

شَرْحُ سِتَّةِ مَوَاضِيَعٍ
مِنَ السِّيَرَةِ

An Explanation of Six
Incidents from the Sîrah

Muhammad bin Abd'il Wahhâb
Rahimahullâh

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allâh, the Most Gracious, the Most Merciful.

Shaykh'ul Islâm Muhammad bin Abd'il Waghâb Rahimahullâh said,

“Ponder upon six incidents from the Sîrah and comprehend them excellently. Perhaps Allâhu Taâlâ will cause you to comprehend the Dîn of the Prophets so that you may follow it and comprehend the Dîn of the Mushrikûn (pl. Mushrik; polytheists) so that you may abandon it. For, the majority of those who claim to be upon the Dîn and claimed to be [are counted] amongst the Muwahhidûn (pl. Muwahhid; monotheists) have not comprehended these six incidents (from the life of Rasûlullâh Sallallâhu Alayhi wa Sallam) as it should.”

شَرْحُ سِتَّةِ مَوَاضِيَعٍ مِنَ السِّيَرَةِ

An Explanation of Six Incidents from the Sîrah (the Life of Rasûlullâh Sallallâhu Alayhi wa Sallam)

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شَرْحُ سِتَّةِ مَوَاضِعَ مِنَ السِّيَرَةِ

An Explanation of Six Incidents from the Sîrah (the Life of Rasûlullâh Sallallâhu Alayhi wa Sallam)¹

**Shaykh'ul Islâm Muhammad bin Abd'il Wahnâb
(1206 H)
Rahimahullâhu Taâlâ**

In the name of Allâh, the Most Gracious, the Most Merciful.

The Shaykh, the Imâm Muhammad bin Abd'il Wahnâb Rahimahullâhu Taâlâ said:

May Allâh have mercy upon you, ponder upon six incidents from the Sîrah and comprehend them excellently. Perhaps Allâhu Taâlâ will cause you to comprehend the Dîn of the Prophets so that you may follow it and comprehend the Dîn of the Mushrikûn (pl. Mushrik; polytheists) so that you may abandon it. For, the majority of those who claim to be upon the Dîn and claimed to be [are counted]² amongst the Muwahhidûn (pl. Muwahhid; monotheists) have not comprehended these six incidents (from the life of Rasûlullâh Sallallâhu Alayhi wa Sallam) as it should.

¹ **Mu'allafât'ush Shaykh**, 1/353-362; **ad-Durar'us Saniyyah**, 8/111-119.

² The phrase in brackets is found in **ad-Durar'us Saniyyah** instead of the phrase "claimed to be."

The First Incident:³ The Story of the Revelation Being Descended

The subject matter is the first verse Allâh sent His Rasûl with,

“O you (Muhammad) enveloped in garments! Arise and warn!”
(al-Muddaththir, 74/1-2)

Until His statement,

“And be patient for the sake of your Lord!” (al-Muddaththir, 74/7)⁴

When you comprehend that the Mushrikûn were doing many things such as fornication knowing it is oppression and transgression, and when you recognize that they were doing many things from acts of worship such as Hajj (pilgrimage), Umra (minor pilgrimage), giving charity to those who are in need and treating them with goodness and others to get closer to Allâh... And according to them, the weightiest (!) act of worship is Shirk, in which Shirk is –according to them- the weightiest action in which they used to come close to Allâh with.

As Allâhu Taâlâ mentioned, they said,

“We only worship them that they may bring us near to Allâh.”
(az-Zumar, 39/3)

They also said,

³ The titles are found in ad-Durar'us Saniyyah, and we chose to include them for convenience.

⁴ The full translation of the verses mentioned by the Shaykh Rahimahullâh is as follows,

“O you (Muhammad) enveloped in garments! Arise and warn! And magnify your Lord (Allâh)! And purify your garments! And keep away from ar-Rujz (the idols)! And give not a thing in order to have more. And be patient for the sake of your Lord!” (al-Muddaththir, 74/1-7).

“These are our intercessors with Allâh.” (Yûnus, 10/18);

Allâhu Taâlâ said,

“Indeed, they have taken the devils as allies instead of Allâh, and they think that they are guided.” (al-A'râf, 7/30)

You will have comprehended that the first command Allâhu Taâlâ commanded Rasûlullâh Sallallâhu Alayhi wa Sallam to preach was to warn against Shirk before warning against fornicating, stealing, and other than them. You will also recognize that amongst them were those who devoted to the idols, some of them devoted to the angels and the Awliyâ (pl., Walî; friends of Allâh) amongst the children of Âdam, and they would say, “We do not want anything from them but their intercession.” However, Allâh started with warning against Shirk in the first verse He sent His Rasûl with.

If you master this issue (in your mind), then glad tidings to you! Especially if you recognize that the thing after it is greater than the five daily prayers, and that the five daily prayers were not prescribed until the Night of the Ascension in the tenth year, after the confinement in the valley of Abû Tâlib, after the death of Abû Tâlib, and two years post the migration to Abyssinia. If you recognize that these multiple occasions and the extreme enmity is because of Shirk and prior to the obligation of prayer, then I hope that you have understood the issue.

The Second Incident

When Rasûlullâh Sallallâhu Alayhi wa Sallam stood up warning them against Shirk and commanding them with its opposite which is Tawhîd, they did not dislike it, rather they found it good and they made up their minds to enter it. This continued until Rasûlullâh Sallallâhu Alayhi wa Sallam openly started speaking ill regarding their Dîn and attributing their scholars with ignorance...

Then the Mushrikûn started to rally all their forces in enmity against Rasûlullâh Sallallâhu Alayhi wa Sallam and his companions and they said,

“He insulted our insight, denounced our Dîn, and cursed our Âlihah (pl. Ilah, deities)!”

It is well-known that Rasûlullâh Sallallâhu Alayhi wa Sallam did not curse Îsâ Alayh'is Salâm, his mother (Maryam Alayhâ's Salâm), the angels, and the righteous. However, when Rasûlullâh Sallallâhu Alayhi wa Sallam mentioned that they are not to be called upon and they do not benefit nor harm, they deemed this “cursing.”

When you recognize this, you will recognize that a person will not have an upright [Dîn and]⁵ Islâm even if he unifies Allâh and abandons Shirk, unless he shows enmity to the Mushrikûn and openly manifests enmity and hatred.

As Allâhu Taâlâ said in the verse,

“You will not find a people who believe in Allâh and the Last Day having affection for those who oppose Allâh and His Messenger...”

(al-Mujâdalah, 58/22)

When you comprehend this in an outstanding [and excellent]⁶ manner, you will recognize that most of the people who claim to be practicing do not know the Dîn. If not, what carried the Muslimûn to bear patience upon that punishment, captivation, beating, and immigration to Abyssinia? Although Rasûlullâh Sallallâhu Alayhi wa Sallam was the most merciful amongst the people [and he did not find any permit for them,]⁷ if he had found a permit for them, he'd definitely permit them. How can this be, whereas Allâhu Taâlâ revealed the following [to him]⁸?

“Of mankind are some who say: We believe in Allâh. But if they are made to suffer for the sake of Allâh, they consider the trial of

⁵ The addition in brackets is found in ad-Durar'us Saniyyah.

⁶ The addition in brackets is found in ad-Durar'us Saniyyah.

⁷ The addition in brackets is found in ad-Durar'us Saniyyah.

⁸ The addition in brackets is found in ad-Durar'us Saniyyah.

mankind as Allâh’s punishment.” (al-Ankabût, 29/10)

If this verse is regarding the one who merely agrees with them by his tongue, then what would be the state of others?

The Third Incident

The Parable of Rasûlullâh Sallallâhu Alayhi wa Sallam’s Recitation of Sûrat’un Najm in the Presence of the Mushrikûn

When Rasûlullâh Sallallâhu Alayhi wa Sallam reached the verse,

“So have you considered al-Lât and al-Uzzâ?” (an-Najm, 53/19)

Satan, casted (the following) in his recitation,

“Those are the prestigious Gharâniq (swans), and indeed their Shafâ’ah (intercession) is to be hoped for.”

Upon this, the Mushrikûn deemed that Rasûlullâh Sallallâhu Alayhi wa Sallam had said those words. They became [very]⁹ joyful about it and said words that mean,

“This is what we want! We know that Allâh is the One who benefits and harms and He is One and has no partners. However, these (idols of ours) intercede for us in the presence of Allâh!”

When Rasûlullâh Sallallâhu Alayhi wa Sallam reached the prostration (mentioned in the verse)¹⁰, he prostrated and the Mushrikûn also prostrated with him. The news that they chose Rasûlullâh Sallallâhu Alayhi wa Sallam (they accepted the call) spread like wildfire and those inhabiting Abyssinia heard that and returned (back to Makkah).

⁹ The addition in brackets is found in ad-Durar’us Saniyyah.

¹⁰ The verse referred to here is the last verse of Sûrat’un Najm, wherein Allâhu Taâlâ says,

“So, prostrate to Allâh and worship (Him).” (an-Najm, 53/62).

When Rasûlullâh Sallallâhu Alayhi wa Sallam rejected this (their statement), they reverted to a state worse than what they were upon. When they told him, **“You said this,”** Rasûlullâh Sallallâhu Alayhi wa Sallam feared Allâh greatly until Allâhu Taâlâ revealed to the following verse to him,

“Never did We send a messenger or a prophet before you but when he recited, satan threw (some falsehood) in it.” (al-Hajj 22/52)¹¹

So whoever understands this parable and then doubts the Dîn of the Prophet Sallallâhu Alayhi wa Sallam and cannot differentiate between it and the Dîn of the Mushrikûn, then may Allâh keep him distant! Especially after knowing that their statement, “These Gharânîq (swans),” meant the angels...

The Fourth Incident: The Parable of Abû Tâlib

Whoever excellently comprehends this parable, and ponders upon Abû Tâlib's affirmation of Tawhîd and his encouragement of people to it, his discreditation of the intellect of the Mushrikûn, his love of those who became Muslim and disowned Shirk; and then Abû Tâlib spending his life, wealth, children and clan to help Rasûlullâh Sallallâhu Alayhi wa Sallam until he died, then Abû Tâlib's patience against the great hardship and the extreme enmity, however, when he did not enter Islâm and did not distance from the Dîn that he was upon before, he did not become a Muslim although he brought as an excuse that in becoming a Muslim is insulting his father Abd'ul Muttalib, Hâshim, and the others from their elders; then when -because of his closeness and his help- Rasûlullâh Sallallâhu Alayhi wa Sallam asked forgiveness for him, and Allâh revealed the following verse to him...

¹¹ The verse in full reads,

“Never did We send a messenger or a prophet before you but when he recited, satan threw (some falsehood) in it. But Allâh abolishes that which satan throws in. Then Allâh establishes His revelations. And Allâh is All-Knowing, All-Wise.” (al-Hajj, 22/52).

“It is not (proper) for the prophet and those who believe to ask Allāh’s Forgiveness for the polytheists, even if they are of kin, after it became clear to them that they are the dwellers of the Fire.” (at-Tawbah, 9/113)

When someone is known from amongst the People of Basra or al-Ahsâ to love the Dîn and to love the Muslimûn alongside not helping the Dîn by hand nor wealth and not having an excuse like Abû Tâlib, [most think that he is with the Muslimûn¹². [So, whoever comprehends the parable of Abû Tâlib and]¹³ comprehends the situation of most of those who claim to be practicing the Dîn, guidance will discern from falsehood for him and he will comprehend the corrupt understandings.

Help is sought from Allâh.

The Fifth Incident: The Parable of the Hijrah (Migration)

In the parable of Hijrah there are many benefits and lessons that most of those who read it do not know. However, our current intent is to mention one issue amongst the issues found in the parable, which is: There were those amongst the companions of Rasûlullâh Sallallâhu Alayhi wa Sallam who did not migrate, not because of any doubts concerning the Dîn or the veneration of the Dîn of the Mushrikûn, but because of love for family, wealth, and homeland. When the Mushrikûn went out for the Battle of Badr, they (those who had not migrated) coercively went with the Mushrikûn. Some of them were killed by the archers (of the Muslims) while the archer did not recognize him (whether he is a Muslim or not). When the companions heard that amongst the dead there is so-and-so and such-and-such, it became very hard for them and they said: **“We killed our own brothers (in Dîn)!”**

Thus, Allâhu Taâlâ revealed the verse,

¹² The addition in brackets is found in ad-Durar’us Saniyyah.

¹³ The addition in brackets is found in ad-Durar’us Saniyyah.

“Indeed, those whom the angels take (in death) while wronging themselves – (the angels) will say: In what (condition) were you? They will say: We were oppressed in the land. The angels will say: Was not the earth of Allâh spacious (enough) for you to emigrate therein? For those, their refuge is Jahannam (Hell) - What an evil destination! Except the oppressed ones among men, women, and children who cannot devise a plan, nor are they able to direct their way. For those it is expected that Allâh will pardon them, and Allâh is Oft-Pardoning and Oft-Forgiving.” (an-Nisâ, 4/97-99)

Whoever ponders upon their parable and ponders upon the statement of the companions, **“We killed our own brothers (in Dîn)!”** will know that if a statement from them (those who stayed in Makkah) had reached them regarding (ill) speaking about the Dîn or venerating the Dîn of the Mushrikûn, they would not say, **“We killed our own brothers (in Dîn)!”** For Allâhu Taâlâ had already clarified to them while they were in Makkah, before the migration, that it is Kufr after Îmân with the statement of Allâhu Taâlâ,

“Whoever disbelieves in Allâh after his belief... except for one who is coerced (to renounce his religion) while his heart is firm in faith.” (an-Nahl, 16/106)¹⁴

Clearer than this is the word of Allâh regarding them that was mentioned previously, for the angels will say, **“In what (condition) were you,”** but did not say, **“How was your acceptance?”** (Those who did not migrate and stay in Makkah) **“They will say: We were oppressed in the land.”** The angels did not say, **“You all are lying,”** as Allâh and the angels said to the Mujâhid

¹⁴ The verse in full reads,

“Whoever disbelieves in Allâh after his belief... except for one who is coerced (to renounce his religion) while his heart is firm in faith. But those who (willingly) open their breasts to disbelief, upon them is wrath from Allâh, and for them is a great punishment.” (an-Nahl, 16/106).

(warrior) who says, **“I fought for Your sake until I died.”** So Allāhu Taālâ says (to him), **“You are lying,”** and the angels say (to him), **“You are lying! Rather, you fought that you might be called a brave warrior!”** Likewise (as it was mentioned in the rest of the same Hadīth,) they say to the scholar and the one who gave charity, **“You are lying! Rather, you acquired knowledge so that you might be called a scholar! (You are lying! Rather,) you gave charity so that it might be said he is generous!”**¹⁵

As for these (those who did not migrate from Makkah), the angels did not belie them, but rather answered them in the following manner, **“Was not the earth of Allāh spacious (enough) for you to emigrate therein?”** (an-Nisâ, 4/97) The following verse expounds upon this issue, both for the knowledgeable and ignorant, and it is the statement of Allāhu Taālâ,

“Except the oppressed ones among men, women, and children who cannot devise a plan, nor are they able to direct their way.”
(an-Nisâ, 4/98)

This verse is [extremely]¹⁶ much clearer and leaves no doubt that these (those who cannot do anything what-so-ever) are excluded from the threat. However, this is for those who pursue knowledge contradictory to those who don't. Rather, Allāhu Taālâ said regarding those who don't pursue knowledge,

“They are deaf, dumb and blind, they shall not return.” (al-Baqarah, 2/18)

Whoever comprehends this subject and those mentioned before, he will comprehend the statement of Hasan al-Basrî Rahimahullâh which is,

“Îmân is not by embellishment or wishful thinking, but it is what settles in the heart and is verified through your actions.”

¹⁵ Muslim, Hadīth no. 1905; the issue of the angels speaking to these people is mentioned in at-Tirmidhî, Hadīth no. 2382.

¹⁶ The addition in brackets is found in ad-Durar'us Saniyyah.

Allâhu Taâlâ said regarding this issue,

“Towards Him ascends the pure word, and the righteous deed uplifts it.” (Fâtir, 35/10)

The Sixth Incident: The Parable of Riddah (Apostasy) After the Death of the Prophet Sallallâhu Alayhi wa Sallam

Whoever hears it, not an atoms weight of doubt remains in his heart from the doubts of the devils who are called “Scholars”.¹⁷ Their doubt is their statement,

“This (deed) is Shirk, however they (the doers of Shirk) say: La Ilaha Illallâh! Takfîr cannot be declared upon anyone who says it whatsoever!” What is greater than this and the bigger statement elucidating upon this issue is their expression,

“The Bedouins have nothing from Islâm, however they utter La Ilaha Illallâh! With this statement, they are people of Islâm (Muslim) and Islâm has made their blood and wealth Harâm.”

Besides this; they affirm that the Bedouins abandon Islâm totally. Therewith they know that they reject the resurrection and they mock those who affirm it (resurrection), mock [the rulings of the Sharî'ah,]¹⁸ and they prefer the Dîn of their forefathers who opposed the Dîn of the Prophet Sallallâhu Alayhi wa Sallam. Even then with all of this; these ignoramus, rebellious devils claim that these Bedouins became Muslim -even if all of these occurred from them- because they say La Ilaha Illallâh!

This saying of theirs necessitates the Islâm of the Jews as well because they say La Ilaha Illallâh. Also, the Kufir of these -I mean the Bedouins that are attributed with what we mentioned- is double folded in comparison to the

¹⁷ This sentence occurs in ad-Durar'us Saniyyah as follows, **“In this case, in whose heart will something remain from the doubts of the devils called scholars after hearing this parable?”**

¹⁸ The addition in brackets is found in ad-Durar'us Saniyyah.

Kufr of Jews.

What clarifies this from the story of Riddah is that the Murtaddûn (apostates) differentiated in their Riddah.

Some of them belied the Prophet Sallallâhu Alayhi wa Sallam, returned to worshipping idols, and said, "If Muhammad was a Prophet, he wouldn't have died(!)"

Some of them stood firm upon the two Shahâdah (testifying to Allâh's oneness and Rasûlullâh Sallallâhu Alayhi wa Sallam's message), however affirmed Musaylimah being a Prophet, deeming that Prophet Sallallâhu Alayhi wa Sallam made him a partner in Prophethood, since Musaylimah had brought forth false witnesses testifying by this. So many people affirmed them. With this, the scholars made consensus that they are apostates even if they are ignorant of this. They also made consensus that whosoever doubts their apostacy is also Kâfir.

When you recognize that the scholars made consensus upon those who belied [the Prophet Sallallâhu Alayhi wa Sallam]¹⁹, returned to worshipping idols, reviled Rasûlullâh Sallallâhu Alayhi wa Sallam, and those who affirmed the prophethood of Musaylimah are the same, even though they stand firm upon Islâm entirely...

Some of them affirmed the two Shahâdah and affirmed Tulayhah in his claim of prophethood.

Among them there are those who affirmed the ruler of San'â, (Aswad) al-Ansî (in his claim of prophethood).

The scholars made consensus that all of these are the same [are apostates]²⁰. And among them were some who belied the Prophet Sallallâhu

¹⁹ The addition in brackets is found in ad-Durar'us Saniyyah.

²⁰ The addition in brackets is found in ad-Durar'us Saniyyah, instead of the phrase "are the same."

Alayhi wa Sallam and returned to worshipping idols, they are all in one state (ruling that they are Kâfir).

There are many other types which is sealed by Fujâ'ah as-Sulamî.

This man came to Abû Bakr Radiyallâhu Anh, said that he wanted to fight against the apostates, and he asked Abû Bakr to provide him. So Abû Bakr gave him weaponry and rides. As-Sulamî attacked everyone without differentiating between a Muslim and Kâfir seizing their possessions. Therefore, Abû Bakr Radiyallâhu Anh prepared an army to fight against him. When Fujâ'ah was made aware of the army he said to its commander, "You are a commander of Abû Bakr and I am also his commander; I did not disbelieve." The commander said, "If you are truthful then throw your weapon!" Upon this, Fujâ'ah threw his weapon. They took him to Abû Bakr Radiyallâhu Anh, who commanded them to burn him alive.

If this is the verdict of the companions for this man who confirms all of the five pillars of Islâm, then what do you think regarding those who did not even affirm a single word from Islâm apart from saying **La Ilaha Illallâh** with his tongue while exposing his belying of its meaning and exposing his Barâ'ah (distance) from the Dîn of Muhammad Sallallâhu Alayhi wa Sallam and from the Book of Allâhu Taâlâ, and saying, "**This is the Dîn of the people of cities. Our Dîn is the Dîn of our elders!**" Then, these ignoramus rebellious people pass verdicts regarding these Bedouins being Muslim since they uttered La Ilaha Illallâh, even if they openly commit all of these!

"Glory be to You (O Allâh) this is a great lie!" (an-Nûr, 24/16)

How excellent is what one of the Bedouins said when he came to us and heard something with regards to Islâm, "**I witness that we,**" meaning him and all the Bedouins, "**are Kuffâr (pl., Kâfir; disbelievers). I also bear witness that the scholars who label us People of Islâm are also Kâfir!**"

The treatise has ended. All praise is due to Allâh, Lord of the worlds. May the peace and blessings of Allâh be upon Muhammad, his family, and companions. (Âmîn!)