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Aspects of the Days of Igorance

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bin 'Abdil-Wahhaab [Died 1206H]

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About the Book: This is a translation of the classical treatise of Imaam Muhammad bin ‘Abdil-Wahhaab “*Masaa’il-ul-Jaahiliyyah*” (Aspects of the Days of Ignorance), which is a list of 128 points - each point representing one aspect of belief or practice that the people of the Days of Ignorance were upon, which Islaam came to oppose. The source used for this translation can be found on sahab.org.

The original Arabic text of the treatise is included within this translation so as to make this e-book a comprehensive reference guide and an easily-accessible study guide. Footnotes were added by the translator in order to clarify and provide evidence for some of the points that the author mentioned but didn’t provide proof or an explanation for. In recent times, this treatise has been explained by Shaikh Saalih Al-Fawzaan in several lectures. These lectures were recorded and transcribed and put into a book.

The subject matter of this treatise is one of great importance, for the aspects of the Days of Ignorance have not ceased to be acted upon till this very day. And the people that call towards these misguided beliefs and practices of the Days of Ignorance are many, such as innovators and people of desire. So it is important for the Muslim to learn what the People of the Days of Ignorance were upon in terms of beliefs, actions and practices, so that he may avoid that, since Islaam came to oppose these aspects.

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TEXT OF THE TREATISE:

هذه أمور خالف فيها رسول الله صلى الله عليه وسلم ما عليه أهل الجاهلية الكتابيين والأميين، مما لا غنى للمسلم عن معرفتها. فالضد يضر حسنه الضد وبضدها تتبين الأشياء. فأهم ما فيها وأشدّها خطراً عدم إيمان القلب بما جاء به الرسول صلى الله عليه وسلم، فإن انضاف إلى ذلك استحسان ما عليه أهل الجاهلية تمت الخسارة كما قال تعالى: ﴿والذين آمنوا بالباطل وكفروا بالله أولئك هم الخاسرون﴾.

These are the aspects that the people of the Days of Ignorance – both the people of the Book and the non-People of the Book – were upon, which the Messenger of Allaah ﷺ opposed. They are from the matters that every Muslim is required to possess knowledge of. This is since with (understanding) one side of the opposite, the goodness of the other side of the opposite can be made apparent. And it is by (making apparent the) opposite of something that matters become clarified.

The most important of these aspects (of the Days of Ignorance) and most severe in terms of danger was the absence of faith (*Eemaan*) in the heart, for what the Messenger of Allaah ﷺ came with. And if approval for what the people of the Days of Ignorance were upon is further added to this (absence of faith), then the total ruin is achieved, as Allaah says:

“And those who believe in the falsehood while disbelieving in Allaah, it is they who are the losers.” [Surah Al-‘Ankaboot: 52]

[1] : أنهم يتعبدون بإشراك الصالحين في دعاء الله وعبادته، يريدون شفاعتهم عند الله، لظنهم أن الله يحب ذلك وأن الصالحين يحبونه، كما قال تعالى: ﴿ويعبدون من دون الله ما لا يضرهم ولا ينفعهم ويقولون هؤلاء شفعاؤنا عند الله﴾ وقال تعالى: ﴿والذين اتخذوا من دونه أولياء مانعدهم إلا ليقربونا إلى الله زلفى﴾ وهذه أعظم مسألة خالفهم فيها رسول الله صلى الله عليه وسلم، فأتى بالإخلاص، وأخبر إن من فعل ما استحسنا فقد حرم الله عليه الجنة ومأواه النار. وهذه هي المسألة التي تفرق الناس لأجلها بين مسلم وكافر، وعندها وقعت العداوة، ولأجلها شرع الله الجهاد كما قال تعالى: ﴿وقاتلوهم حتى لا تكون فتنة ويكون الدين كله لله﴾.

[1] They performed worship by mixing righteous people into their supplication and worship of Allaah. They only did this desiring that these (righteous people) act as

intercessors for them before Allaah, based on their notion that Allaah loved this and that these righteous people loved Him. Allaah says: **“And they worship besides Allaah things that harm them not nor profit them, and they say: ‘These are our intercessors with Allaah.’”** [Surah Yoonus: 18]

And He says: **“And those who take associates apart from Him, (say): ‘We worship them only so that they may bring us nearer to Allaah.’”** [Surah Az-Zumar: 3]

This is the greatest of matters that the Messenger of Allaah opposed them in. So he brought sincerity (i.e. doing deeds **sincerely for Allaah alone** and not for anyone else) and informed that it was the Religion of Allaah, which all the messengers were sent with. And he informed us that no deeds are accepted (by Allaah), except those done sincerely (for Him alone). And he ﷺ informed that whosoever does what these (polytheists) approved of, then Allaah has forbidden Paradise for him and his final destination will be the Hellfire.

It is due to this aspect that mankind becomes divided into Muslims and disbelievers. And it is due to it that enmity (between the two) occurs. And it is for this purpose that *Jihaad* was legislated, as Allaah says:

“And fight them (disbelievers) until there is no more *fitnah* (evil/disbelief) left, and the religion is for Allaah alone.” [Surah Al-Anfaal: 39]

[2] : أنهم متفرقون في دينهم، كما قال تعالى: {كل حزب بما لديهم فرحون}، وكذلك في دنياهم ويرون أن ذلك هو الصواب، فأتى بالاجتماع في الدين بقوله: {شرع لكم من الدين ما وصى به نوحا والذي أوحينا إليك وما وصينا به إبراهيم وموسى وعيسى أن أقيموا الصلاة ولا تتفرقوا فيه}، وقال تعالى {إن الذين فرقوا دينهم وكانوا شيعا لست منهم في شيء}، ونهانا عن مشابهتهم بقوله: {ولا تكونوا كالذين تفرقوا واختلفوا من بعد ما جاءهم البينات}، ونهانا عن التفرق في الدنيا يقوله: {واعتصموا بحبل الله جميعا ولا تفرقوا}.

[2] They divided into sects within their religion. Allaah says: **“And do not be among the polytheists – of those who split up their religion and became divided into sects – each sect rejoicing in that which it has.”** [Surah Room: 32]

They also split up into divisions with regard to their worldly affairs, and they saw that as being the correct thing to do. So Allaah prescribed unity and agreement in the Religion, saying:

“He has ordained for you the same religion which He ordained for Nooh and that which We have inspired in you (O Muhammad), and that which We ordained for Ibraaheem, Moosaa and ‘Eesaa, (saying): ‘You should establish the Religion and make no divisions within it.’” [Surah Ash-Shooraa: 13]

And He says: **“Verily, those who split up their religion and became sects, you have no concern with them in the least.” [Surah Al-Ana`aam: 159]**

He has forbidden us from being similar to them, saying: **“And be not like those who split up and differed after the clear signs came to them.” [Surah Aali `Imraan: 105]**

And He has forbidden us from splitting up into sects in the Religion: **“And hold firmly onto the Rope of Allaah, all of you together, and be not divided.” [Surah Aali `Imraan: 103]**

[3] : أن مخالفة ولي الأمر وعدم الانقياد له فضيلة، والسمع والطاعة له ذل ومهانة، فخالفهم رسول الله صلى الله عليه وسلم وأمر بالصبر على جور الولاة، وأمر بالسمع والطاعة لهم والنصيحة، وغلظ في ذلك وأبدى فيه وأعاد. وهذه الثلاث هي التي جمع بينها فيما صح عنه في الصحيح أنه قال: "إن الله يرضى لكم ثلاثاً أن تعبدوه ولا تشركوا به شيئاً، وأن تعصموا بحبل الله جميعاً ولا تفرقوا، وأن تناصحوا من ولاه الله أمركم" (أخرجه مسلم). ولم يقع خلل في دين الناس ودنياهم إلا بسبب الإخلال بهذه الثلاث أو بعضها.

[3] They held the acts of opposing the figure of authority and failing to comply with him as being something virtuous. And they saw the acts of hearing and obeying as being humiliating and degrading. So Allaah's Messenger ﷺ opposed them and commanded that patience be observed when facing the oppression of the rulers. And he commanded with hearing and obeying them,¹ as well as advising (them). And he ﷺ spoke extensively in regards to that and he constantly brought it up and repeated it.

These (first) three aspects (of the Days of Ignorance) have been gathered together in what has been related on the Prophet ﷺ in the two *Saheehs*, that he said:

¹ The Messenger of Allaah ﷺ said: **“Hearing and obeying is (obligatory) upon the Muslim, in that which he loves and hates, so long as he is not commanded with disobeying (Allaah). So if he is commanded to commit disobedience (to Allaah), then there is no hearing and obeying.”** *Saheeh Al-Bukhaaree*: Book of Rulings (no. 7144) and *Saheeh Muslim*: Book of Leadership (no. 1839) from the hadeeth of Ibn ‘Umar ؓ.

“Indeed, Allaah is pleased with three things for you: 1) That you not worship (anything else) except Allaah and that you not associate anything with Him, 2) That all of you, together, hold tightly onto the Rope of Allaah and not be divided into groups, and 3) That you mutually advise he whom Allaah has given authority over your affairs.”²

There did not occur any defects in the religious and worldly affairs of mankind, except that it was due to a violation of these (first) three aspects, or one of them.

[4] : أن دينهم مبني على أصول أعظمها التقليد، فهو القاعدة الكبرى لجميع الكفار أولهم وأخرهم، كما قال تعالى: {وكذلك ما أرسلنا من قبلك في قرية من نذير إلا قال مترفوها إنا وجدنا آباءنا على أمة وإنا على آثارهم مقتدون} وقال تعالى: {وإذا قيل لهم اتبعوا ما أنزل الله قالوا بل نتبع ما وجدنا عليه آباءنا أولو كان الشيطان يدعوهم إلى عذاب السعير}، فأتاهم بقوله: {قل إنما أعظكم بواحدة أن تقوموا لله مثنى وفرادى ثم تتفكروا ما بصاحبكم من جنة}، وقوله: {اتبعوا ما أنزل إليكم من ربكم ولا تتبعوا من دونه أولياء قليلا ما تذكرون}.

[4] Their religion was built upon certain principles, the greatest of which was *taqleed* (blind following). So this was the biggest principle for all of the disbelievers – the first and last of them – as Allaah says:

“And similarly, We sent not a warner before you (Muhammad) to any town (people), except that the luxurious ones among them said: ‘Verily, we found our forefathers following a certain way and religion, and we will indeed follow in their footsteps.’” [Surah Az-Zukhruf: 23]

And He says: **“And when it is said to them: ‘Follow that which Allaah has sent down’, they say: ‘Nay, we shall follow that which we found our forefathers (following).’ Would they do so even if the Devil invites them to the torment of the Fire?”** [Surah Luqmaan: 21]

So He revealed to them His saying: **“Say: ‘I exhort you to one thing only – that you stand up for Allaah’s sake in pairs and singly – and then reflect (upon the life of the Prophet). There is no madness in your companion (Muhammad).’”** [Surah As-Saba’: 46]

² Saheeh Muslim (no. 1715) and Saheeh Al-Bukhaaree (3/270)

And His saying: “(Say to the disbelievers): ‘Follow what has been sent down unto you from your Lord, and follow not any partners besides Him.’ Little do you remember!” [Surah Al-A`araaf: 3]

[5]: أن من أكبر قواعدهم الاغترار بالأكثر، ويحتجون به على صحة الشئ، ويستدلون على بطلان الشئ بغربته وقلة أهله، فأتاهم بصد ذلك وأوضحه في غير موضع من القرآن.

[5] From their greatest principles was that they were deceived by (following) the majority, using that as a proof against the correctness of a matter.³ And they also used as evidence for declaring the falsehood of something, the fact that it was strange and that its adherents were few. So Allaah prescribed the opposite of that and He clarified this in many places of the Qur'aan.

[6]: الاحتجاج بالمتقدمين كقوله: {قال فما بال القرون الأولى}، {ما سمعنا بهذا في آباءنا الأولين}.

[6] They relied upon (the actions of) their ancestors as evidence (for their doings), as is found in His saying: “Then what about the generations of old?” [Surah Taha: 51]⁴

And His saying: “We never heard of this thing (which you have brought), amongst (the speech of) our forefathers.” [Surah Al-Mu`minoan: 24]⁵

[7]: الاستدلال بقوم أعطوا قوى في الأفهام والأعمال، وفي الملك والمال والجاه، فرد الله ذلك بقوله: {ولقد مكانهم فيما إن مكناهم فيه}، وقوله: {وكانوا من قبل يستفتحون على الذين كفروا فلما جاءهم ما عرفوا كفروا به}، وقوله: {يعرفونه كما يعرفون أبناءهم}.

³ They saw that the more adherents an ideology or a practice had, the truer it was. Thus, when they saw that the followers of the truth were few and the followers of falsehood were many, they chose the falsehood over the truth. So Allaah opposed this in many places of the Qur'aan, praising the few and condemning the majority, as He says: “But few of My servants are grateful.” [Surah Saba: 13]

⁴ This was the response of Pharaoh, when the prophet Moosaa came to him with the truth from his Lord. So Moosaa's argument was based on revelation, while Pharaoh's argument was based on logic. Thus he questioned Moosaa if what he had come with was the truth, then what will become of the nations of the past that never knew of or followed this way? Does it mean that they are all wrong and you are right? So Moosaa's response was: “The knowledge thereof is with my Lord in a Record. My Lord neither errs nor forgets.” [Surah Taha: 52]

⁵ This was what the people of Nooh said to him in their rejection of him.

[7] They would use as a basis of proof that any people that had been given strength in understanding and works, as well as in dominion, wealth and status – that they were upon the truth.

So Allaah refuted that by saying: **“And indeed We had firmly established them (disbelievers of old) with that wherewith We have not established you (O Quraish!)”** [Surah Al-Ahqaaf: 26]

And saying: **“Although aforesaid, they had invoked Allaah (for the coming of Muhammad) in order to gain victory over those who disbelieved. Then when there came to them that which they recognized (i.e. the Prophet), they disbelieved in him.”** [Surah Al-Baqarah: 89]

And saying: **“Those who have been given the Scripture recognize him (Muhammad) as they recognize their own sons.”** [Surah Al-Baqarah: 146]⁶

[8] : الاستدلال على بطلان الشئ بأنه لم يتبعه إلا الضعفاء، كقوله: {أنؤمن لك واتبعك الأردلون}، وقوله: {أهؤلاء من الله عليهم من بيننا}، فرده الله بقوله: {أليس الله بأعلم بالشاكرين}.

[8] They used as evidence for determining the falsehood of a matter, the fact that only the weak ones followed it, as is found in Allaah's saying: **“They said: 'Shall we follow you, when the lowliest of people follow you?’”** [Surah Ash-Shu`araa: 111]⁷

And He says (relating their statements): **“Is it these (poor believers) whom Allaah has favored from amongst us?”** [Surah Al-Ana`am: 53]

So Allaah refuted this claim, saying: **“Should not Allaah know best those who are grateful?”** [Surah Al-Ana`am: 53]

[9] : الاقتداء بفسقة العلماء والعباد فأنتى بقوله: {يا أيها الذين ءامونا إن كثيرا من الأحبار والرهبان ليأكلون أموال الناس بالباطل ويصدون عن سبيل الله}، وبقوله: {لا تغلوا في دينكم غير الحق ولا تتبعوا أهواء قوم قد ضلوا من قبل وأضلوا كثيرا وضلوا عن سواء السبيل}.

⁶ This verse is referring to the Christians and Jews who knew the Prophet Muhammad better than they knew their own children because of what they read of his description from their revealed books of old.

⁷ This was the response that Nooh received from his people when he called them to worship Allaah alone. So he said to them after hearing their argument: **“And what knowledge do I have of what they used to do (before following me)?”** [Surah Ash-Shu`araa: 112]

[9] They followed and took their example from their evil and wicked scholars and worshippers. So Allaah revealed His saying: **“O you who believe! Verily, there are many of the (Jewish) rabbis and (Christian) monks that take the wealth of mankind unjustly and hinder them (mankind) from the way of Allaah.”** [Surah At-Tawbah: 34]

And His saying: **“Do not go to extremes in your religion (by believing in something) other than the truth. And do not follow the vain desires of people that went astray, from times of past, and who misled many and strayed (themselves) from the Right Path.”** [Surah Al-Maa'idah: 77]

[10] : الاستدلال على بطلان الدين بقلة أفهام أهله وعدم حفظهم كقولهم {بإدبي الرأي}.

[10] They used the following argument for determining the falsehood of a religion: That the ones who followed it possessed a short amount of understanding and lacked good memory, as Allaah says: **“They followed you without thinking.”** [Surah Hood: 27]⁸

[11] : الاستدلال بالقياس الفاسد كقولهم: {إن أنتم إلا بشر مثنا}.

[11] They used a wicked and corrupt type of reasoning to establish evidence, as occurs in His saying: **“You are no more than human beings like us!”** [Surah Ibraaheem: 10]⁹

[12] : إنكار القياس الصحيح، والجامع لهذا وما قبله عدم فهم الجامع والفارق.

[12] They rejected the correct and true way of reasoning. The reason for the occurrence of this aspect and the one before it was due to a lack of understanding, on their part, of (what consisted of) similarities and differences (i.e. similarities and differences between the prophets and normal human beings).

⁸ This was the response that Nooh got from some of the chiefs among his people, when he called them to worship none but Allaah. They claimed that the only ones that followed him were the poor and weak, and that they did so **“without thinking.”**

⁹ This was the response of the people of Nooh, 'Aad and Thamood, when their respective prophets called them to worship Allaah alone.

[13] : الغلو في العلماء الصالحين، كقوله: {يا أهل الكتاب لا تغلوا في دينكم ولا تقولوا على الله إلا الحق}.

[13] They went to extremes with regard to their scholars and righteous people, as is found in His saying: “**O People of the Book! Do not go to extremes in your religion (by exceeding the limits set forth by Allaah). And do not speak concerning Allaah, except that which is true.**” [Surah An-Nisaa: 171]

[14] : أن كل ما تقدم مبني على قاعدة وهي النفي والإثبات، فيتبعون الهوى والظن ويعرضون عما جاءت به الرسل.

[14] Everything that has been mentioned previously is based upon a principle, which is denying and affirming (i.e. they denied what Allaah affirmed and affirmed what Allaah denied). So they followed vain desires and speculation while turning away from what Allaah revealed to them.

[15] : اعتذارهم عن اتباع ما آتاهم الله بعدم الفهم كقولهم: {قلوبنا غلف}، {يا شعيب ما نفقه كثيراً مما تقول}، فأكذبهم الله وبين أن ذلك بسبب الطبع على قلوبهم، وأن الطبع بسبب كفرهم.

[15] They used the claim that they had a “lack of comprehending” as an excuse for not following what Allaah revealed to them, as Allaah says: “**(They said): 'Our hearts are sealed (with coverings).'**” [Surah Al-Baqarah: 88]

And He says: “**(They said): 'O Shu'aib, we do not understand much of what you say!'**” [Surah Hood: 91]

So Allaah declared them to be liars and clarified that their lack of understanding was due to the sealing of their hearts, and the sealing of their hearts was due to their disbelief.

[16] : اعتياضهم عما آتاهم من الله بكتب السحر، كما ذكر الله ذلك في قوله: {ولما جاءهم رسول من عند الله مصدق لما معهم نبذ فريق من الذين أوتوا الكتاب كتاب الله وراء ظهورهم كأنهم لا يعلمون* واتبعوا ما تنزلوا الشياطين على ملك سليمان وما كفر سليمان ولكن الشياطين كفروا يعلمون الناس السحر وما}.

[16] They replaced what came to them from Allaah with books of magic, as Allaah mentions in His saying: **“And when there came to them a Messenger from Allaah confirming what was with them, a party of those who were given the scripture threw the Book of Allaah behind their backs, as if they did not know! And they followed (instead) what the devils gave out (falsely of magic) in the lifetime of Sulaymaan.”** [Surah Al-Baqarah: 101-102]

[17] : نسبة باطلهم إلى الأنبياء كقوله: {وما كفر سليمان}، وقوله: {ما كان إبراهيم يهودياً ولا نصرانياً}.

[17] They ascribed their falsehood to the prophets, as is found in Allaah’s saying: **“And Sulaymaan did not disbelieve”** [Surah Al-Baqarah: 102] and His saying: **“Ibraaheem was neither a Jew nor a Christian.”** [Surah Aali ‘Imraan: 67]¹⁰

[18] : تناقضهم في الانتساب، ينتسبون إلى إبراهيم مع إظهارهم ترك اتباعه.

[18] They contradicted themselves in their ascriptions, for they would ascribe themselves to Ibraaheem, yet openly manifest their lack of following him.

[19] : قدحهم في بعض الصالحين بفعل بعض المنتسبين إليهم، كقدح اليهود في عيسى، وقدح اليهود والنصارى في محمد صلى الله عليه وسلم.

[19] They slandered and accused righteous people based on the actions of others who “ascribed” themselves to these (righteous people). An example of this is found in the Jews’ slander of ‘Eesaa and the Christians’ and Jews’ slander of Muhammad.¹¹

[20] : اعتقادهم في مخاريق السحرة وأمثالهم أنها من كرامات الصالحين، ونسبته إلى الأنبياء كما نسبوه لسليمان عليه السلام.

¹⁰ Here, Allaah refutes the claims of the Jews and Christians. Each one invented their own religion and then ascribed them to certain prophets, such as the Jews when they ascribed their magic to Sulaymaan and the Christians when they ascribed their false religion to Ibraaheem. So Allaah clarified the reality of the matter in these two ayahs.

¹¹ The Jews slandered and accused ‘Eesaa by accusing his mother, Maryam, of committing fornication. Allaah says concerning this: **“And because of their (Jews’) disbelief and because of their uttering against Maryam a great slander (that she committed fornication)!”** [Surah An-Nisaa: 156]

[20] They believed that the tricks of the sorcerers and their likes were from the miraculous endowments that Allaah granted to some righteous people. And they attributed it to the prophets, such as their ascribing it to Sulaymaan.

[21] : تعبدهم بالمكء والنصيدة.

[21] They performed worship by whistling and clapping their hands. ¹²

[22] : أنهم اتخذوا دينهم لهواً ولعباً.

[22] They took their Religion as an amusement and a game. ¹³

[23] : أن الحياة الدنيا غرتهم، فظنوا أن عطاء الله منها يدل على رضاه كقولهم: {نحن أكثر أموالاً وأولاداً وما نحن بمعذبين}.

[23] They were deluded by the life of this world. So they perceived Allaah’s bestowal of worldly material (on someone), as an indication of He was pleased (with that person),¹⁴ as He says: “**And they say: ‘We are abundant in wealth and in children. And (because of that) we are not going to be punished.’**” [Surah Saba’: 35]

[24] : ترك الدخول في الحق إذا سبقهم إليه الضعفاء تكبراً وأنفة، فأنزل الله تعالى: {ولا تطرد الذين يدعون ربهم}. الآيات.

[24] They refused to enter into the truth when they saw that they had already been preceded to it by the weak and poor - out of pride and disdain - so Allaah revealed:

¹² The proof for this is found in Allaah's saying concerning the disbelievers: ‘**And their prayer at the House (Ka'bah) was nothing but whistling and clapping of hands. So taste the torment because of what you used to disbelieve.**’ [Surah Al-Anfaal: 35] This point is connected to the following one in that the disbelievers only did this because they took their religion as a game and an amusement.

¹³ Allaah refutes this, saying: “**And leave alone those who take their Religion as play and amusement, and whom the life of this world has deluded.**” [Surah Al-An'aam: 70]

¹⁴ This means the more worldly matters one amassed the more he felt that Allaah was pleased with him and his condition, regardless if he was upon disbelief.

“And turn not away those who invoke their Lord, morning and afternoon seeking His Face.” [Surah Al-An’aam: 52] ¹⁵

[25] : الاستدلال على بطلانه بسبق الضعفاء، كقوله: {لو كان خيراً ما سبقونا إليه}.

[25] They determined the truth to be false based upon their argument that the weak and poor people took precedence in accepting it. This is as He says: “(They said): ‘Had it (i.e. Islaam) been something good, they (poor and weak ones) would not have preceded us in (accepting) it.’” [Surah Al-Ahqaaf: 11]

[26] : تحريف كتاب الله من بعد ما عقلوه وهم يعلمون.

[26] They distorted (i.e. *tahreef*) the Book of Allaah after having comprehended it, while doing so knowingly (i.e. deliberately and not out of ignorance). ¹⁶

[27] : تصنيف الكتب الباطلة ونسبتها إلى الله، كقوله: {قويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله} الآية.

[27] They authored books of falsehood and then attributed them to Allaah, as is found in His saying: “Then woe to those who write the Book with their own hands and then say: ‘This is from Allaah.’” [Surah Al-Baqarah: 79]

[28] : أنهم لا يقبلون من الحق إلا الذي مع طائفهم، كقوله: {قالوا نؤمن بما أنزل علينا}.

[28] They did not accept anything from the truth, except for that which was (in accordance) with their party/group. Allaah says: “And when it is said to them (Jews): ‘Believe in what Allaah has sent down’, they say: ‘We will believe in (only) what was sent down to us.’ And they disbelieved in that which came after it, whereas it is the truth confirming what is with them.” [Surah Al-Baqarah: 91]

¹⁵ After stating this ayah, Allaah says: “Thus We have tried some of them with others, that they may say: ‘Is it these (poor believer) whom Allaah has favored from amongst us?’ Does not Allaah know best those who are grateful?” [Surah Al-An’aam: 53]

¹⁶ Allaah says: “And verily, among them, there is a party that distorts the Book with their tongues (as they read), so that you may think that it is from the Book, but it is not from the Book. And they say: ‘This is from Allaah,’ but it is not from Allaah. And they speak a lie against Allaah while knowing it.” [Surah Aali 'Imraan: 78]

[29] : أنهم مع ذلك لا يعلمون بما تقوله طائفتهم، كما نبه الله تعالى عليه بقوله: ﴿قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلِ أَنْ كُنْتُمْ مُؤْمِنِينَ﴾.

[29] But in spite of this, they did not even have knowledge of what the party/group (that they adhered to) used to believe, as Allaah points out in His saying: **"Then why have you killed the prophets of Allaah aforetime, if you indeed were believers?"** [Surah Al- Baqarah: 91]

[30] : وهي من عجائب آيات الله، أنهم لما تركوا وصية الله بالاجتماع، وارتكبوا ما نهى الله عنه من الإفتراق، صار كل حزب بما لديهم فرحين.

[30] It is from the amazing signs of Allaah that when these people abandoned the command of Allaah to unite and began to commit that which Allaah forbade from evil, the matter became such as: **"Each group rejoicing in that which it has."**

[31] : وهي من أعجب الآيات أيضاً، معاداتهم الدين الذي انتسبوا إليه غاية العداوة، ومحبتهم دين الكفار الذين عادوهم وعادوا نبيهم وفنتهم غاية المحبة، كما فعلوا مع النبي صلى الله عليه وسلم لما أتاهم بدين موسى عليه السلام، واتبعوا كتب السحرة، وهي من دين آل فرعون.

[31] It is also from the amazing signs of Allaah that these people held the highest degree of hatred for the religion they affiliated themselves with, while having love for the religion of the disbelievers – those who were enemies to them and their prophet. And their trial was found in the extent of their love (for that religion of their enemies). As they did with the Prophet ﷺ when they approached him with the religion of Moosaa, while (in reality) they were following the books of magic. And that (magic) was from the religion of the people of Pharaoh.

[32] : كفرهم بالحق إذا كان مع من لا يهوونه، كما قال تعالى: ﴿وقالت اليهود ليست النصرارى على شئٍ وقالت النصرارى ليست اليهود على شئٍ﴾.

[32] They disbelieved in the truth if it was found with someone that they did not like or agree with. Allaah says: **"The Jews say that the Christians follow nothing (i.e. are on the wrong Religion) and the Christians say that the Jews follow nothing."** [Surah Al- Baqarah: 113]

[33] : إنكارهم ما أقروا أنه من دينهم، كما فعلوا في حج البيت، فقال تعالى: {ومن يرغب عن ملة إبراهيم إلا من سفة نفسه}.

[33] They rejected what they agreed was part of their Religion, as they did during the Hajj (pilgrimage) to the House (i.e. the Ka'bah).¹⁷ Allaah says: **"And who turns away from the religion of Ibraaheem (pure Tawheed), except he who fools himself."** [Surah Al-Baqarah: 130]

[34] : أن كل فرقة تدعي أنها الناجية، فأكذبهم الله بقوله: {هاتوا برهانكم إن كنتم صادقين}، ثم بين الصواب بقوله: {بلى من أسلم وجهه لله وهو محسن}.

[34] Every one of (their) groups claimed that they were the saved one.¹⁸ So Allaah declared them to be liars with His saying: **"Bring forth your proof if you are indeed truthful."** [Surah Al-Baqarah: 111]

Then He clarifies what is correct, saying: **"Rather, whosoever submits himself to Allaah while he is a good-doer,¹⁹ his reward is with Allaah."** [Surah Al-Baqarah: 112]

[35] : التعبد بكشف العورات كقوله: إذا فعلوا فاحشة قالوا وجدنا عليها آباءنا والله أمرنا بها

[35] They performed their acts of worship while exposing their private parts, as Allaah says: **"And when they committed an evil deed (i.e. going around the Ka'bah in a naked state), they said: 'We found our forefathers doing it.'"** [Surah Al-A'araaf: 28]

¹⁷ The polytheists made Hajj, but in a corrupted way from that of their forefather Ibraaheem. So by doing this, they rejected the correct form of Hajj, which they believed was part of the Religion, in favor of their own manner of performing Hajj. This included placing idols around the Ka'bah and at the sites of Safaa and Marwaa, making tawaaf around the Ka'bah while naked, and whistling and clapping in prayer at the Ka'bah. The Prophet ﷺ opposed them in all of their acts of Hajj and established the correct way of performing it according to the Sunnah.

¹⁸ As is found in their saying: **"None shall enter Paradise unless he is a Jew or a Christian."** [Surah Al-Baqarah: 111]

¹⁹ **"Whosoever submits himself to Allaah"** refers to sincerity and **"while he is a good-doer"** refers to actions in accordance with the Sunnah - the two conditions for having a good deed accepted - sincerity and compliance with the Sunnah. So Allaah clarifies that the true saved group is the one that implements the Tawheed and the Sunnah, and Allaah knows best.

[36] : التعبد بتحريم الحلال، كما تعبدوا بالشرك.

[36] They performed worship by forbidding the lawful, in the same manner that they worshipped by ascribing partners to Allaah.²⁰

[37] : التعبد باتخاذ الأحرار والرهبان أرباباً من دون الله.

[37] They observed their worship by taking their rabbis and monks (i.e. learned people) as lords besides Allaah.²¹

[38] : الإلحاد في الصفات، كقوله تعالى: {ولكن ظننتم أن الله لا يعلم كثيراً مما تعملون}

[38] They denied Allaah's Attributes, as Allaah says: **"But you thought that Allaah did not know much of what you were doing."** [Surah Fussilat: 22]²²

[39] : الإلحاد في الأسماء، كقوله: {وهم يكفرون بالرحمن}.

[39] They denied Allaah's Names, as Allaah says: **"While they disbelieve in Ar-Rahmaan (The Most Merciful)."** [Surah Ar-Ra`ad: 30]²³

[40] : التعطيل، كقول آل فرعون.

[40] They committed *ta`teel* (negation of Allaah's Names and Attributes), as is found in the statement of the people of Pharaoh.²⁴

²⁰ Allaah says: **"And do not say concerning that which your tongues put forth falsely: 'This is lawful' and 'This is forbidden' so as to invent lies against Allaah. Verily, those who invent lies against Allaah will never prosper."** [Surah An-Nahl: 116]

²¹ This point is connected with the last one in that the first point refers to the learned scholars amongst the People of the Book who made the lawful forbidden and the forbidden lawful. The next point refers to those amongst the People of the Book that followed these evil scholars, such that by their obeying them in their changing of the commands of Allaah, they in reality took them as gods besides Allaah. Allaah says: **"They (Jews and Christians) took their Rabbis and Monks as lords besides Allaah..."** [Surah At-Tawbah: 31]

²² The Attribute of Allaah that was denied by them in this verse was that of His Knowledge.

²³ The Name of Allaah that they denied according to this verse was Ar-Rahmaan.

[41] : نسبة النقائص إليه سبحانه، كالولد والحاجة والتعب، مع تنزيه رهبانهم عن بعض ذلك.

[41] They attributed deficiencies to Allaah, such as (Him having) a child, a need and being tired, while (on the other hand), they would eliminate some of these deficiencies from their religious leaders (i.e. monks).²⁵

[42] : الشرك في الملك، كقول المجوس.

[42] They committed shirk in Allaah's sovereignty (*mulk*), as is found in the beliefs of the Majoos.²⁶

[43] : جحود القدر.

[43] They rejected *Al-Qadar* (Divine Preordainment).²⁷

²⁴ The Shaikh is referring to Allaah's saying, relating it to Pharaoh that he said: **“I did not receive any knowledge that you have a god besides me.”** [Surah Al-Qasas: 28] Also, when drafting the treaty of Hudaibiya, the Prophet ﷺ told 'Alee to write **“Bismillaah-ir-Rahmaan-ir-Raheem.”** So the disbelievers objected and told him to just write "Bismillaah" and that they did not know who Ar-Rahmaan and Ar-Raheem was. This is an example of their *ta'teel*, or negation of those Names and Attributes that Allaah affirmed for Himself.

²⁵ One deficiency the disbelievers ascribed to Allaah was that of Him having a child, as is seen in the claim of the Jews that His son was Uzayr and that of the Christians that His son was Jesus. Even the polytheists (*mushrikeen*) claimed that the angels were daughters of Allaah! Another deficiency was their claim that Allaah grew tired and rested after creating the heavens and the earth. But Allaah does not grow tired as He refutes this claim saying: **“And indeed We created the heavens and the earth and all that lies between them in six days and nothing of fatigue touched Us.”** [Surah Qaaf: 38] And in the following ayah, Allaah gives an example of how the Jews attributed stinginess to Him: **“And the Jews say: ‘Allaah's hand is tied up (i.e. He does not give from His bounty).’ May their hands be tied up and let them be cursed for what they uttered!”** [Surah Al-Maa'idah: 64] So Allaah has the most perfect of Names and Attributes and He is far removed from all that the disbelievers falsely attribute to Him without proof.

²⁶ The Majoos believed that Darkness and Light were two gods, whereas they are two creations that are from Allaah's dominion (*mulk*), since He is the One who commands the day and the night. So their taking the darkness and light as gods besides Allaah is shirk with regard to Allaah's *mulk* (dominion).

²⁷ The Prophet ﷺ said: **“Anyone that slaps his cheeks, tears his clothes and calls with the calls of Jaahiliyyah (The Days of Ignorance) is not from among us.”** (Saheeh Al-Bukhaaree and Muslim) Thus it was from the calls of the Days of Ignorance to reject *Al-Qadar*, since during the Days of Ignorance, people would slap their cheeks and tear their clothes upon hearing news of misfortune. But

[44] : الاحتجاج على الله به.

[44] They used *Al-Qadar* as an excuse (for themselves) against Allaah.

[45] : معارضة شرع الله بقدره.

[45] They opposed Allaah's Legislation (i.e. commandments) by using His Divine Preordainment (as an argument).

[46] : مسبة الدهر، كقولهم: {وما يهلكنا إلا الدهر}.

[46] They reviled time as is found in their saying: "**There is nothing but our life of this world. We die and we live and nothing destroys us except *Ad-Dahr* (time).**" [Surah Al-Jaathiyah: 24]

[47] : إضافة نعم الله إلى غيره، كقوله: {يعرفون نعمت الله ثم ينكرونها}.

[47] They attributed Allaah's blessings to someone other than Him, as He says: "**They recognize the blessings of Allaah, yet they deny them (by worshipping others besides Allaah).**" [Surah An-Nahl: 83]²⁸

[48] : الكفر بآيات الله.

[48] They disbelieved in the signs of Allaah.

[49] : جحد بعضها.

[49] They rejected some of them (these signs).²⁹

Islaam prescribed the belief in *Al-Qadar*, which necessitates observing patience during times of misfortune.

²⁸ To ascribe Allaah's blessings to someone other than Him is committing shirk in His Lordship (*Rububiyyah*) because Allaah is the One who grants all blessings, as He says: "**And whatever blessing or good thing (that you have), then it is from Allaah.**" [Surah An-Nahl: 53]

²⁹ The signs of Allaah can be divided into two types: Natural signs and Religious signs. Allaah sends both of these types of signs for mankind to reflect on and so that they may be guided. The natural signs

[50] : قولهم: {ما أنزل الله على بشر من شيء}.

[50] They said: "**Allaah did not send down anything to a man.**" [Surah Al-An`aam: 91]³⁰

[51] : قولهم في القرآن: {إن هذا إلا قول البشر}.

[51] They said about the Qur'aan: "**Verily, this is nothing but the word of a man.**"b [Surah Al-Muddaththir: 25]

[52] : القدح في حكمة الله تعالى.

[52] They attacked the wisdom of Allaah, the Mighty.

[53] : إعمال الحيل الظاهرة والباطنة في دفع ما جاءت به الرسل كقوله تعالى: {ومكروا ومكر الله}، وقوله: {وقالت طائفة من أهل الكتاب امنوا وجه النهار واكفروا اخره}.

include the heavens, the stars, the moon, the creation of a human being, etc. Allaah commands us to reflect on these signs, saying: "**Verily, in the creation of the heavens and the earth and in the alternations of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allaah sends down from the sky, and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of the winds and clouds which are held between the sky and the earth, are indeed ayaat (signs and proofs) for people of understanding.**" [Surah Al-Baqarah: 164] And He says: "**We will show them Our signs in the universe and in their own selves, until it becomes clear to them that this (Qur'aan) is the truth.**" [Surah Fussilat: 53] The religious signs include the Qur'aan and all the other miracles the Prophet was sent with, such as the splitting of the moon, which the *mushrikeen* disbelieved in, as Allaah says: "**The Hour has drawn near and the moon has been split. And if they (disbelievers) see a sign they turn away and say: 'This is continuous magic.' And they disbelieved (in these signs) and followed their desires.**" [Surah Al-Qamar: 1-3]

³⁰ This was the claim of the Jews when the Messenger of Allaah came to them. But yet it contradicted their own beliefs for they believed in Allaah's revelation to Moosaa. So Allaah refuted them saying: "**They did not estimate Allaah with an estimation that is due to him.**" [Surah Al-An'aam: 91] The following point is connected to this one in that when the people of the Days of Jaahiliyyah rejected that Allaah revealed anything to a human, this led them to say that what the Prophet brought to them was only the words of a man.

[53] They employed different schemes – both hidden and apparent – to repel what the messengers came with. This is as is found in His saying: **"And they (disbelievers) plotted, while Allaah (too) plotted."** [Surah Aali `Imraan: 54]

And His saying: **"And a party of the people of the Scripture say: 'Believe in the morning in that which is revealed to the believers, and reject it at the end of the day, so that they may turn back.'"** [Surah Aali `Imraan: 72]

[54] : الإقرار بالحق ليتواصلوا به إلى دفعه كما قال في الآية.

[54] They agreed with the truth in order to find a way to repel it, as Allaah has stated in the aforementioned verse.

[55] : التعصب للمذهب، كقوله تعالى: {لا تؤمنوا إلا لمن تبع دينكم}.

[55] They held fanaticism for a particular *madh-hab* (i.e. belief, school of thought), as is found in His saying concerning that (quoting from the disbelievers): **"And do not believe (in anyone), except he who follows your religion (way of thinking)."** [Surah Aali `Imraan: 73]

[56] : تسمية اتباع الإسلام شركاً، كما ذكره في قوله تعالى: {ما كان لبشر أن يؤتية الله الكتاب والحكم والنبوة ثم يقول للناس كونوا عباداً لي من دون الله} الآيتين.

[56] They labeled the aspect of following Islaam as being a form of Shirk (association of partners in the worship of Allaah). This has been mentioned by Allaah in His saying: **"It is not possible for a human being that Allaah give him the Book, the rule and the prophethood and then he (turns around after that) saying to the people: 'Be my worshippers, rather than Allaah's.' On the contrary, (he would say): 'Be you Rabanniyoan (learned religious men) because of your having taught and studied the Book.' Nor would he order you to take angels and prophets as lords (i.e. gods). Would He order you to disbelieve after you have submitted to Allaah's Will?"** [Surah Aali `Imraan: 79-80]

[57] : تحريف الكلم عن مواضعه.

[57] They distorted (Allaah's) words from their original state (i.e. meanings).

[58] : لي الألسنة بالكتاب.

[58] They twisted (the meanings of) the words found in the Book.

[59] : تلقب أهل الهدى بالصباة والحشوية.

[59] They labeled the people of guidance with evil names such as “Sabian” (one who apostates from the truth) and “Hashawee” (one without any benefit in his speech).

[60] : افتراء الكذب على الله.

[60] They fabricated lies upon Allaah.

[61] : التكذيب بالحق.

[61] They disbelieved in the truth.

[62] : كونهم إذا غلبوا بالحجة فزعوا إلى الشكوى للملوك، كما قالوا: {اتذر موسى وقومه ليفسدوا في الأرض}.

[62] They held the condition that, whenever overcome by established proof (against them), they fled to complain to the king (or ruler), as Allaah says: "**The chiefs of the people of Pharaoh said (to Pharaoh): 'Will you leave Moosaa and his people to spread mischief in the land?'**" [Surah Al-A'raaf: 127]

[63] : رميهم إياهم بالفساد في الأرض كما في الآية.

[63] They accused them (i.e. the prophets who refuted them) of causing mischief in the land, as is stated in the (previous) verse.

[64] : رميهم إياهم بانتقاص دين الملك، كما قال تعالى: {ويذرك واليهتك} الآية، وكما قال تعالى: {إني أخاف أن يبدل دينكم}.

[64] They accused them of defaming and belittling the religion of the king (or ruler), as Allaah says: **“The chiefs of Pharaoh's people said: 'Will you leave Moosaa and his people to spread mischief in the land and to abandon you and your gods.'”** [Surah Al- A’raaf: 127] And He says (quoting Pharaoh): **“Verily, I fear that he will change your religion.”** [Surah Ghaafir: 26]³¹

[65] : رميهم إياهم بانتقاص آلهة الملك في الآية.

[65] They accused them of defaming and belittling the (false) gods of the king, as is stated in the (previous) verse.

[66] : رميهم إياهم بتبديل الدين، كما قال تعالى: {إني أخاف أن يبدل دينكم أو أن يظهر في الأرض الفساد}.

[66] They accused them of changing the Religion, as Allaah says: **“Verily, I fear that he will change your religion or that mischief and evil will spread throughout the land.”** [Surah Ghaafir: 26]

[67] : رميهم إياهم بانتقاص الملك كقولهم: {ويذرك والهنك}.

[67] They accused them of defaming and belittling the king (ruler), as Allaah says: **“The chiefs of Pharaoh's people said: 'Will you leave Moosaa and his people to spread mischief in the land and to abandon you and your gods.'”** [Surah Al-A’raaf: 127]

[68] : دعواهم العمل بما عندهم من الحق، كقولهم: {نؤمن بما أنزل علينا}، مع تركهم إياه.

[68] They claimed that they acted upon what was with them from the truth, as is found in His saying: **“They say: ‘We will believe in what was sent down to us’”** [Surah Al-Baqarah: 91], while (in reality) they abandoned it.

[69] : الزيادة في العبادة، كفعلهم يوم عاشوراء.

³¹ This was what Pharaoh told his people when Moosaa came to him with the truth from his Lord. Thus he warned them from him, accusing him of wanting to change the religion that their ruler was upon.

[69] They would make additions to their acts of worship (by innovating into them), as was done by them on the day of ‘Aashooraa.

[70] : نقصهم منها، كتركهم الوقوف بعرفات.

[70] They would (on the other hand) make decreases in their worship also, as was done in their abandonment of stopping at the mountain of ‘Arafaat.

[71] : تركهم الواجب ورعاً.

[71] They abandoned performing obligatory matters out of (false) piety.

[72] : تعبدهم بترك الطيبات من الرزق.

[72] They performed worship by forsaking the good things that were bestowed unto them (by Allaah).

[73] : تعبدهم بترك زينة الله.

[73] They performed worship by abandoning the beautification of Allaah.³²

[74] : دعوتهم الناس إلى الضلال بغير علم.

[74] They called the people towards misguidance, without any knowledge.

[75] : دعوتهم إياهم إلى الكفر مع العلم.

[75] They called the people towards disbelief, while knowing.

[76] : المكر الكبار، كفعل قوم نوح.

³² Allaah refutes these last two acts of false piety of theirs by saying: “Say: 'Who is it that has forbidden the adornment with clothes given by Allaah, which He has produced for His slaves, and the good and fine provisions?’” [Surah Al-A'raaf: 32]

[76] They would plot powerful plots (against the prophets), as was done by the people of Nooh.³³

[77] : أن أئمتهم إما عالم فاجر وإما عابد جاهل، كما في قوله: {وقد كن فريق منهم يسمعون كلام الله ثم يحرفونه من بعد ما عقلوه وهم يعلمون * وإذا لقوا الذين امنوا قالوا امنا وإذا خلا بعضهم إلى بعض قالوا أتحدثونهم بما فتح الله عليكم ليحاجوكم به عند ربكم أفلا تعقلون * أولا يعلمون أن الله علم ما يسرون وما يعلنون * ومنهم أميون لا يعلمون الكتاب إلا أمانى وإن هم إلا يظنون}.

[77] Their leaders consisted of two types: Either he was an evil scholar or he was an ignorant worshipper. This is as Allaah says: **"Do you (believers) covet that they (Jewish Rabbis) will believe in your religion, in spite of the fact that a party of them (Rabbis) used to hear the word of Allaah (i.e. Torah), then they used to change it knowingly after they had understood it. And when they (Jews) meet those who believe (Muslims), they say: 'We believe.' But when they meet one another in privacy, they say: 'Shall you (Jews) tell them (Muslims) what Allaah has revealed to you, so that they may argue with you about it before their Lord. Have you (Jews) then no understanding? Know they not that Allaah knows what they conceal and what they reveal. And there are among them (Jewish Rabbis), unlettered people who know not the Book, but they trust upon false desires and they but guess."** [Surah Al-Baqarah: 75-78]

[78] : دعواهم أنهم أولياء الله من دون الناس.

[78] They claimed that they were the *awliyyaa* (friends/supporters) of Allaah apart from all other people.

[79] : دعواهم محبة الله مع تركهم شرعه، فطالبهم الله بقوله: {قل إن كنتم تحبون الله}.

[79] They claimed to love Allaah, while they abandoned His Divine Laws. So Allaah tested them, saying: **"Say (O Muhammad): 'If you truly love Allaah, then follow me, Allaah will love you and forgive you your sins.'**" [Surah Aali 'Imraan: 31]³⁴

³³ Allaah says quoting Nooh: **"And they (disbelievers in him) have plotted a great plot!"** [Surah Nooh: 22]

[80] : تمنيهام الأمانى الكاذبة، كقولهم: {لن تمسنا النار إلا أياما معدودة}، وقولهم: {لن يدخل الجنة إلا من كان هوداً أو نصارى}.

[80] They held onto false hopes, such as their saying: "**The Hellfire will not touch us, except for a limited number of days.**" [Surah Al-Baqarah: 80] ³⁵ And their saying: "**None shall enter Paradise unless he is a Jew or a Christian.**" [Surah Al-Baqarah: 111]

[81] : اتخاذ قبور أنبيائهم وصالحهم مساجد.

[81] They took the graves of their prophets and righteous people as places of worship (*masaajid*). ³⁶

[82] : اتخاذ آثار أنبياءهم مساجد كما ذكر عن عمر.

[82] They took the landmarks of their prophets (i.e. places where they had sat or prayed in) as places of worship, as has been narrated on 'Umar. ³⁷

[83] : اتخاذ السُّرُج على القبور.

[83] They placed lamps upon the graves.

[84] : اتخاذها أعياداً.

[84] They took these places (gravesites) as locations for celebrating holidays.

³⁴ Allaah places a condition, here, on loving Him, in that all those that claim to love Him, must be true to their word and show it in their actions. The action He links to showing true love for Him is following His Messenger's Sunnah, which is in fact His prescribed law.

³⁵ This was the false claim of the Jews.

³⁶ 'Aa'ishah, *radyAllaahu 'anhaa*, reported that the Prophet ﷺ said during the sickness from which he died of: "**May Allaah curse the Jews and the Christians, they took the graves of their prophets as *masaajid* (places of worship).**" [Reported by Al-Bukhaaree (3/159), Muslim (2/67) and Ahmad (6/80)]

³⁷ During the time of 'Umar Ibn Al-Khattaab's Khilaafah, the people began to perform their prayer at the place of 'Aqabah, the historic site where the Companions had given their oath of allegiance to the Prophet ﷺ. So 'Umar had the tree cut down since the tree had no benefit and to prevent the people from taking this mark of the Prophet as a place of worship. [Saheeh Al-Bukhaaree]

[85] : الذبح عند القبور.

[85] They performed sacrifices at the gravesites.

[86] : التبرك بآثار المعظمين، كدار الندوة، وافتخار من كانت تحت يده بذلك، كما قيل لحكيم بن حزالك: بعث مكرمة قريش؟! فقال: ذهبت المكارم إلا التقوى.

[86] They glorified the landmarks and relics of their (deceased) prestigious and revered ones, such as was the case with the central town meeting hall (*Daar an-Nadwah*). Those who were in its power used to brag and boast about it, as it was said to Hakeem bin Hazzaam (when he sold Daar an-Nadwah): “You have sold the honor of Quraish.” So he said: “All honor has passed away except that of piety (*Taqwaa*).”

[87] : الفخر بالأحساب.

[87] They boasted and were prideful about their family descent.

[88] : الطعن في الأنساب.

[88] They reviled (people’s) chains of lineage.

[89] : الاستسقاء بالأنواء.

[89] They sought the expectation of rain from (determining it through) the constellations of stars (not from Allaah).³⁸

[90] : النياحة.

[90] Their women would wail and lament for the deceased (*An-Niyaaha*).³⁹

³⁸ Concerning this, Allaah says: “**And instead of thanking Allaah for the provision He gives you, on the contrary, you deny Him (by disbelieving and saying that we have achieved rain due to such and such lunar phase or such and such star)!**” (Surah Al-Waaqi’: 82]

³⁹ These last four aspects (87-90) are combined in a hadeeth reported by Imaam Muslim, *rahimahullaah*, in his *Saheeh*, in which the Prophet ﷺ said: “**There are four things found in my ummah (nation)**

[91] : أن أجل فضائلهم البغي، فذكر الله فيه ما ذكر.

[91] The most honorable of their virtues was showing transgression to others by challenging them. So Allaah revealed concerning it, what He revealed.

[92] : أن أجل فضائلهم الفخر، ولو بحق، فنهى عنه.

[92] The most honorable of their virtues, also, was bragging and boasting, even when they had a right to do so. So Allaah forbade that.

[93] : أن تعصب الإنسان لطائفته على الحق والباطل أمر لا بد منه عندهم فذكر الله فيه ما ذكر.

[93] Holding individual fanaticism and zealotry for one's party/group whether they were upon truth or falsehood was a must according to them. So Allaah revealed what He did concerning that matter.

[94] : أن من دينهم أخذ الرجل بجريمة غيره، فأنزل الله: { ولا تزر وازرة وزر اخرى }.

[94] Their religion consisted of holding people accountable for the crimes of others. So Allaah revealed: "**And no bearer of burdens shall bear the burden of another.**" [Surah Al-An'aam: 164]

[95] : تعبير الرجل بما في غيره فقال: "أعيرته بأمه؟ إنك امرؤ فيك جاهلية" (متفق عليه).

[95] They used to condemn a person due to what was found in someone else. This is seen in the Prophet's saying (to Abu Dharr ؓ when he argued with Bilaal ؓ and called him 'son of a black woman'): "**Do you condemn him because of his mother?**"

from the Days of Ignorance that they will not abandon: 1) Bearing pride for (one's) ancestors, 2) Slandering (one's chain of lineage, 3) Seeking rain according to the stars, and 4) the wailing of women for the deceased." And he ؓ further said: "If this wailing woman does not repent before her death, she will be raised on the Day of Resurrection wearing a dress made from tar and a dress full of itches." [Saheeh Muslim: no. 934]

Indeed you are a man who has in him, (aspects of) Jaahiliyyah (the Days of Ignorance)!"⁴⁰

[96] : الافتخار بولاية البيت، فذمهم الله بقوله: {مستكبرين به سامرا تهجرون}.

[96] They bragged and boasted that they were the caretakers of the House (of Allaah, i.e. the Ka'abah). So Allaah rebuked them, saying: **"In pride, they (Quraish used to feel pride that they were the dwellers of the Makkah sanctuary) talked evil about it (the Qur'aan) by night."** [Surah Al-Mu'minoon: 67]⁴¹

[97] : الافتخار بكونهم ذرية الانبياء، فأتى الله بقوله: {تلك امة قد خلت لها ما كسبت}.

[97] They would boast about their condition of being from among the offspring of the prophets. So Allaah revealed His saying: **"That was a nation that has passed away. They shall receive the reward of what they earned and you of what you earned."** [Surah Al-Baqarah: 134]⁴²

[98] : الافتخار بالصنائع، كفعل أهل الرحلتين على أهل الحرث.

[98] They would boast about their trades, just as the merchants do considering themselves above the farmers.⁴³

[99] : عظمة الدنيا في قلوبهم، كقولهم: {وقالوا لولا نزل هذا القرآن على رجل من القريتين عظيم}.

⁴⁰ Reported in *Saheeh Al-Bukhaaree* (1/80 and 81) from the hadeeth of Abu Dharr رضي الله عنه.

⁴¹ The disbelieving polytheists used to see themselves as the protectors and caretakers of the Ka'bah, but Allaah denied this saying: **"And why should Allaah not punish them, when they hinder (people) from Al-Masjid Al-Haraam, while they are not (even) its caretakers?"** [Surah Al-Anfaal: 34]

⁴² Allaah is confirming in this ayah that the good deeds and good standing that these people's forefathers possessed will not be of any benefit to them. This is since each person is responsible for himself and he will not be punished for the sins of someone else nor will he be rewarded by the good deeds of another.

⁴³ The Quraish were wealthy traders who would always be conducting business trades, traveling to different lands for that purpose as they did to Shaam in the winter and to Yemen in the summer. So they were people of wealth and thus considered themselves above those people who had to do labor for their money, such as the farmers and people of agriculture.

[99] The worldly life was glorified in their hearts, as is found in His saying: “**And they say: 'Why is this Qur'aan not sent down to some great man of the two towns (Makkah and Taa'if)?'**” [Surah Az-Zukhruf: 31]⁴⁴

[100] : التحكم على الله، كما في الآية السابقة.

[100] They made suggestions above Allaah’s doings, as is seen in His (above) saying.

[101] : ازدرء الفقراء، فأتاهم بقوله: {ولا تطرد الذين يدعون ربهم بالغداة والعشي}.

[101] They looked down upon the poor folk. So Allaah revealed His saying: “**And turn not away those who invoke their Lord morning and afternoon, seeking His Face.**” [Surah Al-An’aam: 52]

[102] : رميهم أتباع الرسل بعدم الإخلاص وطلب الدنيا، فأجابهم بقوله: {ما عليك من حسابهم من شيء} الآية وأمثالها.

[102] They accused those who followed the messengers of having a lack of sincerity and of desiring to achieve worldly ends. So Allaah responded to them by saying: “**You are accountable for them in nothing**” [Surah Al-An’aam: 52] and other similar statements.

[103] : الكفر بالملائكة.

[103] They disbelieved in the angels.

[104] : الكفر بالرسل.

⁴⁴ The polytheists of Makkah objected that Allaah did not reveal the Qur'aan to some great wealthy man, of whom it is said either refers to Waleed bin 'Utbah or Hishaam bin Mugheerah, for these two were considered the most noble, high, wise and prestigious people of Makkah and Taa'if (at that time). They were the ones with the most wealth and children. So they claimed that these people were more deserving of the message and prophethood than Muhammad ﷺ. They only claimed this because they were infatuated with the worldly life and its luxuries, and that is what directed them, such that only those of wealth were fitting for any high and lofty position.

[104] They disbelieved in the messengers (sent by Allaah).

[105] : الكفر بالكتب.

[105] They disbelieved in the revealed books (of Allaah).

[106] : الإعراض عما جاء عن الله.

[106] They turned away from (accepting) what was reported concerning Allaah.

[107] : الكفر باليوم الآخر.

[107] They disbelieved in the Last Day.

[108] : التكذيب بقاء الله.

[108] They denied that they would meet Allaah (on the Day of Judgement).

[109] : التكذيب ببعض ما أخبرت به الرسل عن اليوم الآخر، كما في قوله: {أولئك الذين كفروا بآيات ربهم ولقائه}، ومنها التكذيب بقوله: {مالك يوم الدين}، وقوله: {لا بيع فيه ولا خلة ولا شفاعة}، وقوله: {إلا من شهد بالحق وهم يعلمون}.

[109] They denied some of the aspects that the messengers (of Allaah) informed of concerning the Last Day, as is found in His saying: “**They are the ones who disbelieve in the verses of their Lord and in (their) Meeting (with) Him.**” [Surah Al-Kahf: 105] This includes a denial of His saying: “**Master of the Day of Recompense**” [Surah Al-Faatihah: 2]

And His saying: “**Spend of that with which We have provided you before a Day comes when there will be no bargaining nor friendship nor intercession**” [Surah Al-Baqarah: 254] and His saying: “**Except for those who bear witness to the truth while knowing.**” [Surah Az-Zukhruf: 86]

[110] : قتل الذين يأمرون بالقسط من الناس.

[110] They killed those people who commanded towards justice and fairness. ⁴⁵

[111] : أيمان بالجبت والطاغوت.

[111] They believed in *al-Jibt* and *at-Taaghoot* (false deities and religions). ⁴⁶

[112]: تقضيل دين المشركين على دين المسلمين.

[112] They preferred the religion of the polytheists over the religion of the Muslims.

[113] : لبس الحق بالباطل.

[113] They covered the truth with falsehood.

[114] : كتمان الحق مع العلم به.

[114] They concealed the truth, while possessing full knowledge of it. ⁴⁷

[115] : قاعدة الضلال، وهي القول على الله بلا علم.

[115] They enforced the source principle of misguidance, and that is speaking about Allaah without any knowledge. ⁴⁸

⁴⁵ This includes firstly the prophets, whom the people of the Days of Ignorance used to kill off, rather than accept their call. Allaah says (referring to the Jews): “**Then why have you killed the prophets of Allaah aforetime, if you indeed were believers?**” [Surah Al-Baqarah: 91]

⁴⁶ Concerning this, Allaah says: “**Have you not seen those who were given a portion of the Scripture? They believe in *al-Jibt* and *at-Taaghoot* (false deities and religions) and say to the disbelievers that they are better guided as regards the way, than the believers.**” [Surah An-Nisaa: 51] This ayah is in reference to the Jews and the Christians who believed in *al-Jibt* and *at-Taaghoot*. *Al-Jibt* originally refers to an idol, so it is used for anything that is worshipped besides Allaah. *At-Taaghoot* can be applied to every falsehood that comes from that thing that is worshipped besides Allaah.

⁴⁷ Concerning these last two aspects, Allaah says: “**And do not cover the truth with falsehood, nor conceal the truth while knowing it.**” [Surah Al-Baqarah: 42]

⁴⁸ Allaah says: “**Say: ‘Verily, the things that My Lord has forbidden are *Al-Fawaahish* (lewd acts), whether committed openly or in secrecy, sins (of all kinds), unjust oppression, ascribing partners**

[116] : التناقض الواضح لما كذبوا بالحق، كما قال تعالى: {بل كذبوا بالحق لما جاءهم فهم في أمر مريج}.

[116] They found themselves in clear contradiction when they chose to disbelieve in the truth, as Allaah says: **“But they disbelieved in the truth when it came to them, so they are in a state of utter confusion.”** [Surah Qaaf: 5]

[117] : الإيمان ببعض المنزل دون بعض.

[117] They believed in some parts of Allaah’s revelation, while rejecting other parts. ⁴⁹

[118] : التفريق بين الرسل.

[118] They differentiated between the messengers. ⁵⁰

مخاصمتهم فيما ليس لهم به علم

[119] They argued and challenged those things that they had no knowledge of.

[120] : دعوا عم اتباع السلف مع التصريح بمخالفتهم.

[120] They claimed to follow the *Salaf* (righteous predecessors), while (in fact) they openly opposed and contradicted them.

[121]: صدهم عن سبيل الله من آمن به.

to Allaah (in worship) for which He has sent no authority, and saying things about Allaah of which you have no knowledge.” [Surah Al-A'raaf: 33]

⁴⁹ Allaah says about this: **“Do you believe in parts of the Book and reject other parts?”** [Surah Al-Baqarah: 85]

⁵⁰ This means they chose whom they liked and rejected whom they disliked, differentiating between the prophets. This is disbelief because Belief in the Messengers entails believing in all of them – those whose names we know and those whose names we don’t know, since their call was one and the same. Allaah says: **“The Messenger (Muhammad) believes in what was sent down to him from his Lord, and (so) do the believers. Each one believes in Allaah, His Angels, His Books and His Messengers. (They say): ‘We make no distinction between one another of His Messengers.’”** [Surah Al-Baqarah: 285]

[121] They hindered anyone who believed in Allaah from His path.

[122] : مودتهم الكفر والكافرين.

[122] They loved disbelief and the disbelievers.

[123] العيافة

[123] They used to believe in omens (*al-'Iyyaafah*).

[124] والطرق

[124] They used to draw lines on the ground in order to predict future events (*at-Tarq*).

[125] الطيرة

[125] They would foretell upcoming events (omens) based upon the flight of birds (*at-Teerah*).⁵¹

[126] الكهانة

[126] They indulged in soothsaying and fortune telling (*al-Kahaanah*).

[127] التحاكم إلى الطاغوت

[127] They appealed to *At-Taaghoot* (false deities and systems) for judgement.⁵²

⁵¹ This is a specific mode of taking an omen. The word *al-'Iyyaafah* is more general and entails all other forms of omens, including taking omens from certain times or places or because of certain events. The disbelievers even took bad omens from certain people, as was the case with their claiming to receive a bad omen from the prophet Saalih: “They said: ‘We foresee a bad omen from you and those with you.’” [Surah An-Naml: 47]

⁵² Allaah says: “Have you not seen those who claim to believe in that which has been sent down to you, and that which was sent down before you. And they wish to go for judgement (in their disputes) to the *Taaghoot* (false deities and systems), while they have been ordered to reject them?” [Surah An-Nisaa: 60] And He says: “Do they then seek the judgement of the Days of Ignorance? And who is better in judgement than Allaah for a people who have certain faith?” [Surah Al-Maa'idah: 50]

[128] كراهة التزويج بين العيدين

[128] They hated that marriage be carried out between the two ‘Eids (as they considered that a bad omen).⁵³

And Allaah knows best. May the peace and blessings of Allaah be upon Muhammad, his family and his Companions.

⁵³ Marriage is from the Sunnah of the prophets, as Allaah says: “**And indeed we sent Messengers before you (O Muhammad), and placed for them wives and offspring.**” [Surah Ar-Ra’ad: 38]