



Mudhakkirah al-Hadeeth an-Nabawee

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Trans. Abu Naasir Abid Zargar

The Prohibition of Seeking Blessings from Trees and Their Likes

From Abu Waaqid al-Laithee (radiallaahu anhu) who said:

“We departed with the Messenger of Allaah to Hunain and we had recently left disbelief. The Mushrikeen used to have a tree which they used to devote themselves to and hang their weapons upon, they called it *Dhaat Anwaat*. So we passed by a tree and we said: ‘O Messenger of Allaah, appoint for us a *Dhaat Anwaat* like they have a *Dhaat Anwaat*.’

So the Messenger of Allaah said: ‘Allaahu Akbar, by Him in whose Hand is my soul, verily what you have said is just as the Bani Isra’eel said to Moosaa:

“Appoint for us a god, just like they have gods, he (Musaa) said: Verily you are an ignorant people.” [7:138]

Verily you will follow the ways of those before you.”

Reported by Ahmad¹, at-Tirmidhi² who authenticated it, and Abdur Razaq³, Ibn Jareer⁴, Ibn Mundhar⁵, Ibn Abi Haatim⁶, at-Tabaraani⁷.

The Reporter of the Hadeeth

He is Abu Waaqid al-Laithee - an ascription to Laith bin Abd Manaaf. It is said his name is al-Haarith bin Maalik, while others say Ibn Auf. Many people

¹ Vol. 5, p. 228.

² Kitaab ul fitan no. 2180, vol. 4, p. 475.

³ Vol. 11, p. 329, no. 20763.

⁴ Vol. 9, p. 45-46.

⁵ Refer to Ad-dur al manthoor vol. 3 p. 533.

⁶ ibid.

⁷ Vol. 3, p. 275, no. 3290-3294.

reported from him and he has two hadeeths in the two Saheehs. It is said the he witnessed Badr and it is said that he was from the Muslims who witnessed the conquest of Makkah. He died in the year 68 A.H. when he was 85 years old.

The Meaning of the Hadeeth

There were in the army of the Messenger in the battle of Hunain those who had recently entered into Islaam. They had not become firmly grounded in Islaam and had not gained an understanding of the beliefs and fundamental concepts of the Islamic dawah, due to the fact that they had recently left jaahiliyah and shirk. So they passed by a people from the Mushrikeen devoting themselves around a tree, seeking blessings from it and glorifying it. So when those new Muslims saw them doing this they asked the Messenger of Allaah to appoint a tree for them upon which they could hang their weapons to seek blessings by it and not to worship it. They thought that Islaam permitted this type of seeking blessing and that by this they could ensure victory over their enemies.

The Messenger of Allaah was startled by this amazing request so he said this great statement, which is a lesson for the Ummah to take heed from, up until the Day of Judgement:

“Allaahu Akbar, by Him in whose hand is my soul, verily what you have said is just as the Bani Isra’eel said to Moosaa:

“Appoint for us a god, just like they have gods, he (Musaa) said: Verily you are an ignorant people.” [7:138]

What is more appropriate for the Muslims than heeding and perceiving this lesson? What is more appropriate, especially for the scholars, than speaking out with this resounding, powerful statement in the presence of the general public and their imitation of those who seek blessings from the living, the dead, the trees and the stones thinking that this is from Islaam. These acts are beautified for them by individuals who do not fear Allaah or hope in Him and the Last Day who are from amongst the slaves of wealth and status. They exploit the sympathy of the ignorant and the naïve and thus they establish the people upon falsehood and urge them to fight the truth and tawheed.

Benefits of the Hadeeth

- 1) The prohibition of resembling the people of jaahiliyah.
- 2) The Prophets likening of their request to that of the Bani Isra'eel.
- 3) That an action for which the Bani Isra'eel were blamed is also an action for which this Ummah is blamed.
- 4) This hadeeth clarifies a principle indicating the prohibition of something seemingly small which may lead to something severe (such as Shirk).
- 5) It contains one the signs of Prophethood, due to the occurrence of people following the ways of those before them, just as the Prophet (may Allaah's peace and blessings be upon him) informed.
- 6) It contains fear of Shirk and that man may beautify something thinking that it brings him closer to Allaah whilst it is the most severe thing that distances him from His Mercy and brings him closer to His displeasure.