

**بَابُ مَا جَاءَ أَنَّ سَبَبَ كُفْرِ  
بَنِي آدَمَ وَتَرْكِهِمْ دِينَهُمْ هُوَ  
الْغُلُوُّ فِي الصَّالِحِينَ**

**What has come regarding the cause of disbelief of Ādam's offspring and their abandonment of their religion, that it is exaggeration in the [status of] the righteous people**

## Overview of Chapter

**Chapter 19** What has come regarding the cause of disbelief of Ādam's offspring and their abandonment of their religion, that it is exaggeration in the [status of] the righteous people

Verses: (4:171-👉) (71:23-👉)

**H**aving explained the reality of Tawhīd in the previous chapters and falsifying what opposes it, and the underlying foundations of what contradicts it, the question arises as to how, despite its clarity, people went astray with respect to it.

With this in mind, the author (رحمه الله) begins to address this issue and mentions one of the greatest of causes for mankind's misguidance. It is exaggeration in the status of the righteous people. Naturally, people love the righteous, so Iblīs (Satan) attacked them from this angle, as occurred with the people of Nūḥ. He made them revolve around the righteous dead, first to remember their righteousness. Then to make representations of them, which they placed in their homes, to be reminded of their righteousness, to be like them. Then over the passing of generations, and absence of knowledge, he led their offspring to believe that their ancestors used to worship these representations, pictures and statues, seeking nearness to Allāh through them. Given this, the Prophet (صلى الله عليه وسلم) warned against exaggeration and extremism and explained to his ummah that they lead to ruin and destruction.

*Figure 1 Screenshot from <https://abuiyaad.com/a/kitab-tawhid>*

**Start of the main text**

**Ayah No. 1 – An-Nisaa': 171**

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ ﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾.

The Statement of Allah the Almighty and Most Exalted:

O People of the Scripture (Jews and Christians), do not exaggerate in (the affairs of) your religion (by exceeding the limits with respect to Jesus, Son of Mary) and do not say of Allāh (anything) but the truth.

**Ahadeeth No. 1 – Ibn Abbas**

وَفِي الصَّحِيحِ « عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي قَوْلِ اللَّهِ تَعَالَى وَقَالُوا لَا تَدْرُونَ الْهَيْكَلُ وَلَا تَدْرُونَ وَدًّا وَلَا سُوعَا وَلَا يَعْقُوتَ وَيَعُوقُ وَتَسْرًا قَالَ : هَذِهِ أَسْمَاءُ رِجَالٍ صَالِحِينَ مِنْ قَوْمِ نُوحٍ، فَلَمَّا هَلَكُوا أَوْحَى الشَّيْطَانُ إِلَى قَوْمِهِمْ أَنْ انْضُبُّوا إِلَى مَجَالِسِهِمُ الَّتِي

كَانُوا يَجْلِسُونَ فِيهَا أَنْصَابًا وَسَمُّوهَا بِأَسْمَائِهِمْ, فَفَعَلُوا وَلَمْ تُعْبَدْ, حَتَّى  
إِذَا هَلَكَ أَوْلِيَاكَ, وَنُسِيَ الْعِلْمُ عُبِدَتْ «

And there occurs in the Saheeh from Ibn Abbaas (radiyallaahuhanhumaa) regarding the saying of Allaah, the Most High:

**“And they said, ‘Never leave your gods and never leave Wadd or Suwa’ or Yaghuth, Ya’uq and Nasr.’”** [Nooh: 23]

He said: “These were names of righteous men from the people to whom Nooh was sent. So when these righteous men died, Shaitaan inspired the people to erect images and statues at their gathering places where they would come together, and to name them with their actual names. So they did that – and they were not worshipped until that generation passed away and the knowledge [of why they were erected] was forgotten – and thereafter they were worshipped.” (Reported by Bukhaaree, no. 4920)

**Quote No. 1: Ibn al-Qayyim**

قَالَ ابْنُ الْقَيِّمِ : قَالَ عَيْرٌ وَاحِدٍ مِنْ السَّلَفِ : لَمَّا مَاتُوا, عَكَفُوا عَلَى قُبُورِهِمْ, ثُمَّ صَوَّرُوا تَمَاثِيلَهُمْ, ثُمَّ طَالَ عَلَيْهِمُ الْأَمَدُ فَعَبَدُوهُمْ .

Ibn al-Qayyim said: “More than one of the Salaf said: Once they had died, the people would sit in ritual seclusion at their graves, and they made statues and images of them – then after a long period of time they started worshipping them.”  
(Ighaathatul-Luhfaan 1/184)

**Ahadeeth No. 2 – Umar**

وَعَنْ عُمَرَ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ « لَا تُظَرُونِي كَمَا أَظَرَتِ النَّصَارَى ابْنَ مَرْيَمَ, إِنَّمَا أَنَا عَبْدٌ, فَقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ » (2) أَخْرَجَاهُ

Umar (radiyallaahu anhu) narrated that Allaah's Messenger (salallaahu `alaihi wassallam) said: "Do not exaggerate my praise as the Christians exaggerated the praise of Jesus the son of Mary. Indeed I am merely a servant, so say about me: [he is] the servant of Allaah and His Messenger." (Bukhaaree, no. 3445)

**Ahadeeth No. 3 – Ibn Abbas**

وَقَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِيَّاكُمْ وَالْغُلُوَّ فَإِنَّمَا  
أَهْلَكُ مَنْ كَانَ قَبْلَكُمْ الْغُلُوُّ»

Allaah's Messenger (salallaahu alaihi wassallam) said: "Be warned from exaggeration for indeed those who came before you were destroyed due to exaggeration." (Reported by Ibn Maajah, no. 3029 from the hadeeth of IbnAbbaas (radiyallaahu `anhumaa) and authenticated by Al-Albaanee in Saheeh Ibn Maajah, no. 2455).

**Ahadeeth No. 4 – Ibn Mas’ood**

وَلِمُسْلِمٍ عَنْ ابْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 قَالَ « هَلَاكُ الْمُتَّطِعُونَ - قَالَهَا ثَلَاثًا »

Muslim reported from Ibn Mas’ood that Allaah’s Messenger (salallaahu alaihi wassallam) said: Destroyed are those who go to extremes." and he repeated it three times. (Reported by Muslim, no. 2670).

**Important Points - 20**

Important issues of the Chapter:	فِيهِ مَسَائِلُ:
<p>الأولى: أَنَّ مَنْ فَهِمَ هَذَا الْبَابَ وَبَيَّنَّ بَعْدَهُ، تَبَيَّنَ لَهُ عَزَبَةُ الْإِسْلَامِ، وَرَأَى مِنْ قُدْرَةِ اللَّهِ وَتَغْلِيْبِهِ لِلْقُلُوبِ الْعَجَبَ.</p> <p>Whoever understood this chapter and the following two, will recognize clearly the "strangeness" of Islam and see Allah's wondrous power and wisdom to change hearts.</p>	
	الثَّانِيَةُ: مَعْرِفَةُ أَوَّلِ شَرِكِ حَدَثَ فِي الْأَرْضِ كَانَ بِشَهْمَةِ الصَّالِحِينَ

The first Shirk on the earth happened due to the confusion regarding righteous persons (that they have attributed godly characteristics).

الثَّالِثَةُ: مَعْرِفَةُ أَوَّلِ شَيْءٍ غَيَّرَ بِهِ دِينَ الْأَنْبِيَاءِ، وَمَا سَبَبَ ذَلِكَ؟ مَعَ مَعْرِفَةِ أَنَّ اللَّهَ أَرْسَلَهُمْ.

The first thing to cause changes in the religion of the Prophets and the reason for that, despite the knowledge that they were sent by Allah.

الرَّابِعَةُ: قَبُولُ الْبِدْعِ مَعَ كَوْنِ الشَّرَائِعِ وَالْفِطْرِ تَرُدُّهَا.

The acceptance of heresy though it is against legal laws and inborn nature.

الخَامِسَةُ: أَنَّ سَبَبَ ذَلِكَ كُلُّهُ مَزْجُ الْحَقِّ بِالْبَاطِلِ. فَأَلَّوْا: مَحَبَّةُ الصَّالِحِينَ.

وَالثَّانِي: فَعَلُ أَتَّاسٍ مِنْ أَهْلِ الْعِلْمِ وَاللِّبَنِ سَيِّئًا أَرَادُوا بِهِ خَيْرًا فَظَنَّ مَنْ بَعْدَهُمْ أَنَّهُمْ أَرَادُوا بِهِ غَيْرَهُ.

The reason for all of that is the mixing of truth with falsehood: firstly, the exaggeration in the love of the righteous; and secondly, the action of people with religious knowledge intending to do good (performed with well intentions); but the later generations thought that they intended something else.

السَّادِسَةُ: تَفْسِيرُ الْآيَةِ الَّتِي فِي سُورَةِ نُوحٍ.

Explanation of the verse in Surah Nuh (71:23).



<p>السَّابِعَةُ: حِبَّةُ الْآدَمِيِّ فِي كَوْنِ الْحَقِّ يَنْقُصُ فِي قَلْبِهِ وَالْبَاطِلِ يَزِيدُ. Human nature towards the truth weakens in the heart while falsehood increases. (Except upon whom Allah has bestowed His mercy).</p>
<p>الثَّامِنَةُ: فِيهِ شَاهِدٌ لِمَا نُقِلَ عَنِ السَّلَفِ أَنَّ الْبِدْعَ سَبَبُ الْكُفْرِ. It confirms the sayings of righteous predecessors that heresy (Bid'ah) is the main cause leading to Kufr (disbelief) [and that it (Bid'ah) is more loved by Iblis than sinfulness because one may repent from sins but will not repent from Bid 'ah].</p>
<p>التَّاسِعَةُ: مَعْرِفَةُ الشَّيْطَانِ بِمَا تَتَوَلَّى إِلَيْهِ الْبِدْعَةُ وَأَوْ حَسَنَ قَصْدُ الْفَاعِلِ. Satan (the devil) knows what the result of heresy is (and how much will it misguide), even if one commits it with good intention.</p>
<p>الْعَاشِرَةُ: مَعْرِفَةُ الْقَاعِدَةِ الْكَلْبِيَّةِ، وَهِيَ الْهَبِّي عَنْ الْعُلُوِّ وَمَعْرِفَةُ مَا يَتَوَلَّى إِلَيْهِ. Knowledge of the general rule that excess and exaggeration (in the righteous ones) is prohibited, and knowledge of what it leads to.</p>
<p>الْحَادِيَةُ عَشْرَةٌ: مَضَرَّةُ الْعُكُوفِ عَلَى الْقَبْرِ لِأَجْلِ عَمَلٍ صَالِحٍ. The harm of seclusion at the grave even with intention of performing a righteous deed.</p>

<p>مَعْرِفَةُ النَّبِيِّ عَنِ التَّمَائِيلِ وَالْحِكْمَةِ فِي إِزَالَتِهَا. The prohibition against statues and the wisdom in destroying them.</p>	<p>الثَّانِيَةُ عَشْرَةٌ:</p>
<p>عَظَمُ شَأْنِ هَذِهِ الْقِصَّةِ وَشِدَّةُ الْحَاجَةِ إِلَيْهَا مَعَ الْغَفْلَةِ عَنْهَا. Greatness of the matter within this story and how badly it is needed (i.e. the lesson within) in the face of the heedlessness and neglect of it.</p>	<p>الثَّالِثَةُ عَشْرَةٌ:</p>
<p>وَهِيَ أَعْجَبُ الْعَجَبِ قِرَاءَتُهُمْ إِيَّاهَا فِي كُتُبِ التَّفْسِيرِ وَالْحَدِيثِ، وَمَعْرِفَتُهُمْ بِمَعْنَى الْكَلَامِ، وَكَوْنُ اللَّهِ حَالَ بَيْنِهِمْ وَبَيْنَ قُلُوبِهِمْ حَتَّى إِعْتَقَدُوا أَنَّ فِعْلَ قَوْمِ نُوحٍ هُوَ أَفْضَلُ الْعِبَادَاتِ، وَاعْتَقَدُوا أَنَّ مَا نَهَى اللَّهُ وَرَسُولُهُ عَنْهُ فَهُوَ الْكُفْرُ الْمُبِيحُ لِلدَّمِ وَالْمَالِ. It is absolutely amazing! And more amazing is that despite their (people of Bid'ah) reading this story in the books of Tafsir and Hadith, along with their understanding of its meaning, and knowing about the obstruction that Allah has put between them and their hearts, they believed that the deed of the people of Nuh (i.e. over praising the dead and memorializing their graves with statues) is the best type of worship. They believed in what Allah and His Messenger have forbidden which is the disbelief (Kufr) that permits the taking of life and wealth ...!</p>	<p>الرَّابِعَةُ عَشْرَةٌ:</p>

<p>الْخَامِسَةُ عَشْرَةَ: The declaration that they only wished the righteous ones to intercede for them.</p>	<p>الْخَامِسَةُ عَشْرَةَ: الَّتِي تَصْرِيحُ بِأَنَّهُمْ لَمْ يُرِيدُوا إِلَّا الشَّفَاعَةَ.</p>
<p>الْسادِسَةُ عَشْرَةَ: Their assumption that those scholars who first shaped the statues had intended so.</p>	<p>الْسادِسَةُ عَشْرَةَ: طَلَبْتُمْ أَنَّ الْعُلَمَاءَ الَّذِينَ صَوَّرُوا الصُّورَ أَرَادُوا ذَلِكَ.</p>
<p>السَّابِعَةُ عَشْرَةَ: The tremendous statement of Prophet Muhammad (May the peace and blessing of Allah be upon him) "Do not exaggerate in praise of me just as the Christians had exaggerated in the praise of Jesus, son of Mary". May the peace and blessing of Allah be upon him who has conveyed the clear message!</p>	<p>السَّابِعَةُ عَشْرَةَ: الْبَيَانُ الْعَظِيمُ فِي قَوْلِهِ « لَا تُطْرُونِي كَمَا أَطَرَتِ النَّصَارَىٰ إِيَّيَ مَرْيَمَ » (2) فَصَلَّوْا اللَّهُ وَسَلَامُهُ عَلَيْهِ، بَلَّغِ الْبَلَاغِ الْمُبِينِ.</p>
<p>الثَّامِنَةُ عَشْرَةَ: The admonition by the Prophet (May the peace and blessing of Allah be upon him) to us of destruction of those going to extreme in religion.</p>	<p>الثَّامِنَةُ عَشْرَةَ: نَصِيحَتُهُ إِيَّاَنَا بِهَلَاكِ الْمُتَطَعِّينَ.</p>
<p>التَّاسِعَةُ عَشْرَةَ: The clear statement that they (the statues) were not worshipped until true knowledge was forgotten. This explains the value of the presence of knowledge and the harm of losing it.</p>	<p>التَّاسِعَةُ عَشْرَةَ: الَّتِي تَصْرِيحُ بِأَنَّهَا لَمْ تُعْبَدَ حَتَّىٰ نُسِيَ الْعِلْمُ، فَفِيهَا بَيَانٌ مَعْرِفَةَ قَدْرِ وُجُودِهِ وَمَضَرَّةَ فَقْدِهِ.</p>
<p>العِشْرُونَ: أَنَّ سَبَبَ فَقْدِ الْعِلْمِ مَوْتُ الْعُلَمَاءِ.</p>	<p>العِشْرُونَ: أَنَّ سَبَبَ فَقْدِ الْعِلْمِ مَوْتُ الْعُلَمَاءِ.</p>

---

---

The reason for the loss of knowledge is the death of scholars.