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

By Shaykh Saalih ibn Fawzaan al-Fawzaan
The Methodology of The Salaf as Saalih and The Ummah’s Need For It

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Tobago, Trinidad & Tobago

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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 3rd Muharram 1435 | November 7th 2013. Transcribed and translated, with explicit permission from the Shaykh, by Abu Ismaa’eel Mustafa George DeBerry.
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The Methodology of The Salaf as Saalih and The Ummah’s Need For It

Letter of Approval

بسم الله الرحمن الرحيم

إلى سماحة الشيخ صالح بن فوزان الفوزان
حفظه الله تعالى

السلام عليكم ورحمة الله وبركاتكم.

أقيد سماحتكم بأتي طالب علم متخرج من الجامعة الإسلامية في المدينة
النبوية و في وقت الحالني أنا مقيم في مدينة الرياض. وفضل الله أقوم
بترجمة دروس الشيخ صالح بن محمد اللحديان بإذن منه - وفقه الله لكل خير
و جزاء الله عن المسلمين خير الجزاء- إلى اللغة الإنجليزية. وقبله كتب
ترجمة دروس الوالد الشيخ عبد الله بن عبد الرحمن اللحديان - رحمة الله
تعالى. كذلك فإنني منه.

و أنا بفضل الله م🏆وف لدى أبناء الشيخ غديان وكلا الكراشي اللحديان.

و اليوم أقدم هذا الطلب وأطلب من سماحتكم الإذن بترجمة بعض
محاضراتكم المفيدة وهي:

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فأطلب منكم الإذن بترجمتها إلى اللغة الإنجليزية ونشرها مجنا عبر شبكة
الإنترنت لكي يستفيد منها المسلمون في البلاد الغربية. و أنا أعود بأتي سوف
أزعم الدقة والإمانة في الترجمة والنشر لن شاء الله تعالى.

القشير إلى عفو ربه

مصطفى بن جورج الأمريكي

“Truth has Come and Falsehood has Vanished”
القرآن الكريم، سورة الإسراء 17:81
To the High Esteemed Scholar Shaykh Saalih Ibn Fawzaan al-Fawzaan (May Allah preserve him)

As-salaamu ‘alaykum wa Rahmatullahi wa Barakaatu hu

I inform you that I am a student of knowledge who graduated from the Islamic University of the city of Madeenah. Presently, I reside in Riyaadh 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
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
23rd Safar, 1435 | December 26th 2013
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 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 الأوَّلُونَ مِنٌّ� ﻣِن اﻟْﻤُﻬَﺎﺟِﺮِﻳﻦَ وَاﻷَﻧﺼَﺎرِ وَاﻟْﺬِﻳﻦَ اﺗْﺒَﻌُﻮﻫُﻢْ ﺑﺂِﺤْﺴَﺎنٍ رَﺿِيَ ﺍлَﻠﻪﱠ ﻋَﻧَّهُمْ وَرَضُوً ﻋَنْهُ

{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.\textsuperscript{1}

Allah The Sublime also mentioned:

\textit{َلِلفقراء المهاجرين الذين أخرجوا من ديارهم وأمواتهم يبَغون فضلاً من الله ورسُوله وَيَنصبُونَ الله وَرسُولهُ أَوْلِيَاهُ هُمُ الصادقونَ}

\textit{ (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)\textsuperscript{2}}

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

\textit{َوَالذين تَبَوَوا الدَّار والإِيمان من قُبْلَهِم يَجْوَون من هاجر إليهم ولا يجودون في صُدُورهم حَاجة مَما أُوْتُوا وَيُؤْثِرون عَلَى أنفسهم وَلَو كان حِصَاصًا ومن يُوق شَخّ تَفْسِيْه فأَوْلِيَاهُ هُمُ المتَفْلِحونَ}

\textit{ (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.)\textsuperscript{3}}

\textsuperscript{1} Soorah at-Tawbah: 100
\textsuperscript{2} Soorah al-Hashr: 8
\textsuperscript{3} Soorah al-Hashr: 9
Then *Allah* mentioned concerning those who come after them:

وَالَّذِينَ جَآءُوا مِنْ بَعْدِهِمْ يُبَيِّنُونَ رَبَّنَا انْفَرَأْنَا وَلِإِخْوَانِنَا الْدِّينَ مِنْ قَوْمِنَا إِنْ كَانَا وَلَا نَجْعَلْ فِى قُلُوبِنَا غَلَآٰ لِلَّذِينَ كَفَرُونَا 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.}  

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 said concerning them:

خَيْرُكُمْ قَرْبَيْنِ، ثُمَّ الَّذِينَ بَلْوَنُوهُمْ، ثُمَّ الَّذِينَ بَلْوَنُوهُمْ

“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* praised when he said:

خَيْرُكُمْ قَرْبَيْنِ، ثُمَّ الَّذِينَ بَلْوَنُوهُمْ، ثُمَّ الَّذِينَ بَلْوَنُوهُمْ

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4 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:

{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).} 5

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 Salafiyyah 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 Masajid (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 

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

1 Soorah at-Tawbah: 100
The Methodology of The Salaf as Salih and The Ummah’s Need For It

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?”

He (the Messenger) 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 مُسْتَقِيمًٍ فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا اﻟﺴﱡﺒُﻞَ ﻓَتَفَرَّقُ ﻋَﺎنِ ﺳَﺒِﻴﻠِﻪِ ۚ ذَٰﻟِﻜُمْ وَﺻَﺎﻛُﻢْ ﺑِهِ ﻋِ 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). ⁶

⁶ 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:

بدأ الإسلام غريبًا و سيبعده غريبًا كما بدأ قطري للعرى

“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 ﷺ said concerning them:

ومن يطيع الله والرسول فأولئك مع الذين أنعم الله عليهم من البنيين والصديقين والشهداء

\{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 Siddiqaan (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr as-Sideeq), the martyrs, and the righteous.\}
And how excellent these companions are! Such is the Bounty from Allah and Allah is Sufficient as All-Knower. 7

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 لِلطَّرِﯾۡقَةِ الْمُسۡتَﻘِﯾۡمَةِ

{Guide us to the straight path} 8

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, ﴿۱۰۰﴾ - The straight path.

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

صِرَاطَ الْذِّﯾﻦَ أَنْعَمْتَ عَلَّيْهِمْ

{The Path of those whom You have blessed.} 9

Who are those whom Allah has blessed?

7 Soorah an-Nisaa': 69-70
8 Soorah al-Faatihah: 6
9 Soorah al-Faatihah: 7
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{… 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!} 10

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.

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

{Not the path of those who earned Your Anger} 12

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.

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10 Soorah an-Nisaa’: 69
11 Soorah al-Faatihah: 7
12 Ibid.
Nor (the path) of those who went astray

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 said:

“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:

“Aameen”
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 Ahlus Sunnah wal-Jamaa’ah; the true Salafiiyoon, 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 هذة الأمة إلا ما أصلح أولاً

“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:

{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 بِإِِﺣْﺴَﺎنٍ

{...and also those who followed them exactly (in Faith)} 14

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:

وَلا تَتَبَغَوا السَّبِيلَ قَتَّالِيَةً يَكْمِلُ عَنْ سَبِيلِهِ

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

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

14 Soorah at-Tawbah: 100
15 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 محمد ﷺ said:

“عليكم ﷺ بسنتي وسنة الخلفاء الرشدين المهديين من بعدي ممّسكونا بما وعطيتنا علیها بالتواناج

“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.”

فإنه من يعش منكم بعدى قسيرى اختلافا كبيرا فعليكم بسنتي

“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:

وَلاَ تَتَبِعُوا السَّبْلَ ﻓَتَفَرَّقُ ﺑِﻪِنَّ 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”,

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“Truth has Come and Falsehood has Vanished”

al-Qur’an, Soorah al-Israa’ 17:81
“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 ﻓَﺈِنﱠ اﻟﺬِّﻛْﺮَى ﺗَﻨﻔَﻊُ اﻟْﻤُﺆْﻣِﻨِﲔَ

{And remind for verily, the reminding profits the believers.} 16

And He also stated:

فَذَﻛِّرْ إِنَّ ﻟِﻠَّذِّﻛْﺮَى ﻟَوْدُ ﺳَﻴَذَّﻛْﺮُ ﻣَنَﻋَنى

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

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

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16 Soorah adh-Dhaariyaat: 55
17 Soorah al-A’laa: 9-10