

ABOUT THE AUTHOR

SHAYKH Sa‘īd ‘Abd al-Laṭīf Foudah is a leading scholar of Islamic theology [*‘ilm al-kalām*], logic [*manṭiq*] and legal theory [*uṣūl al-fiqh*], and one of the most meticulous experts of our times on the creed of Ibn Taymiyya.

Shaykh Sa‘īd was born in 1967 CE in the city of Haifa, Palestine, and moved at a very young age with his parents to Amman, Jordan, where he still lives and teaches today.



The Shaykh’s education began at a very early age. He first studied jurisprudence of the Shāfi‘ī school, Arabic grammar, and read most of the Qur’an with Shaykh Ḥusayn al-Zuhayri—may Allah have mercy upon him.

Following this, Shaykh Foudah was sent to the expert of canonical readings of the Qur’an, Shaykh Sa‘īd al-‘Anbaṭāwī—may Allah have mercy upon him. He memorized *Tuhfa al-Atfāl* and *al-Jazariyya* with him, both in *tajwīd* (Qur’anic elocution), and also read the Qur’an to him and heard him read it many times to his students. After this, Shaykh Foudah memorized over two thirds of the Qur’an, *al-Kharīda al-Bahiyya*, and *Jawhara al-Tawhīd* under his tutelage. During that time, Shaykh Sa‘īd al-‘Anbaṭāwī was not teaching the science of *tawhīd* (Divine oneness) to anyone besides Shaykh Sa‘īd, because of the focus and desire his student had in that subject. Once, he brought [Aḥmad] al-Dardīr’s explanation of the *Kharīda* and requested Shaykh Sa‘īd to summarize it so it could be of some benefit to the students. By Allah’s grace, Shaykh Sa‘īd did that and presented it to his teacher who then requested that he start teaching it to the students of knowledge. Under him Shaykh Sa‘īd also studied the basics of the recitation of the *warsh*

canonical reading by memorizing some small didactic texts, and read Sūra al-Fātiḥa, al-Baqara, and the beginning of Sūra Āl-‘Imrān to him in *warsh*.

Shaykh Sa‘īd went on to meet the Shaykh of the Shādhilī Sufi order in Jordan, Shaykh Aḥmad al-Jamāl, who had made firm the Sunni way against those that have deviated from it. Under him, Shaykh Sa‘īd studied approximately three fourths of *Kitāb al-Ikhtiyār* of al-Mawṣilī in the tradition of the Ḥanafī school of law.

From amongst his other teachers are the former Mufti of Jordan, Shaykh Nūḥ ‘Alī Salmān al-Quḍāh, with whom he has studied parts of the *Sharḥ al-Minhāj* of Imam al-Nawawī.

Shaykh Sa‘īd also met the verifying scholar Shaykh Ibrāhīm Khalīfa who is well versed in the sciences of *tafsīr* (explanation of the Qur’an), *uṣūl al-fiqh* (legal theory), logic, rhetoric, and grammar upon the way of the early scholars. He has given the Shaykh an *ijāza* (formal authorization) in numerous sciences such as *tafsīr*, the explanation of Hadith, the science of *tawḥīd* and its major works, the science of *uṣūl*, logic, rhetoric, and other sciences. He said that he had not given an *ijāza* of its likes to anyone before him. In this *ijāza*, he ordered Shaykh Sa‘īd to stand against the innovators and those that oppose the people of the Sunna.

There are many other Shaykhs that Shaykh Sa‘īd has met and has a strong connection with such as: Shaykh ‘Abd al-Hādī Kharsa and Shaykh Adīb Kallās—may Allah have mercy upon him—in Syria, Shaykh ‘Abd al-Qādir al-‘Ānī (from Iraq)—one of the students of Shaykh ‘Abd al-Karīm al-Mudarris—may Allah have mercy upon him, the Mufti of Egypt, Shaykh ‘Alī Jum‘a, Shaykh ‘Abd al-Bā‘ith al-Kittānī and Dr. ‘Umar Kāmil. He has also met the virtuous Shaykh Muhammad Sāliḥ al-Gharsī of Turkey and has written correspondence with Shaykh Wahba al-Ghawjī of Syria who lauded him and his works and requested that he write some books in defence of the way of *Ahl al-Sunna* and refute some who have attacked Imam al-Rāzī. He has also had a long and warm relationship for years with the virtuous Shaykhs; Ḥabīb ‘Umar bin Ḥafīz, Ḥabīb ‘Alī al-Jifrī, and other scholars of Yemen.