

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

The Danger of Boasting About Lineage

The Messenger [peace and blessings of Allaah be upon him] said, **"Indeed, Allaah [The Most High] has removed from you the pride of the pre-Islamic period and its boasting about ancestors. One is only a pious believer or a wretched sinner. You are sons of Adam and Adam (was created from) dust. Let the people abandon boasting about their ancestors, for they are merely fuel in Jahannam; or they will become more insignificant in (the sight of) Allah than the beetle which rolls dung with its nose".** (1)

The Messenger [peace and blessings of Allaah be upon him] said, **"Whoever is held back by his deeds, his (nobility) of lineage will not push him forward".** (2) Imaam Nawawi [may Allaah have mercy upon him] said, **"Its meaning is that the one whose deeds are deficient and he does not catch up with the performers of (good) deeds, then it is obligatory upon him not to crown himself with nobility of lineage and the virtues of his forefathers, whilst he is lagging behind in (performing good) deeds".** (3)

The Danger of Mocking Other People's Lineages

Two men (mentioned their) lineages during the lifetime of Moosaa [peace be upon him]; one of them said, "I am such and such, the son of such and such person", until he counted nine people; (then he said), "So who are you without a mother?" He (the other person) said, "I am such and such, the son of Islaam". So Allaah revealed to Moosaa [peace be upon him], "Say to those two who (mentioned their) lineages, 'As for you ascribed or attributed to nine people, (they) are in the hell fire and you are the tenth amongst them. And as for you ascribed or attributed to two, (they) are in paradise and you are the third of them'". (4)

The Danger of Denying One's Lineage

The Prophet [peace and blessings of Allaah be upon him] said, **"Whoever claims to belong to anyone other than his father on him will be the curse of Allaah and the angels and all the people".** (5)

Depriving People of Their Lineages and Cultural Identities Due to Political Reasons

Greek authorities seek to deny its Turkish citizens their identity and refuse to recognise them as Turkish Muslims. They outlawed the use of the word "Turkish" and insist on referring to them as the "Muslim minority". They also outlawed the use of the word "Turkish" in names of organizations. As Turkish authorities, they do not seek to deny the identity of those Turkish citizens who are of Greek descent. Therefore, it is very clear that Greece's behaviour is nothing else other than a stance based on the politics of fear and paranoia. Indeed, ascription to a nation, tribe or clan is something established and none can be denied of it. Allaah [The Exalted] said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has the most fear of Allaah. Verily, Allah is All-Knowing, All-Aware. [Surah Al-Hujuraat. Aayah 13]

[لِتَعَارَفُوا] – that you may know one another]: Meaning, so that you may know one another and how close you all are to one another in lineage, but not out of boastfulness. Then Allaah informed us that the most elevated amongst them [i.e. the children of Aadam] are those who fear Allaah the most. The Prophet [peace and blessings of Allaah be upon him] said: “Learn your lineages so that you can maintain ties of kinship. (5.1) The companions of the Prophet [peace and blessings of Allaah be upon him] used to ascribe themselves to their tribes and their people in the presence of the Messenger [peace and blessings of Allaah be upon him], and he never disapproved of that. (6)

Finally, even though we are from different nation and tribes, however our customs and cultures should not contradict the Sharee’ah. Imaam Ash-Shaatibee [may Allaah have mercy upon him] stated in Al-Muwaafaqaat that customs are many different types- some are good and others are corrupt. The good customs are those that neither oppose the Sharee’ah texts nor lead to losing an affair deemed to be beneficial by the Sharee’ah, nor lead to an affair which the Sharee’ah deems to be corrupt. As for the corrupt customs, they are those that oppose the evidences in the Sharee’ah or some of the principles of the Sharee’ah, such as some of the customary dealings in usury and those deeds deemed to be evil by the Sharee’ah which the people engage in during occasions of happiness (or rejoicing etc). (7)

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said:

Hardship is only encountered by the one who abandons the Ma’loofaat and Awaa’id [i.e. those habitual things, deeds, practices, customs etc] for other than the sake of Allaah. As for the one who abandons them truthfully and sincerely from the bottom of his heart- for the sake of Allaah alone- then indeed he does not encounter any difficulty due to abandoning them except in the beginning, in order that he is tested as to whether he is truthful or untruthful in abandoning them? If he exercises a little bit of patience, its [i.e. that abandonment] will alternate into pleasure. Ibn Seereen said that he heard Shurayh swearing by Allaah that “A servant does not abandon anything for the sake of Allaah and finds a loss in that.” And their statement [i.e. the people of knowledge] that ‘whoever abandons something for the Sake of Allaah, Allaah will replace it with what is better.’ This is true. This compensation is of different types and the best of that which a person is compensated with is: the desire and yearning to get close to Allaah, seeking after Allaah’s pleasure, love of Allaah, and the heart granted-by way of it- tranquility, strength, enthusiasm, happiness and being pleased with its Lord [The Most High]. (8)

Imaam Abdul Azeez Bin Baaz [may Allaah have mercy upon him] said:

It is obligated on every Muslim that he does not depend on custom; rather he presents it to the pure Islamic legislation [to be judged], so whatever the Islamic legislation affirms is permissible and whatever it does not affirm is impermissible. The customs of the people are not proof to determine the lawfulness of anything. All the customs of the people in their countries or tribes must be presented to the Book of Allaah and the Sunnah of His Messenger [peace and blessings of Allaah be upon him] for judgement, so whatever Allaah and His Messenger made permissible is permissible, and whatever they forbid, then it is obligatory to abandon it even if it is the custom of the people. (9)

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said:

The customs cannot make something that is not legislated (in the divine revelation) as something legislated, because of Allaah's statement: وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا – It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back [Surah Al-Baqarah. Aayah 189], despite the fact that it was something they took as their custom and considered it to be an act of righteousness. Whoever takes something as a custom and believes that it is an act of righteousness, then it should be presented to Allaah's divine legislation. (10)

Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] also said:

Extremism in related to customs is stringent adherence to old customs and not diverting to what is better than them. As for if the customs are equal in benefit [i.e. the ones judged to be permissible by the divine legislation], then a person remaining upon what he is upon would be better than going along with the new (or emerging) customs. (11)

[Ref 1: Reported by Imaam Abu Dawud (rahimahullaah)' Hadith Number 5116. Declared 'Hasan' by Shaikh Albaani (rahimahullaah) in his checking of Sunan Abu Dawud. Pages -766-767. Publisher: Maktabah Al-Ma'aarif' 1st edition]

[Refs 2 & 3: Saheeh Muslim...part of hadeeth in 'The Book Pertaining to the Remembrance of Allah, Supplication, Repentance and Seeking Forgiveness. Sharh Saheeh Muslim: Hadeeth Number 2699; Vol 17, page 18]

[Ref 4: Silsilah as-Saheehah. Hadeeth Number 1270. Vol 3. page 265. Publisher: Maktabah Al-Ma'aarif 1415AH (1995)]

[Ref 5: Saheeh Al-Jaami 6104. page 1053. Maktabah Al-Islaamee 3rd Edition 1408AH (1988)]

Ref 5.1: Reported by Imaam Tirmidhee (rahimahullaah) Number 1979 & declared authentic by Imaam Albani (rahimahullaah) in Sahih Sunan At-Tirmidhee]

[Ref 6: An Excerpt from 'Silsilah Ar-Rasaa'il Al-Manhajiyyah Fin-Nus'hi Wal Irshaad Wat-Taw'iyah' pages 47-49'. slightly paraphrased]

[Ref 7: Al-Muwaafaqaat 2/283]

[Ref 8: Al-Fawaa'id page 166]

[Ref 9: Majmoo Al-Fataawas 6/510]

[Ref: 10: Tafseer Surah Al-Baqarah 2/299]

[Ref 11: Majmoo Al-Fataawaa 7/7]