

# Biography

Shaykh Sulaymān bin Salīmullāh  
bin Rajāullāh bin Batti al-Ruhaylī

*Translated by Sa'ad bin Dawud Burbank*

مركز عمر بن الخطاب  
للدراسات والبحوث



MARKAZ 'UMAR BIN AL-KHAṬṬĀB



## **Biography of the Shaykh**

The Shaykh mentions regarding himself:

I am Sulaymān bin Salīmullāh bin Rajāullāh bin Batti al-Ruhaylī, from the tribe of Harb.

### **His birth:**

I was born, raised, currently live, and ask Allāh that I die in, al-Madīnah.

He was born in the month of Rajab, 1386H.

### **Some of his teachers:**

The first time I studied, before receiving formal education, was in the mosque of the Prophet sallAllāhu ‘alaihi wa sallam.

I attended some classes of Shaykh al-Amin - rahimahullāh - before the age of six.

I also attended some classes of Shaykh ‘Umar Fallatah - rahimahullāh, as well as the classes of Shaykh Abu Bakr al-Jazairi - rahimahullāh, which I attended a lot.

I also attended some classes of Shaykh al-Albani - rahimahullāh - when he would visit Madinah, some classes of Shaykh Ibn Baz - rahimahullāh - in Riyadh and in Madinah -, and some public and

private classes of Shaykh Ibn ‘Uthaymin - rahimahullāh - which he used to give in Madinah.

This is because of the love of my father - may Allah preserve him and grant us and him a good ending - for scholarly circles ever since he came to know Madinah.

He attended the sittings of the scholars: Shaykh al-Amīn, Shaykh al-Ifriqī, to the point that Shaykh ‘Umar Fallātah - rahimahullāh - used to say to me: “Your father is my classmate; we would sit together in the circles of Shaykh al-Ifriqī”.

He also attended the lessons of Shaykh Ibn Baz - rahimahullāh.

Likewise, he informed me that he disliked a certain person’s lessons, because he would extend his hand for people to kiss. He would take me to lessons before I was six years old.

His memorisation of the Qurān:

At the age of six, I enrolled at a mosque to memorize the Qurān at the hands of one of the Shaykhs of our tribe, whose name was: ‘Atīq bin Jābir al-Ruhaylī, in a school sponsored by Shaykh Rāshid bin ‘Atiq al-Ruhaylī - may Allāh have mercy on them all. I completed memorisation of the Qurān before the age of ten.

## **His quest for knowledge:**

I underwent regular schooling and completed primary school, then my father insisted that I enrol at the Intermediate Institute at Islamic University. At that time, only the ordinary, low-class Saudis would enrol there, in addition to a few prestigious students. However, my father was met with strong disapproval regarding my enrolment at the University. The headteacher of the primary school even made an undertaking to him, that if I was not accepted at the University I would not be accepted at any other school, in an attempt to scare him. This was because I was excellent in scientific subjects, however my father insisted that I enter the Islamic University and he said to them: "Sustenance is in Allah's Hands; I want him to learn religious knowledge". So I joined the Intermediate Institute at the University, and - in all honesty - we studied under great scholars, most of whom were from al-Azhar. They were very strong in the auxiliary sciences, and I still have writings of some of them to this day, writings of my own.

Then I moved to the University's secondary school, which was similar.

I then joined the Faculty of Sharia and studied there, alongside numerous virtuous individuals, of whom I currently recall: my brother and colleague who I love for the sake of Allāh, and who loves me for the sake of Allāh: Shaykh Yāsīn Mahmood, may Allāh shower him with mercy. We used to alternate between first and

second place at the Faculty. In the first year, I was first and the Shaykh was second; in the second year he was first and I was second; then in the third and fourth years I was first.

Also, my colleague and brother Shaykh Tarhīb al-Dawsarī was my classmate, even though he was older than me, because he had joined another faculty before he joined the Faculty of Sharia. And a number of other virtuous individuals. I had the honour of studying under a number of scholars at the Faculty, including my teacher, Shaykh Abdul-Salām bin Sālim al-Suhaymī whom I studied under for two years in the Faculty of Sharia. I also studied under Shaykh Sālih al-Suhaymī, Shaykh ‘Ali al-Hudhaify and a group of other scholars.

I graduated from the Faculty of Sharia, and was forced to go to the Department of Usul al-Fiqh (Principles of Jurisprudence) to the point it was said to me: “If you do not accept the Department of Usul al-Fiqh, you will not be accepted in any other department”. From the blessings of Allāh upon me was that each of my teachers would direct me towards the department they wanted. One of my teachers said to me: “Only join the Department of ‘Aqīdah (Creed); we want you in the Department of ‘Aqīdah”. Shaykh Fayhān al-Mutairī would say to me: “Only join the Department of Fiqh (Jurisprudence); I won’t allow you except in the Department of Fiqh”. Allāh willed for me to be in the Department of Usul, and so I was appointed as teaching assistant therein. I studied the methodological year, and in the

second year I insisted on teaching at the Faculty. By the grace of Allāh, I taught al-Qawā'id al-Fiqhiyyah (Legal Maxims) since it was made part of the syllabus for students of the Faculty of Sharia. I was the first to teach it in the Faculty, and I continued to do so for years, until I moved to teaching at postgraduate level at the University. I still teach at the University, and all praise and thanks are for Allāh.

Allāh - the Mighty and Majestic - has granted me with a great blessing, which is learning from my teachers who nurtured us to love the methodology of the Salaf (pious predecessors) and taught us that this is the correct methodology for knowledge and action together. Beneficial knowledge is that which follows the way of the Salaf - may Allāh be pleased with them - and righteous action is that which follows their way, because it is taken from the Prophet sallAllāhu 'alaihi wa sallam. This is what I remain upon, and I ask Allah to make me and my brothers firm upon this and to cause us to die upon it, no matter how much the opponents disagree.

## **Marital status:**

As for my marital status, I am married, a muwahhid and afraid - all of which are praiseworthy traits. Marriage is praiseworthy in Islam, as is monotheism and fear.<sup>1</sup>

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<sup>1</sup> Translator's note: The Shaykh uses wordplay here, as the Arabic word *muwahhid* can be used dually to denote someone who practises monotheism as well as a monogamous man, from the Arabic root word *wah-ha-da* (v. to make one).

His children:

I have - and all praise is for Allāh - seven children, five of whom are boys.

### **My writings include:**

1- Sharh al-Usul ath-Thalātha (Explanation of the Three Fundamental Principles). [in print]

2- Sharh Manthumat as-Sa'di fil-Qawā'id al-Fiqhiyyah (Explanation of as-Sa'di's Poem on Legal Maxims) - which I have the complete manuscript of. [in print]

3- Sharh Kitāb al-Buyu' min Manār as-Sabīl (Explanation of the Book of Business Transactions from Manār as-Sabīl)<sup>2</sup> - which some virtuous individuals have transcribed from my tapes. [in print]

4- Qawā'id Ta'ārudh al-Masālih wal-Mafāsid (Principles Relating to the Conflict of Benefits and Harms)

5- Masā'il al-Kitāb was-Sunnah wa Dalālāt al-Alfādh al-latī Akhta'a Fihā ar-Rāzī fī al-Mahsul wal-Ma'ālim (Issues Relating to the Book and the Sunnah and the Semantics which al-Rāzi Erred in al-Mahsul and al-Ma'ālim)

6- at-Ta'rifat al-Usuliyyah fi Majmu'at Fatāwā Shaykh al-Islām Ibn Taymiyyah (Definitions Related to the Principles of Jurisprudence

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<sup>2</sup> Translator's note: *Manār as-Sabīl* (The Beacon of the Path) is an explanation of the text *ad-Dalīl* (The Guide), a Hanbali book of jurisprudence (i.e., in accordance with the school of Imam Ahmad bin Hanbal).

Contained in Majmu' al-Fatāwā of Shaykh al-Islam Ibn Taymiyyah)

7- Masā'il al-Amr al-Usuliyyah al-lati Intaqadahā Shaykh al-Islām Ibn Taymiyyah (Issues of Principles of Jurisprudence Relating to Commands which Shaykh al-Islam Ibn Taymiyyah Criticised)

8- al-Ishrāqāt 'Alā Kitāb al-Maqāsid fi al-Muawāfaqāt (Illuminations on the Book of Purposes of the Sharia from al-Muawāfaqāt [The Reconciliation of the Fundamentals of Islamic Law]). [in print]

9- Naqd Shaykh al-Islam Ibn Taymiyyah li Mas'alat Taklif mā lā Yutāq (Shaykh al-Islam Ibn Taymiyyah's Critique on the Issue of Being Prescribed with the Unbearable) [in print]

10- Inhiraf ash-Shabab: al-Wasa'il wal-'Ilaj (Deviation of Youth: the Means and Cure).

11- Min Fiqh al-Fitan (Dealing with Fitan [Trials & Tribulations])

12- My Master's thesis was on: at-Ta'wil wa Atharuhu fi Usul al-Fiqh (Interpretation and its Effect on Usul al-Fiqh [Principles of Jurisprudence]).

My supervisor was Shaykh 'Umar Abdul-Aziz, who is from the best people I know. I learnt of his love for Tawhid (monotheism), the creed of the Salaf (pious predecessors) and the speech of Shaykh al-Islam Ibn Taymiyyah and Ibn al-Qayyim. He would be very pleased when I came to him with their speech.



13- My PhD thesis was entitled: al-Qawa'id al-Mushtarakah bayna Usul al-Fiqh wa al-Qawa'id al-Fiqhiyyah (Commonalities Between Usul al-Fiqh [Principles of Jurisprudence] and al-Qawa'id al-Fiqhiyyah [Legal Maxims]).

My supervisor was Shaykh 'Umar Abdul-Aziz, an Iraqi, now in Qatar. The Shaykh is sick and I ask Allah to cure him. He supervised me during my doctorate, but moved to Umm al-Qura before the supervision period ended. He made an official request asking to complete my supervision. From his excellence was that he used to come to Madinah for my hour of supervision. I didn't used to go to him in Makkah. On Tuesdays, he would come in his car as he didn't have lectures. Sometimes he could come straight to the Faculty, attend the hour of supervision and then occasionally travel back to Makkah the same evening. I don't think anyone else would do this. I ask Allah by His Beautiful Names and Lofty Attributes to grant him the best reward.

### **Academic and administrative positions:**

-Professor at the Department of Usul al-Fiqh (Principles of Jurisprudence), the Faculty of Sharia, the Islamic University of Madinah.

-Teaching at PhD level in the Department of Fiqh (Jurisprudence) and at Masters level in the Department of Usul al-Fiqh (Principles of Jurisprudence), as well as teaching at undergraduate level.

- Supervision of a number of theses both within the University and elsewhere.
- Professor of the Chair of his Eminence Shaykh Muhammad Bin Ibrahim Al ash-Sheikh, rahimahullah, for Fatwa (Verdicts) and its Controls at the University.
- Teaching at al-Masjid an-Nabawi (the Prophet's Mosque).
- Former Chairman of the African Commission at the Deanship of Admission and Registration.
- Former Chairman of the Asian Commission at the Deanship of Admission and Registration.
- Former Chairman of the European Commission at the Deanship of Admission and Registration.
- Former Vice Dean of the Faculty of Sharia for Postgraduate and Evening Studies.
- Former Dean of Student Affairs at the Islamic University.
- Former Member of the University Council.
- Member of the Higher Committee for Counseling and Guidance at the Islamic University.
- Participation in the University's Cultural Program.
- Delivering lectures in Saudi Arabia and abroad.
- Delivering academic conferences in Saudi Arabia and abroad.

-Participation in the Citizenship Conference and others in the sister State of Kuwait.

-Participation in the International Visiting Professor Program in the United States of America.

This is some of what I can remember in that regard, and it is something which, in any case, I do not think is of any benefit other than not listening to idle talk.

***And all praise is for Allah, the Lord of the worlds.***