

The Foundations of the Approach of As-salaf Aš-šalih¹

Part One

Praise be to Allah! Praise be to Allah! In His self-ordainment, He committed Himself to Mercy. He proffered His encompassing bounties to His creatures, called them up to follow Islam, reserving His divine guidance and felicity to certain creatures, as He willed, and wisely and justly establishing proof against those who refrained from responding (to His Message). I bear witness that there is no deity worthy of worship except Allah alone with no associate, a witness by His servant, and the son of His servant parents, who can never do without Allah's bounty and grace even for a wink. I also bear witness that our master and Prophet Muhammad (ﷺ) is His Servant, Messenger, and select Companion. He is sent as a mercy to the whole universe, an exemplary model for worshippers to follow, and proof of guidance for followers. May Allah send His *Salat* (Graces, Honours, and Mercy) and a lot of Peace on him, his noble and chaste family, his magnanimous and auspicious Companions, his *tabi'in* (the contemporaries of the Companions of the Prophet (ﷺ) after his death), and on all those who have followed them righteously till the Day of Judgment!

Having said that, I advise you, people, as well as myself, to observe *taqwa* (fear of disobeying Allah). Do observe *taqwa* –May Allah bestow His grace on you. Be advised that the most truthful of speech is Allah's Book and the best guidance is that offered by Muhammad (ﷺ). Let it be also known to you that the worst of all existence consists in fabricated rites in religion, as every such fabrication is misplaced innovation; every misplaced innovation is a loss of direction; and every loss of direction leads to Hell-fire. In fact, having few but satisfactory assets is better than having abundant but distracting assets. Whatever you have been warned of will surely concretize, as you can hardly impede Allah's will: **﴿And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most Forbearing.﴾** [Al-Baqara: 235]

O Muslims!

¹ This Arabic term means 'the righteous predecessors', i.e. the earliest Muslims, including the Prophet's Companions, as model examples of Islamic practice.

It would stand to reason and wisdom to realize that the enemies of Islam, those who lie in ambush for it, take a hardline position on every advocacy to abide by truth and to reinstate the constant fundamentals, principles, and truths of Islam, which is likely to restore the spirit of pride and dignity to the nation and lead it to glory and strength. One of them has explicitly declared, *“We are not fighting terrorism, but we are fighting in order to establish the form of Islam that we want.”*

Nowadays, in our world, which is devastated by waves of change and overwhelmed by numerous challenges, the approach of following (our righteous predecessors) emerges amidst the existence of antagonistic opposites governed by repulsion, such as accusing others of being infidels, causing people to find in religion a repugnant system of beliefs, idolizing people, and categorizing political parties and affiliations.

The approach of following (our righteous predecessors) emerges whenever, on the one hand, intellectual and ideological schisms spread and, on the other hand, sects, systems, trends and philosophies –which reveal the mode of life of the righteous predecessors along with its distinctive traits– grow. This approach is based on a battery of principles, means, and predispositions which prevent its followers from any deviation through equipping them with a reasonable awareness of reality and its canons, as well as a set of tools to accomplish one’s goals, namely leniency, determination, compassion, and repulsion of evildoing with kindness.

Our righteous predecessors are the pioneers of Islam. Their minds were deeply rooted in knowledge. They were guided by the teachings of Prophet Muhammad (ﷺ) and they were also the guardians of his *Sunnah*. At the forefront, there are the Prophet’s Companions –May Allah send His *Salat* and *Peace* on him and his family, and be pleased with all the Companions. Allah selected them to be His Prophet’s Companions, chose them to lay the foundations of His religion, and accepted them as *imams* (leaders) of the *Ummah*. Allah (ﷻ) says in His Holy Qur’ān: *“And the foremost to embrace Islām of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.”* [At-Tawba: 100]

According to Al-Saffarini² (may Allah bless his soul): *“What is meant by the Salafi doctrine is the exemplary status of the noble Companions, their notable followers who embraced their method, as well as their subsequent followers from among the Muslim imams (religious leaders) whose moral rectitude was never questioned, leadership was recognized, religious renown was peerless, speech was positively received by people, generation after generation, reputation was immune from accusations of fabricated innovations in religious rites, and public standing was never tainted by any unsatisfactory label.”*

Abdullah Ibn Mass'ûd (رضي الله عنه) says, *“Today, you have preserved your fitra status³; you will certainly be involved in undesirable fabrications in religious rites or witness such fabrications, if you notice such fabrications, then hold fast to the early generation of Muslims.”* Ibn Mass'ûd (رضي الله عنه) further adds, *“Whoever wishes to adhere to the Sunnah, then he should do so by following the footsteps of those who passed away, for those who are still alive are never immune from fitna (vulnerability to ordeals). Those predecessors were Muhammad's (ﷺ) Companions; they used to have the most beneficent hearts in the nation, the most insightful understanding ever, and were the least prone to affectations.”*

Abdullah Al-Juwaini, an ex-Imam of the Two Holy Mosques –may Allah bless his soul– raised this question, *“What is the truth that the Imam coerces people to embrace once he takes hold of it?”* Then, the Imam gives the answer, *“What the Imam seeks to do is unite people around the confessional doctrines of the early salaf (exemplary predecessors) before capricious impulses could emerge and opinions might deviate from truth. Those early generations used to dissuade believers from delving into the world of obscurities, getting involved in the murky waters of problematic issues, diving into the unfathomable waters of controversies, and devoting one's time to collecting data casting suspicion on religion.”*

Al-Imam Ad-Dahabi says, *“What the Hafiz (memorizer of the Qur'ān) actually needs is to fear Allah, be intelligent, grammarian, linguist, bashful, and salafi.”* For these scholars, the term *salaf* is not an honorific title to identify themselves with, nor is it an indicator of their ancestral lineage. This is reminiscent of one Imam's reply to the question, *“What is the Sunnah?”* His answer was, *“Sunnah is what cannot be referred to by any other term than ‘Sunnah’. As to the other appellations, they either pertain to the statement or to the speaker himself.”* This was made clear by Imam Malik (may Allah bless his soul) when he answered a man's question, *“O Abu Abdullah! Shall I ask you a question and make you an arbitrator between me and Allah (ﷻ)?”* Malik

² Muhammad Ibn Ahmad Ibn Salim (1114 AH [1703 AD]-1188 AH) was born in a small village called Saffarin, near Nablus in Palestine, in). His family came originally from Hijaz, in today's western part of Saudi Arabia, but some of its members settled in Tulkarem and Jaffa in Palestine. Adapted from this source: <http://www.arabnews.com/node/215658>

³ The Arabic word (فطرة) means the original state of the soul which is untainted by interference with conventional habits.

rejoined, “*Whatever Allah wills we shall definitely accept; there is no might except that which is derived from Allah. What is your question, then?*” The man asked, “*What is meant by the Sunnites?*” Malik replied, “*The Sunnites are those who have no title with which they are recognized: neither Jahmīs nor Qadarīs (Fatalists).*”⁴

Scholars argued that “*declaring one’s affiliation with the as-salaf aš-šaliḥ became manifest when the Islamic sects and groups first emerged among the Muslim ummah which was qualified by Prophet Muhammad (ﷺ) as follows: ‘This ummah will split into seventy-three sects’; then, he (ﷺ) explained the idea of ‘the right path’ by saying ‘(It is) the one both my Companions and myself are following.’*”

The Companions and their righteous followers are the cream of this *ummah*, who are the most committed to religion, the most prestigious members of the community, and the most knowledgeable about how the Prophet –May Allah send His *Salat* (i.e. Graces, Honors, and Mercy) and Peace on him and his family– used to lead his life.

O Muslims!

The approach of the *as-salaf aš-šaliḥ* is not confined to a particular period in history; nor is it a specific (confessional) denomination. It is rather a continuous approach that is limited by neither time nor space. Therefore, this approach is not a political party, an orientation, a movement, or a political coalition. It is an approach of a group. Evidence of this is that people subscribing to this approach represent a large spectrum of the Muslim *ummah*. Moreover, they represent the mainstream trend in the Muslim world. In reality, a typical Muslim tends to follow evidence and literally imitate it, revere the *as-salaf aš-šaliḥ*, and love them through taking them as a perfect model. In fact, every Imam in the Muslim *ummah* adopts the dictum, “*Whenever a hadith is proved authentic, it becomes my confessional doctrine.*”

Our Sheikh, Imam Abdul-Aziz Bin-Baz (may Allah bless his soul) says, “*The as-salaf aš-šaliḥ are the Prophet’s Companions (رضي الله عنهم), as well as everyone who followed their way from among the tabi’in (the contemporaries of the Companions of the Prophet (ﷺ) after his death) and the followers of the tabi’in, including the Hanafīs, Malikīs, Shafiīs, and Hanbalīs, among others who adhered to the right path, held fast to the Holy Quran and Noble Sunnah as regards the issues of monotheism, Allah’s attributes and names, and all religious affairs.*”

It would thus be a reductive view to restrict the approach of *as-salaf aš-šaliḥ* to a checklist of certain issues, a given science, a particular country, or a specific stratum of society. Nobody can claim to be the representative of *as-salaf aš-šaliḥ*, for they

⁴ *Jahmis* are the followers of *Jahm Ibn Safwan*. It is an offshoot of the *Khawārij* sect in early Islamic history. *Qadaris* were also a sect in early Islamic history that advocated human powerlessness and pre-determinism stressing the inevitability of future events and actions.

have no spokesman. For instance, there is no particular group that exclusively represents their approach. Instead, there are individuals and groups that belong to it and are affiliated to it, seeking to accomplish the objectives of the *as-salaf aš-šaliḥ madḥab* (school of thought). It is an approach which is hardly restricted to partisan membership, as non-affiliation does not negate affiliation, because it is an approach and a vision. This approach is not to be held accountable for the faults committed by its followers; on the contrary, all statements, acts, and behaviors must be imputed to their perpetrators whoever they might be, individuals or groups, rather than to the approach *per se*.

O Muslims!

The approach of the *as-salaf aš-šaliḥ* rests on textual evidence from religion, the interpretations of *as-salaf aš-šaliḥ* themselves, their conclusions, and the sources from which they receive knowledge. Thus, it is not restricted to the specific construal of a given scholar. In reality, the foundations and principles of the approach of *as-salaf aš-šaliḥ* have not been the product of human thought and reasoning; nor are they the outcome of historical circumstances or of a *mujtahid*'s⁵ independent judgements. On the contrary, they are based on the Holy Qur'ān and Sunnah.

Among the defining traits of this approach is the obligation to abide by the Glorious Book (Qur'ān) along with the authenticated *Sunnah*, as well as prudence not to surrender to the enticements of personal caprices and fabricated innovations in religious rites, in accordance with the Hadith of Prophet Muhammad (ﷺ), ***“Those of you who will outlive their brethren will certainly witness enormous divergence; so, hold fast to my Sunnah and the Sunnah of the rightly guided caliphs after I pass away; cling firmly to it (them). Mind out for invented religious ideas; in fact, every bidāh (fabricated innovation) is a loss of direction.”*** [Reported by Ahmad, Abu Dawood, and Tirmithi –among others– from the Hadith narrated by Al-Īrbādh Ibn Sāriya (رضي الله عنه). At-Tirmidhī validated this Hadith as *“hasan (good) and sahih (sound).”*]

In addition, the approach of *as-salaf aš-šaliḥ* is also characterized by its insistence on observing the communal spirit (*“al jamāa”*) and strict obedience to the rulers within the bounds of religious tenets, in pleasant and hard times. Allah (ﷻ) says: ***“O you who believe! Obey Allāh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allāh***

⁵ A *mujtahid* (مجتهد), in Islamic Law, is a legist formulating independent decisions in legal or theological matters, based on the interpretation and application of the four *usul* (i.e. the four foundations of Islamic jurisprudence: *Qur'ān*, *Sunnah*, *qiyas* [analogy] and *ijma'* [consensus]), as opposed to *muqallid* (imitator).

and His Messenger (ﷺ), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.)

[An-Nissâ: 59]

There is also the Hadith narrated by Ubada Ibn As-Samit (رضي الله عنه). He said, “*The Prophet (ﷺ) called us up; so, we pledged allegiance to him. In one of the induction clauses, he ensured that “by pledging allegiance to him we shall obey his instructions in times of privilege and adversity, crisis and comfort, giving priority to his safety and well-being, and that we shall never contest power with those vested with authority except when—quoting Prophet Muhammad (ﷺ)—‘you notice a flagrant loss of religious faith for which you have evidence derived from Allah’s revealed text.’*” [Reported by Al-Bukhari in his ‘*Sahih*’]

This is clear evidence of the great importance of strict obedience and that it should be given absolute priority no matter how disastrous the situations and no matter how dark the plights might be. However, something that still needs to be clarified is that obedience to the ruler does not imply losing or being dispossessed of one’s rights. In fact, in parallel with obedience and allegiance to the ruler, people are still entitled to claim their own rights from their rulers whether they are tyrannical or equitable. Thus, there is no contradiction between adhering to obedience and allegiance and claiming one’s rights and redressing grievances.

Prominent within this approach is giving good counsel, which is made evident by the *Hadith* of the Prophet (ﷺ): “***The deen⁶ is giving good counsel. The deen is giving good counsel. The deen is giving good counsel***” We said: ‘To whom, O Messenger of Allah? He said: “***For Allah, His Book, His Messenger, and the Imams of the Muslims and their common people.***” [Narrated by Muslim in his “*Sahih*”⁷ from the *hadith* of Tameem Dari (رضي الله عنه).

That’s what Islam is all about: giving good counsel in all integrity, honesty and faith, observing the individual’s rights and reputation, and avoiding vilification, defamation and any type of conduct leading to disunity and hatred.

This approach also features the tendency to enjoin *Al-Ma’rûf* (virtue) and forbid *Al-Munkar* (vice). To this effect, Allah (ﷻ) said: “***You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah] are the best of peoples ever raised up***

⁶ ‘Deen’ means the religion of Islam.

⁷ Sunni Muslims view this as one of the three most trusted collections of *hadith*. The Arabic word *sahih* translates as *authentic* or *correct* (retrieved from http://en.wikipedia.org/wiki/Sahih_al-Bukhari).

for mankind; you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh.﴾ [Aal-Imran: 110]. Allah (ﷻ) also said: ﴿The believers, men and women, are *Auliyâ'* (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform *As-Salât* (*Iqâmat-as-Salât*), and give the *Zakât*, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.﴾ [Al-Tawba: 71], and ﴿Those (Muslim rulers) who, if We give them power in the land, (they) enjoin *Iqâmat-as-Salât* [i.e. to perform the five compulsory congregational *Salât* (prayers) (the males in mosques)], to pay the *Zakât* and they enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid *Al-Munkar* (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the *Qur'ân* as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures)﴾ [Al-Hajj: 41]

Such an approach is one where divine revelation constitutes the source of learning, and where the *as-salaf aš-šaliḥ* would measure their thoughts, opinions and perceptions against the provisions of the Holy *Qur'ân* and the *Sunnah*, thereby approbating what proves to be commensurate with them and rejecting what does not. Verily, the words of Allah (ﷻ) and His Messenger (ﷺ) represent the sole frame of reference for legality and credibility, where souls are willingly ushered into the act of following rather than being followed. In this regard, the Prophet (ﷺ) said, “***None of you believes until his likes and dislikes be in conformity with what I have brought.***” [A ‘*saheeh*’ (sound) and ‘*hasan*’ (good) *hadith* extracted by the (Hadith) Imams in

their *Musnads* ⁸ from a *Hadith* by Abdullah ibn Amr ibn al-Aas⁹ (May Allah be pleased with both of them)¹⁰.

The legal (Islamic) text has juristic prevalence; its surface meaning is to be adopted until provably interpreted otherwise. Argument supported by a legal text, whether conclusive or presumptive, may not be rejected. Commitment to the provisions of the Holy Qur'ān and the Sunnah does not annihilate reason nor does it deny its importance. Reason is by far the greatest and most distinguishing gift with which Allah has endowed man, and it is through it that legal rulings are recognized. It is indeed the object of legal capacity and the tool of inference.

Such a sound approach is what strikes a balance between the wording of a text and its meaning; between its form and its content. This is the approach of the *Salaf* (predecessors) whereby they tend to engage controlled interpretation of texts and benefit from their allusions, connotations and objectives.

This is a middle ground between the staleness of literalism and the degradation of an odd and abusive interpretation within such a compromising approach that does not allow the annulment of one side at the expense of the other or the overshadowing of one at the expense of the other. As a result, the text's originality and significance are maintained and its dimensions, connotations and aims appreciated, in addition to benefiting as much as possible from the knowledge it might hold, whether new or old.

Imam Al-Shatibi –may Allah bless his soul– says: "*Unless the mind is committed to the rules of Islamic Sharia, passion and lust are unleashed.*"

O Muslims!

This approach also features tolerance, save in matters of righteousness, the sanctity of the book of Allah and the words of His Messenger (ﷺ). 'Tolerance' is dissonant with 'infallibility' for no one of the religious scholars or Imams among the Companions and their successors, as well as the rest of us, is perfect. Infallibility is an exclusive feature of the Messenger of Allah (ﷺ) in carrying out the word of His Lord (ﷻ).

On such premises, the *as-salaf aš-šaliḥ* would not mind disagreement so long as it is justified, based on plausible interpretation of the text, and considerate of the pros and cons and the achievement of the goals and objectives, and provided that *Ijtihad*¹¹

⁸ They are collections of hadiths.

⁹ He is a Companion of Prophet Muhammad (ﷺ). He was the author of "*Al-Sahifah al-Sadiqah*" ("*The Truthful Script*", Arabic: *الصحيفة الصادقة*), a hadith compilation document which recorded about one thousand of the Prophet's narrations. (Adopted from: http://en.wikipedia.org/wiki/%27Abd_Allah_ibn_%27Amr_ibn_al-%27As).

¹⁰ Abdallah is the son and Amr is the father, and both were Companions of the Prophet (ﷺ), thus deserving the eulogy (May Allah be pleased with both of them).

¹¹ The word, *Ijtihad*, in Arabic means 'effort'. In Islamic law, it means the independent or original interpretation of problems not precisely covered by the Qur'ān or Hadith. (retrieved from www.britannica.com)

is appropriately rendered by its right scholars. Therefore, the *as-salaf aš-šaliḥ* used to disagree among each other and wholeheartedly accept this fact.

The parameters of this approach also include the explicit distinction between the ruling on *awsāf*¹² (absolute charge of unbelief) and that on *a'yān* (specific charge of unbelief). The ruling on *a'yān* features a certain degree of accuracy, restraint and prudence that so characterize this blessed approach.

O Servants of Allah!

The broadness of this approach and the immensity of its legacy do not entail its looseness or ambiguity for there is much room for *Ijtihad* about it. The more a servant of Allah is guided to closely abide by the *sunnah* and is granted commitment to it, the more he is willing to follow it, approve of it and be guided by it. The further he proceeds along the path of righteousness and commitment to the *sunnah*, the more profound and insightful and the less factitious he turns out to be, provided that he observes the provisions of Islamic Sharia law; **﴿indeed, Allah has set a measure for all things.﴾** [At-Talaq: 3]. In all of this, those who memorize the words of Allah and the *sunnah* of His Messenger from among *Ahl al-Dhikr*¹³ remain the main frame of reference for the “proper investigators” as evidenced in the Book of Allah (ﷻ): **﴿if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allāh upon you, you would have followed Shaitān (Satan), save a few of you.﴾** [An-Nisa: 83]

May Allah (ﷻ) benefit me and you with the Great Qur'ān and the Guidance of Muhammad (ﷺ). I say this, and I ask Allah to forgive my sins, yours, and those of all the Muslims, so ask Him for forgiveness, for He is the Forgiving, the Merciful!

Part Two

Praise be to Allah for His blessings, and thanks are due to Him for his graces! I bear witness that there is no deity but Allah (ﷻ) alone with no partner, and that our Master and Prophet Muhammad is the servant and Messenger of Allah, the best He

¹² In Arabic: (الأوصاف) والتكفير المعين (الأعيان)

¹³ Lit. “people of remembrance”. The term occurs in Surah An-Nahl of the Qur'ān: “And, We did not send before you except men, revealing unto them. Ask then the people of Remembrance – if you do not know [An-Nahl: 43]. In the wider sense, the terms refer to anyone who possesses revealed knowledge, specifically those among them who are endowed with wisdom. (Adopted from: www.islamencyclopedia.org)

has ever created among men and the most immaculate among His patrons. May Allah send His *Salat* (Graces, Honors, and Mercy), Peace and Blessing upon him, his family, his honourable Companions, the *tabi'in* and those who followed them in righteousness for as long as He (ﷺ) commands the heavens and the earth. May the Peace of Allah (ﷻ) ever be on him until the day we stand before Him!

O Muslims!

The *as-salaf aš-šaliḥ* offer a holistic and integrated approach engendering religion in its entirety, including all the legislations pertaining to *Tawhid*¹⁴, belief, *Salat*, *Zakat*¹⁵, fasting, *Haj*, *Jihad*, enjoining *Al-Ma'rūf* and forbidding *Al-Munkar*, in the areas of human relations, rights, transactions, and politics with its verities, confines and terms.

Omar Ibn Abdul Aziz –may Allah bless his soul– sums up the approach thus: "*The Messenger of Allah (ﷺ) and those who succeeded him issued sunan (legislations) where the application thereof is considered to be an act of commitment to the Book of Allah (ﷻ), and of making thorough obedience to Him and a strength to carry out the rules that were set by His religion and that no one would be able to change or alter, nor consider anything that is in conflict with them. Those who seek guidance in such sunan shall be guided to the right path and those who seek triumph by them shall come out triumphant. However, those who neglect them shall be guided to a path other than that of the believers and shall keep him in the path he has chosen, and burn him in Hell – what an evil destination!*" [An Nisa: 115]

Scholars and imams are renewers and not founders; any call exalting the legal (religious) text and safeguarding its significance against distortion by fanatics, false interpretations by the ignorant, and false claims by the impudent is a call of truth.

Moderation and tolerance may not hold until they are clear from two extremes: dogmatism or immoderation, and fluidity or indulgence. The attempt to forge a compromise between personal whims and convictions, on the one hand, and legal provisions, on the other, is far from being a scholarly practice nor is it an instance of freedom of thought.

¹⁴ *Tawhid*, ("making one," "asserting oneness"), the oneness of Allah, in the sense that he is one and there is no deity but He. To most Muslim scholars, the science of *tawhid* is the systematic theology through which a better knowledge of Allah may be reached. (Adopted from: <http://www.britannica.com/EBchecked/topic/584517/tawhid>).

¹⁵ *Zakāt* means in Arabic "that which purifies". It is the giving of a fixed portion of one's wealth as a tax, generally to the needy. It is one of the Five Pillars of Islam. (Adopted from: <http://en.wikipedia.org/wiki/Zak%C4%81t>).

When a scholar speaks out to label as *haram* (forbidden) what others might consider as *halal* (permissible), or to call ‘obligatory’ what his colleague may classify as simply ‘preferable’, he should not be stigmatized as being radical for this has nothing to do with scholarly knowledge and manners, let alone if what he is claiming is endorsed by the majority of scholars.

O fear Allah –may Allah have mercy on you! Commit yourselves to the right path, follow the *sunnah*, and hold tight to the pristine guidance of Muhammad (ﷺ).

This being said, I advise you to send your *Salat* and peace on the Mercy and Blessing Allah bestowed on you, your Prophet Muhammad (ﷺ), the Messenger of Allah, as Your Lord commanded you to do in His wise Book where He so truthfully and graciously said: **﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât[1] on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu ‘Alaikum.﴾** [Al Ahzab: 56]

O Allah! Send Your *Salat* (Graces, Honours, Mercy), Peace and Blessing on Your servant and Messenger, our Master and Prophet, Muhammad (ﷺ), the beloved and the Chosen One; on his virtuous and immaculate family and on his wives, mothers of the believers. O Allah! We seek Your satisfaction with the four Caliphs, Abu Bakr, Omar, Othman, and Ali; the Prophet’s Companions, the *tabi’in* and those who followed them in righteousness until the Day of Judgment! O Allah! We seek Your Satisfaction with us as well, as You are Most Forgiving, Most Generous, and Most Beneficent!

O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims, and fail polytheism and polytheists! O Allah! Let down tyrants and infidels and all other enemies of Islam!

O Allah! Grant us security in our homelands, and set right our *Imams* and leaders! O Allah! Entrust our government to those who fear You and seek Your satisfaction! O Lord of the Worlds!

O Allah! Grant our *Imam* and Leader a success of Your own! Honor him with Your obedience and make Your word the uppermost through him! Make him an asset to Islam and Muslims! Grant him sound health and wellness! Guide him, his deputy, his brothers and his aides to do what You love and please, and lead them to righteousness and piety!

O Allah! Help the Muslim leaders to abide by Your Book and to follow the *Sunnah* of Your Prophet, Mohammad (ﷺ)! Make them a blessing on Your faithful, and unite them on the grounds of righteousness and truth! O Lord of the Worlds!

O Allah! Make for this nation (the nation of Islam) a matter (an affair) of rationality (guidance) where the people of piety are honored and those of sins are guided, and where virtue is promoted and vice is prevented! Verily, You are the Omniscient!

O Allah! Save our brothers in Syria! O Allah! Save our brothers in Syria and in Burma! O Allah! Unite them; spare their blood; heal their patients, bless the souls of their dead, and shelter their homeless! O Allah! Unite them and set right their affairs! O Allah! Turn their concerns and distress into relief, and their afflictions into wellbeing! O Allah! Help them defeat their enemy and Yours!

O Allah! Do punish the tyrants in Syria and Burma for they have laid waste the land, oppressed the people and harmed them! O Allah! They have gone too far in destruction and killing! O Allah! Do punish them as You are more than a match to them! O You, the Strong, the Invulnerable! Disperse them and turn the tides against them!

O Allah! Do punish the usurpers and occupiers among the Jews, for You are capable of so doing! O Allah! Give them a taste of Your sturdiness that is so inevitably destined to strike the offenders! O Allah! We pray You to drive them off to their own detriment, and we seek refuge in You from their evils!

O servants of Allah! ﴿Verily, Allâh enjoins Al-‘Adl (i.e. justice and worshipping none but Allâh Alone - Islâmîc Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh’s sake and in accordance with the Sunnah (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner], and giving (help) to kith and kin[1] (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshâ’ (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e. all that is prohibited by Islâmîc law: polytheism of every kind, disbelief and every kind of

evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed.﴾ [Al-Nahl: 90]

So, remember Allah and He shall remember you, and be grateful to Him for His blessings and He shall give you more of them. ﴿... and the remembering (praising) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising) of Allâh in prayers. And Allâh knows what you do.﴾ [Al-‘Ankabut: 45].