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<d v id="post_message_562192">

<blockquote class="postcontent restore">In the name of Allah

A prophet whose followers have chains around their necks
:(309):They said: the prophet of Islam put chains around the necks of people who enter Islam

The proof for this is the speech mentioned in The Correct Bukhar', no. 4191: Muhammad Ibn Yusuf told us, narrated from Suf'an, narrated from Ma'sara, narrated from Abo Hazem, narrated from Abu Hura'ra (may Allah be pleased with him): { You are the best nation produced [as an example] for mankind} (The Family of Imran: 110)
He said: "The best people are whom you bring with the chains around their necks till they enter Islam".
The reply for this misunderstanding:
First: this speech's narration stops till Abu Hura'ra, and he didn't hear it from the prophet (PBUH). Thus, this indicates that the objectors are liars and ignorant.
Second: let's suppose that this speech was said by the prophet (PBUH)....
I noticed that the objectors' problem lies in the fact that Muhammad (PBUH) obliged people to enter Islam by chaining them....
I say: this is completely untrue, mere imagination, and away from scientific and mental search....
Ibn Ha'ar mentioned in his book, Al fateh, many good thoughts that suit minds and texts. I will add just one thought after him: He said: Ibn El Jawzy said: 't means that they were chained and taken as prisoners of war, then when they knew the true Islam, they voluntarily entered it, and consequently were rewarded heaven. The first reason was being chained and prisoned by force, and because 't was the reason for entering heaven, he used 't in the speech. Al Ta'by said: 't's probably that chaining means pulling them from the way of aberration to the way of Allah. On the contrary, the interpretation of the chapter (The Family of Imran) indicates that the meaning is true. Other scholars said: the probable meaning is the Muslims who are prisoned under the control of disbelievers, then they die there, and go to heaven.
I say: there are two proofs for this:
The first: The Correct Bukhar', no. 2788, Abu Hura'ra narrated that Muhammad (PBUH) said: "Allah wonders from a nation who enter heaven in chains".
The second: The story of Thumama Ibn Athal, which narrates that he was prisoned and chained in the masjid (mosque). When he saw the greatness of Islam and its prophet (PBUH), he voluntarily entered Islam, and consequently was rewarded heaven...This is proved in The Correct Bukhar', the book of (Incursions), the chapter of (Ban' Han'fa's delegation and Thumama Ibn Athal's speech), no. 4024. Abu Hura'ra narrated that the prophet (PBUH) sent a horse near Na'd, then it came with a man from Ban' Han'fa named Thumama Ibn Athal. They chained him in one of the masjid's (mosque) poles, and Muhammad (PBUH) went to him and said: what do you have, Thumama? He replied: I have all the good, Muhammad. If you kill me, you'll kill an honorable man, if you set me free, you will find me grateful, and if you want money, I will give you whatever you need. Then, Muhammad (PBUH) left him, and came to him the day after. He (PBUH) asked him again: what do you have, Thumama? He replied: I have what I told you before. Muhammad (PBUH) said: let him free. So, he went to a bathroom near the masjid (mosque) and bathed, then entered the masjid (mosque) and said: I witness that there's no God but Allah, and I witness that Muhammad is the messenger of Allah. O Muhammad, your face was the most obnoxious on earth to me, but now your face became the most adorable to me. I swear that your religion was the most horrid to me, and now it became the most lovable to me. I swear that your country was the most damned to me, and now it became the most lovable to me. Your horse came to me and I want to make a minor pilgrimage to Makkah, so what do you see? Muhammad (PBUH) reassured him and ordered him to make his pilgrimage. When he went to Makkah, someone told him: you abused. He said: No, but I entered Islam with Muhammad (PBUH), the messenger of Allah, the Almighty. I swear no corn grain shall come to you from Al Yamama, until Muhammad (PBUH) allows it.
Third: The Bible mentions that the sons of Israel obliged others by terror to enter their religion. This is mentioned in Esther 8: {17 And in every province and in every city, wherever the king's command and his edict reached, there was gladness and joy among the Jews, a feast and a holiday. And many from the peoples of the country declared themselves Jews, for fear of the Jews had fallen on them} (Esther 8: 17).
No comment

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by:dr. akram hassan mors
Translated into English: Professor Islamic translation</d v>

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