Explanation of SIX EVENTS from the Prophetic Sīrah

By Shaykh Šāliḥ al-Fawzān
### Transliteration Table

#### Consonants

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#### Vowels

Short: 
- a
- i
- u

Long: 
- ā
- ī
- ū

Diphthongs: 
- ay/ai
- aw

#### Glyphs

- سَالِلَّahu ʿaλayhi ʿalwa ʿallaм (May Allah's praise & salutations be upon him)
- ʿAλayhi-salām (Peace be upon him)
- رَادِيللَّahu ʿanhu (May Allah be pleased with him)
- رَادِيللَّahu ʿanha (May Allah be pleased with her)
- رَاحِمَاللَّه (May Allah have mercy on him)
- سُبْحَانَahu wa-taʿālā (Glorious and Exalted is He)
- ʿAλzα wa-fall (The Mighty and Majestic)
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The Story of the Apostasy After the Prophet's Death
Imam Muhammad bin 'Abdul-Wahhab ﷺ said:

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

What is intended by the term *sirah* (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, jihād, hijrah, and teaching. All of his actions, statements, and interactions make up his sirah. This affair—the history of the Messenger—is important for the Muslim to study so that one may follow his example. This is because Allāh has made him an example for us. Allāh has said:

\[
\text{إِنَّكُمْ قَاعِدُونَ فِي رَسُولِ اللَّهِ أُسْوَةً حَسَنَةً لَّمَن كَانَ يُرُجُوَ اللَّهَ وَالْيَوْمَ الْآخَرَ}
\]

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

[Sūrah al-Ahzāb 33:21]

Therefore, he is our example. Hence, let us study his history so that we may follow his example. This is what is required from studying the sirah and comprehending it. The intent is not that the sirah is read on innovated occasions, such as the occasion of the birthday of the Prophet, 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 sirah at all times.

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

Imām Ibn al-Qayyim has written a tremendous book regarding fiqh of the sirah. It is entitled Zād al-Ma‘ād Fi Hadyi Khayr al-‘Ibad. 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 sirah. However, no consider-
Introduction

The objective behind studying the *sirah* 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 *sirah*. The Shaykh has taken six important events from his biography. The rest of it is present in his *sirah*; however, these events are connected to the ‘aqidah.

ORIGINAL TEXT

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 *sirah*: that you understand the religion of the prophets, upon them be prayers and peace; that you understand tawḥīd 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:

أعرف الشر لا للشر لكن لتَوَقيه
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 ﺑﻌﺷ, 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.”

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.

ORIGINIAL TEXT

فإن أكثر من يدعو الدين ويدعى أنه من الموحدين لا يفهم السنة كما ينبغي.

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

---

1 Reported by al-Bukhāri (3606 and 7084), Muslim (1847 and 51), Ahmad (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 Allah 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 Allah, so they sacrifice for the *awliya'* 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 Allah, the Glorified.” This is like what Allah has said regarding their predecessors:

\[
\text{And they worship besides Allah things that hurt them not, nor profit them...} \\
\text{[Surah Yūnus 10:18]}
\]

They acknowledge that they neither harm them nor benefit them.

\[
\text{And they worship besides Allah things that hurt them not, nor profit them, and they say, “These are our intercessors with Allah.”} \\
\text{[Surah Yūnus 10:18]}
\]

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

\[
\text{And verily, they hinder them from the Path (of Allah),} \\
\text{[Surah Yūnus 10:18]}
\]
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 دُونِ اللَّهِ أَوْلِياءً مَا تَعْبَدُهُمْ إِلَّا لِيَقْبَرُونَا إِلَى اللَّهِ زَنْفٌ

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 Shaytān 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 ḥus has considered this to be shirk. He said: “And they worship…” He considered that to be worship.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضْرِبُهُمْ وَلَا يَنْفَعُهُمْ وَيَقْوُلُونَ هَؤُلاءِ شَفَاعُونَا عَنْدَ اللَّهِ فَلَنَّا نَتَبْيِئَنَّ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الأَرْضِ
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:

\[
\text{سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرَكُونَ}
\]

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 tawhid.

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 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:

وَلَزْبِكَ قَاضِبٍ

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

Up to His statement:
The First Event

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 Ḥirā’. It was a cave at the top of the mountain, facing the Ka’bah. He would sit in it for days and months worshiping Allāh ﷺ, 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:

Neither did you (O Muhammad 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:

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  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 علي 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 Allah would not afflict him with that which he feared. “Allah would never humiliate you.”1 This is because his characteristics were praiseworthy attributes. This was from her understanding. 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:

Dear! Cover me!

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

\[
\text{O you (Muhammad ﷺ) enveloped (in garments), arise and warn!}
\]

[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:

\[
\text{Read! In the name of your Lord, Who has created (all that exists).}
\]

[Sūrah al-ʿAlaq 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:

\[
\text{Read! In the name of your Lord, Who has created (all that exists).}
\]

[Sūrah al-ʿAlaq 96:1]

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1 Reported by al-Bukhāri (3, 3392, 4953, 4955, and 6982) and Muslim (160) from the hadith of `A’ishah.\[1\]
O you (Muhammad 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.

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.

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

He said:

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،
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

...and you know, as well, that they would perform some acts of worship with which they sought to draw near to Allah, 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 ʿĪbrahīm. 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 tawḥīd. And even if an action is good, if it is not accompanied by tawḥīd, 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 Allah by way of it. Due to their ignorance, they would seek nearness to Allah by way of shirk, saying:
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 tawhid and a means of nearness to Allah. This makes it binding upon you to give importance to the affair of 'aqidah and the affair of tawhid and the understanding of them.

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 Allah, as Allah mentioned that they said:

\[
\text{ما } نَعْبُدُهُمْ إِلَّا } \text{يَقُوبِنَا إِلَى } \text{اللَّهِ رَزَقْنِي}
\]

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

[Sūrah az-Zumar 39:3]

And they said:

\[
\text{هُؤلاء } \text{شَفَعَاوُنَا } \text{عَنِ اللَّهِ}
\]

“These are our intercessors with Allah.”

[Sūrah Yūnus 10:18]
said, “We worship them only...” However, they would say, “We don’t intend by this worship aught except that it draws us near to Allah.” They believed that this was a good act, because it (according to them) was magnification and glorification of Allah. (They would say): “They (the idols) will bring us nearer to Allah, for we are unable to get to Him except by way of worshiping them. Therefore, they will bring us nearer to Allah because they are righteous.” They were referring to the angels and the prophets, such as ‘Isa. They took them as intermediaries between them and Allah so that they would bring them nearer to Allah.

Original Text

 وقال تعالى: ( فَرِيقًا هَدَّى وَفَرِيقًا حَقَّ عَلَيْهِمُ الصَّلَاةُ إِنَّهُمْ أَتَّخَذُوا الشَّيَاطِينَ أُولِيَاءً مِّنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ).

Allah the Exalted said:

 فَرِيقًا هَدَّى وَفَرِيقًا حَقَّ عَلَيْهِمُ الصَّلَاةُ إِنَّهُمْ أَتَّخَذُوا الشَّيَاطِينَ أُولِيَاءً مِّنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ 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 Allah, 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 Allah, when they sought nearness (to Allah) by way of the righteous, by way of ‘Isa, ‘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 (‘Isa), 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 worshiping these righteous people.

\[
\text{وَبِحِبَّاسٍ أَنْتُمُ مُهْتَدُونَ}
\]

And they thought that they were rightly guided.

[Sūrah al-A’rāf 7:30]

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

\[
\text{وَيَوْمَ يَحْشُرُكُمْ وَمَا يُعْبِدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُنَّ أَنْتُمُ}

أَضْلَلْتُمْ عِبَادَي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلُ قَالَوا سَبِحَانَكَ مَا كَانَ يَتَبَيَّنَ الْيَوْمَ أَنَّكَ تَتَخَذُّ مِنْ دُونِكَ مُنْ أُولِيَاءٍ وَلَكِنْ مُتَّعَفِّتَهُمْ وَآيَاتُهُمْ حَتَّى نَسَوا الْذِّكْرِ وَكَانُوا قُوُمًا بُورًا}

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:

\[
\text{وَيَوْمَ يَحْشُرُ نَفْسَكُمْ جَمِيعًا ثُمَّ يَقُولُ لِلَّهِ رَبِّنَا أَهْلَكْ أَهْلَكَ}

كَانَوا يُعْبِدُونَ قَالَوا سَبِحَانَكَ}

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)
The First Event

will say, “Glorified be You!”

[Sūrah Saba’ 34:40-41]

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

كُلُّهُمُ مُّؤْمِنُونَ وَلَّيْنا مِنْ دُونِهِمْ نَجْنَانَ أَكْثَرُهُمْ

“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.

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 OF SIX EVENTS FROM THE PROPHETIC SİRAH

EXPLANATION

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

وَالْرُّجَّزَ فَأَهْجِرُ

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

[Surah 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 tawhid, before they were commanded with prayer, zakāh, fasting, and Hajj. This is because tawhid is the foundation, and there is no benefit in prayer, Hajj, fasting, and righteous actions if tawhid isn't present.

ORIGINAL TEXT

وَعِرْفَتْ أَنْ مِنْهُمْ مَنْ تَعَلَّقَ عَلَى الأَصْنَامِ وَمِنْهُمْ مَنْ تَعَلَّقَ عَلَى المَلائِكَةَ

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 awliyā' 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 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.

**EXPLANATION**

They would say:

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

[Sūrah az-Zumar 39:3]

And:

*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.

**EXPLANATION**

And they would say, “We don’t want aught from them except their intercession.”
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 ﷺ 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*. 
The First Event

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-Isra’—in the tenth year, after the banishment to the valley and the death of Abū Ṭālib, two years after the hijrah to Abyssinia.

EXPLANATION

The prayer was made obligatory on the night of al-Isra’ wal-Mi’rāj, in the tenth year after the commencement of prophethood. The story of the banishment is that the Messenger used to call to tawḥīd 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 placed him at the disposal of His Prophet to protect and defend him. So when Abū Ṭālib and Khadijah (the wife of the Prophet) 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

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Translator’s Note: This a reference to the Quraysh’s banishment of the Prophet and his Companions to the Valley of Abū Ṭālib (also known as the Valley of Banū Ḥāshim), 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 Ṣafa 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

إذا عرفت أن تلك الأمور الكثيرة والعذاوة 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 tawḥīd
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 Islam 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 ☝️ not called to *tawhid* and prohibited *shirk*, then their anger would not have been ignited.
The Second Event

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

ORIGINAL TEXT

الموضوع الثاني: أنه صلى الله عليه وسلم لما قام ينذرهم عن الشرك... وأمرهم بضده وهو التوحيد...

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

EXPLANATION

Had he commanded them with tawhid 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 Allâh by way of the awliyâ’ and the righteous. We do not associate partners with Allâh. This is nothing more than seeking nearness to Allâh 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.

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-‘Uzza, 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.

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

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 *tawhid* 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.

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

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

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.

When he said that ‘Isā 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 Allah 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

إذا عرفت هذا، عرفت أن الإنسان لا يُستَقِيمُ له دين ولا إسلام - ولو وحد الله وترك الشرك - إلا بعدم المشركين والتصريح لهم بالعدوان والبغض، كما قال تعالى لا تَجِدُ قَوْمًا يَؤُمُّونَ بِاللهِ وَالْيَوْمِ الآخِرِ يَبَادُونَ مَنَ حَادَ اللهِ وَرَسُولُهُ الآية.

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 tawḥīd) and abandons shirk—except along with enmity towards the polytheists, and explicitness in enmity and hatred towards them. As Allāh the Exalted has said:

لا تَجِدُ قَوْمًا يَؤُمُّونَ بِاللهِ وَالْيَوْمِ الآخِرِ يَبَادُونَ مَنَ حَادَ اللهِ وَرَسُولُهُ

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

[Surah al-Mujâdilah 58:22]

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

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

[Surah al-Mâ‘idah 5:51]

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

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

[Surah al-Mujâdilah 58:22]
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-Mumtaḥinah 60:1]

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

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.

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

This is despite the fact that he 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:

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.

[Surah al-‘Ankabūt 29:10]

Despite his 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:

<wooden block>

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 fitnāh 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:

المستجبر بعمرو عند كربته
كالمستجبر 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

إذا 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?

--- EXPLANATION ---

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?
الموضوع الثالث: قصة قراءته صلى الله عليه وسلم سورة النجم، بحضورهم:
فلما بلغ: {أفرعهم اللات والعزى} ألقى الشيطان في تلاوته: تلك الغرانيق المليئة وإن شفاعتهن لترتيج، فظنوا أن رسول الله ﷺ، قالها، ففرحوا بذلك، وقالوا كلامًا - معناه: هذا الذي نريد، ونحن نعرف أن الله هو النائب الضارع حد لا شريك له، ولكن هؤلاء يشفعون لنا عندنا، فلما بلغ السجدة، سجد وسجدوا معه، فنشاع الخبر أنهم صافوه، وسمع بذلك من في الحبشة فرجعوا، فلما أنكر ذلك رسول الله ﷺ، عادوا إلى شرب مما كانوا عليه، ولما قالوا له: إنك قلت ذلك، خاف من الله خوفاً عظيماً، حتى أنزل الله عليه: وَمَا أُرْسِلْتَ مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٌّ إِلَّا إِذَا تَمَّتَ أَلْقَى الشَّيَاطِينُ فِي أَمْرِيَّهُ.
The Third Event: The story of his recitation of Sūrah an-Najm in their presence, and when he reached:

Have you then considered al-Lāt, and al-ʿUzza?

[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 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 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:

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
The Third Event

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-Ghardāniq. 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:

Have you then considered al-Lāt, and al-ʿUzza; 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 Ṭaʿīf; and as has preceded, he was a righteous man who used to feed the pilgrims. When he died, they performed iʿtikāf 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-ʿUzza 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-Mushālal, 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 ﷺ says:
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 ghārānīq (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:

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

[Surah 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-Lat, al-'Uzza, and Manat so that intercession could be sought (from
them). The news that the Messenger had reconciled with the polytheists or that the polytheists had entered Islam 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-Ḥajj:

Never did We send a messenger or a prophet before
you, but, when he did recite the revelation or narrated
or spoke, the Shaytān threw (some falsehood) in it.
But Allāh abolishes that which the Shaytān 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 Shaytān 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’an) is the truth from your Lord, and that they may believe therein, and their hearts may submit to it with humility. And verily, Allah 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’an) 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]

Allah invalidated that which the Shaytān 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 Tābi‘ūn with mursal chains of narration,¹ 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 Fath 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.

¹ Translator’s Note: The mursal chain of narration is that in which the Tābi‘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.” 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:

[Surah al-Hajj 22:52]

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

[Surah al-Baqarah 2:78]

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

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’an; then the Khawārij attacked him, killing him at the end of the night 🙁.

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

\[
\text{تينى كتاب الله...}
\]

He recited the Book of Allāh...

So the intended meaning of (التنمي) is recitation. So the meaning of “… when he did recite” is: when he recited the Book; “…the Shaytān 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 Shaytān. However, Allāh was prepared for it and proved false the speech of the Shaytān and affirmed His verses 🙆. 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 🙆 agreed with them in this speech that they thought was from the Messenger, whereas it was from the Shaytān, (saying) that there was no harm in seeking intercession from the idols. So they rejoiced at that. Allāh 🙆 proved that false and clarified that it is not permissible to worship other than Allāh 🙆 for any reason whatsoever, seeking intercession or other than it. Worship is a right exclusively for Allāh 🙆 and it is not permissible to worship other than Allāh for any reason whatsoever.

\[
\text{وَيَعْبُدُونَ مِنَ الدُّنْيَا اللَّهَ مَا لَا يَضْرُّهُمْ وَلَا يَفْتَعِهُمْ}
\]

\[
\text{وَيَقُولُونَ هُنَّ لَاءَ شُفَّاَءًا عَنْدَ اللَّهِ}
\]

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

[Ṣūrah Yūnus 10:18]

Allāh also said:
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 Muhammad ﷺ and it occurred to him in a similar fashion. This is evidence of the falsehood of the beliefs of the grave-worshipers 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

الموضوع الرابع [قصة أبي طالب]: فمن فهمها حسناً، وتأمل إقراره بالتوحيد وحث الناس عليه وتسفيه 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 ‘Abdīl-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 Allah 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:

والقد علمت بأن دين محمد
من خير أديان البرية ديناً
لولا الملامة أو حذار مسبة
لرأيتني سمحاً بذلك 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 came to him while Abū Jahl and another man from Banū Makhzūm were with him. The Messenger said to him:

O my uncle, say la 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 said:

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

So Allāh revealed:

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]

And He revealed regarding Abū Ṭālib:

1 Reported by al-Bukhārī (1360, 3884, 4675, 4772, 5657, and 6681) and Muslim (24).
The Fourth Event

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

[Sūrah al-Qaṣas 28:56]

This indicates that praising Islam, praising the Messenger, and believing that Islam 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 Ṭalib. So affirming that Islam is the truth and that the Messenger is the truth, along with defending and protecting Islam, 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.²

Hence, there must be following. Support, praise, and protection of Islam, 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:

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

[Sūrah al-Qaṣas 28:56]

And He said:

ما كان للنبي والذين آمنوا أن يستغفروا للمشركين

² Reported by al-Bukhārī (3062, 4204, and 6606) and Muslim (111) from the hadith of Abū Hurayrah ﷺ.
It is not (proper) for the Prophet and those who believe to ask Allâh’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.

[Sûrah at-Tawbah 9:113]

Allâh also says:

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 zakâh, 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'an) which has been sent down with him, it is they who will be successful.

[Sūrah al-A'raf 7:156-157]

He didn’t suffice with saying: “So those who believe in him (Muhammad), honor him, help him”; rather, He said: “…and follow the light (the Qur’an) which has been sent down with him, it is they who will be successful.”

This is an indication that praising Ḥislam and commending Ḥislam 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 Ḥislam, 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 ʿAbū ʿṬālib, the paternal uncle of the Messenger ﷺ. This issue is subtle, and attention must be paid to it.

ORIGINAL TEXT

ثم صبره على المشقت العظيمة والعداوة البالغة، لكن لما لم يدخل فيه، ولم يبتراً من دينه الأول، لم يصر مسلمًا، مع أنه يعتبر 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.

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.³ In one narration, it mentions:

في أخمص قدميه جمرتان من نار يغلي منهما دماغه، ما يرى أن أحداً من النار أشد منه عذاباً، وإنه لأخونهم 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.⁴

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 ونصرته، استغفر له رسول الله ﷺ فأنزل الله عليه: مَا كَانَ بِلَادِيَّ وَالِدَيْنِ أَمَنَّوا أَنْ يَسْتَغْفِرُوا لِلَّمُشْرِكِينَ وَلَوْ كَانُوا أَوْلِي قَرَّى مِنْ بَعْضِ مَا

³ Reported by al-Bukhāri (6208 and 6572) and Muslim (209 and 357) from the hadith of al-ʿAbbas ﷺ.

⁴ Reported by al-Bukhāri (6561 and 6562) and Muslim (213) from the hadith of an-Nuʿmān bin Bashīr. It does not contain mention of Abū Ṭālīb. It only mentions the lightest of the people of the Fire in terms of punishment.
The Fourth Event

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

وَإِنْ أَنتُمْ لَأَشْهَدُونَ أَصْحَابَ 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. He who does not follow the Messenger 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 Muhammad 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 فَتَّالَكَ لِتَنْ أَشْرَكْتُ

And indeed, it has been revealed to you (O Muḥammad), 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 وحب المسلمين، فإن 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 يدّعي 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 tawhīd; they knew the falsehood of shirk, yet despite this, they did not establish the call to Allāh, commanding with tawhīd, 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 ﷺ 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

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* (الحجر), which means “abandonment.” Allāh said:

وَالرُّجْزَ 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 حب ما نهى الله عنه.

**The emigrant is he who abandons what Allah has prohibited.**

Meaning: He leaves what Allah 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 *imān* and *jihād* in Allah's path.

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, Allah has revealed regarding him:

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

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1 Reported by Abū Dāwūd (2481), an-Nasā'i in *Al-Kubra* (8701), Ibn Hībān (230), and Ahmad (6515).
the disbelievers even though emigration was obliga­
tory 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 Allâh spacious enough for you to
emigrate therein?” Such men will find their abode in
Hell—what an evil destination!

[Sûrah an-Nisâ' 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, Allâh [K] 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 Allâh 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 iman?” 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 Allâh 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
The Fifth Event

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.

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.

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 Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment). And Allah guides not the people who are disobedient.

[Surah 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 Allah ﷺ and over hijrah and jihād in the path of Allah ﷺ. Many people read these verses and do not ponder over them.
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 Allah 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:

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

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 tawhid. 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 يبين لهم وهم بعكة، قبل الهجرة أن ذلك كفر بعد الإيمان بقوله تعالى: من كفر بالله من بعد إيمانه إلا من أكره وقلبه مطمئن بالإيمان.

وأبلغ من هذا ما تقدم من كلام الله تعالى فيهم، فإن الملائكة تقول 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:

من كفر بالله من بعده إيمانه إلا من أكره وقلبه مطمئن بالإيمان

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

[Sūrah an-Nahl 16:106]

Clearer than this is what has preceded from the speech of Allāh regarding them, for the angels will say to them:
"In what (place) were you?"

They will not say, "How was your *tasdiq* (affirmation of the truth)?"

They reply: "We were weak and oppressed on earth."

[Sūrah an-Nisā' 4:97]

EXPLANATION

The angels will not ask them about their *imān* and their *'aqidah*, because they know that they were upon the correct *'aqidah* and true *imān*. 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.

ORIGINAL TEXT

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.”

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

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

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

[Sûrah an-Nisâ’ 4:97]

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

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

[Sûrah an-Nisâ’ 4:98]
The Fifth Event

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).

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

*Surah an-Nisā' 4:99*

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

ORIGINAL TEXT

فهذا أوضح جدًا لأن هؤلاء الذين خرجوا من الوعيد، فلم يبق شهبة، لكن لمن طلب العلم بخلاف من لم يطلبه، بل قال الله فيمن هذه صفته: (صَمُّ بَكْمُ عُمَيْنِ فَهُمْ 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):

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

*Surah 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 ⲡ
Their fires should not be visible to one another (i.e., the light from their homes).³

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

Therefore, he who understands this event and that which has preceded will comprehend the statement of al-Hasan al-Basri, who said: "Imān is not by (mere outer) adornment and hope. Rather, it is that which settles in the heart and the actions confirm."

Imān is that which "the actions confirm." From that is hijrah, because it is from actions. In this is a refutation of the Murjiah, who say that imān 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.

This is since Allāh the Exalted says:

³ Reported by Abū Dāwūd (2645) and at-Tirmidhi (1604 and 1605).
The Fifth Event

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

[Sūrah Fātir 35:10]

--- EXPLANATION ---

His statement, “To Him,” means: To Allah ﷻ; “…ascend (all) the good words,” from dhikr, recitation of the Qur‘ān, tasbih (saying SubhānAllāh—Glorified be Allāh above all imperfections), tahlil (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 وَقُولَا 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.

وَالَّمَعْمَالُ الصَّالِحُ يُرْفَعُ

And the righteous deeds exalt it.

[Sūrah Fātir 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

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 là ilāha ill-Allāh (none has the right to be worshiped, in truth, except Allāh) can never disbelieve with any (statement or action).

EXPLANATION

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
The Sixth Event

says *là ilâha ill-Allâh* (none has the right to be worshiped, in truth, except Allâh); then these affairs do not harm him. This is contradictory. How can one say *là ilâha ill-Allâh* then supplicate to other than Allâh? Hence, what is the meaning of *là ilâha ill-Allâh*? 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 *là ilâha ill-Allâh* 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 Allâh and that he abandons the worship of other than Allâh. So he who says it and does not abandon the worship of other than Allâh, then the statement *là ilâha ill-Allâh* will not benefit him, as they say.

Perhaps they seek to use ambiguous texts as evidence, such as the statement of the Prophet in the *hadith* about the card upon which is written “*là ilâha ill-Allâh*” which will outweigh the misdeeds, and the person who says it will enter Paradise.1 This *hadith* is from the Messenger, but the other *ahâdith* which restrict it must be referred to. One cannot take one side and abandon the other, as Allâh has said about the people of deviation:

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 Allâh. 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.”

[Sûrah Alî ’Imrân 3:7]

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1 The *hadith* of the card is reported by at-Tirmidhi (2639) and Ibn Mâjah (4300).
Those who are firmly grounded refer what is not entirely clear to that which is entirely clear. The surface meaning of the *hadith* is that whoever says *lā ilāha ill-Allāh*, it will suffice him. This [*hadith*] is to be referred to the narrations which state that it is a must that *lā ilāha ill-Allāh* has restrictions, such as his *ṣ* statement:

من قال لا إله إلا الله و كفر بما يُعبد من دون الله.

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

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 و كفر 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.³

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² Reported by Muslim (22).

³ Reported by al-Bukhārī (424 and 686) and Muslim (33) from the *hadith* of ‘Utbān bin Mālik.
Allāh says:

وَأَعْظَمُ مِنْ ذَلِكَ أَكْبَرُ تَصْرِيحُهُم بِأَنَّ الْبَوَادِي لَيْسَ مِعْهُم مِنَ الْإِسْلَامَ

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)...

EXPLANATION

The Bedouins (البدو), which is the plural of Bedouin (بدية); 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).

4 Reported by at-Tirmidhi (3540) from the hadith 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 la 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 “la ilāha ill-Allāh.” SubhānAllāh! La 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 la ilāha ill-Allāh (none has the right to be worshiped, in truth, except Allāh).

They said:

أجعل الآلهة إلها واحداً إن هذا لشيء عجات

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

[Sūrah Sād 38:5]5

5 Reported by al-Bayhaqi in Dalā’il an-Nubuwwah (2/345) and Ibn Kathir in Al-Bidāyah

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They knew that, had they said *la ilaha ill-Allâh*, 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 *la ilaha ill-Allâh*”—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:

> أَجْعَلَ الْأَلِحَةَ إِلَيْهَا وَاحِدًا

> “Has he made the gods (all) into one *ilâh* (God—*Allâh*)?!”

[Sûrah Sâd 38:5]

Allâh said:

> إِنَّهُمْ كَانُوا إِذًا أُولُو ِهَا لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ هُنَاكَ إِلَّا اللَّهُ هُنَاكَ

> وَيَقُولُونَ أَيْنَ أَتاَرَ كُوَّةٌ إِذِ اسْتَغْبَرُونَ

> Truly, when it was said to them, “*La ilaha ill-Allâh,*” 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?”

[Sûrah ash-Saffat 37:35-36]

ORIGINAL TEXT

حِرَمِ الإسلام مَالهُم وُدُمُهم، مع إِقَارَهُم أنَّهُم تَرَكوا الإسلام كَلِهُ.

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

EXPLANATION

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

*wan-Nihâyah* (4/308) from the *hadith* of Ibn 'Abbâs.
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.⁶

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

...except with its due right.

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

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

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?! Allah’s refuge is sought.

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

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⁶ Reported by al-Bukhārī (2946) and Muslim (20) as well as Mālik in *Al-Muwatta’* (1/269), Abū Dāwūd (1556), at-Tirmidhi (2610), and an-Nasā’i (5/14) from the *hadith* 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 Allah is the Creator, the Provider, the One who gives life and causes death; according to them, this is tawhīd.

ORIGINAL TEXT

وامثهرائهم بالشرائع وتفضيلهم دين آباءهم المختلف 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 Allah. And those who hold this 'aqīdah resemble them.

ORIGINAL TEXT

وأيضاً كفر هؤلاء أغلظ من كفر اليهود بأضعف مضاعفة، أعني البوادي المتصدفين بما ذكرنا، والذي يبين ذلك من قصة الردة، أن المرتدين افترقوا 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-
lie 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.”

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.

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

\[ 
\text{رسولُ الله وحَاتِمُ النَّبِيّينَ}
\]

He is the Messenger of Allāh and the last (end) of the
And they believed in a false claimant to prophethood.

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

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

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

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 Allah. They blatantly belied the Qur'an in Allah's declaration of the conclusion of prophethood by way of Muhammad ﷺ. And the Prophet said:

أنا خاتم النبيين. لا نبي بعدي.  
I am the seal of the prophets. There is no prophet after me.7

7 Reported by Muslim (1920 and 2989), Abū Dāwūd (4252), at-Tirmidhi (2176), and Ahmad (22395) from the hadith of Thawbān.
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.

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

He who doubts their apostasy is a disbeliever.

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

EXPLANATION

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.

ORIGINAL TEXT

ومنهم من أقر بالشهادات، وصدق طليحة بن خويلد الأسدي في دعاه النبي

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

EXPLANATION

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. He was killed while fighting with the Muslims in the wars against the Persians.

ORIGINAL TEXT

ومنهم من صدق عبده بن كعب الأسود العنسي صاحب صنعاء.

And from them was he who believed in ‘Abbahalah bin Ka‘b al-Aswad al-‘Ansi, from Ṣan‘ā‘.
EXPLANATION

Al-Aswad al-Ansi was in Yemen. ‘Abdullāh bin Fayrūz ad-Daylami 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 أخرى.
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 worshiped except Allāh and then they worship the awliyā’ and the righteous.

ORIGINAL TEXT

منهم الفجأة السلالمي لما وفد على أبي بكر وذكر له أنه يريد قتال
المرتدين وطلب من أبي بكر أن يمدّه، فأعطاه سلاحًا وواصل، فاستعرض
السلالمي المسلم والكافر يأخذ أموالهم، فجهز أبو بكر جيشًا لقتاله، فلما
أحسن بالجيش، قال لأميرهم: أنت أمير أبي بكر، وأنا أميرهم، ولم أكفر،
فقال: إن كنت صادقاً فألاق السلاح فألقاه، فبعث به إلى أبي بكر، فأمر
بتحريقه بالنار وهو حي.

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

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الخمسة، فما ظنك بمن لم يقر من الإسلام بكلمة واحدة، إلا أن يقول:
لا إله إلا الله بلسانه مع تصريحه بتلكذيب معاناه، وتصريحه بالبراءة
من دين محمد صلى الله عليه وسلم، ومن كتاب الله؟ ويقولون هذا
دين الحضر وديننا دين آبائنا، ثم يفتو 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 amir 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 state­
ment “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 Muhammad 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.

EXPLANATION

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 Muhammad ﷺ, referring to it as “the religion of the times.”

ORIGINAL TEXT

وَما أَحْسَنْ مَا قَالَ رُجُلٌ مِنْ أُهُلِ الْبَوَادِي، لِمَا قَدَّمَ عَلَيْنَا وَسَمَّى مَنِّ الإسْلَامِ، قَالَ: أَشْهَدُ أَنَا كَافِرٌ-يَعْني هُوَ وَجِمْعُ الْبَوَادِيِّ-وَأَشْهَدُ أَنَّ المَطْوَعَ الَّذِي يُسْمِينَا أُهُلِ إِسْلَامٍ أَنَّهُ كَافِرًا!

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

ذِئَمٌ أَخْرَهَ وَالْحَمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيْدِنَا مُحَمَّدٍ وَآَلِهُ وَصْحِبِهِ وَسَلَامً

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.
The Sixth Event

EXPLANATION

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.