

The Cure

An Explanation of the Opening Chapter
Soorah al-Faatihah

By

The Noble Sheikh

Muhammad ibn Saalih Al-'Uthaymeen

may Allaah have mercy on him



للشيخ محمد بن صالح العثيمين

رحمه الله

الرقية

تفسير سورة الفاتحة

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Compiled & Translated by
Abdulilah bin Rabah Lahmami

الْبُقِيَّةُ
تفسير سورة الفاتحة

(c) 2006/1426 Abdulilah ibn Rabah Lahmami & Mohammad Nadeem
ibn Ahsan-Shah

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Preface

I begin in the name of Allaah, the Most Gracious, the Most Merciful. All praise is due to Allaah, the Lord of the worlds, after which follows:

This was initially a translation of the original explanation of *Soorah al-Faatihah* by Sheikh Muhammad ibn Saalih al-'Uthaimeen (may Allaah have mercy on him). This explanation was recorded on tape. After completing the translation, two more explanations of this chapter by the sheikh were printed in Arabic along with the last section of the Qur'an (*Juz 'Ammah*) and the second chapter (*Soorah al-Baqarah*). I added further benefits from these explanations thereby making it a compilation from his works.

If one reads the works of Sheikh Muhammad ibn Saalih al-'Uthaimeen (may Allaah have mercy on him), they will see the vast amount of knowledge, understanding and insight the sheikh had, especially in one of his favourite areas of study, *Tafseer* (the explanation of the Qur'an). May Allaah reward him with much good and grant him Paradise along with the Prophets, the truthful, the martyrs and the righteous people.

The Qur'anic verses and hadeeth have been referenced along with other benefits from well known scholars.

There are areas in this explanation which include benefits from the Arabic language. This may cause the reader some difficulty due to the richness of the Arabic language and in translating grammatical

structures. However, this should not keep one away from the vast benefits of this book.

May Allaah reward Muhammad Nadeem Ahsan Shah and Moosa Richardson for their beneficial input towards this book.

I ask Allaah that He makes our hearts sincere for His cause such that we seek His bounties and mercy in this world and the hereafter. Indeed actions are but by intentions and every man will have what he intends.

Compiled and translated by
Abdulilah bin Rabah Lahmami
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the name of Allaah, the Most Gracious, the Most Merciful

1. *All praises and thanks belong to Allaah, the Lord of the worlds.*

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

2. *The Most Gracious, the Most Merciful.*

﴿ الرَّحْمَنِ الرَّحِيمِ ﴾

3. *Master of the Day of Judgement.*

﴿ مَلِكِ يَوْمِ الدِّينِ ﴾

4. *You (Alone) we worship, and You (Alone) we ask for help.*

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾

5. *Guide us to the Straight Way.*

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾

6. *The Way of those on whom You have bestowed Your Grace.*

﴿ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴾

7. *Not (the way) of those who earned Anger (such as the Jews), nor of those who went astray (such as the Christians).*

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

Virtues of this *Soorah*

1. *Soorah al-Faatihah*¹ (the Opening Chapter) was named as such due to the order of the chapters and because it was the first complete chapter to have been revealed.
2. The scholars have said that this *Soorah* (chapter) consists of the general meaning of the *Qur'an* regarding; *Tawheed*² (worshipping Allaah alone), rulings and regulations, recompense, showing the different paths the children of Adam take etc. This is why it is called the 'Mother of the *Qur'an*' (*Umm ul-Qur'an*)³. The foundation of anything is called '*Its mother*'. It is also called, 'The seven oft-repeated Verses' (*As-Sab'al Mathaane*).⁴
3. This *Soorah* has characteristics that distinguish it from others. From those characteristics is that it is a pillar⁵ of the prayer, which, in turn, is the greatest pillar in Islam after the testification of faith. There is no prayer for the one who does not recite the opening chapter of the *Qur'an*.⁶ It is also a '*Ruqya*' (incantation - used as a cure when read over someone). When read over the sick they are cured by the permission of

¹ For an overview of the importance of reciting this *Soorah* in the prayer, see appendix 1.

² For an overview of those who add to the three categories of *Tawheed*, see appendix 2.

³ *Saheeh al-Bukhaaree* [772], *Saheeh Muslim* [38, 395].

⁴ This name is taken from *Soorah Hijr: 87*. Sheikh Muhammad ibn Saalih al-'Uthaimeen said, "it is called oft-repeated as it is repeated daily in our prayers."

⁵ Pillar (*rukn*): an essential component of something.

⁶ *Ibn Katheer* (may Allaah have mercy on him) said, "The scholars say it (*Soorah al-Faatihah*) contains 25 words and 113 letters." Sheikh Abdulaziz al-Rajhi in his explanation of this *Soorah* says, "one must completely recite the words and letters and if one letter is dropped from these letters then the prayer is not accepted...it also contains 11 shada's (emphasis on a letter to make it double)... also if one changes the meaning in their recitation such that they say *iyyaaki na'budu* then the prayer is nullified until they repeat it because here the meaning has changed to addressing Allaah with a feminine pronoun. Or one says *Ahdina* and not *ihdina* then their prayer is nullified because the meaning has changed from guide us to gift us..." see tape 1 explanation of *ibn Katheer sharh of Soorah al-Faatihah* by Sheikh Abdulaziz al-Rajhi.

Allaah because the Prophet ﷺ said to the one who read it over a person who had been bitten by a scorpion and was cured, “How did you come to know that it is a ‘*Ruqya*’ (incantation)?”⁷

4. Some people today have invented innovations regarding this *Soorah* such that they end their supplications with it and begin their sermons with it. They also read it at special occasions and this is wrong. For example, you will find that when he supplicates, he says to those around him ‘*Al-Faatihah*,’ meaning read *Al-Faatihah*. Some people use it for their (special) occasions and this is also wrong. The reason being, is that the aspects of worship are built upon limiting oneself to the text (of this legislation) and upon following (the Messenger ﷺ)⁸.

⁷ Agreed upon, *Saheeh al-Bukhaaree* [2276] with the additional wording, “You have done the right thing.”

⁸ Since the religion has been completed, based upon following the *Qur'an* and the *Sunnah* with the understanding of the companions. What is already complete cannot be added to.

The explanation of:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the name of Allaah, The Most Gracious, the Most Merciful

1. His saying بِسْمِ اللَّهِ (in the name of Allaah) necessitates what is known in Arabic as a prepositional phrase. It is connected to a missing action verb (and the doer of this action verb). It is known that this missing element is an action verb (and its doer) that comes at the end of a sentence and is suitable. For example, if you say بِسْمِ اللَّهِ (in the name of Allaah) and you intend to eat then you intend this action (verb – to eat) such that you say ‘in the name of Allaah I (being the doer) eat (action verb)...’⁹

We have assumed that (the action verb and its doer) come at the end of the sentence due to two benefits:

1. Seeking blessings (from Allaah) by preceding the name of Allaah, the Most High.
2. Limitation, because delaying the doer to the end of a sentence necessitates that only Allaah is sought for blessings. For example, you may say, “I will not eat with any other name seeking blessings and aid except with the name of Allaah, the Most High.”

⁹ The sheikh adds "...We said that there is an action verb because the preposition and the object of the preposition are two objects in which case each object must have a subject (who does an action)." I took this section out of the main text in order to keep the flow of the text and so it does not become too confusing for the reader, [translator].

We have assumed that there is an action verb because the basis of actions stem from action verbs. Arabic language Linguists know this. This is why nouns do not act except with certain conditions.

We have assumed that it is suitable since it should give the meaning of what is intended. This is why the Messenger ﷺ said, “whoever intends to slaughter, then he should slaughter in the name of Allaah.”¹⁰

2. اللّٰه is the name Allaah, the Lord of the worlds. None is given this name other than Him. It is the basis of all other names and this is why all other names follow on from it.

3. الرَّحْمٰن (*Ar-Rahmaan*) means the possessor of extensive mercy, this is why it has come in the grammatical form *Fa'laan* (i.e. -*Rahmaan*) which denotes vastness.

4. الرَّحِيْم (*Ar-Raheem*) refers to the deliverer of mercy to whomsoever He wills amongst His slaves. This is why it has come in the grammatical form *Fa'eel* which denotes the application of an action.

Mercy is His attribute. This is what الرَّحْمٰن (*Ar-Rahmaan*) denotes and Mercy is His action which means delivering mercy to the recipient *مرحوم* (*marhoom* – the one deserving mercy). This is what الرَّحِيْم (*Ar-Raheem*) denotes.

Together, الرَّحْمٰن الرَّحِيْم, are names of Allaah proving His essence, the attribute of mercy and the ruling that this attribute necessitates.

The mercy that Allaah ascertained for Himself is a mercy that is real which the *Qur'an* and the *Sunnah* and (uncorrupt) intellect testify to. The *Qur'an* and the *Sunnah* affirm the mercy of Allaah and the proofs are many. As for the intellect, then every blessing or punishment is from the signs of Allaah's mercy.

¹⁰ *Saheeh al-Bukhaaree* [985], *Saheeh Muslim* [1/1960].

Indeed the intellect proves that real mercy belongs to Allaah, the Most High. For what we witness from the mercy of the creation between each other proves the existence of Allaah's mercy, the Most High. Mercy is an attribute that is complete and Allaah is deserving of this completeness. What we witness from the mercy that solely comes from Allaah, like rain, relief after droughts and the likes, proves Allaah's mercy.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
(I begin in the name of Allaah, the Most
Gracious, the Most Merciful) a Verse from
Soorah al-Faatihah?

1. There is difference of opinion with regard to this issue between the scholars. Some of them say it is a Verse from *Soorah al-Faatihah* and is to be read aloud in the loud prayers. They see that the prayer is not acceptable without its recitation. For it is a part of the *Soorah*.
2. Others say it is not from *Soorah al-Faatihah* but rather an independent Verse from the Book of Allaah. This is the correct position as is proven by the texts as well as the layout of the *Soorah*.
3. As for the textual proof then it is reported in the hadeeth of Abu Hurayrah¹¹ ؓ, that the Messenger ﷺ said that Allaah said: I have divided the prayer between Me and My servant into two parts. So when he says, "*All praises and thanks belong to Allaah, the Lord of the worlds,*" Allaah says, "My servant has praised Me." And when he says, "*The Most Gracious, the Most Merciful,*" Allaah says, "My servant has extolled Me." And when he says, "*Master of the Day of Judgement,*" Allaah says, "My servant has glorified Me." When he says, "*You (Alone) we worship, and You (Alone) we ask for help.*" Allaah says, "This is between Me and My servant, and My servant shall have what he asks for." When he says, "*Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).*" Allaah says, "This is for My servant and My servant shall have what he asks for."¹²

¹¹ *Saheeh Muslim* [38/395].

¹² *Saheeh Muslim*, see '*Sharh Saheeh Muslim*' of an-Nawaaawee [5/38,876].

4. This text proves that بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ (I begin in the name of Allaah, the Most Gracious, the Most Merciful) is not from *al-Faatihah*. In the *Saheeh*, on the authority of Anas ibn Maalik ؓ who said,

صليت خلف النبي صلى الله عليه وسلم وأبي بكر وعمر وعثمان فكانوا
يستفتحون بالحمد لله رب العالمين لا يذكرون بسم الله الرحمن الرحيم في
أول القراءة ولا في آخرها

“I prayed behind the Prophet ﷺ, Abu Bakr ؓ, Umar ؓ and ‘Uthmaan ؓ and they would all begin their prayers with الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (All praises and thanks be to Allaah, the Lord of the worlds), without saying (out loud) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ (I begin in the name of Allaah, the Most Gracious, the Most Merciful) at the beginning of their recitation or at the end of it.”¹³

The meaning of, “without saying (out loud)” and the distinction that was made between it and *Soorah al-Faatihah* in the loud prayers shows that it is not from *al-Faatihah*.

5. The layout of *Soorah al-Faatihah*, in terms of its meaning, comprises of seven Verses, by scholarly consensus. If you wanted to divide the seven Verses into subject matter, you will find that the middle part is His saying, إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (You (alone) we worship, and You (alone) we ask for help). This is the Verse that Allaah says, “I have divided the prayer between Me and My servant into two parts,” because the saying, “All praises and thanks belong to Allaah, the Lord of the worlds” is the first Verse, “The Most Gracious, the Most Merciful,” is the second Verse and “Master of the Day of Judgement,” is the third Verse. All of these (three Verses) are from Allaah’s rights. Therefore, His

¹³ *Saheeh Muslim* [399/52].

saying, *إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ* “You (alone) we worship, and You (alone) we ask for help,” becomes the fourth Verse, meaning, the middle Verse.

Soorah al-Faatihah is of two parts, one part refers to Allaah’s right and another part refers to the right of the worshipper. That is, when the worshipper says, “*Guide us to the Straight Way.*” This is in favour of the worshipper. His saying, “*The Way of those on whom You have bestowed Your Grace,*” is in favour of the worshipper. Finally, His saying, “*not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians),*” is also in favour of the worshipper.

The first three Verses are for Allaah and the last three Verses are for the servants (of Allaah). And the fourth Verse, which is in the middle of the seven Verses, is between Allaah and His servant.

6. In terms of the textual layout, if we considered the *بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ* (I begin in the name of Allaah, the Most Gracious, the Most Merciful) as part of *Soorah al-Faatihah*, the last Verse would be too long and equal to two Verses in length. It is known that the equal length of Verses is the norm.

7. So what is correct, no doubt, is that *بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ* (I begin in the name of Allaah, The Most Gracious, the Most Merciful) is not from *Soorah al-Faatihah*, just as it is not so from the rest of the chapters.

1. The explanation of the Verse

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praises and thanks belong to Allaah, the Lord of the worlds¹⁴

1. الْحَمْدُ (*al-Hamd*) is an attribute of praise. This is due to its completeness which includes (the condition of) love (المحبة) and exaltation (التعظيم).
2. A person may have awe of someone out of fear and as such it is not a requirement for them to have love and exaltation.
3. Poets praise kings and ministers without having in their hearts love and exaltation for them. Rather, they praise them out to fear of them. This is why this praise should be called mere commendation.
4. *Al-Hamd* must be accompanied with love and exaltation. It is an attribute belonging (solely) to Allaah in completeness. You will find no completeness above it. The definitive article 'al' (the) in *al-Hamd* is used to encompass all kinds of praise.
5. Regarding the saying لله (Lillaah), (we see that) the (first letter meaning belonging to) ل shows that the praise is specific for Allaah and that He alone deserves complete praise. This means that none but Allaah is praised by all those who praise.

¹⁴ Sheikh Saalih ibn Fawzan al-Fawzan says, "Incorporated in this Verse is Tawheed Rububiyyah (maintaining Allaah's Oneness in His Lordship) because it affirms the Lordship of Allaah over all the worlds, that is everything other than Allaah." [*Duroos Minal Qur'an* by Sheikh Saalih ibn Fawzan al-Fawzan p.21].

6. Allaah alone deserves to be praised in a complete way. This is why the scholars said that this **ل** means that the praise is specifically for Allaah and (He alone is) deserving of it.

7. **رَبِّ** (*Rabb*) or Lord means that He is the Creator (*Khaaliq*), King (*Malik*) or Master (*Maalik*), and the Disposer of all affairs (*Mudabbir*). His Lordship falls into these three meanings. The first meaning is that He is the Creator, there is no creator except Allaah. Allaah says regarding the idols,

﴿أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ﴾

Is the one who creates like the one who does not create? Will you not receive admonition?¹⁵

﴿هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ

إِلَّا هُوَ فَإِنِ تُوفَّكُونَ﴾

Is there a creator besides Allaah to give you sustenance from the heaven and the earth.¹⁶

الْمَالِكِ '*Al-Maalik*' (The Master), means there is no one who has complete ownership other than Allaah.

Allaah is the One whose ownership is complete, absolute and all-encompassing. Other ownerships are limited in their comprehensiveness. There is no one who owns all that is in the heavens and earth except Allaah. These other dominions (that belong to the creation) are limited in terms of their lack of (total) control over what they own.

¹⁵ *Soorah Nahl: 17.*

¹⁶ *Soorah Faatir: 3.*

There is no one able to control his own specific dominion entirely except by what Allaah has legislated. However, the absolute, complete and all-encompassing ownership belongs solely to Allaah.

8. The third meaning of *Rabb* is that Allaah is the Disposer of all affairs (*al-Mudabbir*), so the complete disposition belongs to Allaah, the Most High, no one is able to dispose of all affairs like Him. Even the polytheists (*Mushriqoon*) agree and accept that the one who disposes of all affairs is Allaah, the Most High. However, know that Allaah does not dispose of any affair in vain or without wisdom. Everything that Allaah has predestined, decreed and disposed of is due to a great wisdom. There are those things in this wisdom which we know and understand and others we do not. That is because our intellect is deficient and falls short of encompassing (all of) Allaah's wisdom.

9. A person may come across some things from the Islamic Legislation (*Shariah*) and may question, "Why is this forbidden?" An example of this is that a person may say, "How is it forbidden for a person to exchange one measure (*saa'*) in quantity¹⁷ of good wheat with two measures of bad wheat and yet the price is one?"¹⁸ This could confuse a person. It is forbidden to give one measure of good wheat in exchange for two measures (*saa'ain*) of bad wheat. A person may say "Why?" We would say, "You are not wiser than Allaah!!" And if there was not any evil accompanied with this (sale), then Allaah would not have forbidden it for His slaves. For Allaah wants ease for His servants not hardship. You will not find Allaah forbidding them from any action except that there is harm in it.

¹⁷ Four mudds- each mudd is a measure, the size of a double handful of grain or similar foods.

¹⁸ This forbiddance is similar to the forbiddance of exchanging two measures (two *saa'*) of lesser quality dates for one measure of better dates as has come in *Saheeh al-Bukhaaree* in the narration of Abu Sa'eed رضي الله عنه who said: We used to be given mixed dates and used to sell (barter) two measures (of lesser quality) for one measure (of good dates). The Prophet ﷺ said (to us), "No (bartering of) two measures for one measure nor two Dirhams for one Dirham is permissible, (as that is a kind of Riba - usury)." *Saheeh al-Bukhaaree* [2080].

10. Some people are confused that Allaah decrees wars, poverty, earthquakes, or (they are confused with) the withholding of rain from the sky i.e. droughts. The person says, "What is this? What is the benefit? This is harmful to the servants (of Allaah)." We say to them, "You are not wiser than Allaah!!"

Allaah, the Most High, does not decree these things except due to a great wisdom behind them. A wisdom which you may know or you may not know. This is why we must submit to the legislated decree as we have submitted to the natural decree. Everything submits to the natural decree¹⁹.

Allaah said,

﴿وَلَهُۥٓ أَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا﴾

To Him submit all creatures in the heavens and the earth, willingly or unwillingly.²⁰

Even the disbelievers submit to the natural decree. However, as for the Islamic legislated decree, then no one submits to it except the believers.

It is obligatory upon us to submit to both decrees, the natural decree and the Islamic legislated decree. Or it can be said that we should submit to the Islamic legislated decree just as we have submitted to the natural decree. The One who is the Disposer of all affairs is Allaah, the Most High. Therefore, *Rabb* (Lord) necessitates three meanings, the third being that Allaah is the Disposer of all affairs.

¹⁹ The Islamic legislated decree is that Allaah decrees for His slaves to obey Him and follow the Islamic religion and He loves this for His worshippers. However, the natural decree is that which Allaah decrees such as wars, poverty and earthquakes. Both decrees are based upon His knowledge and a divine wisdom.

²⁰ *Soorah al Imran: 83.*

11. الْعَالَمِينَ (*Al-'Alameen*) means everything besides Allaah. This word '*Alameen*' is derived from '*alaamah*' (sign) since all of the creation are signs of Allaah, the Most High. Every species, type and kind is a sign from the signs of Allaah. Everything that you contemplate proves the existence of the Lord, the Most High. It also proves His Wisdom and Mercy.

12. And what is more true than the statement of the poet who said:

و فِي كُلِّ شَيْءٍ لَهُ آيَةٌ
تَدُلُّ عَلَى أَنَّهُ وَاحِدٌ

And in everything is a sign
Which proves that He is One.

13. Therefore, what is '*Alameen*'? Everything other than Allaah is called '*alam*' from '*alaamah*' - a sign, since the existence of this creation and what occurs in it is a sign proving Allaah's existence.

14. You should know the difference between:

Aalameen (*fath laam*) الْعَالَمِينَ and

Aalimeen (*kasr laam*) الْعَالِمِينَ

Aalameen is everything other than Allaah, but *Aalimeen* are the possessors of knowledge²¹. As Allaah said,

﴿وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾

Such are the examples that which We portray to people and none understands them except those who possess knowledge.²²

²¹ See Appendix 3

²² *Soorah al-Ankaboot*: 43.

2. The explanation of the verse

الرَّحْمَنَ الرَّحِيمَ

The Most Gracious, the Most Merciful²³

1. These (two names) include attributes that describe Allaah and it is described by the linguists as an adjective (*Na't*). This adjective describes what comes before it.

2. الرَّحْمَنَ (The Most Gracious) includes the mercy which is general and all-encompassing. As Allaah says, "And my Mercy encompasses everything"²⁴ and this general mercy also includes Allaah's Mercy to the disbelievers. The disbelievers live by the Mercy of Allaah. If Allaah did not have Mercy on them then they would not have found any food to eat, anything to drink, clothes, nor a home. Rather, they live under the Mercy of Allaah with these things. However, this Mercy will not benefit them in the hereafter, for it is a Mercy that is limited to this life only.

3.

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾

And He was Merciful to the believers.²⁵

الرَّحِيمَ (the Most Merciful) includes the Mercy that is specific to the believers. That is why Allaah says (above), "And He was Merciful to the

²³ Sheikh Saalih ibn Fawzan al-Fawzan comments on the second and third Verse by saying, "This Verse comprises Tawheed of Allaah's names and attributes due to the affirmation of the attributes of Allaah in these two Verses of Mercy and Dominion and due to the affirmation of His names الرَّحْمَنَ (The Most Gracious), الرَّحِيمَ (the Most Merciful) and مَلِكٌ - King or Master." ['Duroos Minal Qur'an' by Sheikh Saalih ibn Fawzan al-Fawzan p.21].

²⁴ Soorah al-A'raaf: 156.

²⁵ Soorah al-Ahzaab: 43.

believers." This is the reason some of the scholars said that الرَّحْمَن is general and الرَّحِيم is more specific.

4. Allaah mentioned that He is the Most Gracious, the Most Merciful after He mentioned that He is the Lord of everything that He created. This shows that this Lordship of Allaah is built upon mercy. It is not a Lordship built upon revenge or anger. Rather, it is a Lordship built upon mercy and anything that comes from Allaah is merciful. Even the calamities that affect the people are, in reality, a form of mercy. How can that be? Can someone say sickness is a mercy? Yes, it is, but no one will know it is a mercy except those who contemplate and consider.

Allaah said,

﴿وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾

Such are the examples which We portray to people and none understand them except the possessors of knowledge.²⁶

Sickness for the believer enables his sins to be forgiven by Allaah. There is not a believer that is inflicted with grief or harm, except that Allaah expiates his sins for him. This is a mercy because what inflicts you in this life will end and will not last. It is only temporary.

5. It is mentioned that a worshipper injured one of her fingers, yet she was not affected by it. She said that the beauty of its reward had made her forget its pain (so she was patient). Hence, this sickness that affects you is a mercy.²⁷ Also, sickness might be a reason for someone to

²⁶ *Soorah al-Ankaboot: 43.*

²⁷ *Reported Abu Hurayrah ؓ that the Prophet ﷺ said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even a prick from a thorn, except that Allaah expiates some of his sins for that." Saheeh al-Bukhaaree [5641].*

return to his Lord, if he had left his duties towards Allaah. It might be a reason for the guidance of the disobedient one to return to His Lord. I was told recently about a person who was extravagantly wasting his soul, a sinner, far from Allaah. His father died, having seen this calamity, he repented to Allaah. He became upright and from amongst the best of the youth. So look at this calamity and how it was a reason for this person's rectification. So we say everything that Allaah has decreed in the creation results in mercy. The proof of that is after Allaah said,

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

All praises and thanks belong to Allaah, the Lord of the worlds.

He said:

﴿الرَّحْمَنِ الرَّحِيمِ﴾

The Most Gracious, the Most Merciful.

6. The Lordship of Allaah is not built upon tyranny, making difficulties for the servants of Allaah and oppressing them, but rather, it is built upon mercy.

3. The explanation of the Verse

مَالِكِ يَوْمِ الدِّينِ

Master of the Day of Judgement

1. It is recited (with an elongation of *Maalik* as in the *Hafs* recitation):

مَالِكِ يَوْمِ الدِّينِ

2. Or (shortened as *Malik* as in another recitation called *Warsh*):

مَلِكِ يَوْمِ الدِّينِ

3. مَالِكِ (*Maalik*) then it is the noun that describes a verb (*ism fa'il*), but مَلِكِ (*Malik*) is an attribute.

4. The first one (مَالِكِ) means ملك - *Milk* (ownership) and the second one (مَلِكِ) *Malik* means *Mulk* - ملك (Kingdom). For example, you say, "this watch is the ملك - *Milk* of so-and-so (belongs to so-and-so)." And if there was a kingdom ruled by a King you would use the second, "This kingdom is the ملك - *Mulk* of so-and-so (His Kingdom)."

5. Both of these ways of recitation are authentic and a person is allowed to read them both. He may read the first one sometimes and the second one at other times in the prayer as well as outside it. However, we must not read with a recitation from the *Qur'an* that is not known to the general people. The reason is that this may result in problems and reduce the effect the *Qur'an* has in the mind of the common person. Or the common person might reject what is being recited with his heart or tongue since he does not recognise this

recitation. This is why the students of knowledge should not read with a recitation that is unfamiliar to the people. This may lead to belittlement or rejection of the *Qur'an*.

6. مَالِكِ يَوْمِ الدِّينِ
Master of the Day of Judgement.

This means that Allaah is the One in control on that Day. No one else will be in absolute control. If one was able to be in control of his affairs on that Day, he would have made a shade for himself from the sun's heat, but the Messenger ﷺ said, "Seven people will be under Allaah's shade on a day when there is no shade but His."²⁸

Allaah is the One who creates that shade at that time for those most deserving it, such as the seven categories of people who will be shaded by it. It occurs in a *hadeeth* that, "the believer will be under the shade of his charity on the Day of Judgement."²⁹

7. Allaah is the Master (*Malik*), there is no Dominion (*Mulk*) belonging to anyone with Him.

As Allaah said,

﴿لِمَنِ الْمُلْكُ الْيَوْمَ﴾

²⁸ On the authority of Abu Hurayrah ؓ that the Messenger of Allaah ﷺ said, "Seven people will be under Allaah's shade (meaning the shade created by Allaah) on a day when there is no other shade but His shade; a just leader (imaam), a youth who has been brought up upon the worship of Allaah, a man whose heart is inclined to the masaajid (places for congregational prayer), two men who met each other upon love for the sake of Allaah and departed upon that, a man who was called (for fornication) by a woman of status and beauty yet he said 'I fear Allaah', a man who gave charity but concealed it to a degree that his left hand does not know what his right hand had given, and a man who remembered Allaah in seclusion and his eyes filled with tears." Saheeh al-Bukhaaree [660] and Saheeh Muslim [1031].

²⁹ Hadeeth Hasan-Saheeh. See Saheeh ibn Khuzaimah [2432].

To whom belongs the *Mulk* (Dominion) today?³⁰

And Allaah answered by saying,

﴿لِلَّهِ الْوَحْدِ الْقَهَّارِ﴾

It belongs to Allaah, the One, the Irresistible.³¹

This means that no matter how vast the kingdom is of those in this world and no matter how strong their leadership is, it is removed as soon as he dies. As soon as a leader, king, or a ruler dies, his authority is removed. What is practised afterwards of honouring his grave does not benefit him because he is dead and his kingdom has been removed. On the Day of Judgement, also, there is no kingdom except the kingdom belonging to Allaah. This is why He said,

مَالِكِ يَوْمِ الدِّينِ

The Master of the Day of Judgement.

Or

مَلِكِ يَوْمِ الدِّينِ

The King of the Day of Judgement.

8. If one says, what is the meaning of *يَوْمِ الدِّينِ* 'the Day of Judgement?' This is the Day when people will be recompensed for their actions. And *الدِّينِ* means reward as in this Verse. *الدِّينِ* could also refer to actions, as Allaah said, "*to you belong your actions and to us ours.*"³²

9. These first three Verses are for Allaah.

³⁰ *Soorah al-Ghaafir:16.*

³¹ *Soorah al-Ghaafir:16.*

³² *Soorah al-Kafiroon: 6.*

4. The explanation of the Verse

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You (Alone) we worship, and You (Alone)
we ask for help³³

1. These two sentences “You (Alone) we worship” and “You (Alone) we ask for help”³⁴ are restrictive phrases (*al-hasr*). The meaning of “You (Alone) we worship” is that we do not worship anything else except Allaah. The meaning of “Your help we seek” is that we do not seek help except from Allaah.

2. The way the restrictive phrase (*al-hasr*) works (in the Arabic language) is that the object comes at the beginning of the sentence instead of the end³⁵. Every time the object which should be at the end is

³³ Sheikh Abdulrazaq ibn Abdulmuhsin al-Badr mentioned that the statement of Tawheed ‘Laa ilaaha ilal Laah’ (there is none worthy of worship except Allaah) refers to making sincere worship for Allaah and that the statement ‘Laa Hawla wa la Quwata ila biLaah’ (there is no movement nor power except by the permission of Allaah) refers to seeking help solely from Allaah sincerely. This is shown in this Verse إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ‘You (Alone) we worship, and You (Alone) we ask for help’. [‘al-Hawqala’ p.40,41].

³⁴ Sheikh Saalih ibn Fawzan al-Fawzan says, “In it is Tawheed of singling Allaah in worship (Uluhiyyah) due to the proof of this Verse showing the obligation to single Allaah out in worship and in seeking aid.” [‘Duroos Minal Qur’an’ by Sheikh Saalih ibn Fawzan al-Fawzan p.21]. Later, in the same book, Sheikh Saalih ibn Fawzan al-Fawzan says, “Allaah repeated the word إِيَّاكَ (twice) and did not mention it only once by saying:

إِيَّاكَ نَعْبُدُ وَنَسْتَعِينُ

This is in order to emphasise that worship and seeking aid is solely for Allaah. All of the religion is based on these two words نَعْبُدُ وَنَسْتَعِينُ (worship and seeking aid).” [Summarised from ‘Duroos Minal Qur’an’ by Sheikh Saalih ibn Fawzan al-Fawzan p.52].

³⁵ In a normal construction of a sentence you would say “we worship you” where the doer of an action comes before the object. However, here in this Verse the object “You” is mentioned first then the doer and verb “we worship”. This is called ‘al-hasr’ (restriction/limitation) in the Arabic language, which in this case means to negate the performance of acts of worship to

brought forward, it necessitates *al-hasr*. This is how it is in the Arabic language as has been reported from the linguists and grammarians.

3. What is the meaning of *'Ebadah* (worship) that Allaah refers to in His saying, "*You (Alone) we worship?*"

'Ebadah is to humble yourself to Allaah, the Most High. It is to have submission to Him and to act according to His orders and to keep away from His prohibitions. It is to believe (trust) in whatever He told us, to exalt Him, to love Him including all other types of worship.

4. Sheikh al-Islaam ibn Taymiyyah, may Allaah have mercy on him, said, "Worship is a comprehensive term for everything that Allaah loves and is pleased with, from sayings and actions, both open and hidden."³⁶

5. So, for example, purifying yourself with ablution is an act of worship. Prayer is worship and giving optional or obligatory charity is worship. As is fasting, performing Hajj, pledging an oath, relying upon Allaah, all constitute worship as the people of knowledge have mentioned.

6. The worshipper feels that he is a slave to his Master, his Deity. If He orders him with something, he says, 'We hear and obey.'

7. From the completeness of worshipping Allaah alone is loving and hating for His sake. It is the strongest handhold of faith and it means to make friends and enemies for the sake of Allaah. Whoever, then, is from His righteous servants, become loved by him in any place on the earth at any point of time. Even those who (truly) believed in

other than Allaah. This shows the importance of Tawheed and keeping away from associating partners with Allaah.

³⁶See '*al-Ubudiyyah*' by Sheikh al-Islam ibn Taymiyyah may Allaah have mercy on him p.17 *Dar al-Mughni* 4th print 2004/1425.

Musa and Eesa from *Bani Israeel* (should also be loved). They are our loved ones and brothers. Do not think that a relative or brother is one that can only be from this nation. Rather, whoever is a Muslim in any state of time and place is a brother to us. From the completeness of worship is to love for Allaah, hate for Allaah and to make friends and enemies for the sake of Allaah.

8. Also, from the completeness of worship is that when Allaah orders something one says "I hear and obey." Some people, nowadays, if you say to them, Allaah or the Prophet ﷺ have ordered such and such, they say, "Is this order obligatory or preferable?" *Subhaanallaah!* (High is Allaah from imperfection). Did the Companions question like this? If Allaah or the Messenger ﷺ ordered the Companions with something, would they say this? Rather, they said, "We hear and obey." However, if a person has fallen into a mistake, this question may be asked. A person may ask whether his mistake is related to something obligatory and he may need to slaughter a sacrificial animal or seek an expiation for that mistake.

9. Likewise, if the Prophet ﷺ forbade something, some say, "Is this forbiddance disliked or prohibited?" *Subhaanallaah!* When He forbids something, say, "we hear and obey." We should keep away and turn away. No one will be able to bring one letter of proof that the Companions questioned the Messenger ﷺ after they were ordered with something by saying, "Is this order obligatory or preferable?" If they were forbidden with anything, did they say, "Is this forbiddance disliked or prohibited?" Never! Rather if a situation arose that needed clarification they sought it. For example, look at the situation of Bareerah, may Allaah be pleased with her. When she was freed from slavery, the Messenger ﷺ gave her a choice to either remain with her husband, who was a thin man (and also a slave), or to annul the marriage. She said, "I choose for myself (to be alone)." So they absolved the marriage. Her husband Mugheeth loved her very much, while she hated him very much. He used to walk behind her in the streets of

Madinah asking her to come back and to listen to him, but she refused. So Mugheeth asked the Messenger ﷺ to intercede for him. So he ﷺ interceded for him and asked her to return to him. So she said, “O Messenger of Allaah ﷺ, if you are ordering me, then I hear and obey, or if it is a situation where you are only suggesting him then I have no need for him.” He ﷺ said. “Rather it is a situation where I am only suggesting him.” She said, “Then I have no need for him.”³⁷

10. Also, if there is something in the proof that (shows) an order is not obligatory like the saying of the Messenger ﷺ to Jaabir ibn Abdillaah “Sell me the camel...”³⁸ until he bought it.

11. The Companions were not a people to question whether an order was an obligation or a recommendation. From the completeness of worship is that when you hear an order from Allaah and His Messenger ﷺ then you must not hesitate and question whether it is obligatory or just preferable. Say “we hear and obey” and act, you will be rewarded.

12. If you hear of a forbiddance then do not hesitate and say, “Is this matter prohibited or disliked?” If a person falls into an error, in which case he asks, 'Is it obligatory or forbidden?' so as to know what he has missed.

13. From the completeness of worship is to be upright in fulfilling the orders and abstaining from the prohibitions.

14. *وإِيَّاكَ نَسْتَعِينُ* (*And You (Alone) we ask for help*) means we ask help from Allaah (alone). *Isti'aanah* (seeking help) is of two types, the first type is worship. This means that a person leaves his affairs to

³⁷ *Saheeh al-Bukhaaree* [4977,4979], '*al-Isaaba Fi Tamyeez as-Sahaaba*' by Ibn Hajr vol.6 p. 154/155.

³⁸ *Saheeh al-Bukhaaree* [2097]. The whole wording of the hadeeth shows that the order was not an obligation from the Messenger ﷺ when he asked Jaabir to sell him the camel.

Allaah and knows he has no power over anything except by the help of Allaah.

15. The second type of *Isti'aanah* (seeking help) which is sought from the creation. This is to seek aid from your brother or aid him. For example, the Messenger ﷺ said, "to help a man mount his riding beast or to pass him his provisions is charity."³⁹

16. What does *isti'aanah* refer to in this Verse? Is it the *isti'aanah* between Allaah and His creation or from creation to creation? The answer is the former.⁴⁰

³⁹ Saheeh al-Bulkaaree [2891], Saheeh Muslim [1009 (56)].

⁴⁰ Sheikh Muhammad ibn Saalih al-'Uthaimeen may Allaah have mercy on him said, "Seeking aid from creation is allowed if the one from the help is sought is alive and able to help, for this is not considered worship. This is why Allaah said, "Aid one another upon righteousness and piety" [Soorah Maaidah:2]... Yet, if a person from whom help is sought is not able to help you, it is not allowed to seek his aid. Like seeking help from a person in his grave. This is forbidden. It is also major shirk (associating partners with Allaah) because the companion of this grave cannot even help himself so how can he help you?!" [Tafseer Qur'an al-Kareem Juz Amma, p.19].

5. The explanation of the Verse

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the Straight Way ⁴¹

1. Providing guidance is of two types: the guidance of instruction and secondly the guidance of enlightenment. So which of the two meanings does the caller seek (in this Verse)? Is it the guidance of instruction and teaching or the guidance of being enlightened to the truth and to be firm upon the straight path? This Verse refers to both the guidance of instruction and teaching and the guidance of enlightenment. However, a person cannot adhere to the straight path except with knowledge. How can he worship Allaah upon ignorance? It is not possible. First, He must show him the way and then enlighten him.⁴²

Allaah said,

﴿وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

⁴¹ Sheikh Saalih ibn Fawzan al-Fawzan says, "This is a supplication (du'a). It is the supplication of one seeking aid or help and the beginning of the Soorah *الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ* is also called 'du'a' but this is in worship since du'a is divided into two categories; du'a in worship – praising Allaah and du'a in seeking aid from Allaah as in *اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ*" [Summarised from 'Duroos Minal Qur'an' by Sheikh Saalih ibn Fawzan al-Fawzan p.52/53].

Also, Sheikh Rabe' ibn Haadee al-Madhkhalee said, "After reading the first three Verses of Soorah al-Faatihah mentioning Allaah's names and attributes, the believer then recites the fourth Verse showing that they only worship Allaah alone. This is followed by reciting the fifth Verse seeking guidance from Allaah. This is the tawassul (seeking a means of nearness to Allaah) that is allowed." [Explanation of Kitaab ash-Sharee'ah class by imam Ajuree, dated 2 Safar 1424-4 April 2003].

⁴²Translator's addition: So Allaah first sent the Messengers as guidance of instruction and teaching and then He guided those with enlightenment who followed them sincerely.

And verily you (Muhammad) guide to the straight path.⁴³

2. And the saying of Allaah,

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

You do not guide those whom you love, but Allaah guides whom He wills.⁴⁴

The guidance here refers to the guidance of being enlightened to the truth. No one is able to enlighten another to this type of guidance except Allaah alone.

3. Allaah said,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَىٰ الْهُدَىٰ﴾

And as for Thamud, then we guided them, but they chose misguidance over guidance.⁴⁵

This is the guidance of instruction and teaching. Allaah and His Messenger ﷺ showed them the way to the truth but they chose misguidance at the expense of guidance. In consequence, they were punished with a fierce wind. So guidance is of these two types; guidance with proof that is based upon knowledge and the guidance to the straight way that is enlightenment from Allaah.

4. As for the Verse “*Guide us to the Straight Way (as-Siraat al-Mustaqeem)*” then this refers to both the guidance of instruction and

⁴³ *Soorah Shourah: 52.*

⁴⁴ *Soorah Qasas: 56.*

⁴⁵ *Soorah al-Fusilat: 17.*

teaching and the guidance of enlightenment.⁴⁶ This call, therefore, encompasses both knowledge and acting upon the truth.

5. As for the way or path (*siraat*), then the linguists say it does not refer to other than a broad path so a narrow road cannot be called a *Siraat*. It refers, therefore, to the spacious, easy path. It is said, '*sarata ar-Rajulu al-luqma*', meaning the man easily put food in his mouth. So *siraat* refers to the spacious, wide path which a person treads without hardship and difficulty and without hills and valleys. However, the *siraat* might divert from the straight path that is why Allaah mentioned the path being straight without any crookedness (*al-Mustaqeem*). This has no crookedness in it, since the crooked path causes hardship. If there was a straight path between you and a place you are going to, totalling a distance of 20km, it may total 30km or more if it was crooked due to hills and valleys. If the path had hills and valleys, a person would travel a longer distance (than if it was flat). So *mustaqeem* is that which is straight and on a flat plane.

6. What is the meaning of *as-Siraat al-Mustaqeem*?⁴⁷ Does it refer to a physical path or a metaphorical one?

⁴⁶ The following Verse includes both types of guidance: Allaah said: "إِنَّا هَدَيْنَاهُ السَّبِيلَ إِنَّمَا شَاكَرًا" *وَأِنَّمَا كُفُورًا* meaning "We showed him the way whether he be grateful or ungrateful." [Soorah al-Insan:3].

⁴⁷ Sheikh Saalih ibn Fawzan al-Fawzan says, "The straight path is clear, whoever treads it is not misguided as opposed to different crooked paths. Whoever treads those paths will be misguided that is why Allaah said:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السَّبِيلَ فَتَفْرَقَ بَيْنَكُمْ عَنِ سَبِيلِهِ ؕ ذَٰلِكُمْ وَصَّاكُم

بِهِ لَعَلَّكُمْ تَتَّقُونَ

"This is My Straight way so follow it and do not follow other paths as they will lead you away from His path, that is what He has commanded you with that you may gain piety." [Soorah al-An'aam:153].

So Allaah's path is one. There is no division in it, no crookedness and no hiddenness. The crooked paths are paths of misguidance and we seek refuge with Allaah. This is why when the Prophet ﷺ recited the above Verse, he ﷺ drew a straight line and on its right and left many

It refers to a metaphorical path (and) not a physical one.

7. As for the saying of Musa: (As Allaah said)

﴿قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ﴾

He said: It may be that my Lord guides me to the Right Way.⁴⁸

This refers to a physical path and due to this Allaah guided him to the right way. However, here (in *Soorah al-Faatihah*) the path *siraat* is metaphorical and Allaah explained this in His saying, صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ, "The Way of those on whom You have bestowed Your Grace," meaning the path of those You have blessed completely, encompassing the religion and worldly affairs.

So who are these (blessed) ones? (This is answered in the next Verse.)

other (shorter) lines and said, "This is Allaah's path that is straight." And he said about the other paths, "Upon every one is a devil calling to it." (Reported by Ahmad [4142] and Haakim in *Kitaab Tafseer* [3294] and said its chain is authentic). [*Duroos Minal Qur'an* by Sheikh Saalih ibn Fawzan al-Fawzan p.54/55].

⁴⁸ *Soorah al-Qassas*: 22.

6. The explanation of the Verse

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The Way of those on whom You have
bestowed Your Grace⁴⁹

1. Allaah said:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ
مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ
أُولَٰئِكَ رَفِيقًا ﴾

Whoever obeys Allaah and His Messenger will be in the company of those whom the Grace of Allaah is upon, amongst the Prophets, the truthful ones, those who bear witness to the truth and the righteous. What a good companionship that is.⁵⁰

In this verse, four categories of people are mentioned. They are the ones Allaah has blessed and they are upon these levels: The first of them are the Prophets and these include the Messengers because a Messenger is also a Prophet. The Messengers are the highest level of the Prophets.

⁴⁹ Sheikh Saalih ibn Fawzan al-Fawzan said, "Sometimes Allaah attributes the path to Himself as in Soorah al-An'aam and Soorah al-Shoura:52/53 because Allaah is the One who legislated it, directed towards it and clarified it to the people. It is the path that leads to Allaah and He attributed (the path) to Himself as an attribute of honour... Sometimes He attributes the path to its adherers (people) which is an attribution to those whom Allaah has favoured. This is because they are the ones who tread this path as opposed to the people of misguidance for they tread the misguided paths." [Summarised from 'Duroos Minal Qur'an' by Sheikh Saalih ibn Fawzan al-Fawzan p.55/56.]

⁵⁰ Soorah an-Nisaa: 69.

The Prophets of firm resolve (*Ulul 'Azm*) are the highest level of the Messengers⁵¹. Muhammad ﷺ being the best of them.

2. The next level are the *Siddiqoon*, the truthful ones. They are the ones who have reached the highest level of truthfulness trusting that which Allaah has sent down to His Messenger ﷺ remaining upright upon that. At the head of them is Abu Bakr as-Siddiq ؓ.

Allaah said:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ
مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ
أُولَئِكَ رَفِيقًا ﴾

Whoever obeys Allaah and His Messenger will be in the company of those whom the Grace of Allaah is upon, amongst the Prophets, the truthful ones, those who bear witness to the truth and the righteous.

What a good companionship that is.⁵²

By agreement of the Companions, Abu Bakr ؓ is the best of this nation. The Companions used to say at the time of the Messenger ﷺ that the best of them was Abu Bakr ؓ, and then Umar ؓ. Even Alee ibn Abee Taalib ؓ used to openly proclaim this on the pulpit in *Koofah*⁵³ after he became the *khaleefah* (successor), "The best of this *Ummah* is Abu Bakr ؓ then Umar ؓ."⁵⁴

⁵¹ The Prophets of firm resolve are Nuh, Ibrahim, Musa, Eesa and Muhammad peace be upon them all.

⁵² *Soorah an-Nisaa*: 69.

⁵³ A place in Iraq.

⁵⁴ Alee ibn Abee Taalib ؓ said, "the best of this nation after its Prophet is Abu Bakr, then after Abu Bakr is Umar..." 'Kitaab as-Sunnah' no. 1201 by Haafidh ibn Abee 'Aasim authenticated by Sheikh al-Muhadiith Muhammad Nasr ud-Deen al-Albaani p.556.

3. From this we recognise the lies of the *Raafidah*⁵⁵ who claim that Abu Bakr ﷺ is not a successor (*khaleefah*) and that he is an oppressor to Alee ﷺ since, to them, Alee is the *khaleefah*. It is said, "Why did Ali not declare that he was oppressed?" Rather, he acknowledged openly that the leadership of Abu Bakr ﷺ was based upon justice because he ascertained that the best of this *Ummah* was Abu Bakr ﷺ.

This acknowledgement shows the superiority of Abu Bakr ﷺ and that he had the right to be *khaleefah*. Also, no one heads a people except the best of them. Therefore, the truthful ones are the second blessed people mentioned in this Verse.

4. The *Shuhadaa* are those who bear witness to the truth. They include those who are martyred in battles, the ones who are killed for the sake of Allaah. Who are the ones killed for the sake of Allaah? They are those who fight so that the word of Allaah is the highest.⁵⁶

⁵⁵ This is an (extreme) sect from the *Shee'ah* which allows reviling the Prophet's companions. They were called *Raafidah* (the rejectors) because they rejected their leader Zaid ibn Ali when he forbade them from reviling Abu Bakr and Umar ibn Khattab (may Allaah be pleased with both of them). See 'Mu'jam Lughatil Fuqahaa' by Muhammad Rawas Qal'aji.

⁵⁶ This *Jihad* does not include suicide bombings such that one kills himself with his own hands which is forbidden. As Sheikh Salih ibn Fawzan al-Fawzan explains, "Allaah says in the *Qur'an* "And do not kill yourselves (nor kill one another). Surely Allaah is Most Merciful to you. And whosoever does that out of aggression and injustice, We shall cast him into the Fire, and that is easy for Allaah." [Soorah an-Nisaa: 29/30] This includes a person killing himself and others without just cause. So it is not allowed for a person to kill himself, rather one should protect himself with the utmost protection. This does not negate that he fights in the cause of Allaah and if he faces being killed or martyred, then this is good. As for purposely killing himself by suicide operations then this is not allowed. In the time of the Messenger ﷺ in one of the battles there was a brave man who was (supposedly) fighting for the sake of Allaah with the Messenger ﷺ. He was killed and the people praised him saying: "none of us fought courageously like him." So the Prophet ﷺ said, "he is in the hellfire." Some people were on the verge of doubting... someone had followed him and saw that after he was injured at the end he placed the handle of his sword on the ground and raised it's head upright then he put himself over it and it entered his chest and came out from his back and he died. This companion (who saw him) said the messenger ﷺ spoke the truth. [Bukhaaree no. 3062, Muslim no.111]. So they knew that the Messenger ﷺ never spoke of his own accord. Why did he enter the hellfire with this action? Because he purposely killed himself and was

5. Whoever fights due to nationalism, tribalism, or to be seen then he is at loss. The one who fights for the purpose of Allaah's word to be the highest then this is for the sake of Allaah.

6. The Messenger ﷺ was asked about the one who fights for it to be said he is brave and another fights due to passion and another fights to show off, which is for the sake of Allaah? He ﷺ said, "Whoever fights such that the word of Allaah is the highest, this is for the sake of Allaah."⁵⁷ These others are not for the sake of Allaah. That is why it has come in the *hadeeth*, "...and Allaah knows who is injured for His sake..." This wording is important. He may, in our opinion, be a martyr but to Allaah, he may not because he ﷺ said, "Allaah knows who is injured for His sake."⁵⁸

7. The martyr will come on the Day of Judgement with blood the smell of musk.

8. Those who bear witness (from the Verse) also include the people of knowledge. For the scholars are from those who bear witness as Allaah said,

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا
بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾

Allaah bears witness that there is no one truly deserving of being worshipped except Him, as do the angels and the possessors of knowledge. He always maintains His creation in justice, none has the right to be worshipped but He, the All-Mighty, the All-Wise.⁵⁹

not patient so it is not allowed for a person to kill himself." [See Ajwibaat al-Muhima fil Mashaakil al-Mumilah of Sheikh Saalih ibn Fawzan al-Fawzan p.82,83].

⁵⁷ Saheeh al-Bukhaaree, *Al-Fathul Bari* [2/296] hadeeth [123].

⁵⁸ This means *Jihaad* must fulfill the correct conditions for it to be acceptable.

⁵⁹ *Soorah al-Imran:18.*

9. However, who are the possessors of knowledge who bear witness (to the truth)? They are the possessors of knowledge who seek knowledge for the sake of Allaah. They are those that when the truth is clear to them, they follow it. They are those who do not go away from the path of the Prophet ﷺ and his companions. The scholar is not a (mere) reciter. This is why Ibn Mas'ud رضي الله عنه said, "how will you be if your reciters are many and scholars are few?"⁶⁰ For example, if we see a person who is an ocean in knowledge, if you come to him seeking an explanation of the *Qur'an* (*Tafseer*) then you will find him an ocean in it, in *hadeeth*, Islamic science (*fiqh*) and in every aspect, he is an ocean (in knowledge). However, if he does not practice what he knows or follow the path of the pious predecessors, he is not from the possessors of knowledge. Allaah said about the hypocrites,

﴿ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ ^ص كَأَنْهُمْ خَشَبٌ مُسْنَدَةٌ ﴾

When you see them (the hypocrites) you like their appearances and when they speak you hear their words, they are just like empty vessels.⁶¹

Why do you listen to their speech? Because in it there is eloquence. So one likes their appearance but there is no good in them. They are just like hollow trunks. So 'those who bear witness' in the Verse include two

⁶⁰ Abdullaah ibn Mas'ud رضي الله عنه said, "How will you be if the trials and tribulations befall you, in which the young one grows old and the old one becomes senile and when something is abandoned it is said the Sunnah has been abandoned." It was said, "when will that be Oh Abu Abdulrahman?" He said, "that is when your scholars disappear and your ignorant ones become many and your reciters increase and your people of understanding become few and the world is sought with the actions of the hereafter and learning and understanding are sought of other than this religion." [*Sharh Usool 'Itiqaad Ahli Sunnah wal Jamaa'ah* vol.1/2 p.103 no.123].

⁶¹ *Soorah al-Munafiqoon: 4.*

types of people: The first refers to those who are killed in the path of Allaah. The second refers to the true scholars.

10. As for the righteous ones (mentioned in the Verse) then they are the last level who are the general Muslims and believers. So you are asking Allaah to guide you to the straight path⁶², the path of those whom Allaah has blessed from amongst the Prophets, the truthful ones, those who bear witness and the righteous ones. All of these together are upon one way. That is, they all have knowledge of the truth and they act according to it.

⁶² The straight path is in following the Qur'an and Sunnah upon the understanding of the Salaf as Saalih. See Appendix 4

7. The explanation of the Verse

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

**Not (the way of) those who earned Anger,
nor of those who went astray**

1. These two groups differ from those that Allaah has blessed. We said those whom Allaah has blessed are connected together upon having knowledge of the truth and acting according to it.

2. The two groups mentioned in this Verse are the opposite of the last group. So those whom Allaah is angry with know the truth but they do not practise it. At the head of them are the Jews. As for those who went astray, they are those who do not know the truth, meaning they worship Allaah upon ignorance. At the head of them are the Christians who came before the Messenger ﷺ. Yet, the Jews and the Christians, who came after the Messenger ﷺ are the same. They know the truth but they do not practise it. Just like the Jews who knew the truth about the Prophethood of Eesa but they did not follow him, likewise many of the Christians who knew the truth about the Prophethood of Muhammad ﷺ did not follow him. Therefore, there is no difference between the Jews and the Christians after the coming of the Messenger ﷺ, so Allaah's anger is upon them both.

3. Why did Allaah, after He mentioned those whom He has blessed, say “*not (the way) of those who earned Anger, nor of those who went astray.*”⁶³ The reason is because the blessing is from Allaah, but

⁶³ Sheikh Hamaad al-Ansaaree may Allaah have mercy on him said, “The Jews used to kill their scholars and prophets while the Christians used to worship their scholars and prophets, so neither be like the Jews nor like the Christians but follow the middle path.” [Biography of sheikh Hammad al-Ansaaree may Allaah have mercy on him. *Tasjeelat ibn Rajab in Madeenah Saudi Arabia*].

anger can come from Allaah and from other than Allaah. So if Allaah is angry with someone, all the believers are also angry with them. In this case, Allaah, the Prophets, the martyrs, the truthful ones, those who bear witness to His Oneness, and the righteous are all angry with the Jews.⁶⁴

We ask Allaah to guide us and you to His straight path, the path of those whom Allaah has blessed from amongst the Prophets, martyrs, the truthful ones, those who bear witness to His Oneness, and the righteous.

⁶⁴ *Sheikh Saalih ibn Fawzan al-Fawzan said, "This whole Soorah includes this great supplication (du'a) encompassing the du'a in worship at the beginning (of the Soorah) and the du'a for seeking aid (from Allaah) at the end. All of it is a supplication and this is why it is preferable in the prayer after completing its recitation to say 'Ameen', both the Imaam and the follower and the one praying on his own. The meaning of Ameen is, O Allaah, answer my supplication." ["Duroos Minal Qur'an' by Sheikh Saalih ibn Fawzan al-Fawzan p.60].*

Appendix 1

The book published by Sheikh Muhammad Omar Bazmool called 'at-Tarjeeh fi Masaail at-Tahaara wa Salaat' p.196-215 shows that it is obligatory to recite *Soorah al-Faatihah* behind the Imaam even in the loud prayers. Here is a glimpse at the evidence he shows and Allaah knows best:

The first is the hadeeth, "There is no prayer for the one who does not read the 'Mother of the *Qur'an*' (*al-Faatihah*)." Saheeh al-Bukhaaree [756] Saheeh Muslim [872/873].

The second proof is the hadeeth in Saheeh Muslim [876] where the Messenger ﷺ said, "Whosoever prays a prayer in which he does not recite the 'Umm al *Qur'an*' (*al-Faatihah*), it is deficient (saying this 3 times), not complete." It was said to Abu Hurayrah ؓ, "but we are behind the Imaam (so how can we recite it)?" Abu Hurayrah ؓ said, "recite it to yourself for I heard the Messenger ﷺ say that Allaah said: I have divided the Prayer between Myself and My servant..."

Imaam Tirmidhee said, "Most of the people of knowledge from the Companions of the Messenger ﷺ and the successors and those after them considered it obligatory to recite behind the Imaam and Imaam Maalik ibn Anas holds this opinion as well as Imam Abdullaah ibn Mubaarak, Imaam Ash-Shaaf'ee, Imam Ahmed ibn Hanbal and Imam Ishaah ibn Rahawaih" [see Tirmidhee under hadeeth 312].

As for being quiet and attentive when the *Qur'an* is recited as in *Soorah Al-A'raf*: 204:

"So, when the *Qur'an* is recited, listen to it, and be silent that you may receive mercy."

...then this Verse is general. Also, while the Imaam recites *Soorah al-Faatihah*, the congregation is quiet (as in the *hadeeth* of Ubaadah ibn Saamit). From another angle repeating *al-Faatihah* behind the Imaam does not mean that one is not silent since Imaam Baihaqee said, "being attentive could mean: not to speak loudly even if the one who is attentive is also remembering Allaah or reading the *Qur'an*, there is no difference between being silent and attentive in the Arabic language. Abu Hurayrah ﷺ said to the Messenger ﷺ, "what do you say in your silence between the *Takbeer* (Saying Allaah Akbar – Allah is greatest at the beginning of the prayer) and recitation?" The Messenger ﷺ did not say, "I am not silent," but he taught him what he said during his silence." From 'Qira'aa Khalf al-Imaam' p.123, see Fathul-Baree (2/227), Ta'leeq al-Mughnee (1/330). This shows that being silent does not necessitate that you do not recite *al-Faatihah* behind the Imaam in the loud prayers.

Appendix 2

Sheikh Saalih ibn Fawzan says on p.17 from his excellent book '*Duroos minal Qur'an*' "The mistake in the categorisation of *Tawheed*, amongst the modernists are those who categorise *Tawheed* into four categories (instead of the first three as is known) saying, "*Tawheed* is of four types; *Tawheed Rububiyyah* (affirming Allaah's Oneness in His Lordship), *Tawheed al-Uluhiyyah* (affirming Allaah's Oneness in His Worship), *Tawheed al-Asmaa wa Siffaat* (affirming Allaah's Oneness in His Names and Attributes) and *Tawheed al-Haakamiyyah* (affirming Allaah's sole right to rule)." They base this on the understanding that this categorisation is only a matter of terminology and therefore not subject to restriction. They then consider there is no problem in adding to the three (categories).

It is said to those who follow this opinion that this categorisation is not a matter of terminology but it is taken from the Book of Allaah and the *Sunnah*. Also when the Pious Predecessors categorised *Tawheed* into three categories, they derived it from there.

As for *Haakamiyyah* (affirming Allaah's sole right to rule) then it is truth, one must rule according to the legislation of Allaah, the Most High. However, this enters into *Tawheed al-'Ebaadah* (*Tawheed al-Uluhiyyah*) because it is obedience to Allaah, and the Pious Predecessors did not neglect affirming Allaah's sole right to rule such that one can come later and add it. Rather, it was considered by them as being under *Tawheed al-Ebaadah* because from worshipping Allaah, the Most High, is to obey him in ruling according to His legislation. So, it should not be made a separate category, otherwise, it necessitates that Prayer is made a category from the categories of *Tawheed*, *Zakaat* (Obligatory charity) is made a (separate) category, fasting a (separate) category, Hajj a (separate category) and every kind of worship made a separate category of *Tawheed*. Thus, making *Tawheed* having categories with no end!

This is wrong, rather all kinds of worship come under one category and that is *Tawheed al-Uluhiyyah* for it is comprehensive..."

Appendix 3

The status of the scholars and their superiority

Sheikh al Islam Ibn Qaiyom al Jawzeeya said:

*'Allaah has not left any similarities with the people of knowledge and the ignorant just like the people of paradise and people of hell'*⁶⁵

Allaah said,

﴿ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ﴾

‘Say: Are they equal, those who know and those that do not know.’⁶⁶

Allaah said,

﴿ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ﴾

‘They are not equal: the people of hellfire and the people of heaven.’⁶⁷

Allaah said,

﴿ إِنَّمَا تَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾

‘Indeed those who fear Allaah the most from his servants
are the scholars.’⁶⁸

⁶⁵Sheikh al Islam Ibn Qaiyom al Jawzeeya in ‘Ilm Fadhlaho wa sharfoh.’ Brought together by sheikh Ali Hasan AbdulHameed al Halabee. p.23

⁶⁶ Soorah Zumar : 9

⁶⁷Soorah Hashr:20

Allaah said,

﴿ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ ﴾⁶⁸

‘Obey Allaah and His Messenger and those in authority over you.’⁶⁹

Those in authority over you as the possessors of knowledge say ‘*They are the scholars.*’ Some of the *Mufasssireen* (those who give interpretation of the *Qur'an* using the *Qur'an* and the *Sunnah*) said ‘*They are the leaders and scholars.*’

Allaah said:

﴿ يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ ﴾

‘Allaah raises up in higher stages the possessors of knowledge.’⁷⁰

The Prophet ﷺ said ‘*Whomsoever Allaah wishes to show goodness to He gives him the understanding of the deen.*’

Ibn Munir said as stated by Ibn Hajar ‘*Whomsoever Allaah does not give understanding of the deen then He does not wish to show goodness to.*’

On the authority of Abu Darda' that the Messenger ﷺ said: ‘*The superiority of the scholar over the worshipper is like the superiority of the moon over the stars on the night of Badr. The scholars are the inheritors of the Anbiyaa (Prophets). The prophets do not leave behind Dinars nor Dirhams, They leave behind knowledge, Whoever acquires it, then he has acquired great benefit.*’⁷¹

⁶⁸ *Soorah Fatir* : 28

⁶⁹ *Soorah Nisa* : 59

⁷⁰ *Soorah Mujadala* : 11

⁷¹ *Extracted from Abu Dawud, Tirmidhee, Daarimee and it is a hadeeth hasan.*

And from the 'Aquidah of Ahlu Sunnah Wal Jamaa'a is as the Sheikh Abdurahman ibn Si'di rahimahu Allaah says 'You get closer to Allaah the Most High, by the respect of the scholars, and maintaining their rites.'

Hasan al Basri said 'They used to say, the death of the scholar is like a gap in Islam which nothing can fill whatever is between the night and day.'

Imaam Al Auza'i said 'The people according to us are the people of knowledge, and equal to them are none.'

Sufyaan Ath-Thowri said 'If there was a faqih (scholar) at the top of the mountain (on his own) then he would be the Jamaa'a.'

From these blessed sayings of the pious predecessors we can see the status in which Allaah has raised the scholars so we must give them their rights.

Allaah says:

﴿ ذَٰلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ

تَقْوَىٰ الْقُلُوبِ ﴾

'Such (is the state) and whoever holds in honour the Rites of Allaah such honour should come truly from the piety of the heart.'⁷²

﴿ ذَٰلِكَ وَمَنْ يُعَظِّمْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۗ ﴾

'Whoever honours the sacred Rites of Allaah for him it is good in the sight of his Lord.'⁷³

⁷²Soorah Hajj : 32

The word 'sha'air' (rites) in this verse are as the scholars say *'All that Allaah has preferred and glorified. Since the scholars are those whom Allaah has preferred and glorified, therefore, it is obligatory to respect them.'*

It may have reached you the saying of some scholars *'To speak ill of the scholars will put you at the edge of jahanam.'*

Abu Hurayra reported that the Messenger of ﷺ said *'Allaah said: Whoever injures a friend of mine then I am at war with him.'*⁷⁴

Narrated from Khatdeeb al Baghdadi that Abu Haneefah and Imaam Shafi'ee rahimahum Allaah that they said *'If the Fuqaha (scholars) are not the awliyaa of Allaah then Allaah does not have a friend.'*

Imaam Shafi'ee said *'The fuqaha are the doers of good (i.e. they act not just speakers).'*

Ibn 'Abbas (may Allaah be please with him and his father) said *'Whoever harms a faqih (scholar) then he has harmed the Messenger of Allaah ﷺ and whoever has harmed the Messenger of Allaah ﷺ has harmed Allaah.'* i.e. has stepped passed the boundries of Allaah

Ragarding the superiority of knowledge Sheikh al Islam ibn Qaiyom al Jawzee brings a chapter heading *'A smart dog is better than an ignorant person.'* He says: *'Allaah has made it lawful for a smart dog to hunt for you'⁷⁵, this is from the honour of knowledge for it is not allowed to eat except if hunted by a smart dog. As for the dumb dog then it is forbidden for you to eat what is hunted by them.'*⁷⁶

⁷³Soorah Hajj : 30

⁷⁴Saheeh al-Bukhaaree

⁷⁵Saheeh Bukhaaree [175], Muslim [1929] upon Adiy ibn Haatim.

⁷⁶Sheikh al Islam Ibn Qaiyom al Jawzeeyah in 'Ilm Fadhlaha wa sharfoh.' Brought together by sheikh Ali Hasan AbdulHameed al Halabee. p.39

Appendix 4

Who are the Pious predecessors (Salaf us-Saalih)?

Allaah the Exalted says:

﴿ وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
 اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ﴾

"The first to embrace Islaam from the Emigrants (*Muhaajiroon*) and the Helpers (*Ansaar*) and those that follow them upon righteousness, Allaah is pleased with them and they are pleased with Him."⁷⁷

This verse shows that the *Salaf us-Saalih* primarily are the Companions of the Messenger ﷺ. They are the first to embrace Islaam (*Saabiqoon*), so those that followed them upon righteousness are also considered to be amongst the pious predecessors.

Allaah the Glorified and Exalted says:

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ
 وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ
 جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴾

⁷⁷ *Sooratut-Tawbah* 9:100.

"Whoever goes against the Messenger after the proof has been given and follows a path other than the way of the believers We shall land him in the fire, what an evil abode."⁷⁸

Sheikh Muhammad al-Banna said that the believers mentioned in this Verse refers to the believers at the time of the Messenger ﷺ.

Abu Moosaa al-Ash'aree said that the Messenger of Allaah ﷺ said: *"The stars are a guidance on the sky so if the stars go then what will befall it will happen. And I am a guide to my companions so if I go then what will befall my companions will happen and the companions are a guide for my Ummah and if they go then what will befall it will happen."*⁷⁹

The Prophet ﷺ said, *"My Islamic nation will split into seventy three sect, all will be in the fire except one." They said, "which one is it Oh Messenger of Allaah?" He ﷺ said, "That which I and my companions are upon."*¹⁸⁰

The Messenger ﷺ said (after being asked who the saved sect was): *"It is the Jamaa'ah."*⁸¹

The Messenger ﷺ said: *"There will not cease to be a group from amongst my Ummah being upright with the command of Allaah, not being harmed by those that oppose them nor from those that differ from them until the Command of Allaah is brought forward and they are upon that."*⁸²

Imam Auzzaee (may Allaah have mercy on him) said, *"Be patient upon the sunnah and stop where the people (companions) stopped and say with what they said and keep silent with what they kept silent over. Take the path*

⁷⁸ Sooratun-Nisaa' 4:115.

⁷⁹ Related by Muslim no. 2531.

⁸⁰ Hasan due to supporting witnesses - See Saheeh Sunan at-Tirmidhee no.2641. See Silsilah ahadeeth as-Saheehah no.134.8

⁸¹ Hasan: Related by Ibn Majah no.3992. See Silsilah ahadeeth as-Saheehah no.1492.

⁸² Related by al-Bukhaaree no. 3641.

of the pious predecessors for what is sufficient for them is sufficient for you."⁸³

Abu Waaqid al-Laythee (may Allaah have mercy on him) said: "We were sitting in the company of the Messenger of Allaah ﷺ. So he ﷺ said: 'Indeed it will become a fitnah.' The Companions did not pay attention so Mu'aadh Ibn Jabal (may Allaah be pleased with him) said: 'Do you not listen to the Messenger of Allaah?' They said: 'What did he say?' Mu'aadh then repeated to them what he ﷺ said. So they in turn said: 'What is the way out of it, Oh Messenger of Allaah ﷺ?' He ﷺ said: 'You should return to your original state of affairs.'"⁸⁴

Sheikhul Islam Ibn Taymiyyah (may Allaah have mercy on him) said, "There is no shame upon the one who shows the methodology of the Salaf and ascribes and relates to it, rather it is obligatory to accept that from him by agreement for the methodology of the Salaf will not be except truth."⁸⁵

Sheikh Muhammad ibn Saalih al-'Uthaimin (may Allaah have mercy on him) said, "Ahlu Sunnah wal Jamaa'ah, they are the salaf in their belief, even the ones who come later until the Day of Judgement. If one is upon the way of the Messenger ﷺ and his companions then he is Salafi."⁸⁶

All praise is due to Allaah, the Lord of the Worlds.

⁸³ *Ajuree in Sharee'ah* p.58.

⁸⁴ *Saheeh: Related by at-Tabaraanee in al-Awsat* no. 8679.

⁸⁵ *Majmu' Fataawa* 4/149.

⁸⁶ *Sharh Aqeedatul Wasitiyyah* p.54.