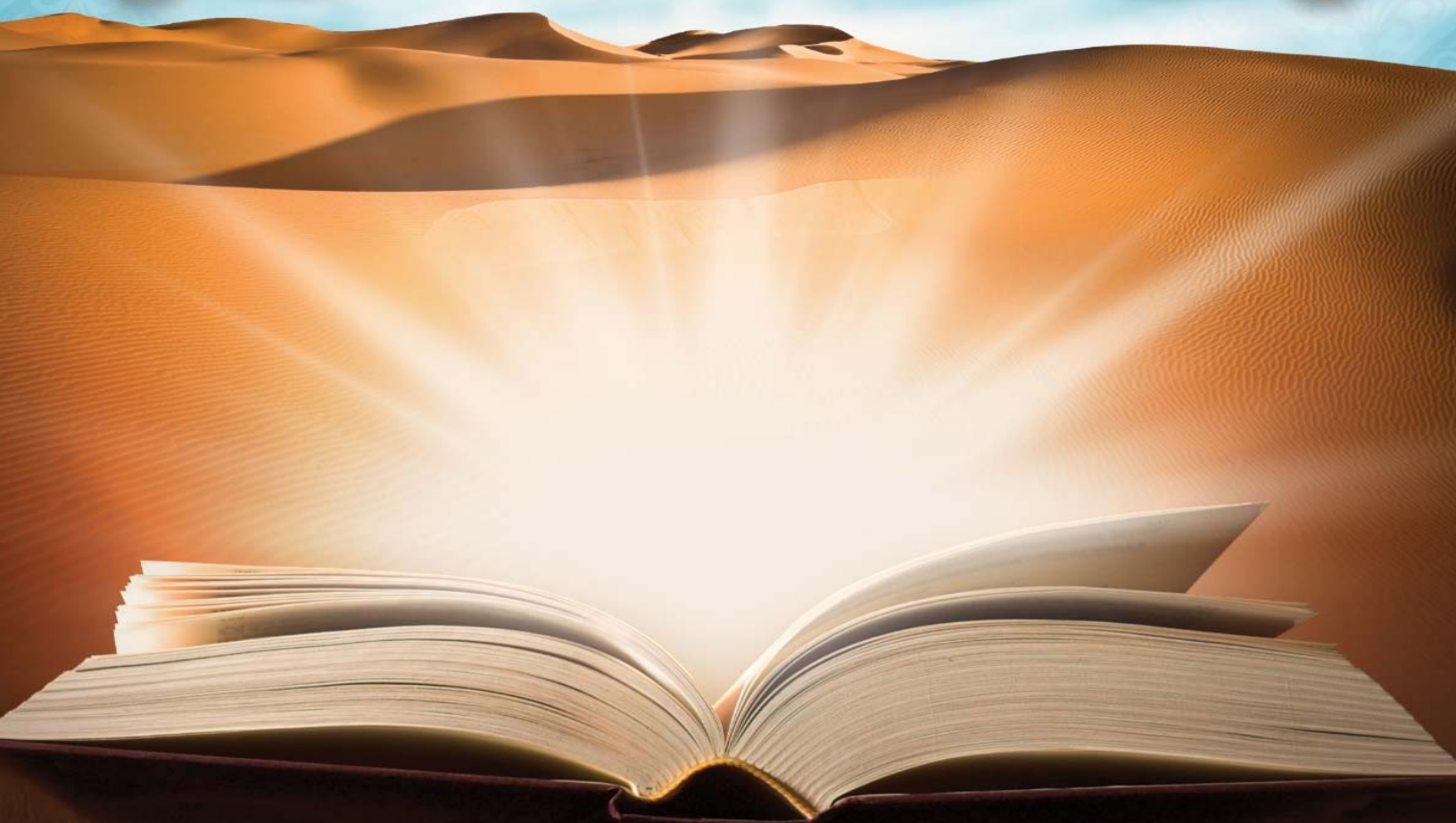


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The Methodology Of  
The Salaf as Saalih  
And  
The Ummah's Need for It



By Shaykh Saalih ibn Fawzaan al-Fawzaan



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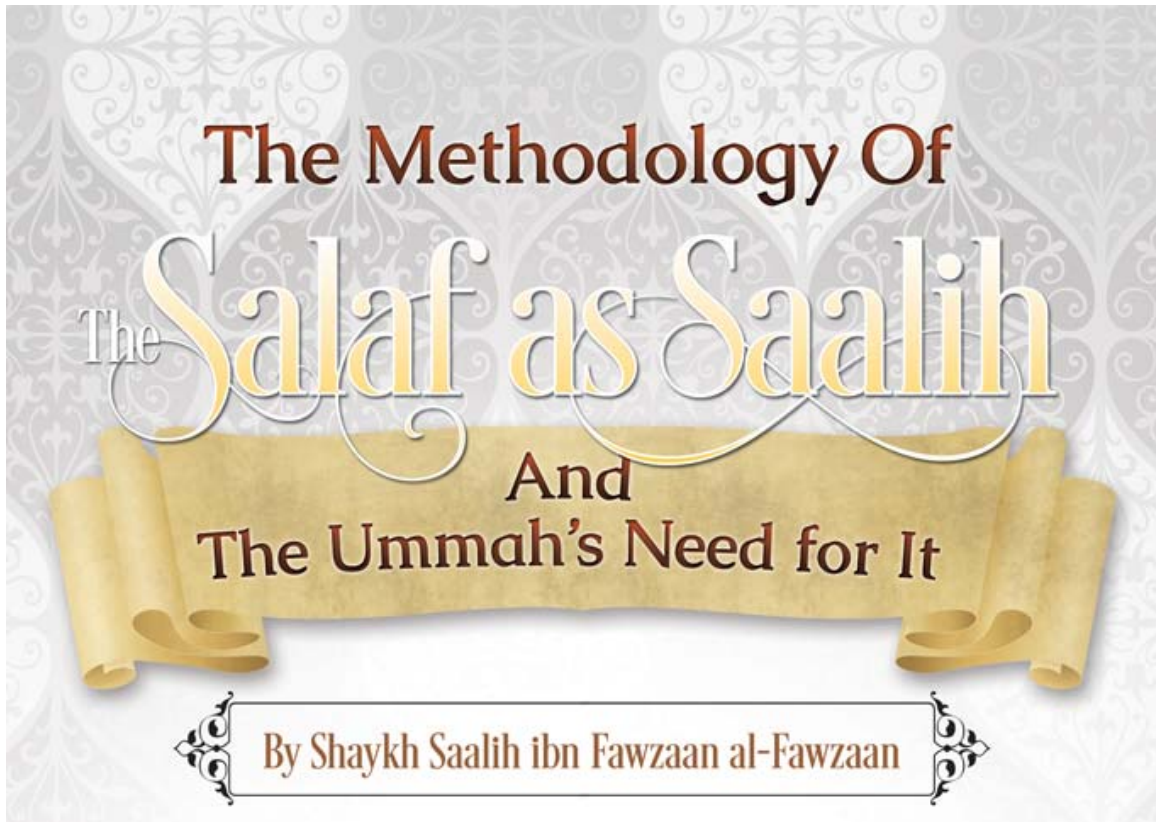
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“The Methodology of The *Salaf us Saalih* and The *Ummah’s* Need For It,” is a lecture delivered by *Shaykh Saalih ibn Fawzaan al-Fawzaan* (حفظه الله) on Thursday 3<sup>rd</sup> Muharram 1435 | November 7<sup>th</sup> 2013. Transcribed and translated, with explicit permission from the *Shaykh*, by *Abu Ismaa’eel* Mustafa George DeBerry.





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## Letter of Approval

بسم الله الرحمن الرحيم

إلى سماحة الشيخ صالح بن فوزان الفوزان حفظه الله تعالى  
السلام عليكم ورحمة الله وبركاته،

أفيد سماحتكم بأني طالب علم متخرج من الجامعة الإسلامية في المدينة النبوية وفي وقت الحالي أنا مقيم في مدينة الرياض. وبفضل الله أقوم بترجمة دروس الشيخ صالح بن محمد اللحيدان بإذن منه - وفقه الله لكل خير وجزاه الله عن المسلمين خير الجزاء- إلى اللغة الإنجليزية. وقيله كنت أترجم دروس الوالد الشيخ عبد الله بن عبد الرحمن الغديان - رحمه الله تعالى- كذلك بإذن منه.

و أنا بفضل الله معروف لدى أبناء الشيخ غديان وكذلك الشيخ اللحيدان. و اليوم أقدم هذا الطلب و أطلب من سماحتكم الإذن لترجمة بعض محاضراتكم المفيدة و هي:

اجتماع الكلمة وأثارها في دفع الفتن
منهج السلف الصالح وحاجة الأمة إليه
موقف المسلم من الفتن
فضل إصلاح ذات البين
أهمية التوحيد وفضله

فأطلب منكم الإذن بترجمتها إلى اللغة الانجليزية ونشرها مجانا عبر شبكة إنترنت لكي يستفيد منها المسلمون في البلاد الغربية. و أنا أعدكم بأني سوف أنترم الدقة و الأمانة في الترجمة و النشر إن شاء الله تعالى.

الفقير إلى عفو ربه

مصطفى بن جورج الأمريكي

وعلى السلام  
لإمامنا لدى مدرسة ترجمة  
المحاضرات المذكورة أعلاه  
كتبه  
صالح بن فوزان الفوزان





To the High Esteemed Scholar *Shaykh Saalih Ibn Fawzaan al-Fawzaan* (May **Allah** preserve him)

*As-salaamu 'alaykum wa Rahmatullahi wa Barakaatuhu*

I inform you that I am a student of knowledge who graduated from the *Islaamic* University of the city of *Madeenah*. Presently, I reside in *Riyadh* and by the Grace of **Allah**, I translate the lessons of *Shaykh Saalih Ibn Muhammad al-Luhaydaan* with his permission – may **Allah** grant him success in all good and may **Allah** bless him with much good for his service to the *Muslims*. I translate his lessons into English and previously, I used to translate the lessons of our father *Shaykh 'Abdullah Ibn 'Abdur Rahmaan al-Ghudayaan* with his permission (May **Allah** have mercy on him).

I am known by the children of *Shaykh Ghudayaan* and likewise, I am known by *Shaykh Saalih al-Luhaydaan*.

Today I would like to seek your permission to translate your lectures into English. The titles are as follows:

1. Unity and Its Effects in Preventing Calamities
2. The Methodology of the *Salaf as-Saalih* and the *Ummah's* Need For It
3. The Position of the *Muslims* During Times of Calamity
4. The Importance of *Tawheed* and Its Merits

I seek your permission to translate these lectures into English and spread them on the internet free of charge in order that the *Muslims* in the West can benefit from them. I promise you that I will commit to accuracy and honesty in my translation and distribution *in shaa' Allah*.

The one in desperate need of the pardon of his Lord's Mercy  
Mustafa Ibn George – The American

*Shaykh Saalih Ibn Fawzaan al-Fawzaan* replied:

*Wa 'alaykum as-Salaam,*

I have no objection for the translation of the lectures that are mentioned above.

Signed by: *Saalih Ibn Fawzaan al-Fawzaan*

23<sup>rd</sup> *Safar*, 1435 | December 26<sup>th</sup> 2013



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Who are The Salaf as Saalih

All praise belongs to **Allah** the **Lord** of the Worlds. May the peace and blessings of **Allah** be upon our Prophet *Muhammad*, and upon his family and all of his Companions.

For that which proceeds:

The topic of this lecture is very important. It is as you have heard and as has been announced: “The Methodology of the *Salaf as-Saalih* (Pious Predecessors), and the *Ummah's* Need for It.”

What is intended by the term *Salaf as-Saalih* is the first generation of this nation. They were the Companions of the Messenger ﷺ from amongst the *Muhaajiroon* (those who migrated from *Makkah*) and the *Ansaar* (those who were present in *al-Madeenah*). **Allah The Glorious and Mighty** mentioned (concerning them):

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ  
وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

{*And the first to embrace Islaam from the Muhaajiroon (those who migrated from Makkah to al-Madeenah) and the Ansaar (the citizens of al-Madeenah who helped and gave aid to the Muhaajiroon), and also those who followed them exactly (in Faith), Allah 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.* }<sup>1</sup>

Allah The Sublime also mentioned:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلاً مِنَ اللَّهِ وَرِضْوَاناً وَيَنْصُرُونَ اللَّهَ  
وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ

*{And there is also a share in this booty) for the poor emigrants who were expelled from their homes and their property, seeking Bounties from Allah and to please Him. And helping Allah and His Messenger (Muhammad). Such are indeed the truthful}*<sup>2</sup>

This verse is referring to those who migrated from *Makkah*. Then Allah stated, concerning those who were present in *al-Madeenah*:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا  
أَوْثُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

*{And those who, before them, had homes (in al-Madeenah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.}*<sup>3</sup>

<sup>1</sup> Soorah at-Tawbah: 100

<sup>2</sup> Soorah al-Hashr: 8

<sup>3</sup> Soorah al-Hashr: 9





Then **Allah** mentioned concerning those who come after them:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

{*And those who come after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of Kindness, Most Merciful.*}<sup>4</sup>

Next, are those who came after and sought knowledge from them from the following generation, then those who followed from the best generations, which the Prophet ﷺ said concerning them:

حَيْرَتُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ

“The best of you is my generation, and then those who follow them, then those who follow them.”

The narrator said, “I do not know if he mentioned two generations after his generation or three.” Their (the Prophet, his Companions, and the following two generations) distinguished time is called the time of the best generations. These are the *Salaf* of this nation, which the Messenger of **Allah** ﷺ praised when he said:

حَيْرَتُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ

<sup>4</sup> Soorah al-Hashr: 10



*“The best of you is my generation, and then those who follow them, then those who follow them.”*

Therefore, they are an example for this nation, and their methodology is what this nation (should) adhere to in terms of belief, dealings, character, and in all affairs. Their methodology is taken from the Book of **Allah** and the *Sunnah* because they were close to the Messenger of **Allah** ﷺ and the time of revelation. They took (directly) from the Messenger, and thus they are the best generations and their methodology is the best methodology. It is for this reason that the *Muslims* are diligent in learning their methodology, so that they can adhere to it, and because it is not possible to tread their path except after having knowledge, knowing the path (itself), learning it, and acting upon it.



## The Importance of Following the Methodology of the Salaf Upon Knowledge

Allah The Sublime and High said:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ

{*And the first to embrace Islaam from the Muhaajiroon (those who migrated from Makkah to al-Madeenah) and the Ansaar (the citizens of al-Madeenah who helped and gave aid to the Muhaajiroon), and also those who followed them exactly (in Faith).*}<sup>5</sup>

Meaning, (they followed them) with perfection. It is not possible to follow them in a perfect manner except after learning their methodology and what they were upon. As for merely ascribing to the *Salaf* and *Salafiyah* without knowledge of this methodology, this has no basis. In fact, it can possibly bring about harm, and thus it is mandatory that one has knowledge of the way of the *Salaf as-Saalih*.

Consequently, this nation constantly studied and taught the way of the *Salaf as-Saalih* and they passed it on generation after generation. This methodology was taught in the *Masaajid* (plural of *Masjid*), in schools, in institutes, colleges and in universities. This is the way of the *Salaf as-Saalih* and this is the way to learn about it. We learn the pure way of the *Salaf*, which is taken from the Book of **Allah** and the *Sunnah* of the Messenger of **Allah** ﷺ.

The Prophet ﷺ informed that many differences would occur in this nation, when he said:

<sup>5</sup> Soorah at-Tawbah: 100



افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَافْتَرَقَتِ النَّصَارَى عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَسَتَفْتَرِقُ  
هذه الأمة على ثلاثٍ وثلاثين فِرْقَةً كلها في النار إلا واحدة

“The Jews divided into seventy-one sects, and the Christians divided into seventy-two sects. My nation will divide into seventy-three sects, and all of them will be in the Fire except one.”

Upon hearing this, the Companions asked, “Which group will not enter the Fire O Messenger of Allah ﷺ?”

He (the Messenger ﷺ) replied:

“Those who are upon what I and my Companions are upon today.”

This is the methodology of the *Salaf as-Saalih*. It is that which the Prophet and his Companions were upon, and those who followed them with good. The present situation mandates that one knows the way of the *Salaf as-Saalih*, in order to adhere to it, because it is the path of salvation. All of the other groups will be in the Hell-fire, except one. This is the saved sect and they are *Ahlus Sunnah wal-Jamaa'ah*. Only one group will be saved, which is the group that once the people become divided, the paths become numerous, the groups and ways multiply, this is the group that will be upon the way of the *Salaf as-Saalih*. This warrants that the person holds tight to it and is patient upon it until he meets **The Lord** of this religion, **The Sublime** and **High**.



## The Advice of the Prophet (صلى الله عليه وسلم) to His Nation

The Prophet ﷺ delivered a very touching sermon to his Companions. They were very affected by it, and they cried due to its severity. At that time, they said, “O Messenger of Allah ﷺ! It seems that this sermon is a farewell sermon, so advise us.” The Prophet ﷺ replied:

*“I advise you with fear of Allah, and that you hear and obey [The Shaykh said, “Hear and obey who? The leader of the believers.”] even if a slave were to become your leader. Indeed, whoever lives from amongst you will see many differences. At that time, it is upon you to adhere to my Sunnah and the Sunnah of my Rightly Guided Khulafaa`. Hold fast to it with your molar teeth and be aware of newly invented matters. Indeed every newly invented matter is innovation, every innovation is deviation, and every deviation is in the Hell-fire.”*

This was the advice of the Messenger of Allah ﷺ to his nation. He advised that they traverse the path of the *Salaf as-Saalih* because this is the path of salvation. This is similar to what has come in the statement of Allah:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

*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-Muttaqoon (the pious).<sup>6</sup>*

<sup>6</sup> Soorah al-An'aam: 153



(This is) so you may fear the Fire and deviation. You must oppose the deviant sects and tread the path that is safe in order that you may meet your Prophet ﷺ, his Companions, and those who followed them. The person who adheres to this path, especially in the latter days, he will be harassed by the people and those who oppose this path. He will be harmed and threatened by them and thus, he must be patient. He will be approached with desires in order to divert him from the path and he will be threatened with good and bad by way of the deviant groups and methodologies. Thus, this person needs patience. It is because of this the Messenger of Allah ﷺ said:

بَدَأَ الْإِسْلَامُ غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ فَطُوبَى لِلْغُرَبَاءِ

*“Islaam began as something strange, and it will once again become something strange, so Toobah is for the strangers.”*

The Companions asked, “Who are the strangers O Messenger of Allah ﷺ?” He replied, “*They are those who are upright, while the people are corrupt.*” In a similar narration, he replied, “*Those who rectify what the people have corrupted.*” Consequently, nothing can save one from deviation in this life, nor from the Fire in the next life except adhering to this path - the path of the *Salaf as-Saalih*. They are those whom Allah said concerning them:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ  
وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا\* ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا

*{And whoso obeys Allah and the Messenger (Muhammad), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqoon (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr as-Siddeeq), the martyrs, and the righteous.*



*And how excellent these companions are! Such is the Bounty from Allah and Allah is Sufficient as All-Knower.}* <sup>7</sup>

It is because of this **Allah** made it mandatory that we recite *Soorah al-Faatihah* in every unit of prayer, whether this prayer is mandatory or optional. There is a tremendous supplication toward the end of the *Soorah*.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

*{Guide us to the straight path}* <sup>8</sup>

It is the straight path because indeed, there are other paths, which are deviant and deceiving. Thus, the person asks **Allah** to protect him from these (deviant) paths and he asks that he be guided to the Straight Path. This means that one requests to be guided to the straight path and that he remains firm upon it. He makes this supplication in every unit of prayer because of its extreme importance.

Notice its meaning, *الصِّرَاطَ الْمُسْتَقِيمَ* - The straight path.

Who are those who traverse upon the straight path? They are those whom **Allah** has blessed.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

*{The Path of those whom You have blessed.}* <sup>9</sup>

Who are those whom **Allah** has blessed?

<sup>7</sup> Soorah an-Nisaa': 69-70

<sup>8</sup> Soorah al-Faatihah: 6

<sup>9</sup> Soorah al-Faatihah: 7



مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

{... of the Prophets, the Siddiqoon (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr as-Siddeeq), the martyrs, and the righteous. And how excellent these companions are!}<sup>10</sup>

If you asked **Allah** to guide you to this path, this indicates that you have requested to be protected from the deviant paths, and those that have gone astray.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

{The path of those whom You have blessed, not (the path) of those who earned Your Anger, nor those who went astray.}<sup>11</sup>

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

{Not the path of those who earned Your Anger}<sup>12</sup>

Those who **Allah** is angry with are the Jews; they are those who knew the truth but they did not act upon it. The anger of **Allah** is also upon those who traversed the path of the Jews from this nation. Thus, everyone who knows the truth but does not act accordingly is upon the path of the Jews; the path of those whom **Allah** is angry with due to him not implementing his knowledge of the truth. This person has in fact taken the knowledge but abandoned the actions and thus, every person who has knowledge but does not act upon it incurs the anger of **Allah**.

<sup>10</sup> Soorah an-Nisaa` : 69

<sup>11</sup> Soorah al-Faatihah: 7

<sup>12</sup> Ibid.





## وَلَا الضَّالِّينَ

{*Nor (the path) of those who went astray*}<sup>13</sup>

These are the people who worship **Allah** upon ignorance and deviation. They worship Him and seek nearness to Him but in a manner that is not legislated and by way of an incorrect path. They act upon innovation, without proofs from the *Qur'aan* or the *Sunnah*. The Prophet ﷺ said:

## وَكُلَّ بَدْعَةٍ ضَلَالَةٌ

“Every innovation is deviation.”

This is what the Christians are upon, and likewise every person who adopts their path. Everyone who worships **Allah** in a manner that is not legislated and correct is astray and his actions are void.

This (the supplication at the end of *Soorah al-Faatihah*) is a comprehensive supplication which we repeat in every unit of prayer. We must reflect over the meaning of this supplication and use it by supplicating with conscious hearts. We likewise must know its meaning so that our supplication will be answered. After reciting this *Soorah*, we say:

## آمين

“Aameen”

---

<sup>13</sup> Ibid.



The meaning of “*Aameen*” is “O **Allah!** Answer our call.” Thus, this is a tremendous supplication for the person who contemplates and reflects.

As we have previously mentioned, the person who traverses the path of those who have been blessed will be tested. He will be confronted with restriction, he will be belittled, called a deviant and threatened and thus, he needs to be patient. It is for this reason narrations have mentioned that the individual who adheres to his religion during the latter days will be similar to the one holding on to hot coal. This is because he will be confronted with trials and harm. He will receive harm by way of the people, consequently, he must be patient, just as the person who holds hot coal. This (path) will not be a bed of roses, as they describe it. Rather, it has many harms and difficulties. This path has harm by way of the people, so you must be patient and firm upon it until you meet your **Lord, The Mighty and High**, while you are still upon it. (This must be done) in order that you may be saved from the Hell-fire; you will be saved from deviation in this life, and saved from the Hell-fire in the next life. There is no path to salvation except this path and there is no salvation except for the one who traverses it.



## **A Warning Against Forsaking the Path of the Salaf**

Now (you find) people forsaking the methodology of the *Salaf*. They present this in newspapers, magazines, and in books. They belittle *Ahlu Sunnah wal-Jama'ah*; the true *Salafiyyoon*, they belittle and disparage them. They accuse them of being extreme; they accuse them of declaring *Muslims* to be disbelievers, etc., etc. Their claims will not harm, rather, they will only harm the person who does not have patience and strong commitment - their claims can possibly harm this individual.

There are individuals who say, "Who are the *Salaf*!?" They (claim) that they are just a group like the other groups. They are merely a party like the other parties, and they do not have any distinction. This is what some people say (about the *Salaf*). They claim that the *Salaf* are only another group and party like the rest of the groups and parties. These people (actually) intend to divert us from the methodology of the *Salaf*.

There are others who say, "We are not obliged to adhere to the understanding and the knowledge of the *Salaf*. We do not have to follow their way; rather, we should make our own way. We should deduct new rulings, and we should create new understandings. The way of the *Salaf* is old, their understanding was for their time and it is not befitting for our time as our time is diverse." For this reason, these individuals abandon the understanding of the *Salaf*, and they propagate a new understanding. This affair is very prevalent in newspapers and magazines, which are authored by the people of deviation. They want to divert us from the methodology of the *Salaf*. This is because, if we do not know the methodology of the *Salaf*, we would abandon it and not study it. It is not sufficient that one ascribes to the *Salaf* without knowledge and without understanding their way. This is what the deviants want. They want you to forsake the way of the *Salaf*, their understanding and their knowledge, and instead, invent new understandings that are befitting for the present time (according to their claim). This statement is a lie. The *Islaamic* legislation is applicable to every time and place until the



Day of Judgment. The methodology of the *Salaf* is appropriate for every time and place. It is light from **Allah The Mighty and High**, so do not be deceived by the speech of the deceiver and the deviant. Do not allow them to divert you.

*Imaam Maalik* (may **Allah** have mercy on him) said:

لا يصلح آخر هذه الأمة إلا ما أصلح أولها

“The latter part of this nation will not be corrected, except with that which the early part of this nation was corrected with.”

What corrected the early nation? The *Qur'aan* and the *Sunnah* and those who followed the Messenger of **Allah** ﷺ. Adherence to the *Qur'aan* and the *Sunnah*, this is what rectified the early part of this nation, and the latter part of it will not be rectified except with what the earlier part was corrected with.

Consequently, it is upon the person who wants salvation to learn the way of the *Salaf*, hold firmly to it, and propagate it- this is the path of salvation. It is the Ark of Noah (عليه السلام); whoever boards it, will be saved, and whoever forsakes it will be drowned in deviation. Thus, there is no rescue except by way of the methodology of the *Salaf*, and there is no way for us to know their methodology except by learning. We should study it and teach it, and at the same time, we should ask **Allah**:

اهدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

{*Guide us to the Straight Path, the Path of those whom You have blessed*}

We should continuously ask **Allah** to allow us to traverse this path and to remain firm upon it - this is mandatory. The affair is not that we merely ascribe to this methodology



and claim to follow it; a claim void of proof is invalid. The affair is not that we merely ascribe, this is because **Allah** stated:

وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ

{...and also those who followed them exactly (in Faith)}<sup>14</sup>

Meaning, they followed them with perfection; and one cannot perfect the way of the *Salaf* except with knowledge of their methodology, and one cannot hold firm to it except that he is patient upon it. One must not listen to the false, deviant claims, which seek to divert you from the path. Indeed this is the correct path, the path of salvation. All of the other paths will lead you to the Hell-fire, except one. The Companions asked, “Which path is saved, O Messenger of **Allah** ﷺ?” He replied, “Those who are upon what I and my Companions are upon today.” This is the way of the *Salaf*, and this is the way of salvation, which will lead to Paradise. There is no other path and every other path is astray.

**Allah** said:

وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

{...and follow not (other) paths, for they will separate you away from His Path.}<sup>15</sup>

This is the path of **Allah**, and the other paths are deviated and astray. Upon them are devils who call the people (to deviation).

<sup>14</sup> Soorah at-Tawbah: 100

<sup>15</sup> Soorah al-An'aam: 153



The Prophet ﷺ warned against those (deviant) callers. They want to lead the people astray and divert them from the way of the *Salaf*. The Prophet ﷺ informed us that they are devils at the gates of the Hell-fire and whoever obeys them will enter the Fire. This is a major warning against them especially as time goes on and *Islaam* becomes stranger. The trials and calamities increase, and thus, the *Muslims* are in dire need of the way of the *Salaf*.

From amongst those deviants are those who say, “Everyone is *Muslim*.”

Yes, but upon which path? If the *Muslims* were upon the path of the Messenger of **Allah** ﷺ then this would be acceptable but them merely having *Muslim* names, while they are upon a devious path - they are upon the path of so and so (deviants)- then indeed the *Muslims* are traversing a path which will lead them to the Hell-fire. This indicates that the affair is not merely ascribing to *Islaam*. A person's ascribing to *Islaam* cannot be valid unless he obtains beneficial knowledge and unless he focuses on learning (the way of the *Salaf*). For this reason, you find that the scholars focus on '*Aqeedah* and its various chapters, branches and issues. They authored extensive works in '*Aqeedah* and summarized works for the purpose of educating (people about) the way of the *Salaf*, focusing on it and (the importance) of adhering to it, and being steadfast upon it.

Consequently, this issue is in dire need of focus and concentration, especially due to the fact that deviation and darkness has become widespread. The *Muslim* is in dire need of light that will guide him through the darkness, deviation, and ignorance.

Today you have many individuals who are self-taught and claim to have knowledge and understanding. These individuals have not gained knowledge from its proper source and foundation. Instead, they have gained knowledge from individuals who are similar to them - from books, or from culture, as they say. This manner of gaining knowledge does not lead to good, nor does it lead to the correct path. It is incumbent upon the



individual to accurately learn the way of the *Salaf* in order to adhere and abide by it. It is mandatory that you display patience upon that which befalls you while traversing this path from blame, belittlement, and other than these. You presently hear abuse and criticism against those who adhere to the methodology of the *Salaf*. People mention that the person who adheres to this way is old-fashioned and behind times. Do not be swayed away from the truth by such mockery and falsehood. Hold steadfast to this safe methodology because it is the path to salvation. Because of this, the Prophet ﷺ said:

عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ

*“It is upon you to adhere to my Sunnah, and the Sunnah of my Rightly Guided Khulafaa` after me. Hold steadfast to it with your molar teeth.”*

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسِيرَىٰ اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي

*“Indeed whoever lives after me will witness many differences, so it is upon you to adhere to my Sunnah.”*

When the differences appear, nothing will save a person except obedience to the *Sunnah* of the Messenger of **Allah** ﷺ and the *Sunnah* of his Rightly Guided *Khulafaa`*. This is the way to salvation. This is the safe path, the path to Paradise.

Therefore, we must focus on this methodology and no one should be diverted from it by way of those who belittle it and describe it with debasing attributes. These people not only abuse this methodology within themselves, they also seek to disparage it amongst others. This is because they have waged war against this way. They do this because this is the True Path, and they want deviation.

Therefore, be aware of them O slave of **Allah**! Do not suffice yourself with merely ascribing to this methodology. Do not suffice yourself with becoming self-taught



without learning and gaining knowledge from the scholars, those who are known for their knowledge and those who are upright upon the correct path. It is upon you to abandon the deviant paths that **Allah** has warned us against:

وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

{...and follow not (other) paths, for they will separate you away from His Path.}

(The path in this verse is) the path of **Allah**, the Straight Path.

Hence, we are in dire need of this path, especially due to the enormous amount of tribulations present, the large amounts of callers to deviation and the various means of spreading evil amongst the people. The means of evil are intricate and they reach people within their own homes and while they are in their own beds. These means call them to evil, they call them to indecent deeds, they call them to forbidden actions, and they call them to ideological deviation, which they label as vast understanding and culture. They say that people should not remain closed-minded and extreme.

These types of statements should not make a person forsake the way of the *Salaf* and the knowledge of the *Salaf*. The methodology of the *Salaf* is safer, more knowledgeable and wiser than the methodology of the latter generations. The way of the *Salaf* is pure and it is taken from the *Qur'aan* and the *Sunnah*, while the way of the latter generations is polluted. There is much pollution in their way and it is not pure. As for the way of the *Salaf*, then it is clean and uncontaminated. It is for this reason you find the books of the *Salaf*, the older they are, the purer and the more comprehensive and easy they are. Accordingly, the great scholar *Ibn Rajab* (May **Allah** have mercy on him) mentioned in his book titled, "The Knowledge of the *Salaf* is More Superior than the Knowledge of the *Khalaf*",







“The speech of the *Salaf* is concise in wording, but their knowledge is abundant, while the speech of the *Khalaf* is vast in wording, but their knowledge is minute.”

It is mandatory that we pay close attention to this matter. This is the way of the *Salaf*, which there is no means to our salvation except by way of it and except by adherence to it and patience upon it, after we learn and study it in the correct manner. Not in a manner which is fabricated and forged and ascribes matters to the path of the *Salaf* which are incorrect and untrue - we must be aware of this matter.



## Conclusion

These are concise words related to this topic and indeed, I cannot encompass this topic in totality and from all angles, but **Allah The Mighty** and **High** stated:

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ

{*And remind for verily, the reminding profits the believers.*}<sup>16</sup>

And He also stated:

فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى \* سَيَذَكِّرُ مَنْ يَخْشَى

{*Therefore remind in case the reminder profits (them). The reminder will be received by him who fears (Allah).*}<sup>17</sup>

We ask **Allah The Mighty** and **High** to grant us success to perform righteous deeds and upright statements and we ask Him to make us firm upon the truth, adhere to it, and be patient upon the harm which afflicts us upon this path.

May the peace and blessings of **Allah** be upon our Prophet *Muhammad*, and upon his family and all of his Companions.

Audio Link: <http://www.alfawzaan.af.org.sa/node/15030>

<sup>16</sup> Soorah adh-Dhaariyaat: 55

<sup>17</sup> Soorah al-A'laa: 9-10

