

فضل الإسلام

The Merit of Islam

The Merit of Islam

Imām Muhammad ibn ‘Abdul-Wahhāb

Chapter: The obligation to embrace Islam.

Allah Almighty says:

{وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ}

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.}¹ [Surat Āl ‘Imrān: 85] He Almighty also says:

{وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ}

{This is My straight path; follow it and do not follow other ways, lest they lead you away from His way. This is what He commands you, so that you may become righteous.}² [Surat al-An‘ām: 153]

Mujāhid said: "The phrase 'other ways' refers to the religious innovations and misconceptions."

‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

{من أحدث في أمرنا هذا ما ليس منه فهو رد} ،

“Anyone who innovates something in this matter of ours [Islam] that is not part of it will have it rejected.”³ In another version:

¹ [Surat Āl ‘Imrān: 85]

² [Surat al-An‘ām: 153]

³ [Narrated by Al-Bukhāri (2550), Muslim (1718), Abu Dāwūd (4606), Ibn Mājah (14), and Ahmad (6/256)]

{ من عمل عملا ليس عليه أمرنا فهو رد }.

“Whoever does any action that is not a part of this matter of ours [Islam] will have it rejected.”¹

In another Hadīth, Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

{ كل أمتي يدخلون الجنة إلا من أبى - قيل: ومن أبى؟ قال: من أطاعني دخل الجنة ومن عصاني فقد أبى }.

“Everyone of my Ummah will enter Paradise except those who refuse.” It was said: “Who would refuse, O Messenger of Allah?” He said: “He who obeys me shall enter Paradise, and he who disobeys me has indeed refused.”²

As narrated in the Sahīh (authentic) collection, ibn ‘Abbās (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

{ أبغض الناس إلى الله ثلاثة: ملحد في الحرم، ومبتغ في الإسلام سنة الجاهلية، ومطلب دم امرئ مسلم بغير حق ليهرق دمه }

“The most hateful people to Allah are of three types: he who deviates in the Sacred Mosque; he who seeks to introduce into Islam something typical of the Jāhiliyyah (pre-Islamic period); and he who unjustly seeks to shed somebody’s blood

¹ [Narrated by Al-Bukhāri (2550), Muslim (1718), Abu Dāwūd (4606), Ibn Mājah (14), and Ahmad (6/256)]

² Narrated by Al-Bukhāri (6851), Muslim (1835), and Ahmad (2/361)]

without any right.”¹ [Narrated by Al-Bukhāri] The word "Jāhiliyyah" is applicable to any general or specific conduct of certain individuals, be that part of Christianity, Judaism, Paganism, or anything else that contradicts what the messengers preached.

As narrated in the Sahīh collection, Hudhayfah (may Allah be pleased with him) said: “Be straightforward, O community of reciters, for you have gone far ahead of others. And so, if you deviated right or left, you have gone far astray.”

It is reported that Muhammad ibn Waddāh would enter the mosque, stand at the gatherings of learning, and deliver a short sermon. He once said: "Ibn' Uyaynah related to us from Mujāhid from Ash-Sha'bi from Masrūq that 'Abdullāh ibn Mas'ūd said: 'Every year is certainly followed by a worse one. I do not mean that a year is more prosperous than another or a leader is better than another. Rather, I am referring to the passing of your scholars and most pious people. Then, there emerge people who evaluate things based on their own opinions, and so Islam will be ruined and broken.'"

Chapter: What is Islam?

Allah Almighty says:

{ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ }

¹ [Narrated by Al-Bukhāri (6488)]

{Then if they argue with you, say, "I have submitted myself to Allah, and so have those who follow me."}¹ [Surat Āl 'Imrān: 20]

As narrated in the Sahīh collection, ibn 'Umar (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

{الإسلام أن تشهد أن لا إله إلا الله، وأن محمداً رسول الله، وتقيم الصلاة، وتؤتي الزكاة، وتصوم رمضان، وتحج البيت إن استطعت إليه سبيلاً}.

"Islam is to testify that there is no god worthy of worship but Allah and that Muhammad is His Messenger, perform prayers, pay Zakah, fast the month of Ramadan, and perform Hajj to the Sacred House if you have the means for that."²

In another relevant Hadīth, Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

{المسلم من سلم المسلمون من لسانه ويده}.

"A Muslim is the one from whose tongue and hand Muslims are safe."³

Bahz ibn Hakīm reported from his father from his grandfather that he asked the Prophet (may

¹ [Surat Āl 'Imrān: 20]

² [Narrated by Muslim (8), At-Tirmidhi (2610), An-Nasā'i (4990), Abu Dāwūd (4695), Ibn Mājah (63), and Ahmad (1/52)]

³ [Narrated by At-Tirmidhi (2627), An-Nasā'i (4995), and Ahmad (2/379)]

Allah's peace and blessings be upon him) about Islam, and he replied:

{ أن تسلم قلبك لله، وأن تولي وجهك إلى الله، وأن تصلي الصلاة المكتوبة، وتؤتي الزكاة المفروضة }

“To submit your heart to Allah, turn your face to Allah, perform the obligatory prayers, and pay Zakah.”¹ [Narrated by Ahmad]

وعن أبي قلابة عن عمرو بن عيسى عن رجل من أهل الشام عن أبيه { أنه سأل رسول الله -صلى الله عليه وسلم- ما الإسلام؟ قال: أن تسلم قلبك لله ويسلم المسلمون من لسانك ويديك، قال: أي الإسلام أفضل؟ قال: الإيمان، قال: وما الإيمان؟ قال أن تؤمن بالله وملأنته وكتبه ورسله والبعث بعد الموت }.

Abu Qilābah reported from 'Amr ibn' Absah from a man in the Levant from his father that he asked the Prophet (may Allah's peace and blessings be upon him): "What is Islam?" He replied: 'It is to submit your heart to Allah, and from your tongue and hand Muslims be safe.' He asked: 'Which Islam is best?' He said: 'Faith.' He asked: 'What is faith?' He said: 'It is to believe in Allah and His angels, His Scriptures, His messengers, and resurrection after death.'²

¹ [Narrated by Ahmad (5/3) and An-Nasā'i (2436)]

² [Narrated by Ahmad (4/114)]

Chapter: Allah Almighty says: {Anyone who seeks a religion other than Islam, never will it be accepted from him.}

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

{ تَجِيءُ الْأَعْمَالُ يَوْمَ الْقِيَامَةِ فَتَقِيءُ الصَّلَاةَ فَتَقُولُ: يَا رَبُّ أَنَا الصَّلَاةُ فَيَقُولُ: إِنَّكَ عَلَى خَيْرٍ، ثُمَّ يَجِيءُ الصَّيَامُ فَيَقُولُ: إِنَّكَ عَلَى خَيْرٍ، ثُمَّ تَجِيءُ الْأَعْمَالُ عَلَى ذَلِكَ فَيَقُولُ: إِنَّكَ عَلَى خَيْرٍ، ثُمَّ يَجِيءُ الْإِسْلَامُ فَيَقُولُ: يَا رَبُّ إِنَّكَ السَّلَامُ وَأَنَا الْإِسْلَامُ فَيَقُولُ: إِنَّكَ عَلَى خَيْرٍ، بِكَ الْيَوْمَ آخِذُ وَبِكَ أُعْطِيَ قَالَ اللَّهُ تَعَالَى:

"Deeds will come on the Day of Judgment, and prayer will come and say: 'O Lord, I am the prayer!.' He will say: 'You are good.' Then, fasting will come, and He will say: 'You are good.' Then, the other deeds will come, and He will say: 'You are good.' And then Islam will come and say: 'O Lord, I am the peace, I am Islam.' And He will say: 'You are good. Through you today, I will reward, and through you, I will punish.' Allah Almighty says:

{ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ } {

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.}¹ [Surat Āl 'Imrān: 85] [Narrated by Ahmad: (85)]

As narrated in the Sahīh collection, 'Ā'ishah (may Allah be pleased with her) reported that the

¹ [Surat Āl 'Imrān: 85]

Messenger of Allah (may Allah's peace and blessings be upon him) said:

{ من عمل عملاً ليس عليه أمرنا فهو رد }

“Whoever does any action that is not a part of this matter of ours [Islam] will have it rejected.”¹
[Narrated by Ahmad]

Chapter: The obligation to solely rely on following none but the Prophet (may Allah's peace and blessings be upon him).

Allah Almighty says:

{ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ }

{We have sent down to you the Book as an explanation of everything.}² [Surat an-Nahl: 89]

As narrated by An-Nasā'ī and others, it is reported that the Prophet (may Allah's peace and blessings be upon him) saw in 'Umar ibn al-Khattāb's hand a paper from the Torah. He said:

{ لو كان موسى حياً ما وسعه إلا اتباعي }

“If Mūsa (Moses) were alive, he could not help but follow me.”³ Thereupon, 'Umar (may Allah be pleased with him) said: “I am pleased with Allah as a Lord, with Islam as a religion, and with Muhammad as a Prophet.”

¹ [Narrated by Al-Bukhāri (2550), Muslim (1718), Abu Dāwūd (4606), Ibn Mājah (14), and Ahmad (6/256)]

² [Surat an-Nahl: 89]

³ [Narrated by Ahmad (3/387) and Ad-Dārimi (435)]

Chapter: The textual evidence regarding violating the call of Islam

Allah Almighty says:

{ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا }

He named you as Muslims earlier and in this [Qur'an].¹ [Surat al-Hajj: 78]

Al-Hārith al-Ash'arī (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

{ أَمَرَكُم بِخَمْسٍ، اللَّهُ أَمَرَنِي بِهِنَ: السَّمْعَ، وَالطَّاعَةَ، وَالْجِهَادَ، وَالْهَجْرَةَ، وَالْجَمَاعَةَ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يَرِاجِعَ، وَمَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جَثِي جَهَنَّمَ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ وَإِنْ صَلَّى وَصَامَ قَالَ: وَإِنْ صَلَّى وَصَامَ فَادْعُوا اللَّهَ الَّذِي سَمَّاكُمُ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ عِبَادَ اللَّهِ }

"I command you with five that Allah commanded me: Listening and obeying, Jihad, Hijrah (migration), and adhering to the Jamā'ah (Muslim community). For indeed whoever parts from the Muslim community the measure of a hand-span has indeed cast off the yoke of Islam from his neck, unless he returns. And whoever makes the call of jāhiliyyah is from the coals of Hell." A man said: 'O Messenger of Allah, even if he prays and fasts?' He (may Allah's peace and blessings be upon him) said: 'Even if he prays and fasts. So, servants of Allah, invoke Allah Who named you the Muslims and the

¹ [Surat al-Hajj: 78]

believers."¹ [Narrated by Ahmad and At-Tirmidhi who classified it as Hasan (Sound) and Sahih (authentic)]

As narrated in the Sahih collection, the Prophet (may Allah's peace and blessings be upon him) said:

{ من فارق الجماعة شبرا فميتته جاهلية } وفيه: { أبدعوى الجاهلية وأنا بين أظهركم }

"Whoever parts ways with the Muslim community the measure of a hand-span dies a death of Jāhiliyyah."² A closely related Hadith states: "Is there the call of Jāhiliyyah while I am still alive among you?!" Abu al-'Abbās said: "Anything that is alien to the call of Islam and the Qur'an - be it lineage, nationality, race, doctrine, or an order - is attributed to the jāhiliyyah. When a Muhājir and an Ansāri were locked in a dispute, and each of them called on his tribe for support, the Prophet (may Allah's peace and blessings be upon him) said:

{ أبدعوى الجاهلية وأنا بين أظهركم؟ }

"Is there the call of jāhiliyyah while I am still alive among you?!" And he was so angry because of that."

Chapter: The Obligation to wholly embrace Islam Entirely and abandon everything else

Allah Almighty says:

¹ [Narrated by Ahmad (4/130) and At-Tirmidhi (2863)]

² [Narrated by Al-Bukhāri (6646), Muslim (1849), Ahmad (1/297), and Ad-Dārimi (2519)].

{ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً }

{O you who believe, enter into Islam completely.}¹ [Surat al-Baqarah: 208] He Almighty also says:

{ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ }

{Have you not seen [O Prophet] those who claim that they believe in what has been sent down to you and what was sent down before you.}² [Surat an-Nisā': 60] He Almighty also says:

{ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ }

{On the Day [some] faces will turn white and [some] faces will turn black.}³ [Surat Āl 'Imrān: 106] Ibn 'Abbās (may Allah be pleased with him) said: "The faces of the people of the Sunnah and unity will turn white, and the faces of the people of religious innovations and disunity will turn black."

'Abdullāh ibn 'Umar (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

{ لِيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ حَذُو النَعْلِ بِالنَعْلِ، حَتَّى إِنْ كَانَ مِنْهُمْ مَنْ أَتَى أُمَّةً عَلَانِيَةً كَانَ فِي أُمَّتِي مَنْ يَصْنَعُ ذَلِكَ، وَإِنْ بَنِي إِسْرَائِيلَ افْتَرَقَتْ عَلَى اثْنَتَيْنِ وَسَبْعِينَ مِلَّةً }

"What befell the Children of Israel will befall my Ummah, step by step, such that even if there were someone who had intercourse with his mother in

¹ [Surat al-Baqarah: 208]

² [Surat an-Nisā': 60]

³ [Surat Āl 'Imrān: 106]

public, then there would be someone from my Ummah who would do that. Indeed, the children of Israel split into seventy-two sects.”¹ The rest of the Hadīth is as follows:

{وتفترق هذه الأمة على ثلاث وسبعين فرقة كلهم في النار إلا ملة واحدة - قالوا: من هي يا رسول الله؟ قال: ما أنا عليه وأصحابي }

"My Ummah will split into seventy-three sects, all of whom will be in Hellfire except for one." They said: 'Who is it, O Messenger of Allah?' He said: '[Those who follow] what I and my Companions are upon.'² What a great admonition that sits well with an attentive heart! At-Tirmidhi narrated the above Hadīth. It was also narrated by Ahmad and Abu Dāwūd from the Hadīth of Mu'āwiyah, where the Prophet (may Allah's peace and blessings be upon him) said:

(إنه سيخرج من أمتي قوم تتجارى بهم تلك الأهواء كما يتجارى الكلب بصاحبه، فلا يبقى منه عرق ولا مفصل إلا دخله)

"There will appear among my Ummah, some people who will be dominated by desires like rabies which penetrates its patient. There remains no vein or joint, but it penetrates it." [Narrated by At-Tirmidhi, Ahmad, and Abu Dāwūd] We have cited above the Prophet's statement: "He who wants to introduce into Islam the way of the jāhiliyyah."

¹ [Narrated by At-Tirmidhi (2641)]

² [Narrated by At-Tirmidhi (2641)]

Chapter: The textual evidence indicating that religious innovation is graver than major sins

based on the saying of Allah Almighty:

{ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ }

{Allah does not forgive associating partners with Him, but forgives anything less than that for whom He wills.}¹ [Surat an-Nisā': 48] Allah Almighty also says:

{ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۖ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۖ أَلَا سَاءَ مَا يَزُرُونَ }

{They will bear their burdens in full on the Day of Resurrection and some burdens of those whom they misled without knowledge. How terrible is what they will bear!} ² [Surat an-Nahl: 25]

As narrated in the Sahīh collection, the Prophet (may Allah's peace and blessings be upon him) said with regard to the Kharijites:

{ أَيْنَمَا لَقَيْتُمُوهُمْ فَاقْتُلُوهُمْ }.

“Wherever you find them, kill them.”³

On the same subject, it is also reported that he (may Allah's peace and blessings be upon him) forbade the killing of unjust rulers so long as they offer the prayer.

¹ [Surat an-Nisā': 48]

² [Surat an-Nahl: 25]

³ [Narrated by Al-Bukhāri (3415), Muslim (1066), An-Nasā'i (4102), Abu Dāwūd (4767), and Ahmad (1/131)]

Jarīr reported from ‘Abdullāh that a man gave charity and then people began to follow suit; thereupon, the Prophet (may Allah’s peace and blessings be upon him) said:

{ من سن في الإسلام سنة حسنة فله أجرها وأجر من عمل بها من بعده من غير أن ينقص من أجورهم شيء، ومن سن في الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها من غير أن ينقص من أوزارهم شيء }

“Whoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. And whoever introduces an evil practice in Islam will shoulder its sin and the sins of all those who will act upon it, without diminishing anything of their burden”¹
[Narrated Muslim]

He also reported from Abu Hurayrah a Hadīth that reads:

{ من دعا إلى هدى - ثم قال - من دعا إلى ضلالة }

“Whosoever calls to guidance - and then he said - and whosoever calls to misguidance.”²

Chapter: The textual evidence indicating that Allah withholds repentance from religious innovators

¹ [Narrated Muslim (1017), At-Tirmidhi (2675), An-Nasā'i (2554), Ibn Mājah (203), Ahmad (4/359), and Ad-Dārimi (514)]

² [Narrated by Muslim (2674), At-Tirmidhi (2674), Abu Dāwūd (4609), Ahmad (2/397), and Ad-Dārimi (513)]

This is one of the Hadīths reported by Anas, as part of the Marasīl (reports where the Companion's name is dropped) of Al-Hasan.

Ibn Waddāh mentioned that Ayyūb reported: "There was a man with us who had adopted a [deviant] ideology but then abandoned it. I went to Muhammad ibn Sirīn and said: 'Have you noticed that so-and-so abandoned his view?' He said: 'Behold! The latter part of the Hadīth causes them greater unease than its beginning:

{ يَمْرُقُونَ مِنَ الْإِسْلَامِ؟ ثُمَّ لَا يَعُودُونَ إِلَيْهِ }،

'They go out of Islam and do not return to it.'"¹

Ahmad ibn Hanbal was asked about the meaning of this, and he said: "He is not granted assistance to repent."

Chapter: Allah Almighty says: {O People of the Book, why do you dispute about Abraham.}

Allah Almighty says:

{ يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ }

{O People of the Scripture, why do you argue about Abraham;}² [Surat Āl 'Imrān: 65] until His Almighty saying:

{ وَمَا كَانَ مِنَ الْمُشْرِكِينَ }

¹ [Narrated by Al-Bukhārī (6995), Muslim (1064), An-Nasā'i (2578), Abu Dāwūd (4764), and Ahmad (3/68)]

² [Surat Āl 'Imrān: 65]

{and he was not one of the polytheists.}¹ [Surat Āl ‘Imrān: 67] Allah Almighty says:

{ وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مِنْ سَفَاهَةٍ ۚ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۚ
وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ }

{Who would forsake the religion of Abraham except a fool! We have chosen him in this world, and he will be among the righteous in the Hereafter.}² [Surat Al-Baqarah: 130] Relevant to this topic is the above-cited Hadīth on the Kharijites, in which the Prophet (may Allah’s peace and blessings be upon him) said:

{ آل أبي فلان ليسوا لي بأولياء إنما أوليائي المتقون }،

“The family of the father of so-and-so are not my friends. Indeed, my friends are the pious.”³ One further Hadīth on the subject is reported by Anas, where the Prophet (may Allah’s peace and blessings be upon him) was informed that one of the Companions said: ‘As for me, I will not eat meat.’ And another said: ‘As for me, I will stand up in prayer and do not sleep.’ And another one said: ‘As for me, I will observe fast and not break it.’ Thereupon, the Prophet (may Allah’s peace and blessings be upon him) said:

{ لكنني أقوم وأنام وأصوم وأفطر وأتزوج النساء وأكل اللحم فمن رغب عن سنتي فليس مني }،

¹ [Surat Āl ‘Imrān: 67]

² [Surat al-Baqarah: 130]

³ [Narrated by Al-Bukhārī (5644), Muslim (215), and Ahmad (4/203)]

'But I stand (in prayer) and sleep, fast and break the fast, marry women, and eat meat. So, whoever abandons my Sunnah does not belong to me."¹ This observation should be carefully considered! If some of the Companions wanted to be entirely devoted to worship and, as a result, they heard such harsh rebuke and their acts were regarded as a renouncement of the Sunnah, then how severe would the case be for religious innovation and others who are not the Companions!

Chapter: Allah Almighty says: {Adhere sincerely to the true religion in all uprightness.}

Allah Almighty says:

{ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ }

{Adhere sincerely to the true religion in all uprightness. This is the natural disposition with which Allah has created mankind. There is no change in Allah's creation. This is the straight religion, but most people do not know.}² [Surat ar-Rūm: 30]

Allah Almighty says:

¹ [Narrated by Al-Bukhāri (4776), Muslim (1401), An-Nasā'i (3217), and Ahmad (3/285)]

² [Surat ar-Rūm: 30]

{ وَوَصَّي بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ }¹

{This was enjoined by Abraham and Jacob to their offspring, “O my children, Allah has chosen for you this religion; so do not die except as Muslims.”}¹

[Surat al-Baqarah: 132] Allah Almighty says:

{ تَمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ }

{Then We revealed to you [O Prophet] to follow the religion of Abraham, inclining to true faith, and he was not one of those who associate partners with Allah.}² [Surat an-Nahl: 123]

Ibn Mas‘ūd (may Allah be pleased with him) reported: The Prophet (may Allah’s peace and blessings be upon him) said:

{ إن لكل نبي ولاية من النبيين وأنا وليي منهم أبي إبراهيم و خليل ربي }

“Every prophet has allies among the prophets, and my ally among them is my father Ibrāhīm (Abraham) and the friend of my Lord.”³ Then he recited:

{ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا ۗ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ }

{The closest people to Abraham are those who followed him, and this Prophet and those who

¹ [Surat al-Baqarah: 132]

² [Surat an-Nahl: 123]

³ [Narrated by At-Tirmidhi (2995) and Ahmad (1/430)]

believe. And Allah is the Guardian of the believers.}¹
[Surat Āl 'Imrān: 68] [Narrated by At-Tirmidhi]

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

{ إن الله لا ينظر إلى أجسامكم ولا إلى أموالكم ولكن ينظر إلى قلوبكم وأعمالكم }.

"Allah does not look at your bodies or at your forms, but He looks at your hearts and deeds."²

As narrated in both Sahīh collections of Al-Bukhārī and Muslim, Ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

{ أنا فرطكم على الحوض وليرفعن إلي رجال من أمتي حتى إذا أهويت لأناولهم احجبوا دوني فأقول: أي رب أصحابي فيقال إنك لا تدري ما أحدثوا بعدك }.

"I am your predecessor at the Hawd (Cistern), and some men amongst you will be brought to me, and when I try to hand them some water, they will be pulled away from me by force; whereupon I will say: 'O Lord, my companions!' Then, it will be said: 'You do not know the new religious innovations they introduced after you.'"³

Both Al-Bukhārī and Muslim have also narrated a Hadīth by Abu Hurayrah (may Allah be pleased

¹ [Surat Āl 'Imrān: 68]

² [Narrated by Muslim (2564)]

³ [Narrated by Al-Bukhārī (6642), Muslim (2297), Ibn Mājah (3057), and Ahmad (5/393)]

with him) who reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

{ وددت أنا قد رأينا إخواننا قالوا: أولسنا إخوانك يا رسول الله؟ قال: أنتم أصحابي، وإخواني هم الذين لم يأتوا بعد، قالوا: فكيف تعرف من لم يأت بعد من أمتك؟ قال: أرأيتم لو أن رجلا له خيل غر محجلة بين ظهري خيل دهم بهم ألا يعرف خيله؟ قالوا: بلى قال: فإنهم يأتون غر محجلين من الوضوء وأنا فرطهم على الحوض، ألا ليذادن رجال يوم القيامة عن حوضي كما يذاد البعير الضال أناديهم ألا هلم فيقال: إنهم قد بدلوا بعدك فأقول: سحقا سحقا }.

"I wish to see my brothers." They said: 'Are we not your brothers, O Messenger of Allah?' He said: 'You are my Companions, and our brothers are those who have not yet come into the world.' They said: 'O Messenger of Allah, how will you recognize those persons of your Ummah who have not yet been born?' He said: 'Suppose a man had horses with white blazes on the foreheads and legs among horses which were all black; tell me, would he not recognize his own horses?' They said: 'Certainly, O Messenger of Allah.' He said: 'They will come with white faces and arms and legs owing to ablution, and I will arrive at the Cistern before them. Some people will be driven away from my Cistern as the stray camel is driven away. I will call out: 'Come, come.' Then it will be said: 'These people changed themselves after you.' So, I will say: 'Be off, be off.'"¹

¹ [Narrated by Al-Bukhāri (2238), Muslim (249), An-Nasā'i (150), Abu Dāwūd (3237), Ibn Mājah (4306), Ahmad (2/300), and Mālik (60)]

In another Hadīth narrated by Al-Bukhār, he (may Allah's peace and blessings be upon him) said:

{ بينما أنا قائم إذا زمرة، حتى إذا عرفتهم خرج رجل من بيني وبينهم فقال: هلم فقلت: أين؟ قال: إلى النار والله. قلت: وما شأنهم؟ قال: إنهم ارتدوا بعدك على أدبارهم القهقري ثم إذا زمرة - فذكر مثله - قال: فلا أراه يخلص منهم إلا مثل همل النعم }.

"While I was sleeping, a group (of my followers were brought close to me), and when I recognized them, a man came out from amongst me and them and said (to them): 'Come along.' I asked: 'Where?' He said: 'To Hell-fire, by Allah!' I asked: 'What is wrong with them?' He said: 'They turned apostates and renegades after you left.' Then, behold! Another group was brought close to me (and he related the same occurrence and said). So I did not see any of them escaping except a few who were like camels without a shepherd."¹

In another Hadīth narrated by both Al-Bukhārī and Muslim, Ibn 'Abbās (may Allah be pleased with him and his father) reported:

{ فأقول كما قال العبد الصالح: } وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۖ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ { }

"Thereupon, I will say as the righteous servant said: {I was a witness over them as long as I was among them. But when You took me up, You

¹ [Narrated by Al-Bukhārī (6215)]

Yourselves were Watchers over them, and You are a Witness over all things.}¹ [Surat al-Mā'idah: 117]

Both Al-Bukhāri and Muslim narrated yet another Hadīth by Ibn 'Abbās (may Allah be pleased with him) who reported that the Prophet (may Allah's peace and blessings be upon him) said:

{ ما من مولود يولد إلا على الفطرة فأبواه يهودانه أو ينصرانه أو يمجسانه كما تنتج البهيمة بهيمة جمعاء هل تحسون فيها من جدعاء حتى تكونوا أنتم تجدعونها }

“There is no child, but he is born upon the Fitrah (natural disposition). It is his parents who make him a Jew or a Christian or a Magian, quite as beasts produce their young with their limbs perfect. Do you see anything deficient in them unless you make them deficient?”² Then, Abu Hurayrah (may Allah be pleased with him) recited:

{ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا }

{This is the natural disposition with which Allah has created mankind.}³ [Surat ar-Rūm: 30]
[Narrated by Al-Bukhāri and Muslim]

Hudhayfah (may Allah be pleased with him) said:

{ كان الناس يسألون رسول الله -صلى الله عليه وسلم- عن الخير وأنا أسأله عن الشر مخافة أن يدركني فقلت: يا رسول الله، إنا كنا في جاهلية وشر فجاءنا الله بهذا الخير، فهل بعد هذا الخير من شر؟ قال: نعم. فقلت: وهل بعد ذلك الشر من

¹ [Surat al-Mā'idah: 117]

² [Narrated by Al-Bukhāri (1292), Muslim (2658), At-Tirmidhi (2138), Abu Dāwūd (4714), Ahmad (2/315), and Mālik (569)]

³ [Surat ar-Rūm: 30]

خير؟ نعم وفيه دخن، قلت: وما دخنه؟ قال: قوم يستنون بغير سنتي ويهدون بغير هديي تعرف منهم وتنكر قلت: فهل بعد ذلك الخير من شر؟ قال: نعم فتنة عمياء ودعاة على أبواب جهنم من أجابهم إليها قذفوه فيها، قلت: يا رسول الله صفهم لنا قال: قوم من جلدتنا ويتكلمون بألسنتنا - قلت: يا رسول الله ما تأمرني إن أدركت ذلك قال: تلزم جماعة المسلمين وإمامهم، قلت: وإن لم يكن جماعة ولا إمام؟ قال: فاعتزل تلك الفرق كلها ولو أن تعض على أصل شجرة حتى يأتبك الموت وأنت على ذلك {

The people used to ask the Messenger of Allah (may Allah's peace and blessings be upon him) about good, but I used to ask him about evil for fear that it might overtake me. Once, I said: "O Messenger of Allah, we were in ignorance and evil, and Allah has bestowed upon us the present good; will there be any evil after this good?" He said: 'Yes.' I asked: 'Will there be good after that evil?' He said: 'Yes, but it will be tainted with minor evil.' I asked: 'What will its minor evil be?' He said: 'There will be some people who will lead (people) according to principles other than my Sunnah. You will see their actions and disapprove of them.' I said: 'Will there be any evil after that good?' He said: 'Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it.' I said: 'O Messenger of Allah, describe those people to us.' He said: 'They will belong to us and speak our language.' I asked: "What do you order me to do if such a thing should take place in my life?" He said: 'Adhere to the community of Muslims and their ruler.' I asked: 'If

there is neither a community nor a ruler?' He said: 'Keep away from all those different sects, even if you have to bite the root of a tree, till you meet Allah while you are still in that state.'¹ Both Al-Bukhāri and Muslim narrated it but the version of Muslim has the following addition:

{ ثم ماذا؟ قال: يخرج الدجال معه نهر ونار فمن وقع في ناره وجب أجره قلت
ثم ماذا؟ قال: هي قيام الساعة }

"What will come next?' He replied: 'Then the Anti-Christ will come forth accompanied by a river and a fire. He who falls into his fire will certainly receive his reward.' I then asked: 'What will come next?' He said: 'The Last Hour will come.'² Abu al-‘Āliyah said: "Learn Islam, and when you learn it, do not abandon it. Adhere to the straight path, for this is Islam, and do not swerve from the path to the right or the left. And hold onto the Sunnah of your Prophet and beware of these deviant desires." End quote.

Consider these insightful words by Abu al-‘Āliyah, learn about the era in which he warned of such deviant desires that may lead one to be averse to Islam, reflect on how he explains Islam within the parameters of the Sunnah, and his fear for the prominent figures and scholars among the

¹ [Narrated by Al-Bukhāri (3411), Muslim (1847), Abu Dāwūd (4244), Ibn Mājah (3979), and Ahmad (5/387)]

² [Narrated by Al-Bukhāri (3411), Muslim (1847), Abu Dāwūd (4244), Ibn Mājah (3979), and Ahmad (5/404)]

Successors that they might abandon the Sunnah and the Qur'an. Once you have internalized this, you will see clearly the meaning of Allah Almighty's saying:

{ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمِ }

{When his Lord said to him, "Submit".}¹ [Surat al-Baqarah: 131] And His other saying:

{ وَوَصَّي بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ }

{This was enjoined by Abraham and Jacob to their offspring, "O my children, Allah has chosen for you this religion; so do not die except as Muslims."}² [Surat al-Baqarah: 132] And His other saying:

{ وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ }

{Who would forsake the religion of Abraham except a fool!}³ [Surat al-Baqarah: 130] You will also be able to clearly understand fundamental principles similar to the above-mentioned, of which people are unfortunately heedless. By learning this, the meaning of the Hadīths in this chapter and similar ones becomes clear. A person who reads those and other similar Hadīths, believing they do not apply to oneself and thinking that they only address certain people who had felt secure from the

¹ [Surat al-Baqarah: 131]

² [Surat al-Baqarah: 132]

³ [Surat al-Baqarah: 130]

plots of Allah, such person is indeed one of the losers who feel secure from the plots of Allah.

Ibn Mas'ūd (may Allah be pleased with him) reported:

{ خط لنا رسول الله -صلى الله عليه وسلم- خطاً ثم قال: هذا سبيل الله، ثم خط خطوطاً عن يمينه وعن شماله، ثم قال: هذه سبل على كل سبيل منها شيطان يدعو إليه وقرأ: }

The Messenger of Allah (may Allah's peace and blessings be upon him) drew a line for us and said: "This is the path of Allah." Then he drew several lines on his right and left and said: "These are paths on each of which there is a devil who invites people to follow it." And he recited:

{ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ }
{ {

{This is My straight path; follow it and do not follow other ways, lest they lead you away from His way.}” [Surat al-An‘ām: 153] [Narrated by Ahmad and An-Nasā‘i]

Chapter: The textual evidence regarding the strangeness of Islam and the merit of strangers

Allah Almighty says:

{ قُلُوا لَا كَانَ مِنَ الْفُرُوقِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ }

¹ [Surat al-An‘ām: 153]

{If only there had been among the generations before you righteous people who would forbid others from spreading corruption in the land, except a few of them whom We saved.}¹ [Surat Hūd: 116] Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

{بدأ الإسلام غريبا وسيعود غريبا كما بدأ، فطوبى للغرباء }

"Islam began as something strange and will go back to being strange; so glad tidings to the strangers."² [Narrated by Muslim] Ahmad also narrated this Hadīth though it was reported by Ibn Mas'ūd (may Allah be pleased with him). It reads:

{من الغرباء؟ قال: النزاع من القبائل والذين يصلحون إذا فسد الناس }.

"Who are the strangers?" He said: "Those who turn away from the tribes and remain good when people become corrupt."³

In another Hadīth reported by Kathīr ibn 'Abdullāh from his father from his grandfather:

{ فطوبى للغرباء الذين يصلحون ما أفسد الناس من سنتي }.

"So, blessed are the strangers who reform what people corrupt in my Sunnah."⁴

¹ [Surat Hūd: 116]

² [Narrated by Muslim (145), Ibn Mājah (3986), and Ahmad (2/389)]

³ [Narrated by Ahmad (4/74)]

⁴ [Narrated by At-Tirmidhi (2630)]

Abu Umayyah related: I asked Abu Tha'labah about his opinion regarding the meaning of the following verse:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ۖ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ }

{O you who believe, take care of your own selves. Those who have gone astray will not harm you as long as you are guided.}¹ [Surat al-Mā'idah: 105] He said: "Indeed, by Allah, I asked a well-informed one about it.

{ سألت رسول الله -صلى الله عليه وسلم- فقال: بل انتمروا بالمعروف وتناهوا عن المنكر حتى إذا رأيتم شحا مطاعا وهوى متبعا، ودنيا مؤثرة، وإعجاب كل ذي رأي برأيه، فعليك بنفسك، ودع عنك العوام، فإن من ورائكم أياما الصابر فيهن مثل القابض على الجمر، للعامل فيهن أجر خمسين رجلا يعملون مثل عملكم قلنا: منا أم منهم؟ قال: بل منكم }

I asked the Messenger of Allah (may Allah's peace and blessings be upon him) about it, and he said: 'Rather, command what is right and forbid what is wrong until you see avarice embraced desires followed, and the worldly life preferred, and everyone admiring his own view. Then, you should be concerned about yourself and have no concern about the common folk. Ahead of you are the days in which patience is like holding onto an ember, for the doer (of righteous deeds) during them is like of the reward of fifty of those who do the like of what you do.' It was said: 'O Messenger of Allah, the reward of fifty men among us, or them?' He said:

¹ [Surat al-Mā'idah: 105]

'No, the reward of fifty men among you!'"¹
[Narrated by Abu Dāwūd, At-Tirmidhi]

Ibn Waddāh related a similar Hadīth reported by Ibn 'Umar (may Allah be pleased with him). The Hadīth reads:

{ إن من بعدكم أياما للصابر فيها المتمسك بدينه مثل ما أنتم عليه اليوم، له أجر خمسين منكم }

"After your era, there will come days in which the one patiently holding onto his religion as you do today will have the reward of fifty persons among you."² He then reported another Hadīth: Muhammad ibn Sa'īd related from Asad from Sufyān ibn 'Uyaynah from Al-Basri from Sa'īd, Hasan's brother, a hadith that reads:

{ إنكم اليوم على بينة من ربكم، تأمرون بالمعروف وتنهون عن المنكر وتجاهدون في سبيل الله، ولم يظهر فيكم السكرتان: سكرة الجهل، وسكرة حب العيش، وستحولون عن ذلك، فالمتمسك يومئذ بالكتاب والسنة له أجر خمسين، قيل: منهم؟ قال: بل منكم }

"Today, you have a clear understanding of what your Lord requires you to do. You command the right, forbid the wrong, and engage in Jihad in the cause of Allah. So far, the two agonies have not emerged among you: the agony of ignorance and the agony of loving to live long. However, things will change afterwards, and then anyone holding fast to the Qur'an and the Sunnah will be granted the

¹ [Narrated by At-Tirmidhi (3058) and Ibn Mājah (4014)]

² [Narrated by At-Tirmidhi (3058) and Ibn Mājah (4014)]

reward of fifty persons.' It was said: 'From among them?' He said: 'No, from among you." Ibn Waddāh narrated another Hadīth on the authority of al-Mu'āfiri who reported that the Prophet (may Allah's peace and blessings be upon him) said:

{ طوبى للغرباء، الذين يمسكون بالكتاب حين يترك، ويعملون بالسنة حين تطفأ }.

"Blessed are the strangers, who hold onto the Qur'an when it is abandoned and act upon the Sunnah when it vanishes."¹

Chapter: Warning against religious innovations

Al-'Irbād ibn Sāriyah reported:

{ وعظنا رسول الله -صلى الله عليه وسلم- موعظة بليغة، قلنا: يا رسول الله كأنها موعظة مودع فأوصنا قال: أوصيكم بتقوى الله -عز وجل- والسمع والطاعة، وإن أمر عليكم عبد، وإنه من يعش منكم فسيرى اختلافا كثيرا، فعليكم بسنتي وسنة الخلفاء الراشدين المهديين، عضوا عليها بالنواجذ، وإياكم ومحدثات الأمور، فإن كل بدعة ضلالة }

"The Messenger of Allah (may Allah's peace and blessings be upon him) gave us an eloquent admonition which caused the eyes to shed tears and the hearts to become afraid. We said: 'This is the admonition of someone who will soon part. What do you charge us with doing?' He (may Allah's peace and blessings be upon him) said: 'I advise you to fear Allah and to hear and obey, even if a slave

¹ [Narrated by Ahmad (2/222)]

were placed in charge of you. Any of you who live after me will witness major differences. You should hold fast to my Sunnah and that of the rightly guided Caliphs. Bite onto it with your molar teeth. Beware of invented matters [with regards to religion], for indeed every religious innovation is misguidance."¹ [Al-Tirmidhi classified this Hadīth as Hasan (sound) Sahīh authentic]]

Hudhayfah said: "Any act of worship not performed by the Prophet's Companions, do not perform it. The former generations have not left anything to be decided by the latter generations (in terms of worship). So, fear Allah, O community of reciters, and follow the path of those who came before you." [Narrated by Abu Dāwūd] Ad-Dārimi narrated: Al-Hakam ibn Mubārak related to us that 'Amr ibn Yahya related: I heard my father relating from his father, saying: "We used to sit at the door of 'Abdullāh ibn Mas'ūd before the Fajr prayer. When he went out, we would walk with him to the mosque. Once Abu Mūsa al-Ash'ari came and asked: 'Has Abu' Abdur-Rahmān gone out?' We replied in the negative. So, he sat with us, and he went out, and said: 'O Abu' Abdur-Rahmān, I saw something in the mosque which I consider strange, but I have not seen anything but good.' He said: 'So, what is it?' He

¹ [Narrated by At-Tirmidhi (2676), Abu Dāwūd (4607), Ibn Mājah (44), Ahmad (4/126), and Ad-Dārimi (95)]

said: 'I saw people sitting in circles waiting for the prayer in the mosque. In each circle was there a man, and in their hands were pebbles. He would say, 'say Takbīr 'Allah is Most Great' a hundred times', and so they would do so a hundred times; he would say, 'say Tahlīl (there is no God worthy of worship but Allah' a hundred times), and so they would do so a hundred times; and he would say Tasbīh (glorify Allah) a hundred times', and so they would do so a hundred times.' He said: 'So, what did you say to them?' He replied: 'I said nothing to them. I am waiting for your instruction.' He said: 'You should tell them to count their misdeeds and guarantee that nothing of their good deeds will be missed.' He went off and reached one of those circles and said: 'What is this?' They replied: 'These are pebbles by which we count our Takbīr, Tahlīl, and Tasbīh.' He said: 'Rather, count your misdeeds, and I guarantee you that nothing of your good deeds will be missed. Woe to you, the Ummah of Muhammad, how fast you go to ruin! Here are the Companions of your Prophet available in abundance, and this is his clothing not rotten and his vessels not broken. By the One in Whose Hand my soul is, either you are following a religion more guided than that of Muhammad, or you are opening a door of misguidance.' They said: 'By Allah, O Abu' Abdur-Rahmān, we intended nothing but good.' He said: 'How often a person intends good but cannot

reach it. The Messenger of Allah (may Allah's peace and blessings be upon him) informed us that some people would recite the Qur'an, but it would not go past their throats. By Allah, most of them are most probably from among you." 'Amr ibn Salamah reported: We saw most of those people fighting against us during the battle of Nahrawān along with the Kharijites.

Index

The Merit of Islam.....	2
Chapter: The obligation to embrace Islam.....	2
Chapter: What is Islam?.....	4
Chapter: Allah Almighty says: {Anyone who seeks a religion other than Islam, never will it be accepted from him.}	7
Chapter: The obligation to solely rely on following none but the Prophet (may Allah's peace and blessings be upon him).8	
Chapter: The textual evidence regarding violating the call of Islam.....	9
Chapter: The Obligation to wholly embrace Islam Entirely and abandon everything else.....	10
Chapter: The textual evidence indicating that religious innovation is graver than major sins.....	13
Chapter: Allah Almighty says: {O People of the Book, why do you dispute about Abraham.}	15
Chapter: Allah Almighty says: {Adhere sincerely to the true religion in all uprightness.}.....	17
Chapter: The textual evidence regarding the strangeness of Islam and the merit of strangers	26
Chapter: Warning against religious innovations	30