

شرح ستة مواضع من السيرة

Explanation of Six Places in the *Sīrah*

By

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May Allāh show him mercy

Al-Imām Muhammad ibn ‘Abdul-Wahhāb – rahimahullāh – said:

تأمل - رحمك الله - ستة مواضع من السيرة ، وافهمها فهماً حسناً ، لعل الله ان يفهمك دين الانبياء لتتبعه ودين المشركين لتتركه ، فإن أكثر من يدعي الدين ويعد من الموحدين لا يفهم الستة كما ينبغي .

Ponder on – may Allāh show you mercy – six places in the *sīrah* (i.e. the biography of the Prophet (*sallAllāhu alayhi wa sallam*)) and understand them with a great understanding, so Allāh perhaps will make you understand the religion of the prophets for you to follow it, and (make you understand) the religion of the *mushrikūn* for you to leave it. Because verily most of those who claim (to be from) the religion and are considered to be from the *muwahhidūn* does not understand these six (places) as they should (be understood).

الأول [قصة نزول الوحي]

The first [The story of the coming down of the revelation]

وفيها أن أول آية أرسله الله بها :

And in it is that the first verses that Allāh revealed was:

يَا أَيُّهَا الْمُدَّثِّرُ (1) قُمْ فَأَنْذِرْ

“O you who covers himself. Rise and warn.” (Al-Muddathir 74:1-2)

إلى قوله

Until His words:

وَلِرَبِّكَ فَاصْبِرْ

“And for your Lord have patience.” (Al-Muddathir 74:7)

فإذا فهمت أنهم يفعلون أشياء كثيرة يعرفون أنها من الظلم والعدوان ، مثل الزنا ، وعرفت أيضاً أنهم يفعلون شيئاً من العبادة يتقربون بها إلى الله ، مثل الحج والعمرة والصدقة على المساكين والإحسان إليهم وغير ذلك ، وأجلها عندهم الشرك ، فهو أجل ما يتقربون به إلى الله عندهم ، كما ذكر الله عنهم أنهم قالوا :

So if you have understood that they perform many things which they know is from the injustice and transgression, such as *zinā*, then you will also know that they also perform some things from the worship which they use to come closer to Allāh, such as *hajj*, *‘umrah*, *sadaqah* to the poor and being good towards them and other things than this. And the most noble (of these types of worship) with them is *shirk*. Because this is the noblest thing for them that they use to seek nearness to Allāh with, just like Allāh has mentioned regarding them that they said:

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

“We do not worship them except that they may bring us closer to Allāh in position.”
 (Az-Zumar 39:3)

وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ

“And they say: “These are our intercessors with Allāh.” (Yūnus 10:18)

وقال تعالى :

And He – the Exalted – said:

إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنََّّهُمْ مُهْتَدُونَ

“Verily, they took the devils as allies instead of Allāh while they thought that they were guided.” (Al-A’rāf 7:30)

فأول ما أمره الله به الإنذار عنه ، قبل الإنذار عن الزنا والسرقة وغيرهما ، وعرفت أن منهم من تعلق على الأصنام ، ومنهم من تعلق على الملائكة وعلى الأولياء من بني آدم ، ويقولون : (ما نريد منهم إلا شفاعتهم !) ، ومع هذا بدأ بالإنذار عنه في أول آية أرسله الله بها .

So the first that Allāh ordered was the warning against it (i.e. *shirk*), before the warning against *zinā*, stealing and other than these two. And you (already) know that among them were those who were devoted to the statues and some of them who were devoted to the angels and the righteous among the son of Adam (i.e. the people), and they say: ‘We don’t want anything from them except their intercession’. And with this the warning against it began with the first verse that Allāh sent.

فإن أحكمت هذه المسألة فيا بشراك . . .

So if you establish this issue firmly, then glad tidings to you...

خصوصاً إذا عرفت أن ما بعدها أعظم من الصلوات الخمس ، ولم تفرض إلا في ليلة الإسراء - سنة عشر ، بعد حصار الشعب بسنتين ، وموت أبي طالب ، وبعد هجرة الحبشة بسنتين - فإذا عرفت أن تلك الأمور الكثيرة والعداوة البالغة . . . كل ذلك عند هذه المسألة قبل فرض الصلاة ، رجوت أن تعرف المسألة .

Especially if you know that after it (i.e. Tawhīd) there is nothing bigger than the five prayers, and they were not made obligatory except in the night of Al-Isrā – the 10th year, after the blockade of the people for two years, after the death of Abū Tālib and two years after the *hijrah* to Al-Habashah – then if you learned that all these issues and the severe enmity (of the *mushrikūn* towards the Muslims) ... All this was due to this issue (i.e. Tawhīd) before the prayer, then you will long for learning the issue.

الموضع الثاني [أنه صلى الله عليه وسلم لما قام ينذرهم عن الشرك ، ويأمرهم بضده - وهو التوحيد - لم يكرهه ذلك واستحسنوه ، وحدثوا أنفسهم بالدخول فيه ، إلى أن صرح بسب دينهم وتجهيل علماءهم ، فحينئذ شتموا له ولأصحابه عن ساق العداوة]

The second place [That when he (*sallAllāhu alayhi wa sallam*) arose to warn them against *shirk* and order them towards its opposite – which is Tawhīd – they did not hate this and they considered it as something good and they spoke to themselves about entering into it. Until when he openly insulted their religion and described their scholars with ignorance, at that time they rose against him and his companions with utmost enmity]

وقالوا : (سفه أحلامنا ، وعاب ديننا ، وشتم آلهتنا) ، ومعلوم أنه صلى الله عليه وسلم لم يشتم عيسى وأمه ، ولا الملائكة ، ولا الصالحين ، لكن لما ذكر لهم أنهم لا يدعون ولا ينفعون ولا يضرون . . . جعلوا ذلك شتماً .

And they said: 'He belittled our dreams, criticized our religion and insulted our gods'. And it is known that he (*sallAllāhu alayhi wa sallam*) did not insult 'Īsā and his mother, nor the angels, nor the righteous. But when he mentioned to them that they are not invoked and that they do not benefit nor harm... they made this an insult.

فإذا عرفت هذا ، عرفت أن الإنسان لا يستقيم له إسلام - ولو وحد الله وترك الشرك - إلا بعداوة المشركين والتصريح لهم بالعداوة والبغض ، كما قال تعالى :

So if you have learned this, then you have learned that the Islām of a person does not become correct – even if he unifies Allāh (i.e. only dedicates the worship to Him) and leaves *shirk* – except by having enmity towards the *mushrikūn* and declaring the enmity and hatred to them, just like He – the Exalted – said:

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

“You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger.” (Al-Mujadilah 58:22)

الآية

Until the end of the verse.

فإذا فهمت هذا فهماً جيداً ، عرفت أن الكثير من الذين يدعون الدين لا يعرفونها ، وإلا فما حمل المسلمين على الصبر على ذلك العذاب والأسر والضرب والهجرة إلى الحبشة ؟ مع أنه صلى الله عليه وسلم أرحم الناس ، لو يجد لهم رخصة لأرخص لهم ، كيف وقد أنزل الله تعالى :

If you have understood this with a good understanding, then you have learned that many of those who claim the religion for themselves (i.e. that they are Muslims) do actually not know this. And if it is not like this, then what made the Muslims have patience with this torture, captivity, beating and *hijrah* to Al-Habashah? Despite that he (*sallAllāhu alayhi wa sallam*) is the most merciful of the people. If he found a way to make it easy for them he would verily do that. How, when Allāh verily said:

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ

“And from the people are those who say: ‘We believe in Allāh’, but if they are harmed for the sake of Allāh, they make the trial of mankind as Allāh's punishment.”

(Al-'Ankabūt 29:10)

فإذا كانت هذه الآية في من وافقهم بلسانه ، فكيف بغير ذلك !؟

So if this verse is regarding those who agreed with them (i.e. the *mushrikūn*) with their tongue, then how about other (and worse) than this?!

الموضع الثالث [قصة قراءته سورة النجم ، بحضرتهم]

The third place [The recitation of surah An-Najm in their presence]

فلما بلغ :

So when he (i.e. the Prophet (*sallAllāhu alayhi wa sallam*)) reached:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى

“Have you seen Al-Lāt and Al-’Uzzā?” (An-Najm 53:19)

ألقى الشيطان في تلاوته : (تلك الغرائيق العلى وإن شفاعتهم لترتجى) فظنوا أن رسول الله صلى الله عليه وسلم قالها ، ففرحوا بذلك ، وقالوا كلاماً - معناه - : (هذا الذي نريد ، ونحن نعرف أن الله هو الضار النافع وحده لا شريك له ، ولكن هؤلاء يشفعون لنا عنده) . . فلما بلغ السجدة ، سجد وسجدوا معه ، فشاع الخبر أنهم صافوه ، وسمع بذلك من بالحبيشة فرجعوا ، فلما أنكر ذلك رسول الله صلى الله عليه وسلم ، عادوا إلى شر مما كانوا عليه ، ولما قالوا له : (إنك قلت ذلك) خاف من الله خوفاً عظيماً ، حتى أنزل الله عليه :

The *shaytān* threw in his recitation: ‘*These are the highest gharānīq¹, and verily their intercession is wanted.*’ So they thought that the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) said it, and they became happy about this, and they said some words – which meaning is –: ‘*This is what we want. And we know that Allāh alone – who has no partner – is the One who harms and benefits, but these intercedes for us with Him.*’ So when he reached the (verse of) prostration, he prostrated and they prostrated along with him. So the news spread that they agreed with him, and those (Muslims) in Al-Habashah heard about this so they returned (to Makkah). But when the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) rejected this they returned to the evil which they were upon, and when they told him: ‘*You verily said this*’, he feared Allāh with a great fear, until Allāh revealed to him:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَتَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ

“And We did not send before you any messenger or prophet except that when he spoke (or recited), *shaytān* threw into it (some misunderstanding).” (Al-Hajj 22:52)

¹ Plural of *ghurānīq*. Used to describe a white beautiful plant, bird, boy or girl.

فمن فهم هذه القصة ، ثم شك بعدها في دين النبي صلى الله عليه وسلم ، ولم يفرق بينه وبين دين المشركين . . . فأبعده الله ، خصوصاً إن عرف أن قولهم : (تلك الغرائيق) الملائكة .

So the one who understands this story and thereafter doubts regarding the religion of the Prophet (*sallAllāhu alayhi wa sallam*) and do not distinguish between it and the religion of the *mushrikūn*... Then Allāh has distanced him (from the truth), especially if he has learned that their saying: '*These are the gharānīq*', (means) the angels.

الموضع الرابع [قصة أبي طالب]

The fourth place [The story of Abū Tālib]

فمن فهمها فهماً حسناً ، وتأمل إقراره بالتوحيد وحث الناس عليه وتسفيه عقول المشركين ومحبة لمن أسلم وخلع الشرك ، ثم بذل عمره وماله وأولاده وعشيرته في نصرة رسول الله صلى الله عليه وسلم إلى أن مات ، ثم صبره على المشقة العظيمة والعداوة البالغة ، لكن لما لم يدخل فيه ، ولم يتبرأ من دينه الأول ، لم يصير مسلماً ، مع أنه يعتذر من ذلك بأن فيه مسبة لأبيه عبد المطلب ولهاشم وغيرهما من مشايخهم .

Whoever understands it with a good understanding, and ponders on his (i.e. Abū Tālib) acknowledgement of Tawhīd, that he encouraged the people towards it, that he mocked the intellects of the *mushrikūn* and his love for those who became Muslims and left *shirk*. He furthermore spent his life, wealth, children and clan on supporting the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) until he died. And also his patience in the great calamities and the severe enmity. But because he did not enter into it (i.e. Islām) and did not disassociate himself from his prior religion, he did not become a Muslim, despite that he excused himself with that in this (i.e. accepting Islām) there was an insult of his father 'Abdul-Muttalib, and of Hāshim and others of these two among their elders.

ثم مع قرابته ونصرته ، استغفر له رسول الله صلى الله عليه وسلم ، فانزل الله تعالى عليه :

Then due to his blood relation and his support, the Prophet (*sallAllāhu alayhi wa sallam*) asked for forgiveness for him, so Allāh – the Exalted – revealed to him:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ

الْجَحِيمِ

“It is not (proper) for the Prophet and those who believe to ask Allāh's Forgiveness for the *mushrikūn* even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).” (At-Tawbah 9:113)

والذي يبين هذا أنه إذا عرف رجل من أهل البصرة أو الأحساء بحب الدين وبحب المسلمين ، مع أنه لم ينصر الدين بيده ولا ماله ، ولا له من الأعداء ما لأبي طالب ، وفهم الواقع من أكثر من يدعي الدين ، تبين الهدى من الضلال ، وعرف سوء الأفهام ، والله المستعان .

And that which clarifies this is, that if a man from the people of Al-Basrah or Al-Ihsā learns the love for the religion and the love for the Muslims, along with the fact that he does not support the religion with his hand or his wealth, and he does not have the excuses that Abū Tālib had, and he understands the situation of most of those who claims the religion (for themselves), then the guidance becomes clear from the misguidance and he learns the bad understandings (of the people), and Allāh is the One help is sought from.

الموضع الخامس [قصة الهجرة]

The fifth place [The story of the *hijrah*]

وفيها من الفوائد والعبر ما لا يعرفه أكثر من قرأها ، ولكن مرادنا الآن مسألة من مسائلها ، وهي أن من أصحاب رسول الله صلى الله عليه وسلم من لم يهاجر - من غير شك في الدين وتزيين دين المشركين ، ولكن محبته للأهل والمال والوطن - فلما خرجوا إلى بدر ، خرجوا مع المشركين كارهين ، فقتل بعضهم بالرمي - والرامي لا يعرفه - فلما سمع الصحابة أن من القتل فلاناً وفلاناً شق عليهم ، وقالوا : (قتلنا إخواننا) فأنزل الله تعالى :

There are benefits and lessons in it (i.e. the story) which is not known by most of those who read it. But what we want right now is one issue among its issues, and that is that among the companions of the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) there were those who did not make *hijrah* – without having any doubt regarding the religion nor beautifying the religion of the *mushrikūn*, but rather due to loving the family, the wealth and the homeland. So when they went out to (the battle of) Badr they went out forced to be with the *mushrikūn*, then some of them were killed by arrows and the archer didn't know it. So when the companions heard that among those killed were these and these persons, it became difficult for them and they said: 'We have killed our brothers'. So Allāh – the Exalted – revealed:

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا (97) إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا (98) فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا

“Indeed, those whom the angels take (in death) while wronging themselves, (the angels) will say: ‘In what (condition) were you in?’ They will say: ‘We were oppressed in the land.’ They (the angels) will say: ‘Was not the earth of Allāh spacious (enough) for you to emigrate therein?’ For those, their refuge is Hell and evil it is as a destination. Except for the oppressed among men, women and children who cannot devise a plan nor are they directed to a way. Then those perhaps Allāh will pardon them, and Allāh is ever Pardoning and Forgiving.” (An-Nisā 4:97-99)

الآيات

(And the rest of) the verses (dealing with that subject.)

فمن تأمل قصتهم ، وتأمل قول الصحابة : (قتلنا إخواننا) أنه لو بلغهم عنهم كلام في الدين ، أو كلام في تزيين دين المشركين ، لم يقولوا : (قتلنا إخواننا) فإن الله تعالى قد بين لهم - وهم في مكة ، قبل الهجرة - أن ذلك كفر بعد الإيمان بقوله :

So whoever ponders over their story and ponders over the saying of the companions: ‘We have killed our brothers’, (will realize) that if something had reached them (i.e. the companions) about them of bad words regarding the religion or some words beautifying the religion of the *mushrikūn*, then they would not have said: ‘We have killed our brothers’. Because verily Allāh already clarified for them – while they were in Makkah before the *hijrah* – that this is *kufr* after *īmān* with His words:

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

“Whoever disbelieved in Allāh after his belief, except him who is forced thereto and whose heart is at rest with Faith.” (An-Nahl 16:106)

وأبلغ من هذا ما تقدم من كلام الله تعالى فيهم ، فإن الملائكة تقول : { فِيمَ كُنْتُمْ } ولم يقولوا : (كذبتم) مثل ما يقول الله والملائكة للمجاهد الذي يقول : (جاهدت في سبيلك حتى قتلت) فيقول الله : (كذبتم ، بل قاتلت ليقال : جريء) وكذلك يقولون للعلم والمتصدق : (كذبتم ، بل تعلمت ليقال : عالم ، وتصدقت ليقال : جواد) . . . وأما هؤلاء فلم يكذبوهم ، بل أجابوهم بقولهم :

And even clearer than this is what has already gone forth of the words of Allāh regarding them, because verily did the angels say: **“In what (condition) were you in?”**, and they did not say: ‘*You lied!*’, just like Allāh and the angels will say to the *mujāhid* who says: ‘*I strived in Your Cause until I was killed*’. So Allāh will say: ‘*You have lied. Rather you strove so it should be said: He is brave.*’ And likewise they say to the scholar and the one who paid *sadaqah*: ‘*You have lied. Rather you learned so there would be said: He is a scholar. And you paid sadaqah so there would be said: He is generous.*’ But they did not accuse these people of lying, rather they answered them with their statement:

أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا

“Was not the earth of Allāh spacious (enough) for you to emigrate therein?”
 (An-Nisā 4:97)

ويزيد من ذلك إيضاحاً للعارف والجاهل ، الآية التي بعدها ، وهي قوله تعالى :

And the verse that comes after it adds to its clarity for the knowledgeable and the ignorant, and that is His – the Exalted – words:

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا

“Except for the oppressed among men, women and children who cannot devise a plan nor are they directed to a way.” (An-Nisā 4:98)

فهذا أوضح جداً أن هؤلاء خرجوا من الوعيد ، فلم يبق شبهة ، لكن لمن طلب العلم بخلاف من لم يطلبه ، بل قال الله فيهم : { صم بكم عمي فهم لا يرجعون . . . الآية } .

So this clearly explains that these are excluded from the promise, so there remains no doubt. But the one who seeks knowledge is different from the one who does not seek it. Rather Allāh said about them (i.e. the latter):

صُمُّ بُكْمٌ عُمِّي فَهُمْ لَا يَرْجِعُونَ

“Deaf, dumb and blind - so they will not return.” (Al-Baqarah 2:18)

ومن فهم كلام الحسن البصري ، قال : (ليس الإيمان بالتحلي ولا بالتبتي ، ولكن ما وقر في القلب ، وصدقته الأعمال ، وذلك ان الله تعالى يقول :

And who will understand the words of Al-Hasan Al-Basrī who said: *“Iman is not in claiming nor in desiring, rather it is established in the heart and the actions confirm it. And this is that Allāh – the Exalted – says:*

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ

“To Him ascends good speech, and righteous work raises it.” (Al-Fātir 35:10)”

الموضع السادس [قصة الردة ، بعد موت النبي صلى الله عليه وسلم]

The sixth place [The story of the apostasy after the death of the Prophet (sallAllāhu alayhi wa sallam)]

فمن سمعها لا يبقى في قلبه مثقال ذرة من شبهة الشياطين الذين يسمون "العلماء" وهي قولهم : (هذا هو الشرك ، لكن يقولون : لا إله إلا الله ، ومن قالها لا يكفر بشيء !) واعظم من ذلك وأكبر تصريحهم بأن البوادي ليس معهم من الإسلام شعرة ، ولكن يقولون : لا إله إلا الله ، وهم بهذه اللفظة أهل إسلام ، وحرمة الإسلام ما لهم ودمهم ، مع إقرارهم بأنهم تركوا الإسلام كله ، ومع علمهم بإنكارهم البعث واستهزائهم بمن أقر به ، واستهزائهم وتفضيلهم دين آبائهم المخالف لدين النبي صلى الله عليه وسلم ،

Whoever hears it, in his heart there will not remain the slightest amount of the doubt of the *shayātīn* who are called “scholars” and that is their saying: *‘This is shirk, but they say: Lā ilāha illa Allāh, and whoever says that will never become a kāfir!’* And worse than this and even bigger is that they declare that the people of the desert – who has not even one sign of Islām, but they say: *Lā ilāha illa Allāh* – are from the people of Islām by saying this, and that Islām has prohibited their wealth and blood. Along with their acknowledgement of the fact that they left Islām in its entirety, and along with their knowledge of them rejecting the resurrection, their mocking of the one who acknowledges it, and their mocking of the religion of the Prophet (sallAllāhu alayhi wa sallam) and preferring their contradicting religion of their fathers over it.

ومع هذا كله يصرخ هؤلاء الشياطين المردة الجهلة : (أن البدو أسلموا ، ولو جرى ذلك كله ، لأنهم يقولون : أن لا إله إلا الله) ، ولازم قولهم أن اليهود أسلموا لأنهم يقولونها ، وأيضاً كفر هؤلاء أغلظ من كفر اليهود بأضعاف مضاعفة – أعني البوادي المتصفين بما ذكرنا – والذي يبين ذلك من قصة الردة ، أن المرتدين افترقوا في ردّهم ، فمنهم من كذب النبي صلى الله عليه وسلم ورجعوا إلى عبادة الاوثان ، وقالوا : (لو كان نبياً ما مات !) ، ومنهم من ثبت على الشهادتين ، ولكن أقرّ بنبوة مسيلمة ، ظناً أن النبي صلى الله عليه وسلم أشركه في النبوة

، لأن مسيلمة أقام شهود زور ، شهدوا له بذلك ، فصدقهم كثير من الناس ، ومع ذلك أجمع العلماء أنهم مرتدّون - ولو جهلوا ذلك - ومن شكّ في ردّتهم فهو كافر .

Despite of all this these ignorant, rebellious *shayātīn* scream: *'The people of the desert have submitted to Islām, even if all this is happening, because they say: Lā ilāha illa Allāh'*. And the necessity of their words is that the Jews submitted to Islām because they also say it. Also the *kufr* of these people – and I mean the people of the desert who are described with what we have mentioned – is many times worse than the *kufr* of the Jews. And what clarifies this from the story of the apostasy is that the apostates were different in their apostasy. Among them were those who rejected the Prophet (*sallAllāhu alayhi wa sallam*) and returned to the worship of the idols, and they said: *'If he was a prophet he would not have died'*. And among them were those who remained upon the two testimonies but they acknowledged the prophethood of Musaylamah, while believing that the Prophet (*sallAllāhu alayhi wa sallam*) had made him a partner in the prophethood. (This was) because Musaylamah brought false witnesses who testified this for him. So many of the people believed them. And due to this the scholars agreed upon that they are apostates – even if they were ignorant about this – and that whoever doubts regarding their apostasy, he is a *kāfir*.

فإذا عرفت أن العلماء اجمعوا أن الذين كذبوا ورجعوا إلى عبادة الأوثان وشتّموا رسول الله صلى الله عليه وسلم ، هم ومن اقتر نبوة مسيلمة في حال واحدة ، ولو ثبت على الإسلام كله .

So then you have learned that the scholars agreed upon that those who rejected and returned to the worship of the idols, and insulted the Messenger of Allāh (*sallAllāhu alayhi wa sallam*), they and those who acknowledged the prophethood of Musaylamah are equal in situation (i.e. they are both apostates) even if (the latter) remained upon all of Islām (i.e. they did not reject any of it).

ومنهم من أقرّ بالشهادتين ، وصدق طليحة بن خويلد الأسدي في دعواه النبوة ، ومنهم من صدق عبهلة بن كعب الأسود العنسي - صاحب صنعاء - وكل هؤلاء أجمع العلماء أنهم سواء .

And among them are those who acknowledged the two testimonies, and believed in Tulayhah ibn Khuwaylid Al-Asdī in his claim about the prophethood. And among them were those who believed in 'Abhalah ibn Ka'b Al-Aswad Al-'Ansī – from As-San'ā – and the scholars agreed about all of these that they are the same (in judgment).

ومنهم من كذب النبي صلى الله عليه وسلم ورجع إلى عبادة الأوثان على حال واحدة ، ومنهم نوع آخر ، آخروهم الفجاءة السلمي لما وفد على أبي بكر وذكر له أنه يريد قتال المرتدين ويطلب من أبي بكر أن يمده ، فأعطاه سلاحاً ورواحل ، فاستعرض السلمي المسلم والكافر يأخذ أموالهم ، فجهز أبو بكر جيشاً لقتاله ، فلما أحسن بالجيش ، قال لأميةهم : (أنت أمير أبي بكر ، وأنا أميره ، ولم أكفر) قال الأمير : (إن كنت صادقاً فألق السلاح) فألقاه ، فبعث به إلى أبي بكر ، فأمر بتحيققه بالنار وهو حي . . .

And among them were those who rejected the Prophet (*sallAllāhu alayhi wa sallam*) and returned to the worship of the idols all in the same situation, and among them were another type. The other of them was Al-Fujāh As-Salmī when he arrived to Abū Bakr and mentioned to him that he wanted to fight against the apostates and he asked Abū Bakr to grant him (permission). So he gave him weapons and riding animals. So As-Salmī inspected both the Muslim and the kāfir and took their wealth. So Abū Bakr prepared an army to fight him. Then when he became aware of the army he said to its leader: *'You are the leader sent by Abū Bakr and I am also a leader from him, and I have not committed kufr'*. The leader said: *'If you are truthful then throw down your weapon'*. So he threw it and he was sent to Abū Bakr, who ordered that he should be burned while alive.

فإذا كان هذا هو حكم الصحابة في هذا الرجل ، مع إقراره بأركان الإسلام الخمسة ، فما ظنك بمن لم يقر من الإسلام إلا بكلمة واحدة ، إلا أن يقول: (لا إله إلا الله) بلسانه مع تصريحه بتكذيب معناها ، وتصريحه بالبراءة من دين محمد صلى الله عليه وسلم ، ومن كتاب الله تعالى؟! ويقولون هذا دين الحضر ودين آبائنا ، ثم يفتون هؤلاء المردة الجهال : (أن هؤلاء مسلمون ! ولو صرحوا بذلك كله ، إذا قالوا : لا إله إلا الله !) سبحانه هذا بختان عظيم .

So if this was the judgment of the companions regarding this man, along with his acknowledgement of the five pillars of Islām, then what do you think about the one who does not acknowledge anything from Islām except one word; that he says: *'Lā ilāha illa Allāh'* with his tongue along with his declaration of the rejection of its meaning, and his declaration of disassociation towards the religion of Muhammad (*sallAllāhu alayhi wa sallam*), and from the Book of Allāh the Exalted? And they say: *'This is the religion of this time and the religion of our forefathers'*, and then these rebellious and ignorant (so-called scholars) gives a *fatwā* (stating): *'These people are Muslims! Even if they openly declare all of this, since they have said: Lā ilāha illa Allāh'*. Glorified are You (O Allāh), this is a great invention of lie.

وما أحسن ما قال واحد من البوادي ، لما قدم علينا وسمع شيئاً من الإسلام ، قال : (أشهد أننا كفار - يعني هو وجميع البوادي - واشهد أن المطوع الذي يسمينا أهل الإسلام أنه كافر !) .

And how good was, what one from the people of the desert said when he came to us and heard something of Islām. He said: *'I bear witness that we are kuffār'* – and he meant him and all of the people of the desert – *'and I bear witness that the obeyed (scholar) who calls us the people of Islam is a kāfir.'*

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

(The treatise is) completed. And all praise is due to Allāh, Lord of all the worlds. And may the peace and blessings of Allāh be upon Muhammad and his family and his companions.

Translated by: Abū Hājar