



Who are the Salaf? Understanding the Origins and Use of the Term â
☐ Salafiâ
☐

#### **Description**

Bismillahi Wal Hamdullillah Was Salaatu Was Salaamu â∏ Alaa Rasoolillahi

Ammaa Baâ∏ d:

The term â ☐ Salafâ ☐ and its usage

For the one who is familiar with the classical works of the Imaams of this Ummah the term  $\hat{a}_{\square}$  Salaf $\hat{a}_{\square}$  may not be a new entity. It is, unfortunately, new to those who do not have that familiarity, so we mention here a small portion of the usage of the term in the Book, the Sunnah and within the various sources of the deen, that it may become clear that it is nothing new, and that the only new affair, is ignorance of it.

# â∏ Salafâ∏ in the Qurâ∏ aan

### The term being used in reference to a past affair

Allah the most high states:



â∏ Do not marry the women your fathers have married except that which has â∏ Salafâ∏ (past) (Suratul Nisaa Vs 22)
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The term being used in relation to a group of people
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â∏ So we made them a â∏ Salafâ∏ (precedent) and an example to later generationsâ∏ (Suratuz Zukhruf Vs 56)
Salaf in the Sunnah
Salaf in the Sunnah  No doubt from the clearest of the texts of the sunnah mentioning the term salaf is an authentic hadeeth wherein the prophet â ☐ Sallallahu Alaihi wa Sallam â ☐ referred to himself as a blessed salaf for his daughter and â ☐ it follows â ☐ the rest of the Ummah in general
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The messenger â∏	Sallallahu	alaihi wa	Salam â	∏ s	said: I	ndeed	l libre	el used t	o liste	n t

The messenger  $\hat{a}_{\square}$  Sallallahu alaihi wa Salam  $\hat{a}_{\square}$  said: Indeed Jibreel used to listen to my recitation of the Qur $\hat{a}_{\square}$  aan once a year, and he has now (i.e. this year) done so twice, and i do not see except that my appointed time is close, so fear Allah and be patient for indeed I am a blessed  $\hat{a}_{\square}$  salaf $\hat{a}_{\square}$  (Predecessor) for you $\hat{a}_{\square}$ 

(Collected by Bukhaari (5928) and Muslim (2450))

She explained to her that this was what caused her to weep in the first instance and that the Messenger â Sallallahu Alaihi was Salam then informed her that she would be the leader of the female believers or the leader of women of this Ummah, and so she laughed.

Thus here we see the Messenger refering to himself as a  $\hat{a} \square$  Salaf $\hat{a} \square$  thus just as one refers to himself as  $\hat{a} \square$  Sunni $\hat{a} \square$  (follower of the Sunnah) the muslim likewise refers to himself as  $\hat{a} \square$  Salafi $\hat{a} \square$  (follower of the Salaf) and what a blessed ascription!

## **Examples of early scholars refering to other scholars as being â ☐ Salafiâ ☐**

Indeed those familiar with the statements and writings of the people of knowledge past and present will know that they find no problem using this term in praise of scholars who proceeded them. The following are some examples of this:

1. Muhammad Ibn Khalaf Ibn Hayyaan (died 306H)

He mentions in his book â∏ Akhbaarul Qudhaahâ∏ P.342:

â $ext{ }$  And they say that Ismaâ $ext{ }$  eel Ibn Hamaad Ibn Abi Haneefah was a true Salafiâ $ext{ }$  ¦â  $ext{ }$   $ext{ }$ 

the statement  $\hat{a}_{\square}$  And they say $\hat{a}_{\square}$   $\hat{a}_{\square}$  indicates that it was being used by scholars before his time.



3.Imaamudh Dhahabee (Died 748H) mentions this in praise of a number of scholars in a number of his books, from that:
His book â∏ Tadhkiratul Hufaadhâ∏ 4/149:
Under the biography of Imaam Ibn Salaah (4/149):
â∏ He was a â∏ Salafiâ∏ having good sound beliefâ∏
In his book Siyar Aâ⊞ laamin Nubalaa:
He mentions under the biography of Imaamul Fasawi (13/183):
â $∭$ I do not know that Yaâ $∭$ qoob al Fasawi was anything but â $∭$ Salafiâ $∭$ , he authored a small book concerning the Sunnah (meaning here belief)â $∭$
Under the biography of Uthmaan Ibn Khurrazaadh (13/380):
$\hat{a}_{\prod}$ 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 $\hat{a}_{\prod}$ Salafi $\hat{a}_{\prod}$ $\hat{a}_{\prod}$ !!
Under the biography of Al Imaamud Daaraqtni (16/457)
He mentions concerning him: $\hat{a}_{\square}$ The man never entered into theoretical speech nor argumentation neither did he delve into that, rather he was a $\hat{a}_{\square}$ Salafi $\hat{a}_{\square}$
He mentions concerning Ibnil Majd (23/118):
$\hat{a}_{\square}$ He wrote much, he collected and authored, he excelled in (the knowledge of) Hadeeth, He was Thiqqah (trustworthy) strong, Intellegent, A $\hat{a}_{\square}$ Salafi $\hat{a}_{\square}$ , Pious $\hat{a}_{\square}$
Al Haafidh Ibn Hair (852H) mentions in Lisaanul Meezaan (5/348) concerning

Imaam Muhammad ibnil Qaasim Ibn Sufyaan:



â $\coprod$ He has (authored) an Ahkaamil Qurâ $\coprod$ 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 $\hat{a} \Box$
salafiâ⊞ in Madhhabâ⊞
Imaamus Suyooti (911H) mentions under the biography of Imaam In Salaah in â  ☐ Tabaqaatul Hufaadh P503:
â $\coprod$ he was from the great scholars of the deen one of the noble ones in his era, in
Tafseer, and hadeeth, Figh and he contributed to many sciences, he was very well versed
in the fundamentals of the religion and its subsidury affairs, he is used as a (noble)
example, he was â $oxdot$ Salafiâ $oxdot$ , Abstained from the dunya, of sound aqeedah and
possesed many excellent traitsâ∏ ¦â∏
The usage of the term â Salafiyahâ as a path, methodology, and body of
principles in the writings of the earlier scholars
principles in the writings of the curren senours
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 â∏
Mustadrakâ∏ ):
$\hat{a} \square$ He was from the righteous, those firmly established upon the path of $\hat{a} \square$ Salafiyahâ
(Al Waafi Wal Wafayaat (2/55 Ar Risaalah print)
Al Imaam Ibn Katheer (774H) mentions in â
when speaking about Imaam Fathud deen Ibn Sayyidin Naas:
â∏ He has â∏ Al Ageedatus Salafeeyahâ∏ authored from ayaat (of the Qurâ∏
aan), citations, narrations and prophetic traditionsâ∏
aarry, citations, marrations and proprietic traditionsa
Imaam Muhammad ibn Ismaaâ⊞ eel As Sanâ⊞ aani (852H) mentions in
Subulus Salaam (4/145):
â $\coprod$ but this has been supported by narrations of â $\coprod$ salafeyahâ $\coprod$ from the
companionsâ⊞
The statements regarding this from Shaikhul Islaam and his student Ibnil Qayyim are too
numerous to mention



As far as this coming from our contempory scholars then I will mention one example from
Shaikh Muhammad Ibn Saalih Al Uthaimeen who mentions in â∏ Ad Diyaaul Laamiâ∏
Minal Khutabil Jawaamiâ∏ (P170 risaalah print)
$\hat{a}_{\square}$ and this position was chosen by, from the later day scholars, our Shaikh, The Salafi,
The Athari, Abu Abdillah Abdul â∏ Azeez Ibn Baazâ∏
Thus we see the ascription to salafiyah is not a new affair, rather that which is new is
ignorance of it. Wallahul Mustâ∏ aan
Was Sallallahu â⊞ Alaa Nabiyinaa Muhammad

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## Category

Abu Hakeem

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**Date** 11/04/2025 **Date Created** 01/29/2012