

Imitation of

THE KUFFAAR

التشبه بالكافرين

THE BOOK

من تشبه بقوم فهو منهم

"Whoever imitates a people, he is one of them."

BY

DR. NASR AL-'AQL

SECOND EDITION



Al-Qur'an was-Sunnah Society of North America

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قال رسول الله ﷺ

« من تشبه بقوم فهو منهم »

رواه أحمد و أبو داود

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

INTRODUCTION TO THE SECOND EDITION

Praise be to Allah *T`ala* by whom all things come to fruition, he who Allah guides - he will not be lead astray, he who Allah allows to stray - he is hopeless to find guidance. I declare that there is none worthy of worship except Allah - who is without partners, and that Muhammad is His servant and Messenger.

The following changes have been made for the Second Edition of this book:

- 1) Many of the reports quoted by the author of the Arabic book were weak in their chains of transmission. Where possible we have noted that in this edition.
- 2) Although Dr. Nasr al-`Aql's notes on Ibn Taymiyah's *Al-Iqtidhaa' al-Siraat al-Mustaqeem* were consulted for this edition, some statements attributed to the companions were difficult to verify beyond Ibn Taymiyah's grading of them, others clearly did not meet the criteria for an authentic report. All notes about these reports are in light of the above mentioned work.
- 3) The *ayat* of *Qur'an* have been set in Arabic rather than the previous edition's method of translation only.
- 4) Both "translation", as well as "English" editing were performed in order to give the book its new refined appearance. Hopefully, all will benefit from it more than they did the first edition.

Abu Khaliyl
Dhul-Hijjah 1416
Cincinnati, USA

INTRODUCTION TO THE FIRST EDITION

This book represents the second fruit of the translator editor stipend fund developed by Dawa to LA ILLAHA ILLA ALLAH - MUHAMMAD AR RASOOL ALLAH and the Islamic Propagation, Information and Resource Center in Philadelphia. Thanks be to Allah that He has written this event in time - unalterable except by His Decree. Thanks be to Him who gathered His servants together to produce this humble effort - an effort to warn of the dangerous creeping evil which has struck the Muslim nation from all sides, a detrimental blow adding to the deterioration of the bonds of religion and truth. As our beloved *Shaikh* mentions in the book - not a group of Muslims strays from the correct path except that they first buy a ticket on the train of imitation of the *kufaar* in order to take them away. Every seemingly good that they see in the behavior of the non - Muslims is implemented and practiced at the expense of an act from the *Sunnah* of Allah's Messenger (ﷺ), thus causing them to replace a brick from the foundation of their religion with a brick from the foundation of the religion which they've adopted from. Even a small matter such as enforcing "proper manners" may in many cases cause for a sincere Muslim to fall deeper into the abyss of the forbidden...

Nevertheless it has been quite a project for us to put together this small book. We hope that Allah will reward us for it - and we seek His refuge from our own faults and errors as well as any mistakes that may occur through an honest attempt.

WHY THIS BOOK ?

In answering the above question, we say that the Muslims have truly lost their identity and this of course stems from a lack of implementation of the *kalima* or the word of truth - *la illaha illa Allah wa Muhammadar rasool Allah* - and perhaps it is due to a lack of understanding this as well. Indeed the bulk of what is mentioned in the preceding book is an explanation and practical demonstration of *al-kalimat ul-ikhlas*.

So we hope that the reader will reflect upon their status while they reap the benefits of living in a land which is founded upon oppression and established upon the blood of its natural inhabitants, while they sit at home watching their expensive television sets in a land where the highest rate of every bad thing is ever increasing, while their brothers and sisters and their young siblings are being tortured and oppressed by the taxes which they payed for their nice televisions. We hope that these people will make a change within themselves and within their environment and that they will realize; when you stand next to the flame - you get burned.

May Allah *T`ala* change our hearts and keep us on His path in His cause and may he make us die in submission to Him.

We ask Allah for forgiveness and seek from Him Alone - and may He bless Muhammad and his family and companions and all who follow the truth until The End.

As salamu `alaikum

Signed your brother in faith
Abu Khaliyl

General Information:

Translation-

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Translation Editor -

Abu Khaliyl. All footnotes are the authors unless otherwise stated.

AUTHOR'S INTRODUCTION

All praise is due to Allah, we praise Him, ask of Him, seek His forgiveness, and turn to Him in repentance. We seek refuge in Allah from the evil of ourselves, and the mischief of our deeds. Whomever Allah guides, there is no misguiding him, and whomever He allows to stray, there is no guiding him. I testify that there is none worthy of worship except Allah alone, without partners, among whose sayings in the Noble Book is ,

﴿ وَ لَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ﴾

“And the Jews and the Christians will never be pleased with you until you follow their religion.”(al - Baqarah 2:120)

And I testify that Muhammad is His servant and Messenger (ﷺ) among whose sayings is,

“You will follow the ways of those peoples who came before you [exactly], so that were they to enter a lizards’ hole you too would enter it.” We said, “ O Messenger of Allah [is it] the Jews and the Christians?” He said, “Who else?”¹

And he (ﷺ) said;

“Whoever resembles a people, he is one of them.”²

To Proceed;

Dear reader, beware that the issue of imitating the *kufaar* is an important issue, [so much so that it is one of the most important issues of *Islam*.]

¹ Al-Bukhari and Muslim.

² *Musnad Almad*, 2/50 Abu Dawud with a *hadeeth* of good narration #4031. It has been authenticated by Al- Albani in *Sahih al-Jami` al-Sagheer*, #6025 [3rd ed.]

The Prophet (ﷺ) has conveyed his trust, transmitted the message, and sincerely advised the *ummah*, and warned the *ummah* in many *hadeeths* and on many occasions - in general and specific - about imitating the *kufaar*.

A large section of this *ummah* has fallen victim to imitation on different levels. In spite of the danger of this issue, it is one of the least of concerns to the scholars and, therefore, bringing it to the attention of the Muslims is essential for those who seek knowledge.

...So I will deal with the basics which are necessary for every Muslim to know in order that they may avoid falling prey to imitation of the *kufaar* in matters of belief, worship, habit and behavior. Because the issue has so many branches, I will deal with the subjects of most importance...

CHAPTER 1

UNDERSTANDING THE TERM “TASHBEEH” (التشبيه):

Linguistically, (التشبيه), *al-tashbeeh*, means “resemblance, a similitude, a likeness.” It also means “to copy and blindly follow” someone. If you say, “Imitate so and so”, it means to be like him, to be similar to him, or to copy him.

THE IMITATION WHICH HAS BEEN FORBIDDEN

In *Islamic* terminology (التشبيه), *al-tashbeeh*, refers to imitating the *kufaar* in matters of belief, worship, habit, behavior. It also refers to imitating the impious, whether they are sinful Muslims, or even the ignorant Muslims, or the Arabs whose religion is not complete (as is explained later).

So generally we can say that whatever is not typical of the *kufaar* in, beliefs, worships, habits, and behaviors, and whatever does not contradict the *Qur'an* and *Sunnah*, then it is not imitation of the *kufaar* because heinous acts do not result from it.

CHAPTER 2

“WHY ARE WE FORBIDDEN FROM IMITATING THE KUFAR?”

To appreciate this, we must first agree that the very root of *Islam* - the religion itself - is built upon (التسليم) submission; submission to Allah *T`ala* and submission to His Messenger (ﷺ).

Submission, means to truthfully accept the information revealed by Allah *T`ala*, to implement His commands, and avoiding what He forbids. Submission also means to truthfully accept the information which was delivered by the Messenger (ﷺ), acting according to his commands, avoiding what he commands avoidance of, and following that guidance. In accordance with this basic rule, the Muslim is held accountable to:

1. Submit to all of the information that comes from the Messenger (ﷺ).
2. To implement the above, including the prohibition of imitating the *kufaar*.
3. After that, (i.e., submission, obedience, trusting the information from Allah and His legislation and assimilating it) then we can ponder over its reasoning and wisdom. Then we see, that the reasons for the prohibition of imitating the *kufaar* are many, and they are usually only understood by those who are given to reason and common sense.

Actions performed by the *kufaar* are built only upon corruption and misguidance. This is the bases for the actions of the *kufaar*, whether you are pleased with (these actions) or not, whether they are [done] publicly or secretly - they are corrupt. So [in general] the actions of the *kufaar* are built upon misguidance, deviation and corruption, in their creed, in their behavior, in their worship, in their celebrated festivals, and in their etiquette. Righteousness is an exception, so when their exists among them any good act, it is worthless and of no benefit for them. As He *T`ala* says:

﴿ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا ﴾

“And We will proceed to what they have done of deeds, so We shall render them to scattered floating dust.” (*al-Furqan* 25:23)

Imitation of the *kufaar* causes the Muslims to be lead by them amounting to a hostility toward Allah and His Messenger (ﷺ), causing one to follow a way other than that of the believers. Against this there is severe warning as He *T`ala* says,

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴾

“Whoever contends with the Messenger after guidance has become clear for him, and he follows other than the way of the believers, We shall leave him to it and land him in *Jahannam*, what an evil refuge.”

(*an-Nisaa'* 4:115)

Similarities between the imitator and the imitated cause a common appearance between the copier and the copied. Leading to an attraction from the heart, a “melting pot” mentality, a commonality in speech and deeds which affects faith. All of this must be avoided by the Muslims.

The imitator, in most cases, develops an admiration for the *kufaar*, an admiration for their religion, their habits, their behaviors and their deeds, an admiration for what they have won through their corruption and falsehood. This admiration no doubt leads to rejecting the *Sunnah*, and the truth and guidance which the Messenger (ﷺ) delivered. When one imitates a people he is agreeing with them, he is pleased with and admires their doings. To the contrary, if he does not admire an action or statement then he opposes it.

Imitation causes love, affection and friendship between the two involved. If the Muslim copies the *kufaar*, then no doubt there exists affection within him for the *kafir*. And there is no doubt that affection leads to love, contentment, and closeness to other than believers, and avoidance of the righteous and the pious who act in accordance with the *Sunnah*, and those who stand firm in their religion. And this is an instinctive matter which every sensible person is capable of understanding. That is that if an imitator feels an absence of his homeland and he is what is called "mentally defeated", then he is compelled to establish this kind of affection and relationship which makes him feel the power of the one who he imitates. Even if this imitation is superficial, it will lead to an internal imitation which we can see if we look attentively at the behavior of the imitator.

If we look at a person who is in a country other than his homeland, he is a stranger there, and in order for him to conquer that feeling of alienation he will submerge himself into imitation to fit into the society. This causes an attraction in his heart, influencing his close relationships and affections. The Muslim's imitation of the *kafir* is due to his admiration of the *kafir*, as well as a weakness in his faith.

The similarity between the Muslim and the *kafir* will debase and weaken the Muslim's personality, causing him to be despised by the *kafir*, leading him to feel lower and even more defeated. This is the state of most of the Muslims who imitate the *kufaar* today.

CHAPTER 3

A LOOK AT SOME RULES

Let us mention some of the necessary rules which will enable us to know the imitation that is blameworthy.

- 1 -

The Messenger (ﷺ) has informed us, in narrations which there is no opposition to, that this nation will no doubt follow the tradition of those past nations before it. In an authentic *hadeeth* mentioned in the *Sahih* and the *Sunan* he (ﷺ) said,

“You will follow the ways of those peoples who came before you exactly...”¹

There are many *hadeeths* of this kind. The «سُنَن» *sunnan* referred to in this *hadeeth* is defined - as the people of knowledge say - “It contains beliefs, [acts of] worship, laws, behaviors or habits, and celebrated festivals.”

The meaning of “those who came before you”, is explained in other *hadeeths* from the Prophet (ﷺ), in some of which he explained it as the Persians and the Romans, and as the people of the book - the Jews and the Christians - and, he explained it as the *kufaar* in general, and the idolaters. These texts are all in agreement with each other. As for those of this *ummah* who are to fall victim to imitating and following the *sunnah* of the *kufaar*, they are the sects. This is because the Prophet (ﷺ) reported that one of those sects will remain clearly on the truth, a victorious sect that reveals the truth, establishes the good and prohibits the evil none will stand in their way until the Hour is established. These people are the saved sect, they are safe from harm and they are upon the truth - free from imitation of the *kufaar*. So the reports from the Prophet (ﷺ) about the nation that will follow the *sunnah* of the nations

¹ This portion of it from the Al-Bukhari and Msulm.

before them, refer to the sects of this *ummah*, who separated from the people of the *Sunnah* and the *Jama`ah*.

-2-

When the Prophet (ﷺ) informed us of the appearance of assimilation and following the *sunnah* of the *kufaar*, he (ﷺ) warned against this matter with severe warning.

1. He informed of it, and warned against it.
2. He (ﷺ) warned against imitating the *kufaar* in general and in detail.

As for the general, He (ﷺ) said,

“Whoever resembles a people, he is one of them.”¹

As well as the previous *hadeeth* which stated,

“You will follow the ways of those peoples who came before you exactly...”²

So this is from the angle of warning and informing about the appearance of imitation. Likewise it is mentioned in many texts that the Prophet (ﷺ) said,

“Differ from the idolaters”³.

“Differ from the Jews”⁴.

¹ *Musnad Ahmad*, 2/50 Abu Dawud with a *hadeeth* of good narration #4031. It has been authenticated by Al - Albani in *Sahih al - Jami`* #6149 [3rd ed.]

² This portion of it from the Two *Sahihs*.

³ Al-Bukhari, Muslim and others.

⁴ Abu Dawud

“Differ from the Zoroastrians”.¹

So these texts are general.

As for the specific, we will, if Allah Wills, mention some examples for this matter which the Prophet (ﷺ) explained.

-3-

He (ﷺ) informed us that one sect will adhere to the truth, not being harmed nor diverted, until the Hour is established.²

We cannot separate these principles from each other. Were we to do so, then it will appear to some people that all of the Muslims are bound to fall victim to imitating the *kufaar*, and this is impossible, because it contradicts the absolute protection of the religion which Allah *T`ala* has insured. It also contradicts the information [from the Prophet (ﷺ)] that the one truthful sect will always remain upon the right path.

On the other hand, if we look at this statement by itself without looking at the first part - i.e. -“following the *Sunnah* of those who preceded you”, some of us would think that this nation was immune from falling into imitation of the *kufaar*.

But this is not stated, nor is it implied. Because they are the saved nation, the middle/ best nation, the people of the *Sunnah* and the *jama`ah*, they are those who adhere to the *Sunnah* - they are not imitators. The other sect is among those who separated from *Ahl Sunnah wal Jama`ah*, and their separation begins due to the occurrence of imitation among them. **So they are not from the sects of the *ummah* who left the *Sunnah* unless there exists in them something from the way of the *ummah* which perished.**

¹ Muslim and others

² Editor's note: This is reported in many *hadeeths* compiled through many routes with many different additions. Among these is the following compiled by Al-Bukhari, “There is a group of people from my *ummah* who will never cease being manifest upon the truth until Allah's decree comes to them...”

CHAPTER 4

Concerning matters about which imitating the *kufaar* has been forbidden from the view of generality...

These are of four types:

1. CREED

It is the most dangerous one, because imitation in it is *kufra*, and *shirk*, like dedication to saints, or similar deviations of any type which amount to the worship of other than Allah *T`ala*. Claiming offspring or fatherhood to Allah, for example, regarding one of His creatures, Glory be to Him. As the Christians say, "The Messiah is the son of God" and as the Jews say, " Uzair [Ezra], is the son of God" and similar deviations in religion.¹ And legislating with other than what Allah has revealed, etc.

2. CELEBRATIONS

Celebrations are a form of worship, and this is proven by many texts of the *shari`ah* as is the prohibition of imitating the *kufaar* in them. The Muslims' celebrations are clearly defined by the *Sunnah*. So celebrations such as the birthdays, national holidays, or any day which we get off from work, any day in the year or in a month - all of that is among the matters of imitation which have been expressed in texts.

3. WORSHIP

There are numerous general reports from the Prophet (ﷺ) concerning the prohibition of imitating the *kufaar* in worship. There are also many specific issues about which imitating the *kufaar* has been prohibited. Delaying the *maghrib* prayer and abandoning *suhur*

¹ Meaning deviations from the truth, from the *Sunnah* and from the *jama`ah*. We are not talking about differences due to *ijtihad* (independent judgement in absence of necessary text) , which is not considered deviation in religion.

for example, and delaying the fast breaking, or other things which we will deal with later.

4. BEHAVIOR, CONDUCT AND MORALITY

Among the manifest effects of being lead by the *kufaar* is fashion and an inclination toward their appearance, and their manners of demeanor and character.

Likewise the clear forbiddance of imitating the *kufaar* has been mentioned regarding these matters in general as well as specific. Like the prohibition of cutting the beard, wearing gold rings, wearing the hairstyles of the *kufaar*, showing off and mixing, men resembling women *vice-versa*.

CHAPTER 5

THE LEGAL RULING CONCERNING DIFFERENT TYPES OF IMITATION

The legal rulings on imitation cannot be dictated in detail because each case has its own ruling set by the texts, based upon a principle of the *shari`ah* which is accepted by the people of knowledge, and the understanding of the religion.

However there are some basic universal rulings, concerning a group of general categories of imitation.

GENERAL CATEGORIES OF IMITATION

1. THAT WHICH CONSTITUTES *KUFR* OR *SHIRK*

- Imitation in creed;
- imitation in some of their worship;
- imitation of the Jews the Christians, and the Zoroastrians in matters that effect *tawheed*, and creed. Like *t`ateel* for example, which is the negation of a name of Allah *T`ala*, or an attribute of His, and limitation in them. Like the belief that Allah *T`ala* is limited inside one of His creatures and that He unites with His creation. As well as glorifying certain prophets and righteous people, and worshipping them, and calling upon other than Allah.
- Legislating with a legal system other than the *shari`ah*, all of these are either *shirk* or *kufr*.

2. THAT WHICH CONSTITUTES DISOBEDIENCE AND SIN

- Copying the *kufaar* in some of their manners, like eating with the left hand, and drinking with it;
- wearing gold, and adorning oneself with it by the men;
- shaving beards;
- women resembling the men, and men resembling the women, etc.

3. THAT WHICH IS *MAKRUH*

It is in between the lawful and the unlawful.

IS THERE ANY THING WHICH THE *KUFAAR* DO THAT IS LAWFUL?

I say, the allowable is that which is not characteristic of them in their matters of life. That means it is from the Muslim characteristics. This permissible action (imitation of it) must not be harmful to the Muslims, or contribute to the interest of the *kufaar*. One of the permissible actions (actions in which imitation is permissible) is positive materialistic production which does not harm the Muslims. Also material science that does not effect religion and morals, these kinds of actions are permissible. Additionally, sometimes the Muslims must benefit from the worldly sciences of the *kufaar*. And what we mean here by "worldly", is that the science does not affect our belief or the principles of the *shari`ah*, or cause the Muslims to fall into subjugation and belittlement.

CHAPTER 6

PEOPLES WHICH WE HAVE BEEN PROHIBITED TO IMITATE.

So after quoting some texts from the *shari`ah* and familiarizing ourselves with the many categories which may seem boundless to some, [we will attempt to summarize them].

1. THE *KUFAAR* IN GENERAL

The prohibition of imitating the *kufaar* has been mentioned in general without specifics. This includes the idolaters, the Jews, the Christians, the Zoroastrians, the Sabians the heretics as well as others. So we are forbidden from all of what is specific to the *kufaar* in worship, in manners, and apparel. Just as when the Prophet (ﷺ) saw `Abd Allah Ibn `Umar wearing two garments died in saffron he said to him,

“Indeed these are the garments of the *kufaar* so do not wear them.”¹

This proves that the Muslim is prohibited to wear a garment which is specific to the *kufaar*.

2. THE IDOLATERS

We are prohibited from their acts of worship, and their celebrated festivals and acts such as whistling, clapping, seeking intercession and a means to Allah by created things in the world. Like vowing and sacrificing at the site of tombs, etc.

The *salaf* always hated anything which was typical of the *kufaar*, and all of what was typical of the deeds of the *kufaar*. `AbdAllah bin `Amr bin al-Aas, (*radhi>Allahu `anhuma*) and others said,

“Whoever settled in the land of the idolaters and celebrated their

¹ Muslim and others.

new years day and their festivals until he died, he will be resurrected with them on the Day of Judgment.”¹

Ibn `Umar (*radhi Allahu `anhuma*) hated the construction of balconies in the *masjid*, and he prohibited it on many occasions because he saw that it resembled the monuments of the idolaters.²

3. THE PEOPLE OF THE BOOK

Meaning the Jews and the Christians, we are prohibited from all of what is typical of the Jews and Christians, or of either of these groups, whether it is beliefs, worship, fashion, or celebrations. Such examples as building upon graves, and taking graves as *masajid*, hanging pictures, being enraptured by women, not taking the predawn food before fasting, avoiding to dye grey hair, displaying the cross, and celebrating or joining with them in their festivals, etc.

4. THE ZOROASTRIANS

Whatever is typical of them; prayer toward fire and worship of it, elevating the leaders and noble class, shaving the hair on part of the head - especially the back - while leaving the rest, shaving the beard, lengthening the moustache, whistling and using silver and gold dishes etc...

5. THE PERSIANS AND THE ROMANS

This of course includes the people of the book, the Zoroastrians and others among the Persians and the Romans. Again, in general, we are forbidden from whatever is typical of them regarding

¹ *Sunan al-Bayhaqi*, 9/234. According to the authors notes on *Al-Iqtidhaa' al-Siraat al-Mustaqeem* by Ibn Taymiyyah, the chain of this report contains a narrator whose identity is uncertain. Therefore, we point out, it should not be considered authentic. (Editor's note)

² See Ibn Abi Shaibah's *Al-Musnaf*, 1/309; and *Al-Iqtidha' al-Siraat al-Mustaqeem* by Ibn Taymiyyah 1/344. It is reported from many different ways (Editor's note).

worship, customs and rituals. Including; elevation and aggrandizing their leaders and heroes; obeying their priests and rabbis in their legislative decrees which contradict what Allah has legislated; and rigidity and severity in religion.

6. THE NON-MUSLIM FOREIGNERS

This prohibition is based on the reported statement of the Prophet (ﷺ), saying he forbade a man from using silk in his garments ,

“It resembles the foreigners’, or when he placed a silk garment on his shoulders he said, ‘It resembles the foreigners.’”¹

The Prophet (ﷺ) also forbade men from standing for someone to honor them. He even prohibited the followers in prayer to stand when the Imam sat due to illness, so that it wouldn't be taken as a way of glorification. Similarly it is mentioned in the *hadeeth* that this act resembles the foreigners in that they stand for their leaders and their heroes, and he forbade this (ﷺ).²

Umar bin Al-Khataab, (*radhi Allahu `anhu*) is reported to have forbade the fashions of the foreigners, and the fashions of the idolaters, he severely forbade it as did many of the *salaf*.

7. PRE-ISLAMIC IGNORANCE AND IT'S PEOPLES

Here is the forbiddance of all of the actions of the pre - *Islamic* ignorance, and it's characteristics, it's worship, it's customs, and it's symbols like unveiling, display and showing off the women, and the staying in the sun for the Hajj pilgrim without any shade, or until there is no more shade, as is done by the *Rawafidh* today.

¹ This is found in a *hadeeth* collected by Abu Dawud #4049, al Nasa'i 8/143, and Ahmad 4/134. See *Al-Iqtidhaa' al-Siraat al-Mustaqeem* by Ibn Taymiyyah 1/304. Editor's note: It is a weak *hadeeth* according to Al-Albani. However others, including Al-Bukhari, have authentic texts prohibiting silk for men.

² See *Sahih Muslim*, *hadeeth* #413 and *Sunan Abu Dawud hadeeth* #602, 606, and 5230, and Ibn Maajah #1240, and *Musnad Ahmad*, vol.5/203, 256.

These are among the behaviors of pre-Islamic ignorance, and the idolaters. Similarly, the act of not properly covering the private areas, or exposing parts of it, nationalism, boasting about values and esteem, slandering lineage, wailing, astrology, and intermingling (women and men) and usury etc...

8. SHAYTAAN

Of those whom we are forbidden to imitate is *Shaytaan*. So the Prophet (ﷺ) mentions some of *Shaytaan's* actions, and he forbade them. Like eating and drinking with the left hand as is reported by Muslim and others that the Prophet (ﷺ) said,

"None of you should eat with his left nor drink with it, for indeed *Shaytaan* eats with his left and drinks with it."¹

Unfortunately many of the Muslims arrogantly do this in opposition to the truth, thereby imitating the allies of *Shaytaan* from the *kufaar* and the hypocrites.

9. THE ARABS WHOSE RELIGION IS INCOMPLETE

These are the Arabs who are not knowledgeable about the religion, they introduce many customs and habits which have nothing to do with the religion of *Islam*, some which they inherited from the pagans of the pre-Islamic days. They copy them and familiarize themselves with them, and encourage what contradicts the *shari`ah*. Meaning by that, those who dwell in pre-Islamic nationalism, those who boast about family heritage, slander lineage, refer to *maghrib* as *'ishaa'* and to *'ishaa'* as *'atma* or *'atama* which means darkness or the first third of the night.² They practice swearing by divorce, and the execution of divorce through particular actions, or maybe they prohibit the niece so that none may marry her except her uncles son (her cousin) and other pre-Islamic customs.

¹ Muslim #2019

² Translation note: The Prophet has referred to *'ishaa'* as *'atama* in an authentic *hadeeth*, see the chapter on *al-adhan* in al-Bukhari's *Sahih*. The issue here is to call both *maghrib* and *'ishaa'* with different names, and Allah knows best.

CHAPTER 7

CAUSES WHICH LEAD TO IMITATION

Causes which drive the Muslims to imitate the *kufaar* in violation of a prohibition of the Prophet (ﷺ) from doing so

We should first understand that this matter is an event which the Prophet (ﷺ) informed us about, and that whatever did not yet occur from these statements of his, will occur.

We should as well understand according to the previous principle, that those who fell into imitation of the *kufaar* are neither the people of truth, or the people of the *Sunnah* and the *Jaama`ah*. They are instead the people of desires, and separation. Because any group which separates from the people of the *Sunnah* and the *Jaama`ah* is a victim of imitation [of someone else]. Some of the most important causes which lead to imitation are:

1. PLOTS OF THE *KUFAAR* AGAINST *ISLAM* AND THE MUSLIMS.

This has occurred since the beginning of *Islam* until now, the *kufaar* with their different religions and beliefs have always been plotting against *Islam*. Some of these plots have helped to successfully victimize the Muslims' beliefs, behaviors, habits, celebrations and customs. That is why most of the causes which divide the Muslims are in actuality plots of the *kufaar*. So any group which separates itself from the *ummah* does so as a result of the efforts of the *kufaar*. That is; either the *kufaar* took part in spreading the cause and propagating it among the weak Muslims, or they were its leaders or followers. So the religious plots of the *kufaar* are among the original reasons for which the Muslims have become imitators.

Allah Subhannahu wa T`ala said,

﴿ وَ لَنْ تَرْضَىٰ عَنكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ﴾

“And never will the Jews and Christians be pleased with you until you follow their religions.” (al-Baqarah 2:120)

﴿ لَا يَأْلُونَكَ خَبَالًا وَدُّوْا مَا عَنَتُمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا

تُخْفِي صُدُورُهُمْ أَكْبَرُ ﴾

“...they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from their mouths; and what is in their hearts is worse...” (Aal `Imraan 3:118)

﴿ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ

خَيْرٍ مِنْ رَبِّكُمْ ﴾

“Those who disbelieve from among the people of the Book and the idolaters do not like that you should have [revelation] sent to you from your Lord.” (al-Baqarah 2:105)

﴿ إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوْكُمْ عَلَىٰ أَعْقَابِكُمْ ﴾

“... If you obey those who disbelieve, they will turn you back into disbelievers after you have believed...” (Aal `Imraan 3:139)

﴿ إِنْ تُطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوْكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴾

“...If you obey a group of those who were given the Book, you would turn back to disbelievers after you had believed.” (Aal `Imraan 3:100)

So there is no doubt that the *kufaar* have always been aspiring to separate the Muslims from their beliefs and they are making more of an effort now than in the past. Every Muslim who considers the situation of the Muslim world today will realize that the *kufaar* are struggling to establish their beliefs, customs, behaviors habits, systems, politics, morals etc... in the Muslim World. They have succeeded in causing the Muslim nation to fall into imitation more now than in any time during the past.

2. IGNORANCE OF SOME MUSLIMS AND THEIR LACK OF UNDERSTANDING THE RELIGION

They are ignorant of the rulings of the religion and of the ways of the pious predecessors.

3. WEAKNESS OF THE MUSLIMS, MATERIALLY, IDEOLOGICALLY, AND MILITARILY

This makes them feel weak and defeated and helps the *kufaar* to defeat them in many arenas.

4. THE PLOT OF THE HYPOCRITES

They live in the midst of the Muslims, and they have always been the most dangerous and most effective device serving the *kufaar*. So the hypocrites who exist among the Muslims greatly influence them into imitation of the *kufaar*. By hypocrites, we mean the following several categories:

- Some of them are non-Muslims who claim *Islam*, embracing it only to use it as tool.
- Some are originally Muslims, but they have left *Islam*.
- Some lead toward corruption and evil deeds, even though they claim *Islam*, many of those who pull the Muslims into imitation are the ones in whose heart their is disease. Nevertheless, the causes for Muslims' falling into imitation of the *kufaar* are many.

CHAPTER 8

EXAMPLES OF SPECIFIC PROHIBITIONS OF IMITATING THE *KUFAAR*

1. DIVISION AND SECTARIANISM

This is mentioned often in the Book and the *Sunnah*, and Allah *T`ala* said,

﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ﴾

“And do not become like those who separated and opposed [each other] after clarification has come to them.” (*Aal `Imraan* 3:105)

The Prophet (ﷺ) foretold us about the separation of this nation,

“The Jews separated into seventy one sects, the Christians separated into seventy two sects, and this nation will separate into seventy three sects...”

So the foretelling of this is both a prohibition, and a warning.

2. ELEVATING THE GRAVES

Building upon graves, taking them as *masjids*, usage of images, and hanging of pictures.

These issues have been mentioned in many texts, summarizing them;

-From Muslim and others, `Ali (*radhi Allahu `anhu*) narrated,

“The Messenger of Allah (ﷺ) commanded me to flatten any elevated grave which I find, and to destroy any images which I find.”¹

¹ Muslim #969

* Ibn Abi `Asim reports from Mu`awiyyaah (*radhi Allahu `anhu*) with an authentic chain of narrators,

“The leveling of the graves is from the *sunan*, and the Jews and Christians elevated them, so do not imitate them in that.”¹

Meaning by that, that they erected structures over the graves. This problem - elevation of the graves or erecting structures over them - is one of the major trials of the Muslims according to the *hadeeth* of the Prophet (ﷺ) “You will pursue the *sunan* of those before you...” This led to taking graves of Prophets as *masjids*, meaning either building a structure over them, or building a *masjid* over them and praying in that *masjid*.

This also lead to building over the graves of righteous people, either by burying them inside of the *masjids*, or building it over them after burial. All of which is forbidden. A similar case would be visiting the graves for the purpose of supplication, or to supplicate to it's inhabitants in lieu of Allah, or sacrificing at those sites or for them. All of which is typical of the actions of the Jews and the Christians, and the Prophet (ﷺ) warned severely against such practices.

From Muslim is a report, that the Messenger (ﷺ) five nights before he died said,

“...Beware that those before you took their Prophets graves as *masjids*, so do not take the graves as *masjids*! Surely I have forbidden you from that!”²

¹*Al- Iqtidhaa' al-Siraat al-Mustaqeem* 1/342. Editor's note; although there are many authentic texts in this regard, for this one in particular, we were unable to verify beyond Ibn Taymiyah's claim that it is authentic.

² Muslim #532

And as well in the Two *Sahihs* the Prophet (ﷺ) said,

“Allah fought the Jews for taking the graves of their Prophets as *masjids*.”

And in the wording collected by Muslim it is,

“Allah cursed the Jews and the Christians, they took the Prophets’ graves as *masjids*.”¹

‘Aishah (and Ibn ‘Abaas) said,

“During the illness which killed the Messenger (ﷺ) ... he said ‘Allah curse the Jews and the Christians, they had taken their Prophets graves as *masjids*,’ and he warned us from what they did.”

Concerning the story of Umm Salamah or Umm Habeebah who told of the beauty and the pictures in an Ethiopian Church, he (ﷺ) warned;

“Those are the kind of people who when a pious worshipper dies or a righteous man they build a *masjid* upon his grave and they paint pictures in it, they are the worst creatures according to Allah *azza wa jall*.”²

This is a tremendous problem which the Muslims are afflicted with today.

¹ Al-Bukhari. See *Fath ul-Bari* #437

² Both *hadeeths* are from al-Bukhari, they are #531 and #528 in *Fath ul-Bari*

3. FLIRTATIOUS WOMEN

This is one of the most horrible and dangerous manifestations of imitating the *kufaar*. Specifically we mean their abandoning decency and exposing themselves to the degree that they become tempting to men.

The following are some reasons for this problem:

1. Women inherently tend to admire the glamor of the worldly life.
2. They exaggerate in imitation and copying.
3. The nature of the woman is to fascinate man, and to beautify herself for him. The nature of man is to be attracted to her when she uncovers and exposes herself. Many women imitate the *kufaar* in practices, manners and celebrations, and usually this is due to the *kufaar* calling the women to it first, then the children and then the impious.

Unfortunately illness of seductive women has afflicted a large number of Muslims today, and the Prophet (ﷺ) warned against this when he said,

“Beware of worldliness and beware of women, because the first of troubles for the children of Israel was women.”¹

If a woman is given some responsibilities within Allah *T`ala*'s limits, then she does not have the right to reject her modesty and her covering, even if her husband condones or commands it. This *fitna* is most common among women, and it deteriorates and weakens ones religion, allowing the *fitna* to reign over one's life

¹ Muslim #2842

4. LEAVING GRAY HAIR WITHOUT DYING IT

From the matters which the Prophet (ﷺ) has prohibited regarding imitation of the *kufaar*, is leaving gray hair without dying it. In the Two *Sahihs*, from Abu Hurairah (*radhi Allahu `anh*) it is reported that the Messenger of Allah, (ﷺ) said,

“Indeed the Jews and the Christians do not dye, so differ from them.”

Though black dye is to be avoided, as is well know from other texts.

5. SHAVING THE BEARD

It is forbidden to shave the beard, as it resembles the idolaters, the Zoroastrians, the Jews, and the Christians. In many authentic *hadeeths* of the Prophet (ﷺ), he commanded growing the beards, and trimming the moustache. The wisdom of that according to the Prophet (ﷺ), is to contradict the idolaters and the Zoroastrians, as he (ﷺ) said,

“Contradict the idolaters, trim the moustache and grow the beard.”¹

In another report it is,

“Clip the moustache...”

And,

“Clip the moustache and leave the beard, contradict the Zoroastrians.”²

¹ Al-Bukhari and Muslim

² Both from Muslim

6. PRAYING WITHOUT SHOES

Another thing which the Prophet (ﷺ) forbade is specific to the Jews, that is, they do not pray with their shoes or slippers on. So removing the shoes for prayer all of the time, as is a characteristic of the Jews, is an act which has been prohibited.

Abu Dawud and Al-Hakim reported an authentic *hadeeth* which was agreed so by Al-Dhahabi in which the Prophet (ﷺ) said,

“Differ from the Jews, they do not pray in their shoes nor their slippers.”

This is contradicted by many ignorant ones, as well as the innovators, who dislike doing this *Sunnah*. According to the people of knowledge, *salaah* with the shoes on is one of the conditions for *salaah* provided there is no filth present. Of course we can not say by this that we should pray on the *masjid* floor which is clean and covered, with our shoes on after walking on the dirty ground outside. So we should try to maintain this *Sunnah* when we are not in a *masjid* whose floor is covered, trying to pray with our shoes on, though not all of the time as this is the manner of the *salaf*.

7. DISCRIMINATION IN PUNISHMENT

Discrimination in punishment, penalties and regulations between the weak and the upper class was one of the ways of the Jews. In the Two *Sahihs* is the story of Usamah bin Zaid's intercession (*radhi Allahu `anhu*) on behalf of a woman who stole. The Prophet (ﷺ) said to him,

“O Usamah, you intercede concerning one of Allah's limits - the children of Israel were destroyed because they used to intercede. That is, if one of their upper class stole they would leave him alone, and if the poor stole they implemented their punishment on him. I swear by He whose Hand my soul is in that if Fatimah the daughter of Muhammad stole, I would cut off her hand.”

8. THE HANGING GARMENT IN PRAYER

The prohibition of imitating the *kufaar* has been mentioned in connection with the hanging garment in prayer,¹ and covering the mouth or veiling the face with it [during prayer] which is a characteristic of the Jews. In a report from Abu Dawud and Al-Tirmidhi as well as Ahmad and Al-Hakim according to the conditions of the Two *Sahihs* the Messenger of Allah (ﷺ)

“Forbade [the hanging garment] in prayer, and the man covering his mouth.”²

The wisdom behind this according to the companions is that it resembles an action of the Jews.

9. WOMEN EXPOSING THEMSELVES

Among imitating the *kufaar* and the people of pre-Islamic ignorance is unveiling or uncovering and the women leaving their homes without *hijab*. Allah T`ala said,

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ﴾

“And stay in your homes, and do not display yourselves like the displaying of the first ignorance.” (*al-Ahzab* 33:33)

And Ibn `Abaas said [that it means],

“Do not show your private area and do not follow the *sunnah* of the idolators.”³

¹ “Hanging garment”; wearing the garment in a way that it flows covering one shoulder but not another.

² Abu Dawud #643, al-Tirmidhi #378, Ahmad and Al-Hakim. Al-Albani graded it aq̄s *hasan* in *Sahih al-Jami`* #6883 [3rd ed.]

³ *Al-Iqtidaa si Siraat al -Mustaqeem* 1/340

10. PLACING THE HANDS ON THE WAIST IN PRAYER

The *Sunnah* specifies that the praying person should place the right hand over the left on the chest. The waist has been forbidden in prayer because it is the way of the Jews:

ʿAishah (*radhi Allahu ʿanha*) disapproved of the waist in prayer saying,

“Do not imitate the Jews.”

and she said,

“Indeed the Jews do it.”¹

11. CELEBRATIONS, FESTIVALS AND FEASTS

This section includes whatever is not mentioned in the *shariʿah*. We know that nothing is mentioned by the *shariʿah* except for *ʿId al-Adh ha* and *ʿId al-Fitr*! But there are many *ʿIds* which come from the religion of the people of the Book, the *kufaar* in general, the idolators, the Zoroastrians as well as pre-Islamic ignorance.

Furthermore, the Prophet (ﷺ) has prohibited the Muslims from celebrating any holidays other than those which we mentioned. Likewise Allah *Tʿala* in describing the servants of the Merciful said,

﴿ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ ﴾

“And those who do not witness falsehood.” (*al-Furqan* 25:72)

Many of the *salaf* explained the meaning of this *ayah* saying,

¹ It is collected in *Sahih Al-Bukhari*, and its disscision in *Fath al Bari* is #3458 and ʿAbdul Razaq’s *Musanaf*, #3338. It appears in *al-Iqtidhaa’ al-Siraat al-Mustaqeem* 1/343,344.

“Falsehood’ means the festivals of the idolators, the *kufaar*. Holidays are legislated and they are worship, and they are only that which is prescribed.”¹

So celebrations are a form of worship, and it is not permissible to add to, nor to decrease from what the Prophet (ﷺ) legislated regarding it. So if anyone allows an `Eid other than the two `Eids, as is the case often, than he is legislating with other than Allah’s legislation. It is the same if he forbids one of the `Eids, as the `Eids are legislated by Allah. So not only is it unlawful but it is *kufri*. That is why the Prophet (ﷺ) prohibited the people of Madinah to celebrate and revive some of their old celebrations. When the Messenger of Allah (ﷺ) came to Madinah, he asked the people about two of the days which they were accustomed to celebrating, “What are these two days?” They answered that they used to play and have fun on these two days, he (ﷺ) said, “ Indeed Allah has replaced them for you with better ones; `Eid ul-Adh-Ha and `Eid ul-Fitr.”² And `Umar bin al-Khataab (*radhi Allahu `anhu*) said, “Avoid the enemies of Allah in their celebrations.”³

According to the scholars all celebrations other than the two previously mentioned fall under this category. As well as any occasion which concerns the Muslims, whether it occurs monthly, yearly, bi yearly, etc. It doesn’t matter whether it is a one day celebration, a weekly celebration or more than that. Like the so called national holidays - celebrations of the government’s ascension to power, or Labor day, or Independence Day etc... or the seasonal holidays like the spring equinox. All of these are innovations which some people may avoid due to their being aware of it, yet there are other generations to follow which may not be aware, and they may inherit these practices from their forefathers.

¹ From the *Tafseer* of Ibn Katheer, 3/328,329

² Abu Dawud,#1134. See also *Al-Iqtidhaa’ al-Siraat al-Mustaqeem*, 1/432. It is a well known authentic *hadeeth*. (Editor’s note)

³ Al-Bayhaqi in *Al-Sunan al-Kubra*, 9/234. See also *Kanz al-`Amaal* #1732.

12. AVOIDING SUHUR¹

This is typical of the People of the Book and the Jews. They do not take the *suhur*. In a report compiled by Muslim, from the Prophet (ﷺ),

“That which separates between our fast and the fast of the *Ahl-Kitaab* is the meal of *suhur*.”²

Unfortunately we see many Muslims committing this mistake, especially those who stay awake until *suhur* time and then go to sleep, or they eat earlier than *suhur* time. This is not permissible! It is from the *sunnah* of the *kufaar* and the Jews. There would not be any sin in it except that it opposes the Prophet’s command (ﷺ) to differ, as we have seen,

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ

أَلِيمٌ ﴿

“So let those beware who go against this command if a trial afflicts them or if there befell them a painful chastisement.” (*an-Nur* 24:63)

13. DELAYING THE BREAKING OF THE FAST

Hastening to break the fast is from the *sunnah*, which is contradictory to the way of the Jews and the Christians. From a report by Abu Dawud, authenticated by Al-Hakim, the Prophet (ﷺ) said,

“The religion will remain triumphant as long as the people hasten to break fast. For the Jews and the Christians delay it.”³

¹ *Suhur* is the meal which is eaten prior to dawn by the person who intends to fast. [Trans. Note.]

² Muslim #1096

³ Abu Dawud #2353. As well as Ibn Majah, 1698. Al-Hakim 1/431 authenticated

Some people delay breaking the fast like the *Rawafidh Shi`a*, who delay breaking fast until the appearance of the stars!! There are also some who delay it due to either their uncertainty of the sun's setting or a lack of trust for the *nu`adhin* as a so-called precautionary measure. All of this is due to suspicion and is a result of *Shaytaan's* tempting which leads to sin.

It is affirmed by the *Sunnah* that the Jews delay *maghrib* until they recognize the appearance of the stars. In a report from Abu Dawud which was authenticated by Al-Hakim, as well as Ibn Majah and Ahmad in his *Musnad*, the Prophet (ﷺ) is reported to have said,

"My *ummah* will remain upon the *fitra* as long as they do not delay *maghrib* until the appearance of the stars."¹

In other *hadeeths* it is said to resemble the way of the Jews and Christians.²

14. SHUNNING WOMEN DURING THEIR MENSES

This means avoiding to eat with, sit with, or be in the company of menstruating women. This is one of the characteristics of the Jews. The Prophet (ﷺ) prohibited this when he was asked about the Jews of Madinah who did this, he said,

"Do everything but intercourse."³

it according to the conditions of Muslim. Al-Albani has graded it *hasan* in *Sahih al-Jami`* # 7689 [3rd ed.]

¹ Abu Dawud #418 and others. Al-Hakim authenticated it upon the conditions of Muslim #190,191. Editor's note; see *Sahih al-Jami`* #7285 [3rd ed.]

² Ibn Taymiyyah in *Al-Iqtidha'* 1/184, reports this from Sa`eed bin Mansuwr. Ahmad in his *Musnad* 4/349, and Ibn Abi Haatim in *Al-Muraaseel* #121. Editor's note: Abu Dawud #2353, Al-Hakim, Ibn Khuzaimah, Al-Albani graded it as *hasan*.

³ Muslim #302.

15. PRAYER DURING THE SUN'S SETTING AND RISING

This is prohibited because the sun sets between the horns of *Shaytaan*, and because the *kufaar* prostrate to it while it is setting and rising. In a lengthy *hadeeth* reported by Muslim on the authority of `Umar bin Al-`Abassah the Prophet (ﷺ) said,

“Pray the morning prayer and then refrain from praying until the rising sun has risen because when it rises it rises between the horns of *Shaytaan*. That is when the *kufaar* prostrate to it.”¹

He (ﷺ) said the same about it's setting.

16. STANDING TO GREET OTHERS

It is prohibited to stand in exaltation while greeting someone. Especially if that person holds some special position or rank. The Prophet (ﷺ), forbade that in many texts.

Among theses when he forbade the follower in prayer from standing if the Imam was sitting due to some condition of his. Also, he (ﷺ) commanded the follower to sit out of fear of imitating the foreigners who stand for their leaders. In an authentic *hadeeth* reported by Abu Dawud and Ibn Majah, he (ﷺ) said,

“If the Imam prays while sitting then pray sitting, and if he prays standing then pray standing. And do not do as the people of Persia do for their leaders.”²

In another report, “...and do not exalt me as the foriegners exalt some from among themselves.”³

¹ Muslim #832.

² Abu Dawud #602, Ibn Majah #1240. Editor's note: Authentic according to Al-Albani.

³ See Abu Dawud # 5230. Editor's note: This version is not authentic.

In a narration from Muslim, when the Prophet (ﷺ) was sitting for prayer due to illness and the companions were standing, he (ﷺ) said,

“Indeed you almost did what the Persians and the Romans do. They stand for their kings while they [their Kings] are sitting.”¹

17. WAILING AND MOURNING OVER THE DEAD, AND HOLDING NON-MUSLIM FUNERALS

In an agreed upon *hadeeth* the Prophet (ﷺ) said,

“He is not from us who beats upon himself and invokes the calls of the *jahiliyyah*.”²

And unfortunately many of the Muslims have fallen victim to this.

18. BOASTING OF LINEAGE, SLANDERING KINSHIP AND USING ASTROLOGY FOR RAIN

All of these are acts of the *jahiliyyah* which the Prophet (ﷺ) has prohibited. He (ﷺ) said,

“Four are among my nation from *jahiliyyah* which will not leave; boasting of lineage, slandering kinship, use of astrology for rain, and wailing.”³

¹ Muslim #413.

² Al-Bukhari, Muslim and many others.

³ Muslim #935.

19. NATIONALISM, RACISM, OR ANY KIND OF PARTISANSHIP

All are acts of *jahiliyyah* as the Prophet (ﷺ) in an authentic *hadeeth* said,

“He is not from us who calls to tribalism, and he is not from us who kills due to tribalism and he is not from us who dies upon tribalism.”¹

This tribalism, racism, and nationalism, is from the major matters which the Prophet (ﷺ) prohibited - yet the Muslims were caught in it - in the past as well as the present. Nationalism is that which divided the Muslims into different nations. Recent events show us the degree of influence which nationalism and assistance for national victory holds. The Prophet (ﷺ) said,

“Whoever assists his people outside of their right, then he is like the camel who is tugged to the ground; he is pulled by his sin.”²

20. FASTING `ASHURA DAY BY ITSELF

Fasting the tenth day of Muharram, which is the day of `Ashura, a day of Jewish fasting. That is why the Prophet (ﷺ) said,

“Fast the day of `Ashura and contradict the Jews - fast a day before it or after it.”³

¹ This wording from Abu Dawud #5121. Editor’s note: This narration is weak, however it is with Muslim in meaning with different wording #1848.

² Abu Dawud and other with an authentic chain #5118. Editor’s note: It has been graded authentic by Al-Albani in *Sahih al-Jami`* #6575 [3rd ed.]

³ *Musnad Ahmad*, 1/241. See also *Sahih Muslim* #1133. Editor’s note: The *hadeeth* quoted is actually not authentic. The authentic text containing the same information is with Muslim and similar is with others.

21. WIGS, EXTENSIONS AND HAIR PIECES

Women wearing extensions in their hair, or other false hair in order to lengthen it thereby changing the creation of Allah as the Jews do. An exception may be made if the woman has no hair at all, in which case some scholars have allowed it in order that she may beautify herself for her husband. Al-Bukhari and Muslim have recorded a *hadeeth* from Mu`awiyah, may Allah be pleased with him, about the artificial lengthening of the hair, he said,

“The Children of Israel were destroyed when they started using this.”¹ Mu`awiyah said, “I did not see anyone doing it except the Jews.”²

22. STUBBORNNESS

Stubbornness in the heart and lack of submission and humility with the signs of Allah and His remembrance. Allah has prohibited this in His *T`ala* saying,

﴿ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ
الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ
الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ﴾

“Has not the time come for the hearts of those who believe to be affected by Allah’s reminder, and that which has been revealed of the truth, lest they become as those who received the Book before and the term was prolonged for them, so their hearts were hardened?” (*al-Hadeed* 57:16)

¹ Muslim #2742.

² See *Iqtidha’ al-Siraat al-Mustaqeem*, 1/253.

And “those who received the Book before you” are the Jews and the Christians.

23. MONASTICISM

Monasticism and excessiveness in religion. This is a major characteristic of the Christians, that is; exaggeration in religion either in belief, worship, or legislation. Such as devoting oneself to acts of worship only, and abandoning the search for sustenance and livelihood, as well as the abandonment of *jihad*. On the other hand, they prohibit the permissible due to their abstinence. That is why the Prophet (ﷺ) said,

“Do not be severe on yourself or Allah will be severe on you. Certain folk were severe on themselves and Allah was severe on them, so monasticism was their remnant in minarets and buildings which we did not prescribe for them but they innovated.”¹

In conclusion my Brothers:

The issue of (التشبه), copying, or imitating, is of tremendous importance and the Muslims should seriously take it into consideration. Many fell victim to serious and severe types of imitation which lead some groups to deviations, disbelief or *shirk*, except for those whom Allah *T`ala* has protected.

Their imitation of the *kufaar* is not specific in only one matter, - worship, characteristics or conduct - but it is general imitation in all fields; worship, belief, legislation, morals, conduct, behavior, manners of thinking, manners of educating, economics and politics etc. It has now reached the point that the Muslim's world depends upon the institutions and the countries of the *kufaar* instead of depending on Allah and His Messenger. This has caused their

¹ Abu Dawud #4904. Editor's note: This has been graded weak by Al-Albani, however, there are plenty of authentic texts prohibiting excessiveness in religion.

defeat and the deterioration of their religion. The *Sunnah* has become detached, isolated, and even abnormal, and the conduct of the *kufaar* is the origin of this.

This is what I wished to share with my brothers in the faith and myself - to fear Allah *T`ala* and attempt to leave this situation which we are presently in, and to maintain and preserve the creed of *tawheed*, by fighting the innovations and establishing the *Sunnah*. May Allah guide us all to the right path.

و صلى الله وسلم على نبينا محمد ،
و على آله وصحبه أجمعين

Authored by

Nasir bin `Abdul Kareem Al `Aliy Al `Aql
11/8/1411 H.