



Mudhakkirah al-Hadeeth an-Nabawee

by Rabee Bin Haadee Umayr al-Madkhalee

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All the Command is for Allaah alone, it is not shared by a Prophet or an Angel or other than them

From Anas (radiallaahu anhu) who said:

“The Prophet (may Allaah's peace and blessings be upon him) was fractured in the head on the Day of Uhud and his tooth was broken, so he said: “How can a people who injure their Prophet achieve success?”

Then the following verse was revealed:

“You do not have anything of the Command.” [3:128]

Reported by al-Bukhaari¹, Muslim², at-Tirmidhee³, Ibn Maajah⁴ and Ahmad⁵.

And from Ibn Umar (radiallaahu anhumaa) that when the Messenger of Allaah (sallallaahu alaihi wasallam) raised his head from rukoo' in the final rakah of Fajr, he heard him (sallallaahu alaihi wasallam) say:

“Oh Allaah, curse so and so...” after which he said: **“Allaah hears those who praise Him. Our Lord, to You belongs all praise”**.

So Allaah revealed:

“You do not have anything of the Command.” [3:128]

¹ Kitaab ul-Maghazee Ch.21.

² Kitaab ul-Jihaad no. 101-104.

³ Kitaab ut-Tafseer no.3002-3003.

⁴ Kitaab ul-Fitan no.4027.

⁵ Vol. 3 p.99,179.

And in a narration, he supplicated against Safwaan bin Umayyah and Suhail bin 'Amr and al-Haarith bin Hishaam, so the following verse was revealed:

“You do not have anything of the Command.” [3:128]

Reported by al-Bukhaari⁶, Nasaa'ee⁷, Ahmad⁸ and at-Tirmidhee⁹.

The Reporters of the Ahadeeth

1) Anas bin Maalik al-Ansaari al-Khazrajee, a Companion of the Messenger of Allaah (sallallaahu alaihi wasallam) and his servant. He served the Prophet (sallallaahu alaihi wasallam) for 10 years. He had one thousand two hundred and eighty six hadeeth out of which the two sheikhs (al-Bukhaari and Muslim) agreed upon one hundred and sixty eight. He died in Basrah when he was over a hundred years old.

2) He is Abdullaah bin Umar al-Qurashee al-Adawee. He embraced Islaam early in Makkah with his father. He emigrated when he was 10 years old. He witnessed the battle of Al-Khandaq and the battles which followed it. He was from the foremost and the most distinguished of the Companions. He was strict upon the Sunnah, someone who fled from Bid'ah and an advisor to the Ummah. He died in 74 A.H.

The Meaning of the Hadeeth

The Messenger of Allaah (sallallaahu alaihi wasallam) entered into battle on the Day of Uhud opposing the enemies of Allaah, the mushrikeen. So he defeated the mushrikeen in the first battle. Then due to the opposition of some of the army to the command of the Messenger of Allaah (sallallaahu alaihi wasallam) and due to a Wisdom Allaah desired a calamity to befall the Muslims. So some of the companions were martyred and the Messenger of Allaah (sallallaahu alaihi wasallam) was afflicted with injuries. Then the Messenger of Allaah said, regarding the improbability of the success of these mushrikeen and their entrance into Islaam, since he received mockery and opposition from them to this extent: **‘How can a people who injure their Prophet achieve success?’** and then he supplicated against a group of their leaders.

⁶ Kitaab ul-Maghazee 4069-4070.

⁷ Kitaab ut-Tatbeeq vol.2, p. 160.

⁸ Vol. 2, p.93,147.

⁹ Kitaab ut-Tafseer no. 3004.

Allaah, the All Knowing, the All-Informed, the Owner, the Disposer, the One to Whom belongs the Creation, the Command and to Him belongs the Judgement in this world and the Hereafter, revealed to the most noble of His Messengers:

“You do not have anything of the Command. He may forgive them or He may punish them for verily they are Dhalimoon.” [3:128]

Which means: I alone have the Dominion; guidance and misguidance are in My Hands alone; there is no one to prohibit that which I give and there is no one to give that which I prohibit.

Then Allaah willed guidance for them and thus guided them to Islaam and they became from the best of His soldiers and the most sincere of them. And Allaah conquered the world through them and guided the nations by them.

So is the one who believes that the Messenger of Allaah (sallallaahu alaihi wasallam) or other than him, have knowledge of the unseen or he has the ability of dispose the affairs of the Universe, considered to have intellect?

Is the one who takes refuge in other than Allaah during hardship and waits for assistance and the removal of worries from other than Him, considered to have intellect?

Verily it is not a blindness of the eyes, rather it is a blindness of the hearts in the chests.

The Benefits of the two Ahadeeth

- 1) It contains the occurrence of illnesses and trials for the Prophets, to make it known that they were from amongst mankind who were afflicted with the tests of the world and their bodies suffered in the same way as the bodies of other men suffer. This was to show for certain that they are created and controlled. And so that people do not deviate due to their miracles and are not deceived by Shaitaan regarding their affair, as he deceived the Christians and others (as mentioned by al-Qurtubi).
- 2) It contains the legislation of Qunoot during calamities.

- 3) It contains the permissibility of supplicating against the leading notables of the mushrikeen in prayer. And that this does not affect the prayer.

- 1) It contains that fact that all the Command and Dominion is for Allaah alone. The Prophet and the foremost Companions supplicated against the mushrikeen but He did not answer their supplication against them. Then Allaah guided those people to imaan.