

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Class 30 – The Black Stone does not Harm and does not Benefit

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The shaykh began with the Khutbatul Haajah.

The shaykh began by greetings and salutations, and a supplication for the Muslims, that Allaah (subhaana wa ta'aalaa) accept their good deeds, their good deeds in the time of 'Eed. The shaykh then recalled our previous dars, and apologized for the interruption of the duroos, and the lack of continuation of the duroos. And he then supplicated to Allaah, that He gives him the tawfeeq to complete this book, *Al-Qawl ul-Mufeed*.

The shaykh then mentioned that in the previous chapter, we covered the topic of slaughtering and sacrificing for Allaah (subhaana wa ta'aalaa). And that slaughtering and sacrificing divide into three categories, those that are sanctioned and allowable, those that are forbidden, and those that are from shirk.

And he mentioned that this chapter is present in the book of *Al-Qawl ul-Mufeed* because it is from the chapters of 'Aqeedah. This is because slaughtering and sacrificing is worship, and worship is not for anyone except Allaah (subhaana wa ta'aalaa).

Allaah (subhaana wa ta'aalaa) said:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say (O Muhammad): "Verily, my Salaat (prayer), my sacrifice, my living, and my dying are for Allaah, the Lord of the 'Aalameen (mankind, jinns and all that exists). (Al-An'aam 6:162)

لَا شَرِيكَ لَهُ

"He has no partner." (Al-An'aam 6:163)

And the shaykh mentioned that the one who slaughters to other than Allaah, then he is cursed.

From 'Alee ibn Abee Taalib (radiyAllaahu 'anhu) who said, that the Messenger of Allaah (صلى الله عليه وسلم) said: "Allaah has cursed whoever sacrifices to other than Allaah." (Reported by Muslim in the end of the Book of Sacrifices, no. 1978).

So the one who slaughters and sacrifices to other than Allaah, then he is cursed, as shown by this clear hadeeth.

And then the shaykh mentioned that the slaughters that are made to other than Allaah, they are not allowed and they are forbidden to be eaten.

Allaah (subhaana wa ta'aalaa) said:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ

Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allaah (or has been slaughtered for idols, etc., or on which Allaah's Name has not been mentioned while slaughtering). (Al-Maa'idah 5:3)

So this is a clear proof that, that which is sacrificed to other than Allaah, and the name of other than Allaah has been mentioned on it, then it is not allowable to be eaten. Even if it may be slaughtered to a Prophet, or an Angel, or a righteous person, or even if it is made outside of a Masjid, or even if it is made in Makkah to other than Allaah (subhaana wa ta'aalaa), then it is forbidden and it is not allowable to be eaten.

الحجر الأسود لا يضر ولا ينفع

- عن عمر بن الخطاب رضي الله عنه أنه جاء إلى الحجر الأسود فقبله وقال: (أما والله إني لأعلم أنك حجر لا تضر ولا تنفع ولولا أني رأيت رسول الله (صلى الله عليه وسلم) يقبلك ما قبلتك). رواه البخاري رقم: 1520 و1528 و1532 ومسلم رقم: 1270.

قلت:

وهذا إذا كان في الحجر الأسود الذي في الكعبة المشرفة لا يضر ولا ينفع, فغيره من حجار القبور والتواييت والقباب من باب أولى لا تضر ولا تنفع.

ولو أن رجلاً غير عمر قال هذا القول لقال عنه المبتدعة بأنه وهابي!!!

فما هو قولهم في أمير المؤمنين الفاروق عمر بن الخطاب رضي الله عنه الذي تعلم في المدرسة

النبوية مدرسة التوحيد والسنة؟؟

THE BLACK STONE DOES NOT HARM AND DOES NOT BENEFIT (AL-HAJR UL-ASWAD LAA YADURRU WA LAA YANFA'A)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

- Narrated 'Umar ibnul-Khattaab (radiyAllaahu 'anhu), that he came to the Black Stone and kissed it and said: **((Verily, I know that you are a stone, and that you do not harm and do not benefit, and if I did not see the Messenger of Allaah (صلى الله عليه وسلم) kiss you, then I would not kiss you))**. Narrated by al-Bukhaaree, no. 1520, 1528, 1532 and Muslim, no. 1270.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Shaykh Ahmed mentioned that this is way of the Sahaabah, and the Salaf us-Saalih, and it is that they do not do actions, and deeds, and worship from themselves. Verily, they are only followers of the Prophet (صلى الله عليه وسلم) in all their deeds and their actions.

And it has been narrated that the Prophet (صلى الله عليه وسلم) said in his Farewell Pilgrimage, **“Take from me your rights and actions in Hajj.”**

And when 'Umar ibnul-Khattaab witnessed the Prophet (صلى الله عليه وسلم) kiss the Hajr ul-Aswad, then he also did it. And then Shaykh Ahmed mentioned that a person who is in Hajj, it is not appropriate for him to try and kiss the Hajr ul-Aswad if it means that he is going to put himself in danger, and hurt himself, and hurt other people. And if he is not able to get close to the Hajr ul-Aswad, then he is to make an Ishaarah (point to it) and then make the Takbeer (say Allaahuakbar). And if he is able to get close to the Hajr ul-Aswad, but he is not able to kiss it, then he is to embrace it with his hand. And all of this has been narrated from the Prophet (صلى الله عليه وسلم).

And 'Irbaadh ibn Saariyah (radiyAllaahu 'anhu) said, that the Prophet (صلى الله عليه وسلم) said: **“So upon you is (to follow) my Sunnah, and the Sunnah of the Khulafaa ar-Raashideen (rightly guided successors).”** (Ibn Maajah, no. 42).

And Shaykh Ahmed mentioned that the Sunnah of the Khulafaa ar-Raashideen is the same Sunnah as the Prophet (صلى الله عليه وسلم), and that they did not have a separate Sunnah other than the Sunnah of the Prophet (صلى الله عليه وسلم).

And the shaykh mentioned the adhaan of 'Uthmaan (radiyAllaahu 'anhu), when he established the second adhaan for Yawm ul-Jumu'ah, and that this was from his action and his deed, radiyAllaahu ta'aalaa 'anhu.

And the shaykh mentioned the hadeeth where the Prophet (صلى الله عليه وسلم) said: **“Allaah will raise up the Stone on the Day of Judgement, and it will have two eyes with which it will see, and a**

tongue which it talks with, and it will give witness in favour of everyone who touched it in truth.” (Authenticated by at-Tirmidhee, Ibn Khuzaimah, Ibn Hibbaan, al-Haakim and adh-Dhahabee).

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

- **I say:**

And if this is regarding the Hajr ul-Aswad, which is in the Ka’bah, and that it does not harm and it does not benefit, then other than this from the stones in the graves, and in the tombs, and in the domes, it is firstly and more important that they do not harm and do not benefit.

And if a man other than ‘Umar were to say this statement, the Mubtadi’ah (innovators) would say that he is a wahhaabee!!!

So what is there statement concerning Ameer ul-Mu’mineen, al-Faarooq, ‘Umar ibnul-Khattaab (radiyAllaahu ‘anhu), the one who has studied in al-Madarasatin-Nabawiyah (the school of Prophecy/Prophethood), Madrasatit-Taweedi was-Sunnah (the school of Tawheed and the Sunnah)??

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

The shaykh explained by saying that if this is the case with the Hajr ul-Aswad, then the stones which have lesser value than the Hajr ul-Aswad, then firstly and foremost, they are not to benefit and not to harm.

And this tribulation has engulfed the Muslim Ummah, and most of the general people are engrossed in these types of actions of visiting the graves and trying to get close to the companions of these graves, and making them their intermediaries between themselves and Allaah (subhaana wa ta’aalaa), and supplicating to them along with Allaah or other than Allaah, and presenting them with slaughters and sacrifices. And Shaykh Ahmed mentioned that the actions of these people is worse than the action of the people of Jaahiliyyah (pre-Islaamic period), for Verily, the ruling of Allaah (subhaana wa ta’aalaa) has come to the people of these days, and they are still engrossed in these actions. And they are very familiar, and how familiar they are with the statement of Allaah (subhaana wa ta’aalaa):

إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ

“We found our fathers following a certain way and religion, and we will indeed follow their footsteps.” (Az-Zukhruf 43:23)

So if you come to them giving them naseehah (advise), making inkaar (rejecting) on what they are doing, they say: “Verily, we have found our fathers upon this.”

And they are tested in their performance of these actions and deeds, because sometimes their supplications, and wants, and needs are answered. And maybe they come to these graves seeking

that the drought may be raised, or that rainfall may come, and sometimes this may happen. And this is a great test and trial for them from Allaah (subhaana wa ta'aalaa), and this is Allaah (subhaana wa ta'aalaa) leading them astray, after they have turned away from the clear guidance of Allaah (subhaana wa ta'aalaa).

And the ones who fall into these actions, of seeking supplication, and believing in the benefits and harms of these tombs and graves, and stones, then it is upon them to make repentance.