Prophetic Ahadith in Condemnation of Racism

The Noble Shaykh,
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d.1425H
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[Related by al-Bukhārī (1/7, 15), Muslim (no. 1907), Abū Dāwūd (no. 2201), al-Tirmidhī (no. 1647) and al-Nisāʾī (1/59-60).]

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

[Refer to Sharḥ Ṣaḥīḥ Muslim (13/53) of al-Nawawī.]
Introduction of Shaykh Shālih Ibn Fawzan Ibn ‘Abdullāh al-Fawzan

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

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

Written by,
Shālih Ibn Fawzan Ibn ‘Abdullāh al-Fawzan

1 Translator’s Note: This translation was taken primarily from: Burjis, ‘Abd al-Salām. Al-Aḥādīth al-Nabawīyyah fī Dhamm al-‘Unsuriyyah al-Jāhiliyyah: Printed with permission from the estate of the late author - - no publication information given, 2008C.E. / 1428H. This print was checked by ‘Abd al-Ḥaqq al-Turkmānī. Some checkings of aḥādīth were added from the works of Imām Muḥammad Nāṣir al-Dīn al-Albānī (رحمه الله).
Author’s Introduction

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

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

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

“Indeed, the most noble of you in the sight of Allāh is the most righteous of you.” [Sūrah al-Ḥujurāt 49:13]
“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women.” [Surah al-Nisā’ 4:1]

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

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

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

Indeed, the people of al-Jāhiliyyah were split up,
...every faction rejoicing in what it has.”
[Sūrah al-Rūm 30:32]

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

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

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

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

"Indeed, the most noble of you in the sight of Allāh is the most righteous of you.” [Sūrah al-Ḥujurāt 49:13]
Allāh (عَزِيزُ) said,

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

[Sūrah al-Jumū'ah 62:2]

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


"Excellent is the Protector, and excellent is the Helper."

[Sūrah al-Anfāl 8:40]

Indeed, the individual is not to be dispraised in the Sharī'ah for knowing the lineage of his tribe, affiliating himself to it and preserving the lineage. Rather, it occurs that the Prophet (صلى الله عليه وسلم) said, "Learn from the lineage that which will enable you to keep the ties of kinship." The only blameworthy affair is boasting about the tribes and reviling the lineages of people and having disdain for those who are not

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1 Şāhīh: Related by Ahmad in al-Musnad (no. 8868), al-Tirmidhī (no. 1979) and al-Ḥākim in al-Mustadrak (4/161), from the ḥadīth of Abī Hurayrah (رسُولُ الله). It was authenticated by al-Albānī in al-Silsilah al-Şāhīhah (no. 276).
known for a tribe. So those are the calls of al-Jāhiliyyah. Those are the decaying calls. So in order to remind myself and my brothers, the Muslims, I compiled some of the ahādīth and narrations (āthār) concerning this topic, since it is sure to remove that which has become attached to the hearts from detested racism and the tribalism of al-Jāhiliyyah. So it is obligatory to submit to and accept the command of Allāh (jliyiJjG) and the command of His Messenger Allāh (صلى الله عليه وسلم) said,

\[\text{إِنَّمَا كَانَ قُولُ الْمُؤمِنِينَ إِذَا دُعِواً إِلَىِّ اللَّهِ وَرِسُولِهِ لَيَهْيَّأُ عَلَىٰهُمُ أَن يَقُولُواِ}
\[\text{سَمَعْنَا وَأَطَعْنَا وَأَوْلَيْكَ هُمُ الْمُقَابِلُونَ}
\[\text{وَمَن يَعْبُدُ اللَّهَ وَيَتَّقُونَ}
\[\text{وَيَخْشَى اللَّهَ وَيَتَّقُونَ فَأُولَئِكَ هُمُ الَّذِينَ ائَتَاهُمُ}

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

And Allāh (صلى الله عليه وسلم) said,

\[\text{وَمَا كَانَ لِلْمُؤمِنِينَ وَلَا لِلْمُؤمِنَاتِ إِذَا فَصَّلَ اللَّهُ وَرِسُولُهُ أَنْ يَكُونَ هُمُ}
\[\text{الْجَبَرُ أَنْ يَفْصَلَهُمْ وَأَنْ يَفْصِلَ عَنْهُمْ فَقَدْ ضَلَّ صَلَالَهَا مِيْنَا}

“It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should thereafter have any choice about their affair. And whoever disobeys Allāh and His Messenger has certainly strayed into clear error.” [Sūrah al-Ahzāb 33:36]
And Allah (ﷺ) said,

 فلا وَرْبِيكَ لاَ يُؤْمِنُونَ حَتَّى يُحْكِمُوكَ فِي مَا سَبَقْتُ بِهِنَّهُمَّ

ثُمَّ لاَ يُحْذَرُواَ فِي أَنْفُسِهِمْ حَرَاجًا يُعَمِّسُونَ قُلُوبَهُمْ وَيُسَلَّمُوا أَسْلَمَةً

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

[Sūrah al-Nisā’ 4:65]

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

وَرَبِّكَ يُخْلِقُ ما يَشَاءُ وَيَضَعُّ مَا يَشَاءُ فَلَمْ يُثْبَتَ الْجِهَادُ فِي يَبْحَرِي اللَّهِ

وَيَتَسَكَّنُ عِمَّا يَشَرَّكُونَ

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

[Sūrah al-Qaṣāṣ 28:68]

Rather, we want the tribal allegiance to be in adherence to the Sharī‘ah of Allāh and in accordance to the limits He has set. So one must not traverse the path of al-Jāhilīyyah in boasting and glorification without due right. Rather, the origin of that is al-Islām and one excels within it through taqwā and its slogan upon which we all unite is: the Religion of Allāh (ṣalātūna). Indeed, the slogan of the Muhājidīn (emigrants) in the
wars was: ‘Abdullāh and the slogan of Anṣār (helpers) was ‘Abd al-Raḥmān. This was related by Abū Dāwūd (d.275H) in al-Sunan.¹

And there occurs therein also, from al-Muhallab Ibn Abī Ṣafarāḥ (ロッホラーラ) that the Messenger of Allāh (صلى الله عليه وسلم) said, “Indeed, you must stand out from the enemy. So let your slogan be: Ḥā Mīm (حـ), they will not be granted victory.”² It is a šaḥīḥ ḥadīth.

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

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

¹ Ḍaʾīf: Related by Abū Dāwūd (no. 2595), from the ḥadīth of Samūrah Ibn Jundub (صبرة بن جندب). It was declared daʿīf by al-Albānī in Daʿīf Sunan Abī Dāwūd (no. 558).
² Șaḥīḥ: Related by Abū Dāwūd (no. 2597) and al-Tirmidhī (no. 1682). It was authenticated by al-Albānī in al-Silsilah al-Șāhīhah (no. 3097).

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

From Ubayy Ibn Ka'b (رضي الله عنه) who said, 'I heard the Messenger of Allah (صلى الله عليه وسلم) saying, “Whosoever calls out with the calls of al-Jahiliyyah, then let him bite it with his teeth and do not lighten it.”'

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

His statement, “Whosoever calls...” means, ‘ascribes to,’ or, ‘affiliates himself with...’

And his statement, “...with the calls of al-Jahiliyyah,” means: the tribal calls where an individual says, ‘O Tamīm,’ or, ‘O Āmir,’ or whatsoever resembles that.

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

2 This was a statement by al-Kasāʾī. Refer to Gharīb al-Ḥadīth (1/301) of Abī ʿUbayd and Lisān al-ʿArab (15/53) of Ibn Manẓūr.

3 Refer to Gharīb al-Ḥadīth (1/301) of Abī ʿUbayd. And Shaykh al-Īslām Ibn Taymiyyah (d.728H) - رحم الله - said, “The meaning of his statement, “Whosoever calls out with the calls of al-Jahiliyyah,” is: calling out with their slogans. And that is ascribing to them in calling, such as when an individual says, 'O Qays! O Yaman! O Hilāl! O Asad!' So whoever has bigoted allegiance to the people of his country, or his madhhab, or his way, or his close family, or to his friends to the exclusion of others, then there is within him a branch of al-Jahiliyyah. This will remain up until the Believers become, as Allāh (الله) has commanded them, those who hold →
onto His Rope and His Book and the Sunnah of His Messenger (صلی الله علیه وآله وسلم). So their Book is one and their Religion is one and their Prophet (صلى الله علیه وآله وسلم) is one. And their Lord is one deity, there is none worthy of worship besides Him, the praise is for Him from the beginning to the end; the judgement is for Him and to Him you shall return. Allah (ٌلا ٌعَلِیهِ ٌرَحْمَةٌ) said,

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

Refer to Majmūʿ al-Fatāwā (28/422) of Ibn Taymiyyah. He also said, “And whatsoever goes outside of the daʿwah (call) of al-İslām and the Qurʿān, such as a lineage, or a country, or a madhhab, or a tariqah (path), then it is from the calls of al-Jāhiliyyah.” Refer to Daqāʾiq al-Tafsīr (2/45) of Ibn Taymiyyah.
And he said, “tell him to bite onto the private part of his father.” To bite onto something is to take hold of it with the teeth.¹ And the private part is the penis of the man. And the meaning is: Say to him, ‘Bite the penis of your father,’ and do not shy away from the term, ‘penis,’ to the term, ‘private part,’ as an exemplary and disciplinary punishment for the one who calls with the calls of al-Jahiliyyah.² Al-Baghawi (d.516H) said in Sharh al-Sunnah, “His statement, “private part of his father,” means: his penis. He wants to say to him, ‘Bite onto the penis of your father,’ he states this coarse term openly in order to refute the one who comes with the ascription to his tribe and boasting about them.”³

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

And the Rightly-Guided Caliph, ‘Umar Ibn al-Khattab⁵ (عثمان بن عفان) issued a command when he said, “Whosoever calls out with the tribes, then tell him to bite it, or to suck it.”⁶ It is related by Ibn Abī Shaybah (d.235H) in al-Musannaf.

Rather, ‘Umar Ibn al-Khattab (عثمان بن عفان) wrote to the commanders of the armies, “If they call out with the tribal calls, then strike them with the sword, up until they traverse upon the call (da’wah) of al-Islām.”⁶ It is related by Ibn Abī Shaybah in al-Musannaf as well.

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¹ Refer to Mu‘jam Maqāyīs al-Lughah (4/48) of Ibn Fāris.
² Refer to Lisan al-‘Arab (7/188) of Ibn Manzūr.
³ Refer to Sharh al-Sunnah (13/120) of al-Baghawi.
⁴ The circumstance that led Ubayy Ibn Ka'b (عبّاد بن كعب) to relate this hadith has been mentioned in other narrations with similar wordings.
⁵ Related by Ibn Abī Shaybah in al-Musannaf (15/33).
⁶ Related by Ibn Abī Shaybah in al-Musannaf (15/34).
And the meaning of, 'they traverse upon the call (da'wah) of al-Islām,' is: they must ascribe to al-Islām. That is, the individual must say, 'O Muslims!' Indeed, a narration about this has come from 'Umar (رضی اللہ عنہ) through Abī ' Ubayd (d.224H) with the wording, “The Arabs shall adopt the tribal calls. So when that occurs, then the sword, the sword and killing, killing until they say: O Muslims!”

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

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

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1 Related by Ibn Abī Shaybah in al-Muṣannaf (1/301).
2 Related by Ibn Abī Shaybah in al-Muṣannaf (15/32).
3 Refer to Gharīb al-Ḥadīth (1/301) of Abū ' Ubayd.
The Second Ḥadīth

From Abī Hurayrah (radhīallāhu anhu), from the Prophet (sallallāhu `alayhi wa sallam) that he said, “Whosoever fights under a banner of ignorance, or is angered for the sake of al-‘Aṣabiyyah (tribalism, nationalism), or calls to al-‘Aṣabiyyah and he dies, then he has died a death of al-Jāhiliyyah.”

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

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

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

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

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1 Ṣaḥīḥ: Related by al-Nisāʾī (no. 4114) and al-Ṭiyālīṣī in his Musnad (no. 259). It was authenticated by al-ʿAlbānī in Silsilah al-Ṣaḥīḥah (1/720). A wording similar to this has been related by Muslim in his Ṣaḥīḥ (no. 53, 1848).

2 Related by Muslim (no. 54, 1848).

3 Refer to Lisan al-ʿArab (7/188) of Ibn Manẓūr and al-Mufhim (6/258) of al-Qāḍī ʿIyāḍ.
Shaykh al-Islām Ibn Taymiyyah (d.728H) - ـ - said, “Connecting an affair to al-Jāhiliyyah necessitates that it is blameworthy and prohibited. And that necessitates that the affairs of al-Jāhiliyyah are prohibited unrestrictedly.”¹

¹ Refer to Iqtiḍā’ al-Ṣirāṭ al-Mustaqīm (1/219) of Ibn Taymiyyah.
The Third Hadīth

From Jundub Ibn ‘Abdullāh al-Bajalī (رضي الله عنه) who said, ‘The Messenger of Allāh (صلى الله عليه وسلم) said, ‘Whosoever is killed whilst fighting under a banner of ignorance, calling to ‘Aṣabiyyah (tribalism, nationalism), then he dies a death of Jāhiliyyah.’’

It is related by Muslim in his Şāhiḥ.

1 Related by Muslim (no. 1850).
The Fourth Hadith

From Abī 'Uqbah (رَضِيَ اللهُ عَنْهُ) - and he was a freed slave from the people of Persia - who said, 'I witnessed and participated in the battle of Uhud along with the Messenger of Allāh (صلى الله عليه وسلم). So I struck a man from the mushrikīn (polytheists). So I said, “Take it from me and I am a Persian youth!” So the Messenger of Allāh (صلى الله عليه وسلم) turned to me and said, ‘If only you had said, ‘Take it from me and I am an Anṣārī youth!’”

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

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ī Daʿīf: Related by Abū Dawūd (no. 5123), Ibn Abī Shaybah in al-Muṣannaf (12/505) and in al-Musnad (no. 545), Ahmad in al-Musnad (5/295), Ibn Mājah (no. 2784) and al-Dūlābī in al-Kunā (no. 270), by way of Muḥammad Ibn Ishāq, from Dāwūd Ibn al-Ḥusayn, from 'Abd al-Rahmān Ibn Abī 'Uqbah, with it. And this īsnād (chain of narration) is daʿīf (weak) due to 'Abd al-Rahmān Ibn Abī 'Uqbah being unknown. No one relates from him except two individuals and no one mentions him amongst the trustworthy narrators, except for Ibn Hibbān and he said, “He relates marāsīl.” Due to this, al-Dhahabī said in al-Kāshīf, “He has been declared trustworthy.” And Ibn Ḥajr said, “He is accepted,” meaning when there is a supporting witness. And the hadīth has been declared daʿīf by al-Albānī in Daʿīf Sunan Ibn Mājah (no. 559).
Shaykh al-Islām Ibn Taymiyyah (d.728H) - said, “The Messenger of Allah (صلى الله عليه وسلم) incited him to ascribe himself to the Ansār as those to whom he declared allegiance. And the manifestation of this was clearly more beloved than the ascription to Persia. And it is an ascription of truth, it is not unlawful. And perhaps the wisdom - and Allah knows best - behind this is that the person has zeal towards the region to which he ascribes. So when that zeal is for the sake of Allah, that is better for the person.”

1 Refer to Iqtīdā' al-Ṣirāt al-Mustaqīm (1/219) of Ibn Taymiyyah.
The Fifth Ḥadīth

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

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

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1 Related al-Bukhārī (no. 30, 6050) and Muslim (no. 1661).
It was said that the aforementioned man was Bilāl (بلال) the Mu‘ādhābih (المبعذة) (caller to Prayer), the freed slave of Abī Bakr (ابی بکر). And he insulted him through his mother by saying to him, “O son of a black woman!”

Al-Ḥāfīz Ibn Ḥajar (d.852H) - said, “What is taken from this is the seriousness of blame in cursing and revilement, due to what is within them from disdain for the Muslim. Indeed, the Shari‘ah has come with equality amongst the Muslims in the majority of the ahkām (rules and regulations). And the true superiority amongst them is only through taqwā (righteousness). So the noble lineage of an individual does not benefit him if he is not from the people of taqwā. And the person who has a humble lineage along with taqwā is as Allah (الله) said, “Indeed, the most noble of you in the sight of Allah is the most righteous of you.” [Surah al-Hujurät 49:13].

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1 Ṣaḥīḥ: Refer to Faṭḥ al-Bārī (1/86) of Ibn Ḥajar. And these two additions to the narration have been related by al-Bayhaqī in al-Shu‘ab (4/288). This was authenticated by al-Albānī in Sahih al-Targhib (3/161-162).

2 Refer to Faṭḥ al-Bārī (10/468) of Ibn Ḥajar. And al-Nawawī (d.676H) - said in Sharḥ Muslim (1/292), “He said, ‘Indeed, you are a man who has Jāhiliyyah within you.’ That is, this abuse is from the manners of al-Jāhiliyyah. So you have a manner from their manners. And it is befitting for the Muslim to not possess anything from their manners. So in this narration is a prohibition from abusing and belittling the fathers and the mothers, and it clarifies that this is from the manners of al-Jāhiliyyah. He (الله) said, ‘Whosoever curses the men, then they in turn curse his father and his mother.’ The meaning of Abū Dharr’s speech is to seek excuse for his cursing the mother of that person. Meaning, he cursed me and whosoever curses a person, then that person will in turn curse the individual’s father and his mother. So the Prophet (صلى الله عليه وسلم) objected to him and said, ‘This is from the manners of al-Jāhiliyyah.’ And it is only permissible for the cursed person to curse the one who cursed him with same amount of cursing and to not rebut that by cursing his father and his mother.”
From Abī Dharr (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said to him, “Look, since you are not better than a white person nor a black person, except if you exceed him in taqwā (righteousness).”

It is related by Āḥmad in al-Musnad.

Al-Mundhirī said in al-Targhib wa al-Tarhib, “Its narrators are reliable and well-known, except for the fact that Bakr Ibn ‘Abdullāh al-Muzanī did not hear from Abī Dharr.”

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1 Hasan: Related by Āḥmad in al-Musnad (5/158) by way of Abī Hilāl, from Bakr, from Abī Dharr (رضي الله عنه). It was quoted by al- Albānī in Ghāyah al-Marām (no. 308) where he said, “So it is munqati’ (cut-off). And Abī Hilāl’s name is: Muḥammad Ibn Salīm al-Rāṣibī and he is sādāq (truthful), there is leniency in him. So the sanad (chain of narration) is da’īf. However, it has a witness and is strengthened by the ḥadīth of Abī Sa‘īd (رضي الله عنه) who said, ‘The Messenger of Allāh (صلى الله عليه وسلم) said, ‘Indeed, your Lord is one and your Religion is one. Your father is Adam (صلى الله عليه وسلم) and Ādam is from dust.’” Al-Haythamī said in al-Majma‘ al-Zawā’id (8/84), “And the narrators of al-Bazzār are the narrators of the Sahih.” And it has another witness in the Musnad (5/411) of Imām Āḥmad with a similar isnād that is saḥīh (authentic). I say, it means that the ninth ḥadīth comes after this.” Due to this, al-Albānī declared it hasan (acceptable) in Sahih al-Targhib wa al-Tarhib (no. 2962).

2 Refer to al-Targhib wa al-Tarhib (3/574) of al-Mundhirī.
The Seventh Ḥadīth

From Abī Nadrah al-Mundhir Ibn Mālik Ibn Quṭʼah who said, ‘Someone who heard the sermon of the Messenger of Allāh (ṣallallāhu ‘alaihi wasallam) in the middle of the days of al-Tashrīq informed me that he said, “O people! Indeed, your Lord is One and your father is one. Indeed, an Arab has no excellence over a non-Arab, nor does a non-Arab have any excellence over an Arab, nor does a white person have any excellence over a black one, nor does a black person have any excellence over a white one, except through taqwā. Have I conveyed the message?” They replied, ‘You have conveyed it O Messenger of Allāh (ṣallallāhu ‘alaihi wasallam).”’

It is related by Imām Ahmad (d.241) in al-Musnad. Al-Haythamī said in al-Majma’, “Its narrators are the narrators of the Ṣaḥīḥ.”

And Shaykh al-Islām Ibn Taymiyyah said, “The isnād is saḥīḥ.” Indeed, al-Bayhaqī (d.457H) related it in al-Shuʻab, from Abī Naḍrah, from Jābir Ibn Abdullāh (ṣallallāhu ‘alaihi wasallam). However, al-Bayhaqī said after it, “And there are some unknown narrators in this isnād.”

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2 Refer to al-Majma’ al-Zawā’id (3/266) of al-Haythamī.
3 Refer to Iqtīdā’ al-Ṣirāt al-Mustaqīm (1/368) of Ibn Taymiyyah.
So when the Lord is One and the father of mankind is one, then this does not leave any room for claims of excellence without the taqwā of Allāh (عَبْدِيَّ). That is, no consideration is given to such claims. And in this hadith, excellence is confined to taqwā and it is negated in anything other than taqwā.¹

The Narration of Ibn 'Abbās ( reimburse water)

From ibn 'Abbas who said, “I do not see anyone working with this āyah,

وَإِنَّمَا خَلَقْنَاكُمْ مِن ذَكَارٍ وَفَتَةٍ وَأَنَا ضَاحِكُكُمْ فَشَغَفْتُكُمْ وَفَتَحُّكُمْ

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

[Sūrah al-Ḥujurāt 49:13]

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

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

And the meaning of the āyah is that Allāh (سَبِيلَةُ) created the children of Ādām (عَبْدِيَّ) from one origin. So all of them return to Ādām and Hawā' (عَبْدِيَّ) and that is an older and more far reaching lineage for

¹ Refer to the speech of al-Shawkānī (d.1250H) in explanation of this hadith in al-Faṭḥ al-Rabbānī (12/226) of al-Sā'ātī. And it is taken from Nayl al-Awṭār (5/165) of al-Shawkānī.
² Șaḥīḥ: Related by al-Bukhārī in al-Adab al-Mufrad (no. 898). It was authenticated by al-Albānī in Șaḥīḥ al-Adab al-Mufrad (no. 689).
the people. For example, 'Adnān is the name of a tribe and of nations, because tribes branch off from other tribes and that is a more recent lineage. Ibn 'Abbās (رضي الله عنه) said, “The shu‘ub are extended tribes and the qabā’il are immediate tribes.”

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

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

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1 Refer to the Sahīh (6/525) of al-Bukhārī.
2 Refer to the Sahīh (6/525) of al-Bukhārī and al-Durr al-Manthūr (7/578) of al-Suyūṭī.
3 Refer to Nihāyah al-Arab fi Maʿrifah Ansāb al-Arab (p. 1314) of Aḥmad Ibn ʿAbdullāh al-Qalqashandī.
And reflect upon the fiqh (understanding) of Imām al-Bukhārī (d.256H) - رحمَّالله - concerning that. So he began the Book of Outstanding Feats in his Sahih by saying, “Chapter: The statement of Allāh (سُبْحَانَهُ وَتَمَتَّعَ بِالْفَضْلِ)،

بِتَأْبِي الْأَنْسِ إِنَّا خَلَقْنَكُمْ مِن ذَكَرٍ وَأُنْثىٍ وَخَلَقْنَاكُمْ شَعْرًا وَفَضْلًا

And He said, إِنِّي أَحْكَمْكُمْ عِنْدَ اللَّهِ أَنْفُسَكُمْ

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

[Sūrah al-Ḥujurāt 49:13]

And He said, وَأَخْفُوْا اللهَ الَّذِى تَسْأَلُونَهُ وَالْأَرْجَامِ إِنِّي أَنْتُمْ كَانُونَ عَلَيْكُمْ رَجِيًِّا

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

And whatever is prohibited from the calls of al-Jāhiliyyah.”

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

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

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1 Refer to the Sahih (6/525) of al-Bukhārī.
2 Refer to Fath al-Bārī (6/252) of Ibn Ḥajr.
excellence of these tribes, which contained the attestation of the Messenger of Allāh (صلى الله عليه وسلم) for them and his (صلى الله عليه وسلم) praise for the righteous amongst them. Their excellence was not acquired through slogans, nor the measures of al-Jāhiliyyah.

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

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

From al-Ḥārith al-Ashʿarī ( صحيح الله تعالى عليه وسلم ) that the Prophet (صلى الله عليه وسلم) said, “And whosoever calls with the calls of al-Jāhiliyyah, then he will be from the rock piles of Hell.” They said, “O Messenger of Allah even if he fasts and prays?” He says, “Even if he fasts and prays and claims that he is a Muslim. So call upon the Muslims by their names, with what Allah (عَزَّ وَجَلَّ) named them: the Muslims, the Believers, worshippers of Allah (عَزَّ وَجَلَّ).”

It is related by Aḥmad in al-Musnad.

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

And Ibn Abī Shaybah related in al-Muşannaf, from 'Abdullāh Ibn Yazīd al-Anṣārī who said, “Mention them with their names, which Allāh has named them with: al-Ḥanīfīyyah, al-Islām and al-Īmān.”

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2 Related by Ibn Abī Shaybah in al-Muşannaf (10/33).

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

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

[Sūrah al-Ḥajj 22:78]

His statement, “Allāh named you...” means Allāh (عَزَّ وَجَلَّ) is the One who named you with this name. His statement, “...before in former scriptures,” means the previous Books, such as the Tawrāt (Torah), the Injīl (Gospel) and the Zabūr (Psalms). His statement, “...and in this revelation,” means in the noble Qur‘ān He has also named you Muslims.¹

The Ninth Ḥadīth

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

Related by Muslim in his Sahīh, in the Book of Funerals.

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

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

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

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

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1 Related by Muslim (no. 943).
Seeking rain through the stars refers to the belief that the rain falls due to the emergence of this or that star.

Wailing over the dead refers to raising the voices by lamenting over the dead.”¹

Indeed, al-Bukhārī relates in his Ṣaḥīḥ, from Ibn ‘Abbās (الامام البخاري) who said, “Reviling the lineages of others, wailing over the dead are characteristics from the characteristics of al-Jāhiliyyah,” and he forgot the third affair.² Sufyān Ibn ‘Uyaynah (d.197H) - سفيان بن عييَّن - said, “And they say that the third issue was seeking rain through the winds.”³

¹ Taken from Fayḍ al-Qadīr (1/462) of al-Munāwī, slightly adapted.
² Related by al-Bukhārī (no. 385).
³ This narration (athar) comes through Sufyān Ibn ‘Uyaynah, from ‘Ubaydullāh Ibn Abī Yazīd al-Makkī, from Ibn ‘Abbās. Ibn Ḥajr said, “It was left out in the narration of Ibn Abī ‘Umar from Sufyān when ‘Ubaydullāh forgot the third issue. So he aided the forgetful one. It was related by al-İsmā‘īlī.” Refer to Fath al-Bārī (7/156) of Ibn Ḥajr.
The Tenth Ḥadīth

From Abī Hurayrah (رضي الله عنه) who said, ‘The Messenger of Allāh (صلى الله عليه وسلم) said, ‘Two qualities within the people are disbelief: reviling the lineages of others and wailing over the dead.’”

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

Its meaning is as was stated by al-Qādi ‘Iyād (d.544H) who said, “These are from the deeds of the people of disbelief and from their customs and from the manners of al-Jāhiliyyah. And these two are characteristics that are blameworthy and unlawful in the Sharī‘ah.”

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1 Related by Muslim (1/82).
2 Refer to al-Mufhim Sharh Ṣaḥīḥ Muslim (1/326).
From Jābir Ibn ‘Abdullāh (صلى الله عليه وسلم) who said, ‘We went out upon a military expedition with the Prophet (صلى الله عليه وسلم) and people from the Muhājirīn (emigrants) returned with him up until they became many. And there was a man from amongst the Muhājirīn who was a jokester. So he shoved an Anṣārī (emigrant). So the Anṣārī became extremely angry to the extent that they called upon each other for aid. And the Anṣārī said, “O Anṣārī!” And the Muhājirīn said, “O Muhājirīn!” So the Prophet (صلى الله عليه وسلم) came out and said, “What is the matter with these calls of the people of al-Jāhiliyyah?” Then he said, “What is their affair?” So he was informed about the shoving from the Muhājirī against the Anṣārī. So the Prophet (صلى الله عليه وسلم) said, “Leave these calls, since they are evil.”

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

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

Benefit: Al-Ḥāfiẓ Ibn Ḥajr (d.852H) - (مجلد 6) - said in al-Fath (8/639), “He said, “Leave these calls, since they are putrid.” That is, they are calls of al-Jāhiliyyah. And it is far fetched for someone to say that al-kas’ah (the shove) refers to a shameful and evil statement. This is what has been confirmed in some of the narrations.”
And it has been related by Muslim (d.261H) in his Ṣaḥīḥ, in the Book of Righteousness and Kinship.¹

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

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

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

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

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

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1 Ṣaḥīḥ: Related by Ahmad in al-Musnad (4/145, 158) from Qutaybah Ibn Sa‘īd, al-Bayhaqī in Shu‘ab al-Imān (no. 6677) from Yahyā Ibn Ishaq, al-Tahāwī in Sharh Mushkil al-Āthār (no. 3459) by way of ‘Abdullāh Ibn Wahb, which occurs in his Jāmi‘ (no. 41) and al-Ṭabarānī in al-Mu‘jam al-Kabīr (1/814) by way of Sa‘īd Ibn Abī Maryam. And al-Abānī said in al-Ṣaḥīḥah (no. 1038), “This isnād is saḥīḥ upon the condition of Muslim, except for Ibn Luhay‘ah, yet it is a saḥīḥ ḥadīth when one of the ‘Abādilah relates from him. And this is from the narration of ‘Abdullāh Ibn Wahb, from him, so it is saḥīḥ.”

And al-Sīnī (d.1163H) - Ṣaḥīḥ - said in Hāshiyah al-Musnad (28/539), “He said, ‘ṣaḥīḥ.’ It is whatever is close to its own measure. That is, you are close to one another and all of you ascribe to one father and all of you are upon one level in terms of defect and shortcomings from the utmost perfection. And he likened them in their defects to a weight in the scale that does not reach the full capacity of the scale.”
It is related by Al¬mad in *al-Musnad*.

This statement, "ظف الصأع" means that you are close to one another.
The Thirteenth Ḥadīth

From Abī Hurayrah (رضي الله عنه) who said, 'The Messenger of Allah صلی الله عليه وآله وسلم) said, 'Indeed, Allah has removed from you the arrogance of al-Jāhiliyyah and its boasting about one’s forefathers, regardless of whether they were righteous Believers or wretched sinners. You are the children of Ādam and Ādam (عَزَّزَنَاهُمَا اللَّهُ ۚ وَآمَنُوا بِنَا ؟) was created from dust so that men would abandon boasting about people. Indeed, they are coals from the coals of Hell, or they are more insignificant to Allah than the dung beetle which rolls the dung with its nose.’

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

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¹  Ḥasan: Related by Abū Dāwūd (no. 5116) and al-Tirmidhī (no. 3955). It was authenticated by Ibn Taymiyyah in al-lqtidā' (1/220) and by al-Albānī in Ṣaḥīh al-Jāmi‘ (no. 1787).

And al-Khaṭṭābī (d.388H) - رضي الله عنه - said in Ma‘ālim al-Sunan (2/137), "pride is pride and haughtiness and its origin is from the word (burden) and that is weight. And his statement, "righteous Believers or wretched sinners,” means that people are of two types: the righteous Believer and he is good and noble even if he does not come from a well-respected people; and there is the wretched sinner. So he is lowly, even if his people are noble and exalted.”
And it was related by al-Tirmidhī in his Sunan and it was authenticated by Shaykh al-Islām Ibn Taymiyyah in al-Iqtīdā'.

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

And the ‘ulūkh is pride and arrogance and haughtiness.¹

¹ Refer to Tāj al-ʿUrūs (3/303).
The Fourteenth Ḥadīth

From Jubayr Ibn Muṭ'im (ṣallāllāhu ʿalayhi wa sallam), that the Messenger of Allāh (ṣallāllāhu ʿalayhi wa sallam) said, “The one who calls to ʿasabiyyah (tribalism, nationalism) is not from us and the one who fights for the sake of ʿasabiyyah is not from us and the one who dies upon ʿasabiyyah is not from us.”

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

Its isnād is ṭaʿīf, but it has a witness in the ḥadīth of Abī Hurayrah (ṣallāllāhu ʿalayhi wa sallam) in Ṣaḥīḥ Muslim.

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1 ṭaʿīf: Related by Abū Dāwūd (no. 5121). And al-Albānī said in Ghāyah al-Marām (no. 304), “The isnād is ṭaʿīf, whereas the ḥadīth is saḥīḥ in meaning. So Muslim and other than him relate a ḥadīth from Abī Hurayrah,”...and he mentions the second hadīth in this book and it is the ḥadīth that the author has alluded to. May Allāh have mercy upon all of them.
From Ibn 'Umar (رضي الله عنه), that the Messenger of Allāh (صلى الله عليه وسلم) delivered a sermon to the people on the day that Makkah was conquered. So he said, "O people! Indeed, Allāh (عَزَّ وَجَلَّ) has removed from you the arrogance of al-Jāhiliyyah and its glorification of its forefathers. So the people are two types of men: a righteous and devout person who is noble to Allāh and a wretched sinner who is insignificant to Allāh. And the people are the children of Ādam and Allāh created Ādam (عَلَيْهِ السَّمَاعُ وَتَفَالُى) from dust. Allāh (سُمِّحَ لَهُمُ اللَّهُ وَجَعَلَ لَهُمُ الْجَنَّةَ مَجَالًا) said,

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

[Sūrah al-Ḥujurāt 49:13]."1

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1 Ṣaḥīḥ: Related by al-Tirmidhī (no. 3275). It was authenticated by al-Albānī in al-Silsilah al-Ṣaḥiḥah (no. 2803).
It is related by al-Tirmidhī in his Sunan, in the Book of Exegesis (Tafsīr) of the Qur'ān. And he said, “It is rare (gharīb).”

I say: Its meaning has proceeded in the thirteenth hadīth.

Another Narration of Ibn 'Abbās ():

From Ibn Ibn 'Abbās () that he said, “Have you considered what nobility is? Indeed, Allah has clarified nobility. So the noblest of you according to Allah is the one with the most taqwā. Have you considered what noble lineage is? The best of you in lineage is the best of you in manners.”¹

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

¹ Sahih: Related by al-Bukhārī in al-Adab al-Mufrad (no. 899). It was authenticated by al-Albānī in Sahih al-Adab al-Mufrad (no. 690).
The Sixteenth Ḥadīth

From 'Abdullāh Ibn Mas'ūd (ṣallallaahu 'alayhi wasallam) who said, 'I came to the Prophet when he was within a dome shaped edifice made of leather. So he said, 'Whosoever aids his people upon other than the truth, then he is like the camel that falls and tries to help itself get back up by its tail.'"¹

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

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

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

¹ Ṣaḥīḥ: Related by Abū Dāwūd (no. 5117) and Ahmad in al-Musnad (no. 3726, 3801). And Ibn Muflih said in al-Adb al-Shariyyah (1/96), “It is a hasan Ḥadīth.” And it was authenticated by al-Albānī in Silsilah al-Aḥādīth al-Ṣaḥīḥah (no. 1383).

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

¹ Refer to Mirqāt al-Mafātīḥ (8/634) of Mullā 'Alī al-Qārī.
The Seventeenth Ḥadīth

From Abī Hurayrah (رضي الله عنه) who said, ‘The Messenger of Allāh (صلى الله عليه وسلم) said, ‘Whosoever is slow in terms of good deeds, then his lineage will not hasten him.”’

It is related by Muslim in his Ṣaḥīḥ, in the Book of Remembrance. He said, “Whosoever is slow in terms of good deeds,” that is, whosoever delays his good deeds and is lazy in attaining the level of happiness due to his sinful deeds, or he is neglectful of righteous deeds. “Then his lineage will not hasten him,” that is, his lineage will not cause him to be given precedence, since closeness to Allāh (الله تعالى) is not attained through the lineage. Rather, it is attained through righteous deeds.2

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

وَأَنْذِرْ عَشِيرَتِكَ الْأَقْرَبَ

“And warn, (O Muḥammad), your closest kindred.”
[Sūrah al-Shū’arā’ 26:214]

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

1 Related by Muslim (no. 2699).
2 Refer to Mirqāt al-Mafātīh (1/457-458) of Mullā 'Alī al-Qārī.
Muḥammad! Ask me for anything you want from my wealth. I will not be able to avail you anything in front of Allāh.”

It is related by al-Bukhārī in al-Šāhiḥ.

So the Prophet (صلى الله عليه وسلم) clarified that nothing would save anyone from the punishment of Allāh (بِيْنَارَةُوَتَّعَالَ), except īmān (faith) and righteous deeds.

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1 Related by al-Bukhārī (no. 2573, 3527, 4771).
The Eighteenth Ḥadīth

From Jābir Ibn ‘Abdollāh (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) delivered a sermon during the Farewell Pilgrimage on the day of ‘Arafah. So he said, “Indeed, everything from the affairs of al-Jāhiliyyah is beneath my feet, abolished.”

It is related by Muslim in his Šāḥīḥ, in the Book of Pilgrimage (Hajj).

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

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1 Related by Muslim (no. 1217).
2 Refer to Iqtida‘ al-Sirāṭ al-Mustaqīm (1/305) of Ibn Taymiyyah.
The Nineteenth Hadith


From Abī Hurayrah (رضي الله عنه) who said, ‘The Messenger of Allāh (صلالله عليه وسلم) said, ‘Learn from your lineages that which will enable you to keep the ties of kinship. So keeping the ties of kinship brings about love amongst the family, richness in the wealth and longlasting influence.’”

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

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

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

And it was related by al-Ṭiyālisī in his Musnad, from Ibn ‘Abbās (رضي الله عنه) who said, ‘The Messenger of Allāh (صلالله عليه وسلم) said, ‘Learn from your lineages that which will enable you to join the ties of kinship.”

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

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¹ Ṣaḥīḥ: Related by Ahīmad in al-Musnad (no. 8868), al-Tirmidhī (no. 1979) and al-Ḥākim in al-Mustadrak (4/161). It was authenticated by al-Albānī in Sīhilah al-Ahādīth al-Ṣaḥīḥah (no. 276).

² Ṣaḥīḥ: Related by al-Ṭiyālisī in al-Musnad (no. 2757) and al-Ḥākim in al-Mustadrak (4/161). It was authenticated by al-Albānī in Sīhilah al-Ahādīth al-Ṣaḥīḥah (no. 277).
upon Ibn ‘Abbās (رضي الله عنه) with the wording, “Memorize your lineages, they enable you to join the ties of kinship.”

And al-Bukhārī also relates in al-Adab al-Mufrad, from ‘Umar Ibn al-Khaṭṭāb (رضي الله عنه), that he said whilst atop the pulpit, “Learn your lineages, then your ties of kinship will be joined.”

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

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

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

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1 Ṣahīḥ: Related by al-Bukhārī in al-Adab al-Mufrad (1/156). It was authenticated by al-Albānī in Sīlsīlah al-Ṣāḥīḥah (no. 560).

2 Hasan: Related by al-Bukhārī in al-Adab al-Mufrad (1/154). It was authenticated by al-Albānī in Ṣahīḥ al-Adab al-Mufrad (no. 53).
upon him to observe kindness by joining the ties of kinship, or spending wealth, or helping. And from it is to know the Mothers of the Believers (امات الملتزمين) and to know that marrying them is unlawful upon the Believers. And from it is to know the Companions and to know that loving them is required. And from it is to know the Ansār in order to treat them well due to the confirmed advice for that, because loving them is īmān (faith) and hating them is nīfāq (hypocrisy).”

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

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1 This speech was quoted from Ibn Hazm by Ibn Hajr in al-Fath (6/527). I say: The speech of Abī Muḥammad Ibn Ḥazm - صحابي - comprises a valuable study that can be found in the book, Jamharah Ansāb al-'Arab (p. 1-6).
The Ḥadīth that Completes Twenty

عن عبد الله بن أمَّرو رضي الله عنه قال: قال
رسول الله ﷺ: «كُفِّرْ بِالله نَبِّئَوْنِي مِن نَسْبٍ وإن دَقَّ أو اسْتَعِجَّ إِلَى
نَسْبٍ لا يُغْفِرُ».

F rom ‘Abdullāh Ibn ‘Amr (رضي الله عنه) who said, ‘The Messenger of Allāh (صلى الله عليه وسلم) said, ‘It is disbelief (kufr) in Allāh to disassociate oneself from one’s lineage, even if the lineage be insignificant or to claim a different lineage that is not known.’”¹

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

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

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

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

¹ Ḥasan: Related by Ahmad in al-Musnad (no. 7019) and Ibn Mājah (no. 2744). It was authenticated by al-Albānī in Ṣaḥīḥ al-Jāmī’ (no. 4486).
as if he is saying, ‘Allāh created me from the fluid of so and so and did not create me from the fluid of so and so!’ And the true reality is in opposition to what he says.¹

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

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

Al-Nawawī (d.676H) - Ḥṣan ibn Ḥusayn - said, “In this hadīth is a prohibition from claiming lineage to that with which one has nothing to do, regardless of whether the right of someone else is connected to that or not.”³

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¹ Refer to al-Fath al-Rabbānī (17/42) of al-Bannā.
² Related by al-Bukhārī (no. 3508) and Muslim (no. 61).
³ Refer to Sharh Muslim (2/50) of al-Nawawī.
The Twenty First Ḥadīth

From Abī Hurayrah (رضي الله عنه) who said, ‘It was said, “O Messenger of Allah! Who is the noblest amongst the people?” He replied, “The one with the most taqwā.” They said, “We are not asking you about this.” He said, “So Yūsuf (عليه السلام), he was a Prophet of Allah, the son of a Prophet of Allah, from a son of a Prophet of Allah, from a son of the Khalil (friend) of Allah.” They said, “We are not asking you about this.” He said, “So are you asking me about the best of the Arabs? The best of them in al-Jahiliyyah are the best of them in al-Islām if they have fiqh (understanding).”’

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

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

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1 Related by al-Bukhārī (no. 2490) and Muslim (no. 2378).
understood from them that their intended purpose was the Arab tribes. So he said, “The best of them in al-Jāhilīyyah are the best of them in al-Islām if they have fiqh (understanding).” And the meaning of it is that those who possess valour and noble moral character in al-Jāhilīyyah, if they accept al-Islām and obtain fiqh (understanding), then they will continue to be the best of the people.1

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

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

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

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1 Refer to Sharh Muslim (15/135) of al-Nawawī.
2 Refer to Sharh ‘ala Muslim (7/326) of al-Qāḍī ‘Iyāḍ.
3 This has been quoted from al-Fath al-Rabbānī (12/226) of al-Bannā.
mentioned that they did not intend anything except the lineages, he said to them, “The people with the noblest lineage are those who ascribe to the Prophets and there is no one amongst the children of Ādam like Yūsuf (عَلَيْهِمَا السَّلَامُ), since he was a Prophet and the son of a Prophet and the grandson of a Prophet. So when they pointed out that their intended purpose was nothing but whatever was connected to them, he replied, “So are you asking me about the best of the Arabs? The people are mines, like the mines of gold and silver. The best of them in al-Jāhiliyyah are the best of them in al-Islām when they have understanding.”

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

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

So when two individuals from the creation have the same measure of taqwā according to Him, then they are upon the same level in that regard, but if one of their forefathers or sons is better than the
forefather or son of the other and as long as his noble lineage led him to increase in taqwā, he will be better than the other due to having more taqwā. Due to this, when the wives (رضي الله عنهم) of the Prophet (صل الله عليه وسلم) were obedient to Allāh and His Messenger and worked righteous deeds, they received two rewards, not merely due to their relationship by marriage, but due to their perfect obedience. Likewise, if one of them were to come with clear obscenity, the punishment would have been doubled for them as well due to the shamefulfulness of the disobedience.

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

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

[Sūrah al-An‘ām 6:87]

So due to this, the excellence occurs by the selection of Allāh (سُنُنُ وَتَعَالَى) and His guidance to the Straight Path, it does not occur by mere kinship. Indeed, the lineage obligates rights and rights become obligatory as a result of the it and there are āhkām that fall into the categories of obligatory (wājib), unlawful (ḥarām) and permissible
(mubah), which are connected to it. However, the reward and the punishment and the threat and the promise of Allāh are based upon deeds, not upon lineage. Due to this, Allāh (تاَرَكُنَّهمْ) said,

إنَّ اللهَ أَصَفَّطَهُم مَّادِمَ وَمَوَاهُ وَاللَّهُ إِنَّهُ رَحِيمٌ وَاللَّهُ عَمِيرُ عَلَى

العَلِيمِينَ

“Indeed, Allāh chose Ādam and Nūḥ and the family of Įbrāhīm and the family of Īmrān over the worlds.”
[Sūrah Āli-Īmārān 3:33]

And Allāh (جَعَلَ) said,

أَمِّيْحَسُودُونَ الْحَيَاةِ عَلَىِّ مَا أَنْعَمَهُمْ اللهُ مِنْ فَضْلِهِ فَقَدَ أَنتَنَا عَلَى

إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَأَنتُنَّمِ مَلِكُ عَظِيمٌ

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

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

وَلَقَدْ أَرْسَلْنَا لَهُمْ إِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النَّبِيَّةَ

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

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

And in the Qurʾān there is praise and extolment for the Companions (ṣaḥabah) due to their ʾīmān and their righteous deeds in more than one āyah, such as His statement,

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

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

And Allah (said,)

[Quran 48:18]

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

Likewise, there occurs in the Qurʾān praise for the Believers from the Ummah, the first of them to the last of them; there is praise for those who have taqwā, those who do good, those who are just and the righteous and the likes of these types. And as for the lineage, then the Qurʾān affirms the rights of the close relatives, as they are mentioned in the āyah of the five divisions and the spoils of war. And in the Qurʾān there is a command for them to remove filth from themselves and to purify themselves clean. And in the Qurʾān there is a command to send Prayers upon the Prophet ( saw) and that has been explained to mean also sending Prayers upon his Family. And in the Qurʾān there is a command to love Allah and to love His Messenger ( saw) and loving his Family is from the perfection of loving him ( saw). And there occurs in the Qurʾān that his wives ( ) are the Mothers of the Believers. And never does the Qurʾān praise anyone for merely being from the Family of the Prophet ( saw) and they themselves are not praised for that, nor does it mention that Allah has made them worthy of excellence due to that, nor does the Qurʾān say that they excel over someone else with the same level of taqwā.
When the Qur'ān mentions whatever it mentions about the selection of the family of Ibrāhīm and the selection of the tribe of Isrā'īl, then all of that is an affair of the past. So Allāh informed us about them as a lesson for us. So He clarified along with this that the reward and the praise comes due to deeds. Due to this, Allāh mentioned whatever He mentioned about the selection of the tribe of Isrā'īl and Allāh mentioned whatever He mentioned about the disbelief of those who disbelieved from amongst them and their sins and their punishments. So Allāh mentioned two types of people amongst them: those who receive the reward and those who receive the punishment. So this is from the complete determination that the noble lineage could be coupled with praise at times, if the person is from the people of īmān and taqwā. And if not, then the blame upon that person is more abundant, as was the blame upon those who were blamed from the tribe of Isrā'īl and the descendants of Ibrāhīm, likewise those who were related by marriage. Allāh (تَعَلَى) said,

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وَضَرَّبَ اللَّهُ مَعَ لِلَّدِينِ كَفُّرُوا آمَنُوا نَويَ وَآمَنَّا لَوْطٍ

سَمِعَتْ عَبْدُ مِنْ يَكُونُ أَصْلَيْحُمُ فَخَانَتْهُ فَلَّمَ تَعْفَأْ عَنْهُ

مِنْ اللَّهُ سَبِيلًا وَقَبِلَ أَذْحَالًا آنَّا مَعَ اللَّهِ 11 وَضَرَّبَ اللَّهُ

مَعَ لِلَّدِينِ آمَنُوا آمَنُوا نَويَ وَآمَنُوا لَوْطٍ إِذْ قَالَتْ رَبُّ أَنِي لِي عَذَّبَكَ

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

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

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


2 Ḥasan: Related by Abū Dāwūd (no. 5116) and al-Tirmidhī (no. 3955). It was authenticated by Ibn Ta‘imir in al-Iqtiḍā’ (1/220) and by al-Albānī in Ṣaḥīḥ al-Jāmī’ (no. 1787).
Allāh is the one with the most taqwā. So if they are similar in terms of taqwā, then they are similar in terms of their level and one of them does not excel over the other, not due to his father and not due to his son, nor due to his wives, nor due to his paternal uncle, nor due to his brother.”¹

¹ Refer to Minhāj al-Sunnah (8/215-216) of Ibn Taymiyyah.
The Twenty Second Ḥadīth

From Wāthilah Ibn al-Asqā’ (رضي الله عنه) who said, ‘I heard the Messenger of Allah (صلى الله عليه وسلم) saying, ‘Indeed, Allah chose Kinānah from the children of Ismā‘īl, and He chose Quraysh from Kinānah, and He chose the family of Hashim from Quraysh and He chose me from the family of Hāshim.’’

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

A Fundamental Principle Concerning Virtues:

Ahl al-Sunnah wa al-Jamā‘ah are agreed upon the belief that the race of the Arabs is better than the race of the non-Arabs and that the Quraysh are the best of the Arabs and that the family of Hāshim is the best of the Quraysh and that Muhammad (صلى الله عليه وسلم), the Messenger of Allah, is the best of the family of Hāshim. So he is the best of the creation as an individual and he is the best of them in lineage.

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said in Iqtīdā’ al-Sirāṭ al-Mustaqīm, “And the excellence of the Arabs, then the Quraysh, then the family of Hāshim is not merely because the Prophet (صلى الله عليه وسلم) came from them, though this is from the excellence. Rather, they themselves are excellent and with that, the excellence of the Messenger of Allah (صلى الله عليه وسلم) is confirmed. So he was excellent as an individual and in

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1 Related by Muslim (no. 2276).
2 Refer to Iqtīdā’ al-Sirāṭ al-Mustaqīm (1/374) of Ibn Taymiyyah.
lineage, and if this were not the case, then an alternation would be binding.”

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

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

“And when a sign comes to them, they say, “Never will we believe until we are given like that which was given to the Messengers of Allāh.” Allāh is most knowing of where He places His Message. There will afflict those who committed crimes debasement before Allāh and severe punishment for what they used to conspire.”
[Sūrah al-Anām 6:124]
Al-Bazzār relates from Salmān al-Fārisī that he said, “We give you precedence - O gathering of Arabs - due to the preference of the Messenger of Allāh for you: We do not marry your women and we do not lead you in the Prayer.” And its ḥadīth is jayyid (acceptable). And the reason for this excellence is, and Allāh knows best: whatever they have been distinguished with from their intellects, their language, their manners and their deeds. This proves that excellence comes about either due to beneficial knowledge, or righteous deeds. And knowledge has a starting point and it is a strong intellect, which is understanding and memorization. And the completion of knowledge is strength of eloquent language, which consists of clarification and expression. And the Arabs have more understanding than others, they are better at memorization and more capable of clarification and expression. And their language is the most complete language in terms of clarity and distinguishing meanings whether they are similar or different. The language combines many meanings into one word when the speaker wants to combine them. Then he can distinguish between two similar things with another word, which allows him to be brief in his distinguishement and there are other special characteristics for the Arabic language about which there is no doubt.

As for the deeds, then they are built upon manners and they are the natural instincts, which have been instilled amongst the Arabs and they are more compliant with this goodness than others. So they are more given to generosity, forbearance, courage and more given to fulfilling the trusts and other than that from praiseworthy manners. However, before Islām they were naturally inclined and disposed to goodness, but they were hindered because there was no knowledge sent down from the heavens amongst them, nor any Shari‘ah inherited from a Prophet. And they were also not pre-occupied with purely scientific pursuits such as medicine, arithmetic and their like. Their knowledge was only that which they had been favoured with from their natural talents, such as poetry and speech or whatever they had memorized from their lineages and days, or whatever they found need for in their worldly life from the winds and the stars, or combat skills.
So Allâh sent Muhammad (صلى الله عليه وسلم) with guidance, which He has not made in the earth anything greater than his affair and more magnificent in status. They accepted the guidance from him (صلى الله عليه وسلم) after he struggled greatly for them and treated them by taking them from the customs of al-Jâhiliyyah and the darkness of kufr (disbelief), which had averted their hearts from their fitrah (natural inclination). So when they accepted the magnificent guidance from him, the blemishes were removed from their hearts and they were illuminated with the guidance of Allâh, which He sent down upon His servant and Messenger. So they took this magnificent guidance with that sound fitrah. So Allâh combined for them the completeness of created strength amongst them and the completeness that came through what He sent down amongst them...”

Then Shaykh al-Islâm (رحمه الله) continued, “Indeed, when the Muslim looks into the virtues or speaks about them, it is obligatory upon him to traverse the intelligent and devout path whose objective is to recognize the goodness and to inquire about the endeavours; the objective is not to boast about someone and to belittle someone else. So Muslim relates in his Sahîh, from ‘Iyâd Ibn Ḥîmâr al-Mujashi’î (بلى) who said, ‘The Messenger of Allâh (صلى الله عليه وسلم) said, ‘Indeed, it has been revealed to me that you must observe humility, until no one considers himself above someone else and until no one covets what is with someone else.’”

So Allâh (سمبعلة وغفار) prohibited through the tongue of His Messenger (صلى الله عليه وسلم) having an overbearing nature against the creation and that is boasting and transgression, because when an individual is overbearing with the truth, this is boasting and if he is overbearing without the truth, then that is transgression. So neither case is lawful. So if a man comes from a virtuous group, such as when he mentions the excellence of the tribe of Hâshim, or Quraysh, or the Arabs or some of them, then this does not necessitate that he himself shares in that excellence. And if he holds that view, then he is in error, because the excellence of a people does not necessitate the excellence of an

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1 Sahîh: Related by Ibn Majah (no. 4179) and Abû Dâwûd (no. 4895). It was authenticated by al-Albânî in al-Silsilah al-Sahîhah (no. 570).
individual amongst them as we have mentioned previously. So perhaps an Abyssinian is better according to Allāh than the majority of the Quraysh. So this necessitates that he is deficient and that he has left the excellence, especially when he feigns superiority with this and is overbearing.

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

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

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\(^1\) Refer to al-Ṭabaqāt (3/294) of Ibn Sa’d and al-Tārīkh (2/571) of al-Ṭabarī.

\(^2\) Refer to Iqtīdā’ al-Sīrāt al-Mustaqīm (1/375-405) of Ibn Taymiyyah.
Conclusion

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

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

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

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

[4]: Islām has not come to invalidate the tribes, nor does it prohibit one from ascribing to a tribe and being desirous of following its traditions and protective nature. Rather, Islām encourages one to learn the lineages and to memorize them. And Islām has favoured some tribes over others. So the Sharī'ah has brought a clarification about the excellence of the Quraysh. Likewise, Islām has mentioned the excellence of other than it from the Arab tribes. Islām has only come to invalidate the 'ašābiyyah of al-Jāhiliyyah for these tribes. Making tribes the epitome of excellence and aiding its individuals from them over another individual from them due to an action or a statement is far from the standards of the Sharī'ah of al-Islām, and the likes of that is what the people of al-Jāhiliyyah were upon from giving precedence to the tribe over everything else such that it would decide all affairs and nothing could have sovereignty over it.
[5]: Likewise, it is obligatory to submit fully to Allāh with regards to mentioning the virtues of the tribes which have been related in the Sharī‘ah. These virtues must be understood as the noble Sharī‘ah has intended, they are not to be taken as a reason for boasting, glorification and for having disdain for others. So whoever does that, then he has left the objective of the Sharī‘ah in the manner of the first Jāhiliyyah and he will be like the one who seeks proof with the statement of Allāh (سَيْبِحَةُوَتَعاَلَىٰ):

\[ فَوَيْلٌ لِلَّمُضْلِّئِينَ \]

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

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

May Allāh protect us from that and take us by our hands to the judgement of Allāh’s Sharī‘ah in all affairs, the minor and major affairs and in the outward and inward affairs.

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

A

Āyah: (pl. āyāt) “sign,” a verse of the Qurʾān.
Āḥād: a narration which has not reached the level of mutawātir.
Ahādīth: see hadīth.
’Alayhis-salam: “may Allāh (سبحانه و تعالى) protect and preserve him.” It is said after the name of a Prophet of Allāh or after the name of an Angel.
Ansār: “helpers;” the Muslims of al-Madīnāh who supported the Muslims who migrated from Makkah.
’Arsh: Throne of Allāh (جلبِ اللَّه).
’Asr: the afternoon Prayer.
Awliyā’: see Walī.

B

Bid’ah: Heresy (any innovatory practice).
Buraq: An animal bigger than a donkey and smaller than a horse on which the Prophet (صلى الله عليه وسلم) went for the Mi’rāj.

D

Dāṭī: one engaged in da’wah, caller.
Da’īf: “weak,” unauthentic narration.
Da’wah: invitation, call to Allāh (عَزَّ وَجَلُّلُهُ).
Dīn: a completed way of life prescribed by Allāh (بِالدِّينِ وَبِالْحَقِّ).  
Dhikr: (pl. adhkār) remembrance of Allāh (جلبِ اللَّه) with the heart, sayings of the tongue and actions of our limbs.
**F**

Fāhish: one who uses foul language.

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

Fatwā: (pl. fatāwā) religious verdicts.

Faqīh: A Scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

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

Fitrah: the natural disposition that one is born upon.

**G**

Ghulū: going to an extreme.

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

**H**

Hadīth: (pl. ahādīh) the saying, actions and approvals narrated from the Prophet (صلى الله عليه وسلم).

Halāl: lawful.

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

Harām: unlawful and forbidden.

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

Harj: killing.

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

Hijrah: migration from the land of Shīrḳ to the land of Islām.

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

'Ibādah: worship, worship of Allāh.
Ihlsān: worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.
Ijmā': consensus, a unified opinion of Scholars regarding a certain issue.
Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.
Imām: leaders; leaders in Prayer, knowledge in fiqh, leader of a state.
Imān: faith, to affirm all that was revealed to the Prophet (صلى الله عليه وسلم).
Isnād: the chain of narrators linking the collector of the saying to the person quoted.
Istikhārah: a Prayer consisting of two units (rak’ah) asking Allāh for guidance.
Istiwa: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

Janābah: state of a person after having sexual intercourse or sexual discharge.
Janāzah: (pl. janā‘iz): Funeral.
Jihād: striving, struggling, fighting to make the Word of Allāh supreme.
Jumu‘ah: Friday.
Jinn: invisible creation, created by Allāh from smokeless fire.
Junub: a person who is in the state of janābah.

K

Ka‘bah: a square stone building in al-Masjidul-Haram (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).
Al-Kabā‘ir: the major sins.
Khārijī: (pl. Khawārij): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.
Khalīfah: (pl. khulāfāʾ): the head of the Islamic government to whom the oath of allegiance is given.
Khilāfah: an Islamic state.
Khutbah: (person khatib), religious talk (sermon).
Kufr: (person kāfir) act of disbelief in the Religion of Islām.

M

Madhhab: position or opinion of a Scholar; school of Islamic Jurisprudence.
Makrūh: not approved of, undesirable from the point of view of Religion, although not punishable.
Manhaj: way; method; methodology.
Marfūʾ: raised; a narration attributed to the Prophet (sallallāhu ʿalayhi wa sallam).
Masjid: mosque.
Mawbiqāt: great destructive sins.
Mudallis: one who practises tadhīl.
Muhājir: (pl. muhājirūn, muhājirīn) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.
Muhaddith: scholar of the science of hadīth.
Muftī: one who gives fatāwā.
Mujāhid: (pl. mujāhidūn): a Muslim warrior in Jihad.
Mujtahid: one who is qualified to pass judgment using ijtihād.
Munkar: “rejected;” a narration which is un-authentic itself and contradicts and authentic narrations.
Muqallid: one who practices taqlīd.
Mushrik: (pl. mushrikūn) polytheists, pagans and disbelievers in the oneness of Allāh (ʿaʾlā) and His Messenger (sallallāhu ʿalayhi wa sallam).
Mustahabb: recommended; an action if left it is not punishable and if done it is rewardable.
Muttaqūn: those who are pious.
Mutawātir: a hadīth which is narrated by a very large number of narrators, such that it cannot be supported that they all agreed upon a lie.
Muwahhid: (pl. muwahhidūn) one who unifies all of his worship and directs it to Allāh alone.
Mawdūʾ: fabricated; spurious; invented (narration).
Mawqūf: stopped; a narration from a Companion (not going back to the Prophet ﷺ).
Mawsūl: “connected;” a continuous isnād (can be narrated back to the Prophet ﷺ).

N

Nāfīlah: (pl. nawāfil) Optional practice of worship.
Niyyah: intention from the heart.
Nusuk: a sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh has ordained for his creation.
Qiblah: the direction the Muslims face during Prayer.
Qiyās: analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.
Qunūt: “devotion;” a special supplication while standing in the Prayer.
Quraysh: one of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet ﷺ belonged to this tribe.

R

Rāfīḍī: the correct title for the extreme Shi‘ah. Those who bear malice and grudges against the noble Companions (رضي الله عنهم) to the extent that they declare them to be apostates. They also hold that the Qur‘ān which the Muslims have is neither complete nor preserved from corruption.
Ramadān: the ninth month of Islāmic calendar, in which Muslims observe fasting.
S

Sahābah: Muslims who met the Prophet (صلى الله عليه وسلم) believing in him and died believing in him.
Sahīh: authentic, the highest rank of classification of authentic ahādīth.
Salaf/Salafus-Sālihīn: pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.
Salafi: one who ascribes oneself to the salaf and follows their way.
Sīrah: the life story of the Prophet (صلى الله عليه وسلم).
Sharī'ah: the divine code of law of Islām.
Shawwāl: the month after Ramadān.
Shaytān: Satan
Shī'ah: (see Rāfidī) a collective name for various sects claiming love for Ahlul-Bayt.
Shirk: associating partners with Allāh directly or indirectly; compromising any aspects of Tawhīd.
Sūrah: a chapter of the Qur'ān
Sunnah: “example, practice;” the way of life of the Prophet (صلى الله عليه وسلم), consisting of his words, actions and silent approvals. The Sunnah is contained in various ahādīth.

T

Tābi‘īn: (pl. tābi‘īn) the generation that came after the Companions of the Prophet (صلى الله عليه وسلم).
Tafsīr: explanation of the Qur’ān.
Tāghūt: anything worshiped other than the real God (Allāh) (i.e. false deities).
Tahajjud: voluntary, recommended Prayer between the compulsory prayers of 'Ishā and Fajr.
Takhrīj: to reference a hadīth to its sources and analyze its isnāds.
Taqlīd: blind following; to follow someone’s opinion (madhhab) without evidence.
Taqwā: acting in obedience to Allāh, hoping for His mercy upon light from Him and taqwā is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: notes about a reporter of hadīth.

Tawwāf: the circumambulation of the ka’bah.

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

U

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

'Ulama': (singular: 'ālim) scholars.

Umm: mother of, used as an identification.

Ummah: “nation”, the Muslims as a whole.

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

Usūl: the fundamentals.

W

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

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

Wakīl: disposer of affairs.

Witr: “odd;” the last Prayer at the night, which consists of odd number of raka’āt (units).

Walīmah: the wedding feast.

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

Wudū: an ablution (ritual washing) that is performed before Prayer and other kinds of worship.
Yaqīn: perfect absolute faith.
Yathrib: one of the names of al-Madīnah.

Zakāt: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (5% of saved wealth).
Zakātul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of 'Īdul-Fitr.
Zamzam: the sacred water inside the haram (the grand mosque) at Makkah.
Zanādiqah: atheists, heretics.
Our Call to the Ummah

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

[2]: We love the Companions (ra) of the Messenger of Allāh (sallallāhu 'alayhi wasallām), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (sallallāhu 'alayhi wasallām) with love that is permitted by the Sharī'ah. 'Imrān Ibīn Husayn (rahimahullāh) said, “O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided.”

[3]: We love the People of Hadīth and all of the Salaf of the Ummah from Ahlus-Sunnah. Imām ash-Shā티bī (d.790H) - - said, “The Salafus-Sāliḥ, the Companions, the tāḥītīn and their successors knew the Qurān, its sciences and its meanings the best.”

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

[5]: We do not accept anything from the Books of fiqh (jurisprudence), nor from the Books of tafsīr (explanation of the Qurān), nor from the ancient stories, nor from the Sirah (biography) of the Prophet (sallallāhu 'alayhi wasallām), except that which has been confirmed from Allāh or from His Messenger (sallallāhu 'alayhi wasallām). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we

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1 This explanation of our call has been summarized from Tarjumah Abī 'Abdur-Rahmān Muqbil Ibīn Hādī al-Wādīt (p. 135-142) of Muqbil Ibīn Hādī with minor additions from other sources.
2 Refer to al-Kifāyah (p. 15) of al-Khatib al-Baghdādi.
3 Refer to al-Muwāfiqāt (2/79) of ash-Shā티bī.
benefit from the discoveries of our Scholars and the jurists and other
than them. However, we do not accept a ruling, except with an
authentic proof.

[6]: We do not write in our Books, nor do we cover in our lessons, nor
do we give sermons with anything except the Qur‘ān, or the authentic
and authoritative hadīth. And we detest what emanates from many
Books and admonishers in terms of false stories and weak and
fabricated ahādīth. ’Abdullāh Ibnul-Mubārak (d.181H) - - said,
“The authentic ahādīth are sufficient and the weak ahādīth are not
needed.”

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

[8]: We believe that the Qur‘ān is the Speech of Allāh (عَبْدُ اللَّهِ
رَحْمَتُ اللَّهِ عَلَيْهِ), it is not
created.

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

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

1 Refer to al-Jāmi‘ li-Akhlaqī-Rāwi (2/159) of as-Suyūtī.
2 From a fatwā by the Committee of Major Scholars dated: 11/16/1417, (no. 18870).
It was signed by al-‘Allamah ’Abdul-‘Azīz Ibn Bāz, Shaykh ’Abdul-‘Azīz Ibn
‘Abdullāh alush-Shaykh, Shaykh ’Abdulāh Ibn ’Abdur-Rahmān al-Ghudayyān,
3 From the words of Ibn Bāz in al-Furqān magazine (issue no. 14, p. 15).
[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'

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

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

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allāh and to the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم).

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

[16]: We oppose those who put down the knowledge of the Sunnah, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم).

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

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1 From Fiqhul-Waqi’ (p. 49) of al-Albānī.
2 From Fiqhul-Waqi’ (p. 51) of al-Albānī.
buying out our *da’wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

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

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (ṣallallaahu ʿalayhi wa sallam). These are glimpses into our *’aqidah* and our *da’wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

¹ Refer to *al-Muhaddithul-Fāsil* (p. 416) and *al-Kifāyah* (p. 21) of al-Khatīb.