



ISLAM: QUESTIONS AND ANSWERS

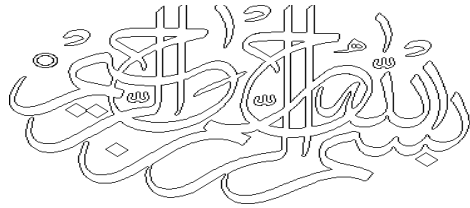
Islamic history and biography

Volume 14 of a Series of Islamic Books

by

Muhammad Saed Abdul-Rahman





Islam: Questions And Answers

Volume 14

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Contents

Introduction	1
Chapter 1	3
General	3
45365: How could Yoosuf have “inclined towards” the wife of al-‘Azeez when he was chaste?	3
36616: Muhammad ibn ‘Abd al-Wahhaab – a reformer concerning whom many malicious lies have been told	5
14631: Where is al-Husayn buried, and how important is it to know where the graves of the Sahaabah are?	14
30905: To whom is the book Nahj al-Balaaghah attributed?	17
22633: The Jews have no right to enter the Arabian Peninsula	20
21379: Who was al-Hallaaj?	21
22230: The number of Sulaymaan’s wives	25
22248: The Prophet of Allaah Yahyaa	27
21817: The people of the Cave are the people of the Inscription	31
14007: Our attitude towards Yazeed ibn Mu’aawiyah	32
21101: The name of the wife of Ayyoob (peace be upon him)	35
10358: No-one who was alive in 10 AH lived for more than one hundred years	37
12222: Did the Arabs know about Allaah before the Prophet (peace and blessings of Allaah be upon him) was sent?	39
1437: Does the dove hold any significance in Islam?	41
8301: Who was Ibn Sayyaad? Was he the false messiah (al-maseeh al-dajjaal)?	41

5441: Was Islam spread by the sword?	47
5965: Who was ‘Umar al-Khayyaam?	48
3000: Is the Rock in Bayt al-Maqdis (Jerusalem) suspended in the air?	50
1528: Taking the crescent as a symbol	52
1985: When did Islam start	55
255: Intermarrying among Adam and Eve’s children	56
Chapter 2	58
The beginning of creation and wonders of creation	58
34508: Falseness of the theory of evolution	58
26876: Is the earth in the first heaven?	60
2593: Why are there so many earthquakes?	61
42237: What is the purpose of animals and plants on Earth?	68
36521: Maqaam Ibraaheem and the footprints on it	72
14527: Who moved the Ka’bah to where it is now?	74
4811: So let man see from what he is created	76
20907: How many years were there between Adam and Muhammad (peace be upon them both)?	81
22058: Man was created tall then he kept getting shorter until now	84
20965: The pigeons of Makkah and Madeenah	85
14085: Are the monkeys and pigs that exist nowadays humans who have been transformed?	86
22233: Does Iblees have any offspring?	90
22247: The wisdom behind the fact that ‘Eesa ibn Maryam was created without a father	92
13741: Allaah created the universe in six days	93
13821: Killing salamanders by hand	95
13286: The creation of man	97
9420: What was the first thing to be created?	106
3668: Believing that dinosaurs existed	108

4395: A Christian asks about the nature and definition of the soul	109
3864: The meaning of the hadeeth “Souls are like conscripted soldiers”	116
3001: Are sperm alive or do they have no soul?	120
1920: Trees mentioned in the Qur’aan and Sunnah	122
1485: Finding Noah’s ark	133
Chapter 3	137
Biography of the Prophet	137
45841: The last words of the Prophet (peace and blessings of Allaah be upon him)	137
45696: One of the unique characteristics of the Prophet (peace and blessings of Allaah be upon him) was that it was permissible for him to be alone with a non-mahram woman and look at her	139
44990: The reason why the Prophet (peace and blessings of Allaah be upon him) married ‘Aa’ishah despite the age difference	143
49679: How many Ramadaans did the Messenger of Allaah (peace and blessings of Allaah be upon him) fast?	146
20240: Who took care of the Messenger of Allaah (peace and blessings of Allaah be upon him) after his mother died?	147
45645: A realistic look at marriage to women of the People of the Book	149
43045: Did the parents of the Prophet (peace and blessings of Allaah be upon him) become Muslim?	153
36861: The letters of the Prophet (peace and blessings of Allaah be upon him) to the kings	157
27224: Overnight stay of the Prophet (peace and blessings of Allaah be upon him) and Abu Bakr in the cave of Thawr	160
22725: Description of the Seal of Prophethood	165

20127: Umm Haraam and Umm Sulaym were mahrams of the Prophet (peace and blessings of Allaah be upon him)	168
22004: There is no basis for Hijr Ismaa'eel being so called	170
32762: The Jews' attempts to kill the Prophet (peace and blessings of Allaah be upon him)	172
34550: How did the Prophet (peace and blessings of Allaah be upon him) marry Khadeejah?	177
20181: Did the Prophet (peace and blessings of Allaah be upon him) kill any of the mushrikeen?	183
10063: The hijrah (Prophet's migration to Madeenah)	185
31069: Was the Prophet (peace and blessings of Allaah be upon him) born circumcised?	194
8844: The Prophet (peace and blessings of Allaah be upon him) and the establishment of the Islamic society	197
3364: Hairstyles	203
20968: The scribes of the Prophet (peace and blessings of Allaah be upon him)	208
23294: Number of sons and daughters of the Prophet (peace and blessings of Allaah be upon him)	209
14070: He has been asked to research about Islam and its impact on Europe	211
22629: Why were there Jews in Madeenah at the time of the Prophet?	218
12103: Did the Prophet appoint 'Ali as khaleefah?	219
21971: The way the Prophet (peace and blessings of Allaah be upon him) used to ride	222
21222: How many times did the Messenger (peace and blessings of Allaah be upon him) perform 'Umrah?	223
13488: The first Revelation that came to the Messenger of Allaah	225

11787: The virtues of Faatimah the daughter of the Messenger of Allaah (peace and blessings of Allaah be upon him)	228
11575: Muhammad (peace and blessings of Allaah be upon him)	231
5103: What was the name of the Prophet's camel?	254
6503: Eating habits and diet of the Prophet (peace and blessings of Allaah be upon him)	255
2038: Mankind's need for Prophethood	259
2114: Evidence for the truth of the Prophethood of Muhammad	263
1512: The physical characteristics of the Prophet (peace and blessings of Allaah be upon him), and seeing him in a dream	268
1196: Is Muhammad peace and blessings of Allaah be upon him) created from light? What is wrong with celebrating his birthday?	270
1108: The Unlettered Prophet	274
Chapter 4	278
The Companions of the Prophet	278
34577: Who is better and more knowledgeable – Abu Bakr and 'Umar, or 'Ali?	278
10136: Ruling on singling out 'Ali (may Allaah be pleased with him) for the words "May Allaah honour his face"	290
22435: The virtues of Abu Moosa al-Ash'ari	292
10977: Where is the head of al-Husayn buried?	293
10055: Who are Ahl al-Bayt (the members of the Prophet's family)?	294
5284: Did 'Aa'ishah ask to be buried at night?	297
2202: The Prophet's dream about marrying 'Aa'ishah	298
954: Ruling on one who slanders 'Aa'ishah (may Allah be pleased with her)	301
Chapter 5	307
Virtues and Merits	307

32470: Is it permissible to say that a particular person is one of the awliya' (close friends) of Allaah?	307
11909: Haatim al-Taa'i in the Sunnah	308
33610: al-Bukhaari and Muslim	310
36950: The days of Tashreeq	313
36477: Virtues of the Day of Sacrifice	316
7284: Virtues of the Day of Arafaah	318
3374: The contrast between the deeds of the Sahaabah and the deeds of the people at the end of time	322
12761: Who are Ahl al-Hadeeth? What are their distinguishing features?	325
10174: Saying Karrama Allaah wajhahu for 'Ali ibn Abi Taalib	329
23466: Aasiyah the wife of Pharaoh	331
20505: Is al-Kihdr living on the face of the earth?	333
26330: Ruling on using Zamzam water to wash with after relieving oneself	335
8846: The book Taqreeb al-Tahdheeb	336
12932: The truth about Shaykh al-Jilaani and Shaykh Ibn 'Abd al-Wahhaab	337
13333: The virtue of 'Ali ibn Abi Taalib and the ruling on sending blessings exclusively upon him	343
10383: Who is al-Suyooti?	344
7186: Who was the first khaleefah and what is the story of Ghadeer Khum?	345
1902: The Black Stone	347
5994: Who was Raabi'ah al-'Adawiyyah?	351
7726: The importance of al-Quds for the Muslims – and do the Jews have any right to it?	353
6831: What are the benefits of Zamzam water?	359
7181: What is meant by perfection in the hadeeth “no women attained perfection apart from four”?	360

7878: The virtues of ‘Aa’ishah (may Allaah be pleased with her)	365
6383: The virtues of Zamzam water	367
5419: What are the two holy places?	370
5852: Who are the ten people who were given the glad tidings of Paradise?	371
3748: A brief history of al-Masjid al-Haraam in Makkah	372
1698: Virtues and characteristics of the water of Zamzam	378

Introduction

Praise be to Allah, the Lord of the worlds, and peace and blessings be upon His last Messenger, Prophet Muhammad, and on his family and his companions.

This book, Islamic history and biography, is the fourteenth volume of a series of authoritative Islamic books entitled Islam: Questions And Answers. The overall series discusses issues relevant to Islam, and present accurate and reliable information based on the true beliefs and practices of the Prophet (Peace and Blessings of Allaah be upon Him) and his companions. The objectives of the various books include:

to teach and familiarize Muslims with various aspects of their religion

to be a source for guiding people to Islam

to assist in solving the social and personal problems of the Muslims in an Islamic context

The books are directed towards Muslims and non-Muslims alike. Subject areas include, but are not limited to, Islamic fiqh and jurisprudence, Islamic history, Islamic social laws (including marriage, divorce, contracts, and inheritance), Islamic finance, basic tenets and aqeedah of the Islamic faith and tawheed, and Arabic grammar as it relates to the Qur'an and Islamic texts.

The books are compilations of questions and responses about Islam, from both Muslims and Non-Muslims. The responses are handled mainly by internationally re-nowned Islamic shaykhs and scholars, including Shaykh al-Islam Ibn Taymiyah, Ibn Katheer, al-Albaani, Shaykh Ibn Baaz, Ibn al-Jawzi, Ibn al-Qayyim, Al-'Izz ibn 'Abd al-Salaam, al-Nawawi, Shaykh 'Abd al-Kareem, al Khudayr, Al-Dhahabi, al-Qurtubi, Al-Sindi, al-Shawkaani and al-Bastawi using only authentic, scholarly sources based on the Qur'an and sunnah. References, which include Haashiyat Ibn Maajah, Sharh Saheeh Muslim, Fataawa al-Lajnah al-Daa'imah,

Silsilat al-Ahaadeeth al-Da'eefah, Al-Mawsoo'ah fi Ahaadeeth al-Mahdi al-Da'eefah wa'l-Mawdoo'ah, Al-Manaar al-Muneef and Fataawa Islamiyyah, are provided where appropriate in the responses. The book provides the reader with cross references of other pertinent responses not necessarily in the same volume, but also in other volumes of the series. However, each volume is complete in itself. The book records accurately the answers the contributing Sheikhs and scholars gave to the questions put to them. These are not necessarily the answers which other sheikhs and scholars would have given. Depending on circumstances, for example, Islam permits different solutions to some questions

The book also provides the reader with cross-references to other pertinent responses not necessarily in the same volume, but also in other volumes of the series. However, each volume is complete in itself.

It is intended that this present series of Books will cover the following subject areas (insha-Allah):

Aqeedah (Basic Tenets of Faith); Usool ul-Fiqh (Science of evidence that serve as basis for Fiqh), Fiqh (Jurisprudence and Islamic Rulings), Da'wah (Inviting others to Islam), Aadaab (Manners), Akhlaaq (Character and Morals), Tareekh wa ul Seerah (Islamic history and biography), Tarbiyyah (Pedagogy, education, and upbringing) and Mashakil Nafsiyah wa Ijtimaa'yah (Psychological & Social Problems).

May Allah reward the owners and maintainers of www.islamqa.com for granting me full, exclusive, assignable and transferable rights to use and display all the questions and answers needed for the compilation of these books. May Allah grant everyone involved in the promotion of this project good in this world and the Hereafter and protection from the fire of hell.

Chapter 1

General

45365: How could Yoosuf have “inclined towards” the wife of al-‘Azeez when he was chaste?

Question:

What is the tafseer of this verse in Soorat Yoosuf (interpretation of the meaning):
“And indeed she did desire him, and he would have inclined to her desire” [Yoosuf 12:24]?

If Yoosuf (peace be upon him) was chaste and refused to answer the call of the wife of al-‘Azeez, how could he have inclined towards her desires (i.e., how could that have entered his mind)?.

Answer:

Praise be to Allaah.

Allaah says (interpretation of the meaning):

“And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord”

[Yoosuf 12:24]

Her desire was to commit sin, but as for Yoosuf (peace be upon him), if he had not see the evidence of his Lord, he would have inclined to her desire – because of human nature – but he did not, because of the evidence mentioned.

Because he had seen the evidence of his Lord, he did not incline to her desire.

Abu Haatim said: I used to recite *ghareeb al-Qur'aan* to Abu 'Ubaydah, and when I reached the verse (interpretation of the meaning): “*And indeed she did desire him, and he would have inclined to her desire*” [Yoosuf 12:24], Abu 'Ubayd said: This is to be understood as meaning that he saw the proof of his Lord, and so he did not incline to her desire.

Al-Qurtubi, *al-Jaami' li Ahkaam al-Qur'aan*, 9/165.

Al-Shanqeeti said in *Adwa' al-Bayaan* (3/58):

This may be answered from two angles:

1 – That what is meant by saying “Yoosuf would have inclined to her desire” is that a thought crossed his mind, but the influence of taqwa (piety) deflected that thought. One of them said: this is the natural inclination and the instinctive desire that is restrained by taqwa. There is no sin in that because this is something that is instilled in man and is not under his control. It says in the hadeeth that the Prophet (peace and blessings of Allaah be upon him) used to divide his time equally among his wives and treat them fairly, then he would say: “O Allaah, this is how I divide that over which I have control, so do not take me to task for that which is beyond my control” – meaning the inclination of the heart.

[Abu Dawood, *al-Sunan*, hadeeth no. 2134.

This is like the fasting person's inclination towards cold water and food, while at the same time his taqwa prevents him from drinking or eating whilst he is fasting.

The Prophet (peace and blessings of Allaah be upon him) said: “Whoever thinks of an evil action but does not do it, one hasanah will be recorded for him.”

[Narrated by al-Bukhaari in his *Saheeh*, no. 6491; Muslim, no. 207]

2 – Yoosuf (peace be upon him) did not think of doing anything at all, because he was prevented from doing so because of the proof of his Lord. This view which was favoured by Abu Hasaan and others is more correct according to the rules of the Arabic language.

Then he started to quote the evidence to support the view he favoured. Based on the above, the meaning of the verse – and Allaah knows best – is that if Yoosuf (peace be upon him) had not seen the proof of his Lord, he would have inclined towards her desire, but because he had seen the proof of his Lord he did not incline towards her desire and did not think of it at all. Similarly, just thinking of something without doing it is not regarded as a sin. And Allaah knows best. May Allaah send blessings and peace upon his noble Prophet.

Islam Q&A (www.islam-qa.com)

36616: Muhammad ibn ‘Abd al-Wahhaab – a reformer concerning whom many malicious lies have been told

Question:

Why is so much of what is said about Shaykh al-Islam Muhammad ibn ‘Abd al-Wahhaab so hostile, and why are his followers called Wahhabis?.

Answer:

Praise be to Allaah.

You should note that one of the ways in which Allaah deals with His chosen slaves is to test them according to

the level of their faith, to show who is sincere and who is not. Allaah says (interpretation of the meaning):

“AlifLaamMeem.

[These letters are one of the miracles of the Qur’aan, and none but Allaah (Alone) knows their meanings.]

2. Do people think that they will be left alone because they say: ‘We believe,’ and will not be tested.

3. And We indeed tested those who were before them. And Allaah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allaah knows all that before putting them to test)”

[al- ‘Ankaboot 29:1-3]

Those who are most severely tested are the Prophets, then the next best and the next best, as it says in the saheeh hadeeth of the Prophet (peace and blessings of Allaah be upon him).

If you study the seerah (biography) of the Messenger of Allaah (peace and blessings of Allaah be upon him), you will see that he went through severe tests; he was even accused of being a liar, a sorcerer and a madman; garbage and filth were thrown on his back; he was expelled from Makkah; and his feet bled in al-Taa’if. This was the situation of all the Prophets who were rejected before him (peace and blessings of Allaah be upon him).

Shaykh al-Islam Muhammad ibn ‘Abd al-Wahhaab (may Allaah have mercy on him) suffered the same as other sincere scholars and daa’iyahs, but in the end the message of truth that he brought prevailed. How could it be otherwise? How could the light of truth be extinguished? Think about this man and how Allaah helped him to sow the seeds of Tawheed throughout the Arabian Peninsula

and put an end to all kinds of shirk. If this indicates anything, it indicates that he was sincere in his call and made sacrifices for that cause as far as we can tell, and of course his efforts were supported and helped by Allaah.

But the enemies of this call have spared no effort to make false accusations concerning it. They claimed – falsely – that the Shaykh claimed to be a prophet, and that he did not respect the Messenger of Allaah (peace and blessings of Allaah be upon him) properly, and that he condemned all the ummah as kaafirs... and other fabrications and lies that were told about him. Anyone who examines these claims will realize for sure that they are all lies and fabrications. The books of the Shaykh which are widely circulated bear the greatest witness to that, and his followers who answered his call never mentioned anything to that effect. If the matter were as they claim, his followers would have conveyed the same ideas, otherwise they would have been disloyal to him. If you want to know more details about this and to clarify the matter, you should read the book *Da'aawa al-Manaawi'een li Da'wah al-Shaykh Muhammad ibn 'Abd al-Wahhaab* by Dr 'Abd al-'Azeez al-'Abd al-Lateef, which will answer all your questions, if Allaah wills.

With regard to calling his followers Wahhaabis, this is just another in a long series of fabrications made up by the enemies of his call, to divert people away from the call of truth and to place a barrier between his call and the people so that the call will not reach them. If you study the story of how al-Tufayl ibn 'Amr al-Dawsi (may Allaah be pleased with him) became Muslim, you will see the parallels with what happened in the case of Imam Muhammad ibn 'Abd al-Wahhaab.

Ibn Hishaam narrated in his *Seerah* (1/394) that al-Tufayl set out towards Makkah, but Quraysh intercepted him at the gates of the city and warned him against listening to

Muhammad (peace and blessings of Allaah be upon him). They made him think that he was a sorcerer who could cause division between man and wife... they kept on at him until he took some cotton and put it in his ears. Then when he saw the Prophet (peace and blessings of Allaah be upon him), he thought to himself that he would take out the cotton and listen to him, and if what he said was true then he would accept it from him, and if what he said was false and abhorrent, he would reject it. When he listened to him, all he could do was become Muslim on the spot.

Yes, he became Muslim after putting cotton in his ears. Those who oppose the call of Shaykh Muhammad ibn ‘Abd al-Wahhaab fabricated lies the same way Quraysh did. Quraysh understood full well that the call of Muhammad (peace and blessings of Allaah be upon him) had the power to reach people’s hearts and minds, so they exaggerated in their lies about the Messenger of Allaah (peace and blessings of Allaah be upon him) in an attempt to stop the truth reaching people. Similarly we see that those who speak against Shaykh Muhammad ibn ‘Abd al-Wahhaab and his followers repeat the same lies that were told against the original call.

You should – if you follow the truth – not pay any attention to these lies and fabrications. You should look for the truth of the matter by reading the books of Shaykh Muhammad ibn ‘Abd al-Wahhaab, for his books are the greatest proof that these people are lying, praise be to Allaah.

There is another subtle point that should be noted, which is that the Shaykh’s name was Muhammad, the attributive of which is Muhammadi. The word Wahhabi is the attributive derived from al-Wahhaab (the Bestower), who is Allaah, as He says (interpretation of the meaning):

“Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower [al-Wahhaab]”

[Aal ‘Imraan 3:8]

As al-Zajjaaj said in *Ishtiqaq Asma’-Allaah*, p. 126, al-Wahhaab “is the One Who gives a great deal. This form (fa”aal) in Arabic is indicative of something that is done to a great extent. Allaah is al-Wahhaab (the Bestower) Who gives to His slaves one after another.”

Undoubtedly the path of al-Wahhaab is the path of truth in which there is no crookedness or fabrication, and His party is the one that will prevail. Allaah says (interpretation of the meaning):

“And whosoever takes Allaah, His Messenger, and those who have believed, as Protectors, then the party of Allaah will be the victorious”

[al-Maa’idah 5:56]

“They are the party of Allaah. Verily, it is the party of Allaah that will be the successful”

[al-Mujaadilah 58:22]

Long ago they accused al-Shaafa’i of being a Raafidi (Shi’ah) and he refuted them by saying:

“If being a Raafidi means loving the family of Muhammad, then let the two races (of mankind and the jinn) bear witness that I am a Raafidi.”

We refute the claims of those who accuse us of being Wahhabis by quoting the words of Shaykh Mullah ‘Imraan who was a Shi’i but Allaah guided him to the Sunnah. He said:

“If the follower of Ahmad [the Prophet (peace and blessings of Allaah be upon him)] is a Wahhaabi, then I affirm that I am a Wahhaabi

I reject the association of any other with Allaah, for I have no Lord except the Unique, the Bestower (al-Wahhaab)

Those who were called by the Prophet accused him of being a sorcerer and a liar.”

(See: *Manhaaj al-Firqat al-Naajiyah* by Shaykh Muhammad Jameel Zayno, p. 142-143.

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

20903: al-Masjid al-Aqsa and the Dome of the Rock

Question:

I have recently received an Email advising me of the status of the Masjid al Aqsa and differentiating it from the dome of the rock.

Can you please clarify the situation and advise, if the Masjid e Aqsa is different from the Dome of the Rock, why do we see its picture representing Masjid e Aqsa at all Islamic places, and I (and many other muslims) were completely unaware of the difference.

Answer:

Praise be to Allaah.

Al-Masjid al-Aqsa (in Jerusalem) was the first of the two qiblahs, and is one of the three mosques to which people may travel for the purpose of worship. And it was said

that it was built by Sulaymaan (peace be upon him), as stated in *Sunan al-Nasaa'i* (693) and classed as saheeh by al-Albaani in *Saheeh al-Nasaa'i*. And it was said that it existed before Sulaymaan (peace be upon him) and that Sulaymaan rebuilt it; this is based on the evidence narrated in *al-Saheehayn* from Abu Dharr (may Allaah be pleased with him) who said: "I said, 'O Messenger of Allaah, which mosque was built on earth first?' He said, 'Al-Masjid al-Haraam [in Makkah].' I said, 'Then which?' He said, 'Al-Masjid al-Aqsa.' I said, 'How much time was there between them?' He said, 'Forty years. So wherever you are when the time for prayer comes, pray, for that is the best thing to do.'"

Narrated by al-Bukhaari, 3366; Muslim, 520.

The Prophet (peace and blessings of Allaah be upon him) was taken on the Night Journey (isra') to Bayt al-Maqdis (Jerusalem), where he led the Prophets in prayer in this blessed mosque.

Allaah says (interpretation of the meaning):

"Glorified (and Exalted) be He (Allaah) [above all that (evil) they associate with Him]

Who took His slave (Muhammad) for a journey by night from AlMasjid AlHaraam (at Makkah) to AlMasjid ALAqsa (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad) of Our Ayaat (proofs, evidences, lessons, signs, etc.). Verily, He is the AllHearer, the AllSeer"

[*al-Isra' 17:1*]

The Dome of the Rock was built by the caliph 'Abd al-Malik ibn Marwaan in 72 AH.

It says in *al-Mawsoo'ah al-Filasteeniyyah* (4/203): "The

name al-Masjid al-Aqsa was historically applied to the entire sanctuary (al-Haram al-Shareef) and the buildings in it, the most important of which is the Dome of the Rock which was built by ‘Abd al-Malik ibn Marwaan in 72 AH/691 CE, which is regarded as one of the greatest Islamic historical buildings. But today the name is applied to the great mosque which is situated in the southern part of the sanctuary plateau.”

It also says in *al-Mawsoo’ah* (3/23): “The Dome of the Rock is situated in the middle of the plateau of al-Masjid al-Aqsa, which is in the southeastern part of the city of al-Quds (Jerusalem). It is a spacious rectangular plateau which measures 480 meters from north to south, and 300 meters from east to west. This plateau occupies approximately one-fifth of the area of the Old City of Jerusalem.

The mosque which is the place of prayer is not the Dome of the Rock, but because pictures of the Dome are so widespread, many Muslims think when they see it that this is the mosque. This is not in fact the case. The Mosque is situated in the southern portion of the plateau, and the Dome is built on the raised rock that is situated in the middle of the plateau.

We have already seen above that the name of the mosque was historically applied to the whole plateau.

This is supported by the words of Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) in *Majmoo’at al-Rasaa’il al-Kubra*, 2/61: “Al-Masjid al-Aqsa is the name for the whole of the place of worship built by Sulaymaan (peace be upon him). Some people started to give the name of al-Aqsa to the prayer-place which was built by ‘Umar ibn al-Khattaab in front of it. Praying in this prayer-place which ‘Umar built for the Muslims is better than praying in the rest of the mosque, because

when ‘Umar conquered Jerusalem there was a huge garbage dump on the rock, since the Christians wanted to show their scorn for the place towards which the Jews used to pray. So ‘Umar issued orders that the filth be removed and he said to Ka’b: ‘Where do you think we should build a place of prayer for the Muslims?’ He said, ‘Behind the rock.’ He said, ‘O you son of a Jewish woman! Are influenced by your Jewish ideas! Rather I will build it in front of it.’

Hence when the imams of this ummah entered the mosque, they would go and pray in the prayer-place that was built by ‘Umar. With regard to the Rock, neither ‘Umar nor any of the Sahaabah prayed there, and there was no dome over it during the time of the Rightly-Guided Caliphs. It was open to the sky during the caliphate of ‘Umar, ‘Uthmaan, ‘Ali, Mu’aawiyah, Yazeed and Marwaan... The scholars among the Sahaabah and those who followed them in truth did not venerate the rock because it was an abrogated qiblah... rather it was venerated by the Jews and some of the Christians.”

‘Umar denounced Ka’b al-Ahbaar and called him the son of a Jewish woman because Ka’b had been a Jewish scholar and rabbi, so when he suggested to ‘Umar that he should build the mosque behind the rock, that was out of respect for the rock so that the Muslims would face it when praying, and veneration of the rock was part of the religion of the Jews, not the religion of the Muslims.

The Muslims’ fondness for the picture of the Dome may be because of the beauty of this building, but this does not excuse them from the resulting mistake of not distinguishing between the Mosque and the buildings that surround it.

This may be one of the plots and tricks of the Jews, because of their veneration for the rock and their facing it

in prayer. Or it may be in order to give importance to the Rock so that they can fulfil their desire to build the so-called Temple of Solomon on the ruins of al-Masjid al-Aqsa. This is by making the Muslims think that al-Masjid al-Aqsa is the Dome of the Rock, so that if the Jews start to destroy al-Masjid al-Aqsa and the Muslims denounce them for that, they will tell them, "Al-Masjid al-Aqsa is fine," and will show them a picture of the Dome of the Rock. Thus they will achieve their aims and be safe from the Muslims' criticism.

We ask Allaah to restore the Muslims' power and glory, and to cleanse al-Masjid al-Aqsa of the brothers of the monkeys and pigs, for Allaah has full power and control over His Affairs, but most of men know not (cf. Yoosuf 12:21).

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

14631: Where is al-Husayn buried, and how important is it to know where the graves of the Sahaabah are?

Question:

A questioner says that people talk a great deal and have different opinions about where the grave of al-Husayn is located. Can the Muslims benefit from knowing exactly where it is?.

Answer:

Praise be to Allaah.

In fact people differed concerning that. It was said that he is buried in Syria, or in Iraq, and Allaah knows best what

is true. With regard to his head, they also differed concerning that; it was said that it is buried in Syria, or in Iraq, or in Egypt. The correct view is that the site in Egypt is not his grave, rather that is a mistake and the head of al-Husayn is not there. A number of scholars have written essays on that and explained that there is no evidence for the head of al-Husayn being in Egypt. The most likely to be correct is the view that it is in Syria, because it was taken to Yazeed ibn Mu'aawiyah who was in Syria. There is no basis for the view that it was taken to Egypt. Either it was kept in Syria or it was returned to his body in Iraq.

Whatever the case, the people do not need to know where it is buried or where it is. Rather what is prescribed is to pray for forgiveness and mercy for him, may Allaah forgive him and be pleased with him, for he was killed unlawfully. So we should pray for forgiveness and mercy for him, and hope for much good for him. He and his brother al-Hasan will be the leaders of the youth of Paradise, as the Prophet (peace and blessings of Allaah be upon him) said. May Allaah be pleased with them.

If a person's grave is known, there is nothing wrong with saying salaams to him and making du'aa' for him, as other graves may be visited, without going to extremes in that or worshipping them. It is not permissible to ask the dead to intercede, because nothing can be asked of the dead; rather we should make du'aa' for them and pray for mercy for them if they were Muslims, because the Prophet (peace and blessings of Allaah be upon him) said: "Visit the graves, for they will remind you of the Hereafter."

If a person visits the graves of al-Husayn or al-Hasan or any other Muslim to make du'aa' for them and pray for mercy and forgiveness for them, as he would do at the grave of any other Muslim, this is Sunnah. But visiting graves to pray to their occupants or seek their help or ask them to intercede – this is a reprehensible action, and

indeed it is major shirk. It is not permissible to build mosques or domes etc over graves, because the Messenger (peace and blessings of Allaah be upon him) said: “May Allaah curse the Jews and Christians, for they took the graves of their Prophets as places of worship.” (Saheeh – agreed upon). And because it was narrated from Jaabir (may Allaah be pleased with him) in *al-Saheeh* that the Prophet (peace and blessings of Allaah be upon him) forbade plastering over graves, sitting on them and erecting structures over them.” So it is not permissible to plaster over graves, perfume them, place screens around them or erect structures over them; all of that is forbidden and these are means that lead to shirk. And we should not pray at graves because the Prophet (peace and blessings of Allaah be upon him) said: “Those who came before you used to take the graves of their Prophets and righteous people as places of worship; do not take graves as places of worship, for I forbid you to do that.” (Narrated by Muslim in his *Saheeh* from Jundub ibn ‘Abd-Allaah al-Bajali (may Allaah be pleased with him).

This hadeeth indicates that it is not permissible to pray at graves or to take them as mosques; and because that is a means that leads to shirk and worshipping someone other than Allaah by calling upon them (the occupants of the graves), seeking their help, making vows to them, and touching the graves to seek their blessings. Hence the Prophet (peace and blessings of Allaah be upon him) warned against that. Rather graves should be visited in the manner prescribed in sharee’ah only, to give salaams to them and make du’aa’ for them and pray for mercy for them, but without travelling specifically for that purpose.

And Allaah is the Source of strength and the Guide to the straight path.

Majmoo’ Fataawa wa Maqaalaat Mutanawwi’ah li’l-Shaykh Ibn Baaz, 6/366 (www.islam-qa.com)

30905: To whom is the book Nahj al-Balaaghah attributed?

Question:

I would like to ask how authentic the book Nahj al-Balaagha is and what your opinion of it is?

Answer:

Praise be to Allaah.

The book *Nahj al-Balaaghah* is one of the books that are attributed to Ameer al-Mu'mineen 'Ali ibn Abi Taalib (may Allah be pleased with him), but it contains many things concerning which those who claim to be Muslims have disputed. Following the great scientific principle which was followed by the imams of Islam in obedience to the shar'i command to verify reports, we have no choice but to refer to the scholars and specialists to check on the veracity of the things that are attributed to 'Ali (may Allaah be pleased with him), because what is narrated from the Sahaabah (may Allaah be pleased with them) has an effect on sharee'ah, especially in the case of someone like Ameer al-Mu'mineen 'Ali (may Allaah be pleased with him), concerning whom some people have exaggerated or fallen short, but Allaah guided the Ahl al-Sunnah to follow a middle course.

By referring to the words of the scholars concerning this book and comparing its contents with what has been proven with saheeh isnaads from 'Ali (may Allaah be pleased with him), it becomes clear that there is material in this book that contradicts what was proven from him (may Allaah be pleased with him). So we should look at what some of these great scholars have said:

Imaam al-Dhahabi (may Allaah be pleased with him) said

in his biography of al-Murtada ‘Ali ibn Husayn ibn Moosa al-Moosawi (d. 436 AH): I said, he was the compiler of the book *Nahj al-Balaaghah* which is attributed to Imam ‘Ali (may Allaah be pleased with him), but the reports contained therein have are no isnaads. Some of it is false and some of it is true, but it contains some fabricated reports of things that the Imam would never have said. But who is the fair-minded man who would look at it in an objective manner?! It was said that it was compiled by his brother Shareef al-Radiy. It includes slander against the companions of the Messenger of Allaah (peace and blessings of Allaah be upon him); we seek refuge with Allaah from knowledge that is of no benefit. *Siyar A’laam al-Nubala’*, 17/589

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said: “Most of the khutab (sermons) that the author of *Nahj al-Balaaghah* includes in his book are lies against ‘Ali. ‘Ali (may Allaah be pleased with him) is too noble and too worthy to have uttered such words. But these people fabricated lies and thought that they were praise, but they are neither truth nor praise. Whoever says that the words of ‘Ali or any other human being are above the words of any other created being is mistaken, for the words of the Prophet (peace and blessings of Allaah be upon him) are above his words, and both of them are created beings. Moreover the correct meanings that are to be found in the words of ‘Ali are to be found in the words of others, but the author of *Nahj al-Balaaghah* and his ilk took many of the things that people say and made them the words of ‘Ali. There are some words narrated from ‘Ali that he did say, and some of them are true words that would have been befitting for him to say, but in fact they are the words of others. Hence in *Kalaam al-Bayaan wa’l-Tabyeen* by al-Haafiz and in other books there are words narrated from people other than ‘Ali and the author of *Nahj al-Balaaghah* attributed them to ‘Ali. If these

sermons which were transmitted in *Nahj al-Balaaghah* were really spoken by ‘Ali, they would have been found in other books that existed before this book was written, and they would have been narrated from ‘Ali with isnaads and otherwise. It is known from those who are well versed in the study of narrations that many of them (these sermons) – indeed most of them – were unknown before this, therefore it may be concluded that they are fabrications. So the narrator should state in which book they are mentioned, who narrated it from ‘Ali, and what its isnaad is. Otherwise, anybody could say something and claim that it was said by ‘Ali. Those who are well-versed in the knowledge of the hadeeth scholars and of reports and isnaads and are able to tell what is sound and what is not sound would know that these people who transmitted reports from ‘Ali are the least likely people to know about reports and be able to distinguish the sound from the unsound.

Manhaaj al-Sunnah al-Nabawiyyah, 8/55.

Other scholars who pointed out the lies in this book was al-Khateeb al-Baghdaadi, in *al-Jaami’ li Akhlaaq al-Raawi wa Adaab al-Saami’*, 2.161; al-Qaadi Ibn Khalkaan; al-Safadi, and others. The things that have been said against it may be summarized in the following points:

1. There are seven generations of narrators between ‘Ali (may Allaah be pleased with him) and the author of this book, and he did not mention any name whatsoever. Hence we cannot accept his words without an isnaad.
2. If these narrators are mentioned, it is essential to research about them and find out whether they are trustworthy.
3. The fact that most of these sermons did not exist before this book was written indicates that they were fabricated.

4. Al-Murtada – the author of the book – was not one of the scholars of reports, rather he was one of those whose religious commitment and competence were debatable.
5. The slander that it contains against the leading Sahaabah is sufficient to count it as false.
6. The insults and slander that it contains are not the characteristics of the believers, let alone their leaders such as ‘Ali (may Allaah be pleased with him).
7. It contains contradictions and clumsy expressions from which it may be known for certain that it was not produced by one who was prominent in eloquence and fluency.
8. The fact that the Raafidah accept it and are certain that it is as true as the Qur’aan, despite all these objections, indicates that they do not pay attention to verifying sources and ensuring that they are sound with regard to the matters of their religion.

Based on the above, it is clear that this book cannot be attributed to ‘Ali (may Allaah be pleased with him), therefore nothing in it can be used as evidence in matters of sharee’ah, no matter what the issue is. But whoever reads it in order to find out what it contains of eloquence, the ruling is the same as that on all other books on Arabic language, without attributing its contents to Ameer al-Mu’mineen ‘Ali (may Allaah be pleased with him). See *Kutub hadhdhara minha al-‘Ulama’*, 2/250. Islam Q&A. Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

22633: The Jews have no right to enter the Arabian Peninsula

Question:

It is said that the Jew Labeed ibn al-A’sam was able to

able to obtain something from the Prophet (peace and blessings of Allaah be upon him) [for the purpose of witchcraft] by the help of a Jewish slave woman who used to enter the houses of the Prophet (peace and blessings of Allaah be upon him). Does this mean that it is permissible to employ the services of Jews? What is the meaning of the expulsion of the Jews as narrated in the ahaadeeth? I hope that you could explain the presence of the Jews in Madeenah, as it is narrated that the Prophet (peace and blessings of Allaah be upon him) expelled them from the city?

Answer:

Praise be to Allaah.

The Prophet (peace and blessings of Allaah be upon him) commanded that the Jews be expelled from the Arabian Peninsula, and said that no two religions should co-exist in the Arabian Peninsula. This is a shar'i ruling. It is not permissible for any mushrik to remain there. With regard to the presence of the Jews in Madeenah, Khaybar, etc., this was before the command to expel them, as is well known. The command to expel them came during the final illness of the Prophet (peace and blessings of Allaah be upon him), then 'Umar (may Allaah be pleased with him) expelled them after that.

Shaykh 'Abd al-Kareem al-Khudayr. (www.islamqa.com)

21379: Who was al-Hallaaj?

Question:

Who was Mansoor Hallaj . What is his role in Islamic History?

Answer:

Praise be to Allaah.

Al-Hallaaj was al-Husayn ibn Mansoor al-Hallaaj, who was known as Abu Mugheeth, or Abu ‘Abd-Allaah. He grew up in Waasit, or it was said in Tastar, and he was connected with a group of Sufis including Sahl al-Tastari, al-Junayd, Abu’l-Hasan al-Noori and others.

He traveled to many places, including Makkah and Khurasaan, and India where he learned sihr (magic, witchcraft). He finally settled in Baghdaad, where he was killed.

He learned magic in India, and he was a trickster and cheat. He deceived many ignorant people thereby, and they were attracted by him, until they thought that he was one of the greatest awliya’ (close friends or “saints”) of Allaah.

He is liked by most of the Orientalists, and they think that he was killed wrongfully because, as we shall see below, his beliefs were close to Christian beliefs and he preached a similar message.

He was executed in Baghdad in 309 AH, because it was proven by his own confession and otherwise that he was a kaafir and a heretic.

The scholars of his time were agreed that he was to be executed because of the words of kufr and heresy that were narrated from him.

The following are some of the things that he said:

1- He claimed to be a prophet, then he went further and said that he was God. He used to say, “I am Allaah,” and he commanded his daughter-in-law to prostrate to him. She said, “Should I prostrate to someone other than

Allaah?” He said, “There is a god in the heavens and a god on earth.”

2- He believed in incarnation and union with the Divine, i.e., that Allaah was incarnated in him, and that he and Allaah had become one and the same – exalted be Allaah far above that.

This is what made him acceptable to the Christian Orientalists, because he shared their belief in incarnation, for they believe that God was incarnated in Jesus (‘Eesa, peace be upon him). Hence al-Hallaaj spoke of divine nature and human nature as the Christians do.

Some of the lines of verse that he composed said:

“Glory be to the one Whose human form manifested the secret of His divinity

Then He emerged among His creation in the form of one who eats and drinks.”

When Ibn Haneef heard these lines, he said, “May the curse of Allaah be upon the one who said this.” It was said to him, “This is the poetry of al-Hallaaj.” He said, “If this is what he believes, then he is a kaafir.”

3- He heard someone reciting a verse from the Qur’aan, and he said, “I am able to compose something like that.”

4- Another of his lines of poetry says:

“People formed different beliefs about God, and I believe in everything that they believed.”

These words imply that he approved of and believed in all forms of kufr that the misguided sects of humanity believe in, but it is a contradictory notion that no sound mind can accept. How can anyone believe in Tawheed and shirk at the same time?

5- He said things which denied the pillars and basic principles of Islam, namely prayer, zakaah, fasting and Hajj.

6- He used to say that the souls of the Prophets had been reincarnated in the bodies of his companions and students. So he would say to one of them, “You are Nooh”; and to another, “You are Moosa”; and to another, “You are Muhammad.”

7- When he was taken out to be executed, he said to his companions, “Do not worry about this, for I will return to you after thirty days,” He was executed and he never came back.

Because of these sayings and others, the scholars were agreed that he was a kaafir and a heretic, and for this reason he was executed in Baghdad in 309 AH. Similarly, most of the Sufis denounced him and denied that he was one of them. Among those who denounced him was al-Junayd, and he was not mentioned by Abu'l-Qaasim al-Qushayri in his book in which he mentioned many of the Sufi shaykhs.

The one who strove to have him executed and who held a council in which he ruled that he deserved to be executed was al-Qaadi Abu ‘Umar Muhammad ibn Yoosuf al-Maaliki (may Allaah have mercy on him). Ibn Katheer praised him for that and said, “One of his greatest and most correct judgements was his ruling that al-Husayn ibn Mansoor al-Hallaaj was to be executed.” (*al-Bidaayah wa'l-Nihaayah*, 11/172)

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said: “Whoever believes what al-Hallaaj believed in and agrees with the ideas for which al-Hallaaj was executed, is a kaafir and an apostate, according to the consensus of the Muslims. For the Muslims executed him because of his belief in incarnation, union with the Divine

and other heretical beliefs, such as his saying, ‘I am Allaah,’ and, ‘There is a god in the heavens and a god on earth.’ ... Al-Hallaaj performed extraordinary feats and various kinds of magic, and there are books of magic which are attributed to him. In conclusion, there is no dispute among the ummah that whoever believes that Allaah can be incarnated in a human being and be as one with him, or that a human being can be a god, is a kaafir whose blood it is permissible to shed. On this basis al-Hallaaj was executed.”

(Majmoo’ al-Fataawa, 2/480)

He also said: “We do not know of anyone among the imams of the Muslims who spoke well of al-Hallaaj, neither among the scholars nor among the shaykhs. But some of the people did not comment on him because they did not know about him.”

(Majmoo’ al-Fataawa, 2/483)

For more information, see *Taareekh Baghdaad* by al-Khateeb al-Baghdaadi, 8/112-141; *al-Muntazam* by Ibn al-Jawzi, 13/201-206; *Siyar A’laam al-Nubalaa’* by al-Shihaabi, 14/313-354; *al-Bidaayah wa’l-Nihaayah* by Ibn Katheer, 11/132-144

And Allaah is the Guide to the Straight Path.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islamqa.com)

22230: The number of Sulaymaan’s wives

Question:

Could you please inform me on the truth about Suleman

(AS...pbuh) having 999 or so wives and the reasons for this?

Answer:

Praise be to Allaah.

The highest number of wives of Sulaymaan (peace be upon him) that is mentioned in the saheeh ahaadeeth is one hundred, as was narrated by al-Bukhaari in his *Saheeh* (5242) from Abu Hurayrah who said: “Sulaymaan ibn Dawood (peace be upon them both) said: ‘Tonight I will go around to one hundred women, each of whom will give birth to a boy who will fight for the sake of Allaah.’ The angel said to him, ‘Say in sha Allaah (if Allaah wills).’ But he did not say it, as he forgot. He went around to them but none of them gave birth, apart from one woman who gave birth to half a child. The Prophet (peace and blessings of Allaah be upon him) said: ‘If he had said in sha Allaah, he would not have broken his oath and he would have had more hope of fulfilling his wish.’” (Narrated by Muslim, 1654). According to another report narrated by Muslim, he said ninety women. According to a mu’allaq report narrated by al-Bukhaari in his *Saheeh*, in the Chapter on seeking a son for jihad (*Man talaba al-walad li’l-Jihaad*), he said ninety-nine women.

Perhaps the one who said one hundred was rounding up the figure, and the one who said ninety was rounding it down, as was suggested by al-Haafiz ibn Hajar in his commentary on this hadeeth.

But al-Haafiz ibn Hajar narrated in his story of Sulaymaan (peace be upon him) in *al-Bidaayah wa’l-Nihaayah*, vol. 2, from many of the salaf, that the number of Sulaymaan’s wives was one thousand. Al-Haafiz ibn Hajar said likewise in *Fath al-Baari*, in his commentary on hadeeth no. 3424.

This number was narrated from the Children of Israel [i.e.,

the Jews], so we neither believe it nor disbelieve it. There is nothing in the ahaadeeth quoted above to either prove or disprove that.

With regard to the reason for that, Allaah gives to those whom He wills among His slaves whatever He wills of worldly power and enjoyment. This is according to His great wisdom and grace. He is not to be questioned about what He does, may He be glorified and praised. He gave to Sulaymaan exclusively great power which He did not give to anyone after him. So it is not far-fetched to suggest that He also gave him this great strength which enabled him to marry this number of women. It should not cross the mind of any Muslim that this matter implies any form of belittlement towards this Prophet, rather it is a reflection of his perfect power, virtue and manhood, and thus he hoped that Allaah would bless him, in a single night, with one hundred sons, all of whom would go out as knights, fighting for the sake of Allaah. But first and last we must believe that Allaah creates whatever He wills and chooses, and none can overturn His ruling or ward off His decree.

And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

22248: The Prophet of Allaah Yahyaa

Question:

Could you give us some information about the Prophet of Allaah Yahyaa (peace be upon him)?

Answer:

Praise be to Allaah.

Shaykh al-Shanqeeti (may Allaah have mercy on him) said:

“(It was said to his son): ‘O Yahyaa (John)! Hold fast the Scripture [the Tawraat (Torah)]’”

[Maryam 19:12 – interpretation of the meaning]

This means, ‘Hold fast the Tawraat’, i.e., by taking it seriously and striving. That is to done by fist understanding the texts correctly, then acting upon them in all aspects, believing in its tenets, regarding as permissible that which it permitted and regarding as forbidden that which it forbade, adhering to its etiquette, learning lessons from its stories, and adhering to it in all other ways. Most of the mufasssireen say that what is meant here by *al-kitaab* (the Scripture) is the Tawraat (Torah).

“And We gave him wisdom while yet a child”

[Maryam 19:12 – interpretation of the meaning]

The scholars have a number of opinions as to what is meant by wisdom, all of which are close in meaning and refer to one thing, which is that Allaah gave him understanding of the Scripture, so that he understood it and acted upon it whilst he was still a child.

“And (made him) sympathetic to men”

[Maryam 19:13 – interpretation of the meaning]

This is mentioned in conjunction with wisdom, i.e., We gave him sympathy (or compassion) from Us. *Hanaan* (sympathy, compassion) means the mercy, compassion and empathy that was instilled in him. The word *hanaan* is widely used among the Arabs to refer to mercy and compassion, for example, they say, “*Hanaanak wa hanaaneeka yaa Rabb*”, meaning, I ask for Your mercy O Lord.

“and pure from sins”

[Maryam 19:13 – interpretation of the meaning]

This is mentioned in conjunction with the above, and means, ‘We gave him purity’ i.e., he was free from sin and disobedience because he obeyed Allaah and drew close to Him by means of that which pleases Him.

“and he was righteous”

[Maryam 19:13 – interpretation of the meaning]

This means, he obeyed the commands of his Lord and avoided that which He forbade. So he never committed any sin and was never blamed for any such action.

“And dutiful towards his parents”

[Maryam 19:14 – interpretation of the meaning]

The word *barr* (dutiful) refers to one who does acts of kindness, i.e., We made him honour his parents a great deal, i.e., he was very kind towards them and treated them in a gentle manner.

“and he was neither arrogant nor disobedient”

[Maryam 19:14 – interpretation of the meaning]

This means that he was not too arrogant to obey Allaah or to obey his parents. Rather he was obedient towards Allaah and humble towards his parents. This is the view of Ibn Jareer. *Jabbaar* (arrogant) means one who is very oppressive towards people and mistreats them. Everyone who is arrogant towards people and does them wrong is described as *jabbaar*.

“And Salaam (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!”

[Maryam 19:15 – interpretation of the meaning]

Ibn Jareer said: “*Salaam (peace) be upon him means*”, may he be safe and secure. The apparent meaning is that “*And Salaam (peace) be on him the day he was born*” is a greeting from Allaah to Yahyaa, and the meaning is safety and security.

In Soorat Aal ‘Imraan Allaah says (interpretation of the meaning):

“... noble, keeping away from sexual relations with women, a Prophet, from among the righteous” [Aal ‘Imraan 3:39]

The word *sayyid* (translated here as “*noble*”) means one who is obeyed and followed by a large number of people.

The word *husoor* (translated here as “*keeping away from sexual relations with women*”) means that he kept himself away from women even though he was able to have relations with them, as an act of devotion to Allaah. That was permissible according to his law, but the Sunnah of the Prophet (peace and blessings of Allaah be upon him) is to marry, not to remain celibate...

In the phrase “*a Prophet, from among the righteous*”, the word *Nabi* (Prophet) is derived from the word *naba*’, meaning important news, because the Revelation is important news from Allaah. The righteous are those whose belief, actions, words and intentions are correct. Righteousness is the opposite of immorality or corruption. Allaah described Yahyaa as righteous and He described the Prophets in a similar manner in Soorat al-An’aam, where He says (interpretation of the meaning):

“And Zakariyya (Zachariya), and Yahya (John) and ‘Eesa (Jesus) and Ilyaaas (Elias), each one of them was of the righteous” [al-An’aam 6:85]

Adapted from Adwaa' al-Bayaan, 4/245-252.
(www.islam-qa.com)

21817: The people of the Cave are the people of the Inscription

Question:

Were the people of the Cave the people of the Inscription, or were these two different groups of people?

Answer:

Praise be to Allaah.

Shaykh al-Shanqeeti said, commenting on the aayah (interpretation of the meaning):

“Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?” [al-Kahf 18:9]

The apparent meaning is that the People of the Cave and of the Inscription were all one group, mentioned in conjunction with two things. This is in contrast to those who say that the people of the Cave were one group and the people of the Inscription were another group. Allaah told this story to His Prophet (peace and blessings of Allaah be upon them) in this soorah, and He did not mention anything about the people of the Inscription. This is unlike those who claim that the people of the Cave were three persons behind whom the rock fell and blocked the entrance of the cave in which they were, so they prayed to Allaah by virtue of their righteous deeds; they were one who honoured his parents, one who was chaste, and one who was a hired labourer. Their story is well known

and is proven in *al-Saheeh*, but interpreting this aayah as meaning that these were the people referred to therein is far-fetched as you can see. It should be noted there is nothing about the story of the people of the cave, their names and which part of the earth they were in that has been narrated in any sound report from the Prophet (peace and blessings of Allaah be upon him), in addition to what is mentioned in the Qur'aan. The Mufasssireen quoted many of those details from the Israa'eeliyyaat (reports from Jewish sources) which we will not quote here because they cannot be relied upon.

Adwaa' al-Bayaan, 4/22. (www.islam-qa.com)

14007: Our attitude towards Yazeed ibn Mu'aawiyah

Question:

I heard of this person Yazeed Ibn Muawiyah. I heard that he once a calipha of the muslims and he was a drunken sadistic person, who was not really a muslim. Is this true? Please tell me his story. Thank you and may allah bless you.

Answer:

Praise be to Allaah.

His name was Yazeed ibn Mu'aawiyah ibn Abi Sufyaan ibn Harb ibn Umayaah al-Umawi al-Dimashqi.

Al-Dhahabi said: he was the commander of that army during the campaign against Constantinople, among which were people such as Abu Ayyoob al-Ansaari. Yazeed was appointed by his father as his heir, so he took power after his father died in Rajab 60 AH at the age of thirty-three, but his reign lasted for less than four years.

Yazeed is one of those whom we neither curse nor love. There are others like him among the khaleefahs of the two states (Umawi/Umayyad and ‘Abbaasi/Abbasid) and the governors of various regions, indeed there were some among them who were worse than him. But the issue in the case of Yazeed is that he came to power forty-nine years after the death of the Prophet SAWS (peace and blessings of Allaah be upon him); it was still close to the time of the Prophet and some of the Sahaabah were still alive such as Ibn ‘Umar who was more entitled to the position than him or his father or his grandfather.

His reign began with the killing of the martyr al-Husayn and it ended with the battle of al-Harrah, so the people hated him and he was not blessed with a long life. There were many revolts against him after al-Husayn, such as the people of Madeenah who revolted for the sake of Allaah, and Ibn al-Zubayr.

(*Siyar A’laam al-Nubalaa’*, part 4, p. 38)

Shaykh al-Islam described people’s attitudes towards Yazeed ibn Mu’aawiyah, and said:

The people differed concerning Yazeed ibn Mu’aawiyah ibn Abi Sufyaan, splitting into three groups, two extreme and one moderate.

One of the two extremes said that he was a kaafir and a munaafiq, that he strove to kill the grandson of the Prophet SAWS (peace and blessings of Allaah be upon him) to spite the Messenger of Allaah and to take revenge on him, and to avenge his grandfather ‘Utbah, his grandfather’s brother Shaybah and his maternal uncle al-Waleed ibn ‘Utbah and others who were killed by the companions of the Prophet SAWS (peace and blessings of Allaah be upon him), by ‘Ali ibn Abi Taalib and others on the day of Badr and in other battles – and things of that nature. To have such a view is easy for the Raafidis who regard Abu

Bakr, ‘Umar and ‘Uthmaan as kaafirs, so it is much easier for them to regard Yazeed as a kaafir.

The second extreme group think that he was a righteous man and a just leader, that he was one of the Sahaabah who were born during the time of the Prophet and were carried and blessed by him. Some of them give him a higher status than Abu Bakr and ‘Umar, and some of them regard him as a prophet. Both views are obviously false to one who has the least common sense and who has any knowledge of the lives and times of the earliest Muslims. This view is not attributable to any of the scholars who are known for following the Sunnah or to any intelligent person who has reason and experience.

The third view is that he was one of the kings of the Muslims, who did good deeds and bad deeds. He was not born until the caliphate of ‘Uthmaan. He was not a kaafir but it was because of him that the killing of al-Husayn happened, and he did what he did to the people of al-Harrah. He was not a Sahaabi, nor was he one of the righteous friends of Allaah. This is the view of most of the people of reason and knowledge and of Ahl al-Sunnah wa’l-Jamaa’ah.

Then they divided into three groups, one which cursed him, one which loved him and one which neither cursed him nor loved him. This is what was reported from Imaam Ahmad, and this is the view of the fair-minded among his companions and others among the Muslims. Saalih ibn Ahmad said: I said to my father, some people say that they love Yazeed. He said, O my son, does anyone love Yazeed who believes in Allaah and the Last Day? I said, O my father, why do you not curse him? He said, O my son, when did you ever see your father curse anybody?

Abu Muhammad al-Maqdisi said, when he was asked about Yazeed: according to what I have heard he is neither

to be cursed nor to be loved. He said, I also heard that our grandfather Abu ‘Abd-Allaah ibn Taymiyah was asked about Yazeed and he said: we do not deny his good qualities or exaggerate about them. This is the fairest opinion.

Majmoo’ Fataawa Shaykh al-Islam, part 4, p. 481-484

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

21101: The name of the wife of Ayyoob (peace be upon him)

Question:

What is the name of the wife of Ayyoob (peace be upon him)?

Answer:

Praise be to Allaah.

The historians and some of the mufasssireen have stated that her name was Rahmah bint Meesha ibn Yoosuf ibn Ya’qoob.

But this is something which is not proven in any clear sound text, rather it was transmitted from the books of the People of the Book, or by some Muslims from them. We shall list those who were of this view and transmitted it:

1 – Al-Suyooti said: Ibn ‘Asaakir narrated that Wahb ibn Munabbih (may Allaah be pleased with him) said: “The wife of Ayyoob (peace be upon him) was Rahmah (may

Allaah be pleased with her) bint Meeshaa ibn Yoosuf ibn Ya'qoob ibn Ishaq ibn Ibraaheem (peace be upon them).

(*al-Durr al-Manthoor*, 7/197. Also in *Tafseer al-Baydaawi*, 3/310; *Tafseer al-Qurtubi*, 9/265; *Tafseer al-Baghawi*, 2/451)

2 – Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said:

But these Israa'eeli (i.e., Jewish) reports to be mentioned for the purpose of proving a point, they are not to be believed. They are of three types:

(i) Those which we know are sound because of evidence which we have which proves them to be true. These are saheeh.

(ii) Those which we know are false because of evidence which we have which contradicts them.

(iii) Those which we do not know whether they are true or false. So we do not believe in them and we do not disbelieve in them, but it is permissible to narrate them for the reasons given above.

Most of them are things which serve no religious purpose, hence the scholars of the People of the Book differ greatly concerning such things. The mufasssireen also differed concerning them as a result of that, as they mentioned, for example, the names of the People of the Cave, the colour of their dog and their number, or what kind of tree the staff of Moosa came from, and other matters which Allaah did not mention in detail in the Qur'aan because knowing the specific details does not serve any worldly or religious purpose.

(*Majmoo' al-Fataawa*, 13/366-367).

Al-Shanqeeti (may Allaah have mercy on him) said:

What the mufasssireen have said concerning the name of their dog – some said that its name was Qitmeer, and some said that its name was Hamdaan, etc. – we need not dwell on at length, because it serves no purpose. There are many things in the Qur’aan which neither Allaah nor His Messenger has explained to us in detail, and there are no proven reports concerning them; there is no benefit to be gained by researching such matters.

(Adwaa’ al-Bayaan, 4/48)

And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islamqa.com)

10358: No-one who was alive in 10 AH lived for more than one hundred years

Question:

Could you please explain this hadith: Narrated by Abdullah ibn Umar (RA): Once the Prophet led us in the ‘Isha’ prayer during the last days of his life and after finishing it (the prayer) (with Taslim) he said: “Do you realize (the importance of) this night?” Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night.” — Sahih Bukhari (1.116)

Answer:

Praise be to Allaah.

The meaning of the hadeeth is clear and apparent, and

was borne out by real events. The Prophet (peace and blessings of Allaah be upon him) was stating that none of the people who were alive at that time would live for more than a hundred years, and this is what in fact happened. The last of the Sahaabah to die passed away in 110 AH, i.e., he died one hundred years after the Messenger (peace and blessings of Allaah be upon him) died. His name was Abu'l-Tufayl ibn Waathilah.

Shaykh Sa'd al-Humayd

This hadeeth was narrated by Imaam al-Bukhaari (may Allaah have mercy on him) in his *Saheeh*, from 'Abd-Allaah ibn 'Umar, who said: "The Prophet (peace and blessings of Allaah be upon him) led us in praying 'Ishaa towards the end of his life. When he had said the *salaam*, he stood up and said: 'Do you see this night of yours? One hundred years from now, there will not be anyone left of those who are on the face of the earth.'"

There follow some comments made by Ibn Hajar (may Allaah have mercy on him) on this hadeeth:

"Led us in prayer" means as an imaam.

"Towards the end of his life". A corroborating report narrated by Jaabir states that this was one month before he (peace and blessings of Allaah be upon him) died.

"Do you see" means, "Think about (this night)."

"One hundred years from now" means, when one hundred years have passed.

"There will not be anyone left of those who are on the face of the earth" means, anyone who was alive at that time.

Ibn Battaal said: What the Messenger (peace and blessings of Allaah be upon him) meant was that during this time-

span their generation would pass away. He was pointing out to them how short their lives were and that their lives were not like those of the nations who came before them, so that they would strive hard in worship.

Al-Nawawi said: What is meant is that everyone who was on the face of the earth on that night would not live for more than one hundred years after that night, whether he was young on that occasion or not. It does not mean that anyone who was born after that night would not live for a hundred years. And Allaah knows best.

This hadeeth is one of the signs of the Prophethood of the Prophet (peace and blessings of Allaah be upon him). He was speaking of future events which came to pass as he described them. The trustworthy scholars use this as evidence in refuting some of the Sufis who say that al-Khidr is still alive until now.

Islam Q&A. Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

12222: Did the Arabs know about Allaah before the Prophet (peace and blessings of Allaah be upon him) was sent?

Question:

We know that Holy Prophet's(father name was Abdullah & he had passed away before Prophet's birth. With this background please tell that what was the concept in arabs about "ALLAH" before prophet. Were they familiar to this word before prophet's birth? How did they differentiate Allah from idols, if at all they did?

Answer:

You should note that Arabian societies before Islam were

not atheistic societies that denied the existence of Allaah, or societies that were unaware that there is a Lord, Creator and Provider. They knew that, and they still retained some traces of the religion of Ibraaheem, and they had contact with Jews and Christians. But their problem was that they did not worship Allaah Alone in exclusion to others; they had other gods whom they associated in worship with Him, and which they worshipped not on the basis that they were the Lord, the Creator the Provider, but because they claimed that these were intermediaries who would intercede between them and Allaah and bring them closer to Allaah. Hence Allaah said concerning them (interpretation of the meaning):

“And if you (O Muhammad) ask them: ‘Who has created the heavens and the earth,’ they will certainly say: ‘Allaah’” [Luqmaan 31:25]

This indicates that they acknowledged that Allaah is the Creator. Another aayah says (interpretation of the meaning):

“And verily, if you ask them: ‘Who created the heavens and the earth?’ Surely, they will say: ‘Allaah (has created them)’” [al-Zumar 39:38]

Many aayaat indicated that they believed in the Unity of Lordship (*Tawheed al-Ruboobiyyah*); their *shirk* was with regard to divinity (*uloohiyyah*), as Allaah says concerning them (interpretation of the meaning):

“And those who take Awliyaa’ (protectors, helpers, lords, gods) besides Him (say): ‘We worship them only that they may bring us near to Allaah’” [al-Zumar 39:3]

i.e., they said, we only worship them so that they may bring us closer to Allaah.

Shaykh Sa’d al-Humayd (www.islam-qa.com)

1437: Does the dove hold any significance in Islam?

Question:

In the Christian religion, a dove is a symbol not only for peace but also for the Holy Spirit. In the Islamic religion, does the dove hold any significance ?

Answer:

Praise be to Allaah.

We put this question to Shaykh ‘Abd-Allaah ibn Jibreen, may Allaah preserve him, who answered as follows.

The dove does not have any particular meaning in Islam. It is simply one of the birds that Allaah has permitted us to eat, just like any other permissible bird.

In Islam, the dove does not stand for peace or for anything else. It is sufficient for us Muslims for us to follow the commands of Allaah to establish justice on earth.

Shaykh ‘Abd-Allaah ibn Jibreen (www.islam-qa.com)

8301: Who was Ibn Sayyaad? Was he the false messiah (al-maseeh al-dajjaal)?

Question:

I have read in some ahaadeeth about a strange person who appeared at the time of the Prophet (peace and blessings of Allaah be upon him). His name was Ibn Sayyaad or Ibn Saa’id. Who was this man and what was he?

Answer:

Praise be to Allaah.

Ibn Sayyaad's name was Saafi, or 'Abd-Allaah, ibn (the son of) Sayyaad or Saa'id.

He was one of the Jews of Madeenah, and it was said that he was one of the Ansaar. He was a child at the time when the Prophet (peace and blessings of Allaah be upon him) came to Madeenah. It was also said that he became Muslim.

Ibn Sayyaad was a dajjaal (a liar), and he used to tell fortunes, sometimes what he said came true, and sometimes it did not. He became famous among the people, and it was rumoured that he was the Dajjaal. The Prophet (peace and blessings of Allaah be upon him) wanted to find out about him, so he used to go to him secretly, without revealing his identity to him, hoping to hear something from him. He also asked him some questions directly, to find out what he really was. He outlived the Prophet (peace and blessings of Allaah be upon him), then he was lost on the day of al-Harrah. [comment deleted]

The story of the Prophet (peace and blessings of Allaah be upon him) and Ibn Sayyaad

'Abdaan told us, 'Abd-Allaah informed us, from Yoonus from al-Zuhri, who said, Saalim ibn 'Abd-Allaah informed me that Ibn 'Umar (may Allaah be pleased with him) informed him that 'Umar set out with the Prophet (peace and blessings of Allaah be upon him) to look for Ibn Sayyaad, and they found him playing with some boys near the battlement of Banu Maghaalah. At that time Ibn Sayyaad was on the threshold of adolescence. He did not notice anything until the Messenger of Allaah (peace and blessings of Allaah be upon him) struck him on the back with his hand. Then he said to Ibn Sayyaad, "Do you bear witness that I am the Messenger of Allaah?" Ibn Sayyaad looked at him and said, "I bear witness that you are the Messenger of the unlettered." Ibn Sayyaad said to

the Prophet (peace and blessings of Allaah be upon him), “Do you bear witness that I am the messenger of Allaah?” He ignored that and said, “I believe in Allaah and His Messengers.” Then he asked him, “What do you see?” Ibn Sayyaad said, “(Sometimes) a truthful one comes to me and (sometimes) a liar comes.” The Prophet (peace and blessings of Allaah be upon him) said, “You have been confounded.” Then the Prophet (peace and blessings of Allaah be upon him) said to him, “I am concealing something from you.” Ibn Sayyaad said, “It is al-dukh.” [Referring to Soorat al-Dukhaan]. The Prophet (peace and blessings of Allaah be upon him) said to him, “Be off with you! You will never go beyond your rank.” ‘Umar (may Allaah be pleased with him) said, “Permit me to strike his neck (kill him), O Messenger of Allaah.” The Prophet (peace and blessings of Allaah be upon him) said, “If he is he (the Dajjaal), then you will not be able to overpower him, and if he is not (the Dajjaal), then your killing him will not do any good.” Saalim said, I heard Ibn ‘Umar (may Allaah be pleased with him) say: After that the Messenger of Allaah (peace and blessings of Allaah be upon him) and Ubayy ibn Ka’b set off to go to some date-palm trees where Ibn Sayyaad was. The Prophet (peace and blessings of Allaah be upon him) concealed himself in order to hear something from Ibn Sayyaad before Ibn Sayyaad saw him. The Prophet (peace and blessings of Allaah be upon him) saw him lying on his bed with a blanket around him from which was coming a murmuring sound. The mother of Ibn Sayyaad saw the Messenger of Allaah (peace and blessings of Allaah be upon him) hiding behind the trunk of the palm-tree and said, “O Saaf!” – which was his name – “Here is Muhammad (peace and blessings of Allaah be upon him)!” Then Ibn Sayyaad jumped up and the Prophet (peace and blessings of Allaah be upon him) said, “If she had left him alone, things would have been made clear.” (Narrated by al-Bukhaari, 1355).

“Battlement” refers to a structure like a fortress.

Maghaalah was a tribe of the Ansaar.

The Prophet (peace and blessings of Allaah be upon him) wanted to talk to Ibn Sayyaad without him realizing who he was.

“from which was coming a murmuring sound” means, a low voice, or moving the lips as in speech, or speaking in an indistinct manner.

See *Fath al-Baari* for the commentary on the above hadeeth in *Kitaab al-Janaa'iz* of *Saheeh al-Bukhaari*.

· Was Ibn Sayyaad the great Dajjaal?

The hadeeth quoted above – which describes some of the features of Ibn Saayaad and how the Prophet (peace and blessings of Allaah be upon him) examined him – indicates that the Prophet (peace and blessings of Allaah be upon him) did not pass judgement on the matter of Ibn Sayyaad, because it was not revealed to him (by *Wahy*) whether he was the Dajjaal or not.

Many of the Sahaabah thought that Ibn Sayyaad was the Dajjaal. ‘Umar ibn al-Khattaab (may Allaah be pleased with him) swore that he was the Dajjaal in the presence of the Prophet (peace and blessings of Allaah be upon him) and the Sahaabah, and the Prophet (peace and blessings of Allaah be upon him) did not disapprove of that. Muhammad ibn al-Munkadir said, “I saw Jaabir ibn ‘Abd-Allaah swear by Allaah that Ibn al-Saa’id was the Dajjaal. I said, ‘Do you swear by Allaah?’ He said, ‘I heard ‘Umar ibn al-Khattaab swear to that effect in the presence of the Prophet (peace and blessings of Allaah be upon him), and the Prophet (peace and blessings of Allaah be upon him) did not disapprove of that.’” (Narrated by al-Bukhaari, 6808).

Ibn ‘Umar told a strange story about Ibn Sayyaad which was narrated in *Saheeh Muslim* from Naafi’, who said: Ibn ‘Umar met Ibn Sayyaad on one of the paths of Madeenah, and said to him something which made him so angry that he swelled up and filled the road. Ibn ‘Umar went to Hafsah and told her about this. She said, “May Allaah have mercy upon you! Why did you upset Ibn Sayyaad? Don’t you know that the Messenger of Allaah (peace and blessings of Allaah be upon him) said that he (the Dajjaal) will emerge when something makes him very angry?” (*Saheeh Muslim*, 2932)

In spite of that, when Ibn Sayyaad grew up, he tried to defend himself and said that he was not the Dajjaal; he was apparently upset by this accusation, and he quoted as evidence the fact that the attributes of the Dajjaal described by the Prophet (peace and blessings of Allaah be upon him) did not apply to him.

Abu Sa’eed al-Khudri said: “We went out for Hajj or ‘Umrah, and Ibn Saa’id was with us. We stopped at a place to camp, and the people separated and I was left with him (Ibn Saa’id). I felt very nervous and afraid of him, because of what had been said about him. He brought his luggage and put it with mine. I said, ‘It is very hot – why don’t you put your things under that tree?’ So he did that. Then some sheep appeared before us, and he went and brought a large vessel (of milk) and said, ‘Drink, O Abu Sa’eed.’ I said, ‘It is too hot, and the milk is hot.’ In fact (the only thing wrong was) that I did not want to drink from his hand, or take anything from his hand. He said, ‘Abu Sa’eed, I have been thinking that I should take a rope and suspend it from a tree, and hang myself, because of what people are saying about me. O Abu Sa’eed, does anyone know more about hadeeth than you Ansaar? Are you not one of the most knowledgeable of people about the hadeeth of the Messenger of Allaah (peace and blessings of Allaah be upon him)? Didn’t the Messenger

of Allaah (peace and blessings of Allaah be upon him) say that the Dajjaal is a kaafir, and I am a Muslim? Didn't the Messenger of Allaah (peace and blessings of Allaah be upon him) say that he would be sterile, with no children, and I have left my child behind in Madeenah? Didn't the Messenger of Allaah (peace and blessings of Allaah be upon him) say that he will never enter Madeenah or Makkah, but I have left Madeenah and am headed for Makkah?' ... I was about to accept his excuses, then he said, 'But, by Allaah, I know who the Dajjaal is, where he was born and where he is now.' I said to him, 'May you perish for the rest of the day!'" (Narrated by Muslim, no. 5211).

According to another report, Ibn Sayyaad said: "By Allaah, I know where he is now and I know his father and mother." It was said to him, "Would you not be happy to be that man?" He said, "If it were offered to me, I would not refuse."

(Narrated by Muslim, 521)

The scholars were confused by the reports about Ibn Sayyaad. Some scholars said that he was the Dajjaal, and others said that he was not. Both groups had evidence (daleel) for what they said, and their views conflicted a great deal. Ibn Hajar tried to reconcile the two views by saying: the best way in which we may reconcile what is said in the hadeeth of Tameem al-Daari and the view that Ibn Sayyaad was the Dajjaal is to say that the Dajjaal is the exact same person whom Tameem al-Daari saw chained up, and that Ibn Sayyaad was a shaytaan (a devil) who appeared in the image of the Dajjaal at that time, until he went to Isfahaan, where he hid with his *qareen*, until the appointed time comes when Allaah will decree that he should emerge. Because the matter is so confusing, al-Bukhaari, instead of attempting a reconciliation, narrated the hadeeth of Jaabir from 'Umar, believing it to

be more saheeh, and did not narrate the hadeeth of Faatimah bint Qays about the story of Tameem. (*Fath al-Baari*, 13/328)

It was said that Ibn Sayyaad was one of the dajjaals or liars, but he was not the greater Dajjaal. And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

5441: Was Islam spread by the sword?

Question:

Some enemies of the religion claim that Islam was spread by the sword. What is your response to that?

Answer:

Praise be to Allaah.

Islam was spread by proof and evidence, in the case of those who listened to the message and responded to it. And it was spread by strength and the sword in the case of those who stubbornly resisted, until they had no choice and had to submit to the new reality.

And Allaah is the source of strength. May Allaah bless our Prophet Muhammad and his family and companions, and grant them peace.

Fataawaa al-Lajnah al-Daa'imah, 12/14

(www.islam-qa.com)

5965: Who was ‘Umar al-Khayyaam?

Question:

Who was ‘Umar al-Khayyaam and what was his belief (‘aqeedah)? I hope you can give me an idea about him.

Answer:

Praise be to Allaah.

His full name was Abu’l-Fath, ‘Umar ibn Ibraaheem al-Khayyaami al-Naysapoori. He was a poet and philosopher from among the people of Naysapoor, where he was born and died.

He was born in 408 AH, in the town of Naysapoor, where he died and was buried in 517 AH, or it was said, 515 AH.

He was a scholar who was well versed in mathematics, astronomy, language, fiqh and history.

Because of his brilliance as an astronomer, he was appointed as director of the observatory in Baghdaad, and because of his interest in philosophy, his name is associated with that of Ibn Seenaa (Avicenna), who wrote articles filled with kufr which put him beyond the pale of Islam.

He is also famous for his poetry, the best known of which is *al-Rubaa’iyyaat*, which is filled with ideas of kufr, promiscuity and heresy. No wonder the West took such an interest in publishing and distributing this book! It has been translated into many languages, such as English, French, Russian, German, etc. The British sought to spread the ideas of immorality and promiscuity advocated

by al-Khayyaam in *al-Rubaa'iyaa*t, so they spread it in the countries which they colonized, such as India and Iran, and attributed it to one of the Muslims, rather one of the greatest of them – or so they claimed.

One of the verses about wine – in *al-Rubaa'iyaa*t – says:

Drink wine, for it is the relaxation of the soul

A cure for the soul and heart, and entertainment.

If you are overwhelmed with stress and grief,

Save yourself through it, for it is like the ship of Nooh.

Denying the idea of resurrection after death, he said:

Get up before death seizes you

And take the rose-coloured (liquid) [i.e., wine] to expel darkness

O fool, you are not a piece of gold

To be buried and later brought forth

His words of promiscuity and immorality include the following:

As much as you can, follow the people of immorality

Destroy the structure of fasting and prayer

Receive the best words from al-Khayyaam

Drink, sing and pursue the good things

His mocking of the sharee'ah, his insolence towards his Lord and his attitude towards repentance may be seen in the following words:

Every day I have the intention to repent

If night falls and I feel that I want to repent from drinking wine

Then the season of flowers comes and then,

O Lord, I repent from my intention to repent

Some researchers, such as al-Zarkali, said that later he repented and performed Hajj. Others, such as ‘Abd al-Haqq Faadil, expressed doubts about the attribution of *al-Rubaa’iyyaat* to him.

Whatever the case, the *Rubaa’iyyaat* do not indicate that he repented, because they contain clear statements of kufr, wilful neglect of virtuous attributes and rejection of the idea of repenting and turning to Allaah. Indeed, they contain no indication that their author believed in Allaah and the Last Day.

The doubts about whether he wrote these words are outweighed by number of people who attributed them to him. Allaah knows best what is really the case.

For more details on his life, see *al-A’laam* by al-Zarkali, 5/38; *Mu’jam al-Mu’aalifeen* by ‘Umar Ridaa Kahhaalaa, 2/549; *‘Umar al-Khayyaam bayna al-Kufr wa’l-Eemaan*, by Ihsaan Haqqi; *Thawrat al-Khayyaam* by ‘Abd al-Haqq Faadil. May Allaah bless our Prophet Muhammad.

Islam Q&A. Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

3000: Is the Rock in Bayt al-Maqdis (Jerusalem) suspended in the air?

Question:

They told us that the sacred rock from which the Prophet

(peace and blessings of Allaah be upon him) started his ascent into heaven on the night of the Mi'raaj is suspended in the air by the power of Allaah. Please tell us if this is correct, may Allaah reward you.

Answer:

Praise be to Allaah.

Everything is standing in its position by the permission of Allaah, whether it be the heavens and all that is in them or the earth and all that is on it – even the rock which you asked about. Allaah says (interpretation of the meanings):

“Verily, Allaah grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him...” [Faatir 35:41]

“And among His Signs is that the heaven and the earth stand by His Command...” [al-Room 30:25]

The Rock in Bayt al-Maqdis is not suspended in space with air around it on all sides; it is attached to the side of the mountain of which it is a part and by which it is supported; both it and the mountain stand in their positions because of the well-known physical laws governing the universe; in this regard it is like everything else that exists. We do not deny that Allaah is Able to hold part of His creation in space; all of creation is standing in space by the power of Allaah, as stated above. Allaah raised the mountain above the people of Moosa when they refused to follow the laws that Moosa brought them. It was held up by the power of Allaah. Allaah says (interpretation of the meaning):

“And (remember) when We took your Covenant and We raised above you the Mount (saying): ‘Hold fast to that

which We have given you, and remember that which is therein so that you may become al-muttaqoon (the pious).” [al-Baqarah 2:63]

“And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): ‘Hold firmly to what We have given you, and remember that which is therein, so that you may fear Allaah and obey Him.’” [al-A’raaf 7:171]

But our point here is to explain what is in fact the case: the rock in Jerusalem is not suspended in space, completely separate from the mountain; it is attached to it and is supported by it. And Allaah knows best.

Fataawa Islamiyyah li’l-Lajnah al-Daa’imah, 485. (www.islam-qa.com)

1528: Taking the crescent as a symbol

Question:

What is the symbolism behind the Muslim star and crescent? I did a keyword search of your site and searched my library’s reference books and cannot find anything more than a reference to the flag of the Ottoman Empire. Thank you for your interest.

Answer:

Praise be to Allaah.

There is no basis in sharee’ah for taking the crescent or star as a symbol of the Muslims. This was not known at the time of the Prophet (peace and blessings of Allaah be upon him), or at the time of the Khulafa’ al-Raashidoon

(the first four leaders of Islam after the death of the Prophet (peace and blessings of Allaah be upon him), or during the time of the Umawis (Umayyad dynasty). It emerged some time after that, and historians differ as to when this symbol was first adopted and who was the first to adopt it. Some say it was the Persians, others say it was the Greeks, and that this symbol was somehow passed to the Muslims. (See *Al-Taraateeb al-Idaariyah* by al-Kittaani, 1/320). It was said that the reason why the Muslims adopted the crescent was that when they conquered some western countries, the churches there had crosses on top of them, the Muslims replaced the crosses with these crescents, and the practice spread in this way. Whatever the case, symbols and banners must be in accordance with the teachings of Islam, and as there is no evidence that this symbol is prescribed by Islam, it is better not to use it. Neither the crescent nor the star are symbols of the Muslims, even though some Muslims may use them as symbols.

As regards what Muslims think about the moon and the stars, they believe that they are part of the creation of Allaah, and as such can neither benefit nor harm people, and they do not have any influence over events on earth. Allaah has created them for the benefit of mankind, an example of which is seen in the aayah or verse of the Qur'aan (interpretation of the meaning):

“They ask you (O Muhammad) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage...” [al-Baqarah 2:189]

[The commentator] Ibn Katheer said, explaining the phrase *Say: these are signs to mark fixed periods of time*: “From them (the new moons) they may know the times for repaying loans, the ‘*iddah* (waiting period) of their women [after being divorced or widowed] and the timing of their Hajj (pilgrimage)... Allaah has made them signs

to mark the times when Muslims should start to fast and break their fast [the beginning and end of Ramadaan], to count the ‘iddah of their women and to know the times for repaying loans.” (*Tafseer Ibn Katheer*).

[Another commentator] Al-Qurtubi (may Allaah have mercy on him) said in his commentary on this aayah [verse]: “This explains the wisdom behind the waxing and waning of the moon, which is to avoid any confusion in appointed dates, dealings, oaths, Hajj, ‘iddah, fasting, breaking fasts, length of pregnancy, rentals and other matters that concern mankind. Similar to this aayah are others (interpretation of the meanings):

‘And We have appointed the night and the day as two aayaat (signs). Then, We have made dark the sign of the night while We have made the sign of day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning...’

[al-Isra’ 17:12]

‘It is He Who made the sun a shining thing and the moon as a light and measured out its (their) stages, that you might know the number of years and the reckoning...’
[*Yoonus 10:5*]

Counting the new moons is easier than counting days.”
(See *Tafseer al-Qurtubi*).

With regard to the stars, the scholars of Islam say that Allaah created these stars for three reasons: to adorn the heavens, to drive away the devils (*shayaateen*) and as signs for navigation. (*Saheeh al-Bukhaari, Kitaab Bad’ al-Khalq*), as Allaah says (interpretation of the meaning):

“It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea...” [al-An’aam 6:97]

“And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the shayaateen (devils), and have prepared for them the torment of the blazing Fire.” [al-Mulk 67:5]

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

1985: When did Islam start

Question:

When did Islam start, and how long was the period between Jesus (upon whom be peace) and Muhammad (peace and blessings of Allaah be upon him)?

Answer:

Praise be to Allaah.

Islam began with the beginning of the Prophet’s mission, when Jibraa’eel (the Archangel Gabriel) brought down the Revelation from Allaah in Makkah (Mecca) in the Arabian Peninsula. This occurred on a Monday in the month of Ramadaan, in the fortieth year of the Prophet Muhammad’s (peace and blessings of Allaah be upon him) life, thirteen years before his Hijrah (migration) to Madeenah (which marks the beginning of the Islamic or Hijri calendar). According to the Gregorian calendar, the beginning of the Prophetic mission happened around 608 or 609 CE. Salmaan al-Farsi, may Allaah be pleased with him, one of the Companions of the Prophet (peace and blessings of Allaah be upon him) reported that between Muhammad (peace and blessings of Allaah be upon him)

and Jesus (peace and blessings of Allaah be upon him), there were six hundred years.

And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

255: Intermarrying among Adam and Eve's children

Question:

Asalam Alaikum?

I have no doubt whatsoever, but these kind a things come to mind. Whem Adam and Eve bore children, I assume their children got married among themselves. Isn't marrying between brothers and sisters haram in the Quran?

Can you recommend a good book(s) on Islamic Law covering every and each aspect of Life? Thank you very much for the generous work for the sake of Allah. Thanks.

Answer:

wa alaikum us-salaam wa-rahmat ullaahi wa-barakaatuh

All Praise be to Allaah.

As long as you are confident in your heart about your belief, no such insinuations will hurt you (inshaa' Allaah). If a doubt strikes a believer or something appears to him as a conflict between different textual sources of Shari'ah, he must believe that indeed for such doubts there are true answers and for such apparent conflicts there are solutions

even if he doesn't know it or is unable to find the right answer himself. However, a person should not collect all the doubts in his heart and worry about the complexities and leave aside the learning of useful knowledge. This is because it is incumbent upon a Muslim to learn and know things which have been clearly described (Muhkamaat) in Shari'ah so that he may be able to repel the doubts.

Regarding the question you have asked, it is a known fact that legislation differs from one Shari'ah to another, while the principles and beliefs remain the same in all of them. So, making of portraits was allowed in the Shari'ah of Sulayman (peace be upon him) but is prohibited in our Shari'ah. Similarly, making prostration of salutation was permitted in the Shari'ah of Yusuf (peace be upon him) but is illegal in ours. Also, war booty was prohibited for nations before us but it is completely legal for us. The Qiblah of people before us used to be towards Bayt Al-Maqdis, but for us it is towards Ka'bah. In a similar way, marriage between brothers and sisters was permitted in the Shari'ah of Adam (peace be upon him) as opposed to those that came afterwards. The following is a clarification on the issue by Haafidh Ibn Katheer, who said:

Allaah allowed Adam (peace be upon him) to marry his daughters to his sons for necessity. Every couple used to have a boy and a girl. Hence, he married the girl of one couple to the boy of another. This is said by Suddi regarding what has been narrated by Abu Maalik and Abu Salih, from Ibn 'Abbas, by Murrah from Ibn Mas'ood and by other companions of the Prophet (peace be upon him) that Adam did not have (in his grandchildren) a baby boy unless it was accompanied by a girl, so he married the male of a couple to the female of another, and the female of a couple to the male of another. Tafsir Ibn Katheer, Surat Al-Maa'idah, 5:27)

(www.islam-qa.com)

Chapter 2

The beginning of creation and wonders of creation

34508: Falseness of the theory of evolution

Question:

There are people who say that long ago man was a monkey and he evolved. Is this true? Is there any evidence?.

Answer:

Praise be to Allaah.

This view is not correct, and the evidence for that is that Allaah has described in the Qur'aan the stages of the creation of Adam. Allaah says (interpretation of the meaning):

“Verily, the likeness of ‘Eesa (Jesus) before Allaah is the likeness of Adam. He created him from dust, then (He) said to him: ‘Be!’ — and he was”

[Aal ‘Imraan 3:59]

This dust was moistened until it became sticky mud or clay that stuck to the hands. Allaah says (interpretation of the meaning):

“And indeed We created man (Adam) out of an extract of clay (water and earth)”

[al-Mu’minoos 23:12]

“Verily, We created them of a sticky clay” [al-Saaffaat 37:12]

Then it became dried (sounding) clay of altered mud. Allaah says (interpretation of the meaning):

“And indeed, We created man from dried (sounding) clay of altered mud”

[al-Hijr 15:26]

Then when it dried it became sounding clay like the clay of pottery. Allaah says (interpretation of the meaning):

“He created man (Adam) from sounding clay like the clay of pottery”

[al-Rahmaan 55:14]

Then Allaah moulded it into the form that He wanted and breathed into him (his) soul created by Him. Allaah says (interpretation of the meaning):

“(Remember) when your Lord said to the angels: ‘Truly, I am going to create man from clay’.

So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him”

[Saad 38:71-72]

These are the stages through which the creation of Adam passed according to the Qur’aan. As for the stages of creation which the progeny of Adam pass through, Allaah says (interpretation of the meaning):

“And indeed We created man (Adam) out of an extract of clay (water and earth).

Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman).

Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allaah, the Best of creators”

[al-Mu’minoon 23:12-14]

With regard to the wife of Adam – Hawwa’ (Eve) – Allaah tells us that He created her from him, as He says (interpretation of the meaning):

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women”

[al-Nisa’ 4:1]

From Fataawa al-Lajnah al-Daa’imah, 1/31. (www.islam-qa.com)

26876: Is the earth in the first heaven?

Question:

Is the earth in the first heaven (al-sama’ al-dunya) or beneath it, knowing that the Messenger (peace and blessings of Allaah be upon him) was taken up to the heavens and ascending can only be from something lower to something higher?.

Answer:

Praise be to Allaah. The lowest heaven (al-sama’ al-dunya’) encompasses the earth and is high above it. Wherever a person goes on earth, the heaven is above him.

Shaykh al-Islam Ibn Taymiyah said:

It is well known from a rational point of view that the air is above the earth, and the heaven is above the earth. This was known before it was known that the heaven encompasses the earth. Being above something does not necessarily mean encompassing, even though encompassing does not contradict it. Hence the people knew that the heaven is above the earth, and the clouds above the earth, before it ever occurred to them that it encompasses the earth.

Dar' al-Ta'arud, 6/336, 337

Ibn al-Qayyim said in *al-Sawaa'iq al-Mursalah*, 4/1308, that the view that the heaven does not encompass the earth and is only above it, is a view that goes against scholarly consensus and that which is indicated by reason and tangible evidence.

Ibn Hazm said:

Based on this evidence, the earth is a place that is beneath the heaven, hence the heaven is above the earth... and with regard to the son of Adam, his head points towards the heavens and his feet towards the earth.

Al-Fasl bayna al-Milal wa'l-Nahl, 2/243

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

2593: Why are there so many earthquakes?

Question:

Many countries have had earthquakes, such as Turkey,

Mexico, Taiwan, Japan, etc. Does this mean anything (from an Islamic point of view)?

Answer:

Praise be to Allaah.

Praise be to Allaah, and peace and blessings be upon the Messenger of Allaah, and upon his family, companions, and those who follow his guidance.

Allaah is the All-Wise, All-Knowing in all that He wills and decrees, and He is the All-Wise, All-Knowing in all that He legislates and commands. He creates and decrees whatever signs He wills, to frighten His slaves and remind them of their obligations and duties towards Him, and to warn them against associating anything in worship with Him, going against His commands and doing that which He has forbidden. Allaah says (interpretation of the meaning):

“And We sent not the signs except to warn” [al-Israa’ 17:59]

“We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur’aan) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?” [Fussilat 41:53]

“Say: ‘He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another.’” [al-An’aam 6:65]

Al-Bukhaari narrated in his *Saheeh* from Jaabir ibn ‘Abd-Allaah (may Allaah be pleased with him) that when the aayah (interpretation of the meaning) “Say: ‘He has power

to send torment on you from above” was revealed, the Prophet (peace and blessings of Allaah be upon him) said, “*A’oodhu bi wajhika* (I seek refuge in Your Face”); “*or from under your feet*”, he said, “*A’oodhu bi wajhika* (I seek refuge in Your Face).” (*Saheeh al-Bukhaari*, 5/193).

(Abu’l-Shaykh al-Isbahaani narrated from Mujaahid concerning the *Tafseer* of this aayah, “*Say: ‘He has power to send torment on you from above’*: (this means) *al-Sayhah* (the shout or tumult), stones and strong wind; “*or from under your feet*”, (means) earthquakes and being swallowed up by the earth.)

Undoubtedly the earthquakes that are happening these days are among the signs which Allaah uses to frighten His slaves. All the earthquakes and other things which happen and cause harm and injury to people are because of *shirk* and sins, as Allaah says (interpretation of the meanings):

“And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much” [al-Shoora 42:30]

“Whatever of good reaches you, is from Allaah, but whatever of evil befalls you, is from yourself” [al-Nisaa’ 4:79]

And Allaah said concerning the nations of the past:

“So We punished each (of them) for his sins, of them were some on whom We sent Haasib (a violent wind with shower of stones) [as on the people of Loot (Lot)], and of them were some who were overtaken by As-Saihah [torment — awful cry, (as Thamood or Shu’ayb’s people)], and of them were some whom We caused the earth to swallow [as Qaaroon (Korah)], and of them were some whom We drowned [as the people of Nooh (Noah), or

Fir'aun (Pharaoh) and his people]. It was not Allaah Who wronged them, but they wronged themselves” [al-Ankaboot 29:40]

What Muslims and others who are accountable and of sound mind must do is repent to Allaah, adhere firmly to His Religion and avoid all that He has forbidden of *Shirk* and sin, so that they may be safe and attain salvation from all evils in this world and the next, and so that Allaah will ward off from them all harm, and bless them with all good. Allaah says (interpretation of the meaning):

“And if the people of the towns had believed and had the Taqwaa (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes).” [al-A'raaf 7:96]

And Allaah says concerning the People of the Book (interpretation of the meaning):

“And if only they had acted according to the Tawraah (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely, have gotten provision from above them and from underneath their feet” [al-Maa'idah 5:66].

And Allaah says (interpretation of the meaning):

“Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? Did they then feel secure against the Plan of Allaah? None feels secure from the Plan of Allaah except the people who are the losers.” [al-A'raaf 7:97-99]

Al-‘Allaamah Ibn al-Qayyim (may Allaah have mercy on him) said: “Allaah sometimes gives the earth permission to breathe, which is when major earthquakes happen; this makes people feel scared, so they repent, give up sins, pray to Allaah and feel regret [for their sins]. When there had been an earthquake, some of the Salaf said: your Lord is warning you. When Madeenah was struck by an earthquake, ‘Umar ibn al-Khattaab (may Allaah be pleased with you) addressed the people and said: if there is another earthquake, I will not stay here with you.”

And there are many similar reportes from the Salaf.

Our response when there is an earthquake or some other sign such as an eclipse, strong winds or floods, should be to hasten to repent to Allaah and pray to Him for safety, and to remember Him much and seek His forgiveness, as the Prophet (peace and blessings of Allaah be upon him) said when there was an eclipse: “If you see anything like that, hasten to remember Him, call on Him and seek His forgiveness.” (Part of an agreed-upon hadeeth narrated by al-Bukhaari (2/30) and Muslim (2/628)).

It is also *mustahabb* (recommended, encouraged) to show compassion to the poor and needy, and to give charity to them, because the Prophet (peace and blessings of Allaah be upon him) said:

“Show mercy, you will be shown mercy.” (Narrated by Imaam Ahmad, 2/165)

“Those who are merciful will be shown mercy by the Most Merciful. Have mercy on those who are on earth, and the One Who is in heaven will show mercy to you.” (Narrated by Abu Dawood (13/285), al-Tirmidhi (6/43)).

“Whoever does not show mercy will not be shown mercy.” (Narrated by al-Bukhaari (5/75), Muslim (4/1809)).

It was reported that when there was an earthquake, ‘Umar ibn ‘Abd al-‘Azeez (may Allaah have mercy on him) would write to his governors telling them to give in charity.

One of the things which will help to keep people safe and sound is if the authorities impose an immediate crack-down on the foolish elements in society, forcing them to behave and applying the laws of sharee’ah to them, enjoining what is good and forbidding what is evil. Allaah says (interpretation of the meaning):

“The believers, men and women, are Awliyaa’ (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma‘roof (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salaah (Iqaamat-as-Salaah), and give the Zakaah, and obey Allaah and His Messenger. Allaah will have His Mercy on them. Surely, Allaah is All-Mighty, All-Wise” [al-Tawbah 9:71]

“Verily, Allaah will help those who help His (Cause). Truly, Allaah is All-Strong, All-Mighty. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salaah [i.e. to perform the five compulsory congregational Salaah (prayers) (the males in mosques)], to pay the Zakaah and they enjoin Al-Ma‘roof (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Qur’aan as the law of their country in all the spheres of life]. And with Allaah rests the end of (all) matters (of creatures).” [al-Hajj 22:40-41]

“And whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allaah, then He will suffice him.” [al-Talaaq 65:2-3]

And there are many aayaat on this topic.

The Prophet (peace and blessings of Allaah be upon him) said: “Whoever meets the need of his brother, Allaah will meet his needs.”

(Agreed upon; al-Bukhaari, 3/98; Muslim, 4/1996).

And he (peace and blessings of Allaah be upon him) said: “Whoever relieves a believer of some of the distress of this world, Allaah will relieve him of some of the distress of the Day of Resurrection. Whoever makes things easier for one who is suffering hardship, Allaah will make things easier for him in this world and in the Hereafter. Whoever conceals a Muslim’s faults, Allaah will conceal his faults in this world and in the Hereafter. Allaah will help a person so long as he helps his brother.” (Narrated by Muslim, 4/2074). And there are many ahaadeeth on this topic.

Allaah is the One Whom we ask to reform the affairs of all the Muslims and to bless them with proper understanding of Islam and help them to adhere steadfastly to it and repent to Allaah from all their sins. We ask Him to reform all those who are in authority over the Muslims’ affairs and to support the Truth and eradicate falsehood through them, and to help them to rule the people according to the laws of sharee’ah, and to protect them and all the Muslims from misguidance and temptation and the tricks of the Shaytaan, for He is Able to do all that.

May the blessings and peace of Allaah be upon our Prophet Muhammad, and upon his family and companions, and those who follow them in truth until the Day of Resurrection.

Abd al-‘Azeez ibn ‘Abd-Allaah ibn Baaz (may Allaah have mercy on him). (www.islam-qa.com)

42237: What is the purpose of animals and plants on Earth?

Question:

What is the purpose of animals and plants on Earth?.

Answer:

Praise be to Allaah.

It should be noted that Allaah has created man to worship Him, as He says (interpretation of the meaning):

“And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone)”

[al-Dhaariyaat 51:56]

Allaah has created for man and has subjugated to him what is in the heavens and on earth, so that he may benefit from it and enjoy it, and meet his needs, and use it to help him to worship Allaah.

Allaah says (interpretation of the meaning):

“He it is Who created for you all that is on earth”

[al-Baqarah 2:29]

“See you not (O men) that Allaah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islamic Monotheism, and the lawful pleasures of this world, including health, good looks) and hidden [i.e. one’s faith in Allaah (of Islamic Monotheism), knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]?” [Luqmaan 31:20]

“And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply”

[al-Jaathiyah 45:13]

“And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you”

[Ibraaheem 14:33]

There follow some of the reasons and purposes for the existence of animals and plants on Earth:

Plants are food for people and animals. Allaah says (interpretation of the meaning):

“Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat”

[Yoonus 10:24]

“Then let man look at his food:

We pour forth water in abundance.

And We split the earth in clefts.

And We cause therein the grain to grow,

And grapes and clover plants (i.e. green fodder for the cattle),

And olives and date palms,

And gardens dense with many trees,

And fruits and herbage.

(To be) a provision and benefit for you and your cattle.”
[‘Abasa 80:24-32]

Plants remind man that this world will come to an end:

Allaah says (interpretation of the meaning):

“Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayaat in detail for the people who reflect”

[Yoonus 10:24]

Allaah gives people the likeness of the resurrection of the dead and their coming forth from their graves, by reminding them of what they see of the earth coming back to life after it was dead. He says (interpretation of the meaning):

“And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things”

[Fussilat 41:39]

Man also derives medicines from plants, the greatest of which are the black seed of which the Prophet (peace and blessings of Allaah be upon him) said that it is a cure for every disease apart from death (narrated by al-Bukhaari, 5687); and honey, which is gathered from the nectar of flowers, of which Allaah says (interpretation of the

meaning): “... wherein is healing for man...” [al-Nahl 16:69].

Animals are also food for people.

Allaah says (interpretation of the meaning):

“And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat”

[al-Nahl 16:5]

“And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful”

[al-Nahl 16:14]

And animals are a means of transportation and an adornment.

Allaah says (interpretation of the meaning):

“And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge”

[al-Nahl 16:8]

From animals man makes the tents in which he lives and the clothes that he wears. Allaah says (interpretation of the meaning):

“And Allaah has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you

travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g. carpets, blankets), comfort for a while” [al-Nahl 16:80]

Horses are a means of jihad and will remain so until the Hour begins; the Muslims wage jihad on horseback and achieve victory, acquire war booty and are rewarded by Allaah.

Allaah says (interpretation of the meaning):

“And make ready against them all you can of power, including steeds of war to threaten the enemy of Allaah and your enemy, and others besides whom, you may not know but whom Allaah does know” [al-Anfaal 8:60]

Al-Bukhaari (2852) and Muslim (1873) narrated from ‘Urwah al-Baariqi that the Prophet (peace and blessings of Allaah be upon him) said: “Good will remain (as a permanent quality) in the foreheads of horses (for Jihad) till the Day of Resurrection, for they bring about reward (from Allaah) and booty.”

These are some of the benefits of animals and plants. And there are other purposes and benefits which no one knows except Allaah.

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

36521: Maqaam Ibraaheem and the footprints on it

Question:

Are the marks on Maqaam Ibraaheem the footprints of Ibraaheem (peace be upon him) or not?.

Answer:

Praise be to Allaah.

Maqaam Ibraaheem (the Station of Ibraaheem) is the stone on which he stood when the building became higher than he could reach. So his son put this famous stone there for him so that he could stand on it when the building grew tall... The footprints of al-Khaleel (Ibraaheem, peace be upon him) remained on the rock until the beginning of Islam.

From *al-Bidaayah wa'l-Nihaayah*, 1/163

Ibn Hajr said: What is meant by Maqaam Ibraaheem is the stone on which are the marks of his feet.

Ibn Katheer said:

The marks of his feet were clear on it and were well known; the Arabs were familiar with that during their jaahiliyyah and the Muslims also knew of that, as Anas ibn Maalik said: I saw the Maqaam on which were the marks of his toes and heels.

But they disappeared because of people touching them with their hands.

Ibn Jareer narrated that Qataadah said: “ *‘And take you (people) the Maqaam (place) of Ibraaheem (Abraham) [or the stone on which Ibraaheem (Abraham) stood while he was building the Ka‘bah] as a place of prayer (for some of your prayers, e.g. two Rak‘at after the Tawaaf of the Ka‘bah at Makkah)’ [al-Baqarah 2:125 – interpretation of the meaning]*. This means that they were commanded to pray at that place; they were not commanded to touch it. This ummah went beyond what was prescribed for it, to an extent that no previous nation did. We have heard from those who saw the marks of his

heels and toes on it, but this ummah kept touching them until they disappeared.”

From *Tafseer Ibn Katheer*, 1/117

Shaykh Ibn ‘Uthaymeen said:

Undoubtedly Maqaam Ibraaheem is proven and that on which the glass enclosure is built is indeed Maqaam Ibraaheem. But the engraved marks that appear on it do not seem to be footprints, because what is well known from an historical point of view is that those footprints disappeared a long time ago. But these engraved marks were meant as a marker only, and we cannot be certain that these are the footprints of Ibraaheem (peace be upon him).

Islam Q&A (www.islam-qa.com)

14527: Who moved the Ka’bah to where it is now?

Question:

Who moved the kab’ah to where it is now?

Answer:

Praise be to Allaah.

The Ka’bah was not in one place and then moved, rather it was built in the place where it is now, and it has not been moved from that time. The scholars differed as to who built the Ka’bah. It was said that it was the angels, or Adam (peace be upon him), or Ibraaheem (peace be upon him) – the latter is the correct view.

Allaah says (interpretation of the meaning):

“And (remember) when Ibraaheem (Abraham) and (his son) Ismaa’eel (Ishmael) were raising the foundations of the House (the Ka’bah at Makkah), (saying), ‘Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower ’”

[al-Baqarah 2:127]

It was narrated that Abu Dharr (may Allaah be pleased with him) said: I said, “O Messenger of Allaah, which mosque was built first on earth?” He said, “Al-Masjid al-Haraam.” I said, “Then which?” He said, “Al-Masjid al-Aqsa.” I asked, “How much time was between them?” He said, “Forty years. So wherever you are when the time for prayer comes, then pray.”

Narrated by al-Bukhaari, 3186; Muslim, 520.

The scholars of the Standing Committee said:

The Holy Ka’bah is the qiblah of the Muslims towards which they face in every prayer, in obedience to the command of Allaah, as He says (interpretation of the meaning):

“Verily, We have seen the turning of your (Muhammad’s) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Haraam (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction”

[al-Baqarah 2:144]

It is also the place where they perform the rituals of Hajj and ‘Umrah, by circumambulating it, in obedience to the command of Allaah (interpretation of the meaning):

“and circumambulate the Ancient House (the Ka’bah at Makkah)” [al-Hajj 22:29]

And in obedience to what Allaah has prescribed on the lips of His Messenger Muhammad (peace and blessings of Allaah be upon him).

It was built by Ibraaheem al-Khaleel and his son Ismaa'eel (peace be upon them both) as Allaah tells us (interpretation of the meaning):

“And (remember) when Ibraaheem (Abraham) and (his son) Ismaa'eel (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), ‘Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower’”

[al-Baqarah 2:127]

And it has been renovated several times since then.

Shaykh ‘Abd al-‘Azeez ibn ‘Abd-Allaah ibn Baaz, Shaykh ‘Abd al-Razzaaq ‘Afeefi, Shaykh ‘Abd-Allaah ibn Ghadyaan, Shaykh ‘Abd-Allaah ibn Qa’ood.

Fataawa al-Lajnah al-Daa’imah, 6/310

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

4811: So let man see from what he is created

Question:

Did Allaah create man from clay or from something else that is not fully described in the Qur’aan?

Answer:

Praise be to Allaah.

Firstly:

Allaah created Adam (peace be upon him) from the earth i.e., from what it contains. Allaah says (interpretation of the meaning):

“Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again”

[Ta-Ha 20:55]

He created him from the dust of the earth, as He says (interpretation of the meaning):

“Verily, the likeness of ‘Eesa (Jesus) before Allaah is the likeness of Adam. He created him from dust...” [Aal ‘Imraan 3:59]

There are many similar verses in the Qur’aan.

Then the dust was combined with water to form clay, as the Lord of the Worlds says (interpretation of the meaning):

“He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected)”

[al-An’aam 6:2]

There are also many similar verses.

This clay was sticky – or it was said, viscous – as it says in the verse (interpretation of the meaning):

“Verily, We created them of a sticky clay”

[al-Saaffaat 37:11]

Ibn Manzoor said: the words *laazib* (sticky) comes from the root *lazuba* which has the meaning of becoming sticky and solid. *Lisaan al-‘Arab*, 1/738

Then this sticky clay became muntin (stinking). Allaah says (interpretation of the meaning):

“*And indeed, We created man from dried (sounding) clay of altered mud [min hama’in masnoon]”*

[*al-Hijr 15:26*]

Al-Raazi said:

Al-hama’ means black mud.

(*Mukhtaar al-Sihaah*, p. 64).

It says in *Lisaan al-‘Arab* (1/61):

Al-hama’ means black, stinking mud. In the Qur’aan it says “*min hama’in masnoon.*”

And it says in *Lisaan al-‘Arab* (13/227):

“*Masnoon* means *muntin* (stinking), as in the verse ‘*min hamaa’in masnoon.*’ Abu ‘Amr said: this means altered and stinking. Abu’l-Haytham said: *sunna al-ma’, fa huwa masnoon*, i.e., the water changed, so it was altered (*masnoon*).”

When this mud was mixed with sand, it became *salsaal* (dried clay).

Al-Raazi said:

Salsaal is hot mud mixed with sand, so it starts to clank or clatter when it dries. If it is baked with fire it becomes fired clay or earthenware pottery.

Mukhtaar al-Sihaah, 1/154.

It says in *Lisaan al-‘Arab* (11/382):

Al-Salsaal min al-teen (clay made from mud) is that which has not been made into pottery. Any mud or clay that dries

is described as *salla saleelan* (rattling or clattering) ... i.e., it makes a noise like new pottery. Thus *salsaal* is likened to pottery, as in the verse,

“He created man (Adam) from sounding clay like the clay of pottery”

[al-Rahmaan 55:14 – interpretation of the meaning]

All of this is confirmed by the hadeeth of Abu Moosa al-Ash’ari who said: “I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: ‘Allaah created Adam from a handful that He gathered from the entire earth, so the sons of Adam come like the earth. Some of them are red, some are white, some are black and some are in between. Some of them are easy, some of them are difficult, some are evil and some are good.’”

(Narrated by al-Tirmidhi, 2955; Abu Dawood, 4693. Al-Tirmidhi said that this hadeeth is *hasan saheeh*, and it was classed as *saheeh* by Ibn Hibbaan, 14/29; al-Haakim, 2/288; and al-Albaani in *Saheeh Abi Dawood*, 3926).

This is how Adam was created: from the earth – i.e. from its dust – which was then mixed with water to form mud, which then became black, stinking mud. And this dust was created from the earth which is partly sand and when it is mixed it becomes sounding clay like the clay of pottery.

Hence when Allaah describes the creation of Adam in the Qur’aan, in each case He describes one of the stages through which his creation passed and through which the mud was formed. So there is no contradiction in the verses of the Qur’aan.

Then after that the sons of Adam started to multiply and they were created through water which is the sperm and fluids which are emitted by men and women, as is well known.

This is explained by the Qur'aan in the verses (interpretation of the meanings):

“And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage”

[al-Furqaan 25:54]

“Then He made his offspring from semen of despised water (male and female sexual discharge)”

[al-Sajdah 32:8]

Ibn al-Qayyim (may Allaah have mercy on him) said:

When the perfection, complete power, all-encompassing knowledge, ever-executed will and utmost wisdom of the Lord decreed that His creation should be of materials of different kinds, and that they should vary in their forms and attributes and natures, His wisdom decreed that He should take a handful of dust from the earth, then mix it with water. So it became like black stinking mud. Then the wind was sent upon it and it dried out, until it became clay like pottery. Then it was given shape and limbs and faculties, and each part of it was given a shape suited to its purpose.

Then he mentioned how people are created by means of intercourse and the emission of semen.

Al-Tabaayun fi Aqsaam al-Qur'aan, p. 204

And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

20907: How many years were there between Adam and Muhammad (peace be upon them both)?

Question:

How long was the period of time between the creation of Adam (peace be upon him) and the creation of Muhammad (peace and blessings of Allaah be upon him)?

Answer:

Praise be to Allaah.

There is nothing in Islam that defines the period between Adam and Muhammad (peace be upon them both); indeed the length of time that Adam (peace be upon him) lived is not known.

But there are some ahaadeeth and reports which, if we put them together, we can arrive at an approximate length of time, but that does not cover the complete period. Some of these ahaadeeth and reports are saheeh (sound) and others are subject to differences of scholarly opinion, and some periods of time are not defined precisely in any reports. Among the saheeh reports concerning that are the following:

1 – Allaah says concerning the length of time that Nooh (peace be upon him) remained calling his people:

“and he stayed among them a thousand years less fifty years”

[al-‘Ankaboot 29:14]

2 – The period between ‘Eesa and our Prophet (peace be upon them both): al-Bukhaari narrated that Salmaan al-

Faarisi said: “The period between ‘Eesa and our Prophet (peace be upon them both) was six hundred years.” There are also other reports whose soundness is debatable, which mention the following:

3 – The period between Adam and Nooh (peace be upon them both): it was narrated from Abu Umaamah that a man said: “O Messenger of Allaah, was Adam a Prophet?” He said, “Yes, and Allaah spoke to him.” The man asked, “How much (time) was there between him and Nooh?” He said, “Ten centuries.” Narrated by Ibn Hibbaan in his *Saheeh*, 14/69; and by al-Haakim, 2/262. He said it is saheeh according to the conditions of Muslim, and al-Dhahabi agreed with him. Ibn Katheer said in *al-Bidaayah wa'l-Nihaayah* (1/94): this is (saheeh) according to the conditions of Muslim, even though he did not narrate it.

4 – The period between Nooh and Ibraaheem (peace be upon them both): our evidence is in the continuation of the hadeeth of Abu Umaamah (may Allaah be pleased with him) quoted above: ... He said, “And how long was there between Nooh and Ibraaheem?” He said, “Ten centuries.” (Narrated by al-Haakim in *al-Mustadrak*, 2/288. He said: this hadeeth is saheeh according to the conditions of Muslim, although he did not narrate it. And it was narrated by al-Tabaraani in *al-Mu'jam al-Kabeer*, 8/118.

It was reported that some of the narrators of this hadeeth were *da'eef* (weak), but al-Albaani classed it as *saheeh* on the basis of corroborating reports.

Some of the reports that were narrated include the following:

5. The period between Moosa and ‘Eesa (peace be upon them both). Al-Qurtubi said: there was some difference of opinion as to the length of this period. Muhammad ibn Sa'd mentioned in his book *al-Tabaqaat* that Ibn ‘Abbaas

said: “between Moosa ibn ‘Imraan and ‘Eesa ibn Maryam (peace be upon them both) there were one thousand and seven hundred years, and there was no fatrah (interval when no Prophet was sent) between them, for one thousand Prophets of the Children of Israel were sent between them, apart from other Prophets who were also sent (to other nations). And between the birth of ‘Eesa and the Prophet (peace and blessings of Allaah be upon him) there were five hundred and ninety-nine years.” (*Tafseer al-Qurtubi*, 6/121). Ibn Hajar said: “The narrators are agreed that the period of the Jews until the coming of the Prophet (peace and blessings of Allaah be upon him) was more than two thousand years, and the period of the Christians until the coming of the Prophet (peace and blessings of Allaah be upon him) was six hundred years.” (*Fath al-Baari*, 4/449)

By looking at the verse, ahaadeeth, reports and opinions quoted above, if they are correct then we may use them to work out the period in question.

But as for being certain of the length of time between Adam and Muhammad (peace be upon them both), then in addition to the above there are many other considerations to be addressed before we can work it out, including the following:

- Differences of scholarly opinion concerning the definition of the word *qarn* (translated above as “century”) – does it mean one hundred years, or does it mean one generation? What we know is that the lifespan of the people at that time was a fraction of the time that Nooh spent in calling his people, and we do not know how long the people of those generations lived.
- There is no report which defines the number of years between Ibraaheem and Moosa (peace be upon them both).

It remains to be said that being certain about such matters or researching them are not things on which we base our acts of worship or our actions, and the words of Allaah are sufficient for us:

“And (also) ‘Aad and Thamood, and the Dwellers of ArRass, and many generations in between”

[al-Furqaan 25:38 – interpretation of the meaning]

We must strive to follow the example of these Prophets and walk in their footsteps, because this is the purpose behind mentioning them and their lives:

“They are those whom Allaah had guided. So follow their guidance”

[al-An’aam 6:90]

And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

22058: Man was created tall then he kept getting shorter until now

Question:

Was man short at the time of Adam (peace be upon him) then he gradually grew taller, or was it the other way round? May Allaah reward you with good.

Answer:

Praise be to Allaah.

Allaah created Adam (peace be upon him) sixty cubits tall, then mankind gradually grew shorter until they stopped and remained as they are now. The evidence for that in the Sunnah is the hadeeth of the Prophet (peace and blessings of Allaah be upon him): “Allaah created Adam sixty cubits tall, then mankind kept getting shorter until now.” (Narrated by al-Bukhaari, 3326; Muslim, 2841). Ibn Abi Haatim narrated with a hasan isnaad from Ubayy ibn Ka’b that the Prophet (peace and blessings of Allaah be upon him) said: “Allaah created Adam a tall man with a lot of hair on his head, as if he were a tall palm tree.”

Al-Haafiz ibn Hajar (may Allaah have mercy on him) said in *Fath al-Baari*:

“ ‘Mankind kept getting shorter until now’ means that each generation grew shorter than the generation before, and that decrease in height ended with this ummah, and that is how they stayed.”

And Allaah knows best. May Allaah send blessings and peace upon our Prophet Muhammad.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islamqa.com)

20965: The pigeons of Makkah and Madeenah

Question:

Is there anything special about the pigeons of Makkah and Madeenah?

Answer:

Praise be to Allaah.

There is nothing special about the pigeons of Makkah or the pigeons of Madeenah, apart from the fact that they may not be hunted or disturbed so long as they are within the boundaries of the sanctuary, because of the general meaning of the hadeeth: “Allaah had made Makkah sacred, and (fighting therein) was not permitted to anyone before me and will not be permitted to anyone after me. It was only permitted to me for a brief time on one day. Its shrubs are not to be uprooted, its trees are not to be cut down, and its game is not to be disturbed.” (Narrated by al-Bukhaari, 1349). And he SAWS (peace and blessings of Allaah be upon him) said: “Ibraaheem made Makkah a sanctuary, and I have made Madeenah a sanctuary, whatever is between its two lava fields [?]; its trees are not to be cut down and its game is not to be hunted.” (Narrated by Muslim, 1360).

Standing Committee for Academic Research and Issuing Fatwas, Fataawa al-Lajnah, 11/199. (www.islam-qa.com)

14085: Are the monkeys and pigs that exist nowadays humans who have been transformed?

Question:

Could you please tell me about monkeys. Are they humans who were turned into monkeys for disobeying Allahs commandments? if so which people were they and what did they do?

Answer:

Praise be to Allaah.

Maskh (transformation) refers to the changing of a person’s exterior appearance. Allaah has told us in more

than one place in the Qur'aan that He transformed some of the Children of Israel into monkeys as a punishment for their disobedience towards Allaah. Allaah says, addressing the Children of Israel (interpretation of the meaning):

“And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: ‘Be you monkeys, despised and rejected.’

So We made this punishment an example to their own and to succeeding generations and a lesson to those who are Al-Muttaqoon (the pious)”

[al-Baqarah 2:65-66]

And Allaah tells us their story in more detail in Soorat al-A'raaf, where He says (interpretation of the meaning):

“And ask them (O Muhammad) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allaah's Command (disobey Allaah)

And when a community among them said: ‘Why do you preach to a people whom Allaah is about to destroy or to punish with a severe torment?’ (The preachers) said: ‘In order to be free from guilt before your Lord (Allaah), and perhaps they may fear Allaah.’

So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong because they used to rebel against Allaah's Command (disobey Allaah).

So when they exceeded the limits of what they were

prohibited, We said to them: 'Be you monkeys, despised and rejected'”

[al-A'raaf 7:163-166]

And Allaah says (interpretation of the meaning):

“Say: ‘O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allaah, and in (the Revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Faasiqoon [rebellious and disobedient (to Allaah)]?’

Say (O Muhammad to the people of the Scripture): ‘Shall I inform you of something worse than that, regarding the recompense from Allaah: those (Jews) who incurred the Curse of Allaah and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped Taaghoot (false deities); such are worse in rank (on the Day of Resurrection in the Hellfire), and far more astray from the Right Path (in the life of this world)’”
[al-Maa'idah 5:59-60]

This transformation was a punishment from Allaah to them for their doing that which Allaah had forbidden to them. This punishment was not exclusively for the Children of Israel, rather the Prophet (peace and blessings of Allaah be upon him) told us that the Hour will not begin until such transformation happens among this ummah too. He issued this warning to those who disbelieve in the divine decree (al-qadr), and those who drink alcohol and listen to singing – we seek refuge with Allaah from that.

Ibn Maajah (4059) narrated from ‘Abd-Allaah ibn Mas’ood that the Prophet (peace and blessings of Allaah be upon him) said: “Shortly before the Hour begins, people will be transformed into monkeys and pigs,

swallowed up in the earth, and pelted with stones.”
(*Saheeh Ibn Maajah*, 3280).

Being swallowed up in the earth means that the earth will split open and swallow up a person, house or city, just as Allaah caused the earth to swallow Qaaroon and his household. Allaah says (interpretation of the meaning);

“So We caused the earth to swallow him”

[*al-Qasas* 28:81]

Pelting with stones is the same as Allaah did to the people of Loot. Allaah says (interpretation of the meaning):

“and rained down on them stones of baked clay”

[*al-Hijr* 15:74]

Al-Tirmidhi (2152) narrated that Ibn ‘Umar said: “I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say, ‘Among this ummah those who disbelieve in the divine decree (*al-qadr*) will be walled up by the earth, transformed into monkeys and pigs or pelted with stones.” (*Saheeh al-Tirmidhi*, 1748).

And al-Tirmidhi (2212) narrated from ‘Imraan ibn Husayn that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Among this ummah, people will be transformed into monkeys and pigs, swallowed up in the earth, and pelted with stones.” A man among the Muslims said, “O Messenger of Allaah, when will that be?” He said, “When singing-girls and musical instruments become widespread and wine is drunk.” (*Saheeh al-Tirmidhi*, 1802).

These ahaadeeth indicate that such transformations will happen in this ummah as a punishment for some sins. So let the Muslim beware of doing anything that Allaah has forbidden. Woe be to the one who provokes the anger,

wrath and vengeance of Allaah. May Allaah keep us all safe from the things that incur His punishment.

But these monkeys and pigs that exist nowadays are not the people from the earlier nations who were transformed, because Allaah does not enable those who have been transformed to have offspring, rather He causes them to die after being transformed, so they have no offspring.

Muslim (2663) narrated that ‘Abd-Allaah ibn Mas’ood said: “A man said, ‘O Messenger of Allaah, are the monkeys and pigs those who have been transformed?’ The Prophet (peace and blessings of Allaah be upon him) said: ‘Allaah does not enable those who have been transformed to have offspring or children. The monkeys and pigs existed before that.’” al-Nawawi (may Allaah have mercy on him) said: “The Prophet’s words ‘The monkeys and pigs existed before that’ means that they existed before the Children of Israel were transformed, which indicates that they are not from among those who were transformed.”

And Allaah knows best. May Allaah bless our Prophet Muhammad and grant him peace. Islam Q&A Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

22233: Does Iblees have any offspring?

Question:

Does Iblees have any offspring? If so, is the via marriage? And does he have a wife?

Answer:

Praise be to Allaah.

Shaykh al-Shanqeeti said in his commentary on the aayah (interpretation of the meaning):

“Will you then take him (Iblees) and his offspring as protectors and helpers rather than Me...?” [al-Kahf 18:50]

The word dhurriyah (offspring) in this aayah indicates that the Shaytaan has offspring. The claim that he does not have offspring clearly contradicts this aayah as you can see. Everything that clearly contradicts the Qur’aan is undoubtedly false. But there is no clear text concerning the way in which his offspring come into being, whether that is through marriage or otherwise, and the scholars differed concerning this matter. Al- Shu’bi said: A man asked me whether Iblees has a wife? I said, “That is a wedding party I never attended!”, then I remembered the aayah (interpretation of the meaning):

“Will you then take him (Iblees) and his offspring as protectors and helpers rather than Me...?”

[al-Kahf 18:50]

Then I realized that he could not have offspring unless he had a wife, so I said, Yes.

Something similar to what al-Shu’bi understood from this aayah, that having offspring implies having a wife, was also narrated from Qutaadah. Mujaahid said: the way in which his offspring came into being is that he inserted his private part into his private part, then he laid five eggs, and this was the origin of his offspring. Some of the scholars said that Allaah created a penis on his right thigh and a vagina on his left thigh, so he impregnates himself in this manner and ten eggs are laid every day, from each of which emerge seventy male and female devils.

It is obvious that these views are unreliable, because they are not supported by any text in the Qur’aan or Sunnah. The aayah indicates that he has offspring, but as to how these offspring are born, there is no reliable text

concerning that, and such matters cannot be known through mere opinions.

Al-Qurtubi said in his commentary on this aayah: I say: what is proven in saheeh reports concerning this matter is that which was narrated by al-Humaydi in *al-Jam' bayna al-Saheehayn* from Imaam Abu Bakr al-Burqaani, who narrated in his book with an isnaad from Abu Muhammad 'Abd al-Ghani ibn Sa'eed al-Haafiz from the report of 'Aasim from Abu 'Uthmaan from Salmaan that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Do not be the first one to enter the market-place or the last one to leave, for there the Shaytaan lays his eggs and there they hatch." This indicates that the Shaytaan has offspring from his loins.

Those who interpreted this report literally (may Allaah forgive them) said that this hadeeth indicates that he (the Shaytaan) lays eggs and that they hatch. But there is nothing to indicate that these eggs are from a female, namely his wife, or otherwise. This hadeeth may be interpreted differently, because the Arabs often speak of laying eggs and hatching them by way of metaphor. So the words "he lays his eggs and they hatch" may be interpreted as meaning that he does whatever he wants to misguide and tempt people, and whisper insinuating thoughts to them, and so on, as a metaphor. The wording of metaphors does not change, regardless of the context.

Adwaa' al-Bayaan, 4/133-135. (www.islam-qa.com)

22247: The wisdom behind the fact that 'Eesa ibn Maryam was created without a father

Question:

What is the wisdom behind the fact that Allaah created 'Eesa ibn Maryam without a father?

Answer:

Praise be to Allaah.

Shaykh al-Shanqeeti said:

Part of the wisdom behind the fact that Allaah created ‘Eesa from a woman without a husband was to make that a sign for mankind, i.e., a sign that was indicative of His complete power, and to show that He can create whatever He wills however He wills. If He wills, He can create a person from a female without a male, as He did in the case of ‘Eesa. If He wills, He can create a person from a male without a female, as He did in the case of Hawwa’ (Eve), as He states in the aayah (interpretation of the meaning):

“and from him (Adam) He created his wife [Hawwa (Eve)]”

[al-Nisaa’ 4:1]

i.e., from that soul, who was Adam, He created his partner, who was Hawwa’. If He wills, He can create a person without a male or a female, as He created Adam. And if He wills, he can create a person from a male and a female, as He did with the rest of the sons of Adam.

Adwaa’ al-Bayaan, 4/259. (www.islam-qa.com)

13741: Allaah created the universe in six days

Question:

Is it true that Allah created the universe in 6 days?

Answer:

Praise be to Allaah.

Yes, Allaah created the heavens and the earth and everything in between in six days, as He says (interpretation of the meaning):

“And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us”

[Qaaf 50:38]

This indicates that what the Jews, upon whom be the curses of Allaah, say is false, as they said that He got tired when He created the heavens and the earth in six days, so He rested on the Sabbath. Exalted be Allaah far above what they say.

More details are narrated in the Qur’aan. Allaah says (interpretation of the meaning):

“Say (O Muhammad): ‘Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the ‘Aalameen (mankind, jinn and all that exists).’

He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four ‘days’ were equal in the length of time) for all those who ask (about its creation).

Then He rose over (Istawa) towards the heaven when it was smoke, and said to it and to the earth: ‘Come both of you willingly or unwillingly.’ They both said: ‘We come willingly.’

Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils) by using them as missiles against the

devils). Such is the Decree of Him, the AllMighty, the AllKnower”[Fussilat 41:9-12]

And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

13821: Killing salamanders by hand

Question:

Is it correct to kill salamanders by hand? Is it proven that there is reward for killing them?

Answer:

Praise be to Allaah.

Killing salamanders is prescribed because there is a great deal of evidence to that effect. It should be done with a tool or implement, etc. There is nothing in the reports to specify that they should be killed by hand or to encourage killing them by hand. I do not think that this is correct and there is no report to this effect. That is alien to Islamic teaching and good characteristics.

In *al-Saheehayn* and elsewhere it is narrated via Sa’eed ibn al-Musayyib that Um Shareek told him that the Prophet (peace and blessings of Allaah be upon him) told her to kill salamanders. According to the report narrated by al-Bukhaari, he said: “It (the salamander) used to blow on Ibraaheem, peace be upon him.”

In *Saheeh Muslim* it is narrated via ‘Abd al-Razzaaq,

Mu'ammar told us from al-Zuhri from 'Aamir ibn Sa'd from his father that the Prophet (peace and blessings of Allaah be upon him) said enjoined the killing of salamanders and called them mischief doers.

Killing salamanders with one blow brings more reward than killing them with two blows. This was narrated in *Saheeh Muslim* via Khaalid ibn 'Abd-Allaah from Suhayl ibn Abi Saalih from his father from Abu Hurayrah, that the Prophet (peace and blessings of Allaah be upon him) said: "Whoever kills a salamander with one blow will have such and such hasanah (good deeds); whoever kills it with the second blow will have such and such hasanah, less than the first; and whoever kills it with three blows will have such and such hasanah – less than the second."

Shaykh Sulaymaan al-'Alwaan.

Ibn Maajah (may Allaah have mercy on him) narrated in his *Sunan* from Saa'ibah the slave woman of al-Faakih ibn al-Mugheerah that she entered upon 'Aa'ishah and saw a spear sitting there in her house. She said, "O Mother of the Believers, what do you do with this?" She said, "We kill these salamanders with it, because the Prophet of Allaah (peace and blessings of Allaah be upon him) told us that when Ibraaheem was thrown into the fire, there was no animal on earth but it tried to extinguish the fire, except for the salamander, which was blowing on the fire (to keep it burning). So the Messenger of Allaah (peace and blessings of Allaah be upon him) commanded that they should be killed."

(*Sunan Ibn Maajah*, 3222. He said in *al-Zawaa'id*, the isnaad of 'Aa'ishah's hadeeth is saheeh, its men are *thiqaat* (trustworthy))

And Allaah knows best. Islam Q&A. Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

13286: The creation of man

Question:

Can you tell me about the beginning of man's creation?

Answer:

Praise be to Allaah.

Allaah created Adam with His hand and breathed into him his soul created by Him, and told His angels to prostrate to him.

Allaah created Adam from dust, as He says (interpretation of the meaning):

“Verily, the likeness of ‘Eesa (Jesus) before Allaah is the likeness of Adam. He created him from dust, then (He) said to him: ‘Be!’ — and he was”

[Aal ‘Imraan 3:59]

When Allaah had completed the creation of Adam, He commanded the angels to prostrate to him, so they prostrated, except for Iblees, who was present but he refused and was too arrogant to prostrate to Adam:

“(Remember) when your Lord said to the angels: ‘Truly, I am going to create man from clay.

So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him.’

So the angels prostrated themselves, all of them,

Except Iblees (Satan), he was proud and was one of the disbelievers” [Saad 38:71-74 – interpretation of the meaning]

Then Allaah told the angels that He was going to place Adam on earth and make generations after generations of his offspring, as He said (interpretation of the meaning):

“And (remember) when your Lord said to the angels: ‘Verily, I am going to place (mankind) generations after generations on earth’”

[al-Baqarah 2:30]

Allaah taught Adam all the names:

“And He taught Adam all the names (of everything)”

[al-Baqarah 2:31 – interpretation of the meaning]

When Iblees refused to prostrate to Adam, Allaah expelled him and cursed him:

“(Allaah) said: ‘Then get out from here; for verily, you are outcast.

And verily, My Curse is on you till the Day of Recompense’”

[Saad 38:77-78 – interpretation of the meaning]

When Iblees knew of his fate, he asked Allaah to give him respite until the Day of Resurrection:

“[Iblees (Satan)] said: ‘My Lord! Give me then respite till the Day the (dead) are resurrected.’

(Allaah) said: ‘Verily, you are of those allowed respite

Till the Day of the time appointed’”

[Saad 38:79-81 – interpretation of the meaning]

When Allaah granted him that, he declared war on Adam and his descendents, made disobedience attractive to them and tempted them to commit immoral actions:

“[Iblees (Satan)] said: ‘By Your Might, then I will surely, mislead them all,

Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islamic Monotheism). ’”

[Saad 38:82-83 – interpretation of the meaning]

Allaah created Adam, and from him He created his wife, and from their progeny He created men and women, as He says (interpretation of the meaning):

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women”

[al-Nisaa’ 4:1]

Then Allaah caused Adam and his wife to dwell in Paradise, as a test for them. He commanded them to eat of the fruits of Paradise but He forbade them to eat from one tree:

“And We said: ‘O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the Zaalimoon (wrong-doers)’”

[al-Baqarah 2:35 – interpretation of the meaning]

Allaah warned Adam and his wife against the Shaytaan, as He said (interpretation of the meaning):

“O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed”

[Ta-Ha 20:117]

Then the Shaytaan whispered to Adam and his wife, and tempted them to eat from the forbidden tree. Adam forgot and could not resist the temptation, so he disobeyed his Lord and ate from that tree:

“Then Shaytaan (Satan) whispered to him, saying : ‘O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?’

Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus did Adam disobey his Lord, so he went astray” [Ta-Ha 20:120-121 – interpretation of the meaning]

Their Lord called to them and said (interpretation of the meaning):

“Did I not forbid you that tree and tell you: Verily, Shaytaan (Satan) is an open enemy unto you?”

[al-A’raaf 7:22]

When they ate from the tree, they regretted what they had done, and said:

“Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers”

[al-A’raaf 7:23 – interpretation of the meaning]

The sin of Adam stemmed from desire, not from arrogance, hence Allaah guided him to repent and He accepted that from him:

“Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the

One Who forgives (accepts repentance), the Most Merciful”

[al-Baqarah 2:37 – interpretation of the meaning]

This is the way for Adam and his descendents: whoever sins then repents sincerely, Allaah will accept his repentance:

“And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do”

[al-Shoora 42:25 – interpretation of the meaning]

Then Allaah sent Adam and his wife, and Iblees, down to the earth, and He sent down Revelation to them and He sent the Messengers to them. So whoever believes will enter Paradise and whoever disbelieves will enter Hell:

“We said: ‘Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

But those who disbelieve and belie Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) — such are the dwellers of the Fire. They shall abide therein forever”

[al-Baqarah 2:38-39 – interpretation of the meaning]

When Allaah sent them all down to the earth, the conflict between faith and kufr, between truth and falsehood, between good and evil, began, and it will continue until Allaah inherits the earth and everyone on it:

“(Allaah) said: ‘Get down, one of you an enemy to the other [i.e. Adam, Hawwa, (Eve), and Shaytaan (Satan)]. On earth will be a dwelling place for you and an

enjoyment for a time’ [al-A’raaf 7:24– interpretation of the meaning]

Allaah is Able to do all things. He created Adam with no father or mother, and He created Hawwa from a father with no mother, and He created ‘Eesa from a mother with no father, and He created us from a father and a mother.

Allaah created Adam from dust, then He made his descendents from semen of despised water, as He says (interpretation of the meaning):

“Who made everything He has created good and He began the creation of man from clay.

Then He made his offspring from semen of despised water (male and female sexual discharge).

Then He fashioned him in due proportion, and breathed into him the soul (created by Allaah for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!”

[al-Sajdah 32:7-9]

How man is created in the womb, and the stages which he goes through, is a wondrous thing. Allaah mentioned this in the *aayah* (interpretation of the meaning):

“And indeed We created man (Adam) out of an extract of clay (water and earth).

Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman).

Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones,

then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allaah, the Best of creators”

[al-Mu'minoon 23:12-14]

Allaah Alone creates whatever He wills. He knows what is in the wombs, and He decrees provision and lifespans (for His creatures):

“To Allaah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.

Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the AllKnower and is Able to do all things”

[al-Shoora 42:49-50 – interpretation of the meaning]

The Prophet (peace and blessings of Allaah be upon him) said: “Allaah has appointed an angel over the womb. He says, ‘O Lord, a drop of semen (*nutfah*); O Lord, a clot (*‘alaqah*); O Lord, a little lump of flesh (*mudghah*).’ Then if Allah wishes (to complete) its creation, the angel asks, (O Lord) male or female, wretched (doomed to Hell) or blessed (destined for Paradise)? How much will his provision be? And what will his lifespan be?’ So that is written whilst (the child) is still in the mother’s womb.”

(Narrated by al-Bukhaari, 318)

Allaah honoured the children of Adam and subjugated for their benefit that which is in the heavens and on earth:

“See you not (O men) that Allaah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islamic Monotheism, and the

lawful pleasures of this world, including health, good looks) and hidden [i.e. one's faith in Allaah (of Islamic Monotheism), knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]?

[Luqmaan 31:20 – interpretation of the meaning]

Allaah has distinguished and honoured man with reason by which he knows his Lord, Creator and Provider, and by which he knows what is good and evil, what will benefit him and what will harm him, what is halaal and what is haraam.

Allaah did not create man and leave him alone with no path to follow. Rather, Allaah revealed the Books and sent Messengers to guide mankind to the Straight Path.

Allaah created people with a natural inclination towards monotheism (Tawheed – belief in the Oneness of Allaah). Every time they deviated from that, Allaah sent a Prophet to bring them back to the Straight Path. The first of the Prophets was Adam and the last was Muhammad (peace and blessings of Allaah be upon him):

“Mankind were one community and Allaah sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed

[al-Baqarah 2:213 – interpretation of the meaning]

All the Messengers called people to the same truth, which is the worship of Allaah alone and to reject all gods besides Him:

*“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming):
“Worship Allaah (Alone), and avoid (or keep away from)*

Taaghoot (all false deities, i.e. do not worship Taaghoot besides Allaah).”

[al-Nahl 16:36 – interpretation of the meaning]

The religion with which Allaah sent the Prophets and Messengers was the same, i.e., Islam:

“Truly, the religion with Allaah is Islam”

[Aal ‘Imraan 3:19 – interpretation of the meaning]

The last of the heavenly Books which Allaah revealed was the Qur’aan, confirming the Books which came before it, and as a guidance to all of mankind:

“(This is) a Book which We have revealed unto you (O Muhammad) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light

[Ibraaheem 14:1 – interpretation of the meaning]

The last of the Prophets and Messengers whom Allaah sent was Muhammad (peace and blessings of Allaah be upon him):

“Muhammad is not the father of any of your men, but he is the Messenger of Allaah and the last (end) of the Prophets”

[al-Ahzaab 33:40 – interpretation of the meaning]

Allaah sent Muhammad (peace and blessings of Allaah be upon him) to all of mankind:

“Say (O Muhammad): ‘O mankind! Verily, I am sent to you all as the Messenger of Allaah’”

[al-A’raaf 7:158 – interpretation of the meaning]

The Qur’aan is the last and greatest of the heavenly Books

and Muhammad (peace and blessings of Allaah be upon him) is the last and best of the Prophets and Messengers.

Allaah has abrogated all of the heavenly Books with the Qur'aan, so whoever does not follow the Qur'aan and enter Islam and believe in the Messenger (peace and blessings of Allaah be upon him) and follow him, his deeds will not be accepted:

“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers” [Aal ‘Imraan 3:85 – interpretation of the meaning]

The religion which was brought by Muhammad (peace and blessings of Allaah be upon him) confirms the message brought by the Prophets before him, in its basic principles and advocacy of noble characteristics, as Allaah says (interpretation of the meaning):

“He (Allaah) has ordained for you the same religion (Islamic Monotheism) which He ordained for Nooh (Noah), and that which We have revealed to you (O Muhammad), and that which We ordained for Ibraaheem (Abraham), Moosa (Moses) and ‘Eesa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions] in it (religion) (i.e. various sects in religion).

[al-Shoora 42:13] From Usool al-Deen al-Islami, by Shaykh Muhammad ibn Ibraaheem al-Tuwayjri. (www.islam-qa.com)

9420: What was the first thing to be created?

Question:

How can we reconcile between the following ahaadeeth:

“Allaah existed and nothing existed before Him. His Throne was above the water. He wrote all things with His Hand, then He created the heavens and the earth” and:

"As soon as Allaah created the Pen...”?

These ahaadeeth appear to contradict one another as to which thing was created first, and the reports which say that the first one to be created was Muhammad the Messenger of Allaah (peace and blessings of Allaah be upon him).

Answer:

Praise be to Allaah.

These ahaadeeth are in harmony with one another; they do not contradict one another. The first thing that Allaah created of the things that are known to us was His Throne, which He rose over after He created the heavens, as Allaah says (interpretation of the meaning):

“And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds” [Hood 11:7]

With regard to the Pen, there is nothing in the hadeeth to indicate that the Pen was the first thing created. What the hadeeth means is that when Allaah created the Pen, He commanded it to write, so it wrote down the decrees of all things.

With regard to Muhammad (peace and blessings of Allaah be upon him), like all other human beings, he was created from the water (semen) of his father, ‘Abd-Allaah ibn ‘Abd al-Muttalib. He is no different from other human

beings in the manner in which he was created, as he said about himself, “I am a human being, I forget as you forget.” He (peace and blessings of Allaah be upon him) felt fear, got thirsty, felt cold, suffered from the heat, got sick and died. Everything that humans go through as a part of human nature, he also went through, but he is distinguished by the fact that he received Revelation and he was qualified to bear the Message, as Allaah says (interpretation of the meaning):

“Allaah knows best with whom to place His Message”
[*al-An’aam 6:124*]

Majmoo’ Fataawa wa Rasaa’il Fadeelat al-Shaykh Muhammad ibn Saalih al-‘Uthaymeen, vol. 1, p. 62-63
(www.islam-qa.com)

3668: Believing that dinosaurs existed

Question:

Imaam, can you please tell me if it is impermissible to believe that there were dinosaurs on the earth before Adaam and Eve were created?

Answer:

Praise be to Allaah.

Allaah created Adam (peace be upon him) on a Friday, the sixth day from the beginning of creation. Some texts mention what was created on the previous five days, in brief and general terms, but as to the details of what was created, Allaah knows best about that. Questions like this, on which no belief or deeds are to be based, are just meaningless distractions that are of no benefit. Faith does

not increase or decrease according to whether one believes in dinosaurs or not. It was reported that the Prophet (peace and blessings of Allaah be upon him) forbade us to occupy ourselves with things that cause confusion and are not clear. We also know that people differ in their views as to whether these dinosaurs existed or they are just figments of the imagination. And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islamqa.com)

4395: A Christian asks about the nature and definition of the soul

Question:

With regard to Islam, what is the soul? For instance, who created the soul, and what limitations does it have?

Answer:

Praise be to Allaah.

Allaah is the Creator of all things, and the soul is something that has been created just like everything else. The knowledge about its true essence is something that belongs exclusively to Allaah, may He be glorified and exalted. Allaah has kept this knowledge exclusively to Himself, as is stated in the hadeeth of ‘Abd-Allaah ibn Mas’ood (may Allaah be pleased with him), who said: “Whilst I was with the Prophet (peace and blessings of Allaah be upon him) on a farm, and he was resting on a palm branch stripped of its leaves, the Jews passed by, and some of them said to others, ‘Ask him about the soul.’”

Some of them said, ‘What urges you to ask him about it?’ Others of them said, ‘Don’t ask him in case he says something you dislike.’ But they said, ‘Ask him,’ so they asked him about the soul. The Prophet (peace and blessings of Allaah be upon him) kept quiet and did not respond to them, and I knew that he was receiving Revelation, so I stayed where I was. When the Revelation of the aayah was complete, he said (interpretation of the meaning): ‘*And they ask you [O Muhammad] concerning the rooh [the spirit]. Say: ‘The rooh: it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.’ [al-Isra’ 17:85]*’ (Reported by al-Bukhaari). The *rooh* (soul or spirit) has been described by Allaah in His Book and by the Messenger (peace and blessings of Allaah be upon him) in his Sunnah, and various verbs and adjectives have been used in conjunction with the word ‘*rooh*’, such as seizing or grasping, taking (as in death), it may be fettered or shrouded, it comes and goes, it goes up and comes down, it may be pulled out like a hair being pulled out of dough... It is obligatory (in Islam) to believe in these attributes which are narrated in the “two Revelations” (i.e., the Qur’aan and Sunnah), and also to realize that the soul is not like the body.

Allaah created Adam and breathed the soul into him, as is stated in the Qur’aan and in the hadeeth of the Prophet (peace and blessings of Allaah be upon him): “When Allaah created Adam and breathed the soul into him, he sneezed and said ‘*Al-hamdu-Lillah* (Praise be to Allaah).’ He praised Allaah by His permission. Then his Lord said to him, ‘May Allaah have mercy on you, O Adam. Go to those angels, to a group of them who are sitting, and say, ‘*As-salaamu ‘alaykum* (peace be upon you).’ They said, ‘*Wa ‘alayka al-salaam wa rahmat-Allaah* (and upon you be peace and the Mercy of Allaah).’ Then he went back to his Lord, who said, ‘This is your greeting and the greeting

of your descendants amongst themselves.” (Reported and classed as hasan by al-Tirmidhi. *Sunan al-Tirmidhi*, 3290).

Allaah sends the angel to breathe the soul into the foetus as was reported by ‘Abd-Allaah ibn Mas’ood, who said: “The Messenger of Allaah (peace and blessings of Allaah be upon him), who is the most truthful (of human beings) and his being truthful (is a fact) told us: ‘The constituents of one of you is gathered in his mother’s womb for forty days, then it becomes a clot of blood within another period of forty days. Then it becomes a lump of flesh, and forty days later, Allaah sends His angel to it to breathe into it the soul. The angel comes with instructions concerning four things, so the angel writes down his livelihood, his death, his deeds and whether he will be doomed or blessed.’” (Reported by Muslim, 1528).

The soul of the deceased is taken from the ends of the toes towards the top of the body, and when it reaches the throat, the death rattle sounds in the throat of the person who is about to die, and his eyes glaze over and roll upwards. Um Salamah said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) entered upon Abu Salamah (after he had died) and his eyes were open, so he closed them then said, ‘When the soul is taken, the eyes follow it.’” (Reported by Muslim, 1528).

The soul is met by the angels. The Prophet (peace and blessings of Allaah be upon him) said: “The angels met the soul of a man from among the people who came before you, and said, ‘Did you do anything good?’ He said, ‘I used to tell my employees to postpone collection of payment or to let off anyone who was in difficulty.’ So it was said, ‘Let him off.’” (Reported by al-Bukhaari, 1935).

The soul is taken up to heaven by two angels after it is taken (i.e., after a person dies), as was reported in the hadeeth of Abu Hurayrah who said: “When the soul of

the believer is taken, it is met by two angels who take it up...” (The narrator said: then he mentioned its good fragrance and scent of musk). The people of heaven say, ‘A good soul that has come from earth, may Allaah bless you and the body in which you used to dwell. Then they take it up to its Lord, may He be glorified and exalted, then He says, ‘Roam with it until the end of the world.’ When the disbeliever’s soul comes out... (the narrator mentioned its putrid smell and curses). The people of heaven say, ‘An evil soul that has come from earth,’ then it is said, ‘Roam with it until the end of the world.’ Abu Hurayrah said: then the Messenger of Allaah (peace and blessings of Allaah be upon him) put a piece of cloth over his nose, like this.

(Reported by Muslim, 5119).

More information about how the soul comes out (at death) was reported in the hadeeth of Imaam Ahmad (may Allaah have mercy on him) from al-Bara’ ibn ‘Aazib who said: “We went out with the Prophet (peace and blessings of Allaah be upon him) for the funeral of a man from among the Ansaar, and we reached the grave whilst it was still being dug. The Messenger of Allaah (peace and blessings of Allaah be upon him) sat down and we sat down around him, and it was as if we had birds on our heads. In his hand was a stick with which he was scratching in the earth. He raised his head and said, ‘Seek refuge with Allaah from the punishment of the grave,’ two or three times. Then he said, ‘Verily, when the believing slave is about to depart this world and enter the Hereafter, there come down to him angels from heaven with white faces, as if their faces are the sun. They bring with them one of the shrouds of Paradise and some of the perfume of Paradise. They sit with him as far as the eye can see. Then the Angel of Death (peace be upon him) comes to him and sits by his head and says, ‘O pure soul, come out to the forgiveness and pleasure of Allaah.’ Then his soul

comes flowing out like a drop of water flowing from a cup. Then he takes the soul, and no sooner does he seize it but they take it and place it in that shroud and perfume. Then out of it comes the most excellent fragrance of musk to be found on the face of the earth. Then they ascend with it and they do not pass by any group of angels but the angels ask, 'Who is this pure soul?' and they reply, 'It is So and so the son of So and so' – using the best names by which he was known on earth. Then they bring it to the lowest heaven, and ask for it to be opened, and it is opened for him. Those who are of high rank in each heaven accompany it until they approach the next heaven, and so it goes until it reaches the seventh heaven. Then Allaah, may He be glorified and exalted, says: 'Record the book of My slave in 'Illiyoon (the highest heaven) and take him back to the earth, for I created them from it, and I shall return them to it, then I shall take them out from it again.' Then his soul is returned to his body and two angels come and make him sit up, and ask him, 'Who is your Lord.' He says, 'Allaah.' They ask, 'What is your religion?' He says, 'My religion is Islam.' They ask, 'Who is this man that was sent amongst you?' He says, 'He is the Messenger of Allaah (peace and blessings of Allaah be upon him.' They ask him, 'What knowledge do you have?' He says, 'I read the Book of Allaah and I believed in it.' Then a voice will call out from heaven, 'My slave has spoken the truth. Prepare for him a bed from Paradise and give him clothes from Paradise, and open for him a door to Paradise.' And he will feel its breeze and smell its fragrance, and his grave will be widened for him as far as his eye can see. Then a man with a handsome face, beautiful clothes and a pleasant fragrance will come to him and say, 'Good news! This is the day that you were promised.' He will say, 'Who are you? Your face looks as if it brings good news.' He will say, 'I am your good deeds.' (The deceased) will say, 'O Lord, let the Hour come so that I may see my family and my wealth again.'

When the disbelieving slave is about to depart this world and enter the Hereafter, there come down to him angels from heaven with black faces, bringing with them sackcloth. They sit with him as far as the eye can see. Then the Angel of Death comes to him and sits by his head and says, ‘O evil soul, come out to the wrath and anger of Allaah.’ Then his soul disperses in his body and is dragged out like a skewer being pulled out of wet wool. Then he takes the soul, and no sooner does he seize it but they take it and place it in that sackcloth. Then out of it comes the most putrid stench of rotten flesh to be found on the face of the earth. Then they ascend with it and they do not pass by any group of angels but the angels ask, ‘Who is this evil soul?’ and they reply, ‘It is So and so the son of So and so’ – using the worst names by which he was known on earth. Then they bring it to the lowest heaven, and ask for it to be opened, and it is not opened for him.” Then the Messenger of Allaah (peace and blessings of Allaah be upon him) recited (interpretation of the meaning): “... *For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle*” [al-A’raaf 7:40]. Then he said, “Then Allaah, may He be glorified and exalted, says: ‘Record the book of My slave in Sijjeen (the lowest Hell) in the lowest earth. Then his soul is cast down.’” Then he recited (interpretation of the meaning): “... *and whoever assigns partners to Allaah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.*” [al-Hajj 22:31]. He said, “Then his soul is returned to his body and two angels come and make him sit up, and ask him, ‘Who is your Lord.’ He says, ‘Oh, oh, I don’t know.’ They ask, ‘What is your religion?’ He says, ‘Oh, oh, I don’t know.’ They ask, ‘Who is this man that was sent amongst you?’ He says, ‘Oh, oh, I don’t know.’ Then a voice will call out from heaven, ‘He is lying. Prepare for him a bed from Hell and open for him a door to Hell.’ And he will

feel its hot winds and smell its stench, and his grave will be constricted for him until his ribs interlock. Then a man with an ugly face, ugly clothes and a horrible stench will come to him and say, 'Bad news! This is the day that you were warned about.' He will say, 'Who are you? You face looks as if it brings bad news.' He will say, 'I am your evil deeds.' (The deceased) will say, 'O Lord, do not let the Hour come!'" (*Musnad al-Imaam Ahmad*, 17803; this is a saheeh hadeeth).

At the end of time, Allaah will send a wind which will take the soul of every believer, as was reported in the hadeeth of al-Nawwaas ibn Sam'aan, who said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) mentioned ... (the coming of the Dajjaal [Antichrist] and the descent of 'Eesa [Jesus], peace be upon him, and the good life and happiness of mankind at the time of Jesus and afterwards). He said, 'And whilst the people are living like that, Allaah will send a good wind which will seize them under the armpits and will take the soul of every believer and every Muslim. The evil people will remain and they will behave like donkeys, then the Hour will come upon them.'" (Reported by Muslim, 5228).

When people sleep (and sleep is the "lesser death"), the soul is taken, but not completely, so the sleeper is still alive. Allaah says (interpretation of the meaning): "*It is Allaah Who takes away the souls at the time of their death, and those that die not during their sleep, He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.*" [*al-Zumar 39:42*]

The Messenger of Allaah (peace and blessings of Allaah be upon him) advised the Muslim, when he lies down to sleep, to say: "*Bismika Rabbee wada'tu janbi wa bika arfa'uhu wa in amsakta nafsi farhamhaa wa in arsaltahaa*

fahfazhaa bimaa tuhfaz bihi 'ibaadika al-saaliheen (In Your name, my Lord, I lie down, and in Your name I rise. If You should take my soul then have mercy on it, and if You should return my soul then protect it as You protect Your righteous slaves).” When the Muslim wakes up, he should say, “*Al-hamdu Lillaah alladhi 'aafaani fi jasadi wa radda 'alayya roohi wa adhina li bi dhikrihi* (Praise be to Allaah Who has restored to me my health and returned my soul and has allowed me to remember Him).” (Reported by al-Tirmidhi, 3323’ He said, a hasan hadeeth).

These are a few of the aayaat and saheeh ahaadeeth which describe the soul. Maybe you will find in them information that will guide you to the way of truth, the Religion of Islam. Thank you for your question.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

3864: The meaning of the hadeeth “Souls are like conscripted soldiers”

Question:

A’ushu mina Eshaytan errajim

Bismi Allahi Errahman Errahiim

Assalam Alaikum wa Rahmatullah wa Barakatuh
Dear Imam

I am a revert and my homepage is at :

I have found the Haadith below and i have asked an Uztazah about it. I send you her answer.

I am very troubled about the Haadith and the answer I received concerning what this Haadith really means. Please, could you tell me more about this matter and if there are other Haadiths confirming it?

Jazakallahkhairan

May Allah Taalah reward you for your efforts in His Deen - Sahih Muslim Hadith 6376 (the Alim CD for WINDOWS)

Allah's Apostle (peace be upon him) said: Souls are troops collected together and those who familiarised with each other (in the heaven from where these come) would have affinity with one another (in the world) and those amongst them who opposed each other (in the Heaven) would also be divergent (in the world).

Narrated by Abu Hurayrah the hadith doesn't say "humans were alive before being born". Only the souls were in heaven.

This heaven is not the one people with good deeds go to in the hereafter. It is somewhere that we do not know. It's in the Lohmahfuz....only Allah knows. In simple words this place is like a "bank" where the souls created by Allah were placed. So when a woman is pregnant, at the point where Allah gives the soul to the creation in the womb, He will take one of these souls. So, there were good and bad souls. Let say, the bad soul is given to the creation, the baby is born and become a bad person. However, this grown up person can have a change in his/her destiny due to his/her deeds in his life. This is where the du'a plays a major role. The du'a and the inten

Answer:

Praise be to Allaah.

Imaam al-Bukhaari (may Allaah have mercy on him) reported in his *Saheeh* that ‘Aa’ishah (may Allaah be pleased with her) said: “I heard the Prophet (peace and blessings of Allaah be upon him) saying: ‘Souls are like conscripted soldiers; those whom they recognize, they get along with, and those whom they do not recognize, they will not get along with.’” (*Saheeh al-Bukhaari, Kitaab Ahaadeeth al-Anbiyaa’*, *Baab al-Arwaah junood mujannadah*).

Ibn Hajar (may Allaah have mercy on him) said in his commentary on the hadeeth: “Concerning the phrase ‘Souls are like conscripted soldiers...’ al-Khattaabi said: ‘This may refer to their similarity as regards good or evil, righteousness or corruption. Good people are inclined towards other good people, and evil people are similarly inclined towards other evil people. Souls feel affinity with others according to the nature in which they were created, good or evil. If souls’ natures are similar, they will get along, otherwise they will not be on good terms with one another. It could be that what is being referred to is the beginning of creation in the realm of the unseen when, it is reported, souls were created before bodies, and used to meet one another and express their pessimism about the future. When souls have entered bodies (come to the physical realm) they may recognize one another from the past, and may be on friendly terms or otherwise based on that past experience.’”

Someone else said: “What it means is that when souls are created, they are made in two parts, and when the bodies in which the souls reside meet in this world, they either get along together or do not, based on the way in which these souls are created in this world.”

I say that this is not contradicted by the fact that some people who do not like one another at first may get along well later on, because the hadeeth is probably speaking

about the moment of first meeting, which has to do with the original creation and nothing else. If they dislike one another at first but later come to like one another, it is because of something new, a new quality that makes them love one another after the initial dislike, such as a kaafir becoming a Muslim or a sinner being reformed.

The phrase “conscripted soldiers” refers to different types or classifications, or groups brought together. Ibn al-Jawzi said: “What we learn from this hadeeth is that when a person finds that he feels dislike towards someone who is known to be virtuous or righteous, he should try to find out the reason for that so that he can make the effort to rid himself of something undesirable. The opposite (if a person finds himself liking someone who is known to be evil) also applies.” Al-Qurtubi said: “Although they are all souls, they differ in different ways, so a person will feel an affinity with souls of one kind, and will get along with them because of the special quality that they have in common. So we notice that people of all types will get along with those with whom they share an affinity, and will keep away from those who are of other types. [“Birds of a feather flock together” – Translator]. We may also note that within any given group or type, people may get along with some and dislike others, and this is in accordance with issues or qualities that form the basis of love or hate.”

We have narrated a mawsool report in *Sunan Abi Ya'laa*, at the beginning of which is the story narrated from ‘Amrah bint ‘Abd al-Rahmaan, who said: “There was a woman in Makkah who liked to joke, and she came and stayed with a woman in Madeenah who was like her. When ‘Aa’ishah heard about this, she said, ‘My beloved spoke the truth. I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) saying...’ and mentioned a similar hadeeth.”

The hadeeth was also narrated by Muslim in his *Saheeh*, 4773. Al-Nawawi said: “With regard to the words of the Prophet (peace and blessings of Allaah be upon him), ‘Souls are like conscripted soldiers; those whom they recognize, they get along with, and those whom they do not recognize, they will not get along with’, the scholars said that the meaning is groups gathered together, or different types. As for them getting along, this happens because of something in common between them that Allaah has created. It was said that they are similar attributes that Allaah has created in them, or that they were created in a group and then dispersed in their bodies, so people who have similar characteristics will like one another, and those who do not have similar characteristics will not like one another. Al-Khattaabi and others said: this getting along with one another has to do with what Allaah decreed from the outset about the ultimate destiny of souls, whether they will be among the blessed [in Paradise] or the doomed [in Hell]. Souls are of two opposing kinds, and when they meet in this physical world, they will either love or hate one another depending on the way they were created. Good souls will be inclined towards other good souls, and evil souls will be inclined towards other evil souls. And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

3001: Are sperm alive or do they have no soul?

Question:

If the soul is breathed into the embryo after four months, are we to understand that the sperm which joins with the

woman's egg, from which the embryo is formed, has no soul, or what?

Answer:

Praise be to Allaah.

Both the sperm and the ovum are alive in a sense which, if they are free from defects, prepares each of them to join with the other, if Allaah wills and decrees it to happen. When that happens, if Allaah wills it, the embryo is formed and is also alive in a manner that suits it and prepares it to grow and develop, moving through the known stages. When the soul is breathed into it, it becomes alive in another sense, by the permission of Allaah, the Subtle One, the Aware. No matter how a man tries, even if he is a highly-skilled doctor, he can never comprehend all the secrets and stages of development of pregnancy. Allaah says (interpretation of the meanings):

“Allaah knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. All-Knower of the unseen and the seen, the Most Great, the Most High.”

[al-Ra'd 13:8-9]

“Verily, Allaah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs...” [Luqmaan 31:34]

(Fataawa Islamiyyah li'l-Lajnah al-Daa'imah, 488).

Life is of varying kinds, and each being is alive in a manner that suits it by the power of Allaah. So plants are alive in a manner that suits them, sperm is alive in a manner that suits it, and man is alive in a manner that suits him, and

so on. Allaah is the Creator of all this, and He has made water the basis of every living thing, as He says in the Qur'aan (interpretation of the meaning):

“Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?” [al-Anbiya' 21:30]

And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

1920: Trees mentioned in the Qur'aan and Sunnah

Question:

As salaamo alaikum wa rahmatullah wa barakatahu

Could you please give me some Hadith references and Quranic references to the Following:

Tuba tree

Tree of Life

Tree of Knowledge

The Cosmic Tree

The Fartherest Tree of the Heavens

These trees are mentioned in muslim literature and I am looking for their credibility

Jazak Allah Khairun

Answer:

Praise be to Allaah.

A number of trees are mentioned in the Qur'aan and Sunnah, some of which will be discussed below:

The date palm tree

This is a good tree to which Allaah likened the word of Tawheed when it is established in the sincere heart, where it bears fruits of good deeds that strengthen eemaan (faith).

Allaah says (interpretation of the meaning): *“See you not how Allaah sets forth a parable? – A goodly word is as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e., very high).”* [Ibraaheem 14:24]

This is the tree to which Allaah likens the believer because it is good in all aspects, it is lasting and it offers different kinds of benefit. Ibn 'Umar reported: “The Prophet (peace and blessings of Allaah be upon him) said: ‘There is a kind of tree whose leaves do not fall and it is like the Muslim. Tell me what it is.’ The people mentioned different kinds of desert trees ... and I said to myself, ‘It is the date palm tree,’ but I felt too shy to speak up. Then the people said, ‘Tell us what it is, O Messenger of Allaah.’ He said: ‘It is the date palm tree.’” (al-Bukhaari, 60)

The blessed olive tree the purity of which Allaah set forth as a parable

Allaah says (interpretation of the meaning): *”Allaah is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e., it neither gets sun-rays only in the morning)*

nor of the west (i.e., nor does it get sun-rays only in the afternoon – but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allaah guides to His Light whom He wills. And Allaah sets forth parables for mankind, and Allaah is All-Knower of everything.” [al-Noor 24:35]

In Soorat al-Mu’minoos, Allaah says (interpretation of the meaning): *“And a tree (olive) that springs forth from Mount Sinai, that grows oil, and (it is a) relish for the eaters.” [al-Mu’minoos 23:20]*

Abu Aseed said: “The Prophet (peace and blessings of Allaah be upon him) said: “Eat the oil and use it on your hair and skin, for it comes from a blessed tree.” (Reported by al-Tirmidhi, 1775; see also Saheeh al-Jaami’)

The tree which Allaah caused to grow for Yoonus (upon whom be peace) for food and healing.

Allaah says (interpretation of the meaning): *”And, verily, Yoonus was one of the Messengers ... Then a (big) fish swallowed him and he had done an act worthy of blame. Had he not been of those who glorify Allaah, he would have indeed remained inside its belly until the Day of Resurrection. But We cast him forth on the naked shore while he was sick, and We caused a plant of gourd to grow over him.” [al-Saaffaat 37:139, 142-146]*

The mufasssireen (commentators) said: The gourd (al-yaqteen) is a kind of pumpkin. Some of them described the benefits of the pumpkin, such as: it grows quickly, it provides shade, it has large, smooth leaves, it keeps flies away and its fruit provides good nourishment: it can be eaten raw or cooked, and its skin may be eaten too. It is known that the Messenger of Allaah (peace and blessings of Allaah be upon him) liked this kind of pumpkin and

used to look for it on the plate of food. (Tafseer Ibn Katheer).

The great tree in heaven where our Prophet Muhammad (peace and blessings of Allaah be upon him) saw his father Ibraaheem (upon whom be peace)

Samurah ibn Jundub reported that the Prophet (peace and blessings of Allaah be upon him) said, describing his vision: “Then we went up until we reached a green garden, in which there was a great tree, with an old man and children at its base, and another man near the tree, trying to light a fire in front of him. They took me up to that tree and into a house; I have never seen any more beautiful than that house. In it there were men, old men, youths, women and children. Then they brought me out and took me up to the tree and into another house, even better than the first one. In this house there were old and young men. I said: ‘You have shown me around tonight; tell me about what I have seen.’ They said, ‘Yes... the old man at the foot of the tree was Ibraaheem (upon whom be peace), and the children around him were the children of mankind...’ (al-Bukhaari, 1270).

Sidrat al-Muntaha, by which the Prophet (peace and blessings of Allaah be upon him) saw Jibreel when he was taken up into the heavens

Allaah says (interpretation of the meaning):
”And indeed he (Muhammad (peace and blessings of Allaah be upon him) saw him (Jibreel) at a second descent (i.e., another time), near Sidrat al-Muntaha (the lote tree of the utmost boundary, beyond which none can pass), near it is the Paradise of Abode, when that covered the lote-tree which did cover it! The sight (of Prophet Muhammad (peace and blessings of Allaah be upon him)) turned not aside (right or left), nor did it transgress beyond (the) limit (ordained for it). Indeed, he did see of

the Greatest Signs of his Lord (Allaah).” [al-Najm 53:13-18]

The phrase translated here as “when that covered the lote-tree which did cover it” is explained by the hadeeth narrated by Imaam al-Bukhaari from Abu Dharr, in which the Prophet (peace and blessings of Allaah be upon him) said: “It was covered in colours, I do not know what they are...” According to a hadeeth narrated by Abu Sa’eed and Ibn ‘Abbaas, he said: “It was covered by the angels.” According to a report narrated by Muslim, he said: “When it was covered with whatever covered it by the command of Allaah, it changed, and none of the creation of Allaah could describe its beauty.”

In the famous hadeeth about his Mi’raaj (ascent into heaven), the Prophet (peace and blessings of Allaah be upon him) said that when Jibreel took him up into the heavens, he went through from one heaven to the next by the command of Allaah, until he reached the seventh heaven. He said: “Then I was taken to Sidrat al-Muntaha; its fruits were like the pitchers of Hajar and its leaves were like the ears of elephants. He said, ‘This is Sidrat al-Muntaha’...” (Reported by al-Bukhaari, 3598).

The reason why it is called Sidrat al-Muntaha is stated in the hadeeth narrated from Ibn Mas’ood by Imaam Muslim: “There everything that comes up from earth stops (yantahee), and it is taken from there, and there everything that comes down stops, and it is taken from there.” Al-Nawawi said: It is called Sidrat al-Muntaha because the knowledge of the angels stops at that point, and no one has gone beyond it except the Messenger of Allaah (peace and blessings of Allaah be upon him).

It is the tree at which the knowledge of every Prophet who has been sent and every angel who is near to Allaah stops. What lies beyond it is unseen; no one knows it

except Allaah or the one to whom He tells it. It was said that this is the ultimate destination of the souls of the martyrs.

The fruits described in the hadeeth are well known: they are the fruits of the lotus tree. Al-Khattaabi said that the phrase “like the pitchers of Hajar” meant that they were big like pitchers; this is something that was known to the first listeners, which is why this analogy was used. Hajar is a place-name. The phrase “its leaves were like the ears of elephants” is also indicative of huge size.

The Tree of Tooba in Paradise

Abu Hurayrah (may Allaah be pleased with him) narrated that the Prophet (peace and blessings of Allaah be upon him) said: “In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it. Recite, if you wish: ‘*In shade long-extended*’ [al-Waaqi’ah 56:30]” (Reported by al-Bukhaari, 4502)

The Prophet (peace and blessings of Allaah be upon him) said: “Tooba is a tree in Paradise, one hundred years big. The clothes of the people of Paradise are made from its calyces (outer casing of its flowers).” (Reported by Ibn Hibbaan; see also Saheeh al-Jaami’, 3918)

‘Utbah ibn ‘Abdin al-Salami said: “A Bedouin came to the Prophet (peace and blessings of Allaah be upon him) and asked him about al-Hawd (the cistern). He mentioned Paradise, then the Bedouin asked him, ‘Is there fruit there?’ He said, ‘Yes, and there is a tree called Tooba.’ The Bedouin asked, ‘What tree of this world does it resemble?’ He said, ‘It does not resemble any tree of your land. Have you been to Syria?’ He said, ‘No.’ He said, ‘It resembles a tree in Syria called al-Jawzah (walnut) which grows on one trunk then spreads its branches higher up.’ The Bedouin asked, ‘How big is its trunk?’ He said, ‘If

one of the camels of your people was to go around it, it would not complete one circuit before its neck broke of old age and exhaustion. The Bedouin asked, 'Are there grapes there?' He said, 'Yes.' He asked, 'How big is a bunch?' He said, 'The distance a crow could fly without stopping in a month.' He asked, 'How big is one grape?' He said, 'Does your father ever slaughter a he-goat from his flocks?' He said, 'Yes.' He said, 'And does he skin it and give the hide to your mother, and say, "Make me a bucket"?' He said, 'Yes.' The Bedouin asked, 'Is one grape big enough to satisfy me and my family?' He said, 'Yes, and your whole tribe.'" (Reported by Imaam Ahmad).

The tree of Zaqqoom, which is the food of the people of Hell

This tree is described in the Qur'aan as (interpretation of the meaning): "... *the accursed tree (mentioned) in the Qur'aan*" [al-Israa' 17:60].

Allaah also says about it (interpretation of the meaning):

"Then, moreover, verily, - you the erring-ones, the deniers (of Resurrection)! You verily will eat of the trees of Zaqqoom. Then you will fill your bellies therewith, and drink boiling water on top of it, so you will drink (that) like thirsty camels! That will be their entertainment on the Day of Recompense!" [al-Waaqi'ah 56:51-56]

"Verily, the tree of Zaqqoom, will be the food of the sinners, like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said): 'Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water, taste you (this)! Verily, you were (pretending to be the mighty, the generous! Verily! This is that whereof you used to doubt!'" [al-Dukhaan 44:43-50]

”Is that (Paradise) better entertainment or the tree of Zaqqoom (a horrible tree in Hell)? Truly We have made it (as) a trial for the Zaalimoon (polytheists, disbelievers, wrongdoers, etc.). Verily, it is a tree that springs out of the bottom of Hell-fire, the shoots of its fruit-stalks are like the heads of shayaateen (devils); truly they will eat thereof and fill their bellies therewith. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and Zaqqoom in their bellies). Then, thereafter, their return is to the flaming fire of Hell.” [al-Saafaat 37:62-68]

The tree under which the Prophet (peace and blessings of Allaah be upon him) accepted his Companions’ pledge of allegiance unto death and not to desert him.

This happened during the campaign of al-Hudaybiyah, when he heard of the betrayal of the mushrikeen. This tree is also mentioned in the Qur’aan (interpretation of the meaning):

”Indeed, Allaah was pleased with the believers when they gave the Bay’ah (pledge) to you (O Muhammad) under the tree...” [al-Fath 48:18]

The tree next to which the Prophet (peace and blessings of Allaah be upon him) used to preach

Jaabir ibn ‘Abdullaah (may Allaah be pleased with him and his father) reported that the Prophet (peace and blessings of Allaah be upon him) used to go and stand next to a tree or palm-tree on Fridays. A woman or a man of the Ansaar said: “O Messenger of Allaah, should we not make for you a minbar (“pulpit”)?” He said, “If you wish.” So they made a minbar for him, and when the next Friday came, he was shown to the minbar. The tree cried like a small child, then the Prophet (peace and blessings of Allaah be upon him) came down and hugged the crying

tree until it calmed down.” Jaabir said: “It was crying because of the dhikr (remembrance of Allaah) that it used to hear.” (al-Bukhaari, 3319).

The tree from which Allaah spoke to Moosa (upon whom be peace) and sent him as a Prophet

Allaah says in the Qur’aan (interpretation of the meaning):
”So when he reached it (the fire), he was called from the right side of the valley, in the blessed place from the tree: ‘O Moosa! Verily! I am Allaah, the Lord of the ‘Aalameen (mankind, jinns and all that exists)!’ [al-Qasas 28:30]

The tree from which Allaah forbade our father and mother (Aadam and Hawwa) to eat

Allaah says (interpretation of the meaning):
”And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree, otherwise you both will be of the Zaalimoon (unjust and wrong-doers).” [al-A’raaf 7:19]

”Then Shaytaan whispered to him, saying: ‘O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?’” [Ta-Ha 20:120]

”So He misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them (saying): ‘Did I not forbid you that tree and tell you: Verily Shaytaan is an open enemy to you?’” [al-A’raaf 7:22]

The cedar tree to which Allaah likened the kaafir (disbeliever)

Abu Hurayrah said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) said: ‘The example of

the believer is like that of a plant which is continually bent over by the wind; the believer is continually beset with afflictions. The example of a hypocrite is like that of the cedar tree, which does not yield until it is uprooted in one go.” (Muslim, 5024)

The scholars of Arabic language said: the cedar (al-arz) is a tree similar to the stone pine tree, which grows in Syria and Armenia. According to another report, the Prophet (peace and blessings of Allaah be upon him) said: “The example of the kaafir is that of the firmly-rooted cedar which does not yield to anything until it is uprooted in one go.”

The scholars said: The meaning of this hadeeth is that the believer suffers a great deal, in his physical health, with his family and with his wealth, but this is an expiation for his sins and will raise his status. The kaafir, however, suffers little, but even if something happens to him it will not expiate for his sins at all; he will come with a full burden of sin on the Day of Resurrection.

The tree in the righteous vision that was narrated concerning the sajdah (prostration) to be performed when reciting certain aayaat of the Qur’aan

Ibn ‘Abbaas said: A man came to the Prophet (peace and blessings of Allaah be upon him) and said: “O Messenger of Allaah, last night I had a dream in which it was as if I was praying behind a tree. I prostrated and the tree prostrated after me. I heard it saying: ‘Allaahumma uktub li bihaa ‘indaka ajran wada’ ‘anni bihaa wizran waj’ alhaa li ‘indaka dhukhran wa taqabbalha minni kamaa taqabbaltahaa min ‘abdika Daawood (O Allaah, record for me because of it (the sajdah) a reward, alleviate some of my burden, and make it an investment on my behalf with You. Accept it from me as You accepted it from Your slave Daawood).’” Ibn ‘Abbaas said: The Prophet (peace

and blessings of Allaah be upon him) recited an aayah where a sajdah is required, then he prostrated, and I heard him saying the same words that the man had reported that the tree had said. (Reported by al-Tirmidhi, 528)

The two trees which came together to conceal the Prophet (peace and blessings of Allaah be upon him) when he was answering the call of nature

This was recorded in the saheeh report narrated by Imaam Muslim, may Allaah have mercy on him, from Jaabir (may Allaah be pleased with him): "... We stopped in a fragrant valley, and the Messenger of Allaah (peace and blessings of Allaah be upon him) wanted to answer the call of nature. I followed him, bringing a bottle of water, but he could not find anywhere where he could conceal himself. There were two trees at the edge of the valley, so the Messenger of Allaah (peace and blessings of Allaah be upon him) went to one of them, took hold of one of its branches, and said: 'Follow me, by the permission of Allaah.' So it followed him like a camel being led by a rope, until he came to the other tree. He took one of the other tree's branches and said: 'Follow me, by the permission of Allaah.' So it followed him until he reached the halfway point between them, then he put them together and said: 'Stay together and cover me, by the permission of Allaah.' So they stayed together." Jaabir said: "I kept away, for fear that the Messenger of Allaah (peace and blessings of Allaah be upon him) might feel my presence and move even further away. So I sat down, thinking to myself, and when I turned around, I saw the Messenger of Allaah (peace and blessings of Allaah be upon him) coming towards me, and the two trees had separated and taken up their former positions." (Saheeh Muslim, 5328)

Trees (plants) with foul-smelling "fruits" after eating which the Muslims are forbidden to come to the mosque

Jaabir said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) said: ‘Whoever eats of these vegetables (the first time he said ‘garlic,’ then ‘garlic, onions and leeks’), let him not come near us in our mosques, for the angels will be offended by whatever offends the people.’” (al-Nisaa’i, 700)

The trees (all except the gharqad) which will show the Jews to the Muslims so that they may kill them during the great battle at the end of time

The Prophet (peace and blessings of Allaah be upon him) said: “The Hour will not come until the Muslims fight the Jews and kill them. The Jews will hide behind rocks and trees, and the rocks and trees will say: ‘O Muslim, O slave of Allaah! There is a Jew behind me, come and kill him!’ (All the trees will say this except for the gharqad (box-thorn), for it is one of the trees of the Jews.” (Reported by Imaam Ahmad; it is a saheeh hadeeth).

These are a number of the trees mentioned in the Qur’aan and Sunnah, from which we may learn many lessons. We ask Allaah to help us benefit from these lessons. May Allaah bless our Prophet Muhammad.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islamqa.com)

1485: Finding Noah’s ark

Question:

Assalaamualaikum, I have heard that Noah’s ark was found a few years ago using references from the Quraán as opposed to the bible. Is this true?

Answer:

Praise be to Allaah.

Allaah says (interpretation of the meaning):

”The people of Nuh denied (their Messenger) before them, they rejected Our slave, and said: ‘A madman!’ and he was insolently rebuked and threatened. Then he invoked his Lord (saying): ‘I have been overcome, so help (me)!’

So We opened the gates of heaven with water pouring forth.

And We caused the earth to gush forth with springs. So the waters (of the heaven and the earth) met for a matter predestined.

And We carried him on a (ship) made of planks and nails, Floating under Our Eyes, a reward for him who had been rejected!

And, indeed, We have left this as a sign, is there then any that will remember (or receive admonition)? Then how (terrible) was My Torment and My Warnings!”
[al-Qamar 54:9-16]

In his Tafseer, Ibn Katheer, may Allaah have mercy on him, said: ““And, indeed, We have left this as a sign, is there then any that will remember (or receive admonition)?” refers to this story, which serves as a lesson.” It was also suggested that it referred to the ship or ark itself, which was left so that those who came after the people of Nuh might learn lessons from it and not reject the Messengers. Qutaadah said: “Allaah left it in Baaqirdi in the Arabian Peninsula (a place in Iraq), as a lesson and a sign, so that the first generations of this ummah would see it. How many ships have there been

after it that have turned to dust and left no trace!”

The apparent meaning is that this refers to ships in general, as in the aayaat (interpretation of the meaning):
”*And an aayah (sign) for them is that We bore their offspring in the laden ship (of Nuh),*

And We have created for them of the like thereunto, so on them they ride.”

Yaa-Seen 36:41-42]

”*Verily! When the water rose beyond its limits [Nuh’s Flood], We carried you [mankind] in the floating (ship that was constructed by Nuh).*

That We might make it a remembrance for you, and the keen ear (person) may (hear and) understand it.”
[al-Haaqqah 69:11-12]

Hence Allaah says here “is there then any that will remember (or receive admonition)?” i.e., is there anyone who will remember and learn?

In his tafseer of the words “We have left this as a sign” Ibn Katheer, may Allaah have mercy on him, mentions three opinions:

1. That Allaah has left this story as a lesson to those who come after the people of Nuh;
2. That Allaah has left the ship of Nuh so that subsequent nations may see it and learn from it how Allaah saved the believers and destroyed the kuffaar.
3. That Allaah taught mankind how to make ships and left this invention as a reminder of His blessings and how Nuh’s children and the believers were saved by means of a ship like those which are well-known. In any case, there

is nothing that would go against either Islamic teaching or reason if Nuh's ark were to be discovered and if generations of mankind after Nuh were to see it, because it would be a sign to them. The issue would be how to prove that the ship discovered was really Nuh's ark; not everyone who finds an ancient ship and claims it to be Nuh's ark is to be believed. And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

Chapter 3

Biography of the Prophet

45841: The last words of the Prophet (peace and blessings of Allaah be upon him)

Question:

What were the last words of the Prophet (peace and blessings of Allaah be upon him) before he bade farewell to this world?

Answer:

Praise be to Allaah.

The last words of the Prophet (peace and blessings of Allaah be upon him) – before he bade farewell to this world – were: “O Allaah, (with) the higher companions”. This is the title that al-Bukhaari gave to a chapter in *Kitaab al-Maghaazi* in his *Saheeh*: “The last words of the Prophet (peace and blessings of Allaah be upon him)”, where he quoted the hadeeth of ‘Aa’ishah (may Allaah be pleased with her) who said: When the Prophet was healthy, he used to say, “No soul of a Prophet is taken until he has been shown his place in Paradise and then he is given the choice.” When death approached him while his head was on my thigh, he became unconscious and then recovered consciousness. He then looked at the ceiling of the house and said, “O Allaah! (with) the highest companions.” I said (to myself), “He is not going to choose (to stay with) us.” Then I understood what he meant when he said that to us when he was healthy. The last words he spoke were, “O Allaah! (with) the highest companions.”

Narrated by al-Bukhaari, 4463; Muslim, 2444.

There is a report narrated by Ahmad (1691) from the hadeeth of Abu ‘Ubaydah, who said that the last words that the Prophet (peace and blessings of Allaah be upon him) spoke were, “Expel the Jews of the Hijaaz and Najraan from the Arabian Peninsula, and know that the most evil of people are those who took the graves of their Prophets as places of worship.” This was classed as saheeh by al-Albaani in *al-Saheehah*, no. 1132. And Abu Dawood (5156) and Ibn Maajah (2698) narrated that ‘Ali (may Allaah be pleased with him) said: The last words that the Messenger of Allaah (peace and blessings of Allaah be upon him) spoke were, “The prayer, the prayer! And fear Allaah with regard to those whom your right hands possess.” This was classed as saheeh by al-Albaani in *Saheeh Abi Dawood*. And there are other similar ahaadeeth. What is meant by these reports is that these are some of the last things that the Prophet (peace and blessings of Allaah be upon him) said, or they were the last pieces of advice that the Prophet (peace and blessings of Allaah be upon him) gave to his family and companions, and those who would be in authority after he was gone. These ahaadeeth are among the last things he said, but the hadeeth of ‘Aa’ishah is the last of all.

See *Fayd al-Qadeer* by al-Manaawi, 5/250 – 251.

Note: al-Suhayli said: the reason why these – “O Allaah, (with) the higher companions” – were the last words of the Prophet (peace and blessings of Allaah be upon him) is because they refer both to Tawheed and to dhikr in the heart. It offers comfort to those who are unable to speak (when dying), because some people may not be able to speak out loud for some reason, but that does not matter if their hearts are steadfast in remembering Allaah.

Quoted by al-Haafiz in *al-Fath*, 8/138.

Islam Q&A (www.islam-qa.com)

45696: One of the unique characteristics of the Prophet (peace and blessings of Allaah be upon him) was that it was permissible for him to be alone with a non-mahram woman and look at her

Question:

I have heard that there is consensus among the ummah that the Messenger of Allaah (peace and blessings of Allaah be upon him) was considered to be a mahram for every Muslim woman, when Allaah commanded him in His Book (interpretation of the meaning): “It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you” [al-Ahzaab 33:52] Thus Allaah forbade him to marry any woman (from point onwards). Did he thereby become a mahram in the sense that it was permissible for women to uncover in front of him like any other mahram? And did the Messenger of Allaah (peace and blessings of Allaah be upon him) stay overnight in the houses of the Muslims because he was a mahram to their womenfolk?.

Answer:

Praise be to Allaah.

Many scholars are of the view that one of the unique characteristics of the Prophet (peace and blessings of Allaah be upon him) was that he was permitted to be alone with the women of his ummah and to look at them and let them ride behind him on his mount.

Al-Hattaab al-Maaliki said: One of his unique characteristics was that he was allowed to be alone with a non-mahram woman, as was narrated by al-

Damaameemi in his commentary on al-Bukhaari, at the beginning of the Book of Jihad, where it speaks of his entering upon Umm Haraam bint Milhaan. Shaykh Jalaal al-Deen says in *al-Mubaahaat*: It was one of his unique characteristics that he was permitted to be alone with them and to let them ride behind him on his mount.

End quote from *Mawaahib al-Jaleel*, 3/402.

Al-Bujayrami al-Shaafa'i said in his commentary on *al-Khateeb*: He (peace and blessings of Allaah be upon him) had the unique characteristic of being allowed to look at non-mahram women and to be alone with them and to let them ride behind him on his mount, because he was protected by his infallibility. This is the correct answer concerning the story of Umm Haraam and how he entered upon her and slept in her house and she cleaned his head, even though they were not mahrams or spouses. With regard to the suggestion that she was his mahram through radaa'ah (breastfeeding), this was refuted by al-Dimyaati on the grounds that it cannot be proven.

End quote from *Haashiyat al-Bujayrami*, 3/372.

Commenting on the hadeeth of al-Rubayyi' bint Mu'awwidh ibn 'Afra, who said: The Prophet (peace and blessings of Allaah be upon him) came and entered when it was my wedding and sat by my bed like you are sitting next to me now, and some young girls of ours started to beat the daff and eulogize about those of my forefathers who were killed on the day of Badr. When one of them said, "There is among us a Prophet who knows what will happen tomorrow," he said, "Do not say this, but say the other things you were saying" (Narrated by al-Bukhaari, 4750),

Al-Haafiz ibn Hajar said: What is clear to us on the basis of strong evidence is that one of the unique characteristics

of the Prophet (peace and blessings of Allaah be upon him) is that it was permissible for him to be alone with a non-mahram woman and to look at her. This is the correct answer concerning the story of Umm Haraam and how he entered upon her and slept in her house and she cleaned his head, even though they were not mahrams or spouses.

End quote from *al-Fath*, 9/303

Many of the scholars were of the view that Umm Haraam was one of the mahrams of the Prophet (peace and blessings of Allaah be upon him); al-Nawawi even narrated that there was consensus among the scholars on this point.

It says in *Mataalib Ooli al-Nuha* (5/34) – one of the Hanbali books: It was permissible for him to let a non-mahram woman ride behind him on his camel, because of the story of Asma'. And Abu Dawood narrated from a woman of Ghifaar that the Prophet (peace and blessings of Allaah be upon him) let her ride behind him on the back of his camel saddle. And it was permissible for him to be alone with them because of the story of Umm Haraam.

The hadeeth of Asma' referred to above was narrated by al-Bukhaari (4823) and Muslim (4050) from Asma' bint Abi Bakr (may Allaah be pleased with them both), who said: I used to bring the date-stones from the land of al-Zubayr that the Messenger of Allaah (peace and blessings of Allaah be upon him) had allocated to him, (carrying them) on my head, and it was two-thirds of a farsakh (a farsakh = three miles) away. I came one day with the date-stones on my head, and I met the Messenger of Allaah (peace and blessings of Allaah be upon him), and a group of the Ansaar were with him. He called me then made his camel kneel down so that I could ride behind him, but I felt too shy to travel with the men, and I remembered al-

Zubayr and his protective jealousy (gheerah), for he was the most jealous of people. The Messenger of Allaah (peace and blessings of Allaah be upon him) realized that I felt too shy so he went on his way. Then I came to al-Zubayr and told him that I had met the Messenger of Allaah (peace and blessings of Allaah be upon him) carrying the date-stones on my head, and there was a group of his companions with him, and he had made his camel kneel so that I could ride behind him, but I had felt too shy and I remember his (al-Zubayr's) protective jealousy. He said: "By Allaah, for you to have to carry the date-stones is harder for me to bear than your riding with him." She said: Then later on Abu Bakr sent me a servant to take care of the horse and it was as if I had been set free from slavery.

The hadeeth of the woman from Ghifaar was narrated by Abu Dawood (313) from that woman of Banu Ghifaar who said: The Messenger of Allaah (peace and blessings of Allaah be upon him) let me ride behind him on the back of his camel-saddle. This was classed as da'eef by al-Albaani in *Da'eef Abi Dawood*.

This is not one of the issues on which the scholars are unanimously agreed, rather some of them clearly stated that there was a difference of scholarly opinion on this point. Al-'Iraaqi said in *Tarh al-Tathreeb* (5/167), concerning the Prophet (peace and blessings of Allaah be upon him) entering upon Dubaa'ah bint al-Zubayr: He (peace and blessings of Allaah be upon him) entered upon Dubaa'ah to visit her when she was sick or to visit her because she was his relative as stated above. This points to his humility, upholding of kinship ties and concern for his relatives. It is to be interpreted as meaning that he was not alone with a woman in this case, because he (peace and blessings of Allaah be upon him) did not sit alone with non-mahram women or shake hands with them.

If he did do that then this does not mean that his infallibility was tarnished thereby, but they did not regard that as being one of his unique characteristics, thus he is like others with regard to this issue.

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

44990: The reason why the Prophet (peace and blessings of Allaah be upon him) married ‘Aa’ishah despite the age difference

Question:

A Christian colleague of mine asked me why the Prophet (peace and blessings of Allaah be upon him) married ‘Aa’ishah (may Allaah be pleased with her) when she was nine years old and he was nearly sixty, and was he intimate with her at that age or what? In fact I do not know how to respond to that.

Answer:

Praise be to Allaah.

The Prophet (peace and blessings of Allaah be upon him) married ‘Aa’ishah (may Allaah be pleased with her) after he married Sawdah bint Zam’ah (may Allaah be pleased with her). She – ‘Aa’ishah – was the only virgin whom he (peace and blessings of Allaah be upon him) married. And he consummated the marriage with her when she was nine years old.

Among her virtues was the fact that the Revelation did not descend when he under one cover with any of his

wives other than her. She was one of the dearest of all people to the Prophet (peace and blessings of Allaah be upon him), and news of her innocence was revealed from above the seven heavens. She was one of the most knowledgeable of his wives, and one of the most knowledgeable women of the ummah as a whole. The senior companions of the Prophet (peace and blessings of Allaah be upon him) used to refer to her opinion and consult her.

With regard to the story of her marriage, the Prophet (peace and blessings of Allaah be upon him) had grieved over the death of the Mother of the Believers Khadeejah, who had supported him and stood by his side, and he called the year in which she died The Year of Sorrow. Then he (peace and blessings of Allaah be upon him) married Sawdah, who was an older woman and was not very beautiful; rather he married her to console her after her husband had died and she stayed among mushrik people. Four years later the Prophet (peace and blessings of Allaah be upon him) married ‘Aa’ishah (may Allaah be pleased with her), and he was over fifty. Perhaps the reasons for the marriage were as follows:

1 – He saw a dream about marrying her. It is proven in al-Bukhaari from the hadeeth of ‘Aa’ishah (may Allaah be pleased with her) that the Prophet (peace and blessings of Allaah be upon him) said to her: “You were shown to me twice in a dream. I saw that you were wrapped in a piece of silk, and it was said, ‘This is your wife.’ I uncovered her and saw that it was you. I said, ‘If this is from Allaah then it will come to pass.’” (Narrated by al-Bukhaari, no. 3682). As to whether this is a prophetic vision as it appears to be, or a regular dream that may be subject to interpretation, there was a difference of opinion among the scholars, as mentioned by al-Haafiz in *Fath al-Baari*, 9/181.

2 – The characteristics of intelligence and smartness that the Prophet (peace and blessings of Allaah be upon him) had noticed in ‘Aa’ishah even as a small child, so he wanted to marry her so that she would be more able than others to transmit reports of what he did and said. In fact, as stated above, she was a reference point for the Sahaabah (may Allaah be pleased with them) with regard to their affairs and rulings.

3 – The love of the Prophet (peace and blessings of Allaah be upon him) for her father Abu Bakr (may Allaah be pleased with him), and the persecution that Abu Bakr (may Allaah be pleased with him) had suffered for the sake of the call of truth, which he bore with patience. He was the strongest of people in faith and the most sincere in certain faith, after the Prophets.

It may be noted that among his wives were those who were young and old, the daughter of his sworn enemy, the daughter of his closest friend. One of them occupied herself with raising orphans, another distinguished herself from others by fasting and praying qiyaam a great deal... They represented all kinds of people, through whom the Messenger of Allaah (peace and blessings of Allaah be upon him) was able to set out a way for the Muslims showing how to deal properly with all kinds of people. [See *al-Seerah al-Nabawiyah fi Daw’ al-Masaadir al-Asliyyah*, p. 711].

With regard to the issue of her being young and your being confused about that, you should note that the Prophet (peace and blessings of Allaah be upon him) grew up in a hot country, the Arabian Peninsula. Usually in hot countries adolescence comes early and people marry early. This is how the people of Arabia were until recently. Moreover, women vary greatly in their development and their physical readiness for marriage.

If you think – may Allaah guide you – that the Prophet (peace and blessings of Allaah be upon him) did not marry any virgin other than ‘Aa’ishah (may Allaah be pleased with her), and that all his other wives had been previously married, this will refute the notion spread by many hostile sources, that the basic motive behind the Prophet’s marriages was physical desire and enjoyment of women, because if that was his intention he would have chosen only those who were virgins and beautiful etc.

Such slanders against the Prophet of Mercy (peace and blessings of Allaah be upon him) by kaafirs and others of their ilk, are indicative of their inability to find fault with the law and religion that he brought from Allaah, so they try to find ways to criticize Islam with regard to issues that are not related to sharee’ah.

And Allaah is the Source of strength. May Allaah send blessings and peace upon our Prophet Muhammad and his family and companions.

For more information see *Zaad al-Ma’aad*, 1/106.

Islam Q&A (www.islam-qa.com)

49679: How many Ramadaans did the Messenger of Allaah (peace and blessings of Allaah be upon him) fast?

Question:

How many Ramadaans did the Messenger of Allaah (peace and blessings of Allaah be upon him) fast?.

Answer:

Praise be to Allaah.

The scholars are unanimously agreed that fasting the month of Ramadaan was enjoined in Sha'baan 2 AH, and that the Prophet (peace and blessings of Allaah be upon him) fasted nine Ramadaans, because he (peace and blessings of Allaah be upon him) died in Rabee' al-Awwal 11 AH.

It says in *al-Insaaf*:

Fasting Ramadaan was enjoined in 2 AH according to scholarly consensus. The Messenger of Allaah (peace and blessings of Allaah be upon him) fasted nine Ramadaans according to scholarly consensus.

Al-Nawawi said in *al-Majmoo'*:

The Messenger of Allaah (peace and blessings of Allaah be upon him) fasted Ramadaan for nine years, because it was enjoined in Sha'baan 2 AH, and the Prophet (peace and blessings of Allaah be upon him) died in Rabee' al-Awwal 11 AH.

See also *Majmoo' Fataawa* by Shaykh al-Islam Ibn Taymiyah, 2/20. Islam Q&A (www.islam-qa.com)

20240: Who took care of the Messenger of Allaah (peace and blessings of Allaah be upon him) after his mother died?

Question:

Who took care of The Prophet Muhammad after his parents died?.

Answer:

Praise be to Allaah.

The one who took care of him was his grandfather ‘Abd al-Muttalib, then after his grandfather died, his paternal uncle Abu Taalib took care of him. Both of them died as disbelievers, but ‘Abd al-Muttalib died before the Prophet’s mission began. Abu Taalib died about ten years after the Prophet’s mission began, after refusing to enter Islam.

Ibn Katheer said: The Messenger of Allaah (peace and blessings of Allaah be upon him) was with his mother Aaminah bint Wahb, then when she died, his grandfather ‘Abd al-Muttalib took care of him. He used to sit on his cushion and ‘Abd al-Muttaalib would not eat any food without saying “Bring me my son” and he would be brought to him. When ‘Abd al-Muttalib was on his deathbed, he told Abu Taalib to take care of the Messenger of Allaah (peace and blessings of Allaah be upon him).

Ibn Ishaq said: When the Messenger of Allaah (peace and blessings of Allaah be upon him) reached the age of eight years, his grandfather ‘Abd al-Muttalib ibn Haashim died. After his grandfather, the Messenger of Allaah (peace and blessings of Allaah be upon him) stayed with his paternal uncle Abu Taalib, in accordance with the last wishes of ‘Abd al-Muttalib, and because he was the full-brother of (the Prophet’s) father ‘Abd-Allaah – their mother was Faatimah bint ‘Amr ibn ‘Imraan ibn Makhzoom. So Abu Taalib was the one who looked after the affairs of the Messenger of Allaah (peace and blessings of Allaah be upon him). Abu Taalib had no wealth, but he loved him deeply, more than he loved his own children; he would not sleep unless he was his side, and when he went out he would go out with him, and he used to keep the best food for him.

Al-Bidaayah wa'l-Nihaayah, vol. 2, p. 282.

Islam Q&A (www.islam-qa.com)

45645: A realistic look at marriage to women of the People of the Book

Question:

Does a Muslim man have the right to marry a Christian or Jewish woman as the Messenger (peace and blessings of Allaah be upon him) married Maariyah al-Qibtiyyah?.

Answer:

Praise be to Allaah.

The Prophet (peace and blessings of Allaah be upon him) did not marry Maariyah al-Qibtiyyah, rather she was his concubine. The Muqawqis, the ruler of Egypt, gave her as gift to him after the Treaty of al-Hudaybiyah.

It is permissible to have intercourse with a slave woman, even if she is not Muslim, because she is part of “what one’s right hand possesses,” and Allaah has permitted “what one’s right hand possesses” without stipulating that the slave woman be a Muslim. Allaah says (interpretation of the meaning):

“And those who guard their chastity (i.e. private parts, from illegal sexual acts)

6. Except from their wives or (the slaves) that their right hands possess,.. for then, they are free from blame”

[al-Mu’minoan 23:5-6]

With regard to marrying a Christian or Jewish woman, this is permissible according to the text of the Qur’aan. Allaah says (interpretation of the meaning):

“Made lawful to you this day are AtTayyibaat [all kinds

of Halaal (lawful) foods, which Allaah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends”

[al-Maa'idah 5:5]

Ibn al-Qayyim said:

It is permissible to marry a woman from the People of the Book. Allaah says (interpretation of the meaning):

“(Lawful to you in marriage) are chaste [muhsan] women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time”

[al-Maa'idah 5:5]

Muhsan here means chaste; the same word is also used in Soorat al-Nisa' to describe married women, who are forbidden in marriage to anyone else. And it was said that the chaste women to whom marriage is permitted is free women, so slave women from the People of the Book are not permissible. However, the first view is the one which is correct, for several reasons...

The point is that Allaah has permitted us to marry chaste women from among the People of the Book, and the companions of the Prophet (peace and blessings of Allaah be upon him) did that. 'Uthmaan married a Christian

woman, as did Talhah ibn ‘Ubayd-Allaah; and Hudhayfah married a Jewish woman.

‘Abd-Allaah ibn Ahmad said: I asked my father about a Muslim man who married a Christian or Jewish woman. He said: I do not like for him to do it, but if he does, then some of the companions of the Prophet (peace and blessings of Allaah be upon him) did that too.

Ahkaam Ahl al-Dhimmah, 2/794, 795.

Although we say that it is permissible, and we do not doubt that there is a clear text concerning that, nevertheless we do not think that a Muslim should marry a kitaabi woman (a woman of the people of the Book), for several reasons:

1 – One of the conditions of marriage to a kitaabi woman is that she should be chaste, but there are very few chaste women to be found in those environments.

2 – One of the conditions of marriage to a kitaabi woman is that the Muslim man should be in charge of the family. But what happens nowadays is that those who marry women from kaafir countries marry them under their laws, and there is a great deal of injustice in their systems. They do not recognize a Muslim’s authority over his wife and children, and if the wife gets angry with her husband she will destroy his household and take the children away, with the support of the laws of her land and with the help of their embassies in most countries. It is no secret that the Muslim countries have no power to resist the pressure of those countries and their embassies.

3 – The Prophet (peace and blessings of Allaah be upon him) encouraged us to look for Muslim wives who are religiously committed. If a woman is Muslim but is not religiously committed and of good character, then the

Muslim is not encouraged to marry her, because marriage is not simply the matter of physical enjoyment only, rather it is the matter of Allaah's rights and the spouse's rights, and preserving his household, his honour and his wealth, and bringing up his children. How can a man who marries a kitaabi woman be certain that his sons and daughters will be raised according to Islam when he is leaving them in the hands of this mother who does not believe in Allaah and associates others with Him?

Hence even though we say that it is permissible to marry a kitaabi woman, it is not encouraged and we do not advise it, because of the negative consequences that result from that. The wise Muslim should choose the best woman to bear his children and think in the long term about his children and their religious upbringing. He should not let his desire or worldly interests or transient outward beauty blind him to reality; true beauty is the beauty of religious commitment and good morals.

He should realize that if he forsakes these type of women for the sake of that which is better for his religious commitment and that of his children, Allaah will compensate him with something better, because "Whoever gives up something for the sake of Allaah, Allaah will compensate him with something better than that, as the Prophet (peace and blessings of Allaah be upon him) told us, the one who speaks the truth and does not speak of his own whims and desires. Allaah is the source of strength and the One Who guides to the Straight Path.

See also the answer to question no. 2527

And Allaah knows best.

Islam Q&A

(www.islam-qa.com)

43045: Did the parents of the Prophet (peace and blessings of Allaah be upon him) become Muslim?

Question:

Did the Prophet's() Grandfather, Father and Mother ever believed in Allah? All the Prophets before the Last Prophet(), were their religion called Islam?.

Answer:

Praise be to Allaah.

Discussion of the grandfather of the Messenger of Allaah (peace and blessings of Allaah be upon him) comes under the heading of rulings on the people of the fatrah which, as Ibn Katheer said, refers to the interval between two Prophets, such as that between 'Eesa (peace be upon him) and Muhammad (peace and blessings of Allaah be upon him), when there was a break in the Message.

(*Tafseer al-Qur'aan il-'Azeem*, 2/35. See also *Jam' al-Jawaami'* by al-Subki, 1/63; *Rooh al-Ma'aani* by al-Aaloosi, 6/103.

The scholars divided these people into two categories:

- 1 – Those whom the call reached and
- 2 – Those whom the call did not reach, so they remained unaware.

The first category may be further divided into two groups:

- (i) Those whom the call reached and who believed in Allaah alone and did not associate anything with Him, such as Qiss ibn Saa'idah and Zayd ibn 'Amr ibn Nufayl.

See *al-Bidaayah a'l-Nihaayah*, 2/230; *Fath al-Baari*, 7/147.

(ii) Those whom the call reached but they changed it and associated others with Allaah, such as ‘Amr ibn Luhayy who changed the religion of Ibraaheem and of whom the Prophet (peace and blessings of Allaah be upon him) said: “I saw ‘Amr ibn ‘Aamir ibn Luhayy al-Khuzaa’i dragging his intestines in Hell.” Narrated by al-Bukhaari, 3521; Muslim, 2856.

It was narrated from the Prophet (peace and blessings of Allaah be upon him) that his parents are in Hell. Muslim (203) narrated that a man said: “O Messenger of Allaah, where is my father?” He said: “In Hell.” When the man turned away, he called him back and said: “My father and your father are in Hell.”

With regard to his mother he (peace and blessings of Allaah be upon him) said: “I asked my Lord for permission to pray for forgiveness for my mother, and He did not give me permission. I asked him for permission to visit her grave, and He gave me permission.” Narrated by Muslim, 976.

Al-Nawawi (may Allaah have mercy on him) said, commenting on the first hadeeth:

This indicates that whoever died during the *fatrah* (interval between two Prophets) following the way of the Arabs at that time, namely idol-worship, is among the people of Hell. We cannot say that the message did not reach these people, because the message of Ibraaheem and other Prophets had reached these people.

Sharh Saheeh Muslim, 3/79.

However some scholars have tried to defend the parents of the Prophet (peace and blessings of Allaah be upon

him) and say that they will be saved from Hell, and that Allaah brought them back to life after they had died, and they became Muslim and believed in the Prophet (peace and blessings of Allaah be upon him), then they died like that (as Muslims). They quoted as evidence for this mawdoo' (fabricated) and da'eef jiddan (very weak) ahaadeeth which cannot be regarded as evidence.

See *al-Haawi li'l-Fataawi*, 2/202

The scholars refuted this idea.

Al-'Azeemabaadi said:

Everything that has been narrated concerning the parents of the Prophet (peace and blessings of Allaah be upon him) being brought back to life and believing and being saved is mostly fabrications and lies, and some of it is *da'eef jiddan* (very weak) and is not saheeh at all, according to the consensus of the leading hadeeth scholars who judged it to be mawdoo' (fabricated) and da'eef (weak), such as al-Daaraqutni, al-Jawzaqaani, Ibn Shaheen, al-Khateeb, Ibn 'Asaakir, Ibn Naasir, Ibn al-Jawzi, al-Suhayli, al-Qurtubi and others. *'Awn al-Ma'bood*, 12/494. See also *Majmoo' al-Fataawa*, 4/324

We should understand that blood ties will not save anyone from the wrath of Allaah. Al-Nawawi (may Allaah have mercy on him) said:

Whoever dies in kufr will be in Hell and his blood ties will not benefit him at all. *Sharh Saheeh Muslim*, 3/79.

The ruling on the parents and grandfather of the Prophet (peace and blessings of Allaah be upon him) is no exception to that. The father of Ibraaheem (peace be upon him) was a kaafir and remained so until he died, and Ibraaheem disavowed himself of him, as Allaah says (interpretation of the meaning):

“And Ibraaheem’s (Abraham) invoking (of Allaah) for his father’s forgiveness was only because of a promise he [Ibraaheem (Abraham)] had made to him (his father). But when it became clear to him that he (his father) is an enemy of Allaah, he dissociated himself from him”

[al-Tawbah 9:114]

The Prophet (peace and blessings of Allaah be upon him) even stated this clearly, when the following verse was revealed (interpretation of the meaning):

“And warn your tribe (O Muhammad) of near kindred”

[al-Shu’ara’ 26:214]

He said: “O people of Quraysh (or said similar words)! Buy (i.e. save) yourselves (from the Hellfire) as I cannot save you from Allaah’s punishment. O Bani Abd Manaaf, I cannot save you from Allaah’s punishment. O ‘Abbaas ibn ‘Abd al-Muttalib, I cannot save you from Allaah’s punishment. O Safiyyah, aunt of the Messenger of Allaah, I cannot save you from Allaah’s punishment. O Faatimah daughter of Muhammad, Ask me for whatever you want of my wealth, but I cannot save you from Allaah’s punishment.”

Narrated by al-Bukhaari, 2753; Muslim, 206.

No Muslim should let his feelings for the Messenger of Allaah (peace and blessings of Allaah be upon him) and his relatives make him issue judgements without clear proof and knowledge, lest that lead to loss in this world and in the Hereafter. And Allaah is the One Whose help we seek.

Islam Q&A

(www.islam-qa.com)

36861: The letters of the Prophet (peace and blessings of Allaah be upon him) to the kings

Question:

I want to know the names of the famous persons/Kings who embraced Islam after accepting invitation from Prophet Muhammad?.

Answer:

Praise be to Allaah.

The Prophet (peace and blessings of Allaah be upon him) was commanded to convey Islam to all of mankind. Allaah said (interpretation of the meaning):

“And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind”

[Saba’ 34:28]

So the Messenger of Allaah (peace and blessings of Allaah be upon him) did as he was commanded. He called his people and those who were around him first, and when Islam became established in Arabia, and the Arabs entered the religion of Allaah in crowds, he began to call others, and he sent his messengers and envoys to the kings and rulers.

Muslim (1774) narrated from Anas that the Prophet of Allaah (peace and blessings of Allaah be upon him) wrote to Chosroes, Caesar, the Negus and to every tyrant, calling them to Allaah. This was not the Negus for whom the Prophet (peace and blessings of Allaah be upon him) offered the funeral prayer.

Al-Haafiz said in *al-Fath*:

The Prophet (peace and blessings of Allaah be upon him) wrote to the Negus who became Muslim and for whom he offered the funeral prayer when he died, then he wrote to the Negus who came to the throne after him and who was a kaafir.

The Prophet (peace and blessings of Allaah be upon him) sent ‘Abd-Allaah ibn Hudhaafah to Chosroes; Dahyah to Caesar the king of Byzantium; Saleet ibn ‘Amr to Hawdhah ibn ‘Ali in al-Yamaamah; al-‘Ala’ ibn al-Hadrami to al-Mundhir ibn Saawa in Hajar; ‘Amr ibn al-‘Aas to Jayfar and ‘Abbaad, the two sons of al-Jalandi in ‘Amaan; Shujaa’ ibn Wahb to Ibn Abu Shamir al-Ghassaani; and Haatib ibn Abi Balta’ah to al-Muqawqis. He wrote to the Negus and he became Muslim, and when he died, he wrote to the Negus who succeeded him and sent ‘Amr ibn Umayyah to him.

The Messenger of Allaah (peace and blessings of Allaah be upon him) called them to Islam and to worship Allaah alone.

See *Zaad al-Ma’aad* by Ibn al-Qayyim (3/688-697), where he quotes the letters of the Prophet (peace and blessings of Allaah be upon him) and the responses of those kings.

The text of the letter of the Messenger of Allaah (peace and blessings of Allaah be upon him) to Heraclius the king of Byzantium was as follows:

“In the Name of Allaah, the Most Gracious, the Most Merciful. From Muhammad the slave and Messenger of Allaah to Heraclius the ruler of Byzantium. Peace be upon those who follow true guidance. I call you with the call of Islam. Become Muslim and you will be safe, and Allaah will grant you a two-fold reward, but if you turn away, upon you will be the sins of the Areesiyyeen (peasants

i.e., his followers and subjects who would follow him in kufr).

‘Say (O Muhammad): “O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allaah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allaah. Then, if they turn away, say: “Bear witness that we are Muslims”’

[Aal ‘Imraan 3:64].”

Narrated by al-Bukhaari, 7; Muslim, 1773.

None of these kings believed except for the first Negus, the king of Abyssinia (Ethiopia), and the king of ‘Amaan and his brother.

Heraclius would have become Muslim, were it not that he feared what his people would do to him. He was afraid that he would lose his kingdom. The same was true of the others, who preferred the life of this world to the Hereafter, so ultimately they were the losers.

It is narrated in al-Bukhaari and Muslim, in the hadeeth referred to above, that when Heraclius asked Abu Sufyaan about the attributes of the Prophet (peace and blessings of Allaah be upon him) and the message to which he was calling people, he acknowledged that he was indeed the Messenger of Allaah. He said:

“If what you say is true, then he is a Prophet, and he will soon occupy the place beneath these two feet of mine. I knew that he would emerge, but I did not think that he would be from among you. If I knew that I could reach him definitely, I would have done my utmost to go to meet him, and if I were with him, I would wash his feet.”

This indicates that he knew that he would not be safe from being killed if he were to migrate to the Prophet

(peace and blessings of Allaah be upon him). It was narrated that he said: “I know that (i.e., what they said about the Prophet (peace and blessings of Allaah be upon him)) is correct, but I cannot do anything. If I do anything my kingdom will be lost and the Romans (Byzantines) will kill me.” And it was also narrated that he said: “By Allaah, I know that he is a Prophet who has been sent, but I fear the Byzantines and what they will do to me. Were it not for that, I would follow him.”

Ibn al-Qayyim mentions in *Zaad al-Ma'aad* (3/694) that when Heraclius heard news of the Negus becoming Muslim, he said: “By Allaah, were it not for the sake of holding on to my kingdom, I would have done what he has done.”

His fear for himself and his kingdom prevented him from becoming Muslim and migrating to the Prophet (peace and blessings of Allaah be upon him).

But if Heraclius had really understood the words of the Prophet (peace and blessings of Allaah be upon him) in the letter that he sent to him: “Become Muslim and you will be safe,” and he had understood that in general terms as applying both to this world and the Hereafter, he would have been safe from all that he feared if he had become Muslim. But guidance is in the hand of Allaah. The Negus, the king of Abyssinia, became Muslim and remained in power. See Fath al-Baari, commentary on hadeeth no. 7; Sharh Muslim by al-Nawawi, hadeeth no. 1773. Islam Q&A (www.islam-qa.com)

27224: Overnight stay of the Prophet (peace and blessings of Allaah be upon him) and Abu Bakr in the cave of Thawr

Question:

I have been trying to find the hadeeth where it says that

when the Prophet was migrating to Madeenah and he hid in the cave, an angel or angels covered with their wings the opening of the cave from the view of the searching party of the kuffaar.

The common version that is well known amongst Muslims is that a spider spun a web around the opening thus hiding the Prophet, but I found out that this narration is weak or fabricated, and that the report of angels covering the opening is an authentic version, can you tell me who the narrator was and in which book of hadeeth or seerah I can find this (with chains) ?.

Answer:

Praise be to Allaah.

The overnight stay of the Prophet (peace and blessings of Allaah be upon him) and Abu Bakr in the cave of Thawr is mentioned in the Book of Allaah and in the Sunnah of the Messenger of Allaah (peace and blessings of Allaah be upon him). There follow some details:

1 – In the Book of Allaah:

The story of this overnight stay is mentioned in the Qur’aan. Allaah says (interpretation of the meaning):

“If you help him (Muhammad) not (it does not matter), for Allaah did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad and Abu Bakr) were in the cave, he said to his companion (Abu Bakr): “Be not sad (or afraid), surely, Allaah is with us.” Then Allaah sent down His Sakeenah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allaah that became the uppermost; and Allaah is All-Mighty, All-Wise” [al-Tawbah 9:40]

This verse clearly states that the mushrikeen were conspiring to kill him, and that they [i.e., the Prophet (peace and blessings of Allaah be upon him) and Abu Bakr] stayed overnight in the cave.

2 – The Sunnah

With regard to the reports in the saheeh Sunnah which speak of the overnight stay in the cave:

-i-

It was narrated that ‘Aa’ishah, the wife of the Prophet (peace and blessings of Allaah be upon him), said: “... then the Messenger of Allaah (peace and blessings of Allaah be upon him) and Abu Bakr headed towards a cave on the mountain of Thawr, and they hid in it for three nights, during which ‘Abd-Allaah ibn Abi Bakr – who was a smart young lad – stayed with them at night then left just before dawn (at the end of the night) so that he would be among Quraysh in Makkah when morning came, as if he had spent the night among them. He used to listen out to see what they were planning, then he would bring news of that [to the Prophet (peace and blessings of Allaah be upon him) and Abu Bakr] when darkness came...”

This was narrated by al-Bukhaari (3905) in a lengthy story to which he gave the title “The migration (hijrah) of the Prophet (peace and blessings of Allaah be upon him) and his companions to Madeenah.”

-ii-

It was narrated that Abu Bakr (may Allaah be pleased with him) said: I said to the Prophet (peace and blessings of Allaah be upon him), when I was with him in the cave: “If one of them looks down at his feet he will see us.” He said, “What do you think, O Abu Bakr, of two the third of whom is Allaah?” Narrated by al-Bukhaari, 3653.

The story of the spider's web was narrated by Imam Ahmad (3241) from Ibn 'Abbaas (may Allaah be pleased with him), with regard to the verse (interpretation of the meaning): "*And (remember) when the disbelievers plotted against you (O Muhammad) to imprison you*" [al-Anfaal 8:30]. He said: Quraysh met together one night in Makkah. Some of them said: When morning comes, imprison him in chains – meaning the Prophet (peace and blessings of Allaah be upon him). Some said, No, kill him; and others said, No, drive him out. Allaah informed His Prophet (peace and blessings of Allaah be upon him) of that, so 'Ali slept in the bed of the Prophet (peace and blessings of Allaah be upon him) that night, and the Prophet (peace and blessings of Allaah be upon him) went out and hid in the cave. The mushrikoon spent the night lying in wait for 'Ali, thinking that he was the Prophet (peace and blessings of Allaah be upon him). When morning came, they pounced on him, and when they saw 'Ali, Allaah thwarted their plot. They said, Where is that friend of yours? He said, I do not know. So they set out after him and when they reached the mountain, they were confounded. They climbed up the mountain and passed by the cave, and saw a spider's web over its entrance. They said, If anyone had entered here, the spider would not have spun a web over the entrance. And he stayed there for three nights.

The scholars differed concerning this hadeeth. Its isnaad was classed as hasan by al-Haafiz ibn Hajar in *Fath al-Baari* and by Ibn Katheer in *al-Bidaayah wa'l-Nihaayah* (3/222). It was classed as da'eef by al-Albaani in *al-Silsilah al-Da'eefah*. Ahmad Shaakir said in *Tahqeeq al-Musnad* (3251): there is some dispute concerning its isnaad. The commentators on *al-Musnad* said (3251): its isnaad is da'eef. And Allaah knows best.

With regard to the story of the two doves or pigeons, this

was mentioned by Ibn Katheer in *al-Bidaayah wa'l-Nihaayah* (3/223). He said, it was narrated by Ibn 'Asaakir, then he said: This hadeeth is ghareeb jiddan with this isnaad. It was similarly classed as da'eef by the commentators on *al-Musnad* in the same place referred to above.

Al-Albaani said in *al-Silsilah al-Da'eefah* (3/339): Note that there is no saheeh hadeeth concerning the spider and doves at the cave, despite the fact that this is widely mentioned in some books and lectures which are given on the anniversary of the migration of the Prophet (peace and blessings of Allaah be upon him) to Madeenah. So this should be borne in mind.

With regard to the angels concealing the Prophet (peace and blessings of Allaah be upon him) and Abu Bakr, this was narrated by al-Tabaraani in *al-Kabeer* (24/106-108) from the hadeeth of Asma' bint Abi Bakr. It is a lengthy hadeeth in which it says: "Then Abu Bakr said of a man whom he could see opposite the cave, 'O Messenger of Allaah, he is looking at us.' He said, 'No, the angels are concealing us with their wings.'..."

The isnaad of this hadeeth includes Ya'qoob ibn Humayd ibn Kaasib al-Madani, concerning whom the scholars differed. See *Tahdheeb al-Kamaal* by al-Mazzi, 32/318-323.

He was regarded as da'eef (weak) by Ibn Ma'een, Abu Haatim, al-Nasaa'i and Abu Zar'ah al-Raazi.

Abu Dawood al-Sijistaani said: we have seen in his *Musnad* ahaadeeth which we regard as munkar. We asked him for their sources and he refused to tell us, then he narrated them after that. We found ahaadeeth in some books that had been recently altered, and these ahaadeeth are mursal but he added isnaads to them and added something to the texts.

Ibn ‘Adiyy said: There is nothing wrong with him and his reports. He narrated many ahaadeeth and many ghareeb reports.

Al-Dhahabi said: He was one of the scholars of hadeeth but he reports munkar and ghareeb reports.

Ibn Hibbaan classed him as thiqah (trustworthy). Al-Haafiz ibn Hajar said, he is sadooq (truthful) but he is confused sometimes.

Al-Albaani (may Allaah have mercy on him) classed his hadeeth as hasan but he did not class this hadeeth as hasan.

He said in *al-Silsilah al-Da’eefah* (3/263):

What is established concerning this Ya’qoob is that his hadeeth is hasan... If there is no other fault in the isnaad then it is hasan... Then he said: Shaykh al-Tabaraani Ahmad ibn ‘Amr al-Khallaal al-Makki did not find anything about his background. He narrated approximately 16 hadeeth from him in *al-Mu’jam al-Awsat*, which indicates that he was one of his well-known shaykhs. If the hadeeth is known or there are corroborating reports, then the hadeeth is hasan.

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

22725: Description of the Seal of Prophethood

Question:

I have seen a piece of paper on which was drawn the shape of the Seal of Prophethood; they claimed that this shape was what was to be found between the shoulders of the Messenger of Allaah (peace and blessings of Allaah

be upon him). On it were written some words in Arabic, such as the name of Allaah and the name of our Prophet Muhammad (peace and blessings of Allaah be upon him) and some other words. I hope you could explain that and tell me the true description of the Seal, and alert the Muslims to that. May Allaah reward you with good.

Answer:

Praise be to Allaah.

One of the features of the Prophet (peace and blessings of Allaah be upon him) that are mentioned in the ancient books is that between his shoulders was the Seal of Prophethood. That was a sign of his truthfulness, and that he was indeed the promised Prophet (peace and blessings of Allaah be upon him).

The description of the Seal of Prophethood has been narrated in the saheeh Sunnah. It was an area of raised skin the size of a pigeon's egg, between the shoulders of the Prophet (peace and blessings of Allaah be upon him). It was surrounded by moles and on it were some hairs.

Al-Qurtubi said:

The proven ahaadeeth are agreed that the Seal of Prophethood was something raised near his left shoulder, the size of a pigeon's egg.

There is no proof that the name of Allaah or the name Muhammad were written on the Seal, or any other words.

Al-Haafiz ibn Hajar said in *Fath al-Baari* (6/650):

With regard to what has been narrated about it being like the mark of a cupping glass, or like a black or green mole, or that the words “*Muhammad Rasool Allaah* (Muhammad the Messenger of Allaah)” or “*Sir fa anta 'l-*

mansoor (Go forth for you have Divine support)” etc were written on it, none of these reports have been proven. Do not be deceived by what was narrated in *Saheeh Ibn Hibbaan* because he was mistaken when he classed that as saheeh. And Allaah knows best.

There follow some of the ahaadeeth that have been narrated concerning the Seal of Prophethood:

1 – Muslim (2344) narrated that Jaabir ibn Samurah (may Allaah be pleased with him) said: “I saw the Seal by his shoulder, like a pigeon’s egg, resembling his body” i.e., its colour was like the rest of his body.

2 – Muslim (2346) also narrated that ‘Abd-Allaah ibn Sarjis said: “I saw the Prophet (peace and blessings of Allaah be upon him), and I ate bread and meat with him (or he said, thareed – a meat dish)... then I went behind him and I looked at the Seal of Prophethood between his shoulders, near the top of his left shoulder, the shape of a hand with the fingers together (but smaller in size, the size of a pigeon’s egg), with moles on it.”

See *Sharh Muslim* by al-Nawawi.

3 – al-Tirmidhi narrated in *al-Shamaa’il* that Abu Zayd ‘Amr ibn Akhtab al-Ansaari said: “I touched his back, and my fingers touched the Seal.” He was asked, “What is the Seal?” He said, “A number of hairs growing together.”

Classed as saheeh by al-Albaani in *Mukhtasar al-Shamaa’il*, p. 31

And Allaah knows best.

Islam Q&A

(www.islam-qa.com)

20127: Umm Haraam and Umm Sulaym were mahrams of the Prophet (peace and blessings of Allaah be upon him)

Question:

What was the relation of prophet(PBUH) with umm-e-saleem and umm-e-haraam. prophet normally used to go to their houses and rest over there. were these two sahabiyat “MAHRAM” Of him and how.

Answer:

Praise be to Allaah.

Umm Sulaym’s full name was Sahlah or Rumaylah or Mulaikah bint Milhaan ibn Khaalid ibn Zayd ibn Haraam ibn Jundub al-Ansaariyyah (may Allaah be pleased with her). She was the mother of Anas ibn Maalik (may Allaah be pleased with him), and is best known by her kunyah; there is some difference of opinion as to her given name. *Al-Isaabah*, 8/227.

Umm Haraam was the daughter of Milhaan (may Allaah be pleased with him), and was the sister of Umm Sulaym. Ibn ‘Abd al-Barr said: I could not find out her real name.

They were both mahrams of the Prophet (peace and blessings of Allaah be upon him).

Al-Bukhaari (2789) and Muslim (1912) narrated from Anas ibn Maalik (may Allaah be pleased with him) that he heard him say that the Messenger of Allaah (peace and blessings of Allaah be upon him) used to enter upon Umm Haraam bint Milhaan and she would give him food. Umm Haraam was married to ‘Ubaadah ibn al-Saamit. One day the Messenger of Allaah (peace and blessings of Allaah be upon him) entered upon her, and she provided

him with food and started grooming his head. Then the Messenger of Allaah (peace and blessings of Allaah be upon him) slept, then he woke up smiling. Umm Haraam asked, “What makes you smile, O Messenger of Allaah?” He said, “Some people of my ummah were shown to me (in my dream) fighting for the sake of Allaah, sailing in the middle of the seas like kings on the thrones or like kings sitting on their thrones.” (The narrator Ishaq is not sure as to which expression was correct). Umm Haraam added, “I said, ‘O Messenger of Allaah! Pray to Allaah to make me one of them.’ “ So the Messenger of Allaah (peace and blessings of Allaah be upon him) prayed to Allaah for her and then laid his head down (and slept). Then he woke up smiling (again). (Umm Haraam added): I said, “What makes you smile, O Messenger of Allaah?” He said, “Some people of my ummah were shown to me (in my dream) fighting for the sake of Allaah.” He said the same as he had said before. I said, “O Messenger of Allaah! Pray to Allaah to make me one of them.” He said, “You will be among the first ones.” Then Umm Haraam sailed across the sea during the Caliphate of Mu’aawiya ibn Abi Sufyaan, and she fell down from her riding animal after coming ashore, and died.

Muslim (2331) narrated that Anas ibn Maalik said: The Prophet (peace and blessings of Allaah be upon him) used to enter Umm Sulaym’s house and sleep on her mattress when she was not there. He came one day and slept on her mattress, then someone went to her and said to her, “The Prophet (peace and blessings of Allaah be upon him) is sleeping in your house on your bed.” She came and saw that he had sweated and his sweat had soaked a piece of cloth that was on the mattress. She opened her box and started collecting that sweat and squeezing it into bottles. The Prophet (peace and blessings of Allaah be upon him) woke with a start and said, “What are you doing, O Umm Sulaym?” She said, “O Messenger of Allaah, we hope

for the barakah (blessing) of this sweat for our children.”
He said, “You are right.”

Al-Nawawi (may Allaah have mercy on him) said:

“The scholars are agreed that Umm Haraam was a mahram of the Prophet (peace and blessings of Allaah be upon him), but they differed as to how that came about. Ibn ‘Abd al-Barr and others said that she was one of his maternal aunts through radaa’ah (breastfeeding). Others said that she was the maternal aunt of his father or his grandfather, because ‘Abd al-Muttalib’s mother was from Banu al-Najjaar.”

He also said:

“Umm Haraam was the sister of Umm Sulaym, and they were maternal aunts of the Messenger of Allaah (peace and blessings of Allaah be upon him) and his mahrams, either through radaa’ah or through blood. So it was permissible for him to be alone with them and to enter upon them on his own, but he did not enter upon any other woman apart from his wives.

Islam Q&A (www.islam-qa.com)

22004: There is no basis for Hijr Ismaa’eel being so called

Question:

Did ismail alaihi al salam burried this mother hager in higr ismail.. as i hearded saying from one of our sheik

Answer:

Praise be to Allaah. First of all we should point out that there is no basis for the people calling Hijr Ismaa’eel by

this name, and Ismaa'eel knew nothing of this Hijr. Ibraaheem and Ismaa'eel (peace be upon them) built the Ka'bah completely, including the area of the Hijr, then the walls of the Ka'bah became weakened because of a fire and flood that happened before the mission of the Prophet (peace and blessings of Allaah be upon him) began. So Quraysh knocked down what was left of its walls and rebuilt it. They ran out of money from good sources and were thus unable to complete the building on the foundations of Ibraaheem and Ismaa'eel (peace be upon them), so they left the Hijr outside, and built a small wall around it to indicate that it was part of the Ka'bah. They had stipulated for themselves the condition that nothing should be used for building it except money from good sources, and that the earnings of prostitutes or profits from interest-based sales could not be used, or money that was acquired wrongfully by anyone.

In *al-Saheehayn* it is narrated that 'Aa'ishah (may Allaah be pleased with her) said: "I asked the Prophet (peace and blessings of Allaah be upon him) about the wall – is it part of the House? He said, 'Yes.' I said, 'Why did they not incorporate it into the House?' He said, 'Your people ran out of money.'"

Narrated by al-Bukhaari, 1584; Muslim, 1333.

"The wall" here refers to the Hijr.

The correct way is to call it al-Hijr, without attributing it to Ismaa'eel (peace be upon him).

It is not proven in any marfoo' hadeeth that Ismaa'eel (peace be upon him) was buried in this Hijr, or that Haajar was buried in it. But there are mawqoof reports with weak isnaads which may be understood as meaning that the grave of Ismaa'eel is inside the Hijr.

For more information see *Tahdheer al-Saajid min*

Ittikhaadh al-Quboor Masaajid (Warning to Worshipers against Taking Graves as Places of Worship) by Shaykh al-Albaani (may Allaah have mercy on him), p. 75, 76.

It is extremely unlikely that Ismaa'eel (peace be upon him) would have buried his mother inside the Ka'bah, or that his sons would have buried him there. Such a suggestion needs proof, and no such thing has been proven, praise be to Allaah.

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

32762: The Jews' attempts to kill the Prophet (peace and blessings of Allaah be upon him)

Question:

I have heard the following: that the Jews tried to kill the Messenger 3 times. And the last time was 6 years before the Prophet (peace and blessings of Allaah be upon him) died, with poisoned mutton, of which the Prophet (peace and blessings of Allaah be upon him) ate two mouthfuls, then Allaah caused the sheep to speak and tell the Messenger that it was poisoned. When the Messenger died, he said that it was as if he could taste that mutton. Is this true? If it is true, then it means that we have a great score to settle with them.

Answer:

Praise be to Allaah.

The Jews wanted to kill the Messenger (peace and blessings of Allaah be upon him) on several occasions, including the following:

1 – When he was a child. Ibn Sa’d narrated in al-Tabaqaat, with an isnaad going back to Ishaq ibn ‘Abd-Allaah that when the mother of the Prophet (peace and blessings of Allaah be upon him) gave him to the Sa’di woman who breastfed him, she said to her, “Keep him safe,” and she told her what she had seen. Haleemah al-Sa’diyyah passed by some Jews and said, “Will you not tell me about this son of mine? I conceived him in such and such a manner, and I gave birth to him in such and such a manner, and I saw such and such,” and she repeated what his mother had told her. They said to one another, “Kill him!” They asked her, “Is he an orphan?” She said, “No, this is his father and I am his mother.” They said, “If he had been an orphan we would have killed him.” Haleemah (his wet nurse) took him and said, “I nearly lost that which had been entrusted to me.”

This report is mursal, but the men of its isnaad are thiqaat (trustworthy).

2 – They tried to kill him (peace and blessings of Allaah be upon him) after Badr. Banu al-Nadeer sent for him to come out to them with thirty of his companions, and said “We will send out thirty of our rabbis, to meet in such and such a place, halfway between us and you, so that they can listen to you. If they believe in you then we will all believe in you.” Then they said: “How can we reach an understanding when there are sixty of us? Send out three of your companions and we will send out three of our scholars to listen to you. They were carrying concealed daggers and they wanted to kill the Messenger of Allaah (peace and blessings of Allaah be upon him). A sincere woman from among Banu al-Nadeer sent word to her nephew (her brother’s son) who was a Muslim man from among the Ansaar, and told him about that, and he told the Prophet (peace and blessings of Allaah be upon him). The Prophet (peace and blessings of Allaah be upon him) went back, and the following day he brought his troops

and besieged them, and the Jews of Banu al-Nadeer were expelled. This story was narrated by ‘Abd al-Razzaaq in his *Musannaf*, and by Abu Dawood in his *Sunan* (3004), via ‘Abd al-Razzaaq, but he does not mention the details of the story, rather he says, “... ‘They will listen to you and if they believe in you, we shall believe in you.’ The narrator then narrated the whole story. When the next day came, the Messenger of Allaah (peace and blessings of Allaah be upon him) went out in the morning with an army, and besieged them.”

This hadeeth was classed as saheeh by al-Albaani in *Saheeh Abi Dawood*.

3 – Ibn Ishaq mentions another reason for the expulsion of Banu al-Nadeer, which is that the Prophet (peace and blessings of Allaah be upon him) went to Banu al-Nadeer to ask them for help in paying the diyah of two men of ahl al-dhimmah who had been killed by mistake by ‘Amr ibn Umayyah al-Dumari. The Prophet (peace and blessings of Allaah be upon him) sat by a wall belonging to Banu al-Nadeer, and they plotted to throw a rock on him and kill him. The Revelation informed him of that and he rushed back to Madeenah, then he issued orders that they should be besieged.

4 – Then came the poisoning incident, after the conquest of Khaybar. Al-Bukhaari (2617) and Muslim (2190) narrated from Anas that a Jewish woman came to the Messenger of Allaah (peace and blessings of Allaah be upon him) with some poisoned mutton. The Messenger of Allaah (peace and blessings of Allaah be upon him) ate from it, then he asked her about that. She said, “I wanted to kill you.” He said, “Allaah would not let you do that.” They said, “Shall we kill her?” He said, “No.” He said, I can still see the effect of that on the palate of the Messenger of Allaah (peace and blessings of Allaah be upon him).

Al-Nawawi said: It is as if the poison still left some trace of blackness etc.

The name of this woman was Zaynab bint al-Haarith, the wife of Salaam ibn Mashkam, one of the leaders of the Jews.

The reports differ as to whether or not she was killed. It seems that the Prophet (peace and blessings of Allaah be upon him) did not kill her at first, but when Bishr ibn al-Bara' ibn Ma'roor died as a result of the effects of this food, then he executed her as a qisaas punishment.

Al-Bukhaari (5777) narrated that Abu Hurayrah said: When Khaybar was conquered, a roasted poisoned sheep was presented to the Prophet as a gift (by the Jews). The Messenger of Allaah (peace and blessings of Allaah be upon him) said, "Let all the Jews who have been here, be assembled before me." The Jews were gathered and the Messenger of Allaah (peace and blessings of Allaah be upon him) said, "Will you now tell me the truth, if I ask you about something?" They replied, "Yes." He asked, "Have you poisoned this sheep?" They said, "Yes." He asked, "What made you do that?" They said, "We wanted to know if you were a liar in which case we would have got rid of you, and if you are a Prophet then the poison would not harm you."

The Prophet (peace and blessings of Allaah be upon him) used to feel ill because of this food, and he would be treated with cupping for that.

Ahmad (2784) narrated from Ibn 'Abbaas that a Jewish woman sent a gift to the Messenger of Allaah (peace and blessings of Allaah be upon him) of a poisoned roasted sheep. He sent for her and asked her, "What made you do what you did?" She said, "I wanted to see if you were a Prophet, then Allaah would tell you about it, and if you were not a Prophet the people would be rid of you."

Whenever the Messenger of Allaah (peace and blessings of Allaah be upon him) felt ill as a result of that he would have himself treated by cupping. On one occasion he traveled and when he entered ihraam he felt ill as a result of that and he had himself treated by cupping. The editor of *al-Musnad* classed it as saheeh.

That had an impact in causing his death, so he (peace and blessings of Allaah be upon him) died as a martyr (shaheed), as Ibn Mas'ood (may Allaah be pleased with him) said:

“If I were to swear by Allaah nine times that the Messenger of Allaah (peace and blessings of Allaah be upon him) was killed, that is more beloved to me than swearing once, because Allaah made him a Prophet and made him a martyr.” Narrated by Ahmad, 3617. The editors said, its isnad is saheeh according to the conditions of Muslim.

Al-Sindi said: The words “he was killed” mean by the poison in the meat of the sheep’s foreleg that he ate, when the effects of that appeared when he was dying.

Quoted from *Haashiyat al-Musnad*, 6/116.

Al-Bukhaari narrated in his *Saheeh*, in a mu’allaq report, and al-Haakim narrated in his *Mustadrak* in a mawsool report, that ‘Aa’ishah (may Allaah be pleased with her) said: “The Prophet (peace and blessings of Allaah be upon him) used to say, in the illness which would be his last, ‘O ‘Aa’ishah, I still feel the pain of the food that I ate in Khaybar, and this time I feel that my aorta is being cut from that poison.”

The aorta is the vein that is towards the back and is connected to the heart; if it is cut then the person will die.

The conquest of Khaybar took place in Muharram or Rabe’ al-Awwal of the year 7 AH. So this event took

place four years before the Prophet (peace and blessings of Allaah be upon him) died.

This is in addition to the recorded crimes of the Jews which know no limit in ancient or modern times. The enmity between us and them will last until we fight them and kill them at the end of time, as the Prophet (peace and blessings of Allaah be upon him) has told us.

See *al-Yahood fi'l-Sunnah al-Mutahharah*, by Dr. 'Abd-Allaah ibn Naasir al-Shaqaari; *Zaad al-Ma'aad*, 3/279

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

34550: How did the Prophet (peace and blessings of Allaah be upon him) marry Khadeejah?

Question:

Many of my friends have asked me about having Affairs with there opposite sex.....Now I have told them this is Haram in Islam but they give me the reply by saying that Khadija (R.A.A.H) fell in love with out Prophet (S.A.S) And had married him. I have read a lot of books and even on the net i havent found any information about how they were married and all i knew was Khadija (R.A.A.H) SENT a message though a Slave girl who was the cousin of our Prophet (S.A.S). And Abu Talib (R.A.A.H) uncle of our Prophet (S.A.S) accepted the offer and wed them. Now i wanted to know that have they (Prophet (S.A.S) and Khadijah (R.A.A.H)) ever met prior to marraige?.

Answer:

Praise be to Allaah.

The reports of the seerah (Prophet's biography) indicate that Khadeejah bint Khuwaylid (may Allaah be pleased with her) was a determined and intelligent woman, and she was also rich and had several kinds of trade. The men of her people were keen to marry her. She did not engage directly in trade herself, rather she used to employ men to work on her behalf.

News reached Khadeejah of the honest and trustworthy Muhammad (peace and blessings of Allaah be upon him); she heard a great deal about his honesty and trustworthiness, so she wanted to hire him to work for her and do trade on her behalf. She sent someone to him with an offer of work, and he (peace and blessings of Allaah be upon him) agreed to that.

The Prophet (peace and blessings of Allaah be upon him) went out to do trade with the money of Khadeejah (may Allaah be pleased with her), and there was with him a slave of Khadeejah's whose name was Maysarah. Maysarah saw the signs that happened to the Prophet (peace and blessings of Allaah be upon him) whilst travelling, and that amazed him, so he started to tell his mistress Khadeejah about everything that he had seen.

For example, when the Messenger (peace and blessings of Allaah be upon him) came to the city of Busra in Syria, he stopped in the shade of a tree, and one of the monks said to Maysarah, "No one ever stops under the shade of this tree but a Prophet." And Maysarah used to see two angels shading the Prophet (peace and blessings of Allaah be upon him) when the heat of the sun grew too intense.

The Prophet (peace and blessings of Allaah be upon him) came back from that journey, and he had made far more money in trading for Khadeejah than anyone else ever had before. Khadeejah was impressed with the personality of the Prophet (peace and blessings of Allaah be upon

him) and she wanted to marry him. So she sent her friend Nafeesah bint Maniyyah to tell the Prophet (peace and blessings of Allaah be upon him) about that. He (peace and blessings of Allaah be upon him) agreed, and the marriage of Khadeejah (may Allaah be pleased with her) was arranged by her father Khuwaylid, according to the most sound reports, as mentioned by the scholars of seerah.

From the above it is clear that there was no inappropriate relationship between the Prophet (peace and blessings of Allaah be upon him) and Khadeejah (may Allaah be pleased with her) before he married her.

The morals of the Prophet (peace and blessings of Allaah be upon him) were sound and he lived a virtuous life; Allah protected him from everything that may have detracted from his message or that was contrary to modesty and chivalry.

If such a thing has happened – but he (peace and blessings of Allaah be upon him) is far above such a thing – the kuffaar of Quraysh would not have kept quiet about it. They would have regarded it as a great source of shame and they would have used it as a means to reject his religion and tarnish his reputation. But nothing of the sort happened, rather before his Prophethood they used to call him al-Saadiq (the honest one) and al-Ameen (the trustworthy one). They did not cast aspersions upon his chastity at all.

You should also note that the Prophets (peace be upon them) – all the Prophets – are the most perfect and best of human beings. Allaah does not choose anyone to convey His Message except those who are fit for it. Allaah says (interpretation of the meaning): “Allaah knows best with whom to place His Message” [*al-An’aam* 6:124]

Ibn Katheer (may Allaah have mercy on him) said:

This means, He knows best where to place His Message and who is most fit for that among His creation. This is like the verse (interpretation of the meaning):

“And they say: ‘Why is not this Qur’aan sent down to some great man of the two towns (Makkah and Taa’if)?’

Is it they who would portion out the Mercy of your Lord?’”

[al-Zukhruf 43:31]

What they meant was, If this Qur’aan had been sent down to some great man or leading figure who was of high status in their eyes, “*of the two towns*” i.e., Makkah and al-Taa’if. That was because they – may Allaah curse them – despised the Messenger (peace and blessings of Allaah be upon him) out of hatred and envy, and stubbornness and pride, as Allaah tells us (interpretation of the meaning):

“And when those who disbelieved (in the Oneness of Allaah) see you (O Muhammad), they take you not except for mockery (saying): ‘Is this the one who talks (badly) about your gods?’ While they disbelieve at the mention of the Most Gracious (Allaah)”

[al-Anbiya’ 21:36]

And Allaah says (interpretation of the meaning):

“And when they see you (O Muhammad), they treat you only in mockery (saying): ‘Is this the one whom Allaah has sent as a Messenger’”

[al-Furqaan 25:41]

“And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at” [al-An’aam 6:10]

This happened even though they were aware of his virtue, nobility and lineage, and the purity of his house and upbringing. Before the Revelation came to him, they used to refer to him amongst themselves as al-Ameen (the trustworthy one). The leader of the kuffaar, Abu Sufyaan, admitted that when Heraclius, the ruler of Rome, asked him. “What is his lineage amongst you?” He said, “He is of noble descent.” He asked, “Did you ever accuse him of lying before he said what he said?” He said, “No.” In this lengthy conversation the Roman ruler took the pure attributes of the Prophet (peace and blessings of Allaah be upon him) as evidence that his Prophethood was real and that what he said was true.

The scholars (may Allaah have mercy on them) stated that the Prophets were protected from committing major sins and every kind of sin which points to the base character of the one who does it.

Ibn al-‘Arabi said: “Muhammad (peace and blessings of Allaah be upon him) was protected by his Lord against committing any sin, whether during the Jaahiliyyah or afterwards, as an honour from Allaah, so that he might occupy a great and lofty status. So throughout his life he was protected from sin.

Al-Nawawi (may Allaah have mercy on him) said:

You should note that the scholars differed as to whether the Prophets could commit sin. Al-Qaadi summed up the main points of this issue when he said... with regard to sin, there is no dispute that the Prophets were protected from committing any major sin. Similarly there was no dispute that they were protected from minor sins which reflect badly on a person and lower his status and damage his character. But they differed as to whether the Prophets could commit other kinds of minor sins. Most of the fuqaha’, hadeeth scholars and scholars of kalaam among

the earlier and later generations are of the view that they could have committed such minor sins. They quote as evidence the apparent meaning of the Qur'aan and reports. Some of the fuqaha' and scholars of kalaam among our imams are of the view that they were protected from minor sins just as they were protected from major sins, and that the position of Prophethood means that the Prophets were far above committing sin or deliberately going against Allaah's commands. They commented on verses and ahaadeeth which refer to mistakes on the part of the Prophet (peace and blessings of Allaah be upon him) and they interpreted them in a manner other than the apparent meaning. They said that these verses and ahaadeeth refer to incidents where a Prophet based his actions on his own reasoning, or he did what he did out of forgetfulness, or with permission from Allaah in cases where he feared that he would be blamed for it, or there might be mistakes that they made before Prophethood. This last view is the one which is correct. These are the words of al-Qaadi 'Iyaad, may Allaah have mercy on him. And Allaah knows best.

Out of respect towards the position of Prophethood, the scholars said that whoever slanders any of the Prophets is a kaafir and must be executed.

Shaykh al-Islam Ibn Taymiyah said in *Majma' al-Fataawa*, 35/123

The imams are agreed that whoever insults a Prophet should be executed. And an accusation of adultery is the worst kind of insult. See also Question no. 22809.

Ibn Qudaamah (may Allaah have mercy on him) said in *al-Mughni*, 12/405

Whoever slanders the mother of the Prophet (peace and blessings of Allaah be upon him) is to be executed even if he repents, whether he is a Muslim or a kaafir, but if he

repents then his repentance will be accepted by Allaah, but the sentence of execution will not be waived because of his repentance, because of the rights of the Prophet (peace and blessings of Allaah be upon him).

Then he said:

The ruling concerning slander of the Prophet (peace and blessings of Allaah be upon him) is like the ruling on slander of his mother, because slandering his mother brings a sentence of execution because it is a slander against the Prophet (peace and blessings of Allaah be upon him) and against his lineage.

And Allaah knows best.

See *Zaad al-Ma'aad*, 1/77; *al-Seerah al-Nabawiyah* by Dr. Akram Diya' al-'Umari, 1/112-114; *al-Seerah al-Nabawiyah* by Dr. Mahdi Rizq-Allaah, p. 132; *Af'aal al-Rasool (peace and blessings of Allaah be upon him)* by Dr. Muhammad Sulaymaan al-Ashqar, 1/139-165; *Ahkaam al-Qur'aan al-Kareem*, 3/576.

Islam Q&A (www.islam-qa.com)

20181: Did the Prophet (peace and blessings of Allaah be upon him) kill any of the mushrikeen?

Question:

Can you please explain me that prophet mohammad (s.a.w.) he attand him self so many ghazawat did he kill any enemy of islam himself.

Answer:

Praise be to Allaah.

Al-Bukhaari (4073) and Muslim (1793) narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The anger of Allaah is most intense against a man who is killed by the Messenger of Allaah for the sake of Allaah (on the battlefield).”

Al-Nawawi said:

“For the sake of Allaah” excludes one whom he kills as a *hadd* punishment or by way of legal retaliation (*qisaas*), because whoever is killed by the Prophet (peace and blessings of Allaah be upon him) on the battle was intending to kill the Prophet (peace and blessings of Allaah be upon him).

It is not known that the Prophet (peace and blessings of Allaah be upon him) killed anyone among the mushrikeen with his own hand apart from Ubayy ibn Khalaf.

That was narrated by Ibn Jareer and al-Haakim from Sa’eed ibn al-Musayyab and al-Zuhri (may Allaah have mercy on them). Ibn Katheer said in his *Tafseer* (2/296): its isnaad is saheeh.

Ibn al-Qayyim said – when discussing the battle of Uhud

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The Prophet (peace and blessings of Allaah be upon him) turned towards the Muslims, and the first one who recognized him beneath his armour was Ka’b ibn Maalik, who shouted at the top of his voice, “O Muslims! Rejoice! This is the Messenger of Allaah (peace and blessings of Allaah be upon him)!” He gestured to him to be quiet, and the Muslims gathered around him and went with him to the mountain pass where he had camped. Among them were Abu Bakr, ‘Umar, ‘Ali, al-Haarith ibn al-Simmah al-Ansaari and others. When they got close to the mountain, Ubayy ibn Khalaf, who was on a horse of his

whose name was al-‘Iwadh, caught up with the Messenger of Allaah (peace and blessings of Allaah be upon him). The enemy of Allaah had claimed that he would kill the Messenger of Allaah (peace and blessings of Allaah be upon him) whilst riding this horse. When he got close to him, the Messenger of Allaah (peace and blessings of Allaah be upon him) took a spear from al-Haarith ibn al-Simmah and killed him with it. It hit him in his collarbone and the enemy of Allaah retreated in defeat. The mushrikeen said to him, By Allaah, there is nothing wrong with you. He said, By Allaah, if what is wrong with me had happened to the family of Dhu’l-Majaaz, they would all have died. He used to feed his horse in Makkah and say, I will kill Muhammad riding it. News of that reached the Messenger of Allaah (peace and blessings of Allaah be upon him) and he said: “Rather I will kill him in sha Allaah.” When he stabbed him, the enemy of Allaah remembered that that the Prophet (peace and blessings of Allaah be upon him) had said, “Rather I will kill him,” and he was certain that he would die from this wound. And he died from it in Sarif on his way back to Makkah.

Zaad al-Ma’aad, 3/199

And Allaah knows best. Islam Q&A (www.islam-qa.com)

10063: The hijrah (Prophet’s migration to Madeenah)

Question:

I would like some of the brothers to help me find some sources or kind of informations about the Hijrah or Hegra of the prophet, because i am doing a research paper on it.

Answer:

Praise be to Allaah.

When the persecution of the people of Makkah against the Muslims grew intense, Allaah commanded them to migrate so that they could establish the religion of Allaah in a land where they could worship Him.

Allaah chose Madeenah as the land of hijrah (migration for the sake of Allaah). The Messenger (peace and blessings of Allaah be upon him) saw in a dream that he was migrating to that city.

It was narrated from Abu Moosa that the Prophet (peace and blessings of Allaah be upon him) said: “I saw in a dream that I was migrating from Makkah to a land in which there are date-palms, and I thought that it was al-Yamaamah or Hajar, but it turned out to be al-Madeenah, Yathrib...” Narrated by al-Bukhaari, 3352; Muslim, 4217.

Al-Bukhaari (3906) narrated that ‘Aa’ishah said: The Prophet (peace and blessings of Allaah be upon him) said to the Muslims, “I have been shown the land to which you will migrate: it has palm trees between the two lava fields, the two stony tracts.” So, some people migrated to Madeenah, and most of those people who had previously migrated to the land of Ethiopia, returned to Madeenah.

Al-Haafiz said:

The harrah (stony tract) is land whose stones are black. This dream was different from the dream mentioned above in the hadeeth of Abu Moosa in which the Prophet (peace and blessings of Allaah be upon him) was not sure where that land was. Ibn al-Teen said: The Prophet (peace and blessings of Allaah be upon him) was shown the land of migration in a way that could apply to Madeenah and to other places, then he was shown the feature that is unique to Madeenah so it became clear which land that was.

With regard to the first companions of the Prophet (peace and blessings of Allaah be upon him) to migrate:

It was narrated that al-Bara' (may Allaah be pleased with him) said: The first ones who came to us of the companions of the Prophet (peace and blessings of Allaah be upon him) were Mus'ab ibn 'Umayr and Ibn Umm Maktoom. They started to teach us the Qur'aan. Then 'Ammaar, Bilaal, and Sa'd came, then 'Umar ibn al-Khattaab came with twenty others. Then the Prophet (peace and blessings of Allaah be upon him) came, and I never saw the people of Madeenah rejoice more than that. They rejoiced so much that I saw the girls and boys saying, "This is the Messenger of Allaah (peace and blessings of Allaah be upon him), he has come."

Narrated by al-Bukhaari, 4560.

The following hadeeth sums up many of the events of the Prophet's migration:

It was narrated that 'Aa'ishah said: The Prophet (peace and blessings of Allaah be upon him) said to the Muslims:

"In a dream I have been shown your place of migration, a land of date palm trees, between two lave fields, the two stony tracts." So, some people migrated to Madeenah, and most of those people who had previously migrated to the land of Ethiopia, returned to Madeenah. Abu Bakr also prepared to leave for Madeenah, but the Messenger of Allaah (peace and blessings of Allah be upon him) said to him, "Wait for a while, because I hope that I will be allowed to migrate also." Abu Bakr said, "Do you indeed expect this? May my father be sacrificed for you!" The Prophet said, "Yes." So Abu Bakr stayed behind for the sake of the Messenger of Allaah (peace and blessings of Allah be upon him) so that he could accompany him. He fed two she-camels he owned with the leaves of the *samur* tree for four months.

One day, while we were sitting in Abu Bakr's house at noon, someone said to Abu Bakr, "This is the Messenger

of Allaah (peace and blessings of Allah be upon him) with his head covered, coming at a time at which he never used to visit us before.” Abu Bakr said, “May my father and mother be sacrificed for him. By Allaah, he has not come at this hour except for something important.” So the Messenger of Allaah (peace and blessings of Allaah be upon him) came and asked permission to enter, and he was admitted. When he entered, he said to Abu Bakr. “Tell everyone who is present with you to go away.” Abu Bakr replied, “There is no one here but your family. May my father be sacrificed for you, O Messenger of Allaah!” The Prophet said, “I have been given permission to migrate.” Abu Bakr said, “Shall I accompany you? May my father be sacrificed for you, O Messenger of Allaah!” The Messenger of Allaah (peace and blessings of Allah be upon him) said, “Yes.” Abu Bakr said, “O Messenger of Allaah, may my father be sacrificed for you, take one of these two she-camels of mine.” The Messenger of Allaah (peace and blessings of Allaah be upon him) replied, “(I will accept it) with payment.” So we prepared the baggage quickly and put some journey food in a leather bag for them. Asma’, the daughter of Abu Bakr, cut a piece from her waist belt and tied the mouth of the leather bag with it, and for that reason she was named *Dhaat-un-Nitaaqayn* (i.e. the owner of two belts).

Then the Messenger of Allaah (peace and blessings of Allah be upon him) and Abu Bakr reached a cave on the mountain of Thawr and stayed there for three nights. ‘Abdullah bin Abi Bakr who was an intelligent and wise youth, stayed (with them) overnight. He would leave them before daybreak so that in the morning he would be with Quraysh, as if he had spent the night in Makkah. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. ‘Aamir bin Fuhayrah, the freed slave of Abu Bakr, used to bring the milch sheep (of his master, Abu Bakr) to them a little

while after nightfall. So they always had fresh milk at night, the milk of their sheep. ‘Aamir bin Fuhayrah would then take the flock away when it was still dark (before daybreak). He did the same on each of those three nights. The Messenger of Allaah (peace and blessings of Allah be upon him) and Abu Bakr had hired a man from the tribe of Bani al-Dayl from the family of Bani ‘Abd ibn ‘Adiyy as an expert guide, ... he was of the religion of the infidels of Quraysh but the Prophet and Abu Bakr trusted him and gave him their two she-camels and made an appointment with him for him to bring their two she-camels to the cave of the mountain of Thawr in the morning after three nights had passed. And (when they set out), ‘Aamir bin Fuhayrah and the guide went along with them and the guide led them along the coast.

Ibn Shihaab said: ‘Abd al-Rahmaan ibn Maalik al-Mudliji, who was the nephew of Suraaqah ibn Maalik ibn Ju’sham, told me that his father informed him that he heard Suraaqah ibn Ju’sham saying, “The messengers of the kuffaar of Quraysh came to us declaring that they had assigned for the persons who would kill or arrest the Messenger of Allaah (peace and blessings of Allah be upon him) and Abu Bakr, a reward equal to their bloodmoney. While I was sitting in one of the gatherings of my tribe, Bani Mudlij, a man from them came to us and stood while we were sitting, and said, ‘O Suraaqah! No doubt, I have just seen some people far away on the shore, and I think they are Muhammad and his companions.’ “ Suraaqah added, “I too realized that it must have been they. But I said ‘No, it is not they, but you have seen so-and-so, and so-and-so whom we saw setting out.’ I stayed in the gathering for a while and then got up and left for my home. I ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me.

Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop. When I approached them (i.e. Muhammad and Abu Bakr), my horse stumbled and I fell down from it, Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e. the Prophet and Abu Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qur'aan by the Messenger of Allaah (peace and blessings of Allah be upon him) who was not looking around although Abu Bakr kept doing that, suddenly the forelegs of my horse sank into the ground up to the knees, and I fell down from it. Then I rebuked it and it got up but it could hardly lift its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called to them to let them know they were safe. They stopped, and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the Cause of the Messenger of Allaah (peace and blessings of Allah be upon him) (i.e. Islam) would become victorious. So I said to him, "Your people have assigned a reward equal to the bloodmoney for your capture." Then I told them all the plans the people of Makkah had made concerning them. Then I offered them some journey food and goods but they refused to take anything and did not ask for anything, but the Prophet (peace and blessings of Allaah be upon him) said, "Do not tell others about us." Then I requested him to write for me a guarantee of security. He ordered 'Aamir bin Fuhayrah to write it for me on a piece of animal skin, then the Messenger of Allaah (peace and blessings of Allah be upon him) went on his way."

Ibn Shihaab said: ‘Urwah ibn al-Zubayr told me: The Messenger of Allaah (peace and blessings of Allah be upon him) met al-Zubayr in a caravan of Muslim merchants who were returning from Syria. Al-Zubayr gave the Messenger of Allaah (peace and blessings of Allah be upon him) and Abu Bakr a gift of white clothes. When the Muslims of Madeenah heard the news of the departure of the Messenger of Allaah (peace and blessings of Allah be upon him) from Makkah (towards Madeenah), they started going to the harrah (lava field) every morning. They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up onto the roof of one of the forts of his people to look for something, and he saw the Messenger of Allaah (peace and blessings of Allaah be upon him) and his companions dressed in white clothes, as if they were emerging out of a desert mirage.

The Jew could not help shouting at the top of his voice, “O Arabs! Here is your great man whom you have been waiting for!” So all the Muslims rushed to pick up their weapons and went to meet the Messenger of Allaah (peace and blessings of Allah be upon him) on the lava field. The Prophet turned with them to the right and alighted in the land of Bani ‘Amr ibn ‘Awf. This was on Monday in the month of Rabee’ al-Awwal. Abu Bakr stood up, receiving the people while the Messenger of Allaah (peace and blessings of Allah be upon him) sat down and kept silent. Some of the Ansaar who came and had not seen the Messenger of Allaah (peace and blessings of Allah be upon him) before, began greeting Abu Bakr, but when the sunshine fell on the Messenger of Allaah (peace and blessings of Allah be upon him) and Abu Bakr came forward and shaded him with his cloak, only then did the people come to know the Messenger of Allaah (peace and blessings of Allah be upon him).

The Messenger of Allaah (peace and blessings of Allah be upon him) stayed with Bani ‘Amr ibn ‘Awf for ten nights and established the mosque (mosque of Quba’) which was founded on piety. The Messenger of Allaah (peace and blessings of Allah be upon him) prayed in it and then mounted his she-camel and moved on, accompanied by the people till his she-camel knelt down at (the place of) the mosque of the Messenger of Allaah (peace and blessings of Allah be upon him) at Madeenah. Some Muslims used to pray there in those days, and that place was a yard for drying dates belonging to Suhayl and Sahl, two orphan boys who were under the guardianship of As’ad ibn Zuraarah. When his she-camel knelt down, the Messenger of Allaah (peace and blessings of Allah be upon him) said, “This place, Allah willing, will be our place.” The Messenger of Allaah (peace and blessings of Allah be upon him) then called the two boys and told them to name a price for that yard so that he might take it as a mosque. The two boys said, “No, but we will give it as a gift, O Messenger of Allaah!” The Messenger of Allaah (peace and blessings of Allah be upon him) refused to take it as a gift and insisted on buying it from them, then he built a mosque there. The Prophet himself started carrying unburnt bricks for its building and while doing so, he was saying “This load is better than the load of Khaybar, for it is more pious in the Sight of Allaah and purer and better rewardable.”

He was also saying,

“O Allaah! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the Ansaar and the Muhaajireen.”

Thus the Prophet recited (by way of proverb) the poem of some Muslim poet whose name is unknown to me.

Ibn Shibaab said, “We have not heard in any ahaadeeth

that the Messenger of Allaah (peace and blessings of Allah be upon him) recited any complete line of poetry apart from this.”

Narrated by al-Bukhaari, 3906

But there is a specious argument put forward by some of those who want to stir up doubts about Islam. They say that the seerah narrated that the Messenger (peace and blessings of Allaah be upon him) and Abu Bakr migrated with two she-camels, and they entered the cave, and Quraysh pursued them; if they had two she-camels with them, the people of Quraysh would have known that Muhammad (peace and blessings of Allaah be upon him) and his companion had entered the cave. So where were the two camels?

These doubters want to attack Islam so that people will not believe the seerah of the Messenger (peace and blessings of Allaah be upon him), and to make them think that the seerah is based on illusions and lies.

The response to this specious argument is very simple indeed. The report quoted above – of which these people are unaware, or they ignore it – tells them that the Messenger (peace and blessings of Allaah be upon him) had hired a guide to show them the way, and even though he was a follower of the kaafir religion of Quraysh, they trusted him. So they gave their mounts to him and made an appointment with him for him to bring their mounts back to them at the cave of Thawr after three nights had passed.

This hadeeth clearly refutes their specious argument and shuts them up. Praise be to Allaah for guidance after misguidance.

Another thing that happened to the Messenger of Allaah

(peace and blessings of Allaah be upon him) and Abu Bakr on their way to Madeenah:

It was narrated that Abu Bakr (may Allaah be pleased with him) said: I said to the Prophet (peace and blessings of Allaah be upon him) – when I was in the cave – “If any one of them looks down at his feet he will see us.” He said, “What do you think, O Abu Bakr, of two people of whom Allaah is the third?”

Narrated by al-Bukhaari, 3380; Muslim, 4389

This is a summary of the events of the hijrah. Whoever wants to know more may consult references such as *al-Bidaayah wa'l-Nihaayah* by Ibn Katheer, 4/168-205

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

31069: Was the Prophet (peace and blessings of Allaah be upon him) born circumcised?

Question:

Was the Messenger (peace and blessings of Allaah be upon him) born circumcised or was he circumcised like other people?.

Answer:

Praise be to Allaah.

Ibn Al-Qayyim (may Allaah have mercy on him) mentioned three opinions concerning the circumcision of the Prophet (peace and blessings of Allaah be upon him). He said:

There are different opinions on this matter:

- 1 – That he was born circumcised
- 2 – That Jibreel circumcised him when he split open his chest
- 3 – That his grandfather ‘Abd al-Muttaalib circumcised him according to the Arab custom of circumcising their sons.

Tuhfat al-Mawlood, p. 201.

With regard to the first opinion, Ibn al-Qayyim narrated many ahaadeeth in the book mentioned which indicate this, but he ruled all of them to be *da'eef* (weak). Then he mentioned that if a child is born circumcised, this is a defect and it is not a sign of virtue as some people think.

And he said:

It was said that Caesar the king of Rome whom Imru'ul-Qays came to visit was born like that (i.e., uncircumcised) and Imru'ul-Qays entered upon him in the baths and saw him like that, and composed a line of verse mocking him for being uncircumcised:

He scorned him because he was not circumcised, and he regarded his being born like that as a defect. This line of verse was one of the reasons that motivated Caesar to poison Imru'ul-Qays and he died.

The Arabs used to think of the act of circumcision as being something virtuous, but not the feature itself.

Ibn al-Qayyim said: Allaah sent our Prophet from amongst the Arabs, and He gave him attributes of physical perfection and made him of fine lineage. So how could it be possible that he was born circumcised? It was said that circumcision was one of the words with which Allaah

tested His Close Friend Ibraaheem, and he fulfilled this world, and the most severely tested of mankind are the Prophets, then the next best and the next best. The Prophet listed circumcision as one of the features of the fitrah, and being tested with this and carrying out this command with patience will multiply the reward. It is more befitting that the Prophet (peace and blessings of Allaah be upon him) should not miss out on this virtue and that Allaah should honour him in the same way as He honoured Ibraaheem, because he is more virtuous than any other Prophet.

Tuhfat al-Mawlood, 205-206

With regard to the second opinion, he said:

The hadeeth about the angel splitting open his heart was narrated through many isnaads going back to the Prophet; it does not mention in any of them that Jibreel circumcised him, except in this hadeeth which is (shaadh dh ghareeb (odd and strange).

Tuhfat al-Mawlood, p. 206

With regard to the third opinion, he said:

Ibn al-‘Adeem said: It says in some reports that his grandfather ‘Abd al-Muttalib circumcised him on the seventh day. He said, this seems to be the correct view and closest to reality.

Tuhfat al-Mawlood, p. 206

Ibn al-Qayyim said in *Zaad al-Ma’aad* (1/82):

This issue arose between two righteous men. One of them wrote a book saying that the Prophet (peace and blessings of Allaah be upon him) was born circumcised and compiled in it ahaadeeth which are not sound at all. His name was Kamaal al-Deen ibn Talhah. He was criticized

by Kamaal al-Deen ibn al-‘Adeem who explained that the Prophet (peace and blessings of Allaah be upon him) was circumcised according to the custom of the Arabs. As this was the custom of all of the Arabs, there is no need for a report (to prove that he was circumcised).

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

8844: The Prophet (peace and blessings of Allaah be upon him) and the establishment of the Islamic society

Question:

How and with degree of success was muhammed(s.a.w)able to establish a stable community in medinah 632ce.

Answer:

Praise be to Allaah.

Undoubtedly the society that was established by the Prophet (peace and blessings of Allaah be upon him) in Madeenah was an example of a stable and secure society. That was manifestly apparent from the moment the Prophet (peace and blessings of Allaah be upon him) first set foot in Madeenah and stated to form the Islamic state. The security and stability of this society were due to a number of reasons and factors, including the following:

The Prophet (peace and blessings of Allaah be upon him) built the mosque in Madeenah as soon as he arrived there, which helped to establish a focal point to which people could turn when calamities struck, and a place where the Muslims could gather to meet one another and find out

about one another, so they could find out who was sick and go to visit them, attend the funerals of those who died, help their poor and arrange marriages for those who were single.

These are some of the ahaadeeth concerning that:

It was narrated from Anas ibn Maalik (may Allaah be pleased with him) that when the Messenger of Allaah (peace and blessings of Allaah be upon him) came to Madeenah, he ordered that the mosque should be built, and he said, “O Banu Najjaar, name me a price for this garden of yours.” They said, “No by Allaah, we will not seek its price except from Allaah.” (Narrated by al-Bukhaari, 2622; Muslim, 524)

It was narrated that al-Bara’ ibn ‘Aazib said: “[The verse] *‘and do not aim at that which is bad to spend from it’* [al-Baqarah 2:267 – interpretation of the meaning] was revealed concerning us Ansaar. We used to own date palm trees. A man would bring (the harvest) from his date palms, whether it was a little or a lot. A man would bring one or two bunches of dates and hang them in the mosque. Ahl al-Suffah – or according to a report narrated by Ibn Maajah, the poor among the Muhaajireen – had no food, so if one of them got hungry he would come and strike the bunch with his stick, and ripe and unripe dates would fall, and he would eat them. But there were some uncharitable people who would bring a bunch of dates that contained rotten or dried-up dates, or a bunch that was damaged, and hang it up. Then Allaah revealed the words (interpretation of the meaning):

“O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein” [al-Baqarah 2:267]

He said: if any one of you were to be given something like they gave, he would not accept it unless he did so with his eyes closed or out of shyness. He said, after that one of us would bring the best dates that he had.

Narrated by al-Tirmidhi, 2987; Ibn Maajah, 1822. Classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*, 2389.

Secondly:

The Prophet (peace and blessings of Allaah be upon him) established brotherhood between the Muhaajireen (the Emigrants who had come from Makkah) and the Ansaar (helpers, the Muslims in Madeenah). This action strengthened the bonds between the members of the Madeenan society in a manner previously unheard of. The Prophet (peace and blessings of Allaah be upon him) established bonds of brotherhood between non-Arabs and Arabs, between free men and former slaves, between people of Quraysh and members of other tribes. So the society became one entity, after which it was not surprising that an Ansaari would ask a Muhaajir to take half of his wealth, or an Ansaari would offer to divorce one of his wives so that a Muhaajir could marry her, or a Muhaajir would inherit from an Ansaari, because of the strength of the bonds between them. Then inheritance between them was abrogated by the verse on inheritance, but the Ansaar were encouraged to bequeath something to them. This was an exemplary society.

There follow some of the ahaadeeth concerning that:

1 – It was narrated that ‘Abd al-Rahmaan ibn ‘Awf (may Allaah be pleased with him) said: When we came to Madeenah, the Messenger of Allaah (peace and blessings of Allaah be upon him) established bonds of brotherhood between me and Sa’d ibn al-Rabee’. Sa’d ibn al-Rabee’ said: “I am the wealthiest of the Ansaar, so I will give you half my wealth, and see which of my wives you would

prefer, I will divorce her for you, and when she becomes permissible you can marry her.” ‘Abd al-Rahmaan said to him, “I do not need that. Is there a marketplace where people trade?” He said, “The marketplace of Qaynuqaa’.” So the next day ‘Abd al-Rahmaan went there and took some cottage cheese and ghee, and he did that the next day. It was not long before ‘Abd al-Rahmaan came with traces of yellow (perfume) on him. The Messenger of Allaah (peace and blessings of Allaah be upon him) said, “Have you gotten married?” He said, “Yes?” He said, “To whom?” He said, “A woman from among the Ansaar.” He said, “How much was the mahr?” He said, “A gold piece equal in weight to a date stone (or a date stone of gold).” The Prophet (peace and blessings of Allaah be upon him) said to him, “Give a wedding feast (waleemah), even if with one sheep.” Narrated by al-Bukhaari, 1943.

2 – It was narrated from Ibn ‘Abbaas (may Allaah be pleased with him) that when the Muhaajireen came to Madeenah, a Muhaajir would inherit from an Ansaari to the exclusion of the Ansaari’s own relatives, because of the bonds of brotherhood that the Prophet (peace and blessings of Allaah be upon him) had established between them. When the verse “*And to everyone, We have appointed heirs*” [al-Nisa’ 4:33 – interpretation of the meaning] was revealed, that was abrogated. And the phrase “*To those also with whom you have made a pledge (brotherhood)*” [al-Nisa’ 4:33 – interpretation of the meaning] has to do with the covenant of helping, supporting and advising one another. So the rights of inheritance no longer apply, but they may bequeath to one another.

Narrated by al-Bukhaari, 2170.

Thirdly:

Zakaah was prescribed in the second year of the Hijrah,

which made the rich and poor more equal and increased the coherence of the Madeenan society, and the bonds of brotherhood for the sake of Allaah became stronger than before. Indeed, the matter went further than zakaah to include voluntary charity.

It was narrated that Anas ibn Maalik (may Allaah be pleased with him) said: Abu Talhah was the wealthiest of the Ansaar of Madeenah in terms of palm trees, and the dearest of his wealth to him was (the garden of) Bayraha', which was opposite the mosque. The Messenger of Allaah (peace and blessings of Allaah be upon him) used to enter it and drink from good water that was to be found there. Anas said: When the verse "*By no means shall you attain Al-Birr (piety, righteousness — here it means Allaah's reward, i.e. Paradise), unless you spend (in Allaah's Cause) of that which you love*" [Aal- Imraan 3:92 – interpretation of the meaning] was revealed, Abu Talhah got up and went to the Messenger of Allaah (peace and blessings of Allaah be upon him) and said, "O Messenger of Allaah, Allaah says '*By no means shall you attain Al-Birr (piety, righteousness — here it means Allaah's reward, i.e. Paradise), unless you spend (in Allaah's Cause) of that which you love*' and the dearest of my wealth to me is Bayraha'. (I give it in) charity for the sake of Allaah, hoping to earn its reward with Allaah, so dispose of it, O Messenger of Allaah, as Allaah shows you." The Messenger of Allaah (peace and blessings of Allaah be upon him) said, "Well done, that is a profitable deal, that is a profitable deal. I have heard what you said and I think that you should distribute it among your relatives." Abu Talhah said, "I shall do that, O Messenger of Allaah," and he distributed it among his relatives and the sons of his paternal uncles. Narrated by al-Bukhaari, 1392; Muslim, 998

So the signs of harmony appeared among the Muslims in

Madeenah, and the Muhaajireen recognized the rights that their Ansaar brothers had over them. There are a number of ahaadeeth concerning that, including the following:

It was narrated that Anas said: When the Prophet (peace and blessings of Allaah be upon him) came to Madeenah, the Muhaajireen came to him and said, “O Messenger of Allaah, we have never seen any people more generous when they have the means and more helpful when they have little than the people among whom we have settled. They have looked after us and they have let us join them and share in all their happy occasions, to such an extent that we are afraid that they will take all the reward. The Prophet (peace and blessings of Allaah be upon him) said, “Not so long as you pray for them and praise them.”

Narrated by al-Tirmidhi, 2487; classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*, 2020.

Allaah created love between the hearts of the people of Madeenah, and love for the sake of Allaah was one of the symbols of the people that Allaah enjoined upon them and made it one of the signs of perfect faith.

It was narrated from Anas (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “None of you truly believes until he loves for his brother what he loves for himself.”

Narrated by al-Bukhaari, 13; Muslim, 45.

It was narrated that al-Nu'maan ibn Basheer said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The believers, in their mutual mercy, love and compassion, are like a (single) body; if one part of it feels pain, the rest of the body will join it in staying awake and suffering fever.” Narrated by al-Bukhaari, 5665; Muslim, 2586. Islam Q&A (www.islam-qa.com)

3364: Hairstyles

Question:

What was the hairstyle of the Prophet ? And what hairstyles are disallowed specifically ?.

Answer:

Praise be to Allaah.

The hairstyle of the Prophet (peace and blessings of Allaah be upon him) is mentioned in a number of ahaadeeth, such as the following:

1 – His hair was neither curly nor straight.

It was narrated that Anas ibn Maalik said, describing the Prophet (peace and blessings of Allaah be upon him), he was of average height, neither very tall nor very short. He had a ruddy complexion, neither very white nor very dark, and his hair was neither curly nor straight. The revelation came to him when he was forty years old.

(Narrated by al-Bukhaari, 3354; Muslim, 2338)

2 – His hair came down to his earlobes.

It was narrated that al-Bara' ibn 'Aazib (may Allaah be pleased with him) said: The Prophet (peace and blessings of Allaah be upon him) was of average height and broad shouldered. He had hair that came down to his earlobes. I saw him wearing a red garment and I never saw anyone more handsome than him.

Narrated by al-Bukhaari, 3358; Muslim, 2337

3 – His hair sometimes came down to his shoulders

It was narrated that Qutaadah said: I asked Anas ibn Maalik (may Allaah be pleased with him) about the hair of the Messenger of Allaah (peace and blessings of Allaah be upon him). He said, The hair of the Messenger of Allaah (peace and blessings of Allaah be upon him) was neither curly nor straight, and came down to a point between his ears and his shoulders.

Narrated by al-Bukhaari, 5565; Muslim, 2337

According to another report, his hair used to touch his shoulders.

Narrated by al-Bukhaari, 5563; Muslim, 2338

Sometimes his hair was shorter than that. All of this may be understood as referring to different situations, and each of the Sahaabah narrated what he had seen.

4 – The Prophet (peace and blessings of Allaah be upon him) used to dye his hair sometimes.

It was narrated that ‘Uthmaan ibn ‘Abd-Allaah ibn Moohib said: I entered upon Umm Salamah and she brought out to us one of the hairs of the Prophet (peace and blessings of Allaah be upon him) which was dyed.

Narrated by al-Bukhaari, 5558.

Ahmad (25328) added: ... dyed with henna and katam.

Katam is a plant that is used to dye the hair. When mixed with henna it gives the hair a colour between black and red. See *‘Awn al-Ma’bood*, commentary on hadeeth no. 4205

5 – He used to part his hair.

It was narrated from ‘Ibn ‘Abbaas (may Allaah be pleased

with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) used to let his hair hang down over his forehead and the mushrikoon used to part their hair, and the People of the Book used to let their hair hang down over their foreheads. The Messenger of Allaah (peace and blessings of Allaah be upon him) liked to be like the People of the Book in matters where there was no specific command. Then the Messenger of Allaah (peace and blessings of Allaah be upon him) parted his hair.

(Narrated by al-Bukhaari, 3365; Muslim, 2336). Some of the scholars discussed the meaning of this hadeeth, and their comments were summed up by Imam al-Nawawi as follows:

The correct view is that both letting the hair hang down over the forehead and parting it are permissible, but that parting is better.

Sharh Muslim, 15/90

6 – The Prophet (peace and blessings of Allaah be upon him) did his Farewell Pilgrimage when his hair was stuck together.

(This means) making some parts of the hair stick to others using gum or something similar, so that the hair is held together and avoids getting dirty and does not need to be washed. This is easier for the person who is in ihraam, especially in the past when the person in ihram was faced with a lot of dirt and little water.

It was narrated that Ibn ‘Umar (may Allaah be pleased with him) said: I saw the Messenger of Allaah (peace and blessings of Allaah be upon him) raising his voice in the Talbiyah, with his hair stuck together.

Narrated by al-Bukhaari, 5570; Muslim, 1184

7 – The Prophet (peace and blessings of Allaah be upon him) sometimes used to braid his hair, especially when travelling, to keep it from getting dusty.

It was narrated that Umm Haani' said: The Prophet (peace and blessings of Allaah be upon him) came from Makkah with four braids.

Narrated by al-Tirmidhi, 1781; Abu Dawood, 4191; Ibn Maajah, 3631. Classed as saheeh by al-Haafiz Ibn Hajar in *Fath al-Baari*, 10/360.

With regard to the kinds of hairstyles that are forbidden, they are characterized by the following:

1 – *al-Qaza'* (lit. tufts), which is where part of the head is shaved and part is left.

It was narrated from Ibn 'Umar that the Messenger of Allaah (peace and blessings of Allaah be upon him) forbade *al-qaza'*.

Narrated by al-Bukhaari, 5466; Muslim, 3959.

One of the narrators of this hadeeth defines *al-qaza'* as shaving part of a child's head and leaving some of his hair.

Ibn al-Qayyim (may Allaah have mercy on him) said:

With regard to shaving part of the head and leaving part, this is of varying degrees.

The worst is shaving the middle of the head and leaving the sides, as the Christian monks do.

After that comes shaving the sides and leaving the middle, as many of the foolish and worthless people do.

After that comes shaving the front of the head and leaving the back.

These three types all come under the heading of *qaza'* which was forbidden by the Messenger of Allaah (peace and blessings of Allaah be upon him), but some of them are worse than others.

Ahkaam Ahl al-Dhimmah, 3/1294

2 – Imitating the kaafirs or immoral people.

There are many such hairstyles, some of which come under the heading of *qaza'* – such as the “Marines” haircut, which is forbidden for two reasons, the fact that it is a kind of *qaza'* and the fact that it is an imitation of the kuffaar. Some of them do not involve *qaza'* but they are styles that belong to the kuffaar, such as making some of the hair stand up and letting the rest hang down, and so on.

This also includes every hairstyle that belongs to the kaafirs or immoral people, because it is not permissible for a Muslim to resemble them in that, because the Prophet (peace and blessings of Allaah be upon him) said, “Whoever imitates a people is one of them.”

Narrated by Abu Dawood, 4031. Classed as hasan by al-Haafiz ibn Hajar in *Fath al-Baari*, 10/271. its isnaad was classed as jayyid by Shaykh al-Islam in *Iqtida' al-Siraat al-Mustaqeem*, p. 82.

Shaykh al-Islam said:

The least that we can say about this hadeeth is that it implies that it is haraam to imitate them, although the apparent meaning is that the one who imitates them is a kaafir, as in the verse (interpretation of the meaning):

“And if any amongst you takes them (as Awliyaa’), then surely, he is one of them”

[al-Maa'idah 5:51]

Iqtida' al-Siraat al-Mustaqeem, p. 83.

Imitating foolish people.

These are hairstyles worn by some of the foolish people, which may be included in the categories mentioned above.

See also question no. 14051

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

20968: The scribes of the Prophet (peace and blessings of Allaah be upon him)

Question:

Who were the scribes who wrote the letters of the Messenger (peace and blessings of Allaah be upon him)?.

Answer:

Praise be to Allaah.

Ibn al-Qayyim said:

The scholars of seerah (Prophet's biography) have mentioned the names of the Sahaabah who used to write down the wahy (revelation) or the letters of the Messenger (peace and blessings of Allaah be upon him). They were: Abu Bakr al-Siddeeq, 'Umar ibn al-Khattaab, 'Uthmaan ibn 'Affaan, 'Ali ibn Abi Taalib, al-Zubayr ibn al-'Awwaam, 'Aamir ibn Fuhayrah, 'Amr ibn al-'Aas, Ubayy ibn Ka'b, 'Abd-Allaah ibn al-Arqam, Thaabit ibn Qays ibn Shammaas, Hanzalah ibn al-Rabee' al-Usaydi, al-Mugheerah ibn Shu'bah, 'Abd-Allaah ibn Rawaahah, Khaalid ibn al-Waleed, Khaalid ibn Sa'eed ibn al-'Aas

(whom it was said was the first one to write down anything for him), Mu'aawiyah ibn Abi Sufyaan and Zayd ibn Thaabit. He requested them to do that and allocated this task to them. *Zaad al-Ma'aad*, 1/117

Ibn Muflih al-Hanbali said:

A group of them wrote things down for the Messenger of Allaah (peace and blessings of Allaah be upon him), including Ubayy ibn Ka'b, Zayd ibn Thaabit, 'Ali, 'Uthmaan, Hanzalah al-Asadi, Mu'aawiyah, and 'Abd-Allaah ibn al-Arqam, who was his regular scribe in charge of writing and responding to letters. He was the one who wrote down all the Revelation and whom the Messenger of Allaah (peace and blessings of Allaah be upon him) commanded to learn how to write Syriac so that he could respond on his behalf to those who wrote to him in that language. So he learned it in eighteen days.

Al-Adaab al-Shar'iyah, 2/161

And Ibn Hajar said:

Al-Qadaa'i said: Zayd ibn Thaabit used to write to the kings on his behalf, as well as writing down the revelation. And al-Zubayr and Jahm used to write down the records of zakaah. *Al-Talkhees al-Habeer*, 4/346, 347 And Allaah knows best. Islam Q&A (www.islam-qa.com)

23294: Number of sons and daughters of the Prophet (peace and blessings of Allaah be upon him)

Question:

how many daughters did al rasool (salaah alahoh alayhee wasalam) has? and from which of his wives (radeyaa alaaahoo 3anhonaa jame3an) ?

Answer:

Praise be to Allaah.

The Prophet (peace and blessings of Allaah be upon him) had both sons and daughters, the first of whom was al-Qaasim, from whom he took his kunya Abu'l-Qaasim. He died in childhood, and it was said that he lived until he was old enough to ride. Then came Zaynab, and it was said that she was older than al-Qaasim; then Ruqayyah, Umm Kulthoom and Faatimah. It was said concerning each of them that she was older than her two sisters. It was narrated from Ibn 'Abbaas that Ruqayyah was the oldest of the three and that Umm Kulthoom was the youngest. Then 'Abd-Allaah was born to him. There is some dispute as to whether he was born after his Prophethood began or before. Some scholars said that he was born after his Prophethood began. There is also some dispute as to whether he was al-Tayyib or al-Taahir, or whether they were other children; the correct view is that these were nicknames given to him; and Allaah knows best. These children were all born from Khadeejah and he had no children from any other wife. Then Ibraaheem was born to him from his concubine Maariyah al-Qibtiyyah in 8 AH. (*Zaad al-Ma'aad*, 1/103).

So the sons and daughters of the Prophet (peace and blessings of Allaah be upon him) were all born to him from his wife Umm al-Mu'mineen Khadeejah (may Allaah be pleased with her), apart from Ibraaheem, who was born from the Prophet's concubine Maariyah (may Allaah be pleased with her), who was given to him as a gift by al-Muqawqis, the king of Alexandria and the leader of the Copts. According to the most correct opinion, he had seven children, three boys and four girls. The boys were:

1- al-Qaasim

2- ‘Abd-Allaah

3- Ibraaheem

And the girls were:

1- Zaynab

2- Ruqayyah

3- Umm Kulthoom

4- Faatimah

All of his children died during his lifetime, apart from Faatimah who died after him (peace and blessings of Allaah be upon him). Islam Q&A (www.islam-qa.com)

14070: He has been asked to research about Islam and its impact on Europe

Question:

Discuss the rise of Islam by exploring the life and religious ideas of Muhammad, as well as development in the century after his death. Explain at length Muhammad's religious ideas, placing them in their historical context. That is, how do these ideas reflect Muhammad's personal life experiences and background, and more generally the environment of seventh century Arabian society? Then explain how and when Islam spread from Arabia to Europe addressing Islam's impact on the Christian West as well as Arabia and its surrounding regions.

Answer:

Praise be to Allaah.

Firstly:

Our Prophet Muhammad (peace and blessings of Allaah be upon him) did not produce his ideas by himself, rather the message that he brought came from Allaah – it was Revelation (wahy) which Allaah sent to him.

Secondly:

with regard to his life (peace and blessings of Allaah be upon him):

He was the best of all people on earth in terms of lineage, for he was descended from the noblest line. Even his enemies bore witness to that. Hence his enemy Abu Sufyaan testified to that effect before the Byzantine ruler. The noblest of people were his people; the noblest of tribes was his tribe; the noblest of clans was his clan. His full name was Muhammad ibn [son of] ‘Abd-Allaah ibn ‘Abd al-Muttalib ibn Haashim ibn ‘Abd Manaaf ibn Qusayy ibn Kilaab ibn Murrah ibn Ka’b ibn Lu’ayy ibn Ghaalib ibn Fahr ibn Maalik ibn al-Nadar ibn Kinaanah ibn Khuzaymah ibn Mudrikah ibn Ilyaaas ibn Mudar ibn Nizaar ibn Ma’d ibn ‘Adnaan... ibn ‘Ismaa’eel [Ishmael] ibn Ibraaheem [Abraham] (peace be upon them).

Allaah sent him as a Prophet at the age of forty, which is the age of perfection. The first sign of Prophethood which was sent to the Messenger of Allaah was dreams: he did not see any dream but it would come true like daybreak. It was said that that lasted for six months. The period of his Prophethood lasted for twenty-three years. These dreams were one of the forty-six parts of Prophethood. Then Allaah honoured him with Prophethood, and the angel came to him whilst he was in the cave of Hira’, where he used to love to go to be alone. The first words (of the Qur’aan) to be revealed to him were:

“Read! In the Name of your Lord Who has created (all

that exists)” [al-‘Alaq 96:1 – interpretation of the meaning]

His message came in stages. Firstly, he was appointed as a Prophet; secondly, he warned his nearest kinsmen; thirdly, he warned his people; fourthly, he warned the people to whom no warner had ever come, namely all the Arabs; fifthly, he warned all those whom his message reached, both jinns and humans, until the end of time.

After that (initial revelation), he spent three years calling people to Allaah in secret. Then the following words were revealed to him:

“Therefore proclaim openly (Allaah’s Message Islamic Monotheism) that which you are commanded, and turn away from AlMushrikoon (polytheists, idolaters, and disbeliever”

[al-Hijr 15:94 – interpretation of the meaning]

See *Zaad al-Ma’aad* by Ibn al-Qayyim, 1/71

Thirdly:

With regard to the message to which our Prophet (peace and blessings of Allaah be upon him) called people, it is sufficient to quote what was said by Abu Sufyaan – who was a kaafir (disbeliever) at the time. Heraclius, the ruler of Byzantium, asked Abu Sufyaan, “What does he tell you to do?” Abu Sufyaan said: “He tells us to worship Allaah alone, not associating anything with Him, and he forbids us to worship that which our fathers used to worship. He commands us to pray, to give in charity, to be chaste, to keep our promises and fulfil our trusts.” Heraclius commented on Abu Sufyaan’s words by saying: “This is the description of a Prophet. I knew that he would appear, but I did not think that he would be from among you [the Arabs]. If you are indeed speaking the truth, then

soon he will take possession of the place where my feet are standing. If I thought that I could meet him I would not hesitate to go to him, and if I were with him I would wash his feet.”

(Narrated by al-Bukhaari, 2782; Muslim, 1773).

Fourthly:

After the death of the Prophet (peace and blessings of Allaah be upon him), he was succeeded as khaleefah (leader of the Muslim community) by Abu Bakr al-Siddeeq, during whose time a number of major events took place: the dispatching of the army of Usaamah [to Syria]; the wars against the apostates (ahl al-riddah); fighting those who refused to pay the zakaah; the emergence of Musaylimah the liar [a false prophet]; and the compilation of the Qur’aan.

Then came ‘Umar ibn al-Khattaab, who was one of the earliest Muslims, one of the ten whom the Prophet (peace and blessings of Allaah be upon him) had testified would enter Paradise, one of the Rightly Guided Caliphs (al-khulafa’ al-raashideen), one of the in-laws of the Messenger of Allaah (peace and blessings of Allaah be upon him), one of the greatest scholars and ascetics among the Sahaabah (the Companions of the Prophet (peace and blessings of Allaah be upon him)). Many conquests took place during his time, including the conquest of Damascus, Jordan, Iraq, Jerusalem and Egypt. He is the one who decided, in consultation with ‘Ali, that history should be dated from the time of the Hijrah (the migration of the Prophet (peace and blessings of Allaah be upon him) from Makkah to Madeenah).

He was martyred in 23 AH by the kaafir Magian murderer Abu Lu’lu’ah.

Then came ‘Uthmaan ibn ‘Affaan, who was also one of

the ten whom the Prophet (peace and blessings of Allaah be upon him) had testified would enter Paradise. He had also become Muslim in the earliest days. He was one of those whom Abu Bakr al-Siddeeq had called to Islam. He migrated twice, first to Abyssinia (Ethiopia) then to Madeenah. He married Ruqayyah the daughter of the Prophet (peace and blessings of Allaah be upon him), then she passed away and he married her sister Umm Kalthoom. He ruled as khaleefah for twelve years, then he was martyred in 35 AH at the age of eighty-odd.

Then came ‘Ali ibn Abi Taalib, who was also one of the ten whom the Prophet (peace and blessings of Allaah be upon him) had testified would enter Paradise. He was the brother of the Messenger of Allaah (peace and blessings of Allaah be upon him) according to the system of brotherhood established when the muhaajiroon (migrants from Makkah) first came to Madeenah, and he was also the Prophet’s son-in-law as he married his daughter Faatimah, the best of all women (may Allaah be pleased with her). He was also one of the first people to become Muslim, one of the greatest scholars, bravest warriors, prominent ascetics and preachers. He was one of those who compiled the Qur’aan and showed it to the Messenger of Allaah (peace and blessings of Allaah be upon him).

Fifthly:

The Prophet (peace and blessings of Allaah be upon him) was guided by the teachings of the Qur’aan, indeed his whole attitude was the Qur’aan as the Mother of the Believers ‘Aa’ishah (may Allaah be pleased with her) said. The way our Prophet (peace and blessings of Allaah be upon him) was in Islam was the same as the way he had been before, but Allaah perfected his character and made it more beautiful. When the first revelation came, [his wife] Khadeejah (may Allaah be pleased with her) said, listing his attributes:

“No, by Allaah, Allaah would never let you down. For you uphold ties of kinship, you help the weak, you give charity to the poor, you honour your guests and you help the deserving calamity-afflicted ones.”

(Narrated by al-Bukhaari, 4; Muslim, 160)

Both his companions and his enemies described him in a befitting manner, as he (peace and blessings of Allaah be upon him) deserved, saying that he was honourable, brave, merciful, well-spoken, worshipped a great deal, was honest and trustworthy, and so on.

This was all summed up in the verse:

“And verily, you (O Muhammad) are on an exalted (standard of) character” [al-Qalam 68:4 – interpretation of the meaning]

His good character and attitude had a great effect, as it was the reason for some of the *mushrikeen* (pagans, polytheists) coming to Islam.

It was narrated that Abu Hurayrah said: “The Prophet (peace and blessings of Allaah be upon him) sent some cavalry towards Najd, and they brought a man from Banu Haneefah whose name was Thamaamah ibn Athaal and tied him to one of the pillars of the mosque. The Prophet (peace and blessings of Allaah be upon him) came out and said, ‘Untie Thamaamah.’ Then he (Thamaamah) went to grove of palm trees near the mosque and washed himself (did ghusl), then he entered the mosque and said, ‘I bear witness that there is no god except Allaah and that Muhammad is the Messenger of Allaah.’” (Narrated by al-Bukhaari, 4114; Muslim, 1764).

Sixthly:

With regard to Islam reaching Europe, it did so in several ways, including the following:

1 – The keenness of the Muslims to convey the truth to all of mankind. Andalusia [in Spain] was conquered by Taariq ibn Ziyaad in 92 AH/711 CE, and the conquests in western Europe continued until they reached southeastern France in 114 AH.

2 – People coming from North Africa, the Middle East and South Asia to look for work and a better future.

3 – Westerners bringing some people from other countries, such as the Germans bringing Turks, to work in their country.

4 – The presence of Muslim daa'iyahs (callers, “missionaries”) in those countries.

5 – The conquests of the Ottoman state of part of Europe.

6 – The conversion of some indigenous Europeans to Islam, who then began to propagate Islam.

7 – Trade links between Muslims and Europe.

8 – Conversion of some Europeans to Islam.

9 – Changes in the European intellectual approaches.

10 – Rejection of the church myths which contradict revelation and the adoption of empirical knowledge whose foundation was laid by the Muslims.

11 – Participation of Muslim communities in the development of research, inventions and companies in Europe, through the work of qualified Muslim professionals, plus the increase in the number of Muslim communities in Europe, which resulted in the increase in the number of mosques, schools and Islamic centers. This has resulted in increased Muslim influence, to the extent that the enemies of Islam such as the Jews are scared. The Israeli newspaper “*Ha-eret*” said, in an issue

published in late June 2001 CE, “As is the case in western Europe, the great increase in the number of Muslims in the United States has led to an increase in their political influence... The increase in the number of Muslims and their increasing political awareness, especially the Arab students, who are the most active of the Arabs in the political field, and the decrease in the number of Jews as a result of mixed marriages and their assimilation into American society, will all, in the future, play a role in changing the balance of power and changing the influence that these competing groups have in Washington. This is now something tangible, as can be seen in the activities of the pro-Arab lobbies in Congress.

1. The increase in the number of Muslims in European countries. More than ten years ago the number of Muslims in Europe was approximately 12 million.
2. The spread of mosques, Islamic centers and schools.
3. The spread of hijab and Islamic dress in the capitals of European countries.
4. The holding of Islamic exhibitions and seminars, and the establishment of companies that take care of halaal slaughter of meat, and burying the dead in the manner prescribed in Islam.

And Allaah is the Guide to the straight path and the Source of strength. Islam Q&A Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

22629: Why were there Jews in Madeenah at the time of the Prophet?

Question:

It was narrated that when the Prophet (peace and blessings of Allaah be upon him) died, his shield was in pledge

with a Jew... My question is: was this Jew in Madeenah? If the answer is yes, then how could that be when he (peace and blessings of Allaah be upon him) had expelled them from the city?

Answer:

Praise be to Allaah.

When the Prophet (peace and blessings of Allaah be upon him) died, his shield was in pledge with a Jew. The Prophet (peace and blessings of Allaah be upon him) had expelled some of the Jews, and he left orders during his final illness that they should be expelled from the Arabian Peninsula, and that no two religions should co-exist there. Then ‘Umar (may Allaah be pleased with him) carried out this final wish of the Prophet (peace and blessings of Allaah be upon him).

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islamqa.com)

12103: Did the Prophet appoint ‘Ali as khaleefah?

Question:

What is the ruling on people who claim that the Messenger (peace and blessings of Allaah be upon him) appointed ‘Ali (may Allaah be pleased with him) as khaleefah, and say that the Sahaabah (may Allaah be pleased with them) conspired against him?

Answer:

Praise be to Allaah.

This opinion is not known among any of the Muslim groups apart from the Shi'ah, and it is a false view which has no basis in the ahaadeeth that have been proven from the Messenger of Allaah (peace and blessings of Allaah be upon him). On the contrary, a great deal of evidence shows that the khaleefah after the Prophet (peace and blessings of Allaah be upon him) was Abu Bakr al-Siddeeq (may Allaah be pleased with him and with all the companions of the Prophet (peace and blessings of Allaah be upon him)). But the Prophet (peace and blessings of Allaah be upon him) did not state that clearly and he did not appoint him in any definitive sense; rather he gave commands which indicated that, when he told him to lead the people in prayer when he (the Prophet (peace and blessings of Allaah be upon him)) was sick, and when he told him about the leadership of the Muslim community after his death, saying, "Allaah and the believers will only accept Abu Bakr." Hence the Sahaabah (may Allaah be pleased with them) gave their allegiance (bay'ah) to Abu Bakr and they were unanimously agreed that Abu Bakr was the best among them. It was reported in the hadeeth of Ibn 'Umar (may Allaah be pleased with him) that the Sahaabah (may Allaah be pleased with them) used to say during the Prophet's life: "The best of this ummah after its Prophet is Abu Bakr, then 'Umar, then 'Uthmaan," and the Prophet (peace and blessings of Allaah be upon him) approved of their saying that. Mutawaatir reports from 'Ali (may Allaah be pleased with him) show that he used to say, "The best of this ummah after its Prophet is Abu Bakr then 'Umar." And he (may Allaah be pleased with him) used to say, "No one is brought to me who prefers me over them, but I will whip him with the hadd punishment for telling lies." He never claimed that he was the best of this ummah, or that the Messenger of Allaah (peace and blessings of Allaah be upon him) had appointed him as khaleefah. He never said that the Sahaabah (may Allaah be pleased with them) had wronged

him and taken away his rights. When Faatimah (may Allaah be pleased with her) died he gave a second pledge of allegiance (bay'ah) to Abu Bakr, as confirmation of his first pledge and to demonstrate to the people that he was with the jamaa'ah (the main group of Muslims) and that he had no reservations in his heart against giving his allegiance to Abu Bakr (may Allaah be pleased with them all). When 'Umar was stabbed, he appointed six of those whom the Prophet (peace and blessings of Allaah be upon him) had testified were guaranteed Paradise, for them to appoint one of their number as 'Umar's successor; among these six was 'Ali, who never denounced 'Umar, either whilst he was still alive or after his death. 'Ali did not say that he was more entitled than any of them to be khaleefah, so how can anyone have the right to tell lies about the Messenger of Allaah (peace and blessings of Allaah be upon him) and say that he appointed 'Ali as khaleefah? 'Ali himself never made any such claim, and none of the Sahaabah claimed that for him. Rather they were unanimously agreed that the caliphate of Abu Bakr, 'Umar and 'Uthmaan was valid; 'Ali acknowledged that and he cooperated with all of them in jihad, shoorah (consultation), etc. Moreover, the Muslims after the Sahaabah were agreed upon that which the Sahaabah had been agreed on. After all this, it is not permissible for anyone or for any group, Shi'ah or others, to claim that 'Ali was the appointed successor, or that the caliphate before him was false. Similarly, no one has the right to say that the Sahaabah wronged 'Ali and took away his rights. Rather this is the falsest of falsehoods, and it is thinking badly of the Companions of the Messenger of Allaah (peace and blessings of Allaah be upon him), including 'Ali (may Allaah be pleased with him and with them all).

Allaah has protected the ummah of Muhammad (peace and blessings of Allaah be upon him) and kept it from agreeing on misguidance. It was narrated in a saheeh

report in many ahaadeeth that the Prophet (peace and blessings of Allaah be upon him) said: “A group of my ummah will continue to adhere to the truth and to prevail.” It is impossible that the noblest generation of this ummah could agree on falsehood, supposedly the caliphate of Abu Bakr, ‘Umar and ‘Uthmaan. No one says this who believes in Allaah and the Last Day, and no one says this who has the slightest insight into the rulings of Islam.

From the fatwas of Shaykh Ibn Baaz, from Kitaab Fataawa Islaamiyyah, 1/46. (www.islam-qa.com)

21971: The way the Prophet (peace and blessings of Allaah be upon him) used to ride

Question:

What are the animals which the Prophet (peace and blessings of Allaah be upon him) used to ride?

Answer:

Praise be to Allaah.

The Prophet (peace and blessings of Allaah be upon him) rode horses, camels, mules and donkeys. He rode horses both saddled and bareback, and he used to make them gallop them on occasion. He used to ride alone, which was most of the time, but sometimes he would put someone behind him on the camel, or he would put one person behind him and one in front, so there would be three men on one camel. So he would sometimes let some men ride on his camel with him, and on some occasions he let his wives ride with him. The animals which he rode most often were horses and camels. With regard to mules, it is known that he had one mule which was given to him

as a gift by one of the kings. Mules were not well known in the land of the Arabs, and when he was given a mule, it was asked, “Why do we not mate horses with donkeys?” He said, “That is only done by those who do not know.”

(Narrated by Abu Dawood, 2565; classed as saheeh by al-Albaani in *Saheeh Abi Dawood*, 2236)

See Zaad al-Ma’aad, 1/159. (www.islam-qa.com)

21222: How many times did the Messenger (peace and blessings of Allaah be upon him) perform ‘Umrah?

Question:

How many times did the Messenger (peace and blessings of Allaah be upon him) perform ‘Umrah?

Answer:

Praise be to Allaah.

It was narrated from Qutaadah that Anas (may Allaah be pleased with him) told him that the Messenger of Allaah (peace and blessings of Allaah be upon him) performed ‘Umrah four times, all of them in Dhu’l-Qi’dah apart from the ‘Umrah which he performed with his Hajj: (he did) ‘Umrah from al-Hudaybiyah or at the time of al-Hudaybiyah in Dhu’l-Qi’dah; (he did) ‘Umrah the following year in Dhu’l-Qi’dah; and (he did) ‘Umrah from Ja’raanah when he shared out the booty of Hunayn in Dhu’l-Qi’dah.

Narrated by al-Bukhaari, *al-Hajj*, 1654; Muslim, *al-Hajj*, 1253

Ibn al-Qayyim said:

He did ‘Umrah four times after the Hijrah, four ‘Umrahs, all of them in Dhu’l-Qi’dah.

The first was the ‘Umrah of al-Hudaybiyah, which was the first of them, in 6 AH, but the mushrikeen prevented him from reaching the House (the Ka’bah), so he offered the sacrifice (of camels) when his way was blocked at al-Hudaybiyah, and he and his companions shaved their heads and exited the state of ihraam, and went back in the same year to Madeenah.

The second was the Fulfilled ‘Umrah in the following year, when he entered Makkah and stayed there for three (days), then he left after completing his ‘Umrah.

The third was the ‘Umrah which he did along with his Hajj.

The fourth was his ‘Umrah from al-Ja’raanah, when he went out to Hunayn then he came back to Makkah and performed ‘Umrah from al-Ja’raanah.

He said: there is no (scholarly) dispute concerning the fact that he did no more than four ‘Umrahs.

See *Zaad al-Ma’aad*, vol. 2, p. 90-93

Al-Nawawi said:

The scholars said: the Prophet (peace and blessings of Allaah be upon him) performed these ‘Umrahs in Dhu’l-Qid’ah because of the virtue of this month and in order to go against the (ways of) Jaahiliyyah, because they used to think that this (i.e., doing ‘Umrah in Dhu’l-Qi’dah) was one of the most evil of evil actions, as stated above. So the Prophet (peace and blessings of Allaah be upon him) did that several times in this month as this was the most eloquent way of explaining that it was permissible and of demonstrating the beliefs of Jaahiliyyah to be false.

And Allaah knows best.

Sharh Muslim, 8/235

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

13488: The first Revelation that came to the Messenger of Allaah

Question:

hello do you know the story of the up comming of islam (where he went in to the cave and he could read)if you do the will you please help me. If you can please reply.

Answer:

Praise be to Allaah.

It is reported in *al-Saheehayn* from ‘Urwah ibn al-Zubayr that ‘Aa’ishah the wife of the Prophet SAWS (peace and blessings of Allaah be upon him) said:

“The beginning of the Revelation that came to the Messenger of Allaah SAWS (peace and blessings of Allaah be upon him) was good dreams; he never saw a dream but it came true like bright daylight. Then seclusion was made dear to him, and he used to go to the cave of Hiraah’ and worship there, which means that he went and devoted himself to worship for a number of nights before coming back to his family to collect more provisions, then he would go back again. Then he would go back to Khadeejah to collect more provisions. (This went on) until

the truth came to him suddenly when he was in the cave of Hira'a'. The angel came and said, 'Read!' The Messenger of Allaah SAWS (peace and blessings of Allaah be upon him) said, 'I am not a reader.' He said, 'Then he took hold of me and squeezed me until I could not bear it any more then he released me and said, 'Read!' I said, 'I am not a reader.' He took hold of me and squeezed me a second time until I could not bear it any more, then he released me and said, 'Read!' I said, 'I am not a reader.' He took hold of me and squeezed me a third time until I could not bear it any more, then he released me and said,

'Read! In the Name of your Lord Who has created (all that exists).

He has created man from a clot (a piece of thick coagulated blood).

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.'

[al-'Alaq 96:1-5 – interpretation of the meaning]

Then the Messenger of Allaah SAWS (peace and blessings of Allaah be upon him) went back with his heart beating wildly, until he came to Khadeejah and said, 'Cover me! Cover me!' They covered him till his fear went away. Then he said to Khadeejah, 'O Khadeejah, I fear for myself,' and he told her what had happened. Khadeejah said, 'Nay, be of good cheer, for by Allaah, Allaah will never disgrace you. You uphold the ties of kinship, speak truthfully, help the poor and destitute, serve your guests generously and assist those who are stricken by calamity.'

Then Khadeejah took him to Waraqah ibn Nawfal, the son of her paternal uncle. He was a man who had become a Christian during the jaahiliyyah. He used to write Arabic

script and he used to write from the Gospel in Arabic as much as Allaah willed he should write. He was an old man who had become blind. Khadeejah said, ‘O son of my uncle, listen to what your nephew says.’ Waraqah said: ‘O son of my brother, what have you seen?’ [The Prophet SAWS (peace and blessings of Allaah be upon him)] told him what he had seen. Waraqah said: ‘This is the Naamoos [Jibreel] who came down to Moosa. Would that I were young and could live until the time when your people will drive you out.’

The Messenger of Allaah SAWS (peace and blessings of Allaah be upon him) said, ‘Will they really drive me out?’ Waraqah said, ‘Yes. Never has there come a man with that which you have brought, but he was persecuted. If I should live to see that day, I will support you strongly.’ But a few days later, Waraqah died, and the Revelation also ceased for a while, until the Messenger of Allaah SAWS (peace and blessings of Allaah be upon him) was filled with grief.

Muhammad ibn Shihaab said: Abu Salamah ibn ‘Abd al-Rahmaan told me that Jaabir ibn ‘Abd-Allaah al-Ansaari said: “The Messenger of Allaah SAWS (peace and blessings of Allaah be upon him) said, speaking of that period when the revelation ceased: ‘Whilst I was walking, I heard a voice from the sky. I looked up and saw the angel who had come to me in Hiraah’, sitting on a chair between the heavens and the earth. I felt scared of him, so I came home and said, “Cover me, cover me [with blankets]!” So they did, then Allaah revealed the words:

“O you (Muhammad) enveloped in garments!

Arise and warn!

And magnify your Lord (Allaah)!

And purify your garments!

And keep away from ArRujz (the idols)!”

[al-Muddathir 74:1-5].”

Abu Salamah said: *al-rujz* were the idols which the people of the Jaahiliyyah used to worship. Then the revelation came frequently after that.

(Narrated by al-Bukhaari, 4572; Muslim, 231)

al-Seerah (biography of the Prophet SAWS (peace and blessings of Allaah be upon him))

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

11787: The virtues of Faatimah the daughter of the Messenger of Allaah (peace and blessings of Allaah be upon him)

Question:

I hear that Fatima (ra) and Ali (ra) had a daughter in addition to Hassan (ra) and Hussein (ra), but I know nothing else about her. Could you tell us something about her please, like how her life was, and whether she had any role in Islamic history, etc.

Answer:

Praise be to Allaah.

Faatimah, the daughter of the leader of mankind, Messenger of Allaah (peace and blessings of Allaah be upon him), al-Qurashiyah al-Haashimiyyah, Umm al-Hasanayn [the mother of al-Hasan and al-Husayn]. She

was born shortly before the beginning of the Mission of the Prophet (peace and blessings of Allaah be upon him), and she married ‘Ali ibn Abi Taalib (may Allaah be pleased with him) after the battle of Badr.

The Prophet (peace and blessings of Allaah be upon him) loved her and honoured her. She was patient, devoted to Islam, generous, chaste, devout and thankful to Allaah.

When the Messenger of Allaah (peace and blessings of Allaah be upon him) died, she grieved and wept for him, and said, “O my father, to Jibreel we tell the news of his death, O my father, he answered the call of his Lord, O my father, in Paradise is his eternal abode.”

Faatimah’s speech most closely resembled that of the Messenger of Allaah (peace and blessings of Allaah be upon him). It was narrated that ‘Aa’ishah (may Allaah be pleased with him) said: “I never saw anyone whose speech more closely resembled that of the Messenger of Allaah (peace and blessings of Allaah be upon him) than Faatimah. When she entered upon him, he would stand up to greet her, kiss her and welcome her, and she would do the same for him.”

Faatimah lived for six months after the death of the Prophet (peace and blessings of Allaah be upon him). She was buried at night. Al-Waaqidi said: this is the most correct view. He said, al-‘Abbaas prayed (the funeral prayer) for her, and he, ‘Ali and al-Fadl lowered her into her grave. Her sons were al-Hasan and al-Husayn (may Allaah be pleased with them) and her daughters were Umm Kulthoom, who was wed by ‘Umar ibn al-Khattaab (may Allaah be pleased with him), and Zaynab who was wed by ‘Abd-Allaah ibn Ja’far ibn Abi Taalib.

It was narrated from Masrooq that ‘Aa’ishah (may Allaah be pleased with her) said: “Faatimah came walking in the manner of the Prophet (peace and blessings of Allaah be

upon him). The Prophet (peace and blessings of Allaah be upon him) said, ‘Welcome, O my daughter.’ Then he seated her to his right or to his left, then he said something privately to her and she wept. I said to her, ‘Why are you weeping?’ Then he said something privately to her and she smiled. I said, ‘I have never seen anything like that which I have seen today, of joy so close to grief.’ I asked her what he had said, and she said, ‘I would not disclose the secret of the Messenger of Allaah (peace and blessings of Allaah be upon him).’ When the Prophet (peace and blessings of Allaah be upon him) passed away, I asked her and she said, ‘He told me, “Jibreel used to review the Qur’aan with me once every year, but this year he has reviewed it with me twice, so I know that my appointed time (of death) is approaching. And you will be the first of my family to join me.” So I wept. Then he said, “Would it not please you to be the leader of the women of Paradise or the women of the believers?” So I smiled.’”

(Narrated by al-Bukhaari, al-Manaaqib, 3353)

Among the things that prove her virtue is that which was reported in *al-Saheehayn* from ‘Abd-Allaah ibn Mas’ood, that the Prophet (peace and blessings of Allaah be upon him) used to pray at the Ka’bah, and Abu Jahl and his companions were sitting there. They said to one another, ‘Who will bring the intestines of the camel of So and so and put it on Muhammad’s back when he prostrates?’ So the most wretched of people went and brought it and waited until the Prophet (peace and blessings of Allaah be upon him) prostrated, then he put it on his back, between his shoulders. I was watching but I could not help him because I did not have any power. They started laughing and leaning against one another (because of their laughter), and the Messenger of Allaah (peace and blessings of Allaah be upon him) was prostrating and did not raise his head until Faatimah came and removed it from his back. Then the Messenger of Allaah (peace and

blessings of Allaah be upon him) raised his head, and said, ‘O Allaah, deal with Quraysh,’ three times. They became worried when he prayed against them, because they used to believe that du’aa’s made in that land would be answered...”

(Narrated by al-Bukhaari, 233; Muslim, 3349)

Among her virtues was also that which was narrated in *al-Saheehayn*, that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Faatimah is a part of me, and whoever angers her, angers me.”

(Narrated by al-Bukhaari, 3437; Muslim, 4483)

And Allaah knows best.

See *Nuzhat al-Fudalaa’ Tahdheeb Siyar A’laam al-Nubalaa’*, 1/116

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

11575: Muhammad (peace and blessings of Allaah be upon him)

Question:

Could you give me some brief details about the life of Prophet Muhammad (peace and blessings of Allaah be upon him)?

Answer:

Praise be to Allaah.

Differences and disputes arose among the Children of Israel. They introduced alterations and changes in their beliefs and laws. Thus truth was extinguished and falsehood prevailed, oppression and evil became widespread, and people needed a religion that would establish truth, destroy evil and guide people to the straight path, therefore Allah sent Muhammad (peace and blessings of Allaah be upon him) as Allaah said (interpretation of the meaning):

“And We have not sent down the Book (the Qur’aan) to you (O Muhammad, except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe”

[al-Nahl 16:64]

Allaah sent all the Prophets and Messengers to call for the worship of Allah alone, and to bring people from darkness to light. The first of these Messengers was Nooh and the last of them was Muhammad (peace and blessings of Allaah be upon him) as Allaah said (interpretation of the meaning):

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): ‘Worship Allaah (Alone), and avoid (or keep away from) Taaghoot (all false deities, i.e. do not worship Taaghoot besides Allaah)’”

[al-Nahl 16:36]

The last of the Prophets and Messengers is Muhammad (peace and blessings of Allaah be upon him), so there is no Prophet after him, as Allaah said:

“Muhammad is not the father of any of your men, but he is the Messenger of Allaah and the last (end) of the Prophets” [al-Ahzaab 33:40]

Every Prophet was sent exclusively to his own people, but Allaah sent His Messenger Muhammad (peace and blessings of Allaah be upon him) to all of mankind as Allaah said (interpretation of the meaning):

“Allaah revealed to His messenger the Qur’aan by which to guide people And We have not sent you (O Muhammad) except as a giver of glad tidings and a Warner to all mankind, but most of men know not”

[Saba’ 34:28]

Allaah sent the Qur’aan to His Messenger, to guide people and bring them forth from darkness to light by the will of their Lord. Allaah says (interpretation of the meaning):

“(This is) a Book which We have revealed unto you (O Muhammad) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allaah and Islâmic Monotheism) by their Lord’s Leave to the path of the All Mighty, the Owner of all praise”

[Ibraaheem 14:1]

The messenger of Allaah, Muhammad ibn Abd-Allaah ibn Abd al-Muttalib al-Haashimi al-Qurashi was born in Makkah in the year of the Elephant, the year when the companions of the Elephant came to Makkah to destroy the Ka’bah, but Allaah destroyed them. His father died before he was born, and after he was born, Haleemah al-Sa’diyyah nursed him. When he was six years old, he visited his maternal uncles in Madeenah with his mother Aaminah bint Wahb. On the way back to Makkah, his mother died in al-Abwaa’. Then his grandfather ‘Abd al-Muttalib became his guardian. But ‘Abd al-Muttalib died when Muhammad was eight years old. Then his paternal uncle Abu Taalib became his guardian. He took care of him, treated him kindly and defended him for more than

forty years, but when Abu Taalib died he had not come to believe in the religion of Muhammad lest he be reproached by Quraysh for abandoning the religion of his forefathers

When he was young, Muhammad used to tend sheep for the people of Makkah, then he traveled to Syria to do business on behalf of Khadeejah bint Khuwaylid, and he made a good profit. Khadeejah was impressed with his character, and his sincerity and honesty, so he married her when he was twenty-five, and she was forty, and he did not marry any other woman until after she died.

Allaah made Muhammad grow in a good manner, and Allaah took care of him, so he was the the best of his people in physical wellbeing and in attitude, he was the most generous, the most patient, the most truthful, the most sincere and the most honest, so his people called him *al-Ameen* (the trustworthy) .

Then he was given an inclination towards solitude, so he used to spend many days and nights alone in the cave of Hiraah', worshiping and praying to his Lord. He hated idols, alcohol and promiscuous conduct, so he never paid any attention to them all his life

When Muhammad reached the age of thirty-five he took part in the rebuilding of the Ka'bah, which had been destroyed by a flood. A dispute arose concerning who should put the Black Stone back in its place, and they appointed him as an arbitrator to resolve the dispute, so he called for a garment and placed the stone on it then he told the tribal chiefs to hold the garment at the edges so that all of them could lift it together, then Muhammad put it in place and put stones and mortar around it.

The people of the Jaahiliyyah used to have some good characteristics such as generosity, loyalty and courage, and they used to follow some teachings of the religion of Ibraaheem, such as venerating the Ka'bah and making

Tawaaf around it, performing Hajj and ‘Umrah, and offering sacrifices. But besides that they used to have some bad habits and traditions, such as fornication, drinking alcohol, consuming ribaa (usury or interest), killing their daughters, oppression and worshipping idols.

The first one to introduce changes in the religion of Ibrahim, and to call for the worship of idols was ‘Amr ibn Luhayy al-Khuzaa’i, who brought idols to Makkah and other places, and called people to worship them. Among these idols were Wudd, Suwaa’, Yaghooth, Ya’ooq, and Nasra.

Later on, the Arabs also worshipped other idols such as the idol of Manaaf in a place called Qadeed, and al-Laaf in al-Taa’if, al-‘Uzza in Wadi Nakhlah, Hubal inside the Ka’bah, and other idols around the Ka’bah, and idols in their homes. People used to consult soothsayers, fortunetellers and magicians to judge between them.

When *shirk* and corruption became so widespread, Allaah sent Muhammad (peace and blessings of Allaah be upon him), when he was forty years old, to call the people to worship Allaah Alone and to give up idol-worship. Quraysh denounced him for that and said:

“Has he made the aalihah (gods) (all) into One Ilaah (God — Allaah). Verily, this is a curious thing!” [Saad 38:5 – interpretation of the meaning]

These idols continued to be worshipped instead of Allaah until Allaah sent His Messenger Muhammad (peace and blessings of Allaah be upon him) with the Message of Tawheed (Oneness of Allaah). So he and his Companions (may Allaah be pleased with them) broke them and destroyed them, truth prevailed and falsehood was vanquished:

“And say: ‘Truth (i.e. Islamic Monotheism or this Qur’aan

or Jihaad against polytheists) has come and Baatil (falsehood, i.e. Satan or polytheism) has vanished. Surely, Baatil is ever bound to vanish’’

[al-Israa’ 17:81 – interpretation of the meaning]

The first revelation that was sent down to the Prophet (peace and blessings of Allaah be upon him) was in the cave of Hiraah’ where he used to go to worship, when Jibreel came to him and commanded him to read. The Messenger (peace and blessings of Allaah be upon him) said, “I am not a reader.” This happened again, and on the third time, he said to him:

“Read! In the Name of your Lord Who has created (all that exists).

He has created man from a clot (a piece of thick coagulated blood).

Read! And your Lord is the Most Generous

[al-‘Alaq 96:1-3 – interpretation of the meaning]

The Messenger went back home, his heart pounding. He entered upon his wife Khadeejah and told her what had happened, saying “I feared for myself.” She calmed him down and said, “By Allaah, Allaah will never forsake you, for you uphold the ties of kinship, help the weak, honour your guests, give in charity and help when some one is stricken with calamity.” Then she went with him to her cousin Waraqah ibn Nawfal, who had become a Christian. When he told him what had happened, he gave him glad tidings and told him, this is the Naamoos whom Allaah sent to Moosa. He encouraged him to be patient if his people persecuted him and expelled him. Then the wahy stopped for a while, and the Messenger (peace and blessings of Allaah be upon him) was saddened by that. Then whilst he was walking one day, he saw the angel

again, between the heavens and the earth. He went back to his house and wrapped himself in his blanket. Then Allaah revealed the words (interpretation of the meaning):

“O you (Muhammad) enveloped in garments!

Arise and warn!”

[al-Muddaththir 74:1-2]

After that, revelations came one after another to the Messenger (peace and blessings of Allaah be upon him).

The Prophet stayed in Makkah for thirteen years, calling for the worship of Allaah alone, in secret then openly, when Allaah commanded him to proclaim the truth. So he called them in a gentle and kind manner, without fighting. He called his clan and closest relatives, then he warned his people and those around them, then he warned all the Arabs, then he warned all of mankind. Then Allaah said:

“Therefore proclaim openly (Allaah’s Message Islamic Monotheism) that which you are commanded, and turn away from Al Mushrikoon (polytheists, idolaters, and disbelievers)”

[al-Hijr 15:94]

A few people, rich people, nobles, the weak and poor, men and women, believed in the Messenger. All of them were persecuted for their faith. Some were tortured and some were killed. Some of them migrated to Abyssinia, fleeing from the persecution of Quraysh, and some of them were persecuted with the Messenger (peace and blessings of Allaah be upon him), until Allaah caused His religion to prevail.

When the Messenger reached the age of fifty and ten years of his mission had passed, his uncle Abu Taalib, who had

protected him from the persecution of Quraysh, died. Then his wife Khadeejah, who had been his consolation, also died, and the persecution of his people intensified. They harrassed him and persecuted him with all kinds of torments, and he bore it with patience, seeking the reward of Allaah. May the blessings and peace of Allaah be upon him.

When the persecution of Quraysh became too intense, he went out to al-Taa'if and called its people to Islam but they did not respond; instead they insulted him and threw stones at him, until his heels started to bleed. He went back to Makkah and continued to call his people to Islam during Hajj and at other times.

Then Allaah took His Messenger on the Night Journey from al-Masjid al-Haraam in Makkah to al-Masjid al-Aqsaa (in Jerusalem), riding on al-Buraaq, accompanied by Jibreel. He stopped and led the Prophets in prayer, then he was taken up into the lowest heaven, where he saw Adam, with the souls of the blessed to his right and the souls of the doomed to his left. Then he was taken up to the second heaven where he saw 'Eesa and Yahyaa; then to the third heaven where he saw Yoosuf; then to the fourth heaven where he saw Idrees; then to the fifth heaven where he saw Haroon; then to the sixth heaven where he saw Moosa; then to the seventh heaven where he saw Ibraaheem. Then he was taken up to *Sidrat al-Muntaha* (the Lote-tree of the utmost boundary), and his Lord spoke to him and enjoined fifty prayers upon him and his ummah each day and night. Then that was reduced to five prayers to be performed, with a reward for fifty, and the prayer was confirmed to be five prayers each day and night for the ummah of Muhammad (peace and blessings of Allaah be upon him). Then he returned to Makkah before dawn came, and he told them what had happened to him. The believers believed him but the kaafirs did not.

“Glorified (and Exalted) be He (Allaah) [above all that (evil) they associate with Him]

Who took His slave (Muhammad) for a journey by night from AlMasjid AlHaraam (at Makkah) to Al Masjid Al Aqsaa (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad) of Our Ayaat (proofs, evidences, lessons, signs, etc.). Verily, He is the All Hearer, the All Seer

[al-Israa’ 17:1 – interpretation of the meaning]

Then Allaah sent to His Messenger (peace and blessings of Allaah be upon him) people who would help and support him. During the Hajj season, he met a group from the tribe of Khazraj in Madeenah. They embraced Islam, then they went back to Madeenah and spread Islam there. The following year, they were over ten people, whom the Messenger (peace and blessings of Allaah be upon him) met, and when they left he sent Mus’ab ibn ‘Umayr with them to teach them the Qur’aan and Islam. Many people became Muslim through him, including the leaders of the tribe of Aws, Sa’d ibn Mu’aadh and Usayd ibn Hudayr.

The following year when the Hajj season came, more than seventy men from al-Aws and al-Khazraj came and invited the Messenger of Allaah (peace and blessings of Allaah be upon him) to come to Madeenah after the people of Makkah had persecuted him and boycotted him. During the night of one of the days of Tashreeq, the Messenger made an appointment to meet them at ‘Aqabah. When one third of the night had passed, they came out to meet him and found the Messenger of Allaah (peace and blessings of Allaah be upon him), accompanied by his uncle al-‘Abbaas, who was not a believer, but he wanted to take care of his nephew’s affairs. Al-‘Abbaas, the Messenger and the people spoke together in a pleasant manner, then the Messenger (peace and blessings of

Allaah be upon him) accepted their oath of allegiance on the basis that he would migrate to them in Madeenah and they would protect him, support him and defend him, and Paradise would be theirs in return. They gave their oath of allegiance, one by one, then they left. Quraysh found out about them, so they set out in pursuit of them. But Allaah saved them from them, and the Messenger (peace and blessings of Allaah be upon him) remained in Makkah for a while:

“Verily, Allaah will help those who help His (Cause). Truly, Allaah is All Strong, All Mighty”

[al-Hajj 22:40 – interpretation of the meaning]

Then the Messenger commanded his companions to migrate to Madeenah, so they migrated in groups except for those who were prevented from doing so by the mushrikeen. Then there were no Muslims left in Makkah apart from the Messenger of Allaah, Abu Bakr and ‘Ali. When the mushrikeen realized that the companions of the Messenger of Allaah (peace and blessings of Allaah be upon him) had migrated to Madeenah, they feared that he would join them and become strong. So they agreed to kill him. Jibreel told the Messenger of Allaah about that, so the Messenger commanded ‘Ali to sleep in his bed, and he returned the things that had been entrusted to the Messenger (peace and blessings of Allaah be upon him) to their owners. The mushrikeen spent the night at the door of the Messenger, waiting to kill him when he came out, but he came out in the midst of them and went to the house of Abu Bakr, after Allaah had saved him from their plot. And Allaah revealed the words (interpretation of the meaning):

“And (remember) when the disbelievers plotted against you (O Muhammad) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were

plotting and Allaah too was plotting; and Allaah is the Best of those who plot”

[al-Anfaal 8:30]

Then the Messenger of Allaah (peace and blessings of Allaah be upon him) resolved to migrate to Madeenah, so he and Abu Bakr set out to the cave of Thawr and stayed there for three nights. They hired ‘Abd-Allaah ibn Abi Urayqit, who was a mushrik, as their guide, and they let him lead their camels. Quraysh were alarmed when he left, and they looked for him everywhere, but Allaah protected His Messenger. When the search for them died down, they travelled to Madeenah. When Quraysh despaired of finding them, they offered to anyone who could bring one or both of them to them two hundred camels. So the people intensified their search and on the way to Madeenah, Suraaqah ibn Maalik found them; he was a mushrik and he set out after them, so the Messenger (peace and blessings of Allaah be upon him) prayed against him and his horse’s legs sank into the ground. So he realized that the Messenger of Allaah (peace and blessings of Allaah be upon him) was protected, so he asked the Messenger to pray for him and said that he would not harm him. So the Messenger (peace and blessings of Allaah be upon him) prayed for him and Suraaqah went back, and diverted the people away from them. Then he became Muslim after the conquest of Makkah.

When the Messenger (peace and blessings of Allaah be upon him) reached Madeenah, the Muslims exclaimed “Allaahu akbar!” with joy at his coming. Men, women and children came out to meet him, rejoicing. He stayed in Quba, where he and the Muslims built the mosque of Quba. He stayed there for over ten nights, then he rode on Friday and prayed Jumu’ah amongst Bani Saalim ibn ‘Awf, then he rode his camel and entered Madeenah, with

the people all around him taking the reins of his camel so that he would come and stay with them. The Messenger (peace and blessings of Allaah be upon him) told them to leave her, for she would be guided (by Allaah), so she walked on until she sat down in the place where the Mosque is today.

Allaah made it possible for His Messenger to stay with his maternal uncles near the mosque, so he stayed in the house of Abu Ayyoob al-Ansaari, then the Messenger of Allaah (peace and blessings of Allaah be upon him) sent someone to bring his family and his daughters, and the family of Abu Bakr, from Makkah, and thus he brought them to Madeenah.

Then the Prophet (peace and blessings of Allaah be upon him) and his companions started to build his mosque in the place where the camel had sat down. He made the qiblah facing towards Bayt al-Maqdis (Jerusalem). Its pillars were made of tree trunks and its roof was made of palm branches. Then the qiblah was changed to the Ka'bah more than ten months after he had come to Madeenah.

Then the Messenger (peace and blessings of Allaah be upon him) established brotherhood (*mu'aakhhah*) between the Muhaajireen and the Ansaar. The Messenger (peace and blessings of Allaah be upon him) made a treaty with the Jews and wrote a document agreeing to peace and to defend Madeenah. The Jewish scholar 'Abd-Allaah ibn Salaam became Muslim but most of the Jews insisted on remaining kaafirs. In that year the Messenger (peace and blessings of Allaah be upon him) married 'Aa'ishah (may Allaah be pleased with her).

In the second year, the adhaan was prescribed, and Allaah changed the qiblah to the Ka'bah, and the fast of Ramadaan was enjoined.

The Messenger (peace and blessings of Allaah be upon him) remained in Madeenah and Allaah supported him with His help. The Muhaajiroon and Ansaar consolidated their ranks around him, and their hearts were devoted to him. The mushrikoon, Jews and hypocrites came together to oppose him; they slandered him and fabricated lies against him, and they declared war on him, but Allaah commanded him to be patient, forbearing and tolerant. When their evildoing became too intense, Allaah gave the Muslims permission to fight, and the aayah was revealed (interpretation of the meaning):

“Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allaah is Able to give them (believers) victory

[al-Hajj 22:39]

Then Allaah enjoined the Muslims to fight those who fought against them:

“And fight in the way of Allaah those who fight you, but transgress not the limits. Truly, Allaah likes not the transgressors”

[al-Baqarah 2:190 – interpretation of the meaning]

Then Allaah commanded them to fight all the mushrikeen:

“and fight against the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allaah) collectively as they fight against you collectively

[al-Tawbah 9:36 – interpretation of the meaning]

The Messenger (peace and blessings of Allaah be upon him) and his companions began to call people to Allaah and to strive in jihaad for the sake of Allaah. He foiled

the plots of their enemies and relieved the oppression of the oppressed. Allaah supported them with His help, until the religion was all for Allaah. He fought the mushrikeen at Badr in 2 AH, in Ramadaan, and Allaah granted him victory over them and he defeated them. In 3 AH the Jews of Bani Qaynuqaa' committed treason by killing one of the Muslims, so the Messenger (peace and blessings of Allaah be upon him) expelled them from Madeenah to Syria. Then Quraysh avenged their dead who were slain at Badr. They camped around Uhud in Shawwaal of the year 3 AH. Battle raged and the archers disobeyed the command of the Messenger, so the Muslims did not achieve victory, but the mushrikoon went back to Makkah without having entered Madeenah.

Then the Jews of Bani al-Nudayr committed treason and resolved to kill the Messenger (peace and blessings of Allaah be upon him) by throwing a rock on him, but Allaah saved him. Then he besieged them in 4 AH and expelled them to Khaybar.

In 5 AH the Messenger (peace and blessings of Allaah be upon him) attacked Bani al-Mustalaq in order to repel their aggression. He was victorious over them, and took their wealth and their women and children as booty. Then the Jewish leaders tried to incite the Confederates (al-Ahzaab) against the Muslims, in order to put an end to Islam in its heartland. So the mushrikoon, al-Ahbaash and the Jewish tribe of Ghatafaan gathered around Madeenah, but Allaah foiled their plot and granted victory to His Messenger and the believers:

“And Allaah drove back those who disbelieved in their rage: they gained no advantage (booty). Allaah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allaah is Ever All Strong, All Mighty” [al-Ahzaab 33:25 – interpretation of the meaning]

Then the Messenger (peace and blessings of Allaah be upon him) besieged the Jews of Bani Qurayzah, because of their betrayal and their breaking the treaty. Allaah granted him victory over them so he killed their men, took their women and children prisoner, and took their wealth as booty.

In 6 AH, the Messenger (peace and blessings of Allaah be upon him) resolved to visit the Ka'bah and perform Tawaaf around it, but the mushrikoon prevented him from doing so. He entered into a treaty with them at al-Hudaybiyah, to stop the fighting for ten years, during which time the people would be safe and could choose what they wanted. Then the people entered Allaah's religion in crowds [cf. al-Nasr 110:2].

In 7 AH, the Messenger attacked Khaybar in order to put an end to the Jewish leaders who were harming the Muslims. He besieged them, and Allaah gave him victory over them. He took their wealth and land as booty, and he sent letters to the kings of the earth, inviting them to Islam.

In 8 AH, the Messenger of Allaah (peace and blessings of Allaah be upon him) sent an army, led by Zayd ibn Haarithah, to deal with the aggressors. But the Romans gathered a huge army and killed the Muslim commanders, but Allaah saved the rest of the Muslims from their evil.

Then the kuffaar of Makkah broke the treaty, so the Messenger (peace and blessings of Allaah be upon him) headed towards them with a great army and conquered Makkah. He cleansed the Ka'bah of idols and freed it from the custodianship of the kuffaar.

Then came the campaign of Hunayn in Shawwaal of 8 AH, to repel the aggression of Thaqeef and Hawazen. Allaah defeated them and the Muslims captured a lot of booty. Then the Messenger (peace and blessings of Allaah be upon him) continued his march to al-Taa'if and

besieged it, but Allaah did not decree that it should be conquered, so the Messenger (peace and blessings of Allaah be upon him) prayed for them, then went away. They subsequently became Muslim, then he went back and distributed the war-booty. Then he and his companions performed 'Umrah, then they went back to Madeenah.

In 9 AH the campaign of Tabook came at a time of difficulty, hardship and intense heat. The Messenger (peace and blessings of Allaah be upon him) went to Tabook in order to defeat the plots of the Romans. He camped there, but no fighting took place, but he made a treaty with some of the tribes. He captured war-booty, then he came back to Madeenah. This was the last military campaign in which he (peace and blessings of Allaah be upon him) fought. In the same year delegations came from the tribes, wanting to enter Islam. Among them were the delegations from Tameem, Tayy', 'Abd al-Qays and Bani Haneefah. They all became Muslim, then the Messenger (peace and blessings of Allaah be upon him) commanded Abu Bakr to lead the people in Hajj that year. He sent 'Ali (may Allaah be pleased with him) with him and told him to recite *Soorat Baraa'ah* [*al-Tawbah*] to them, to declare disavowal (*baraa'ah*) of the mushrikoon. He told him to call out to the people, so 'Ali said on the Day of Sacrifice: "O people, no kaafir will enter Paradise, and no mushrik will perform Hajj after this year, and no naked person shall perform Tawaaf around the Ka'bah. Whoever has a treaty with the Messenger of Allaah, then the treaty will stand until it expires."

In 10 AH, the Messenger (peace and blessings of Allaah be upon him) resolved to perform Hajj, and he called the people to do likewise. Many people from Madeenah and elsewhere performed Hajj with him. He entered *ihraam* at Dhu'l-Haleefah and reached Makkah in Dhu'l-Hijjah. He performed Tawaaf and Sa'ee', and he taught the people

their rituals. He gave a great and comprehensive sermon at ‘Arafaah, in which he affirmed the just rulings of Islam. He said:

“O people, listen to my words, for I do not know if I will meet you again after this year. O people, your blood, your wealth and your honour are sacred to you as the sanctity of this day of yours, in this month of yours, in this land of yours. Every practice of the jaahiliyyah is beneath my feet and the blood feuds of the jaahiliyyah are cancelled. The first claim of blood that I abolish is that of Ibn Rabee’ah ibn al-Haarith, who was suckled among the tribe of Bani Sa’d and was killed by Hudhayl. The ribaa of the jaahiliyyah is abolished, and the first ribaa that I abolish is that of ‘Abbaas ibn ‘Abd al-Muttalib. It is abolished completely.

Fear Allaah concerning women, for you have taken them on the security of Allaah and have made their bodies lawful to you by the words of Allaah. Your right over them is that they should not allow anyone whom you dislike to sit on your bed. If they do that, then hit them, but not severely. Their rights over you are that you should be kind to them and clothe them properly.

I have left you with something which, if you adhere to it, you will not go astray after I am gone: the Book of Allaah. If you were asked about me, what would you say?” They said: “We would bear witness that you have conveyed (the message), fulfilled (the trust) and advised us sincerely.” Then he pointed with his index finger towards the sky and then towards the people, and said, “O Allaah, bear witness, O Allaah bear witness,” three times.

When Allaah perfected this religion and its basic principles had been established, Allaah revealed to him in ‘Arafaah:

“This day, I have perfected your religion for you,

completed My Favour upon you, and have chosen for you Islam as your religion [al-Maa'idah 5:3 – interpretation of the meaning]

This Hajj is called Hujjat al-Wadaa' (the Farewell Pilgrimage) because in it the Messenger (peace and blessings of Allaah be upon him) bade farewell to the people, and he did not perform Hajj after that. Then after completing his Hajj, the Messenger (peace and blessings of Allaah be upon him) returned to Madeenah,

In 11 AH, in the month of Safar, the Messenger of Allaah (peace and blessings of Allaah be upon him) fell sick. When the pain became too intense, he told Abu Bakr (may Allaah be pleased with him) to lead the people in prayer. In Rabee' al-Awwal, his sickness became worse and he (peace and blessings of Allaah be upon him) died in the morning of Monday 12 Rabee' al-Awwal 11 AH. The Muslims were grief-stricken by that. The Prophet (peace and blessings of Allaah be upon him) was washed (ghusl) and the Muslims offered the funeral prayer for him on the 13th, in the evening, and he was buried in the house of 'Aa'ishah. The Messenger died, but his religion will remain until the Day of Resurrection.

Then the Muslims chose the one who had been his companion in the cave and during the Hijrah, Abu Bakr (may Allaah be pleased with him) to be their khaleefah. After him, the position of khaleefah passed to 'Umar, then to 'Uthmaan, then to 'Ali. These are the *Khulafaa' al-Raashidoon* (the Rightly-Guided Khaleefahs), may Allaah be pleased with them all.

Allaah blessed His Messenger Muhammad greatly and enjoined upon him noble characteristics, as He says (interpretation of the meaning):

“Did He not find you (O Muhammad) an orphan and gave you a refuge?”

And He found you unaware (of the Qur'aan, its legal laws and Prophethood) and guided you?

And He found you poor and made you rich (self sufficient with self contentment)?

Therefore, treat not the orphan with oppression.

And repulse not the beggar.

And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces) ”

[al-Duhaa 93:6-11]

Allaah honoured His Messenger with noble characteristics which were not combined in any other person, to the extent that his Lord praised him for these characteristics:

“And verily, you (O Muhammad) are on an exalted standard of character”

[al-Qalam 68:4 – interpretation of the meaning]

With these noble and praiseworthy characteristics, he (peace and blessings of Allaah be upon him) was able to bring people together and soften their hearts, by Allaah's leave:

“And by the Mercy of Allaah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allaah's) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allaah, certainly, Allaah loves those who put their trust (in Him) ”

[Aal 'Imraan 3:159 – interpretation of the meaning]

Allaah sent His Messenger Muhammad (peace and blessings of Allaah be upon him) to all of mankind. He

revealed to him the Qur'aan and commanded him to call people to Allaah, as He says (interpretation of the meaning):

“O Prophet (Muhammad)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,

And as one who invites to Allaah [Islamic Monotheism, i.e. to worship none but Allaah (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'aan and the Sunnah the legal ways of the Prophet”

[al-Ahzaab 33:46]

Allaah favoured His Messenger Muhammad over the other Prophets in six ways, as the Prophet (peace and blessings of Allaah be upon him) said:

“I have been favoured above the other Prophets in six ways: I have been given the ability of concise speech; I have been supported with fear [in the hearts of my enemies]; war booty has been made permissible for me; the earth has been made pure and a mosque [place of worship] for me; I have been sent to all of mankind; and I am the seal of the Prophets.”

(Narrated by Muslim, 523)

All of mankind must believe in him and follow his sharee'ah in order to enter the Paradise of their Lord:

“and whosoever obeys Allaah and His Messenger (Muhammad) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success”

[al-Nisaa' 4:13 – interpretation of the meaning]

Allaah praises those among the People of the Book who

believe in the Messenger, and He gives them the glad tidings of a two-fold reward, as He says (interpretation of the meaning):

“Those to whom We gave the Scripture [i.e. the Tawraat (Torah) and the Injeel (Gospel)] before it, they believe in it (the Qur’aan).

And when it is recited to them, they say: ‘We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allaah in Islam as Muslims (like ‘Abdullâh bin Salâm and Salmân Al Farisî).

These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them”

[al-Qasas 28:52-54]

The Prophet (peace and blessings of Allaah be upon him) said: “There are three who will be given a two-fold reward: a man from among the People of the Book who believed in his Prophet then lived until the time of the Prophet (peace and blessings of Allaah be upon him) and believed in him and followed him – he will have two rewards...”

Whoever does not believe in the Messenger Muhammad (peace and blessings of Allaah be upon him) is a kaafir, and the punishment of the kaafir is Hell, as Allaah says (interpretation of the meaning):

“And whosoever does not believe in Allaah and His Messenger (Muhammad), then verily, We have prepared for the disbelievers a blazing Fire

[al-Fath 48:13]

The Prophet (peace and blessings of Allaah be upon him)

said: “By the One in Whose hand is the soul of Muhammad, no one among this ummah, Jew or Christian, hears of me then dies not believing in that with which I have been sent, but he will be one of the people of Hell.”

(Narrated by Muslim, 154)

The Messenger (peace and blessings of Allaah be upon him) was a human being who did not know anything except that which Allaah taught him. He did not know the unseen and he had no power to benefit or harm himself or anyone else, as Allaah says (interpretation of the meaning):

“Say (O Muhammad): ‘I possess no power over benefit or hurt to myself except as Allaah wills. If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe’”

[al-A’raaf 7:188]

Allaah sent him with Islam so that it might prevail over all other religions:

“He it is Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), that He may make it (Islam) superior to all religions. And All Sufficient is Allaah as a Witness”

[al-Fath 48:28 – interpretation of the meaning]

The mission of the Messenger was to convey the message with which he was sent; guidance is in the hand of Allaah:

“But if they turn away (O Muhammad, from the Islamic Monotheism, which you have brought to them). We have not sent you (O Muhammad) as a Haafiz (watcher,

protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message)”

[al-Shoora 42:48 – interpretation of the meaning]

Because of the great favour that the Messenger (peace and blessings of Allaah be upon him) has done to the rest of humanity, by calling them to this religion and bringing them forth from darkness into light, Allaah forgave him all his past and future sins, and commanded us to send blessings upon him on many occasions. Allaah says (interpretation of the meaning):

“Allaah sends His Salaah (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad), and also His angels (ask Allaah to bless and forgive him). O you who believe! Send your Salaah on (ask Allaah to bless) him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting (salutation, i.e. AsSalaamu ‘Alaykum).

[al-Ahzaab 33:56]

The Prophet (peace and blessings of Allaah be upon him) strove to spread this religion, and his Companions strove with him, so we have to follow his example and his Sunnah, and adhere to his teachings, as Allaah says (interpretation of the meaning):

“Indeed in the Messenger of Allaah (Muhammad) you have a good example to follow for him who hopes for (the Meeting with) Allaah and the Last Day, and remembers Allaah much”

[al-Ahzaab 33:21]

Islam is the religion of the *fitrah* (natural state of man) and justice, the religion which Allaah has chosen for all

of mankind. It includes basic principles and minor issues, etiquette, acts of worship and rulings on interaction with others. The ummah can never succeed unless it follows Islam and Allaah will not accept any other religion from people, as Allaah says (interpretation of the meaning):

“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers”

[Aal ‘Imraan 3:85]

O Allaah, send blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon Ibraaheem and upon the family of Ibraaheem, for You are the Praiseworthy, Full of Glory.

From Usool al-Deen al-Islami by Muhammad ibn Ibraaheem al-Tuwayjri. (www.islam-qa.com)

5103: What was the name of the Prophet’s camel?

Question:

What was the name of the Prophet’s (S) camel?

Answer:

Praise be to Allaah.

Imaam Ibn al-Qayyim (may Allaah have mercy on him) said in his section on the animals owned by the Prophet (peace and blessings of Allaah be upon him):

Of camels he had al-Qaswaa’, and it was said that she was the camel on which he made his Hijrah; and al-‘Adbaa’ and al-Jad’aa’. Were al-‘Adbaa’ and al-Jad’aa’

one and the same, or two different camels? There is some difference of opinion concerning this. Al-‘Adbaa’ was the camel who had never been defeated in a race, then a Bedouin came on a young camel, which beat her in a race. This upset the Muslims, but the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “When Allaah raises the status of something in this world, He inevitably brings it down again.” At the battle of Badr, the Prophet (peace and blessings of Allaah be upon him) took as booty a dromedary which had belonged to Abu Jahl and had a silver ring in its nose. He took it to be sacrificed on the day of al-Hudaybiyah in order to annoy the mushrikeen.

Zaad al-Ma’aad, 134 (www.islam-qa.com)

6503: Eating habits and diet of the Prophet (peace and blessings of Allaah be upon him)

Question:

What were the diet and eating habits of the Prophet , and his Companians?

Answer:

Praise be to Allaah.

The Prophet’s guidance with regard to food is perfect guidance. It was described by Ibn al-Qayyim as follows:

When he put his hand in the food, he would say, “*Bismillaah* (in the Name of Allaah), and he told people to say this when eating. He said, “When any one of you eats, let him mention the name of Allaah. If he forgets to mention the name of Allaah at the beginning, let him say

Bismillaahi fi awwalihi wa aakhirih (in the name of Allaah at its beginning and at its end).” Saheeh hadeeth, narrated by al-Tirmidhi (1859) and Abu Dawood (3767).

The correct view is that it is obligatory to mention the name of Allaah (say *Bismillaah*) when eating. The ahaadeeth which state this are saheeh and are clear, with no contradictions in them.

When he raised the food to his mouth, he would say, “*Al-hamdu Lillaahi hamdan katheeran tayyiban mubaarakan fihi ghayri makfiyyin wa laa muwadda’ wa laa mustaghni ‘anhu Rabbanaa ‘azza wa jall* (Allaah be praised with an abundant, beautiful, blessed praise. He is the One Who is Sufficient, Who feeds and is never fed, The One Who is longed for, along with that which is with Him, and the One Who is needed. He is Our Lord, may He be glorified). Narrated by al-Bukhaari (5142).

He never criticized food at all. If he liked it, he would eat it, and if he did not like it, he would leave it and not say anything. Narrated by al-Bukhaari (3370) and Muslim (2064).

Or he would say, “I do not feel like eating this.” Narrated by al-Bukhaari (5076) and Muslim (1946).

Sometimes he would praise the food, as when he asked his family for food, and they said, “We have nothing but vinegar.” He asked for it and started to eat it, saying, “What a good food is vinegar.” Narrated by Muslim (2052)

He used to talk whilst he was eating, as is seen from the report quoted above about vinegar.

And he said to his step-son ‘Umar ibn Abi Salamah when he was eating with him: “Say *Bismillaah* and eat from that which is in front of you in the dish*.” Narrated by al-Bukhaari (5061) and Muslim (2022). [* At the time of

the Prophet (peace and blessings of Allaah be upon him), people used to eat together from one dish, and children would sometimes forget the correct etiquette. - Translator]

He would repeatedly urge his guests to eat, as generous hosts do, and as is seen in the hadeeth of Abu Hurayrah, narrated by al-Bukhaari, about the story of drinking milk, where he repeatedly said to him, “Drink!” and he kept telling him to drink until he (the guest) said, “By the One Who sent you with the truth, I have no more room for it!” Narrated by al-Bukhaari (6087).

When he ate with others, he would not leave until he had made du’aa’ for them. He made du’aa’ in the house of ‘Abd-Allaah ibn Bisir, and said: “O Allaah, bless for them that which You have provided for them, forgive them and have mercy on them.” Narrated by Muslim (2042).

He commanded people to eat with their right hands and forbade them to eat with their left hands. He said, “The Shaytaan eats with his left hand and drinks with his left hand.” Narrated by Muslim (2020). This implies that eating with the left hand is haraam, and this is the correct view, because the one who eats with his left hand is either a shaytaan (a devil), or he is imitating the Shaytaan.

It was also reported in a saheeh hadeeth that he told a man who was eating with his left hand in his presence, “Eat with your right hand!” The man said, “I cannot.” He said, “May you never be able to!” – and the man never lifted his right hand to his mouth after that. Narrated by Muslim (2021). If it was permissible (to eat with the left hand), he would not have prayed against him for doing so. It was the man’s stubborn arrogance that made him refuse to obey the command, and this is the utmost disobedience which deserved this prayer against him.

He commanded those who complained that they never

felt full to eat together and not separately, and to mention the name of Allaah (say *Bismillaah*) over the food so that He might bless it for them.” Narrated by Abu Dawood (3764) and Ibn Maajah (3286).

(See *Zaad al-Ma'aad*, 2/397-406)

It was also reported that he said, “I do not eat reclining.” Narrated by al-Bukhaari, 5083.

He used to eat using the first three fingers (of his right hand), which is the best way of eating.

See: *Zaad al-Ma'aad*, 220-222. And Allaah knows best.

The Prophet’s guidance regarding diet:

The Prophet (peace and blessings of Allaah be upon him) used to know what he was eating.

He used to eat what was good for him.

He used to eat enough to keep him going, but no so much as to make him fat. Ibn ‘Umar narrated that the Prophet (peace and blessings of Allaah be upon him) said: “The believer eats in one stomach whilst the kaafir eats in seven.” Narrated by al-Bukhaari (5081) and Muslim (2060).

He taught his ummah something to protect them from diseases caused by eating and drinking. He said: “The son of Adam does not fill any vessel worse than his stomach. It is sufficient for the son of Adam to eat a few mouthfuls, to keep him going. If he must do that (fill his stomach), then let him fill one third with food, one third with drink and one third with air.” Narrated by al-Tirmidhi (1381), Ibn Maajah (3349); classed as saheeh by al-Albaani in *al-Silsilah al-Saheehah* (2265).

And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

2038: Mankind's need for Prophethood

Question:

what is the importance of prorhecy for the humanety?
Why is faith in Prophethood so important?

Answer:

Praise be to Allaah.

Mankind is in need of Messengers and Prophets from Allaah, to light the way and guide them to ways of peace, and to warn them against the ways of evil and corruption. Some of the things for which mankind clearly needs Messengers and Prophets are:

1 - Guidance to Allaah, may He be exalted and glorified Mankind has gone through periods where they did not have Messengers and Messages from Allaah for a long time, and so they fell into the traps of illusions and myths, so they prayed to natural phenomena and heavenly bodies, or idols that could neither benefit nor harm them, worshipping them in fear and hope. At the same time, they were subjected to humiliation by those who claimed divinity, such as the Pharaohs and others. Even though there was never a time when at least a few people wondered about Who had sovereignty over the heavens and the earth and instinctively realized that there was a Creator, they still failed to worship Him properly and heed His commands and prohibitions and understand what He

wanted them to do and not do, because they had no contact with anybody who could tell that about all that. The wisdom of Allaah dictated that He should save the confused and misguided by blessing them with the knowledge of His Divine qualities and Beautiful Names, so He honoured them and all of humanity by sending Messengers who would guide them towards the Creator, as He tells us in the story of Nooh (peace be upon him): “Indeed, We sent Nooh to his people and he said, ‘O my people! Worship Allaah! You have no other ilaah (god) but Him. Certainly, I fear for you the torment of a Great Day!’” [al-A’raaf 7:59]. All the Prophets and Messengers, peace and blessings of Allaah be upon them, came one after the other, bringing the same Message.

2 - Guidance regarding the Hereafter
One of the reasons why Prophets and Messengers were sent was to tell people about the Hereafter, because if man does not believe in Allaah and the Last Day, he will be a slave to his desires, running after material things and following the ways of misguidance. If he is reminded or advised, he will deny that he is answerable for his deeds. Allaah has described such people in His words (interpretation of the meaning): “And they say, ‘There is nothing but our life of this world, we die and we live and nothing destroys us except al-dahr (the time).’ And they have no knowledge of it, they only conjecture.” [al-Jaathiyah 45:24].

So it was the task of the Prophets and Messengers to establish proof of the Last Day, and to explain that the One Who created mankind from nothing is able to bring them back to life after their death, as Allaah says (interpretation of the meaning): “Say: ‘Allaah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not.’” [al-Jaathiyah 45:26].

On that Day, the scales of justice will be set up and scores between oppressors and their victims will be settled. Allaah says (interpretation of the meaning): “And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.” [al-Anbiya’ 21:47]. If it were not for this Reckoning, which we know about only through Prophethood, life would be pointless and a means only for wrongdoing - and this is contrary to the wisdom of Allaah, may He be glorified and exalted.

3 - Meeting man’s need for religion
So long as man remains sound of nature, clear of mind and pure of heart, his need for religion remains a part of him, and he understands that there has to be an Almighty Creator who created and organized the universe in the best way. Thus there emerges from the depths of his being the urge to submit himself fully to the Creator, to seek His help at times of calamity and distress, and to humble himself before Him, as he feels his great need for Him both at times of ease and of hardship. This is referred to in the Qur’aan (interpretation of the meaning): “So set your face towards the religion of pure Islamic monotheism haneefa (worship none but Allaah Alone), Allaah’s fitrah (pattern) with which He has created mankind. No change let there be in khalq-illah [i.e., the Religion of Allaah], that is the straight religion, but most of men know not.” [al-Room 30:30]

According to a hadeeth narrated from the Prophet (peace and blessings of Allaah be upon him), “Every new-born baby is born according to the fitrah, then his parents make him into a Jew or a Christian or a Magian (Zoroastrian)” (Agreed upon). How could a man know how to become religious and worship his Creator without Revelation from Allaah to tell him about it? There has to be a mediator

between Allaah and His creation so that mankind can know about the religion which the Creator wants them to follow; this is the role of the Prophets.

4 - Guidance regarding proper ways of dealing with one another. It is well known that man is by nature sociable, and that he has wishes and desires that cannot be achieved except in cooperation with his fellow-man. So it is clear that mankind urgently needs guidance to regulate his relationships with others, to outline the right way of behaving, to resolve disputes and conflicts, to guard against wrong-doing and oppression, and to protect people's rights - lest some people oppress others. Allaah says (interpretation of the meaning): "Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scriptures and the Balance (justice) that mankind may keep up justice..."

[al-Hadeed 57:24].

5 - Guidance towards sound morals
It is also a part of man's nature that he will strive to fulfil his needs even if he does so by means of oppression and domination. So he urgently needs a deterrent, in the form of belief in Allaah and the Last Day, to motivate him to acquire good qualities and praiseworthy morals. These can only be known through the divine laws brought and conveyed by the Prophets and Messengers of Allaah, peace and blessings of Allaah be upon them.

6 - Achieving justice in accordance with the will of Allaah
It is well known that Allaah, may He be glorified and exalted, is Fair and Just. He rewards the one who does good as a blessing and favour from Him, and He punishes the one who does wrong as an act of justice on His part.

Allaah, by His wisdom and mercy, sent His Messengers, from Adam to Muhammad (may the peace and blessings

of Allaah be upon them all) to establish proof (so that people would have no excuse). Allaah says (interpretation of the meanings):

”And if We had destroyed them with a torment before this (i.e., Muhammad (peace and blessings of Allaah be upon him) and the Qur’aan), they would surely have said, ‘Our Lord! If only You had sent us a Messenger, we should certainly have followed Your aayaat (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced.’” [Ta-Ha 20:134]
”Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allaah after the Messengers...” [al-Nisa’ 4:165]

Allaah, Who is the Most Just of judges, has decreed that He will not punish a nation until He has sent a Messenger to them, as He says: “Whoever goes right, then he goes right only for the benefit of his own self. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another’s burden. And We never punish until We have sent a Messenger (to give warning).” [al-Isra’ 17:15]

The above should explain the extent of mankind’s need for Messengers and their Messages, and why their happiness in this world and the next is connected to that.

And Allaah knows best. Islam Q&A Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

2114: Evidence for the truth of the Prophethood of Muhammad

Question:

There is a converted christian who does not believe in Quran.

We had many arguments over this issue, still he does not believe in Muhammed being a prophet of God, . I somehow feel that I should help him in knowing the actual truth.

Can you help me regarding this matter. He Believes in Bible completely and follows it and has memorised it . But is unable to understand the importance of Quran.

Answer:

Praise be to Allaah.

First of all, it is essential to understand that guidance to the true religion of Islam and belief in the Prophet (peace and blessings of Allaah be upon him) and the message he brought comes about only by the help of Allaah, and that we are required to explain this and produce evidence of it.

There is a great deal of clear evidence for the one who seeks to find out the truth about the Prophethood of Muhammad (peace and blessings of Allaah be upon him), including the following:

Allaah chose him even though he had grown up as an orphan and was illiterate, knowing neither how to read or write. All good qualities and virtues were perfected in him, to the point of ultimate perfection. All these good qualities were combined and firmly established in him, something which no one else can attain except the Prophets whom Allaah protected and guided. This combination of perfect qualities is one of the greatest proofs of the truth of his Prophethood (peace and blessings of Allaah be upon him).

The revelation of Allaah was bestowed upon the Prophet (peace and blessings of Allaah be upon him). The Angel

of Revelation, Jibreel (Gabriel), who is recognized by all the People of the Book [Jews and Christians], came to him, and when he received revelation, there were unusual effects on him that indicated the intensity of the effort involved in receiving the Message of Allaah from Jibreel, upon whom be peace. His Companions witnessed this when he received Revelation, and they believed that the revelation was something that came from an outside source and was beyond his control; it came to him from (Allaah), the Wise and Praiseworthy.

Allaah supported the Prophet (peace and blessings of Allaah be upon him) with physical miracles, with which he challenged his people. Among the most important of these were the splitting of the moon and the Night Journey to Bayt al-Maqdis (Jerusalem). They were unable to match these miracles, and so they were a decisive, divine testimony to the truth of his Prophethood (peace and blessings of Allaah be upon him).

Allaah supported him with miracles and evidence for people of reason and understanding, the greatest of which was the Qur'aan. This was the greatest sign, which contains in its pages miracles of both style and content, which all of mankind cannot match or imitate, even if they gather together for that purpose. This is clear from the statements of the most eloquent of the Arabs, who were completely unable to match it. The Qur'aan was – and centuries later still is, praise be to Allaah – an eternal miracle as is evident in its brilliant style, its information about the Unseen, its fulfilment of the promises of Allaah, the superiority of its laws, and the fact that its rulings are appropriate for every time and place – in addition to the fact that it has such a moving impact on people's hearts.

The Qur'aan refers to the signs and proofs surrounding the person of the Prophet (peace and blessings of Allaah be upon him), which testify to his truthfulness. For

example, he was free of sin and trivial spitefulness; he grew up illiterate in the Arabian Peninsula, and did not receive any religious knowledge from beyond its borders, nor did he spend time acquiring any religious knowledge. When he reached the age of forty, he brought divine knowledge that none of the earlier or later generations could produce. He also received special protection and care from Allaah, which kept him safe at times of crisis; if it were not for this protection he would most certainly have been doomed to destruction. None of this could have happened except to one who was truly sent from Allaah.

His coming was foretold in the Tawraat (Torah) and Injeel (Gospel), and some of the People of the Book saw that these prophecies applied in totality to the Prophet (peace and blessings of Allaah be upon him), which led them to embrace Islam. There are still passages in the Bible, in both the Old and New Testaments, in the versions that are accepted by the People of the Book, that clearly refer to the Prophethood of Muhammad (peace and blessings of Allaah be upon him) – for example in the Gospel of Barnabas, which is considered by Christians to be the most authentic Gospel.

The Message of the Prophet (peace and blessings of Allaah be upon him) was not unique to him, but was in nature and content similar to the message brought by other Messengers before him. Allaah had sent Prophets and Messengers, such as Moosa (Moses), ‘Eesa (Jesus) and others, to the Children of Israel, and great numbers had believed in them and borne witness to the truth of their Books, which were similar in general terms to the message brought by the Qur’aan. This was eloquent testimony to the truth of the Message with which he was sent, especially as it belonged to the same type of Message to whose truth they had testified.

When Allaah sent Muhammad (peace and blessings of

Allaah be upon him) with the same Message as the Prophets who had come before him, the Qur'aan came to confirm their Books and their Prophethood, and to call people to believe in them. So when the People of the Book disbelieved in him and his Book, it meant that they were disbelieving in their own Books and Messengers. As the Qur'aan contained the same principles as their books, and confirmed them, this meant that it was the least likely to be fabricated or to have come from a source other than Allaah, because all of them came from Allaah, may He be exalted.

In summary, then, the proof of truthfulness is quite clear in this case. The evidence is there both in (historical) reports and on the grounds of common sense. This will cure the ill (i.e., the one who has doubts) and quench the thirst (of the one who longs for knowledge), as Allaah says (interpretation of the meaning): “... *Indeed, there has come to you from Allaah a Light (prophet Muhammad (peace and blessings of Allaah be upon him)) and a plain Book (the Qur'aan), wherewith Allaah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light, and guides them to a Straight Way*” [al-Maa'idah 5:15-16].

In order to provide the Christian mentioned in the question with proof and evidence, it should be sufficient to give him a translation of the meanings of the Qur'aan. If he believes, then praise be to Allaah, and if he turns away, then destroy not yourself in sorrow for him (cf. Faatir 35:8). Allaah leaves astray whom He will and guides whom He will, and He is the Most Knowing of Guides.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

1512: The physical characteristics of the Prophet (peace and blessings of Allaah be upon him), and seeing him in a dream

Question:

Assalamu Alaikum. I was recently reading a description of the physical characteristics of the Holy Prophet . I formed a picture in my mind. Then I saw in a dream, a man who looked like the picture formed in my mind. I do not clearly remember what he said, but I am afraid he might have said that some Muslim brothers who I love very much will see a dream with me in it. I committed a sin in their house before, and before this dream, I was always worrying that they might find out through a dream. How do I know for sure if I saw the Holy Prophet in this dream. This is worrying me very much. Also, I just saw a dream, where I thought it was the Holy Prophet again, during his last recitation of the Quran to Jibreel (AS) during Ramadan. Zaid (RA) was there, too, but also Hamzah (RA) was there in my dream. I know that Hamzah(RA) wasn't really there, because he was martyred at Uhud. So was this the Holy Prophet in this dream? How can we know for sure? Please answer as quickly as possibly. I Email is quicker, please do that. If posting it is quicker

Answer:

Praise be to Allaah.

We will quote below a number of ahaadeeth which describe the Prophet (peace and blessings of Allaah be upon him). If what you in your dream is in accordance with this, then you did indeed see the Prophet (peace and blessings of Allaah be upon him), because he said:

“Whoever sees me in a dream has really seen me, because Shaytaan cannot appear in my image.” (Reported by al-Bukhaari, 5729).

Rabee’ah ibn Abi ‘Abd al-Rahmaan said: “I heard Anas ibn Maalik (may Allaah be pleased with him) describing the Prophet (peace and blessings of Allaah be upon him). He said: ‘He was of average height, not too tall and not too short, with a pinkish colour, not very white and not dark, and his hair was neither very curly nor very straight. The Revelation came to him when he was forty years old, and he stayed in Makkah for ten years after the Revelation came, then in Madeenah for ten years. When he died, there were no more than twenty white hairs on his head and in his beard.’” (al-Bukhaari, 3283).

Al-Baraa’ ibn ‘Aazib said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) was broad shouldered and had thick hair coming down to his shoulders and earlobes. He was wearing red garments. I have never seen anything more beautiful than him.” (Reported by Muslim, Kitaab al-Fadaa’ il, Baab Sifat Sha’r al-Nabi (peace and blessings of Allaah be upon him), no. 2338).

’Ali said: “He was neither tall nor short, and had large hands and feet. He had a large head and was big-boned, and the thin line of hair (starting from his chest and extending to the navel) was long. When he walked, he would lean forward, as if he was walking downhill. I have never seen anyone like him, before or since.” (Reported by al-Tirmidhi, 3570, who said this is a saheeh hasan hadeeth).

Jaabir ibn Samurah said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) was dalee’ al-fam, ashkal al-’ayn and manhoos al-’aqib.” Shu’bah said: “I asked Maalik, ‘What is dalee’ al-fam?’ He said: ‘Wide-

mouthed.’ I asked, ‘What is ashkal al-’ayn?’ He said, ‘Big-eyed.’ I asked, ‘What is manhoos al-’aqib?’ He said, ‘His heels were not fleshy.’” (Saheeh Muslim, Kitaab al-Fadaa’il, 2339).

As for the sin which you committed in the house of your brothers, repent to Allaah for this. If you took something that belongs to them, then give it back. And Allaah is All-Forgiving, Most Merciful.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

1196: Is Muhammad peace and blessings of Allaah be upon him) created from light? What is wrong with celebrating his birthday?

Question:

In our locality there are people who hold celebrations of the birthday of the Prophet (peace and blessings of Allaah be upon him) every year. They think that the Prophet (peace and blessings of Allaah be upon him) is not like the rest of mankind, but that he is light from the Light of Allaah Himself, that he is present and watching in every place, and that he himself attends every gathering held to celebrate his birthday, he hears what the people say about him, and he is there with them. For that reason they stand up and say in unison: “*Yaa Nabi-Allaah, yaa Rasool-Allaah, yaa Habeeb-Allaah, salaam ‘alayka* (O Prophet of Allaah, O Messenger of Allaah, O Beloved of Allaah, peace be upon you).” They call out to him as if he were present and ask for his help and support. What is the

Islamic ruling on this? Is it correct or not? Is it sunnah, bid'ah, or what?

Answer:

Praise be to Allaah alone, and peace and blessings be upon His Messenger and his family and companions.

Celebrating the birthday of the Prophet (peace and blessings of Allaah be upon him) is an innovation (*bid'ah*) which goes against the guidance of the Prophet (peace and blessings of Allaah be upon him) and of the Rightly Guided Khaleefahs (*al-khulafaa' al-raashidoon*) and the Sahaabah, may Allaah be pleased with them. It is proven that the Prophet (peace and blessings of Allaah be upon him) said: "Whoever does anything that is not part of this matter of ours (i.e., Islam), will have it rejected." (For more details, please see Question # 249).

Believing that the Prophet (peace and blessings of Allaah be upon him) is not like the rest of humanity, and that he is light from the Light of Allaah Himself is not a correct belief, because it contradicts the Qur'aan. Allaah has stated that the Prophet (peace and blessings of Allaah be upon him) is human, and has explained what makes the Prophet (peace and blessings of Allaah be upon him) different from the rest of mankind. He said (interpretation of the meaning):

"Say (O Muhammad): 'I am only a man like you. It has been inspired to me that your God is One God (Allaah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.'" [al-Kahf 18:110]

Mankind, human beings, are created, as Allaah says (interpretation of the meaning):

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him He created his wife (Hawwa/Eve), and from them both He created many men and women...” [al-Nisaa’ 4:1]

“O mankind, if you are in doubt about the Resurrection, then verily! We have created you from dust, then from a nutfah (mixed drops of male and female sexual discharge)...” [al-Hajj 22:5]

“O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, - and as one who invites to Allaah by His leave, and as a lamp spreading light.” [al-Ahzaab 33:45-46]

In contrast, Allaah is the First, and He has no beginning, as He says (interpretation of the meaning):

“He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him), and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.” [al-Hadeed 57:3]

Allaah called His Prophet “light” and a “lamp spreading light” because of the guidance and light with which Allaah sent him, with which Allaah guides all those who answer his call (peace and blessings of Allaah be upon him), as He says (interpretation of the meaning):

“... Indeed, there has come to you a light (Prophet Muhammad (peace and blessings of Allaah be upon him)) and a plain Book (this Qur’aan).” [al-Maa’idah 5:15]

Saying that he is present and watching in every place, that he is himself present at every gathering to celebrate his birthday, and that he hears what the people present are saying, is all false. There is no basis for this in either the Qur’aan or the Sunnah.

Calling on him and seeking his help and support is a form of major shirk which is not permitted, whether one is calling on the Prophet (peace and blessings of Allaah be upon him) or on any other created being, because Allaah says (interpretation of the meaning):

“... so invoke not anyone along with Allaah.” [al-Junn 72:18]

“And whoever invokes (or worships) besides Allaah, any other god of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-kaafiroon (the disbelievers) will not be successful.” [al-Mu’minoos 23:117]

(Fataawa al-Lajnah al-Daa’imah, 3/4)

The Muslim should follow, not innovate. He should believe in Allaah alone, call on Him alone and seek His help alone. He should not call on or seek the help of anyone else. The consequences of shirk are devastating, as it will wipe out all a person’s good deeds and lead to his doom in Hell. Bid’ah is a serious matter, which will cause a person’s deeds to be thrown back at him, not accepted. The Muslim should love, respect, honour and obey the Prophet (peace and blessings of Allaah be upon him), and give his words precedence over the words of any other human being, but it is not permitted to exaggerate about him, or to raise his status above that which has been bestowed upon him by Allaah, or to call on him instead of Allaah, because this is a violation of the rights of Allaah, and involves directing acts of worship to someone other than Allaah, when they should only be directed towards Allaah, may He be glorified and exalted. We ask Allaah to help us to do that which will please Him and to avoid that which will earn His wrath, and to help us to love Him and His Prophet (peace and blessings of Allaah be upon him). May Allaah bless our Prophet Muhammad. And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

1108: The Unlettered Prophet

Question:

Is there any evidence that the Prophet Muhammad was unable to read or write?

Answer:

Praise be to Allaah.

Allaah says (interpretation of the meaning):
”Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawraat and the Injeel, - he commands them for al-Ma’roof (i.e., Islamic monotheism and all that Islaam has ordained); and forbids them from al-Munkar (i.e., disbelief, polytheism of all kinds, and all that Islaam has forbidden); he allows them as lawful al-Tayyibaat (i.e., all good and lawful as regards things, deeds, beliefs, persons, foods, etc.), and prohibits them as unlawful al-khabaa’ith (i.e., all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allaah’s Covenant) and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honor him, help him and follow the light (the Qur’aan) which has been sent down with him, it is they who will be successful.”
[al-A’raaf 7:157]

Al-Qurtubi, may Allaah have mercy on him, said in his

tafseer of this aayah: “Allaah says ‘al-ummi.’ Ibn ‘Abbaas, may Allaah be pleased with him, said: ‘Your Prophet was unlettered, unable to read or write or calculate.’ Allaah says (interpretation of the meaning): ‘*Neither did you (O Muhammad) read any book before it (this Qur’an), nor did you write any book (whatsoever) with your right hand.. . .*’ [al-‘Ankaboot 29:48].”

Ibn Katheer, may Allaah have mercy on him, said in his tafseer of the second aayah quoted [al-‘Ankaboot 29:48]: “Allaah says (interpretation of the meaning): ‘*Neither did you (O Muhammad) read any book before it (this Qur’aan), nor did you write any book (whatsoever) with your right hand. . . .*’ i.e., ‘*you (O Muhammad) lived among your people for a while before you brought this Qur’aan to them, and you never read any book or were able to write anything. Everyone among your people and others knows that you are an unlettered man, who does not read or write.*’ This is how he was described in the previous Books as Allaah said (interpretation of the meaning): ‘*Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawraat and the Injeel, - he commands them for al-Ma’roof (i.e., Islamic monotheism and all that Islaam has ordained); and forbids them from al-Munkar (i.e., disbelief, polytheism of all kinds, and all that Islaam has forbidden) . . .*’ [al-A’raaf 7:157].

Hence the Prophet will remain unable to write even one line or one letter, until the Day of Resurrection. He had scribes who would write down in front of him the Revelation and letters to different regions. . . . Allaah says (interpretation of the meaning): ‘. . . *In that case, indeed, the followers of falsehood might have doubted.*’ [al-‘Ankaboot 29:48], i.e., if you had been good at it (reading and writing), some of the ignorant people would have doubted you and said that you had learnt this from the

previous Books left by the Prophets. Indeed, they say this despite the fact that they know he was unlettered and unable to write, as it says in the Qur'aan (interpretation of the meaning): *'And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."*

[al-Furqaan 25:5]"

Allaah says (interpretation of the meaning):

"He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book and al-Hikmah (al-Sunnah). And verily, they had been before in manifest error."

[al-Jumu'ah 62:2]

Al-Qurtubi, may Allaah have mercy on him, said in his tafseer of this aayah:

"It was said: 'the unlettered ones' means those who do not write. Such were the Quraysh. Mansoor reported from Ibraaheem, who said: 'Al-ummi (the unlettered one) is the one who neither reads nor writes. "A Messenger from among themselves" means Muhammad , who was unlettered and never read a book nor learned how.' Al-Mawardi said: 'What is good about the fact that Allaah sent an unlettered Prophet? There are three things: (i) his message fulfilled the foretelling of the previous Prophets;

(ii) this made him similar to and closer to other Prophets; (iii) this would eliminate all suspicion that he had learned the message he preached from books and writings that he had read."

I say: all of this is evidence of the miraculous nature and truth of his Prophethood.

(The above has been summarized from the Tafseer of al-Qurtubi, may Allaah have mercy on him).

The above has been summarized from the Tafseer of al-Qurtubi, may Allaah have mercy on him). (www.islamqa.com)

Chapter 4

The Companions of the Prophet

34577: Who is better and more knowledgeable – Abu Bakr and ‘Umar, or ‘Ali?

Question:

When one analyze as a neutral person contribution of hazrat ali is far more then other sahaba so are the hadith in favour of hazrat ali,not only as a warrior but as a visionary person, his knowldge,as a faqih , his command on quran, hazrat abu baker and specialy hazrat ummer always consulted him when they dont know the answer of anything then how come they rated superior to hazrat ali.

Answer:

Praise be to Allaah.

Undoubtedly the noble Sahaabi ‘Ali ibn Abi Taalib was one of the wisest and most determined of people. He is well known for his courage and bravery. He was the first youth to enter Islam, then he stayed close to the Prophet (peace and blessings of Allaah be upon him) before the Hijrah. When the Prophet (peace and blessings of Allaah be upon him) left Makkah, accompanied by Abu Bakr, he stayed behind and slept in the Prophet’s bed (thus fooling the mushrikeen who wanted to kill the Prophet (peace and blessings of Allaah be upon him)). Among his virtues are those mentioned in the hadeeth narrated by Sahl ibn Sa’d (may Allaah be pleased with him), who said that he heard the Prophet (peace and blessings of Allaah be upon

him) say, on the day of Khaybar, “I will give the flag to a man at whose hands Allaah will grant victory.” They got up, wishing to see to whom the flag would be given, each of them hoping that he would be given the flag. Then he said, “Where is ‘Ali?” He was told that he was suffering from eye-trouble. He ordered that ‘Ali should be called to him, then he spat in his eyes and he was healed immediately, as if he has never had any problem in his eyes.

Narrated by al-Bukhaari, 2942; Muslim, 2406.

Just as ‘Ali had many virtues and good characteristics, other Sahaabah also had other virtues and good characteristics. Among the virtues of Abu Bakr (may Allaah be pleased with him) is that which was narrated from Abu Sa’eed al-Khudri, who said: The Prophet (peace and blessings of Allaah be upon him) delivered a khutbah and said: “Allaah has given a slave the choice between this world and what is with Him, and he chose what is with Him.” Abu Bakr al-Siddeeq (may Allaah be pleased with him) began to weep, and I said to myself, “What is making this old man cry if Allaah has given a slave the choice between this world and what is with Him, and he chose what is with Him?” The Messenger of Allaah (peace and blessings of Allaah be upon him) was that slave, and Abu Bakr was the most knowledgeable of us. He said, “O Abu Bakr, do not weep. Abu Bakr has favoured me greatly with his companionship and his wealth. If I were to have taken a close friend among my ummah, I would have chosen Abu Bakr, but the brotherhood of Islam is sufficient. Do not leave any door to the mosque without closing it off, apart from the door of Abu Bakr.”

Narrated by al-Bukhaari, 466; Muslim, 2382

Another of his virtues is that he accompanied the Prophet (peace and blessings of Allaah be upon him) during the

Hijrah (migration to Madeenah), as Allaah says (interpretation of the meaning):

“If you help him (Muhammad) not (it does not matter), for Allaah did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad and Abu Bakr) were in the cave, he said to his companion (Abu Bakr): ‘Be not sad (or afraid), surely, Allaah is with us.’ Then Allaah sent down His Sakeenah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allaah that became the uppermost; and Allaah is All-Mighty, All-Wise”
[al-Tawbah 9:40]

And ‘Amr ibn al-‘Aas (may Allaah be pleased with him) narrated that the Prophet (peace and blessings of Allaah be upon him) appointed him as the commander of the army of Dhaat al-Salaasil. He said: So I came to him and said, “Which of the people is dearest to you?” He said, “‘Aa’ishah.” I said, “Who among men?” He said, “Her father.” I said, “Then who?” He said, “Then ‘Umar ibn al-Khattaab,” and he mentioned some other men.

Narrated by al-Bukhaari, 3662; Muslim, 2384.

Another of his virtues is the fact that the Prophet (peace and blessings of Allaah be upon him) appointed him to lead the prayers in his stead at the end of his life, when he fell sick with his final illness, and he rebuked those who objected to this and said, “Tell Abu Bakr to lead the people in prayer.”

Narrated by al-Bukhaari, 683; Muslim 418.

And it was narrated from Anas ibn Maalik (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) climbed Uhud with Abu Bakr,

‘Umar and ‘Uthmaan, and it trembled beneath them. He said, ‘Stand firm, O Uhud, for there is no one on you but a Prophet, a Siddeeq and two martyrs.’”

Narrated by al-Bukhaari, 3675.

With regard to ‘Umar ibn al-Khattaab (may Allaah be pleased with him), he also had many virtues and good characteristics which were proven in many reports. For example it was narrated that Abu Sa’eed al-Khudri (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whilst I was sleeping, I saw the people were shown to me, and they were wearing shirts. Some shirts came down to the chest, and some were shorter than that. ‘Umar ibn al-Khattaab was shown to me and he was wearing a shirt that dragged along the ground.” They said, “How did you interpret that, O Messenger of Allaah?” He said, “Religious commitment.”

Narrated by al-Bukhaari, 23; Muslim, 2390.

It was narrated that ‘Abd-Allaah ibn ‘Umar said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: “Whilst I was sleeping, a cup of milk was brought to me and I drank until I saw its wetness coming out of my nails. Then I gave the rest to ‘Umar ibn al-Khattaab.” They said, “How did you interpret that, O Messenger of Allaah?” He said, “(It is) knowledge.”

Narrated by al-Bukhaari, 82; Muslim, 2391.

And it was narrated from ‘Aa’ishah (may Allaah be pleased with her) that the Prophet (peace and blessings of Allaah be upon him) used to say, “Among the nations who came before you there were muhaddathoon (men who were inspired) and if there are any such men among my ummah, then ‘Umar ibn al-Khattaab is one of them.”

Narrated by Muslim, 2398

And there is other evidence which points to the virtues of the Sahaabah (may Allaah be pleased with them). But the fact that some of them were superior to others is something that makes sense and is proven in sharee'ah. It is not the matter of whims and desires, rather it should be referred to sharee'ah, as Allaah says (interpretation of the meaning):

“And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified is Allaah, and exalted above all that they associate (as partners with Him)”

[al-Qasas 28:68]

So we should refer to the shar'i evidence in order to find out the status of the Sahaabah (may Allaah be pleased with them). It was narrated that Ibn 'Umar (may Allaah be pleased with him) said: “We used to compare the people as to who was better at the time of the Messenger of Allaah (peace and blessings of Allaah be upon him). We used to regard Abu Bakr as the best, then 'Umar ibn al-Khattaab, then 'Uthmaan ibn 'Affaan (may Allaah be pleased with them).” Narrated by al-Bukhaari, 3655. According to another report he said: “At the time of the Prophet (peace and blessings of Allaah be upon him) we did not regard anyone as equal with Abu Bakr, then 'Umar, then 'Uthmaan, then we left the companions of the Prophet (peace and blessings of Allaah be upon him) and we did not differentiate between them.” Al-Bukhaari, 2679.

This is testimony of all the Sahaabah, narrated by 'Abd-Allaah ibn 'Umar, that Abu Bakr was superior to all the Sahaabah, followed by 'Umar, then 'Uthmaan.

Now let us turn to 'Ali ibn Abi Taalib (may Allaah be pleased with him) himself, and he see what he said. It was narrated that Muhammad ibn al-Hanafiyyah (who was the son of 'Ali ibn Abi Taalib) said: “I said to my

father, ‘Which of the people was the best after the Messenger of Allaah (peace and blessings of Allaah be upon him)?’ He said, ‘Abu Bakr.’ I said, ‘Then who?’ He said, ‘Then ‘Umar.’ I was afraid that he would say ‘Uthmaan. I said, ‘Then is it you?’ He said, ‘I am only one of the Muslims.’”

Narrated by al-Bukhaari, 3671.

It was narrated that ‘Ali (may Allaah be pleased with him) said: “No one is brought to me who regards me as superior to Abu Bakr and ‘Umar but I will punish him with a beating like a fabricator.” Shaykh al-Islam Ibn Taymiyah said: It was narrated that he used to speak from the minbar of Kufa and say that the best of this ummah after our Prophet was Abu Bakr, then ‘Umar. This was narrated from him via more than eighty isnaads, and it was narrated by al-Bukhaari and others. Hence the earlier Shi’ah all used to agree that Abu Bakr and ‘Umar were superior, as has been mentioned by more than one. *Manhaaj al-Sunnah*, 1/308

It was narrated from Abu Juhayfah that ‘Ali (may Allaah be pleased with him) ascended the minbar and praised and glorified Allaah and sent blessings upon the Prophet (peace and blessings of Allaah be upon him), then he said: “The best of this ummah after its Prophet is Abu Bakr. The second is ‘Umar (may Allaah be pleased with him), and after that, whoever Allaah wants to be good will be good.”

Narrated by Imam Ahmad in his *Musnad*, 839. And Shaykh Shu’ayb al-Arna’oot said: its isnaad is qawiy.

These ahaadeeth of the Prophet (peace and blessings of Allaah be upon him) and these reports from the Sahaabah (may Allaah be pleased with them) all testify to the belief of Ahl al-Sunnah wa’l-Jamaa’ah, amongst whom there is no dispute concerning it, that the best of this ummah after

its Prophet is Abu Bakr al-Siddeeq (may Allaah be pleased with him), then ‘Umar. May Allaah be pleased with all of the Sahaabah.

With regard to the idea that Abu Bakr and ‘Umar always used to ask ‘Ali questions and that they did not have knowledge, this is not proven in any report whatsoever. Rather it is proven that the Prophet (peace and blessings of Allaah be upon him) ordered that Abu Bakr (may Allaah be pleased with him) should lead the people in prayer when he was sick with his final illness. The Prophet (peace and blessings of Allaah be upon him) would not have delegated this task except to one who had knowledge of the rulings on the prayer. And it was proven that the Prophet (peace and blessings of Allaah be upon him) appointed Abu Bakr (may Allaah be pleased with him) to lead the Hajj before the Farewell Pilgrimage, and the Prophet (peace and blessings of Allaah be upon him) would not have appointed a man to such a position unless he was the most knowledgeable of them concerning it (the Hajj). Indeed it is narrated that ‘Ali learned some ahaadeeth from Abu Bakr (may Allaah be pleased with them both) concerning some issues. It was narrated that Asma’ bint al-Hakam al-Fazaari said: “I heard ‘Ali say: I was a man who, if I heard a hadeeth from the Messenger of Allaah (peace and blessings of Allaah be upon him), Allaah would benefit me thereby as much as He willed to benefit me. If a man from among his companions told me a hadeeth I would ask him to swear to it; if he swore to it then I would believe him.” He told me that Abu Bakr said, and Abu Bakr spoke the truth, “I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say, ‘There is no man who commits a sin then he gets up and purifies himself and prays, and seeks the forgiveness of Allaah, but Allaah will forgive him.’ Then he recited this verse (interpretation of the meaning):

“And those who, when they have committed Faahishah

(illegal sexual intercourse) or wronged themselves with evil, remember Allaah and ask forgiveness for their sins; — and none can forgive sins but Allaah — and do not persist in what (wrong) they have done, while they know”

[Aal ‘Imraan 3:135]

Narrated by al-Tirmidhi, 406; classed as hasan by al-Albaani in *Saheeh al-Tirmidhi*.

Al-Tirmidhi (3682) narrated from ‘Ibn ‘Umar that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Allaah has placed truth on the tongue of ‘Umar and in his heart.” Classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*, 2908.

And we have quoted above the words of the Prophet (peace and blessings of Allaah be upon him) concerning ‘Umar: “Among the nations who came before you there were muhaddathoon (men who were inspired) and if there are any such men among my ummah, then ‘Umar ibn al-Khattaab is one of them.”

The point is that the belief of Ahl al-Sunnah wa’l-Jamaa’ah, on which they are unanimously agreed, is that the best of this ummah after its Prophet is Abu Bakr, then ‘Umar – may Allaah be pleased with them both.

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said: “No one among the respectable Muslim scholars has said that ‘Ali was more knowledgeable or had more understanding of Islam than Abu Bakr and ‘Umar, or even than Abu Bakr alone. Those who claim that there is consensus on that are among the most ignorant of people and the greatest liars. Rather, more than one of the scholars have stated that there is scholarly consensus that Abu Bakr al-Siddeeq was more knowledgeable than ‘Ali, such as Imam Mansoor ibn ‘Abd al-Jabbaar al-Sam’aani al-Marwadhi, one of the leading scholars of the

Sunnah among the companions of al-Shaafa’i, who mentioned in his book *Taqweem al-Adillah ‘ala’l-Imam* that there was consensus among the scholars of the Sunnah that Abu Bakr was more knowledgeable than ‘Ali. I do not know of anyone among the famous imams who disputes this point. How could it be otherwise when Abu Bakr al-Siddeeq used to issue rulings and commands and prohibitions, and pass judgements, and deliver khutbahs in the presence of the Prophet (peace and blessings of Allaah be upon him), as he used to do when he and Abu Bakr would go out to call the people to Islam, and when they migrated together, and on the day of Hunayn, and on other occasions, when the Prophet (peace and blessings of Allaah be upon him) remained silent and approved of what Abu Bakr said; no one else enjoyed such status. When the Prophet (peace and blessings of Allaah be upon him) consulted with the wise and knowledgeable men among his companions, he would consult Abu Bakr and ‘Umar first, because they were the first to speak about matters of Islam in the presence of the Messenger (peace and blessings of Allaah be upon him) before the rest of his companions; for example when he consulted them about the prisoners of Badr, the first ones who spoke about that were Abu Bakr and ‘Umar, and this also happened on other occasions... In *Saheeh Muslim* it is narrated that the companions of the Prophet (peace and blessings of Allaah be upon him) were with him on a journey and he said: “If the people obey Abu Bakr and ‘Umar, they will be guided aright.” And it was narrated from Ibn ‘Abbaas that he used to give his fatwas based on the Book of Allaah, and if he could not find anything then he would look at the Sunnah of the Messenger of Allaah (peace and blessings of Allaah be upon him), then if he could not find anything he would refer to the fatwas of Abu Bakr and ‘Umar, then if he did not find anything he would refer to the fatwas of ‘Uthmaan and ‘Ali – and Ibn ‘Abbaas was the *habr al-ummah* (scholar of the ummah) and the

most knowledgeable of the Sahaabah of his time, and he would consult the words of Abu Bakr and ‘Umar and give them precedence over the words of anyone else among the Sahaabah. And it was proven that the Prophet (peace and blessings of Allaah be upon him) prayed for Ibn ‘Abbaas and said, “O Allaah, cause him to understand the religion of Islam and teach him the correct interpretation (of the Qur’aan).”

Majmoo’ al-Fataawa, 4/398

See:

Al-Fasl fi’l-Milal wa’l-Nihal, 4/212 *Bal dalalta*, p. 252

Al-Shi’ah al-Imaamiyyah al-Ithna ‘ashariyyah, p. 120

Islam Q&A (www.islam-qa.com)

26273: The story of Abu Mihjan (may Allaah be pleased with him)

Question:

I heard one of the shaykhs speaking about enjoining what is good and forbidding what is evil, and saying that it is obligatory upon every Muslim, even the one who has fallen into sin, to enjoin what is good and forbid what is evil. He said that it is not essential for the person who does this to be of sound character, as is well known from the story of Abu Mihjan. My question is, who was Abu Mihjan and what was his story?.

Answer:

Praise be to Allaah.

I congratulate you on your keenness to learn and I ask

Allaah to bless us and you with beneficial knowledge and righteous deeds.

Abu Mihjan was one of the companions of the Prophet (peace and blessings of Allaah be upon him) (may Allaah be pleased with them).

This Sahaabi was suffering from an addiction to drinking wine. He was brought and flogged, then brought and flogged again, but he knew that this problem did not relieve him of his duty to strive for the cause of Islam. So he went out with the Muslims to al-Qaadisiyyah as a soldier, seeking martyrdom on the battlefield. In al-Qaadisiyyah he was brought to the commander of the army, Sa'd ibn Abi Waqqaas, for having drunk wine. Sa'd detained him so that the Muslims ranks would be cleansed of such a person.

This detention was a harsh punishment which caused Abu Mihjan a great deal of anguish. When he heard the sounds of swords and spears, and the neighing of the horses, and he knew that the jihad had begun, and the gates of Paradise were open, he was filled with longing for jihad. He called to the wife of Sa'd ibn Abi Waaqqas saying, "Let me go and I promise Allaah that if I come back safe and sound, I will put my own feet in the chains, and if I am killed, then you will be rid of me." She felt sorry for him, so she let him go, and he leapt onto a horse belonging to Sa'd which was called al-Balqa'. Then he picked up a spear and set off. He did not attack any group of enemy soldier but he scattered them. Sa'd was supervising the battle and he was surprised and said, "This is the running of al-Balqa', and the style of attack is that of Abu Mihjan, but Abu Mihjan is in chains."

When the battle was over, Abu Mihjan went back and put his feet in the chains. The wife of Sa'd told him this wonderful story, so Sa'd admired this man and his care

for Islam and his longing for jihad, so he himself went to this wine-drinker, released the chains with his own hands and said, “Get up, for by Allaah I will never flog you for drinking wine again.” Abu Mihjan said, “By Allaah, I will never drink it again.”

See *al-Isaabah fi Tamyeez al-Sahaabah*, 4/173-174; *al-Bidaayah wa'l-Nihaayah*, 9/632-633

Islam Q&A (www.islam-qa.com)

898: Hijaab of the Ansaari women

Question:

I am looking for the hadith that gives reference to the Ansar women appearing as crows after the verse 33:59 was revealed. It was my understanding that this was considered as proof that black as a color for hijaab was Sunnah, and therefore mustahab. Could you tell me where I could find this hadith, and include its volume and number please?

Answer:

Praise be to Allaah.

The hadeeth to which you refer was narrated by Abu Dawood, may Allaah have mercy on him, in *al-Sunan*, from Umm Salamah who said: “When the aayah ‘... to draw their cloaks (veils) all over their bodies...’ [al-Ahzaab 33:59 – interpretation of the meaning] was revealed, the women of the Ansaar came out looking as if there were crows on their heads, because of their clothing.” (*Sunan Abi Dawood, Kitaab al-Libaas, Baab fi qawlihi ta’aala: yubneena ‘alayhinna jalaabeehinna*).

The author of *'Awn al-Ma'bood fi Sharh Sunan Abi Dawood* said, commenting on this phrase: "Their veils were likened to crows because of their black colour."

However, it is not a condition of *hijaab* that the clothes should be black, but it may be better because it is more concealing. For the conditions of Muslim woman's *hijaab*, please refer to question #214.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

10136: Ruling on singling out 'Ali (may Allaah be pleased with him) for the words "May Allaah honour his face"

Question:

We often hear and read a phrase used in reference to the cousin of the Messenger of Allaah (peace and blessings of Allaah be upon him), 'Ali ibn Abi Taalib (may Allaah be pleased with him), which is "karrama Allaahu wajhahu (may Allaah honour his face)".

Is it correct to say this?

Answer:

Praise be to Allaah.

Ibn Katheer said in his *Tafseer* (3/517):

This phrase is used a great deal by scribes who are transcribing books in which the phrase "alayhi al-salaam (upon him be peace) is used in reference to 'Ali (may Allaah be pleased with him), to the exclusion of other

Sahaabah, or the words “*karrama Allaahu wajhahu* (may Allaah honour his face)” are used. Although the meaning is acceptable, we should respect all the Sahaabah equally in this way, because this is a kind of veneration and honouring, and the two shaykhs [Abu Bakr and ‘Umar] and Ameer al-Mu’mineen ‘Uthmaan are more deserving of that – may Allaah be pleased with them all.

The following question was submitted to the Standing Committee (3/289):

Why are the words “*karrama Allaahu wajhahu* (may Allaah honour his face)” said after mentioning the name of ‘Ali ibn Abi Taalib?

They answered:

Saying the words “*karrama Allaahu wajhahu* (may Allaah honour his face)” after mentioning the name of ‘Ali and singling him out in this manner is one aspect of the way in which the Shi’ah exaggerate about him. It was said that this is because he never looked at the ‘awrah of any person at all, or because he never prostrated to an idol. But this is not something that is unique to him, as other Sahaabah who were born in Islam also shared these characteristics.

Some of them said that the words “*karrama Allaahu wajhahu* (may Allaah honour his face)” are only said in reference to ‘Ali because he never prostrated to any idol.

I say: because the Raafidis, the enemies of ‘Ali and the enemies of the family of the Messenger of Allaah (peace and blessings of Allaah be upon him) use this phrase, we should avoid imitating the people of bid’ah (innovation). And Allaah knows best.

They have reasons for doing that which do not justify singling out ‘Ali for this phrase, such as the fact that he

never looked at the ‘awrah of another person, or that he never prostrated to any idol. But those Sahaabah who were born in Islam also share these characteristics. It should also be noted that when giving any reason it is also essential to offer evidence and proof.

Note:

In *Musnad Ahmad* it is narrated that Abu Sa’eed al-Khudri (may Allaah be pleased with him) said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) took the banner and waved it, then said, ‘Who can take this and give it its due.’ So and so came and said, ‘I will,’ but he said to him, ‘Keep away.’ Then another man came and he said, ‘Keep away.’ Then the Prophet (peace and blessings of Allaah be upon him) said: ‘By the One Who honoured the face of Muhammad, I shall certainly give it to a man who will never flee. Take it, O ‘Ali.’”

In the text of some ahaadeeth, you will find their words – “*karrama Allaahu wajhahu* (may Allaah honour his face)” – when ‘Ali (may Allaah be pleased with him) is mentioned, but we do not know of this in any marfoo’ report, and it is not known that any of the Sahaabah said these words in reference to ‘Ali, so these may be the words of the scribe.

Mu’jam al-Manaahi al-Lafziyyah by Shaykh Bakr Abu Zayd, p. 454. (www.islam-qa.com)

information is quoted in its entirety, the source is mentioned, and without changing the contents.

22435: The virtues of Abu Moosa al-Ash’ari

Question:

Who is the Sahaabi to whom Allaah gave one of the mizmaar of the Prophet Dawood, for which he is famous?

Answer:

Praise be to Allaah.

This Sahaabi is Abu Moosa al-Ash'ari.

Al-Bukhaari narrated from Burayd ibn 'Abd-Allaah ibn Abi Burdah from his grandfather from Abu Moosa (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "O Abu Moosa, you have been given one of the mizmaar of the family of Dawood." (*Fadaa'il al-Qur'aan*, 4660). Ibn Hajar said: "What is meant by mizmaar is a beautiful voice. The original meaning is a musical instrument and the word is applied to the voice because it resembles it.

Abu Moosa was one of those who memorized the entire Qur'aan. The Prophet (peace and blessings of Allaah be upon him) sent him to Yemen as a qaadi (judge) and teacher. He is well known for reading the Qur'aan a great deal, and for standing in prayer at night (qiyaam al-layl). May Allaah be pleased with him and reward him, and may He gather us with him, together with the Prophets, the speakers of truth, the martyrs and the righteous.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

10977: Where is the head of al-Husayn buried?

Question:

The people of Egypt claim that the head of al-Husayn is buried in their land, and the people of Iraq have a mosque which they call al-Mashhad al-Husayni. I do not know how true that is. Where is the grave of al-Husayn according to the soundest scholarly views?

Answer:

Praise be to Allaah.

Al-Husayn (may Allaah be pleased with him) was killed in Iraq, in Muharram, 61 AH. His body was buried in Iraq. As far as the claim that his head was taken to Egypt and buried there is concerned, I know of no basis for that. This was denied by some of the scholars. The fact that you do not know about that does not matter. What is prescribed for you and for other Muslims is simply to pray that Allaah will be pleased with him – and with all the other Companions of the Prophet (peace and blessings of Allaah be upon him). May Allaah be pleased with them all.

And Allaah is the source of strength. May Allaah bless our Prophet Muhammad and his family and companions, and grant them peace.

Fataawa al-Lajnah al-Daa'imah, 3/70 (www.islam-qa.com)

10055: Who are Ahl al-Bayt (the members of the Prophet's family)?

Question:

who are Ahl al bayt? Hadith ethakalayn stated that fatima, Ali,Hassan &Hussein are ahl bayt arrasoul()?

Answer:

Praise be to Allaah.

There are several views among the scholars (may Allaah have mercy on them) concerning the definition of Ahl al-

Bayt. Some said that the members of the Prophet's family are his wives, his children, Banu Haashim, Banu 'Abd al-Muttalib and their freed slaves. Some said that his wives were not part of the Ahl al-Bayt. Some said that the Ahl al-Bayt are Quraysh; some said that the family of Muhammad are the pious among his ummah; and some said that they are all of the ummah of Muhammad (peace and blessings of Allaah be upon him).

With regard to the wives of the Prophet (peace and blessings of Allaah be upon him), the most correct view is that they are included among the members of the family of the Prophet (peace and blessings of Allaah be upon him), because Allaah says, after commanding the wives of the Prophet (peace and blessings of Allaah be upon him) to observe *hijaab* (interpretation of the meaning):

“Allaah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet), and to purify you with a thorough purification”

[al-Ahzaab 33:33]

And the angels said to Saarah the wife of Ibraaheem (peace be upon him) (interpretation of the meaning):

“The Mercy of Allaah and His Blessings be on you, O the family [of Ibraaheem (Abraham)]”

[Hood 11:73]

And because Allaah excluded the wife of Loot from the family of Loot (peace be upon him) with regard to survival, when He said (interpretation of the meaning):

“(All) except the family of Loot. Them all we are surely, going to save (from destruction). Except his wife...”

[al-Hijr 15:59-60]

This indicates that the wife is part of the family.

With regard to the family of al-Muttalib, it was stated in a report from Imaam Ahmad that they are among them [among the Ahl al-Bayt]. This is also the view of Imaam al-Shaafa'i. Imaam Abu Haneefah and Imaam Maalik were of the view that the family of Muttalib are not included in the family of the Prophet (peace and blessings of Allaah be upon him); there is also a report to this effect from Ahmad. The correct view is that Banu 'Abd al-Muttalib are among the Ahl al-Bayt. The evidence for that is the report narrated from Jubayr ibn Mut'im (may Allaah be pleased with him) who said: " 'Uthmaan ibn 'Affaan and I went to the Messenger of Allaah (peace and blessings of Allaah be upon him) and said: 'O Messenger of Allaah, you have given to Banu'l-Muttalib and not to us, but we and they are the same in status with regard to you.' The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'Banu'l-Muttalib and Banu Haashim are the same thing.'" (Narrated by al-Bukhaari, no. 2907; al-Nasaa'i, 4067; and others).

Included among the Ahl al-Bayt are Banu Haashim ibn 'Abd Manaaf, who are the family of 'Ali, the family of 'Abbaas, the family of Ja'far, the family of 'Aqeel and the family of al-Haarith ibn 'Abd al-Muttalib. This was stated in the report narrated by Imaam Ahmad from Zayd ibn Arqam (may Allaah be pleased with him), in which he said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) stood up and addressed us one day at a well called Khum, between Makkah and Madeenah. He praised Allaah and exhorted and reminded us. Then he said: 'O people, I am a human being; soon the messenger of my Lord [i.e., the Angel of death] will come to me and I will answer his call. I am leaving among you two important things: the first of which is the Book of Allaah, in which there is guidance and light, so adhere to it and follow it' – and he urged us to adhere to the

Book of Allaah, then he said: ‘And the people of my household (*ahl bayti*). I remind you of Allaah with regard to the people of my household, I remind you of Allaah with regard to the people of my household, I remind you of Allaah with regard to the people of my household.’” Husayn said to him [Zayd], “Who are the people of his household, O Zayd? Are not his wives among the people of his household?” Zayd said: “His wives are among the people of his household, but the people of his household are those who are forbidden to receive sadaqah (charity) after his death.” He (Husayn) said: “Who are they?” He said: “They are the family of ‘Ali, the family of ‘Aqeel, the family of Ja’far and the family of ‘Abbaas.” Husayn said: “Are all of these forbidden to receive sadaqah?” Zayd said, “Yes.” (Narrated by Ahmad, no. 18464)

With regard to the freed slaves, it was narrated that Mihraan the freed slave of the Prophet (peace and blessings of Allaah be upon him) said: the Messenger of Allaah (peace and blessings of Allaah be upon him) said; “We are the family of Muhammad: the sadaqah is not permissible for us, and the freed slave of a people is one of them.” (Narrated by Ahmad, no. 15152).

So the family of the Prophet (peace and blessings of Allaah be upon him) are: his wives, his children, and Banu Haashim, Banu ‘Abd al-Muttalib and their freed slaves. And Allaah knows best.

Islam Q&A Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

5284: Did ‘Aa’ishah ask to be buried at night?

Question:

I’ve read in one of the sources that Aisha (peace of Allah

be upon her) asked to bury her after death at night time. What was the reason, if it's true?

Answer:

Praise be to Allaah.

This was mentioned by Muhammad ibn ‘Umar al-Waaqidi, and was also narrated by al-Haakim in *al-Mustadrak* (4/6-7) and by Ibn Sa’d in *al-Tabaqaat* (8/76-77), and in *Siyar A’laam al-Nubalaa’* (2/192) and in other sources.

It seems – and Allaah knows best – that she did not want her burial to be delayed, as it was reported that she died during the night on the 17th of Ramadaan, after Witr. Or it may have been because that was more concealing for her, or perhaps during her lifetime, especially towards the end of it, there appeared an idea that it was makrooh to bury people at night, and she wanted to make the correct Islamic ruling known. Or it may have been for some other reason. In general it is permissible to bury a person at night if there is a reason to do so. And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

2202: The Prophet’s dream about marrying ‘Aa’ishah

Question:

In reply to a question regarding marriage of prophet Mohammad (), I was given to understand that prophet Mohammad had a dream in which he saw that he got married with hazrat Aisah who was only 6-7 year old at

that time. Consequently, he discussed this with hazrat Aisha. In other word this marriage was arranged by Allah himself. If so, we have a logical answer to satisfy critics that it was ordered by Allah. However, in support of that there must be an authentic hadith or a verse in the Qur'an. I will appreciate if you can provide me info regarding this issue.

Answer:

Praise be to Allaah.

The hadeeth to which you refer was reported by Imaam al-Bukhaari (may Allaah have mercy on him) in his *Saheeh* from 'Aa'ishah (may Allaah be pleased with her), who said that the Prophet (peace and blessings of Allaah be upon him) said to her: "You were shown to me twice in a dream. I saw you in a piece of silk (i.e., he saw her image on a piece of silk, or he saw her wearing a silken garment). I was told, 'This is your wife, so unveil her,' and it was you. I said: if this dream is from Allaah then it will come to pass." (*Saheeh al-Bukhaari*, 3606).

In his commentary on this hadeeth, Ibn Hajar (may Allaah have mercy on him) said: "This dream came after his mission had started, and it was a wahy (revelation) that had implications in real life. (Its implication was that he did indeed marry her later on). His words 'and it was you' indicate that he had seen her before and knew what she looked like." (See *Fath al-Baari*)

There is nothing in the hadeeth to indicate that his marriage to 'Aa'ishah was as a result of that dream. The Prophet (peace and blessings of Allaah be upon him) asked her father for her hand in marriage, and her father Abu Bakr gave her in marriage, in the usual fashion, as is indicated in the following hadeeth:

“ ‘Urwah reported that the Prophet (peace and blessings of Allaah be upon him) asked Abu Bakr for ‘Aa’ishah’s hand in marriage, and Abu Bakr said to him: ‘But I am your brother.’ He said: ‘You are my brother according to the religion and Book of Allaah (i.e., my brother in Islam), and she is permissible for me (to marry).’” (Bukhaari, 4691).

In his commentary Ibn Hajar (may Allaah have mercy on him) said: “Ibn Abi ‘Aasim reported via Yahyaa ibn ‘Abd al-Rahmaan ibn Haatib from ‘Aa’ishah that the Prophet (peace and blessings of Allaah be upon him) sent Khawlah bint Hakeem to Abu Bakr to ask for ‘Aa’ishah’s hand in marriage. Abu Bakr asked her, ‘Is she right for him? Because she is the daughter of my brother.’ Khawlah went back and mentioned this to the Prophet (peace and blessings of Allaah be upon him). He told her: ‘Go back and tell him: “You are my brother in Islam, and your daughter is right for me.”’ She went back to Abu Bakr and told him, and he said: ‘Call the Messenger of Allaah (peace and blessings of Allaah be upon him).’ So he came and the marriage was performed.”

The phrase “You are my brother according to the religion and Book of Allaah (i.e., my brother in Islam)” was referring to the aayah (interpretation of the meaning): “*The believers are nothing else than brothers (in Islamic religion)...*” [al-Hujuraat 49:10] and other similar aayaat. The phrase “she is permissible for me (to marry)” means it is permissible to marry her even though she is the brother’s daughter, because the kind of brotherhood that would prevent such a marriage is the brotherhood of descent (same parent) or of radaa’ah (by being breastfed in infancy by the same woman), not the brotherhood of faith.

As regards the woman to whom the Prophet’s marriage was arranged in heaven, as it were, by Allaah, and not in

the customary fashion, this was Zaynab bint Jahsh (may Allaah be pleased with her), as is indicated by the hadeeth of Anas (may Allaah be pleased with him), who said: “Zaynab used to boast (to her co-wives) about how she had got married to the Prophet (peace and blessings of Allaah be upon him), saying: ‘Your families arranged your marriages but Allaah arranged my marriage from above the seven heavens.’” (al-Bukhaari, 6870). No other wife except Zaynab was married to the Prophet (peace and blessings of Allaah be upon him) in such a unique fashion; ‘Aa’ishah’s marriage was arranged as described in the reports quoted above. May Allaah reward you with good for your question. And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islamqa.com)

954: Ruling on one who slanders ‘Aa’ishah (may Allah be pleased with her)

Question:

Could you please answer my question about Shee‘ah (Shi‘a) Islam? Is it permissible for one to think badly of the Prophet’s wife ‘Aa’ishah, when anything said about ‘Aa’ishah is from authentic hadeeths, such as Saheeh al-Bukhaari and Saheeh Muslim?

Answer:

Praise be to Allaah.

‘Aa’ishah and the other Mothers of the Believers are included among the Companions of the Prophet (Peace

& Blessings of Allaah be upon Him), so every text that forbids slandering the Companions refers to ‘Aa’ishah too.

Abu Sa‘eed al-Khudri (may Allah be pleased with him) said: “The Messenger of Allah (Peace & Blessings of Allaah be upon Him) said: ‘Do not slander my Companions, for if one of you were to spend an amount of gold equivalent to the size of Mount Uhud, you would not even come halfway up to their level.’” (Reported by al-Bukhaari, al-Fath, no. 3379).

Moreover, the scholars of Sunni Islam are all agreed that whoever condemns ‘Aa’ishah for that of which Allaah has stated she is innocent is a kaafir, because he has rejected Allaah’s statement of her innocence in Soorat al-Noor.

Imaam Ibn Hazm quoted a report with an isnaad going back to Hishaam ibn ‘Ammar, who said: “I heard Maalik ibn Anas say: ‘Whoever curses Abu Bakr should be whipped, and whoever curses ‘Aa’ishah should be killed.’ He was asked, ‘Why do you say that concerning (the one who curses) ‘Aa’ishah?’ He said, ‘Because Allaah says concerning ‘Aa’ishah, may Allah be pleased with her (interpretation of the meaning): “*Allaah forbids you from it [slander] and warns you not to repeat the like of it forever, if you are believers.*” [al-Noor 24:17]”

Maalik said: “Whoever accuses her goes against the Qur’aan, and whoever goes against the Qur’aan should be killed.”

Ibn Hazm said: “This comment of Maalik’s is correct, and it is complete apostasy to reject Allaah’s words that clearly state her innocence.”

Abu Bakr ibn al-‘Arabi said: “Because the people who slandered ‘Aa’ishah accused a pure and innocent person

of immorality, then Allah exonerated her. So everyone who accuses her of that of which Allah has stated she is innocent is rejecting what Allah says, and everyone who rejects what Allah says is a kaafir. This is the opinion of Maalik, and the matter is very clear to those who have insight.”

Al-Qaadi Abu Ya‘laa said: “Whoever slanders ‘Aa’ishah by accusing her of that of which Allah stated her innocence is a kaafir, without doubt. More than one imam stated this ijmaa‘ (consensus) and gave this ruling.”

Ibn Abi Moosaa said: “Whoever accuses ‘Aa’ishah, may Allah be pleased with her, of that of which Allaah stated she was innocent has left the religion (is no longer a Muslim) and has no right to marry a Muslim woman.”

Ibn Qudaamah said: “It is a part of the Sunnah to say ‘May Allah be pleased with her’ after mentioning the wives of the Prophet (Peace & Blessings of Allaah be upon Him), Mothers of the Believers who are pure and innocent of any evil. The best of them are Khadeejah bint Khuwaylid and ‘Aa’ishah al-Siddeeqah bint al-Siddeeq, whose innocence was stated by Allah; (they are) the wives of the Prophet (Peace & Blessings of Allaah be upon Him) in this world and the next. Whoever accuses her of that of which Allah has stated her innocence has rejected the words of Allaah All-Mighty.”

Imam al-Nawawi, may Allaah have mercy on him, said: “‘Aa’ishah’s innocence of that of which she was accused is stated definitively in the Qur’aan. If anyone doubts that (may Allah protect us from such a thing), he becomes a kaafir and an apostate, by the consensus of the Muslims.”

Ibn al-Qayyim, may Allaah have mercy on him, said: “The ummah is agreed that whoever slanders her is a kaafir.”

Al-Haafiz ibn Katheer said, in his Tafseer: “The scholars,

may Allah have mercy on them, all agreed that whoever accuses or slanders her after the revelation of this aayah is a kaafir, because he has rejected the Qur'aan."

Badr al-Deen al-Zirkashi said: "Whoever slanders her is a kaafir, because the Qur'aan clearly states her innocence."

The scholars based their ruling on the one who slanders 'Aa'ishah on the following evidence:

(1) The evidence that is derived from the verses in Soorat al-Noor that clearly state her innocence. So whoever accuses her after Allah has declared her innocent is rejecting the words of Allah, which is kufr beyond any shadow of a doubt.

(2) Slandering the family of the Prophet SAWS (peace be upon him) hurts and offends the Prophet himself, and there is no doubt that whatever hurts and offends the Prophet SAWS (peace be upon him) is kufr, by consensus (ijmaa'). Evidence that the slander of his wife hurt and offended the Prophet (Peace & Blessings of Allaah be upon Him) is seen in the hadeeth of the slander (al-ifk) reported by al-Bukhaari and Muslim, in which 'Aa'ishah says: ". . . The Messenger of Allaah (Peace & Blessings of Allaah be upon Him) stood up on that day and asked who would go and deal with 'Abdullaah ibn Ubayy. He was on the minbar, and said: 'O Muslims, who will deal with a man who I have heard is speaking in an offensive manner about my family? By Allaah, I know nothing but good about my family.' . . ." What the Prophet (Peace & Blessings of Allaah be upon Him) meant was: who will be kind to me, and excuse me if I go and deal with him myself, and I give him what he deserves because I have heard that he is speaking in an offensive manner about my family. This proves that the Prophet (Peace & Blessings of Allaah be upon Him) was so deeply offended and hurt that he asked people whether they could deal with this person fairly.

Imaam al-Qurtubi said, in his Tafseer of the aayah “*Allaah forbids you from it [slander] and warns you not to repeat the like of it forever, if you are believers.*” [al-Noor 24:17]”:

”This is concerning ‘Aa’ishah . . . because of the hurt and offence that the Messenger of Allah (Peace & Blessings of Allaah be upon Him) felt with regard to his honour and his family. This is kufr on the part of the one who does it.”

(3) Slandering ‘Aa’ishah implies insulting the Prophet (Peace & Blessings of Allaah be upon Him), because Allah, may He be glorified, says (interpretation of the meaning):

”Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). . . “ [al-Noor 24:26]

Al-Haafiz ibn Katheer, may Allah have mercy on him, said: “I.e., Allah would not have made ‘Aa’ishah the wife of the Messenger of Allah (Peace & Blessings of Allaah be upon Him) if she had not been good, because he is better than any good person. If she had been bad, she would not have been fit to marry him from a shar‘i point of view, and Allah would never even have decreed it..”

Finally, let us remember that the most beloved of all people to him (Peace & Blessings of Allaah be upon Him) was ‘Aa’ishah al-Siddeeqah bint al-Siddeeq, as is proven in the report of ‘Amr ibn al-‘Aas, who said: “The Messenger of Allaah (Peace & Blessings of Allaah be upon Him) put me in charge of an army during the ghazwah (campaign) of al-Salaasil. I came to him and asked him, ‘O Messenger of Allaah, who among the people is most beloved to you?’ He said, ‘Aa’ishah.’ I asked, ‘Who among men?’ He said, ‘Her father.’ I asked, ‘Then who?’ He said, “Umar,’ then he mentioned a number of others.”

So whoever feels hatred towards the beloved of the Messenger of Allaah (Peace & Blessings of Allaah be upon Him) will deserved to be despised by him on the Day of Resurrection. And Allaah knows best.

See 'Aqeedat Ahl al-Sunnah wa'l-Jamaa'ah fi'l-Sahaabah al-Kiraam by Naasir al-Shaykh, 2/781, and I'tiqaad Ahl al-Sunnah fi'l-Sahaabah by Muhammad al-Wahaybi, p. 58). (www.islam-qa.com)

Chapter 5

Virtues and Merits

32470: Is it permissible to say that a particular person is one of the awliya' (close friends) of Allaah?

Question:

Is it permissible to say that a particular person is a wali or close friend of Allaah because of his righteousness and piety, whether he is living or dead, such as saying for example, The scholar so and so is one of the awliya' of Allaah?.

Answer:

Praise be to Allaah.

Allaah has mentioned the signs by which His close friends or awliya' may be known. They are: faith (eemaan) and piety (taqwa). Allaah says (interpretation of the meaning):

“No doubt! Verily, the Awliyaa' of Allaah, no fear shall come upon them nor shall they grieve.

Those who believed, and used to fear Allaah much (by abstaining from evil deeds and sins and by doing righteous deeds)” [Yoonus 10:62-63]

But it is not possible to be certain that a particular individual is one of the awliya' of Allaah, because achieving true faith and piety are matters of the heart that are hidden, and people cannot find out about them. Hence it is possible to think that someone is likely to be a wali, but it is impossible to be certain.

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) said:

All Muslims should measure the deeds of those who are claimed to be awliya’ by that which is in the Qur’aan and Sunnah. If they are in accordance with the Qur’aan and Sunnah, then we hope that he is one of the awliya’ or close friends of Allaah, but if they go against the Qur’aan and Sunnah, then he is not one of the awliya’ of Allaah. Allaah has mentioned in His Book the fair standards by which His awliya’ may be known, as He says (interpretation of the meaning):

“No doubt! Verily, the Awliyaa’ of Allaah, no fear shall come upon them nor shall they grieve.

Those who believed, and used to fear Allaah much (by abstaining from evil deeds and sins and by doing righteous deeds)” [Yoonus 10:62-63]

Whoever is a believer and is pious is a close friend of Allaah, and whoever is not like that is not a close friend of Allaah. If he has some faith and piety then he is a friend of Allaah to some extent.

Nevertheless we cannot be certain about a specific person, but we say in general that everyone who believes and is pious is a friend of Allaah (wali).

Fataawa Muhimmah, p. 83, 84.

And Allaah knows best. Islam Q&A (www.islam-qa.com)

11909: Haatim al-Taa’i in the Sunnah

Question:

What did Prophet Muhammad say regarding Hatim Tai?.

Answer:

Praise be to Allaah.

There are a number of ahaadeeth which mention Haatim al-Taai, some of which are hasan (good), some da'eef (weak) and some mawdoo' (fabricated).

(a) It was narrated that 'Adiyy ibn Haatim said: I said to the Messenger of Allaah (peace and blessings of Allaah be upon him), "My father used to uphold the ties of kinship, and do such and such... Will he have any (reward) for that?" He said, "Your father seeking something and he got it."

This was narrated by Ahmad, 32/129, and classed and hasan by Shaykh Shu'ayb al-Arna'oot.

(b) It was narrated that 'Adiyy ibn Haatim said: I said, "O Messenger of Allaah, my father used to uphold the ties of kinship, and do such and such." He said, "Your father wanted something and got it" meaning, fame.

Narrated by Ahmad (30/200); classed as hasan by Shaykh Shu'ayb al-Arna'oot, and classed as saheeh by Ibn Hibbaan, 1/41.

(c) It was narrated from Sahl ibn Sa'd al-Saa'idi that 'Adiyy ibn Haatim came to the Messenger of Allaah (peace and blessings of Allaah be upon him) and said: "O Messenger of Allaah, my father used to uphold the ties of kinship, and spend on the needy, and feed people." He said, "Did he live to see Islam?" He said, "No." He said, "Your father wanted to be remembered."

Narrated by al-Tabaraani in *al-Kabeer*, 6/197. Its isnaad includes Rushdeen ibn Sa'd, who is da'eef (weak), but it is supported by the report mentioned above.

The phrase translated above and "spend on the needy"

means spending on the weak, the poor, orphans and dependents, etc.

(d) It was narrated that Ibn ‘Umar said: Mention was made of Haatim in the presence of the Prophet (peace and blessings of Allaah be upon him), and he said, “That is a man who wanted something and got it.”

Al-Haythami said:

This was narrated by al-Bazaar, and its isnaad includes ‘Ubayd ibn Waaqid al-‘Absi, who was classed as da’eef by Abu Haatim. *Majma’ al-Zawaa’id*, 1/119

But it is supported by the reports quoted above.

Ibn Katheer said:

We have mentioned the biography of Haatim Tay’ in the days of the Jaahiliyyah when we mentioned those who died of the famous people of that era, and we referred to his generosity and kindness to people. But generosity and kindness must be based on faith if they are to benefit a person in the Hereafter, but he never said one day, “O Lord, forgive me my sins on the Day of Judgement.”

Al-Bidaayah wa’l-Nihaayah, 5/67.

And Allaah knows best. Islam Q&A (www.islam-qa.com)

33610: al-Bukhaari and Muslim

Question:

Please give the history of Imam Bukhari and Imam Muslim.

Answer:

Praise be to Allaah.

There follows a brief biography of these two great imams.

1 – Imam al-Bukhaari (may Allaah have mercy on him)

He is the great imam, scholar, leader of the believers in hadeeth, Abu ‘Abd-Allaah Muhammad ibn Ismaa’eel ibn Ibraaheem al-Bukhaari. He was born in Bukhaara in Shawwaal of 194 AH, and grew up as orphan. He lost his sight as a child, then Allaah restored to him his sight. He memorized hadeeth as a child, and he was a prodigy in that, may Allaah have mercy on him.

The imams attested to his good memory, precision, knowledge, asceticism and worship. Imam Ahmad (may Allaah have mercy on him) said of him: Khorasan has never produced anyone like him.

Ibn Khuzaymah (may Allaah have mercy on him) said: I have never seen anyone beneath the canopy of heaven who has more knowledge of the hadeeth of the Messenger of Allaah (peace and blessings of Allaah be upon him) and who has memorized more (hadeeth) than al-Bukhaari.

Al-Tirmidhi (may Allaah have mercy on him) said: I have never seen in Iraq or in Khorasan anyone with more knowledge of hadeeth criticism, history and isnaads than al-Bukhaari.

Al-Bukhaari had more than one thousand shaykhs whom he met in the countries and cities to which he travelled. Among them were: Imam Ahmad ibn Hanbal, Hamaad ibn Shaakir, Makki ibn Ibraaheem and Abu ‘Aasim al-Nabeel.

Among those who narrated from al-Bukhaari were:

Muslim ibn al-Hajjaaj the author of *al-Saheeh*; al-Tirmidhi; al-Nasaa’i; Muhammad ibn Nasr al-Marwazi; and many others.

Al-Bukhari wrote many books, the most famous of which are: *al-Jaami' al-Saheeh*; *al-Tareekh al-Kabeer*; *al-Adab al-Mufrad*; *Khalq Af'aal al-Ibaad*.

He died, may Allaah have mercy on him, on the night of Eid al-Fitr, 256 AH.

2 – Imam Muslim (may Allaah have mercy on him)

He is the great imam, hafiz and scholar, Abu'l-Husayn, Muslim ibn al-Hajjaaj ibn Muslim al-Nisaboori. He was born in 204 AH, or it was said in 206 AH.

He devoted his time to hadeeth, and he travelled in search of hadeeth and strove hard in that field, until he became very prominent. His contemporaries attested to his virtues. His shaykh Muhammad ibn Bashshaar (Bandaar) said: The haafiz of this world are four: Abu Zar'ah in al-Ray, Muslim in Nisapur, 'Abd-Allaah al-Daarimi in Samarqand, and Muhammad ibn Ismaa'eel in Bukhaara.

Ahmad ibn Salamah al-Nisaboori said: I saw Abu Zar'ah and Abu Haatim giving precedence to Muslim ibn al-Hajjaaj in knowledge of saheeh over the shaykhs of their time.

Ibn 'Abd al-Barr said of him: They were unanimously agreed on his eminence, leadership and high status. The greatest evidence of that is his book *al-Saheeh*; no book before it or after is as well organized or precise in the isnaads of its hadeeth.

His shaykhs included: Ahmad ibn Hanbal, al-Bukhaari, Yahya ibn Yahya al-Teemi, Ishaq ibn Raahawayh, Yahya ibn Ma'een, Abu Bakr ibn Abi Shaybah and many others.

His students included: Abu Haatim al-Raazi, Abu 'Eesa al-Tirmidhi, Ibn Khuzaymah, Abu 'Awaanah al-Isfaraayeeni and Makki ibn 'Abdaan.

His well known books include: *al-Jaami' al-Saheeh*; *al-Kuna wa'l-Asma'*; *al-Tabaqaat*; *al-Tamyeez*; and *al-Munfaridaat wa'l-Wahdaan*.

He died, may Allaah have mercy on him, in Rajab 261 AH.

For more information on the lives of these two imams, see their biographies in *Siyar A'laam al-Nubala'*, 12/391-471; 557-580.

See also question no. 21523.

Islam Q&A (www.islam-qa.com)

36950: The days of Tashreeq

Question:

What are the days of Tashreeq? What is special about them and distinguishes them from other days?.

Answer:

Praise be to Allaah.

The days of Tashreeq are the 11th, 12th and 13th of Dhu'l-Hijjah. There are several verses and ahaadeeth which speak of their virtue:

1 – Allaah says (interpretation of the meaning):

“And remember Allaah during the appointed Days”

[al-Baqarah 2:203]

These are the days of Tashreeq. This was the view of Ibn 'Umar and most of the scholars.

2 – The Prophet (peace and blessings of Allaah be upon him) said concerning the days of Tashreeq: “They are days of eating, drinking and remembering Allaah.” Dhikr (remembering Allaah) is enjoined during the days of tashreeq in several ways:

- Remembering Allaah immediately after the prescribed prayers by reciting Takbeer. This is prescribed until the end of the days of Tashreeq according to the majority of scholars.

- Remembering Him by saying *Bismillaah* and *Allaahu akbar* when slaughtering the sacrificial animal. The time for slaughtering the hadiy and udhiyah lasts until the end of days of Tashreeq.

- Remembering Allaah when eating and drinking. It is prescribed when eating and drinking to say *Bismillaah* at the beginning, and to praise Him (say *Al-hamdu Lillaah*) at the end. According to the hadeeth narrated from the Prophet (peace and blessings of Allaah be upon him): “Allaah likes His slave when he eats something to praise Him for it, and when he drinks something to praise Him for it.” Narrated by Muslim, 2734.

- Remembering Him by saying Takbeer when stoning the Jamaraat on the days of Tashreeq. This applies only to the pilgrims on Hajj.

- Remembering Allaah in general. It is mustahabb to make a lot of dhikr during the days of Tashreeq. ‘Umar used to recite Takbeer in Mina in his tent, and when the people heard him they recited Takbeer too and Mina echoed with the sound of their Takbeer. Allaah says (interpretation of the meaning):

“So when you have accomplished your Manaasik [rituals of Hajj], remember Allaah as you remember your forefathers or with a far more remembrance. But of

mankind there are some who say: “Our Lord! Give us (Your Bounties) in this world!” and for such there will be no portion in the Hereafter.

201. And of them there are some who say: “Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!”” [al-Baqarah 2:200-201]

Many of the salaf regarded it as mustahabb to make a lot of du’aa’ during the days of tashreeq.

The words of the Prophet (peace and blessings of Allaah be upon him), “These are days of eating, drinking and remembering Allaah” indicate that eating and drinking during the days of Eid are means that help one to remember Allaah and obey Him; perfect gratitude for the blessing means using it to help one obey and worship Allaah,

In His Book Allaah commands us to eat of good things and thank Him for them. So whoever uses Allaah’s blessings to commit sin is showing ingratitude for the blessing of Allaah, so he deserves to have it taken away from him.

3 – The Prophet (peace and blessings of Allaah be upon him) forbade fasting on these days: “Do not fast on these days, for they are the days of eating, drinking and remembering Allaah.” Narrated by Ahmad, 10286; classed as saheeh by al-Albaani in *al-Silsilah al-Saheehah*, 3573.

See *Lataa’if al-Ma’arif* by Ibn Rajab, p. 500.

O Allaah, help us to do righteous deeds and make us steadfast until death; have mercy on us, O Most Generous Giver. Praise be to Allaah, the Lord of the World.

Islam Q&A (www.islam-qa.com)

36477: Virtues of the Day of Sacrifice

Question:

Are there any special features of the tenth day of Dhu'l-Hijjah?

Answer:

Praise be to Allaah.

When the Prophet (peace and blessings of Allaah be upon him) came to Madeenah, he found that they had two days on which they used to play. He said, "Allaah has given you two days better than these, the day of al-Fitr and the day of al-Adha." Narrated by Abu Dawood, 1134; classed as saheeh by al-Albaani in *al-Silsilah al-Saheehah*, 2021.

Allaah has given this ummah two days for playing and leisure, two days for remembering Allaah and thanking Him, and asking Him for forgiveness.

In this world the believers have three festivals or Eids:

One Eid which is repeated each week, and two Eids which come once a year.

The Eid which is repeated every week is Friday (Jumu'ah).

The Eids which are not repeated, which come only once each year, are:

1 – Eid al-Fitr, the breaking of the Ramadaan fast. This comes upon the completion of the month of Ramadaan, which is the third pillar of Islam. When the Muslims have finished fasting the month that is enjoined upon them, Allaah has prescribed that they should follow the completion of their fast with a festival on which they

gather to thank Allaah, remember Him and glorify Him for His guidance. On that Eid it is prescribed for them to pray and give charity.

2 – The second Eid is Eid al-Adha (the Feast of Sacrifice), which is the tenth day of the month of Dhu'l-Hijjah. This is the greater and better of the two feasts, which comes after the completion of the Hajj, for when the Muslims complete their Hajj they are forgiven.

Rather Hajj is completed on the Day of 'Arafah [the 9th of Dhu'l-Hijjah] with the standing in 'Arafah, which is the major pillar of Hajj, as the Prophet (peace and blessings of Allaah be upon him) said: "Hajj is 'Arafah."

Narrated by al-Tirmidhi (889) and classed as saheeh by al-Albaani in *Irwa' al-Ghaleel* (1064).

The day of 'Arafah is the day of ransom from the Fire, when Allaah ransoms from Hellfire those who stood at 'Arafah and Muslims who did not stand at 'Arafah. Hence the day that follows it is a festival for all Muslims in all regions, those who attended Hajj and those who did not.

It is prescribed for all of them to draw closer to Allaah by means of the ritual of shedding the sacrificial blood.

The virtues of this day may be summed up as follows:

1- It is the best of days before Allaah.

Ibn al-Qayyim (may Allaah have mercy on him) said in *Zaad al-Ma'aad* (1/54): The best of days before Allaah is the Day of Sacrifice, which is the greatest day of Hajj as it says in *Sunan Abi Dawood* (1765), where it is narrated that the Prophet (peace and blessings of Allaah be upon him) said: "The greatest of days before Allaah is the Day of Sacrifice." Classed as saheeh by al-Albaani in *Saheeh Abi Dawood*.

2- It is the greatest day of Hajj.

It was narrated that Ibn ‘Umar (may Allaah be pleased with him) said: The Prophet (peace and blessings of Allaah be upon him) stood between the Jamarat on the Day of Sacrifice during his Hajj and said, “This is the greatest day of Hajj.” Narrated by al-Bukhaari, 1742.

That is because the greatest actions of Hajj take place on this day, when the pilgrims do the following:

- (i) Stoning Jamrat al-‘Aqabah
- (ii) Offering the sacrifice
- (iii) Shaving the head or cutting the hair
- (iv) Tawaaf (circumambulation of the Ka’bah)
- (v) Saa’i (running between al-Safa and al-Marwah)

3- It is the Eid day of the Muslims

The Prophet (peace and blessings of Allaah be upon him) said: “The day of ‘Arafah, the day of Sacrifice, and the days of al-Tashreeq are our festival, us Muslims, and they are days of eating and drinking.” Narrated by al-Tirmidhi, 773; classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*.

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

7284: Virtues of the Day of Arafaah

Question:

What are the Virtues of the Day of Arafaah ?

Answer:

Praise be to Allaah.

1. It is the day on which the religion was perfected and Allaah's Favour was completed.

In *Al-Saheehayn* it was reported from 'Umar ibn al-Khattaab (may Allaah be pleased with him) that a Jewish man said to him, "O Ameer al-Mu'mineen, there is an aayah in your Book which you recite; if it had come to us Jews, we would have taken that day as an 'Eid (festival)." 'Umar said, "Which aayah?" He said: "*This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.*" [*al-Maa'idah 5:3 – interpretation of the meaning*]. 'Umar said, "We know on which day and in which place that was revealed to the Prophet (peace and blessings of Allaah be upon him). It was when he was standing in 'Arafaah on a Friday."

2. It is a day of Eid for the people who are in that place.

The Prophet (peace and blessings of Allaah be upon him) said: "*Yawm 'Arafaah* (the day of 'Arafaah), *Yawm al-Nahr* (the Day of Sacrifice) and *Ayyaam al-Tashreeq* (the 3 days following *Yawm al-Nahr*) are Eid (festival) for us, the people of Islam. These are days of eating and drinking." This was narrated by the authors of *al-Sunan*. It was reported that 'Umar ibn al-Khattaab said: "It – i.e., the aayah '*This day I have perfected...*' was revealed on a Friday, the Day of 'Arafaah, both of which – praise be to Allaah – are Eids for us."

3. It is a day by which Allaah swore an oath.

The Almighty cannot swear by anything except that which is mighty. Yawm 'Arafaah is the "witnessed day" mentioned in the aayah (interpretation of the meaning):

“By the witnessing day [Friday] and by the witnessed day [the Day of ‘Arafaah].” [al-Burooj 85:3].

It was reported from Abu Hurayrah (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “The promised day is the Day of Resurrection, the witnessed day is the Day of ‘Arafaah, and the witnessing day is Friday.” Narrated by al-Tirmidhi and classed as saheeh by al-Albaani.

It is the “odd” [i.e., odd-numbered, *Witr*] by which Allaah swore in the aayah (interpretation of the meaning):

“*And by the even and the odd*” [al-Fajr 89:3]. Ibn ‘Abbaas said: “The even is the Day of al-Adhaa [i.e., 10th Dhoo’l-Hijjah] and the odd is the Day of ‘Arafaah [i.e., 9th Dhoo’l-Hijjah] This is also the view of ‘Ikrimah and al-Dahhaak.

4. Fasting on this day is an expiation for two years.

It was reported from Abu Qutaadah (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) was asked about fasting on the Day of ‘Arafaah. He said, “It expiates for the sins of the previous year and of the coming year.” Narrated by Muslim.

This (fasting) is mustahabb for those who are not on Hajj. In the case of the one who is on Hajj, it is not Sunnah for him to fast on the Day of ‘Arafaah, because the Prophet (peace and blessings of Allaah be upon him) did not fast on this day in ‘Arafaah. It was narrated that he forbade fasting on the Day of ‘Arafaah in ‘Arafaah.

5. It is the day on which Allaah took the covenant from the progeny of Adam.

It was reported that Ibn ‘Abbaas (may Allaah be pleased

with him) said: the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Allaah took the covenant from the loins of Adam in Na’maan, i.e., ‘Arafaah. He brought forth from his loins all his offspring and spread them before Him, then He addressed them, and said: *‘Am I not your Lord? They said, ‘Yes, we testify,’ let you should say on the Day of Resurrection: ‘Verily, we have been unaware of this.’ Or lest you should say: ‘It was only our fathers aforesaid who took others as partners in worship along with Allaah, and we were (merely their) descendents after them; will You then destroy us because of the deeds of men who practised Al-Baatil (i.e., ploytheism and committing crimes and sins, invoking and worshipping others besides Allaah)?’ [al-A’raaf 7:172-173 – interpretation of the meaning].”* Narrated by Ahmad and classed as saheeh by al-Albaani. And there is no greater day than this and no greater covenant than this.

6. It is the day of forgiveness of sins, freedom from the Fire and pride in the people who are there:

In *Saheeh Muslim* it was narrated from ‘Aa’ishah (may Allaah be pleased with her) that the Prophet (peace and blessings of Allaah be upon him) said: “There is no day on which Allaah frees more people from the Fire than the Day of ‘Arafaah. He comes close and expresses His pride to the angels, saying, ‘What do these people want?’”

It was reported from Ibn ‘Umar that the Prophet (peace and blessings of Allaah be upon him) said: “Allaah expresses His pride to His angels at the time of ‘Ishaa’ on the Day of ‘Arafaah, about the people of ‘Arafaah. He says, ‘Look at My slaves who have come unkempt and dusty.’” Narrated by Ahmad and classed as saheeh by al-Albaani.

And Allaah knows best.

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

3374: The contrast between the deeds of the Sahaabah and the deeds of the people at the end of time

Question:

I read a hadith in sahih al-jamii, where the Prophet said to the Sahaba that there would be Muslims that would come when the Religion is weak, and they would get reward equal to 50 times that of the Sahaba. I am confused, I thought that there was also a hadith where the Prophet said that the best generation is his, then the ones after them, and those after them. He also said that if someone gold that the sahaba gave?.

Answer:

Praise be to Allaah.

In order to understand this issue we must note that there are two types of reward, the reward for knowledge and the reward for accompanying the Prophet (peace and blessings of Allaah be upon him). Some later members of the ummah may do deeds that are greater in reward than similar actions on the part of some of the Sahaabah because they will have no one to support and help them, and because they will be subject to a great deal of temptation, but they will not have the reward of having accompanied the Prophet (peace and blessings of Allaah be upon him) and met him.

Al-Haafiz Ibn Hajar said:

The hadeeth “The righteous among them will have the

reward of fifty of you” does not mean that people other than the Sahaabah are superior to the Sahaabah, because simply having more reward does not prove that one is superior.

Moreover, the difference in reward is with regard to the same type of deed. But the superiority attained by one who saw the Prophet (peace and blessings of Allaah be upon him) cannot be matched by anyone.

This is how we may interpret the ahaadeeth quoted above.

Fath al-Baari, 7/7

Shaykh al-Islam (Ibn Taymiyah – may Allaah have mercy on him) said:

They – meaning the later members of the ummah – may have good deeds equivalent to those of fifty men among the Sahaabah, of the deeds that they did at that time. That is because the Sahaabah had help and support in that, whereas those who come later may not have help and support. But the fact that the reward will be multiplied for them in cases where it is not multiplied for the Sahaabah does not mean that they are better than the Sahaabah or that their virtue is any greater than that of the Sahaabah. What the Sahaabah achieved in terms of faith, jihad and fighting the people of this earth by supporting the Messenger, believing what he said and obeying his teachings before his call spread, his word prevailed, the number of his supporters increased and the proof of his Prophethood became widely known, indeed when the believers were so few in number and the disbelievers and hypocrites were so many, and the believers spent their wealth for the sake of Allaah, seeking His pleasure in that situation, is something that no one can achieve the like of any more. As it says in *al-Saheehayn*, the Prophet (peace and blessings of Allaah

be upon him) said: “Do not curse the Sahaabah, for by the One in Whose hand is my soul, if any one of you spent the equivalent of Mount Uhud in gold, he would not attain the level of any one of them, or even come half way.”

Majmoo' al-Fataawa, 13/65, 66

Moreover, there is no virtuous deed that those who come later can do, but those who came before did something similar in a more perfect fashion.

With regard to the words “They will have the reward of fifty of you because you have supporters who help you to do good and they will not have any supporters who will help them to do good,” this is correct in a case where a deed done by a single person among those who come later are like the deed done by a group of people among those who came before, so he will have the reward of fifty. But you should not imagine that one of those who come later will do deeds like those of some of the major Sahaabah such as Abu Bakr and ‘Umar, for there will never again be a Prophet like Muhammad (peace and blessings of Allaah be upon him) with whom people may do deeds like those that were done with Muhammad (peace and blessings of Allaah be upon him).

With regard to the words, “My ummah is like the rain, I do not know whether the first of it is better or the last of it,” although this hadeeth is not very sound, what it means is that among those who come later there will be those who are similar to those who came before, and they will be so close that the one who tries to compare them will not know which is better, even though one of them is in fact better.

This is glad tidings for those who come later, that among them will be those who are close to those who came before them, as it says in another hadeeth: “The best of my

ummah are the first and the last, and between them there will be some crookedness. Would that I could see my brethren.” They said, “Are we not your brethren?” He said, “You are my companions.” This shows that precedence was given to the Sahaabah, because they alone are his companions, which is a higher status than merely being brothers.”

Majmoo’ al-Fataawa, 11/370, 371

It is worth pointing out that there is no basis for the phrase used in the question, “the best of generations is my generation”, although it is often used in the books of Ahl al-Sunnah. Moreover, there is a mistake with regard to its meaning. If this is what he said, then he would have said after it, “then the one that follows it.” But the wording of the hadeeth is “then those who follow them.” The wording of the saheeh hadeeth is: “The best of mankind is my generation” and “The best of my ummah is my generation.”

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

12761: Who are Ahl al-Hadeeth? What are their distinguishing features?

Question:

Who are ahle-hadith?.

Answer:

Praise be to Allaah.

The phrase Ahl al-Hadeeth (people of hadeeth) refers to

a group who venerate the Sunnah and seek to propagate it. They adhere to the ‘aqeedah (beliefs) of the companions of the Prophet (peace and blessings of Allaah be upon him). In seeking to understand their religion, they refer to the Qur’aan and Sunnah and the interpretation of the best generations, unlike others who adhere to beliefs other than the ‘aqeedah of the righteous salaf and refer to human reasoning, tastes and what they see in dreams.

This group is the saved group, the victorious party, which many imams have stated is the group referred to in the words of the Prophet (peace and blessings of Allaah be upon him): “A group of my ummah will continue to prevail, following the truth. They will not be harmed by those who humiliate them until the decree of Allaah comes to pass when they are like that.” (Narrated by Muslim, 1920).

The imams, in the past and more recently, have said a great deal describing this group. We may chose from among them the following:

1 – al-Haakim said:

Imam Ahmad ibn Hanbal did well when he commented on this report by saying that the victorious group who will prevail until the Hour begins is “*ashaab al-hadeeth*” (the people of hadeeth). Who is more deserving of this description than people who follow the way of the righteous and follow in the footsteps of the salaf who came before us, and exposed the falsehood of the people of bid’ah (innovation) by basing their arguments on the Sunnahs of the Messenger of Allaah (peace and blessings of Allaah be upon him)?

Ma’rifat ‘Uloom al-Hadeeth, by al-Haakim al-Nisaboori, p. 2, 3

2 – al-Khateeb al-Baghdaadi said:

Allaah has made these people – Ahl al-Hadeeth – the pillars of sharee’ah, and He has destroyed through them all abhorrent innovations. They are the trustees of Allaah among His creation, the intermediaries between the Prophet (peace and blessings of Allaah be upon him) and his ummah. They are the ones who are striving hard to protect his religion; their light is shining, their virtues are well known, the signs of their sincerity are obvious, their way is prevailing, and their evidence is supreme. Every group has its own focal point which is based on whims and desires, apart from the people of hadeeth, whose reference point is the Qur’aan, whose evidence is the Sunnah and whose leader is the Messenger to whom they belong; they do not pay any attention to whims and desires, and they do not care about personal opinions. They are content with what is narrated from the Messenger, and they are the ones who are entrusted with it and they take care of it. They are the guardians and keepers of the faith, the vessels and bearers of knowledge. If there is a difference of opinion concerning a hadeeth, people refer to them, and what they rule is what is accepted and listened to. Among them are prominent faqeefs, great imams, ascetics who are well-known among their tribes, men who are known for their virtue, skilled reciters of Qur’aan and good speakers. They are the majority and their way is the right way. Every innovator pretends to be following their path, and cannot dare to claim any other way. Whoever opposes them, Allaah will destroy him, and whoever goes against them, Allaah will humiliate him. They are not harmed by those who forsake them, and those who stay away from them will not prosper. The one who cares for his religion needs their help, the one who looks down on them is a loser, and Allaah is able to support them. *Sharf Ashaab al-Hadeeth*, p. 15

3 – Shaykh al-Islam Ibn Taymiyah said:

Hence it is clear that the people who most deserve to be called the victorious group are “Ahl al-Hadeeth wa’l-Sunnah”, who have no leader to follow blindly apart from the Messenger of Allaah (peace and blessings of Allaah be upon him). They are the most knowledgeable of people concerning his words and deeds, the most able to distinguish between what is sound and what is not [of hadeeth]. Their imams have deep knowledge of that, they are the ones who understand its meanings and are the most sincere in following it. They accept it and believe in it, and act upon it. They show love to those who adopt it and they show enmity to those who oppose it. They are the ones who measure any idea against that which is proven in the Qur’aan and Sunnah, so they never adopt any idea and make it one of the basic principles of their religion unless it is proven in that which the Messenger brought. Rather they make that which the Messenger brought, the Qur’aan and Sunnah, the foundation and basis of their beliefs. With regard to the issues concerning which people dispute, such as the attributes of Allaah, the divine decree, the threat of Hell, the names of Allaah and the principle of enjoining what is good and forbidding what is evil, etc., they refer that to Allaah and His Messenger. They examine the general ideas concerning which the different groups dispute, and whatever of these ideas is in accordance with the Qur’aan and Sunnah, they approve of it, and whatever goes against the Qur’aan and Sunnah, they reject it. They do not follow conjecture or whims and desires. For following conjecture is ignorance and following whims and desires without any guidance from Allaah is wrongdoing.

Majmoo’ al-Fataawa, 3/347, 348.

We should note that Ahl al-Hadeeth includes everyone who follows the hadeeth of the Prophet (peace and

blessings of Allaah be upon him) and gives it precedence over all else, whether he is a scholar or an ordinary Muslim.

Shaykh al-Islam [Ibn Taymiyah] said:

We do not mean by Ahl al-Hadeeth only those who study it, write it down or narrate it, rather we mean anyone who takes care to memorize it, understand it and follow it, both inwardly and outwardly. The same may be said of “Ahl al-Qur’aan” (the people of the Qur’aan).

The basic quality of these people is their love of the Qur’aan and hadeeth, referring to them and their meanings, and acting upon what they learn.

Majmoo’ al-Fataawa, 4/95

The imams have said a great deal on this matter. You can learn more by referring to the sources quoted above, as well as volume 4 of *Majmoo’ Fataawa Shaykh al-Islam Ibn Taymiyah*.

See the response to question No. 206, 10554

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

10174: Saying Karrama Allaah wajhahu for ‘Ali ibn Abi Taalib

Question:

I know that Amer almo’meneen Ali Bin abe Taleb rathey allah annah one of the great sahaba and the 4th khalefah to almo’meneen and did not mada sojob to any image so we called him karram allah wajha .. but my Question

is who is the person called Ali Bin Abe Taleb (eb karram allah wajaha) ??.

Answer:

Praise be to Allaah.

It seems that the first ones who said “*Karrama Allaah wajhahu*” (may Allaah honour his face) concerning ‘Ali ibn Abi Taalib (may Allaah be pleased with him) were the Shi’ah, and some of the scribes who took this from the Shi’ah.

1 – Imam Ibn Katheer (may Allaah have mercy on him) said:

I say: it is very common among many of the scribes who copy out books to write ‘*alayhi ’l-salaam* (peace be upon him) after the name of ‘Ali (may Allaah be pleased with him) but not after the names of other Sahaabah, or to write *karrama Allaah wajhahu*. Even though the meaning is acceptable, all the Sahaabah should be treated with the same respect. The two Shaykhs (i.e., Abu Bakr and ‘Umar) and ‘Uthmaan are more deserving of that, may Allaah be pleased with them.

Tafseer Ibn Katheer, 3/517-518

2 – The Standing Committee said:

Saying *karrama Allaahu wajhahu* after the name of ‘Ali and singling him out for that is part of the exaggeration of the Shi’ah concerning him. And it was said that this is because he never saw the ‘awrah of another person, or because he never prostrated to any idol.

But this does not apply only to him; it applies also to other Sahaabah who were born in Islam.

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

23466: Aasiyah the wife of Pharaoh

Question:

I am finding it difficult to find some information on Pharaoh's wife Asiyah. Can you give me some information on her. Was her submission to Allah kept a secret from Pharaoh?

Answer:

Praise be to Allaah.

We do not have a lot of information about the righteous woman Aasiyah bint Mazaahim, the wife of Pharaoh. All the details that have been narrated about her are from the Israa'eeliyyaat (stories from Jewish sources) and are not proven in any saheeh text as far as we know.

But it seems – and Allaah knows best – that she was one of those who concealed their faith from Pharaoh, then her secret was found out. There follow some of the things that have been narrated about her, with some commentary:

1 – Allaah says (interpretation of the meaning):

“And Allaah has set forth an example for those who believe: the wife of Fir'awn (Pharaoh), when she said: ‘My Lord! Build for me a home with You in Paradise, and save me from Fir'awn (Pharaoh) and his work, and save me from the people who are Zaalimoon (polytheists, wrongdoers and disbelievers in Allaah)’” [al-Tahreem 66:11]

2 – It was narrated that Abu Moosa al-Ash’ari said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The men who attain perfection are many, but there are no woman who have attained perfection apart from Aasiyah the wife of Pharaoh and Maryam bint ‘Imraan, and the superiority of ‘Aa’ishah over all other women is like the superiority of thareed over all other foods.”

(Narrated by al-Bukhaari, 3230; Muslim, 2431)

3 – It was narrated that Ibn ‘Abbaas said: the Messenger of Allaah (peace and blessings of Allaah be upon him) drew four lines on the ground, then he said, “Do you know what this is?” We said, “Allaah and His Messenger know best.” The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The best of the women of Paradise are Khadeejah bint Khuwaylid, Faatimah bint Muhammad, Aasiyah bint Mazaahim the wife of Pharaoh, and Maryam bint ‘Imraan – may Allaah be pleased with them.”

(Narrated by Ahmad, 2663. Classed as saheeh by al-Albaani in *Saheeh al-Jaami*, 1135)

4 – It was narrated from Anas that the Prophet (peace and blessings of Allaah be upon him) said: “Sufficient for you among the women of the world are Maryam the daughter of ‘Imraan. Khadeejah bint Khuwaylid, Faatimah bint Muhammad and Aasiyah the wife of Pharaoh.”

(Narrated and classed as saheeh by al-Tirmidhi, 3878)

5 – al-Haafiz ibn Hajar said:

Among the virtues of Aasiyah the wife of Pharaoh is that she chose death over royal privilege and torment in this world over the luxury in which she was living. And her insight concerning Moosa (peace be upon him) was

correct when she said “*A comfort of the eye for me*” [al-Qasas 28:9 – interpretation of the meaning].

Fath al-Baari, 6/448

And Allaah knows best.

Islam Q&A

(www.islam-qa.com)

20505: Is al-Khidr living on the face of the earth?

Question:

Is al-Khidr still living on the face of the earth until the present day? And will he remain alive until the Day of Resurrection?

Answer:

Praise be to Allaah.

Al-Shanqeeti said:

The stories of al-Khidr told by the righteous are innumerable. They claim that he and Ilyas perform Hajj each year and they narrated du'aa's from them, and these stories are well known and widespread, but the basis of what they say is very weak, because most of them are stories narrated from some of those whom they think are righteous, or dreams and ahaadeeth that are attributed to Anas or others, but all of them are *da'eef* (weak) and cannot be used to prove anything.

What seems to me to be more likely, based on the evidence

concerning this matter, is that al-Khidr is not alive, rather he died. This is for a number of reasons:

1 – The apparent meaning of the aayah (interpretation of the meaning)

“And We granted not to any human being immortality before you (O Muhammad); then if you die, would they live forever?”

[al-Anbiya’ 21:34]

2 – The Prophet SAWS (peace and blessings of Allaah be upon him) said: “O Allaah, if you allow this group of Muslims to be destroyed, You will not be worshipped on earth.” (Narrated by Muslim)

3 – The Prophet SAWS (peace and blessings of Allaah be upon him) said that one hundred years after the night on which he was speaking, none of the people who were on the face of the earth then would still be alive. If al-Khidr had been alive at that point he would not have remained after the hundred years mentioned. Muslim ibn al-Hajjaaj said that ‘Abd-Allaah ibn ‘Abd-Allaah ibn ‘Umar said: “The Messenger of Allaah SAWS (peace and blessings of Allaah be upon him) led us in praying ‘Isha’ one night towards the end of his life, then he stood up and said: ‘Do you see this night of yours? One hundred years from now not one of those who are on the face of the earth now will remain.’” Ibn ‘Umar said: “The people did not understand these words of the Messenger of Allaah SAWS (peace and blessings of Allaah be upon him), and they said that this meant that the Day of Resurrection would come after one hundred years. The Prophet SAWS (peace and blessings of Allaah be upon him) said, ‘not one of those who are on the face of the earth now will remain’ meaning that that generation would pass away.”

4 – If al-Khidr had lived until the time of the Prophet

SAWS (peace and blessings of Allaah be upon him), he would have followed him, supported him and fought alongside him, because he was sent to the two races of jinn and mankind.

Adwaa' al-Bayaan, 4/178-183 (www.islam-qa.com)

26330: Ruling on using Zamzam water to wash with after relieving oneself

Question:

Is it permissible to wash with Zamzam water after relieving oneself (istinja')?

Answer:

Praise be to Allaah.

The saheeh ahaadeeth indicate that the water of Zamzam is blessed. It was reported in *Saheeh Muslim* (2473) that the Prophet (peace and blessings of Allaah be upon him) said concerning Zamzam: "It is blessed and it is food that nourishes." A report narrated by Abu Dawood [i.e., al-Tayaalisi] (1/364) with a jayyid isnaad adds: "and healing for sickness." This saheeh hadeeth points to the virtue of Zamzam water, stating that it is food that nourishes and a healing for sickness, and that it is blessed. The Sunnah is to drink from it as the Prophet (peace and blessings of Allaah be upon him) did, and it is permissible to do wudoo' and istinja' with it, and to do ghusl for janaabah (impurity following sexual activity) if that is necessary.

It was reported that water sprang from between the fingers of the Prophet (peace and blessings of Allaah be upon him), then the people took it and used it for their needs;

they drank it, did wudoo', washed their clothes and washed after relieving themselves. All of that happened. Zamzam water is not like the water that sprang from between the fingers of the Prophet (peace and blessings of Allaah be upon him), for there can be nothing superior to that, but both are blessed. So if the water that sprang from between the fingers of the Prophet (peace and blessings of Allaah be upon him) could be used for wudoo', ghusl, istinja' and washing clothes, then it is also permissible to use Zamzam water in these ways. Whatever the case, it is pure and good water which it is mustahabb to drink, and there is nothing wrong with using it for wudoo', for washing clothes and for washing after relieving oneself, if that is necessary, as stated above. It was narrated that the Prophet (peace and blessings of Allaah be upon him) said: "The water of Zamzam is for the purpose for which it is drunk." (Narrated by Ibn Maajah, 3062 – there is some weakness in its isnaad but it is supported by the saheeh hadeeth quoted above). Praise be to Allaah.

From Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh Ibn Baaz, 10/27. (www.islamqa.com)

8846: The book Taqreeb al-Tahdheeb

Question:

There is a book by Ibn Hajar al-'Aqsallaani entitled Taqreeb al-Tahdheeb. What does this title mean, and what is the story of this book?

Answer:

Praise be to Allaah.

This book is a highly condensed summary of a large book about the names and status of narrators of hadeeth.

Al-Haafiz al-Maqdisi (may Allaah have mercy on him) wrote his book entitled *al-Kamaal fi Asma' al-Rijaal*, in which he recorded the sayings of the imams concerning the narrators of the two *Saheehs* and the four *Sunans*, relying on the histories of al-Bukhaari, the book of Ibn Abi Haatim, the book of Ibn Mu'een, his companions and so on.

Then al-Haafiz al-Mazzi shortened the book and called it *Tahdheeb al-Kamaal*. Then Ibn Hajar al-'Asqallaani shortened it further and added some material that was omitted by the two earlier scholars, which was a great deal of material. He called this summary *Tahdheeb al-Tahdheeb*. Then he condensed it further in the book called *Taqreeb al-Tahdheeb*.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

12932: The truth about Shaykh al-Jilaani and Shaykh Ibn 'Abd al-Wahhaab

Question:

What do you think of Sheikh Abdul Qadir Jilani? I have heard some really bad stories about Abdul Wahab and how he disgraced the religion of Islam? What is your opinion on this?

Answer:

Praise be to Allaah.

When speaking about people, what we say must be based on knowledge and fairness. In the case of a man who has achieved a great deal in the way of religion, we must acknowledge his achievements, but that does not prevent us from pointing out his mistakes. This general principle is to be applied when speaking of Shaykh ‘Abd al-Qaadir al-Jilaani and other Muslim scholars.

Shaykh ‘Abd al-Qaadir (may Allaah have mercy on him) is one of the imaams of Islam. He attained a position of leadership over the Muslims of his time, in knowledge, good deeds, issuing fatwas and other aspects of religion. He was one of the greatest shaykhs of his time, enjoining adherence to the sharee’ah, enjoining what is good, forbidding what is evil, and giving that precedence over all else. He was an ascetic (zaahid) and a preacher, in whose gatherings many people repented. Allaah caused him to be well-liked by people and his virtue became widely-known – may Allaah bestow abundant mercy upon him.

Shaykh ‘Abd al-Qaadir was a follower, not an innovator. He followed the way of the righteous salaf and in his books he encouraged people to follow the salaf; he also enjoined that upon his followers. He used to tell people not to follow innovations in religion, and he stated clearly that he was opposed to the ahl al-kalaam (“Islamic philosophers”) such as the Ash’aris and their ilk.

Shaykh ‘Abd al-Qaadir agreed with Ahl al-Sunnah wa’l-Jamaa’ah – the followers of truth – concerning all issues of ‘aqeedah (belief), namely Tawheed, faith, Prophethood, and the Last Day.

There are some minor mistakes and errors in his books, and some innovations which are relatively insignificant when compared with his achievements. To find out more about them, along with an explanation of where he went

wrong, please see *Shaykh ‘Abd al-Qaadir al-Jilaani wa Araa’uhu al-I’tidaaqiyyah wa’l-Soofiyyah*, by Shaykh Dr. Sa’eed ibn Musfir al-Qahtaani, 440-476.

Moreover, it is not right to make one Muslim scholar, let alone anyone else, the sole source of what is true and correct, in the sense that one takes what he says as being true and what goes against that as being false – not Shaykh ‘Abd al-Qaadir and not anyone else. Rather the truth is that which is in accordance with the Qur’aan and Sunnah, no matter who says it, and what goes against the Qur’aan and Sunnah should be ignored and avoided, even if it is said by ‘Abd al-Qaadir al-Jilaani, Maalik, al-Shaafa’i, Ahmad or anyone else.

There is a point which we must make here, which is that praising Shaykh ‘Abd al-Qaadir does not mean praising everyone who claims to follow him. Not everyone who claims to follow a shaykh or a tareeqah or anything else is to be believed. How often has it happened that a person who is thought to be a true follower turned out to be the farthest removed from what was thought to be the case? How many misleading people don the cloak of asceticism and piety when they have nothing to do with either of them? Hence the Sufi tareeqah which is known nowadays as the Qaadiriyah is not following the straight path which the Shaykh (may Allaah have mercy on him) followed, rather it is a deviant Sufi tareeqah which has deviated from the guidance of the Qur’aan and Sunnah; it exaggerates a great deal about Shaykh ‘Abd al-Qaadir and even attributes to him things that can only rightfully be attributed to Allaah. Some of them exaggerate concerning his grave, seeking help from it, and some of them exaggerate about his attributes and miracles (karaamah).

By comparing the actions of those who claim to follow the shaykh with what is narrated in the Qur’aan and

Sunnah, what was narrated from the righteous salaf and even what was narrated from the Shaykh himself (may Allaah have mercy on him), we will clearly see that there is a huge gap between the two, and that the Qaadiri group has deviated from the path of its shaykh whom they claim to be following. That is because they have introduced so many innovations (bid'ahs) into the religion of Allaah, that the Shaykh would never have approved of. It has been narrated from the respectable scholars that they regarded this group as extreme, for example what was said by Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) in his refutation of al-Bakri concerning the issue of ziyaarah or visiting graves (1/228), and in the fatwas of Shaykh Muhammad ibn Ibraaheem Aal al-Shaykh, indicates that they have committed some actions of shirk.

See: *Fataawa Ibn Ibraaheem*, 1/276, 109

Fataawa al-Lajnah al-Daa'imah, 2/250-252

Al-Durar al-Sunniyyah, 1/74

With regard to the 'Abd al-Wahhaab mentioned in the question, perhaps what is meant is Shaykh Muhammad ibn 'Abd al-Wahhaab (may Allaah have mercy on him). If we want to know more about him, we cannot find anyone who can describe the man better than himself, because when there is a man concerning whom people's opinions vary greatly, with some praising him and some condemning him, we should look at what he says in his writings and his books, and at what is correctly attributed to him, then weigh that against the Qur'aan and Sunnah. What Shaykh Muhammad ibn 'Abd al-Wahhaab said, describing himself, was: "I tell you that— praise be to Allaah — my belief and my religion, according to which I worship Allaah, is the way of Ahl al-Sunnah wa'l-Jamaa'ah, which was the way of the imaams of the

Muslims, such as the four Imaams and their followers until the Day of Resurrection. But I explain to people that they must devote their worship sincerely to Allaah (ikhlaas). I forbid them to call upon the Prophets and the dead among the righteous and others, and from associating them with Allaah in any act of worship that should be done for Allaah alone, such as offering sacrifices, making vows, putting one's trust, prostrating and other actions which are due to Allaah and in which no one should be associated with Him, not any angel who is close to Him or any Prophet who was sent. This is the Message which was proclaimed by all the Messengers, from the first of them to the last of them, and this is the way of Ahl al-Sunnah wa'l-Jamaa'ah. I hold a high position in my village and people listen to me. Some of the leaders denounced that because it goes against the customs they grew up with. I also obliged those who are under me to perform regular prayer, pay zakaah and fulfil other Islamic duties, and I forbade them to deal with ribaa, drink intoxicants and other kinds of forbidden things. The leaders could not criticize that or find fault with it, because it is something that is liked by the common folk, so they directed their criticism and enmity against that which I enjoin of Tawheed and that which I forbid of shirk, and they confused the common folk by saying that this goes against what everyone is doing, and they caused a great deal of fitnah..." (*al-Durar al-Sunniyyah*, 1/64-65, 79-80)

Any fair-minded person who studies the books of this man will know that he is one of those who call people to Allaah with sure knowledge, and that he bore many difficulties and hardships in order to restore Islam to its pure form, when it had been altered a great deal at his time, and that was because of his opposition to the whims and desires of the leaders, who stirred up the ignorant masses of the common people against him, so that they

could continue to enjoy their positions of worldly leadership and wealth.

I urge you not to be easily influenced by others with regard to what you listen to and believe. Rather you should be a seeker of truth, defending it no matter who is promoting it, and I urge you to avoid falsehood and error no matter who is promoting it. So if you look at any of the books by this shaykh – and I recommend you to read *Kitaab al-Tawheed alladhi huwa haqq Allaah ‘ala al-‘Abeed* [*Kitaab al-Tawheed* is available in English translation] – you will find out how great the Shaykh’s knowledge was, and how important his call is, and the extent to which his words have been twisted and accusations have been made against him.

You can see some of the accusations made against the Shaykh and find out the response to them by clicking on the following link for information in English, And this link will give you the information in Arabic:

More importantly, I urge you to ponder the Qur’aan and Sunnah, to ask trustworthy scholars about matters concerning which you are confused. Beware of those who follow their whims and desires, and of shirk in all its forms. If you do that, then the question of whether Shaykh Muhammad ibn ‘Abd al-Wahhaab (may Allaah have mercy on him) was right or wrong becomes irrelevant. Moreover you should realize that it is haraam to violate the honour and reputation of Muslims by saying things about them in such a manner as to undermine their position, even if what is said is true – so how about if it is false?

May Allaah help us and you to follow true guidance and the religion of truth, and to do that which pleases Him.

And Allaah knows best..

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

13333: The virtue of ‘Ali ibn Abi Taalib and the ruling on sending blessings exclusively upon him

Question:

What is the ruling on saying “sall-Allaahu ‘alayhi wa sallam (may Allaah send blessings and peace upon him)” with regard to ‘Ali ibn Abi Taalib? Is that correct or not?

Answer:

Praise be to Allaah.

Shaykh al-Islam Ibn Taymiyah was asked about a man who said that ‘Ali ibn Abi Taalib was not one of the Ahl al-Bayt (members of the Prophet’s household) and that it is not permissible to send blessings upon him, and that sending blessings upon him was bid’ah (an innovation).

He replied:

With regard to ‘Ali ibn Abi Taalib being one of the Ahl al-Bayt, this is something concerning which there is no difference of opinion among the Muslims. It is so obvious to the Muslims that there is no need for evidence to prove it. Rather he is the best of the Ahl al-Bayt, the best of Bani Haashim after the Prophet (peace and blessings of Allaah be upon him). It was proven that the Prophet (peace and blessings of Allaah be upon him) threw his cloak over ‘Ali, Faatimah, Hasan and Husayn and said, “O Allaah, these are the members of my household, so to remove

ArRijs (evil deeds and sins) from them and purify them with a thorough purification [cf. al-Ahzaab 33:33].”

With regard to sending blessings exclusively upon him, this issue leads us to another issue, which is whether it is permissible to send blessings exclusively upon anyone other than the Prophet (peace and blessings of Allaah be upon him), such as saying, “O Allaah send blessings on ‘Umar, or ‘Ali (*Allaahumma salli ‘ala ‘Umar* etc.)”. The scholars disputed concerning that. Maalik, al-Shaafa’i and a group of the Hanbalis said that we should not send blessings exclusively upon anyone except the Prophet (peace and blessings of Allaah be upon him), as it was narrated that Ibn ‘Abbaas said: “I do not know that blessings should be sent upon anyone except the Prophet (peace and blessings of Allaah be upon him). Imaam Ahmad and most of his companions said that there was nothing wrong with that, because ‘Ali ibn Abi Taalib said to ‘Umar ibn al-Khattaab, “May Allaah send blessings upon you.” This is the more correct view. But singling out one of the Sahaabah or relatives of the Prophet (peace and blessings of Allaah be upon him), such as ‘Ali, or anyone else, to send blessings upon them, is a form of making them rival the Prophet (peace and blessings of Allaah be upon him), in such a way that this phrase becomes like a symbol or slogan that is attached to his name, this is what is bid’ah.

Al-Fataawa al-Kubra, 1/56 (www.islam-qa.com)

10383: Who is al-Suyooti?

Question:

Who is ‘asooyoti’? And what is ‘alhawi lil fatwa’? Also a brother says that in Volume 2 under the section masbaha - it is advised to use the beads to count instead of using the fingers? Is this true?

Answer:

Praise be to Allaah.

Al-Suyooti is al-Haafiz ‘Abd al-Rahmaan ibn al-Kamaal Abi Bakr ibn Muhammad ibn Saabiq al-Deen ibn al-Fakhr ibn ‘Uthmaan al-Suyooti. His nickname was Jalaal al-Deen and his patronymic was Abu’l-Fadl. He was born in 849 AH and grew up as an orphan. He memorized the Qur’aan before he was eight years old and was active in seeking knowledge from an early age. He travelled extensively in the pursuit of knowledge, and went to Syria, the Hijaz, India and the Maghreb (north Africa). He wrote many books on various branches of knowledge, including Tafseer (Qur’aanic commentary), hadeeth, fiqh (jurisprudence), biographies and history. He worked hard in compiling material, and because he collected so much, his books contain saheeh (sound), da’eef (weak) and mawdoo’ (fabricated) reports, and both true and false material.

It was said that he wrote nearly 600 books. He died (may Allaah have mercy on him) in 911 AH.

With regard to using the masbahah (beads), please see Question # 3009

Islam Q&A Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

7186: Who was the first khaleefah and what is the story of Ghadeer Khum?**Question:**

cause i am bit confused regarding this matter so what does shia’s believe that hazrat “ali” is a first caliphate and we sunnis say that hazrat”abbubakar “ is the first caliphate.so u better tell who is the first caliphate and

what is the that will which prophet “mohammed”(peace be upon him) want to give to his kinsmen and what is the event take place at ghadeer .

Answer:

Praise be to Allaah.

The first khaleefah who succeeded the Messenger of Allaah (peace and blessings of Allaah be upon him) was Abu Bakr al-Siddeeq (may Allaah be pleased with him), according to the consensus of the respected scholars, because of the consensus of the Sahaabah who all gave their bay’ah (allegiance) to him. This was after an initial dispute between the Muhaajireen and Ansaar, then the Ansaar were convinced and gave their bay’ah to Abu Bakr, and they did not differ amongst themselves, and they did not hesitate in making a choice between Abu Bakr and ‘Ali (may Allaah be pleased with them both). None of the Sahaabah asked to give bay’ah to ‘Ali after Abu Bakr and before ‘Umar (may Allaah be pleased with him), and no one asked to give bay’ah to ‘Ali after ‘Umar – may Allaah be pleased with them all. The fitnah and differences arose because of the murder of ‘Uthmaan (may Allaah be pleased with him). The Sahaabah (may Allaah be pleased with them) accepted for their worldly affairs the one whom the Messenger of Allaah had accepted for their religious affairs, the one who had acted as the deputy of the Messenger of Allaah (peace and blessings of Allaah be upon him) in leading the prayers [when he was unable to do so – i.e., Abu Bakr].

With regard to what happened at Ghadeer: Ghadeer is the name of a well in a place between Makkah and Madeenah which is called Khum. The hadeeth was narrated by Imaam Muslim in his *Saheeh* (no. 2408) from Zayd ibn Arqam, who said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) stood up

and addressed us one day at a well called Khum, between Makkah and Madeenah. He praised Allaah and exhorted and reminded us. Then he said: ‘I am leaving among you two important things: the first of which is the Book of Allaah’ – and he urged us to adhere to the Book of Allaah, then he said: ‘And the people of my household (*ahl bayti*). I remind you of Allaah with regard to the people of my household, I remind you of Allaah with regard to the people of my household, I remind you of Allaah with regard to the people of my household.’” Zayd said: his wives are among the people of his household, but the people of his household who are forbidden to receive sadaqah (charity) after his death are the family of ‘Ali, the family of ‘Aqeel, the family of Ja’far and the family of ‘Abbaas. All of these are forbidden to receive sadaqah.” [abbreviated version].

His advice concerning the people of his household has to do with honouring and respecting them, and not exposing them to abuse or annoyance. This does not mean that they are to be given preference over others who are known through the texts to be more virtuous than them, such as Abu Bakr, ‘Umar and ‘Uthmaan (may Allaah be pleased with them all).

Written by Shaykh ‘Abd al-Kareem al-Khudayr
(www.islam-qa.com)

1902: The Black Stone

Question:

what’s the importance of the BlackStone in Kaaba, what does represent ?

Answer:

Praise be to Allaah.

There are a number of ahaadeeth etc. about the Black Stone which we will quote for our brother so that he may learn from them.

1. The Black Stone was sent down by Allaah to this earth from Paradise.

It was narrated that Ibn ‘Abbaas said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The Black Stone came down from Paradise.”

(Narrated by al-Tirmidhi, 877; al-Nasaa’i, 2935. The hadeeth was classed as saheeh by al-Tirmidhi).

2. The Stone was whiter than milk, but the sins of the sons of Adam made it black.

It was narrated that Ibn ‘Abbaas said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “When the Black Stone came down from Paradise, it was whiter than milk, but the sins of the sons of Adam made it black.”

(Narrated by al-Tirmidhi, 877; Ahmad, 2792. Classed as saheeh by Ibn Khuzaymah, 4/219. Al-Haafiz ibn Hajar classed it as qawiy (strong) in Fath al-Baari, 3/462).

(a) Al-Mubaarakfoori said in *al-Marqaah*: This means, the sins of the sons of Adam who touched the stone, caused it to turn black. The hadeeth should be taken at face value, because there is no reason not to, either narrated in a report or by virtue of common sense. *(Tuhfat al-Ahwadhi, 3/525)*

(b) Al-Haafiz ibn Hajar said: Some heretics tried to criticize this hadeeth by saying: How come the sins of the mushrikeen turned it black and the worship of the people of Tawheed did not make it white?

I answer by quoting what Ibn Qutaybah said: If Allaah

had willed, that would have happened. But Allaah has caused it to be the case that black usually changes other colours and its not itself changed, which is the opposite to what happens with white.

(c) Al-Muhibb al-Tabari said: The fact that it is black is a lesson for those who have insight. If sins can have this effect on an inanimate rock, then the effect they have on the heart is greater.

See Fath al-Baari, 3/463

3. The Black Stone will come forth on the Day of Resurrection and will testify in favour of those who touched it in truth.

It was narrated that Ibn ‘Abbaas said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said concerning the Stone: “By Allaah, Allaah will bring it forth on the Day of Resurrection, and it will have two eyes with which it will see and a tongue with which it will speak, and it will testify in favour of those who touched it in sincerity.”

Narrated by al-Tirmidhi, 961; Ibn Maajah, 2944

This hadeeth was classed as hasan by al-Tirmidhi, and as qawiy by al-Haafiz ibn Hajar in *Fath al-Baari, 3/462*

(4) Touching, kissing or pointing to the Black Stone – this is the first thing to be done when starting Tawaaf, whether it is for Hajj or ‘Umrah, or voluntary Tawaaf.

It was narrated from Jaabir ibn ‘Abd-Allaah (may Allaah be pleased with him) that when the Messenger of Allaah (peace and blessings of Allaah be upon him) came to Makkaah, he came to the Black Stone and touched it, then he walked to the right of it and ran three times and walked three times [around the Ka’bah].

(narrated by Muslim, 1218).

(5) The Prophet (peace and blessings of Allaah be upon him) kissed the Black Stone, and his ummah followed his lead in doing so.

It was narrated that ‘Umar (may Allaah be pleased with him) came to the Black Stone and kissed it, then he said: “I know that you are only a stone which can neither bring benefit nor cause harm. Were it not that I had seen the Prophet (peace and blessings of Allaah be upon him) kiss you, I would not have kissed you.”

(Narrated by al-Bukhaari, 1520; Muslim, 1720)

(6) If a person is unable to kiss the Stone, he should touch it with his hand or something else, then he can kiss the thing with which he touched it.

(a) It was narrated that Naafi’ said: I saw Ibn ‘Umar touch the Stone with his hand then he kissed his hand. I said, I have never ceased to do this since I saw the Messenger of Allaah (peace and blessings of Allaah be upon him) do it.

(Narrated by Muslim, 1268)

(b) It was narrated that Abu Tufayl (may Allaah be pleased with him) said: I saw the Messenger of Allaah (peace and blessings of Allaah be upon him) performing Tawaaf around the House, touching the corner [where the Stone is] with a crooked staff which he had with him, then kissing the staff.

(Narrated by Muslim, 1275).

(7) If a person is unable to do the above, then he can point to it with his hand and say “Allaahu akbar”.

It was narrated that Ibn ‘Abbaas said: The Messenger of Allaah (peace and blessings of Allaah be upon him)

performed Tawaaf on his camel, and every time he came to the corner [where the Stone is] he would point to it and say “Allaahu akbar.”

(Narrated by al-Bukhaari, 4987).

(8) Touching the Stone is one of the things by means of which Allaah expiates for sins

It was narrated that Ibn ‘Umar said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: “Touching them both [the Black Stone and al-Rukn al-Yamani] is an expiation for sins.”

(Narrated by al-Tirmidhi, 959. This hadeeth was classed as hasan by al-Tirmidhi and as saheeh by al-Haakim (1/664). Al-Dhahabi agreed with him).

It is not permissible for a Muslim to annoy other Muslims at the Stone by hitting or fighting. The Prophet (peace and blessings of Allaah be upon him) told us that the Stone will testify in favour of those who touched it in sincerity, which is not the case when a person touches it by disturbing the slaves of Allaah.

And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islamqa.com)

5994: Who was Raabi’ah al-‘Adawiyyah?

Question:

Could you give me a summary of the life of the Muslim Saint Rabi’aa Al-Adawiya and her miracles? Was she a

good Muslim at her early years? Why did she become an ascetic?

Answer:

Praise be to Allaah.

Raabi'ah al-'Adawiyyah was an ascetic and humble worshipper, as al-Dhahabi said in *al-Siyar* (8/241). Abu Sa'eed ibn al-A'raabi reported that he said:

With regard to Raabi'ah al-'Adawiyyah, people transmitted a great deal of wisdom from her. Sufyaan, Shu'bah and others reported about her accounts which prove that what was said about her believing in incarnation and promoting promiscuity is not true.

Al-Dhahabi said: this is an exaggeration and ignorance. Perhaps those who attribute that to her are themselves promiscuous and believers in incarnation, and are using her to support their own kufr, just as they misuse the hadeeth "I will be his hearing with which he hears."

There are no reports of miracles etc. on the part of Raabi'ah al-'Adawiyyah; there are only the reports of her words of asceticism and wisdom, such as when she said to Sufyaan al-Thawri: "You are only a few days, and when one day passes a part of you has gone. Soon, when a part of you have gone all of you will have gone. You know about this, so act upon it."

Another example of the things she said is: "I seek forgiveness from Allaah for the lack of my sincerity when I say, I seek the forgiveness of Allaah."

'Abdah bint Abi Shawwaal, who was one of the best female slaves of Allaah and who used to serve Raabi'ah, said: "Raabi'ah used to pray all night long, and just before

dawn, she would take a short nap until dawn came. When she awoke with a start, I would hear her say in a terrified manner, ‘O my soul, how long will you sleep? How long will you nap? Soon you will sleep a sleep from which you will not wake until the Day of Resurrection.’”

She [‘Abdah] said: this was her habit all her life, until she died.

It was said that she lived for eighty years and died in the year 180 AH.

See Shadaraat al-Dhahab, 1/193; Sifat al-Safwah, 4/27)

(www.islam-qa.com)

7726: The importance of al-Quds for the Muslims – and do the Jews have any right to it?

Question:

As a muslim, I am always told that the city of Jerusalem is important to us. But why? I am aware that Prophet Yaqoob built the Asqa Mosque in it and that Prophet Muhammad (p.b.u.h) led the previous Prophets in prayer signifying the unity of the message and all divine revelations; are there any other major reason or is it just because it is that we are dealing with Jews. It seems to me that the Jews have more stake to it.

Answer:

Praise be to Allaah.

Firstly: with regard to the importance of Bayt al-Maqdis (Jerusalem), you should know – may Allaah bless you – that the virtues of Bayt al-Maqdis are many:

- Allaah has described it in the Qur'aan as being blessed. He said (interpretation of the meaning): "*Glorified (and Exalted) be He (Allaah) Who took His slave (Muhammad) for a journey by night from AlMasjid AlHaraam (at Makkah) to AlMasjid AlAqsaa (in Jerusalem), the neighbourhood whereof We have blessed...*" [al-Israa' 17:1]. Al-Quds is part of the neighbourhood surrounding the mosque and hence it is blessed.

- Allaah has described it as being holy, as He says (interpretation of the meaning): "[Moosa said:] *O my people! Enter the holy land (Palestine) which Allaah has assigned to you...*" [al-Maa'idah 5:21]

- In al-Quds there is al-Masjid al-Aqsaa, and one prayer there is equivalent to two hundred and fifty prayers elsewhere.

It was reported that Abu Dharr (may Allaah be pleased with him) said: we were discussing, in the presence of the Prophet (peace and blessings of Allaah be upon him), which of them was more virtuous, the mosque of the Messenger of Allaah (peace and blessings of Allaah be upon him) or Bayt al-Maqdis. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: One prayer in my mosque is better than four prayers there, but it is still a good place of prayer. Soon there will come a time when if a man has a spot of land as big as his horse's rope from which he can see Bayt al-Maqdis, that will be better for him than the whole world. (Narrated and classed as saheeh by al-Haakim, 4/509. Al-Dhahabi and al-Albaani agreed with him, as stated in *al-Silsilah al-Saheehah*, at the end of the discussion of hadeeth no. 2902).

One prayer in al-Masjid al-Nabawi is equivalent to one thousand prayers elsewhere, so one prayer in al-Masjid

al-Aqsaa is equivalent to two hundred and fifty prayers elsewhere.

With regard to the famous hadeeth which says that prayer in al-Masjid al-Aqsaa is equivalent to five hundred prayers elsewhere, this is da'eef (weak). (See *Tamaam al-Minnah* [?] by Shaykh al-Albaani – may Allaah have mercy on him – p. 292).

- The one-eyed Dajjaal (“Antichrist”) will not enter it, because of the hadeeth, “He will prevail over all the earth, apart from al-Haram [in Makkah] and Bayt al-Maqdis.” (Narrated by Ahmad, 19665. Classed as saheeh by Ibn Khuzaymah, 2/327, and Ibn Hibbaan, 7/102).

- The Dajjaal will be killed close to al-Quds. He will be killed by the Messiah ‘Eesa ibn Maryam (peace be upon him), as was stated in the hadeeth: “The son of Maryam will kill the Dajjaal at the gates of Ludd.” (Narrated by Muslim, 2937, from the hadeeth of al-Nawwaas ibn Sam’aan). Ludd (Lod) is a place near Bayt al-Maqdis.

- The Messenger (peace and blessings of Allaah be upon him) was taken to Bayt al-Maqdis on his Night Journey (*al-Israa’*) from al-Masjid al-Haraam to al-Masjid al-Aqsaa. Allaah says (interpretation of the meaning): “*Glorified (and Exalted) be He (Allaah) Who took His slave (Muhammad) for a journey by night from AlMasjid AlHaraam (at Makkah) to AlMasjid AlAqsaa (in Jerusalem)...*” [*al-Israa’ 17:1*].

- It (al-Quds) was the first qiblah of the Muslims, as was reported by al-Baraa’ (may Allaah be pleased with him): the Messenger of Allaah (peace and blessings of Allaah be upon him) prayed in the direction of Bayt al-Maqdis for sixteen or seventeen months. (Narrated by al-Bukhaari, 41 – this version was narrated by him – and by Muslim, 525).

- It is the place where *Wahy* (Revelation) came down, and it is the homeland of the Prophets. This is well known.

- It is one of the mosques to which people may travel.

Abu Hurayrah (may Allaah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon him) said: “No journey should be made except to three mosques, al-Masjid al-Haraam, Masjid al-Rasool (peace and blessings of Allaah be upon him) and Masjid al-Aqsaa.” (Narrated by al-Bukhaari, 1132. Also narrated by Muslim, 827, from the hadeeth of Abu Sa’eed al-Khudri, with the words, “Do not travel except to...”).

- The Messenger (peace and blessings of Allaah be upon him) led the Prophets in one prayer in al-Aqsaa, as reported in the lengthy hadeeth: “... Then the time for prayer came, and I led them in prayer.” (Narrated by Muslim, 172, from the hadeeth of Abu Hurayrah).

It is not permissible to travel to any spot on earth for the purpose of worshipping there, except these three mosques.

Secondly:

The fact that Ya’qoob (peace be upon him) built al-Masjid al-Aqsaa does not mean that the Jews have more right to the mosque than the Muslims, because Ya’qoob was a monotheist and the Jews are mushrikeen. The fact that their father Ya’qoob built the mosque does not mean that it belongs to them. He built it for the monotheists to worship in it, even if they were not his children, and he did not allow the mushrikeen to enter it, even if they are his children, because the call of the Prophets has nothing to do with race; it is based on taqwaa (piety, awareness of Allaah).

Thirdly:

Your saying that the Prophet (peace and blessings of

Allaah be upon him) led the previous Prophets in prayer to signify the unity of the message and all divine revelations is correct from the point of view of the origin of the religion and ‘aqeedah (belief) of the Prophets. All of the Prophets received their Message from one source, which was the *Wahy* (Revelation), and they all had the same ‘aqeedah, which was the belief in Tawheed (absolute unity of Allaah) and the worship of Allaah Alone, even though there were differences in the details of their laws. This was confirmed by our Prophet (peace and blessings of Allaah be upon him) when he said: “I am the closest of mankind to ‘Eesaa ibn Maryam in this world and in the Hereafter. The Prophets are brothers although they have different mothers, and their religion is one.” (Narrated by al-Bukhaari, 3259; Muslim, 2365).

The phrase “brothers although they have different mothers” means brothers who have the same father but different mothers, i.e., they are the children of co-wives.

Here we would caution readers against believing that the Jews, Christians and Muslims are following the same principles nowadays, because the Jews have changed the religion of their Prophet. Indeed, part of the religion of their Prophet is that they should follow our Prophet and not reject him, but they disbelieve in the Prophethood of Muhammad (peace and blessings of Allaah be upon him) and associate others in worship with Allaah.

Fourthly:

The Jews do not have any stake in al-Quds, because even though they may have lived in the land previously, that land now belongs to the Muslims from two points of view:

1. The Jews disbelieved and are no longer following the religion of the believers among the Children of Israel who followed and supported Moosa and ‘Eesaa (peace be upon them).

2. We Muslims have more right to it than them, because land does not belong to the people who lived there first, but to those who establish the laws of Allaah therein. Allaah created the land, and He created people to worship Allaah in the land and to establish therein the religion, laws and rulings of Allaah. Allaah says (interpretation of the meaning): “... *Verily, the earth is Allaah’s. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the Muttaqoon (the pious).*” [al-A’raaf 7:128]

Hence if some Arabs came who were not followers of Islam and they ruled the land with kufr, they would have to be fought until they submitted to the rule of Islam or were killed.

It is not the matter of race or ethnicity; it is the matter of Tawheed and Islam.

Here it is useful to quote the words of one of the researchers:

“History tells us that the first people to settle in Palestine were the Canaanites, six thousand years BCE. They were an Arab tribe who came to Palestine from the Arabian Peninsula, and after their arrival, Palestine was named after them [i.e., Canaan].”

(al-Suhyooniyyah, Nash’atuhaa, Tanzeemaatuhaa, Inshitatuhaa, by Ahmad al-‘Awadi, p. 7).

“As for the Jews, the first time they entered Palestine was approximately six hundred years after Ibraheem had entered the land, i.e., they entered it approximately 1400 years BCE. So the Canaanites entered Palestine and lived there approximately 4500 years before the Jews.”

(Ibid., p. 8)

Hence it is clear that the Jews have no right to the land, whether according to religious law or in terms of who lived there first and possessed the land. They are aggressors who are seizing the land by force. We ask Allaah to rid Bayt al-Maqdis of them sooner rather than later, for He is Able to do that and He is Most Generous in answering. Praise be to Allaah, the Lord of the Worlds.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

6831: What are the benefits of Zamzam water?

Question:

What are the benefits of Zamzam water?

Answer:

Praise be to Allaah.

The water of Zamzam is water of great virtue which first sprang forth when Jibreel (peace be upon him) struck (the earth) with his wing (*Saheeh al-Bukhaari*, 3364). Allaah provided water for Ismaa'eel (peace be upon him) and his mother with it. The heart of the Prophet (peace and blessings of Allaah be upon him) was washed with Zamzam water. Many saheeh ahaadeeth have been narrated concerning its virtues, such as:

The Prophet (peace and blessings of Allaah be upon him) said: "The best water on the face of the earth is the water of Zamzam; it is a kind of food and a healing from sickness." (*Saheeh al-Jaami'*, 3302).

It was reported that the Prophet (peace and blessings of Allaah be upon him) drank it, did wudoo' with it and poured it on his head. He used to carry Zamzam water in small vessels and large containers in order to pour it on the sick and give it to them to drink. (*al-Silsilat al-Saheehah*, 883).

One of the Sahaabah said: we used to call it *al-Shabbaa'ah* (satisfying) and it helped us to take care our families (i.e., it was filling and helped them to do without food, it was also sufficient to nourish children). (*al-Silsilat al-Saheehah li'l-Albaani*, 2685).

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The water of Zamzam is for whatever it is drunk for." (Narrated by Ibn Maajah, 3062; this is a hasan hadeeth. Scholars and righteous people have experienced this – they have drunk it with the intention of fulfilling some need such as healing from sickness or being freed from poverty and distress, and Allaah fulfilled these hopes).

And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

7181: What is meant by perfection in the hadeeth "no women attained perfection apart from four"?

Question:

Could you provide me with more information on the Hadith below. Jazka'Allah Khair

Narrated Abu Musa Al-Ash'ari (R.A.A): Allah's Messenger (S.A.W) said, "Many amongst men attained

perfection but amongst women none attained the perfection except Maryam (Mary), the daughter of ‘Imran, and Asiya, the wife of Fir’aun (Pharaoh). And the superiority of Aishah to other women is like the superiority of Tharid (i.e., and Arabic dish) to other meals.” Sahih Al-Bukhari- Volume 5 (Book 62)

Answer:

Praise be to Allaah.

Firstly:

The scholars differed as to the meaning of the perfection of women. Some said, it refers to Prophethood.

Ibn Hajar said in “*al-Fath*”:

“... it is as if he said: No women attained Prophethood except for So and so and So and so.” (*al-Fath*, 6/447).

This view is mistaken!

The refutation of this idea is as follows:

Some reports also add “... and Khadeejah bint Khuwaylid and Faatimah bint Muhammad.” (Narrated by at-Tabaraani). We know for sure that Khadeejah and Faatimah were not Prophets, but they are among the women who attained perfection. So what is meant by “women who attained perfection” is the perfection of close friendship with Allaah (*wilaayah*, the status of a *wali*), and not the perfection of Prophethood.

Al-Nawawi said:

Al-Qaadi said: this hadeeth is used as evidence by those who say that a woman could be a Prophet and that Aasiyah and Maryam were Prophets!

But the majority say that they were not Prophets; rather, they were *Siddeeqahs* [*siddeeq*: one who speaks or testifies to the truth] and *waliyyahs* (close friends of Allaah) from among the *awliyaa'* of Allaah.

The word “perfection” is used to describe something that is the best, the ultimate in its class.

What is meant here is that they achieved the highest degree of virtue, righteousness and taqwaa.

And Allaah knows best. (*Sharh Muslim*, 15/198, 199).

Shaykh al-Islam [Ibn Taymiyah] said:

Al-Qaadi Abu Bakr, al-Qaadi Abu Ya'laa, Abu'l-Ma'aali and others mentioned that there was scholarly consensus that there could be no female Prophet. The Qur'aan and the Sunnah do not indicate that, as it says in the aayaat (interpretation of the meanings):

“And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of townships” [Yoosuf 12:109]

“The Messiah [‘Eesaa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddeeqah [i.e. she believed in the Words of Allaah and His Books” [al-Maa'idah 5:75]

Here it is mentioned that the highest degree his mother reached was that of *siddeeqah*. (*Majmoo' al-Fataawaa*, 4/396).

Secondly: the hadeeth “Faatimah is the leader of the women of the people of Paradise except for Maryam bint 'Imraan.” (Narrated by Ahmad, 11347. Its isnaad was classed as hasan by al-Haafiz Ibn Hajar in *al-Fath*, 7/111).

This hadeeth proves that Faatimah is better than Aasiyah. If Aasiyah had been a Prophet, Faatimah would not have been better than her, because Faatimah is not a Prophet.

Thirdly:

Al-Karmaani said:

The word “perfection” does not necessarily imply that she was a Prophet, because the word perfection is used to describe anything that is perfect or is the best in its class. So it means that she reached the highest degree in all the virtues that belong to women. (*Al-Fath*, 6/447). This is the correct understanding of the perfection of women referred to in the hadeeth.

Fourthly:

And the superiority of ‘Aa’ishah to other women is like the superiority of *Thareed* to other meals.

Ibn al-Qayyim said:

Thareed is composed of meat and bread. Meat is the best of those foods that are eaten with bread, and bread is the best of foodstuffs. If they are combined, there can be nothing better than that.

Zaad al-Ma’aad, 4/271.

Al-Nawawi said:

The ‘ulamaa’ said: it means that *thareed* is better than broth, and *thareed* with meat is better than broth without *thareed*, and the *thareed* that has no meat is better than *broth*. What is meant by better is that it is more nutritious, more filling, easier to digest, more enjoyable and easier to eat; a person may eat his fill of it quickly, and so on. It is better than all kinds of broth and all kinds of food. The superiority of ‘Aa’ishah over other women is great, as

great as the superiority of *thareed* over other kinds of food. This does not clearly state that she is better than Maryam and Aasiyah; it could be that what is meant is that she is superior to the women of this ummah.

(*Sharh Muslim*, 15/199).

Ibn al-Qayyim said, discussing the relative merits of ‘Aa’ishah and Faatimah:

To say that one thing is better than another without discussing it in detail is not right. If by “better” I mean the one who has more reward from Allaah, this is something that cannot be known except through the text or report (*al-nass*), because it has to do with the deeds of the heart, not only the deeds of one’s external faculties. How often have there been two people, one of whom did more visible deeds, but the other was of a higher status than him in Paradise.

If by “better” I mean the one who has more knowledge, then undoubtedly ‘Aa’ishah was more knowledgeable and brought more benefit to the *ummah*, for she conveyed knowledge to the ummah such as no one else conveyed and the leaders and rank-and-file of the ummah alike need her.

But if by “better” I mean of nobler birth and origin, then undoubtedly Faatimah is better, for she is a part of the Prophet (peace and blessings of Allaah be upon him). This is something unique, which she shares only with her sisters.

If I mean leadership, then Faatimah is the leader of the women of this ummah.

When discussing the question of superiority from all aspects and approaches, this is fair and just.

When most people speak about who is better or superior,

they do not discuss the matter in detail or take a balanced approach. This undermines the truth, and if it is compounded by bias or whims, it becomes ignorant and wrongful talk.

(Badaa'i' al-Fawaa'id, 3/682, 683)

With regard to the virtues of 'Aa'ishah, they are many (see question #7878). And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

7878: The virtues of 'Aa'ishah (may Allaah be pleased with her)

Question:

What are the virtues of 'Aa'ishah (may Allaah be pleased with her)? Can you tell us something about her so that we women may follow her example? This is a matter that is of interest to me and my friends, and we are studying the religion.

Answer:

Praise be to Allaah.

Ibn al-Qayyim (may Allaah have mercy on him) said:

Among her unique characteristics is: that she was the dearest of the wives of the Messenger of Allaah (peace and blessings of Allaah be upon him) to him, as was reported from him in al-Bukhaari and elsewhere. He was asked, Which of the people is dearest to you? He said,

‘Aa’ishah. He was asked, Who among men (is dearest to you)? He said, Her father.

Also among her unique characteristics is: that he did not marry any other virgin apart from her.

Also among her unique characteristics is: that he did not receive Revelation in the bed of any of his wives apart from hers.

Also among her unique characteristics is: that when Allaah revealed the aayah commanding him to give his wives the choice, he started with her and gave her the choice first. He said, “You do not have to hasten until you have consulted with your parents.” She said, “Do I need to consult my parents concerning this? I choose Allaah and His Messenger and the Home of the Hereafter.” The rest of his wives followed her example and said the same as she had said.

Also among her unique characteristics is: that Allaah declared her innocence of that of which the people of the slander (ahl al-ifk) accused her, and revealed words concerning her innocence that are recited in the mosques of the Muslims and during their prayers until the Day of Resurrection. Allaah Himself bore witness that she is one of the good women, and promised her forgiveness and a goodly provision. He, may He be glorified, stated that what was said about her in the slander was ultimately good for her, in the end it was not bad for her and did not do any harm to her status, because through this Allaah raised her status and her innocence is mentioned among the people of heaven and earth, which is an incomparably good thing.

Also among her unique characteristics is: that the greatest Sahaabah, when they were confused about some matter of religion, would consult her and would find the knowledge they were seeking with her.

Also among her unique characteristics is: that the Messenger of Allaah (peace and blessings of Allaah be upon him) died in her house, on her day, in her arms, and he was buried in her house.

Also among her unique characteristics is: that the angel showed her image to the Prophet (peace and blessings of Allaah be upon him) on a silk cloth before he married her. The Prophet (peace and blessings of Allaah be upon him) said, “If this is from Allaah, then it will surely come to pass.”

Also among her unique characteristics is: that the people used to try to bring their gifts to the Messenger of Allaah (peace and blessings of Allaah be upon him) on her day, seeking to draw close to the Messenger (peace and blessings of Allaah be upon him). So they would bring him gifts of things that he liked, in the house of the one who was the dearest of his wives to him (peace and blessings of Allaah be upon him). May Allaah be pleased with all his wives.

Jalaa' al-Afhaam, pp. 237-241

And Allaah knows best.

Islam Q&A. Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

6383: The virtues of Zamzam water

Question:

What is the status of Zamzam water? What are its virtues?
Why are Muslims so keen on Zamzam water?

Answer:

Praise be to Allaah.

Imaam Ibn Qayyim al-Jawziyah (may Allaah have mercy on him) said:

Zamzam water is the best and noblest of all waters, the highest in status, the dearest to people, the most precious and valuable to them. It was dug by Jibreel and is the water with which Allaah quenched the thirst of Ismaa'eel.

It was reported in *Saheeh Muslim* that the Prophet SAWS (peace and blessings of Allaah be upon him) said to Abu Dharr, who had stayed near the Ka'bah and its coverings for forty days and nights with no food or drink other than (Zamzam): "How long have you been here?" Abu Dharr said: "I have been here for thirty days and nights." The Prophet SAWS (peace and blessings of Allaah be upon him) said, "Who has been feeding you?" He said, "I have had nothing but Zamzam water, and I have gotten so fat that I have folds of fat on my stomach. I do not feel any of the tiredness or weakness of hunger and I have not become thin." The Prophet SAWS (peace and blessings of Allaah be upon him) said: "Verily, it is blessed, it is food that nourishes." (Narrated by Imaam Muslim, 2473).

Other scholars added, with their own isnaads, "... and a healing for sickness." This was narrated by al-Bazzaar (1171, 1172) and al-Tabaraani in *al-Sagheer* (295). In *Sunan Ibn Maajah (al-Manaasik, 3062)* it was reported from Jaabir ibn 'Abd-Allaah that the Prophet SAWS (peace and blessings of Allaah be upon him) said: "The water of Zamzam is for whatever it is drunk for." The Salaf and 'ulamaa' acted upon this Hadeeth. When 'Abd-Allaah ibn al-Mubaarak went for Hajj, he came to Zamzam and said, "O Allaah, Ibn Abi'l-Mawaali told us from Muhammad ibn al-Munkadir from Jaabir (may Allaah be pleased with him) that Your Prophet SAWS (peace and blessings of Allaah be upon him) said, 'The water of Zamzam is for whatever it is drunk for.' I am drinking it to ward off thirst on the Day of Resurrection."

Ibn Abi'l-Mawaali is thiqah (trustworthy) so the hadeeth is hasan (good).

Ibn al-Qayyim (may Allaah have mercy on him) said:

Myself and others tried seeking healing with Zamzam water and saw wondrous things. I sought healing with it from a number of illnesses, and I was healed by the permission of Allaah. I saw someone who nourished himself with it for a number of days, half a month or more, and he did not feel hunger; he performed Tawaaf along with the other people just as they did. And he told me that he consumed nothing but Zamzam water for forty days and he had the strength to have intercourse with his wife, to fast and to perform Tawaaf numerous times.

Zaad al-Ma'aad, 4/319, 320.

Shaykh Ibn 'Uthaymeen (may Allaah preserve him) said:

So you should have the intention of what you want to gain by drinking this water. He should drink his fill, i.e., fill his stomach with it until it is filled to the ribs, because this water is good. A hadeeth has been narrated concerning this: the difference between the believers and the hypocrites is drinking one's fill of Zamzam water. (Narrated by Ibn Maajah in *al-Manaasik*, 1017; al-Haakim, 1/472).

Al-Boosairi said: this is a saheeh isnaad; its men are *mawthooqoon* [trustworthy].

This is because Zamzam water is not sweet; it is somewhat salty, and the believer only drinks this somewhat salty water out of faith, believing that there is *barakah* (blessing) in it. So when he drinks his fill of it, this is a sign of faith.

(*Sharh al-Mumti'*, 7/377, 378, 379).

Perhaps Allaah did not make it sweet so that people would not forget that the meaning of drinking it is an act of worship. Whatever the case, its taste is fine and there is nothing wrong with it. We ask Allaah to quench our thirst from the Cistern (*al-Hawd*) of His Prophet on the Day of the greatest thirst. May Allaah bless our Prophet Muhammad,

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

5419: What are the two holy places?

Question:

what are two holy places ?

Answer:

Praise be to Allaah.

Ibn Taymiyah (may Allaah have mercy on him) said:

“There is no holy place (Haram) on earth, not Bayt al-Maqdis (Jerusalem) or anywhere else, apart from these two holy places (i.e., Makkah and Madeenah). No other place should be called Haram (sanctuary, holy place), as the ignorant speak of Haram al-Maqdis (Jerusalem) or Haram al-Khaleel (in Khaleel, Palestine), for these places and others are not Harams, according to the consensus of the Muslims... There is no dispute among the Muslims concerning any third holy place apart from Dujj, which is a valley in al-Taa’if...”

(*Majmoo’ al-Fataawa*, 26/118).

Shaykh Ibn ‘Uthaymeen confirmed that this (Dujj) is not a holy place. (*al-Sharh al-Mumti*, 7/248).

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islamqa.com)

5852: Who are the ten people who were given the glad tidings of Paradise?

Question:

Who were the ten people the prophet (PBUH) told they would go to Paradise ?

Answer:

Praise be to Allaah.

The ten people who were given the glad tidings of Paradise were the companions of the Prophet (peace and blessings of Allaah be upon him) who are mentioned in the hadeeth narrated by ‘Abd al-Rahmaan ibn ‘Awf, who said:

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Abu Bakr will be in Paradise, ‘Umar will be in Paradise, ‘Uthmaan will be in Paradise, ‘Ali will be in Paradise, Talhah will be in Paradise, al-Zubayr will be in Paradise, ‘Abd al-Rahmaan ibn ‘Awf will be in Paradise, Sa’d will be in Paradise, Sa’eed will be in Paradise, and Abu ‘Ubaydah ibn al-Jarraah will be in Paradise.” (Narrated by al-Tirmidhi, 3680). Sa’d is Sa’d ibn Abi Waqqaas, and Sa’eed is Sa’eed ibn Zayd. There are also a number of other Sahaabah who were given the glad tidings of Paradise, such as Khadeejah bint Khuwaylid, ‘Abd-Allaah ibn Salaam, ‘Ukaashah ibn

Muhsan and others, but the ten mentioned above are called the ten who were given the glad tidings of Paradise because their glad tidings came in one hadeeth. And Allaah knows best.

Islam Q&A. Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

3748: A brief history of al-Masjid al-Haraam in Makkah

Question:

A patron at our library has asked for the architecture and history of the Great Mosque in Mecca known as Masjid Al Haram.

Answer:

Praise be to Allaah.

Al-Masjid al-Haraam (the Sacred Mosque) is situated in Makkah, a city in the Arabian Peninsula 330 meters above sea-level. The history of the mosque goes back to its founding at the time of Ibraaheem (Abraham) and his son Ismaa'eel (Ishmael), peace be upon them both. Makkah is the place where the Prophet of Islam, Muhammad (peace and blessings of Allaah be upon him) was born and where the Revelation began, and from which the light of Islam spread. Al-Masjid al-Haraam is located here. This is the first mosque that was built for people on earth, as Allaah says in the Qur'aan (interpretation of the meaning):

“Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for al-‘aalameen (mankind and jinns).”
[Aal ‘Imraan 3:96].

It was reported in *Saheeh Muslim* that Abu Dharr said: “I asked the Messenger of Allaah (peace and blessings of Allaah be upon him) about the first mosque to be built for people on earth. He said, ‘Al-Masjid al-Haraam.’ I asked, ‘Then which?’ He said, ‘Al-Masjid al-Aqsa [The Furthest Mosque, in Jerusalem].’ I asked, ‘How long between them?’ He said, ‘Forty years.’”

The Ka’bah – which is the direction of prayer for all Muslims throughout the world – is situated roughly in the middle of al-Masjid al-Haraam. It is a 15-meter high stone structure more or less in the shape of a cube. It was built by Ibraaheem (peace be upon him) on the command of Allaah. Allaah says (interpretation of the meaning):

“And (remember) when We showed Ibraaheem the site of the (Sacred) House (the Ka’bah at Makkah) (saying): ‘Associate not anything (in worship) with Me, and sanctify My House for those who circumambulate it, and those who bow and make prostration.’” [al-Hajj 22:26]

The word “*bawwa’naa*” [translated here as “We showed”] means “He guided him and gave him permission to build it.” (*Tafseer Ibn Katheer*).

Allaah also says (interpretation of the meaning):

“And (remember) when Ibraaheem and (his son) Ismaa’eel were raising the foundations of the House (the Ka’bah at Makkah)...” [al-Baqarah 2:127]

Wahb ibn Munbih said: “... It was built by Ibraaheem, then [rebuilt] by the Amalekites, then by Jurham, then by Qusayy ibn Kilaab. Its rebuilding by Quraysh is well known... They began to rebuild it with the stones of the valley, which Quraysh carried on their shoulders, and they built it up, 20 cubits high... Between the rebuilding of the Ka’bah and the beginning of the Revelation there were five years, and between the rebuilding and the Hijrah there

were fifteen years. ‘Abd al-Razzaaq reported from Mu’ammār from ‘Abd-Allāh ibn ‘Uthmaan from Abu’l-Tufayl, and from Mu’ammār from al-Zuhri: ‘They were building it and when they reached al-Rukn, Quraysh argued about which tribe should lift it up. Then they said, “Let us ask the first person who comes from this direction to judge between us.” They agreed on that, then the Messenger of Allāh (peace and blessings of Allāh be upon him) came to them, and he was a young man wearing a spotted sash. They asked him to judge between them, and he told them to place al-Rukn on a piece of cloth, then he told the chief of every tribe to hold the edge of the cloth, then he climbed up and they lifted al-Rukn up to him, and he himself (peace and blessings of Allāh be upon him) put it into its place.” (*Taareekh Makkah* by al-Azraqi, 1/161-164)

Muslim (2374) reported that ‘Aa’ishah said: “I asked the Messenger of Allāh (peace and blessings of Allāh be upon him) about al-Jadr [the wall] and whether it was part of the House [the Ka’bah]. He said, ‘Yes.’ I asked, ‘So why is it not incorporated into the House?’ He said, ‘Your people ran out of money.’ I asked, ‘What about the door? Why is it high up?’ He said, ‘Your people did that so they could let in whomever they wanted and keep out whomever they wanted. If it were not for the fact that your people are still new [in Islam] and too close to their Jaahiliyyah, and I am afraid that they would resent it, I would think of incorporating al-Jadr into the House and bringing the door down to ground level.’”

Before Islam (in the year in which the Prophet (peace and blessings of Allāh be upon him) was born), the Ka’bah was subjected to an attack by the Ethiopian Abrahah, who had built al-Qulays, a church to which he wanted the Arabs to make their pilgrimage. He set out with his army, with whom was the elephant, and when

they reached Makkah, Allaah sent flocks of birds against them; each bird was carrying three stones like chickpeas or lentils, one in its beak and two in its claws. Every man who was struck by a stone was killed, so the army was destroyed, by the command of Allaah.

Allaah has mentioned this incident in His Book, where He says (interpretation of the meaning):

“Have you not seen how your Lord dealt with the Owners of the Elephant? Did He not make their plot go astray?

And sent against them birds, in flocks,

Striking them with stones of Sijjeel,

And made them like an empty field of slaks (in which the corn has been eaten up by cattle).” [al-Feel 105:1-5]

(See *al-Seerah al-Nabawiyah* by Ibn Hishaam, 1/44-58).

There was no fence or wall around the Ka’bah until it became necessary. Yaaqoot al-Hamawi said in *Mu’jam al-Buldaan* (5/146): “The first one to build a wall around the Ka’bah was ‘Umar ibn al-Khattaab (may Allaah be pleased with him); there was no wall around it during the time of the Prophet (peace and blessings of Allaah be upon him) or Abu Bakr. [The wall was built] because people were building their houses too close to the Ka’bah and making the space around it too small for people. ‘Umar said: ‘The Ka’bah is the House of Allaah, and a house needs a courtyard. You have encroached on its space, it has not encroached on yours.’ So he bought those houses, demolished them and added that space to the space around the Ka’bah. He also destroyed the houses of people in the vicinity of the Ka’bah who had refused to sell, and kept the money aside for them until they came and took it later on. He built a wall around the mosque, lower than the height of a man, and lamps were placed on it. When

‘Uthmaan was khaleefah, he bought more houses that were more expensive... It was said that ‘Uthmaan was the first one to build porticos around it ... When Ibn al-Zubayr was in power, he improved its appearance, although he did not increase its size, by adding marble pillars, extra doors and other improvements. When ‘Abd al-Malik ibn Marwaan was khaleefah, he added to the wall of the mosque, and brought columns from Egypt by sea to Jeddah, which were carried from Jeddah to Makkah on wheels. Al-Hajjaaj ibn Yoosuf commanded that the Ka’bah should be covered in drapes (al-kiswah) and when al-Waleed ibn ‘Abd al-Malik was khaleefah, he added to the adornment of the kiswah and spent money on improvements to the drainage spout and roof... When al-Mansoor and his son al-Mahdi were khaleefahs, they added more adornments to the mosque and improved its appearance.”

There are also other religious monuments in the Mosque, such as Maqaam Ibraaheem (the Station of Ibraaheem), which is the rock on which Ibraaheem (peace be upon him) stood whilst he was building the Ka’bah. There is also the Well of Zamzam, which is a spring of water brought forth by Allaah for Haajar and her child Ismaa’eel (peace be upon him) when he got thirsty. We should not forget either the Black Stone and al-Rukn al-Yamaani, which are two of the precious stones of Paradise. Al-Tirmidhi and Ahmad reported that ‘Abd-Allaah ibn ‘Amr said: “I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) saying that the Rukn and the Maqaam are two of the precious stones of Paradise, whose light has been extinguished by Allaah. If He had not extinguished their light, it would illuminate everything between the East and the West.” (*Sunan al-Tirmidhi*, 804).

Near the Mosque are the two hills of al-Safa and al-Marwah. One of the unique features of the Mosque is

that it is the only mosque in the world to which people come on pilgrimage (Hajj). Allaah says (interpretation of the meaning):

“Verily! Al-Safa and al-Marwah are of the Symbols of Allaah. So it is not a sin on him who performs Hajj or ‘Umrah (pilgrimage) of the House to perform the going (tawaaf) between them. And whoever does good voluntarily, then verily, Allaah is All-Recognizer, All-Knower.”

[al-Baqarah 2:158]

Another of its unique features is that Allaah has made it safe, and one prayer in it is equal to a hundred thousand prayers elsewhere. Allaah says (interpretation of the meaning):

“And (remember) when We made the House a place of resort for mankind and a place of safety. And take you (people) the Maqaam (place) of Ibraaheem as a place of prayer, and We commanded Ibraaheem and Ismaa’eel that they should purify My House for those who are circumambulating it, or staying (I’tikaaf), or bowing or prostrating themselves.”

[al-Baqarah 2:125]

“In it are manifest signs (for example); the maqaam (place) of Ibraaheem; whoever enters it, he attains security. And Hajj to the House is a duty that mankind owes to Allaah, those who can afford the expenses (for one’s conveyance, provision and residence); and whoever disbelieves [i.e., denies Hajj, then he is a disbeliever of Allaah], then Allaah stands not in need of any of the ‘aalameen (mankind and jinns).” [Aal ‘Imraan 3:97]

(See *Akhbaar Makkah* by al-Azraqi and *Akhbaar Makkah* by al-Faakihi).

And Allaah is the Source of Strength and the Guide to the Straight Path.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

1698: Virtues and characteristics of the water of Zamzam

Question:

Does zam zam water have any significance, like is there any hadis to say its used for cures etc and or keep niyya and drink it for a purpose.

jazaak allah khairan

Answer:

Praise be to Allaah.

Zamzam is the name of a famous well in al-Masjid al-Haraam [the Sacred Mosque in Makkah], which is thirty-eight cubits away from the Ka'bah. It is the well of Ismaa'eel the son of Ibraaheem (peace and blessings of Allaah be upon them both), from which Allaah quenched the thirst of Ismaa'eel when he was an infant. His mother looked for water for him, but could not find any. She climbed to the top of al-Safaa, praying to Allaah to help her and give her water for Ismaa'eel, then she climbed to the top of al-Marwah and did the same. Allaah sent Jibreel, and he struck the earth with his heels, and water appeared.

Drinking from the water of Zamzam:

The scholars (may Allaah have mercy on them) agreed

that it is mustahabb (recommended) for pilgrims on Hajj and ‘Umrah in particular, and for all Muslims in general, to drink Zamzam water, because of the saheeh hadeeth in which the Prophet (peace and blessings of Allaah be upon him) is reported to have drunk the water of Zamzam. (Reported by al-Bukhaari, 3/492). According to the hadeeth of Abu Dharr (may Allaah be pleased with him), the Prophet (peace and blessings of Allaah be upon him) said concerning the water of Zamzam, “It is a blessing, and it is food that satisfies.” (Reported by Muslim, 4/1922). Al-Tayaalisi (61) added, in a version that he narrated: “and a cure for the sick.” I.e., drinking the water of Zamzam means that a person does not need to eat, and it will cure his sickness – but this is when he drinks it with faith and sincerity, as proven in the hadeeth of Abu Dharr al-Ghifaari who stayed in Makkah for a month without any nourishment except Zamzam water.

Al-‘Abbaas ibn ‘Abd al-Muttalib (may Allaah be pleased with him) said: “The people used to compete over Zamzam during the time of Jaahiliyyah. People who had children used to bring them and give them to drink, and this was their early-morning victuals. We used to think that it was a help for people who had children.” Al-‘Abbaas said: “During the Jaahiliyyah, Zamzam was known as Shabaa’ah (satisfaction).”

Al-‘Allaamah al-Abbi (may Allaah have mercy on him) said:

“(The water) is for whatever purpose it is drunk for, and Allaah made it food and drink for Ismaa’eel and his mother Haajar.”

Ibn al-Mubaarak entered Zamzam and said, “O Allaah, Ibn al-Mu’ammal told me, from Abu’l-Zubayr from Jaabir that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: ‘The water of Zamzam is for

whatever purpose it is drunk for,' so, O Allaah, I am drinking it (to quench) my thirst on the Day of Resurrection.”

The two angels washed the heart of the Prophet (peace and blessings of Allaah be upon him) when he was a child, after they had taken it out, then they put it back. Al-Haafiz al-'Iraaqi (may Allaah have mercy on him) said: “The reason why the Prophet’s chest was washed with Zamzam water was to make him stronger so that he could see the kingdom of heaven and earth, and Paradise and Hell, because one of the special qualities of Zamzam is that it strengthens the heart and calms the soul. The report about the chest of the Prophet (peace and blessings of Allaah be upon him) being washed with the water of Zamzam is proven in the hadeeth of Abu Dharr (may Allaah be pleased with him), who reported that the Prophet (peace and blessings of Allaah be upon him) said: “My roof was opened when I was in Makkah, and Jibreel (peace be upon him) came down and opened my chest, then he washed it with Zamzam water. Then he brought a gold basin full of wisdom and faith, poured it into my chest, and closed it up again. Then he took me by the hand and ascended with me into the first heaven.” (Reported by al-Bukhaari, 3/429).

It is sunnah to drink one’s fill of Zamzam water and to quench one’s thirst.

The fuqaha’ have mentioned the etiquette that is mustahabb (recommended) when drinking Zamzam water, such as facing the Ka’bah, saying Bismillah, pausing to take a breath three times, drinking one’s fill, praising Allaah after one finishes, and sitting whilst drinking it, as one should do when drinking other kinds of drinks. As regards the hadeeth of Ibn ‘Abbaas (may Allaah be pleased with him), who said, “I gave the Prophet (peace and blessings of Allaah be upon him) Zamzam

water to drink whilst he was standing,” (reported by al-Bukhaari, 3/492), it is taken to mean that it is permissible to drink whilst standing, and the disapproval of doing so is understood to mean that it is makrooh. The scholars also recommended that the person who drinks Zamzam water should sprinkle some of it on his head, face and chest, make lots of du’aa’ when drinking it, and to drink it for a purpose that will benefit him in this world or the next, because of the hadeeth in which the Prophet (peace and blessings of Allaah be upon him) said: “The water of Zamzam is for whatever purpose it is drunk for.” (Reported by Ibn Maajah, 2/1018; see *Al-Maqaasid al-Hasanah* by al-Sakhaawi, p. 359).

It was reported that when Ibn ‘Abbaas (may Allaah be pleased with him) drank from the water of Zamzam, he said: “O Allaah, I ask you for beneficial knowledge, plentiful provision and healing from every disease.”

Al-Daynoori reported that al-Humaydi said: “We were with Sufyaan ibn ‘Uyaynah, and he told us the hadeeth about the water of Zamzam being drunk for whatever purpose it is drunk for. A man got up and left the gathering, then he came back and said, ‘O Abu Muhammad, is the hadeeth which you told us about the water of Zamzam saheeh?’ He said, ‘Yes.’ The man said, ‘Just now I drank a bucket of Zamzam so that you would tell me one hundred hadeeths.’ Sufyaan said, ‘Sit down,’ so he sat down and he told him one hundred hadeeths.”

Some fuqaha’ recommended that people should take some Zamzam water back with them to their countries, because it is a cure for those who seek healing. ‘Aa’ishah reported that she took Zamzam water home with her in bottles, and said, “The Messenger of Allaah (peace and blessings of Allaah be upon him) took some of it away with him, and he used to pour it on the sick and give it to them to drink.” (Reported by al-Tirmidhi, 4/37).

The fuqaha' agreed that it is permissible to use Zamzam water to purify oneself, but they advised that it should not be used for any inappropriate purposes such as removing najaasah (impurity) and so on. Al-'Allamah al-Bahooti (may Allaah have mercy on him) said in his book *Kashshaaf al-Qinaa'*: "Only this (using Zamzam water to remove najaasah) is considered to be makrooh, out of respect, but it is not makrooh to use it to purify oneself, because 'Ali said: 'The Messenger of Allaah (peace and blessings of Allaah be upon him) departed (from Muzdalifah) and called for a bucket of Zamzam water. He drank from it, then did wudoo'. (Reported by 'Abd-Allaah ibn Ahmad with a saheeh isnaad)." (See *Nayl al-Awtaar, Kitaab al-Tahaarah, Baab Tahooriyyat al-Bahr*).

Al-Haafiz al-Sakhaawi (may Allaah have mercy on him) said in *Al-Maqaasid al-Hasanah*:

"Some people said that the virtue (of Zamzam water) remains only so long as it is in its place (of origin), and that when it is taken away, it changes. This is an idea that has no basis. The Prophet (peace and blessings of Allaah be upon him) wrote to Suhayl ibn 'Amr: "If my letter reaches you at night, do not wait until morning, and if it reaches you during the day, do not wait until evening, to send me some Zamzam water." He sent him two containers full, and at that time he was in Madeenah, before the Conquest of Makkah. This hadeeth is hasan because of corroborating evidence. 'Aa'ishah also used to take Zamzam water away with her, and she reported that the Prophet (peace and blessings of Allaah be upon him) used to do this; he used to carry it in small vessels and buckets, and pour it onto the sick and give it to them to drink. Whenever a guest visited Ibn 'Abbaas he would honour him by giving him Zamzam to drink. 'Ata' was asked about taking Zamzam water away, and he said: "The

Prophet (peace and blessings of Allaah be upon him), al-Hasan and al-Husayn all took it away with them.”

And Allaah knows best.

(See: Fath al-Baari, 3/493; al-Mughni, 3/445; Nihaayat al-Muhtaaj, Shifa' al-Gharaam bi Akhbaar al-Balad al-Haraam, by al-'Iraaqi, 1/258) (www.islam-qa.com)

