

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

The Original Path of The Forefathers And How They Deviated

Allaah [The Exalted] said:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اختلفُوا فِيهِ وَمَا اختلف فِيهِ إِلَّا الَّذِينَ أوتوه من بعد ما جاءتهم البينات بغيا بينهم فهدى الله الَّذِينَ آمنوا لما اختلفوا فِيهِ من الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to a Straight Path. [Surah Al-Baqarah. Verse 213]

Allaah [The Exalted] said:

– وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ فِي مَا فِيهِ يَخْتَلِفُونَ] –
Mankind were but one community (i.e. on one religion – Islamic Monotheism), then they differed (later), and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed]. [Surah Yunus. Verse 19]

Ibn Abbaas [may Allaah be pleased with him and his father] said, "There were ten generations between Nooh and Aadam – all of them used to be upon the true path [i.e. upon Islaam – worshipping Allaah alone], then they differed and started worshipping idols, false deities and images, so Allaah sent Messengers with clear proofs and evidences". (1)

Shirk first started amongst the people of Nooh when they exaggerated (the status) of the righteous people and turned away from the call of their Prophet out of pride. [Allaah said that Nuh said that his people said]: - وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا] - And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr']. (2)

Imaam Al-Bukhaari [may Allaah have mercy upon him] said, "It has been narrated from Ibn Abbaas [may Allaah be pleased with him and his father] that these were the names of pious people amongst the people of Nooh [peace be upon him], and when they died, shaytaan inspired their people to (prepare) and place idols at the places where they used to sit, and to call those idols by their names. They did so, but did not worship them until those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them". (3)

Therefore, we say to the one who attempts to call us to the deviations of our forefathers in the name of national pride and so called civilization: "If it is the case that the worldly

achievements of our forefathers was not accompanied with submission in Islam - the path of the Prophets and Messengers, from Aadam to Muhammad, then indeed those achievements will not avail them in anything and we are not proud of them, because there is nothing to take pride of in Al-Jaahiliyyah, 'Which is the state of affairs of a nation prior to receiving Allaah's guidance and the advent of a Prophet'. (4)

Allaah [The Exalted] said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ
الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not worship Taghut besides Allah)." Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth). [Surah An-Nahl. Aayah 36]

Allaah [The Most High] said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has the most Taqwah. Verily, Allah is All-Knowing, All-Aware. [Surah Al-Hujuraat. Verse 13]

The Messenger [peace and blessings of Allaah be upon him] said, "Indeed, Allaah [The Most High] has removed from you the pride of the pre-Islamic period and its boasting about ancestors. One is only a pious believer or a wretched sinner. You are sons of Adam and Adam (was created from) dust. Let the people abandon boasting about their ancestors, for they are merely fuel in Jahannam; or they will become more insignificant in (the sight of) Allah than the beetle which rolls dung with its nose". (5)

Allaah Has Sent The Final Messenger and We Suffice With That

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said:

Muhammad's [peace and blessings of Allaah be upon him] Ummah is not in need of anyone after him; rather the only need they have is someone to convey what he came with. Muhammad's message is comprehensive, universal and preserved. This universality, comprehensiveness and preservation is not limited to [any time and place], rather it is comprehensive for those to whom Muhammad [sallal-laahu-alayhi-wasallam] was sent [i.e. the whole world] and likewise with regards to everything that is needed in the fundamental and subsidiary issues of the religion.

Muhammad's message is sufficient, all embracing and universal- nothing else is needed besides it. It has not isolated any affair of truth needed by his Ummah in their sciences and deeds. The Messenger of Allaah [sallal-laahu-alayhi-wasallam] did not leave this world until he acquainted his Ummah with everything. He even taught them the etiquettes of using the toilet; the etiquettes of sexual relations; the etiquettes of sleep and after waking up; the etiquettes of eating, drinking and travel.

He acquainted them with the etiquettes of speech and silence; the etiquettes of keeping company with the people and seclusion. He acquainted them with the affairs of illness, good health, poverty and wealth. He acquainted them with all the affairs of life and death. He described Allaah's throne, the angels, the jinn, the hell fire and the day of judgement in such a manner as if one has seen them with the naked eye. He [sallal-laahu-alayhi-wasallam] informed them about their Lord and His Perfect Names and Attributes, and that Allaah alone is their true object of worship.

He acquainted them with the Prophets of old and their nations – the events that took place between them and their nations – in such a manner as if one was present at that time. He acquainted them with all the means to good and the paths of evil- in general and in detail- which no other prophet informed his nation. He acquainted them with death and what will take place in the grave – either bliss or punishment. He acquainted them with the evidences and proofs of Tawheed [i.e. the oneness of Allaah in His Lordship, Names and Attributes, and that Allaah alone has the right to be worshipped].

He acquainted them with Prophet hood and the affairs of the Afterlife, and he refuted all the sects of disbelief and misguidance. He acquainted them with war strategies- how to confront the enemy, the way to achieve victory and conquests. If only they knew and understood these affairs in the correct manner [i.e. the manner it should be understood], they would not be overcome by their enemy. He acquainted them with the plots of Iblees and the ways through which he approaches them, and the ways to repel those plots and plans. He acquainted them with the soul- its characteristics and faults- in such a manner that they are not in need of anyone else to tell them about it. He taught them how to live their daily lives and had they acknowledged and acted upon this; their worldly affairs would be firmly established. He brought them all the means of success in this life and the next, and they do not need anyone besides him. So how can it be said that the path of Muhammad is in need of something else outside of it. The reason for such a claim is due to the weak and little understanding of a person. Allaah [The Most High] said:

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ ۗ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ

Is it not sufficient for them that We have sent down to you the Book (the Qur'an) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe. [29:51]

Allaah [The Most High] said:

وَدَرَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims). [16:89]

Allaah [The Most High] said:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

O mankind! There has come to you a good advice from your Lord [i.e. the Qur'an, ordering all that is good and forbidding all that is evil], and a healing for that [disease of ignorance, doubt, hypocrisy and differences, etc.] in your breasts, – a guidance and a mercy [explaining lawful and unlawful things, etc.] for the believers. [10:57] (6)

Read article: <https://salaficentre.com/2019/08/27/admonition-from-the-hadeeth-of-hudhaifah-people-used-to-ask-the-messenger-of-allaah-about-the-good-times-but-i-used-to-ask-him-about-bad/>

One of The Corrupt Goals Behind The Attention Given to Artefacts

Al-Allaamah Rabee Bin Haadee al-Madkhalee [may Allaah preserve him] stated:

The attention given to artifacts (or relics) – in this era – in the manner pursued by the Archaeologists was not known during the era of the Prophet's companions [may Allaah be pleased with them] and the pious predecessors [may Allaah have mercy upon them], but rather the Muslims blindly followed the Europeans and Americans whose greatest goal in studying artifacts (or relics) in the land of the Muslims is to revive (the traits of) pre-Islamic nationalism, such as Pharaonism, (Pan) Babylonianism, Phoenicianism etc And they succeeded to a great extent in actualizing many of these goals and thus arose – in the Muslim lands – the (traits) of pre-Islamic national pride and taking pride in these nationalisms.

Indeed, I am amazed with the example of yours [i.e. the one Shaikh Rabee is refuting] regarding the towns of (Prophet) Saaleh and Ukhdood (ie. the people who tortured the believers mentioned in Surah Al-Burooj), which are places (that incurred) Allaah's anger!! Imaam Al-Bukhaaree [may Allaah have mercy upon him] said, "Abdullah Bin Muhammad Al-Jufee narrated to us that Abdur Razzaaq narrated to them from Az-Zuhree who narrated from Saalim, who narrated from Ibn Umar [may Allaah be pleased with him and his father], who said, 'When the Prophet [peace and blessings of Allaah be upon him] passed by Al-Hijr, he said, 'Do not enter the dwelling places of those people who were unjust to themselves unless you enter in a weeping state lest the same calamity as of theirs should befall you'. Then he covered his head and made his speed fast till he crossed the valley". Yahyah Bin Bukayr narrated to us who said that Maalik narrated to us from Abdullaah Bin Deenaar who reported from Ibn Umar [may Allaah be pleased with him and his father], who said, "Allah's Messenger [peace and blessings of Allaah be upon him] said to his companions who were at Al-Hijr, 'Do not enter upon these people who are being

punished, except in a weeping state, lest the same calamity as of theirs should befall you”. [Saheeh Al-Bukhaari. Numbers 4419 and 4420]

The two Prophetic reports show the danger of entering the places of those who incurred Allaah’s anger and He destroyed them due to their disbelief, denial of the prophets and what they brought. The Prophet did not permit entry into them [i.e. those places] except for one who fears Allaah and fears His punishment, so he enters them when in need whilst he is in a weeping state.

It is feared for the one who enters the dwellings of those who were punished that he would be afflicted with the punishment that afflicted them. It is legislated for the one who approaches those dwellings to go past quickly whilst covering his face as an act of following the example of Allaah’s Messenger [peace and blessings of Allaah be upon him]. So, do the Muslim possess understanding – and amongst them the Archeologists and those who encourage them – of what is in this Prophetic guidance that came from one who does not speak out of his own desires [i.e. Muhammad -peace and blessings of Allaah be upon him]?

Also, Allaah’s Messenger [peace and blessings of Allaah be upon him] legislated for the one who goes past the valleys of Muassar to hurry because Allaah destroyed the people of the Elephant over there [i.e. the story of the people of the Elephant – Surah Al-Feel].

So, those who excavate the artifacts (relics) of the people of Aad, Thamood, the Ashaab Al-Ukhlood, the pharoanic and Babylonian artifacts (or relics), do they act based on the guidance of Allaah’s Messenger] or do they blindly follow the enemies of Allaah who set up partnership of exploration for them from the artifacts (or relics) of the destroyed nations in order to entice (them) to the pride of pre Islamic ignorance. Indeed, I and other than myself have read the numerous boasting of Muslims or those who ascribe to Islam, such as the statement of some of them, “O Misree [i.e. Egyptian]! Be proud of the builders of your glory when people were sleeping”. He boasts about the Pharoanic artifacts (relics) such as the pyramids and other than them. (7)

Allaah [The Most High] said: **قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ** – Many similar mishaps [troubles, problems] of life were faced by nations that have passed away before you, so travel through the earth, and see what was the end of those who disbelieved]. [Surah Aal Imraan. Verse 137]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, “Indeed, there were nations like yourselves before you, so look to their evil end. You have to know that the reason behind their evil end was due to their disbelief in the revelations of Allaah and disbelief in Allaah’s Messengers. They were the forefathers and you are the descendants. The main affair that connects you to each other is your disbelief and the ruling on that disbelief is destruction”. (8)

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said,

“If it is said, ‘What is the benefit in narrating to us the stories of the destroyed nations despite the fact that this Ummah will not be completely destroyed in a manner similar to the destruction of the previous nations before it?’”.

The Answer: Indeed, this has two benefits: The first benefit is a clarification of Allaah’s blessings upon us that the occurrence of a complete destruction is removed from us, and that were it not for Allaah’s Benevolence we would have been deserving of it. Second, the likeness of the punishment they received may occur in the hereafter for the one who did what they did, if punishment was not received in the worldly life. And this may be understood from the statement of Allaah: “Such is the Seizure of your Lord when He seizes the population of towns while they are doing wrong. Verily, His Seizure is painful and severe. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter.” So what is apparent from this Aayah is that what is similar to the punishment they received will happen in the Hereafter, and Allaah knows best. (9)

How Do We Approach Our Customs?

Imaam Abdul Azeez Bin Baaz [may Allaah have mercy upon him] said, “It is obligated on every Muslim that he does not depend on custom; rather he presents it to the pure Islamic legislation (to be judged), so whatever the Islamic legislation affirms is permissible and whatever it does not affirm is impermissible. The customs of the people are not proof to determine the lawfulness of anything. All the customs of the people in their countries or tribes must be presented to the Book of Allaah and the Sunnah of His Messenger [peace and blessings of Allaah be upon him] for judgement, so whatever Allaah and His Messenger made permissible is permissible, and whatever they forbid, then it is obligatory to abandon it even if it is the custom of the people”. (10)

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said, “The customs cannot make something that is not legislated (in the divine revelation) as something legislated, because of Allaah’s statement: **وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا** – It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back] [Surah Al-Baqarah. Aayah 189], despite the fact that it was something they took as their custom and considered it to be an act of righteousness. Whoever takes something as a custom and believes that it is an act of righteousness, then it should be presented to Allaah’s divine legislation [i.e. to be judged]”. (11)

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] also said, “Extremism in related to customs is stringent adherence to old customs and not diverting to what is better than them. As for if the customs are equal in benefit [i.e. the ones judged to be permissible by the divine legislation], then a person remaining upon what he is upon would be better than going along with the new (or emerging) customs”. (12)

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[Ref 1: Misbaah Al-Muneer Fee Ta'dheeb Tafseer Ibn Katheer]

[Ref 2: Surah Nuh Ayah 23]

[Ref 3: Bukhaari 6/4920]

[Ref 4: Sharh Al-Masaa'il Al-Jaahiliyyah 34. By Imaam Al-Aloosee (may Allaah have mercy upon him)]

[Ref 5: [Ref 3: Reported by Imaam Abu Dawud (rahimahullaah)' Hadith Number 5116. Declared 'Hasan' by Shaikh Albaani (rahimahullaah) in his checking of Sunan Abu Dawud. Pages -766-767. Publisher: Maktabah Al-Ma'arif' 1st edition]

[Ref 6: An Excerpt from I'laam Al-Muwaqqi'een 4/375-377- slightly paraphrased]

[Ref 7: Baraa'atus Sahaabah Al-Akhyaar Min At-Tabarruk Bil Amaakin Wal-Aalathaar. Pages 11-14. Slightly paraphrased]

[Ref 8: Source: I'laam Al-Muwaqqi'een: 1/181]

[Ref 9: Source: Al-Muntaqaa Min Fawaa'idil Fawaa'id 123-124]

[Ref 10: Majmoo Al-Fataawaa 6/510]

[Ref: 11: Tafseer Surah Al-Baqarah 2/299]

[Ref 12: Majmoo Al-Fataawaa 7/7]