

Are we born upon guidance or misguidance

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## Are we born upon guidance or misguidance?

Translated by Abu Abdirrahmaan Nasser ibn Najam

Taken from the works of Shaykh Muhammad ibn Saalih al 'Uthaymeen (رَحْمَةُ اللَّهِ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With regards to a person being born upon correct guidance, the Shaykh Muhammad ibn Saalih al 'Uthaymeen (رَحْمَةُ اللَّهِ)<sup>1</sup> comments on the hadeeth where Allaah tells us that:

**“All of you are upon misguidance except the one whom I have guided, so seek guidance from Me, I will guide you...”**

Benefit number 9:

That the person is upon misguidance except for the one whom Allaah has guided.

And a ramification of that is the benefit: that you ask Allaah constantly for guidance so that you do not become misguided.

So if someone were to say:

There is something here which is difficult to understand, and it is that the Prophet (صلى الله عليه وسلم)<sup>2</sup> informed that every newborn child is born upon the fitrah (pure natural disposition)<sup>3</sup>, and (yet) here He is saying “All of you are upon misguidance”?

So the response is that the Prophet (صلى الله عليه وسلم) said:

**“Every newborn child is born upon the fitrah”**

but he said,

**“His two parents instil into him Judaism or Christianity or the Majian religion.”**

And He, the Mighty and Majestic, is addressing here the mukallifeen (those upon whom the Islaamic religious duties have become obligatory), those whose fitrahs have already been changed to that which their parents are upon, so they are misguided until Allaah, the Mighty and Majestic, guides them.

(Sharh of an Nawawee’s Forty of Shaykh Muhammad ibn Saalih al 'Uthaymeen (رَحْمَةُ اللَّهِ), p246)

<sup>1</sup> (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah the Most High have mercy on him

<sup>2</sup> (صلى الله عليه وسلم) (sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

<sup>3</sup> Reported by al-Bukhaaree in the Book of the Funerals and by Muslim

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