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## DID HIND EAT THE LIVER OF HAMZAH AS PORTRAYED IN THE FILM, 'THE MESSAGE'?

-PORTRAYING THE COMPANIONS OF THE MESSENGER IS MOCKERY AND REVILEMENT-

By 'The Permanent Committee for Islaamic Research and Fataawaa'

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<sup>1</sup> The following points were made when the Permanent Committee of Scholars issued a *fatwaa* stating that it is prohibited to portray the sahaabah, after they were informed of the production of a film (released in 1393 Hijri/1973 C.E.) about the life of the Prophet ( ) that depicts his sahaabahs ( ):

1. Allaah ( ) has indeed praised the sahaabahs and manifested their elevated status. Hence, by depicting the life of any of them, either by means of theatrical plays or cinematic acting, negates this honour that Allaah has bestowed upon them.
2. Portraying any of them would be a form of mockery and belittlement because the people who enact their roles are a people whom in most cases are not righteous, do not have *taqwaa*, or proper Islaamic character, in addition to it being a means of attaining materials gains. Moreover, this leads the Muslims to lose the respect and trust that they have for the sahaabahs, in addition to opening the door of doubt and debate with regards to the companions of the Messenger ( ) as it necessitates that one of the actors pretends that he is Aboo Jahl or those who were like him, and thereby abuse Bilaal, abuse the Messenger ( ), or speak ill of Islaam, and without a doubt this is an evil act as it can be used as a means of implanting misconceptions in the minds of the Muslims with regards to their '*aqeedah*, the Book of their *Rabb*, and the *sunnah* of their Prophet ( ).
3. Their claims that there is benefit in such a movie as it encourages good character, and that it contains morals and lessons, in addition to them ensuring that the incidents mentioned therein is

**The *ahaadeeth* that are *saheeh* in this regard:**

From J'afar bin 'Amr bin Umayyah Ad-Damree who said,

"I went out with 'Ubaydullaah ibn 'Adee Al-Khiyaar. When we reached Hims (i.e. a town in Syria), 'Ubaydullaah bin 'Adee said (to me), "Would you like to see Wah-shee so that we may ask him about the killing of Hamzah?" I replied, "Yes." Wah-shee used to live in Hims. We enquired about him and somebody said to us, "He is that person in the shade of his palace, (and it was) as if he were a full water skin."<sup>2</sup> So we went up to him, and when we were at a short distance from him, we gave him the salaams and he gave us the salaams in return. 'Ubaydullaah was wearing his '*imaamah* (turban) and Wah-shee

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authentic, are just assumptions and presumptions, for those who are aware of the lives of actors and what they seek after, know such a role contradicts the reality of their lives and their actions. →

4. It is from the established principles of the *sharee'ah* that whatever consists of pure evil or a greater preponderance of it, then that matter is *haraam*. Thus, the preponderance of evil in portraying the sahaabahs outweighs benefit that might emanate from it. Hence, this film should be censored as a means of protecting the honour of the companions of the Messenger ( ). It was brought to the attention of the Committee that the people who produced this film had the audacity to portray Bilaal and those who were of a similar status to him from the sahaabahs – and they are much more dignified than to be portrayed in a film such as this – because they were of a lesser stature than the four rightly guided *khalufaa'*. Hence, according to them, they do not have the same notability that would protect them from being portrayed and being exposed to mockery and belittlement, and this is incorrect. For every *sahaabah* has his merits, even though some of them may have a higher status with Allaah, nonetheless, they all have the common merit of being a companion of the Messenger ( ) that should prevent them from being belittled, and may the blessings and peace of Allaah be upon our Prophet ( ). End of their statement.

Shaykh Ibn Baaz then further commented by stating: "Based on what was previously mentioned [...] I empathetically reiterate my strong disapproval of the production of such a film. And I also request that all Muslims worldwide disapprove of this film, just as I hope that all the governments would censor this film. The manner that the Muslims from the time of the Prophet ( ) until now have used to illustrate the life of the Prophet ( ) suffices from having to produce such a film. I ask Allaah, glorified be He, that He guides all the Muslims and their rulers to that which is of benefit to them and to that which honours their Prophet ( ) and his companions in a manner that benefits them. And I warn against everything that leads to making a mockery of them or their belittlement, indeed He is Generous and Gracious, and may Allaah send His blessings and His peace upon His '*abd* and His Messenger, our Prophet Muhammad, and on his family and his companions." (Adapted from the refutations of Ibn Baaz nos. 65)

<sup>2</sup> This an expression that is used to indicate that a person is filled, as in another narration that states, "We saw him fat and his eyes were red." *Fathul-Baaree*

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could not see him except for his eyes and feet. 'Ubaydullaah then said, "Yaa Wah-shee! Do you recognize me?" Wah-shee looked at him and then said, "No, by Allaah! But I know that 'Adee ibn Al-Khiyaar (his father) married a woman called Umm Qitaal, the daughter of Aboo Al-'Eys, and she gave birth to a boy in Makkah, and I was the one who searched for a wet nurse for that child. One time I carried that child along with his mother and then I handed him over to her, and your feet resemble that child's feet." 'Ubaydullaah then uncovered his face and said, "Will you tell us about the killing of Hamzah?" Wah-shee replied, "Yes, Hamzah killed Tu'aymah ibn 'Adee ibn Al-Khiyaar during the battle of Badr, so my master, Jubayr ibn Mut'im said to me, 'If you kill Hamzah in revenge for my uncle, then you will be set free.'" When the people set out (for the battle of Uhud) in the year of 'Aynayn,<sup>3</sup> I went out with the people for the battle. When the army aligned for the fight, Sibaa' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Hamzah ibn Abdul-Muttalib came out and said, 'Yaa Sibaa,' Yaa Ibn Umm Anmaar (his mother), the woman one who circumcises other ladies! Do you challenge Allaah and His Messenger?' Hamzah then attacked and killed him, causing him to be non-extant like yesterday bygone. I hid myself under a rock, and when he (Hamzah) came near me, I threw my spear at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. When all the people returned to Makkah, I too returned with them. I stayed in Makkah until Islam spread therein. Then I left for Taa'if, and when the people (of Taa'if) sent their delegates to Allaah's Messenger, I was told that the Prophet did not harm the delegates; So I too went out with them till I reached Allaah's Messenger. When he saw me, he asked, 'Are you Wah-shee?' I said, 'Yes.' He said, 'Was it you who killed Hamzah?' I replied, 'It happened as you have been told.' He said, 'Can you hide your face from me?' So I went out when Allaah's Messenger died, and Musaylamah Al-Kadh-dhaab appeared (claiming to be a prophet). I said, 'I will go out to kill Musaylamah so that perhaps I may make amends for killing Hamzah. So I went out with the people (to fight Musaylamah and his followers) and suddenly I saw a man (Musaylamah) standing near a gap in a wall. He looked like an ash-colored camel and his hair was disheveled. I threw my spear at him, driving it into his chest in between his breasts till it passed out through his shoulders, and then an Ansaaree man attacked him and struck him on the head with a sword.

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<sup>3</sup> A mountain near the mountain of Uhud, and between it and Uhud there is a valley.

'Abdullaah ibn 'Umar said, 'A slave girl on the roof of a house said: Alas! The Ameerul-Mu'mineen (Musaylamah) has been killed by a black slave.'"<sup>4</sup>

Narrated by Jaabir ibn 'Abdullaah:

The Messenger ( ) said on the day of the battle of Uhud,

"Who saw the killing of Hamzah?" So a man who was by himself said, "I saw his killing." He said, "Let's go and show him to us." So the Messenger ( ) walked until he saw Hamzah and stopped; his stomach was gouged and he was mutilated. So they said, "Yaa Rasoolullaah, they mutilated him, by Allaah." Thus the Messenger ( ) did not want to look at him. He stood in the middle of those who were killed and he said, "I am a witness for them, bury them in their blood (i.e. do not shroud them) for indeed there is no one who is injured in the path of Allaah except that on the day of judgment his blood will gush forth and its will the colour of blood and its smell will be the smell of musk. Bury those who know the most Qur'aan first."<sup>5</sup>

#### **The *ahaaadeeth* that are *da'eef* in this regard:**

Moosaa' ibn 'Uqbah narrated that Wah-shee gouged the liver of Hamzah and took it to Hind bint 'Utbah and she tried to chew it however she was unable to. Ibn Katheer mentioned this narration in his '*Al-Bidaayah wal-Nihaayah*' (4/43) without an *isnaad*, hence it is weak.

Ibn Ishaaaq narrated with a broken *isnaad* that Hind was the one who gouged the liver of Hamzah. (*Seerah Ibn Hishaam*: 3/133). Hence, this narration is also weak.

Thus, based on what was previously stated, there is nothing authentic that proves Hind ( ) chewed or attempted to chew the live of Hamzah ( ). It's worthy to note that Ibn Al-Atheer stated the following in her biography,

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<sup>4</sup> Al-Bukhaaree narrated in his *Saheeh* (*hadeeth* nos. 4072), Ahmad in his *Musnad* (3/501), and Al-Bayhaquee in his *Ad-Dalaa'il* (3/241),

<sup>5</sup> Al-Bukhaaree: (*hadeeth* no. 4079), Aboo Dawood (*hadeeth* no. 3138), At-Tirmidhee (*hadeeth* nos. 1036), An-Nasa'ee (3/62), and Ibn Maajah (*hadeeth* nos. 1514).

Hind bint 'Utbah Al-Qurashee Al-Haashimee, the wife of Aboo Sufyaan, the mother of Mu'aawiyah. She accepted Islaam along with her husband when Makkah was conquered. She was a woman of persona, self-confidence, and intelligence. She passed away during the Khilaafah of 'Umar ibn Al-Khattaab.<sup>6</sup>

### Some points of benefits that Ibn Hajr mentioned in his explanation the *hadeeth* of Wah-shee

1. He had a sharp intelligence and he mastered the art of *qaafah* (the ability affirm the relation of one person to another based on his/her physical features).
2. The many merits of Hamzah.
3. A person hates to see the one who harmed his family or his friend, however that does not necessitate that the reprehensible type boycotting occur between them.
4. A person's acceptance of Islaam erases his past sins.
5. During the time of war, a person should be precautious, and he should not take anything for granted, for Hamzah must have seen Wah-shee on that day, however he was not wary of him because he saw him as an insignificant person until he faced him.<sup>7</sup>

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<sup>6</sup> Asadul-Ghaabah: 6/692-693

<sup>7</sup> Fathul-Baaree: 7/464