

*Includes Aspects 1-14 for
the first day of the seminar.
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مسائل الجاهلية

ASPECTS OF THE DAYS OF IGNORANCE

لشيخ الإسلام محمد بن عبد الوهاب رحمه الله

BY SHAYKH AL-ISLAM MUHAMMAD IBN 'ABDIL-WAHHAAB

WORKBOOK

PREPARED BY

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GERMANTOWN WINTER SEMINAR:

ASPECTS OF THE DAYS OF IGNORANCE

DAY ONE: WEDNESDAY, DECEMBER 25, 2019

12:30 Thuhr Prayer

12:45 Introduction to the Book, the Author & the Author's Introduction
Ustaadh Anwar Wright

1:45 The Polytheism of Taking Intermediaries (Aspect #1)
Ustaadh Kashiff Khan

3:00 'Asr Prayer

3:15 Religious Differing & Splitting Into Sects (Aspect #2)
Ustaadh Abu Muhammad al-Maghribee

4:15 Disobeying & Disregarding the Muslim Rulers (Aspect #3)
Ustaadh Ahmad Fathi

5:00 Maghrib Prayer

5:30 Taqleed, the Majority & Ancestors as Proofs (Aspects 4-6)
Ustaadh Hassan Somali

6:30 'Esha' Prayer

7:00 Social Status & Evil Scholars as Role Models (Aspects 7-10)
Ustaadh Jameel Finch

8:00 Flawed Reasoning & Fanaticism (Aspects 11-14)
Ustaadh Hamza Abdur-Razzaaq

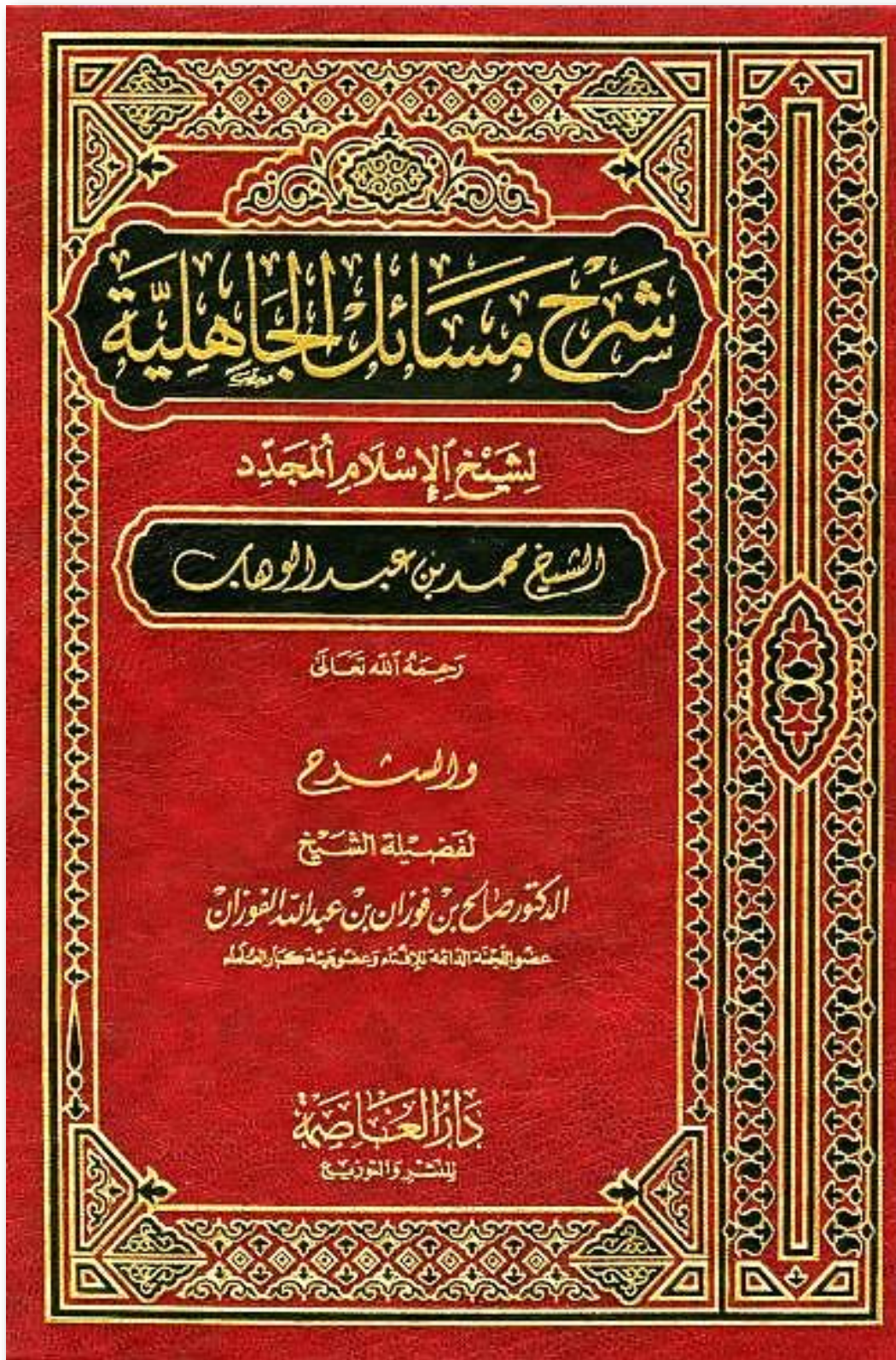
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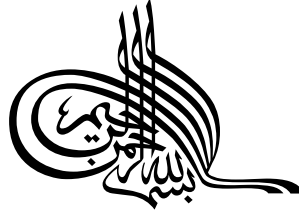
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BOOK COVER: Shaykh Saalih al-Fowzaan's explanation of *Masa' il al-Jahiliyyah*.



ABOUT THIS WORKBOOK

All praise is due to Allah, the Lord, Creator, and Sustainer of all things. May He raise the rank of and grant peace to His Prophet and final Messenger, Muhammad, and all of his respected family and noble companions.

Our Magnificent and Ever Generous Creator has bestowed upon us every type of favor and blessing, the greatest of which is His Guidance to the true Religion of submission to Him Alone in worship, the Religion of Islam.

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ﴾

"Whomever Allah wants to guide, He opens his chest up to Islam." [6:125]

In order to truly appreciate this great blessing, one must look back and reflect about what he was upon before guidance reached him. Allah reminds us:

﴿وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا﴾

"You were right at the brink of a pit of Fire, and He saved you from it." [3:103]

The exemplary gratitude of the noble Companions of the Messenger of Allah (may Allah raise his rank and grant him peace) and the great value they attached to Allah's guidance led them to look back in appreciation and look forward with concern. Take, for instance, the famous question of Huthayfah ibn al-Yamaan (may Allah be pleased with him):

﴿إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ، فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ، فَهَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟﴾

"We used to be in *Jaahiliyyah* and evil, and then Allah brought us this goodness.

But will there be any evil after this goodness?"¹

So, as we look back in appreciation, and as we look forward in worry and concern, it is also important to note that we need to learn about all traits of *Jaahiliyyah*, even those we were not specifically guilty of, in order to properly learn our Religion and stay clear of all prohibited matters. Allah, the Exalted and Majestic, has commanded the believing women:

﴿وَلَا تَبْرَجْنَ تَبْرُجُ الْجَاهِلِيَّةِ الْأُولَىٰ﴾

"And do not come out improperly dressed, with the open display of the first era of *Jaahiliyyah*." [33:33]

¹ *Saheeh al-Bukhaaree* (no. 3606, 7084), *Saheeh Muslim* (no. 1847)

And the Messenger of Allah (may Allah raise his rank and grant him peace) once rebuked a Companion for uttering a displeasing word from the speech of *Jaahiliyyah*, saying:

«إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ!»

"You are a man who [still] has [some] *Jaahiliyyah* within him!"²

Based on that, we can summarize our intention in studying this topic:

- To appreciate Allah's Guidance, in comparison to the *Jaahiliyyah* we were upon
- To remain vigilant against returning to familiar traits of *Jaahiliyyah*
- To learn about all other traits of *Jaahiliyyah* and avoid them as well

We ask our Lord to honor us with the distinction He grants His truly believing servants, the upright people of sincerity, faith, and righteousness, and that He distances us from all blameworthy traits of *Jaahiliyyah*.

This book, *Masaa'il al-Jaahiliyyah (Aspects of the Days of Ignorance)*, is a unique and powerfully insightful work serving this important topic, authored by one of the most knowledgeable and authoritative scholars of the past few centuries, Shaykh al-Islam Muhammad ibn 'Abdil-Wahhaab at-Tameeme (may Allah have Mercy on him).

About this book, Shaykh Saalih ibn 'Abdil-'Azeez Aal ash-Shaykh (may Allah preserve him) said:

These issues are extremely important in our lives today. The callers to Allah, the Mighty and Majestic, should be utilizing them and explaining them in their study circles and in their propagation of the Religion. When people hear that certain things are from the behavioral trends of the Jews, or the people of *Jaahiliyyah*, along with textual proof of that and the explanations of the people of knowledge, and that these things are still found amongst this *Ummah*, it acts as one of the most beneficial approaches in the propagation of Islam, one of the praiseworthy Salafee methods in *da'wah*... These are tremendous points which, no doubt, we are in need of in every time, and especially in this time. Reviewing them and reminding the people about them is a necessity.³

Our brother, [Ustaadh Hassan Somali](#) (may Allah preserve him), and the community of [Masjid as-Sunnah an-Nabawiyyah](#) in Germantown, Philadelphia, have done well in selecting this book for this year's winter seminar. I, personally, am humbled and honored that he and his community have entrusted me with the preparation of this workbook for the classes. I ask Allah to grant us all success, and to bless all of the scholars, students of knowledge, organizers, attendees, and supporters involved, and to make our cooperation a source of joy for us the Day we meet Him.

In this workbook, you will find the original Arabic text of the book, *Masaa'il al-Jaahiliyyah*, paired with my translation of it into English, with ample space to take notes for each point. Appendices in the back provide a chain of transmission for the text, the complete, uninterrupted text of the English translation, and the fully voweled Arabic text of the book as well.

You will also find a total of 12 quizzes to challenge your understanding and memorization of this important text. Five daily quizzes with multiple choice questions have been prepared to check your

² *Saheeh al-Bukhaaree* (no. 30, 6050), *Saheeh Muslim* (no. 1661). See: Aspect #95, p.102.

³ From his classes explaining *Masaa'il al-Jaahiliyyah* (p.1, slightly adapted), as found on his official website at this link: <https://www.saleh.af.org.sa/sites/default/files/books/023.pdf> (Accessed: November 15, 2019).

understanding of the lessons of each of the five days of the seminar. A 25-question mastery test awaits you once you have studied the entire book and reviewed the five quizzes. For more advanced students who choose to memorize the Arabic text along with its study, five more daily quizzes and another comprehensive test are also included.⁴

Beyond this winter's lessons, students are further encouraged to review this text by committing to an even more dedicated study, using one of the [Arabic] explanations of the following scholars:

- Shaykh Mahmood al-Aaloosee [d.1270], may Allah have Mercy on him [printed]
- Shaykh Ahmad ibn Yahyaa an-Najmee [d.1429], may Allah have Mercy on him [printed]
- Shaykh Zayd al-Madkhalee [d.1435], may Allah have Mercy on him [printed]
- Shaykh Saalih al-Fowzaan, may Allah preserve him [printed]
- Shaykh Saalih ibn 'Abdil-'Azeez Aal ash-Shaykh, may Allah preserve him [recordings]
- Shaykh 'Abdur-Razzaq al-Badr, may Allah preserve him [recordings]

In the English Language, perhaps there may be some benefit in reviewing [a set of freely available recordings](#) hosted by our brothers at TROID (www.TROID.org). These classes were readings from the printed explanation of Shaykh Saalih al-Fowzaan (may Allah preserve him). By the Permission of Allah, and success is only through Him, the book was completed in 39 sessions in the year 1434.

I ask Allah that He grant me and you success in attaining His Pleasure and in drawing near to Him. May He -the Exalted and Most High- raise the rank of Muhammad and grant him and his family and companions an abundance of peace.

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⁴ There are some minor differences between some of the printings of the books, *Masa' il al-Jaahiliyyah*. The text used for this workbook is intended to match, for the most part, the printing used in Shaykh Saalih al-Fowzaan's explanation.

مَسَائِلُ الْجَاهِلِيَّةِ
التي خالف فيها رسول الله صلى الله عليه وسلم أهل الجاهلية

« ألف أصلها »

« الامام محيي السنة ، ومجدد شبابها في جزيرة العرب »

الشيخ محمد بن عبد الوهاب

« وتوسع فيها على هذا الوضع »

« علامة العراق »

السيد محمود شكرى الالوسى

القاهرة

١٣٤٧

عُنِيَتْ بِشِرْهِ

المطبعة الشافعية - ومكتبتها
نصا حبيبا : محبة لخدمة الطب والعلوم

An old Egyptian printing, nearly a century old, of Shaykh Mahmood al-Aaloosee's explanation of *Masaa'il al-Jaahiliyyah*. (May Allah have Mercy on him.)

INTRODUCTION

THE TEXT, THE AUTHOR, AND THE TOPIC

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH,
THE MOST GRACIOUS,
THE EVER-MERCIFUL

هَذِهِ أُمُورٌ خَالَفَ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلَ
الْجَاهِلِيَّةِ الْكِتَابِيِّينَ وَالْأُمِّيِّينَ، مِمَّا لَا غِنَى لِلْمُسْلِمِ عَنْ مَعْرِفَتِهِ.
فَالضُّدُّ يُظْهِرُ حُسْنَ الضِّدِّ وَبِضِدِّهَا تَبَيَّنَ الْأَشْيَاءُ

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.***

DISBELIEF

THE MOST DANGEROUS ASPECT OF JAAHILIYYAH

فَأَهُمُّ مَا فِيهَا وَأَشَدُّهَا حَظْرًا: عَدَمُ إِيمَانِ الْقَلْبِ بِمَا جَاءَ بِهِ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَإِنْ انْضَافَ إِلَى ذَلِكَ اسْتِحْسَانُ مَا عَلَيْهِ أَهْلُ الْجَاهِلِيَّةِ، تَمَّتِ الْخَسَارَةُ، كَمَا قَالَ تَعَالَى: ﴿وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ﴾ [العنكبوت: ٥٢].

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]

ASPECT 1

CALLING UPON SAINTS FOR THEIR INTERCESSION

المَسْأَلَةُ الْأُولَى: أَنَّهُمْ يَتَعَبَّدُونَ بِإِشْرَاكِ الصَّالِحِينَ فِي دُعَاءِ اللَّهِ وَعِبَادَتِهِ، يُرِيدُونَ شَفَاعَتَهُمْ عِنْدَ اللَّهِ لِظَنِّهِمْ أَنَّ اللَّهَ يُحِبُّ ذَلِكَ، وَأَنَّ الصَّالِحِينَ يُحِبُّونَهُ، كَمَا قَالَ تَعَالَى: ﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ﴾ [يونس: ١٨]، وَقَالَ تَعَالَى: ﴿وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى﴾ [الزمر: ٣].

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]

ASPECT 1

THE MOST CRUCIAL POINT OF OPPOSITION

وَهَذِهِ أَعْظَمُ مَسْأَلَةٍ خَالَفَهُمْ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَتَى بِالْإِخْلَاصِ،
وَأَخْبَرَ أَنَّ دِينَ اللَّهِ الَّذِي أُرْسِلَ بِهِ جَمِيعَ الرُّسُلِ، وَأَنَّهُ لَا يُقْبَلُ مِنَ الْأَعْمَالِ إِلَّا
الْخَالِصُ، وَأَخْبَرَ أَنَّ مَنْ فَعَلَ مَا اسْتَحْسَنُوا فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ.

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.

ASPECT 1

THE DIVIDING LINE BETWEEN FAITH AND DISBELIEF

وَهَذِهِ هِيَ الْمَسْأَلَةُ الَّتِي تَفَرَّقَ النَّاسُ لِأَجْلِهَا بَيْنَ مُسْلِمٍ وَكَافِرٍ، وَعِنْدَهَا وَقَعَتِ
الْعَدَاوَةُ، وَلِأَجْلِهَا شُرِعَ الْجِهَادُ، كَمَا قَالَ تَعَالَى: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ
فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾ [الأنفال: ٣٩].

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]

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 بِالِاجْتِمَاعِ فِي الدِّينِ بِقَوْلِهِ: ﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾ [الشورى: ١٣].

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]

ASPECT 2

SPLITTING INTO RELIGIOUS FACTIONS (CONT'D)

وَقَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ﴾
[الأنعام: ١٥٩]. وَنَهَانَا عَنْ مُشَابَهَتِهِمْ بِقَوْلِهِ: ﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا
مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ﴾ [آل عمران: ١٠٥]، وَنَهَانَا عَنِ التَّفَرُّقِ فِي الدِّينِ
بِقَوْلِهِ: ﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ [آل عمران: ١٠٣].

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]

ASPECT 3

DISREGARDING AND OPPOSING THE AUTHORITIES

الثَّالِثَةُ: أَنَّ مُخَالَفَةَ وَلِيِّ الْأَمْرِ وَعَدَمَ الْإِنْقِيَادِ لَهُ فَضِيلَةٌ، وَالسَّمْعَ وَالطَّاعَةَ لَهُ ذُلٌّ وَمَهَانَةٌ، فَخَالَفَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَمَرَ بِالصَّبْرِ عَلَى جَوْرِ الْوُلَاةِ، وَأَمَرَ بِالسَّمْعِ وَالطَّاعَةِ لَهُمْ وَالنَّصِيحَةِ، وَغَلَّظَ فِي ذَلِكَ، وَأَبَدَى فِيهِ وَأَعَادَ.

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.

ASPECTS 1-3

THE SIGNIFICANCE OF THESE FIRST THREE ASPECTS

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

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.

ASPECT 4

TAQLEED: A SHARED PRINCIPLE OF ALL DISBELIEVERS

الرَّابِعَةُ: أَنَّ دِينَهُمْ مَبْنِيٌّ عَلَى أُصُولٍ أَعْظَمُهَا التَّقْلِيدُ، فَهُوَ الْقَاعِدَةُ الْكُبْرَى لِجَمِيعِ الْكُفَّارِ أَوَّلِهِمْ وَآخِرِهِمْ، كَمَا قَالَ تَعَالَى: ﴿وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَاثَرِهِمْ مُّقْتَدُونَ﴾ [الزخرف: ٢٣]، وَقَالَ تَعَالَى: ﴿وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا أُولَٰئِكَ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ﴾ [لقمان: ٢١].

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]

ASPECT 4

TAQLEED: A SHARED PRINCIPLE... (CONT'D)

فَأَتَاهُمْ بِقَوْلِهِ: ﴿قُلْ إِنَّمَا أَعْظُمُ بِوَحْدَةٍ أَنْ تَقُومُوا لِلَّهِ مَشْتَرِكًا وَأَفْرَادًا ثُمَّ تَتَفَكَّرُونَ
مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ﴾، الآية [سبأ: ٤٦]، وَقَوْلِهِ: ﴿اتَّبِعُوا مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ
وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ﴾ [الأعراف: ٣].

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]

ASPECT 5

THE MAJORITY VOTE: BEING DELUDED BY NUMBERS

الْخَامِسَةُ: أَنَّ مِنْ أَكْبَرِ قَوَاعِدِهِمُ الْإِغْتِرَارَ بِالْأَكْثَرِ، وَيَحْتَجُّونَ بِهِ عَلَى صِحَّةِ الشَّيْءِ، وَيَسْتَدِلُّونَ عَلَى بُطْلَانِ الشَّيْءِ بِعُرْبَتِهِ، وَقِلَّةِ أَهْلِهِ، فَأَتَاهُمْ بِضِدِّ ذَلِكَ، وَأَوْضَحَهُ فِي غَيْرِ مَوْضِعٍ مِنَ الْقُرْآنِ.

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.

ASPECT 6

USING THE WAYS OF THE ANCESTORS AS PROOFS

السَّادِسَةُ: الإِخْتِجَاجُ بِالْمُتَقَدِّمِينَ، كَقَوْلِهِ: ﴿قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ﴾
[طه: ٥١]، ﴿مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ﴾ [المؤمنين: ٢٤].

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]

ASPECT 7

USING THE RICH AND POWERFUL AS PROOFS

السَّابِعَةُ: الإِسْتِدْلَالُ بِقَوْمٍ أُعْطُوا قُوَى فِي الْأَفْهَامِ وَالْأَعْمَالِ، وَفِي الْمُلْكِ وَالْمَالِ
وَالجَاهِ، فَرَدَّ اللَّهُ ذَلِكَ بِقَوْلِهِ: ﴿وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ﴾
[الأحقاف: ٢٦]، وَقَوْلِهِ: ﴿وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا
جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ﴾ [البقرة: ٨٩]، وَقَوْلِهِ: ﴿يَعْرِفُونَهُ كَمَا يَعْرِفُونَ
أَبْنَاءَهُمْ﴾ [البقرة: ١٤٦].

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 had 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]

ASPECT 8

REJECTING THE TRUTH BECAUSE THE WEAK FOLLOW IT

الثَّامِنَةُ: الإِسْتِدْلَالُ عَلَى بُطْلَانِ الشَّيْءِ بِأَنَّهُ لَمْ يَتَّبِعْهُ إِلَّا الضُّعَفَاءُ، كَقَوْلِهِ: ﴿قَالُوا
أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ﴾ [الشعراء: ١١١]، وَقَوْلِهِ: ﴿أَهَؤُلَاءِ مَنْ مَنَّ اللَّهُ
عَلَيْهِمْ مِّنْ بَيْنِنَا﴾، فَرَدَّهُ اللَّهُ بِقَوْلِهِ: ﴿أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾ [الأنعام: ٥٣].

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]*

ASPECT 9

TAKING EVIL SCHOLARS AS ROLE MODELS

التَّاسِعَةُ: الإِقْتِدَاءُ بِفَسَقَةِ الْعُلَمَاءِ، فَآتَى بِقَوْلِهِ: ﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ﴾ [التوبة: ٣٤]، وَقَوْلِهِ: ﴿لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَن سَوَاءِ السَّبِيلِ﴾ [المائدة: ٧٧].

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]

ASPECT 10

CLAIMS ABOUT THE FOLLOWERS OF THE TRUTH

العاشرة: الاستدلال على بطلان الدين بقلة أفهام أهله، وعدم حفظهم، كقولهم: ﴿بَادِيَ الرَّأْيِ﴾ [هود: ٢٧].

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]

ASPECT 11

USING FALSE ANALOGIES AS PROOFS

الْحَادِيَةَ عَشْرَةَ: الْإِسْتِدْلَالُ بِالْقِيَاسِ الْفَاسِدِ، كَقَوْلِهِمْ:
﴿إِنَّ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا﴾ [إبراهيم: ١٠].

THE ELEVENTH ASPECT: Using false analogies as proofs, like their statement: "You are only human beings like us." [14:10]

ASPECT 12

REJECTING SOUND ANALOGIES

الثَّانِيَةَ عَشْرَةَ: إِنكَارُ الْقِيَاسِ الصَّحِيحِ، وَالْجَامِعُ لِهَذَا وَمَا قَبْلَهُ
عَدَمُ فَهْمِ الْجَامِعِ وَالْفَارِقِ.

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

ASPECT 13

FANATICISM TOWARDS THE SCHOLARS & RIGHTEOUS

الثَّالِثَةَ عَشْرَةَ: الغُلُوُّ فِي الْعُلَمَاءِ وَالصَّالِحِينَ، كَقَوْلِهِ: ﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾ [النساء: ١٧١].

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]

ASPECT 14

MISGUIDED NEGATIONS & AFFIRMATIONS

الرَّابِعَةَ عَشْرَةَ: أَنَّ كُلَّ مَا تَقَدَّمَ مَبْنِيٌّ عَلَى قَاعِدَةٍ وَهِيَ النَّفْيُ
وَالْإِثْبَاتُ، فَيَتَّبِعُونَ الْهَوَى وَالظَّنَّ، وَيُعْرِضُونَ عَمَّا جَاءَتْ بِهِ الرُّسُلُ.

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.

APPENDIX II

CHECK YOUR UNDERSTANDING OF ASPECTS 1–14

Answer the following multiple-choice questions about the introduction and the first 14 aspects of *Jaahiliyyah* from the book, *Aspects of the Days of Ignorance*.

1. The author of the book, *Masaa'il al-Jaahiliyyah*, is:
 - A Ibn Taymiyah
 - B Muhammad ibn 'Abdil-Wahhaab
 - C 'Abdur-Rahmaan ibn Hasan
 - D 'Abdul-'Azeez ibn Baaz
2. The total number of issues, or *mas'alahs* (aspects), mentioned in the book is:
 - A more than 100
 - B more than 210
 - C 67
 - D 92
3. In his introduction, what is the reason provided by the author for studying these evil, negative things?
 - A Things are made clear by understanding their opposites, comparatively.
 - B It is beneficial to love evil things in some situations.
 - C The People of the Book ignored them, therefore we should focus on them.
 - D These issues have been studied traditionally for over 1000 years.
4. In his introduction, what combination of things does the author describe as a "total loss"?
 - A atheism, polytheism, and speaking without knowledge
 - B innovation and sinful behavior
 - C these aspects from the days of *Jaahiliyyah* and hypocrisy in action
 - D disbelief and fondness of what the people of *Jaahiliyyah* were upon
5. In his introduction, which two main groups of people does the author refer to as people of *Jaahiliyyah*?
 - A pre-Islamic Arabs and non-Arabs
 - B Jews and Christians
 - C the People of the Book and the unlettered Arabs before Islam
 - D atheists and pre-Islamic Arabs

6. The people of *Jaahiliyyah* generally thought that calling upon saints was:
- A impermissible polytheism
 - B something which Allah was pleased with
 - C allowed, because those saints had more power and capability than Allah
 - D something the saints themselves hated
7. The people of *Jaahiliyyah* were divided into religious factions, so Allah:
- A allowed them to continue in that, so long as they were sincere in worship
 - B discouraged that, but did not forbid it absolutely
 - C encouraged them to continue in that
 - D forbade that and ordered them with religious solidarity upon the Truth
8. What is true about *Jaahiliyyah* and obedience to the ruler?
- A They used to obey the ruler in *Jaahiliyyah*, until Allah encouraged rebellion.
 - B They used to disregard the ruler in *Jaahiliyyah*.
 - C They considered obedience to the rulers a great honor and high virtue.
 - D The rulers of *Jaahiliyyah* were righteous and pious.
9. What does the author name as "the core principle of all disbelievers, the first and last of them"?
- A rebellion against authority figures
 - B *shirk* (polytheism)
 - C splitting into religious factions
 - D *taqleed* (blind following)
10. The People of *Jaahiliyyah* considered the Truth to be in agreement with:
- A the majority
 - B the ways of their ancestors
 - C the people of social status and prosperity
 - D all of the above

APPENDIX VIII

CHECK YOUR MEMORIZATION OF ASPECTS 1-14

Fill in the missing words and phrases from the first part of the Arabic text of the book, *Aspects of the Days of Ignorance*, from the Introduction to the 14th Aspect.

هَذِهِ أُمُورٌ خَالَفَ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلَ الْجَاهِلِيَّةِ _____
و_____، مِمَّا لَا غِنَى لِلْمُسْلِمِ عَنْ _____.
فَالضُّدُّ يُظْهِرُ حُسْنَهُ الضُّدُّ وَبِضِدِّهَا _____

السَّأَلَةُ _____ : أَنَّهُمْ يَتَعَبَّدُونَ بِإِشْرَاكِ الصَّالِحِينَ فِي _____
و_____، يُرِيدُونَ شَفَاعَتَهُمْ عِنْدَ اللَّهِ لِظَنِّهِمْ أَنَّ اللَّهَ _____،
وَأَنَّ الصَّالِحِينَ يُحِبُّونَهُ، كَمَا قَالَ تَعَالَى: ﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ _____
_____ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ﴾ [يونس: ١٨]، وَقَالَ تَعَالَى:
﴿وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ﴾ [الزمر: ٣].

وَهَذِهِ الْمَسَائِلُ الثَّلَاثُ هِيَ الَّتِي جَمَعَ بَيْنَهَا فِيمَا صَحَّ عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
الصَّحِيحِينَ أَنَّهُ قَالَ: «إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا: _____
_____، وَلَمْ يَقَعْ
_____ حَلَلٌ فِي دِينِ النَّاسِ وَدُنْيَاهُمْ إِلَّا _____.

الرَّابِعَةُ: أَنْ دِينَهُمْ مَبْنِيٌّ عَلَى أُصُولِ _____

، كَمَا قَالَ تَعَالَى: ﴿وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرِيَةٍ مِّنْ

نَذِيرٍ إِلَّا _____ ﴿

[الزخرف: ٢٣]، وَقَالَ تَعَالَى: ﴿وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا

وَجَدْنَا عَلَيْهِ ءَابَاءَنَا _____ ﴿

[لقمان: ٢١]، فَأَتَاهُمْ بِقَوْلِهِ: ﴿قُلْ إِنَّمَا أَعْظَمُكُمْ بِوَحْدَةِ أَنْ تَقُومُوا لِلَّهِ مِثْلِيَ وَفِرَادَى

ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِّنْ جَنَّةٍ ﴿، الْآيَةَ [سبأ: ٤٦]، وَقَوْلِهِ:

﴿ _____ [الأعراف: ٣].

التَّاسِعَةُ: _____، فَأَتَى بِقَوْلِهِ: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ

كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ لِيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ

اللَّهِ ﴿ [التوبة: ٣٤]، وَقَوْلِهِ: ﴿ _____

﴿ [المائدة: ٧٧].

الثَّلَاثَةُ عَشْرَةَ: الْغُلُوُّ فِي الْعُلَمَاءِ وَالصَّالِحِينَ، كَقَوْلِهِ: ﴿ _____

﴿ [النساء: ١٧١].

الرَّابِعَةُ عَشْرَةَ: أَنْ كُلَّ مَا تَقَدَّمَ مَبْنِيٌّ عَلَى قَاعِدَةٍ وَهِيَ _____، فَيَتَّبِعُونَ

وَ _____، وَيُعْرَضُونَ عَمَّا جَاءَتْ _____.