

DAY 1 OF 5 (DEC. 25)

***IN THE NAME OF ALLAH
THE MOST GRACIOUS
THE EVER MERCIFUL***

These are affairs in which the Messenger of Allah, may Allah raise his rank and grant him peace, opposed the people of Jaahiliyyah, the People of Scripture as well as the illiterate people [with no book]. These affairs are absolutely necessary for every Muslim to know about.

An opposite highlights the good of its counterpart; As by way of their opposites, things are made clear.

The most crucial and severely dangerous of that is the lack of heart-based faith in what the Messenger came with, may Allah raise his rank and grant him peace. When that is coupled with admiration of the what the people of Jaahiliyyah are/were upon, it is then a complete loss, as He, the Most High, says, "Those who believe in falsehood and disbelieve in Allah, such are the true losers." [29:52]

The First Aspect: In their worship, they would direct a share of their supplications and other rites to righteous people (saints), while that was to be for Allah alone. They assumed that such people could intercede for them in front of Allah, and that Allah loved that, and that the righteous also loved that, as He, the Most High, says, "They worship those

beside Allah who do not harm them, nor benefit them, saying: These are our intercessors with Allah." [10:18] He, the Most High, also says, "And those who take protectors besides Allah [say]: We do not worship them except that they bring us closer to Allah." [39:3]

This is the greatest issue the Messenger of Allah opposed them in, may Allah raise his rank and grant him peace. In contrast, he came with true sincerity [of Monotheistic worship], and he informed them that this was the true Religion of Allah with which He had sent all Messengers. No deed would ever be accepted, except one done sincerely [for Allah alone]. Additionally, he informed them that whoever did whatever they deemed to be correct (i.e. polytheism) would be barred by Allah from entering Paradise, and the abode of such a person would be Hell.

This is the issue that caused Mankind to split into Muslims and disbelievers. Over it, religious animosity occurs, and jihad (military confrontation) was legislated, as He, the Most High, says: "And fight them until there remains no fitnah (polytheism) and the Religion is entirely for Allah." [8:39]

The Second Aspect: They were divided in their religion, as He, the Most High, says: "Each party would rejoice with what it had." [30:32] Likewise, in their worldly

matters [they were also divided]. They considered this [division] to be correct. In contrast, He (Allah) sent them [orders of] religious solidarity, saying: "He has legislated for you in the Religion what He enjoined upon Nooh (Noah), that which He sent as revelation to you, and that which He enjoined upon Ibraaheem (Abraham), Moosaa (Moses), and 'Eesaa (Jesus): That you establish the Religion and do not be divided within it." [42:13] Also, He, the Most High, says: "Verily, those who split up their religion and became sects, you have nothing at all to do with them." [7:159] He has even forbidden us from resembling them, with His Statement: "Do not be like those who split up and differed after clear evidences came to them." [3:105] Additionally, He has forbidden us from splitting into religious sects with His Statement: "Hold fast to the Rope of Allah, all together, and do not be divided." [3:103]

The Third Aspect: They considered opposing the leader and not recognizing his authority to be virtuous, while hearing and obeying was considered lowly and disgraceful. So, the Messenger of Allah, may Allah raise his rank and grant him peace, opposed them and ordered [the people] to be patient with the leaders' transgressions. He ordered them to hear, obey, and offer advice. He emphasized this greatly, time and time again.

These three [issues] have been mentioned all together in what was authentically recorded from him, may Allah raise his rank and grant him peace, in the two Saheeh compilations, that he said: "Verily, Allah is pleased with three things for you: That you worship Him without ascribing any partners to Him at all, that you hold fast to the Rope of Allah, all together, without being divided, and that you advise those whom Allah has placed in charge of your affair." There has never been any deficiency in the people's Religious or worldly affairs, except that it was due to a lapse in these three matters, or in some of them.

The Fourth Aspect: Their religion was based on certain foundations, the greatest of which was blind following. This has always been the core principle of all disbelievers, the first and last of them, as He, the Most High, says: "And thus We sent no warner before you to any nation, except that their extravagant ones said: We found our forefathers upon a way, so we shall remain following in their footsteps." [43:23] He, the Exalted, also says: "When it is said to them: Follow what Allah has revealed! They say: Instead, we shall follow what we found our fathers upon! Even if the Shaytaan were calling them to the torment of the Blazing Fire?!" [31:21] So He delivered His Word to them: "Say: I only admonish you with a single thing – that you stand

up [in worship] unto Allah [alone], in groups and individually, and then reflect. There is no demon possessing your companion!" [34:46] And He says: "Follow that which has come down to you from your Lord, and do not follow others less than Him, [taking them] as protectors. Little is the reflection you offer." [7:3]

The Fifth Aspect: From their most central foundations was to be influenced by the majority. They would cite the majority as their evidence for something's correctness. Thus, their proof for something being false would be [merely] its strangeness and the limited number of its supporters. So, He sent them [Revelation proving] the opposite of that and clarified it in more than one passage of the Quran.

The Sixth Aspect: Using ancestors as proofs, like [what is found] in His Statement: "So then what about the first generations?!" [20:51] Also, "We have not heard of this from our forefathers of old!" [23:24]

The Seventh Aspect: Citing [the behavior of] those given strength in understanding, deeds, authority, wealth, and/or status as evidence. Allah responded to that with His Statement: "And We certainly did enable them in ways We have not enabled you in." [46:26] And His Statement: "They had

previously sought victory over those who has disbelieved, yet when there came to them what they were familiar with, they disbelieved in it." [2:89] And His Statement: "They know him as much as they know their own children." [2:146]

The Eighth Aspect: Trying to disprove something by claiming only the weak and meager follow it, like [what is found in] His Statement: "Shall we believe for you whilst the most meagre [of the people] follow you?!" [26:111] And His Statement: "Are such [poor] people favored by Allah from among us?" To which He responded with His Statement: "Is not Allah most knowledgeable about those who are truly grateful?" [6:53]

The Ninth Aspect: Taking evil scholars as role models, and so He sent them His Statement: "O you who have believed! Indeed, there are many priests and monks who devour the people's wealth in falsehood, while they block [them] from the path of Allah." [9:34] And His Statement: "Do not go to extremes in your religion, but just [follow] the Truth. And do not follow the desires of a people who have gone astray long ago, those who misguided many, straying themselves far from the correct path." [5:77]

The Tenth Aspect: Claiming that the falsity of a religion is proven by the poor understanding of some of its adherents, and their lack of memorization, like their

statement [referring to the followers of the Prophets]: "Those of simple, undeveloped (primitive) opinions." [11:27]

The Eleventh Aspect: Using false analogies as proofs, like their statement: "You are only human beings like us." [14:10]

The Twelfth Aspect: Rejecting sound analogies. This aspect and the previous one are share something in common. They both resulted from not understanding why issues are similar and should share the same ruling, and why other issues are different and deserve different rulings.

The Thirteenth Aspect: Having fanaticism towards the scholars and the righteous people, like His Statement: "O People of the Book! Do not go to excesses in your religion! And do not say regarding Allah except the Truth." [4:171]

The Fourteenth Aspect, which is the underlying principle behind everything which has preceded: Negating [what Allah has affirmed] and affirming [what He has negated]. They merely follow desires and conjecture, while they turn away from what the Messengers came with...

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ASPECTS OF THE DAYS OF IGNORANCE

THE OFFICIAL WORKBOOK OF GERMANTOWN MASJID'S
WINTER CONFERENCE 1441 (DEC 25-29 2019)

مَسَائِدُ الْجَاهِلِيَّةِ

ASPECTS OF THE DAYS OF IGNORANCE

SHAYKH AL-ISLAM MUHAMMAD IBN 'ABDIL-WAHHAAB

KINDLE VERSION

INCLUDES 12 QUIZZES TO CHALLENGE
YOUR UNDERSTANDING & MEMORIZATION (WITH ANSWER KEY)

PREPARED BY MOOSAA RICHARDSON

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ASPECT 2

SPLITTING INTO RELIGIOUS FACTIONS

الثَّانِيَةُ: أَنَّهُمْ مُتَّفَرِّقُونَ فِي دِينِهِمْ، كَمَا قَالَ تَعَالَى: ﴿كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ
فَرِحُونَ﴾ [الروم: ٣٢]، وَكَذَلِكَ فِي دُنْيَاهُمْ، وَيَرَوْنَ أَنَّ ذَلِكَ هُوَ الصَّوَابُ، فَأَتَى
بِالاجْتِمَاعِ فِي الدِّينِ بِقَوْلِهِ: ﴿سَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا
إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾
[الشورى: ١٣].

THE SECOND ASPECT: They were divided in their religion, as He, the Most High, says: "Each party would rejoice with what it had." [30:32] Likewise, in their worldly matters [they were also divided]. They considered this [division] to be correct. In contrast, He (Allah) sent them [orders of] religious solidarity, saying: "He has legislated for you in the Religion what He enjoined upon Nooh (Noah), that which He sent as revelation to you, and that which He enjoined upon Ibraaheem (Abraham), Moosaa (Moses), and 'Eesaa (Jesus): That you establish the Religion and do not be divided within it." [42:13]

The print version of the workbook is an excellent study tool for a student of knowledge.

The workbook contains six English quizzes (for understanding, six Arabic quizzes (for memorization), answer keys, a chain of transmission for the text, and of course - the full text in Arabic and English.

Check out the following samples of the quizzes...

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APPENDIX III

CHECK YOUR UNDERSTANDING OF ASPECTS 15-42

Answer the following multiple-choice questions about Aspects 15-42 from the book, *Aspects of the Days of Ignorance*.

- Shu'ayb's people claimed they could not understand his words. Allah clarified that:
 - it was because of Shu'ayb's shyness and they should be patient.
 - it was the result of a seal placed over their hearts.
 - Shu'ayb was forbidden from speaking for a period of three days.
 - they really did understand what he was saying.
- According to the author's 17th point, the people of *Jaahiliyyah* attributed false things to Prophets, like how they attributed _____ to Sulaymaan.
 - magic
 - being a Jew
 - atheism
 - lying
- According to the author's 20th point, the people of *Jaahiliyyah* considered illusionary magical tricks to be:
 - similar to the magic of Pharaoh
 - revelation
 - proof of prophethood
 - miracles of the righteous
- What two things did Allah blame the people of *Jaahiliyyah* for doing as worship at the Ka'bah in Makkah specifically?
 - dancing and singing
 - reciting poetry and engaging in trade
 - clapping and whistling
 - praying in the wrong direction and nakedness
- What error(s) did the people of *Jaahiliyyah* make in how they understood status and worldly prosperity?
 - They considered someone's low status to be a proof against his religion.
 - They would not embrace the Truth if the meager preceded them to it.
 - They considered their own prosperity to be a proof of their correctness.
 - all of the above

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APPENDIX XI

CHECK YOUR MEMORIZATION OF ASPECTS 68-113

Fill in the missing words and phrases from Aspects 68-113 of the Arabic text of the book, *Aspects of the Days of Ignorance*.

التَّاسِعَةَ وَالسِّتُونَ: الزِّيَادَةُ فِي الْعِبَادَةِ، كَفَعَلِهِمْ _____ .

_____ : نَقَصُهُمْ مِنْهَا، _____ .

_____ : تَزَكُّهُمْ الْوَاجِبَ _____ .

_____ : تَعَبَّدُهُمْ بِتَرْكِ _____ .

السَّابِعَةَ وَالسَّبْعُونَ: أَنْ أَيْمَنَتْهُمْ إِمَّا _____ ، وَإِمَّا _____ .

_____ ، كَمَا فِي قَوْلِهِ: ﴿ _____ 》

إِلَى قَوْلِهِ: ﴿ _____ 》 [البقرة: ٧٥-٧٨].

الخَامِسَةَ وَ _____ وَالثَّمَانُونَ: التَّبَرُّكُ بِأَثَارِ الْمُعْظَمِينَ، _____ ،

وَأَفْبِخَارُ مَنْ كَانَتْ تَحْتَ يَدِهِ بِذَلِكَ، كَمَا قِيلَ لـ _____ بِنِ _____ : بَعَثَ

مَكْرَمَةَ قُرَيْشٍ! فَقَالَ: _____ .

التَّاسِعَةَ وَالثَّمَانُونَ: الْإِسْتِسْقَاءُ بِالْأَنْوَاءِ .

_____ : _____ عَلَى الْمَيِّتِ .

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