

2. Umar Ibn Abdil Azeez ibn Abi Jaraadah (died 660H)

He mentions in his book *Bughyatut Talab fee taareekhi Halab* (10/4565) narrating from his shaikh Ibnil Hanbali concerning the biography of Abil Fath Ar Roohaawi:

He was a good shaikh, a man of religion and worship, one upon the way of Imaam Ash Shaafie and a Salafi!

3. Imaamudh Dhahabee (Died 748H) mentions this in praise of a number of scholars in a number of his books, from that:

His book *Tadhkiratul Hufaadh* 4/149:

Under the biography of Imaam Ibn Salaah (4/149):

He was a Salafi having good sound belief.

In his book *Siyar Aalaamin Nubalaa*:

He mentions under the biography of Imaamul Fasawi (13/183):

I do not know that Yaqaab al Fasawi was anything but a Salafi, he authored a small book concerning the Sunnah (meaning here belief)

Under the biography of Uthmaan Ibn Khurrazaadh (13/380):

that which a haafidh needs to be God fearing, Intelligent, a grammarian, a linguist, one who purifies his own soul, one who is modest, (and) a Salafi!

Under the biography of Al Imaamud Daaraqtni (16/457)

He mentions concerning him: *..The man never entered into theoretical speech nor argumentation neither did he delve into that, rather he was a Salafi*

He mentions concerning Ibnil Majd (23/118):

He wrote much, he collected and authored, he excelled in (the knowledge of) Hadeeth, He was Thiqqah (trustworthy) strong, Intellegent, A Salafi, Pious.

Al Haafidh Ibn Hajr (852H) mentions in Lisaanul Meezaan (5/348) concerning Imaam Muhammad ibnil Qaasim Ibn Sufyaan:

..He has (authored) an Ahkaamil Qur'aan, (a book concerning the virtues of Imaam Maalik, and he also narrates from him and (A book concerning) the rites (of Hajj), (a book concerning weak positions in jurisprudence and other than that and he was a salafi in Madhhab..

Imaamus Suyooti (911H) mentions under the biography of Imaam In Salaah in a Tabaaqatul Hufaadh P503:

he was from the great scholars of the deen one of the noble ones in his era, in Tafseer, and hadeeth , Fiqh and he contributed to many sciences, he was very well versed in the fundamentals of the religion and its subsidiary affairs, he is used as a (noble) example, he was a Salafi , Abstained from the dunya, of sound aqeedah and possessed many excellent traits

The usage of the term Salafiyah as a path, methodology, and body of principles in the writings of the earlier scholars

Imaam As Safdi (764H) mention in the biography of Imaam Muhammad ibn Muhammad ibn Ahmad An Naysaaboori the statement of Imaam Haakim (the author of the Mustadrak):

He was from the righteous, those firmly established upon the path of Salafiyah

(Al Waafi Wal Wafayaat (2/55 Ar Risaalah print)

Al Imaam Ibn Katheer (774H) mentions in Al Bidaayah wan Nihaayah when speaking about Imaam Fathud deen Ibn Sayyidin Naas:

He has Al Aqeedatus Salafeeyah authored from ayaat (of the Qur'aan), citations, narrations and prophetic traditions

Imaam Muhammad ibn Ismaeel As San'aani (852H) mentions in Subulus Salaam (4/145):

..but this has been supported by narrations of salafeyah from the companions

The statements regarding this from Shaikhul Islaam and his student Ibnul Qayyim are too numerous to mention

As far as this coming from our contemporary scholars then I will mention one example from Shaikh Muhammad Ibn Saalih Al Uthaimen who mentions in *Ad Diyaaul Laami* Minal Khutabil Jawaami (P170 risaalah print)

..and this position was chosen by, from the later day scholars, our Shaikh, The Salafi, The Athari, Abu Abdillah Abdul Azeez Ibn Baaz

Thus we see the ascription to salafiyah is not a new affair, rather that which is new is ignorance of it. Wallahul Mustaan

Was Sallallahu Alaa Nabiyyinaa Muhammad

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Category

1. Manhaj
2. Uncategorized

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