumes, own five hundred valuable volumes, that he does not tire from seeking knowledge until death with a sincere intention and with humility. Otherwise he should not exhaust himself"** [Siyar 'Alaam an-Nubalaa (13/380)]. And he said: **"and it is authentic from Daraqutni that he said: There is nothing more hated to me than the knowledge of theological rhetoric. I say (Dhahabi): The man never entered into the knowledge of theological rhetoric and not into argumentation and dispute in that, rather he was Salafi"**. And he said also: **"so Silafi benefited from the Salafi and he was upon the mathhab of the salaf"**. [Siyar of Dhahabi biography of Abu Tahir as-Silafi (6/21)]. Shaikh Muhammad ibn Abdul Wahab at-Tamimi rahimahullah said: **"so we are, All praise is due to Allah, followers and not innovators, blind followers of the Book and Sunnah and the pious Salaf of ummah upon the mathhab of the Ahlul Sunnah wa Jamaa'ah which is Allah's affair and his Messenger's"**. [Aqeedah tus-Shaikh by Ubood p. 220]. Shaikh Abdullah ibn Shaikh ibn Abdul Wahab at-tamimi rahimahullah said: **"our mathhab in the foundations of the religion is the way of Ahlul Sunnah wal-Jamaa'ah and our path is the path of the salaf which is a path more submissive rather more knowledgeable and more legislative. Unlike the one who says the path of the khalaf (those who came after the Salaf) is more knowledgeable"**. [Durar us-Sinnayah (1/226)]. Imam Abdul Aziz ibn Abdurrahman aala Faisal rahimahullah said: **"And this is a gift we give to you from the words of the scholars of the Muslims and an explanation of what we and our scholars are upon of the path of Muhammad and belief of Salafiyyah. So as to clear to you the reality of what we are upon and what we call towards, us and the pious predecessors, we ask Allah for us and you tawfeeq and guidance to establish the methodology, the path and peace."**

[Durar us-Saniyyah (1/226)]

And Shaikh Abdul Aziz ibn Baz rahimahullah said: **and Wahabiyyah is not a fifth mathhab as the ignorant and bias claim, and verily it is a call to the Aqeedah Salafi and reviving what is studied from the signs of Islam and Tawheed.** " [Majmoo' fatwa (3/1306)]. And he was asked about the *Firqah-tul-Naajiyah*: **"they are the Salafis and everyone who walks the path of the pious predecessors"**. [Recorded from Majmoo' Rasaail Zeno p.162]. Shaikh Muhammad ibn Uthaymeen rahimahullah said: **"so Ahlul Sunnah al Jamaa'ah are the salaf in their belief, even a latter one until the Day of Resurrection. If he is upon the path of Prophet and his Companions, then he is a Salafi"** [Sharh al-Aqeedah al-Waasitiyyah (1/54)]. Shaikh Salih al-Fawzaan hafidhuhallah said: **"and the Salaf. Who every traverses their methodology as long as they continue distinguish the followers of the Sunnah from other than them from innovators and misguided sects, they are named Ahlul sunnah wal-Jama'ah and the followers of the sunnah. Their works are full with that when they refute the sects that oppose the sect of Ahlul sunnah and the followers of the salaf"** [Al-Bayaan al-khata'a fi ba'd al-Kitaab pg. 90]. I say: It has become clear in what was mentioned earlier that the term Salaf was known since long ago and verily it is a legislative name not a partisan (hizbiyyah) name. I have refrained from recording much of the statements of the scholars about its usage out of fear of lengthening (this pamphlet) because the purpose is to explain the legislation of ascribing to the Salaf. So **"verily an ascription to the salaf is pride and which pride and honor apart from it is honor, so the term Salafiyyah or salafi is not used with the Scholars of Ahlul Sunnah wal-Jama'ah except in the way of praise and the Salafi da'wah is old call and foundational and a legislative name without any dust upon it"** [Tabseer as-salaf bi shar'iah al-iftisaab li mathhab as-salaf p. 21].

So everyone of the scholars who was mentioned earlier are from the callers of **Salafiyyah**. So this is the first part of this [series of] pamphlets and the second part will follow it by Allah's permission. And **May Peace and Blessings be upon our Prophet and all praise is due to Allah Lord of the Worlds.**

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WHAT DO YOU KNOW ABOUT SALAFIYYAH



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Bismillah ar-Rahman ar-Raheem

All Praise is due to Allah and he is sufficient. May Peace and Blessings be upon the Prophet, which He chose. As for what proceeds: So this pamphlet addresses an important topic which is often distorted due to the enemies of the **Salafi** Da'wah. So I felt that I will deal with it for my honorable brothers to remove the confusion and blurred vision from whomever is affected. Also in order to keep firm the travelers of this path so that they know that they are upon the truth, holding on to it, and upon the serious path of those gone before. As for what proceeds: so know, oh beloved, that the founder of the **Salafi** Da'wah is the Messenger of guidance sallahu alayhi wa salam as Imam Muqbil ibn Hadi al-Waadi'ee rahimahullah said, rather he (the Messenger of Allah) is their Imam. Haafidh Ibn Kathir rahimahullah said under Allah, the Exalted's statement: **And remember the Day when We shall call together all human beings with their Imam** [17:71]. He said: "some of the salaf said: **"and this is the greatest honor of the people of Hadith because their Imam is the Prophet"**. [Tafsir Ibn Kathir (3/55-56)]. This pamphlet is a part of the beginning of my book *The Legislative evidences to uncover the deception of Hizbiyyah upon the Islamic Societies*. The scholar al-Waadi'ee rahimahullah said about this research: **"this research is important so the author is thanked for it and thanked also for prefacing this book with it"**.

So below you, oh beloved, is an abridged sample of **Salafiyyah** and he has done good the one who said:

Oh son of the Noble will you not come close so that you see... What they have narrated to you for the one who sees is not like the one who hears. So now towards the purpose of the pamphlet and Allah is the who helps.

The Intent of the word: Salaf

The Linguistic meaning : Ibn al-Mandhoor rahimahullah said: **"and Salaf and Saleef and Salafah mean the preceding group"**. [Lisaan al-Arab (6/30)]. Abu-Sa'adaat ibn al-Athir rahimhahullah said: **"and it is said the Salaf of a person is the one who preceded in death from his forefathers and his relatives and like this the first generation from the Taabieen are called the Salaf-us-Salih "** (pious predecessors) [Nihaayah fi Gharib al-hadith (2/90)]. Abdul Kareem as-Sam'aani rahimahullah said: **Salafi with a fatha on the seen and laam and ending with a fa, is an ascription to the salaf and to embrace their way.**

The Technical Meaning

Imam as-Safaarini rahimahullah said: **"the meaning of the mathab (way) of the salaf is what the noble Companions were upon, the virtuous ones who followed them in good, their followers, the scholars of the religion who were given testimony for possessing leadership, and are known for their greatness in the affair of the religion. Also they are those who the people accept their words after the salaf, not including the ones accused of innovation or who are known with an unpleasing ascription like the khawarij, Raafidah, Qadariyyah, Murjiyyah, Jabariyyah, and Jahmiyyah, Mu'tazilah and anKaramiyyah and the likes of these"**. [Lawaam'i al-Anwaar (1/20)].

The Permanent Committee was asked: What is **Salafiyyah** and what is your opinion about it?

Answer: Salafiyyah is an ascription to the alaf. The Salaf are the Sahabah of the Messenger of Allah and the scholars of guidance from the people of the three early generations who the Messenger of Allah bore witness to their good in his statement: "the best people are my generation then those who follow them then those who follow them then there will come a people who their testimony will precede their

[Reported by Imam Ahmad in his Musnad and Bukhari and Muslim]

And the Salafiyoon the plural of the word Salafi is an ascription to the Salaf, and its meaning has already preceded and they are those who travel upon the methodology of the Salaf from following the Book and the Sunnah and calling towards them and acting upon them, so they are by that Ahlul sunnah wal Jam'aah. [Question no. 1361 (2/165-166)]

And his Eminence, Shaikh Abdul Aziz ibn Baaz rahimahullah said: **"verily the Salaf are the favored generations, so whoever follows their footsteps and travels upon their methodology then he is Salafi and whoever opposes them is from the khalaf."** [Recorded from the Commentary on Aqeedah al-Hamawiyyah of Shaikh Hamd ibn Abdul Muhsin at-Tuwayjiri pg. 203]

Our Shaikh Muhammad Amaan ibn Ali al-Jaami said: **"verily when we use the word Salaf we only mean it in terms of the technical meaning, the Companions of Messenger of Allah who were present in his time and took from this religion directly, fresh... also entering into this technical term are the followers (Tabi'oon) who inherited the Companions' knowledge before a long duration of time passed and they are those who are included in the testimony of the Messenger and his praise that they are the best People when he said: The best People are my generation then those who follow. Likewise the followers of the followers (Taabi' Tabi'een) are included in the technical term."** [Sifaat ul-Ilaahi p. 57]

The Beginning of the Emergence of this Term

Our Shaikh Muhammad Amaan al-Jaami rahimahullah said: **"and this technical term became apparent and spread when the discord became apparent surrounding the foundations of the deen between the sect of kalamiyyah (philopshical rhetoric). Everyone attempted to ascribe to the Salaf and announce that what they were upon was what the salaf us-Salih were upon. So then it was necessary to make apparent, in this condition, foundations and clear principles which were firm signposts to direct the Salafi until it was clear for the one who wanted to follow them and tread their path"**. [Sifaat ul-Ilaaahi]

Shaikh Bakr Abu Zaid rahimahullah said: **"the early Muslims- and they were the Companions- before the emergence of the seed of dissension and discord did not have a name to distinguish with, because they, as already mentioned,**

represented Islaam and the spread of its natural disposition. However, when the misguided sects appeared which were included in the term People of Desire because of their prevalence in following desires and the term Ahlul Bid'ah because of their following what is outside the religion, foreign to it, and the term People of doubts because they mix the truth with falsehood, they put doubt into the general people in order to remove them from the Sunnah towards the corrupted doubts. Their role model in this was the first enemy of Islam Iblis, upon him be Allah's curse, for verily he was the first to establish an analogy as Allah mentions: Iblis said: I am better than he, you created me from fire, and You created him from clay. [38:76]. So when the sects, ascribing to Islam, broke away from the backbone of the Muslims, the legislative ascriptions of the community of the Muslims became apparent in order to negate the division and desires from them, whether it was the affirmed names given to them by the foundation of the Shariah such as: the Unified group (Jama'ah), the Saved Sect, the Aided group or by means of their adhering to the Sunan in front of the innovation. Like this a link was achieved for them to the first generation so it was said: Salaf, Ahlul Hadith, Ahlul Athar, Ahlul Sunnah wal al-Jamaa'ah, and these legislative ascriptions differentiated with any ascription that there was for any group that existed..." [Hukm al-Intimaa pg. 40-41]

The Restriction of the time Period for which the term Salaf is used

Bukhari and Muslim reported and this wording is Muslim's. that Aisha reported: that Fatima said: **"verily the Prophet narrated to me: that Jibreel used to review the Quran with me every year once and that this year he reviewed it with me twice and I do not see except my death is drawn near. Verily you are the first of my family to meet me (in the hereafter) and how excellent of a salaf am I to you"**. Imam Nawawi rahimahullah said: **"the salaf are the predecessors and its meaning is I am preceding before you and you will return to me"**. [Sharh Nawawi 7/16]. Imam al-Awzaa'i rahimahullah said: **"be patient upon the sunnah, stop where the people (ie salaf) stopped, and say what they said, and hold back from what the people held back from and travel the path of your Salaf-us-Salih (pious predecessors) for verily it is sufficient for you what was sufficient for them"**. [Sharh Usool Ahlul Sunnah wal Jama'ah of Laalakaai1/154]