

الْأَحَادِيثُ النَّبَوِيَّةُ  
فِي ذَمِّ الْعُنُصْرِيَّةِ الْجَاهِلِيَّةِ

Prophetic Ahādīth  
in Condemnation of

Racism

تَأَلَّفَتْ  
فَضِيلَةُ الشَّيْخِ الدَّكْتُورِ

عَبْدُ السَّلَامِ بْنِ بُرْجِسَ بْنِ نَاصِرِ الْعَبْدِ الْكَرِيمِ

رَحِمَهُ اللهُ تَعَالَى

The Noble Shaykh,

Dr. 'Abd al-Salām Ibn Burjis Ibn Nāṣir Āl-'Abd al-Karīm

d.1425H

# Prophetic *Aḥādīth* in Condemnation of Racism

By the Noble Shaykh,  
Dr. ‘Abd al-Salām Ibn Burjis  
Ibn Nāṣir Āl-‘Abd al-Karīm  
d.1425H - ﷺ

Commendation by His Eminence,  
The Noble Shaykh, al-‘Allāmah,  
Ṣāliḥ Ibn Fawzān Ibn ‘Abdullāh al-Fawzān

(حَفِظَهُ اللهُ)

Translation by Maaz Qureshi



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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**F**rom ‘Umar Ibn al-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ) who said, ‘The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said, ‘Indeed, actions are only by intentions and the individual shall have what he intended. So whoever performed *hijrah* (migration) for Allāh and His Messenger, then his *hijrah* was for Allāh and His Messenger. And whosoever performed *hijrah* for the sake of worldly attainment, or to marry a woman, then his *hijrah* is for that which he migrated.”

[Related by al-Bukhārī (1/7, 15), Muslim (no. 1907), Abū Dāwūd (no. 2201), al-Tirmidhī (no. 1647) and al-Nisā’ī (1/59-60).]

‘Abd al-Raḥmān Ibn Mahdī (d.198H) - رَحِمَهُ اللَّهُ - said, “It is befitting for whosoever writes a book to begin it with this *ḥadīth* as an incitement for the student to correct his intention.”

[Refer to *Sharḥ Ṣaḥīḥ Muslim* (13/53) of al-Nawawī.]



## Introduction of Shaykh Ṣāliḥ Ibn Fawzān Ibn ‘Abdullāh al-Fawzān

The praise is for Allāh and may peace and salutations be upon our Prophet Muḥammad and upon his Family and his Companions. To proceed:

So I have read the treatise entitled, ‘*Prophetic Aḥādīth in Condemnation of the Racism of al-Jāhiliyyah (pre-Islāmic times of ignorance)*,’ which was prepared by the Shaykh, ‘Abd al-Salām Ibn Burjis Āl-‘Abd al-Karīm. So I found it - and the praise is for Allāh - to be a good and beneficial treatise. It is based upon strong evidences from the Book and the *Sunnah* concerning its topic. It discusses an issue in which the people are upon two diametrically opposed views. So the author of this treatise clarified therein the view of truth in light of the Book and the *Sunnah* and the speech of the people of knowledge. May Allāh reward him (i.e. the author) and bring about benefit through his knowledge and through whatever he has put forth in books in addition to this one. And may the peace and salutations of Allāh be upon our Prophet Muḥammad and upon his Family and his Companions.<sup>1</sup>

Written by,  
Ṣāliḥ Ibn Fawzān Ibn  
‘Abdullāh al-Fawzān



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<sup>1</sup> **Translator’s Note:** This translation was taken primarily from: Burjis, ‘Abd al-Salām. *Al-Aḥādīth al-Nabawiyyah fī Dhamm al-Unṣuriyyah al-Jāhiliyyah*: Printed with permission from the estate of the late author - رَحْمَةُ اللَّهِ - no publication information given, 2008C.E. / 1428H. This print was checked by ‘Abd al-Ḥaqq al-Turkmānī. Some checkings of *aḥādīth* were added from the works of Imām Muḥammad Naṣīr al-Dīn al-Albānī (رَحْمَةُ اللَّهِ).

# مَقَدِّمَةٌ

## Author's Introduction

The praise is for Allāh and may the peace and salutations of Allāh be upon the Messenger of Allāh.

To proceed: Indeed, many of the people who ascribe to al-Islām in these times have been tried by this disgraceful characteristic. Its stem extends back to the *mushrikīn* (polytheists) of *al-Jāhiliyyah* (pre-Islāmic times of ignorance) and waging war against this characteristic is an objective from the objectives of the mission of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) to the world. This characteristic is the tribalism and racism from the times of *al-Jāhiliyyah*, which are a starting point of departure from the *Sharīah* and Judgement of Allāh and these are a foundation of corruption in the Religion and worldly affairs of the people. When the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent, he obliterated this principle of *al-Jāhiliyyah* by his noble actions and his exalted statements. Rather, when the noble *Qur'ān* was sent down, it exonerated the principle of nobility in place of that tribalism and racism,

﴿هُوَ سَمَّكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا  
هُوَ سَمَّكُمْ الْمُسْلِمِينَ﴾

“Allāh named you Muslims before in former scriptures and in this Revelation.” [Sūrah al-Ḥajj 22:78]

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَتَكُمْ﴾

“Indeed, the most noble of you in the sight of Allāh is the most righteous of you.” [Sūrah al-Ḥujurāt 49:13]



﴿يَأْتِيهَا النَّاسُ أَنْقُورًا رَبَّكُمْ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَطَقَ مِنْهَا زَوْجَهَا  
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً﴾

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women.” [Sūrah al-Nisā’ 4:1]

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾

“The Believers are but brothers.” [Sūrah al-Ḥujurāt 49:10]

﴿وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ  
وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعِيفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ  
ءَامِنُونَ﴾

“And it is not your wealth or your children that bring you nearer to Us in position, but it is by being one who has believed and done righteousness. For them there will be the double reward for what they did, and they will be in the upper chambers of Paradise, safe and secure.” [Sūrah Saba’ 34:37]

So this is what is appropriate with regards to the Religion of Allāh (تَبَارَكَ وَتَعَالَى): al-Islām, which is comprehensive of the two worlds: the *Jinn* and mankind, just as in the rest of the religions until the establishment of the Hour.

Indeed, the people of *al-Jāhiliyyah* were split up,

كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

“...every faction rejoicing in what it has.”

[Sūrah al-Rūm 30:32]

No religion presided over them, nor any sound intellect. Their strong individuals ate their weak ones,

﴿إِنَّهُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا﴾

“They are not except like livestock. Rather, they are even more astray in their way.” [Sūrah al-Furqān 25:44]

Generation after generation they were destroyed by wars because a man would seek the aid of his tribe, even if he was upon falsehood and the likes of that from trivial causes and despicable motives.

So Islām came to erase all of these loathsome outward practices in their lives when it made them equal with regards to the rights, and it made their slogans of allegiance to, “al-Islām.” And Islām made them excel over one another due to *taqwā* (righteousness) and obedience to Allāh (تَبَارَكَ وَتَعَالَى). So there is no excellence for an Arab over a non-Arab, nor is there any excellence for a non-Arab over an Arab, nor for a white person over a black one, nor for a black person over a white one, except due to *taqwā*,

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفُسُكُمْ﴾

“Indeed, the most noble of you in the sight of Allāh is the most righteous of you.” [Sūrah al-Ḥujurat 49:13]

Allāh (عَزَّوَجَلَّ) said,

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيَّةِنَ رَسُوْلًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ - وَيُزَكِّيهِمْ  
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٦٢﴾﴾

“It is He who has sent amongst the unlettered a Messenger from themselves reciting to them His *āyāt* and purifying them and teaching them the Book and wisdom - although they were before in clear error.”

[Sūrah al-Jumu'ah 62:2]

And there is no way for Islām to spread as it did in the beginning of the affair, except if the Muslims abolish all slogans, except for the slogan of al-Islām. So their allegiance and their enmity became based upon this upright Religion. When they loved, then they loved for the sake of Allāh and when they hated, they hated for the sake of Allāh. Due to that, the *wilāyah* (protection) of Allāh (عَزَّوَجَلَّ) is achieved,

﴿نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ﴾

“Excellent is the Protector, and excellent is the Helper.”

[Sūrah al-Anfāl 8:40]

Indeed, the individual is not to be dispraised in the *Sharīah* for knowing the lineage of his tribe, affiliating himself to it and preserving the lineage. Rather, it occurs that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Learn from the lineage that which will enable you to keep the ties of kinship.”<sup>1</sup> The only blameworthy affair is boasting about the tribes and reviling the lineages of people and having disdain for those who are not

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<sup>1</sup> **Ṣaḥīḥ**: Related by Aḥmad in *al-Musnad* (no. 8868), al-Tirmidhī (no. 1979) and al-Ḥākim in *al-Mustadrak* (4/161), from the *ḥadīth* of Abī Hurayrah (رَضِيَ اللهُ عَنْهُ). It was authenticated by al-Albānī in *al-Silsilah al-Ṣaḥīḥah* (no. 276).

known for a tribe. So those are the calls of *al-Jāhiliyyah*. Those are the decaying calls. So in order to remind myself and my brothers, the Muslims, I compiled some of the *aḥādīth* and narrations (*āthār*) concerning this topic, since it is sure to remove that which has become attached to the hearts from detested racism and the tribalism of *al-Jāhiliyyah*. So it is obligatory to submit to and accept the command of Allāh (تَبَارَكَ وَتَعَالَى) and the command of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾ ﴾

“The only statement of the Believers when they are called to Allāh and His Messenger to judge between them is that they say, “We hear and we obey.” And those are the successful. And whoever obeys Allāh and His Messenger and fears Allāh and is conscious of Him - it is those who are the attainers.” [Sūrah al-Nūr 24:51-52]

And Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ وَمَا كَانَ لِلْمُؤْمِنِ وَلَا الْمُؤْمِنَةِ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُبِينًا ﴿٣٦﴾ ﴾

“It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should thereafter have any choice about their affair. And whoever disobeys Allāh and His Messenger has certainly strayed into clear error.”

[Sūrah al-Aḥzāb 33:36]

And Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ  
ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا فَضَّيْتَ وَيُسَلِّمُوا سَلِيمًا  
﴿ ٦٥ ﴾

“But no, by your Lord, they will not truly believe until they make you, (O Muḥammad), judge concerning that over which they dispute amongst themselves and then find within themselves no discomfort from what you have judged and submit in full, willing submission.”

[Sūrah al-Nisā' 4:65]

Along with this, let it be known that I do not wish by what I write here to abolish the lineages and to break up the tribes. Never! Since, coming from a noble tribe is a virtue that Allāh gives to whomsoever He pleases,

﴿ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ  
وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿ ٦٨ ﴾

“And your Lord creates what He wills and chooses; not for them was the choice. Exalted is Allāh and high above what they associate with Him.”

[Sūrah al-Qaṣaṣ 28:68]

Rather, we want the tribal allegiance to be in adherence to the *Sharīah* of Allāh and in accordance to the limits He has set. So one must not traverse the path of *al-Jāhiliyyah* in boasting and glorification without due right. Rather, the origin of that is al-Islām and one excels within it through *taqwā* and its slogan upon which we all unite is: the Religion of Allāh (تَبَارَكَ وَتَعَالَى). Indeed, the slogan of the *Muhājirīn* (emigrants) in the

wars was: ‘Abdullāh and the slogan of *Anṣār* (helpers) was ‘Abd al-Raḥmān. This was related by Abū Dāwūd (d.275H) in *al-Sunan*.<sup>1</sup>

And there occurs therein also, from al-Muhallab Ibn Abī Ṣafarah (رَضِيَ اللَّهُ عَنْهُ) that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Indeed, you must stand out from the enemy. So let your slogan be: *Ḥā Mīm* (حـم), they will not be granted victory.”<sup>2</sup> It is a *ṣaḥīḥ ḥadīth*.

And may the peace and salutations of Allāh be upon our Prophet Muḥammad and upon his Family and all of his Companions.

Written by,  
‘Abd al-Salām Ibn Burjis  
Āl-‘Abd al-Karīm  
Al-Riyāḍ 20/2/1420H



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<sup>1</sup> **Ḍa’īf:** Related by Abū Dāwūd (no. 2595), from the *ḥadīth* of Samurah Ibn Jundub (رَضِيَ اللَّهُ عَنْهُ). It was declared *ḍa’īf* by al-Albānī in *Ḍa’īf Sunan Abī Dāwūd* (no. 558).

<sup>2</sup> **Ṣaḥīḥ:** Related by Abū Dāwūd (no. 2597) and al-Tirmidhī (no. 1682). It was authenticated by al-Albānī in *al-Silsilah al-Ṣaḥīḥah* (no. 3097).

His statement, “*Ḥā Mīm* (حـم), they will not be granted victory,” is in the passive form. Its meaning has to do with the virtue of the *suwar* (chapters of the *Qur’ān*), which open up with *Ḥā Mīm* (حـم) and their status with Allāh. By that, they will not be granted victory. Al-Khaṭṭābī (d.388H) said, “Its meaning is information. Even though it has the meaning of a supplication, it is an affair that has been decided and settled. That is, they will not be granted victory. It is only informing the others. It is as if he is saying, ‘By Allāh, they will not be granted victory.’ So this phrase contains an indication of optimism that the adversaries will not be granted victory and the objective will be achieved through the slogan. And it is used as a sign in the war. It is said, ‘They called out with their slogan, or they made a slogan for themselves.’ So the intended meaning is that they made a sign amongst themselves by which they would recognize each other in the darkness of night and it was spoken during the raids upon them by the enemy with this wording. Refer to *Tuḥfah al-Aḥwadhī* (5/269) of al-Mubārakfūrī and *Nayl al-Awṭār* (8/66) of al-Shawkānī.



## The First Ḥadīth

عن أبي بن كعب رضي الله عنه قال: سمعت رسول الله ﷺ يقول: «مَنْ تَعَزَّى بِعَزَاءِ الْجَاهِلِيَّةِ فَأَعِضُوهُ وَلَا تَكْتُوهُ».

From Ubayy Ibn Ka'b (رَضِيَ اللهُ عَنْهُ) who said, 'I heard the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying, "Whosoever calls out with the calls of *al-Jāhiliyyah*, then let him bite it with his teeth and do not lighten it."<sup>1</sup>

It is related by al-Bukhārī (d.256H) in *al-Adab al-Mufrad* and Aḥmad (d.241H) in *al-Musnad*. And there occurs in another wording, "We were commanded that when a man called with the calls of *al-Jāhiliyyah*, to tell him to bite onto the private part of his father and to not lighten that statement."

His statement, "Whosoever calls..." means, 'ascribes to,' or, 'affiliates himself with...'<sup>2</sup>

And his statement, "...with the calls of *al-Jāhiliyyah*," means: the tribal calls where an individual says, 'O Tamīm,' or, 'O 'Āmir,' or whatsoever resembles that.<sup>3</sup>

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<sup>1</sup> **Ṣaḥīḥ:** Related by al-Bukhārī in *al-Adab al-Mufrad* (no. 963) and Aḥmad in *al-Musnad* (5/136). It was authenticated by al-Albānī in *Ṣaḥīḥ al-Adab al-Mufrad* (no. 841) and in *al-Silsilah al-Ṣaḥīḥah* (no. 269).

<sup>2</sup> This was a statement by al-Kasā'ī. Refer to *Gharīb al-Ḥadīth* (1/301) of Abī 'Ubayd and *Lisān al-'Arab* (15/53) of Ibn Manẓūr.

<sup>3</sup> Refer to *Gharīb al-Ḥadīth* (1/301) of Abī 'Ubayd. And Shaykh al-Islām Ibn Taymiyyah (d.728H) - رَحِمَهُ اللهُ - said, "The meaning of his statement, "Whosoever calls out with the calls of *al-Jāhiliyyah*," is: calling out with their slogans. And that is ascribing to them in calling, such as when an individual says, 'O Qays! O Yaman! O Hilāl! O Asad!' So whoever has bigoted allegiance to the people of his country, or his *madhhab*, or his way, or his close family, or to his friends to the exclusion of others, then there is within him a branch of *al-Jāhiliyyah*. This will remain up until the Believers become, as Allāh (تَبَارَكَ وَتَعَالَى) has commanded them, those who hold →

onto His Rope and His Book and the *Sunnah* of His Messenger (ﷺ). So their Book is one and their Religion is one and their Prophet (ﷺ) is one. And their Lord is one deity, there is none worthy of worship besides Him, the praise is for Him from the beginning to the end; the judgement is for Him and to Him you shall return. Allāh (بَارِكُ وَتَعَالَى) said,

﴿يٰٓاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهٖٓ وَلَا تَمُوْنُوْا اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿١٠٢﴾  
 وَاَعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَلَا تَفَرَّقُوْا وَاذْكُرُوْا اللّٰهَ عَلَيْكُمْ اِذْ كُنْتُمْ  
 اَعْدَاءً ۗ فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًا وَكُنْتُمْ عَلٰٓى شَفَا حُفْرٍ مِّنَ النَّارِ  
 فَاَنْقَذَكُمْ مِّنْهَا ۗ كَذٰلِكَ يَبِيْنُ اللّٰهُ لَكُمْ ءَايٰتِهٖٓ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿١٠٣﴾ وَلَسٰكُنْ مِّنْكُمْ  
 اُمَّةٌ يَدْعُوْنَ اِلَى الْخَيْرِ وَيَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ؕ وَاُوْلٰٓئِكَ هُمُ  
 الْمُفْلِحُوْنَ ﴿١٠٤﴾ وَلَا تَكُوْنُوْا كَالَّذِيْنَ نَفَرُوْا وَاخْتَلَفُوْا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْبَيِّنٰتُ  
 وَاُوْلٰٓئِكَ لَهُمْ عَذَابٌ عَظِيْمٌ ﴿١٠٥﴾﴾

“O you who believe! Fear Allāh as He should be feared and do not die except as Muslims in submission to Him. And hold firmly to the Rope of Allāh all together and do not become divided. And remember the favour of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favour, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allāh make clear to you His *āyāt* that you may be guided. And let there be arising from you a nation inviting to all that is good, enjoining what is right and forbidding what is wrong, and those will be the successful. And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.” [Sūrah Āli-Imrān 3:102-105].”

Refer to *Majmū' al-Fatāwā* (28/422) of Ibn Taymiyyah.

He also said, “And whatsoever goes outside of the *da'wah* (call) of al-Islām and the *Qur'ān*, such as a lineage, or a country, or a *madhhab*, or a *ṭariqah* (path), then it is from the calls of *al-Jāhiliyyah*.” Refer to *Daqā'iq al-Tafsīr* (2/45) of Ibn Taymiyyah.

And he said, “tell him to bite onto the private part of his father.” To bite onto something is to take hold of it with the teeth.<sup>1</sup> And the private part is the penis of the man. And the meaning is: Say to him, ‘Bite the penis of your father,’ and do not shy away from the term, ‘penis,’ to the term, ‘private part,’ as an exemplary and disciplinary punishment for the one who calls with the calls of *al-Jāhiliyyah*.<sup>2</sup> Al-Baghawī (d.516H) said in *Sharḥ al-Sunnah*, “His statement, “private part of his father,” means: his penis. He wants to say to him, ‘Bite onto the penis of your father,’ he states this course term openly in order to refute the one who comes with the ascription to his tribe and boasting about them.”<sup>3</sup>

Indeed, Ubayy Ibn Ka‘b (رضي الله عنه), the narrator of the *ḥadīth*, did exactly this. Since, the cause of his narrating this *ḥadīth* was that he heard a man say, ‘O so and so!’ So Ubayy said to him, ‘Bite onto the private part of your father!’ So the man said, ‘O Abal-Mundhir! You are not a man given to using foul language!’ So Ubayy said, ‘I am not able, except to act upon the statement of the Prophet (صلى الله عليه وسلم), ‘Whosoever calls out with the calls of *al-Jāhiliyyah*, then let him bite it with his teeth and do not lighten it.’”<sup>4</sup>

And the Rightly-Guided Caliph, ‘Umar Ibn al-Khaṭṭāb (رضي الله عنه) issued a command when he said, “Whosoever calls out with the tribes, then tell him to bite it, or to suck it.”<sup>5</sup> It is related by Ibn Abī Shaybah (d.235H) in *al-Muṣannaf*.

Rather, ‘Umar Ibn al-Khaṭṭāb (رضي الله عنه) wrote to the commanders of the armies, “If they call out with the tribal calls, then strike them with the sword, up until they traverse upon the call (*da‘wah*) of *al-Islām*.”<sup>6</sup> It is related by Ibn Abī Shaybah in *al-Muṣannaf* as well.

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<sup>1</sup> Refer to *Mu‘jam Maqāyīs al-Lughah* (4/48) of Ibn Fāris.

<sup>2</sup> Refer to *Lisān al-‘Arab* (7/188) of Ibn Manẓūr.

<sup>3</sup> Refer to *Sharḥ al-Sunnah* (13/120) of al-Baghawī.

<sup>4</sup> The circumstance that led Ubayy Ibn Ka‘b (رضي الله عنه) to relate this *ḥadīth* has been mentioned in other narrations with similar wordings.

<sup>5</sup> Related by Ibn Abī Shaybah in *al-Muṣannaf* (15/33).

<sup>6</sup> Related by Ibn Abī Shaybah in *al-Muṣannaf* (15/34).

And the meaning of, ‘they traverse upon the call (*da‘wah*) of al-Islām,’ is: they must ascribe to al-Islām. That is, the individual must say, ‘O Muslims!’ Indeed, a narration about this has come from ‘Umar (رضي الله عنه) through Abī ‘Ubayd (d.224H) with the wording, “The Arabs shall adopt the tribal calls. So when that occurs, then the sword, the sword and killing, killing until they say: O Muslims!”<sup>1</sup>

And in another narration from Ibn Abī Shaybah with a similar wording, there occurs, ‘...until they say, ‘O people of al-Islām! O people of al-Islām!’”<sup>2</sup>

And Abū ‘Ubayd mentioned in *Gharīb al-Ḥadīth* that a man in al-Baṣrah said, ‘O ‘Āmir!’ So al-Nābighah al-Ja‘dī came with his group and took him to the police of Abī Mūsā. So Abū Mūsā beat him with fifty lashes as an answer to his calls of *al-Jāhiliyyah*.<sup>3</sup>



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<sup>1</sup> Related by Ibn Abī Shaybah in *al-Muṣannaf* (1/301).

<sup>2</sup> Related by Ibn Abī Shaybah in *al-Muṣannaf* (15/32).

<sup>3</sup> Refer to *Gharīb al-Ḥadīth* (1/301) of Abū ‘Ubayd.

## The Second Ḥadīth

عن أبي هريرة رضي الله عنه عن النبي ﷺ أنه قال: «مَنْ قَاتَلَ تَحْتَ رَايَةٍ عُمِيَّةٍ، أَوْ يَغْضَبُ لِعَصْبِيَّةٍ، يَدْعُو إِلَى عَصْبِيَّةٍ؛ فَيُقْتَلُ: فَنَقْلَةٌ جَاهِلِيَّةٌ».

From Abī Hurayrah (رَضِيَ اللهُ عَنْهُ), from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he said, “Whosoever fights under a banner of ignorance, or is angered for the sake of *al-‘Aṣabiyyah* (tribalism, nationalism), or calls to *al-‘Aṣabiyyah* and he dies, then he has died a death of *al-Jāhiliyyah*.”<sup>1</sup>

It is related by al-Nisā’ī in *al-Sunan*, in the Book about the Unlawfulness of Blood, in the Chapter: Harshness towards Whosoever Fights under a Banner of Ignorance.

And there occurs in another wording, “And whosoever was killed whilst fighting under a banner of ignorance, becoming angry for the sake of the tribe and fighting for the sake of the tribe, then he is not from my *Ummah*.”<sup>2</sup>

It was related by Muslim in his *Ṣaḥīḥ*, in the Book of Leadership.

His statement, “ignorance,” refers to the call of ignorance. Imām Aḥmad (d.241H) - رَضِيَ اللهُ عَنْهُ - explained it with his statement, “It is an affair that is blind towards tribalism and nationalism, its exact angle has not been explained.” And the *‘Aṣabah* is the paternal tribe and *al-‘Aṣabiyyah* (tribalism, nationalism) is taken from *al-‘Aṣabah*.<sup>3</sup>

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<sup>1</sup> **Ṣaḥīḥ**: Related by al-Nisā’ī (no. 4114) and al-Ṭiyālīsī in his *Musnad* (no. 259). It was authenticated by al-Albānī in *Silsilah al-Ṣaḥīḥah* (1/720). A wording similar to this has been related by Muslim in his *Ṣaḥīḥ* (no. 53, 1848).

<sup>2</sup> Related by Muslim (no. 54, 1848).

<sup>3</sup> Refer to *Lisān al-‘Arab* (7/188) of Ibn Manẓūr and *al-Mufhim* (6/258) of al-Qāḍī ‘Iyāḍ.

Shaykh al-Islām Ibn Taymiyyah (d.728H) - رَحْمَةُ اللَّهِ - said, “Connecting an affair to *al-Jāhiliyyah* necessitates that it is blameworthy and prohibited. And that necessitates that the affairs of *al-Jāhiliyyah* are prohibited unrestrictedly.”<sup>1</sup>



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<sup>1</sup> Refer to *Iqtiḍā' al-Širāt al-Mustaqīm* (1/219) of Ibn Taymiyyah.



## The Third Ḥadīth

عن جُنْدُبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ قُتِلَ تَحْتَ رَايَةِ عِمِّيَّةٍ، يَدْعُو عَصْبِيَّةً، أَوْ يَنْصُرُ عَصْبِيَّةً: فَقِتْلَةٌ جَاهِلِيَّةٌ.»**

From Jundub Ibn ‘Abdullāh al-Bajalī (رَضِيَ اللهُ عَنْهُ) who said, ‘The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘Whosoever is killed whilst fighting under a banner of ignorance, calling to ‘Aṣabiyyah (tribalism, nationalism), then he dies a death of Jāhiliyyah.’<sup>1</sup>

It is related by Muslim in his *Ṣaḥīḥ*.



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<sup>1</sup> Related by Muslim (no. 1850).

## The Fourth Ḥadīth

عن أبي عُبَبةَ - وكان مولى من أهل فارس - قال: شهدتُ مع رسول الله ﷺ أحداً فضربتُ رجلاً من المشركين، فقلتُ: خُذْهَا مِنِّي وَأَنَا الْغَلَامُ الْفَارِسِيُّ! فَالتفتَ إليَّ رسولُ الله ﷺ فقال: «فَهَلْ قُلْتَ: خُذْهَا مِنِّي وَأَنَا الْغَلَامُ الْأَنْصَارِيُّ!».

From Abī ‘Uqbah (رَضِيَ اللهُ عَنْهُ) - and he was a freed slave from the people of Persia - who said, ‘I witnessed and participated in the battle of Uḥud along with the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). So I struck a man from the *mushrikīn* (polytheists). So I said, “Take it from me and I am a Persian youth!” So the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) turned to me and said, ‘If only you had said, ‘Take it from me and I am an *Anṣārī* youth!’<sup>1</sup>

It is related by Abū Dāwūd in his *Sunan*, in the Book of Manners, in the Chapter: Concerning *al-‘Aṣabiyyah* (tribalism, nationalism).

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<sup>1</sup> **Ḍa‘īf:** Related by Abū Dāwūd (no. 5123), Ibn Abī Shaybah in *al-Muṣannaḥ* (12/505) and in *al-Musnad* (no. 545), Aḥmad in *al-Musnad* (5/295), Ibn Mājah (no. 2784) and al-Dūlābī in *al-Kunā* (no. 270), by way of Muḥammad Ibn Ishāq, from Dāwūd Ibn al-Ḥuṣayn, from ‘Abd al-Raḥmān Ibn Abī ‘Uqbah, with it. And this *isnād* (chain of narration) is *ḍa‘īf* (weak) due to ‘Abd al-Raḥmān Ibn Abī ‘Uqbah being unknown. No one relates from him except two individuals and no one mentions him amongst the trustworthy narrators, except for Ibn Hibbān and he said, “He relates *marāsīl*.” Due to this, al-Dhahabī said in *al-Kāshif*, “He has been declared trustworthy.” And Ibn Ḥajr said, “He is accepted,” meaning when there is a supporting witness. And the *ḥadīth* has been declared *ḍa‘īf* by al-Albānī in *Ḍa‘īf Sunan Ibn Mājah* (no. 559).

Shaykh al-Islām Ibn Taymiyyah (d.728H) - رَحِمَهُ اللهُ - said, “The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) incited him to ascribe himself to the *Anṣār* as those to whom he declared allegiance. And the manifestation of this was clearly more beloved than the ascription to Persia. And it is an ascription of truth, it is not unlawful. And perhaps the wisdom - and Allāh knows best - behind this is that the person has zeal towards the region to which he ascribes. So when that zeal is for the sake of Allāh, that is better for the person.”<sup>1</sup>



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<sup>1</sup> Refer to *Iqtidā' al-Ṣirāt al-Mustaqīm* (1/219) of Ibn Taymiyyah.

## The Fifth *Ḥadīth*

عن أبي ذرٍّ رضي الله عنه قال: إِنَّهُ كَانَ بَيْنِي وَبَيْنَ رَجُلٍ  
 مِنْ إِخْوَانِي كَلَامٌ، وَكَانَتْ أُمُّهُ أَعْجَمِيَّةً، فَعَبَّرْتُهُ بِأُمِّهِ، فَشَكَانِي إِلَى  
 النَّبِيِّ ﷺ، فَلَقِيْتُ النَّبِيَّ ﷺ، فَقَالَ: «يَا أَبَا ذَرٍّ إِنَّكَ امْرُؤٌ فِيكَ  
 جَاهِلِيَّةٌ». قُلْتُ: يَا رَسُولَ اللَّهِ! مِنْ سَبِّ الرَّجَالِ سَبُّوا أَبَاهُ وَأُمَّهُ.  
 قَالَ: «يَا أَبَا ذَرٍّ إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ، هُمْ إِخْوَانُكُمْ جَعَلَهُمُ اللَّهُ  
 تَحْتَ أَيْدِيكُمْ، فَأَطِعْمُوهُمْ مِمَّا تَأْكُلُونَ، وَالْبَسُوهُمْ مِمَّا تَلْبَسُونَ،  
 وَلَا تَكْلِفُوهُمْ مَا يُغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ».

From Abī Dharr (رضي الله عنه) who said, ‘Indeed, an argument occurred between me and a man from amongst my brothers and his mother was a non-Arab. So I insulted him through his mother. So he complained about me to the Prophet (صلى الله عليه وسلم). So I met the Prophet (صلى الله عليه وسلم). So he said, “O Abā Dharr! Indeed, you are a man who has *Jāhiliyyah* within you.” I said, “O Messenger of Allāh! Whosoever curses the men, then they in turn curse his father and his mother.” He replied, ‘O Abā Dharr! Indeed, you are a man who has *Jāhiliyyah* within you. They are your brothers. Allāh placed them under your care. So feed them from that which you eat and clothe them with that which you wear and do not burden them with that which will overwhelm them. So if you have burdened them with a task, then help them in it.’<sup>1</sup>

It is related by al-Bukhārī in his *Ṣaḥīḥ*, in the Book of *al-Īmān* (faith), in the Chapter: Acts of Disobedience are an Affair of *al-Jāhiliyyah*. He also relates it in the Book of Manners, in the Chapter: What is Prohibited from Cursing and Revilement. And Muslim (d.261H) relates it in his *Ṣaḥīḥ*, in the Book of *al-Īmān* (faith) and the wording is from him.

<sup>1</sup> Related al-Bukhārī (no. 30, 6050) and Muslim (no. 1661).

It was said that the aforementioned man was Bilāl (رَضِيَ اللَّهُ عَنْهُ) the *Mu'adhhdhin* (caller to Prayer), the freed slave of Abī Bakr (رَضِيَ اللَّهُ عَنْهُ). And he insulted him through his mother by saying to him, “O son of a black woman!”<sup>1</sup>

Al-Ḥāfiẓ Ibn Ḥajr (d.852H) - رَحِمَهُ اللَّهُ - said, “What is taken from this is the seriousness of blame in cursing and revilement, due to what is within them from disdain for the Muslim. Indeed, the *Sharāh* has come with equality amongst the Muslims in the majority of the *aḥkām* (rules and regulations). And the true superiority amongst them is only through *taqwā* (righteousness). So the noble lineage of an individual does not benefit him if he is not from the people of *taqwā*. And the person who has a humble lineage along with *taqwā* is as Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفُسُكُمْ﴾

“Indeed, the most noble of you in the sight of Allāh is the most righteous of you.” [Sūrah al-Ḥujurāt 49:13].”<sup>2</sup>

<sup>1</sup> **Ṣaḥīḥ:** Refer to *Fatḥ al-Bārī* (1/86) of Ibn Ḥajr. And these two additions to the narration have been related by al-Bayhaqī in *al-Shu'ab* (4/288). This was authenticated by al-Albānī in *Ṣaḥīḥ al-Targhīb* (3/161-162).

<sup>2</sup> Refer to *Fatḥ al-Bārī* (10/468) of Ibn Ḥajr. And al-Nawawī (d.676H) - رَحِمَهُ اللَّهُ - said in *Sharḥ Muslim* (1/292), “He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Indeed, you are a man who has *Jāhiliyyah* within you.” That is, this abuse is from the manners of *al-Jāhiliyyah*. So you have a manner from their manners. And it is befitting for the Muslim to not possess anything from their manners. So in this narration is a prohibition from abusing and belittling the fathers and the mothers, and it clarifies that this is from the manners of *al-Jāhiliyyah*. He (رَضِيَ اللَّهُ عَنْهُ) said, “Whosoever curses the men, then they in turn curse his father and his mother.” The meaning of Abū Dharr’s speech is to seek excuse for his cursing the mother of that person. Meaning, he cursed me and whosoever curses a person, then that person will in turn curse the individual’s father and his mother. So the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) objected to him and said, ‘This is from the manners of *al-Jāhiliyyah*.’ And it is only permissible for the cursed person to curse the one who cursed him with same amount of cursing and to not rebut that by cursing his father and his mother.”

## The Sixth Ḥadīth

عن أبي ذر رضي الله عنه: أَنَّ النَّبِيَّ ﷺ، قَالَ لَهُ: «انظُرْ فَإِنَّكَ لَيْسَ بِخَيْرٍ مِنْ أَحْمَرَ وَلَا أَسْوَدَ إِلَّا أَنْ تَفْضُلَهُ بِتَقْوَى».

From Abī Dharr (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said to him, “Look, since you are not better than a white person nor a black person, except if you exceed him in *taqwā* (righteousness).”<sup>1</sup>

It is related by Aḥmad in *al-Musnad*.

Al-Mundhirī said in *al-Targhīb wa al-Tarhīb*, “Its narrators are reliable and well-known, except for the fact that Bakr Ibn ‘Abdullāh al-Muzanī did not hear from Abī Dharr.”<sup>2</sup>



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<sup>1</sup> **Ḥasan:** Related by Aḥmad in *al-Musnad* (5/158) by way of Abī Hilāl, from Bakr, from Abī Dharr (رضي الله عنه). It was quoted by al-Albānī in *Ghāyah al-Marām* (no. 308) where he said, “So it is *munqaṭi*” (cut-off). And Abū Hilāl’s name is: Muḥammad Ibn Salīm al-Rāsibī and he is *ṣadūq* (truthful), there is leniency in him. So the *sanad* (chain of narration) is *ḍa’if*. However, it has a witness and is strengthened by the *ḥadīth* of Abī Sa’īd (رضي الله عنه) who said, “The Messenger of Allāh (صلى الله عليه وسلم) said, ‘Indeed, your Lord is one and your father is one. So there is no excellence for an Arab over a non-Arab, nor is there any excellence for a white person over a black one, except through *taqwā*.’” It is related by al-Ṭabarānī in *al-Awsaṭ* (no. 4749). And al-Bazzār relates it the likes of it in *Kashf al-Astār* (no. 2044), except that he said therein, “Indeed, your father is one and your Religion is one. Your father is Ādam (عليه السلام) and Ādam is from dust.” Al-Haythamī said in *al-Majma’ al-Zawā’id* (8/84), “And the narrators of al-Bazzār are the narrators of the *Ṣaḥīḥ*.” And it has another witness in the *Musnad* (5/411) of Imām Aḥmad with a similar *isnād* that is *ṣaḥīḥ* (authentic). I say, it means that the ninth *ḥadīth* comes after this.” Due to this, al-Albānī declared it *ḥasan* (acceptable) in *Ṣaḥīḥ al-Targhīb wa al-Tarhīb* (no. 2962).

<sup>2</sup> Refer to *al-Targhīb wa al-Tarhīb* (3/574) of al-Mundhirī.



## The Seventh Ḥadīth

عن أبي نضرة المنذر بن مالك بن قطعة، قال: حدثني من سمع خطبة رسول الله ﷺ في وسط أيام التشريق، فقال: «يا أيها الناس! ألا إن ربكم واحد، وإن أباكم واحد، ألا لا فضل لعربي على أعجمي، ولا لعجمي على عربي، ولا لأحمر على أسود، ولا أسود على أحمر؛ إلا بالتقوى. أبلغت؟» قالوا: بلغ رسول الله ﷺ.

From Abī Naḍrah al-Mundhir Ibn Mālik Ibn Quṭ‘ah who said, ‘Someone who heard the sermon of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in the middle of the days of *al-Tashrīq* informed me that he said, “O people! Indeed, your Lord is One and your father is one. Indeed, an Arab has no excellence over a non-Arab, nor does a non-Arab have any excellence over an Arab, nor does a white person have any excellence over a black one, nor does a black person have any excellence over a white one, except through *taqwā*. Have I conveyed the message?” They replied, ‘You have conveyed it O Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).’<sup>1</sup>

It is related by Imām Aḥmad (d.241) in *al-Musnad*. Al-Haythamī said in *al-Majma’*, “Its narrators are the narrators of the *Ṣaḥīḥ*.”<sup>2</sup>

And Shaykh al-Islām Ibn Taymiyyah said, “The *isnād* is *ṣaḥīḥ*.”<sup>3</sup> Indeed, al-Bayhaqī (d.457H) related it in *al-Shu‘ab*, from Abī Naḍrah, from Jābir Ibn ‘Abdullāh (رَضِيَ اللهُ عَنْهُ). However, al-Bayhaqī said after it, “And there are some unknown narrators in this *isnād*.”

<sup>1</sup> **Ṣaḥīḥ:** Related by Aḥmad in *al-Musnad* (5/411), ‘Abdullāh Ibn al-Mubārak in *al-Musnad* (no. 239) and al-Bayhaqī in *Shu‘ab al-Īmān* (4/289). Refer to *al-Fath al-Rabbānī* (2/226) of al-Sā‘atī. It was authenticated by al-Albānī in *Ghāyah al-Marām* (no. 313).

<sup>2</sup> Refer to *al-Majma’ al-Zawā‘id* (3/266) of al-Haythamī.

<sup>3</sup> Refer to *Iqtidā’ al-Ṣirāṭ al-Mustaqīm* (1/368) of Ibn Taymiyyah.

So when the Lord is One and the father of mankind is one, then this does not leave any room for claims of excellence without the *taqwā* of Allāh (عَزَّوَجَلَّ). That is, no consideration is given to such claims. And in this *ḥadīth*, excellence is confined to *taqwā* and it is negated in anything other than *taqwā*.<sup>1</sup>

### The Narration of Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا):

From Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا) who said, “I do not see anyone working with this *āyah*,

﴿يَتَأَيَّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ﴾

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you.”

[Sūrah al-Ḥujurat 49:13]

So a man says to another man, “I am nobler than you!” So no one is nobler than anyone, except through the *taqwā* of Allāh.”<sup>2</sup>

It is related by al-Bukhārī in *al-Adab al-Mufrad*.

And the meaning of the *āyah* is that Allāh (سُبْحَانَهُ وَتَعَالَىٰ) created the children of Ādam (عَلَيْهِمُ السَّلَامُ) from one origin. So all of them return to Ādam and Ḥawā‘ (عَلَيْهِمَا السَّلَامُ). Indeed, Allāh (عَزَّوَجَلَّ) made them into nations (*shu‘ūb*) and that is an older and more far reaching lineage for

<sup>1</sup> Refer to the speech of al-Shawkānī (d.1250H) in explanation of this *ḥadīth* in *al-Fath al-Rabbānī* (12/226) of al-Sā‘ātī. And it is taken from *Nayl al-Awtār* (5/165) of al-Shawkānī.

<sup>2</sup> **Ṣaḥīḥ:** Related by al-Bukhārī in *al-Adab al-Mufrad* (no. 898). It was authenticated by al-Albānī in *Ṣaḥīḥ al-Adab al-Mufrad* (no. 689).

the people. For example, ‘Adnān is the name of a tribe and of nations, because tribes branch off from other tribes and that is a more recent lineage.<sup>1</sup> Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُمَا) said, “The *shu‘ūb* are extended tribes and the *qabā’il* are immediate tribes.”<sup>2</sup>

Then Allāh (تَبَارَكَ وَتَعَالَى) explained the wisdom behind that and it is for the people to become acquainted with one another so that they are not attributed to other than their fathers and so that they do not ascribe to anyone other than their own forefathers. And the *aḥkām* (rules and regulations) of inheritance are built upon this, so some of them must veil themselves from others. And the *aḥkām* of guardianship in marriage are built upon this, so some of them are given precedence over others. And the *aḥkām* of the estate of the deceased are built upon this when the donor specifies some of the close relatives or some of the levels of people over others. And the *aḥkām* of the group committed to pay blood money for some of the tribe to the exclusion of others is built upon this and whatever is similar to that. So were it not for the knowledge of the lineages, the attainment of these affairs would be relinquished and reaching them would be impossible.<sup>3</sup>

So these are some of the benefits of knowing the lineages, and boasting about them is not from these benefits. And raising the tribes in light of these benefits is from the acquaintance that is loved by Allāh. Rather, it is from *‘aṣabiyyah* (tribalism, nationalism), which is hated by Allāh (سُبْحَانَهُ وَتَعَالَى). Due to this, after the command for acquaintance, Allāh (تَبَارَكَ وَتَعَالَى) made *taqwā* the measure for excellence. So acquaintance is one thing and boasting is something else. And the difference between the two is that the former is beloved to Allāh and the latter is detested by Him.

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<sup>1</sup> Refer to the *Ṣaḥīḥ* (6/525) of al-Bukhārī.

<sup>2</sup> Refer to the *Ṣaḥīḥ* (6/525) of al-Bukhārī and *al-Durr al-Manthūr* (7/578) of al-Suyūṭī.

<sup>3</sup> Refer to *Nihāyah al-Arab fī Ma‘rifah Ansāb al-Arab* (p. 1314) of Aḥmad Ibn ‘Abdullāh al-Qalqashandī.

And reflect upon the *fiqh* (understanding) of Imām al-Bukhārī (d.256H) - رَحِمَهُ اللهُ - concerning that. So he began the Book of Outstanding Feats in his *Ṣaḥīḥ* by saying, “Chapter: The statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ لِتَعَارَفُوْۤا اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ﴾

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you.”

[Sūrah al-Ḥujurāt 49:13]

And He said,

﴿وَاتَّقُوا اللّٰهَ الَّذِى تَسْأَلُوْنَ بِهٖ وَاَلْاَرْحَامَ اِنَّ اللّٰهَ كَانَ عَلٰىكُمْ رَقِیْبًا﴾

“And fear Allāh, through whom you ask one another, and the wombs. Indeed, Allāh is ever, over you, an Observer.” [Sūrah al-Nisā’ 4:1]

And whatever is prohibited from the calls of *al-Jāhiliyyah*.<sup>1</sup>

Al-Ḥāfiẓ Ibn Ḥajr (d.852H) said in *al-Fath*, “He (i.e. al-Bukhārī) alludes to what this *āyah* comprises, that the outstanding feats according to Allāh are only through *taqwā*; that one must act in accordance to His obedience and refrain from His disobedience.”<sup>2</sup>

Then al-Bukhārī began to mention the outstanding feats of the Quraysh and other than them from the tribes, mentioning the proofs for the

<sup>1</sup> Refer to the *Ṣaḥīḥ* (6/525) of al-Bukhārī.

<sup>2</sup> Refer to *Fath al-Bārī* (6/252) of Ibn Ḥajr.

excellence of these tribes, which contained the attestation of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for them and his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) praise for the righteous amongst them. Their excellence was not acquired through slogans, nor the measures of *al-Jāhiliyyah*.

And this is how you will find the people of knowledge in general. They would write chapters within their major books about the virtues, comprising the virtues of individuals, tribes, places and times. Likewise, this was the practice of the authors of the six major books of *ḥadīth*: al-Bukhārī (d.256H), Muslim (d.261H), Abī Dāwūd (d.275H), al-Tirmidhī (d.274H), al-Nisā’ī (d.303H), Ibn Mājah (d.273H) and many others.

And there are from the Scholars those who would write books exclusively upon that subject. And all of that is not related to the ‘*aṣabiyyah* (tribalism, nationalism) of *al-Jāhiliyyah*, nor does anyone who is afflicted by this ‘*aṣabiyyah* have any connection to them. Rather, these feats are from the Religion of Islām, as will come in the explanation of the *ḥadīth*, “The people are treasure troves, like the treasure troves of gold and silver.” This will come under the heading, ‘A Principle in the Topic of Virtues.’



## The Eighth Ḥadīth

عن الحارث الأشعري رضي الله عنه: أَنَّ النَّبِيَّ ﷺ قَالَ: «... وَمَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ فَهُوَ مِنْ جُنَاءِ جَهَنَّمَ» قَالُوا: يَا رَسُولَ اللَّهِ، وَإِنْ صَامَ وَصَلَّى؟! قَالَ: «وَإِنْ صَامَ وَصَلَّى؛ وَزَعَمَ أَنَّهُ مُسْلِمٌ. فَادْعُوا الْمُسْلِمِينَ بِأَسْمَائِهِمْ، بِمَا سَمَاهُمُ اللَّهُ عَزَّ وَجَلَّ: الْمُسْلِمِينَ، الْمُؤْمِنِينَ، عِبَادَ اللَّهِ عَزَّ وَجَلَّ.»

From al-Ḥārith al-Ash‘arī (رَضِيَ اللهُ عَنْهُ), that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “And whosoever calls with the calls of *al-Jāhiliyyah*, then he will be from the rock piles of Hell.” They said, “O Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), even if he fasts and prays?” He says, “Even if he fasts and prays and claims that he is a Muslim. So call upon the Muslims by their names, with what Allāh (عَزَّ وَجَلَّ) named them: the Muslims, the Believers, worshippers of Allāh (عَزَّ وَجَلَّ).”<sup>1</sup>

It is related by Aḥmad in *al-Musnad*.

And it was related by Ibn Abī Shaybah (d.235H) in *al-Muṣannaf*, from Abī Ṣāliḥ that he said, “Whosoever says, ‘O tribe of so and so,’ then he is only calling to the rock piles of Hell.”<sup>2</sup>

And Ibn Abī Shaybah related in *al-Muṣannaf*, from ‘Abdullāh Ibn Yazīd al-Anṣārī who said, “Mention them with their names, which Allāh has named them with: *al-Ḥanīfiyyah*, *al-Islām* and *al-Īmān*.”<sup>3</sup>

<sup>1</sup> **Ṣaḥīḥ:** Related by Aḥmad in *al-Musnad* (4/130, 202), al-Tirmidhī (no. 2863), Ibn Khuzaymah in *al-Ṣaḥīḥ* (no. 6233), Ibn Hibbān in *al-Ṣaḥīḥ* (no. 2633) and al-Ḥākim in *al-Mustadrak* (1/117). And al-Tirmidhī said, “The ḥadīth is ḥasan (acceptable), ṣaḥīḥ (authentic), *gharīb* (rare).” It was authenticated by al-Ḥākim, Ibn al-Qayyim in *l’lām al-Muwaqqi’īn* (2/405) and by al-Albānī in *Ṣaḥīḥ Mawrid al-Zamān* (no. 1026).

<sup>2</sup> Related by Ibn Abī Shaybah in *al-Muṣannaf* (10/33).

<sup>3</sup> Related by Ibn Abī Shaybah in *al-Muṣannaf* (10/34). Refer to *al-Durr al-Manthūr* (6/81) of al-Suyūṭī.

I said: Allāh (عَزَّوَجَلَّ) named us Muslims in the previous Books and in the Mighty Qur‘ān. Allāh (عَزَّوَجَلَّ) said,

﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي  
 الدِّينِ مِنْ حَرَجٍ ۗ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي  
 هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا  
 الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ  
 النَّصِيرُ﴾

“And strive for Allāh with the striving due to Him. He has chosen you and has not placed upon you in the Religion any difficulty. It is the Religion of your father, Ibrāhīm. Allāh named you “Muslims” before in former scriptures and in this revelation that the Messenger may be a witness over you and you may be witnesses over the people. So establish the Prayer and give zakāt (alms) and hold fast to Allāh. He is your Protector; and excellent is the Protector, and excellent is the Helper.”

[Sūrah al-Ḥajj 22:78]

His statement, *هُوَ سَمَّاكُمُ*, “Allāh named you...” means Allāh (سُبْحَانَهُ وَتَعَالَى) is the One who named you with this name. His statement, *مِنْ قَبْلُ*, “...before in former scriptures,” means the previous Books, such as the *Tawrāt* (Torah), the *Injīl* (Gospel) and the *Zabūr* (Psalms). His statement, *وَفِي هَذَا*, “...and in this revelation,” means in the noble Qur‘ān He has also named you Muslims.<sup>1</sup>



<sup>1</sup> Refer to *Aḍwā' al-Bayān* (5/750) of al-Shanqīṭī and *Tafsīr al-Qur‘ān al-‘Aẓīm* (5/456) of Ibn Kathīr.

## The Ninth Ḥadīth

عن أبي مالك الأشعري رضي الله عنه: أن النبي ﷺ قال: «أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَتْرُكُونَهُنَّ: الْفَخْرُ فِي الْأَحْسَابِ، وَالطَّنُّ فِي الْأَنْسَابِ، وَالْأَسْتِسْقَاءُ بِالنُّجُومِ، وَالنِّيَاحَةُ».

From Abī Mālik al-Ash‘arī (رضي الله عنه), that the Prophet (صلى الله عليه وسلم) said, “There are four affairs from *al-jāhiliyyah* within my *Ummah* that they will not abandon: boasting about noble descent, reviling the lineages of others, seeking rain through the stars and wailing over the dead.”<sup>1</sup>

Related by Muslim in his *Ṣaḥīḥ*, in the Book of Funerals.

The meaning of the *ḥadīth* is that these are four unlawful affairs and along with their unlawfulness, the majority of this *Ummah* will not abandon them, even though they know about their unlawfulness and that these are from the deeds of the people of *al-jāhiliyyah*. And that is an epidemic, an inclination and a grave offence.

Al-Munāwī (d.1031H) said in *Fayḍ al-Qadīr*, “Boasting about the noble descent refers to noble forefathers and glorification by enumerating their feats, influences and virtues. And that is ignorance. So there is no honour, except through obedience and there is no might for anyone, except with Allāh.

And *al-Aḥsāb* is the plural of *ḥasab* (noble descent) and it is whatever the person counts as noble characteristics for himself or for his forefathers from the likes of courageousness and eloquence.

Reviling the lineages of others refers to finding fault with them through dispraise and defects.

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<sup>1</sup> Related by Muslim (no. 943).



Seeking rain through the stars refers to the belief that the rain falls due to the emergence of this or that star.

Wailing over the dead refers to raising the voices by lamenting over the dead.”<sup>1</sup>

Indeed, al-Bukhārī relates in his *Ṣaḥīḥ*, from Ibn ‘Abbās (رضي الله عنه) who said, “Reviling the lineages of others, wailing over the dead are characteristics from the characteristics of *al-Jāhiliyyah*,” and he forgot the third affair.<sup>2</sup> Sufyān Ibn ‘Uyaynah (d.197H) - رحمه الله - said, “And they say that the third issue was seeking rain through the winds.”<sup>3</sup>



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<sup>1</sup> Taken from *Fayḍ al-Qadīr* (1/462) of al-Munāwī, slightly adapted.

<sup>2</sup> Related by al-Bukhārī (no. 385).

<sup>3</sup> This narration (*athar*) comes through Sufyān Ibn ‘Uyaynah, from ‘Ubaydullāh Ibn Abī Yazīd al-Makkī, from Ibn ‘Abbās. Ibn Ḥajr said, “It was left out in the narration of Ibn Abī ‘Umar from Sufyān when ‘Ubaydullāh forgot the third issue. So he aided the forgetful one. It was related by al-Ismā‘īlī.” Refer to *Faṭḥ al-Bārī* (7/156) of Ibn Ḥajr.

## The Tenth *Ḥadīth*

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «اِثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطُّغْرُ فِي النَّسَبِ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ».

From Abī Hurayrah (رَضِيَ اللهُ عَنْهُ) who said, ‘The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘Two qualities within the people are disbelief: reviling the lineages of others and wailing over the dead.’<sup>1</sup>

Related by Muslim in his *Ṣaḥīḥ*, in the Book of Faith.

Its meaning is as was stated by al-Qādī ‘Iyāḍ (d.544H) who said, ‘‘These are from the deeds of the people of disbelief and from their customs and from the manners of *al-Jāhiliyyah*. And these two are characteristics that are blameworthy and unlawful in the *Sharī‘ah*.’’<sup>2</sup>



<sup>1</sup> Related by Muslim (1/82).

<sup>2</sup> Refer to *al-Mufhim Sharḥ Ṣaḥīḥ Muslim* (1/326).

## The Eleventh Ḥadīth

عن جابر بن عبد الله رضي الله عنه قال: غَزَوْنَا مَعَ النَّبِيِّ ﷺ وَقَدْ ثَابَ مَعَهُ نَاسٌ مِنَ الْمُهَاجِرِينَ حَتَّى كَثُرُوا، وَكَانَ مِنَ الْمُهَاجِرِينَ رَجُلٌ لَعَابٌ فَكَسَعَ أَنْصَارِيًّا، فغَضِبَ الْأَنْصَارِيُّ غَضَبًا شَدِيدًا، حَتَّى تَدَاعَوْا، وَقَالَ الْأَنْصَارِيُّ: يَا لِلْأَنْصَارِ! وَقَالَ الْمُهَاجِرِيُّ: يَا لِلْمُهَاجِرِينَ! فَخَرَجَ النَّبِيُّ ﷺ فَقَالَ: «مَا بَالُ دَعْوَى أَهْلِ الْجَاهِلِيَّةِ؟» ثُمَّ قَالَ: «مَا شَأْنُهُمْ؟» فَأَخْبَرَ بِكَسَعَةِ الْمُهَاجِرِيِّ الْأَنْصَارِيَّ، فَقَالَ النَّبِيُّ ﷺ: «دَعُوهَا فَإِنَّهَا خَبِيثَةٌ»<sup>(١)</sup>.

From Jābir Ibn ‘Abdullāh (رَضِيَ اللهُ عَنْهُ) who said, ‘We went out upon a military expedition with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and people from the *Muhājirīn* (emigrants) returned with him up until they became many. And there was a man from amongst the *Muhājirīn* who was a joker. So he shoved an *Anṣārī* (emigrant). So the *Anṣārī* became extremely angry to the extent that they called upon each other for aid. And the *Anṣārī* said, “O *Anṣārī*!” And the *Muhājirī* said, “O *Muhājirīn*!” So the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came out and said, “What is the matter with these calls of the people of *al-Jāhiliyyah*?” Then he said, “What is their affair?” So he was informed about the shoving from the *Muhājirī* against the *Anṣārī*. So the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Leave these calls, since they are evil.”<sup>1</sup>

It is related by al-Bukhārī in his *Ṣaḥīḥ*, in the Book of Outstanding Feats, in the Chapter: What has been Prohibited from the Calls of *al-Jāhiliyyah*.

<sup>1</sup> Related by al-Bukhārī (no. 3518, 4905, 4907) and Muslim (no. 2584).

**Benefit:** Al-Ḥāfiẓ Ibn Ḥajr (d.852H) - رَحِمَهُ اللهُ - said in *al-Fath* (8/639), “He said, “Leave these calls, since they are putrid.” That is, they are calls of *al-Jāhiliyyah*. And it is far fetched for someone to say that *al-kas’ah* (the shove) refers to a shameful and evil statement. This is what has been confirmed in some of the narrations.”

And it has been related by Muslim (d.261H) in his *Ṣaḥīḥ*, in the Book of Righteousness and Kinship.<sup>1</sup>

This is the most profound *ḥadīth* in dispraise of the *‘aṣabiyyah* (tribalism, nationalism) of *al-Jāhiliyyah*, since ascription to the *Anṣār* or the *Muhājirīn* is from that which is praised in the *Sharīah*. However, when this ascription went outside of the circle of worship and outside of having pride in ascribing to the Religion of Allāh (سُبْحَانَكَ وَتَعَالَى), it was dispraised and detested and became something from rejected *Jāhiliyyah*. So what about the ascription to that which is merely permissible, such as the ascription to a tribe, being made in the manner of the people of

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<sup>1</sup> Shaykh al-Islām Ibn Taymiyyah (d.728H) - رَحِمَهُ اللهُ - mentions this *ḥadīth* with this wording in *al-Iqtidā’* (1/240) and with another wording from Muslim (no. 62, 2584) and says thereafter, “Two youths fought: a youth from the *Muhājirīn* and a youth from the *Anṣār*. So the *Muhājir* or the *Muhājirūn* cried out, “O *Muhājirīn*!” And the *Anṣārī* cried out, “O *Anṣār*!” So the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came out and said, “What is this? Calls of the people of *al-Jāhiliyyah*!” They said, “No, O Messenger of Allāh, it is just that two youths are fighting. So one of them shoved the other. He said, “So there is no problem. Let the man aid his brother whether he is an oppressor or the oppressed. If his brother is the oppressor, then let him prevent him from it and that is how he aids him. And if his brother is the oppressed party, then let him help him.”

Then Shaykh al-Islām - رَحِمَهُ اللهُ - said, “So these two names: The *Muhājirūn* and the *Anṣār* are two names legislated by the *Sharīah*. They occur in the Book and the *Sunnah* and Allāh has named groups with them (i.e. the names), just as He called us Muslims in previous Revelations as well as in this one (i.e. the *Qur’ān*). And the man’s ascription to the *Muhājirīn* and the *Anṣār* is a good and praiseworthy ascription according to Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). It is not from the permissible ascriptions by which only identification is intended, such as the ascriptions to the tribes and the places, nor is it from those ascriptions that are detested (*makrūh*) or unlawful (*ḥarām*), such as an ascription to that which results in an innovation or some other form of disobedience. Despite all of that, when one of them called upon a group to come to his aid, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) objected to that and called it: the call of *al-jāhiliyyah*. Then when it was said to him that the criers were only two youths and that this did not occur from the entire group, he commanded with preventing the oppressor and aiding the oppressed. Surely, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) clarified that the prohibition was only for the man’s unrestricted and bigoted allegiance to a group as this is an act from the people of *al-jāhiliyyah*. So he commanded that the truth be aided without transgression. So this is good and obligatory or preferred (*mustahabb*).”

*al-Jāhiliyyah*? Undoubtedly, it will be more blameworthy and more severely detested.

He said, “And there was a man from amongst the *Muhājirīn* who was a jester.” That is, he was idle. And He was Jahjāh Ibn Qays al-Ghifārī (رضي الله عنه). He said, “So he shoved an *Anṣārī* (emigrant).” That is, he struck him upon his backside.



## The Twelfth *Ḥadīth*

عن عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:  
 «إِنَّ أَسْبَابَكُمْ هَذِهِ لَيْسَتْ بِسَبَابِ عَلِيٍّ أَحَدٍ، وَإِنَّمَا أَنْتُمْ وَلَدُ آدَمَ،  
 طَفُّ الصَّاعِ لَمْ تَمْلُؤُوهُ، لَيْسَ لِأَحَدٍ فَضْلٌ عَلَى أَحَدٍ إِلَّا بِالذِّينِ أَوْ  
 عَمَلٍ صَالِحٍ، حَسْبُ الرَّجُلِ أَنْ يَكُونَ فَاحِشًا بَدِيًّا بَخِيلًا جَبَانًا».

From ‘Uqbah Ibn ‘Āmir (رَضِيَ اللَّهُ عَنْهُ), that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Indeed, these lineages of yours are not for cursing anyone. You are only the children of Ādam (عَلَيْهِ السَّلَام), you are close to one another in measure, but you have not reached the full capacity of the scale. No one has any excellence over anyone else, except through Religion or a righteous deed, or the degree to which a man is obscene, filthy, greedy and cowardly.”<sup>1</sup>

<sup>1</sup> **Ṣaḥīḥ:** Related by Aḥmad in *al-Musnad* (4/145, 158) from Qutaybah Ibn Sa‘īd, al-Bayhaqī in *Shu‘ab al-Īmān* (no. 6677) from Yaḥyā Ibn Ishāq, al-Taḥāwī in *Sharḥ Mushkil al-Āthār* (no. 3459) by way of ‘Abdullāh Ibn Wahb, which occurs in his *Jāmi‘* (no. 41) and al-Ṭabarānī in *al-Mu‘jam al-Kabīr* (1/814) by way of Sa‘īd Ibn Abī Maryam. And al-Albānī said in *al-Ṣaḥīḥah* (no. 1038), “This *isnād* is *ṣaḥīḥ* upon the condition of Muslim, except for Ibn Luhay‘ah, yet it is a *ṣaḥīḥ ḥadīth* when one of the ‘*Abādilah* relates from him. And this is from the narration of ‘Abdullāh Ibn Wahb, from him, so it is *ṣaḥīḥ*.”

And al-Sindī (d.1163H) - رَضِيَ اللَّهُ عَنْهُ - said in *Hāshiyah al-Musnad* (28/539), “He said, طَفُّ الصَّاعِ. It is whatever is close to its own measure. That is, you are close to one another and all of you ascribe to one father and all of you are upon one level in terms of defect and shortcomings from the utmost perfection. And he likened them in their defects to a weight in the scale that does not reach the full capacity of the scale.”

It is related by Aḥmad in *al-Musnad*.

This statement, “ظَفُّ الصَّاعِ” means that you are close to one another.



## The Thirteenth Ḥadīth

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: **إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَذْهَبَ عَنْكُمْ عُبْيَةَ الْجَاهِلِيَّةِ، وَفَخَرَهَا بِالْأَبَاءِ، مُؤْمِنٍ تَقِيٍّ، وَفَاجِرٍ شَقِيٍّ، أَنْتُمْ بَنُو آدَمَ، وَآدَمُ مِنْ تُرَابٍ، لَيْدَعَنَّ رِجَالَ فَخْرَهُمْ بِأَقْوَامٍ؛ إِنَّمَا هُمْ فَعْمٌ مِنْ فَعْمٍ جَهَنَّمَ، أَوْ لَيْكُونَنَّ أَهْوَنَ عَلَى اللَّهِ مِنْ الْجَمَلَانِ الَّتِي تَدْفَعُ بِأَنْفِهَا التِّينَ.**

From Abī Hurayrah (رَضِيَ اللَّهُ عَنْهُ) who said, ‘The Messenger of Allāh (عَزَّ وَجَلَّ) said, ‘Indeed, Allāh (عَزَّ وَجَلَّ) has removed from you the arrogance of *al-jāhiliyyah* and its boasting about one’s forefathers, regardless of whether they were righteous Believers or wretched sinners. You are the children of Ādam and Ādam (عَلَيْهِ السَّلَامُ) was created from dust so that men would abandon boasting about people. Indeed, they are coals from the coals of Hell, or they are more insignificant to Allāh than the dung beetle which rolls the dung with its nose.’<sup>1</sup>

It is related by Abū Dāwūd (d.275H) in his *Sunan*, in the Book of Manners, in the Chapter: Concerning Boasting about Noble Lineage.

<sup>1</sup> Ḥasan: Related by Abū Dāwūd (no. 5116) and al-Tirmidhī (no. 3955). It was authenticated by Ibn Taymiyyah in *al-Iqtidā'* (1/220) and by al-Albānī in *Ṣaḥīḥ al-Jāmi'* (no. 1787).

And al-Khaṭṭābī (d.388H) - رَحِمَهُ اللَّهُ - said in *Ma'ālim al-Sunan* (2/137), “العُبْيَةُ is pride and haughtiness and its origin is from العِب (burden) and that is weight. And his statement, “righteous Believers or wretched sinners,” means that people are of two types: the righteous Believer and he is good and noble even if he does not come from a well-respected people; and there is the wretched sinner. So he is lowly, even if his people are noble and exalted.”



And it was related by al-Tirmidhī in his *Sunan* and it was authenticated by Shaykh al-Islām Ibn Taymiyyah in *al-Iqtidā'*.

His statement, “the arrogance of *al-Jāhiliyyah*,” refers to haughtiness for its sake.

And العِيبَةُ is pride and arrogance and haughtiness.<sup>1</sup>



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<sup>1</sup> Refer to *Tāj al-Urūs* (3/303).

## The Fourteenth Ḥadīth

عن جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصَبِيَّةٍ».

From Jubayr Ibn Muṭ'im (رَضِيَ اللهُ عَنْهُ), that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “The one who calls to ‘aṣabiyyah (tribalism, nationalism) is not from us and the one who fights for the sake of ‘aṣabiyyah is not from us and the one who dies upon ‘aṣabiyyah is not from us.”<sup>1</sup>

It was related by Abū Dāwūd in his *Sunan*, in the Book of Manners, in the Chapter: Concerning *al-‘Aṣabiyyah*.

Its *isnād* is *ḍa‘īf*, but it has a witness in the *ḥadīth* of Abī Hurayrah (رَضِيَ اللهُ عَنْهُ) in *Ṣaḥīḥ Muslim*.



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<sup>1</sup> **Ḍa‘īf**: Related by Abū Dāwūd (no. 5121). And al-Albānī said in *Ghāyah al-Marām* (no. 304), “The *isnād* is *ḍa‘īf*, whereas the *ḥadīth* is *ṣaḥīḥ* in meaning. So Muslim and other than him relate a *ḥadīth* from Abī Hurayrah,” ...and he mentions the second *ḥadīth* in this book and it is the *ḥadīth* that the author has alluded to. May Allāh have mercy upon all of them.

## The Fifteenth *Hadīth*

عن ابن عمر رضي الله عنهما: أن رسول الله ﷺ، خطب النَّاسَ يَوْمَ فَتَحَ مَكَّةَ، فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عُبَيْةَ الْجَاهِلِيَّةِ، وَتَعَاضَمَهَا بِأَبَائِهَا، فَالنَّاسُ رَجُلَانِ: بَرٌّ تَقِيٌّ كَرِيمٌ عَلَى اللَّهِ، وَفَاجِرٌ شَقِيٌّ هَيْنَ عَلَى اللَّهِ، وَالنَّاسُ بَنُو آدَمَ، وَخَلَقَ اللَّهُ آدَمَ مِنْ تُرَابٍ، قَالَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتُمْ إِنْ أَنْتُمْ عَالِمٌ خَيْرٌ﴾».

From Ibn ‘Umar (رضي الله عنهما), that the Messenger of Allāh (صلى الله عليه وسلم) delivered a sermon to the people on the day that Makkah was conquered. So he said, “O people! Indeed, Allāh (عز وجل) has removed from you the arrogance of *al-Jāhiliyyah* and its glorification of its forefathers. So the people are two types of men: a righteous and devout person who is noble to Allāh and a wretched sinner who is insignificant to Allāh. And the people are the children of Ādam and Allāh created Ādam (عليه السلام) from dust. Allāh (سبحانه وتعالى) said,

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتُمْ إِنْ أَنْتُمْ عَالِمٌ خَيْرٌ﴾

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you. Indeed, Allāh is Knowing and Acquainted.”

[Sūrah al-Ḥujurāt 49:13].”<sup>1</sup>

<sup>1</sup> **Ṣaḥīḥ:** Related by al-Tirmidhī (no. 3275). It was authenticated by al-Albānī in *al-Silsilah al-Ṣaḥīḥah* (no. 2803).

It is related by al-Tirmidhī in his *Sunan*, in the Book of Exegesis (*Tafsīr*) of the *Qurʾān*. And he said, “It is rare (*gharīb*).”

I say: Its meaning has proceeded in the thirteenth *ḥadīth*.

### Another Narration of Ibn ‘Abbās (رضي الله عنهما):

From Ibn Ibn ‘Abbās (رضي الله عنهما) that he said, “Have you considered what nobility is? Indeed, Allāh has clarified nobility. So the noblest of you according to Allāh is the one with the most *taqwā*. Have you considered what noble lineage is? The best of you in lineage is the best of you in manners.”<sup>1</sup>

It is related by al-Bukhārī in *al-Adab al-Mufrad*.



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<sup>1</sup> **Ṣaḥīḥ:** Related by al-Bukhārī in *al-Adab al-Mufrad* (no. 899). It was authenticated by al-Albānī in *Ṣaḥīḥ al-Adab al-Mufrad* (no. 690).

## The Sixteenth Ḥadīth

عن عبد الله بن مسعود رضي الله عنه قال: انتهيت إلى النبي ﷺ في قبة من آدم، فقال: «مَنْ نَصَرَ قَوْمَهُ عَلَى غَيْرِ الْحَقِّ: فَهُوَ كَالْبَعِيرِ الَّذِي رُدِّيَ فَهُوَ يُنْزَعُ بِذَنْبِهِ» .

From ‘Abdullāh Ibn Mas‘ūd (رَضِيَ اللهُ عَنْهُ) who said, ‘I came to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) when he was within a dome shaped edifice made of leather. So he said, ‘Whosoever aids his people upon other than the truth, then he is like the camel that falls and tries to help itself get back up by its tail.’<sup>1</sup>

It is related by Abū Dāwūd in his *Sunan*, in the Book of Manners, in the Chapter: Concerning *al-‘Aṣabiyyah*. And its *isnād* is *ṣaḥīḥ*.

He said, “the camel that falls,” meaning it plunges and drops into a well. “Then he is like,” that is, the person resembles a camel. “And tries to help itself get back up,” meaning: it struggles and attempts to get out from it.

And the meaning is that whosoever aids his people upon other than the truth, then he has flung himself into destruction with that aid upon falsehood, since he desires to become exalted by aiding his people. So he has fallen deep into the well of sin and is destroyed like the camel. So this aid that he offers will not help him, just as the tail of the camel will not help him get out of the well.

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<sup>1</sup> **Ṣaḥīḥ:** Related by Abū Dāwūd (no. 5117) and Aḥmad in *al-Musnad* (no. 3726, 3801). And Ibn Muflīḥ said in *al-Ādāb al-Shar‘iyyah* (1/96), “It is a ḥasan ḥadīth.” And it was authenticated by al-Albānī in *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (no. 1383).

And it is said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) likened the people to a perished camel because whosoever is upon other than the truth is destroyed. And he likened the one who aids them to the tail of this camel. So just as the tail of the camel could not save it from destruction, then likewise this person who attempts to aid his people cannot save them from the well of destruction within which they have fallen.<sup>1</sup>



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<sup>1</sup> Refer to *Mirqāt al-Mafātīḥ* (8/634) of Mullā ‘Alī al-Qārī.

## The Seventeenth *Hadīth*

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: **«... وَمَنْ بَطَأَ بِهِ عَمَلُهُ؛ لَمْ يُسْرِعْ بِهِ نَسَبُهُ.»**

From Abī Hurayrah (رَضِيَ اللهُ عَنْهُ) who said, ‘The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘Whosoever is slow in terms of good deeds, then his lineage will not hasten him.’<sup>1</sup>

It is related by Muslim in his *Ṣaḥīḥ*, in the Book of Remembrance.

He said, “Whosoever is slow in terms of good deeds,” that is, whosoever delays his good deeds and is lazy in attaining the level of happiness due to his sinful deeds, or he is neglectful of righteous deeds. “Then his lineage will not hasten him,” that is, his lineage will not cause him to be given precedence, since closeness to Allāh (تَبَارَكَ وَتَعَالَى) is not attained through the lineage. Rather, it is attained through righteous deeds.<sup>2</sup>

Due to this, Allāh (سُبْحَانَهُ وَتَعَالَى) sent down His statement,

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

“And warn, (O Muḥammad), your closest kindred.”

[Sūrah al-Shu‘arā’ 26:214]

The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood and said, “O gathering of Quraysh,” or a term similar to it, “Look after yourselves. I will not be able to avail you anything in front of Allāh. O ‘Abbās Ibn ‘Abd al-Muṭṭalib! I will not be able to avail you anything in front of Allāh. And O Ṣafīyyah, paternal aunt of the Messenger of Allāh! I will not be able to avail you anything in front of Allāh. O Fāṭimah, daughter of

<sup>1</sup> Related by Muslim (no. 2699).

<sup>2</sup> Refer to *Mirqāt al-Mafātīḥ* (1/457-458) of Mullā ‘Alī al-Qārī.

Muḥammad! Ask me for anything you want from my wealth. I will not be able to avail you anything in front of Allāh.”<sup>1</sup>

It is related by al-Bukhārī in *al-Ṣaḥīḥ*.

So the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) clarified that nothing would save anyone from the punishment of Allāh (تَبَارَكَ وَتَعَالَى), except *īmān* (faith) and righteous deeds.



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<sup>1</sup> Related by al-Bukhārī (no. 2573, 3527, 4771).



## The Eighteenth Ḥadīth

عن جابر بن عبد الله رضي الله عنه: أَنَّ النَّبِيَّ ﷺ خَطَبَ  
فِي حَجَّةِ الْوَدَاعِ يَوْمَ عَرَفَةَ؛ فَقَالَ: «.. أَلَا كُلُّ شَيْءٍ مِنْ أَمْرِ  
الْبَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ».

From Jābir Ibn ‘Abdullāh (رَضِيَ اللهُ عَنْهُ), that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) delivered a sermon during the Farewell Pilgrimage on the day of ‘Arafah. So he said, “Indeed, everything from the affairs of *al-Jāhiliyyah* is beneath my feet, abolished.”<sup>1</sup>

It is related by Muslim in his *Ṣaḥīḥ*, in the Book of Pilgrimage (*Ḥajj*).

Shaykh al-Islām Ibn Taymiyyah (d.728H) said in *al-Iqtidā’*, “Whatever they were upon from customs and acts of worship enters into this, such as their calls of, “O so and so and O so and so,” and such as their celebrations and other than that from their affairs.”<sup>2</sup>



<sup>1</sup> Related by Muslim (no. 1217).

<sup>2</sup> Refer to *Iqtidā’ al-Sirāt al-Mustaqīm* (1/305) of Ibn Taymiyyah.

## The Nineteenth Ḥadīth

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: **«تَعَلَّمُوا مِنْ أَنْسَابِكُمْ مَا تَصِلُونَ بِهِ أَرْحَامَكُمْ، فَإِنَّ صِلَةَ الرَّجْمِ: مَحَبَّةٌ فِي الْأَهْلِ، مَفْرَاةٌ فِي الْمَالِ، مَنَسَاةٌ فِي الْأَثَرِ»**.

From Abī Hurayrah (رَضِيَ اللهُ عَنْهُ) who said, ‘The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘Learn from your lineages that which will enable you to keep the ties of kinship. So keeping the ties of kinship brings about love amongst the family, richness in the wealth and longlasting influence.’<sup>1</sup>

It is related by Imām Aḥmad in *al-Musnad* and al-Tirmidhī in his *Sunan*, in the Book of Righteousness and Joining the Ties of Kinship, in the Chapter: What has Come Concerning Learning the Lineages.

Al-Tirmidhī (d.274H) said, “It is rare (*gharīb*) from this angle. And the meaning of his statement, “and longlasting influence,” is an increase in one’s lifespan.”

I say: Its *isnād* is *jayyid* (good) and it has been declared *ṣaḥīḥ* by al-Ḥākim (d.405H) and al-Dhahabī (d.748H) agreed.

And it was related by al-Ṭiyālīsī in his *Musnad*, from Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُمَا) who said, ‘The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘Learn from your lineages that which will enable you to join the ties of kinship.’<sup>2</sup>

It was declared *ṣaḥīḥ* by al-Ḥākim and al-Dhahabī agreed. And al-Bukhārī relates in *al-Adab al-Mufrad* in a narration that stops (*mawqūf*)

<sup>1</sup> **Ṣaḥīḥ:** Related by Aḥmad in *al-Musnad* (no. 8868), al-Tirmidhī (no. 1979) and al-Ḥākim in *al-Mustadrak* (4/161). It was authenticated by al-Albānī in *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (no. 276).

<sup>2</sup> **Ṣaḥīḥ:** Related by al-Ṭiyālīsī in *al-Musnad* (no. 2757) and al-Ḥākim in *al-Mustadrak* (4/161). It was authenticated by al-Albānī in *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (no. 277).

upon Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُمَا) with the wording, “Memorize your lineages, they enable you to join the ties of kinship.”<sup>1</sup>

And al-Bukhārī also relates in *al-Adab al-Mufrad*, from ‘Umar Ibn al-Khaṭṭāb (رَضِيَ اللهُ عَنْهُ), that he said whilst atop the pulpit, “Learn your lineages, then your ties of kinship will be joined.”<sup>2</sup>

These *aḥādīth* and *āthār* prove that learning the lineages are praiseworthy as long as learning them establishes the obedience to Allāh that is connected to them from joining the ties of kinship, splitting up the inheritance, the paying of the bloodwite and the likes of that.

As for when learning the lineages is for the purpose of pride and arrogance and the likes of that from whatever the people of *al-Jāhiliyyah* were upon, then that is blameworthy and rejected. Due to this, we see the aforementioned purpose here: to learn the lineages as an aid in joining the ties of kinship and observing kindness towards the close relatives.

Indeed, Allāh (سُبْحَانَهُ وَتَعَالَى) has attached many *aḥkām* (rules and regulations) to the lineages. Due to this, Ibn Ḥazm (d.456H) - رَحِمَهُ اللهُ - said in his book, *al-Nasab*, “Indeed, within the knowledge of lineage is that which is obligatory upon every individual and that which is a communal obligation and that which is highly recommended (*mustaḥabb*). He said: So from this is to learn that Muḥammad is the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He is the son of ‘Abdullāh al-Hāshimī. And from it is to learn that the Caliph is from Quraysh. And from it is to know those from your lineage who are unlawful to you for marriage so that you do not marry those who are unlawful to you from amongst them. And from it is for an individual to know those who are connected to him for inheritance or those for whom it is obligatory

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<sup>1</sup> **Ṣaḥīḥ**: Related by al-Bukhārī in *al-Adab al-Mufrad* (1/156). It was authenticated by al-Albānī in *Silsilah al-Ṣaḥīḥah* (no. 560).

<sup>2</sup> **Ḥasan**: Related by al-Bukhārī in *al-Adab al-Mufrad* (1/154). It was authenticated by al-Albānī in *Ṣaḥīḥ al-Adab al-Mufrad* (no. 53).

upon him to observe kindness by joining the ties of kinship, or spending wealth, or helping. And from it is to know the Mothers of the Believers (رَضِيَ اللَّهُ عَنْهُنَّ) and to know that marrying them is unlawful upon the Believers. And from it is to know the Companions and to know that loving them is required. And from it is to know the Anṣār in order to treat them well due to the confirmed advice for that, because loving them is *īmān* (faith) and hating them is *nifāq* (hypocrisy).”<sup>1</sup>

Likewise, one must know the Family of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the Believers from amongst them and those who stood firm upon the truth in order to observe their rights, due to the advice of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about them and so that they may not be given the *zakāt* (alms).



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<sup>1</sup> This speech was quoted from Ibn Ḥazm by Ibn Ḥajr in *al-Fath* (6/527). I say: The speech of Abī Muḥammad Ibn Ḥazm - رَضِيَ اللَّهُ عَنْهُ - comprises a valuable study that can be found in the book, *Jamharah Ansāb al-'Arab* (p. 1-6).

## The Ḥadīth that Completes Twenty

عن عبد الله بن عمرو رضي الله عنه قال: قال رسول الله ﷺ: «كُفْرٌ بِاللَّهِ تَبْرُؤٌ مِنْ نَسَبٍ وَإِنْ دَقَّ، أَوْ ادِّعَاءٌ إِلَى نَسَبٍ لَا يُعْرَفُ».

From ‘Abdullāh Ibn ‘Amr (رَضِيَ اللهُ عَنْهُ) who said, ‘The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘It is disbelief (*kufr*) in Allāh to disassociate oneself from one’s lineage, even if the lineage be insignificant or to claim a different lineage that is not known.”<sup>1</sup>

It is related by Aḥmad in *al-Musnad* and Ibn Mājah in his *Sunan*, in the Book of Descent and Distribution, in the Chapter: The One who Denies His Child.

And the wording of Ibn Mājah is, “An individual commits disbelief when he claims a lineage he does not know, or denies his own lineage, even if it is insignificant.”

Ibn Ḥibbān (d.354H) said in *al-Zawā'id*, “The *isnād* is *ṣaḥīḥ*.” And al-Suyūṭī (d.911H) declared it *ḥasan*, as did al-Albānī in *Ṣaḥīḥ al-Jāmi’*.

He said, “disbelief,” that is, it is not major disbelief with Allāh and it is not disbelief that expels one from the Religion. However, the fact that there is disbelief in altering one’s name proves that it is from the major sins. And the meaning is that it is not lawful for a Muslim individual to disassociate himself from his lineage, even if this lineage is a lowly one. And the example of that is the person who claims a lineage that is not known. That is, he does not want his own real lineage to continue. So whoever does that, then he has disbelieved in the blessing of Allāh (عَزَّوَجَلَّ) upon him and he has opposed the Pre-Ordainment (*Qadā’*) and Wisdom (*Ḥikmah*) of Allāh. Rather, he has denied Allāh (عَزَّوَجَلَّ), and it is

<sup>1</sup> **Ḥasan**: Related by Aḥmad in *al-Musnad* (no. 7019) and Ibn Mājah (no. 2744). It was authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi’* (no. 4486).

as if he is saying, ‘Allāh created me from the fluid of so and so and did not create me from the fluid of so and so!’ And the true reality is in opposition to what he says.<sup>1</sup>

Indeed, there have followed other *aḥādīth* in the *Ṣaḥīḥayn* and other than the two of them, in which a severe threat is attached to the one who claims lineage to someone other than his father. So there occurs in some of the *aḥādīth* that he is cursed and there occurs in some of them that Paradise has been made unlawful for him.

So there occurs in the *Ṣaḥīḥ*, from Abī Dharr (رَضِيَ اللهُ عَنْهُ), that he heard the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying, “There is no man who claims lineage to other than his father, whilst he knows otherwise, except that he has disbelieved. And whosoever claims lineage to a people who are not his, then let him take his seat in the Fire.”<sup>2</sup>

Al-Nawawī (d.676H) - رَحِمَهُ اللهُ - said, “In this *ḥadīth* is a prohibition from claiming lineage to that with which one has nothing to do, regardless of whether the right of someone else is connected to that or not.”<sup>3</sup>



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<sup>1</sup> Refer to *al-Faṭḥ al-Rabbānī* (17/42) of al-Bannā.

<sup>2</sup> Related by al-Bukhārī (no. 3508) and Muslim (no. 61).

<sup>3</sup> Refer to *Sharḥ Muslim* (2/50) of al-Nawawī.

## The Twenty First Ḥadīth

عن أبي هريرة رضي الله عنه، قال: قيل: يا رسول الله! من أكرم الناس؟ قال: «أَتْقَاهُمْ». قالوا: ليس عن هذا نسألك! قال: «يُيُوسُفُ نَبِيِّ اللَّهِ، ابْنُ نَبِيِّ اللَّهِ، ابْنُ خَلِيلِ اللَّهِ». قالوا: ليس عن هذا نسألك! قال: «فَعَن مَعَادِنِ الْعَرَبِ تَسْأَلُونِي؟ خَيْرُهُمْ فِي الْجَاهِلِيَّةِ: خَيْرُهُمْ فِي الْإِسْلَامِ؛ إِذَا فَفَهُوا».

From Abī Hurayrah (رَضِيَ اللهُ عَنْهُ) who said, ‘It was said, “O Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! Who is the noblest amongst the people?” He replied, “The one with the most *taqwā*.” They said, “We are not asking you about this.” He said, “So Yūsuf (عَلَيْهِ السَّلَامُ وَالسَّلَامُ), he was a Prophet of Allāh, the son of a Prophet of Allāh, from a son of a Prophet of Allāh, from a son of the *Khalīl* (close friend) of Allāh.” They said, “We are not asking you about this.” He said, “So are you asking me about the best of the Arabs? The best of them in *al-jāhiliyyah* are the best of them in *al-Islām* if they have *fiqh* (understanding).”<sup>1</sup>

It is related by al-Bukhārī in his *Ṣaḥīḥ*, in the Book of Outstanding Feats. And it is related by Muslim in his *Ṣaḥīḥ*, in the Book of Virtues.

The Scholars have stated that when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked, ‘Which of the people are the noblest,’ he informed them about the most complete and comprehensive form of nobility. So he said, “The one with the most *taqwā*,” of Allāh. And the basis of nobility is an abundance of good and whosoever has *taqwā* possesses an abundance of good and an abundance of benefit in the worldly life and he will be upon the highest levels in the Hereafter. So when they replied that this was not what they were asking about, he said, “Yūsuf,” who gathered the goodness and the nobility of the worldly life and the Hereafter. So when they said that this was not what they were asking about, the Prophet

<sup>1</sup> Related by al-Bukhārī (no. 2490) and Muslim (no. 2378).

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) understood from them that their intended purpose was the Arab tribes. So he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “The best of them in *al-Jāhiliyyah* are the best of them in *al-Islām* if they have *fiqh* (understanding).” And the meaning of it is that those who possess valour and noble moral character in *al-Jāhiliyyah*, if they accept *al-Islām* and obtain *fiqh* (understanding), then they will continue to be the best of the people.<sup>1</sup>

Al-Qāḍī ‘Iyāḍ (d.544H) - رَحِمَهُ اللَّهُ - said, “Indeed, the *ḥadīth* comprises within the three answers all of nobility: its comprehensive and its particular and its summary and its details. It is only *taqwā* and Prophethood and being deeply rooted in that and in *Islām* with *fiqh* (understanding). So once that has been completed, or one has attained from that what he is able along with a forefather that is noble and well-known to the people, then he will be from the noblest of the people.”<sup>2</sup>

I say: The *ḥadīth* contains a notification that there were good people amongst the *Jāhiliyyīn* when consideration is given to the worldly affairs, such as generosity towards the guest and the likes of that. Due to this, al-Shawkānī (d.1250H) - رَحِمَهُ اللَّهُ - said, “So there is no doubt that this *ḥadīth* proves the nobility of the lineages and that noble descent enters into the matter of people being good and the best of the people are the noblest of them, even though that is not given consideration in the affair of the Religion and the reward of the Hereafter.”<sup>3</sup>

Shaykh al-Islām Ibn Taymiyyah (d.728H) - رَحِمَهُ اللَّهُ - spoke about this *ḥadīth* in *Minhāj al-Sunnah*, “It clarifies to them firstly that the noblest of the creation are those with the most *taqwā* according to Allāh, even if such a person is not the son of a Prophet, nor the father of a Prophet. So Ibrāhīm (عَلَيْهِ السَّلَام) was nobler to Allāh than Yūsuf, even though the father of the former was Āzar and the father of the latter was Ya‘qūb (عَلَيْهِ السَّلَام). Likewise, Nūḥ (عَلَيْهِ السَّلَام) was nobler to Allāh than Isrā‘īl, even though the sons of the latter were Prophets and the sons of the former were not Prophets. So when they (i.e. the Companions)

<sup>1</sup> Refer to *Sharḥ Muslim* (15/135) of al-Nawawī.

<sup>2</sup> Refer to *Sharḥ ‘alā Muslim* (7/326) of al-Qāḍī ‘Iyāḍ.

<sup>3</sup> This has been quoted from *al-Faṭḥ al-Rabbānī* (12/226) of al-Bannā.



mentioned that they did not intend anything except the lineages, he said to them, “The people with the noblest lineage are those who ascribe to the Prophets and there is no one amongst the children of Ādam like Yūsuf (عليه السلام), since he was a Prophet and the son of a Prophet and the grandson of a Prophet. So when they pointed out that their intended purpose was nothing but whatever was connected to them, he replied, “So are you asking me about the best of the Arabs? The people are mines, like the mines of gold and silver. The best of them in *al-Jāhiliyyah* are the best of them in al-Islām when they have understanding.”

He clarified that the lineages are like mines, since the man produces from it just as the mine produces gold and silver. And there is no doubt that the land which produces gold is better than the land which produces silver. So likewise, the one who is known to produce people of excellence, his children are better than the one who is known for producing those who are not as excellent. However, this requires cause and the desired effect and it is not always the case. So perhaps the land that contains gold will become inactive and perhaps its production will decrease. So at that moment, the land containing silver becomes more beloved to the person than the inactive land. And an abundance of silver is more beloved to him than a paltry amount of gold which does not equal the silver in measure.

So due to this, good is thought about the people of noble descent and they are treated generously due to that. So when it becomes known that their lineage is not causing them to do much good, then this reality takes precedence over what was expected. As for what is regarded as nobility by Allāh, then it is not affirmed through an expected result, nor through indications. It is only affirmed through what He knows from their righteous deeds. So that is not in need of any indication, nor is it compensated through an expected result. So due to this, the noblest of the creation according to Him are those with the most *taqwā*.

So when two individuals from the creation have the same measure of *taqwā* according to Him, then they are upon the same level in that regard, but if one of their forefathers or sons is better than the

forefather or son of the other and as long as his noble lineage led him to increase in *taqwā*, he will be better than the other due to having more *taqwā*. Due to this, when the wives (رَضِيَ اللَّهُ عَنْهُنَّ) of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) were obedient to Allāh and His Messenger and worked righteous deeds, they received two rewards, not merely due to their relationship by marriage, but due to their perfect obedience. Likewise, if one of them were to come with clear obscenity, the punishment would have been doubled for them as well due to the shamefulfulness of the disobedience.

So if a person of noble descent makes *taqwā* binding upon himself, his *taqwā* will be more complete than the *taqwā* of someone else. Likewise, when the king is just, his justice is greater than the justice of the people under him. And due to this, Allāh never praised anyone in the *Qur‘ān* based purely upon his lineage, He did not praise the son of a Prophet in this manner, nor the father of a Prophet. Allāh (سُبْحَانَهُ وَتَعَالَى) only praised people for their *īmān* (faith) and their deeds. And when He mentioned a group and praised them, then it was due to what they had from *īmān* and righteous deeds, not merely due to lineage. So when Allāh mentioned the Prophets, He mentioned them in al-An‘ām and there were eighteen of them mentioned, He said,

﴿ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَأَجْنَيبَتْنَهُمْ وَهَدَيْتَهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

“And some amongst their fathers and their descendants and their brothers - and We chose them and We guided them to a straight path.”

[Sūrah al-An‘ām 6:87]

So due to this, the excellence occurs by the selection of Allāh (سُبْحَانَهُ وَتَعَالَى) and His guidance to the Straight Path, it does not occur by mere kinship. Indeed, the lineage obligates rights and rights become obligatory as a result of the it and there are *aḥkām* that fall into the categories of obligatory (*wājib*), unlawful (*ḥarām*) and permissible

(*mubāh*), which are connected to it. However, the reward and the punishment and the threat and the promise of Allāh are based upon deeds, not upon lineage. Due to this, Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى

الْعَالَمِينَ ﴿٣٣﴾

“Indeed, Allāh chose Ādam and Nūḥ and the family of Ibrāhīm and the family of ‘Imrān over the worlds.”

[Sūrah Āli-‘Imrān 3:33]

And Allāh (جَلَّ وَعَلَا) said,

﴿ أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ فَقَدْ آتَيْنَا آلَ

إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾

“Or do they envy people for what Allāh has given them of His bounty? But we had already given the family of Ibrāhīm the Scripture and wisdom and conferred upon them a great kingdom.” [Sūrah al-Nisā‘ 4:54]

This was praise for this noble family due to what they had from *īmān* and righteous deeds. And whosoever cannot be described with these qualities of theirs does not enter into that praise, as Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ

وَالْكِتَابَ ۗ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٦١﴾

“And We have already sent Nūḥ and Ibrāhīm and placed in their descendants prophethood and scripture; and amongst them is he who is guided, but many of them are defiantly disobedient.” [Sūrah al-Ḥadīd 57:26]

﴿وَبَرَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ﴾

﴿مُبِيتٌ ﴿١١٣﴾﴾

“And We blessed him and Ishāq. But amongst their descendants is the doer of good and the clearly unjust to himself.” [Sūrah al-Ṣāffāt 37:113]

And in the *Qur‘ān* there is praise and extolment for the Companions (رَضِيَ اللَّهُ عَنْهُمْ) due to their *īmān* and their righteous deeds in more than one *āyah*, such as His statement,

﴿وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ  
بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

“And the first forerunners (in the faith) amongst the *Muhājirīn* and the *Anṣār* and those who followed them with good conduct - Allāh is pleased with them and they are pleased with Him.” [Sūrah al-Tawbah 9:100]

And Allāh (جَلَّ وَعَلَا) said,

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلِ أَوْلِيَّكَ أَعْظَمَ دَرَجَةً  
مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلُواوَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَٰى﴾

“Not equal amongst you are those who spent before the conquest of Makkah and fought and those who did so after it. Those are greater in degree than they who spent afterwards and fought. But to all Allāh has promised the best reward.” [Sūrah al-Ḥadīd 57:10]

And Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا﴾

“Certainly was Allāh pleased with the Believers when they pledged allegiance to you, (O Muḥammad), under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest.” [Sūrah al-Faṭḥ 48:18]

Likewise, there occurs in the *Qur’ān* praise for the Believers from the *Ummah*, the first of them to the last of them; there is praise for those who have *taqwā*, those who do good, those who are just and the righteous and the likes of these types. And as for the lineage, then the *Qur’ān* affirms the rights of the close relatives, as they are mentioned in the *āyah* of the five divisions and the spoils of war. And in the *Qur’ān* there is a command for them to remove filth from themselves and to purify themselves clean. And in the *Qur’ān* there is a command to send Prayers upon the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and that has been explained to mean also sending Prayers upon his Family. And in the *Qur’ān* there is a command to love Allāh and to love His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and loving his Family is from the perfection of loving him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). And there occurs in the *Qur’ān* that his wives (رَضِيَ اللَّهُ عَنْهُنَّ) are the Mothers of the Believers. And never does the *Qur’ān* praise anyone for merely being from the Family of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and they themselves are not praised for that, nor does it mention that Allāh has made them worthy of excellence due to that, nor does the *Qur’ān* say that they excel over someone else with the same level of *taqwā*.

When the *Qur'ān* mentions whatever it mentions about the selection of the family of Ibrāhīm and the selection of the tribe of Isrā'īl, then all of that is an affair of the past. So Allāh informed us about them as a lesson for us. So He clarified along with this that the reward and the praise comes due to deeds. Due to this, Allāh mentioned whatever He mentioned about the selection of the tribe of Isrā'īl and Allāh mentioned whatever He mentioned about the disbelief of those who disbelieved from amongst them and their sins and their punishments. So Allāh mentioned two types of people amongst them: those who receive the reward and those who receive the punishment. So this is from the complete determination that the noble lineage could be coupled with praise at times, if the person is from the people of *īmān* and *taqwā*. And if not, then the blame upon that person is more abundant, as was the blame upon those who were blamed from the tribe of Isrā'īl and the descendants of Ibrāhīm, likewise those who were related by marriage. Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا أَمْرَاتٍ نُوحٍ وَأَمْرَاتٍ لُوطٍ  
كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا  
مِنْ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ﴿١٠﴾ وَضَرَبَ اللَّهُ  
مَثَلًا لِلَّذِينَ آمَنُوا أَمْرَاتٍ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ  
بَيْتًا فِي الْجَنَّةِ وَبِخْنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَبِخْنِي مِنَ الْقَوْمِ  
الظَّالِمِينَ ﴿١١﴾ ﴾

“Allāh presents an example of those who disbelieved: the wife of Nūḥ and the wife of Lūṭ. They were under two of Our righteous servants but betrayed them, so those Prophets did not avail them from Allāh at all, and it was said, “Enter the Fire with those who enter.” And Allāh presents an example of those who believed: the wife of Fir‘awn, when she said: My Lord, build for me near You, a house in Paradise, and save me from Fir‘awn and his deeds and save me from the wrongdoing people.” [Sūrah al-Taḥrīm 66:10-11]

So once this is clear, then it must be said: When there is a non-Arab man and another is an Arab, then we say in general that the Arabs are more excellent in general. So the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in what is related by Abū Dāwūd and others, “So there is no excellence for an Arab over a non-Arab, nor is there any excellence for a non-Arab over an Arab, nor for a white person over a black one, nor for a black person over a white one, except due to *taqwā*. And the people are from Ādam (عَلَيْهِ السَّلَام) and Ādam was from dust.”<sup>1</sup> And the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Indeed, Allāh (عَزَّوَجَلَّ) has removed from you the arrogance of *al-Jāhiliyyah* and its boasting about one’s forefathers. All of the people are of two types: righteous Believers or wretched sinners.”<sup>2</sup>

Due to that, if a man is from the best of the Arabs and another is from the Quraysh, then Allāh measures them in terms of their *taqwā*, if they resemble each other with regards to it, they are upon the same level according to Allāh (سُبْحَانَهُ وَتَعَالَى) and if they contend with each other with regards to *taqwā*, then they differ in their levels. Likewise, if a man is from the tribe of Hāshim and another man is from the best of the Quraysh, or the Arabs, or the non-Arabs, then the best of them with

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<sup>1</sup> **Ṣaḥīḥ:** Related by Aḥmad in *al-Musnad* (5/411), ‘Abdullāh Ibn al-Mubārak in *al-Musnad* (no. 239) and al-Bayhaqī in *Shu‘ab al-Īmān* (4/289). Refer to *al-Fath al-Rabbānī* (2/226) of al-Sā‘ātī. It was authenticated by al-Albānī in *Ghāyah al-Marām* (no. 313).

<sup>2</sup> **Ḥasan:** Related by Abū Dāwūd (no. 5116) and al-Tirmidhī (no. 3955). It was authenticated by Ibn Taymiyyah in *al-Iqtidā’* (1/220) and by al-Albānī in *Ṣaḥīḥ al-Jāmi’* (no. 1787).

Allāh is the one with the most *taqwā*. So if they are similar in terms of *taqwā*, then they are similar in terms of their level and one of them does not excel over the other, not due to his father and not due to his son, nor due to his wives, nor due to his paternal uncle, nor due to his brother.”<sup>1</sup>



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<sup>1</sup> Refer to *Minhāj al-Sunnah* (8/215-216) of Ibn Taymiyyah.



## The Twenty Second *Ḥadīth*

عن وائلة بن الأسقع رضي الله عنه، قال: سمعتُ رسول الله ﷺ يقول: «إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ، وَاصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ، وَاصْطَفَى مِنْ قُرَيْشِ بَنِي هَاشِمٍ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ».

From Wāthilah Ibn al-Asqa<sup>1</sup> (رَضِيَ اللَّهُ عَنْهُ) who said, 'I heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying, 'Indeed, Allāh chose Kinānah from the children of Ismā'īl, and He chose Quraysh from Kinānah, and He chose the family of Hāshim from Quraysh and He chose me from the family of Hāshim."<sup>1</sup>

It is related by Muslim in his *Ṣaḥīḥ*, in the Book of Virtues.

### A Fundamental Principle Concerning Virtues:

*Ahl al-Sunnah wa al-Jamā'ah* are agreed upon the belief that the race of the Arabs is better than the race of the non-Arabs and that the Quraysh are the best of the Arabs and that the family of Hāshim is the best of the Quraysh and that Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the Messenger of Allāh, is the best of the family of Hāshim. So he is the best of the creation as an individual and he is the best of them in lineage.<sup>2</sup>

Shaykh al-Islām Ibn Taymiyyah (رَحِمَهُ اللَّهُ) said in *Iqtidā' al-Sirāt al-Mustaqīm*, "And the excellence of the Arabs, then the Quraysh, then the family of Hāshim is not merely because the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came from them, though this is from the excellence. Rather, they themselves are excellent and with that, the excellence of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is confirmed. So he was excellent as an individual and in

<sup>1</sup> Related by Muslim (no. 2276).

<sup>2</sup> Refer to *Iqtidā' al-Sirāt al-Mustaqīm* (1/374) of Ibn Taymiyyah.

lineage, and if this were not the case, then an alternation would be binding.”

Then Shaykh al-Islām mentioned proofs for that, then he said, “Indeed, Allāh specified the Arabs and their tongue with *aḥkām* (rules, regulations) that distinguished them. Then Allāh specified the Quraysh over the rest of the Arabs with what He made amongst them from the Caliphate of Prophethood and other than that from the distinguishing qualities. Then Allāh specified the family of Hāshim by making charity (*ṣadaqah*) unlawful for them and making them deserving of a share from the spoils of war and other than that from distinguishing qualities. So Allāh (سُبْحَانَهُ وَتَعَالَى) gave everyone their level of excellence in accordance and Allāh is All-Knowing, All-Wise,

﴿ اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴾

“Allāh chooses from the Angels Messengers and from the people. Indeed, Allāh is all-Hearing and all-Seeing.”  
[Sūrah al-Ḥajj 22:75]

﴿ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴾

“And when a sign comes to them, they say, “Never will we believe until we are given like that which was given to the Messengers of Allāh.” Allāh is most knowing of where He places His Message. There will afflict those who committed crimes debasement before Allāh and severe punishment for what they used to conspire.”  
[Sūrah al-An‘ām 6:124]

Al-Bazzār relates from Salmān al-Fārisī (رَضِيَ اللهُ عَنْهُ) that he said, “We give you precedence - O gathering of Arabs - due to the preference of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for you: We do not marry your women and we do not lead you in the Prayer.” And its *isnād* is *jayyid* (acceptable). And the reason for this excellence is, and Allāh knows best: whatever they have been distinguished with from their intellects, their language, their manners and their deeds. This proves that excellence comes about either due to beneficial knowledge, or righteous deeds. And knowledge has a starting point and it is a strong intellect, which is understanding and memorization. And the completion of knowledge is strength of eloquent language, which consists of clarification and expression. And the Arabs have more understanding than others, they are better at memorization and more capable of clarification and expression. And their language is the most complete language in terms of clarity and distinguishing meanings whether they are similar or different. The language combines many meanings into one word when the speaker wants to combine them. Then he can distinguish between two similar things with another word, which allows him to be brief in his distinguishment and there are other special characteristics for the Arabic language about which there is no doubt.

As for the deeds, then they are built upon manners and they are the natural instincts, which have been instilled amongst the Arabs and they are more compliant with this goodness than others. So they are more given to generosity, forbearance, courage and more given to fulfilling the trusts and other than that from praiseworthy manners. However, before Islām they were naturally inclined and disposed to goodness, but they were hindered because there was no knowledge sent down from the heavens amongst them, nor any *Sharīah* inherited from a Prophet. And they were also not pre-occupied with purely scientific pursuits such as medicine, arithmetic and their like. Their knowledge was only that which they had been favoured with from their natural talents, such as poetry and speech or whatever they had memorized from their lineages and days, or whatever they found need for in their worldly life from the winds and the stars, or combat skills.

So Allāh sent Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with guidance, which He has not made in the earth anything greater than his affair and more magnificent in status. They accepted the guidance from him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) after he struggled greatly for them and treated them by taking them from the customs of *al-Jāhiliyyah* and the darkness of *kufr* (disbelief), which had averted their hearts from their *fiṭrah* (natural inclination). So when they accepted the magnificent guidance from him, the blemishes were removed from their hearts and they were illuminated with the guidance of Allāh, which He sent down upon His servant and Messenger. So they took this magnificent guidance with that sound *fiṭrah*. So Allāh combined for them the completeness of created strength amongst them and the completeness that came through what He sent down amongst them...”

Then Shaykh al-Islām (رَحِمَهُ اللهُ) continued, “Indeed, when the Muslim looks into the virtues or speaks about them, it is obligatory upon him to traverse the intelligent and devout path whose objective is to recognize the goodness and to inquire about the endeavours; the objective is not to boast about someone and to belittle someone else. So Muslim relates in his *Ṣaḥīḥ*, from ‘Iyāḍ Ibn Ḥimār al-Mujāshī‘ī (رَضِيَ اللهُ عَنْهُ) who said, ‘The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘Indeed, it has been revealed to me that you must observe humility, until no one considers himself above someone else and until no one covets what is with someone else.’”<sup>1</sup>

So Allāh (سُبْحَانَهُ وَتَعَالَى) prohibited through the tongue of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) having an overbearing nature against the creation and that is boasting and transgression, because when an individual is overbearing with the truth, this is boasting and if he is overbearing without the truth, then that is transgression. So neither case is lawful. So if a man comes from a virtuous group, such as when he mentions the excellence of the tribe of Hāshim, or Quraysh, or the Arabs or some of them, then this does not necessitate that he himself shares in that excellence. And if he holds that view, then he is in error, because the excellence of a people does not necessitate the excellence of an

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<sup>1</sup> **Ṣaḥīḥ**: Related by Ibn Mājah (no. 4179) and Abū Dāwūd (no. 4895). It was authenticated by al-Albānī in *al-Silsilah al-Ṣaḥīḥah* (no. 570).

individual amongst them as we have mentioned previously. So perhaps an Abyssinian is better according to Allāh than the majority of the Quraysh. So this necessitates that he is deficient and that he has left the excellence, especially when he feigns superiority with this and is overbearing.

And if a man is from the other group, such as the non-Arabs, or those who are not from the Quraysh, or not from the tribe of Hāshim, then he must realize that his attestation for the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with whatever he informs about, obedience to him in whatever he commands, loving whatever Allāh loves, emulating the one whom Allāh has favoured and establishing the true Religion that Allāh sent Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with; all of this necessitates that he is more excellent than the majority of the favoured group. So this is the true excellence.

And look at ‘Umar Ibn al-Khaṭṭāb (رَضِيَ اللهُ عَنْهُ) when he produced the accounting books of the treasury and they said, ‘The Leader of the Believers begins with himself!’ So he replied, ‘No, place ‘Umar where Allāh has placed him.’ So he began with the family of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), then those who followed them until his turn came within the tribe of ‘Adiyy and they were listed after many of the elite Quraysh.<sup>1</sup> So this was an instance of following the truth and the like. So the common-folk of the tribe of Hāshim went before him, let alone other than them from the Quraysh.”<sup>2</sup>



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<sup>1</sup> Refer to *al-Ṭabaqāt* (3/294) of Ibn Sa’d and *al-Tārīkh* (2/571) of al-Ṭabarī.

<sup>2</sup> Refer to *Iqtidā’ al-Sirāt al-Mustaqīm* (1/375-405) of Ibn Taymiyyah.

## Conclusion

Whatever has proceeded within this treatise can be summarized as follows:

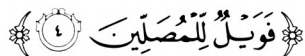
[1]: Boasting about the lineages is from the affair of *al-Jāhiliyyah*. So the Prophet (ﷺ) opposed them in that and put an end to all manifestations of the ‘*aṣabiyyah* (tribalism, nationalism) of *al-Jāhiliyyah* so that the individual holds himself accountable in front of Allāh (تَبَارَكَ وَتَعَالَى) and does not become excited by any ‘*aṣabiyyah* other than the ‘*aṣabiyyah* towards al-Islām and zeal for the Religion of Allāh (عَزَّ وَجَلَّ).

[2]: It is not permissible to have disdain for the lineages of people, nor to revile them.

[3]: People who ascribe to a tribe to which they do not belong fall into disbelief (*kufr*) in Allāh (عَزَّ وَجَلَّ), though it is not the disbelief that expels them from the Religion of al-Islām. However, it is from the major sins. In addition, it demonstrates weakness and languidity in this person and a lack of submission to the command, *Qadr* (pre-decree) and wisdom of Allāh (عَزَّ وَجَلَّ).

[4]: Islām has not come to invalidate the tribes, nor does it prohibit one from ascribing to a tribe and being desirous of following its traditions and protective nature. Rather, Islām encourages one to learn the lineages and to memorize them. And Islām has favoured some tribes over others. So the *Sharīah* has brought a clarification about the excellence of the Quraysh. Likewise, Islām has mentioned the excellence of other than it from the Arab tribes. Islām has only come to invalidate the ‘*aṣabiyyah* of *al-Jāhiliyyah* for these tribes. Making tribes the epitome of excellence and aiding its individuals from them over another individual from them due to an action or a statement is far from the standards of the *Sharīah* of al-Islām, and the likes of that is what the people of *al-Jāhiliyyah* were upon from giving precedence to the tribe over everything else such that it would decide all affairs and nothing could have sovereignty over it.

[5]: Likewise, it is obligatory to submit fully to Allāh with regards to mentioning the virtues of the tribes which have been related in the *Sharīah*. These virtues must be understood as the noble *Sharīah* has intended, they are not to be taken as a reason for boasting, glorification and for having disdain for others. So whoever does that, then he has left the objective of the *Sharīah* in the manner of the first *Jāhiliyyah* and he will be like the one who seeks proof with the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),



“So woe to those who pray.” [Sūrah al-Mā‘ūn 107:4]

He seeks proof from this for the prevention from the Prayer!

May Allāh protect us from that and take us by our hands to the judgement of Allāh’s (سُبْحَانَهُ وَتَعَالَى) *Sharīah* in all affairs, the minor and major affairs and in the outward and inward affairs.

And may the peace and salutations of Allāh be upon our Prophet Muḥammad, upon his Family and all of his Companions.



## Glossary

### A

**Āyah:** (pl. *āyāt*) “sign,” a verse of the *Qur’ān*.

**Āhād:** a narration which has not reached the level of *mutawātir*.

**Ahādīth:** see *hadīth*.

**’Alayhis-salām:** “may Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him.” It is said after the name of a Prophet of Allāh or after the name of an Angel.

**Ansār:** “helpers;” the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

**’Arsh:** Throne of Allāh (عَرْشِ جَلَالِهِ).

**’Asr:** the afternoon Prayer.

**Awliyā’:** see *Walī*.

### B

**Bid’ah:** Heresy (any innovatory practice).

**Burāq:** An animal bigger than a donkey and smaller than a horse on which the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) went for the *Mi’rāj*.

### D

**Dā’ī:** one engaged in *da’wah*, caller.

**Da’īf:** “weak,” unauthentic narration.

**Da’wah:** invitation, call to Allāh (عَرَضَ جَلَّ).

**Dīn:** a completed way of life prescribed by Allāh (تَبَارَكَ وَتَعَالَى).

**Dhikr:** (pl. *adhkār*) remembrance of Allāh (جَلَّ وَعَلَى) with the heart, sayings of the tongue and actions of our limbs.



## F

**Fāhish:** one who uses foul language.

**Fard Kifāyah:** collective obligation - if fulfilled by a part of the community then the rest are not obligated.

**Fatwā:** (pl. *fatāwā*) religious verdicts.

**Faqīh:** A Scholar who can give religious verdicts.

**Fiqh:** Islāmic jurisprudence, understanding.

**Fitnah:** (pl. *fitan*) Trials, persecution, conflicts and strifes.

**Fitrah:** the natural disposition that one is born upon.

## G

**Ghulū:** going to an extreme.

**Ghusl:** A ceremonial bath necessary for the one who is in a state of *Janābah*.

## H

**Hadīth:** (pl. *ahādīh*) the saying, actions and approvals narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ).

**Halāl:** lawful.

**Hanīf:** pure Islāmic Monotheism (worshipping Allāh alone and nothing else).

**Harām:** unlawful and forbidden.

**Hasan:** fine, good; a term used for an authentic *hadīth*, which does not reach the level of *Sahīh*.

**Harj:** killing.

**Al-Harūriyyah:** an especially un-orthodox religious sect that branched off from the *Khawārij*.

**Hijrah:** migration from the land of *Shirk* to the land of Islām.

**Hukm:** a judgment of legal decision (especially of Allāh).

## I

**'Ibādah:** worship, worship of Allāh.

**Ihsān:** worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

**Ijmā':** consensus, a unified opinion of Scholars regarding a certain issue.

**Ijtihād:** exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

**Imām:** leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

**Īmān:** faith, to affirm all that was revealed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Isnād:** the chain of narrators linking the collector of the saying to the person quoted.

**Istikhārah:** a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

**Istiwā':** ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

## J

**Janābah:** state of a person after having sexual intercourse or sexual discharge.

**Janāzah:** (pl. *janā'iz*): Funeral.

**Jihād:** striving, struggling, fighting to make the Word of Allāh supreme.

**Jumu'ah:** Friday.

**Jinn:** invisible creation, created by Allāh from smokeless fire.

**Junub:** a person who is in the state of *janābah*.

## K

**Ka'bah:** a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

**Al-Kabā'ir:** the major sins.

**Khārijī:** (pl. *Khawārij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

**Khalīfah:** (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

**Khilāfah:** an Islāmic state.

**Khutbah:** (person *khatīb*), religious talk (sermon).

**Kufr:** (person *kāfir*) act of disbelief in the Religion of Islām.

## M

**Madhhab:** position or opinion of a Scholar; school of Islāmic Jurisprudence.

**Makrūh:** not approved of, undesirable from the point of view of Religion, although not punishable.

**Manhaj:** way; method; methodology.

**Marfū'**: raised; a narration attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Masjid:** mosque.

**Mawbiqāt:** great destructive sins.

**Mudallis:** one who practises *tadlīs*.

**Muhājir:** (pl. *muhājirūn*, *muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

**Muhaddith:** scholar of the science of *hadīth*.

**Muftī:** one who gives *fatāwā*.

**Mujāhid:** (pl. *mujāhidūn*): a Muslim warrior in *Jihād*.

**Mujtahid:** one who is qualified to pass judgment using *ijtihād*.

**Munkar:** "rejected;" a narration which is un-authentic itself and contradicts authentic narrations.

**Muqallid:** one who practices *taqlīd*.

**Mushrik:** (pl. *mushrikūn*) polytheists, pagans and disbelievers in the oneness of Allāh (عَزَّوَجَلَّ) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Mustahabb:** recommended; an action if left it is not punishable and if done it is rewardable.

**Muttaqūn:** those who are pious.

**Mutawātir:** a *hadīth* which is narrated by a very large number of narrators, such that it cannot be supported that they all agreed upon a lie.

**Muwahhid:** (pl. *muwahhidūn*) one who unifies all of his worship and directs it to Allāh alone.

**Mawdū'**: fabricated; spurious; invented (narration).

**Mawqūf:** stopped; a narration from a Companion (not going back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)).

**Mawsūl:** “connected;” a continuous *isnād* (can be narrated back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)).

## N

**Nāfilah:** (pl. *nawāfil*) Optional practice of worship.

**Niyyah:** intention from the heart.

**Nusuk:** a sacrifice.

## Q

**Qadar:** Divine pre-ordainment; that which Allāh has ordained for his creation.

**Qiblah:** the direction the Muslims face during Prayer.

**Qiyās:** analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

**Qunūt:** “devotion;” a special supplication while standing in the Prayer.

**Quraysh:** one of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) belonged to this tribe.

## R

**Rāfidī:** the correct title for the extreme *Shī'ah*. Those who bear malice and grudges against the noble Companions (رَضِيَ اللهُ عَنْهُمْ) to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

**Ramadān:** the ninth month of Islāmic calendar, in which Muslims observe fasting.

## S

**Sahābah:** Muslims who met the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) believing in him and died believing in him.

**Sahīh:** authentic, the highest rank of classification of authentic *ahādīth*.

**Salaf/Salafus-Sālihīn:** pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.

**Salafī:** one who ascribes oneself to the *salaf* and follows their way.

**Sīrah:** the life story of the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ).

**Sharī'ah:** the divine code of law of Islām.

**Shawwāl:** the month after *Ramadān*.

**Shaytān:** Satan

**Shī'ah:** (see *Rāfidī*) a collective name for various sects claiming love for *Ahlul-Bayt*.

**Shirk:** associating partners with Allāh directly or indirectly; compromising any aspects of *Tawhīd*.

**Sūrah:** a chapter of the *Qur'ān*

**Sunnah:** “example, practice;” the way of life of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahādīth*.

## T

**Tābi'ī:** (pl. *tābi'īn*) the generation that came after the Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Tafsīr:** explanation of the *Qur'ān*.

**Tāghūt:** anything worshiped other than the real God (Allāh) (i.e. false deities).

**Tahajjud:** voluntary, recommended Prayer between the compulsory prayers of *'Ishā'* and *Fajr*.

**Takhrīj:** to reference a *hadīth* to its sources and analyze its *isnāds*.

**Taqlīd:** blind following; to follow someone's opinion (*madhhab*) without evidence.

**Taqwā:** acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

**Tarjamah:** notes about a reporter of *hadīth*.

**Tawwāf:** the circumambulation of the *ka'bah*.

**Tawhīd:** Islāmic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

## U

**Uhud:** A well known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

**'Ulamā':** (singular: *'ālim*) scholars.

**Umm:** mother of, used as an identification.

**Ummah:** "nation", the Muslims as a whole.

**'Umrah:** a visit to Makkah during which one performs the *tawwāf* around the *Ka'bah* and the *Sa'ī* between *as-Safā* and *al-Marwah*. It is called the lesser *Hajj*.

**Usūl:** the fundamentals.

## W

**Wahyī:** the revelation or inspiration of Allāh to His Prophets.

**Wahdatul-Wujūd:** the belief that everything in existence is infact Allāh. This deviant belief is held by many *Sūfīs*.

**Wakīl:** disposer of affairs.

**Witr:** "odd;" the last Prayer at the night, which consists of odd number of *raka'āt* (units).

**Walīmah:** the wedding feast.

**Wasīlah:** the means of approach or achieving His closeness to Allāh by getting His favours.

**Wudū':** an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

## Y

**Yaqīn:** perfect absolute faith.

**Yathrib:** one of the names of al-Madīnah.

## Z

**Zakāt:** charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (. % of saved wealth).

**Zakātul-Fitr:** an obligatory charity by the Muslims to be given to the poor before the Prayer of *ʿĪdul-Fitr*.

**Zamzam:** the sacred water inside the *haram* (the grand mosque) at Makkah.

**Zanādiqah:** atheists, heretics.

## OUR CALL TO THE UMMAH<sup>1</sup>

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (تَبَارَكَ وَتَعَالَى), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'tīl* (denial).

[2]: We love the Companions (رَضِيَ اللَّهُ عَنْهُمْ) of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with love that is permitted by the *Sharī'ah*. 'Imrān Ibn Husayn (رَضِيَ اللَّهُ عَنْهُ) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."<sup>2</sup>

[3]: We love the People of *Hadīth* and all of the *Salaf* of the *Ummah* from *Ahlus-Sunnah*. Imām ash-Shātībī (d.790H) - رَحِمَهُ اللَّهُ - said, "The *Salafus-Sālih*, the Companions, the *tābī'in* and their successors knew the *Qur'ān*, its sciences and its meanings the best."<sup>3</sup>

[4]: We despise *'ilmul-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the Books of *fiqh* (jurisprudence), nor from the Books of *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), except that which has been confirmed from Allāh or from His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we

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<sup>1</sup> This explanation of our call has been summarized from *Tarjumah Abī 'Abdur-Rahmān Muqbil Ibn Hādī al-Wādī'ī* (p. 135-142) of Muqbil Ibn Hādī with minor additions from other sources.

<sup>2</sup> Refer to *al-Kifāyah* (p. 15) of al-Khatīb al-Baghdādī.

<sup>3</sup> Refer to *al-Muwāfiqāt* (2/79) of ash-Shātībī.



benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our Books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *hadīth*. And we detest what emanates from many Books and admonishers in terms of false stories and weak and fabricated *ahādīth*. 'Abdullāh Ibnul-Mubāarak (d.181H) - رَحِمَهُ اللهُ - said, "The authentic *ahādīth* are sufficient and the weak *ahādīth* are not needed."<sup>1</sup>

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh (سُبْحَانَهُ وَتَعَالَى), or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur'ān* is the Speech of Allāh (عَزَّوَجَلَّ), it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (جَلَّوَعَلَا), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.<sup>2</sup> 'So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.'<sup>3</sup>

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

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<sup>1</sup> Refer to *al-Jāmi' li-Akhlaqir-Rāwī* (2/159) of as-Suyūṭī.

<sup>2</sup> From a *fatwā* by the Committee of Major Scholars dated: 11/16/1417, (no. 18870). It was signed by al-'Allāmah 'Abdul-'Azīz Ibn Bāz, Shaykh 'Abdul-'Azīz Ibn 'Abdullāh ālush-Shaykh, Shaykh 'Abdullāh Ibn 'Abdur-Rahmān al-Ghudayyān, Shaykh Bakr Ibn 'Abdullāh Abū Zayd, and Shaykh Sālih Ibn Fawzān al-Fawzān.

<sup>3</sup> From the words of Ibn Bāz in *al-Furqān* magazine (issue no. 14, p. 15).

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'<sup>1</sup>

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *hadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in 'cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.'<sup>2</sup>

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allāh and to the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[17]: Our *da'wah* and our '*aqīdah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in

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<sup>1</sup> From *Fiqhul-Wāqī'* (p. 49) of al-Albānī.

<sup>2</sup> From *Fiqhul-Wāqī'* (p. 51) of al-Albānī.

buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ اللهُ، “The knowledge of *hadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from.”<sup>1</sup>

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ).

These are glimpses into our *'aqīdah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

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<sup>1</sup> Refer to *al-Muhaddithul-Fāsīl* (p. 416) and *al-Kifāyah* (p. 21) of al-Khatīb.