

Q-1. How sound is the hadeeth "Were it not for Muhammad, I would not have created you"?

What is your opinion on this hadeeth? It was narrated that 'Umar ibn al-Khattaab (may Allaah be pleased with him) said: the Messenger of Allaah (blessings and peace of Allaah be upon him) said: "When Adam committed his sin, he said: 'O Lord, I ask You by virtue of Muhammad to forgive me.' Allaah said: 'O Adam, how do you know Muhammad when I have not created him yet?' He said: 'O Lord, because when You created me with Your hand and breathed into me the soul that You created for me, I lifted my head and I saw it written on the pillars of the Throne: Laa ilaaha ill-Allaah Muhammad Rasool Allaah, and

I knew that You would not attach to Your name any but the most beloved of creation to You.' Allaah said: 'You have spoken the truth, O Adam, for he is the most beloved of creation to Me, and as you asked Me by virtue of him, I have forgiven you. Were it not for Muhammad I would not have created you.'".

Praise be to Allaah.

This hadeeth is fabricated, as was explained by Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him), because Allaah only created the jinn and mankind to worship Him alone with no partner or associate, and Adam (blessings and peace of Allaah be upon him) is one of mankind. And Allaah is the source of strength. End quote. Majmoo' Fataawa Ibn Baaz (26/327)

Al-Bayhaqi said concerning it in Dalaa'il al-Nubuwwah (5/489): It was narrated only by 'Abd al-Rahmaan ibn Zayd ibn Aslam, who is da'eef (weak). End quote.

Shaykh al-Islam Ibn Taymiyah said concerning it in al-Tawassul (p. 166): It was narrated in marfoo' and mawqoof reports attributed to 'Umar ibn al-Khattaab (may

Allaah be pleased with him), but (its isnaad) includes ‘Abd al-Rahmaan ibn Aslam, who is da’eef according to their consensus and he makes many mistakes. End quote.

Al-Albaani (and Allaah have mercy on him) ruled that it is fabricated in al-Silsilah al-Da’eefah (25).

See also the answer to question number 23290.
Falseness of the hadeeth,
"Were it not for you, I would not have created the universe"

I have got a question regarding a hadith. How sound is the hadith, that states, that it were not for Muhammad (saw) Allaah (swt) would not have created this world??? To be honest I am a bit suspicious

about this hadiith, could you shatter some light in the matter?.

Praise be to Allaah.

Many false and fabricated

ahaadeeth have been narrated that say similar things. For example:

"Were it not for you, I would not have created the universe."

This was quoted by al-Shawkaani in al-Fawaa'id al-Majmoo'ah fi'l-Ahaadeeth al-Mawdoo'ah (p. 326). He

said: Al-San'aani said: (it is) mawdoo' (fabricated).

Al-Albaani said in al-Silsilah al-Da'eefah (282): (it is) mawdoo'.

Another example is the hadeeth narrated by al-Haakim according to which Ibn 'Abbaas said: "Allaah revealed to 'Eesa

(Jesus, peace be upon him): ‘O ‘Eesa, believe in Muhammad, and tell whoever you meet of your ummah to believe in him. For were it not for Muhammad, I would not have created Adam, and were it not for Muhammad, I would not have created Paradise and Hell. I created the Throne over the water and it would not settle until I wrote on it, Laa ilaaha ill-Allaah Muhammad Rasool Allaah (There is no god but Allaah and Muhammad is the Messenger

of Allaah)." Al-Haakim said: its isnaad is saheeh! But al-Dhahabi commented on that and said: I believe it is fabricated and falsely attributed to Sa'eed.

Meaning, Sa'eed ibn Abu 'Aroobah (one of the narrators of this hadeeth). This hadeeth was narrated from him by 'Amr ibn Aws al-Ansaari, who is the one who is accused of

fabricating it. Al-Dhahabi mentioned him in al-Meezaan where he said: "He produced a munkar report," then he quoted this hadeeth, and said, "I believe that it is mawdoo' (fabricated)." Al-Haafiz Ibn Hajar agreed with him, as it says in al-Lisaan.

Al-Albaani said in al-Silsilah al-Da'eefah (280): There is no basis for it.

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) was asked:

Is the hadeeth which some people quote – "Were it not for you, Allaah would not have created the Throne or the Kursiy or the earth or the heavens or the sun or the moon or anything else" saheeh or nor?

He replied: Muhammad (peace and blessings of Allaah be upon him) is the leader of the sons of Adam, and the best and noblest of creation, hence some people say that Allaah created the universe because of him, or that were it not for him, Allaah would not have created the Throne or the Kursiy or the earth or the heavens or the sun or the moon.

But this hadeeth that is narrated from the Prophet (peace and blessings of Allaah be upon him) is neither saheeh (sound) nor da'eef (weak), and it was not narrated by any scholar in a hadeeth from the Prophet (peace and blessings of Allaah be upon him). Neither was it known from the Sahaabah. Rather it is the words of one who is unknown. Majmoo' al-Fataawa, 11/86-96.

The Standing Committee was asked: Can it be said that Allaah created the heavens and the earth for the purpose of creating the Prophet (peace and blessings of Allaah be upon him)? What is the meaning of the hadeeth, "Were it not for you the universe would not have been created," and does this hadeeth have any basis?

They replied: The heavens and the earth were not created for the sake of the Prophet (peace and blessings of Allaah be upon him), rather they were created for the purpose which Allaah mentions (interpretation of the meaning): "It is Allaah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allaah has power over all things, and that

Allaah surrounds all things in
(His) Knowledge" [al-Talaaq
65:12]

As for the hadeeth mentioned,
it is falsely attributed to the
Prophet (peace and blessings
of Allaah be upon him) and has
no sound basis. Fataawa
al-Lajnah al-Daa'imah, 1/312

Shaykh Ibn Baaz was asked about this hadeeth and said: The answer is that this was transmitted from the words of some of the common people who have no understanding. Some people say that the world was created for the sake of Muhammad (peace and blessings of Allaah be upon him) and were it not for Muhammad the world would not have been created and mankind would not have been created. This is false and has

no basis, and these are corrupt words. Allaah created the world so that He would be known and worshipped. He created the world and He created mankind so that His names and attributes, His power and knowledge, would be known and so that He alone would be worshipped with no partner or associate, and so that He would be obeyed – not for the sake of Muhammad or for the sake of Nooh or Moosa or ‘Eesa or any other Prophet.

Rather Allaah created the universe so that He alone would be worshipped, with no partner or associate. Fataawa Noor 'ala al-Darb, 46.

And Allaah knows best.

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Q-2 □ What are the types of Tawheed and their definitions?

A – The types of Tawheed are three: Tawheed Ar-Ruboobiyyah, Tawheed Al-Uloohiyyah and Tawheed Al-Asma-was-Sifaat.

Tawheed Ar-Ruboobiyyah is

singling out Allah the Exalted in (i.e. belief that He alone is capable of) creation, providing sustenance, giving life, causing death, and all of the types of regulation and administration of the dominion of the heavens and earth, and (also) singling Him out, the Exalted, with (the right to) judgement and legislation and sending of the Messengers and revealing of Books. Allah said, "Verily, to Him belongs the creation and the command, blessed be

Allah, the Lord of the worlds."
(Qur'an, 7:54)

Tawheed Al-Uloohiyyah is singling out Allah in worship so that none besides Him is worshipped, so that none besides Him is called upon, so that rescue, or aid, is not sought from anyone except Him. Sacrifice, slaughter, or an oath, should not be for anyone, except Him. Allah said, "Say:

My prayer, my sacrifice, my life and my death are for Allah, the Lord of the worlds. He has no partner. This is what I have been commanded with and I am the first of those who submit (to him with Islam and Tawheed)" (Qur'an, 6:162), and He said, "Therefore turn in prayer to your Lord and sacrifice (to Him only)." (Qur'an, 108:2)

Tawheed Al-Asma-was-Sifaat is describing Allah the Most High and naming Him with whatever He described and named Himself with, and with whatever His Messenger (peace be upon him) described and named Him with in the authentic narrations – and to affirm (those attributes and names) for Allah without resemblance (to the creation) or likening (to the creation), and without (false) interpretation (of any of that) or negation (of any

of that). There is nothing like Him and He is the All-Hearer, the All-Seer.

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