

Explanation of  
**SIX EVENTS**  
from the Prophetic Sīrah



By Shaykh Ṣāliḥ al-Fawzān



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**ISBN:** 978-1-5323-4194-6

**First Edition:** Sha'bān 1438 AH / May 2017 CE

**Cover Design:** Usul Design  
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[www.amrikiyyahdesign.com](http://www.amrikiyyahdesign.com)

**Publisher's Information:**  
**Authentic Statements Publishing**  
P.O. Box 15536  
Philadelphia, PA 19131  
215.382.3382  
215.382.3782 – Fax

**Store:**  
5000 Locust St. (Side Entrance)  
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## Transliteration Table

### Consonants

ء	ا	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	ʿ	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

### Vowels

Short	اَ	a	اِ	i	اُ	u
Long	آ	ā	يِ	ī	وِ	ū
Diphthongs	اَيِ	ay/ai	اَوْ	aw		

### Glyphs

ﷺ *Ṣallāllāhu 'alayhi wa sallam* (May Allāh's praise & salutations be upon him)

ﷺ *'Alayhis-salām* (Peace be upon him)

ﷺ *Raḍiyallāhu 'anhu* (May Allāh be pleased with him)

ﷺ *Raḍiyallāhu 'anhā* (May Allāh be pleased with her)

ﷺ *Raḥimahullāh* (May Allāh have mercy on him)

ﷻ *Subḥānahu wa-ta'Ālā* (Glorious and Exalted is He)

ﷻ *'Azza wa-jall* (The Mighty and Majestic)

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## INTRODUCTION

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### ORIGINAL TEXT

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قال الإمام محمد بن عبد الوهاب - رحمه الله تعالى - تأمل - رحمك الله تعالى - ستة مواضع من السيرة، وافهمها فهماً حسناً.

*Imām Muḥammad bin ‘Abdul-Wahhāb رحمته الله said:*

Ponder—may Allāh have mercy upon you—upon six events from the (Prophetic) history (*sīrah*) and understand them in an excellent manner.

### EXPLANATION

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The Shaykh رحمته الله said: “Ponder—may Allāh have mercy upon you—upon six events from the (Prophetic) history (*sīrah*) and understand them in an excellent manner.”

What is intended by the term *sīrah* (سيرة) is the history of the Messenger ﷺ, and this is the path that the Messenger ﷺ used to traverse upon from the time he was dispatched (as a Prophet) until

Allāh caused him to die, in terms of worship, social interactions, *da'wah* to Allāh ﷻ, *jihād*, *hijrah*, and teaching. All of his actions, statements, and interactions make up his *sīrah* ﷺ. This affair—the history of the Messenger ﷺ—is important for the Muslim to study so that one may follow his example. This is because Allāh ﷻ has made him an example for us. Allāh has said:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ  
يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ ﴾

**Indeed, in the Messenger of Allāh (Muḥammad ﷺ)  
you have a good example to follow for he who hopes  
in (the Meeting with) Allāh and the Last Day.**

[*Sūrah al-Aḥzāb* 33:21]

Therefore, he is our example ﷺ. Hence, let us study his history so that we may follow his example. This is what is required from (one) studying the *sīrah* and comprehending it. The intent is not that the *sīrah* is read on innovated occasions, such as the occasion of the birthday of the Prophet ﷺ, for indeed, this reading will be of no benefit. This is because the intent [in that] is not to understand it; it is only a custom done to seek blessings. Therefore, it will be of no benefit. This is because specifying it for a restricted time frame then abandoning it will not benefit in the least. One should study the *sīrah* at all times.

We don't mean by "study" merely reading it from beginning to end and saying, "We have read the *sīrah*." It is a must that we gain understanding of it and take the Messenger ﷺ as an example in his actions and statements. This is the objective.

Imām Ibn al-Qayyim رحمه الله has written a tremendous book regarding *fiqh* of the *sīrah*. It is entitled *Zād al-Ma'ād Fī Hadyi Khayr al-'Ibād*. There are also books from some of the contemporary writers; some of them are correct and some are evil. From them (the writers) are those who have deviated, brought forth polytheistic ideas, and encouraged others to seek blessings by way of the narrations, and they have made this the objective behind reading the *sīrah*. However, no consider-

ation is given to this. This is because everyone spends from what he has. The one who has something good will spend what is good, and the one who has something lowly will spend what is lowly.

All praise is for Allāh; we ask Allāh to guide us and you, and to guide these people to the correct path and to return them to the truth. We do not mock them such that (we think that) what afflicted them cannot afflict us. However, we ask Allāh for security and we ask Allāh to guide them and return them to what is correct.

The objective behind studying the *sīrah* of the Messenger ﷺ is to reflect on it and implement it, and to take the example of the Messenger ﷺ. Likewise, to extract rulings from it. This is what is desired, for the entirety of his life was goodness, knowledge, righteous action, *jihād*, *da'wah*, and education. His life was replete with tremendous good in all respects. It (his life) was all worship (of Allāh). Therefore, it is upon us to give due consideration to his *sīrah*. The Shaykh has taken six important events from his biography. The rest of it is present in his *sīrah*; however, these events are connected to the *'aqidah*.

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ORIGINAL TEXT

لعل الله أن يفهمك دين الأنبياء لتتبعه ودين المشركين لتتركه.

Perhaps Allāh will make you understand the religion of the prophets so that you can follow it and the religion of the polytheists so that you may abandon it.

---

EXPLANATION

This is the objective from studying the *sīrah*: that you understand the religion of the prophets, upon them be prayers and peace; that you understand *tawhīd* and follow it, and that you understand *shirk* so that you may avoid it. It is not sufficient for the person to know the truth only. Rather, it is a must that he knows the truth and that he knows falsehood. He knows the truth so that he may act upon it and he knows falsehood so that he may avoid it. This is because if one does not know falsehood, he will fall into it unknowingly. When you



traverse upon a pathway and you do not know this pathway, and it has pitfalls and dangers, perhaps you will be destroyed unknowingly. You may fall into the pitfalls unknowingly. However, if you study the pathway and you know what it contains from dangers and destructive affairs, then you will be upon clarity and you can avoid the dangers in that pathway. This is as it relates to perceivable matters. Likewise, this is even more applicable to the affairs of *'aqidah*. It is a must that you know falsehood. You should know *shirk*, its types, its reasons, and the means that lead to it, so that you may avoid them. A poet said:

عرفت الشر لا للشر لكن لتوقيه  
ومن لا يعرف الشر من الخير يقع فيه

*I became acquainted with evil, not for the sake of evil, but to avoid it.*

*He who does not know the evil from the good will fall into it.*

Hudhayfah bin al-Yamān رضي الله عنه, the eminent Companion, said, “The people used to ask the Prophet ﷺ about the good. I used to ask him about the evil, fearing that I may fall into it.”<sup>1</sup>

Therefore, it is a must that one knows the good and knows the evil. Some people today say, “You know the truth, so it is not necessary that you know its opposite.” This is false, because if you do not know falsehood then it will remain hidden from you and you will go astray from the truth, especially with the presence of callers to evil and misguidance prepared to lead the people astray.

ORIGINAL TEXT

فإن أكثر من يدعي الدين ويدعي أنه من الموحدين لا يفهم السنة كما ينبغي.

For indeed, most of those who claim (adherence to) the religion and

<sup>1</sup> Reported by al-Bukhāri (3606 and 7084), Muslim (1847 and 51), Aḥmad (23,282), and Ibn Mājah (3979).

who claim to be from the monotheists do not understand the Sunnah in a proper manner.

EXPLANATION

The polytheists seek to draw near to Allāh by way of *shirk*, thinking that it is good. This is because they do not know (what) *shirk* (is). Therefore, they use it to draw near to Allāh, so they sacrifice for the *awliyā'* and the righteous people. They seek blessings (by rubbing on) their graves and they seek salvation with them while saying, "We know that they have nothing to do with the affair and that they do not bring about benefit or cause harm. However, they are righteous and we want them to intercede for us with Allāh, the Glorified." This is like what Allāh has said regarding their predecessors:

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ﴾

**And they worship besides Allāh things that hurt them not, nor profit them...**

[Sūrah Yūnus 10:18]

They acknowledge that they neither harm them nor benefit them.

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ  
وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ﴾

**And they worship besides Allāh things that hurt them not, nor profit them, and they say, "These are our intercessors with Allāh."**

[Sūrah Yūnus 10:18]

They have taken them only as intercessors. In another verse:

﴿ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴾

**And verily, they hinder them from the Path (of Allāh),**

**but they think that they are guided aright!**

[Sūrah az-Zukhruf 43:37]

They did not learn, so they believe that this is good.

This is the reality of most people today. Many of those who ascribe to Islām, this is their reality. They seek to draw near to Allāh by way of *shirk* just like the polytheists of old: they sacrifice and make vows for the graves; they make *tawāf* around them and seek blessings from them while saying, “We have not worshiped other than Allāh. However, these men are righteous and we only intend for them to act as intermediaries for us with Allāh.”

﴿ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا  
إِلَى اللَّهِ زُلْفَى ﴾

**And those who take *awliyā'* (protectors and helpers) besides Him (say), “We worship them only that they may bring us near to Allāh.”**

[Sūrah az-Zumar 39:3]

They did not intend to practice *shirk*, nor was this their objective. They only thought that they were performing an act of worship and something that would bring them near to Allāh the Glorified, by way of which they could draw nearer to Allāh in position. Look at how the Shayṭān comes to the children of Ādam! How the devils of mankind come to the children of Ādam and beautify these affairs for them. We say to them: What you are worshiping are idols. You are making righteous people intermediaries between you and Allāh, and Allāh ﷻ has considered this to be *shirk*. He said: “*And they worship...*” He considered that to be worship.

﴿ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ  
وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ ۚ قُلْ أَنْتَبِتُونَ اللَّهَ بِمَا لَا  
يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ﴾

**And they worship besides Allāh things that hurt them not, nor profit them, and they say, “These are our intercessors with Allāh.” Say: “Do you inform Allāh of that which He knows not in the heavens and on the earth?”**

He absolved Himself from that and said:

﴿ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴾

**Glorified and Exalted be He above all that which they associate as partners with Him!**

[Sūrah Yūnus 10:18]

Hence, he referred to it as *shirk*, while they did not call it *shirk*. They called it “seeking intercession.” Attention must be paid to this.

You have learned in the *‘aqidah* that *shirk* is impermissible and that it is the most heinous of the major sins; it will not be forgiven. However, what is the understanding of *shirk*? It is a must that you know that from the actions and (religious) applications of the people, there are those that are *shirk* and those that are *tawhīd*.

They say, “This is from *at-tawassul* (seeking means of approach to Allāh) by way of the *awliyā’* and the righteous, and this is from *tawhīd*. Allāh loves this; the *awliyā’* are His servants and they are righteous. Allāh likes this.” They seek to draw near to Allāh by way of these people, and they refer to it as the religion and *tawhīd*. They have made *shirk* to be *tawhīd* due to their ignorance and lack of insight.

# THE FIRST EVENT

## *The Descent of Revelation*

### ORIGINAL TEXT

الموضوع الأول: قصة نزول الوحي على رسول الله صلى الله عليه وسلم. وفيها أن أول آية أرسله الله بها: (يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾) إلى قوله: (وَلِرَبِّكَ فَاصْبِرْ).

The First Event: The story of the descent of revelation upon the Messenger of Allāh ﷺ. And within it is the fact that the first verse with which Allāh dispatched him as a Messenger was:

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ ﴾

**O you (Muḥammad ﷺ) enveloped (in garments)!  
Arise and warn!**

Up to His statement:

﴿ وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾ ﴾

**And be patient for the sake of your Lord!**

[Sūrah al-Muddaththir 74:1-7]

EXPLANATION

The first event is the story of the descent of the revelation, i.e., the beginning of the revelation to the Messenger ﷺ. Before his dispatchment as a Prophet, he ﷺ opposed what the polytheists were upon. He did not worship idols. He was in opposition to what his people were upon. So he would go to the cave of Mount Hīrā'. It was a cave at the top of the mountain, facing the Ka'bah. He would sit in it for days and months worshipping Allāh ﷻ, and he would withdraw from the people. He worshiped Allāh upon the religion of Ibrāhīm ﷺ. An angel came to him while he was in the cave and said to him: "Read!" He said:

ما أنا بقارئ.

**I cannot read.**

This was because he ﷺ could not read. Allāh the Exalted said:

﴿ وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ ﴾

**Neither did you (O Muḥammad ﷺ) read any book before it (this Qur'ān), nor did you write any book (whatsoever) with your right hand.**

[Sūrah al-'Ankabūt 29:48]

He was unlettered ﷺ. He could neither read nor write, and the angel was saying to him, "Read," while he was saying (in response):

ما أنا بقارئ.

**I cannot read.**

Meaning, "I am not proficient in reading." Then the angel squeezed him severely, released him and said: "Read!" He said:

ما أنا بقارئ.

**I cannot read.**

Then he (again) squeezed him severely, released him, and said: “Read!” He said:

ما أنا بقارئ.

**I cannot read.**

Meaning, “I am not proficient in reading.” Finally, he (the angel) said to him:

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ②  
 اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ③ الَّذِي عَلَّمَ بِالْقَلَمِ ④ عَلَّمَ  
 الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑤ ﴾

**Read! In the name of your Lord, Who has created (all that exists), has created man from a clot. Read! And your Lord is the Most Generous; Who has taught (the writing) by the pen. He has taught man that which he knew not.**

[Sūrah al-'Alaq 96:1-5]

The Prophet ﷺ memorized it, and this was the first of what was revealed to him. By way of that, he became a Prophet. Allāh made him a Prophet with the revelation of “Read!”

Then he went to Khadijah ؓ, the Mother of the Believers, and mentioned to her what had happened to him. He was in fear, trembling from what he saw, from the horror of the situation and the angel coming to him in this place. He said to her:

لقد خشيت على نفسي.

**I am afraid for myself.**

She said, “Nay, by Allāh, Allāh would never humiliate you. You join the ties of the womb, you honor the guests, you assist those in need, and you give to the deprived.” She used his good qualities as evidence

that Allāh would not afflict him with that which he feared. “Allāh would never humiliate you.”<sup>1</sup> This is because his characteristics were praiseworthy attributes. This was from her understanding ﷺ. She was the first to console the Messenger ﷺ, aid him, and comfort him in this frightful time. This position she took was tremendous. He said:

دَثِّرُونِي!

**Cover me!**

Meaning, “Wrap me.” She wrapped him, and while he was in this state, the angel came to him and said:

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ۝ قُمْ فَأَنْذِرْ ۝ ﴾

**O you (Muḥammad ﷺ) enveloped (in garments),  
arise and warn!**

[Sūrah al-Muddaththir 74:1-2]

So by way of that, he became a Messenger, because with this he was commanded to convey (the revelation). In the first revelation, he was not commanded to convey. It was said to him:

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴾

**Read! In the name of your Lord, Who has created (all  
that exists).**

[Sūrah al-'Alaq 96:1]

He was not commanded to convey, so he was made a Prophet by way of this. Then the messengership came to him, and this was when he was commanded to convey:

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ۝ قُمْ فَأَنْذِرْ ۝ وَرَبِّكَ فَكَبِّرْ ۝ وَتَبَايَكَ  
فَطَهَّرْ ۝ وَالرُّجْزَ فَاهْجُرْ ۝ ﴾

<sup>1</sup> Reported by al-Bukhāri (3, 3392, 4953, 4955, and 6982) and Muslim (160) from the *hadith* of Ā'ishah ﷺ.



**O you (Muḥammad ﷺ) enveloped (in garments),  
arise and warn! And your Lord (Allāh) magnify! And  
your garments purify! And keep away from *ar-rujz*  
(the idols)!**

[Sūrah al-Muddaththir 74:1-5]

*Ar-rujz* (الرجز) refers to the idols. And this is the point of reference. And to keep away from them is to abandon them and stay far away from them.

﴿ وَلِرَبِّكَ فَاصْبِرْ ﴾

**And be patient for the sake of your Lord.**

[Sūrah al-Muddaththir 74:7]

Patience is a must. This is because the responsibility is very weighty and extensive, and it requires patience. This is the first of what Allāh sent His Messenger ﷺ with, prohibiting *shirk*. The first of that which He commanded him with was forbidding *shirk*.

﴿ وَالرُّجْزَ فَاهْبُجِرْ ﴾

**And keep away from *ar-rujz* (the idols)!**

He said:

﴿ قُمْ فَأَنْذِرْ ﴾

**Arise and warn!**

Warn against what? He warned the people against *shirk* and the worship of idols. He warned against this. Hence, the first thing he was commanded with was to warn and he was commanded with the abandonment of idols. This is from that which indicates the danger of *shirk*.

#### ORIGINAL TEXT

فإذا فهمت أنهم يفعلون أشياء كثيرة يعرفون أنها من الظلم والعدوان،

مثل: الزنا...

So if you understand that they used to do many things which they knew were oppression and transgression, such as fornication...

EXPLANATION

The people of the Pre-Islamic Days of Ignorance used to practice despicable actions, such as fornication, usury, and (other) major sins.

ORIGINAL TEXT

وعرفت أيضاً أنهم يفعلون شيئاً من العبادة يتقربون بها إلى الله، مثل: الحج والعمرة والصدقة على المساكين والإحسان إليهم وغير ذلك.

...and you know, as well, that they would perform some acts of worship with which they sought to draw near to Allāh, such as Ḥajj, 'Umrah, giving charity to the poor and kindness to them, and other than that.

EXPLANATION

Despite this (i.e., the evil deeds they did), they had remnants of the religion of Ibrāhīm ﷺ. They used to perform Ḥajj and 'Umrah, and they would give charity to those in need. These actions are good. However, they were not accompanied by *tawhīd*. And even if an action is good, if it is not accompanied by *tawhīd*, it will not benefit the doer.

They would also do evil deeds along with these good deeds, and the worst of them was *shirk*. They would commit fornication and consume usurious earnings and the proceeds of gambling; and these are major sins. However, the most severe of them was *shirk*, from the worship of idols and other than it. They would seek nearness to Allāh by way of it. Due to their ignorance, they would seek nearness to Allāh by way of *shirk*, saying:

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾

“We worship them only that they may bring us near to Allāh.”

[Sūrah az-Zumar 39:3]

Look at what ignorance does to its people. It makes the truth appear to be falsehood and falsehood appear to be the truth. They consider *shirk* to be *tawhīd* and a means of nearness to Allāh ﷻ. This makes it binding upon you to give importance to the affair of ‘*aqīdah* and the affair of *tawhīd* and the understanding of them.

ORIGINAL TEXT

وأجلّها عندهم الشرك، فهو أجلّ ما يتقربون به إلى الله عندهم، كما ذكر الله عنهم أنهم قالوا: ما نعبدهم إلا ليقربونا إلى الله زلفى، ويقولون: هؤلاء شفعاؤنا عند الله.

The most eminent of them (their atrocities) was *shirk*. It was, according to them, the best of that with which they sought to draw near to Allāh, as Allāh mentioned that they said:

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾

“We worship them only that they may bring us near to Allāh.”

[Sūrah az-Zumar 39:3]

And they said:

﴿ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ﴾

“These are our intercessors with Allāh.”

[Sūrah Yūnus 10:18]

EXPLANATION

They acknowledged that they were worshipping them wherein they

said, "We worship them only..." However, they would say, "We don't intend by this worship aught except that it draws us near to Allāh." They believed that this was a good act, because it (according to them) was magnification and glorification of Allāh. (They would say): "They (the idols) will bring us nearer to Allāh, for we are unable to get to Him except by way of worshipping them. Therefore, they will bring us nearer to Allāh because they are righteous." They were referring to the angels and the prophets, such as 'Īsā ﷺ. They took them as intermediaries between them and Allāh so that they would bring them nearer to Allāh.

ORIGINAL TEXT

وقال تعالى: ( فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ  
أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنََّّهُمْ مُهْتَدُونَ).

Allāh the Exalted said:

﴿ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا  
الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنََّّهُمْ مُهْتَدُونَ ﴾

**A group He has guided, and a group deserved to be in error; (because) surely, they took the devils as *awliyā'* (protectors and helpers) instead of Allāh, and they thought that they were rightly guided.**

[Sūrah al-A'rāf 7:30]

EXPLANATION

How have they taken the devils as *awliyā'* instead of Allāh, when they sought nearness (to Allāh) by way of the righteous, by way of 'Īsā, 'Uzayr, and the angels? Yes, they took devils (as *awliyā'*), for these righteous people are not pleased with that nor did they command them to do so. It was only the devils who commanded them with it. They are the ones who commanded them to worship the Messiah ('Īsā), the angels, 'Uzayr, and other than them from the prophets and

the righteous. Therefore, in reality, they worshiped the devils. This is because they obeyed them by worshipping these righteous people.

﴿ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴾

**And they thought that they were rightly guided.**

[Sūrah al-A'raf 7:30]

They believed that this was right guidance and that they were upon the path of goodness and uprightness. Due to this, Allāh ﷻ said:

﴿ وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿٧﴾ قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿٨﴾ ﴾

**And on the Day when He will gather them together and that which they worship besides Allāh, He will say, “Was it you who misled these, My slaves, or did they (themselves) stray from the (Right) Path?” They will say: “Glorified be You! It was not for us to take any *awliyā'* (protectors, helpers, etc.) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people.”**

[Sūrah al-Furqān 25:17-18]

Allāh the Exalted also said:

﴿ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٥٠﴾ قَالُوا سُبْحَانَكَ ﴾

**And (remember) the Day when He will gather them all together, and then will say to the angels, “Was it you that these people used to worship?” They (angels)**

will say, “Glorified be You!”

[Sūrah Saba' 34:40-41]

They (the angels) absolved Allāh ﷻ from anything deserving to be worshiped alongside Him.

﴿ أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ

بِهِمْ مُؤْمِنُونَ ﴿٤١﴾

“You are our *Wali* (Lord) instead of them. Nay, but they used to worship the *jinn*; most of them were believers in them.”

[Sūrah Saba' 34:41]

The angels free themselves from them and say that they did not command them with this. It was none other than the devils, from mankind and the *jinn*, who commanded them with it. Therefore, their worship came to be for the devils who commanded them. Allāh freed His righteous servants from (the notion that) they (the angels) commanded with this. Despite this, they believed that they were rightly guided. This indicates that the issue of primary importance is not one's good intention or the fact that he didn't intend evil. This is not the primary issue. That which is of primary importance is following the messengers and traversing upon their methodology. Good intention along with an evil action is of no benefit. This will not be an (acceptable) excuse for them, for Allāh sent the messengers and revealed the Books in repudiation of that.

ORIGINAL TEXT

فأول ما أمره الله به الإنذار عنه، قبل الإنذار عن الزنا والسرقه وغيرهما.

Hence, the first of that which Allāh commanded him with was to warn against it, before warning against fornication, theft, and other than it.

## EXPLANATION

The first of that which Allāh commanded the Messenger ﷺ with was warning against *shirk*, for Allāh said:

﴿ وَالرُّجْزَ فَاهْجُرْ ۝ ﴾

**And keep away from *ar-rujz* (the idols)!**

[Sūrah al-Muddaththir 74:5]

This was before he was commanded with warning against fornication, the consumption of intoxicants, and usury. These affairs were prohibited later. However, the first of that which he was commanded with was abandoning *shirk*. He didn't say: "Warn them against major sins, from fornication, usury, and the lewd actions which they used to do." Rather, the first of that which He commanded him with was prohibiting *shirk*.

The first of that which they were commanded with was *tawhīd*, before they were commanded with prayer, *zakāh*, fasting, and Ḥajj. This is because *tawhīd* is the foundation, and there is no benefit in prayer, Ḥajj, fasting, and righteous actions if *tawhīd* isn't present.

## ORIGINAL TEXT

وعرفت أن منهم من تعلق على الأصنام ومنهم من تعلق على الملائكة  
وعلى الأولياء من بني آدم.

And you know that from them there was he who was devoted to idols, and from them there was he who was devoted to the angels and the *awliya'* from the children of Ādam.

## EXPLANATION

In the Pre-Islamic Days of Ignorance, they were variant in their worship and their objects of worship. From them there was he who worshiped the angels. From them there was he who worshiped the righteous. From them there was he who worshiped trees and stones.

And the Prophet ﷺ did not differentiate between them; rather, he prohibited them all and fought against them all. He did not differentiate between the one who worshiped the angels and the righteous and those who worshiped idols, because they are the same. There is no difference between he who worships an idol and he who worships a *wali* or a righteous person.

ORIGINAL TEXT

ويقولون: ما نريد منهم إلا شفاعتهم.

And they would say, “We don’t want aught from them except their intercession.”

EXPLANATION

They would say:

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾

“We worship them only that they may bring us near to Allāh.”

[Sūrah az-Zumar 39:3]

And:

﴿ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ﴾

And they say, “These are our intercessors with Allāh.”

[Sūrah Yūnus 10:18]

This was their objective. They sought to draw near to Allāh by way of their worship of these (things). They did not intend *shirk*. But if the action is *shirk* or disbelief, then the objectives are not looked at in regard to whether they are good or not.

ORIGINAL TEXT

ومع هذا بدأ بالإنذار عنه في أول آية أرسله الله بها. فإذا أحكمت هذه



المسألة الأولى فيا بشراك .

Along with this, he began by warning (against *shirk*) in the first verse with which Allāh dispatched him as a Messenger. If you comprehend this issue, then receive glad tidings.

EXPLANATION

Meaning, when you understand this issue: that the first of what he was commanded with was *tawhīd* and the first of what he was prohibited from was *shirk*, for there is no benefit in rectifying the other affairs if the *'aqīdah* is corrupt. This is a tremendous issue and a weighty affair, of which many of those who ascribe to Islām today are ignorant. So if you understand it, then receive glad tidings of beneficial knowledge.

ORIGINAL TEXT

خصوصاً إن عرفت أن ما بعدها أعظم من الصلوات الخمس .

Particularly if you know that there was nothing after it (this issue of *tawhīd*) greater than the five prayers.

EXPLANATION

Meaning, there is nothing after this affair (i.e., *tawhīd*) which is greater than the five prayers. This is because they constitute the second of the pillars of Islām after the two testimonies. Despite this, Allāh ﷻ did not command with the five prayers until right before the Hijrah. The Messenger ﷺ remained in Makkah for 13 years and was not commanded with the *ṣalāh*; he was only commanded with the prayer right before the Hijrah on the night of al-Mi'rāj. So why was the affair of the prayer delayed? So that *tawhīd* could be established. This is because if they had prayed, their prayer would not benefit them unless it was accompanied by *tawhīd*.

ORIGINAL TEXT

ولم تفرض إلا في ليلة الإسراء - سنة عشر، بعد حصار الشعب، وبعد موت أبي طالب، وبعد هجرة الحبشة بستين.

It (the prayer) was not made obligatory until the night of al-Isrā'—in the tenth year, after the banishment to the valley<sup>2</sup> and the death of Abū Ṭālib, two years after the *hijrah* to Abyssinia.

EXPLANATION

The prayer was made obligatory on the night of al-Isrā' wal-Mi'rāj, in the tenth year after the commencement of prophethood. The story of the banishment is that the Messenger ﷺ used to call to *tawhīd* and prohibit *shirk*. The polytheists would make things difficult for him and his Companions, and his uncle, Abū Ṭālib, used to defend him and protect him from the harm of his people. Allāh placed him at [the Prophet's] disposal even though he was a polytheist. However, Allāh ﷻ placed him at the disposal of His Prophet ﷺ to protect and defend him. So when Abū Ṭālib and Khadijah ﷺ (the wife of the Prophet ﷺ) died—and they were the two who supported him—the disbelievers increased their persecution of him and they made things difficult for him and his Companions.

Prior to this, they had banished them to the valley, which was a valley from the valleys of Makkah. They cut them off and boycotted them, preventing goods and commodities from reaching them and prohibiting marriage with them. They banished them in this valley until hunger afflicted them, and they wrote a mandate regarding this and they posted it in the Ka'bah, to cut off Muḥammad and those with him. When the one who protected him died, they had the opportunity to intensify their harm of him and those with him. Despite this, he was not commanded with the prayer between the time of him

<sup>2</sup> **Translator's Note:** This a reference to the Quraysh's banishment of the Prophet ﷺ and his Companions to the Valley of Abū Ṭālib (also known as the Valley of Banū Hāshim), cutting them off and boycotting them, hindering goods, food, and other necessities from reaching them.

being commissioned as a Prophet up until this period. This is because this period was a period of correcting the *'aqidah* before everything else.

When their harm intensified against the Messenger ﷺ and they made things difficult for him, he commanded those with him from the weaker Companions who did not have anyone to defend them to migrate to Abyssinia. This was because there was a king there—an-Najāshi—who did not oppress anyone who was with him. And he was Christian at the time; however, he did not oppress anyone in his land. This was the first *hijrah*; and 'Uthmān and other senior Companions were among them.

This was done for the purpose of fleeing with their religion, and it was a cause for an-Najāshi ﷺ embracing Islām; when he heard the Qur'ān and he listened to the Companions, Allāh guided him to Islām and he became Muslim. The Quraysh sent gifts and bribes to an-Najāshi, saying: "These (Muslims) are dissenters and fugitives. Send them back to us." However, he refused to send them back. Allāh belied the false notion of the polytheists, and their messengers returned humiliated and an-Najāshi continued to protect the Muslims who were with him until Allāh granted them relief.

ORIGINAL TEXT

فإذا عرفت أن تلك الأمور الكثيرة والعداوة البالغة، كل ذلك عند هذه المسألة قبل فرض الصلاة، رجوت أن تعرف المسألة.

If you know that these many affairs and this extreme enmity (from the disbelievers) were before the prayer was made obligatory, then I hope that you comprehend the issue.

EXPLANATION

Comprehend this issue: That they did not display enmity toward the Messenger of Allāh ﷺ, afflict hardships upon him, and banish him and his Companions except due to him commanding with *tawhīd*

and prohibiting *shirk*. Otherwise, had he left them alone and had he, along with those with him, worshiped their Lord and let [the polytheists] be, they would not have said anything to them. Rather, they would have rejoiced at this. This is the *da'wah* of the people of disbelief today. They say, "Let us live, and leave us be; do not say anything about our religion and we won't say anything about your religion." They wage war against Islām by every means possible. They kill the Muslims and they displace them (from their homes), all the while saying, "Let us be and leave us alone."

Had he ﷺ not called to *tawhīd* and prohibited *shirk*, then their anger would not have been ignited.

## THE SECOND EVENT

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*The Polytheists Deemed the Religion of Muḥammad to Be Good Until He Openly Criticized Their Religion*

### ORIGINAL TEXT

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الموضع الثاني: أنه صلى الله عليه وسلم لما قام ينذرهم عن الشرك،  
ويأمرهم بضده وهو التوحيد...

When he ﷺ began warning them against *shirk* and commanding them with its opposite, which is *tawḥīd*...

### EXPLANATION

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Had he commanded them with *tawḥīd* and prohibited them from *shirk* in general without criticizing what they were upon, while they were saying, “What we are upon is not *shirk*. What we are upon is drawing near to Allāh by way of the *awliyā’* and the righteous. We do not associate partners with Allāh. This is nothing more than seeking nearness to Allāh and seeking a means of approach to Him”; if the Messenger had sufficed with prohibiting *shirk* without details and clarification, they would not have objected to him. This is because

they believed that they were not polytheists.

ORIGINAL TEXT

لم يكرهوا ذلك واستحسنوه، وحدثوا أنفسهم بالدخول فيه، إلى أن صرح بسب دينهم وتجهيل علمائهم، فحينئذ شمروا له ولأصحابه عن ساق العداوة.

...they did not dislike that; they deemed it to be good and considered entering into it until he explicitly criticized their religion and deemed their scholars to be ignorant. At that time, they ignited the flames of enmity towards him and his Companions.

EXPLANATION

This is because they explained what they were upon as if it was not *shirk*. However, when you say to them: “These shrines and graves that you worship, make vows for, and slaughter for—this action of yours is *shirk*,” [when you say this to them] you will incite their rage. This is what the Messenger ﷺ did. He prohibited them from the worship of al-Lāt, al-‘Uzzā, al-Manāt, and (the other) idols, and he said to them, “You are not upon anything. And these people who call you to it—these scholars—are astray.” When he said this to them, their rage was ignited out of protection of their religion. This is what most the world is upon today.

ORIGINAL TEXT

وقالوا: سفه أحلامنا، وأعاب ديننا، وشمم آلهتنا.

They said, “He has declared our notions to be foolish, criticized our religion, and ridiculed our gods.”

EXPLANATION

Had he not ridiculed their gods and criticized their religion, they would not have said anything to him. Had he sufficed with saying,

“*Shirk* is repugnant and *tawhīd* is good,” and if he hadn’t criticized their gods or spoken ill of their religion, they would not have raised any objections to him.

ORIGINAL TEXT

ومعلوم أنه ﷺ لم يشتم عيسى وأمه، ولا الملائكة، ولا الصالحين.

And it is known that he ﷺ did not ridicule ‘Īsā and his mother, or the angels, or the righteous.

EXPLANATION

The Messenger ﷺ did not revile the righteous. He only criticized the worship of other than Allāh ﷻ and he clarified that the prophets of Allāh, His righteous slaves, and the angels are not pleased that they should be worshiped besides Allāh.

ORIGINAL TEXT

لكن لما ذكر أنهم لا يدعون ولا ينفعون ولا يضرّون، جعلوا ذلك شتماً.

However, when he mentioned that [those being worshiped] cannot call out (to those worshiping them) nor can they bring benefit or cause harm, they considered that to be revilement.

EXPLANATION

When he said that ‘Īsā cannot not bring benefit or cause harm, and the angels cannot bring benefit or cause harm, and the righteous cannot bring benefit or cause harm, they considered that to be belittlement of the righteous. They would say, “You do not build edifices upon their graves, while this is their right upon us!” They would say, “It is upon us to honor them and to build structures upon their graves; this is from their rights upon us and this is from respecting them. When we seek a means of approach to Allāh by way of them, this is showing them respect and veneration, whereas you say that this is falsehood!” They would consider this to be revilement and ridicule

of them. This is what they explained their actions with and this is present today upon their tongues and in their books.

ORIGINAL TEXT

فإذا عرفت هذا، عرفت أن الإنسان لا يستقيم له دين ولا إسلام - ولو وحد الله وترك الشرك - إلا بعداوة المشركين والتصريح لهم بالعداوة والبغض، كما قال تعالى لا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ الْآيَةَ.

When you understand this, then you will come to know that the Islām of a person is not complete—even if he singles out Allāh (in *tawhīd*) and abandons *shirk*—except along with enmity towards the polytheists, and explicitness in enmity and hatred towards them. As Allāh the Exalted has said:

﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ ﴾

**You (O Muḥammad ﷺ) will not find any people who believe in Allāh and the Last Day making friendship with those who oppose Allāh and His Messenger.**

[Sūrah al-Mujādilah 58:22]

EXPLANATION

There are those who ascribe to *da'wah* and knowledge yet are not pleased with (the affair of) enmity toward the disbelievers. They say, "We have only been commanded to have enmity with those who are at war (with the Muslims)." They say, "We have enmity with them because they are at war with us, because they have seized our lands! As for having enmity with them due to their religion, then we have no enmity for them (due to this)."

Allāh ﷻ said:



﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ﴾

**You (O Muhammad ﷺ) will not find any people who believe in Allāh and the Last Day making friendship with those who oppose Allāh and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred (people).**

[Sūrah al-Mujādilah 58:22]

He did not restrict it to only those who wage war. Rather, Allāh has made their opposition to Allāh and His Messenger ﷺ the reason for hating them. And what greater opposition to Allāh and His Messenger could there be than disbelief and the association of partners with Allāh ﷻ? Therefore, it is not permissible to love any of the disbelievers.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

**O you who believe! Take not the Jews and the Christians as *awliyā'* (friends, protectors); they are but *awliyā'* to one another. And if any amongst you takes them as *awliyā'*, then surely he is one of them. Verily, Allāh guides not those people who are the wrongdoers.**

[Sūrah al-Mā'idah 5:51]

Meaning, (do not take them) as your beloveds. Allāh likewise said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ ۚ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ ﴾

**O you who believe! Take not My enemies and your enemies as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth.**

[Sūrah al-Mumtahinah 60:1]

ORIGINAL TEXT

فإذا فهمت هذه فهماً حسناً جيداً، عرفت أن كثيراً من الذين يدعون الدين لا يعرفونها.

So if you understand this in a good way, then you will know that those who claim religion do not (really) know it.

EXPLANATION

This is correct. If you were to ask many of the (so-called) scholars and students about this issue—the issue of *al-walā' wal-barā'* (allegiance and disavowal)—you would find that they do not know about it. They will say, “It is not binding upon us to hate them. Our religion is not a religion of enmity. Our religion is a religion of love; a religion of conciliation; a religion of this and that.” They deem this to be praise of the religion. Therefore, there is no problem—according to them—with loving the polytheists. This is—according to them—conciliation with them. We say: There is no harm in conciliation with them in affairs of diplomacy. However, conciliation with them by leaving off hating them is not permissible.

ORIGINAL TEXT

وإلا فما الذي حمل المسلمين على الصبر على ذلك العذاب والأسر والضرب والهجرة إلى الحبشة؟

Otherwise, what was it that caused the Muslims to be patient in enduring that torment, imprisonment, beating, and migration to Ethiopia?

## EXPLANATION

What was the cause of what the Muslims encountered in Makkah? Was it because they were Muslims and they prayed and fasted? No. Rather, it was because they hated the disbelievers and had enmity for them, and because they prohibited the association of partners with Allāh ﷻ. This was the reason. Otherwise, had they fasted, prayed, and busied themselves with the remembrance of Allāh, not displaying objection towards anyone from whom they would not have encountered harm such as beating, imprisonment, and detainment, then they would have no need for patience. This is because patience is only for that which is disliked.

## ORIGINAL TEXT

مع أنه ﷺ أرحم الناس لو وجد رخصة لأرخص لهم، كيف وقد أنزل الله تعالى: وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ.

This is despite the fact that he ﷺ was the most merciful of the people. If there were a concession for them, then he would have made a concession. (But) how would he do so when Allāh the Exalted revealed:

﴿ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ ﴾

**Of mankind are some who say, "We believe in Allāh," but if they are made to suffer for the sake of Allāh, they consider the trial of mankind as Allāh's punishment.**

[Sūrah al-'Ankabūt 29:10]

## EXPLANATION

Despite his ﷺ mercy toward his Companions, he did not allow his Companions to compromise any of the religion. He did not allow

them to do this even though he was kind and merciful ﷺ. Had there been a concession for them in abandoning the manifestation of the religion, he would have granted it to them. Rather, Allāh revealed to him:

﴿ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ  
جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ ﴾

Of mankind are some who say, “We believe in Allāh...”

[Sūrah al-'Ankabūt 29:10]

However, when the trial comes—when he is harmed for the sake of Allāh, when he is harmed for his statement, “I believe in Allāh” and due to his *tawhīd*—he turns away from his religion, deeming the *fitnah* of the people to be like the punishment of Allāh. So he flees from the harm of the people in the worldly life (and runs to) the punishment of Allāh in the Hereafter. (He is) like the one who takes refuge from the heat within a burning fire. If he cannot be patient with the harm of the people, then how will he be patient with the Fire on the Day of Judgment? It must be the other way around—that he ransoms the harm of the Fire (thus fleeing from it) and bears the harm of the people, and that he is patient upon his religion. As for ransoming (selling) his religion due to the harm of the people, forgetting about the Fire which is before him, this is like the one who takes refuge from the heat within a burning fire. As the poet said:

المستجير بعمرو عند كربته  
كالمستجير من الرمضاء بالنار

*The one who takes refuge with 'Amr in his time of distress  
Is like he who takes refuge with the fire from the intense heat.*

ORIGINAL TEXT

فإذا كانت هذه الآية فيمن وافقهم بلسانه، فكيف بغير ذلك؟

If this verse is about the one who agrees with them with his tongue, then how about (the one who agrees with them) in other than that?

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EXPLANATION

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If this threat has come regarding the one who agrees with the disbelievers with his tongue—without compulsion, simply in order to live among them—then how about the one who is in agreement with them in his actions for the sake of a worldly benefit?

## THE THIRD EVENT

*His Recitation of Sūrah an-Najm in Their Midst*

### ORIGINAL TEXT

الموضع الثالث: قصة قراءته صلى الله عليه وسلم سورة النجم، بحضرتهم: فلما بلغ: {أفراء يتم اللات والعزى} ألقى الشيطان في تلاوته: تلك الغرائيق العلى وإن شفاعتهن لترتجى، فظنوا أن رسول الله ﷺ، قالها، وفرحوا بذلك، وقالوا كلاماً - معناه: هذا الذي نريد، ونحن نعرف أن الله هو النابع الضاروحده لا شريك له، ولكن هؤلاء يشفعون لنا عنده، فلما بلغ السجدة، سجد وسجدوا معه، فشاع الخبر أنهم صافوه، وسمع بذلك من في الحبشة فرجعوا، فلما أنكر ذلك رسول الله ﷺ، عادوا إلى شر مما كانوا عليه، ولما قالوا له: إنك قلت ذلك، خاف من الله خوفاً عظيماً، حتى أنزل الله عليه: وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ.

فمن فهم هذه القصة، ثم شك بعد ذلك في دين النبي صلى الله عليه وسلم، ولم يفرق بينه وبين دين المشركين فأبعده الله، خصوصاً إن عرف أن قولهم: تلك الغرائق يراد بها الملائكة.

The Third Event: The story of his ﷺ recitation of Sūrah an-Najm in their presence, and when he reached:

﴿ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴾

**Have you then considered al-Lāt, and al-‘Uzzā?**

[Sūrah an-Najm 53:19]

The Shayṭān inserted words into his recitation, saying: “Those are the exalted *gharāniq* (angels); and their intercession is hoped for.”

They thought that the Messenger of Allāh ﷺ had said it, so they rejoiced at that and they said a statement, the meaning of which is: “This is what we want. We know that Allāh, alone, is the One who brings benefit and causes harm, and He has no associates. However, these will intercede for us with Him.” So when he reached the (verse of) prostration, he prostrated and they prostrated along with him. The news then spread that they had befriended him, and those who were in Ethiopia heard that and thus returned. But then the Messenger of Allāh ﷺ repudiated them for resorting to that which was more evil than what they were upon before. When they said to him, “You said that,” he was in great fear of Allāh; then Allāh revealed:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى  
أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ  
يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

**Never did We send a messenger or a prophet before you, but when he did recite the revelation or narrated or spoke, the Shayṭān (Satan) threw (some falsehood) in it. But Allāh abolishes that which the Shayṭān**

**throws in. Then Allāh establishes His revelations.  
And Allāh is All-Knower, All-Wise.**

[Sūrah al-Ḥajj 22:52]

He who understands this story and afterwards has doubt in the religion of the Prophet ﷺ and does not differentiate between it and the religion of the polytheists, then may Allāh distance him (from good), particularly if he knows that they intended the angels by their statement: “Those are the exalted *gharāniq*.”

EXPLANATION

This story that the Shaykh has mentioned from amongst the stories of the Prophetic *sīrah* is called the Story of *al-Gharāniq*. It is, as he has mentioned, [the story of] when he ﷺ recited Sūrah an-Najm while (both) polytheists and Muslims were along with him. When he reached the statement of Allāh the Exalted:

﴿ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴿٢٠﴾ ﴾

**Have you then considered al-Lāt, and al-‘Uzzā; and  
Manāt (another idol of the pagan Arabs), the other  
third?**

[Sūrah an-Najm 53:19-20]

They were the biggest of the idols of the Arabs. Al-Lāt was in Ṭā’if; and as has preceded, he was a righteous man who used to feed the pilgrims. When he died, they performed *i’tikāf* at his grave, seeking blessings from him in the way they seek blessings from the righteous, as the people of the Pre-Islamic Days of Ignorance would do. Likewise, they would seek intercession from him with Allāh, because he was a righteous man. Al-‘Uzzā was an idol of the people of Makkah, close to ‘Arafah; and it was a name for some trees upon which was a structure from which they would seek blessings. As for Manāt, it was an idol between Makkah and Madīnah; close to Madīnah, at al-Mushālah, close to Mount Qadīd. It was (the idol) of al-Aws and al-Khazraj (the two tribes of the Anṣār). They used to assume *iḥrām* for Ḥajj at it, out of magnification of it. Allāh ﷻ says:



﴿ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴿٢٠﴾ ﴾

**Have you then considered al-Lāt, and al-‘Uzzā; and Manāt (another idol of the pagan Arabs), the other third?**

[Sūrah an-Najm 53:19-20]

Meaning, inform me about these idols; do they benefit you or cause you harm? Rather, they can't even defend themselves. This is because when the Messenger ﷺ conquered Makkah, he destroyed them. Had they been gods, they would have averted harm from themselves and defended themselves. Allāh censured the polytheists who were attached to these idols which neither bring benefit nor cause harm.

So when he ﷺ recited this verse, the Shayṭān (i.e., the voice of the Shayṭān) inserted some words into the recitation of the Prophet ﷺ as follows: "Those are the exalted *gharānīq* (angels); and their intercession is hoped for." This speech was from the Shayṭān; he inserted it into the recitation of the Prophet ﷺ, and the Messenger was unaware of that. However, the polytheists heard it and rejoiced, saying, "He mentioned our gods with good! This is what we want. We only seek from them intercession. Besides this, we know that they do not bring benefit or cause harm. However, we want their intercession, and Muḥammad has said: '...and their intercession is hoped for.'" So when he reached the end of the *sūrah*, i.e., the statement of Allāh the Exalted:

﴿ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴾

**So fall you down in prostration to Allāh, and worship Him.**

[Sūrah an-Najm 53:62]

He prostrated and the Muslims prostrated along with him; and the polytheists prostrated, rejoicing at these satanic words, to the point that al-Walīd bin Mughīrah, who was old and couldn't prostrate on the ground, took a handful of dust and prostrated upon it.

The news began to spread that the Messenger ﷺ had reconciled with the polytheists and that he had affirmed their worship of al-Lāt, al-'Uzzā, and Manāt so that intercession could be sought (from them). The news that the Messenger had reconciled with the polytheists or that the polytheists had entered Islām reached those Muslims who had migrated to the land of Ethiopia. So they returned from Ethiopia, and when they reached Makkah they discovered that this news was incorrect and that the polytheists were still displaying enmity towards the Messenger ﷺ and oppressing the Muslims.

When they informed the Prophet ﷺ that he had said these words: "Those are the exalted *gharāniq* (angels); and their intercession is hoped for," he became extremely sad and he was tremendously grieved, until Allāh revealed His statement in Sūrah al-Hajj:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى  
 أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ  
 يُحْكِمُ اللَّهُ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٦﴾ لِيَجْعَلَ مَا يُلْقِي  
 الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ  
 ۗ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٧﴾ وَلِيَعْلَمَ الَّذِينَ أُوتُوا  
 الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ  
 ۗ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٨﴾ وَلَا  
 يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ  
 يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٩﴾ ﴾

Never did We send a messenger or a prophet before you, but, when he did recite the revelation or narrated or spoke, the Shayṭān threw (some falsehood) in it. But Allāh abolishes that which the Shayṭān throws in. Then Allāh establishes His revelations. And Allāh is All-Knower, All-Wise. That He (Allāh) may make what is thrown in by the Shayṭān a trial for those in

**whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the wrong-doers are in an opposition far-off. And that those who have been given knowledge may know that it (this Qur'ān) is the truth from your Lord, and that they may believe therein, and their hearts may submit to it with humility. And verily, Allāh is the guide of those who believe, to the Straight Path. And those who disbelieve will not cease to be in doubt about it (this Qur'ān) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e., the Day of Resurrection).**

[Sūrah al-Ḥajj 22:52-55]

Allāh invalidated that which the Shayṭān cast into the recitation of the Messenger ﷺ and abolished it; i.e., He removed it and He affirmed His verses which He revealed in criticism of the idols and the worship of them.

This is a summary of the story. This story has come by way of Ibn 'Abbās with a connected chain of narration, and it has also come on the authority of some of the Ṭābi'ūn with *mursal* chains of narration,<sup>1</sup> and some of the scholars have criticized it (i.e., the authenticity of the story). From them is Ibn Kathīr. He said, "It has not come except by way of *mursal* and disconnected routes of transmission which have been spoken about (by the scholars)."

However, al-Ḥāfiẓ Ibn Ḥajar, in *Fatḥ al-Bāri*, holds a different opinion. He said, "The story has come via different, distinct routes of transmission having (different) sources. Therefore, they support and strengthen one another." This is the meaning of the statement of Ibn Ḥajar.

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<sup>1</sup> **Translator's Note:** The *mursal* chain of narration is that in which the Ṭābi'i narrates directly from the Prophet ﷺ and does not mention the Companion from whom he is narrating; thus, there is a break in the chain of narration.

The intent of the Shaykh in citing it is that the polytheists said: “We don’t worship these idols believing that they create, provide, benefit, or harm. We only worship them seeking intercession; that they should intercede for us with Allāh ﷻ.” So Allāh invalidated this and affirmed the Qur’ān as it was, proving false the worship of the idols. He invalidated what the Shayṭān had cast into the recitation of the Prophet ﷺ. The Prophet ﷺ was consoled and the grief departed, for this happened to the messengers before him. Allāh said:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى ﴾

**Never did We send a messenger or a prophet before you, but, when he did recite the revelation or narrated or spoke...**

[Sūrah al-Ḥajj 22:52]

Meaning, when he recited. The word (التمنى) here (in this verse) means “recitation” (التلاوة); like in the statement of Allāh:

﴿ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴾

**And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.**

[Sūrah al-Baqarah 2:78]

Meaning, they only recite and they don’t know the meanings. Likewise, the poet said regarding ‘Uthmān ﷺ:

تمنى كتاب الله أول ليله  
وأخره لاقى حمام المقادر

*He recited the Book of Allāh at the beginning of his night;  
At its end, he met the decree (i.e., he was murdered).*

This was the night on which he was killed ﷺ. At the beginning of

the night, he was praying Tahajjud and reciting the Qur'ān; then the Khawārij attacked him, killing him at the end of the night ﷺ.

The point of reference from the line of poetry is the statement:

تمنى كتاب الله...

*He recited the Book of Allāh...*

So the intended meaning of (التمنى) is recitation. So the meaning of "... when he did recite" is: when he recited the Book; "...the Shayṭān threw (some falsehood) in it," meaning: into his recitation. (He threw) words which the one who heard it thought were from the Messenger, while they were from the Shayṭān. However, Allāh ﷻ was prepared for it and proved false the speech of the Shayṭān and affirmed His verses ﷻ. This is because Allāh is the protector of His religion and the protector of His Book.

The point is that the polytheists rejoiced when they thought that the Messenger ﷺ agreed with them in this speech that they thought was from the Messenger, whereas it was from the Shayṭān, (saying) that there was no harm in seeking intercession from the idols. So they rejoiced at that. Allāh ﷻ proved that false and clarified that it is not permissible to worship other than Allāh ﷻ for any reason whatsoever, seeking intercession or other than it. Worship is a right exclusively for Allāh ﷻ and it is not permissible to worship other than Allāh for any reason whatsoever.

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ  
وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ﴾

**And they worship besides Allāh things that hurt them not, nor profit them, and they say, "These are our intercessors with Allāh."**

[Sūrah Yūnus 10:18]

Allāh also said:

﴿ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا  
إِلَى اللَّهِ زُلْفَى ﴾

**And those who take *awliyā'* (protectors and helpers) besides Him (say), "We worship them only that they may bring us near to Allāh."**

[Sūrah az-Zumar 39:3]

Allāh has referred to this as *shirk* and He invalidated it. The Messenger did not say these words which were in the story; the Shayṭān said them. This was a trial and test by way of which to differentiate between the good and the wicked. Then Allāh removed this *fitnah* and the truth remains. This happened with the messengers before Muḥammad ﷺ and it occurred to him in a similar fashion. This is evidence of the falsehood of the beliefs of the grave-worshippers who worship the graves and say, "We know that they do not harm or benefit, nor do they create or provide. They are righteous, and we use them as intermediaries to Allāh and we seek intercession from them."

Had we validated this from them, there would not have been any schism between us and them. The enmity was only intensified between us and them due to us repudiating this and considering it to be *shirk*, just as the Messenger ﷺ repudiated it and just as the Qur'ān has repudiated it in (several) verses.

This is the intent of the Shaykh in citing this story. So he is saying: They would rejoice if we would be in agreement with them in this speech, and if we were to say, "As long as you don't intend from it that they create, provide, benefit, or harm, and you only intend to seek intercession, then there is no harm."

# THE FOURTH EVENT

*The Story of Abū Ṭālib*

## ORIGINAL TEXT

الموضع الرابع [قصة أبي طالب]: فمن فهمها حسناً، وتأمل إقراره بالتوحيد وحث الناس عليه وتسفيهه عقول المشركين ومحبته لمن أسلم وخلع الشرك، ثم بذل عمره وماله وعشيرته في نصرة رسول الله ﷺ إلى أن مات.

The Fourth Event: The story of Abū Ṭālib. He who understands it in an excellent manner and contemplates his affirmation of *tawhīd* and his encouraging the people towards it; his deeming the minds of the polytheists to be foolish and his love for those who entered Islām and abandoned *shirk*; moreover, he exerted his life, wealth, children, and family in support of the Messenger of Allāh ﷺ until he died...

## EXPLANATION

Abū Ṭālib was the paternal uncle of the Messenger ﷺ. When the father of the Messenger ﷺ, 'Abdullāh bin 'Abdil-Muṭṭalib, died

while the Messenger was in the womb of his mother, his grandfather 'Abdul-Muṭṭalib cared for him when he was born. When 'Abdul-Muṭṭalib died, [the Prophet] was left in the care of his son Abū Ṭālib. Abū Ṭālib upheld the obligation and took care of the Prophet ﷺ, cultivated him, and honored him.

Then, when Allāh dispatched him as a Messenger to all of mankind, [Abū Ṭālib] protected and defended him and encountered harm from the Quraysh due to his defense of the *da'wah* of the Messenger ﷺ and his protection of him. He exposed himself to danger and starvation to the point that they were boycotted in a valley for years and [the Quraysh] prevented supplies from reaching them and they cut communication with them; all the while, Abū Ṭālib was with them and was patient upon this. He used to praise the religion of the Messenger ﷺ, saying:

ولقد علمت بأن دين محمد  
من خير أديان البرية ديناً  
لو لا الملامة أو حذار مسبة  
لرأيتني سمحاً بذاك مبيناً

*I know that the religion of Muḥammad*

*Is from the best religions of the people.*

*Were it not for the blame (of the people) or fear of revilement,*

*You would have seen me openly accepting that.*

Likewise, in his long and well-known *lāmiyah* (poem) which Ibn Kathīr cited in *Al-Bidāyah wan-Nihāyah*, he acknowledged that Muḥammad was the Messenger of Allāh and that he was truthful in his message, and that nothing prevented him from following [the Prophet] except fear of criticizing the religion of his forefathers, who were upon the worship of idols. Hence, pre-Islamic pride overtook him, preventing him from following Muḥammad ﷺ so that he



would not have to revile his elders. When death was upon him, the Prophet ﷺ came to him while Abū Jahl and another man from Banū Makhzūm were with him. The Messenger ﷺ said to him:

يا عم قل لا إله إلا الله كلمة أحاج لك بها عند الله .

**O my uncle, say *lā ilāha ill-Allāh* (none has the right to be worshiped except Allāh); a statement which I will use to argue on your behalf before Allāh.**

Abū Jahl and the man with him said, “Will you abandon the religion of ‘Abdul-Muṭṭalib?” The Messenger repeated his statement and they repeated theirs, saying, “Will you abandon the religion of ‘Abdul-Muṭṭalib?” His final statement was that he was upon the religion of ‘Abdul-Muṭṭalib and he died upon that. So the Prophet ﷺ said:

لأستغفرن لك ما لم أنه عنه .

**I will seek forgiveness for you, unless I am prohibited from doing so.**

So Allāh revealed:

﴿ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ  
 وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ  
 الْجَحِيمِ ﴾

**It is not (proper) for the Prophet and those who believe to ask Allāh’s forgiveness for the polytheists, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire.**

[Sūrah at-Tawbah 9:113]<sup>1</sup>

And He revealed regarding Abū Ṭālib:

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

<sup>1</sup> Reported by al-Bukhāri (1360, 3884, 4675, 4772, 5657, and 6681) and Muslim (24).

﴿ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴾

**Verily, you (O Muḥammad ﷺ) guide not whom you love, but Allāh guides whom He wills. And He knows best those who are the guided.**

[Sūrah al-Qaṣaṣ 28:56]

This indicates that praising Islām, praising the Messenger, and believing that Islām is the truth and that the Messenger is the truth without following the Messenger is of no benefit. It is a must that one follow the Messenger ﷺ, because had it been beneficial (to believe without following), then it would have benefitted Abū Ṭālib. So affirming that Islām is the truth and that the Messenger is the truth, along with defending and protecting Islām, will not benefit unless it is accompanied by following (the Messenger). Moreover, the Prophet ﷺ said:

إن الله يؤيد هذا الدين بالرجل الفاجر.

**Indeed, Allāh will support this religion by way of a wicked man.<sup>2</sup>**

Hence, there must be following. Support, praise, and protection of Islām, and relation to the Messenger ﷺ, will not benefit without following him, for this was the paternal uncle of the Messenger ﷺ and when he died upon disbelief, the Messenger could not benefit him by causing him to come out of the Fire, despite his efforts. Allāh prohibited him from seeking forgiveness for him and He said:

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ ﴾

**Verily, you (O Muḥammad ﷺ) guide not whom you love...**

[Sūrah al-Qaṣaṣ 28:56]

And He said:

﴿ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ

<sup>2</sup> Reported by al-Bukhārī (3062, 4204, and 6606) and Muslim (111) from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

وَلَوْ كَانُوا أَوْلِيَٰ قُرْبَىٰ مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ  
الْجَحِيمِ ﴿١٥٦﴾

It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the polytheists, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire.

[Sūrah at-Tawbah 9:113]

Allāh ﷻ also says:

﴿ قَالَ عَذَابِي أُصِيبُ بِهِ مَن أَشَاءُ ۗ وَرَحْمَتِي وَسِعَتْ  
كُلَّ شَيْءٍ ۗ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ  
هُم بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ  
الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ  
بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ  
وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ  
الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ  
وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾ ﴿

He said: (As to) My punishment, I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who are the pious and give *zakāh*, and those who believe in Our verses. Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Torah and the Injil (Gospel)—he commands them with the good and forbids them from evil; he allows them as lawful that which is pure and prohibits them as unlawful that which is impure; he releases them from their heavy burdens and from the fetters (bindings) that were upon them. So those who believe in him (Muḥammad ﷺ), honor him,

**help him, and follow the light (the Qur'ān) which has been sent down with him, it is they who will be successful.**

[Sūrah al-A'rāf 7:156-157]

He didn't suffice with saying: "So those who believe in him (Muḥammad), honor him, help him"; rather, He said: "...and follow the light (the Qur'ān) which has been sent down with him, it is they who will be successful."

This is an indication that praising Islām and commending Islām and the Muslims, saying that they are upon the truth and that the disbelievers are upon falsehood, and that *shirk* is falsehood—all of this is insufficient. There must be following. So he who praises Islām, commends it, and displays respect for it but does not abandon *shirk*, and he supplicates to other than Allāh—supplicating to idols, shrines, and graves—then these affairs will not benefit him or be of any use to him. If they were beneficial or useful, then they would have benefited Abū Ṭālib, the paternal uncle of the Messenger ﷺ. This issue is subtle, and attention must be paid to it.

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ORIGINAL TEXT

ثم صبره على المشقة العظيمة والعداوة البالغة، لكن لما لم يدخل فيه، ولم يتبرأ من دينه الأول، لم يصبر مسلماً، مع أنه يعتذر عن ذلك أن فيه مسبة لأبيه عبد المطلب ولهاشم وغيرهما من مشايخهم.

Likewise, his patience in enduring tremendous hardship and extreme enmity; however, since he did not enter into it (Islām) and he did not free himself of his original religion, he did not become Muslim, although he gave the excuse that in it lied belittlement of his father, 'Abdul-Muṭṭalib, Hāshim, and other than them from their elders.

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EXPLANATION

This is what prevented him: pride and tribalism from the Pre-Islamic Era of Ignorance prevented him from entering into Islām and he died

upon disbelief, despite what he had from tremendous positions in support and defense of the truth. Despite this, since he did not follow the Messenger ﷺ, these affairs were of no benefit to him, except for that which has been authentically narrated stating that the punishment of the Fire will be lightened for him such that he will be in a shallow portion of the Fire due to the intercession of the Prophet ﷺ for him.<sup>3</sup> In one narration, it mentions:

في أخصم قدميه جمرتان من نار يغلي منهما دماغه، ما يرى أن أحداً من النار أشد منه عذاباً، وإنه لأهونهم عذاباً.

**In the arch of his two feet there will be embers of fire causing his brain to boil. He will not believe that anyone in the Fire is being punished more severely, while he is the lightest of them in punishment.**<sup>4</sup>

These things did not benefit him, causing him to come out of the Fire, so it does not contradict the statement of Allāh the Exalted about the disbelievers:

﴿ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴾

**So no intercession of intercessors will be of any use to them.**

[Sūrah al-Muddaththir 74:48]

Its benefit is only by lightening the punishment.

ORIGINAL TEXT

ثم مع قرابته ونصرتة، استغفر له رسول الله ﷺ فأنزل الله عليه: مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا

<sup>3</sup> Reported by al-Bukhāri (6208 and 6572) and Muslim (209 and 357) from the *ḥadīth* of al-Abbās ؓ.

<sup>4</sup> Reported by al-Bukhāri (6561 and 6562) and Muslim (213) from the *ḥadīth* of an-Nu'mān bin Bashīr. It does not contain mention of Abū Ṭālib. It only mentions the lightest of the people of the Fire in terms of punishment.

تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ .

Along with his kinship (to the Prophet) and his support, the Messenger ﷺ sought forgiveness for him. Then Allāh the Exalted revealed to him:

﴿ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ  
وَلَوْ كَانُوا أَوْلِيَا قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ  
الْجَحِيمِ ﴾

It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the polytheists, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire.

[Sūrah at-Tawbah 9:113]

EXPLANATION

From this, we understand that it is not sufficient that one affirms that Islām is the truth, defends Islām, and criticizes *shirk* and the polytheists. All of this is insufficient unless it is accompanied by one's following of the Messenger ﷺ. He who does not follow the Messenger ﷺ will not be benefitted by these matters. Based upon this, those who pray, fast, testify that none has the right to be worshiped except Allāh and that Muḥammad is the Messenger of Allāh, and perhaps participate in *jihād* against the disbelievers, but they do not abandon *shirk* in regard to shrines, graves, and seeking salvation from the dead, slaughtering for the (inhabitants of the) graves—these people will not benefit from that. This is because actions are of no benefit with the presence of *shirk*. Allāh the Exalted said:

﴿ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ  
لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾

And indeed, it has been revealed to you (O Muḥammad ﷺ), as it was to those before you: "If you

**join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.”**

[Sūrah az-Zumar 39:65]

As long as one does not free himself of the polytheists and cut them off in terms of their religion, then this (action) will be of no benefit to him.

ORIGINAL TEXT

والذي يبين هذا: أنه إذا عرف رجل من أهل البصرة أو الأحساء بحب الدين ويحب المسلمين، ظن أكثر الناس أنه من المسلمين، مع أنه لم ينصر الإسلام بيده ولا ماله، ولا له من الأعذار ما لأبي طالب، فمن فهم قصة أبي طالب، وفهم الواقع من أكثر من يدعي الدين، تبين له الهدى من الضلال، وعرف سوء الإفهام، والله المستعان.

That which will make this clear is that if a man from the people of Baṣrah or al-Aḥsā' was known for love of the religion and loving the Muslims, then most people would believe him to be from the Muslims even though he never supported Islām with his hand nor with his wealth; nor did he have the excuse that Abū Ṭālib had. He who understands the story of Abū Ṭālib and understands the reality of most of those who claim the religion, guidance will become clearly distinct to him from misguidance and he will know the poor understanding (which the people have); and Allāh's aid is sought.

EXPLANATION

He intends by that the scholars who were in his era who knew the truth and they knew *tawḥīd*; they knew the falsehood of *shirk*, yet despite this, they did not establish the call to Allāh, commanding with *tawḥīd*, prohibiting *shirk*, and repudiating the polytheists. They did not establish this. They were like Abū Ṭālib, for they exerted (efforts of) good for this religion but they did not call to Allāh ﷻ nor

did they clarify (the affairs) to the people. Rather, they concealed the knowledge that was with them, they were silent about *shirk*, and they lived amongst the polytheists.



# THE FIFTH EVENT

## *The Story of the Hijrah*

### ORIGINAL TEXT

الموضع الخامس: [قصة الهجرة]. وفيها من الفوائد والعبير ما لا يعرفه أكثر من قرأها.

The Fifth Event: The story of the Hijrah. It contains benefits and lessons which most of those who read it do not know.

### EXPLANATION

*Al-hijrah* (الهجرة) in the (Arabic) language is derived from *al-hajr* (الهمجر), which means “abandonment.” Allāh said:

﴿ وَالرُّجُزَ فَاهْجُرْ ﴾

**And abandon *ar-rujz* (the idols)!**

[*Sūrah al-Muddaththir* 74:5]

Meaning: Leave them. Therefore, *al-hajr* is abandonment. From this is abandonment of the people of sin and abandonment of the

polytheists; i.e., abandonment of them and not loving them. The Prophet ﷺ said:

المهاجر من هجر ما نهى الله عنه.

**The emigrant is he who abandons what Allāh has prohibited.<sup>1</sup>**

Meaning: He leaves what Allāh has made impermissible.

As for [the meaning of] *hijrah* in the legislation, it is to move from the land of *shirk* to the land of Islām for the sake of the religion. This is [the meaning of] *hijrah* legislatively. *Hijrah* contains great virtue. It is the counterpart of *īmān* and *jihād* in Allāh's path.

﴿ إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا ﴾

**Verily, those who believed, and emigrated and strove hard and fought...**

[Sūrah al-Anfāl 8:72]

This is from that which indicates the greatness of *hijrah*.

*Hijrah* is ongoing until the establishment of the Hour. So for he who is not able to openly manifest his religion in the land of the polytheists, it is obligatory to migrate to the land wherein he is able to manifest his religion. If he does not migrate while having the ability, Allāh has revealed regarding him:

﴿ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ۗ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۗ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۗ فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ ۗ وَسَاءَتْ مَصِيرًا ۝﴾

**Verily, those whom the angels take (in death) while they are wronging themselves (as they stayed among**

<sup>1</sup> Reported by Abū Dāwūd (2481), an-Nasā'i in *Al-Kubrī* (8701), Ibn Hibbān (230), and Ahmad (6515).

**the disbelievers even though emigration was obligatory for them), they (angels) say (to them), “In what (condition) were you?” They reply, “We were weak and oppressed on earth.” They (angels) say, “Was not the earth of Allāh spacious enough for you to emigrate therein?” Such men will find their abode in Hell—what an evil destination!**

[Sūrah an-Nisā' 4:97]

This is a severe threat, although they are Muslims. However, since they abandoned *hijrah* with the excuse of love of wealth, children, and homeland, and they gave precedence to the love of these things over *hijrah*, Allāh ﷻ issued this threat to them.

The reason for the revelation of this verse is that at the time of the Battle of Badr against the polytheists, some of the Muslims remained in Makkah and they did not migrate, due to greed for their homeland, wealth, and their children, yet they were able to migrate. So when the polytheists went out to Badr, they went out with them against their will. They were forced to go out with them. When the battle ensued, some of them were killed amongst the ranks of the polytheists, unbeknownst to the Muslims. When the Muslims found out about them, they were remorseful and said, “We have killed our brothers.” So Allāh revealed: *Verily, those whom the angels take (in death) while they are wronging themselves), they (angels) say (to them), “In what were you?”* Meaning, in which land were you? Which land? They will not say, “How are you in your *īmān*?” Or, “How is your certainty?” They won't ask them about this. They will only ask about the place. *“In what (place) were you?”*

*They reply, “We were weak and oppressed on earth.”*—Meaning: “They compelled us to go out due to our weakness, and we were not able to withhold.”

*They (angels) say, “Was not the earth of Allāh spacious enough for you to emigrate therein?”*—You had a remedy for this. Had you migrated just as your brothers had migrated, you would have been safe from this

situation.

*Such men will find their abode in Hell.*—This is a threat.

*What an evil destination! Except the weak ones*—[Meaning] those who are not able to migrate. They remain in the lands of *shirk* because they are not able to migrate.

﴿ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا  
يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُولَٰئِكَ عَسَى اللَّهُ  
أَنْ يَعْفُو عَنْهُمْ ۗ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾ وَمَنْ يُهَاجِرْ  
فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً ۗ وَمَنْ  
يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ  
فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠٠﴾ ﴾

Except the weak ones among men, women, and children who cannot devise a plan, nor are they able to direct their way. For these, there is hope that Allāh will forgive them, and Allāh is Ever Oft-Pardoning, Oft-Forgiving. He who emigrates (from his home) in the cause of Allāh will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allāh. And Allāh is Ever Oft-Forgiving, Most Merciful.

[Sūrah an-Nisā' 4:98-100]

This is as it relates to these people; and this story is astonishing and amazing. These people—despite their Islām and their truthfulness in their Islām—since they abandoned *hijrah* without any excuse, this threat and rebuke came to them from the angels who came to take their souls. This indicates that it is not permissible for the person of *tawhīd*—the Muslim—to be lackadaisical in this matter and be along with the polytheists, even if he does not have love for them, due to

his love for his wealth, child, house, or other than it.

﴿ قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾

**Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait until Allāh brings about His decision (torment). And Allāh guides not the people who are disobedient.**

[Sūrah at-Tawbah 9:24]

This is a severe threat. Hence, it is not permissible to give precedence to love of wealth and children over the obedience of Allāh ﷻ and over *hijrah* and *jihād* in the path of Allāh ﷻ. Many people read these verses and do not ponder over them.

#### ORIGINAL TEXT

ولكن مرادنا الآن مسألة واحدة من مسائلها، وهي: أن من أصحاب رسول الله ﷺ من لم يهاجر - من غير شك في الدين وتزيين دين المشركين، ولكن محبة للأهل والمال والوطن - فلما خرجوا إلى بدر، خرجوا معهم وهم كارهون، فقتل بعضهم بالرمي - والرامي لا يعرفهم - فلما سمع الصحابة: من القتلى: فلان وفلان، شق عليهم، وقالوا: قتلنا إخواننا فأنزل الله تعالى: (إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ

قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَاوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا \* إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا \* فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا غَفُورًا... الْآيَاتُ .

فمن تأمل قصتهم، وتأمل قول الصحابة: ( قتلنا إخواننا ) (علم أنهم) لو بلغهم عنهم كلام في سب الدين، أو كلام في تزيين دين المشركين، لم يقولوا: قتلنا إخواننا .

However, what we intend now is to examine one issue from its issues, which is that there were those from the Companions of the Messenger of Allāh ﷺ who did not migrate, [but] not due to doubt in their religion or veneration of the religion of the polytheists. However, (it was) due to love of their people, wealth, and homeland. So when they (the polytheists) went out to Badr, they were forced to go out with the polytheists; thus, some of them were killed by spears while the thrower didn't know who he was. So when the Companions heard that so-and-so and such-and-such were from amongst those killed, this was difficult upon them and they said, "We have killed our brothers." So Allāh revealed:

﴿ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ ﴾

Verily, those whom the angels take (in death) while they are wronging themselves...

Up to His statement:

﴿ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝۱۳۰ ﴾

And Allāh is Ever Oft-Forgiving, Most Merciful.

[Sūrah an-Nisā' 4:97-100]

He who reflects upon their story and reflects upon the statement of the Companions—"We have killed our brothers"—will come to

know that, had speech reached them regarding the religion or in veneration of the religion of the polytheists, they would not have said, "We have killed our brothers."

EXPLANATION

The Companions only said "our brothers" because they (i.e., those who were killed) were upright upon the religion. It was not mentioned regarding them that they had inclined towards the polytheists. Rather, they despised the religion of the polytheists and were upon *tawhīd*. They were sincere for Allāh and did not have hypocrisy within them. However, they abandoned one thing: *hijrah*, without any excuse. So Allāh criticized them for that.

ORIGINAL TEXT

فإن الله بين لهم وهم بمكة، قبل الهجرة أن ذلك كفر بعد الإيمان بقوله تعالى: مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ. وأبلغ من هذا ما تقدم من كلام الله تعالى فيهم، فإن الملائكة تقول لهم: {فيم كنتم}؟ ولم يقولوا لهم: كيف تصديقكم: كنا مستضعفين في الأرض.

Indeed, Allāh clarified to them while they were in Makkah, before the Hijrah, that this was disbelief after *imān*, with His statement:

﴿ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ  
بِالْإِيمَانِ ﴾

**Whoever disbelieved in Allāh after his belief, except he who is forced thereto and whose heart is at rest with faith...**

[Sūrah an-Naḥl 16:106]

Clearer than this is what has preceded from the speech of Allāh regarding them, for the angels will say to them:

﴿ فِيمَ كُنْتُمْ ﴾

“In what (place) were you?”

They will not say, “How was your *taṣḍiq* (affirmation of the truth)?”

﴿ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ﴾

They reply: “We were weak and oppressed on earth.”

[Sūrah an-Nisā' 4:97]

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EXPLANATION

The angels will not ask them about their *īmān* and their '*aqīdah*, because they know that they were upon the correct '*aqīdah* and true *īmān*. However, they will ask them about the place in which they were, since it was not permissible for them to remain in it while having the ability to migrate from it.

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ORIGINAL TEXT

لم يقولوا: (كذبتم) مثلما يقول الله والملائكة للمجاهد الذي يقول:  
جاهدت في سبيلك حتى قتلت فيقول الله: كذبت، وتقول الملائكة:  
كذبت، بل قاتلت ليقال: جريء وكذلك يقال للعالم والمتصدق:  
كذبت، بل تعلمت ليقال: عالم، وتصدقت ليقال: جواد.

And they will not say, “You have lied,” as Allāh and the angels will say to the warrior who says, “I fought in Your path until I was killed.” Allāh will say to him, “You have lied,” and the angels will say, “You have lied. Rather, you fought so that it may be said about you that you are brave.” Likewise, they will say to the scholar and the charitable person: “You have lied. You learned so that it may be said about you that you are a scholar. You gave charity so that it may be said that you are generous.”<sup>2</sup>

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<sup>2</sup> Reported by Muslim (1905), at-Tirmidhi (2383), and an-Nasā'i (6/23).



EXPLANATION

The angels will not say, "You have lied. You are not Muslims; you are not believers." Rather, they will say to them, "In what (place) were you?" They will ask them about the place in which they were since they went out with the polytheists, although they were compelled. This is because they, themselves, were the reason for the disbelievers' authority over them, and it is not permissible to accompany them and go out with them due to love for one's wealth, people, and inner circle, so that one may remain with his wealth.

ORIGINAL TEXT

وَأَمَّا هَؤُلَاءِ فَلَمْ يَكْذِبُوهُمْ، بَلْ أَجَابُوهُمْ بِقَوْلِهِمْ: (أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا).

As for these people, they will not belie them. Rather, they will respond to them by saying:

﴿ أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ﴾

**"Was not the earth of Allāh spacious enough for you to emigrate therein?"**

[Sūrah an-Nisā' 4:97]

What will make this clearer for (both) the ignorant and the cognizant is the verse that comes after it. The statement of Allāh the Exalted:

﴿ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴾

**Except the weak ones among men, women, and children who cannot devise a plan, nor are they able to direct their way.**

[Sūrah an-Nisā' 4:98]

EXPLANATION

Meaning, none is excused for abandoning *hijrah* except the one who is incapable. This one is excused. Allāh the Exalted said: “*Except the weak ones among men, women and children who cannot devise a plan,*” i.e., for exit; “*...nor are they able to direct their way,*” i.e., toward it (the goal).

﴿ فَأُولَٰئِكَ عَسَىٰ اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ﴾

**For these, there is hope that Allāh will forgive them.**

[Sūrah an-Nisā' 4:99]

This is a promise from Allāh that He will pardon them.

ORIGINAL TEXT

فهذا أوضح جداً لأن هؤلاء الذين خرجوا من الوعيد، فلم يبق شبهة، لكن لمن طلب العلم بخلاف من لم يطلبه، بل قال الله فيمن هذه صفته: (صُمُّ بَكْمٌ عُمِّي فَهَمْ لَا يَرْجِعُونَ).

This is much clearer, because these ones are removed from the threat. Therefore, no doubt remains. However, the one who seeks knowledge is different from the one who does not seek it. Rather, Allāh has said concerning them (those who do not seek knowledge):

﴿ صُمُّ بَكْمٌ عُمِّي فَهَمْ لَا يَرْجِعُونَ ﴾

**They are deaf, dumb, and blind, so they return not  
(to the Right Path).**

[Sūrah al-Baqarah 2:18]

EXPLANATION

Yes, the mixing of the Muslims with the disbelievers without excuse is an affair that is not permissible. Rather, it is a must that the lands of the Muslims be distinct from the lands of the disbelievers and that the Muslim does not mix with the polytheists. Rather, the Prophet ﷺ

said:

لَا تَرَأَى نَارَاهُمَا .

**Their fires should not be visible to one another (i.e., the light from their homes).<sup>3</sup>**

Meaning, the Muslim should be as far from him as possible.

ORIGINAL TEXT

فمن فهم هذا الموضع والموضع الذي قبله، فهم كلام الحسن البصري: ليس الإيمان بالتحلي ولا بالتّمني، ولكن ما قر في القلوب، وصدّقته الأعمال.

Therefore, he who understands this event and that which has preceded will comprehend the statement of al-Ḥasan al-Baṣri, who said: “*Īmān* is not by (mere outer) adornment and hope. Rather, it is that which settles in the heart and the actions confirm.”

EXPLANATION

*Īmān* is that which “the actions confirm.” From that is *hijrah*, because it is from actions. In this is a refutation of the Murji’ah, who say that *īmān* in the heart or upon the tongue is sufficient. Belief in the heart and pronouncing it upon the tongue is not sufficient. Actions are required.

ORIGINAL TEXT

وذلك أن الله تعالى يقول: (إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ).

This is since Allāh the Exalted says:

﴿ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ﴾

<sup>3</sup> Reported by Abū Dāwūd (2645) and at-Tirmidhi (1604 and 1605).

**To Him ascend (all) the good words, and the righteous deeds exalt it.**

[Sūrah Fāṭir 35:10]

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EXPLANATION

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His statement, "To Him," means: To Allāh ﷻ; "...ascend (all) the good words," from *dhikr*, recitation of the Qur'ān, *tasbīḥ* (saying *SubhānAllāh*—Glorified be Allāh above all imperfections), *tahlīl* (saying: *lā ilāha ill-Allāh*—none has the right to be worshiped, in truth, except Allāh), and all good speech; (it all) ascends to Allāh ﷻ. Likewise, commanding the good and forbidding the evil and teaching beneficial knowledge—all of this is from good words; good speech with the people, good speech with relatives. Allāh says:

﴿ وَقُولُوا لِلنَّاسِ حُسْنًا ﴾

**And speak good to people.**

[Sūrah al-Baqarah 2:83]

He also says:

﴿ وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴾

**But say to them an honorable word.**

[Sūrah al-Isrā' 17:23]

This is from the good words that ascend to Allāh. However, it does not ascend by itself. Rather, actions are a must.

﴿ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ﴾

**And the righteous deeds exalt it.**

[Sūrah Fāṭir 35:10]

In this, as well, there is a refutation against the Murji'ah.

# THE SIXTH EVENT

*The Story of the Apostasy After the Prophet's Death ﷺ*

## ORIGINAL TEXT

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الموضع السادس قصة الردة بعد موت النبي ﷺ. فمن سمعها لم يبق في قلبه مثقال ذرة من شبهة الشياطين الذين يسمون «العلماء» وهي قولهم: هذا هو الشرك، لكن يقولون: لا إله إلا الله، ومن قالها لا يكفر بشيء.

The Sixth Event: The story of the apostasy after the Prophet's death ﷺ. There will not remain in the heart of he who hears it an atom's weight of the doubt of the devils who are referred to as "scholars." And it is their statement that this (apostasy) was *shirk*. However, they say that whoever says *lā ilāha ill-Allāh* (none has the right to be worshiped, in truth, except Allāh) can never disbelieve with any (statement or action).

## EXPLANATION

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The scholars of misguidance say: The worship of graves, slaughtering for them, and making vows for them is not from *shirk* as long as one

says *lā ilāha ill-Allāh* (none has the right to be worshiped, in truth, except Allāh); then these affairs do not harm him. This is contradictory. How can one say *lā ilāha ill-Allāh* then supplicate to other than Allāh? Hence, what is the meaning of *lā ilāha ill-Allāh*? It is not merely a statement that is said upon the tongue. Rather, it is a must that it be a statement accompanied by action. This is because the statement *lā ilāha ill-Allāh* is a tremendous statement that has a meaning and something that it necessitates. That which it necessitates is that the person makes his worship purely for Allāh ﷻ and that he abandons the worship of other than Allāh. So he who says it and does not abandon the worship of other than Allāh, then the statement *lā ilāha ill-Allāh* will not benefit him, as they say.

Perhaps they seek to use ambiguous texts as evidence, such as the statement of the Prophet ﷺ in the *ḥadīth* about the card upon which is written "*lā ilāha ill-Allāh*" which will outweigh the misdeeds, and the person who says it will enter Paradise.<sup>1</sup> This *ḥadīth* is from the Messenger ﷺ, but the other *ahādīth* which restrict it must be referred to. One cannot take one side and abandon the other, as Allāh has said about the people of deviation:

﴿ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ  
الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ  
فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ﴾

So as for those in whose hearts there is a deviation (from the truth), they follow that which is not entirely clear thereof, seeking *al-fitnah* (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allāh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear verses) are from our Lord."

[Sūrah Āli 'Imrān 3:7]

<sup>1</sup> The *ḥadīth* of the card is reported by at-Tirmidhi (2639) and Ibn Mājah (4300).

Those who are firmly grounded refer what is not entirely clear to that which is entirely clear. The surface meaning of the *ḥadīth* is that whoever says *lā ilāha ill-Allāh*, it will suffice him. This [*ḥadīth*] is to be referred to the narrations which state that it is a must that *lā ilāha ill-Allāh* has restrictions, such as his ﷺ statement:

من قال لا إله إلا الله وكفر بما يُعبد من دون الله.

**Whoever says *lā ilāha ill-Allāh* and disbelieves in that which is worshiped besides Allāh...<sup>2</sup>**

He who supplicates to inhabitants of the graves has not disbelieved in what is worshiped besides Allāh, even if he does not slaughter or make vows for the graves, and he says that this is not *shirk*. The statement *lā ilāha ill-Allāh* will not benefit him because he has deemed *shirk* to be correct and affirmed it. Such a person does not understand the meaning of *lā ilāha ill-Allāh*. Due to this, [the Shaykh] said “the devils who are referred to as ‘scholars.’” [Meaning] those who take the ambiguous texts and seek to use them as evidence, and they say that whoever says *lā ilāha ill-Allāh*, even if he were to do whatever he does from *shirk*, will be from the people of Paradise. Whereas the Messenger ﷺ said:

من قال لا إله إلا الله وكفر بما يُعبد من دون الله.

**Whoever says *lā ilāha ill-Allāh* and disbelieves in that which is worshiped besides Allāh...**

He also said:

فإن الله حرم على النار من قال لا إله إلا الله يبتغي بذلك وجه الله.

**Indeed, Allāh has prohibited the Fire for he who says, “None has the right to be worshiped except Allāh,” seeking by that the Face of Allāh.<sup>3</sup>**

<sup>2</sup> Reported by Muslim (22).

<sup>3</sup> Reported by al-Bukhāri (424 and 686) and Muslim (33) from the *ḥadīth* of ‘Utḡān bin Mālik.

Allāh ﷻ says:

يا ابن آدم، إنك لو أتيتني بقراب الأرض خطايا، ثم لقيتني لا تشرك بي شيئا، لأتيتك بقرابها مغفرة.

**O son of Ādam, if you come to Me with the equivalent of the earth in sin, but you meet Me without associating anything as a partner with me, then I will come to you with the like in forgiveness.<sup>4</sup>**

He restricted this by way of safety from *shirk*, for all of these are statements of the Messenger ﷺ. Likewise, the verses are looked at in light of each other, because all of it is the speech of Allāh, and some parts of it explain, restrict, and clarify other parts. As for taking one part and abandoning another part, this is the path of the people of deviation, even if one says, “I am using the speech of the Messenger as evidence.” We say to him: You have lied. You have not used the speech of the Messenger as evidence. You have used as evidence that which is ambiguous from it without referring it back to what is clear.

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ORIGINAL TEXT

وأعظم من ذلك وأكبر تصريحهم بأن البوادي ليس معهم من الإسلام شعرة، لكن يقولون: لا إله إلا الله.

Greater and more amazing than this is their claim that the Bedouins do not have any trace of Islām, but they say *lā ilāha ill-Allāh* (none has the right to be worshiped except Allāh)...

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EXPLANATION

The Bedouins (البدوادي), which is the plural of Bedouin (بادية); they are the nomad Arabs. These deviant Bedouins do not have any trace of Islām. They do not pray, fast, or know Islām. However, as long as they say *lā ilāha ill-Allāh*, this suffices them (according to their claim).

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<sup>4</sup> Reported by ar-Tirmidhi (3540) from the *ḥadith* of Anas.



ORIGINAL TEXT

وهم بهذه اللفظة أهل إسلام.

...and by way of this utterance [they say] they are people of Islām.

EXPLANATION

The deviants say: “It is sufficient that they say *lā ilāha ill-Allāh*, for the mere utterance of it enters them into Islām.” They say this while acknowledging that they have no trace of Islām; they do not pray, fast, or do any righteous actions. They only say “*lā ilāha ill-Allāh*.” *SubhānAllāh! Lā ilāha ill-Allāh* is not just a statement. If this were Islām, then everybody would be Muslim. When the Messenger ﷺ said to them:

قولوا كلمة تدين لكم بها العرب وتؤدي لكم بها العجم الجزية.

**Say a statement which, (if you say it), the Arabs will submit to you and the non-Arabs will pay you the *jizyah*.**

They said, “By your father, take a thousand such statements (i.e., if this is what it will bring, we will say a thousand such statements). What is it?”

He said:

قولوا لا إله إلا الله.

**Say *lā ilāha ill-Allāh* (none has the right to be worshiped, in truth, except Allāh).**

They said:

﴿ أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴾

**“Has he made the gods (all) into one *ilāh* (God—Allāh)?! Verily, this is a strange thing!”**

[Sūrah Sād 38:5]<sup>5</sup>

<sup>5</sup> Reported by al-Bayhaqī in *Dalā'il an-Nubuwwah* (2/345) and Ibn Kathīr in *Al-Bidāyah*

They knew that, had they said *lā ilāha ill-Allāh*, then they would be abandoning the worship of idols, and they didn't want that. Yet these people believe that it is just a statement. So when he said to them, "Say *lā ilāha ill-Allāh*"—and they were eloquent Arabs who knew the meaning of this statement and that it would require them to abandon the worship of idols—they said:

﴿ أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا ﴾

"Has he made the gods (all) into one *ilāh* (God—Allāh)?!"

[Sūrah Ṣād 38:5]

Allāh said:

﴿ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾  
وَيَقُولُونَ أَأَنْتَا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾ ﴾

Truly, when it was said to them, "*Lā ilāha ill-Allāh*," they puffed themselves up with pride (i.e., denied it). And (they) said, "Are we going to abandon our gods for the sake of a mad poet?"

[Sūrah aṣ-Ṣāffāt 37:35-36]

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ORIGINAL TEXT

حرم الإسلام مالهم ودمهم، مع إقرارهم أنهم تركوا الإسلام كله.

And that it (Islām) has made their property and blood inviolable. (They say this) while they affirm that they have abandoned Islām in totality.

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EXPLANATION

The scholars of misguidance say: Islām has made their blood and wealth inviolable (i.e., the Bedouins who have no trace of Islām) because the Prophet ﷺ said:

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*wan-Nihāyah* (4/308) from the *ḥadith* of Ibn 'Abbās.

أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله فإذا قالوها عصموا مني  
دمائهم وأموالهم.

**I have been commanded to fight the people until they say *lā ilāha ill-Allāh*. And if they say it, they have safeguarded from me their blood and property.<sup>6</sup>**

However, they do not mention the other *ḥadīth* which states:

إلا بحقها.

...except with its due right.

Meaning, actions are a must. This is because its due right is actions.

ORIGINAL TEXT

ومع علمهم بإنكارهم البعث واستهزائهم بمن أقرّ به.

And with their knowledge that they reject the resurrection and they mock anyone who affirms it.

EXPLANATION

They say: “If one says *lā ilāha ill-Allāh* and rejects the resurrection, he is Muslim! They are Muslims as long as they say *lā ilāha ill-Allāh*, even if they reject the resurrection.” How contradictory is this?! Allāh’s refuge is sought.

And those who say this are not laymen. They are “scholars.” Scholars of *fiqh*, grammar, and Arabic morphology. However, in *‘aqīdah*, they do not have a mustard seed of correct knowledge. Their *‘aqīdah* is that of the people of theological rhetoric. They do not study *tawḥīd* from the Book of Allāh and the Sunnah of the Messenger of Allāh ﷺ. They only study the principles of speech, the science of theologi-

<sup>6</sup> Reported by al-Bukhārī (2946) and Muslim (20) as well as Mālik in *Al-Muwatta’* (1/269), Abū Dāwūd (1556), at-Tirmidhī (2610), and an-Nasā’ī (5/14) from the *ḥadīth* of Abū Hurayrah.

cal rhetoric, and the beliefs of the people of theological rhetoric who say that it is sufficient for you to affirm that Allāh is the Creator, the Provider, the One who gives life and causes death; according to them, this is *tawhīd*.

ORIGINAL TEXT

واستهزأهم بالشرائع وتفضيلهم دين آباءهم المخالف لدين النبي صلى الله عليه وسلم، ومع هذا كله يصرح هؤلاء الشياطين المردة الجهلة: أن البدو أهل إسلام، ولو جرى منهم ذلك كله، لأنهم يقولون: لا إله إلا الله، (ولازم قولهم أن اليهود أسلموا لأنهم يقولونها).

And their mockery of the legislation and their preference for the religion of their forefathers, which was in opposition to the religion of the Prophet ﷺ. Despite all of this, these obstinate devils claim that the Bedouins have entered Islām, even if all of these things occurred from them, (simply) because they say *lā ilāha ill-Allāh*. Based upon this statement of theirs, then the Jews have also entered Islām, because they say it as well.

EXPLANATION

The Jews say *lā ilāha ill-Allāh*. However, since they do not act upon it, they are the most severe of the nations in their disbelief, and refuge is sought with Allāh. And those who hold this '*aqīdah*' resemble them.

ORIGINAL TEXT

وأيضاً كفر هؤلاء أغلظ من كفر اليهود بأضعاف مضاعفة، أعني البوادي المتصفين بما ذكرنا، والذي يبين ذلك من قصة الردّة، أن المرتدين افرقوا في ردّتهم، فمنهم من كذّب النبي صلى الله عليه وسلم ورجع إلى عبادة الأوثان، وقالوا: لو كان نبياً ما مات!

Also, the disbelief of these people is by far more severe than the disbe-

lief of the Jews; I am referring to the Bedouins that we have described. And that which will make this clear from the story of the apostasy is that the apostates varied in their apostasy. From them there were those who belied the Prophet ﷺ and returned to the worship of idols and said, "If he were a prophet, then he would not have died."

EXPLANATION

There is no doubt in the disbelief of the apostates, and there was no difference of opinion between the Companions regarding their disbelief. And they were of two categories. The first category is those who said, "If he were a prophet, then he would not have died." According to them, the fact that he died was evidence that he was not a prophet. So they apostated from Islām because they disbelieved in the messengership of Muḥammad ﷺ.

ORIGINAL TEXT

ومنهم من ثبت على الشهادتين، لكن أقرّ بنبوّة مسيلمة.

And from them was he who affirmed the two testimonies, but he affirmed the prophethood of Musaylimah (the false prophet).

EXPLANATION

The second category is he who affirmed the two testimonies and that Muḥammad ﷺ is the Messenger of Allāh, but he also affirmed the prophethood of Musaylimah and said that Musaylimah is a prophet. These people will not benefit from the testimony that none has the right to be worshiped except Allāh and that Muḥammad is the Messenger of Allāh, for they affirmed the prophethood of Musaylimah the Liar. Therefore, they are not Muslims, by consensus. This is because they rejected the seal of prophethood by way of Muḥammad ﷺ. Allāh ﷻ has said:

﴿رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾

**He is the Messenger of Allāh and the last (end) of the**

**prophets.**

[Sūrah al-Aḥzāb 33:40]

And they believed in a false claimant to prophethood.

ORIGINAL TEXT

ظناً أن النبي صلى الله عليه وسلم أشركه في النبوة.

They believed that the Prophet ﷺ made him a partner in prophethood.

EXPLANATION

This is because Musaylimah the Liar said, “The Messenger has made me his partner in prophethood,” and they believed him in this statement.

ORIGINAL TEXT

لأن مسيلمة أقام شهود زور، شهدوا له بذلك.

Because Musaylimah had false witnesses who attested to this for him.

EXPLANATION

Witnesses attested for him that the Messenger ﷺ made him his partner in this affair by way of false testimony, and refuge is sought with Allāh. They blatantly belied the Qur’ān in Allāh’s declaration of the conclusion of prophethood by way of Muḥammad ﷺ. And the Prophet said:

أنا خاتم النبيين. لا نبي بعدي.

**I am the seal of the prophets. There is no prophet after me.<sup>7</sup>**

<sup>7</sup> Reported by Muslim (1920 and 2989), Abū Dāwūd (4252), at-Tirmidhi (2176), and Aḥmad (22395) from the *ḥadīth* of Thawbān.

ORIGINAL TEXT

فصدقهم كثير من الناس، ومع هذا أجمع العلماء أنهم مرتدّون، ولو جهلوا ذلك.

And many of the people believed them. Despite this, the scholars were in unanimous agreement that they were apostates even though they were ignorant of that.

EXPLANATION

The one who says that a prophet will come after the Messenger ﷺ is a disbeliever by consensus.

ORIGINAL TEXT

ومن شكّ في ردّتهم فهو كافر.

He who doubts their apostasy is a disbeliever.

EXPLANATION

This is because he has not declared the polytheists to be disbelievers and he says, "Perhaps they are truthful." He does not firmly believe that they are upon falsehood; rather, he says, "I don't know; I will not declare the people to be disbelievers." We say: No, it is a must that you know the truth from falsehood. And it is a must that you know disbelief from faith and that you distinguish between the Muslim and the disbeliever. This is a requirement. Otherwise, what is the meaning of Islām?

ORIGINAL TEXT

فإذا عرفت أن العلماء أجمعوا على أن الذين كذبوا النبي صلى الله عليه وسلم ورجعوا إلى عبادة الأوثان وشتّموا رسول الله صلى الله عليه وسلم، ومن أقرّ بنبوة مسيلمة في حال واحدة، ولو ثبت على الإسلام كله.

And if you know that the scholars are in unanimous agreement that those who belied the Prophet ﷺ and returned to the worship of idols and cursed the Messenger ﷺ are in the same state as those who affirmed the prophethood of Musaylimah, even if they affirmed all of Islām.

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EXPLANATION

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He who does not declare the polytheists to be disbelievers is like the one who affirms prophethood for Musaylimah the Liar, even if he were to perform all of Islām, for he has said that Musaylimah is truthful. Therefore, he has become an apostate from Islām, by consensus.

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ORIGINAL TEXT

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ومنهم من أقرّ بالشهادتين، وصدق طليحة بن خويلد الأسدي في دعواه النبوة.

From them there was he who affirmed the two testimonies yet he believed Ṭulayḥah bin Khuwaylid al-Asadi in his claim to prophethood.

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EXPLANATION

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Ṭulayḥah is from those who claimed prophethood, and his people believed him and fought along with him against the Companions. Then Allāh favored Ṭulayḥah and he returned to Islām and repented to Allāh ﷻ. He was killed while fighting with the Muslims in the wars against the Persians.

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ORIGINAL TEXT

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ومنهم من صدق عبّهة بن كعب الأسود العنسي صاحب صنعاء.

And from them was he who believed in 'Abbahalah bin Ka'b al-Aswad al-'Ansi, from Ṣan'a'.



EXPLANATION

Al-Aswad al-'Ansi was in Yemen. 'Abdullāh bin Fayrūz ad-Daylamī killed him at the end of the lifetime of the Prophet ﷺ. As for Musaylimah, the Companions fought against him in the Battle of al-Yamāmah under the leadership of Khālid bin al-Walīd until he (Musaylimah) was killed.

ORIGINAL TEXT

فكل هؤلاء أجمع العلماء أنهم مرتدون. ومنهم أنواع آخر.

The scholars are in unanimous agreement that all of these are apostates, and there are other types as well.

EXPLANATION

The apostates are of various types. Whoever validates the beliefs of a single one of them is a disbeliever, even if he testifies that none has the right to be worshiped except Allāh; the mere utterance of the statement "none has the right to be worshiped except Allāh" will be of no benefit to him. And worse than them in disbelief are those who say that none has the right to be worshiped except Allāh and then they worship the *awliyā'* and the righteous.

ORIGINAL TEXT

منهم الفجائة السلمي لما وفد على أبي بكر وذكر له أنه يريد قتال المرتدين وطلب من أبي بكر أن يمده، فأعطاه سلاحاً ورواحل، فاستعرض السلمي المسلم والكافر يأخذ أموالهم، فجهز أبو بكر جيشاً لقتاله، فلما أحسّ بالجيش، قال لأميرهم: أنت أمير أبي بكر، وأنا أميره، ولم أكفر، فقال: إن كنت صادقاً فألق السلاح فألقاه، فبعث به إلى أبي بكر، فأمر بتحريقه بالنار وهو حي .

فإذا كان هذا حكم الصحابة في هذا الرجل، مع إقراره بأركان الإسلام

الخمسة، فما ظنك بمن لم يقر من الإسلام بكلمة واحدة، إلا أن يقول: لا إله إلا الله بلسانه مع تصريحه بتكذيب معناها، وتصريحه بالبراءة من دين محمد صلى الله عليه وسلم، ومن كتاب الله؟! ويقولون هذا دين الحضر وديننا دين آباءنا، ثم يفتون هؤلاء المردة الجهال: أن هؤلاء مسلمون! ولو صرحوا بذلك كله، إذا قالوا: لا إله إلا الله! سبحانك هذا بهتان عظيم.

From them there is al-Fajā'ah as-Sulami: When a delegation came to Abū Bakr and mentioned to him that they wanted to fight the apostates and requested from Abū Bakr that he assist them, Abū Bakr gave them weapons and mounts. So as-Sulami attacked the Muslims as well as the disbelievers, taking their wealth. Therefore, Abū Bakr prepared an army to fight him. When he was made aware of the army, [as-Sulami] said to their leader, "You are the *amīr* of Abū Bakr as am I, and I have not disbelieved." [Their leader] responded, "If you are truthful, then surrender your weapons." So he surrendered them and he was sent to Abū Bakr, who commanded that he be burned alive.

If this is the ruling of the Companions upon this man, even though he affirmed the five pillars of Islām, then what do you think about the one who does not affirm anything from Islām except the statement "none has the right to be worshiped except Allāh" with his tongue while explicitly belying its meaning and explicitly separating himself from the religion of Muḥammad ﷺ and the Book of Allāh the Exalted? They say, "This is the religion of the times while our religion is the religion of our forefathers." Then these obstinate and ignorant individuals fabricate lies saying that they are Muslims even though they blatantly do all of that. *SubḥānAllāh*, this is great slander.

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EXPLANATION

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Meaning, those who say: "Islām is the religion of the times while we are upon the religion of our forefathers, and we are not upon the religion of the times." And the scholars of misguidance say that these

people are Muslims simply because they say that none has the right to be worshiped except Allāh, while they have separated themselves from the religion of Muḥammad ﷺ, referring to it as “the religion of the times.”

ORIGINAL TEXT

وما أحسن ما قال رجل من أهل البوادي، لما قدم علينا وسمع شيئاً من الإسلام، قال: أشهد أنا كفار- يعني هو وجميع البوادي - وأشهد أن المطوع الذي يسمينا أهل إسلام أنه كافر!

How excellent is that which one of the Bedouins said when he came to us and heard something from (the teachings of correct) Islām. He said, “I testify that we were disbelievers”—he was referring to himself and all of the Bedouins—“and I testify that the scholar who referred to us as people of Islām is a disbeliever.”

EXPLANATION

This Bedouin came to the lesson of the Shaykh, and when he learned Islām correctly, he testified against himself and his group that they were disbelievers before they knew Islām; and he testified that the scholar who said that they were Muslims is, likewise, a disbeliever. This is because he ruled upon these disbelievers saying that they were Muslims, and how numerous are his likes.

ORIGINAL TEXT

تم آخره والحمد لله رب العالمين ، وصلى الله على سيدنا محمد وآله وصحبه وسلم .

This is the conclusion, and all praise is for Allāh, the Lord of all that exists, and may prayers and peace be upon Muḥammad, his family, and his Companions.

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EXPLANATION

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May Allāh forgive him and reward him on behalf of Islām and the Muslims with the best reward, for he has explained and clarified (the affairs). May Allāh have mercy upon him.