

Shaykh ‘Abdus-Salam Bin Barjas Aali ‘Abdil-Karim (rahimahullaah)

Ahlu-Sunnah wal-Jamaa’ah were shocked when the news reached them about the death of the noble shaikh, Dr. ‘Abdus-Salaam bin Barjas bin Naasir Aali ‘Abdil- Kareem (born 1387h) who had died on a Saturday night on 3/12/1425H in a terrible car accident while on his way from Ahsaa to Riyadh.

Shaikh ‘Abdus-Salaam was well known to the scholars and shuyookh of this blessed country (i.e. Saudi Arabia). The proof for this was the large amount of scholars and teachers that attended his funeral prayer. And I indeed heard some of the people of knowledge and virtue say about him: **“The level of knowledge of Shaikh ‘Abdus-Salaam surpassed his age.”** [1]

And it was also said about him: **“Had he lived long, he would have been an ayah (proof/sign).”** And I have seen a large amount of scholars and students of knowledge affected by his loss. This was since he was a *defender of the Sunnah*, safeguarding it with his life, pen and wealth.

Allaah blessed me by allowing me to be close to the Shaikh for a period of time, which is considered short in comparison to the number of close friends and loved ones he had. During my closeness to him, whenever I would hear anything from him concerning his biography and personal information, I would write it down. So, after a while, I had collected several pieces of information about him. And every time I would gather with him, I would remind him about that, and he would say to me: “I am not one whose biography should be recorded. I am less (significant) than that.”

However, I now feel that it is the least of my duties to him that I bring out this biography even though it has deficiencies in it. So I say, while seeking assistance from Allaah:

His Name and Lineage:

He was **Abu ‘Abdir-Rahmaan ‘Abdus-Salaam bin Barjas bin Naasir Aali ‘Abdil- Kareem**. He was born in Riyadh in **1387H** as confirmed in his personal identity card. He was raised under the care of his parents and their home was a place of religiousness and righteousness. Ever since his youth, the Shaikh was intelligent, determined, diligent and hard-working.

His Early Studies:

He **memorized the Qur’aan** and **began seeking knowledge at the age of 13**. His teachers observed distinguishing and distinctive signs in him, thus giving him special attention and importance.

The Shaikh studied at the hands of a number of scholars in this blessed country, the likes of:

1. The Imaam and great scholar, **Shaikh ‘Abdul-‘Azeez bin ‘Abdillaah bin Baaz** (D. 1420H), may Allaah have mercy on him, whom he accompanied for a period of time, attending a number of his lessons, particularly his classes on Buloogh-ul- Maraam of Ibn Hajr, Tafseer Ibn Katheer and other books.
2. And among them was the scholar of Fiqh and Usool, **Muhammad bin Saalih bin ‘Uthaimen** (1421H), may Allaah have mercy on him. Shaikh ‘Abdus-Salaam traveled to him between the years 1401H and 1403H during the regular school breaks. He also maintained close contact with him when Shaikh Muhammad began his classes in Al-Masjid-ul-Haraam in Makkah in 1402H. He would also live with him before he accompanied the Shaikh and his family to Makkah. This also includes the other times he spent with him. He studied **Kitaab at-Tawheed** with him, as

well as **al-‘Aqeedah al-Waasitiyyah** and some statements from **Zaad al- Mustaqni’** on Fiqh, **al-Ajroomiyyah** on Grammar, Shaikh Muhammad’s abridgement of **al-Qawaa’id** of Ibn Rajab and almost half of **Saheeh Al-Bukhaaree**. Shaikh Muhammad would have great respect and esteem for Shaikh ‘Abdus- Salaam. I even saw this for myself.

3. He also kept close company with **Shaikh ‘Abdullaah bin ‘Abdir-Rahmaan Ibn Jibreem**, whom he accompanied for a period of four years in which he read and studied the book at-Tawheed of Ibn Khuzaimah under him, as well as an- Nooniiyyah of Ibn Al-Qayyim along with its explanation by Ibn ‘Eesaa. Shaikh ‘Abdus-Salaam memorized almost one thousand lines from it. He also studied **Zaad al-Mustaqni’** along with (its explanation) **Ar-Rawd al-Murabbi’** and **Ma’aarijul-Qabool** of Shaikh Haafidh Al-Hakamee. Shaikh ‘Abdus-Salaam benefited immensely from Shaikh Ibn Jibreem.

4. Also amongst his teachers was the great scholar and Muhaddith, **‘Abdullaah bin Muhammad Ad-Duwaish** (D. 1409H). He studied the **Alfiyyah of Al-‘Iraaqee** and a portion of **Sunan Abee Dawood** under him during his scheduled school breaks in Buraidah.

5. He also studied under **Shaikh Saalih bin ‘Abdir-Rahmaan Al-Atram** in the College of Sharee’ah of the Imaam Muhammad bin Sa’ood University. He studied the notes on ar-Rawd by Ibn Qaasim and attended his lessons in the masjid.

6. His teachers also include **Fahd Al-Humain**, may Allaah preserve him, under whom he studied Tawheed and Fiqh.

7. He also studied under **Shaikh ‘Abdullaah bin Qu’ood** whom he read **Fat’h-ul- Majeed** with.

8. Also amongst his teachers was the scholar of Fiqh and Usool, **‘Abdullaah bin ‘Abdir-Rahmaan bin Ghudayaan** whom he studied under while in the higher institute of judicial education.

9. Amongst them was **Saalih bin Ibraaheem Al-Baleehee** (D. 1410H). He attended his classes on **Zaad al-Mustaqni’** along with his notes to it, which is called as-Salsabeel fee Ma’rifat-id-Daleel.

10. Amongst them also was the **Shaikh, Dr. ‘Abdul-Kareem Al-Khudair** under whom he studied **Nayl-ul-Awtaar** of Ash-Shawkaanee and the **Alfiyyah of Al- ‘Iraaqee** on Hadeeth Terminology.

11. His teachers also include **A. D. ‘Abdul-Muhsin bin Muhammad Al-Muneef** under whom he studied ar-Rahbiyyah on the Laws of Inheritance while in Makkah in 1405H during Ramadaan.

His Positions and Advanced Studies:

These are just some of the teachers the Shaikh studied under with the determination of the people of knowledge. As for his organized studies, the Shaikh acquired his education in the city of Riyadh. There, he began his primary level studies. Then he joined an **educational institute** under the auspices of the **Imaam Muhammad bin Su’ood University**. After that, he moved on to the **College of Sharee’ah** at the same university and **graduated** from it in **1410H**. Upon his graduation, he was appointed as a teacher in the educational institute in Qaway’iyyah, which is located about 170 kilometers west of Riyadh on the road to Makkah.

He then aspired to continue his education with higher studies, so he joined the **higher institute for judicial education and completed his Masters** there. The title of his Master’s thesis was “at-Tawtheeq bil-‘Uqood fil-Fiqh-il-Islaamee.”

He was then appointed a **judge in the Ministry of Justice**, but he asked to be excused from this position. He was finally granted his request after much hard struggle. He was then nominated to work in the **bureau of complaints and injustices in the city of Jeddah**. However, he only stayed in that position for one week. He then abandoned the bureau out of dislike for it and looking to absolve himself from it. He returned to **Riyadh as a lecturer for the higher institute of judicial education**. And he obtained his **Doctorate's degree in 1422H** due to his verification of the book “**al-Fawaa'id-ul-Muntakhabaat Sharh Akhsar-ul- Mukhtasaraat**” of ‘Uthmaan bin Jaami’ (D. 1240H) in conjunction with others. The person that **supervised** him in this project was the current **head Muftee of Saudi Arabia, Shaikh ‘Abdul-‘Azeez Aali Shaikh**.

After this, he was appointed an **assistant professor**, a position he held **up until his death**, may Allaah have mercy on him.

His Manners:

He was profound in his **good manners and humbleness**, and he was known for his **gentleness, amiability** and **cheerfulness** with his parents, teachers, family members and colleagues. Everyone that associated with him knew him to be this way. This is why there were so many people that were affected and grief stricken upon hearing news of his death. We ask Allaah to unite us with him in His honourable abode. [2]

Shaikh ‘Abdus-Salaam was also an **excellent poet**. His poetic verses were of the highest quality and at the uppermost level of precision. He has recorded poetic talks. His poetry shows his naturalness at this talent and that he had no need for writing it down (i.e. he would make poetry off the top of his head). He would use poetry in his regular conversations and it would be limited to his friends and loved ones. If we were to try to collect all these poems, they would fit into a moderate sized volume – may Allaah assist the one who compiles it.

His Books and Writings:

Shaikh ‘Abdus-Salaam possessed a fluent writing style and used elegant expressions. He has authored numerous books which have spread far and wide, going to the east and the west, and producing much benefit. He wrote his **first book before reaching eighteen years** of age. His books are valuable and of great benefit. I will now mention those books he wrote, which I am aware of, including both those that are printed and those that are not:

1. Al-Qawl-ul-Mubeen fee Hukm-il-Istihzaa bil-Mu'mineen (The Clear Statement on the Ruling of Mocking the Believers) – printed in a concise treatise.
2. Eeqaaf-un-Nabeel ‘alaa Hukm-it-Tamtheel (Alerting the Noble Person on the Ruling of Plays) – published in an average-sized paperback. [3]
3. At-Tamanee (Hope) – published.
4. ‘Awaai'iq-ut-Talab (Obstacles in the Path of Seeking Knowledge) – published.
5. Al-I'laam bi-Ba'adi Ahkaam-is-Salaam (A Notification of Some of the Rulings on Greeting with Salaam) – published as a small treatise.
6. Al-Hujaj-ul-Qawiyyah ‘alaa annaa Wasaa'il ad-Da'wah Tawqeefiyyah (Sound Proofs that the Means of Da'wah are Based on Revelation) – published as a shortsized paperback.
7. Daroorat-ul-Ihtimaam bis-Sunan (The Need for Giving Importance to the Aspects of the Sunnah) – published as a small paperback treatise.

8. Al-Abyaat al-Adabiyah al-Haasirah (Confined Poetic Verses on Ethics) –published twice.
9. Al-Abyaat-ul-‘Ilmiyyah al-Haasirah – The Shaikh mentioned it in his introduction to his afore-mentioned book, stating that he has yet to finish it. I asked him five months before his death about it, and he told me it was still not complete. If it were to be completed it would indeed be something amazing. The Shaikh let me review two sections from it. If it were to be printed in the manner that the Shaikh left it, it would still be very beneficial.
10. Al-Mu’taqid-us-Saheeh Al-Waajib ‘alaa Kulli Muslim P’tiqaadu (The Correct Creed that Every Muslim must Believe in) – Originally, this treatise was a lecture that the Shaikh gave in the Central Mosque. Shaikh ‘Abdul-‘Azeez bin Baaz commented on this talk and praised Shaikh ‘Abdus-Salaam, may Allaah have mercy on both of them. One of the noble mashaayikh suggested to the Shaikh to print the book, so he did so. It was published several times and much benefit came from it.
11. Ibaatal Nisbat-ud-Deewaan al-Mansoob Li-Shaikh-il-Islaam Ibn Taimiyyah (The Falsehood of Ascribing ad-Deewaan to Ibn Taimiyyah) – published in a small paperback.
12. Majmoo’ Shi’r Shaikh-il-Islaam Ibn Taimiyyah (A Compilation of Poems from Ibn Taimiyyah) – published as an appendix in the afore-mentioned book.
13. Mu’aamalat-ul-Hukaam fee Daw’-il-Kitaab was-Sunnah (Interacting with the Rulers in Light of the Qur’aan and Sunnah) – This book was printed several times. Much benefit came from it. It is a book that is unique in its subject.
14. Al-Amr bi-Luzoom Jamaa’at-il-Muslimeen wa Imaamihim wat-Tahdheer min Mufaaraqatihim (The Obligation of Sticking to the Unified Body of Muslims and their Imaam and a Warning on Splitting from them) – The source for this book is a chapter in the afore-mentioned book. One of the mashaayikh close to him advised him to publish it separately due to its importance.
15. Bayaan al-Mashroo’ wal-Mamnoo’ min at-Tawassul (A Clarification of the Legislated and Prohibited Forms of Tawassul) – published.
16. At-Tawtheeq bil-‘Uqood fil-Fiqh-il-Islaamee (Authenticating Contracts according to Islamic Jurisprudence) – This was a scholastic research which the Shaikh presented in order to receive his Master’s Degree in the higher institute for judicial education. It has not been published.
17. Qat’-ul-Miraa fee Hukm-id-Dukhool ‘alaa-Umaraa (Removing Arguments on the Ruling of Entering in the Presence of Rulers) – The Shaikh wrote this book at the request of one of the noble mashaayikh. It has been published in a small volume.
18. Al-Ahaadeeth an-Nabawiyyah fee Dhamm-il-‘Unsuriyyah al-Jaahiliyyah (The Prophetic Ahaadeeth on the Censure of the Nationalism of the Days of Ignorance) – This was published in a medium-sized booklet.
19. Al-Khiyaanah: Dhammuhaa wa Dhikru Ahkaamihaa (Deception: Its Disapproval and a Discussion on its Rulings) – This book has been formatted and is ready for printing. The Shaikh told me this about four months before his death.
20. Mashroo’iyyah Hibbat-ith-Thawaab (The Legality of Presenting Rewards) – It is formatted and ready for print.
21. Al-Muhaadaraat fid-Da’wah wad-Du’aat (Lectures on the Call and the Callers) – The book consists of nearly thirteen lectures the Shaikh delivered, which I took the task of transcribing along with a brother, Mansoor bin Mubaarak As-Safaree. The Shaikh then reviewed it and made corrections to it. It was then formatted and is now ready for publication.
22. Sharh Al-Muharrir fil-Hadeeth li-Ibn ‘Abdil-Haadee (D. 744H) – The Shaikh devoted a lot of time to this book, loved it and had a strong desire to complete its explanation. However, Allaah

willed that he not complete it. He was only able to finish the chapter on Purification and most of the chapter on Prayer.

23. Tadween-ul-‘Aqeedah As-Salafiyah: Juhood A’immat-il-Islam fee Nashr-il- ‘Aqeedat-il-Islamiyyah (The Recording of the Salafee Creed: The Efforts of the Muslim Imaams in Spreading the Islamic Creed) – It is a wonderful book containing lots of benefit. It consists of a list of the books of the Salaf on Creed along with brief biographies for each of their authors. The Shaikh originally intended to make the book two volumes, the first one consisting of books from the first century to the end of the seventh century, and the second one from the beginning of the eighth century to modern times. The Shaikh completed the first volume. As for the second volume, he did not begin writing it, according to my limited knowledge. The first volume is formatted and ready for publication. I have a photocopy of it in my library.

24. A book on Fiqh – The Shaikh would mention it often and he said he was revising it and examining it in depth. I don’t know how much he cut off from it.

25. Taraajim Li-Ba’ad-il-‘Ulamaa (Biographies of Some of the Scholars) – I do not have any information on this book other than that the noble Shaikh, ‘Abdul- Kareem bin Muhammad Al-Muneef mentioned it to me and told me that Shaikh ‘Abdus-Salaam told him about it.

26. Bayaan Mashroo’iyyat-id-Du’aa ‘alaal-Kaafireen bil-‘Umoom (A Clarification on the Legality of Supplicating against the Disbelievers in General) – This is a small booklet on this subject printed in eight pages and widespread.

27. Darb-ul-Mar’ah baina Hukm-ish-Shara’ wa Waaqi’-in-Naas (Hitting Women between its Legal Ruling and the Actions of People). There may be other books that I am not aware of. [4]

The Shaikh has also written numerous articles which have been distributed in newspapers and magazines.

His Verifications:

The Shaikh also gave special importance and time to verifying, spreading and working hard to distribute the books of the scholars of Najd. He deserves credit, after that of Allaah, for reprinting the book: “Majmoo’-ur-Rasaa’il wal-Masaa’il An- Najdiyyah.” This book was originally published in 1346H. He, may Allaah have mercy on him, also took on the task of verifying many of the treatises that were published in two volumes, the first with the title “Silsilat Rasaa’il wa Kutub ‘Ulamaa Najd-il-A’laam”, and the second with the title “Min Rasaa’il ‘Ulamaa Najd Al-Fiqhiyyah.”

They are as follows:

1. Dahd Shubuhaat ‘alaat-Tawheed of Shaikh ‘Abdullaah Abaa Butayn
2. Al-Fawaa’id-ul-‘Udhaab of Shaikh Hamad bin Mu’amar
3. Ar-Radd ‘alaal-Qubooriyeen of Shaikh Hamad bin Mu’amar
4. Ad-Diyaa-ush-Shaariq of Shaikh Sulaymaan bin Sahmaan
5. Su’aal wa Jawaab fee Ahamm-il-Muhimmaat of Shaikh ‘Abdur-Rahmaan bin Sa’dee
6. Tuhfat-ut-Taalib wal-Jalees of Shaikh ‘Abdul-Lateef Aali Shaikh
7. As-Sawaa’iq-ul-Mursalash-Shihaabiyyah of Shaikh Sulaymaan bin Sahmaan
8. Ar-Radd ‘alaa Shubuhaat Al-Musta’iyeeneen bi-Ghairillaah of Shaikh Ahmad bin ‘Eesaa
9. Kashf-ush-Shubhatain of Shaikh Sulaymaan bin Sahmaan
10. Iqaamat-ul-Hujjah wad-Daleel of Shaikh Sulaymaan bin Sahmaan
11. Shifaa-us-Sudoor fir-Radd ‘alaal-Jawaab-il-Mashkoor of Shaikh Muhammad bin Ibraaheem
12. Ar-Radd ‘alaa Jaredat-il-Qiblah of Shaikh Sulaymaan bin Sahmaan

13. At-Tuhfat-ul-Madaniyyah fil-'Aqeedat-is-Salafiyyah of Shaikh Hamad bin Mu'amar
14. Usool wa Dawaabit fit-Takfeer of Shaikh 'Abdul-Lateef Aali Shaikh
15. Naseehah Muhimmah fee Thalaatha Qadaayaa of several scholars
16. Minhaaj Ahlul-Haqqi wal-Ittibaa' of Shaikh Sulaymaan bin Sahmaan
17. Ar-Rasaa'il-ul-Hisaan of Shaikh 'Abdullaah bin Humaid
18. Naseehah fit-Tahdheer min al-Madaaris al-Ajnabiyyah of Shaikh 'Abdur- Rahman bin Sa'dee
19. At-Ta'sees wat-Taqdees fee Kashf Talbees Duwaad bin Jarjees of Shaikh 'Abdullaah Abaa Butayn
20. Al-Jahr bidh-Dhikr ba'adas-Salaat of Shaikh Sulaymaan bin Sahmaan
21. Munaasaht-ul-Imaam Wahb bin Munabbih of Shaikh Sulaymaan bin Sahmaan
22. Al-Fawaa'id-ul-Muntakhibaat fee Sharh Akhsar al-Mukhtasaraat of Ibn Jaami' An-Najdee – The Shaikh verified this book and presented it to the advanced judicial institute to obtain his Doctorate's Degree in Comparative Fiqh. He verified the book from its beginning to the end of the chapter on gifts. The person in charge of supervising this treatise was the current Muftee, Shaikh 'Abdul-'Azeez Aali Shaikh, may Allaah prolong his life.

There are other books that the Shaikh verified but which have not been printed yet.

Shaikh 'Abdus-Salaam was eager to spread the books of knowledge in general and the books of the scholars of the Salafee Da'wah in particular. He would at times make photocopies of manuscripts or strive to obtain them for those who would take on the task of verifying them. More than thirty books and treatises were counted in which the verifiers mentioned that they used some of the manuscript copies that were found in the Shaikh's library for their verifications.

There are many other stories and reports which are hard to confine here. May Allaah facilitate their compilation and arrangement.

Footnotes:

[1] Translator's Note: This means he had more knowledge than was typical for his young age.

[2] Translator's Note: It is important to note that the Shaikh also was diligent and active in the field of Da'wah as he would travel throughout Saudi Arabia to participate in conferences and seminars. This also includes his trips to the United Kingdom in which he delivered several lectures and lessons for the benefit of the Muslims there.

[3] Translator's Note: In his introduction to this treatise, Shaikh Saalih Al-Fawzaan said: "I have reviewed the valuable book written by Shaikh 'Abdus-Salaam bin Barjas bin Naasir Aali 'Abdil-Kareem with the title 'Eeqaaf-un-Nabeel 'alaa Hukm-it-Tamtheel', which consists of evidences for the prohibition of such an act. In it, he mentions the arguments used by those who allow it, so I found it, all praise be to Allaah, to be a valuable treatise, comprehensive in its subject. It will solve a current problem that has affected many scholars and teachers. Shaikh 'Abdus-Salaam, may Allaah reward him, has clarified the truth in it, leaving no room for doubt concerning the prohibition of plays." Shaikh Rabe' Al-Madkhalee said: "I reviewed this valuable knowledge-based research, which was actively put together by the noble youth, the one with enthusiasm for the Religion, Shaikh 'Abdus-Salaam bin Barjas."

[4] Translator's Note: This does not include the many lectures he gave which were later transcribed and published as booklets.

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