The story of the killing of ‘ Asma bint Marwaan is false

brother my question was about the death of Asmaa bint Marwaan people speaking against islam say that she was killed on the order of the prophet in a very brutal way and this indicates according to some about the messenger of Allahs lust for power in yathrib It would be highly appreciated if this topic is explained so that i can answer these people how benevolent the messenger of Allah was

Praise be to
Allah.

Firstly:

Allah, may He be
exalted, has told us in His holy Book that He only sent His Messenger Muhammad
(blessings and peace of Allah be upon him) as a mercy to all people. Allah, may
He be glorified, says (interpretation of the meaning):

“ And We have
sent you (O Muhammad SAW) not but as a mercy for the Alameen
(mankind, jinns and all that exists) ”

[al-Anbiya ’ 21:107].

The one who
accepts this mercy and gives thanks for this grace will be blessed in this

world and in the Hereafter; the one who rejects it and denies it will be a loser in this world and in the Hereafter.

End quote from Tafseer Ibn Katheer, 5/385

Al-Haakim narrated in al-Mustadrak
(100) that Abu Hurayrah said: The Messenger of Allah
(blessings and peace of Allah be upon him) said: “ O people, I am but a bestowed
mercy. ” Classed as saheeh by al-Albaani
in Saheeh al-Jaami ‘ ,
2345.

The Prophet
(blessings and peace of Allah be upon him) is the one who pardoned all of Quraysh, even though they had let him down, opposed him,
expelled him, waged war against him and incited the Arabs against him. When he
conquered Makkah, he pardoned them and did not punish
them or take revenge on them for their bad treatment.

He is the one
who pardoned the Jewish woman who had poisoned the mutton for him.
al-Bukhaari (2617) and Muslim (5834) narrated from Anas ibn Maalik
(may Allah be pleased with him) that the Jewish woman brought the Prophet
(blessings and peace of Allah be upon him) some poisoned mutton and he ate some
of it. Then she was brought to him and it was said: Will you give us permission

to execute her? He said: No.

‘ Aa ’ ishah (may Allah be pleased with her) said: The Messenger of Allah (blessings and peace of Allah be upon him) never took revenge for his own sake, unless one of the sacred limits of Allaah had been transgressed, then he would take revenge for the sake of Allaah.

Narrated by al-Bukhaari (6126) and Muslim (2327).

Al-Bukhaari (4838) narrated from ‘ Abdullah ibn ‘ Amr ibn al- ‘ Aas (may Allah be pleased with him) concerning this verse in the Qur ’ aan – “ O Prophet (Muhammad SAW)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner ” [al-Ahzaab 33:45] – that he said: In the Torah it says: O Prophet! We have sent you as a witness and as a bearer of glad tidings, a saviour to the unlettered. You are My slave and My Messenger, and I have named you al-Mutawakkil (the one who puts his trust solely in Allah). He is not coarse or uncouth, shouting in the marketplace; he does not repay evil with evil, rather he overlooks and forgives.

The reports that speak of his patience in putting up with annoyance, and his forgiveness and tolerance, his not holding things against people and his returning evil with good are innumerable. These people only want to undermine the status of the Prophet (blessings and peace of Allah be upon him) as a sign of their increase in kufr and because of the jealousy, resentment and hatred they have in their hearts, and because they hope and wish to

extinguish
the light of Allah. “ But Allah will complete His Light even though the disbelievers hate (it). ” [as-Saff 61:8].

It is proven
that the Prophet (blessings and peace of Allah be upon him) forbade the killing
of women. Abu Dawood (2669) narrated that Rabaah ibn Rabee ‘
said: We were with the Messenger of Allah (blessings and peace of Allah be upon
him) on a campaign, and he saw the people gathered around something. He sent a
man to find out what they were looking at, and he came back and told him that
it was a woman who had been killed. He said: “ Such a one could not have been a
fighter. ” Khaalid ibn al-Waleed was leading the vanguard of the army, so he sent a
man to him and said: “ Tell Khaalid: Do not kill any
woman or hired worker. ”

Secondly:

As for the
report about the slaying of ‘ Asma bint
Marwaan that is propagated by these liars, it is a
fabricated report. It was narrated by al-Qadaa ‘ i in Musnad ash-Shihaab
(856), al-Khateeb in at-Tareekh
(13/99), Ibn ‘ Asaakir in
his Tareekh (51/244), and Ibn
‘ Umar al-Harbi in his Fawaa ’ id (50), all via Muhammad ibn

al-Hajjaaj al-Lakhami Abu Ibraaheem al-Waasiti from Mujaalid ibn Sa ‘ eed from ash-Sha ‘ bi from Ibn ‘ Abbaas, who said:

A woman from Banu Khatamah wrote poetry
lampooning the Prophet (blessings and peace of Allah be upon him), and news of
that reached the Prophet (blessings and peace of Allah be upon him) and upset
him. He said: “ Who will deal with her for me? ” A man from among her people
said: I will, O Messenger of Allah! She was a seller of dates, so he went to
her and said to her: Do you have any dates? She said: Yes. So she showed him
some dates, and he said: I want something better than this. So she went inside
to show him and he followed her and looked right and left, but he did not see
anything except a small table, and he kept hitting her head with it until he
killed her. Then he went to the Prophet (blessings and peace of Allah be upon
him) and said: O Messenger of Allah, I have taken care of her for you. The Prophet
(blessings and peace of Allah be upon him) said: “ The validity of what you have
done is something that no one could dispute. ”

This woman was ‘ Asma bint Marwaan.

This is an
invalid isnaad and a fabricated report that was
narrated by Muhammad ibn al-Hajjaaj
of whom al-Bukhaari said: His hadeeth
is to be rejected. Ibn Ma ‘ een
said: (He is) an evil liar. Ad-Daaraqutni said: (He

is) a liar; and on one occasion he said: He is not trustworthy.

Mizaan al-I ‘ tidaal, 3/509

Ibn ‘ Adiyy said: Muhammad ibn al-Hajjaaj fabricated the hadeeth about the woman who used to lampoon the Messenger of Allah (blessings and peace of Allah be upon him), according to which when she was killed he (allegedly) said: “ The validity of what you have done is something that no one could dispute. ”

End quote from al-Mawdoo ‘ aat by Ibn al-Jawzi 3/18

This hadeeth was also mentioned by Shaykh al-Albaani (may Allah have mercy on him) in ad-Da ‘ eefah (6013); he said it is fabricated (mawdoo ‘).

It was narrated by al-Waaqidi in al-Maghaazi (p. 173) and via him by al-Qadaa ‘ i (858): ‘ Abdullah ibn al-Haarith told me, from his father, that ‘ Asma bint Marwaan, from Banu Umayyah ibn Zayd, was married to Yazeed ibn Zayd ibn Hisn al-Khatmi. She used to revile the Prophet (blessings and peace of Allah be upon him), criticise Islam and incite people against the Prophet (blessings and peace of Allah be upon him).

When news of what she said and her incitement of the people reached ʻ Umayr ibn ʻ Adiyy
ibn Kharashah ibn Umayyah al-Khatmi, he said: O Allah, I make a vow to You that I shall
kill her if You grant a safe return to Madinah to the
Messenger of Allah (blessings and peace of Allah be upon him) – as the Messenger of Allah (blessings and peace of Allah be upon him) was in Badr at that time. When the Messenger of Allah (blessings
and peace of Allah be upon him) came back from Badr,
ʻ Umayr ibn ʻ Adiyy came to her in the middle of the night and entered upon her in her house when she had a group of her children sleeping around her,
including an infant who was still being breastfed. He reached out to touch her
and found the infant whom she was breastfeeding. He pushed the child aside then
he plunged his sword into her chest until it came out of her back. Then he went
out and prayed Fajr with the Prophet (blessings and
peace of Allah be upon him) in Madinah. When the
Prophet (blessings and peace of Allah be upon him) finished praying, he looked
at ʻ Umayr and said: Did you kill the daughter of Marwaan? He said: Yes, may my father be sacrificed for you,
O Messenger of Allah.

ʻ Umayr was afraid that the Prophet (blessings and peace of
Allah be upon him) would not approve of his killing her, so he said: Is there any sin on me for that, O Messenger of Allah? He said: " The validity of what you have done is something that no one could dispute. " And this is the first time I heard this phrase from the Prophet (blessings and peace of Allah be upon
him). ʻ Umayr said: The Prophet (blessings and peace
of Allah be upon him) turned to those who were around him and said: " If you want to see a man who supported Allah and His Messenger, then look at

‘ Ubayr ibn ‘ Adiyy. ”

End quote.

This is a
worthless isnaad. Imam Ahmad said concerning al-Waaqidi – whose name was Muhammad ibn
‘ Umar ibn Waaqid – : He is a liar; he alters hadeeths.
Ibn Ma ‘ een said: He is not
trustworthy. On one occasion he said: His hadeeth is
not to be written down. Al-Bukhaari and Abu Haatim said: He is matrook (rejected). Abu Haatim and an-Nasaa ’ i
said: He fabricates hadeeth. Ibn
‘ Adiyy said: His hadeeths
are odd and problematic. Ibn al-Madeeni
said: al-Waaqidi fabricates hadeeth.

Mizaan al-I ‘ tidaal, 3/663

An-Nasaa ’ i said: The liars who are known for fabricating hadeeth are four: Ibraaheem ibn Abi Yahya
in Madinah, al-Waaqidi in Baghdad, Muqaatil in Khorasan and Muhammad ibn Sa ‘ eed in Syria.

End quote from Tahdheeb at-Tahdheeb,
9/163

And Allah knows best.