

Imām

Muḥammad ibn ‘Abdu’l-Wahhāb (d.1206H)

# The Foundations of Islām

being a translation of *Masā’il al-Jāhiliyyah allatī Khālaḥa fīhā Rasūlullāh Ahla’l-Jāhiliyyah*  
with accompanying Arabic text



This work also includes the author's

The Five Maxims, The Four Principles, Ten Things which Breach Islām, The Four Principles Differentiating the Muslim from the Polytheist and Succinct Counsel

Translation & Notes by Abū Rumaysah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Imām

Muḥammad ibn ‘Abdu’l-Wahhāb (d.1206AH)

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# The FOUNDATIONS of ISLĀM

Including the Author’s “Characteristics of the Time of Ignorance”, “The Five Maxims”, “The Four Principles”, “Ten Things which Breach Islām”, “The Four Principles of the Testification of Faith”, “The Four Principles Differentiating the Muslim from the Polytheist” and “Succinct Counsel”

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“Do they then seek the judgment of the Time of Ignorance? Who could be better at giving judgment than Allāh for people with certainty.”

[*al-Mā'idah* (5): 50]

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# Transliteration Table

## Consonants. Arabic

initial: unexpressed medial and final:

ء	د d	ض ḍ	ك k
ب b	ذ dh	ط ṭ	ل l
ت t	ر r	ظ ḏ	م m
ث th	ز z	ع ʿ	ن n
ج j	س s	غ gh	ه h
ح ḥ	ش sh	ف f	و w
خ kh	ص ṣ	ق q	ي y

## Vowels, diphthongs, etc.

Short:            َ a      ِ i      ُ u

long:            َـ ā      ِـ ū      ِـ ī

diphthongs:            َـِ aw

                  ِـِ ay

## Introduction

Born in the year 1115H/1703AD in 'Uyaynah, approximately seventy kilometres to the north of Riyād, Muḥammad ibn 'Abdu'l-Wahhāb ibn Sulaymān ibn 'Alī ibn Muḥammad ibn Aḥmad ibn Rāshid al-Tamīmī was to commence a *da'wah* that would spread throughout the Muslim world, he was to commence a revival which was to be the cause of millions of Muslims questioning, and ultimately rejecting, many practises and superstitious beliefs held by their peers and predecessors. It was a call to take the Muslims back to the pristine Islām of the early Muslims.<sup>1</sup>

Sulaymān ibn 'Alī, a judge and perhaps the most senior scholar in Najd of his time, and the grandfather of ibn 'Abdu'l-Wahhāb, had a dream in which he saw a light emanating from his belly and

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<sup>1</sup> It is important to note that the exact sequence of some of the events in the life of Muḥammad ibn 'Abdu'l-Wahhāb are differed about as are the dates in which they occurred. There are two source biographical works written by his contemporaries: Ibn Ghannām, *Rawḍah al-Afḳār wa'l-Afbām* (or *Tārikh al-Najd*) and ibn Bishr, *Ummān al-Majd fī Tārikh al-Najd* which were used in what follows as well as Zarabozo, *The Life, Teachings, and Influence of Muḥammad ibn Abdul Wabbaab*.

engulfing the whole desert. At that time, the dream was interpreted to mean that one of his descendants would be a great leader, guiding people and laying the foundations of a large kingdom. The dream was thought to be fulfilled in his grandson.<sup>2</sup>

Ibn 'Abdu'l-Wahhāb's family was famous and known for its religious scholars and piety: his father was a judge, his uncle, Ibrāhīm, was a well known scholar, and his elder brother, Sulaymān, an advanced student of knowledge, later to become a scholar in his own right. It was at the hands of his father that ibn 'Abdu'l-Wahhāb memorised the Qur'ān, completing it before the age of ten, and under whom he studied Ḥanbalī jurisprudence, Qur'ānic exegesis and ḥadīth. He developed a love of reading and studying and would make frequent use of both his father's and grandfather's libraries. As a young man, he came to love the Qur'an and spent much of his time studying exegesis and its related sciences. His father, astonished at his son's progress, remarked how he himself had benefited from his son in some issues of jurisprudence.<sup>3</sup> From a young age, ibn 'Abdu'l-Wahhāb became known for his devoutness, his intelligence and excellent memory, and his proficiency in debating. He was generous and well-mannered, treating his guests with honour and respect, and would live a simple, austere life. He reached puberty before the age of twelve and his father contracted his marriage when he was twelve years old.

Soon after marriage, he sought permission from his father to perform the pilgrimage, and after receiving it, departed for Mecca, staying there for a few months.

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<sup>2</sup> *Ḥādīr al-'Ālam al-Islāmī*, vol. 4, pg. 161

<sup>3</sup> Ibn Ghannām, vol. 1, pg. 25

As a young man, and more so in his later life, he was exposed to the writings of ibn Taymiyyah and ibn al-Qayyim and studied them extensively, personally transcribing many of ibn Taymiyyah's books.

Later in his life, probably around the age of twenty, he went to perform the pilgrimage again, this time staying in Mecca for a short time to study under the scholars there; among them: 'Abdullāh ibn Sālīm al-Shāfi'ī. From there he travelled to Madīnah and studied with some of the scholars residing there; one of these was the Ḥanbalī jurist and scholar of ḥadīth, 'Abdullāh ibn Ibrāhīm ibn Sayf from whom he attained a scholarly license in the books of ḥadīth. Another was the Ḥanafī jurist and scholar of ḥadīth, Muḥammad Ḥayāt al-Sindī. It was these two scholars who made a lasting impression on the author and set him on his path. His great grandson, 'Abdu'l-Laṭīf ibn 'Abdu'l-Raḥmān was later to observe that it was this latter scholar, well known for repudiating innovations and pagan practises, who had the greatest influence in shaping the views of the young ibn 'Abdu'l-Wahhāb concerning Islamic monotheism, popular religious practises concerning saints and their tombs, and bigoted, blind following, *taqlid*.<sup>4</sup> Other scholars he studied under were 'Alī Afandī, Ismā'īl al-'Ijlūnī and 'Abdu'l-Laṭīf al-Aḥsā'ī.

After returning to 'Uyaynah and after a brief sojourn of a year, the author set out again in pursuit of knowledge, this time heading for Baṣrah. There he stayed for four years studying with some of the scholars there, amongst whom was Muḥammad al-Majmū'ī under whom he studied morphology, syntax, lexicology and ḥadīth, and Shihāb al-Dīn al-Mawṣilī, the judge. Baṣrah was home to a large Shia population and it was here that ibn 'Abdu'l-Wahhāb

<sup>4</sup> Ismā'īl al-Anṣārī, *Ḥayāt al-Shaykh Muḥammad*, vol. 1, pg. 127

was exposed to their practises and publicly began to object to innovation and pagan beliefs. His open challenge to the status quo of the day led to his eventual expulsion from Başra with sources stating that he was forced to leave in the extreme heat of the noon, barefooted.

From Başrah he went to al-Aḥsā' and studied there for a time under 'Abdullāh ibn 'Abdu'l-Laṭīf al-Shāfi'ī with whom he had involved discussions concerning Ash'arite creed. He also studied under Muḥammad ibn Afāliq and 'Abdullāh ibn Fairoz al-Kafif, the former would later become his antagonist and the latter encouraged him to further his studies of ibn Taymiyyah's works. From there, around the year 1144H, running low on money, he went to Ḥuraymlā, the town where his father had, by then, moved to. It is claimed that ibn 'Abdu'l-Wahhāb also travelled to Baghdad and Damascus and studied there, but these accounts are uncorroborated.

It was at Ḥuraymlā that Muḥammad ibn 'Abdu'l-Wahhāb began his public call to *Tawḥīd* and his repudiation of the innovation and *shirk* that he saw entrenched in the society around him. He commenced teaching and delivered lectures on ḥadīth, jurisprudence and Qur'ānic exegesis in the *masjid*. Opposition to his call grew and eventually he was forced to leave Ḥuraymlā and returned to the town of his birth, 'Uyaynah in the year 1153H, the year his father passed away. The ruler of 'Uyaynah at that time was one 'Uthmān ibn Ḥamad ibn Mu'ammar who very quickly accepted the author's call and announced his support of him, even marrying him to one of his close relatives, al-Jawharah bint 'Abdullāh ibn Mu'ammar.

It was from here that Muḥammad ibn 'Abdu'l-Wahhāb contin-

ued his call in earnest and tried to create a true Islāmic society judging by the law of Allāh, the Sharī'ah was to be implemented in every sphere of life. He quickly became known for his justice and impartiality in judging by Allāh's law, and hence the desire to live by the Sharī'ah penetrated the hearts of people to the extent that a woman came forward to admit her crime of adultery, wanting to be stoned to death. After Muḥammad had ascertained that the necessary conditions were met, he had her stoned to death, then ordered that she be washed and the funeral prayer conducted for her. This proved to be a highly controversial act amongst many of his contemporaries who argued that he did not have the necessary authority to carry it out, an accusation which he emphatically defended. During his stay in 'Uyaynah, he undertook two very public actions graphically demonstrating his call and causing a wide spectrum of reactions, ranging from outright anger to admiration. The first concerned a group of trees that the people of 'Uyaynah considered to have quasi-magical powers and on which they would hang various artefacts to procure blessings. Ibn 'Abdu'l-Wahhāb had the grove of trees cut down. The second act involved the monument built over a grave thought to be that of 'Umar ibn al-Khaṭṭab's son, Zayd ibn al-Khaṭṭab, this he levelled to the ground with his own hands surrounded by a guard of six hundred men.

With his popularity on the increase, his opponents intensified their opposition and efforts to curb his call, ultimately leading to the Amīr of al-Aḥsā', Sulaymān ibn Muḥammad, writing a threatening letter to 'Uthmān ibn Ḥamad ordering him to kill or expel ibn 'Abdu'l-Wahhāb. 'Uthmān, not wanting to kill him, asked him to leave 'Uyaynah explaining that he did not have the strength to stand against Amīr Sulaymān. So, in the year 1158H, five years after returning to 'Uyaynah, Muḥammad ibn 'Abdu'l-Wahhāb left

for al-Dir'iyah, a town located on the north-western outskirts of Riyād.

At Dir'iyah he quickly found followers in the two brothers of Amīr Muḥammad ibn Sa'ūd, Thunayān and Mashārī, and through them he gained the support of the Amīr himself. An alliance was formed that was to form the foundations from which the call of Muḥammad ibn 'Abdu'l-Wahhāb spread. Students flocked to him and studied under him, and he continued a habit started years earlier of writing letters and short essays to scholars and leaders of his land clarifying various aspects of Islām, repudiating innovations and defending himself against numerous accusations and fables that were circulated against him. Some received these correspondences favourably, others did not.

Ibn Sa'ūd and his heirs would spend more than a century mounting various expeditions to seize control of Arabia and its outlying regions. They quickly established the first Saudi State and in 1802 captured the cities of Mecca and Medina which then mobilised the Ottoman Empire against them. The first Saudi State came to an end in 1818 when Dir'iyah surrendered to Ottoman forces. The clan of Sa'ūd, however, and the descendants of ibn 'Abdu'l-Wahhāb lived on and a second Saudi State was later established that lasted until 1891, and finally the whole of the modern day Kingdom of Saudi Arabia was established in 1932. While true that ibn 'Abdu'l-Wahhāb was involved in some, but not all, of the initial campaigns, the extent of his involvement is the subject of some controversy.

Another subject of controversy was that he was also involved, on occasion, in armed conflict against his opponents. This he himself justified to be defensive in nature, 'We have not fought



anyone to this day save in defense of life and honour. We have fought against those who have come against us in our land and refuse to leave us alone.<sup>5</sup> One time, after listing some idolatrous practises, ibn ‘Abdu’l-Wahhāb penned,

These are the matters that have led to conflict between us and the people. They went to the length of declaring us unbelievers, they fought us and they declared our blood and wealth lawful for them, but Allāh supported us and gave us victory over them. It is *Tawhīd* that we call them to and fight them over, yet only after establishing the proof against them from the Book of Allāh, the Sunnah of His Messenger, and the consensus of the Imāms of the righteous Salaf, thereby implementing His words, “*Fight them until there is no more fitna and the religion is Allāh’s alone.*”<sup>6,7</sup>

Ibn ‘Abdu’l-Wahhāb was once asked to clarify his call and what he followed to which he responded,

As for our religion, it is Islām about which Allāh says, “*If anyone desires anything other than Islām as a religion, it will not be accepted from him.*”<sup>8</sup>

As for what we call people to, we call them to *Tawhīd*, about which Allāh said, addressing His Prophet (ﷺ),

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<sup>5</sup> Uthaymīn, *al-Shaykh Muḥammad*, pg. 121

<sup>6</sup> *al-Anfāl* (8): 39

<sup>7</sup> Ibn ‘Abdu’l-Wahhāb, *Mu’allaḥāt*, vol. 7, pg. 114. cf. *al-Durar al-Saniyyah*, vol. 1, pg. 58

<sup>8</sup> *Āli ‘Imrān* (3): 85

*“Say, ‘This is my way. I call to Allāh upon sure knowledge, I and all who follow me. Glory be to Allāh! I am not one of the polytheists!’”*<sup>9</sup> He also said, *“All maṣjids belong to Allāh so do not call on anyone else besides Allāh.”*<sup>10</sup>

As for what we prevent people from, we prohibit them from *shirk* about which Allāh says, *“If anyone associates anything with Allāh, Allāh has forbidden him the Garden and his refuge will be the Fire.”*<sup>11</sup> He, Most High, addressed His Prophet (ﷺ) with the words, *“It has been revealed to you and those before you: ‘If you associate others with Allāh, your actions will come to nothing and you will be among the losers.’ No! Worship Allāh and be among the thankful.”*<sup>12</sup> The address here is stringent even though he and his brothers are completely innocent of *shirk*.

We fight people who commit *shirk* as Allāh, Most High, says, *“Fight them until there is no more fitna...”* i.e. *shirk*, *“...and the religion is Allāh’s alone.”*<sup>13</sup> and, *“Kill the polytheists wherever you find them, seize them, besiege them and lie in wait for them on every road. If they repent and establish the prayer and pay the zakāt, let them go on their way.”*<sup>14</sup> The Prophet (ﷺ) said, *“I have been ordered to fight the people until they testify that none has the right to be*

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<sup>9</sup> *Yūsuf* (12): 108

<sup>10</sup> *al-Jinn* (72): 18

<sup>11</sup> *al-Mā'idah* (5): 72

<sup>12</sup> *al-Zumar* (39): 65-66

<sup>13</sup> *al-Anfāl* (8): 39

<sup>14</sup> *al-Tawbah* (9): 5

worshipped save Allāh and that Muḥammad is the Messenger of Allāh, and they establish the prayer and give the zakāt. If they do this, their blood and property becomes inviolable except by due right and their reckoning lies with Allāh, Mighty and Magnificent.”...

As for what you mention concerning the issue of independent juristic reasoning, *ijtihād*, we are followers of the Book, the Sunnah, the righteous Salaf of this nation, and what is supported of the opinions of the Four Imāms: Abū Ḥanīfah al-Nu‘mān ibn Thābit, Mālik ibn Anas, Muḥammad ibn Idrīs al-Shāfi‘ī, and Aḥmad ibn Ḥanbal, may Allāh have mercy on them all...

We have come with nothing that opposes revealed texts or is rejected by the [sound] intellect. They say what they do not do whereas we do what we say, “*it is deeply abhorrent to Allāh that you should say what you do not do.*”<sup>15</sup>

We fight those who worship idols just as he (ﷺ) fought them.<sup>16</sup> We fight them if they abandon the prayer or refuse to give the zakāt just as the Ṣiddīq of this nation, Abū Bakr al-Ṣiddīq (*radīy Allāhu ‘anhu*) fought those who refused to give it.<sup>17</sup>

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<sup>15</sup> *al-Ṣaff* (61): 2

<sup>16</sup> He, *al-Durar al-Saniyyah*, vol. 1, pg. 58 said, “We only fight them after having established the evidence against them from the Book of Allāh, the Sunnah of His Messenger and the consensus of the Imāms of the righteous Salaf, thereby implementing His words, “*Fight them until there is no more fitna and the religion is Allāh’s alone.*” [*al-Anfal* (8): 39].”

<sup>17</sup> *al-Durar al-Saniyyah*, vol. 1, pp. 95-98

With respect to his call, he was repeatedly asked about the issue of *takfir*, or declaring a Muslim to be a disbeliever. His reply: “We only rule to be disbelievers those who associate partners with Allāh in His divinity, and that only after the evidence against his acts has become clear to him.”<sup>18</sup> False accusations against him in this regard were widely circulated. He once wrote,

Allāh knows that the man has lied against me, claiming I said things that are patently false, most of which have not even crossed my mind! He asserts that I have said that the Muslims, for the last six hundred years, have been on nothing, that I rule anyone who makes *tawassul* with the righteous a disbeliever, that I declare Būṣayrī a disbeliever, and that I declare anyone who swears by another besides Allāh a disbeliever. My response to all these claims is: Glory be to Allāh, this is an odious lie!<sup>19</sup>

Another time he said,

My opponents claim that I declare people to be disbelievers on grounds of mere suspicion, that I declare to be disbelievers all who oppose me, and that I

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<sup>18</sup> Ibn ‘Abdu’l-Wahhāb, *Mu’allaḥāt*, vol. 5, pg. 60

<sup>19</sup> Ibn ‘Abdu’l-Wahhāb, *Mu’allaḥāt*, vol. 5, pp. 11-12.

In *Majmū’ al-Rasā’il wa’l-Masā’il*, vol. 1, pg. 47, his son, ‘Abdullāh ibn Muhammad ibn ‘Abdu’l-Wahhāb said, “The author of the *Burdah*, and those like him in whose words *shirk* and extremism are found and have passed away are not ruled to be disbelievers. What is obligatory is to repudiate their words and to explain that whoever believes these words in their ostensive sense is a disbeliever and a polytheist. As for the person who originally said them, his affair lies with Allāh, Glorious and Most High. It is far from desirable to accuse the dead because one does not know if they repented or not...”

declare the ignoramus upon whom the evidence has not been established a disbeliever. These are all odious lies by which they mean to make people averse to the religion of Allāh and His Messenger.<sup>20</sup>

He furnished clear evidence of this by stating,

If we do not declare a disbeliever the one who worships the idol over the grave of ‘Abdu’l-Qādir, or the idol over the grave of Aḥmad al-Badawī and the like due to their ignorance and not having the truth explained to them, how could we then declare as disbeliever the one who does not associate partners with Allāh or who does not migrate to us?<sup>21</sup>

When questioned about his creed, he composed the following monograph which ostensibly would seem to be an abridgement of Ibn Taymiyyah’s *al-‘Aqīdah al-Wāsiṭiyyah*:

I call Allāh, those Angels with me and yourselves to witness that I have the creed of the Saved Group: *Ablu’l-Sunnah wa’l-Jamā‘ah* which is to have faith in Allāh, His Angels, His Books and His Messengers, the Resurrection after death, and the divine decree - the good thereof and the bad.

Part of faith in Allāh is to believe in what He has described Himself with in His Book and upon the tongue of His Messenger (ﷺ) without distortion or denial. I believe that there is “*nothing is like Him and He*

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<sup>20</sup> Ibn ‘Abdu’l-Wahhāb, *Mu’allaḥāt*, vol. 5, pg. 25

<sup>21</sup> Ibn ‘Abdu’l-Wahhāb, *Mu’allaḥāt*, vol. 7, pg. 48

is the All-Hearing, the All-Seeing.”<sup>22</sup> I do not negate what He has described Himself with, I do not distort words from their proper places, and I do not desecrate His Names and Signs.<sup>23</sup> I do not imagine a ‘how’ to the Attributes of Allāh and I do not liken them to the attributes of His creation. This is because He has no namesake; there is none who is comparable to Him and none who is equal to Him.<sup>24</sup> He is not to be compared to His creation because He best knows Himself and others; He is more truthful in speech and better in discourse. He says, “*Glorified be your Lord, the Lord of Might, beyond anything they describe. Peace be upon the Messengers and praise be to Allāh, the Lord of the worlds!*”<sup>25</sup> Here, He absolved Himself of what the opponents described Him with: those who liken Allāh to His creation and imagined the ‘how,’ and of what the negators: those who distort and deny, negate from Him.

The Saved Group takes a middle path when compared to (the extremes found amongst) the various

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<sup>22</sup> *al-Shūrā* (42):11

<sup>23</sup> ar: *ilbād*. Desecrating Allāh’s Names occurs in a number of ways: 1) To name idols after the Names of Allāh such as al-Lāt, derived from *al-Ilāhiyyah*, or al-‘Uzzah, derived from al-‘Azīz. 2) Calling Allāh names that are unbecoming such as the Christians calling Him father 3) Describing Him with things that He is far removed from such as the Jews asserting that He is poor 4) Divesting the Names of Allāh of their meanings and to deny their realities 5) Likening the Attributes of Allāh to those of His creation.

cf. Ibn al-Qayyim, *Badā’i al-Fawā’id*, vol. 1, pg. 153 and *Madārij al-Sālikin*, vol. 1, pg. 39

<sup>24</sup> cf. *Maryam* (19): 65, *al-Ikhlāṣ* (112): 4, *al-Baqarah* (2): 22

<sup>25</sup> *al-Sāffāt* (37): 180-182

sects of this nation. With regards the deeds of Allāh, they traverse a middle path between (the extremes of) the Jabariyyah and the Qadariyyah. With regards the threat of Allāh, they traverse a middle path between (the extremes of) the Murji'ah and the Wa'idiyyah. With regards to faith and religion, they traverse a middle path between (the extremes of) the Hurūriyyah and Mu'tazilah on the one hand, and the Murji'ah and the Jahmiyyah on the other. And with regards the Companions of the Messenger of Allāh (ﷺ), they traverse a middle path between (the extremes of) the Rāfiḍah and the Khawārij.

I believe that the Qur'ān is Allāh's speech, it is revealed (by Him) and is not created. From Him it came and to Him shall it return. Allāh spoke it literally; He revealed it to Muḥammad (ﷺ), His Messenger, the one entrusted with His revelation, and the mediator between Him and His servants.

I believe that Allāh does what He wills, nothing occurs in His dominion unless it is by His will and nothing falls outside of it. Everything in creation is bound to His decree and nothing happens that He has not determined. None can escape His decree and none can go beyond what has been recorded in the Inscribed Tablet.

I believe in everything that the Prophet (ﷺ) informed us of that will happen after death. I believe in the trial of the grave and its bliss. I believe that the souls will be returned to their bodies and man will stand before the Lord of the worlds, naked, barefooted and uncircumcised. The sun will draw close to them, the Scales will be erected and the deeds of man will be weighed,

*"Those whose scales are heavy, they are the successful. Those whose scales are light, they are the losers of their selves, remaining in Hell timelessly, forever."<sup>26</sup>*

The accounts, i.e. the records of deeds, will be unfolded. Some will take theirs with their right hands and others with their left.

I believe in the Prophet's Pond which is on the great plain of the Rising. Its water is whiter than milk and sweeter than honey, and its goblets are as numerous as the stars of the heaven. Whoever drinks from it even once will never be thirsty again.

I believe that the Bridge spans the back of Hell and that people will cross it (at speeds) proportional to their deeds.

I believe in the intercession of the Prophet (ﷺ). He will be the first to intercede and the first to have his intercession accepted. Only the innovator or the misguided reject the intercession. However, it will only occur after Allāh's permission is granted for those He is pleased with. Allāh, Most High, says, *"They only intercede on behalf of those with whom He is pleased."*<sup>27</sup> *"Who can intercede with Him except by His permission?"*<sup>28</sup> *"And how many angels are there in the heavens whose intercession is of no benefit at all until Allāh has authorised those He wills and is pleased with them!"*<sup>29</sup> He is only pleased with *Tawhīd* and

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<sup>26</sup> *al-Mu'minūn* (23): 102-103

<sup>27</sup> *al-Anbiyā* (21): 28

<sup>28</sup> *al-Baqarab* (2): 255

<sup>29</sup> *al-Najm* (53): 26



He only authorises those who lived by it. The polytheists, on the other hand, have no share in the intercession: *“The intercession of the interceders will not help them.”*<sup>30</sup>

I believe that Paradise and Hell have already been created, they are present right now and they will never perish. On the Day of Rising, the believers will see their Lord with their own eyes just as they can see the moon when it is full, without experiencing any difficulty in seeing Him.

I believe that our Prophet, Muḥammad (ﷺ), is the seal of the Prophets and Messengers. The faith of a person cannot be valid until he believes in his message and testifies to his prophethood.

I believe that the best of his nation is Abū Bakr al-Ṣiddīq, then ‘Umar al-Fārūq, then ‘Uthmān Dhū’l-Nūrāyn, then ‘Alī al-Murtaḍā, then the remaining Ten,<sup>31</sup> then the people of Badr, then those who gave the Pledge of Allegiance under the tree, and then the rest of the Companions. I am loyal to the Companions of the Messenger of Allāh (ﷺ), I mention their virtues and excellent qualities, I ask that Allāh be well-

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<sup>30</sup> *al-Muddatḥḥir* (74): 48

<sup>31</sup> Abū Dāwūd #4649-4650 and Tirmidhī #3757 on the authority of Sa’d ibn Zayd that the Messenger of Allāh (ﷺ) said, “Ten are in Paradise: Abū Bakr is in Paradise, ‘Umar is in Paradise, ‘Uthmān is in Paradise, ‘Alī is in Paradise, Ṭalḥah is in Paradise, Zubayr ibn al-‘Awām is in Paradise, Sa’d ibn Mālik is in Paradise, ‘Abdu’l-Raḥmān ibn ‘Awf is in Paradise.” Sa’id ibn Zayd then said, ‘If you wish I will name you the tenth,’ they said, ‘Who is he?’ He paused and they asked again so he said, ‘He is Sa’id ibn Zayd.’

Tirmidhī said it was ḥasan and it was ruled ṣaḥīḥ by ibn Ḥibbān #6993-6996. Tirmidhī #3747 also recorded it on the authority of ‘Abdu’l-Raḥman ibn ‘Awf and it was ruled ṣaḥīḥ by ibn Ḥibbān #7002

pleased with them, and I request forgiveness for them. I refrain from mentioning their mistakes and I remain silent about the disputes that arose between them. I believe in their excellence, in keeping with His saying, *“Those who have come after them say, ‘Our Lord, forgive us and our brothers who preceded us in faith and do not put any rancour in our hearts towards those who have faith. Our Lord, You are All-Gentle, Most Merciful.’”*<sup>32</sup> I ask that Allāh be well-pleased with the mothers of the believers who have been purified of all evil.

I accept the miracles of the *Awliyā*<sup>33</sup> and the spiritual unveilings granted them. This does not, however, mean that they warrant anything that is due to Allāh alone, one can not go to them and ask them for something that only Allāh can do.

I do not testify that any of the Muslims will be in Paradise or in the Fire except for those whom the Messenger of Allāh (ﷺ) has testified to. I do, however, hope for the best for the person who does good and fear for the person who works evil. I do not declare any Muslim to be a disbeliever because of a

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<sup>32</sup> *al-Hasbr* (59): 10

<sup>33</sup> *Awliyā*, plural of *walī*. Ibn Taymiyyah, *al-Furqān*, says, ‘*al-Walāyah*, or loyalty, is the opposite of *al-‘adāwah*, or enmity. The essential meaning of *al-walāyah* is love and closeness whereas the essential meaning *al-‘adāwā* is hatred and distance. It is also postulated that the *walī* is called so because of his *muwālah*, or persistence and regularity in performing actions of obedience, meaning by this his following up [good actions] with more [good actions]. The first analysis is more correct.’ He says before this, ‘The *Awliyā*’ of Allāh are the pious, God-fearing believers. Allāh, Most High, says, “*Yes, the friends of Allāh will feel no fear and will know no sorrow: those who have faith and are mindful of Allāh.*” [Yūnus (10): 62-63] Available in English with the title, ‘*The Decisive Criterion between the Friends of Allāh and the friends of Shāyṭān.*’ Published by Dār as-Sunnah Publishers, Birmingham, UK, 2003.

sin and I do not eject him from the circle of Islām. I believe that Jihād is to be performed with every Imām, be he pious or sinful. Praying in congregation behind them is permissible and Jihād will remain in force from the time that Muḥammad (ﷺ) was sent to the time that the last of this nation will fight the Dajjāl. Neither the oppression nor justice of a person can render it null and void.

I am of the view that hearing and obeying the righteous or sinful Imāms of the Muslims is obligatory so long as they do not enjoin a person to disobey Allāh. Whoever is given the position of Khalīfah with the people accepting him and supporting him, or he forcefully imposes himself on them such that he becomes the Khalīfah, it becomes obligatory to obey him and prohibited to revolt against him.

I am of the view that the innovators should be boycotted and ostracised until they repent. I judge by what is apparent in them and I relegate what is inside them to Allāh. I believe that every newly invented matter in the religion is an innovation.

I believe that faith is statement of the tongue, action of the limbs and belief of the heart. It increases with obedience and decreases with disobedience. It consists of seventy odd branches, the highest of which is the testimony that none has the right to be worshipped save Allāh, and the lowest of which is removing something harmful from the road.

I am of the view that it is obligatory to enjoin the good and prohibit the evil as determined by the pure Legal Law of Muḥammad (ﷺ).

This a brief summary of my creed which I have composed even though I have other concerns on my mind so that you may know what my view is. Allāh is Guardian over what we say.<sup>34</sup>

After a life full of preaching and struggle, ibn ‘Abdu’l-Wahhāb withdrew from public life in his final years, devoting them instead to teaching and study, and passed away in the year 1206H/1792AD at Dir‘iyyah.

### Works:

Two famous anthologies are available which gather the writings of ibn ‘Abdu’l-Wahhāb and his followers: *Majmū‘ al-Rasā’il wa’l-Masā’il al-Najdiyyah* in five volumes and *al-Durar al-Saniyyah fī’l-Ajwiba al-Najdiyyah* in eleven volumes. A project to collate the various writings of ibn ‘Abdu’l-Wahhāb was commissioned by Muḥammad ibn Sa‘ūd University resulting in a thirteen volume compendium, *Mu’allafāt al-Shaykh al-Imām Muḥammad ibn ‘Abdu’l-Wahhāb*. Some of his stand alone works are listed below:

- *al-Uṣūl al-Thalāthah wa Adillatuhā* (The Three Fundamental Principles And Their Evidences)
- *al-Qawā’id al-Arba’* (The Four Precepts)
- *al-Uṣūl al-Sittah* (The Six Fundamental Principles)
- *Kitāb al-Tawḥīd* (The Book of Monotheism)
- *Kashf al-Shubuhāt* (The Clarification of Specious Arguments)
- *Uṣūl al-Īmān* (Foundations of Faith)
- *Kitāb al-Īmān* (The Book of Faith)
- *Mukhtaṣar al-Īmān* (Abridgement of [the Book] of Faith)
- *Muḥīd al-Mustafīd fī Kufr Tārik al-Tawḥīd* (The Disbelief of

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<sup>34</sup> *al-Durar al-Saniyyah*, vol. 1, pp. 28-33

- One who Abandons *Tawhīd*)
- *Sharḥ Sittah Mawāḍi‘ min al-Sīrah* (Explanation of Six Incidents from the *Sīrah*)
  - *Masā’il al-Jābiliyyah* (Characteristics of the Time of Ignorance)
  - *Risālah fi’l-Radd ‘alā’l-Rāfiḍah* (Treatise on Repudiating the *Rāfiḍah*)
  - *Faḍā’il al-Islām* (The Virtues of Islām)
  - *Faḍā’il al-Qur’ān* (The Virtues of the Qur’ān)
  - *Aḥādīth al-Fitan wa’l-Hawādīth* (Ḥadīth about Tribulations and Occurrences)
  - *Adab al-Mashī ilā’l-Ṣalāh* (Manners of Walking to the Prayer)
  - *Kitāb al-Taḥārah* (The Book of Purification)
  - *Kitāb al-Kabā’ir* (The Book of Mortal Sins)
  - *Majmū‘ al-Ḥadīth ‘alā Abwāb al-Fiqh* (Compendium of Ḥadīth organised by Topics of Jurisprudence)
  - *Mukhtaṣar Sīrah al-Rasūl* (Summarised Biography of the Messenger)
  - *Mukhtaṣar al-Inṣāf wa’l-Sharḥ al-Kabīr* (Abridgement of the [books] *al-Inṣāf* and *al-Sharḥ al-Kabīr*)
  - *Mukhtaṣar Zād al-Ma‘ād* (Abridgement of the [book] *Zād al-Ma‘ād*)
  - *Mukhtaṣar al-Sawā’iq* (Abridgement of the [book] *al-Sawā’iq*)
  - *Mukhtaṣar Faṭḥ al-Bārī* (Abridgement of [the book] *Faṭḥ al-Bārī*)
  - *Mukhtaṣar al-Minhāj* (Abridgement of [the book] *al-Minhāj*)

Abu Rumaysah

26/12/1429

23/12/2008

Characteristics of the  
Time of Ignorance  
*Masā'il al-Jāhiliyyah allatī Khālafa  
fihā Rasūlullāh  
Abī'l-Jāhiliyyah*

## With the Name of Allāh, the All-Merciful, the Most Merciful

These are characteristics which were current amongst the people of the Time of Ignorance:<sup>1</sup> *the People of the Book and those who have no Book*<sup>2</sup> and were opposed by the Messenger of Allāh (ﷺ) Every Muslim must be aware of them for,

Opposites elicit the beauty of a thing  
Through opposites are matters clarified

The most important of these aspects, and the most dangerous, is the heart being devoid of faith in that which the Messenger (ﷺ) brought. If one adds to this approval (of the beliefs and

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<sup>1</sup> ar: *Jābiliyyah*.

*Jābiliyyah* is an ascription to ignorance. The *Jābiliyyah* referred to here is the period where there was no Messenger and no Book, specifically the period before the commissioning of the Prophet (ﷺ).

<sup>2</sup> *Āli Imrān* (3): 20

practices) of the people of the Time of Ignorance, total ruin results. It is in this respect that Allāh, Most High, says,

وَالَّذِينَ آمَنُوا  
بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥٢﴾

“And those who believe in falsehood and disbelieve in Allah, they, it is they who are the losers.”<sup>3</sup>

1. When supplicating to Allāh and worshipping Him, in practise, they would associate the righteous in that worship. Their goal was to have them intercede on their behalf with Allāh labouring under the assumption that this was something that Allāh and the righteous loved. Allāh, Most High, says,

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ  
وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَٰؤُلَاءِ شَفَعْنَا عِنْدَ اللَّهِ

“They worship, instead of Allāh, what can neither harm them nor help them, saying, ‘These are our intercessors with Allāh.’”<sup>4</sup>

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<sup>3</sup> *al-'Ankabūt* (29): 52

<sup>4</sup> *Yūnus* (10): 18



وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ  
مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ  
فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ

“Those who take protectors besides Him - ‘We only worship them so that they may bring us nearer to Allāh’ - Allāh will judge between them regarding the things about which they differed.”<sup>5</sup>

This is the greatest matter that the Messenger of Allāh (ﷺ) opposed them in for (his call) was to sincerity,<sup>6</sup> and he told us that this was the religion of Allāh which He sent all the Messengers with.<sup>7</sup> He told us that He only accepts that deed which is sincere, solely performed for Him,<sup>8</sup> and he informed us that who-

<sup>5</sup> *al-Zumar* (39): 3

<sup>6</sup> Allāh, Most High, says, “Say, ‘I am commanded to worship Allāh, making my religion sincerely His. And I am commanded to be the first of the Muslims.’” [*al-Zumar* (39): 11-12], “Say, ‘It is Allāh I worship, making my religion sincerely His, so worship anything you will apart from Him!’ Say, ‘The real losers are those who lose themselves and their families on the Day of Rising.’ Is that not the clear loss?” [*al-Zumar* (39): 14-15], “They were only ordered to worship Allāh, making their religion sincerely His as people of pure natural belief...” [*al-Bayyinah* (98): 5]

<sup>7</sup> Allāh, Most High, says, “We sent a Messenger among every people saying: ‘Worship Allāh and avoid all that is worshipped besides Him.’ Among them were some whom Allāh guided but others received the misguidance they deserved. Travel about the earth and see the final fate of the deniers.” [*al-Nahl* (16): 36]

<sup>8</sup> Allāh, Most High, says, “So let him who hopes to meet his Lord act rightly and not associate anyone in the worship of his Lord.” [*al-Kahf* (18): 110]

ever did what they deemed to be fine and good, “*Allāh has forbidden him the Garden and his refuge will be the Fire.*”<sup>9</sup>

It was this issue that divided people into the Muslim and the disbeliever, and it was because of it that enmity arose and Jihād was legislated.<sup>10</sup> Allāh, Most High, says,

وَقَاتِلُوهُمْ حَتَّى  
لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كَلِمَةً لِلَّهِ

“Fight them until there is no more tribulation and the religion is Allāh’s alone.”<sup>11</sup>

2. In their religion they are divided and split. Allāh, Most High, says,

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Muslim records on the authority of Abū Hurayrah that the Messenger of Allāh (ﷺ) said, “Allāh says, ‘I am One who stands in no need of *shirk*. Whoever does an action in which he associates others with Me, I would abandon him and his *shirk*.’”

Ibn Mājah #4202 has the ḥadīth, “Allāh, Mighty and Magnificent says, ‘I am the One who stands in absolutely no need of *shirk*, whoever does a deed for Me in which he associates someone else then I am free of it and it is for the partner.’” Būṣayrī said that the isnād was ṣaḥīḥ.

<sup>9</sup> *al-Mā'idah* (5): 72

<sup>10</sup> Allāh, Most High, says, “You have an excellent example in Ibrāhīm and those with him when they said to their people, ‘We wash our hands of you and all that you worship apart from Allāh, and we reject you. Between us and you there will be enmity and hatred forever unless and until you have faith in Allāh alone.’” [*al-Mumtahana* (58): 4]

<sup>11</sup> *al-Anfāl* (8): 39

مِنَ الَّذِينَ فَرَّقُوا  
 دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

“...those who split up their religion and form into sects, each faction exulting in what they have.”<sup>12</sup>

The same applies to their worldly life, and they think that this is the correct state of affairs. (His call), on the other hand, was to unity in the religion,

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا  
 إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ  
 وَلَا تَتَفَرَّقُوا فِيهِ<sup>٤</sup>

“He has laid down the same religion for you as He enjoined on Nūḥ: that which We have revealed to you and which We enjoined on Ibrāhīm, Mūsā and ʿĪsā: ‘Establish your religion and do not make divisions in it.’”<sup>13</sup>

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ<sup>٤</sup>

“As for those who divide up their religion and form into sects, you have nothing whatsoever to do with them.”<sup>14</sup>

<sup>12</sup> *al-Rūm* (30): 32

<sup>13</sup> *al-Shūrā* (42): 13

<sup>14</sup> *al-Anʿām* (6): 159

He prohibited us from imitating them,

وَلَا

تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

“Do not be like those who split up and differed after the Clear Signs came to them.”<sup>15</sup>

He prohibited us from splitting in worldly affairs as well,

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

“Hold fast to the rope of Allāh and do not separate.”<sup>16</sup>

3. Opposing the leader and not submitting to his rule was regarded to be a noble quality. Hearing and obeying was seen to be demeaning and degrading. The Messenger of Allāh (ﷺ) opposed them and ordered that any oppression from leaders should be born with patience,<sup>17</sup> he or-

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<sup>15</sup> *Āli 'Imrān* (3): 105

<sup>16</sup> *Āli 'Imrān* (3): 103

<sup>17</sup> Muslim #1846 records that Salamah ibn Yazid asked the Messenger of Allāh (ﷺ), ‘Prophet of Allāh, what should we do if leaders are appointed over us who demand their rights from us but do not give us our rights?’ He turned away from him, so he asked him again. Again he turned away and he repeated the question two or three times, then he replied, ‘Hear and obey. They will bear the responsibility of what they do and you will bear the responsibility of what you do.’

Muslim #1849 records on the authority of ibn ‘Abbās (*radīy Allāhu ‘anhuma*) that the Messenger of Allāh (ﷺ) said, ‘Whoever sees something from his leader that he dislikes should be patient for whoever splits from the Jamā‘ah by even a hand-span and dies will have died the death of *Jāhilyyah*.’

dered that they should be heard and obeyed<sup>18</sup> and that a person should be sincere to them.<sup>19</sup> He emphasised this stringently and did all he could to stress it.

These three issues have been mentioned together in an authentic ḥadīth recorded in the Two Ṣaḥīḥs, “Allāh is pleased with three qualities for you: That you worship Him without associating anything with Him, that you hold fast to the rope of Allāh and do not separate, and that you be sincere to those Allāh has appointed as leaders over your affairs.”<sup>20</sup>

Any shortcomings in the religion of people or their worldly life only occurred because of a shortcoming in some or all of these three.

4. Their religion is founded upon certain principles, the greatest of which is bigoted following.<sup>21</sup> This is the core prin-

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<sup>18</sup> Allāh, Most High, says, “You who have faith! Obey Allāh and obey the Messenger and those in command among you.” [*al-Nisā’* (4): 59]

Bukhārī #7144 and Muslim #1839 record on the authority of ibn ‘Umar that the Prophet (ﷺ) said, “The Muslim must hear and obey in that which he likes and that which he detests, unless he be ordered to disobedience in which case there is no hearing and obeying.”

<sup>19</sup> Muslim #55 records on the authority of Tamīm al-Dārī that the Prophet (ﷺ) said, “The religion is sincerity and sincere advice.” They asked, ‘Messenger of Allāh, to whom?’ He replied, “To Allāh, His Book, His Messenger, the leaders of the Muslims, and the generality of Muslims.”

<sup>20</sup> Muslim #1715 on the authority of Abū Hurayrah.

<sup>21</sup> ar: *taqlīd*

ciple adhered to by all of the disbelievers, the first and the last. Allāh, Most High, says,

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا  
إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ﴿٢٢﴾

“Similarly, We never sent any warner before you to any city without the affluent among them saying, ‘We found our fathers following a religion and we are simply following in their footsteps.’”<sup>22</sup>

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْنَا  
ءَابَاءَنَا

“When they are told, ‘Follow what Allāh has sent down,’ they say, ‘No, we will follow what we found our fathers doing.’”<sup>23</sup>

قُلْ إِنَّمَا أَعْظَمُكُمْ بِوَجْدِكُمْ أَنْ  
تَقُومُوا لِلَّهِ مِثْلَ وَفَرَادَىٰ ثُمَّ تَتَفَكَّرُونَ مَا بِصَاحِبِكُمْ  
مِّنْ جِنَّةٍ

“Say, ‘I exhort you to do one thing alone: to stand before Allāh in pairs and on your own and then reflect. Your companion is not one possessed.’”<sup>24</sup>

<sup>22</sup> *al-Zukhruf* (43): 23

<sup>23</sup> *Luqman* (31): 21

<sup>24</sup> *Saba'* (34): 46

اتَّبِعُوا مَا أُنزِلَ إِلَيْكُمْ  
مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٢٥﴾

“Follow what has been sent down to you from your Lord and do not follow any protectors apart from Him. How little you remember!”<sup>25</sup>

5. One of their greatest tenants is to be deceived by the majority. They rely on it as proof to show that something is correct, and that something is regarded strange or attracts a small following is adduced as evidence of its falsity. (His call) came with the opposite message and this is clarified in numerous verses of the Qur’ān.<sup>26</sup>
6. Relying on those who came before (as evidence for rejecting the truth), examples are:

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾

“He said, ‘What about the previous generations?’”<sup>27</sup>

<sup>25</sup> *al-A’rāf* (7): 3

<sup>26</sup> Allāh, Most High, says, “If you obeyed most of those on earth, they would misguide you from Allāh’s Way. They follow nothing but conjecture and they are only guessing.” [*al-An’ām* (6): 116], “Say, ‘Knowledge of it rests with Allāh alone but most people do not know that.’” [*al-A’rāf* (7): 187], “We did not find many of them worthy of their contract, We found most of them deviators.” [*al-A’rāf* (7): 102], “But very few of My servants are thankful.” [*Saba’* (34): 13]

<sup>27</sup> *Tā Hā* (20): 51

The full set of verses read, “Pharaoh said, ‘Who then is your Lord, Mūsā?’ He

مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولَىٰ ﴿٢٤﴾

“We have never heard of anything like this among our ancestors, the earlier peoples.”<sup>28</sup>

7. (For the correctness of something) they would adduce the strength of intellect, the deeds, the dominion, the wealth and the standing of a nation as proof. Allāh repudiated this with His words,

وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ

“We established them far more firmly than We have established you...”<sup>29</sup>

وَكَانُوا

مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ  
مَا عَرَفُوا كَفَرُوا بِهِ

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said, ‘Our Lord is He who gives each thing its created form and then guides it.’ He said, ‘What about the previous generations?’ He said, ‘Knowledge of them is with my Lord in a Book. My Lord does not misplace nor does He forget.’”

<sup>28</sup> *al-Mu'minūn* (23): 24

The full set of verses read, “We sent Nūḥ to his people and he said, ‘My people, worship Allāh. You have no god other than Him, so will you not have *taqwā*?’ The ruling circle of those of his people who were disbelievers said, ‘This is nothing but a human being like yourselves who simply wants to gain ascendancy over you. If Allāh had wanted He would have sent angels down. We never heard of anything like this among our ancestors, the earlier peoples. He is nothing but a man possessed so wait a while and see what happens to him.’”

<sup>29</sup> *al-Aḥqāf* (46): 26



“...even though before that they were praying for victory over the disbelievers, yet when what they recognise does come to them, they reject it.”<sup>30</sup>

يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

“They recognise it as they recognise their own sons.”<sup>31</sup>

8. That the weak and downtrodden followed something was adduced as proof of its falsity,

قَالُوا أَنْزِلْ عَلَيْنَا آيَاتٍ فَتُؤْمِنُوا لَكَ وَأَتَّبِعَكَ الْأَلَذَّالُونَ

“Why should we believe you when the vilest of people follow you?”<sup>32</sup>

<sup>30</sup> *al-Baqarah* (2): 89

<sup>31</sup> *al-Baqarah* (2): 146, another reading is, “They recognise him as they recognise their own sons.”

Other examples are, “Have they not travelled in the land and seen the final fate of those before them? They were far greater than them in strength. Allāh cannot be withstood in any way either in the heavens or on earth.” [*Fātir* (35): 44], “How many generations before them We destroyed who had greater force than them and scoured many lands!” [*Qāf* (50): 36], “Have they not seen how many generations We destroyed before them which We had established on the earth far more firmly than We have established you?” [*al-An‘ām* (6): 6], “When they forgot what they had been reminded of, We opened up for them the doors to everything, until, when they were exulting in what they had been given, We suddenly seized them and at once they were in despair. So the last remnant of the people who did wrong were cut off and praise belongs to Allāh, the Lord of all the worlds!” [*al-An‘ām* (6): 44-45]

<sup>32</sup> *al-Shu‘arā’* (26): 111

أَهْتُولَاءَ مَنْ أَلَّهَ عَلَيْهِمْ مِنْ بَيْنِنَا

“Are these the people among us to whom Allāh has shown His favour?”<sup>33</sup>

Allāh repudiated them with His saying,

أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

“Does not Allāh know best those who are thankful?”<sup>34</sup>

9. They followed degenerate, corrupt scholars and worshippers. He came with His saying,

يَا أَيُّهَا الَّذِينَ

ءَامَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَآكُفُونَ  
أَمْوَالَ النَّاسِ بِالْبُطْلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ

“You who have faith! Many of the rabbis and monks devour people’s property under false pretences and bar people access to the Way of Allāh.”<sup>35</sup>

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ  
وَلَاتَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا  
كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾

<sup>33</sup> *al-An‘ām* (6): 53

<sup>34</sup> *al-An‘ām* (6): 53

<sup>35</sup> *al-Tawbah* (9): 34

“People of the Book! Do not go to extremes in your religion asserting other than the truth, and do not follow the whims and desires of people who were misguided previously and have misguided others, and are far from the right way.”<sup>36</sup>

10. If the followers of a religion were obtuse and lacking intellectual acuity, this was adduced as proof of the falsity of that religion; they said,

وَمَا نَرٰكَ اتَّبَعَكَ اِلَّا الَّذِيْنَ هُمْ اَرَادُوْا لَنَا بِاَدٰى  
الرَّآئِ

“We do not see anyone following you but the lowest of us, unthinkingly.”<sup>37</sup>

11. Adducing proofs with invalid analogy,<sup>38</sup> for example their saying,

اِنْ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا

“You are nothing but human beings like ourselves.”<sup>39</sup>

<sup>36</sup> *al-Mā'idah* (5): 77

<sup>37</sup> *Hūd* (11): 27

<sup>38</sup> ar: *al-qiyās al-fāsid*.

The first to use this was Iblis, “I am better than him, You created me from fire and You created him from clay.” [*al-A'rāf* (7): 12]

<sup>39</sup> *Ibrāhīm* (14): 10. The response is mentioned in the next verse, “Their Messengers (ﷺ) said, ‘We are nothing but human beings like yourselves but Allāh shows favour to any of His servants He wills.’”

12. They rejected valid analogy.<sup>40</sup> The core reason for this point and the previous point was that they were unable to ascertain the substantial similarity and disparity (between the original case and the new case) correctly.
13. They went to extremes concerning the scholars and the righteous. Allāh says,

يَأْهَلُ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا  
عَلَى اللَّهِ إِلَّا الْحَقَّ

“People of the Book! Do not go to excess in your religion and say nothing but the truth about Allāh.”<sup>41</sup>

14. Everything that has preceded is built upon a fundamental

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<sup>40</sup> ar: *al-qiyās al-ṣaḥīḥ*

<sup>41</sup> *al-Nisā'* (4): 171

Allāh, Most High, also says, “Say, ‘People of the Book! Do not go to extremes in your religion asserting other than the truth, and do not follow the whims and desires of people who were misguided previously and have misguided many others and are far from the right way.’” [*al-Mā'idah* (5): 77]

Muslim #2670 records on the authority of ibn Mas'ūd that the Messenger of Allāh (ﷺ) said three times, “The extremists are destroyed.”

Aḥmad #1851-3248, Nasā'ī #3059, ibn Mājah #3029 record on the authority of ibn 'Abbās that the Messenger of Allāh (ﷺ), “Beware of extremism in the religion for it was extremism in the religion that destroyed the nations before you.”

Hākim #1711 said it was ṣaḥīḥ, meeting the criteria of Bukhārī and Muslim, and Dhahabī agreed. Nawawī, *Majmū'*, vol. 8. pg. 137 said that the isnād was ṣaḥīḥ meeting the criteria of Muslim as did ibn Taymiyyah, *Iqtiḍā' al-Ṣirāt al-Mustaqīm*, pg. 106, Albānī, *al-Ṣaḥīḥ* #1283 and Arna'ūt. It was ruled ṣaḥīḥ by ibn Hībān #3871 and ibn Khuzaymah #2867-2868

cf. Chapters 19-22 of the author's *Kitāb al-Tawḥīd*

precept that is composed of negation and affirmation: they followed their lusts and conjecture and they turned away from what the Messengers brought.<sup>42</sup>

15. To justify their dismissal of what Allāh enjoined them to, they gave the excuse of not understanding. They said,

قُلُوبِنَا غُلْفٌ

“Our hearts are uncircumcised.”<sup>43</sup>

قَالُوا يَشْعَبُ مَا نَفَقَهُ كَثِيرًا وَمَا نَقُولُ

“...Shu‘ayb, we do not understand much of what you say...”<sup>44</sup>

Allāh belied their claim and explained that the true reason was that their hearts were sealed, and that the seal was put in place because of their disbelief.<sup>45</sup>

<sup>42</sup> moreover, they affirmed and negated the opposite of what Allāh did. Allāh affirmed *Tawhīd* and negated *shirk*, they affirmed *shirk* and negated *Tawhīd*.

<sup>43</sup> *al-Baqarah* (2): 88

<sup>44</sup> *Hūd* (11): 91

<sup>45</sup> Allāh, Most High, says, “Rather Allāh has cursed them for their disbelief, what little faith they have!” [*al-Baqarah* (2): 88], “Because of wrongdoing on the part of the Jews, We prohibited some good things for them which had previously been lawful for them; and because of their obstructing many people from the Way of Allāh, and because of their consuming usury when they were forbidden from doing so, and because of their consuming people’s wealth by wrongful

16. Instead of going to what Allāh enjoined them to, they turned to books of magic. Allāh mentions this with His words,

بَدَّ قَبِيحٌ مِّنَ الَّذِينَ أَوْثُوا الْكِتَابَ  
كَتَبَ اللَّهُ وِرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٧١﴾  
وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ

“...a group of those who have been given the Book disdainfully toss the Book of Allāh behind their backs just as if they did not know. They follow what the devils recited in the reign of Sulaymān...”<sup>46</sup>

17. They attributed their falsehood to the Prophets,

وَمَا يُعْلِمَانِ مِن أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

“Sulaymān did not disbelieve, but the devils did...”<sup>47</sup>

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِن كَانَ حَنِيفًا

“Ibrāhīm was neither a Jew nor a Christian but a man of pure natural belief...”<sup>48</sup>

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means, We have prepared a painful punishment for the disbelievers among them.”  
[*al-Nisā'* (4): 160-161], “So when they deviated, Allāh made their hearts deviate.”  
[*al-Saff* (61): 5]

<sup>46</sup> *al-Baqarah* (2): 101-102

<sup>47</sup> *al-Baqarah* (2): 102

<sup>48</sup> *Āli 'Imrān* (3): 67

18. Their ascriptions were inherently contradictory. They would ascribe themselves to Ibrāhīm yet openly and publicly not follow him.
19. They would disparage some of the righteous by reason of what some of their followers did. The Jews (used this device) to disparage 'Īsā and the Jews and Christians (used this device) to disparage Muḥammad.
20. They would believe that supernatural feats performed at the hands of magicians and their likes were miracles of the righteous, they would then ascribe this to the Prophets as they did in the case of Sulaymān (*alayhis-salām*).
21. Their worship would consist of whistling and clapping.<sup>49</sup>
22. They took their religion as play and a diversion.<sup>50</sup>
23. The life of this world deceived them. They thought that Allāh granting them some portion of it was a proof that He was pleased with them;<sup>51</sup> they said,

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<sup>49</sup> Allāh, Most High, says, "Their prayer at the House is nothing but whistling and clapping." [*al-Anfāl* (8): 35]

<sup>50</sup> Allāh, Most High, says, "Abandon those who turned their religion into a game and a diversion and who have been deluded by the life of the world." [*al-An'ām* (6): 70]

<sup>51</sup> Aḥmad #3672 records from ibn Mas'ūd that the Prophet (ﷺ) said, "Allāh

نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾

“We have more wealth and children, we are not going to be punished.”<sup>52</sup>

24. Because of arrogance and disdain, they refused to accept the truth if the weak and downtrodden preceded them in doing so. Allāh, Most High, revealed,

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ  
وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ  
عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥١﴾

“Do not chase away those who call on their Lord morning and evening, seeking His face. Their reckoning is in no way your responsibility and your reckoning is in no way their responsibility. Indeed if you did chase them away, you would be among the wrongdoers.”<sup>53</sup>

25. The fact that the weak and downtrodden preceded them was adduced as proof of its falsity. They said,

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gives this world to those He loves and those He not love, but He only confers the religion on those He loves.” Albānī, *al-Ṣaḥīḥ* #2714 said it was ṣaḥīḥ.

Bukhārī, *Adab al-Mufrad* #275 also records it as a statement of ibn Mas‘ūd and Albānī said it was ṣaḥīḥ.

<sup>52</sup> *Saba'* (34): 35

<sup>53</sup> *al-An‘ām* (6): 52



لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ

“If there was any good in it, they would not have beaten us to it.”<sup>54</sup>

26. They knowingly distorted the Book of Allāh after having understood.<sup>55</sup>

27. They authored false works and ascribed them to Allāh. Allāh says,

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا  
مِنْ عِنْدِ اللَّهِ

“Woe to those who write the Book with their own hands and then say, ‘This is from Allāh.’”<sup>56</sup>

28. The only truth they accept is that which is found with their group as He said,

قَالُوا نُوْمِنُ بِمَا أُنزِلَ عَلَيْنَا وَنَكْفُرُ بِمَا وَرَاءَهُ

“They say, ‘We have faith in what was sent down to

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<sup>54</sup> *al-Abqāf* (46): 11

<sup>55</sup> Allāh, Most High, says, “Among them is a group who distort the Book with their tongues so that you think it is from the Book when it is not from the Book. They say, ‘It is from Allāh,’ but it is not from Allāh. They tell a lie against Allah and they know it.” [*Āli ‘Imrān* (3): 78]

<sup>56</sup> *al-Baqarah* (2): 79

us,' and they reject anything beyond that."<sup>57</sup>

29. Despite this, they do not act in accord with what their group says.<sup>58</sup> Allāh, Most High, apprises us of this with His saying,

قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ  
مُؤْمِنِينَ ﴿٩١﴾

“Say, ‘Why then, if you are believers, did you previously kill the Prophets of Allāh?’”<sup>59</sup>

30. It is one of the astonishing Signs of Allāh that, in leaving Allāh’s advice to unite and in perpetrating the proscription of splitting, the result was that each faction exulted in what it had.
31. Another astonishing Sign is that they bitterly opposed the very religion that they ascribed to, and they loved, to the point of infatuation, the religion of the disbelievers who opposed them, their Prophet and their party. This is what they did with the Prophet (ﷺ): when he came to them with the religion of Mūsā (*‘alayhis-salām*), they followed the books of magic instead which are part and parcel of the religion of Pharaoh.

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<sup>57</sup> *al-Baqarab* (2): 91

<sup>58</sup> Some texts have, “Despite this, they do not know what their group says.”

<sup>59</sup> *al-Baqarab* (2): 91

32. They would reject the truth if it was to be found with people they did not want to have it. Allāh, Most High, says,

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ  
لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ

“The Jews say, ‘The Christians have nothing to stand on,’ and the Christians say, ‘The Jews have nothing to stand on.’”<sup>60</sup>

33. They rejected what they accepted to be part of their religion as in the case of performing Ḥajj to the House,<sup>61</sup> so Allāh, Most High, said,

وَمَنْ يَرْتَعِْبْ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ

“Who would deliberately renounce the religion of Ibrāhīm except one who shows himself to be a fool?”<sup>62</sup>

34. Every sect claimed to be saved,<sup>63</sup> so Allāh belied them

<sup>60</sup> *al-Baqarah* (2): 113

<sup>61</sup> alluding to the practise of the Quraysh who, in the belief that they were the custodians of the Sacred Masjid, would not stand at `Arafah, and thought that this act set them above all other people. They accepted, however, that standing at `Arafah was a part of Ḥajj and part of Ibrāhīm’s religion, just that it did not apply to them. cf. Ibn Hishām, *Sūrah*, vol. 2, pg. 548

<sup>62</sup> *al-Baqarah* (2): 130

<sup>63</sup> Allāh, Most High, says, “They say, ‘No one will enter the Garden except for Jews and Christians.’” [*al-Baqarah* (2): 111]

with His words,

قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ  
صَادِقِينَ ﴿١١١﴾

“Say, ‘Produce your evidence if you are telling the truth.’”<sup>64</sup>

proceeding to explain the truth with His words,

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ  
فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ

“Not so! All who submit themselves completely to Allāh and are good-doers will find their reward with their Lord.”<sup>65</sup>

35. They would perform acts of worship in a state where their privates were exposed, as He says,

وَإِذَا فَعَلُوا  
فَاجِرَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا

“Whenever they commit an indecent act, they say, ‘We found our fathers doing it and Allāh commanded us to do it too.’”<sup>66</sup>

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<sup>64</sup> *al-Baqarah* (2): 111

<sup>65</sup> *al-Baqarah* (2): 112

<sup>66</sup> *al-A'raf* (7): 28

36. They would worship (Allāh) through declaring the unlawful lawful<sup>67</sup> just as they would worship by committing *shirk*.<sup>68</sup>
37. They would enact worship by taking their rabbis and monks as lords besides Allāh.<sup>69</sup>
38. They would desecrate (Allāh's) Attributes.<sup>70</sup> Allāh, Most High, says,

وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ

“You thought that Allāh would never know much of what you did.”<sup>71</sup>

39. They would desecrate (Allāh's) Names. Allāh says,

<sup>67</sup> One texts has, “the lawful unlawful”

<sup>68</sup> Allāh, Most High, says, “You who have faith! Do not make unlawful the good things Allāh has made lawful for you, and do not overstep the limits.” [*al-Mā'idah* (5): 87], “Do not say about what your lying tongues describe: ‘This is lawful and this is unlawful,’ inventing lies against Allāh.” [*al-Nahl* (16): 116]

<sup>69</sup> Allāh, Most High, says, “They have taken their rabbis and monks as lords besides Allāh, and also the Messiah, son of Maryam. Yet they were commanded to worship only one God. There is none worthy of worship save Him! Glory be to Him above anything they associate with Him!” [*al-Tawbah* (9): 31]  
cf. Chapters 6, 38 of the author's *Kitāb al-Tawhīd*

<sup>70</sup> Allāh, Most High, says, “To Allāh belong the most beautiful and perfect Names, so invoke Him by them. Abandon those who desecrate His Names, they will be recompensed for what they did.” [*al-A'raf* (7): 180]  
cf. Chapter 51 of the author's *Kitāb al-Tawhīd*

<sup>71</sup> *Fuṣṣilat* (41): 22

وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ

“Yet they still reject the All-Merciful.”<sup>72</sup>

40. Atheism, denying Allāh’s existence,<sup>73</sup> as in the words of the people of Pharaoh.<sup>74</sup>
41. They would attribute deficiency to Allāh, Glorious is He, such as His having a son, being in need<sup>75</sup> and getting tired. At the same time, they would absolve their monks of some of these (qualities).
42. They would commit *shirk* in (Allāh’s) dominion as was the view of the Majūs.<sup>76</sup>

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<sup>72</sup> *al-Ra’d* (13): 30

cf. Chapter 40 of the author’s *Kitāb al-Tawhīd*

<sup>73</sup> ar: *ta’fīl*

<sup>74</sup> who said, “Council, I do not know of any other god for you apart from me. Hāmān, kindle a fire for me over the clay and build me a lofty tower so that perhaps I may be able to climb up to Mūsā’s god! I consider him to be a blatant liar!” [*al-Qaṣaṣ* (28): 38], cf. *Ghāfir* (40): 36-37.

However, this was said in arrogance, for Mūsā said to him, “You know that no one sent these down but the Lord of the heavens and earth to be clear proofs.” [*al-Isrā’* (17): 102] and Allāh says, “...and they repudiated them wrongly and haughtily, in spite of their own certainty about them.” [*al-Naml* (27): 14]

<sup>75</sup> Some texts have, “a wife”

<sup>76</sup> The Majūs believed there were two creators: light and dark. Light created good and dark created evil, as such they committed *shirk* in Allāh’s Lordship.

This is one possible reading of the text, another reading is, “They would

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43. They would reject the divine decree.<sup>77</sup>
44. They would rely on (the divine decree) to excuse themselves before Allāh.<sup>78</sup>
45. They would justify opposing the Law of Allāh by proffering the decree (as an excuse).<sup>79</sup>

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(enforce) joint-ownership in property as was the view of the Majūs.”

The belief of the Majūs was that no one person had the right to own property; rather it must be shared by all. Therefore, private ownership does not occur. Linked to this, they also believed that more than one man could share a woman in marriage, i.e. polyandry, and in some cases they believed in group marriage.

Islām teaches that there is only one Creator, it allows private ownership and prohibits polyandry and group marriages.

<sup>77</sup> Ibn ‘Umar said, ‘By the One in whose hand is the soul of Muḥammad, if one of you had the likes of Uḥud in gold and then spent it in the Way of Allāh, Allāh would not accept it from him until he believed in the decree.’ For proof, he adduced the words of the Prophet (ﷺ), “Faith is to believe in Allāh, the Angels, the Books, the Messengers, the Last Day, and to believe in the decree - the good thereof and the bad.” This was recorded by Muslim #8.

cf. Chapter 60 of the author’s *Kitāb al-Tawḥīd*

<sup>78</sup> Whereas the previous point deals with a group who denied the decree, this point deals with a group who affirmed the decree, but incorrectly. They argued that since it was Allāh who had misguided them or sealed their hearts, in other words, since they had been coerced to disbelieve, how could they then be rebuked for not following the truth? The first to use this argument was Iblīs who said, “My Lord, because You misled me, I will make things on the earth seem good to them and I will mislead them all, every one of them...” [*al-Ḥijr* (15): 39] The pagans said, “Our hearts are covered up against what you call us to and there is a heaviness in our ears. There is a screen between us and you.” [*Fuṣṣilat* (41): 5]

<sup>79</sup> This is a second group of people who incorrectly affirmed the decree. Being unable to differentiate between Allāh’s universal will and what He loves, they

46. They would abuse time, for example their saying,

نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ

“We die and we live and nothing destroys us except for time.”<sup>80</sup>

47. They would attribute the blessings of Allāh to others,

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ كُفِرُوا بِهَا

“They recognise the blessings of Allāh and then reject them! Most of them are ingrates.”<sup>81</sup>

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thought that everything they did must be something that Allāh loves. ‘If He did not love it,’ they argued, ‘it would not have happened. If He detests something that we do,’ they went on to say, ‘why does He allow us to do it?’ This was the argument of the pagans which Allāh, Most High, relates, “Those who associate others with Allāh will say, ‘If Allāh had willed we would not have associated anything with Him, nor would our fathers; nor would we have made anything unlawful.’” [*al-An`ām* (6): 148], “They say, ‘If the All-Merciful had so willed, we would not have worshipped them.’” [*al-Zukhruf* (43): 20]. cf. *al-Nahl* (16): 35. The disbelievers further used it as an excuse not to give charity, “And when they are told, ‘Spend from the provision Allāh has given you,’ those who disbelieve say to those who believe, ‘Why should we feed someone whom, if He wished, Allāh would feed Himself? You are clearly in error.’” [*Yā Sin* (36): 47]

<sup>80</sup> *al-Jāthiyah* (45): 24

Bukhārī #4826-7491 records on the authority of Abū Hurayrah that the Messenger of Allāh (ﷺ) said, “Allāh, Most High, says, “The son of Ādam derogates Me: he abuses time whereas I am time: in My hand lies the affair and I alternate the night and the day.” Bukhārī #6181 has the words, “The children of Ādam abuse time whereas I am time: I alternate the night and the day.” cf. Muslim #2246

cf. Chapter 45 of the author’s *Kitāb al-Tawhīd*

<sup>81</sup> *al-Nahl* (16): 83



48. They would disbelieve in the Signs of Allāh.<sup>82</sup>

49. They would deny some of them.

50. Their words,

مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ

“Allāh would not send down anything to a mere human being.”<sup>83</sup>

The verses before read, “Allāh brought you out of your mothers’ wombs knowing nothing at all, and gave you hearing, sight and hearts so that perhaps you would show thanks. Do they not see the birds suspended in mid-air up in the sky? Nothing holds them there except Allāh. There are certainly Signs in that for people who have faith. Allāh has made your houses places of rest for you and made houses for you out of cattle hides which are light for you to carry both when you are travelling and when you are staying in one place. And from their wool and fur and hair you obtain clothing and carpets and household utensils for a time. Allāh has made shaded places for you in what He has created and He has made shelters for you in the mountains and He has made shirts for you to protect you from the heat and shirts to protect you from each other’s violence. In that way He perfects His blessings on you so that hopefully you will become Muslims.” Earlier in the same chapter, Allāh, Most High, says, “Any blessing you have is from Allāh. Then when harm touches you it is to Him you cry for help. But when He removes the harm from you, a group of you associate others with their Lord, ungrateful for what We have given them. Enjoy yourselves. You will soon know!” [*al-Nabl* (16): 53-55]

cf. Chapter 41 of the author’s *Kitāb al-Tawhīd*

<sup>82</sup> Allāh, Most High, says, “As for those who disbelieve in Our Signs and are arrogant regarding them, the Gates of Heaven will not be opened for them.” [*al-A’raf* (7): 40], “Those who disbelieve in Allāh’s Signs and the meeting with Him, such people can despair of My mercy, such people will have a painful punishment.” [*al-Ankabūt* (29): 23]

<sup>83</sup> *al-An‘ām* (6): 91

51. Their words concerning the Qur'ān,

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٥١﴾

“This is nothing but the words of a human being.”<sup>84</sup>

52. Casting aspersions on the wisdom of Allāh, Most High.

53. Employing tricks, openly and secretly, to rebut what the Messengers brought. Allāh, Most High, says,

وَمَكَرُوا وَمَكَرَ اللَّهُ

“They plotted and Allāh plotted.”<sup>85</sup>

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا  
بِالَّذِي أُنزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجَهَ النَّهَارِ وَكُفُّوا ءَاخِرَهُ.

“A group of the People of the Book say, ‘At the beginning of the day, you should claim to have faith in what was sent down to those who have faith, and then at the end of the day, you should reject it.’”<sup>86</sup>

54. Accepting the truth with the goal of driving it back as in the verse (already quoted).

55. Bigotry to their group as in His saying (in the foremen-

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<sup>84</sup> *al-Muddaththir* (74): 25

<sup>85</sup> *Āli 'Imrān* (3): 54

<sup>86</sup> *Āli 'Imrān* (3): 72

tioned verses),

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ

“Do not trust anyone except for those who follow your religion.”<sup>87</sup>

56. Labelling the following of Islām as *shirk* as He mentioned in His words,

مَا كَانَ لِشَرِّهِ أَنْ يُوتِيَهِ اللَّهُ الْكِتَابَ  
وَالْحِكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولُ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ  
دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ  
وَمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَا مُرْكُمَ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ  
وَالنَّبِيِّينَ أَرْبَابًا أَيُّ مَرْكُمَ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

“It is not right for any human being that Allāh should give him the Book and Judgment and Prophethood, and then that he should say to people, ‘Be worshippers of me rather than Allāh.’ Rather he will say, ‘Be people of the Lord because of your knowledge of the Book and because you study.’ He would never command you to take the Angels and Prophets as lords. Would He command you to disbelieve after being Muslim?”<sup>88</sup>

<sup>87</sup> *Āli ‘Imrān* (3): 73

<sup>88</sup> *Āli ‘Imrān* (3): 79-80

The verse was revealed when a delegation of Christians from Najrān came to the Messenger of Allāh (ﷺ) and he called them to accept Islām, explaining that all the Prophets had taken a pact to follow him should he appear during their

57. Distorting the true meanings of words.<sup>89</sup>
58. Twisting the Book with their tongues.<sup>90</sup>
59. Labelling those who follow (true) guidance with the terms, *Subāb* and *Ḥashwiyyah*.<sup>91</sup>
60. Concocting lies against Allāh.
61. Denial (of the truth).<sup>92</sup>

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times. The Christians then said, 'Do you want us to worship you?' thereby thinking that following the truth entailed committing *shirk* and worshipping Muḥammad (ﷺ). cf. Suyūṭī, *Lubāb al-Nuqūl fī Asbāb al-Nuqūl*, pg. 55 and *al-Durr al-Manthūr* where he references it to ibn Ishāq, ibn Jarīr, ibn Abī Ḥātim, ibn al-Mundhir, Bayhaqī, *al-Dalā'il*.

<sup>89</sup> or: distorting words from their correct places.

<sup>90</sup> Allāh, Most High, says, "Some of the Jews distort the true meaning of words, saying, 'We hear and disobey,' and, 'Listen without listening,' and, 'Rā'imā!'<sup>\*</sup> twisting them with their tongues, disparaging the religion." [*al-Nisā'* (4): 46]

\* Meaning, 'Look at us,' but the word can be ambiguously construed in a derogatory way.

<sup>91</sup> *Subāb*, *Sābi'ah*, the name of a group of people who would worship stars, said to be the followers of Nimrod who Ibrāhīm (*'alayhis-salām*) debated. The Arabs used it as a term to refer to people who had apostated or abandoned the truth. *Ḥashwiyyah*: from *hashw* which means something that contains no benefit. In creedal matters, the term *Ḥashwiyyah* was a derogatory word employed to describe *Ablu'l-Sunnah* who affirmed the Names and Attributes of Allāh.

<sup>92</sup> Allāh, Most High, says, "Who can do greater wrong than someone who invents lies against Allāh or denies His Signs?" [*al-An'am* (6): 21].

62. When they are soundly rebutted by clear proof, they resort to complaining to the leaders, a case in point being,

أَنْذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرُكَ  
وَأَهْلَكَ<sup>٩٣</sup>

“Are you going to leave Mūsā and his people to cause corruption in the earth and abandon you and your gods?”<sup>93</sup>

63. Accusing them of spreading corruption in the earth as in the verse just quoted.

64. Accusing them of demeaning the religion of the king as He, Most High, says,

وَيَذَرُكَ وَأَهْلَكَ<sup>٩٤</sup>

“...and abandon you and your gods?”<sup>94</sup>

إِنِّي أَخَافُ

أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٩٥﴾

“I fear that he may change your religion and bring about corruption in the land.”<sup>95</sup>

65. Accusing them of demeaning the gods of the king as in

<sup>93</sup> *al-Aʿrāf* (7): 127

<sup>94</sup> *al-Aʿrāf* (7): 127

<sup>95</sup> *Ghāfir* (40): 26

the verse quoted above.

66. Accusing them of changing the religion as Allāh, Most High, says,

إِنِّي أَخَافُ  
أَنْ يَبْدِلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٦٦﴾

“I fear that he may change your religion and bring about corruption in the land.”<sup>96</sup>

67. Accusing them of demeaning the king,

وَيَذُرْكُمُ وَالْهَتَاكَ

“...and abandon you and your gods?”<sup>97</sup>

68. They claimed<sup>98</sup> that they enacted the truth that was with them, even though they had actually abandoned it,

قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَنَكْفُرُ بِمَا وَرَاءَهُ

“They say, ‘We have faith in what was sent down to us,’ and they reject anything beyond that.”<sup>99</sup>

69. Adding to their acts of worship, a case in example being

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<sup>96</sup> *Ghāfir* (40): 26

<sup>97</sup> *al-Aʿrāf* (7): 127

<sup>98</sup> One text has, “Their vain supposition”

<sup>99</sup> *al-Baqarab* (2): 91

what they did on the Day of 'Āshūrā'.<sup>100</sup>

70. They would omit certain acts of worship, a case in example being their leaving off the Standing at 'Arafah.

71. Out of (a misguided sense of) scrupulousness, they left obligations.<sup>101</sup>

72. They enacted worship by abstaining from good and wholesome kinds of provision.

73. They enacted worship by stripping off the fine clothing (provided by) Allāh.<sup>102</sup>

74. Out of ignorance, they called people to misguidance.

75. With knowledge, they called people to disbelief.

76. Hatching mighty plots as was done by the people of Nūh.<sup>103</sup>

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<sup>100</sup> i.e. they went beyond fasting on that day to make it a day of 'Īd, a day of celebration and festivity.

<sup>101</sup> It was because of this that they performed *tawāf* naked, reasoning that they would not do so while wearing clothes that they had disobeyed Allāh in.

<sup>102</sup> Allāh, Most High, says, "Say, 'Who has forbidden the fine clothing Allāh has produced for His servants and the good kinds of provision?'" [*al-A'raf* (7): 32]

<sup>103</sup> Allāh, Most High, says, "Nūh said, 'My Lord, they have disobeyed me and followed those whose wealth and children have only increased them in loss. They have hatched a mighty plot saying, "Do not abandon your gods. Do not

77. Their leaders are either dissolute scholars or ignorant worshippers as Allāh says,

أَفَنظْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ  
يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ  
وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ وَإِذَا الْقَوَا أَلَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا  
وَإِذَا خَلَا بِبَعْضِهِمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ  
اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾  
أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾  
وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا ءَامَانٍ وَإِنْ هُمْ  
إِلَّا يَنْظُنُّونَ ﴿٧٨﴾

“Do you really hope they will follow you in faith when a group of them heard Allāh’s Word and then, after grasping it, knowingly distorted it? When they meet those who have faith, they say, ‘We have faith.’ But when they go apart with one another, they say, ‘Why do you speak to them about what Allāh has disclosed to you, so they can use it as an argument against you before your Lord? Will you not use your intellect?’ Do they not know that Allāh knows what they keep secret and what they make public? Some of them are illiterate, knowing nothing of the Book but wishful thinking. They only speculate.”<sup>104</sup>

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abandon Wadd or Suwā‘ or Yaghūth or Ya‘ūq or Nasr.” They have misguided many people so do not increase the wrongdoers in anything but misguidance.”  
[Nūb (71): 21-24]

<sup>104</sup> *al-Baqarab* (2): 75-78



78. They claimed that they alone were the *Awliyā'* of Allāh to the exclusion of all others.

79. They claimed to love Allāh despite abandoning His Law, so Allāh tested them with His words,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ  
فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

“Say, ‘If you love Allāh, then follow me and Allāh will love you and forgive you your wrong actions.’”<sup>105</sup>

80. They (had the trait) of false, wishful thinking and holding vain hopes, for example they said,

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً

“The Fire will only touch us for a number of days.”<sup>106</sup>

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا

“No one will enter the Garden except for Jews and Christians.”<sup>107</sup>

<sup>105</sup> *Āli Imrān* (3): 31

<sup>106</sup> *al-Baqarab* (2): 80

<sup>107</sup> *al-Baqarab* (2): 111

81. They took the graves of their Prophets and righteous as masjids.<sup>108</sup>
82. They took the traces and remnants of their Prophets as masjids as is reported from 'Umar.<sup>109</sup>
83. They would place lamps around graves.<sup>110</sup>

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<sup>108</sup> Bukhārī #427-434-1341-3873 and Muslim #528 record on the authority of 'Ā'ishah that Umm Salamah mentioned a church she had seen in Abyssinia and the images it contained. He (ﷺ) said, "When a righteous man - or a righteous servant - of theirs dies, they build a masjid over his grave and they engrave those images. They are the worst of creation with Allāh."

Bukhārī #435-1330-1390-3453-3454-4441-4443-5815-5816 and Muslim #531 record that 'Ā'ishah said, 'During the Messenger of Allāh's (ﷺ) final illness, when it got severe he would pull a bordered garment of his over his face, and when it became hard to breathe, he would remove it. While in that state he said, "Allāh cursed the Jews and Christians, they took the graves of their Prophets as masjids," he would warn against what they did. Were it not for that, his grave would have been left in the open but it was feared that it would be taken as a masjid.'

cf. Chapters 19, 20, 21 of the author's *Kitāb al-Tawhīd*

<sup>109</sup> Ibn Abī Shaybah, vol. 2, pp. 376-377 and 'Abdu'l-Razzāq #2734 record that, after having performed Ḥajj, 'Umar saw a people gathering at a particular place and asked what they were doing. Some people replied, 'It is a Masjid in which the Messenger of Allāh (ﷺ) prayed.' He said, 'This is how the People of the Book were destroyed. They took the traces and remnants of their Prophets as churches. When you go past a Masjid and it is time to pray, pray, otherwise, continue on your way.'

Ibn Taymiyyah, *al-Tawassul*, pg. 102 said the isnād was ṣaḥīḥ.

<sup>110</sup> Ibn 'Abbās (*radīy Allāhu 'anhumā*) said, "The Messenger of Allāh (ﷺ) cursed women visitors to the graves and those who build masjids on their sites and place lamps around them."

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84. They would take graves as places of festivals.<sup>111</sup>

85. They would slaughter by the side of graves.

86. They would attempt to procure blessings through the remnants and traces of those they venerated, an example of which is Dār al-Nadwah.<sup>112</sup> Whoever owned it would boast and brag about it as can be discerned from their words to

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This was recorded by Aḥmad #2030-2603-2984-3118, Abū Dāwūd #3236, Nasā'ī #2045, Tirmidhī #320, ibn Mājah #1575.

Tirmidhī said it was ḥasan as did ibn Kathīr, *Takbrīj al-Tanbīh*, vol. 1, pg. 62 and it was ruled ṣaḥīḥ by ibn Hibbān #3179-3180 and Suyūṭī, *al-Jāmi'* #7276. Albānī, *al-Da'if* #225 ruled it is ṣaḥīḥ without the wording, "and place lamps around them" as did Arna'ūt.

<sup>111</sup> Abū Hurayrah (*radīy Allāhu 'anhu*) reported that the Messenger of Allāh (ﷺ) said, "Do not make your houses into graves and do not take my grave as a place of festival. Send your *ṣalāh* upon me for it is conveyed to me no matter where you may be."

It was recorded by Aḥmad #8804, Abū Dāwūd #2042, Ṭabarānī, *al-Awsat* #8026

Ibn Taymiyyah, *Iqtidā'*, pg. 321 said, 'The isnād is ḥasan, its narrators are all thiqaḥ and well-known. However, 'Abdullāh ibn Nāfi' al-Ṣā'igh, the legal jurist and colleague of Mālik, has some weakness that does not impair his (narration of) ḥadīth.' It was ruled ṣaḥīḥ by Nawawī, *al-Adhkar*, pg. 93 and Albānī, *Ṣaḥīḥ al-Jāmi'* #7226. Ibn Ḥajr ruled it ḥasan as mentioned by ibn 'Allān, *al-Futūḥāt al-Rabbāniyyah*, vol. 3, pg. 133 as did Sakhāwī, *al-Qawl al-Badī'*, pg. 155. Ibn 'Abdu'l-Hādī, *al-Sarīm al-Munkī*, pg. 206 said the isnād was ḥasan as did Arna'ūt.

cf. Chapter 22 of the author's *Kitāb al-Tawḥīd*

<sup>112</sup> This was a place at Mecca where the senior figures of the Quraysh would meet and discuss important affairs. It was originally built by Quṣayy ibn Kilāb, a revered founding father of the Quraysh and it was for this reason that marriages were contracted there, decisions were made there, and the standard of war was raised there all in the hope of procuring blessings.

Ḥakīm ibn Ḥizām, ‘You have sold out the honour of the Quraysh.’ He replied, ‘All honour has disappeared save that of *taqwā*.’<sup>113</sup>

87. They would boast about one’s ancestry.

88. They would belittle (another’s) lineage.

89. They would seek rain through stars.

90. They would wail (over the deceased).<sup>114</sup>

91. (In their view), the most select of their good qualities was acting tyrannically. Concerning this, Allāh mentioned what He did.<sup>115</sup>

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<sup>113</sup> The meeting house remained in Ḥakīm’s possession until the reign of Mu‘āwiyah who bought it from him. The Quraysh rebuked him and this was his reply.

<sup>114</sup> Abū Mālik al-Ash‘arī (*radīy Allāhu ‘anhu*) reports that the Messenger of Allāh (ﷺ) said, “In my nation there are four traits of *Jāhiliyyah* which they will not abandon: boasting about ancestors, belittling (someone’s) lineage, seeking rain through stars, and wailing (over the deceased).” He said, “If the woman given to wailing does not repent before she dies, she will stand on the Day of Rising wearing a garment of liquid pitch and a chemise of mange.” This was recorded by Muslim #934

cf. Chapter 30 of the author’s *Kitāb al-Tawḥīd*

<sup>115</sup> Allāh, Most High, says, “Say: ‘My Lord has forbidden indecency, both open and hidden, and wrong action, and unrightful tyranny, and associating anything with Allāh for which He sent down no authority, and saying things about Allāh you do not know.’” [*al-A‘rāf* (7): 33]. cf. *al-Naḥl* (16): 90

92. (In their view), the most select of their good qualities was to boast and act pompously, even with due right, and this was proscribed.<sup>116</sup>
93. A person must be bigoted to his party, be they on truth or falsehood.<sup>117</sup> Concerning this, Allāh mentioned what He did.<sup>118</sup>
94. In their religion, a person would be taken to task for the crime of another, so Allāh revealed,

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

“No burden-bearer can bear another’s burden.”<sup>119</sup>

95. Reviling a person because of a quality found in someone else.<sup>120</sup> He said, “You revile him because of his mother?”

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<sup>116</sup> Some texts read, “(In their view), the most select of their good qualities was to boast and act pompously. This was proscribed, even if the person had cause to do so.”

<sup>117</sup> One text adds, ‘He must support his man, regardless if he is the oppressor or the oppressed.’

<sup>118</sup> Allāh, Most High, says, “Do not let hatred for a people incite you into not being just. Be just, that is closer to *taqwā*.” [*al-Mā'idah* (5): 8], “You who have faith! Be upholders of justice, bearing witness for the sake of Allāh alone, even against yourselves or your parents and relatives. Whether they are rich or poor, Allāh is more worthy of both. Do not follow your own desires and deviate from the truth. If you twist or turn away, Allāh is aware of what you do.” [*al-Nisā'* (4): 135]

<sup>119</sup> *al-Isrā'* (17): 15

<sup>120</sup> One text has, “Reviling a person for a quality found in his mother.”

You are a person in whom lingers a trait of *Jābilyyah*.”<sup>121</sup>

96. They would take pride in the fact that they were guardians of the House so Allāh censured them with His words,

مُسْتَكْبِرِينَ بِهٖ سَمِرًا تَهْجُرُونَ ﴿١٧٤﴾

“...arrogant towards it, talking arrant nonsense all night long.”<sup>122</sup>

97. They would take pride in the fact that they were descended from Prophets, so Allāh revealed His words,

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا  
مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٧٥﴾

“That was a community which has long since passed away. It has what it earned and you have what you have earned. You will not be questioned about what they did.”<sup>123</sup>

<sup>121</sup> Bukhārī #30-6050, Muslim #1661. This was said to Abū Dharr when he reviled his servant by stating that he was ‘the son of a black woman.’

<sup>122</sup> *al-Mu’minūn* (23): 67. According to many exegetes, the “it” in the verse refers to the House. cf. Baghawī, Qurṭubī

Allāh, Most High, also said, “Do you make the giving of water to the pilgrims and looking after the Sacred Masjid the same as having faith in Allāh and the Last Day and doing Jihād in the Way of Allāh?” [*al-Tawbah* (9): 19], “But why should Allāh not punish them now when they bar access to the Sacred Masjid? They are not its guardians, only people who have *taqwā* can be its guardians. But most of them do not know that.” [*al-Anfāl* (8): 34]

<sup>123</sup> *al-Baqarah* (2): 134

98. They would take pride in their industry: those who undertook the two journeys (of summer and winter)<sup>124</sup> would consider themselves above the farmers.
99. The world held a great place in their hearts, for example they said,

لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾

“Why was this Qur’ān not sent down to one of the great men of the two cities?”<sup>125</sup>

100. In judgment, they thought they had authority over Allāh, or could decide more judiciously, as in the verse just quoted.
101. They would look down on the poor, so he came to them with His saying,

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ

“Do not chase away those who call on their Lord morning and evening, seeking His face.”<sup>126</sup>

102. They accused the followers of the Prophets of insincerity and hankering after the world, so he responded to

<sup>124</sup> mentioned in *Sūrah Quraysh*.

<sup>125</sup> *al-Zukhruf* (43): 31.

The two cities referred to were Mecca and Ṭa’if.

<sup>126</sup> *al-An’ām* (6): 52

them with His words,

مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ  
عَلَيْهِمْ مِنْ شَيْءٍ

“Their reckoning is in no way your responsibility and your reckoning is in no way their responsibility.”<sup>127</sup>

103. They would disbelieve in the Angels.

104. They would disbelieve in the Messengers.

105. They would disbelieve in the Books.<sup>128</sup>

106. They would turn away from what came to them from Allāh.

107. They would disbelieve in the Last Day.

108. They would deny the meeting with Allāh.<sup>129</sup>

109. They would deny some of what the Messengers informed of concerning the Last Day as in His saying,

أُولَئِكَ الَّذِينَ كَفَرُوا يُخَادِعُ رَبَّهُمْ وَقَلَّابِهِ

“Those are the people who disbelieve in their Lord’s

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<sup>127</sup> *al-An‘ām* (6): 52

<sup>128</sup> One text has, “They would disbelieve in the Book.”

<sup>129</sup> One text has, “They would disbelieve in the meeting with Allāh.”



Signs and the meeting with Him.”<sup>130</sup>

They would deny His sayings,

مَلِكِ يَوْمِ الدِّينِ ﴿٤١﴾

“Master of the Day of Judgement.”<sup>131</sup>

مِن قَبْلِ أَنْ يَأْتِيَ يَوْمَ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا  
شَفَعَةَ

“...before a Day arrives on which there is no trading,  
no close friendship and no intercession.”<sup>132</sup>

إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨١﴾

“...only those who bore witness to the truth and have  
full knowledge.”<sup>133</sup>

110. Killing those who enjoined justice.<sup>134</sup>

111. Faith in magic and false gods.<sup>135</sup>

<sup>130</sup> *al-Kahf* (18): 105

<sup>131</sup> *al-Fātiḥah* (1): 4

<sup>132</sup> *al-Baqarah* (2): 254

<sup>133</sup> *al-Zukhruf* (43): 86

<sup>134</sup> Allāh, Most High, says, “As for those who disbelieve in Allāh’s Signs and kill the Prophets without any right to do so, and kill those who command justice, give them news of a painful punishment.” [*Ālī ‘Imrān* (3): 21]

<sup>135</sup> Allāh, Most High, says, “They have faith in idols and false gods.” [*al-Nisā’* (4): 51]

112. Thinking the religion of the polytheists was better than the religion of the Muslims.<sup>136</sup>

113. Clothing truth with falsehood.

114. Hiding the truth despite knowing it.<sup>137</sup>

115. The foundation of misguidance: speaking about Allāh without knowledge.<sup>138</sup>

116. In pursuing their denial of the truth, they blatantly contradicted themselves. Allāh, Most High, says,

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيعٍ

“But they denied the truth when it came to them.

They are, therefore, in a very muddled state.”<sup>139</sup>

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= cf. Chapters 24, 25 of the author's *Kitāb al-Tawhīd*

<sup>136</sup> Allāh, Most High, says, “Do you not see those who were given a portion of the Book having faith in idols and false gods and saying of the disbelievers, ‘These people are better guided on their path than the believers?’” [*al-Nisā'* (4): 51]

cf. Chapter 23 of the author's *Kitāb al-Tawhīd*

<sup>137</sup> Allāh, Most High, says, “Do not clothe truth with falsehood and knowingly hide the truth.” [*al-Baqarah* (2): 42]

<sup>138</sup> Allāh, Most High, says, “Say: ‘My Lord has forbidden indecency, both open and hidden, and wrong action, and unrightful tyranny, and associating anything with Allāh for which He sent down no authority, and saying things about Allāh you do not know.’” [*al-A'raf* (7): 33]

<sup>139</sup> *Qāf* (50): 5

117. Having faith in some of the revelation to the exclusion of some.<sup>140</sup>

118. Differentiating between the Messengers.<sup>141</sup>

119. They would argue about things they had no knowledge of.

120. They claimed to follow the Salaf even though they clearly opposed them.

121. They would bar those who believed in Allāh access to His Way.

122. They would love disbelief and the disbelievers.<sup>142</sup>

123-128. Augury from the flight of birds, geomancy, seeing

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<sup>140</sup> Allāh, Most High, says, "Do you, then, believe in one part of the Book and reject the other?" [*al-Baqarah* (2): 84]

<sup>141</sup> Allāh, Most High, says, "Say, "We have faith in Allāh and what has been sent down to us and what was sent down to Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb and the Tribes and what Mūsā and 'Īsā were given, and what all the Prophets were given by their Lord. We do not differentiate between any of them and we are Muslims submitted to Him."" [*al-Baqarah* (2): 136]. cf. *al-Baqarah* (2): 285

<sup>142</sup> Allāh, Most High, says, "You will not find people who have faith in Allāh and the Last Day having love for those who oppose Allāh and His Messenger, though they be their fathers, their sons, their brothers or their clan." [*al-Mujādilah* (58): 22], "You who have faith! Do not take the Jews and Christians as your friends; they are the friends of one another. Any of you who takes them as friends is one of them." [*al-Mā'idah* (5): 51]

Some texts have, "They would love to see those who believed, disbelieve."

(bad) omens,<sup>143</sup> soothsaying,<sup>144</sup> going to a satanic source<sup>145</sup>

<sup>143</sup> Aḥmad #15915-20603-20604, Abū Dāwūd #3907, Nasā'ī, *al-Kubrā*, vol. 8, pg. 275 record that Qaṭan ibn Qabiṣah narrated on the authority of his father that he heard the Prophet (ﷺ) saying, “Augury from the flight of birds, geomancy, and seeing (bad) omens are all types of magic.”

The ḥadīth was ruled ṣaḥīḥ by ibn Ḥibbān #6131 and Suyūfī, *al-Jāmi'* #5741, and its isnād ḥasan by Nawawī, *Riyāḍ al-Ṣāliḥin* #1678 and ibn Taymiyyah, *Majmū'*, vol. 35, pg. 192. It was, however, ruled ḍa'if by Albānī, *Ghāyatu'l-Marām* #301 and its isnād ḍa'if by Arna'ūt.

With regards to the terms used in the ḥadīth:

*Iyāfab* refers to the practise of frightening birds and seeing good omens in their patterns of flight, their names and the sounds they make. Therefore the crow, *ghurāb* would indicate strangeness, *ghurbab* and the hoopoe, *hudhud* would indicate guidance, *hudā* etc.

*Tarq* refers to divination through drawing lines on the ground (geomancy) or equally the practice of throwing gravel onto the ground and divination by the shapes subsequently formed therein (pessomancy).

*Tiyarab* is to see bad omens in something, originally it meant seeing omens in the direction of flight of birds or the path of lizards, to the right or left.

cf. Abū Dāwūd #3907, *'Adhim'abādī*, vol. 10, pg. 403, ibn al-Athīr, *Gharīb al-Ḥadīth*.

cf. Chapter 25 of the author's *Kitāb al-Tawḥīd*

<sup>144</sup> Aḥmad #9536 records from Abū Hurayrah that the Prophet (ﷺ) said, “Whoever goes to a fortune teller or a soothsayer and believes him in what he says has disbelieved in what was revealed to Muḥammad (ﷺ).”

Ḥākim #15 said it was ṣaḥīḥ meeting the criteria of Bukhārī and Muslim as stated by the author. 'Irāqī, *al-Amālī* said the ḥadīth was ṣaḥīḥ as quoted in Munāwī, *Fayḍ*, vol. 6, pg. 23 and he himself ruled it ṣaḥīḥ in *Taysīr*, vol. 2, pg. 385. Dhahabī, *al-Kabā'ir* said it was ṣaḥīḥ. Arna'ūt said that it was ḥasan.

Aḥmad #16638-23222 records that the Prophet (ﷺ), “Whoever goes to a soothsayer and believes him in what he says will not have his prayer accepted for forty days.” Arna'ūt said the isnād was ṣaḥīḥ meeting the criteria of Muslim.

Bazzār #3045 records on the authority of Jābir that the Prophet (ﷺ) said, “Whoever goes to a soothsayer and believes him in what he says has disbelieved in what was revealed to Muḥammad (ﷺ).” Ibn Ḥajr, *Fath*, vol. 10, pg. 227 said

for judgment,<sup>146</sup> and abhorring the marriage of two

that the isnād was jayyid.

Ṭabarānī, *al-Kabīr* #1005, *al-Awsaṭ* #1476 records on the authority of ibn Mas'ūd that the Prophet (ﷺ) said, "Whoever goes to a fortune teller or a magician or a soothsayer and believes him in what he says has disbelieved in what was revealed to Muḥammad (ﷺ)."

cf. Chapter 26 of the author's *Kitāb al-Tawḥīd*

<sup>145</sup> ar: *tāghūt*

The word is derived from *tuḡhyān* which means to exceed the bounds and is a *ṣifah mushabbahah*: a descriptive word derived from *al-fi'l al-lāzīm* and depicts a meaning intrinsically rooted in the thing described as opposed to a fleeting or temporary description.

'Umar ibn al-Khaṭṭāb (*raḍiy Allāhu 'anhu*) said, 'Tāghūt is Shayṭān,' and Jābir (*raḍiy Allāhu 'anhu*) said, 'Tāghūt are the soothsayers upon whom the devils would descend,' these were recorded by Bukhārī as ta'liq reports with the full isnāds being provided by ibn Abī Ḥātim. Ibn Abī Ḥātim also recorded that Mālik said, 'Tāghūt is everything that is worshipped besides Allāh.' Ibn al-Qayyim, *I'lām al-Muwaqqi'im*, vol. 1, pg. 50 said, 'It refers to everything whose bounds are transgressed by the servant, be it connected to what one follows, worships, or obeys.' cf. 'Abdu'l-Raḥmān ibn Ḥasan, *Fath al-Majīd*, ibn 'Uthaymīn, *al-Qawl al-Mufīd*

<sup>146</sup> Allāh, Most High, says, "Do you not see those who claim that they have faith in what has been sent down to you and what was sent down before you, still desiring to turn to a satanic source for judgement in spite of being ordered to reject it? Shayṭān wants to misguide them far away. When they are told, 'Come to what Allāh has sent down and to the Messenger,' you see the hypocrites turning away from you completely. How will it be when a disaster strikes them because of what they have done, and then they come to you swearing by Allāh: 'We desired nothing but good and reconciliation?'" [*al-Nisā'* (4): 60-62]

He also says, "Do they then seek the judgment of the Time of Ignorance? Who could be better at giving judgment than Allāh for people with certainty." [*al-Mā'idah* (5): 50]

cf. Chapter 39 of the author's *Kitāb al-Tawḥīd*

slaves.<sup>147</sup>

Allāh knows best.  
Peace and blessings be upon Muḥammad,  
his family and his Companions.

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<sup>147</sup> The wording in *al-Durar al-Saniyyah*, vol. 2, pg. 146 is, “and disliking marriage between the Two ‘Ids.”

THE FOUNDATIONS OF ISLĀM

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Ten things which breach  
Islām



With the Name of Allāh,  
the All-Merciful, the Most Merciful

Know that there are ten things which breach (a person's profession of) Islām:

1. Associating partners in the worship of Allāh.

Allāh, Most High, says,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ  
ذَلِكَ لِمَنْ يَشَاءُ

“Allāh does not forgive anything being associated with Him but He forgives whoever He wills for anything other than that.”<sup>1</sup>

مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ  
الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

<sup>1</sup> *al-Nisā'* (4): 48

“If anyone associates anything with Allāh, Allāh has forbidden him the Garden and his refuge will be the Fire. The wrongdoers will have no helpers.”<sup>2</sup>

Subsumed by this is slaughtering for another besides Allāh such as slaughtering for the sake of a Jinn or grave.

2. Whoever appoints intermediaries between him and Allāh, supplicating to them, requesting intercession from them, and placing his absolute reliance on them has disbelieved by the consensus (of scholars).
3. Whoever does not declare the polytheists to be disbelievers, or doubts their disbelief, or believes that their belief is valid.
4. Anyone who believes that a path other than the guidance of the Prophet (ﷺ) is the better of the two, or believes that the ruling of another is better than his ruling. An example of this is a person who prefers the judgment of false gods over his judgment.
5. Whoever hates anything the Messenger (ﷺ) came with, even if he acts by it, has disbelieved.
6. Whoever mocks any aspect of the religion of the Messenger (ﷺ), or any aspect of its reward or punishment, has disbelieved.

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<sup>2</sup> *al-Mā'idab* (5): 72

The proof for this is His, Most High, saying,

قُلْ أَيَاللَّهِ وَعَآيِنُهُ  
 وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿١٥﴾ لَا تَعْدِرُوا فَمَا كُنْتُمْ  
 بَعْدَ إِيمَانِكُمْ

“Say, ‘Would you make a mockery of Allāh and His Signs and His Messenger? Do not try to excuse yourselves, you have disbelieved after having believed.’”<sup>3</sup>

7. Magic - included here are spells that would repel or endear one person to another. Whoever practises it or approves of its performance has disbelieved.

The evidence for this is the saying of Allāh, Most High,

وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

“They taught no one without first saying to him, ‘We are merely a trial and temptation, so do not disbelieve.’”<sup>4</sup>

8. Supporting and assisting the polytheists against the Muslims.

The evidence for this is His, Most High, saying,

<sup>3</sup> *al-Tawbah* (9): 65-66

<sup>4</sup> *al-Baqarah* (2): 102

وَمَنْ يَتَّخِذْ مِنْكُمْ مَثَلًا فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ

الظَّالِمِينَ ﴿٥١﴾

“Any of you who takes them as friends is one of them, Allāh does not guide wrongdoing people.”<sup>5</sup>

9. Anyone who believes that it is permissible for some people not to adhere to the Shari‘ah of Muḥammad (ﷺ) as it was permissible for Khaḍir not to follow the Shari‘ah of Mūsā (*‘alayhis-salām*) is a disbeliever.
10. Turning away from the religion of Allāh, Most High: not learning it and not acting by it.

The evidence for this is His, Most High, saying,

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ

أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ ﴿١٢﴾

“Who could do greater wrong than someone who is reminded of the Signs of his Lord and then turns away from them? We will take revenge on the evildoers.”<sup>6</sup>

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<sup>5</sup> *al-Mā'idah* (5): 51

<sup>6</sup> *al-Sajdah* (32): 22

THE FOUNDATIONS OF ISLĀM

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The Five Maxims  
*al-Masā'il al-Khams al-Wājiba*  
*Ma'rifatubā*

## The Five Maxims

It is obligatory on you to know five issues:

### The First

When Allāh sent Muḥammad (ﷺ) *with guidance and the religion of truth*,<sup>1</sup> the first statement that He enjoined upon him was,

يَا أَيُّهَا الْمَدِينُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾

“You who are enveloped in your cloak! Arise and warn...”<sup>2</sup>

The meaning of, “*and warn*,” is to warn against associating partners with Allāh. The polytheists had made *shirk* part of their religion by which they would seek to draw closer to Allāh, Most High. They would also knowingly commit an untold number of

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<sup>1</sup> *al-Tawbah* (9): 33

<sup>2</sup> *al-Muddaththir* (74): 1-2

lewd acts and wrongs. When one fully grasps this and then realises that Allāh ordered him (ﷺ) to warn against their religion through which they sought to draw closer to Allāh before warning them against fornication and incestuous relationships, and one grasps the actual form of the *shirk* they would commit, some astonishing things will come to light. He will soon realise that the *shirk* committed by many people today is worse than what they practised. Allāh, Most High, says,

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ  
نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا  
لِّيُضِلَّ عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ  
النَّارِ ﴿٨﴾

“When harm touches man he calls upon his Lord, turning to Him in repentance. Then when He grants him a blessing from Him, he forgets what he was calling for before and ascribes rivals to Allāh, so as to misguide others from His Way. Say, ‘Enjoy your disbelief for a little while; you are among the Companions of the Fire.’”<sup>3</sup>

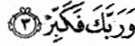
## The Second

Alongside warning them against *shirk*, he enjoined them to *Tawhīd*. *Tawhīd* is to make the religion sincerely for Allāh, Most High, and this is what is meant by the words,

<sup>3</sup> *al-Zumar* (39): 8

Allāh, Most High, says, “When harm touches man, he calls on Us, lying on his side or sitting down or standing up. Then when We remove the harm from him he carries on as if he had never called on Us when the harm first touched him.” [Yūnus (10): 12]





“...and magnify your Lord.”<sup>4</sup>

i.e. magnify Him through sincerity. What is not meant by this verse is the *takbīr* for the call of prayer or the likes since this was legislated in Madīnah.

When a person realises that abandoning *shirk* is of no benefit unless and until it is accompanied with donning the raiment of sincerity, and he truly grasps what sincerity means, he will understand the false concept of sincerity held by many people. He will also appreciate the falsity of the belief that abandoning supplication to the righteous is to detract from their status. Look at the Christians: they accused Muḥammad (ﷺ) of demeaning ‘Īsā when he stated that he was a servant of Allāh and His Messenger, and that he should not be worshipped alongside Allāh, Most High.

Whoever understands all of this will realise the strangeness of Islām. The point will strike home when he sees how those who claim to be scholars oppose this issue and how they rule those who hold the belief (of sincerity), who strive against them and those who worship the shrine of Abū Ṭālib and al-Kuwāz, to be disbelievers. They have passed religious edicts that our blood and property is lawful for them because we have left what they follow.

These two issues will only truly be realised when you bring to mind how they deal with the people of sincerity and compare that to how they deal with the polytheists. You will then apprehend the fact that Islām is not just knowledge; Iblīs and Pharaoh

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<sup>4</sup> *al-Muddaththir* (74): 3

knew it, and the People of the Book knew him as they knew their own sons. Islām is (to know and then) to act, it is to love, to hate, and to abandon allegiance to parents and sons for its sake.

### The Third

You must believe with all your heart that Allāh, Glorious is He, sent the Messenger to be believed and followed. He did not send him to be denied and disobeyed. Now, turn to those who claim to be scholars and consider their acknowledgement of *Tawḥīd*, their profession that this was the religion of Allāh and His Messenger, and contrast it to their assertion that whoever accepts and follows *Tawḥīd* is one of the *Khawārij* whose blood and property becomes lawful. Moreover, contrast this to their vindication of those who hate *Tawḥīd*, abuse it and turn people away from it, stating that they are upon the truth! Now, consider their acknowledgement of (the evil of) *shirk* and contrast this to the claim that they have no shrines which they worship.

When a person understands this third issue as is fitting, he will know that these stances are self-contradictory and incompatible with each other. They are mere folly. How can one accept that *Tawḥīd* is the religion of Allāh and His Messenger yet, at the same time, hate it and oppose it! How can one think that grave worship is *shirk*, yet not state that what people do at the shrines is *shirk*, arguing instead that they are the Largest Group<sup>5</sup> and therefore upon the truth! Astonishingly, one would think that these contradictory beliefs would not coexist in the heart for a single day, yet some people have been living with them for more than twenty years!

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<sup>5</sup> ar: *al-sawād al-a'zam*

This issue will then highlight the wonder of Allāh's power (and how He changes hearts),<sup>6</sup> and it will lead a person to become acquainted with Allāh and with his own self. Whoever knows his self and knows his Lord has perfected his affair.

### The Fourth

You must know that Allah revealed to His Messenger,

وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن  
 أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾ بَلِ اللَّهُ  
 فَاَعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿١٦﴾

“It has been revealed to you and those before you:  
 ‘If you associate others with Allāh, your actions will  
 come to nothing and you will be among the losers.’  
 No! Worship Allāh and be among the thankful.”<sup>7</sup>

He said this because they had attempted to elicit one word, or one deed of *shirk* out of him, promising him that they would then accept Islām. If the master of the Sincere, the one with the most righteous deeds, was to say one word of *shirk*, all the while hating it, so that others would be guided to Islām, his deeds would come to nothing and he would be one of the losers. What then of a person who shows himself to be one of them, who says hundreds of such words so that his trade be profitable, or, when the people of *Tawhīd* were barred from performing Ḥajj, articulates them so that he can perform it?! Look to the Prophet (ﷺ) who was barred from performing Ḥajj until Allāh allowed him to

<sup>6</sup> cf. the author's *Kitāb al-Tawhīd*, chpt. 19

<sup>7</sup> *al-Zumar* (39): 65-66

conquer Mecca.

When a person fully grasps this, he will realise the magnitude of *Tawhīd* with Allāh, Mighty and Magnificent, and the severity of *shirk*. Even if it takes you four years to learn this, you will have greatly benefited. I mean learning it as you know that a single drop of urine released annuls the state of ritual ablution, *wuḍū'*, even if this was done without your volition.

### The Fifth

The Messenger of Allāh (ﷺ) obligated belief in all that he came with without differentiating one part from another. Anyone who believes in one part and disbelieves in another is a disbeliever. One must believe in the entire Book.

Some people pray and fast and abandon many proscribed acts, but they do not bequeath women, thinking that this is the path that should be followed. Indeed, if a person did bequeath a woman, the hearts of those around him would reject his act. Some of them reject that a woman should spend her prescribed waiting period, *'iddah*, in her husband's house despite knowing that Allāh, Most High, has said,

لَا تُخْرِجُوهُنَّ  
مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجَنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ

“Do not evict them from their homes, nor should they leave, unless they commit an outright indecency.”<sup>8</sup>

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<sup>8</sup> *al-Talāq* (65): 1

They think that her staying in her husband's house is unbefitting and that she should be evicted. Other people reject the fact that the greeting should be with the *salām*, knowing full well that Allāh has legislated it, preferring instead the greetings of Jāhiliyyah simply because they are accustomed to them. Such people have all disbelieved because they have believed in a part and disbelieved in another. This is not the case with people who commit a sin or leave an obligation, for example, committing fornication or leaving good treatment of parents while knowing that they are mistaken, and that what Allāh has ordered is correct.<sup>9</sup>

I have given these three examples so that you may follow and extrapolate from them. There are many such examples where people are opposing the limits set by Allāh in the Qur'ān. It is there customs which they now regard to be the good, and if a person was to do something that Allāh has mentioned, or leave their customs; they would object and deride him. Again, this is not the same as someone who does something wrong, or leaves something that must be done, while knowing that he is in the wrong and believes in what Allāh has said.

Know that these five issues are incredibly important for people to learn, especially so in our times where Islām has become something strange. Allāh knows best.<sup>10</sup>

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<sup>9</sup> i.e. the first group of people knowingly preferred custom to the laws of Allāh. The second group did what they did believing it to be bad.

<sup>10</sup> 'Abdullāh ibn Muḥammad ibn 'Abdu'l-Wahhāb, *Fi 'Aqā'id al-Islām min Rasā'il al-Shaykh Muḥammad ibn 'Abdu'l-Wahhāb*, pp. 9-12. cf. 'Abdu'l-Rahmān ibn al-Qāsim, *al-Durar al-Saniyyah*, vol. 1, pp. 166-167

The Four Principles  
*al-Qawā'id al-Arba'*

## The Four Principles

I ask Allāh, the Kind and Lord of the Magnificent Throne, to protect you in this world and the next and to make you one of those who are grateful when given, patient when tested and repentant after sinning. These three are the benchmarks of felicity.

Know, may Allāh direct you to obey Him, that the pure, upright faith: the religion of Ibrāhīm is to worship Allāh, making the religion sincerely and solely His. It was for this that Allāh created the whole of mankind and it was this that He imposed upon them. Allāh, Most High, says,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

“I only created jinn and mankind to worship Me.”<sup>1</sup>

After acknowledging that Allāh created you to worship Him, know that worship cannot be considered such unless and until it is accompanied by *Tawhīd*, in exactly the same way that *ṣalāh* can-

<sup>1</sup> *al-Dhāriyāt* (51): 56

not be considered so unless and until it is accompanied by purification, *ṭahārah*. When *shirk* enters worship, it is sullied and annulled in the same way that minor ritual impurity, *ḥadath*, annuls the state of purification. Allāh, Most High, says,

مَا كَانَ لِلْمُشْرِكِينَ  
أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكَفْرِ  
أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿٧٧﴾

“It is not for the polytheists to frequent the masjids of Allāh, bearing witness against themselves of their disbelief. They are the ones whose actions will come to nothing and they will be in the Fire timelessly, forever.”<sup>2</sup>

When you have acknowledged that *shirk*, when mixed with worship, annuls it and voids the deed, and that the person who perpetrated it will be in the Fire forever, you will apprehend that this is the most important thing for you to learn so that hopefully Allāh would save you from this snare: associating partners with Allāh. This is achieved through understanding four principles, all of which Allāh has mentioned in His Book:

## The First

The disbelievers whom the Messenger of Allāh (ﷺ) fought accepted that Allāh was the Creator, the Provider, the giver of life, the causer of death, and the One who regulates all affairs. Yet this acceptance was not enough to allow them entry into the fold

<sup>2</sup> *al-Tawbah* (9): 17



of Islām. The evidence for this lies in His saying,

قُلْ مَنْ يَرْزُقُكُمْ  
 مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ  
 الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ  
 فَسَبِّحُوا اللَّهَ فَقُلْ أَفَلَا تَتَّقُونَ ﴿١٧﴾

“Say: ‘Who provides for you out of heaven and earth? Who controls the hearing and sight? Who brings forth the living from the dead and the dead from the living? Who directs the whole affair?’ They will say, ‘Allāh.’ Say, ‘Will you not then be mindful of Him?’”<sup>3</sup>

## The Second

They would say, ‘We only supplicate to them and turn to them in the hope that they will draw us nearer (to Allāh) and that they will intercede on our behalf. In reality, we want from Allāh, not them, but we are asking (Him) through their intercession, and we seek to draw closer to Him through them.’ The evidence for the point about drawing closer to Allāh lies in His saying,

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا  
 لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

“Those who take protectors besides Him - ‘We only worship them so that they may bring us nearer to Allāh.’”<sup>4</sup>

<sup>3</sup> *Yūnus* (10): 31

<sup>4</sup> *al-Zumar* (39): 3

The evidence for the point about intercession lies in His saying,

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ  
وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتْنَا عِنْدَ اللَّهِ<sup>5</sup>

“They worship, instead of Allāh, what can neither harm them nor help them, saying, “These are our intercessors with Allāh.””<sup>5</sup>

Intercession is of two types: one type that has been negated and one type that has been affirmed. The category that has been negated is that which is sought from others besides Allāh in matters that only Allāh is able to do. The evidence for this lies in His saying,

يَأْتِيهَا الَّذِينَ آمَنُوا أَنفُسُهُمْ  
مِمَّا رَزَقْنَاهُمْ مِن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا  
شَفَعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿١٥١﴾

“You who have faith! Give away some of what We have provided for you before a Day arrives on which there is no trading, no close friendship and no intercession. It is the disbelievers who are the wrongdoers”<sup>6</sup>

The category that has been affirmed is that which only Allāh can do, and is sought from Him. The one who is interceding has, in reality, been ennobled with intercession, and the person inter-

<sup>5</sup> *Yūnus* (10): 18

<sup>6</sup> *al-Baqarah* (2): 254

ceded for is one whose words and deeds Allāh is pleased with, after having been authorised. The evidence for this lies in His saying,

اللَّهُ لَا إِلَهَ إِلَّا هُوَ  
 الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا  
 فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

“Allāh, there is none worthy of worship save Him, the Living, the Self-Sustaining. He is not subject to drowsiness or sleep. Everything in the heavens and the earth belongs to Him. Who can intercede with Him except by His permission?”<sup>7</sup>

### The Third

The Prophet (ﷺ) appeared amongst people who practised greatly divergent acts of worship. Some would worship the sun and the moon, some would worship Angels, and some would worship trees and rocks. The Messenger of Allāh (ﷺ) fought them all and did not differentiate one category from the other. The evidence for this lies in His saying,

وَقَاتِلُوهُمْ حَتَّى  
 لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

“Fight them until there is no more *fitna* and the religion is Allāh’s alone.”<sup>8</sup>

<sup>7</sup> *al-Baqarah* (2): 255

<sup>8</sup> *al-Anfāl* (8): 39

The evidence that they worshipped the sun and the moon is to be found in His saying,

وَمِنْ آيَاتِهِ  
 أَيْلٌ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ  
 وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ  
 إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

“Among His Signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, prostrate to Allāh who created them, if you worship Him.”<sup>9</sup>

The evidence for the point about the Angels is found in His words,

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْتُولَاءِ إِيَّاكُمْ كَانُوا  
 يَعْبُدُونَ ﴿٤٠﴾ قَالُوا سُبْحٰنَكَ أَنْتَ وَلِسْنَا مِنْ دُونِهِمْ بَلْ كَانُوا  
 يَعْبُدُونَ الْجِنَّ أَكْثَرَهُمْ مُؤْمِنُونَ ﴿٤١﴾

“On the Day We gather them all together and then say to the Angels, ‘Was it you whom these people were worshipping?’ They will say, ‘Glory be to You! You are our Protector, not them.’ No, they were worshipping the jinn; they mostly had faith in them.”<sup>10</sup>

The evidence for the point about the Prophets lies in His saying,

<sup>9</sup> *Fuṣṣilat* (41): 37

<sup>10</sup> *Saba'* (34): 40-41

وَإِذْ قَالَ اللَّهُ يَحْيَىٰ ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي  
وَأُمَّيَّ إِلَهَيْنِ مِن دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ  
أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ

“And when Allāh asks, “Isā son of Maryam! Did you say to people, “Take me and my mother as gods besides Allāh?”” He will reply, ‘Glory be to You! It is not for me to say what I have no right to say! If I had said it, You would have known it.’”<sup>11</sup>

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ  
وَالنَّبِيِّنَ أَوْلِيَاءَ أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

“He would never command you to take the Angels and Prophets as lords. Would He command you to disbelief after being Muslim?”<sup>12</sup>

Concerning the righteous, the evidence is,

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِن دُونِهِ فَلَا  
يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾

“Say, ‘Call on those you make claims for apart from Him. They possess no power to remove any harm from you or to change anything.’”<sup>13</sup>

<sup>11</sup> *al-Mā'idah* (5): 116

<sup>12</sup> *Āli 'Imrān* (3): 80

<sup>13</sup> *al-Isrā'* (17): 56

Concerning trees and rocks, evidence is found in His words,

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنْوَةَ الثَّالِثَةَ الْآخِرَىٰ ﴿٢٠﴾

“Have you really considered al-Lāt and al-'Uzzah and Manāt, the third, the other one?”<sup>14</sup>

Evidence is also found in the ḥadīth of Abū Wāqid al-Laythī (*radīy Allāhu 'anhu*) who said, ‘We left with the Prophet (ﷺ) for Ḥunayn. We had only recently abandoned disbelief and the polytheists had a lotus-tree to which they would retreat in devotion and upon which they would hang their weapons. It was called *Dhāt Anwāt*. We passed by this tree and said, “Messenger of Allāh (ﷺ), appoint for us a *Dhāt Anwāt* like theirs.” The Messenger of Allāh (ﷺ) exclaimed, “Allāh is great! These are the practices! By Him in whose hand is my soul your words are like those said by the Children of Israel to Mūsā,

أَجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ  
قَالَ إِنَّكُمْ قَوْمٌ يَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَذِهِمْ مَتَّبِعُوا مَا هُمْ فِيهِ وَبَطَلُ  
مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾

“‘Make for us a god just as they have gods.’ He said, ‘Indeed you are a people behaving ignorantly. What these people are doing is destined for destruction.’”<sup>15, 16</sup>

<sup>14</sup> *al-Najm* (53): 19-20

<sup>15</sup> *al-A'raf* (7): 138-139

<sup>16</sup> Aḥmad #21897-21900-21902, Tirmidhī #2180, Nasā'ī, *al-Kubrā* #11185, Ḥumaydī #848, Ṭayālīsī #1346

## The Fourth

The *shirk* of the polytheist of our times is worse than that of those before. At times of difficulty, the polytheists of old would be sincere to Allāh and at times of ease, they would associate partners with Him. The polytheists of our time, however, commit *shirk* all the time, in times of ease as well as times of hardship. The evidence for this lies in His saying,

فَإِذَا رَكِبُوا فِي  
الْفَلَاحِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ فَلَمَّا بَجَّهْتُمْ إِلَى الْبَرِّ إِذَا  
هُمْ يُشْرِكُونَ ﴿١٠﴾

<sup>10</sup> The wording of Tirmidhī is, ‘When the Messenger of Allāh (ﷺ) left for Hunayn, he passed by a tree belonging to the polytheists called *Dhāt Annwāt* upon which they would hang their weapons. They said, “Messenger of Allāh, appoint for us a *Dhāt Annwāt* like theirs!” He said, “Glory be to Allāh! This is like what the people of Mūsā said, ‘Make for us a god just as they have gods.’ By the One in whose hand is my soul, you will follow the ways of those who came before you.”

Tirmidhī said it was *ḥasan ṣaḥīḥ*. It was ruled *ṣaḥīḥ* by ibn Ḥibbān #6702, ibn Ḥajr, *al-Iṣābah*, vol. 4, pg. 216, Albānī, *Ṣaḥīḥ al-Tirmidhī* and Arna‘ūt.

The wording of Aḥmad #21900 has the Messenger of Allāh (ﷺ) saying, “Allāh is great! This is like what the Children of Israel said to Mūsā, ‘Make for us a god just as they have gods.’ You will surely follow the ways of those who came before you.”

The wording of ibn Ḥibbān #6702 has the Messenger of Allāh (saw) saying, “Allāh is great! These are the practices! By Him in whose hand is my soul you have said the same as was said by the Children of Israel to Mūsā, ‘Make for us a god just as they have gods.’ He said, ‘Indeed you are a people behaving ignorantly.’” Then he (ﷺ) said, “You will follow the ways of those who came before you.”

A witness to the last sentence is also recorded by Bukhārī #3456-7320 and Muslim #2669 on the authority of Abū Sa‘īd with the words, “You will surely follow the ways of those before you, hand-span by hand-span, cubit by cubit, to the point that were they to enter a lizard hole, you would follow them in.” The Companions asked, ‘Messenger of Allāh, do you mean the Jews and Christians?’ He (ﷺ) replied, “Who else?”

“When they embark on ships, they call on Allāh, making their religion sincerely His, but then when He delivers them safely to the land, they associate others with Him.”<sup>17</sup>

Therefore, the supplicant is actually worshipping (the supplicated). The evidence for this is His saying,

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ  
لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿٥٠﴾

“Who could be further astray than those who call on other things besides Allāh, which will not respond to them until the Day of Rising and which are unaware of their prayers?”<sup>18</sup>

*Allāh, Glorious is He, knows best.  
Peace and blessings be upon Muḥammad, his family and his  
Companions.*<sup>19</sup>

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<sup>17</sup> *al-Ankabūt* (29): 65

<sup>18</sup> *al-Aḥqāf* (46): 5

<sup>19</sup> ‘Abdu’l-Raḥmān ibn al-Qāsim, *al-Durar al-Saniyyah*, vol. 2, pp. 23-26



## THE FOUR PRINCIPLES

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The Four Principles  
of the Testification of Faith

## The Four Principles of the Testification of Faith

These are four principles which Allāh has mentioned in the unequivocal verses of His Book through which a person will come to understand the testification that none has the right to be worshipped save Allāh, and by which he will be able to differentiate the Muslim from the polytheist. Consider them well and lend an attentive ear, may Allāh have mercy on you, for they are of great benefit.

### The First

Allāh has mentioned that the disbelievers at the time of the Messenger of Allāh (ﷺ) accepted that Allāh was the Creator and the Provider and that none shared with Him in this, not an Angel brought near, nor a Prophet who had been sent. They believed that He alone was the source of provision and that He, Glorious is He, alone had the dominion of the heavens and the earth. Moreover, they believed that all the Prophets and Messengers were His servants, under His control and protection.

*The Four Principles of the Testification of Faith*

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When this is understood, and one of the polytheists was to ask you for evidence, recite the following words of Allāh concerning the disbelievers to him,

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ  
 كُنْتُمْ تَعْلَمُونَ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ  
 ﴿٨٧﴾ قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ  
 ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِطُ ﴿٨٧﴾ قُلْ مَنْ بِيَدِهِ  
 مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ  
 كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

“Say: ‘To whom does the earth belong, and everyone in it, if you have any knowledge?’ They will say, ‘To Allāh.’ Say: ‘So will you not pay heed?’ Say: ‘Who is the Lord of the Seven Heavens and the Lord of the Mighty Throne?’ They will say, ‘Allāh.’ Say: ‘So will you not have *taqwā*?’ Say: ‘In whose hand is the dominion over everything, He who gives protection and from whom no protection can be given, if you have any knowledge?’ They will say, ‘Allāh’s.’ Say: ‘So how have you been bewitched.’”<sup>1</sup>

قُلْ مَنْ يَرِثُكُمْ  
 مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ بِمَلِكِ السَّمْعِ وَالْأَبْصَارِ وَمَنْ يُخْرِجُ  
 الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يَدْبُرُ الْأُمُورَ  
 ﴿٩٠﴾ فَسَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِطُ ﴿٩١﴾

<sup>1</sup> *al-Mu'minūn* (23): 84-89

“Say: ‘Who provides for you out of heaven and earth? Who controls the hearing and sight? Who brings forth the living from the dead and the dead from the living?’ Who directs the whole affair?’ They will say, ‘Allāh.’ Say, ‘Will you not then be mindful of Him?’”<sup>2</sup>

## The Second

The belief they held in the Angels, the Prophets and the *Awliyā'* was because of their closeness to Allāh, Most High. Concerning those who held their belief in the Angels, Allāh, Most High, says,

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِنَّا كَرَّمْنَاكُمْ  
 يَعْبُدُونَ ﴿١٠﴾ قَالُوا سُبْحٰنَكَ أَنْتَ وَلَيْسَ مِن دُونِهِمْ بَلْ كَانُوا  
 يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿١١﴾

“On the Day We gather them all together and then say to the Angels, ‘Was it you whom these people were worshipping?’ They will say, ‘Glory be to You! You are our Protector, not them.’ No, they were worshipping the jinn; they mostly had faith in them.”<sup>3</sup>

Allāh says about those who held their belief in the Prophets,

<sup>2</sup> *Yūnus* (10): 31

<sup>3</sup> *Saba'* (34): 40-41

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ  
الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَأَنَا يَا كَلَانَ الطَّعَامُ  
أَنْظَرَ كَيْفَ بَيَّنَّ لَهُمُ الْآيَاتِ ثُمَّ أَنْظَرَ أَنِّي  
يُؤْفَكُونَ ﴿٧٥﴾ قُلْ أَنْعَبُدُوكَ مِنْ دُونِ اللَّهِ مَا لَا  
يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

“The Messiah, the son of Maryam, was only a Messenger, before whom other Messengers came and went, his mother was a woman of truth and both of them ate food. See how We make the Signs clear to them! Then see how they are perverted! Say, ‘Do you worship, besides Allāh, something which has no power to harm or help you when Allāh is the All-Hearing, the All-Knowing?’”<sup>4</sup>

Concerning their belief in the *Awliyā'*, He says,

أُولَئِكَ الَّذِينَ  
يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ  
رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ

“Those they call on are themselves seeking the means by which they might approach their Lord, (striving) as to which of them are the closest to Him, and are hoping for His mercy and fearing His punishment.”<sup>5</sup>

<sup>4</sup> *al-Mā'idah* (5): 75-76

<sup>5</sup> *al-Isrā'* (17): 57

### The Third

In His Book, Allāh, the Highest of the high, stated that the disbelievers only supplicated to the righteous in the hope that they would bring them closer to Allāh, and that they would intercede on their behalf. They accepted that only Allāh regulates all affairs as already mentioned. If the polytheist was to ask after the evidence for this, recite to him the words of Allāh,

وَيَعْبُدُونَ مِن دُونِ اللَّهِ  
 مَا لَا يَنْصُرُهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعْنَا  
 عِنْدَ اللَّهِ قُلْ أَتَسْتَعِينُونَ اللَّهُ يَعْلَمُ مَا لَا يَعْلَمُونَ فِي السَّمَاوَاتِ وَلَا  
 فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٨﴾

“They worship, instead of Allāh, what can neither harm them nor help them, saying, ‘These are our intercessors with Allāh.’ Say, ‘Would you inform Allāh of something about which He does not know either in the heavens or on the earth?’ May He be glorified and exalted above what they associate with Him!”<sup>6</sup>

وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا  
 لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

“Those who take protectors besides Him - ‘We only worship them so that they may bring us nearer to Allāh.’”<sup>7</sup>

<sup>6</sup> *Yūnus* (10): 18

<sup>7</sup> *al-Zumar* (39): 3

Understand this and fully grasp the fact that the disbelievers knew these three issues and accepted them. To reiterate: 1) Only Allāh alone creates and provides, raises and lowers, and regulates all affairs. No partner has any share in this. 2) They sought to draw closer to Allāh through the Angels and the Prophets because of their closeness to Him. 3) They accepted that harm and benefit was in Allāh's hand, however their hope was that the Angels and Prophets would draw them closer to Allāh and intercede with Him on their behalf.

Carefully think on this, repeat it to yourself hour after hour for few are the people who know this, especially those who claim to have knowledge! When you understand them, some astonishing things will come to light. Then, after this, understand and realise the fourth issue:

## The Fourth

The contemporaries of the Messenger of Allāh (ﷺ) would not associate partners with Allāh all the time: sometimes they would, and at other times they enact *Tawhīd* and abandon supplication to the Prophets and devils. In times of ease, they would supplicate to them and hold their beliefs in them. When stricken with harm or severe difficulty, they would abandon them and make their religion sincere for Allāh, realising that the Prophets and righteous had no power to bring them good or harm.

If anyone was to doubt this, recite these words of Allāh to him,



وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا يَاءُ فَلَمَّا نَجَّكُمْ  
إِلَى الْبَرِّ اعْرِضْتُمْ ۖ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿١٧﴾

“When harm occurs to you at sea, those you call on vanish - except for Him alone! But when He delivers you to dry land, you turn away. Man truly is ungrateful.”<sup>8</sup>

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ  
نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا  
لِّيُضِلَّ عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ  
النَّارِ ﴿٨﴾

“When harm touches man he calls upon his Lord, turning to Him in repentance. Then when He grants him a blessing from Him, he forgets what he was calling for before and ascribes rivals to Allāh, so as to misguide others from His Way. Say, ‘Enjoy your disbelief for a little while; you are among the Companions of the Fire.’”<sup>9</sup>

This person who made the religion sincerely for Allāh on some occasions, and for the Angels or Prophets on others is one of the Companions of the Fire. Allāh, Most High, says,

<sup>8</sup> *al-Isrā'* (17): 67

<sup>9</sup> *al-Zumar* (39): 8

قُلْ

أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَاكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ  
تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾ بَلْ إِلَٰهُهُ تَدْعُونَ فَيَكْشِفُ مَا  
تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾

“Say, ‘What do you think? If Allāh’s punishment were to come upon you or the Hour, would you call on other than Allāh if you are being truthful?’ It is Him you call on and, if He wills, He will deliver you from whatever it was that made you call on Him; and you will forget what you associated with Him.”<sup>10</sup>

*Peace and blessings be on Muḥammad, his family and his  
Companions.*<sup>11</sup>

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<sup>10</sup> *al-An‘ām* (6): 40-41

<sup>11</sup> ‘Abdu’l-Raḥmān ibn al-Qāsim, *al-Durar al-Saniyyah*, vol. 2, pp. 27-30

## THE FOUR PRINCIPLES OF THE TESTIFICATION

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The Four Principles  
Differentiating the Muslim from  
the Polytheist

## The Four Principles Differentiating the Muslim from the Polytheist

These are four principles of the religion by which a Muslim can differentiate the belief of the Muslims from the belief of the polytheists.

### The First

The polytheists whom the Messenger of Allāh (ﷺ) fought accepted that Allāh was the Creator, the Provider, the bestower of life and disposer of death, the One who regulates all affairs, causes harm and grants benefit. However, this acceptance did not avail them because they did not supplicate to Allāh alone. The evidence for this is His sayings,

قُلْ مَنْ يَرْزُقُكُمْ  
 مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ  
 الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ  
 فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تُنْقُونَ ﴿٣١﴾

“Say: ‘Who provides for you out of heaven and earth? Who controls the hearing and sight? Who brings forth the living from the dead and the dead from the living? Who directs the whole affair?’ They will say, ‘Allāh.’ Say, ‘Will you not then be mindful of Him?’”<sup>1</sup>

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ  
 كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ  
 ﴿٨٥﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ  
 ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تُنْقُونَ ﴿٨٧﴾ قُلْ مَنْ بِيَدِهِ  
 مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ  
 كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

“Say: ‘To whom does the earth belong, and everyone in it, if you have any knowledge?’ They will say, ‘To Allāh.’ Say: ‘So will you not pay heed?’ Say: ‘Who is the Lord of the Seven Heavens and the Lord of the Mighty Throne?’ They will say, ‘Allāh.’ Say: ‘So will you not have *taqwā*?’ Say: ‘In whose hand is the dominion over everything, He who gives protection and from whom no protection can be given, if you have any knowledge?’”

<sup>1</sup> *Yūnus* (10): 31

They will say, ‘Allāh’s.’ Say: ‘So how have you been bewitched.’”<sup>2</sup>

قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ  
 اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي  
 الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شَرِكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ ﴿٢٣﴾

“Say: ‘Call on those you make claims for besides Allāh. They have no power over even the smallest particle, either in the heavens or in the earth. They have no share in them and He has no need of their support.’”<sup>3</sup>

وَالَّذِينَ  
 تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿٢٤﴾ إِنْ  
 تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَا يَسْتَجِيبُوا لَكُمْ

“Those you call on besides Him have no power over even the smallest speck. If you call on them they will not hear your call, and were they to hear, they would not respond to you.”<sup>4</sup>

<sup>2</sup> *al-Mu’minūn* (23): 84-89

<sup>3</sup> *Saba’* (34): 22

<sup>4</sup> *Fāṭir* (35): 13-14

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ  
 دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ  
 أَتُنذِرُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَتُنذِرُونَ مِنْ عِلْمٍ إِنْ كُنْتُمْ  
 صَادِقِينَ ﴿٤٦﴾ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ  
 لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ ﴿٤٧﴾  
 وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٤٨﴾

“Say: ‘Have you thought about those you call upon apart from Allāh? Show me what they have created on the earth; or do they have a partnership in the heavens? Produce a Book for me before this one or a shred of knowledge if you are telling the truth.’ Who could be further astray than those who call on other things besides Allāh, which will not respond to them until the Day of Rising and which are unaware of their prayers? When mankind is gathered together, they will be their enemies and will reject their worship.”<sup>5</sup>

## The Second

Through their worship of them, these polytheists whom the Messenger of Allāh (ﷺ) fought only wanted to draw nearer to Allāh and to have them intercede on their behalf with Him. Allāh has absolved Himself of anyone who has a protector or intercessor besides Him, instead He has commanded us to sincerity. Sincerity is not to appoint an intermediary between Him and man, that only He be turned to for succour and that only His help be

<sup>5</sup> *al-Aḥqāf* (46): 4-6



sought. The evidence for this lies in His words,

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا  
لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

“Those who take protectors besides Him - ‘We only worship them so that they may bring us nearer to Allāh.’”<sup>6</sup>

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ  
وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُونَا عِنْدَ اللَّهِ

“They worship, instead of Allāh, what can neither harm them nor help them, saying, ‘These are our intercessors with Allāh.’”<sup>7</sup>

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ  
قُلْ أُولَٰئِكَ أَنْوَ لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾  
قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا ۗ لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ثُمَّ  
إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾

“Or have they adopted intercessors besides Allāh? Say, ‘Even though they do not control a thing and have no awareness?’ Say, ‘Intercession is entirely Allāh’s affair. The kingdom of the heavens and earth is His. Then you will be returned to Him.’”<sup>8</sup>

<sup>6</sup> *al-Zumar* (39): 3

<sup>7</sup> *Yūnus* (10): 18

<sup>8</sup> *al-Zumar* (39): 43-44

### The Third

The Messenger of Allāh (ﷺ) was sent to a people, some of whom worshipped inanimate idols, magicians, fortune-tellers and devils, and some of whom worshipped Angels and the righteous. He did not differentiate between the two, instead he fought them all until the religion was wholly Allāh's. The evidence for this:

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا  
يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥١﴾ أُولَئِكَ الَّذِينَ  
يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ  
رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ

“Say, ‘Call on those you make claims for apart from Him. They possess no power to remove any harm from you or to change anything.’ Those they call on are themselves seeking the means by which they might approach their Lord, (striving) as to which of them are the closest to Him, and are hoping for His mercy and fearing His punishment. The punishment of your Lord is truly something to be feared.”<sup>9</sup>

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا  
يَعْبُدُونَ ﴿٥٢﴾ قَالُوا سُبْحٰنَكَ أَنْتَ وَلِسٰنًا مِنْ دُونِهِمْ بَلْ كَانُوا  
يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ مُؤْمِنُونَ ﴿٥٣﴾

“On the Day We gather them all together and then say to the Angels, ‘Was it you whom these people were worshipping?’ They will say, ‘Glory be to You!

<sup>9</sup> *al-Isrā'* (17): 56-57

You are our Protector, not them.’ No, they were worshipping the jinn; they mostly had faith in them.”<sup>10</sup>

وَيَوْمَ نَحْشُرُهُمْ  
 جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ فَزَيَّلْنَا  
 بَيْنَهُمْ وَقَالَ شُرَكَاءُهُمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ ﴿٣٨﴾

“On the Day We gather them all together, We will say then to those who associated others with Allāh, ‘To your place, you and your partner-gods!’ Then We will sift them out, and their partner-gods will say, ‘It was not us you worshipped.’”<sup>11</sup>

### The Fourth

When stricken with severe harm, these polytheists whom the Messenger of Allāh (ﷺ) fought left their intermediaries and supplicated to Allāh alone, making the religion sincerely His. The evidence for this lies in His words,

فَإِذَا رَكبُوا فِي  
 الْفُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّيْنَاهُمْ إِلَى الْبَرِّ إِذَا  
 هُمْ يُشْرِكُونَ ﴿١٥﴾

“When they embark on ships, they call on Allāh, making their religion sincerely His, but then when He delivers them safely to the land, they associate others

<sup>10</sup> *Saba*’ (34): 40-41

<sup>11</sup> *Yūnus* (10): 28

with Him.”<sup>12</sup>

وَإِذَا غَشِيَهُمْ مَوَّجٌ  
كَالظُّلُمِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ  
فَمِنْهُمْ مُقْتَصِدٌ

“When the waves hang over them like canopies, they call on Allāh, making their religion sincerely His. But then, when He delivers them safely to the land, some of them are ambivalent.”<sup>13</sup>

*Blessings be upon Muḥammad.*<sup>14</sup>

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<sup>12</sup> *al-ʿAnkabūt* (29): 65

<sup>13</sup> *Luqmān* (31): 32

<sup>14</sup> ‘Abdu’l-Raḥmān ibn al-Qāsim, *al-Durar al-Saniyyah*, vol. 2, pp. 33-35

## THE FOUR PRINCIPLES DIFFERENTIATING

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## Succinct Counsel

## Succinct Counsel

All praise is due to Allāh, Lord of the worlds. Peace and blessings be upon the Master of the Messengers and the Imām of those mindful of Allāh. You, may Allāh have mercy on you, have asked me to write some words that would be of benefit to you.

The first thing I counsel you with is to turn to what Muḥammad (ﷺ) came with from Allāh, the Blessed and Most High. He was sent by Allāh with everything that man would need, he has left nothing that would bring them nearer to Allāh and His Paradise without enjoining them to it. He has left nothing that would take them away from Allāh and bring them closer to His punishment except that he proscribed it and warned against it. Through him, Allāh established the evidence against His creation and, after his sending, none has an argument left that can be used as justification against Allāh. Allāh, Mighty and Magnificent, says about him and his brother Messengers,

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ  
 وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ  
 وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ  
 وَءَاتَيْنَا دَاوُدَ الزَّبُورَ ﴿١٦٣﴾ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ  
 مِنْ قَبْلِ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى  
 تَكْوِيمًا ﴿١٦٤﴾ رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ  
 لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

“We have revealed to you as We revealed to Nūh and the Prophets who came after him. And We revealed to Ibrāhīm and Ismā‘īl and Ishāq and Ya‘qūb and the Tribes, and ‘Īsā and Ayyūb and Yūnus and Hārūn and Sulaymān. And We gave Dāwūd the Zabūr. There are Messengers We have already told you about and Messengers We have not told you about; and Allāh spoke directly to Mūsā - Messengers bringing good news and giving warning so that people will have no argument against Allāh after the coming of the Messengers. Allāh is Almighty, All-Wise.”<sup>1</sup>

The greatest thing he brought from Allāh and called man to was the *Tawhīd* of Allāh which is to worship Him alone with no partners and to make the religion sincerely His. This injunction came before the command to pray, give alms, fast and perform Ḥajj. Allāh, Mighty and Magnificent, says,

يَا أَيُّهَا الْمَدِينَةُ ﴿١﴾ قَرَفَانِدْرُ ﴿٢﴾ وَرَبِّكَ فَكَلِمَةٌ ﴿٣﴾

<sup>1</sup> *al-Nisā'* (4): 163-165



“You who are enveloped in your cloak! Arise and warn, and magnify your Lord.”<sup>2</sup>

The meaning of “and magnify your Lord,” is to magnify Him through *Tawhid* and the sole, sincere worship of Him alone with no partner. This injunction came before the other commands of Islām. The meaning of, “Arise and warn,” is to warn against associating partners in the worship of Allāh, and this came before the warning against fornication, interest, stealing, oppression and other mortal sins.

This is the most important fundament of the religion and the most obligatory, and for it was creation created,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

“I only created jinn and mankind to worship Me.”<sup>3</sup>

Because of it were the Messengers sent and the Books revealed,

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ  
وَأَجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن  
حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الْمُكذِبِينَ ﴿٣١﴾

“We sent a Messenger among every people [saying]:

<sup>2</sup> *al-Muddaththir* (74): 1-3

<sup>3</sup> *al-Dhāriyāt* (51): 56

<sup>4</sup> *al-Nahl* (16): 36

Worship Allāh and keep clear of all false gods.<sup>24</sup>

And because of it was man divided into the Muslim and the disbeliever.

Whoever comes to Allāh on the Day of Rising as one who lived by *Tawhīd*, not having associated any partners with Him, will enter Paradise. Whoever comes to Him having associated partners with Him will enter the Fire even if he was the most devout of people. This is the meaning of *Lā ilāh ill'Allāh*<sup>5</sup> for an *ilāh*, god, is one who is supplicated, hoped in for the promotion of good and the curbing of harm, who is feared and is relied on.

When you have apprehended this, you must learn four principles which we have mentioned before and hence will not repeat here.<sup>6</sup>

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<sup>5</sup> None has the right to be worshipped save Allāh.

<sup>6</sup> 'Abdu'l-Rahmān ibn al-Qāsim, *al-Durar al-Saniyyah*, vol. 2, pp. 31-32



مسائل الجاهلية  
THE ARABIC TEXT

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ الشَّيْخُ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ رَحِمَهُ اللَّهُ تَعَالَى :  
هَذِهِ أُمُورٌ خَالَفَ فِيهَا رَسُولُ اللَّهِ ﷺ مَا عَلَيْهِ أَهْلُ الْجَاهِلِيَّةِ الْكِتَابِيِّينَ  
وَالْأُمِّيِّينَ ، مِمَّا لَا غِنَى لِلْمُسْلِمِ عَنْ مَعْرِفَتِهَا .  
فَالضُّدُّ يُظْهِرُ حُسْنَهُ الضُّدُّ      وَبِضِدِّهَا تَتَبَيَّنُ الْأَشْيَاءُ

فَأَهْمٌ مَا فِيهَا وَأَشَدُّهَا خَطَرًا عَدَمُ إِيْمَانِ الْقَلْبِ بِمَا جَاءَ بِهِ الرَّسُولُ ﷺ فَإِنْ  
انْصَافَ إِلَى ذَلِكَ اسْتِيْحْسَانٌ مَا عَلَيْهِ أَهْلُ الْجَاهِلِيَّةِ تَمَّتِ الْخَسَارَةُ ، كَمَا قَالَ  
تَعَالَى : ﴿ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴾ [العنكبوت] .

الْمَسْأَلَةُ الْأُولَى : أَنَّهُمْ يَتَعَبَّدُونَ بِأَشْرَاكِ الصَّالِحِينَ فِي دُعَاءِ اللَّهِ وَعِبَادَتِهِ ،  
يُرِيدُونَ شَفَاعَتَهُمْ عِنْدَ اللَّهِ لِظَنِّهِمْ أَنَّ اللَّهَ يُحِبُّ ذَلِكَ وَأَنَّ الصَّالِحِينَ يُحِبُّونَهُ ؛  
كَمَا قَالَ تَعَالَى : ﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ  
وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ ﴾ [يونس : ١٨] ، وَقَالَ تَعَالَى : ﴿ وَالَّذِينَ  
اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾ [الزمر : ٣] ،  
وَهَذِهِ أَعْظَمُ مَسْأَلَةٍ خَالَفَهُمْ فِيهَا رَسُولُ اللَّهِ ﷺ ، فَاتَى بِالْإِخْلَاصِ ، وَأَخْبِرَ أَنَّهُ  
دِينُ اللَّهِ الَّذِي أُرْسِلَ بِهِ جَمِيعِ الرُّسُلِ ، وَأَنَّهُ لَا يَقْبَلُ مِنَ الْأَعْمَالِ إِلَّا الْخَالِصَ ،  
وَأَخْبِرَ أَنَّ مَنْ فَعَلَ مَا اسْتَحْسَنُوا فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ ، وَمَأْوَاهُ النَّارُ .

وَهَذِهِ هِيَ الْمَسْأَلَةُ الَّتِي تَفَرَّقُ النَّاسُ لِأَجْلِهَا بَيْنَ مُسْلِمٍ وَكَافِرٍ، وَعِنْدَهَا وَقَعَتِ الْعِدَاوَةُ، وَلِأَجْلِهَا شُرِعَ الْجِهَادُ؛ كَمَا قَالَ تَعَالَى: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الَّذِينَ كَفَرُوا لَكُمْ لَعْنَةٌ﴾ [الأنفال: ٣٩].

الثَّانِيَةُ: أَنَّهُمْ مُتَفَرِّقُونَ فِي دِينِهِمْ، كَمَا قَالَ تَعَالَى: ﴿كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾ [الروم]، وَكَذَلِكَ فِي دُنْيَاهُمْ، وَيَرَوْنَ أَنَّ ذَلِكَ هُوَ الصَّوَابُ؛ فَاتَى بِالِاجْتِمَاعِ فِي الدِّينِ بِقَوْلِهِ: ﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾ [الشورى: ١٣]. وَقَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ﴾ [الأنعام: ١٥٩]. وَنَهَانَا عَنْ مُشَابَهَتِهِمْ بِقَوْلِهِ: ﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ﴾ [آل عمران: ١٠٥]، وَنَهَانَا عَنِ التَّفَرُّقِ فِي الدُّنْيَا بِقَوْلِهِ: ﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

[آل عمران: ١٠٣].

الثَّلَاثَةُ: أَنَّ مُخَالَفَةَ وَلِيِّ الْأَمْرِ وَعَدَمَ الْإِنْقِيَادِ لَهُ فَضِيلَةٌ، وَالسَّمْعُ وَالطَّاعَةُ لَهُ دُلٌّ وَمَهَانَةٌ، فَخَالَفَهُمْ رَسُولُ اللَّهِ ﷺ، وَأَمَرَ بِالصَّبْرِ عَلَى جَوْرِ الْوَلَاةِ، وَأَمَرَ بِالسَّمْعِ وَالطَّاعَةِ لَهُمْ وَالتَّصْبِيحَةِ، وَعَلَّظَ فِي ذَلِكَ، وَأَبْدَأَ فِيهِ وَأَعَادَ.

وَهَذِهِ الثَّلَاثُ هِيَ الَّتِي جَمَعَ بَيْنَهَا فِيمَا صَحَّ عَنْهُ ﷺ فِي «الصَّحِيحَيْنِ» أَنَّهُ قَالَ: «إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا: أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا، وَأَنْ تُنَاصِحُوا مَنْ وُلَّاهُ اللَّهُ أَمْرَكُمْ». وَلَمْ يَقَعْ خَلَلٌ فِي دِينِ النَّاسِ وَدُنْيَاهُمْ إِلَّا بِسَبَبِ الْإِخْلَالِ بِهَذِهِ الثَّلَاثِ أَوْ

بَعْضَهَا.

الرَّابِعَةُ: أَنَّ دِينَهُمْ مَنِيئِي عَلَى أُصُولِ أَعْظَمُهَا التَّقْلِيدُ، فَهُوَ الْقَاعِدَةُ الْكُبْرَى لِجَمِيعِ الْكُفَّارِ، أَوْلِهِمْ وَأَحْرِهِمْ؛ كَمَا قَالَ تَعَالَى: ﴿وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرِيْبٍ مِنْ نَذِيْرٍ إِلَّا قَالَ مُتْرَفُوْهَا إِنَّا وَجَدْنَا ءَابَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَانْتِهِمْ مُّقْتَدُونَ ﴿١٣﴾﴾ [الزخرف]. وَقَالَ تَعَالَى: ﴿وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا أَوْ لَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيْرِ ﴿١٤﴾﴾ [القمآن]. فَاتَّاهُمْ بِقَوْلِهِ: ﴿قُلْ إِنَّمَا أُعْطِيَكُمْ بِوَحْدِهِ أَنْ تَقُومُوا لِلَّهِ مِثْلَ خِيَارِكُمْ ثُمَّ تَنفَكُّوْا مَا بِصَاحِبِكُمْ مِنْ حِجْءٍ﴾ [سبأ: ٤٦]. وَقَوْلِهِ: ﴿اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ ءَوْلِيَاءَ قَلِيْلًا مَّا تَذَكَّرُونَ ﴿٢٠﴾﴾ [الأعراف].

الخَامِسَةُ: أَنَّ مِنْ أَكْبَرِ قَوَاعِدِهِمُ الْاِغْتِرَارَ بِالْأَكْثَرِ، وَيَخْتَجُّونَ بِهِ عَلَى صِحَّةِ الشَّيْءِ، وَيَسْتَبْدِلُونَ عَلَى بُطْلَانِ الشَّيْءِ بِغُرْبَتِهِ وَقَلَّةِ أَهْلِهِ، فَاتَّاهُمْ بِصِدْقِ ذَلِكَ، وَأَوْضَحَهُ فِي غَيْرِ مَوْضِعٍ مِّنَ «الْقُرْآنِ».

السَّادِسَةُ: الْاِخْتِجَاجُ بِالْمُتَقَدِّمِينَ؛ كَقَوْلِهِ: ﴿قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿١٤﴾﴾ [طه]، ﴿مَا سَمِعْنَا بِهَذَا فِي ءَابَائِنَا الْأُولَىٰ ﴿١٥﴾﴾ [المؤمنون].

السَّابِعَةُ: الْاِسْتِذْلَالُ بِقَوْمٍ أُعْطُوا قُوَىٰ فِي الْأَفْهَامِ وَالْاَعْمَالِ وَفِي الْمُلْكِ وَالْمَالِ وَالجَّاهِ؛ فَرَدَّ اللَّهُ ذَلِكَ بِقَوْلِهِ: ﴿وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ ﴿٢٦﴾﴾ [الأحقاف]. وَقَوْلِهِ: ﴿وَكَأَنَّا مِنْ قَبْلِ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِمْ ﴿٨٩﴾﴾ [البقرة: ٨٩]. وَقَوْلِهِ: ﴿يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبَاءَهُمْ ﴿١٤٦﴾﴾ [البقرة: ١٤٦].

الثَّامِنَةُ: الاستِذْلالُ عَلَى بُطْلانِ الشَّيْءِ بِأَنَّهُ لَمْ يَتَّبِعْهُ إِلَّا الضُّعْفَاءُ؛ كَقَوْلِهِ: ﴿أَوْزِنْ لَكَ وَأَتْبَعَكَ الْأَرْدَلُونَ﴾ [الشعراء]. وقوله: ﴿أَهْتَوَاءَ مِنْ اللَّهِ عَلَيْهِمْ مِنْ بَيْنِنَا﴾ [الأنعام: ٥٣]. فَرَدَّ اللَّهُ بِقَوْلِهِ: ﴿أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾ [الأنعام]

التَّاسِعَةُ: الافتِدَاءُ بِسَقَةِ العُلَمَاءِ والعُبَادِ؛ فَاتَى بِقَوْلِهِ: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِنَ الْأَخْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبُطْلِ وَيَصُذُّونَ عَنْ سَبِيلِ اللَّهِ﴾ [التوبة: ٣٤]. وبِقَوْلِهِ: ﴿لَا تَقْتُلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ صُكُّوا مِنْ قَبْلُ وَأَصْلُوا كَثِيرًا مِنْ ضَلُّوا عَنْ سَوَاءِ السَّبِيلِ﴾ [المائدة].

العَاشِرَةُ: الاستِذْلالُ عَلَى بُطْلانِ الدِّينِ بِقِلَّةِ أَفْهَامِ أَهْلِهِ وَعَدَمِ حِفْظِهِمْ؛ كَقَوْلِهِمْ: ﴿بَادِيَ الرَّأْيِ﴾ [هود: ٢٧].

الحَادِيَةَ عَشْرَةَ: الاستِذْلالُ بِالْقِيَّاسِ الفَاسِدِ؛ كَقَوْلِهِمْ: ﴿إِنْ أُنْتَرِ إِلَّا بَشَرٌ مِثْلُنَا﴾ [إبراهيم: ١٠].

الثَّانِيَةَ عَشْرَةَ: إنْكَارُ القِيَّاسِ الصَّحِيحِ؛ وَالْجَامِعُ لِهَذَا وَمَا قَبْلَهُ عَدَمُ فَهْمِ الْجَامِعِ وَالْفَارِقِ.

الثَّلَاثَةَ عَشْرَةَ: العُلُوْفِي العُلَمَاءِ وَالصَّالِحِينَ؛ كَقَوْلِهِ: ﴿يَتَأْهَلْ أَلْكَتَبِ لَا تَقْتُلُوا فِي دِينِكُمْ وَلَا تَقْتُلُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾ [النساء: ١٧١].

الرَّابِعَةَ عَشْرَةَ: أَنَّ كُلَّ مَا تَقَدَّمَ مَتَّبِعِي عَلَى قَاعِدَةٍ، وَهِيَ: التَّفْيُّ وَالْإثْبَاتُ، فَيَتَّبِعُونَ الهَوَى وَالظَّنَّ وَيُعْرِضُونَ عَمَّا جَاءَتْ بِهِ الرُّسُلُ.



الخَامِسَةَ عَشْرَةَ: اغْتَدَارُهُمْ عَنِ اتِّبَاعِ مَا آتَاهُمُ اللَّهُ بِعَدَمِ الْفَهْمِ؛ كَقَوْلِهِمْ:  
﴿ قُلُوبُنَا غُلْفٌ ﴾ [البقرة: ٨٨]. ﴿ يَسْمَعُونَ مَا نَقَلَهُ كَثِيرًا مِمَّا تَقُولُ ﴾ [هود: ٩١]  
فَأَكْذَبَهُمُ اللَّهُ، وَيَبِينُ أَنَّ ذَلِكَ بِسَبَبِ الطَّبَعِ عَلَى قُلُوبِهِمْ، وَأَنَّ الطَّبَعِ بِسَبَبِ كُفْرِهِمْ.  
السَّادِسَةَ عَشْرَةَ: اغْتِيَاضُهُمْ عَمَّا آتَاهُمْ مِنَ اللَّهِ بِكُتُبِ السَّحْرِ؛ كَمَا ذَكَرَ اللَّهُ  
ذَلِكَ فِي قَوْلِهِ: ﴿ بَدَّ قَرْيَتَيْنِ مِنَ الَّذِينَ أَوْثَرُوا الرِّكْتَبَ كَتَبَ اللَّهُ وَرَأَى ظُهُورِهِمْ كَأَنَّهُمْ لَا  
يَعْلَمُونَ ﴾ وَأَتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكِ سُلَيْمَانَ ﴿ [البقرة: ١٠١، ١٠٢].  
السَّابِعَةَ عَشْرَةَ: نِسْبَةُ بَاطِلِهِمْ إِلَى الْأَنْبِيَاءِ؛ كَقَوْلِهِ: ﴿ وَمَا كَفَرَ  
سُلَيْمَانَ ﴾ [البقرة: ١٠٢]. وَقَوْلِهِ: ﴿ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا ﴾  
[آل عمران: ٦٧].

الثَّامِنَةَ عَشْرَةَ: تَنَاقُضُهُمْ فِي الْإِنْتِسَابِ، يَنْتَسِبُونَ إِلَى إِبْرَاهِيمَ مَعَ إِظْهَارِهِمْ  
تَرَكَّ اتِّبَاعِهِ.

التَّاسِعَةَ عَشْرَةَ: قَدْحُهُمْ فِي بَعْضِ الصَّالِحِينَ بِفِعْلِ بَعْضِ الْمُتَسَيِّبِينَ  
إِلَيْهِمْ، كَقَدْحِ الْيَهُودِ فِي عِيسَى، وَقَدْحِ الْيَهُودِ وَالنَّصَارَى فِي مُحَمَّدٍ ﷺ.

العِشْرُونَ: اغْتِنَادُهُمْ فِي مَخَارِقِ السَّحْرَةِ وَأَمْنَالِهِمْ أَنَّهَا مِنْ كَرَامَاتِ  
الصَّالِحِينَ، وَنِسْبَتُهُ إِلَى الْأَنْبِيَاءِ كَمَا نَسَبُوهُ لِسُلَيْمَانَ عَلَيْهِ السَّلَامُ.

الحَادِيَةَ وَالْعِشْرُونَ: تَعَبُّدُهُمْ بِالْمَكَاةِ وَالنَّصْبِيَّةِ.

الثَّانِيَةَ وَالْعِشْرُونَ: أَنَّهُمْ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا.

الثَّلَاثَةَ وَالْعِشْرُونَ: أَنَّ الْحَيَاةَ الدُّنْيَا غَرَبَتْهُمْ، فَظَنُّوا أَنَّ عَطَاءَ اللَّهِ مِنْهَا يَدُلُّ

عَلَى رِضَاةٍ؛ كَقَوْلِهِمْ: ﴿ نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَدِّيْنَ ﴾ [سبا].

الرابعة والعشرون: ترك الدُّخُولِ فِي الْحَقِّ إِذَا سَبَقَهُمْ إِلَيْهِ الضَّعْفَاءُ تَكْبِيرًا  
وَأَنفَةً؛ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَلَا تَقْرُؤْ الَّذِينَ يَدْعُونَ رَبَّهُمْ...﴾ الآيات .  
[الأنعام: ٥٢ وما بعدها]

الخامسة والعشرون: الاستِذْلَالُ عَلَى بُطْلَانِهِ بِسَبْقِ الضَّعْفَاءِ؛ كَقَوْلِهِ:  
﴿لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ﴾ [الأحقاف: ١١].

السادسة والعشرون: تَحْرِيفُ «كِتَابِ اللَّهِ» مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ .  
السابعة والعشرون: تَصْنِيفُ الْكُتُبِ الْبَاطِلَةِ وَنِسْبَتُهَا إِلَى اللَّهِ؛ كَقَوْلِهِ:  
﴿فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكُتُبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ﴾  
[البقرة: ٧٩]

الثامنة والعشرون: أَنَّهُمْ لَا يَقْبَلُونَ مِنَ الْحَقِّ إِلَّا الَّذِي مَعَ طَائِفَتِهِمْ؛  
كَقَوْلِهِ: ﴿قَالُوا تَوْحِيدٌ مِمَّا أَنْزَلَ عَلَيْنَا﴾ [البقرة: ٩١].

التاسعة والعشرون: أَنَّهُمْ مَعَ ذَلِكَ لَا يَعْلَمُونَ بِمَا تَقُولُهُ طَائِفَتُهُمْ، كَمَا نَبَّهَ  
اللَّهُ تَعَالَى عَلَيْهِ بِقَوْلِهِ: ﴿قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلِ أَنْ كُنْتُمْ مُؤْمِنِينَ﴾  
[البقرة]

الثلاثون: وَهِيَ مِنْ عَجَائِبِ آيَاتِ اللَّهِ، أَنَّهُمْ لَمَّا تَرَكُوا وَصِيَّةَ اللَّهِ  
بِالاجْتِمَاعِ، وَارْتَكَبُوا مَا نَهَى اللَّهُ عَنْهُ مِنَ الْاِفْتِرَاقِ، صَارَ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ  
فَرِحِينَ .

الحادية والثلاثون: وَهِيَ مِنْ أَعْجَبِ الْآيَاتِ أَيْضًا: مُعَادَاتُهُمُ الدِّينَ الَّذِي  
انْتَسَبُوا إِلَيْهِ غَايَةَ الْعَدَاوَةِ، وَمَحَبَّتُهُمْ دِينَ الْكُفَّارِ الَّذِينَ عَادَوْهُمْ وَعَادُوا نَبِيَّهُمْ

وَفَتْنَهُمْ غَايَةَ الْمَحَبَّةِ، كَمَا فَعَلُوا مَعَ النَّبِيِّ ﷺ لَمَّا أَنَاهُمْ بِدِينِ مُوسَى عَلَيْهِ  
السَّلَامُ، وَاتَّبَعُوا كُتُبَ السَّخْرِ، وَهِيَ مِنْ دِينِ آلِ فِرْعَوْنَ.

الثَّانِيَةُ وَالثَّلَاثُونَ: كُفْرُهُمْ بِالْحَقِّ إِذَا كَانَ مَعَ مَنْ لَا يَهُودُونَهُ؛ كَمَا قَالَ  
تَعَالَى: ﴿وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصْرَى عَلَيَّ شَيْءٌ وَقَالَتِ النَّصْرَى لَيْسَتْ الْيَهُودُ عَلَيَّ  
شَيْءٌ﴾ [البقرة: ١١٣].

الثَّلَاثَةُ وَالثَّلَاثُونَ: إِنكَارُهُمْ مَا أَفْرَأَ اللَّهُ مِنْ دِينِهِمْ، كَمَا فَعَلُوا فِي حَجِّ  
الْبَيْتِ، فَقَالَ تَعَالَى: ﴿وَمَنْ يَرْعُبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ﴾  
[البقرة: ١٣٠]

الرَّابِعَةُ وَالثَّلَاثُونَ: أَنْ كُلَّ فِرْقَةٍ تَدَّعِي أَنَّهَا النَّاجِيَةُ، فَأَكْذَبَهُمُ <sup>(١)</sup> اللَّهُ بِقَوْلِهِ:  
﴿قُلْ هَسَاؤُا بُرْهَنِكُمْ إِنْ كُنْتُمْ صَادِقِينَ﴾ [البقرة: ١٧٦]، ثُمَّ بَيَّنَّ  
الصَّوَابَ بِقَوْلِهِ: ﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾ [البقرة: ١١٢].  
الخَامِسَةُ وَالثَّلَاثُونَ: التَّعَبُّدُ بِكُشْفِ الْعُزَاتِ؛ كَقَوْلِهِ: ﴿وَإِذَا فَعَلُوا فَحِشَةً  
قَالُوا وَجَدْنَا عَلَيْهَا آيَاتِنَا وَاللَّهُ أَمْرًا نَائِبًا﴾ [الأعراف: ٢٨].

السَّادِسَةُ وَالثَّلَاثُونَ: التَّعَبُّدُ بِتَخْرِيمِ الْحَلَالِ كَمَا تَعَبَّدُوا بِالشَّرْكِ.  
السَّابِعَةُ وَالثَّلَاثُونَ: التَّعَبُّدُ بِاتِّخَاذِ الْأَحْبَارِ وَالرُّهْبَانِ أَرْبَابًا مِنْ دُونِ اللَّهِ.  
الثَّامِنَةُ وَالثَّلَاثُونَ: الإِلْحَادُ فِي الصِّفَاتِ؛ كَقَوْلِهِ تَعَالَى: ﴿وَلَكِنْ ظَنَنْتُمْ أَنَّ  
اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ﴾ [فصلت: ٢٦].

التَّاسِعَةُ وَالثَّلَاثُونَ: الإِلْحَادُ فِي الْأَسْمَاءِ؛ كَقَوْلِهِ: ﴿وَهُمْ يَكْفُرُونَ

(١) في إحدى النسخ: «فكذبهم الله».

بِالرَّحْمَنِ ﴿[الرعد: ٣٠].

الأربعون: التَّعْطِيلُ؛ كَقَوْلِ آلِ فِرْعَوْنَ.

الحادية والأربعون: نِسْبَةُ النَّقَاتِصِ إِلَيْهِ سُبْحَانَهُ؛ كَالْوَلَدِ وَالْحَاجَةِ وَالتَّعَبِ، مَعَ تَنْزِيهِهِ رُفْعَانِهِمْ عَنِ بَعْضِ ذَلِكَ.

الثانية والأربعون: الشَّرْكَ فِي الْمُلْكِ؛ كَقَوْلِ الْمَجُوسِ.

الثالثة والأربعون: جُحُودُ الْقَدْرِ.

الرابعة والأربعون: الْاِخْتِجَاجُ عَلَى اللَّهِ بِهِ.

الخامسة والأربعون: مُعَارَضَةُ شَرْعِ اللَّهِ بِقَدْرِهِ.

السادسة والأربعون: مَسَبَةُ الدَّهْرِ؛ كَقَوْلِهِمْ: ﴿وَمَا يَهْدِكُمْ إِلَّا الدَّهْرُ﴾

[الجانية: ٢٤]

السابعة والأربعون: إِضَافَةُ نِعَمِ اللَّهِ إِلَى غَيْرِهِ، كَقَوْلِهِ: ﴿يَعْرِفُونَ نِعْمَتَ

اللَّهِ ثُمَّ يُنْكِرُونَهَا﴾ [النحل: ٨٣].

الثامنة والأربعون: الْكُفْرُ بِآيَاتِ اللَّهِ.

التاسعة والأربعون: جَحْدُ بَعْضِهَا.

الخمسون: قَوْلُهُمْ: ﴿مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ﴾ [الأنعام: ٩١].

الحادية والخمسون: قَوْلُهُمْ فِي «الْقُرْآنِ»: ﴿إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ﴾

[المدثر]

الثانية والخمسون: الْقَدْحُ فِي حِكْمَةِ اللَّهِ تَعَالَى.

الثالثة والخمسون: إِعْمَالُ الْحِيَلِ الظَّاهِرَةِ وَالْبَاطِنَةِ فِي دَفْعِ مَا جَاءَتْ بِهِ

الرُّسُلُ؛ كَقَوْلِهِ تَعَالَى: ﴿وَمَكْرُوا وَمَكَّرَ اللَّهُ﴾ [آل عمران: ٥٤].

وَقَوْلِهِ: ﴿ وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ يَا آلِ يُزَيْلِ عَلَى الَّذِينَ ءَامَنُوا وَجَعَلْنَا  
التَّهَارُ وَالْكَفْرُ وَالْخُرُفُ ﴾ [آل عمران: ٧٢].

الرَّابِعَةُ وَالْخَمْسُونَ: الإِفْرَارُ بِالْحَقِّ لِيَتَوَصَّلُوا بِهِ إِلَى دَفْعِهِ؛ كَمَا قَالَ فِي  
الآيَةِ.

الْحَامِسَةُ وَالْخَمْسُونَ: التَّعَصُّبُ لِلْمَذْهَبِ؛ كَقَوْلِهِ فِيهَا: ﴿ وَلَا تَتَّبِعُوا إِلَّا  
لِمَنْ تَبِعَ دِينَكُمْ ﴾ [آل عمران: ٧٣].

السَّادِسَةُ وَالْخَمْسُونَ: تَسْمِيَةُ اتِّبَاعِ الْإِسْلَامِ شِرْكًَا؛ كَمَا ذَكَرَهُ فِي قَوْلِهِ  
تَعَالَى: ﴿ مَا كَانَ لِشَيْءٍ أَنْ يُؤَيِّسَ بِهِ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالشُّجْرَةَ ثُمَّ يَقُولَ لِلنَّاسِ  
كُونُوا عِبَادًا لِّي مِن دُونِ اللَّهِ... ﴾ [آل عمران: ٧٩-٨٠].

السَّابِعَةُ وَالْخَمْسُونَ: تَخْرِيفُ الْكَلِمِ عَنِ مَوَاضِعِهِ.

الثَّامِنَةُ وَالْخَمْسُونَ: لِيَّ الْأَلْسِنَةِ بِالْكِتَابِ.

التَّاسِعَةُ وَالْخَمْسُونَ: تَلْقِيبُ أَهْلِ الْهُدَى بِالسُّبَّةِ وَالْحَشْوِيَّةِ.

السُّتُونَ: اِفْتِرَاءُ الْكُذِبِ عَلَى اللَّهِ.

الْحَادِيَةُ وَالسُّتُونَ: التَّكْذِيبُ.

الثَّانِيَةُ وَالسُّتُونَ: كَوْنُهُمْ إِذَا غَلَبُوا بِالْحُجَّةِ فَرَعُوا إِلَى الشُّكْوَى لِلْمَلُوكِ؛

كَمَا قَالُوا: ﴿ أَنْذَرْتُ مُوسَى الْقَوْمَ لِيَفْسُدُوا فِي الْأَرْضِ ﴾

[الأعراف: ١٢٧].

الثَّالِثَةُ وَالسُّتُونَ: رَمْيُهُمْ إِتْيَانَهُمْ بِالْفَسَادِ فِي الْأَرْضِ كَمَا فِي الْآيَةِ.

الرَّابِعَةُ وَالسُّتُونَ: رَمْيُهُمْ إِتْيَانَهُمْ بِانْتِقَاصِ دِينِ الْمَلِكِ؛ كَمَا قَالَ تَعَالَى:

﴿ وَيَدْرُكُ وَءِ الْهَتَكَ ﴾ [الأعراف: ١٢٧]. وَكَمَا قَالَ تَعَالَى: ﴿ إِنِّي أَخَافُ أَنْ

يُبَدِّلَ دِينَكُمْ ﴿غافر: ٢٦﴾.

الْحَامِسَةُ وَالسُّتُونَ: رَمِيَهُمْ إِثَاهُمْ بِانْتِقَاصِ آلِهَةِ الْمَلِكِ، كَمَا فِي الْآيَةِ.

السَّادِسَةُ وَالسُّتُونَ: رَمِيَهُمْ إِثَاهُمْ بِتَبْدِيلِ الدِّينِ، كَمَا قَالَ تَعَالَى: ﴿إِنِّي

أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهَرَ فِي الْأَرْضِ الْفَسَادُ﴾ [غافر].

السَّابِعَةُ وَالسُّتُونَ: رَمِيَهُمْ إِثَاهُمْ بِانْتِقَاصِ الْمَلِكِ؛ كَقَوْلِهِمْ: ﴿وَيَذَرُكَ

وَأَهْلِيكَ﴾ [الأعراف: ١٢٧].

الثَّامِنَةُ وَالسُّتُونَ: دَعَوَاهُمْ الْعَمَلَ بِمَا عِنْدَهُمْ مِنَ الْحَقِّ؛ كَقَوْلِهِمْ: ﴿تُؤْمِنُونَ

بِمَا أَنْزَلَ عَلَيْنَا﴾ [البقرة: ٩١] مَعَ تَرْكِهِمْ إِثَاءَهُ.

التَّاسِعَةُ وَالسُّتُونَ: الرِّيَاذَةُ فِي الْعِبَادَةِ؛ كَفِعْلِهِمْ يَوْمَ عَاشُورَاءَ.

السَّبْعُونَ: نَقَضُهُمْ مِنْهَا؛ كَتَرْكِهِمُ الْوُقُوفَ بِعَرَفَاتٍ.

الْحَادِيَةُ وَالسَّبْعُونَ: تَرْكُهُمُ الْوَاجِبَ وَرَعَا.

الثَّانِيَةُ وَالسَّبْعُونَ: تَعَبُّدُهُمْ بِتَرْكِ الطَّيِّبَاتِ مِنَ الرِّزْقِ.

الثَّلَاثَةُ وَالسَّبْعُونَ: تَعَبُّدُهُمْ بِتَرْكِ زِينَةِ اللَّهِ.

الرَّابِعَةُ وَالسَّبْعُونَ: دَعَوْتُهُمُ النَّاسَ إِلَى الضَّلَالِ بِغَيْرِ عِلْمٍ.

الْحَامِسَةُ وَالسَّبْعُونَ: دَعَوْتُهُمْ إِثَاهُمْ إِلَى الْكُفْرِ مَعَ الْعِلْمِ.

السَّادِسَةُ وَالسَّبْعُونَ: الْمَكْرُ الْكِبَارُ؛ كَفِعْلِ قَوْمِ نُوحٍ.

السَّابِعَةُ وَالسَّبْعُونَ: أَنَّ أُثِمَّتْهُمْ إِثْمًا عَالِمًا فَاجِرًا وَإِمَّا عَابِدًا جَاهِلًا؛ كَمَا فِي

قَوْلِهِ: ﴿وَقَدْ كَانَ قَرِيبًا مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ﴾ إِلَى قَوْلِهِ: ﴿وَمِنْهُمْ أُمِّيُونَ لَا

يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي﴾ [البقرة: ٧٥-٧٨].

الثَّامِنَةُ وَالسَّبْعُونَ: دَعَوَاهُمْ أَنَّهُمْ أَوْلِيَاءُ اللَّهِ مِنْ دُونِ النَّاسِ .  
 التَّاسِعَةُ وَالسَّبْعُونَ: دَعَوَاهُمْ مَحَبَّةَ اللَّهِ مَعَ تَرْكِهِمْ شَرْعَهُ، فَطَالَبَهُمُ اللَّهُ  
 بِقَوْلِهِ: ﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ ﴾ [آل عمران: ٣١].  
 الثَّمَانُونَ: تَمَنِّيهِمُ الْأَمَانِيَّ الْكَاذِبَةَ، كَقَوْلِهِمْ: ﴿ لَنْ تَمَسَّنَا النَّكَارُ إِلَّا  
 أَنْبَاءًا مَقْدُودَةً ﴾ [البقرة: ٨٠]. وَقَوْلِهِمْ: ﴿ لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا  
 أَوْ نَصْرَانًا ﴾ [البقرة: ١١١].

الْحَادِيَةُ وَالثَّمَانُونَ: اتَّخَذُوا قُبُورِ أَنْبِيَائِهِمْ، وَصَالِحِيهِمْ مَسَاجِدَ .  
 الثَّانِيَةُ وَالثَّمَانُونَ: اتَّخَذُوا آثَارِ أَنْبِيَائِهِمْ مَسَاجِدَ كَمَا ذَكَرَ عَنْ عُمَرَ .  
 الثَّلَاثَةُ وَالثَّمَانُونَ: اتَّخَذُوا الشَّرْحَ عَلَى الْقُبُورِ .  
 الرَّابِعَةُ وَالثَّمَانُونَ: اتَّخَذُوا أَعْيَادًا .  
 الْخَامِسَةُ وَالثَّمَانُونَ: الدَّبْحُ عِنْدَ الْقُبُورِ .  
 السَّادِسَةُ وَالثَّمَانُونَ: التَّبَرُّكُ بِآثَارِ الْمُعْظَمِينَ كَدَارِ النَّدْوَةِ، وَافْتِحَارِ مَنْ  
 كَانَتْ تَحْتَ يَدَيْهِ بِذَلِكَ؛ كَمَا قِيلَ لِحَكِيمِ بْنِ حِرَامٍ: بَغْتَ مَكْرَمَةَ قُرَيْشٍ . فَقَالَ:  
 ذَهَبَتِ الْمَكَارِمُ إِلَّا التَّقْوَى .

السَّابِعَةُ وَالثَّمَانُونَ: الْفَخْرُ بِالْأَحْسَابِ .  
 الثَّامِنَةُ وَالثَّمَانُونَ: الطَّعْنُ فِي الْأَنْسَابِ .  
 التَّاسِعَةُ وَالثَّمَانُونَ: الْاسْتِسْقَاءُ بِالْأَنْوَاءِ .  
 التِّسْعُونَ: التِّيَاحَةُ .  
 الْحَادِيَةُ وَالتِّسْعُونَ: أَنَّ أَجَلَ فَضَائِلِهِمُ الْبَغْيُ، فَذَكَرَ اللَّهُ فِيهِ مَا ذَكَرَ .

الثَّانِيَةُ وَالتَّسْعُونَ: أَنَّ أَجَلَ فَضَائِلِهِمُ الْفَخْرُ، وَلَوْ بَحَقُّ، فَهِيَ عَنْهُ.  
الثَّالِثَةُ وَالتَّسْعُونَ: أَنَّ تَعَصُّبَ الْإِنْسَانِ لَطَائِفَتِهِ عَلَى الْحَقِّ وَالْبَاطِلِ أَمْرٌ لَا بُدَّ  
مِنْهُ عِنْدَهُمْ، فَذَكَرَ اللَّهُ فِيهِ مَا ذَكَرَ.

الرَّابِعَةُ وَالتَّسْعُونَ: أَنَّ مِنْ دِينِهِمْ أَخَذَ الرَّجُلُ بِجَرِيْمَةٍ غَيْرِهِ؛ فَأَنْزَلَ اللَّهُ:  
﴿وَلَا نُزِرْ وَأَزِدْهُ وَزِدْ أُخْرَى﴾ [الإسراء: ١٥].

الخَامِسَةُ وَالتَّسْعُونَ: تَغْيِيرُ الرَّجُلِ بِمَا فِي غَيْرِهِ، فَقَالَ: «أَعْيَرْتَهُ بِأَمِّهِ؟  
إِنَّكَ أَمْرٌ فِيكَ جَاهِلِيَّةٌ».

السَّادِسَةُ وَالتَّسْعُونَ: الْاِفْتِحَارُ بِوِلَايَةِ الْبَيْتِ؛ فَذَمَّهُمُ اللَّهُ بِقَوْلِهِ:  
﴿مُسْتَكْبِرِينَ بِهِ سَعَمًا تَهْجُرُونَ﴾ [المؤمنون].

السَّابِعَةُ وَالتَّسْعُونَ: الْاِفْتِحَارُ بِكُونِهِمْ ذُرِّيَّةَ الْأَنْبِيَاءِ؛ فَأَتَى اللَّهُ بِقَوْلِهِ:  
﴿تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ﴾ [البقرة: ١٣٤].

الثَّامِنَةُ وَالتَّسْعُونَ: الْاِفْتِحَارُ بِالصَّنَائِعِ، كَفِعْلِ أَهْلِ الرَّحْلَتَيْنِ عَلَى أَهْلِ  
الْحَرْثِ.

التَّاسِعَةُ وَالتَّسْعُونَ: عَظَمَةُ الدُّنْيَا فِي قُلُوبِهِمْ؛ كَقَوْلِهِمْ: ﴿لَوْلَا نَزَلَ هَذَا  
الْفُرْقَانُ عَلَى رَجُلٍ مِنَ الْفَرِيقَيْنِ عَظِيمٍ﴾ [الزخرف].

الْمِئَةُ: التَّحَكُّمُ عَلَى اللَّهِ؛ كَمَا فِي الْآيَةِ.

الْحَادِيَةُ بَعْدَ الْمِئَةِ: اِرْتِدَاءُ الْفُقَرَاءِ؛ فَأَتَاهُمْ بِقَوْلِهِ: ﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ  
رَبَّهُمْ بِالْقُدُورِ وَالْمَشِي﴾ [الأنعام: ٥٢].

الثَّانِيَةُ بَعْدَ الْمِئَةِ: رَمِيهِمْ أَتْبَاعَ الرُّسُلِ بِعَدَمِ الْإِخْلَاصِ وَطَلَبِ الدُّنْيَا،



- فَأَجَابَهُمْ بِقَوْلِهِ: ﴿ مَا عَلِمْتُكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ ﴾ [الأنعام: ٥٢] وَأَمْثَالِهَا.
- الثَّالِثَةُ بَعْدَ الْمِئَةِ: الْكُفْرُ بِالْمَلَائِكَةِ.
- الرَّابِعَةُ بَعْدَ الْمِئَةِ: الْكُفْرُ بِالرُّسُلِ.
- الْحَامِسَةُ بَعْدَ الْمِئَةِ: الْكُفْرُ بِالْكِتَابِ.
- السَّادِسَةُ بَعْدَ الْمِئَةِ: الْإِعْرَاضُ عَمَّا جَاءَ عَنِ اللَّهِ.
- السَّابِعَةُ بَعْدَ الْمِئَةِ: الْكُفْرُ بِالْيَوْمِ الْآخِرِ.
- الثَّامِنَةُ بَعْدَ الْمِئَةِ: التَّكْذِيبُ بِلِقَاءِ اللَّهِ.
- التَّاسِعَةُ بَعْدَ الْمِئَةِ: التَّكْذِيبُ بِبَعْضِ مَا أَخْبَرَتْ بِهِ الرُّسُلُ عَنِ الْيَوْمِ الْآخِرِ؛
- كَمَا فِي قَوْلِهِ: ﴿ أَوْلَيْكَ الَّذِينَ كَفَرُوا يَا أَيُّهَا رَبِّيهِمْ وَلِقَائِهِمْ ﴾ [الكهف: ١٠٥].
- وَمِنْهَا التَّكْذِيبُ بِقَوْلِهِ: ﴿ مَلِكٌ يَوْمَ الدِّينِ ﴾ [الفاتحة].
- وَقَوْلِهِ: ﴿ لَا يَبِيعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفِيعَةٌ ﴾ [البقرة: ٢٥٤].
- وَقَوْلِهِ: ﴿ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴾ [الزخرف].
- الْعَاشِرَةُ بَعْدَ الْمِئَةِ: قَتْلُ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ.
- الْحَادِيَةَ عَشْرَةَ بَعْدَ الْمِئَةِ: الْإِيمَانُ بِالْجِبْتِ وَالطَّاغُوتِ.
- الثَّانِيَةَ عَشْرَةَ بَعْدَ الْمِئَةِ: تَفْضِيلُ دِينِ الْمُشْرِكِينَ عَلَى دِينِ الْمُسْلِمِينَ.
- الثَّالِثَةَ عَشْرَةَ بَعْدَ الْمِئَةِ: لُبْسُ الْحَقِّ بِالْبَاطِلِ.
- الرَّابِعَةَ عَشْرَةَ بَعْدَ الْمِئَةِ: كِتْمَانُ الْحَقِّ مَعَ الْعِلْمِ بِهِ.
- الْحَامِسَةَ عَشْرَةَ بَعْدَ الْمِئَةِ: قَاعِدَةُ الضَّلَالِ؛ وَهِيَ الْقَوْلُ عَلَى اللَّهِ بِإِلْعَامِ.
- السَّادِسَةَ عَشْرَةَ بَعْدَ الْمِئَةِ: التَّنَاقُضُ الْوَاضِحُ لَمَّا كَذَّبُوا بِالْحَقِّ؛ كَمَا قَالَ
- تَعَالَى: ﴿ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيعٍ ﴾ [ق].

السَّابِعَةَ عَشْرَةَ بَعْدَ الْمِئَةِ : الْإِيمَانُ يَبْغُضُ الْمُتَزَلِّ دُونَ بَعْضِ  
الثَّامِنَةَ عَشْرَةَ بَعْدَ الْمِئَةِ : التَّفْرِيقُ بَيْنَ الرُّسُلِ .  
التَّاسِعَةَ عَشْرَةَ بَعْدَ الْمِئَةِ : مُخَاصَمَتُهُمْ فِيمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ .  
العِشْرُونَ بَعْدَ الْمِئَةِ : دَعَاؤُهُمْ اتِّبَاعَ السَّلَفِ مَعَ التَّصْرِيحِ بِمُخَالَفَتِهِمْ .  
الحَادِيَةَ وَالْعِشْرُونَ بَعْدَ الْمِئَةِ : صَدُّهُمْ عَنِ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ .  
الثَّانِيَةَ وَالْعِشْرُونَ بَعْدَ الْمِئَةِ : مَوَدَّتُهُمُ الْكُفْرَ وَالْكَافِرِينَ .  
الثَّلَاثَةَ وَالْعِشْرُونَ بَعْدَ الْمِئَةِ وَالرَّابِعَةَ وَالْخَامِسَةَ وَالسَّادِسَةَ وَالسَّابِعَةَ  
وَالثَّامِنَةَ وَالْعِشْرُونَ بَعْدَ الْمِئَةِ : الْعِيَاةُ، وَالطَّرِيقُ، وَالطَّيْرَةُ، وَالْكَهَانَةُ،  
وَالتَّحَاكُمُ إِلَى الطَّاغُوتِ، وَكَرَاهَةُ التَّرْوِيجِ بَيْنَ الْعَبْدَيْنِ . وَاللَّهُ أَعْلَمُ .  
وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ .

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## INDEX OF ARABIC WORDS

- AWLIYĀ': plural of *walī*; friend, ally, loyal companion. From the word *wilāyah* meaning loyalty and closeness, the opposite of enmity.
- 'Ayy: withholding the tongue from speaking, carefully considering each word before it is said.
- BARZAKH: barrier, isthmus, A barrier that is erected between the deceased and this life preventing him from returning and a generic reference to the life that commences after death.
- BID'AH: innovation, that which is newly introduced into the religion of Allāh.
- DA'ĪF: weak; the ḥadīth that is neither ṣaḥīḥ nor ḥasan because it fails to meet one of their requirements. It is of varying degrees of severity, the most severe of which being *mauḍū'*, fabricated.
- DHIKR: remembrance, recollection, technically referring the remembrance of Allāh.
- DU'Ā: supplication, invocation, it is an action of worship that may only be directed to Allāh. It is of two types, supplication through worship (*du'ā' ibādah*) and supplication of request (*du'ā' mas'alah*). The first type of *du'ā'* can be understood when one understands that every act of worship is done with the unstated plea that Allāh accept that action of worship and the desire to draw closer to him; and hence attain His pleasure. Hence every action of wor-

- ship is a type of request to Allāh. The second type of *du'ā* is whereby one explicitly asks his Lord of something such as 'O Allāh! Grant me good in this world and the Hereafter.' The second type includes the first type and the first type necessitates the second type.
- HADĪTH:** A text attributed to the Prophet (ﷺ) describing his actions, words, descriptions and tacit approvals. It consists of two portions, the body of the text (*matn*) and the *isnād*. Rarely the term is also used to refer to a text attributed to a Companion or a *Tābi'ī*.
- HĀFĪZ:** pl. *Huffāẓ*. Ḥadīth Master, commonly referred to one who has memorised at least 100000 ḥadīths.
- ḤASAN:** good, fair. A ḥadīth whose *isnād* is continuously linked of just, morally upright narrators but whose precision (*dabt*) falls short of the requirements of the ṣaḥīḥ ḥadīth; containing no irregularity (*shādh*) and no hidden defect (*'illab*). A ḥadīth can be ḥasan in and of itself, or contain a defect but still be ruled to be so due to supporting evidences.
- IḤSĀN:** beneficence, excellence. To worship Allāh as if one is seeing Him, and knowing that even though one sees Him not, He sees the servant.
- IKHLĀṢ:** sincerity, to strip oneself of worshiping any besides Allāh such that everything one does is performed only to draw closer to Him and for His pleasure. It is to purify ones actions from any but the Creator having a share in them, from any defect or self-desire. The one who has true *ikhlās* (*mukhlis*) will be free of *riyā'*.
- ʿILM:** knowledge.
- ĪMĀN:** The firm belief, complete acknowledgement and acceptance of all that Allāh and His Messenger have commanded to have faith in, submitting to it both inwardly and outwardly. It is the acceptance and belief of the heart that includes the actions of the heart and body, therefore it encompasses the establishment of the whole religion. This is why the Imāms and Salaf used to say, 'Faith is the statement of the heart and tongue, action of the heart, tongue and limbs.' Hence it comprises statement, action and belief, it in-

creases through obedience and decreases through disobedience. It includes the beliefs of faith, its morals and manners and the actions demanded by it.

ISLĀM: submission, submitting to the will of Allāh through following His law as revealed upon the tongue of the Messenger (ﷺ).

ISNĀD: support. The chain of authorities on which a narration is based, linking the end narrator of a narration to the one it is attributed to, be it the Prophet (ﷺ) or anyone else, narrator by narrator.

ITTIBĀ': following, technically referring to following the Sunnah of the Prophet (ﷺ).

JĀHILIYYAH: Pre-Islāmic Ignorance. Technically this refers to the condition of a people before the guidance of Allāh reaches them, or the state of a people that prevents them from accepting the guidance of Allāh.

J AHL: ignorance.

KALĀM: speech, discourse. Technically used to refer to dialectics and scholastic theology.

KHALAF: successors. A reference to those who followed a path other than the path of the Salaf.

KHALĪFAH: pl. *khulafā'*. Successor, representative. The Successors of the Prophet (ﷺ), head of the Islāmic state. Also called *Amīr al-Mu'minin* or Leader of the Believers.

KHUSHŪ': submissiveness, humility.

KUFR: denial, rejection, hiding, technically referring to disbelief. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

MURĀQABAḤ: self-inspection. The servant having the sure knowledge that Allāh sees him in all circumstances and knows all that he is doing, as such he does his utmost not to fall into the prohibited matters and to correct his own failings.

MURSAL: disconnected. A ḥadīth whereby a *Tābi'ī* narrates directly from the Prophet (ﷺ) without mentioning the Companion. In

the view of the majority of Scholars it is a sub-category of *ḍa'if*.

**QADR:** Divine Decree and Destiny.

**QUR'ĀN:** The actual Word of Allāh revealed to the Prophet (ﷺ) in the Arabic language through the medium of the Angel Gabriel and the greatest miracle bestowed him. It consists of 114 chapters commencing with al-Fātihah and ending with an-Nās.

**RIYĀ':** showing off, ostentation, an example of which lies in person beautifying actions of worship because he knows people are watching.

**RUQYĀ:** recitation used to cure an illness or disease. It can only be done in the Arabic tongue, in words whose meaning is understood, using verses of the Qur'ān or supplications of the Prophet combined with the belief that it is only Allāh who in reality gives the cure.

**ṢABR:** patience and steadfastness, the restraint of ones self to that which is dictated by the divine law. It is of three levels, steadfastness in the obedience of Allāh, steadfastness in avoiding the prohibited matters and patience at the onset of calamity. *Ikhlāṣ* can never be complete without *ṣidq* and *ṣidq* can never be complete without *ikhlāṣ* and the two can never be complete without *ṣabr*. The person is patient through Allāh, i.e. seeking His aid Alone; for Allāh, i.e. arising out of love for Him and the desire to draw close to Him; and with Allāh, i.e. doing only that which He wills.

**ṢAHĀBAH:** The Companions of the Prophet (ﷺ), those who saw him, believed in him and died upon that belief.

**ṢĀḤĪḤ:** correct, authentic. A ḥadīth which has a continuously linked *isnād*, of just, morally upright and precise narrators; containing no irregularity (*shādh*) or hidden defect (*'illab*). Hence five conditions have to be met: the *isnād* being continuously linked; the justice (*'adl*) of the narrator; the precision (*dabṭ*) of the narrator; its not being *shādh*; and its not containing an *'illab*. The ḥadīth can be *ṣāḥiḥ* in and of itself, or it can contain a defect but still be ruled to be *ṣāḥiḥ* due to supporting evidences.

- SALAF: predecessors. Technically used to refer to the best generations of Muslims, the first three generation: the *Ṣaḥābah*, the *Tābi'ūn* and the *Tab' Tābi'ūn* due to the ḥadīth, 'The best of people are my generation, then the one that follows, then the one that follows.'
- SHIRK: association, technically referring to directing a right that is due to Allāh Alone to another object of creation, either completely or partially. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).
- SUNNAH: way, path. The actions, words, descriptions, commands, prohibitions and tacit approvals of the Prophet (ﷺ).
- TĀBI'ŪN: The generation following that of the Companions.
- TAB' TĀBI'ŪN: The generation following that of the *Tābi'ūn*.
- TAQWĀ: the basic meaning of which is setting a barrier between two things. This is why it is said that one *ittaqā* with his shield, i.e. he set it as a barrier between him and the one who wished him evil. Therefore it is as if the one who has *taqwa* (*muttaqī*) has used his following the commands of Allāh and avoiding His prohibitions as a barrier between himself and the Punishment. Hence he has preserved and fortified himself against the punishment of Allāh through his obeying Him.
- ṬARQ: the practice of divination through drawing lines in the earth or equally the practice of throwing gravel onto the ground and divination by the shapes subsequently formed therein.
- TAWHĪD: unification, monotheism, the belief in the absolute Oneness of Allāh. It is to believe that Allāh Alone is the creator, nourisher, and sustainer of the worlds; it is to believe that Allāh Alone deserves to be worshipped; and it is to believe that He has unique and perfect Names and Attributes that far transcend anything that one can imagine.
- ṬIYARAH: seeing bad omens in things.
- WAHDATU-L-WUJŪD: The unity of existence, the heretical belief that Allāh is everywhere and everything.
- WARA': pious caution, scrupulousness. A mannerism through which

the heart is purified of all that would sully it and has been excellently summarised in the saying of the Prophet (ﷺ), “From the excellence of ones Islām is his leaving that which does not concern him.” It is to leave all that causes one doubt, all that does not concern him, to continuously bring oneself to account and to devote oneself to Allāh. Some of the Salaf said, ‘None attains the reality of *taqwā* until he leaves that which is harmless for fear of falling into that which is harmful.’