

I have gone grey

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The Noble Scholar of al-Madeenah

I have gone grey

Translated by Abbas Abu Yahya

Article taken and slightly adapted from: followingthesunnah.wordpress.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

From Ibn Abbaas who said that Aboo Bakr said:

“O Messenger of Allaah! you have developed grey hairs.”

He -sallallaahu alayhi wa sallam- replied:

“I have gone grey because of Soorah Hood, Sooratul Waaqi’ah, Sooratul Mursalaat, Soorah Amma Yata Saa Aloon and Soorah Takweer.”¹

From Aboo Juhaifah who said:

It was said: “O Messenger of Allaah -sallallaahu alayhi wa sallam- we have seen that you have developed some grey hairs.”

He -sallallaahu alayhi wa sallam- replied:

“I have been made to go grey by Soorah Hood and its sisters.”²

Shaykh Abdur-Razzaq al-Abbaad said:

‘The point from the two Ahadeeth is the saying of the Prophet -sallallaahu alayhi wa sallam: ‘I have gone grey because of Soorah Hood, Sooratul Waaqi’ah, Sooratul Mursalaat, Soorah Amma Yata Saa Aloon and Soorah Takweer.’ And his -sallallaahu alayhi wa sallam- saying: ‘I have been made to go grey by Soorah Hood and its sisters.’; meaning, its sisters from the Soorahs in the Qur’aan which mention the situation on the Day of Judgement and its hardships.

¹ [Saheeh – Collected by Tirmidhee and he said it was Hassan Ghareeb and authenticated by al-Hakim according to the conditions of Bukhaaree and Dhahabee agreed with him and it is as they said it is according to the differences in its chain researched in Saheehah no. 955. Mukhtasir ash-Shamail al-Muhammadeeyah p.40]

² [Saheeh – Collected by Tabaraanee and in Jamia as-Sagheer. Its Isnaad is authentic with what was before it. Mukhtasir ash-Shamail al-Muhammadeeyah p.40]

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These mentioned Soorahs have in them description of the situations on that day and this is why it has been mentioned that the Prophet -sallallaahu alayhi wa sallam– said: **‘Whoever wishes to see the Day of judgement as if he is seeing it with his own eyes then let him read:**

[When the sun wound round and lost its light and is overthrown]³

and

[When the heaven is cleft asunder]⁴

and

[When the heaven is split asunder]^{5 6}

This is because these Soorahs describe those situations and great hardships which the people will confront on that day.

The few grey hair of the Prophet -sallallaahu alayhi wa sallam– was not due to giving importance with the worldly matters, or losing some benefits, or being attached to this world, or desiring an increase of it or similar to these matters as is the condition of many of the people who have grey hair due to these reasons but rather his concern was that of the hereafter.’⁷

Shaykh Abdur-Razzaq al-Abbaad said:

‘In this is an explanation of the great effect of the Qur’aan and the great benefit of it for the one who reflects upon it, understands its meanings, and knows its proofs so whoever does this then he acquires a great effect in his being righteous, in his intelligence and being successful in his worldly matters and in his hereafter.

Whoever correctly reflects upon the Qur’aan then this connects him with the Day of Judgement and turns his importance and concern to that great day without him losing anything from worldly benefits. This is why from the supplications of the Prophet -sallallaahu alayhi wa sallam– was: **‘O Allaah do not make the world our greatest concern.’⁸**

The benefit from this is that there is no problem with a person having a concern for his worldly matters, that which benefits him, his livelihood, his needs and the needs of his

³ Soorah at-Takwir:1

⁴ Soorah al-Infitar:1

⁵ Soorah al-Inshiqaq : 1

⁶ [collected by Tirmidhee]

⁷ [Sharh Shamail an-Nabee p.66]

⁸ [Tirmidhee]

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children, however, the mistake is when he exceeds his worldly concerns above the matter for which he was created, which is Tawheed of Allaah Ta'ala, preparing to meet Him and taking provisions for the Day of Judgement.

We also benefit from this that the Qur'aan is medicine for hearts, a cure for souls, and a weapon for our situations. Therefore, every time a slave of Allaah has a concern for the Qur'aan by reflecting upon it and pondering its meanings and proofs, he finds in his own self a connection with Allaah and an importance with the day of judgement, preparation and readiness and gathering provisions for that great day. From the last of what was revealed to our Prophet -sallallaahu alayhi wa sallam– was the statement of Allaah Ta'ala:

[And be afraid of the Day when you shall be brought back to Allaah]⁹

Benefit

Shaykh Abdur-Razzaq al-Abbaad said:

'The Companions –Radiallaahu anhu– described the grey hair of the Prophet -sallallaahu alayhi wa sallam– on his head as an evidence that he would uncover his head sometimes, rather it could perhaps be obligatory to uncover the head like for the one who wants to wipe over his head during Wudoo, since one cannot complete an obligation except with another obligation and likewise in Hajj whilst in a state of Ihram.'¹⁰

⁹ [Soorah al-Baqarah: 281]

¹⁰ [Sharh Shamail an-Nabee p.69]