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AL- MUHAJIROON



VIRTUES AND
RULINGS PERTAINING TO
THE SACRED TOWN OF

Allaah (Makkah)

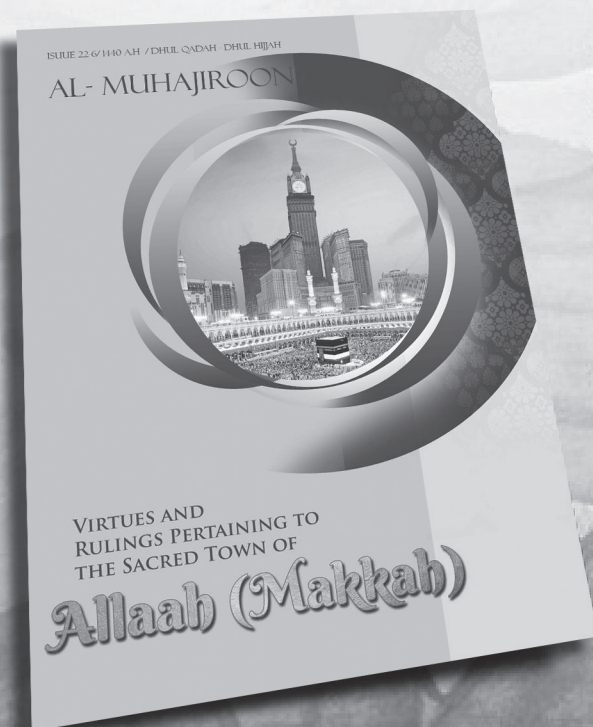
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PLEASE NOTE

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HADEETH

*Abu Umaamah al-Bahili
(Radia-Allaahu 'anhu) narrated that
the Prophet (Salla-Allaahu 'alayhi wa sallam)
said:*

***“Whoever goes to the Masjid in
the morning only for learning
good or teaching it (to others)
will have the reward of a pil-
grim whose Hajj is complete.”***

*[Saheeh at-Targheeb no. 86 and Al-Al-
baani graded it Hasan Saheeh]*

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AL-Muhajiroon is derived from the word Hajara, which means to migrate. Hijrah refers to the migration from the land of Kufr (where it may be difficult to adhere to Islamic injunctions) to the land of Islam. Hijrah also refers to the abandoning of sins - all that Allaah has declared unlawful, whether it be connected to the Rights of Allaah, or to the rights of individuals.

The Prophet (ﷺ) said: *“The Muslim is the one who the Muslims are safe from—his tongue and his hand—the Muhaajir is the one who abandons that which Allaah has declared unlawful.”*

[Collected: AL-Bukhaari (6484), Kitab ar-Riqaaq; Muslim (41), Kitab al-Imaan]

AL-Muhajiroon magazine stands for the migration from evil deeds, the abandoning of sins, and the migration to Allaah, Almighty, the Most High, through sure knowledge.

“Say (O Muhammad ﷺ): This is my way; I call to Allaah with sure knowledge, I and whosoever follows me (also must invite others to Allaah) with sure knowledge.”

[Surat Yusuf 12: 108]

May the peace and blessings of Allaah, Almighty, be upon our beloved Prophet Muhammad (ﷺ).



Our Da'wah is to return to the sublime Qur'an and the authentic Sunnah of the Prophet (ﷺ) and to comprehend them both according to the understanding and way of the pious predecessors (*as-Salaf as-Saalih*), may Allaah (ﷻ) be pleased with them all. We aim to act in accordance with the saying of Allaah:



“O you who believe! Obey Allaah and obey the Messenger (ﷺ), and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, refer it to Allaah and His Messenger (ﷺ) if you believe in Allaah and in the Last Day. That is better and more suitable for final destination.”

[Surat an-Nisa' 4:59]

WHY AL-MUHAJIROON

OUR DA'WAH

The Attribute of the Hands of Allaah ^{عَزَّ وَجَلَّ}

Introduction:

Shaikh Ibn ‘Uthaimen (*Rahimahullaah*) said in his book “Al-Qawa’id Al-Muthla fee Sifaat Allaah wa Asmaa’ihi AL-Husna”, “Allaah’s affirmed Attributes are divided into two categories: *Sifaat Dhaatiyyah*; i.e. those that relate to His Essence, and *Sifaat Fi’liyyah*; i.e. those that are related to His Actions.

Sifaat Dhaatiyyah are those which Allaah has and continues to be described by. Examples of such Attributes are Knowledge, Ability, Hearing, Sight, Power, Wisdom, Highness, and Greatness. Also, within this category are *Sifaat Khabariyyah* which are His features, such as His Face, His Hands and His two Eyes.

Sifaat Fi’liyyah are Attributes that involve His actions linked to His Will; if He wills, He performs these actions, and if He wills, He does not perform these actions. Two examples of such Attributes are His rising above His Throne and His descending to the lowest heaven.

The Attributes of Allaah are *Tawqeefiyyah*, i.e. no attributes of Allaah are affirmed except what the Book (the Qur’an) and the *Sunnah* have affirmed. Imaam Ahmad (*Rahimahullaah*) said: “Allaah is not described except with what He (*Ta’ala*) has attributed (described) His Noble Self with, or what His Messenger (*Salla-Allaahu ‘alayhi wa sallam*) has described (attributed) Him with. One should not overstep the Qur’an and the Hadeeth.”

Allaah (‘Ta’ala) has Two Hands

Allaah (*Ta’ala*) has two Hands that befit His Majesty and Perfection. They do not resemble the hands of His creatures in any way. Allaah (*Azza wa Jall*) says in Surat AL-Maa’idah [5:64]:

بَلْ يَدَاهُ مَبْسُوطَتَانِ

“Nay, both His Hands are widely outstretched.”

Allaah (*Azza wa Jall*) also said, rebuking *Iblees* when he refused to prostrate to Adam in Surat Saad [38:75]:

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾

“(Allaah) said: ‘O *Iblis* (*Satan*)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?’”

Allaah (*Azza wa Jall*), by His Hands, does actions such as creating, as He mentioned in Surat Saad [38:75].

By His Hands, He (*Ta’ala*) grasps as He (*Ta’ala*) mentioned in Surat Az-Zumar [39:67]:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٧﴾

“They made not a just estimate of Allaah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!”

And by His Hands He (*Azza wa Jall*) takes the *Sadaqah* and enlarges its reward for the person who has given it.

Abu Hurairah (*Radia-Allaahu ‘anhu*) narrated that Allaah’s Messenger (*Salla-Allaahu ‘alayhi wa sallam*) said: *“If one gives in charity what equals one date-fruit from honestly earned money – and Allaah accepts only the honestly earned money – Allaah takes it in His Right Hand and then enlarges its reward for that person (who has given it) as anyone of you brings up his baby horse, so much so, that it becomes as big as a mountain.”* [Al-Bukhaari no. 1410]

Things which Allaah has created with His Hands

Allaah is not incapable of anything. When He wills something, He creates it with the word *“Kun”* (Be!) and it is as He wills. However, Allaah has created some things with His Hands, as a sign of honor, high status and care that He bestows upon them. The things that Allaah has created with His Hand and that are mentioned in His Book or narrated in the *Sunnah* of His Messenger (*Salla-Allaahu ‘alayhi wa sallam*) are the following:

1 The creation of Adam (*‘Alayhis-salaam*) as Allaah (*Ta’ala*) mentioned in Surat Saad [38:75]. As an honor for Adam (*‘Alayhis-salaam*), Allaah (*Ta’ala*) created him with His Hands.

In the *Hadeeth* about the intercession on the Day of Resurrection, Al-Bukhaari (*Rahimahullaah*) reported on the authority of Anas (*Radia-Allaahu ‘anhu*) that the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: *“Allaah will gather all the people on the Day of Resurrection and they will say: ‘Let us request someone to intercede for us with our Lord so that*

He may relieve us from this place of ours.’ Then they will go to Adam (‘Alayhis-salaam) and say: ‘You are the one whom Allaah created with His Own Hands and breathed in you the soul, which He created for you and ordered the angels to prostrate to you, so please intercede for us with our Lord.” [Al-Bukhaari no. 6565]

2 Allaah (Ta’ala) planted the Paradise of ‘Aden with His Hands

It is narrated on the authority of Al-Mugheerah ibn Shu’bah (*Radia-Allaahu ‘anhu*), that Allaah’s Messenger (*Salla-Allaahu ‘alayhi wa sallam*) said: *“...Musa [Moses (‘Alayhis-salaam)] asked his Lord: ‘Who will be the highest of them (people of Paradise) in status?’ He (Ta’ala) said: ‘They will be the ones whom I have chosen and I have planted the place of their homes with My Own Hand. I have set a seal on it so that no eye has seen, no ear has heard, nor has it entered the heart of man.’”* [Muslim no. 189]

3 Allaah (Azza wa Jall) wrote the Tawrah (Torah) with His Hand

Abu Hurairah (*Radia-Allaahu ‘anhu*) narrated that Allaah’s Messenger (*Salla-Allaahu ‘alayhi wa sallam*) said: *“Adam and Musa debated. Musa said: ‘O Adam, you are our father, but you caused our doom and caused us to be expelled from Paradise.’ Adam said to him: ‘You are Musa, Allaah chose you to speak to and wrote (the Tawrah) for you with His Own Hand. Are you blaming me for something that Allaah decreed for me forty years before He created me?’”* The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: *“Adam got the better of Musa, Adam got the better of Musa.”* [Muslim no. 2652]

Abu Dawoud reported a similar *Hadeeth* about the dispute between Adam and Musa (*‘Alayhis-salaam*) that Adam said to Musa: *“You are Musa, Allaah chose you to speak to and wrote the Torah for you with His Hand.”* [Abu Dawoud no. 4701 and authenticated by Al-Albaani who graded it Saheeh]

وَأَنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا

“and if you count the Blessings of Allaah, never will you be able to count them.”

“Ni’mah” is an affixed singular word for favor. It includes many, numerous favors, because Allaah (Ta’ala) says:

لَا تَحْصُوهَا

“Never will you be able to count them.”

“The Hand of Allaah” this single Hand does not negate plurality.

As for the two Hands of Allaah; we say: Indeed Allaah does not have except two Hands as it is affirmed in the Book and Sunnah.

In the Qur’an:

☀ In Surat Saad [38:75]:

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾

“(Allaah) said: ‘O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?’”

Allaah (Ta’ala) has mentioned about the creation of Adam with His two Hands. This is a status of honor. If Allaah had created Adam with more than two Hands, He would have mentioned that. This is because, as the Attribute with which Allaah has created that thing increases, so too does the greatness (and honor) of that thing increase.

Similarly, Allaah mentioned the extension of His two Hands in Surat Al-Maa’idah [5:64]. This status entails abundant favors and blessings. Just as the means of giving blessings increases, so too do the blessings and bounties increase. If Allaah (Ta’ala) has more than two Hands, He would mention that. This is because giving with two Hands is more than giving with one Hand.

In the Sunnah:

‘Abdullaah ibn ‘Umar (Radia-Allaahu ‘anhuma) narrated that the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) said: “On the Day of Resurrection, Allaah, Glorified and Exalted is He, will roll up the

heavens and hold them in His right Hand then He will say: ‘I am the Sovereign, where are the tyrants? Where are the arrogant?’ Then He will roll up the earth in His left Hand and He will say: ‘I am the Sovereign, where are the tyrants? Where are the arrogant?’” [Muslim no. 2788]

He (Salla-Allaahu ‘alayhi wa sallam) also said: “Those who are fair and just will be near to Allaah on thrones of light, at the right Hand of the Most Merciful, Glorified and Exalted is He, and both of His Hands are right; those who are fair and just in their rulings and towards their families and those who are under their authority.” [Muslim no. 1827]

The Salaf (righteous predecessors) are in consensus that Allaah has only two Hands and not more.

Since Allaah has two Hands based on the Qur’an and Sunnah, then how can this be joined in meaning with the plural form in Surat Ya-Seen [36:71]:

مِمَّا عَمِلْتُمْ أَيْدِينَا ﴿٧١﴾

“What Our Hands have created.”

Bear in mind, the plural could be understood from two aspects:

1 Either, as some Scholars said, the least plural is two, accordingly the word “Our Hands” does not indicate more than two Hands; i.e. it does not entail for the plural to be more than two Hands.

The proof for this answer is Allaah’s Statement in Surat At-Tahreem [66:4]:

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ﴿٤﴾

“If you two [wives of the Prophet (Salla-Allaahu ‘alayhi wa sallam) namely ‘Aishah and Hafsa (Radia-Allaahu ‘anhuma)] turn in repentance to Allaah, (it will be better for you), your hearts are indeed so inclined [to oppose what the Prophet (Salla-Allaahu ‘alayhi wa sallam) likes].”

Though they were two wives and “Qulub” in Arabic is plural for heart, it refers to two hearts only, because Allaah (Ta’ala) says in Surat Al-Ahzaab [33:4]:

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ ﴿٤﴾

“Allaah has not put for any man two hearts inside his body.”

Also, they said congregational prayer cannot be established except with at least two people.

However, the *Jumhur* (majority) of linguists say that the least plural (or congregation) is three.

2 Or the plural denotes glorification (magnification and honor). To glorify this Hand, and it does not mean that Allaah has more than two Hands. As Allaah says: **“We”, “We say”, “Verily, We”** and so forth and He is One, but He says that in plural form for *Ta’theem* (glorification and majesty).

Moreover, Allaah did not create the cattle with His Hands. It is different from verse [38:75], in which Allaah (*Ta’ala*) says: **‘That which I created with my two Hands.’** This is because the hands in [36:71] **‘We have created for them that which Our Hands have made’** refers to the Essence of Allaah which has Hands, while two Hands refers to the Hands and not to the *Dhaat* (Essence).” [End quote – Sharh al-Aqeedah Al-Wasitiyyah]

The Greatness of the Hands of Allaah

Allaah (*Ta’ala*) says in Surat Az-Zumar [39:67]:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ
مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٧﴾

“They made not a just estimate of Allaah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!”

In the Saheehain, Abu Hurairah (*Radia-Allaahu ‘anhu*) narrates that the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: *“Allaah will grasp the earth on the Day of Resurrection and will roll up the heavens in His Right Hands, then He will say, ‘I am the King, where are the Kings of the earth?’”* [Al-Bukhaari no. 4812]

Muslim narrated on the authority of ‘Abdullaah ibn ‘Umar (*Radia-Allaahu ‘anhuma*) that the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: *“Allaah will roll up the heavens on the Day of Resurrection, then He will hold them in his Right Hand and will say: ‘I am the King, where are the tyrants? Where are the arrogant?’ Then He will roll up the earth in His left Hand and will say: ‘I am the King, where*

are the tyrants? Where are the arrogant.” [Muslim no. 2788]

In another version, he (*Radia-Allaahu ‘anhuma*) said: *“I saw the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) on the Minbar (pulpit) saying that Allaah, Glorified and Exalted is He, will take His Heavens and His earths in His Hands and will say: ‘I am Allaah – clenching His fingers and unclenching them – I am the Sovereign.’ And I looked at the Minbar and saw it shaking at the bottom and I thought that it would fall with the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam).”* [Muslim no. 2788]

Both of His Hands are Right Hands

It is narrated on the authority of ‘Abdullaah ibn ‘Amr (*Radia-Allaahu ‘anhuma*) that Allaah’s Messenger (*Salla-Allaahu ‘alayhi wa sallam*) said: *“The just will be with Allaah on thrones of light, at the right Hand of the Most Merciful, – the All-Mighty and All-Glorious – and both His of Hands are right; those who are just in their judgment and in the way they treated their families and those under their authority.”* [Muslim no. 1827]

Shaikh Ibn ‘Uthaimeen (*Rahimahullaah*) said: *“In fact Allaah has a Right Hand and left Hand (based on the Hadeeth of ‘Ibn Umar reported by Muslim no. 2788); however, both of His Hands are right (based on the Hadeeth reported by Muslim no. 1827). By combining the two Hadeeths, the meaning will be that both of Allaah’s Hands are right in terms of honor, graciousness, goodness, and blessing (and lack of deficiency) in contrast to the hands of the creation, among them the human being, for his left hand is weak compared to the right hand. Therefore, man is forbidden to eat, drink, take, or give with his left hand. Since this is the description of the left hand of the humans, the Prophet (Salla-Allaahu ‘alayhi wa sallam) exalted Allaah by mentioning that both of His Hands are right (in terms of strength, honor, etc.).”* [End quote – Liqaa al-Baab al-Maftooh]

Sources:

- 1) Al-Qawaaid al-Muthla fee Sifat Allaah wa Asmaa’ihi al-Husna by Shaikh Ibn ‘Uthaimeen
- 2) Belief in Allaah by Shaikh ‘Umar al-Ashqar
- 3) Sharh Al-Aqeedah Al-Wasitiyyah by Shaikh Ibn ‘Uthaimeen
- 4) Sharh Al-Aqeedah Al-Wasitiyyah by Shaikh Khalil Harras
- 5) Islamweb.net

VIRTUES AND RULINGS PERTAINING TO THE SACRED TOWN OF **Allaah** (Makkah)

Introduction:

It is incumbent upon every Muslim who intends to go to Makkah to know its virtues and what is therein of blessings, in order that his residence there be good and blessed, and his neighborhood in and around/ surrounding the House of Allaah be a neighborhood of manners and magnification.

The best region is the Sacred Town of Makkah. Allaah (*Ta'ala*) particularized it with virtues and merits and assigned specific rulings to it that distinguish it from the rest of the countries. Therefore, one should know the rulings pertaining to the Sanctuary of Makkah, especially the multiplication of rewards in it.

First, we need to define this Haram (Sanctuary of Makkah), its borders, and virtues.



Allaah (*Ta'ala*) informed us that the Sacred House in which the hearts of people are filled with love, is a place of guidance for *Al-'Alameen* (all that exists). Allaah (*Ta'ala*) says in Surat Aal-'Imraan [3:96]:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

“Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-'Alameen* (the mankind and *Jinn*).”

Allaah (*Ta'ala*) then says:

فِيهِ آيَاتٌ بَيِّنَاتٌ
“In it are manifest signs”

Meaning, there are many clear signs in this place that lead those who are heading there to guidance, to the right path and to Allaah's straight Religion. From these clear signs is what this

House contains of Zamzam, the Station (*Maqam*) of Ibraheem, the *Hijr*, *Ar-Rukn* (The Black Stone), *Ar-Rukn Al-Yamani* (The Yemenite Corner), and *Safa* and *Marwah*. We are ordered to honor these rituals in the Sacred House of Allaah.

The Names of Makkah

Due to the great status of this Sacred Town, it has many names in the Qur'an and *Sunnah*. Allaah (*Ta'ala*) says in Surat AL-Qasas [28:68]:

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ

“And your Lord creates whatsoever He wills and chooses...”

Allaah (*Ta'ala*), Who created the places, humans, angels, plants, and water preferred some of these things over the others. For example, He chose the Prophets and Messengers from the humans, and He chose the firm Messengers of strong will (*Ulol-'Azm*) from among the Prophets and Messengers, and He preferred Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*) over the rest of the *Ulol-'Azm* of Messengers.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

“Those Messengers! We preferred some to others...” [Surat AL-Baqarah (2:253)]

He, Who created the places, chose Makkah, AL-Madinah, and AL-Aqsa to be blessed places. He, Who created time, preferred the Sacred Months, *Ramadan*, and the Ten Days of *Dhul-Hijjah*, and *'Ashoora* over the rest of the months and days.

Allaah (*Ta'ala*) also says in Surat AL-Hajj [22:75]:

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

“Allaah chooses Messengers from angels and from men. Verily, Allaah is All-Hearer, All-Seer.”

He (*Ta'ala*) chose Jibreel (Gabriel), Mika'eel, and Israfeel.

Accordingly, one realizes that Allaah (*Ta'ala*) chooses what He wills of His creation and gives it preference over others. The places of this world vary in goodness and *Barakah* (blessings). The most beloved places to Allaah are the Mosques (The Houses of Allaah). Allaah (*Ta'ala*) says in Surat An-Noor [24:36]:

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ يُذْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ

“In houses (mosques), which Allaah has ordered to be raised (to be cleaned, and to be honored), in them His Name is glorified in the mornings and the evenings.”

Tranquillity descends upon the Houses of Allaah, the places of remembrance of Allaah, and the assemblies of worship. Mercy overshadows them, and the Angels surround them.

Makkah is one of the places which Allaah preferred and chose over all other towns. Allaah (*Ta'ala*) took an oath by it in His Noble Book. As is known, whenever Allaah (*Ta'ala*) takes an oath by something of His creation, it indicates the great station and high value of that matter.

1) Allaah (*Ta'ala*) called Makkah “AL-Balad”

Allaah (*Ta'ala*) says in Surat AL-Balad [90:1-2]:

لَا أَقْسِمُ بِهَذَا الْبَلَدِ

“I swear by this city (Makkah).”

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ

“And you [O Muhammad (*Salla-Allaahu 'alayhi wa sallam*)] are free (from sin, to punish the enemies of Islam on the Day of the Conquest) in this city (Makkah).”

2) Allaah (*Ta'ala*) swore and called Makkah “AL-Balad AL-Ameen”

Allaah (*Ta'ala*) says in Surat At-Teen [95:1-3]:

وَالَّتَيْنِ وَالزَّيْتُونَ

“By the fig, and the olive,”

وَطُورِ سَيْنِينَ

“By Mount Sinai,”

وَهَذَا الْبَلَدِ الْأَمِينِ

“And by this city of security (Makkah).”

3) Allaah (*Ta'ala*) mentioned the name “Makkah” in the Qur'an in Surat AL-Fat'h [48:24]:

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ

“And He it is Who has withheld their hands from you and your hands from them in the area of Makkah...”

4) Allaah (*Ta'ala*) called Makkah “AL-Baldah” in Surat An-Naml [27:91]:

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا

"I [Muhammad (Salla-Allaahu 'alayhi wa sallam)] have been commanded only to worship the Lord of this city (Makkah), Him Who has sanctified it..."

5) Allaah (Ta'ala) called Makkah "Bakkah" in Surat Aal-'Imraan [3:96]:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

"Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alameen (the mankind and Jinn)."

6) Allaah (Ta'ala) called Makkah "Umm al-Qura" in Surat Ash-Shura [42:7]:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا تَنْذِرُ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا

"And thus We have inspired unto you [O Muhammad (Salla-Allaahu 'alayhi wa sallam)] a Qur'an (in Arabic) that you may warn the Mother of the Towns (Makkah) and all around it."

The Mother of the Towns is Makkah by the consensus of the interpreters because it is the noblest of places and because in it are great *Barakaat* (blessings), to the extent that it overflows to the towns that surround it.

"Makkah is called *Umm al-Qura* (The Mother of the Towns) because it is nobler than all other lands as indicated by much evidence that has been discussed elsewhere. Among the most concise and clear proofs of that is the report recorded by *Imaam Ahmad* from 'Abdullaah ibn 'Ali Al-Hamra' Az-Zuhri (*Radia-Allaahu 'anhu*) who heard the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) say as he was standing in the market place of Makkah: 'By Allaah, you are the best land of Allaah, the most beloved land to Allaah; were it not for the fact that I was driven out from you, I would never have left you.' [Reported by Ahmad, 4:305]" [Tafseer Ibn Katheer]

Makkah was the place of birth of the Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*). The revelation first descended from the sky of Makkah, and people entered Islam and learnt about Allaah in the land of Makkah. Islam emerged from Makkah and it has not ceased to increase in light on top of light and good on top of good and *Barakah* over *Barakah*.

From the rulings of Makkah is its sanctity, i.e. Allaah (*Ta'ala*) has set rulings specific to Makkah such as the prohibition of transgressing against any human in his honor or properties. Likewise,

the trees of the Haram are forbidden to be cut down and its animals are forbidden from being hunted.

The Boundaries of the Sanctuary of Makkah (the Haram Land of Makkah)

The boundaries of Makkah is a divine old setting (designation). It is very important to know the boundaries (borders) of the Haram because of the many rulings related to it.

An-Nawawi (*Rahimahullaah*) said: "Bear in mind that one of the most important matters that one should take care of is knowing the boundaries of the Haram. This is because many rulings are related to it." [Tahdheeb Asmaa wal-Lughaat]

The Haram of Makkah is affirmed by the Book and *Sunnah* and the consensus of the 'Ulama. There is no *Ijtihad* regarding the borders of the Haram. It is *Tawqifiyyah*, i.e. assigned by the Book and the *Sunnah*.

The one who first defined the boundaries of the Haram was the Prophet of Allaah, Ibraheem [Abraham (*'Alayhis-salaam*)] by the command of Allaah and based on what He (*Ta'ala*) revealed to him. An-Nawawi (*Rahimahullaah*) said: "Al-Azraqi and others state with their *Isnaads* (chain of narrators) that Ibraheem Al-Khaleel (*'Alayhis-salaam*) defined the boundary and set up markers for it, and Jibreel (*'Alayhis-salaam*) showed him where to place them. Then our Prophet (*Salla-Allaahu 'alayhi wa sallam*) was instructed to renew them and they were subsequently renewed by 'Umar, then 'Uthmaan, then Mu'awiyah (*Radia-Allaahu 'anhum*), and until the present they have remained well-known, visible and clear, praise be to Allaah. At the end of *Kitaab Makkah*, Al-Azraqi said: 'With regard to the boundary markers of the Haram that are at the top of Ath-Thaniyyah, whatever is in front of them is within the Haram zone and whatever is behind them is outside the Haram zone. Part of Al-A'shaash is outside the Haram zone and part of it is inside the Haram zone.'" [End quote from Sharh AL-Muhadhdhab (7/463)]

It was narrated from Ibn 'Abbaas (*Radia-Allaahu 'anhuma*) that the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) sent Tameem ibn Asad al-Khuzaa'i (*Radia-Allaahu 'anhu*) to renew the boundary markers of the Haram. This was in the year of the Conquest of Makkah. They had been placed by Ibraheem (*'Alayhis-salaam*) and Jibreel (*'Alayhis-salaam*) had shown him where to put them. Narrated by Abu Na'eem in *Ma'rifat as-Sahaabah* (1/425). Its *Isnad* was classed as *Hasan* by Al-Haafidh ibn Hajar (*Rahimahullaah*) in *Al-Isaabah fi Tamyeez as-Sahaabah*, in his biography of Tameem ibn

Today the borders are built in the form of large gates on the main roads to the city of Makkah. [As stated in Akhbar Makkah by Al-Azraqi 2/406]



Picture of a gate - A modern marking of one of the Haram boundaries



The markings were renewed so that the one entering Makkah from its different directions can see clear signs (manifest like minarets) that show the boundaries of the Haram. One would know that whatever is within the markers is part of the Makkah Haram and it comes under all the *Shar'i* (legal) rulings concerning it. Whatever is outside of these markers is not part of the Makkah Haram and none of the rulings of the Haram apply to it, even if it is called "Makkah" or the people at some time regard it as being one of its neighborhoods.

The Virtues and Merits that are Particular to the Haram of Makkah

First: In it is the Sacred House of Allaah, Al-Ka'bah

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

"O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform *As-Salaat* (*Iqamat-as-Salaat*). So fill some hearts among men with love towards them, and (O Allaah) provide them with fruits so that they may give thanks." [Surat Ibraheem (14:37)]

Allaah (*Ta'ala*) honored the Sacred Town by making His Sacred House to be therein. This Sacred House of Allaah is the *Qiblah* of all people; the dead and the living. This *Qiblah* is a symbol of Islam and the Muslims. All hearts and eyes are directed towards it. Even when one dies, he will be put in his grave facing the *Qiblah* as a magnification for it.

People are forbidden to spit towards it and to face or to give one's back to it when answering the call of nature, as a magnification and honor for it.

The Sacred House of Allaah has a story behind its building which is quoted in the Prophetic *Sunnah*. Al-Bukhaari (*Rahimahullaah*) reported on the authority of Ibn 'Abbaas (*Radiya-Allaahu 'anhu*) that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "... Then Ibraheem stayed away from them for a period as long as Allaah willed and called on them afterwards. He saw Ishmael under a tree near Zamzam, sharpening his arrows. When he saw Ibraheem, he rose up to welcome him (and they greeted each other as a father and son do). Ibraheem said: 'O Ishmael! Allaah has given me an order.' Ishmael said: 'Do what your Lord has ordered you to do.' Ibraheem asked: 'Will you help me?' Ishmael said: 'I will help you.' Ibraheem said: 'Allaah has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it." The Prophet (*Salla-Allaahu 'alayhi wa sallam*) added: "Then they raised the foundations of the House (i.e. the Ka'bah). Ishmael brought the stones and Ibraheem was building, and when the walls became high, Ishmael brought this stone and put it for Ibraheem who stood over it and carried on building, while Ishmael was handing him the stones, and both of them were saying,

'O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing.' The Prophet (Salla-Allaahu 'alayhi wa sallam) added: "Then both of them went on building and going round the Ka'bah saying: 'O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing.'" [Surat Al-Baqarah (2:127)] [AL-Bukhaari no. 3364]

The Sacred House is the first House appointed for mankind for worship, as Allaah (Ta'ala) says in Surat Aal-'Imraan [3:96]:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

"Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alameen (the mankind and Jinn)."

And Allaah (Ta'ala) chose it for the Hajj of people, as He (Ta'ala) says in Surat Aal-'Imraan [3:97]:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ عَنِّي عَنَّا ۗ

"In it are manifest signs (for example), the Maqam (place) of Ibraheem (Abraham); whoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) 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 (pilgrimage to Makkah), then he is a disbeliever of Allaah], then Allaah stands not in need of any of the 'Alameen (mankind and Jinn)."

And He made heading to it for Hajj a means of forgiveness of sins.

It is reported by AL-Bukhaari on the authority of Abu Hurairah (Radiya-Allaahu 'anhu) that Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: "Whoever performs Hajj for Allaah's sake only and does not have sexual relations with his wife and does not do evil or sins, then he will return (after Hajj, free from all sins) as if he were born anew." [AL-Bukhaari no. 1521]

Second: Makkah is known to be the Sacred Town of Allaah.

The sanctity of Makkah is one of its characteristics. Makkah has been Haram (sacred) since Allaah created the heavens and earth. The Sunnah affirms its endless sacredness.

'Abdullaah ibn Zaid (Radiya-Allaahu 'anhu) narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) said: "The Prophet Ibraheem (Abraham) made Makkah a sanctuary and asked for Allaah's blessings in it." [AL-Bukhaari no. 2129]

Ibraheem (Alayhis-salaam) declared its sacredness after it was hidden and he marked its boundaries. He renewed and revived the meanings of sacredness for his nation and those that came after him. Fighting is forbidden in it as well as cutting down its trees and mowing grass (even if it is thorny). This prohibition also applies to hunting game and picking up fallen objects with the intention of owning it. This is the sacredness of Makkah which has been eternal ever since the creation of the heavens and earth.

Abu Hurairah (Radiya-Allaahu 'anhu) narrated: "When Allaah, the Most High, granted His Messenger (Salla-Allaahu 'alayhi wa sallam) victory at the Conquest of Makkah, the Prophet (Salla-Allaahu 'alayhi wa sallam) addressed the people. He praised and glorified Allaah and said: 'Allaah withheld the elephant from Makkah and empowered His Messenger (Salla-Allaahu 'alayhi wa sallam) and the believers over it. It has not been made lawful (i.e. fighting in it) for anyone before me, but it had been lawful for me for only one hour (between sunrise and 'Asr) on that day (of the conquest) and it will not be made lawful to anyone after me (to enter it fighting). Its wild game must not be frightened, its thorns are not to be cut. No one is allowed to pick up lost articles (Luqatah) unless he announces it (what he has found) publicly (in order to return it to the owner). If a person is killed inside its boundaries, then he (the closest relative) has the choice of the best of two options, i.e. either to accept compensation (blood money) or to retaliate. Al-'Abbaas (Radiya-Allaahu 'anhu) then said: 'Except for the (tree called) al-Idhkhir, O Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) because we use it in our graves and houses.' He (Salla-Allaahu 'alayhi wa sallam) said: 'Except al-Idhkhir.'" [Agreed upon]

When Allaah (Ta'ala) commanded Ibraheem to build the Ka'bah, He said in Surat Al-Hajj [22:26]:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ

"And (remember) when We showed Ibraheem [Abraham (Alayhis-salaam)] the site of the (Sacred) House (the Ka'bah at Makkah)."

Ibn Katheer (Rahimahullaah) said: "Allaah tells us that He showed Ibraheem the site of the 'Atiq House, i.e. He guided him to it, entrusted it to him, and granted him permission to build it." [Tafseer Ibn Katheer]. This indicates that this site

was sacred and remains sacred till the establishment of the Day of Resurrection.

“Accordingly, the generation who lived in Makkah inherited this sanctity. The people of Jahiliyah (ignorance) recognized the sanctity (sacredness) of the Sanctuary of Makkah and the prohibition of fighting in it to the extent that if one of them would meet the killer of his father, he would not kill him or irritate him. When they entered Makkah they would drop their weapons and not fight anyone because they acknowledged the sacredness of the town (Makkah) in which there is the House of Allaah; the Haram of Allaah.” [Explanation of Kitab AL-‘Ilm from Saheeh AL-Bukhaari by Shaikh Ibn Jibreen]

Allaah (Ta’ala) decreed that Makkah be sacred and magnified, therefore, He (Ta’ala) says in Surat Aal-‘Imraan [3:97]:

وَمَنْ دَخَلَهُ كَانَ آمِنًا

“...whosoever enters it, he attains security...”

This security which one finds in the sanctuary of Makkah is a divine decision, i.e. security is the right of everyone who enters the Sacred House and it is a part of the sanctity that Allaah assigned for His Sacred Town.

Third: The supplication of Ibraheem

(‘Alayhis-salaam) for this town (Makkah) when he built the House (Ka’bah) in it

1 Ibraheem (‘Alayhis-salaam) invoked Allaah to make Makkah an area of safety. Allaah (Ta’ala) says in Surat Al-Baqarah [2:126]:

رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا

“My Lord, make this city (Makkah) a place of security...”

i.e. secure from terror, so that its people do not suffer from fear. Allaah accepted Ibraheem’s supplication. Allaah (Ta’ala) says in Surat Aal-‘Imraan [3:97]:

وَمَنْ دَخَلَهُ كَانَ آمِنًا

“...whosoever enters it, he attains security...”

and in Surat Al-‘Ankabut [29:67], Allaah (Ta’ala) says:

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيَتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ

“Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them?...”

Al-Qurtubi (Rahimahullaah) said: “Makkah became sacred and secure from the overpowering of tyrants and from earthquakes and from many exemplary (cautionary and standard) punishments. Allaah (Ta’ala) put fear and veneration in the hearts of the rebels for Makkah that distinguished its residents with security apart from all other towns.” [AL-Jami’e li Ahkaam AL-Qur’an by AL-Qurtubi]

2 Ibraheem (‘Alayhis-salaam) invoked Allaah to grant its people sustenance.

وَأَرْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

“...and provide its people with fruits, such of them as believe in Allaah and the Last Day...”

[Surat Al-Baqarah (2:126)]

Allaah (Ta’ala) accepted the supplication of Ibraheem (‘Alayhis-salaam) and fruits of all kinds were brought to it in order that they would be helped in obeying Allaah, as Allaah (Ta’ala) says in Surat AL-Qasas [28:57]:

أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِّن لَّدُنَّا

“Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves...”

The Sacred City of Makkah was a barren valley; there were no fruit producing trees in it. Out of Allaah’s compassion, kindness, mercy, and blessings, He brought all kinds of fruits to it from all around so that they may eat. This is how Allaah accepted the supplication of al-Khalil – Allaah’s intimate friend. In addition to that, the sustenance was multiplied and blessed.

In another narration reported by At-Tirmidhi on the authority of ‘Ali (Radia-Allaahu ‘anhu): The Prophet (Salla-Allaahu ‘alayhi wa sallam) said: “O Allaah! Indeed, Ibraheem was Your servant and Your Khalil and he supplicated for blessings for the people of Makkah.” [At-Tirmidhi no. 3914 and authenticated by Al-Albaani who graded it Saheeh]

3 Ibraheem (‘Alayhis-salaam) supplicated for some hearts among men to be filled with love towards it. Allaah (Ta’ala) says in Surat Ibraheem [14:37]:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ
 الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي
 إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

“O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka’bah at Makkah) in order, O our Lord, that they may perform As-Salaat (Iqamat-as-Salaat). So fill some hearts among men with love towards them, and (O Allaah) provide them with fruits so that they may give thanks.”

Ibn Katheer (Rahimahullaah) said: “This Du’aa (supplication), it appears, was said after the House was built, begging Allaah and seeking His favor, and He is the Exalted and Most Honored.” [Tafseer Ibn Katheer]

Ibraheem (‘Alayhis-salaam) said: (interpretation of the meaning): **“O Lord, You have made this House sacred so that people establish the prayer next to it, so fill some hearts among men with love towards them...”**

Ibn ‘Abbaas (Radia-Allaahu ‘anhuma), Muhajid and Sa’id ibn Jubair said: “Had Ibraheem said: **‘The hearts of mankind’**, the Persians, Romans, Jews, Christians, and all the people would have gathered around it.” [At-Tabari]. Thus making it exclusive to Muslims only.

Today, one sees how Muslims from all over the world come to the Sacred House and their hearts are filled with love and honor for it. This is a part of the supplication of Ibraheem (‘Alayhis-salaam) which Allaah accepted and granted. There is no one among the Muslims who does not long to see the Ka’bah and perform Tawaf. People come to this spot from every corner of the world “that they may witness things that benefit them.” [Surat Al-Hajj (22:28)]

4 Ibraheem’s supplication that Allaah send the Prophet (Salla-Allaahu ‘alayhiwa sallam)

Allaah (Ta’ala) mentioned the supplication of Ibraheem (‘Alayhis-salaam) in Surat Al-Baqarah where he invoked Allaah for the benefit of the people of the Sacred Area (to grant them security and provision). This was perfected when he invoked Allaah to send a Messenger from his offspring.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُم
 الْكِتَابَ وَالْحِكْمَةَ وَيُرَكِّبُهُمْ ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

“Our Lord! Send amongst them a Messenger of their own (and indeed Allaah answered their invocation by sending [Muhammad (Salla-Allaahu ‘alayhi wa sallam)], who shall recite unto them Your verses and instruct them in the Book (this Qur’an) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise.”
 [Surat Al-Baqarah 2:129]

Allaah (Ta’ala) accepted the supplication of Ibraheem (‘Alayhis-salaam) and sent Prophet Muhammad (Salla-Allaahu ‘alayhi wa sallam) as a Messenger among the Umiyyun and to all the non-Arabs, among the Jinn and mankind, to be the last of the Prophets and to bring them out from the darkness (of disbelief, ignorance, etc.) to the light (of belief, knowledge, etc.)

The Prophet (Salla-Allaahu ‘alayhi wa sallam) used to say: “I am the supplication of my father Ibraheem and the last one who brought forth the glad tidings of me was ‘Eesa [Jesus (‘Alayhis-salaam)]; the son of Maryam (Mary).” [AL-Silsilah As-Saheeha no. 1546]

Fourth: Makkah is a city which Allaah loves

The believing slave loves what Allaah His Lord loves of towns, even if he has no family, offspring, or trade in it.

When the Prophet (Salla-Allaahu ‘alayhi wa sallam) emigrated from Makkah to Al-Madinah, he (Salla-Allaahu ‘alayhi wa sallam) said: “How good (sweet) of a land you are and how dear you are to me and if it were not that my people expelled me from you, I would not have lived in other than you.” [At-Tirmidhi no. 3926 and authenticated by Al-Albaani who graded it Saheeh]

‘Abdullaah ibn ‘Adi ibn Hamraa’ az-Zuhri said: “I saw the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) standing at Al-Hazwarah and he said: “By Allaah! You are the best of Allaah’s earth and the most beloved of Allaah’s earth to Allaah and if it were not that I was expelled from you I would not have left.” [At-Tirmidhi no. 3925 and authenticated by Al-Albaani who graded it Saheeh]

This is a land which Allaah and His Messenger (Salla-Allaahu ‘alayhi wa sallam) loved most; therefore, we love it too. We do not love it because of any personal interest; rather, we love it because of our love for Allaah and His Messenger (Salla-

Allaahu 'alayhi wa sallam).

Fifth: Makkah is protected from Ad-Dajjal entering it at the end of the world

Allaah particularized Makkah and Al-Madinah by preventing the Dajjal from entering them, as is reported in As-Saheehain on the authority of Anas ibn Maalik (*Radia-Allaahu 'anhu*), that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "There will be no town in which Ad-Dajjal will not enter except Makkah and Al-Madinah, and there will be no entrance (road to Makkah and Al-Madinah) but the angels will be standing in rows guarding it against him, and then Al-Madinah will shake with its inhabitants thrice (i.e. three earthquakes will take place) and Allaah will expel all the disbelievers and the hypocrites from it." [Al-Bukhaari no. 1881, Muslim no. 2943]

Sixth: It is the place in which faith will retreat and settle at the end of the world

It was narrated from Ibn 'Umar (*Radia-Allaahu 'an-huma*) that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "Islam began as something strange and will revert to being something strange as it began, and it will retreat between the two Masajid (Al-Masjid Al-Haraam and Masjid An-Nabawiy) as a snake retreats to its hole." [Muslim no. 146]

Commentary:

✿ In this *Hadeeth* the Prophet (*Salla-Allaahu 'alayhi wa sallam*) emphasizes and shows us clearly that just as Islam started as a strange thing when it evolved from among ignorance and abolished the traditions and customs of *Jahiliyah* (ignorant times) and the people wondered at it; it will return as a strange thing when ignorance prevails and the people will go back to the traditions of the *Jahiliyah* time. Islam will retreat, i.e. will return, gather and settle amid the two *Masajid*: Al-Masjid Al-Haraam and Al-Masjid An-Nabawiy, as a snake retreats to its hole when there is something that scares it. Islam will return to Makkah and Al-Madinah as it started from them.

✿ The *Hadeeth* emphasizes the virtues of the two *Masajid* of Makkah and Al-Madinah, and that the religion will retreat and draw them together. This indicates that the believers will flee to them seeking protection from the *Fitan* (trials), and out of fear for their Religion. [dorar.net]

✿ There are many *Ahadeeth* which mention that Al-Madinah is the place where faith will retreat to. The Prophet (*Salla-Allaahu 'alay-*

hi wa sallam) said: "Verily, faith will retreat to Al-Madinah like a snake returns to its hole." [Authenticated by Shu'aib al-Arna'oot in Saheeh Ibn Hibban no. 3279 and graded Saheeh with conditions agreed by the two Shaikhs]

✿ In this *Hadeeth*, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "Faith retreats to Al-Madinah like a snake returns to its hole." The word 'retreats to' means to return and settle in Al-Madinah; just like a snake when it goes out from its hole, it returns to it. Here the Prophet (*Salla-Allaahu 'alayhi wa sallam*) was saying that this religion will retreat to Al-Madinah after all other countries become corrupt, just as a snake comes out of its hole and wanders about the land, then it goes back to its hole.

✿ This *Hadeeth* also indicates that just as Islam spread from Al-Madinah, it will return to it. Islam with its strength and authority spread from Al-Madinah although its roots stemmed from Makkah. Makkah was the place where the first Revelation came down, but the Muslims did not have a state and power and engage in *Jihaad* (battle) until after they migrated to Al-Madinah. Hence Islam with its power and authority spread from Al-Madinah and will retreat to it at the end of time." [Majmoo' Fatawa wa Rasail Fadeelat Al-Shaikh Muhammad ibn Salih Al-'Uthaimeen, vol. 1, p.55]

Seventh: Multiplication of the prayer in this Sacred Town to one hundred thousand prayers

Whenever the Muslims come to Makkah, they are very keen to offer the *Salaat* in *Masjid Al-Haraam*, hoping to get the reward that is mentioned by the Prophet (*Salla-Allaahu 'alayhi wa sallam*) when he said in the *Hadeeth* narrated from Jabir (*Radia-Allaahu 'anhu*): "One prayer in my mosque is better than one thousand prayers elsewhere, except the Sacred Mosque, and one prayer in the Sacred Mosque is better than one hundred thousand prayers elsewhere." [Ibn Maajah no. 1406 and authenticated by Al-Albaani who graded it Saheeh]

Bear in mind the following points:

1 The Scholars differed as to whether the multiplication of the reward for prayer applies to all the mosques of Makkah within the boundaries of the Haram (sanctuary) or if it is only particular to the Mosque of the Ka'bah.

Shaikh ibn Baaz (*Rahimahullaah*) said: "There is a Scholarly difference regarding this issue. Some of

them are of the opinion that the multiplication to one hundred thousand is particular to *Al-Masjid Al-Haraam* around Al-Ka'bah only, whereas other Scholars are of the opinion that *Al-Masjid Al-Haraam* includes the entire Haram (sanctuary) of Makkah and the multiplication of reward applies to any mosque inside the sanctuary of Makkah. However, the preferable and preponderant opinion is that prayer in any *Masjid* in the Haram brings about the merit of the reward hoped for a person who offers the prayer in *Al-Masjid Al-Haraam*. However, a prayer offered in *Al-Masjid Al-Haraam* which is near Al-Ka'bah is better due to the large number of people praying, the ability to view Al-Ka'bah and the certainty about receiving the double reward (when Allaah, the Exalted, accepts the prayer). And this does not prevent the entire land of Makkah from being called *Al-Masjid Al-Haraam* and the multiplication occurs in all of it, *insha Allaah*." [End quote - Majmoo' Fatwa wa Maqaalat Ash-Shaikh Ibn Baaz 4/129]

2 Does the multiplication of rewards in *Al-Masjid Al-Haraam* apply to the rest of the acts of worship such as Qur'an recitation, fasting, giving charity?

Shaikh Ibn Baaz (*Rahimahullaah*) said: "There is an authentic Prophetic saying on the double reward for the prayer offered at *Al-Masjid Al-Haraam*, as the prayer offered at *Al-Masjid Al-Haraam* is equal in reward to one hundred thousand prayers. As for recitation, charity, and *Sawm* (fast), nothing has been authentically reported from the Prophet (*Salla-Allaahu 'alayhi wa sallam*) with regard to their reward, however, they have the merit of receiving a double reward." [Fatawa Ibn Baaz]

This is an act of obedience and worship to Allaah where one should follow what has been quoted in authentic legal texts. There are weak Prophetic sayings on the reward of observing fast and giving charity there, but they are not reliable. Accordingly, fasting in Makkah is not rewarded with one hundred thousand, nor charity, nor recitation of the Qur'an. However, due to the sacredness of the place and its nobility, the reward of these acts of worship are doubled and greater in reward than in any other place.

3 Does this multiplication of reward only apply to the five-obligatory prescribed prayers or does it include other voluntary prayers as well?

An-Nawawi (*Rahimahullaah*) said in '*Sharh Muslim*': "It should be noted that our view is that the su-

periority of prayer in these two mosques does not only apply to the obligatory prayers, rather it includes both obligatory and *Nafil* (supererogatory) prayers. This is the view of Mutarrif among the companions of Maalik. At-Tahaawi said: 'It applies only to the obligatory prayers,' but this is contrary to the general meaning of these *Saheeh Ahadeeth*. And Allaah knows best." [End quote]

Shaikh Ibn 'Uthaimin (*Rahimahullaah*) was asked: "Does *Janaazah* prayer in *Al-Haraam Al-Makki* bring a multiple reward like other prayers?"

He replied: "There is a difference of opinion among the Scholars concerning this. Some Scholars say that what brings the multiple reward in *Al-Masjid Al-Haraam* are the five daily prayers only, and other prayers do not bring the multiple reward. What appears to be the case from the apparent meaning of the *Hadeeth* is that it includes all prayers, and the *Janaazah* prayer is included in this general meaning of the reward for prayers in *Al-Masjid Al-Haraam* being multiplied. And Allaah knows best." [End quote from Liqaa' Al-Baab Al-Maftooh (116/11)]

Eighth: Allaah forbade Al-Ilhaad (inclination to evil actions) therein.

Allaah (*Ta'ala*) says in Surat Al-Hajj [22:25]:

وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ تُدْفِعْهُ مِنْ عَذَابِ أَلِيمٍ

"and whoever intends [a deed] therein of deviation [in religion] or wrongdoing - We will make him taste of a painful punishment."

Whether one intends to do great evil inside its boundaries or intends from afar to do evil therein is considered *Ilhaad*.

This Haram is unique in that the mere intention of a sin therein (whether or not it is actually carried out) is sufficient to bring punishment from Allaah.

Ilhaad means every inclination from the truth. Whoever turns away from the *Sunnah* to *Bid'ah*, has committed *Ilhaad*. Whoever turns way from justice, has committed *Ilhaad*. And whoever turns away from obedience to disobedience, has committed *Ilhaad*.

However, some interpreters generalized the meaning of *Ilhaad* to be *Shirk* and the rest of all sins and disobedience to Allaah.

ظَلَمَ (or to do wrong) means, he aims deliberate-

ly to do wrong, and it is not a matter of misunderstanding. As Ibn Juraij said, who narrated from Ibn 'Abbaas (*Radia-Allaahu 'anhuma*): "This means someone whose actions are intentional." [At-Tabari]

'Ali ibn Abi Talhah reported that Ibn 'Abbaas (*Radia-Allaahu 'anhuma*) said: "The evil action of *Shirk*." Mujahid said: "To worship others besides Allaah in it." Al-Awfi reported that Ibn 'Abbaas (*Radia-Allaahu 'anhuma*) said: "The evil action is allowing in the Haram what Allaah has forbidden such as mistreating and killing, whereby you do wrong to those who have done you no wrong and you kill those who have not fought you. If a person does this, then he deserves to suffer a painful torment." [At-Tabari]

ظَلَمَ (or to do wrong) Mujahid said: "To do some bad action therein. This is one of the unique features of *Al-Haraam*, that the person who is about to do some evil action should be punished if this is his intention, even if he has not yet commenced the action." Ibn Abi Hatim recorded in his *Tafseer* that 'Abdullaah [i.e. Ibn Mas'oud (*Radia-Allaahu 'anhu*)] commented regarding the Ayah,

وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ

"and whoever intends [a deed] therein of deviation [in religion] or wrongdoing"

"If a man intends to do some evil action therein and he is in Adan Abyan (in Yemen), Allaah will make him taste a painful torment." This was also recorded by Ahmad. I say (its) chain is *Saheeh* according to the conditions of Al-Bukhaari and it is more likely *Mawquf* than *Marfu'*. And Allaah knows best. Sa'id ibn Jubayr said: "Insulting (abusing) a servant and anything more than that is (counted as) wrongdoing."

Habib ibn Abi Thabit said: "Hoarding (goods) in Makkah." This was also the view of others.

The meaning of evil action is more general than that and includes things which are more serious. Hence when the Owners of the Elephant planned to destroy the House (the Ka'bah), Allaah sent birds in flocks against them:

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ

"Striking them with stones of Sijjil (baked clay)."

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

"And made them like an empty field of stalks (of which the corn has been eaten up by cattle)."

[Surat Al-Fil 105:4-5]

Meaning, He destroyed them and made them a lesson and warning for everyone who intends to commit evil actions there. Hence it was reported in a *Hadeeth* that the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said: "This house will be attacked by an army, then when they are in a wide-open space, the first of them and the last of them will be swallowed up by the earth." [Al-Bukhaari]

Ninth: The prohibition of shedding blood (killing) in Makkah and carrying a weapon in it

Allaah (*Ta'ala*) described this city (Makkah) to be:

وَهَذَا الْبَلَدِ الْأَمِينِ

"And by this city of security (Makkah)."

[Surat At-Teen 95:3]

And He (*Ta'ala*) says in Surat Aal-'Imraan [3:97]:

وَمَنْ دَخَلَهُ كَانَ آمِنًا

"whosoever enters it, he attains security."

And Ibraheem (*'Alayhis-salaam*) invoked Allaah asking Him:

رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا

"O my Lord! Make this city (Makkah) one of peace and security,"

[Surat Ibraheem (14:35)]

All these texts affirm the security and peace that this Sacred Town is characterized with.

Accordingly, the security of this sanctuary is a divine security and Allaah (*Ta'ala*) strictly prohibits transgressing in blood (i.e. the human soul) in it and has made it more grievous than transgressing elsewhere. However, throughout the generations, the House of Allaah has been exposed to many transgressions and the shedding of the blood of Muslims in it. This is a great crime and those criminals are condemned with major sins.

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said on the day following the Conquest of Makkah: "Allaah and not the people has made Makkah a sanctuary. So anybody who has belief in Allaah and the Last Day should neither shed blood in

it nor cut down its trees. If anybody argues that fighting is allowed in Makkah as Allaah's Messenger did fight in Makkah, tell him that Allaah gave permission to His Messenger but He did not give it to you." [Al-Bukhaari no. 104]

Fighting in the sanctuary of Makkah is forbidden according to the Qur'anic text and the consensus of the 'Ulama (council of Islamic Scholars) except for fighting in defense which is lawful even inside the Ka'bah. The evidence for this is Allaah's Statement in Surat Al-Baqarah [2:191]:

وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۖ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۚ كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ

"And fight not with them at Al-Masjid-Al-Haraam (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers."

Commencing a fight is forbidden and had only once been made lawful for the Prophet (Salla-Allaahu 'alayhi wa sallam) for a necessity. It became permissible for a short period during the day; between sunrise until the time of 'Asr prayer, when he (Salla-Allaahu 'alayhi wa sallam) entered and conquered Makkah, and then it became unlawful again until the establishment of the Day of Judgment. None of the Prophets and their nations were allowed to fight in Makkah, due to its sanctity and greatness. If trees are honored in Makkah, then what about the sons of Adam?

The Prophet (Salla-Allaahu 'alayhi wa sallam) forbade carrying a weapon in Makkah, except if it is needed. E.g. by the policeman in order to fight back and stop any transgression.

He (Salla-Allaahu 'alayhi wa sallam) commanded the Companions not to fight, except against those who commence the fighting and transgression. This is all to establish the sanctity of the Sacred Town.

Tenth: The prohibition of a Kaafir (unbeliever) or Mushrik (polytheist) entering Makkah

Allaah (Ta'ala) says in Surat At-Tawbah [9:28]:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا

"O you who believe! Verily, the Mushrikun are impure. So let them not come near Al-Masjid-Al-Haraam after this year."

Allaah commands His believing servants, who are pure in Religion and person, to expel the idolaters who are filthy in the religious sense from Al-Masjid Al-Haraam. After the revelation of this Ayah, idolaters were no longer allowed to go near the Masjid. This Ayah was revealed in the ninth year of Hijrah. That year, the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) sent 'Ali and Abu Bakr (Radia-Allaahu 'anhuma) to publicize to the idolaters that no Mushirk will be allowed to perform Hajj after that year, nor a naked person be allowed to perform Tawaf around the House. Allaah completed this decree, made it a legislative ruling, and a reality. 'Abdur-Razzaq recorded that Jabir ibn 'Abdullaah (Radia-Allaahu 'anhuma) commented on the aforementioned verse: "Unless it was a servant or one of the people of Dhimmah."

By this command, Umm al-Qura (the mother of the towns) will remain the Qiblah of Tawheed and a symbol of pure Religion that maintains its sole attachment to Allaah, Rabbil-Alameen. One of the greatest veneration for the Sacred City (Sanctuary) is purifying it from the filth of Shirk and Kufr and the greatest Tawheed for this sanctuary (Sacred Town) is to prevent the disbelievers and polytheists from entering it.

These are some of the characteristics of the Haram (sanctuary) in Makkah which every Muslim should know and give heed to, especially when visiting the House of Allaah for Hajj or 'Umrah.

Sources:

- 1) Al-Hajj and the Story of the Beginning (Some Virtues and Characteristics of the Haraam) by Dr. Hasan Bukhaari
- 2) Tafseer Ibn Katheer
- 3) Sharh Bulugh Al-Maram by Shaikh Ibn 'Uthaimeen
- 4) Dorar.net
- 5) Islamqa.info
- 6) Fatawa Shaikh Ibn Baaz and Ibn 'Uthaimeen.



The Etiquette of being invited to a feast (food) while Fasting

It was narrated that Abu Hurairah (*Radia-Allaahu 'anhu*) said: "The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said: 'If one of you is invited, let him respond; if he is fasting, let him pray (for the people) and if he is not fasting, let him eat.'" [Muslim no. 1431]

The General Meaning: If a person is invited to a feast, it is not enough for him to attend only, rather he should eat. This is because the host did not make food and invite him except to come and eat from that food. For example, if the host invited ten people and he prepared food for them; if they attended and left without eating, this is considered a loss of his wealth and he may be offended.

Therefore, it is a *Sunnah* act to respond to his invitation unless it is an invitation to a wedding feast, whereupon it becomes obligatory upon the person who is invited to respond to the caller (inviter; especially if he is the bridegroom) and it is not lawful for one to refuse the invitation. This is based on the statement of the Prophet (*Salla-Allaahu 'alayhi wa sallam*), "The worst of food is the food of a (wedding) feast to which the rich are invited and the poor are ignored. Whoever does not accept an invitation has disobeyed Allaah and His Messenger." [Muslim no. 1432]

Nafi' narrated that 'Abdullaah ibn 'Umar (*Radia-Allaahu 'anhuma*) said: "Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: 'Accept the marriage invitation if you are invited to it.'"

Ibn 'Umar (*Radia-Allaahu 'anhuma*) used to accept the invitation whether to a wedding banquet or to any other party even when he was fasting. [Al-Bukhaari, no. 5179]

This ruling is concerning the wedding feast. As for

other invitations, one has the choice to accept or refuse.

Example: A person invites you for food because he has returned from a journey or because he is inviting his friends, or so forth. In such a case you have the choice; if you wish, you respond to his invitation and if you wish, you do not respond to his invitation. But it is better to respond and this is the opinion of the majority of the Scholars.

However, if a man is observing fast, he should pray for the good and welfare of the host and tell him that he is fasting in order not to offend the host.

This is because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "If one of you is invited to a meal when he is fasting, he should say: 'I am fasting.'" [Muslim no. 1150]

The *Shari'ah* permits a person to break a voluntary fast and participate in a feast to which he is invited. If eating of the feast will show kindness and bring happiness to the host, then it is better to break one's fast and eat. One should also think whether the host would be offended if he does not eat the food offered, or if he does not accept his invitation. So, it is better to eat of the food except if the person is observing an obligatory fast, then he should not break his fast.

Umm Hani' (*Radia-Allaahu 'anha*) narrated that the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) entered upon her and called for something to drink and he drank some. Then he passed it to her and she drank some. She said: "O Messenger of Allaah, I was fasting." The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said: "The man who is observing a voluntary fast is his own master; if he wishes he may (continue to) fast and if he wishes



he may break his fast.” [Reported by Ahmad no. 26353 and authenticated by AL-Albaani in Saheeh Al-Jami’e no. 3854 and graded Saheeh]

Accordingly, there are three states for this issue:

First: If one is invited while he is not fasting, then he should eat.

Second: If one is invited while he is observing obligatory fast, then he should not eat nor break his fast.

Third: If one is invited to a feast while he is observing voluntary fast, then he has the choice; he may break his fast and eat if he wishes, or he informs the host that he is fasting and he does not eat. In any case, he follows that which is the best. If he sees that the good is in breaking his fast, then let him do so; although completing the fast is more required and better.

Ibn Taymiyyah (*Rahimahullaah*) said: “The most just statement for the person who is invited while he is observing fast is that if the host will be offended by his abstaining from eating, then eating is best, and if the host is not offended, then completing the fast is best. It is incumbent upon the host to not insist upon the person who he invited to eat if the latter refuses to eat. This is because both matters are permissible. The host’s insistence is considered a kind of forbidden begging. And the invited person should not refuse to eat if his abstinence could lead to a mischief. Breaking his fast in such a case is permissible.” [End quote]

Note: With regards to invitation cards: It is not obligatory to respond to the invitation through them unless one knows that the person has sent the card with a genuine personal invitation. This is because many of these cards are sent out of courtesy; they do not care if the people attend

their feast or not. However, if one knows that his attending the party and responding is important to the host because he is a close relative or a close friend, then in this case he should respond to the invitation.

Lessons from the Hadeeth:

1. It is incumbent upon the person who is invited to a feast to respond to the invitation and eat of the food if he is not fasting.
2. If the person who is invited to a feast is observing obligatory fast, then he should not break his fast.
3. The example of the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) clearly shows us that it is not binding on him to keep the fast.
4. It is permissible to show one’s voluntary act of worship like the Salaat and fasting if it is needed.
5. The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) was keen to maintain good fellowship and harmony between the Muslims and to inspire love among them. Therefore, he (*Salla-Allaahu ‘alayhi wa sallam*) made the acceptance of the invitation a right due to a Muslim upon his Muslim brother, to induce the people to communicate and get together.
6. The Muslim should be keen to give the excuse that he is fasting when he is invited to a feast. Let him inform the host that he is fasting in order that the host excuse him and not suspect him and think evil of him.
7. Fasting is not an excuse that prevents the fasting person from accepting the invitation. However, if he attends, it is not required for him to eat and his fast is an excuse for him to not eat.

Sources:

- 1) Saheeh Al-Adab wal-Akhlaq by Shaikh Al-Albaani
- 2) Riyadus-Saliheen by Daarus-Salaam
- 3) Alukah.net

Giving Gifts is a Prophetic Sunnah

Part-3



The Permissibility of rejecting the gift for a legal reason – Types of forbidden gifts

a. There are gifts which the Prophet (*Salla-Allaahu 'alayhi wa sallam*) forbade to accept because they involve transgression against others' rights. Or it might cause harm to them, e.g. giving gifts to some children and not to others. Showing preference with some wealth (or gifts) to some but not their brother will cause enmity between the brothers and result in undutifulness to the parents.

'Amir narrated: I heard An-Nu'man ibn Bashir on the pulpit saying: "My father gave me a gift but 'Amra bint Rawaha (my mother) said that she would not agree to it unless he made Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) a witness to it. So, my father went to Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) and said: 'I have given a gift to my son from 'Amra bint Rawaha, but she ordered me to make you a witness to it, O Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*).' Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) asked: 'Have you given (the like of it) to every-one of your sons?' He replied in the negative. Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: 'Be afraid of Allaah and be just to your children.' My father then returned and took back his gift." [AL-Bukhaari no. 2587] In another version, he (*Salla-Allaahu 'alayhi wa sallam*) said: "Take back your gift then." [AL-Bukhaari no. 2586]

b. As-Sa'b ibn Jaththama (*Radia-Allaahu 'anhu*) narrated that an onager (donkey) was presented to Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) at a place called Al-Abwa' or Waddan, but Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) rejected it. When the Prophet (*Salla-Allaahu 'alayhi wa sallam*) noticed the signs of sorrow on the giver's face, he (*Salla-Allaahu 'alayhi wa sallam*) said: "We have not rejected your gift, but we are in the state of *Ihram*." [AL-Bukhaari no. 2573] (i.e. if we

were not in a state of *Ihram* we would have accepted your gift). [Fath Al-Baari]

This *Hadeeth* tells us that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) did not eat the meat of the hunted animal in the state of *Ihram* due to the fact that As-Sa'b ibn Jaththama (*Radia-Allaahu 'anhu*) did the hunting with the intention of presenting it to the Prophet (*Salla-Allaahu 'alayhi wa sallam*).

However, when Abu Qatadah (*Radia-Allaahu 'anhu*) hunted a zebra for his own self and he was not in a state of *Ihram*, Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) asked his Companions who were in the state of *Ihram*: "Did any of you order or suggest anything to him (regarding the hunting)?" They replied: "No." He (*Salla-Allaahu 'alayhi wa sallam*) said: "Eat its remaining meat." [Agreed Upon]

This *Hadeeth* indicates that when a non-pilgrim (the one not in a state of *Ihram*) hunts an animal with the intention of presenting it to a *Muhrim* or if a *Muhrim* assisted him in hunting, the meat of the game they hunted becomes prohibited for him. Therefore, it would be permissible for a *Muhrim* to eat from a hunted animal if the animal was hunted by a non-pilgrim, intending solely for a non-pilgrim, and without any aid of the *Muhrim*.

c. It is also permissible to reject the gift of a person who seeks by his gift to embarrass the gifted person and get more than what he gave.

Abu Hurairah (*Radia-Allaahu 'anhu*) said: "A man from Banu Fazarah gave a gift to the Prophet (*Salla-Allaahu 'alayhi wa sallam*) of a she-camel from his camels which they had taken at Al-Ghabah. So he compensated for it with something in return, but he was upset with it. So I heard the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) upon [this] *Minbar* saying: 'Indeed one of the men from

the Bedouins gave me a gift, so I reciprocated for it to the extent of what I had. Then he became very upset with me. By Allaah! After my experience with this Bedouin man I shall not accept a gift from anyone except from a Quraishi, Ansari, Thaqafi, or Dawsī.” [Saheeh At-Tirmithi no. 3946 and Al-Albaani graded it Saheeh]

Commentary:

Some Arabs were deemed better than the others due to their generosity and benevolence. The Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) used to accept gifts from them and compensate for their gifts with what is better than it according to his capability, as Abu Hurairah (*Radia-Allaahu ‘anhu*) said in this *Hadeeth*.

The Bedouin did not like what the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) had given him of the gift and he belittled it. This is because the man was coveting a compensation more than what the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) had given him as he heard of Allaah’s Messenger’s (*Salla-Allaahu ‘alayhi wa sallam*) generosity.

The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) swore by Allaah that he would not accept a gift from Arabs except from a Quraishi (in another version a Quraishi emigrant) or an Ansari or Thaqafi or Dawsī. This is because the people were known by their characteristics that they were generous and did not seek any compensation for their gifts, and they did not covet getting more or better than what they had given.

d. If the gift is made of something unlawful such as alcohol or it was gotten from a forbidden source, it is obligatory to reject it. Al-Muhallab deduced from the *Hadeeth* of As-Sa’b the prohibition of accepting the gift of whose wealth is unlawful or the person is known with oppression (wrong-doing).

e. If the gift is a bribe, it should be rejected. ‘Abdullaah ibn ‘Amr ibn Al-‘Aas (*Radia-Allaahu ‘anhu*) narrated: “Allaah’s Messenger (*Salla-Allaahu ‘alayhi wa sallam*) cursed the one who bribes and the one who takes bribes.” [Authenticated by Al-Albaani in Saheeh At-Targheeb no. 2211 and graded Saheeh]

In another narration the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: “Allaah cursed the one who bribes and the one who takes bribes in the *Hukm* (i.e. bribes taken by the judge or rulers for judging matters contrary to what it should be).” [Saheeh Al-Jami’e no. 5093 and Al-Albaani graded

it Saheeh]

The one who accepts a bribe is cursed. The one who is compelled to offer a bribe for his genuine and legitimate right, may Allaah forgive him, but if the bribe is offered to deprive someone of his right, it is identical to invoking the curse of Allaah.

f. The gifts given to workers by customers

Abu Humayd as-Saa’idi narrated that the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) appointed a man to collect the *Zakaah*. When he had finished his work, the man came and said: “O Messenger of Allaah, this is for you and this was given to me as a gift.” On that, the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: “Why didn’t you stay in your father’s or mother’s home to see whether you will be given gifts or not, if you are telling the truth?” Then the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) addressed us, testified (to the Oneness of Allaah) and praised Him as He deserves to be praised and then he said: “What is the matter with a *Zakaah*-collector whom we appoint, then he comes and says: ‘This is for you, and this was given to me as a gift.’? Why does he not sit in the house of his father or mother and see whether he receives any gifts or not? By the One in Whose Hand is my soul, none of you takes anything unlawfully but he will come on the Day of Resurrection carrying it on his shoulders, even if it is a camel that he brings groaning, or a cow that he brings mooing, or a sheep that he brings bleating. I have conveyed the message.” Abu Humayd said: “Then the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) raised his hands until I could see the whiteness of his armpits.” [Al-Bukhaari no. 7174 and Muslim no. 1832]

Commentary:

Al-Nawawi (*Rahimahullaah*) said: “This *Hadeeth* indicates that giving gifts to workers is *Haraam* (forbidden). Hence, in the *Hadeeth* he mentioned the punishment and the fact that he (the worker) will carry what was given to him on the Day of Resurrection. The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) stated in the same *Hadeeth*, the reason why it is *Haraam* to give him gifts and that is because he was been appointed to do this job. This is unlike giving gifts to someone other than a worker, which is *Mustahabb* (commendable). The ruling on that which a worker takes in the form of a gift is that it must be returned to the giver, and if that is not possible, it must be given to the *Bayt al-maal*.” [Sharh Muslim (6/462)]

According to this *Hadeeth*, it is not permissible for an employee to accept what is given to him

because of his work. The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said: 'Why don't you sit in the house of your father or mother and see whether you receive any gifts or not?' because one is only getting these gifts because of the job for which he has been appointed.

If that is the case, then these gifts belong to the job and he has no right to take them for himself.

Shaikh Bin Baaz (*Rahimahullaah*) said: "This *Hadeeth* indicates that it is obligatory for the person who is employed by the state to do the job for which he has been appointed, and he has no right to take any gift that has to do with his work. If he takes it, then he should put it in the *Bayt al-maal* (public treasury), and it is not permissible for him to take it for himself as stated in this *Sa-heeh Hadeeth*. Furthermore, it is a means that leads to evil and betraying trust." [From *Fataawa 'Ulama' al-Balad al-Haraam*, p. 655]

g. The gift given by the borrower of a loan to the lender before paying back the loan

Ibn Battal (*Rahimahullaah*) said: "The gift of the worker also takes the same ruling as that of the gift given by the indebted person to the lender. However, the latter may account that gift from the loan of the indebted person."

It is not permissible for the lender to accept a gift from the borrower before fulfilling the loan; unless the lender and borrower were in the habit of exchanging gifts before the loan, such as if they were friends or relatives.

Al-Bukhaari (*Rahimahullaah*) reported in his *Saheeh* on the authority of Abi Burdah (*Radia-Allaahu 'anhu*): "When I came to Al-Madinah, I met 'Abdullaah ibn Salaam (*Radia-Allaahu 'anhu*). He said: 'Will you come to me so that I may serve you with *Saw-iq* (i.e. powdered barley) and dates, and let you enter a (blessed) house that in which the Prophet (*Salla-Allaahu 'alayhi wa sallam*) entered?' Then he added, 'You are in a country where the practice of *Riba* is prevalent; so if somebody owes you something and he sends you a present of a load of chopped straw, or a load of provender (fodder) then do not take it, as it is *Riba*.'" [Al-Bukhaari no. 3814]

This means that if the indebted person was not in the habit of giving the lender gifts, then it is not permissible for the lender to accept it, because it may be due to the loan, and if he accepts it he may fall into *Riba* (usury) because the basic principles regarding loans is that, "Every loan which brings a benefit is *Riba*." Or he (the borrower) may be giving it to make the lender agree to delay the

payment of the loan, which is also a kind of *Riba*.

In case the lender feels shy to reject the gift from the debtor, he may give something equal or greater in value, or he can count it as part of the debt and waive the value of the gift from the amount owed.

Sa'eed ibn Mansoor narrated in his *Sunan* on the authority of 'Abdullaah ibn 'Umar (*Radia-Allaahu 'anhuma*) that a man came to him and said: "I lent money to a man whom I do not know, and he gave me a valuable gift." He said: "Give his gift back to him or count it as part of the repayment."

Sa'eed ibn Mansoor also narrated that Saalim ibn Abi Al-Ja'd said: "A man came to Ibn 'Abbaas (*Radia-Allaahu 'anhuma*) and said: 'I lent twenty dirhams to a man who sells fish and he gave me a fish which I estimated was worth thirteen dirhams.' He said: 'Take seven dirhams from him.'" [Al-Fataawa Al-Kubra by Ibn Al-Qayyim]

Shaikh Ibn 'Uthaimeen (*Rahimahullaah*) said in *Ash-Sharh al-Mumti*: "If someone was to say: 'Since this is *Haraam*, why should not he just give it back in the first place?' We say: 'Because he may feel shy or embarrassed to return it or he may hurt his companion deeply if he gives it back.' So we say: 'Take it, and intend to repay him with a gift of equal or greater value or deduct its value from the loan. This is permissible.'"

In conclusion: If one lent someone a loan, he should not accept from the debtor before repaying the loan – any gift or any benefit except in three cases:

- i) They were in the habit of exchanging the gifts before giving the loan.
- ii) To take the gift with the intention of repaying him with a gift equal or greater in value.
- iii) To take the gift and deduct its value from the loan.

h. The gift for helping someone
One kind of gift which the Prophet (*Salla-Allaahu 'alayhi wa sallam*) forbade accepting is the gift which is offered as a compensation by someone to whom help was given or was interceded for (for a good matter). Such gifts are forbidden to accept for those favours and good which should be done sincerely for Allaah's sake, seeking nearness to Allaah, free from intending any worldly gain or self-covetousness.

Abu Umamah (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "If anyone intercedes for his brother and he presents a gift to him for it and he accepts it, he approaches a great door of the doors of usury." [i.e. he be-

comes guilty of a serious type of *Riba* (usury).] [Reported by Abu Dawoud no. 3541 and authenticated by Al-Albaani who graded it Hasan]

If the gift is given before intercession and the intercession is in fact, for a forbidden deed, it is unlawful by common consent; such a gift is actually considered bribery. Making recommendations for a bad deed and accepting the gift afterwards also falls in the same category. However, if the intercession (or recommendation) was made for a righteous deed and the gift was not promised before, but was given much later, it is permissible to accept such a gift. The prohibition in the *Hadeeth* is when the gift is a compensation for the intercession.

Ibn 'Awn al-Ma'bood fee Sharh Sunan Abu Dawoud: "The intercession for good matters is

commendable and it may become obligatory in some cases. Taking the gift for it may waste the reward just as *Riba* wastes the *Halaal*." [End quote]

Shaikh Al-Albaani (*Rahimahullaah*) said: "Some may think that this *Hadeeth* contradicts the statement of the Prophet (*Salla-Allaahu 'alayhi wa sallam*): 'Whoever does a favor for you, then compensate him.'" [Abu Dawoud]. I say: "There is no contradiction, this is because this (latter) *Hadeeth* is for the case which does not involve intercession or that which is not obligatory of needs."

Sources:

- 1) **Bulugh Al-Maram with brief notes by As-Sana'ni**
- 2) **Islamweb.net**
- 3) **Islamqa.info**
- 4) **Dorar.net**

‘Ali ibn رضي الله عنه Abi Taalib

PART- 2

THREE THINGS ARE MORE PRECIOUS THAN THIS WORLD AND WHAT IT CONTAINS

It was narrated from 'Amir ibn Sa'd ibn Abi Waqqaas that his father said: "Mu'awiyah ibn Abu Sufyaan ordered Sa'd saying: 'What kept you from cursing Abu At-Turaab?' He said: 'It is because of three things that I remembered that the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said that I will never curse him, because if even one of them were for me, that would be dearer to me than red camels.' I heard the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) say to him, when he appointed him in charge during his absence when he went on one of his campaigns, and 'Ali (*Radia-Allaahu 'anhu*) said to him: 'O Messenger of Allaah, are you leaving me behind with the women and children?' The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said to him: 'Does it not please you to be to me like Haarun was to Musa? Except that there will be no Propheth-

ood after me.' And I heard him say on the Day of Khaibar: 'I shall give the flag to a man who loves Allaah and His Messenger, and Allaah and His Messenger love him.' We were all hoping for it, but he said: 'Call 'Ali for me.' He was brought and he was suffering from an inflammation in his eyes. He (*Salla-Allaahu 'alayhi wa sallam*) put some spittle in his eyes and gave the flag to him, and Allaah granted him victory."

When this verse was revealed- "...**Let us call our sons and your sons...**" [Surat Aal-'Imraan (3:61)] -the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) called 'Ali, Fatimah, Al-Hasan and Al-Husain and said: "O Allaah, these are my family." [Muslim no. 2404]

His (Radia-Allaahu 'anhu) offering himself as a sacrifice for the Prophet (Salla-Allaahu 'alayhi wa sallam)

He (Radia-Allaahu 'anhu) slept in the bed of the Prophet (Salla-Allaahu 'alayhi wa sallam), sacrificing his life for him (Salla-Allaahu 'alayhi wa sallam).

When the tribe of Quraish met in Dar an-Nadwah, they agreed to kill the Prophet (Salla-Allaahu 'alayhi wa sallam) and get rid of him, but Allaah (Ta'ala) informed His Prophet (Salla-Allaahu 'alayhi wa sallam) about that. The Prophet (Salla-Allaahu 'alayhi wa sallam) was the wisest of Allaah's creation. He wanted those who sought to kill him to keep watching his bed, waiting for him to come out to them, so he told 'Ali ibn Abi Taalib (Radia-Allaahu 'anhu) to sleep in his bed that night. Who could dare to stay in the bed of the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) when his enemies were surrounding the house, lying in wait in order to kill him? Who would be able to stay in that house, knowing that the enemies would not see the difference between him and the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) in his bed? No one except the most heroic of men, and the most courageous, by the grace of Allaah. [Al-Hikmah fee ad-Da'wah ilaa Allaah by Al-Qahtanee, p. 235]

The Prophet (Salla-Allaahu 'alayhi wa sallam) told him to stay in Makkah for a few days in order to return the trusts and items that had been deposited with him for safekeeping, to their owners among his enemies, without subtracting anything. This is the greatest justice and fulfilment of trusts. [At-Tabaqat Al-Kubraa 3/22, Taarikh Al-Khulafaa of As-Suyooti, p. 166]

According to one report, the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said to 'Ali (Radia-Allaahu 'anhu): "Sleep in my bed, wrap yourself in this green cloak of mine and sleep in it, and no harm will befall you from them." [As-Seerah of Ibn Hisham 2/91 and Fath Al-Baari 7/236] Ibn Hajar said: Musa ibn 'Uqbah narrated that Ibn Shihaab said: So 'Ali (Radia-Allaahu 'anhu) lay down on the bed of the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) in order to distract the enemies from him. All night, Quraish were coming and going and discussing which of them would attack the occupant of the bed and tie him up. In the morning, when they saw 'Ali, they asked him where the Prophet was, and he said: "I don't know." Then they realized that the Prophet (Salla-Allaahu 'alayhi wa sallam) had already fled. [Fath Al-Baari, 7/237]

It was narrated from Ibn 'Abbaas (Radia-Allaahu 'anhu) that 'Ali (Radia-Allaahu 'anhu) sold himself that night when he put on the garment of the Prophet and then slept in his place. [Fath Al-Baari 7/237] Concerning 'Ali and his fellow Companions who strove to attain the pleasure of Allaah and the home of the Hereafter, Allaah (Ta'ala) revealed the words: **"And of mankind is he who would sell himself, seeking the Pleasure of Allaah. And Allaah is full of Kindness to [His] slaves."** [Surat Al-Baqarah (2:207)]

This great Hadeeth clearly points to the courage of 'Ali (Radia-Allaahu 'anhu). He knew, when he was doing as commanded, that he would be exposed to great danger. They (the Quraish) could have invaded the house and killed him without verifying his identity. They could have ambushed him as he was leaving in the morning, without finding out who he was.

Allaah (Ta'ala) compensated 'Ali (Radia-Allaahu 'anhu) who was concerned about his Prophet (Salla-Allaahu 'alayhi wa sallam), by bringing joy to his bed, by marrying Fatimah (Radia-Allaahu 'anha), the daughter of his Prophet (Salla-Allaahu 'alayhi wa sallam).

'Ali ibn Abi Taalib (Radia-Allaahu 'anhu) (related that he) went to Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) to propose marriage to Fatimah (Radia-Allaahu 'anha). Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) asked: "What has brought you? Perhaps you have come to seek Fatimah's hand in marriage?" I said: "Yes." The Prophet (Salla-Allaahu 'alayhi wa sallam) asked: "Do you have anything with which you will marry her?" I said: "By Allaah, no, O Messenger of Allaah." The Prophet (Salla-Allaahu 'alayhi wa sallam) said: "What about the shield I gave you?" I said: "It is with me." He (Salla-Allaahu 'alayhi wa sallam) said: "I have married her to you. Send it to her, and I have made her permissible for you with it." Thus, (the shield) was the Mahr of Fatimah (Radia-Allaahu 'anha), the daughter of Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam). [Dalaa'il An-Nubuwwah of Al-Bayhaqi 3/160 and its chain of narration is Hasan]

It was narrated from 'Ali (Radia-Allaahu 'anhu) that when the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) gave Fatimah to him in marriage, he sent with her a velvet garment, a leather pillow stuffed with palm fibers, two millstones, a water skin and two earthenware jars." [Ahmad, no. 838]

Anas ibn Maalik (Radia-Allaahu 'anhu) narrated that the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: "Indeed, Paradise longs for three: 'Ali, 'Ammar and Salman." [Saheeh Jamie' no. 1598 and authenticated by Al-Albaani and graded Hasan]

His Jihaad in the Cause of Allaah in the Battle of Badr

'Ali ibn Abi Taalib (*Radia-Allaahu 'anhu*) narrated: "(At the battle of Badr) 'Utbah ibn Rabi'ah came forward followed by his son and his brother and cried out: 'Who will be engaged in single combat?' Some young men of the Ansaar responded to his call. He asked: 'Who are you?' They told him. He said: 'We do not want you; in fact, we want only our cousins.' The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: 'Get up Hamzah, get up 'Ali, get up 'Ubaidah ibn al-Haarith.' Hamzah went forward to 'Utbah, I went forward to Shaybah; and after two blows had been exchanged between 'Ubaidah and Al-Waleed, they wounded one another severely. So we turned against Al-Waleed and killed him, and we carried 'Ubaidah away." [Abu Dawoud, no. 2665 and Al-Albaani graded it Saheeh]

Abu Mijlaz narrated from Qais ibn 'Ubaid that 'Ali ibn Abi Taalib (*Radia-Allaahu 'anhu*) said: "I shall be the first man to kneel down before (Allaah) the Beneficent to receive His judgement on the day of Resurrection (in my favor)." Qais ibn 'Ubaid also said that the following verse was revealed in their connection: **"These two opponents' (believers and disbelievers) dispute with each other about their Lord..."** [Surat Al-Hajj (22:19)] Qais said that they were those who fought on the day of Badr, namely Hamzah, 'Ali, 'Ubaidah or Abu 'Ubaidah ibn Al-Haarith, Shaybah ibn Rabi'ah, 'Utbah and Al-Walid ibn 'Utbah. [Al-Bukhaari, no. 3965]

His Jihaad in the Battle of the Trench

The combat between 'Ali (*Radia-Allaahu 'anhu*) and 'Amr ibn 'Abd Wudd

The attitude of Amir al-Mu'mineen 'Ali (*Radia-Allaahu 'anhu*) at the battle of the Trench was heroic and brilliant. It was indicative of the strong faith in the hearts of the Companions of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) and their willingness to call people to the faith and to die for it, and to renounce those who opposed it.

Ibn Is-haaq said: 'Ali ibn Abi Taalib went out with a group of Muslims after the polytheist cavalry crossed a weak point in the ditch and gained control of the spot from which they had crossed. The Muslim horsemen raced towards them to confront them

'Amr ibn 'Abd Wudd had fought on the day of Badr until he was badly wounded, so he was not present on the day of Uhud, but when the day of the Battle of the Trench came, he marked him-

self to show his position. Then he and the other horsemen took up their positions and said: "Who will come out to duel?" 'Ali ibn Abi Taalib came out and said to him: 'O 'Amr, you have promised Allaah that if any man of Quraish gives you one of two options, you will accept one of them.' He said: 'Yes.' 'Ali said to him: 'I call you to Allaah and to His Messenger and to Islam.' He said: 'I have no need of that.' 'Ali said: 'Then I call you to a duel with me.' He said to him: 'Why oh son of my brother? I do not want to kill you.' 'Ali said to him: 'But I want to kill you.' At that 'Amr got angry, so he dismounted from his horse, hamstringed it and struck its face. Then he turned to 'Ali and they fought, circling around one another until 'Ali killed him and their cavalry fled, bursting headlong into flight across the trench." [As-Seerah An-Nabawiyyah of Ibn Hisham 3/348]

Ibn Katheer quoted what Al-Baihaqi narrated in *Dalaa'il An-Nubuwwah* of poetry composed by 'Amr ibn 'Abd Wudd and 'Ali. 'Amr said when he came forth for the duel:

"I've become hoarse from shouting.
Isn't there one among the lot of you who will answer my challenge?

I've stood here like a fighting champion
While the so-called brave are cowards.
I've always hastened toward the front
Before the fight begins.

Bravery and generosity are in truth
The best qualities of a warrior."

When 'Ali (*Radia-Allaahu 'anhu*) came out to meet him, he said:

"Don't be in a hurry. No weakling
Has come to answer your challenge.
A man of resolution and foresight
Truth is the refuge of the successful.
I hope to make the keening women
Busy over your corpse.

Through the blow of a spear
Whose memory will last while fights are talked of." [Al-Bidayah wan Nihayah by Ibn Katheer]

After the killing of 'Amr ibn 'Abd Wudd, the polytheists sent word to the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) asking to buy his corpse for ten thousand. He (*Salla-Allaahu 'alayhi wa sallam*) said: "Give them their corpse, for his is an evil corpse, and the money collected for that is evil," and he did not accept anything from them.

This happened when the Muslims were going through hardship. But despite that, *Halaal* (permitted according to Islamic law) is *Halaal*, and *Haraam* (forbidden according to Islamic law) is wrong; and this is the standard of Islam in what is lawful and prohibited. Compare this to some Muslims who try to come up with justifications

for consuming Usury and the like. [Muayyan As-Seerah of Ash-Shaamee, p. 94] From the book of Al-Bidayah wan-Nihayah by Ibn Katheer (4/106)

The Owner of the Standard (flag) on the Day of the Conquest of Khaibar

The Prophet (Salla-Allaahu 'alayhi wa sallam) testified for 'Ali (Radiya-Allaahu 'anhu) that he (Radiya-Allaahu 'anhu) loves Allaah and His Messenger (Salla-Allaahu 'alayhi wa sallam) and he is loved by Allaah and His Messenger and through him Allaah gave victory to the Muslims on the Day of Khaibar.

During this campaign, the heroism of 'Ali (Radiya-Allaahu 'anhu) was manifested, as was his position in relation to Allaah and His Messenger (Salla-Allaahu 'alayhi wa sallam).

Sahl ibn Sa'd (Radiya-Allaahu 'anhu) narrated that on the day of Khaibar, Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: "Tomorrow I will give this flag to a man through whose hands Allaah will give us victory. He loves Allaah and His Messenger, and he is loved by Allaah and His Messenger." The people remained that night, wondering as to who would be given it. In the morning the people went to Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) and every one of them was hopeful to receive it (i.e. the flag). The Prophet (Salla-Allaahu 'alayhi wa sallam) said: "Where is 'Ali ibn Abi Taalib?" It was said: "He is suffering from eye trouble O Allaah's Messenger." He said: "Send for him." 'Ali (Radiya-Allaahu 'anhu) was brought and Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) spat in his eye and invoked good upon him. So 'Ali was cured as if he never had any trouble. Then the Prophet (Salla-Allaahu 'alayhi wa sallam) gave him the flag. 'Ali said "O Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam)! I will fight with them till they become like us." Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: "Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allaah's Rights which they should observe, for by Allaah, even if a single man is led on the right path (of Islam) by Allaah through you, then that will be better for you than nice red camels." [Al-Bukhaari no. 4210]

Suhail reported on the authority of Abu Hurairah (Radiya-Allaahu 'anhu) that Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said on the Day of Khaibar: "I shall certainly give this standard in the hand of one who loves Allaah and His Messenger and Allaah will grant victory at his hand." 'Umar ibn al-Khattaab (Radiya-Allaahu 'anhu) said: "Never did I cherish for leadership but on that day. I came before him with the hope that I may

be called for this, but Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) called 'Ali ibn Abi Taalib and he conferred (this honor) upon him and said: 'Proceed on and do not look about until Allaah grants you victory,' and 'Ali (Radiya-Allaahu 'anhu) went a bit and then halted and did not look about and then said in a loud voice: 'Allaah's Messenger, on what issue should I fight with the people?' Thereupon he [the Prophet (Salla-Allaahu 'alayhi wa sallam)] said: 'Fight with them until they bear testimony to the fact that there is no god but Allaah and Muhammad is his Messenger, and when they do that, then their blood and their riches are inviolable to your hands but what is justified by law and their reckoning is with Allaah.'" [Muslim, no. 2405]

It has been narrated on the authority of Ibn Salamah that he heard the narration from his father who said: "We set out to Khaibar with the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam). (On the way) My uncle 'Amir began to recite the following lines of poetry for the people: 'By Allaah, if You had not guided us aright, we would have neither practiced charity nor offered prayers. (O Allaah!) We cannot do without Your favors. Keep us steadfast when we encounter the enemy, and descend tranquility upon us.' The Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: 'Who is this?' 'Amir said: 'It is 'Amir. He said: 'May your God forgive you!' The narrator said: 'Whenever the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) asked forgiveness for a particular person, he was sure to embrace martyrdom.' 'Umar ibn al-Khattaab, who was riding on his camel, called out: 'Prophet of Allaah, I wish you had allowed us to benefit from 'Amir.' Salamah continued: When we reached Khaibar, its king named Marhab advanced brandishing his sword and chanting: 'Khaibar knows that I am Marhab (who behaves like) a fully armed and well-tried warrior when the war comes spreading its flames. My uncle 'Amir came out to combat with him, saying: 'Khaibar certainly knows that I am 'Amir, a fully armed veteran who plunges into battles.' They exchanged blows. Marhab's sword struck the shield of 'Amir who bent forward to attack his opponent from below. But his sword recoiled upon him and cut the main artery in his forearm which caused his death. Salamah said: 'I came out and heard some people among the Companions of the Prophet (Salla-Allaahu 'alayhi wa sallam) saying: 'Amir's deed has been wasted; he has killed himself. So I came to the Prophet (Salla-Allaahu 'alayhi wa sallam) weeping and I said: 'Messenger of Allaah. 'Amir's deed has been wasted.' The Messenger (Salla-Allaahu 'alayhi wa sallam) said: 'Who passed this remark?' I said: 'Some of your

Companions.’ He said: ‘*He who has passed that remark has told a lie, for ‘Amir there is a double reward.*’ Then he sent me to ‘Ali who had sore eyes, and said: ‘I will give the banner to a man who loves Allaah and His Messenger or whom Allaah and His Messenger love. So I went to ‘Ali, brought him leading him along and he had sore eyes, and I took him to the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*), who applied his saliva to his eyes and he got well. The Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) gave him the banner (and ‘Ali went to meet Marhab in a single combat). The latter advanced chanting: ‘Khaibar knows certainly that I am Marhab, a fully armed and well-trying valourous warrior (hero) when war comes spreading its flames.’ ‘Ali chanted in reply: ‘I am the one whose mother named him Haidar, (and am) like a lion of the forest with a terror-striking countenance, I give my opponents the measure of sandara in exchange for sa’ (i.e. return their attack with one that is much more fierce).’ The narrator said: “Ali struck at the head of Marhab and killed him, so the victory (capture of Khaibar) was due to him. This long tradition has also been handed down through a different chain of transmitters. [Muslim, no. 1807a]

Marhab was one of the cavaliers (knight, horseman) of the Jews. On his sword was written: “This is the sword of Marhab. Whoever will taste it will perish.” And before that, ‘Ali (*Radia-Allaahu ‘anhu*) killed the brother of Marhab, Al-Haarith.

‘Ali (*Radia-Allaahu ‘anhu*) also fought a Jewish leader after Az-Zubair fought with Yasir – and ‘Ali killed this knight leader called ‘Aamir – in front of the fortress.

When ‘Aamir appeared, the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) said: “Do you see him five cubits long?” And he was a very tall and huge person. When he (‘Aamir) called for the combat, on him was his armor and his face was covered with an iron mask. He was calling (yelling): “Who will fight?” All the people retreated (stayed back), except ‘Ali (*Radia-Allaahu ‘anhu*) who fought with him and hit him many times, and he (‘Aamir) did nothing, till ‘Ali (*Radia-Allaahu ‘anhu*) hit his legs. So he knelt, and ‘Ali (*Radia-Allaahu ‘anhu*) overcame him and took his sword from him.” [Sil-silah Ma’arik Al-Islam Al-Faasilah - Khaibar – by Muhammad Ahmad Bashameel, pg. 122]

Allaah (Ta’ala) opened and conquered one of the strongest fortresses of Khaibar through ‘Ali (*Radia-Allaahu ‘anhu*).

‘Ali (Radia-Allaahu ‘anhu) after the death of the Prophet (Salla-Allaahu ‘alayhi wa sallam)

‘Ali (*Radia-Allaahu ‘anhu*) lived accompanying the beloved Prophet (*Salla-Allaahu ‘alayhi wa sallam*), taking from him, his knowledge, Zuhd and noble manners until the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) passed away. ‘Ali (*Radia-Allaahu ‘anhu*) became very sad.

After the death of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*), ‘Ali (*Radia-Allaahu ‘anhu*) remained in the company of the rightly guided Caliph, Abu Bakr (*Radia-Allaahu ‘anhu*). And Abu Bakr (*Radia-Allaahu ‘anhu*) acknowledged his status and position and he used to consult ‘Ali (*Radia-Allaahu ‘anhu*) in regards to important issues. On many occasions, he was seeking his Fatawa saying: “Give us your Fatwa, O Abul-Hasan.”

After Abu Bakr (*Radia-Allaahu ‘anhu*) died, and ‘Umar (*Radia-Allaahu ‘anhu*) became Caliph, ‘Umar (*Radia-Allaahu ‘anhu*) also gave ‘Ali his due estimate and position. Many times, he used to seek his help in jurisprudential issues, and seek help on his intelligence and Baseera (insight and knowledge), and he [‘Umar (*Radia-Allaahu ‘anhu*)] used to say: “Had it not been for ‘Ali, ‘Umar would have perished.”

When ‘Umar (*Radia-Allaahu ‘anhu*) was killed as a martyr and ‘Uthmaan (*Radia-Allaahu ‘anhu*) took over the responsibility of the Muslims’ affairs by becoming Amir al-Mu’mineen, he (*Radia-Allaahu ‘anhu*) always used to consult ‘Ali (*Radia-Allaahu ‘anhu*), ask his advice and seek his help till he [‘Uthmaan (*Radia-Allaahu ‘anhu*)] was killed. Then the gates of *Fitnah* (trials) were opened and ‘Ali (*Radia-Allaahu ‘anhu*) took the Caliphate despite the fact that he did not want it, and then the *Fitnah* happened between him and Mu’awiyah (*Radia-Allaahu ‘anhu*).

Ibn Katheer (*Rahimahullaah*) said: “What had happened between ‘Ali and Mu’awiyah (*Radia-Allaahu ‘anhu*) after the killing of ‘Uthmaan (*Radia-Allaahu ‘anhu*) was based on *Ijtihad* (legal opinion). A great battle (fight) happened between them and the truth and rightness was with ‘Ali (*Radia-Allaahu ‘anhu*) and Mu’awiyah was excused by the majority of the scholars, predecessors and the ancestors. Many authentic *Ahadeeth* (narrations) testify to the Islam of both parties.” [Al-Bidayah wan-Nihayah]

We believe with certainty that all the Companions were just and they never coveted this perishable world. Rather, all of them were seeking the Countenance of Allaah and supporting the Religion of Allaah. May Allaah be pleased with them all and join us with them in His Paradise as brothers on seats, facing one another.

Source: As-haab Ar-Rasool by Mahmood Al-Masri



Fatawa on eating meat of animals that were stunned before being slaughtered

Is there a text in the Qur'an that forbids stunning animals before slaughtering them?

The way of slaughtering animals that is used in many countries is to strike the animal on the head or stun it by electric shock, then slaughter it after that. Is slaughtering in this manner permissible? Please note that some people say that there is no text in the Qur'an that forbids stunning animals.

The Permanent Committee for Scholarly Research and *Ifta'* in their Fatwa no. 1665 said:

Firstly: If stunning with a blow to the head or an electric shock kills the animal and it dies before being slaughtered properly, then it is *Mawqoodhah* (killed by a violent blow) and it cannot be eaten even if its neck is cut after that. Allaah has forbidden it in the verse where He says (interpretation of the meaning): "Forbidden to you (for food) are: Al-Maitah (the dead animals- cattle- beast not slaughtered), blood, the flesh of swine, and that on which Allaah's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for other than Allaah, or has been slaughtered for idols) and that which has been killed by strangling or by a violent blow." [Surat AL-Maa'idah (5:3)]

The Scholars of Islam have unanimously agreed that such meat is forbidden. But if it is still alive after being stunned in the manner described and is slaughtered properly, then it is permissible to eat it, because Allaah says at the end of the verse, with regard to animals that are strangled, dealt a violent blow, suffer a headlong fall, are gored by horns or partly devoured by wild beasts (interpretation of the meaning): "Unless you are able to slaughter it (before its death)." [Surat AL-Maa'idah (5:3)]

So Allaah excludes from these forbidden types of meat, those animals that are reached while still alive and slaughtered in the proper manner. They may be eaten because of the effect of proper slaughter, unlike those that die by being stunned before being slaughtered, in which case slaughtering does not render them permissible. Thus, it is known that the Qur'an does forbid animals that have been stunned if they die as a result of that stunning before being slaughtered properly, because the animal that is stunned has suffered a violent blow, and Allaah has stated in this verse that such an animal is *Haraam* unless it is reached while it is still alive and slaughtered in the proper manner.

Secondly: It is *Haraam* to stun an animal by striking it or giving it an electric shock, etc. because that causes suffering to the animal, and the Prophet (*Salla-Allaahu 'alayhi wa sallam*) forbade causing suffering and tormenting them, and he enjoined kindness and goodness in general terms and in slaughtering in particular. Muslim narrated from Ibn 'Abbaas (*Radia-Allaahu 'anhuma*) that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "Do not take anything in which there is a soul as a target." And Muslim narrated that Jaabir ibn 'Abdullaah (*Radia-Allaahu 'anhuma*) said: "The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) forbade tormenting any kind of animal to death."

Muslim also narrated from Shaddaad ibn 'Aws (*Radia-Allaahu 'anhu*) that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "Allaah has enjoined kindness (or proficiency) in all things. So, when you kill, kill well, and when you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters."

If it is not easy to slaughter animals unless they have been stunned by a method that will not kill them before they are slaughtered, then it is permissible to stun them and slaughter them whilst they are still alive in cases of necessity.

Source: Fatawa al-Lajnah ad-Daa'imah, 22/456-457

Signs of life in the animals which are shocked by electricity

Shaikh Ibn 'Uthaimeen (*Rahimahullaah*) mentioned another clear sign which makes it known whether the animal died by the electric shock (stunning) or the slaughtering before its death. He (*Rahimahullaah*) said: "If blood flows after cutting it, this means the animal did not die by stunning, rather it was numbed then was slaughtered, so it will be lawful. This is because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: 'If you slaughter the animal with anything that causes its blood to flow out, and if Allaah's Name is mentioned upon slaughtering it, eat of it.' [AL-Bukhaari no. 5543]

The blood would never flow out unless the animal is alive. However, if it has died, the blood will change and coagulate and will not flow out, except little of it. Anyway, if the electric stunning will not reach to the state of death, then slaughtering the animal before its death is considered legitimate slaughtering. This is based on Allaah's Statement in Surat AL-Maa'idah (5:30).

All these are forbidden except that you are able to slaughter it (before its death).

"Al-Munkhaniqah" which has been killed by strangling is similar to the electric stunning, despite that, Allaah exempted it from prohibition as long as it is slaughtered before its death, whereupon it becomes lawful. Accordingly, this stunning is a means of ease in the slaughtering only. If it is slaughtered before the exiting of the soul, then it is *Halaal*. But if the stunning causes its death, then it becomes unlawful in this case."

Source: Noor 'alad-Darb – Fatawa Al-Jinayat – food, slaughtering and game

Question: What is the ruling on eating the flesh of animals that are slaughtered in a Muslim country by means of electric shock, knowing that the animals are stunned with the electric shock until it falls to the ground, then the butcher slaughters it as soon as it has fallen to the ground?

Answer: Praise be to Allaah.

If the matter is as described, that the butcher slaughters the *An'aam* animal (camel, cow, sheep or goat) as soon as it falls to the ground after receiving an electric shock, if that is done while it is still alive, then it is permissible to eat it. But if he slaughters it after it has died then it is not permissible to eat it. This comes under the ruling on animals killed by a violent blow, which Allaah has forbidden unless they are properly slaughtered before they die. The slaughter does not count unless it is proven that the animal showed signs of life such as moving a leg or if blood flows (at the time of slaughtering) and so on, which indicates that it was still alive until the slaughtering was over. Allaah says (interpretation of the meaning): **"Forbidden to you (for food) are: Al Maitah (the dead animals- cattle- beast not slaughtered), blood, the flesh of swine, and that on which Allaah's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for other than Allaah, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns- and that which has been (partly) eaten by a wild animal- unless you are able to slaughter it (before its death)."**

[Surat Al-Maa'idah (5:3)]

An'aam animals that have been exposed to a fatal blow are permissible so long as they are slaughtered properly before they die, otherwise it is not permissible to eat them.

Source: Fataawa al-Lajnah al-Daa'imah, 22/455

Ruling on eating chicken that was fed hormones or ground meat

Question: Is the meat of a steroid fed chicken *Halaal* if it is slaughtered correctly?

Praise be to Allaah

Answer: If the manufactured food or medicine does not contain anything harmful or impure (*Najis*), there

is nothing wrong with eating chicken to whom steroids were fed if it has been slaughtered in the proper *Shar'i* manner by a Muslim or a *Kitaabi* (i.e. Jew or Christian). But if the food or medicine is harmful to man and will make him sick, for example, it is *Haram* to feed that food or medicine to chickens and eat those chickens, because Allaah (*Ta'ala*) says (interpretation of the meaning): **"and do not throw yourselves into destruction."** [Surat Al-Baqarah (2:195)]

And the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: **"There should neither be harm nor reciprocating harm."** Narrated by Ibn Maajah (2431) and classed as Saheeh by Al-Albaani in *Irwa' Al-Ghaleel* (896).

If the food is *Najis* (impure), such as meat from animals that died without being slaughtered properly (*Maytah*), or blood and so on, that may be put in the food, then the matter is subject to further discussion.

What if most of the food is made from those impure substances or from *Tahir* (pure) things such as grains and the like?

If most of the food is pure, it is permissible to eat it, and there is nothing wrong with that.

But if most of its food is *Najis* (impure) -- this is what the scholars call "an animal that feeds on filth" -- it is not permissible to eat unless it has been detained and fed with *Tahir* food that will make its meat good.

Shaikh Ibn 'Uthaimin (*Rahimahullaah*) said in *Al-Sharh Al-Mumti'* (11/298): "The animal that feeds on filth is one whose food is mostly impure (*Najaasah*).

There are two scholarly views concerning this: one view is that it is *Haram* because it has been nourished by impure matter that has an effect on its meat. The other view is that it is *Halaal*. This is based on the idea that impure things become pure when they undergo a transformation. They said: The impurity that it ate has been transformed into blood, flesh and the like that grows in the body, so it is *Tahir*." [End quote]

Shaikh Al-Islam Ibn Taymiyah (*Rahimahullaah*) said: "The Prophet (*Salla-Allaahu 'alayhi wa sallam*) forbade the milk of an animal that feeds on filth or impurity. But if the animal is detained until it becomes pure, then it is *Halaal* according to Muslim consensus, because before that, the effect of the impurity could be seen in its milk, eggs and sweat, so it gave off a rotten and evil stench. Once that is removed, it becomes *Tahir* (pure). If the ruling is established for a reason, it ceases to apply once that reason is no longer present." [End quote] [*Majmoo' al-Fataawa*, 21/618]
And Allaah knows best.

Sources:
Alifta.net
Islamqa.info

The Heavens and the Earth and all that is therein Glorify and Fear Allaah

Allaah (*Ta'ala*) says in Surat Al-Israa' (17:44) (interpretation of the meaning):

"The seven heavens and the earth and all that is therein glorify Him, and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving."

Allaah (*Ta'ala*) also says in Surat Al-Baqarah (2:74) (interpretation of the meaning):

"And indeed, there are of them (stones) which fall down for fear of Allaah. And Allaah is not unaware of what you do."

Abu Hurairah (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: **"When Allaah ordains something in the heavens, the angels beat their wings in obedience to His Statement which sounds like that of a chain being dragged over a rock," and it penetrates them causing them to be terrified. "Until when the state of fear is banished from their (angels') hearts, they (angels) say: 'What is it that your Lord said?' They say: 'The Truth. And He is the Most High, the Most Great.'"** [Surat Saba' 34:23]." [Al-Bukhaari no. 4701]

If these great creatures actually glorify and fear Allaah according to these verses and *Ahaadeeth*, then how dare the disbelievers set up rivals to Him in worship, invocation, fear, hope, trust and other acts of devotion that no one deserves but Allaah!

It is illegal, as well as irrational, to associate any creature as a partner to Allaah, the Great King, Whom all creatures dread. They become anxious out of fear of His Words, the Perfection in His Being, Attributes, Knowledge, Might, Authority, Power. His Command is executive over them with His Knowledge and Wisdom. How could the slave be an ilaah (god)? Are the polytheists out of their minds? Glorified be Allaah from what and who they associate with Him.