

EXPRESSING DELIGHT  
IN THE BIRTH OF THE LIGHT 卐

*preceded by a treatise  
of al-Imām al-Suyūṭī entitled,*

THE EXCELLENT INTENTION OF  
CELEBRATING THE MAWLID



EXPRESSING DELIGHT  
IN THE BIRTH OF THE LIGHT ﷺ

*Izhār al-Surūr li Mawlid al-Nūr ﷺ*

*On Assembling to Celebrate and Rejoice over the  
Birth of the Greatest Messenger ﷺ,  
with a Discussion of Its Legal Proofs and the  
Arguments of Those Who Forbid It*

Muḥammad b. Yahyā al-Ninowy

(May Allāh ﷻ forgive him, his  
parents, and the believers)

Translated and Edited by two paid  
and one voluntary parties

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THE EXCELLENT INTENTION OF  
CELEBRATING THE MAWLID

*Ḥusn al-Maqsid fī ‘Amal al-Mawlid*

al-Imām Jalāl al-Dīn al-Suyūfī

*With a foreword by*  
Muḥammad b. Yaḥyā al-Ninowy

*Translated by*  
Abdul Aziz Suraqah



## Foreword

Shaykh Muḥammad b. Yahyā al-Husaynī al-Ninowy

*All praises are due to Allāh as befit His Majesty and Perfection. May blessings and salutations be upon our master Muḥammad and his Family.*

Love for Allāh ﷻ and his Messenger ﷺ is one of the central most acts of worship that spring from the heart. It assumes an immensely high rank in the religion. It is the sustenance of the hearts, the succor of the spirits, the coolness of the eyes, the delight of the souls, the light of the intellects, and the fortification of the inward. Love for Allāh ﷻ and His Messenger ﷺ is life, and those who are deprived of it are counted among the dead; it is light, and those who are bereft of it drift aimlessly in the oceans of darkness; it is healing, and those who lack it suffer untold maladies; and it is delight, and those who fail to acquire it live lives of stress, pain, disquietude, and agitation.

This love, for the believer who treads the path to Allāh ﷻ, is like the head of a bird: if the bird loses its head it will die and collapse midflight. And thus love is for the believer: when love leaves the heart, his spiritual journey to Allāh ﷻ will come to an immediate standstill.

Love is like a tree planted in the heart of the believer: when it is watered with sincerity and emulation of the Beloved Prophet ﷺ it will “yield numerous fruits at all times by the leave of its Lord.” (Qur’ān 14:25). Love is the root of the root of faith because faith (*īmān*) is comprised of statements, beliefs, and actions, and its basis is the knowledge (*ma’rifah*)

rooted in the heart—which is also the locus of love. Love, we conclude, is an action of the heart by which we validate our steadfastness (*istiqāmah*) and commitment to Islām. Through love we are able to orient ourselves in our journey to Allāh ﷻ the Exalted. Acts of obedience barren of love are like a lifeless body, and when acts of worship are devoid of love for Allāh—the Exalted and Sublime—they become mechanical in their nature, performed and completed without the slightest effect on the soul, and lacking any efficacy in changing behavior for the better.

Allāh ﷻ connected love for Him with love for His Prophet ﷺ and has made it incumbent upon believers and forbidden for reprobates. The Exalted says in Sūrat al-Tawbah: “*Say, ‘If your fathers, your sons, your brothers, your wives, your relatives, the wealth you have acquired, the commerce whose decline you fear, and your dwellings with which you are pleased are more beloved to you than Allāh and His Messenger and striving in His path, then wait until He fulfils His command. And Allāh does not guide the reprobates.’*” (Qur’ān 9:24) This verse is one of the clearest proofs for the obligation to love Allāh ﷻ and His Beloved Prophet ﷺ. In this verse Allāh ﷻ mentions the things that are most beloved to people in this life—worldly delights, family, etc.—and threatens those who show preference to them over love for Allāh ﷻ and His Messenger ﷺ by saying, “*then wait until He fulfils His command.*” This means: Await the constriction and loss of happiness in this life and the Next that you will suffer. That is why He says, “*And Allāh does not guide the reprobates.*”

It is a given that people have a natural love for a number of things. This natural love is man’s inclination to the things that suit his temperament, such a parched man’s love of water, a famished man’s love of food, or one’s love for sleep,

intimacy, offspring, etc. This form of love is intrinsically commendable, not reprehensible, unless it takes priority over love for Allāh ﷻ or love for His Messenger ﷺ, or unless it diverts one away from Allāh ﷻ and His Messenger, as the Exalted said in Sūrat al-Munāfiqūn: *“O you who believe! Let not your wealth or children divert you from Allāh’s remembrance.”* (Qur’ān 63:9) A servant’s faith remains incomplete so long as he favors love for something else over the love for Allāh ﷻ and His Messenger ﷺ. Allāh ﷻ says in Sūrat al-Baqarah: *“And among mankind are those who take others besides Allāh as equals, loving them as they [should] love Allāh. But those who believe are firmer in their love for Allāh.”* (Qur’ān 2:165) This verse describes the condition of the idolaters who loved Allāh ﷻ while at the same time loving the idols they worshipped besides Him. The Master—Exalted is He—rejected this association and informed them that the believers love Him unlike any other. Allāh ﷻ, in the sight of the believers, is the first Beloved. The Exalted says, *“But those who believe are firmer in their love for Allāh.”* There is no contentment for the one who does not find contentment in the love of Allāh ﷻ, and there is nothing that will suffice the one who does not find sufficiency in Him.

We may gather from this that developing love for Allāh ﷻ and His Messenger ﷺ in the heart is one of the most important and pressing of duties, because it is *this* love that serves as the well-spring of goodness and sacrifice and is the foundation of invitation to Allāh ﷻ. This love is what humanity needs and longs for.

But love for Allāh ﷻ and His Messenger ﷺ does not arise from a mere rationally based faith in Allāh ﷻ and His Scriptures and Messengers. Theoretical debates and ratiocinations alone have never influenced emotions and hearts the way pure and sincere love has.

The means of gaining love for Allāh ﷻ and His Messenger ﷺ—after establishing the root of faith—are to contemplate deeply on the noble verses of Allāh’s Book ﷻ and to take notice of the wont (Sunnah) of His merciful and kind Messenger ﷺ. That is because abundant contemplation on Allāh’s bounties ﷻ and graces and meditation upon His majesty and tremendousness, followed by copious remembrance of Him with the heart and the tongue, imbues the heart with tranquility, the breast with expansion, and the soul with repose. When a Muslim engages in Allāh’s remembrance ﷻ there grows in his heart a tremendous divine love: a love that causes him to deem paltry every weighty thing that lies between him and the path of proximity to Allāh ﷻ; a love that causes him to scorn and disdain every enticing lure; a love that causes him to consider insignificant every harm and torment meted out to him. That is because the heartfelt emotions of fear, hope, and love achieve what mere rational arguments can’t.

There is in the noble Companions’ sacrifice of all that was precious and valuable (may Allāh ﷻ be pleased with them all) ample testimony (after their faith in Allāh ﷻ and His Messenger ﷺ) to their love, and sure proof that love is a branch and part of faith. Therefore, perfect emulation and love of sacrifice are branches of this love, because faith and love together were the causes of the Companions’ immense sacrifices that shall be eternally etched in history. All Muslims require belief *and* love together. It is not enough for one to claim that he believes in the tenets of faith based solely on rational arguments; that faith is incomplete until his heart is also filled with love for Allāh ﷻ and His Messenger ﷺ. Accordingly, in the narration reported by al-Bukhārī (15) and Muslim (45) in their rigorously authentic collections, the Prophet ﷺ said, “None of you will truly believe until I am more beloved to him than his father, his son, and all

mankind.” Al-Nasā’ī (5014) also narrated the ḥadīth with a rigorously authentic chain the wording, “None of you will truly believe until I am more beloved to him than his wealth, his family, and all mankind.”

If a heart does not occupy itself with love for Allāh ﷻ and His Messenger ﷺ and love for righteousness and the righteous, it is inevitable that it will be filled with love for base desires, passions, and forbidden things. And when a heart inclines away from love of righteousness and goodness, it is well-nigh impossible that the mere rational affirmation of the tenets of faith will push its owner to undergo sacrifices and have love for goodness. The reason for this is simple: if you fail to busy your heart and fill it with the truth it will be busied and filled with falsehood. This is why the love for Allāh ﷻ and His Messenger ﷺ and the love for the good of humanity and others in creation can never flourish through the rational affirmation of faith alone.

In his *al-Muwāfaqāt* (2:141), al-Imām al-Shāṭibī says:

[. . .] That is in addition to what has been mentioned of the early Muslims and their strenuous works that none else than the Solitaries (*Afrād*) can possibly bear. Allāh ﷻ facilitated for the early Muslims and made them well disposed to these works and made those works beloved to them. The early Muslims were not contravening the Sunnah through their strenuous worship; nay, they were counted among the Foremost (*al- Sābiqūn*)—may Allāh make us among them! That is because the ratio legis (*‘illah*) for the prohibition of strenuous religious works is absent with respect to the early Muslims, so the prohibition does not apply in their case. The same may be said with regard to the Prophet’s ﷺ instructions that “A judge should not adjudicate while he is angry.” The rationale for this prohibition lies in the fact that anger clouds one’s judgment and prevents him from hearing out the proofs

presented in a case. This ruling applies to anything that clouds one's judgment, anger or otherwise, and it is absent when the mitigating factor is absent—and it is even absent when there is slight anger that does not cloud judgment. This view is good and sound.

The condition of the person in the former example [mentioned before this quote] is that of one who acts in accordance to the covenant of Islām and Īmān without increase, while the condition of the person in the latter example [e.g., the early Muslims who performed strenuous acts of worship] is that of one who acts in accordance to the overwhelming state of fear, hope, or love that overtakes him. Fear is a prodding whip, hope is a singing cameleer, and love is a driving force. One who is overcome with fear may perform acts in toil; however, it is his fear of what is more arduous that drives him to bear patiently with what is less so, no matter how toilsome it is. One who is hopeful also performs acts in toil, but his hope in complete rest drives him to bear patiently with complete toil. A lover, on the other hand, works hard and strives out of longing for his beloved. As a consequence, what is difficult becomes easy for him and what is distant become close to him. He relinquishes claims to strength for himself and feels that he has not fulfilled the covenant of love or shown due gratitude for [Allāh's] graces. His every breath is filled [with remembrance of his beloved] yet he feels that he has yet to fulfill his burning desire.

Likewise the one who fears for his life, intellect, or wealth: such fear—if it is in his best interest—prevents him from undertaking actions that would threaten these things; however, these same actions are allowed as dispensations if their effect extends only to the person in question, and this is so there occurs no difficulty, since these things—as we

mentioned earlier—cloud one’s judgment. Examples that illustrate this include Abū Bakr’s decision to part with all of his wealth in service to the Prophet’s mission ﷺ and ‘Alī’s (may Allāh ennoble his countenance) self-sacrifice for the Prophet ﷺ by sleeping in the latter’s bed in Makkah prior to the migration.

In their rigorously authentic collections, al-Bukhārī (50) and Muslim (12) recorded the Prophet’s ﷺ definition of spiritual excellence (*Ihsān*): “He [Jibrīl (peace be upon him)] asked, ‘What is spiritual excellence?’ He [the Prophet ﷺ] replied, ‘It is to worship Allāh as though you see Him, and if you see Him not you know He sees you.’” This is the meaning of spiritual excellence. According to the majority of scholars in the past and present, the ways of arriving unto this and the various lawful means used to realize these heartfelt emotions are collectively called Sufism (*taṣawwuf*).

The manner in which Madīnah the Illumined received Allāh’s Messenger ﷺ illustrates the intensity of love that overflowed from the hearts of the Helpers (*Anṣār*) (may Allāh ﷻ be pleased with him)—men, women, and children alike. Some of the scholars of prophetic biography (*Sīrah*) mention that the Helpers would go out every day to the outskirts of the city and wait under the scorching sun for the arrival of Allāh’s Messenger ﷺ, and when the evening approached they would go back from whence they came and return the next morning. When the Messenger of Allāh ﷺ finally reached them and they saw him ﷺ, in delight, their emotions held within poured out and their tongues hailed him with odes and rhyming songs of merriment. And the Prophet ﷺ reciprocated their love, as is mentioned in several ḥadīth traditions about the virtues of the Helpers—they were truly Helpers of Allāh ﷻ and His Messenger ﷺ. Ibn Mājah related in his *Sunan* with

a rigorously authentic chain that when the Prophet ﷺ arrived at Madīnah the young girls of the Helpers received him while beating their drums and singing:

*We are the young girls of Banū Najjār  
What an excellent neighbor we have in Muḥammad!*

And when the Prophet ﷺ heard this he said, “Allāh knows that I most certainly love you all!”

In al-Bukhārī’s rigorously authentic collection there appears a long narration from ‘Urwah b. Mas‘ūd al-Thaqafī (may Allāh ﷻ be pleased with him). Due to his intelligence and experience and connections with the kings and potentates of the day, Quraysh selected him—before he embraced Islām—to negotiate with the Muslims at Ḥudaybiyah. The Prophet ﷺ came and “‘Urwah began casting furtive glances at the Companions of the Prophet ﷺ. He said, ‘By Allāh! Never did the Prophet ﷺ spit except that it would land in the hand of a man among them, who would then rub his face and body with it. When he would command them they would hasten to carry out his command. When he would perform ablutions they would almost fight each other to get his excess ablution water. When in his presence they would speak with lowered voices. Out of awe of him they would never stare directly at him.’ When ‘Urwah returned to his compatriots he said, ‘O People! By Allāh, I have been in delegations sent to the Chosroes, the Cæsar, and the Negus, but by Allāh, I have never seen a king who is extolled by his courtiers like how the companions of Muḥammad extol him! By Allāh, he does not spit except that it falls in the hands of one of them, who then rubs his face and body with it. If he commands them they hasten to carry out his order. When he performs ablutions they almost fight to get his excess ablution water. When they speak in his presence they lower their voices.

Out of awe of him they never stare directly at him. He has assuredly presented you with a reasonable offer, so accept it.”

This living image transmitted by ‘Urwah b. Mas‘ūd al-Thaqafī that reflects the extent of the Companions’ love for the Prophet ﷺ—and which left a deep and lasting effect on ‘Urwah and led to his faith in this religion and subsequent sacrifice when his faith and love for Allāh’s Messenger ﷺ ultimately led to his martyrdom in battle—is a clear proof and decisive indication that every Muslim should ponder upon. These events prove that there is no faith in the Messenger of Allāh ﷺ without love for him. Loving the Prophet ﷺ is not a mere exercise of ratiocination; it is but the effect that overwhelms the heart and utterly captivates it, dipping it in the dye (*ṣibghah*) of Allāh ﷻ—“*And whose dye is fairer than Allāh’s?*” (Qur’ān 2:138)—and leaving upon one the same impression it left on those Companions described by ‘Urwah.

Al-Bukhārī (6171) and Muslim (2639) reported in their collections from Anas b. Mālīk (may Allāh ﷻ be pleased with him) who said, “A man said to the Messenger of Allāh ﷺ, ‘When is the Last Hour?’ The Prophet ﷺ replied, ‘What have you prepared for it?’ The man said, ‘Love of Allāh and His Messenger.’ The Prophet ﷺ then said to him, ‘You shall be with the one you love.’” The idea that love for the Messenger of Allāh ﷺ is restricted to emulating his example doesn’t hold weight when we consider all of the revealed texts. That is because emulation happens only when there is a strong impetus and motivator—and after the basis of faith, what impetus to emulation is greater than perfect and sincere love that moves the heartfelt sentiments and emotions, a love that the soul attaches itself to and that fills the heart and inundates it so that it follows submissively in its wake, well-pleased, joyous, and tranquil? In fact, the Messenger of Allāh ﷺ made this filling of the heart with love for him a measure of perfect and complete

faith in Allāh ﷻ; therefore, it is not enough for a believer to claim for himself belief in the basic tenets of faith. He heart must also be filled with love for the Messenger of Allāh ﷺ. And even love is not enough: his love for the Messenger of Allāh ﷺ must dominate over his love for wealth, children, his own parents, and all of mankind, as al-Bukhārī and Muslim both reported: “None of you truly believe until I am more beloved to him than his child, his father, and all of mankind.” This ḥadīth proves that love for the Messenger of Allāh ﷺ is from the same genus as love for one’s child and parents. That is to say, the source of both is the emotions and the heart, not rational arguments in support of what should be believed or done. And if the love for the Messenger of Allāh ﷺ is not from the same source as one’s love for his children and parents, the comparison and preference here would be invalid.

Emulation and obedience are undoubtedly signs that point to true love, and are a subsidiary of it. In that connection there is a couplet attributed to Imām al-Shāfi‘ī or al-Nābighah or others:

*You disobey God and put on airs that you love Him  
Such is impossible, absurd by all measure!  
Had your love been true you’d have obeyed Him  
The lover is ever obedient to the object of his love!*

For this reason, and to further deepen love and connection with the Messenger of Allāh ﷺ, many ḥadīth masters and scholars considered it worthwhile to take every opportunity—after fulfilling one’s obligations and the Sunnah—to make mention of Allāh ﷻ and His Messenger ﷺ. This includes the recommended practice of gathering to celebrate the birth of the Messenger ﷺ. Such celebration “entails gathering with people, reading a portion of the Qur’ān, citing the narrations about the precursors to the Prophet’s mission and the wondrous signs that took place during his birth, and then eating a bit of food and leaving”—nothing more, and

without this manner of gathering being considered legally required in the Sharī‘ah. I have explained this succinctly in my book *Expressing Delight in the Birth of the Light* ﷺ, and discussed the various proof-texts in support of it, and tackled the specious doubts that are brought up against it. There is no need to rehash what I have written there. The reader is requested to refer to it for more detail.

Starting from as early as the second generation after the noble Hijra, and passing through the time of Imām al-Suyūṭī (the author of this book) up to ours, many imams, ḥadīth masters, and scholars have written on the noble celebration of the Prophet’s birth ﷺ. As for Imām al-Suyūṭī, he is the philologist, exegete, Sūfi, jurist, independent scholar (*mujtahid*), and verifier: Jalāl al-Dīn Abū al-Faḍl ‘Abd al-Raḥmān b. Abī Bakr b. Muḥammad al-Khuḍayrī al-Suyūṭī al-Shāfi‘ī al-Shādhilī, author of many beneficial works, may Allāh ﷻ have mercy on him and be pleased with him!

Space limitations do not permit us to detail Imām al-Suyūṭī’s efforts to revive the sciences of exegesis, ḥadīth, jurisprudence, and so on, but we can state that one of his objectives and goals for which he dedicated much time and effort was the revival of an authentic Sufism built upon the foundations of the Book and the Sunnah. His revival was an attempt to safeguard the sound aspects of this science from the false claims of ignorant idle prattlers or those who opposed it for one reason or another. Sufism (*taṣawwuf*) is the technical word for the station of Iḥsān, which is to “worship Allāh as though you see Him, and if you see Him not you know He sees you,” as al-Bukhārī reported in his rigorously authentic collection.

One of the notable examples of Imām al-Suyūṭī’s stances against the false claimants to Sufism was his censure of the

would-be Sufis of the Baybar Khānqāh. His student, Imām al-Sha‘rānī, mentions in *al-Ṭabaqāt al-Suḡhrā*:

Al-Ḥāfiẓ al-Suyūṭī said to them, “You lot are not Sufis! The real Sufi is the one who embodies the good character of the saints mentioned in the *Ḥilya* of Abū Nu‘aym, the *Epistle of al-Qushayrī*, and similar works. Whosoever feeds himself off the endowments given to the Sufis while having failed to adopt their character traits, then he has fed himself with the unlawful!”

The would-be Sufis of the Khānqāh reacted negatively to Imām al-Suyūṭī, and when matters reached a critical mass they attempted to have him killed by the Sultan. Unflinching, al-Suyūṭī said to them, “The Messenger of Allāh ﷺ informed me that I will be victorious against you!” Al-Sha‘rānī comments:

All those who stood against the Shaykh were soon loathed among the common folk and died under the most horrible of circumstances! . . . Shaykh Badr al-Dīn b. al-Ṭabbākh informed me: “When the Sufis of the Baybar Khānqāh stood against Shaykh Jalāl al-Dīn [al-Suyūṭī], he wrote a book against them, whereupon they requested me to write a counter response to it. That very night as I began to write, lo and behold, a piece of paper landed in my house. Upon it there was written: ‘O My believing servant! Do not harm anyone who carries the knowledge of My Prophet!’ I immediately desisted from writing the counter response and realized that Shaykh Jalāl al-Dīn was upon the truth.”

The takeaway from all of this is that al-Ḥāfiẓ al-Suyūṭī strove diligently to rectify the reprehensible practices innovated and introduced among some of the claimants to Sufism, and he tried to bring them back— theoretically, practically, and experientially—to the original, foundational Sufism that is the station of *Iḥsān* mentioned by the Prophet ﷺ. Al-Suyūṭī

cared not the least for anything as he was in the path of clarifying and giving aid to the truth.

This is the real Sufism (or the science of *Ihsān*) from which Imām al-Suyūṭī took a goodly portion, be it in knowledge, practice, witnessing (*shuhūd*) or direct tasting (*dhawq*). In his general orientation he clung to the path of the Sunnis of old. That should come as no surprise, for he was a scholar of Qur’ānic Sciences (*‘Ulūm al-Qur’ān*), a ḥadīth master who had a thorough grasp of the Sunnah and the sciences of ḥadīth nomenclature and grading, and had comprehensive knowledge of the Arabic language, legal theory, and jurisprudence. He was entrusted with expositing and explaining these sciences in his time.

In his work *Jazīl al-Mawāhib fī Ikhtilāf al-Madhāhib* (Copious Divine Gifts Explaining the Reasons for Disagreements Among the Legal Schools), al-Suyūṭī says about Sufism, “The way of the Sufis does not consist of sticking strictly to a particular legal school; rather, it is to adopt the strictest, most cautious, and most scrupulous positions found in every school.” This is an extremely valuable statement that expresses the imperative to act upon what has the soundest proof and to take the most cautious, strictest, and scrupulous ruling, and to refrain from lassitude in Allāh’s religion ﷻ and avid following of dispensations— not to mention doubtful matters. This is clearly *not* the Sufism practiced by the false claimants, whose practice instead draws accusations and leads to attacks on Sufism as a whole.

Al-Ḥāfiẓ al-Suyūṭī has around twenty separate books that tackle various issues related to Sufism in his day or before it, though it is noteworthy to mention that he did not write a single comprehensive book dealing with the science of Sufism or *Ihsān*, nor did he pen a commentary on a single detailed book on Sufism as he did with the other sciences (in which he compiled large compendiums and bulky

commentaries on them and their abridgements). The reason for this dearth of writings on Sufism is that Imām al- Suyūṭī, like other senior Sufi scholars, viewed Sufism more as a form of knowledge, action, and wayfaring than a science that stands in need of more books. Moreover, in the ḥadīth of al-Bukhārī (100) and Muslim (2674) in their collections, the Prophet ﷺ explained to us: “Indeed, Allāh will not remove knowledge from His servants all at once, but knowledge will be removed as the people of knowledge are taken in death. . .” This statement of the Prophet ﷺ proves that knowledge shall disappear through the disappearance of scholars, despite the presence of books and papers. This ḥadīth also proves that real knowledge is the knowledge contained in the breasts, not the knowledge contained in written lines alone. The real knowledge is not printed on lines of paper; it is knowledge that expands the breasts. It is a spirit that is elated not papers that are transcribed. For this reason some of the forebears believed that autodidacts in the guise of shaykhs were one of the greatest tribulations. Khalīl bin Aḥmad al-Farāhīdī (may Allāh ﷻ have mercy upon him) is reported to have said:

*Knowledge is not what is contained in the satchel  
 Knowledge is only what is contained in the breast  
 For that contains nobility and pride  
 And honorable raiment and worth*

As such, whoever relies upon his personal understanding or his books will get more things wrong than he gets right, and Allāh ﷻ knows best!

One of Imām al-Suyūṭī’s valuable tracts is his *Ḥusn al-Maḡsid fī ‘Amal al-Mawlid*. Within this tract al-Suyūṭī explains the legality of the *Mawlid*. He refutes the false claimants to Sufism by detailing what the *Mawlid* must encompass, and also responds to those who say that

celebrating it is a reprehensible innovation. Imām al-Suyūṭī wrote this book as a rebuttal to a small tract written by Shaykh ‘Umar b. ‘Alī al-Lakhmī al-Sakandarī al-Fākahānī—one of the late Māliki jurists—called *al-Mawrid fī al-Kalām ‘alā ‘Amal al-Mawlid*. To the best of my knowledge, this tract can only be found within al-Suyūṭī’s *Husn al-Maqṣid*. The gist of al-Fākahānī’s argument is that the celebration of the *Mawlid* is, in the best of circumstances, an unsanctioned, reprehensible innovation. Imām al-Suyūṭī explained how al-Fākahānī’s (may Allāh ﷻ have mercy upon him) proofs failed to advance his argument, and in turn he inferred proofs in support of the *Mawlid* from several Qur’ānic verses and noble Prophetic ḥadīth traditions, and detailed from several angles his method of textual extrapolation and derivation. Some individuals in our times have extracted and distributed al-Fākahānī’s tract from within this book of al-Ḥāfiẓ al-Suyūṭī, but without mentioning al-Suyūṭī’s answers to al-Fākahānī’s specious arguments (may Allāh ﷻ have mercy on both of them).

Conducting a *Mawlid* celebration, or coming together to send prayers upon the Messenger of Allāh ﷺ, is a means of establishing a connection with him ﷺ. This love, as we detailed earlier, is obligatory, and these gatherings include reminding each other of the Prophet’s noble features (*Shamā’il*) ﷺ and his sublime way (*Sīrah*). Were we to contemplate upon his Muḥammadan features and qualities of electhood, and how he interacted with his family, his Companions, and his enemies, and how he behaved inside of his home and in his society, and other examples of his tremendous standard of character ﷺ, it would generate an increase in love for him ﷺ in the hearts. When we compare our works with what he has made a Sunnah for us to do, our hearts feel shame, and they are filled with love for him out of veneration and shyness when beholding him ﷺ in this life or the Next.

## EXPRESSING DELIGHT IN THE BIRTH OF THE LIGHT

The more a person increases in his knowledge of the Prophet ﷺ the more he increases in his love for him ﷺ. Signs of truthful love include turning intently to Allāh ﷻ in obedience and commitment as He ordered—lest we are deluded in our claim to love Him and His Messenger ﷺ—being constant in the remembrance of Allāh ﷻ, reciting the Qur’ān with contemplation, doing sincere good works for his family and for other than his family. All of these works plant the love for Allāh ﷻ and love for His Messenger ﷺ in our hearts.

I pray that Allāh ﷻ teaches us what will benefit us and causes us to benefit from what we have learned. I ask Allāh ﷻ to illuminate our hearts with the light of His gnosis ﷻ and the light of His love ﷻ and the light of the love for the Prophet ﷺ. And our final supplication is: All praise is due to Allāh ﷻ, the Lord of the Worlds, and may Allāh ﷻ send prayers, salutations, and blessings upon our master Muḥammad and his family, and may Allāh ﷻ be well pleased with all of his Companions. And may He be well pleased with us in their company—by Your mercy, O Most Merciful of those who show mercy!

The one poor unto the mercy of his Self-sufficient Lord

Muḥammad b. Yaḥyā b. Muḥammad  
al-Ḥusaynī al-Ḥalabī al-Ninowy

*May Allāh pardon him*

Madīnah the Illumined, Dhū al- Ḥijja, 26, in the year  
1432 after the migration of the greatest Prophet ﷺ

## Text of Fatwa

*All praises are for Allāh, and may salutations be upon His chosen servants. A question was posed concerning the practice of commemorating the birth of the Prophet ﷺ in the month of Rabī' al-Awwal: What is the legal ruling on commemorating the Prophet's birth? Is it praiseworthy or blameworthy, and will the one who celebrates it be rewarded or not?*

The celebration of the *Mawlid* entails gathering with people, reading a portion of the Qur'ān, citing the narrations about the precursors to the Prophet's mission and the wondrous signs that took place during his birth, and then eating a bit of food and leaving. As I see it, this practice is a good innovation that merits reward. That is because it is an exaltation of the Prophet's rank ﷺ and a display of delight and happiness with his noble birth.

The first person to organize the *Mawlid* celebration was the ruler of Irbil, King Muẓaffar Abū Sa'd Kūkabrī b. Zayn al- 'Ābidīn 'Ali b. Baktagīn, one of the generous and esteemed monarchs. He left behind many great contributions and constructed the al-Jāmi' al-Muẓaffarī Mosque at the base of Mount Qāsyūn. Ibn Kathīr<sup>1</sup> said in his book of history [*al-Bidāyah wa-al-Nihāyah*]:

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<sup>1</sup> Abū Fidā' Isma'īl b. 'Umar b. Kathīr (d. 774 AH). A *ḥadīth* master, Shāfi'ī jurist, and historian, he is the author of the famous Qur'ānic exegesis *Tafsīr al-Qur'ān al-'Azīm*, the voluminous book of history and biography *al-Bidāyah wal-nihāyah*, and more. See al-Zirkilī, *al-A'lām* 1:320.

He [Muzaffar] used to organize the noble *Mawlid* celebration in the month of Rabī‘ al-Awwal and participate in it with great festivity. He was a pure-hearted, courageous, intelligent, and educated man. May Allāh ﷻ have mercy upon him and grant him an honorable abode in the Hereafter.

Shaykh Abū al-Khaṭṭāb Ibn Dihya wrote a book for him that was used in the celebration of the Prophet’s birth ﷺ. It was called *al-Tanwīr fī Mawlid al-Bashīr al-Nadhīr* (Illumination on the birth of the Bearer of Glad Tidings and the Warner). Al-Muzaffar awarded Ibn Dihya one thousand dinars for this book. Al-Muzaffar remained in power until his death in 630 AH during the crusaders’ siege of Akka, and this book remained with him throughout. He was a man of praiseworthy character and piety.

Sibt Ibn al-Jawzī<sup>2</sup> said in *Mir’āt al-Zamān*:

It was mentioned by one of the participants in al-Muzaffar’s *Mawlid* celebration that the royal table-spread was laid out with five thousand goats, ten thousand chickens, one hundred earthen tumblers, one hundred thousand plates of dried fruits, and one hundred thousand plates of sweets. . . . The eminent scholars and Sufis would attend the *Mawlid* and he would honor them with robes of distinction and royal favor. He would have the Sufis convene a gathering of spiritual singing [*samā’*] from the time of the Afternoon Prayer until the Dawn Prayer, and he would also dance [*yarqūs*] along with them. His yearly expenditure for the *Mawlid* would amount to three hundred thousand dinars; he also had a guesthouse for the visiting delegations, and people from all regions and walks of life would come there. The expenditures for the upkeep of that guesthouse amounted to one hundred thousand dinars.

<sup>2</sup> Yūsuf b. Quzghālī (d. 654 AH). The grandson of the Ḥanbalite jurist Abū al-Faraj Ibn al-Jawzī and historian and orator, he is the author of several books, including *Mir’āt al-zamān*, *Tadhkirat khawās al-umma bi dhikr khawāš al-a’imma*, and *Kanz al-mulūk fī kayfiyat al-sulūk*. See Ibn Kathīr, *al-Bidāyah wal-nihāyah*, 13:194.

He would also spend one hundred thousand dinars yearly for the release of Frankish prisoners [crusaders]. He would also spend three hundred thousand dinars yearly for the upkeep of the two Sacred Precincts [Makkah and Madīnah] and the watering holes situated around the Hejaz region. None of these expenditures, we should note, included al-Muẓaffar's secret charity.

His wife, Rabī'a Khātūn b. Ayyūb (the sister of the triumphant Ṣalāḥ al-Dīn) mentioned that his over garment was made of a coarse cotton that was worth no more than five dirhams. She said, "When I criticized him for his choice of clothing, he said to me, 'It is more beloved to me to spend five [dirhams] on a garment and give the rest away in charity than to wear an expensive garment and neglect the poor and indignant.'"

Ibn Khallikān said in his biographical entry for al-Ḥāfiẓ Abū al-Khaṭṭāb Ibn Dihya,

He was one of the eminent scholars of renown and people of virtue. He travelled from the Maghrib and entered the Levant and Iraq and passed through Irbil in 604 AH. He found that Irbil's ruler, the Honorable Muẓaffar al-Dīn b. Zayn al-Dīn, made elaborate plans to celebrate the Prophet's birth ﷺ, so he wrote a book for him called *al-Tanwīr fī Mawlid al-Bashīr al-Nadhīr* (Illumination on the birth of the Bearer of Glad Tidings and Warner). He read the book in al-Muẓaffar's presence and was awarded one thousand dinars. We heard it from the Sultan in six different gatherings in 625 AH.

One of the later Mālikī scholars, Shaykh Tāj al-Dīn 'Umar b. 'Alī al-Lakhmī al-Sakandarī<sup>3</sup>, better known as al-Fākahānī,

<sup>3</sup> 'Umar b. 'Alī b. Sālīm b. Ṣadaqa al-Lakhmī (d. 734 AH). An Alexandrine grammarian and jurist of the Mālikite rite, who wrote a commentary on the *Risāla* of Ibn Abī Zayd al-Qayrawānī and Ibn Daqīq al-'Īd's *Umdat al-aḥkām*. See Ibn Kathīr, *al-Bidāyah wal-nihāyah*, 14:168.

argued that the celebration of the *Mawlid* is a blameworthy innovation. To that end he wrote a book called *al-Mawrid fī al-Kalām ‘alā ‘Amal al-Mawlid* (The source in discussion about the celebration of the Prophet’s birth). I will reproduce portions of his book here and respond to it, piece by piece.

He said, may Allāh ﷻ have mercy upon him:

All praise is due to Allāh who guided us to follow the master of the Messengers, guided us to the supports of the religion, and made it easy for us to follow the reports of the righteous forebears, thereby filling our hearts with the lights of sacred knowledge and the definitive and clear truth. All praise is due to Him who purified our hearts from blameworthy novel matters and innovations in the religion.

I praise Him for bestowing us the lights of certainty and I thank Him for enabling us to hold fast to the strong rope. I bear witness that there is no god but Allāh, who is alone and without partner, and I bear witness that Muḥammad is His servant and Messenger—the master of the first and last—may Allāh send constant prayers and salutations of peace upon him, his Companions and his pure wives, the Mothers of the Believers, until the Last Day.

To commence: A question has been repeatedly asked by a group of blessed individuals regarding the gathering that some people convene in the month of Rabī‘ al-Awwal, a gathering that they call the *Mawlid*. The questioners have asked if this gathering has any basis in the Sacred Law, or if it is a reprehensible innovation and a novel addition to the religion. They asked this question in pursuit of a detailed answer from this author in particular, so I say, and with Allāh is all success: I am unaware of any legal basis for the *Mawlid*, either in the Book of Allāh ﷻ or in the Sunnah of His Messenger ﷺ. Furthermore, this action was not transmitted by any of the scholars of the Ummah who

are considered exemplars in the religion and who were known to stick assiduously to the reports of the early generations.

I maintain that the *Mawlid* celebration is a reprehensible innovation invented by idle people who are slaves to their stomachs and base desires. This can be proven once we consider it in light of the five legal rulings. This act is either obligatory (*wājib*), recommended (*mandūb*), permissible (*mubāḥ*), disliked (*makrūh*), or unlawful (*muḥarram*). Now, it is a matter of consensus that it cannot be considered obligatory or recommended, because the nature of something recommended is that the Sacred Law encourages it without condemning the one who leaves it; but the Sacred Law has not permitted the celebration of the *Mawlid*, and, as far as I'm aware, neither the Companions nor the Followers (*Tābi'ūn*) or pious scholars took part in it. This, in sum, is my answer that I would give if Allāh ﷻ asks me about it.

The *Mawlid* cannot possibly be permissible (*mubāḥ*), because the consensus of Muslims holds that reprehensible innovations in the religion are impermissible. It can therefore only be disliked or unlawful; hence, the *Mawlid* must be addressed from two angles and with two distinctions.

The first angle is the scenario in which a person celebrates the *Mawlid*, spending of his own money for his family, friends, and dependents, and without gathering together to eat or coming near any sinful actions. We describe this scenario as a disliked and gross innovation, because none of the righteous forebears—who are the jurists of Islām, the scholars of renown, the lamps of the ages, and the beauty of the realms—performed it.

The second angle is the scenario in which transgression enters the picture and gains strength, to the point where someone gives of his wealth while he still covets it, or he spends his money but his heart feels the pain of parting ways with it. The scholars have said concerning

this, “Taking money [from someone] by inducing his sense of shyness is just like taking it by sword-point.” It becomes much worse when it is accompanied with singing—complete with full stomachs and vain instruments, such as drums and reed flutes—and men intermingling with pre-pubescent boys or mixing with women or gazing at them, and with boisterous dancing and frivolity and forgetfulness of the Day of Dread [the Day of Judgment]. The same thing may be said if women gather among themselves while raising their voices with singing and neglecting the legislated manner of recitation and remembrance that is deemed customary, heedless of Allāh’s words: “*Indeed, your Lord is in observation!*”<sup>4</sup>

Not a single person doubts the unlawfulness of this and no one of chivalrous character deems it good; it is only attractive to those of dead hearts who have not polished themselves from the dross of sins and iniquities.

To make matters worse, they deem this celebration an act of worship and do not consider it loathsome and unlawful. Indeed, “*to Allāh we belong and to Him we shall return*”<sup>5</sup>; “*Islām began as something strange and shall once again be considered strange.*”<sup>6</sup> May Allāh support our Shaykh al-Qushayrī who said in his license that he gave us:

*In these difficult days of ours  
Evil is deemed good and good is deemed evil;  
The people of knowledge are abased  
While the ignorant are elevated  
Swerved, they have, from the truth  
So what relation is theirs to those gone past?  
When the tribulations’ grip tightens*

4 Qur’ān 89:14.

5 Ibid., 2:156.

6 Narrated by Imām Aḥmad b. Ḥanbal in *al-Musnad*.

*I say to the pious, religious, and God-fearing:  
Don't loath your condition  
For your Prophet came at a time of estrangement*

Imām Abū ‘Amr b. al-‘Alā<sup>7</sup> spoke well when he said, “The people will always enjoy goodness so long as they are repulsed by oddities.” So the month in which the Prophet ﷺ was born—the month of Rabī‘ al-Awwal—is, strangely enough, the same month in which he passed away, so displaying happiness and delight during that time is no better or more appropriate than displaying sadness. This is what we are duty bound to say, and we hope that Allāh will accept this.

The aforementioned words of al-Fākahānī form the sum of his argument. He contends that he is “unaware of any legal basis for the *Mawlid*, either in the Book of Allāh ﷻ or in the Sunnah of His Messenger ﷺ” To this we say: Negation of knowing something does not imply its non-existence. In fact, al-Ḥāfiẓ Abū al-Faḍl Ibn Ḥajar<sup>8</sup> established a basis for it in the Sunnah, and I derived another basis for it elsewhere. Both of these will be mentioned soon after this.

Al-Fākahānī argues that “the *Mawlid* celebration is a reprehensible innovation invented by idle people who are slaves to their stomachs and base desires. This can be proven once we consider it in light of the five legal rulings. This act is either obligatory (*wājib*), recommended (*mandūb*), permissible (*mubāḥ*), disliked (*makrūh*), or unlawful (*muḥarram*). Now, it is a matter of consensus that it cannot

7 Zabān b. ‘Amr al-Tamīmī (d. 154 AH). A philologist and man of letters, he was one of the seven famous reciters of the Qur’ān. See al-Zirkilī, *al-A‘lām*, 3:41.

8 Abū al-Faḍl Aḥmad b. ḥajar al-‘Asqalānī (d. 852 AH). A Tunisian born and raised in Egypt, Ibn ḥajar was a polymath *ḥadīth* scholar given the title “Leader of the Believers in Ḥadīth.” He is the author of the famous and magisterial commentary on *Ṣaḥīḥ al-Bukhārī*, titled *Fath al-Bārī*.

be considered obligatory or recommended, because of the nature of something recommended is that the Sacred Law encourages it without condemning the one who leaves it; but the Sacred Law has not permitted the celebration of the *Mawlid*, and, as far as I'm aware, neither the Companions nor the Followers (*Tābi'ūn*) or pious scholars took part in it." We mentioned earlier that the *Mawlid* was started by a just and knowledgeable king who intended by it to draw near to Allāh ﷻ, the Exalted and Sublime. Scholars and righteous people attended his celebration, and none of them rebuked [it]. Furthermore, Ibn Diḥya deemed it a good act and he wrote a book for it. These were "pious scholars" who supported and considered the *Mawlid* good and none of them rebuked it.

To his claim that it cannot be recommended, "because the nature of something recommended is that the Sacred Law encourages it," I retort: Sometimes the encouragement for the recommended act is textual in nature, and sometimes it is based on analogical deduction (*qiyas*). Therefore, even if there is no explicit text (*naṣṣ*) on the issue, it is possible to apply analogical deduction to the two bases that I will soon mention.

We do not concede to his claim that "it cannot possibly be permissible (*mubāḥ*) because the consensus of Muslims holds that reprehensible innovations in the religion are not permissible," because "innovation" is not limited to the unlawful and disliked; rather, it can also be permissible, recommended, or obligatory.

Al-Nawawī<sup>9</sup>, may Allāh ﷻ have mercy upon him, stated in *Tahdhīb al-Asmā wa-al-Lughāt*, "In the Sacred Law, innovation (*bid'ah*) is defined as the act of inaugurating

<sup>9</sup> Abū Zakariyyā Yaḥyā (d. 676 AH). A Shāfi'ī jurist, ḥadīth specialist, and saint, Imām al-Nawawī is regarded as one of the senior-most late Shāfi'ī scholars. He is the author of many books famous around the Muslim world, including *Riyāḍ al-ṣālihīn*, *Sharḥ Ṣaḥīḥ Muslim*, and *al-Adkhār*. See al-Ziriklī, *al-A'lām*, 8:149.

something that did not exist during the time of Allāh’s Messenger ﷺ. It is categorized into good and bad innovations.” Shaykh ‘Izz al-Dīn b. ‘Abd al-Salām<sup>10</sup> said in *al-Qawā‘id*:

Innovations are categorized as obligatory, unlawful, recommended, disliked, and permissible. . . . To ascertain this we must consider the innovation in light of the principles of Sacred Law. If the innovation is in the realm of the obligatory, then it is considered obligatory; if it is in the realm of the unlawful, then it is unlawful; if it is in the realm of the recommended, then it is recommended; if it is in the realm of the disliked, then it is disliked; and if it is in the realm of the permissible, then it is permissible.

Al-‘Izz b. ‘Abd al-Salām went on to mention specific examples for each of these categories and said:

Examples of recommended innovations include building hostels and schools, and every good act that did not exist in the time of the first generation, such as praying the night vigil prayer in Ramaḍān (*tarāwīḥ*), speaking about the details of Sufism and the ethics of debate, as well as congregating to discuss the fine points [of law] so long as it is for the sake of Allāh, Exalted is He.

In his compilation of the praiseworthy qualities of Imām al-Shāfi‘ī [*Manāqib al-Shāfi‘ī*], Imām al-Bayhaqī<sup>11</sup> reported with his chain of transmission to Imām al-Shāfi‘ī (may Allāh ﷻ have mercy upon him) who said:

Innovations are of two types. The first type is that which contravenes the Book [Qur’ān] the Sunnah, a report,

<sup>10</sup> ‘Izz al-Dīn b. ‘Abd al-Salām (d. 660 AH). A famous Shāfi‘ī jurist and legal theorist and associate of the Sufi Abū al-Ḥasan al-Shādhilī. See al-Ziriklī, *al-A‘lām*, 4:21.

<sup>11</sup> Abū Bakr Aḥmad (d. 458 AH). A Shāfi‘ī scholar hailing from Nishapur, he is the compiler of major ḥadīth collections such as *al-Sunan al-Kubrā*, *Dalā‘il al-Nubuwwa*, and *Shu‘ab al-Īmān*. See al-Ziriklī, *al-A‘lām*, 1:116.

or a consensus—this is an innovation of misguidance. The second type is an act of good with which no one disagrees. . . . This type of innovation is not reprehensible. ‘Umar (may Allāh be pleased with him) said concerning the night vigil prayer in the month of Ramaḍān: “What a good innovation this is!”<sup>12</sup> That means it was inaugurated without having existed before, and, even so, there is nothing in it that contradicts the above.

This refutes Shaykh Tāj al-Dīn’s argument that “it cannot possibly be permissible (*mubāḥ*)” and the rest of his words. That is because this category of inaugurated practices does not contradict the Book, the Sunnah, the reports, or consensus; to borrow Imām al-Shāfi‘ī’s quote, it is not “reprehensible.” This category includes “every good act that did not exist in the time of the first generation.”

So to feed others without committing sin is an act of good and is included among the recommended innovations delineated by al-‘Izz b. ‘Abd al-Salām.

Al-Fākahānī’s general sentiments expressed in his second angle are sound in origin, but the prohibition he speaks of comes from those unlawful acts that are committed and not the *Mawlid* gathering itself. So for instance, if these same unlawful acts occurred when gathering for the Friday prayer (*jumu‘ah*), they would be odious and abominable, but they would not necessitate condemning the actual gathering for the Friday prayer. This much is obvious.

We have witnessed people commit similar acts during the nights of Ramaḍān when the masses gather for the night vigil prayer. The night vigil prayer is a Sunnah, yet it is not forbidden to congregate for it due to the presence of these odious acts. We say that the gathering for the *tarāwīḥ* is a

<sup>12</sup> Narrated by al-Bukhārī.

Sunnah and those acts that occur in its midst are odious and abominable.

In addition to this, the basis for gathering to celebrate the *Mawlid* is recommended and considered a pious act, whereas those acts that are added to it are blameworthy and prohibited. Al- Fākahānī claims that since Rabī‘ al-Awwal is “the same month in which he passed . . . displays of happiness and delight during that time are no better or more appropriate than displays of sadness.” To this, we reply: Certainly, the Prophet’s birth ﷺ is the greatest bounty upon us, and his passing is the worst calamity to afflict us. The Sacred Law encourages us to be thankful for bounties and to observe patience, resignation, and tranquility with calamities. The Law Giver has commanded us to perform the ‘*aqīqah* ceremony<sup>13</sup> when a child is born, and that is in order to show gratitude and happiness for the newborn child, but he has not ordered us to sacrifice an animal or do anything of that nature when a child dies. In fact, he has forbidden the act of wailing and showing displeasure [with the divine decree]. Therefore, the principles of Sacred Law indicate that in this month, it is praiseworthy to express happiness with the Prophet’s birth ﷺ, and it has not indicated that it is praiseworthy to express sadness with his passing ﷺ.

Ibn Rajab al-Ḥanbalī<sup>14</sup> said in *Laṭāif* [*al-Ma‘ārif*], condemning the extreme Shiites who took the day of ‘Āshūrā’ as a day of mourning for al-Ḥusayn’s murder, “Neither Allāh ﷻ nor His Messenger ﷺ ordered people to appoint days to mourn the calamities faced by the Prophets, or days to

<sup>13</sup> The ceremony of shaving the newborn’s head and sacrificing an animal for distribution to the poor. —Tr.

<sup>14</sup> Aḥmad b. Rajab (d. 895 AH). A notable Ḥanbalite jurist and ḥadīth scholar, he was the author of a famous commentary on al-Nawawī’s Forty Ḥadīth collection, and *Laṭāif al-ma‘ārif* a well- received work on the various religious practices to be performed on the virtuous dates. See al-Ziriklī, *al-A‘lām*, 3:295.

mourn their deaths, so what say you of those who are less than them?”

In his book *al-Madkhal*, Imām Abū ‘Abd Allāh Ibn al-Ḥājj<sup>15</sup> spoke with exacting precision concerning the act of commemorating the *Mawlid*. The takeaway of his discussion is that he praised the displays of gratitude that take place in the *Mawlid* and condemned the unlawful and evil acts that are committed in it. Here I shall reproduce his comments, piece by piece. Ibn al-Ḥājj said:

One of the innovations they have inaugurated is their belief that the *Mawlid* celebration in Rabī‘ al-Awwal is one of the greatest acts of worship and one of the most profound manifestations of the symbols of the religion. This act consists of a number of innovations and unlawful acts. These include their use of song accompanied with musical instruments, such as the tambourine, the reed flute and other instruments that they use in their auditions. They persist in these blameworthy customs while at the same time occupying themselves with innovations and unlawful acts during the times that Allāh ﷻ has magnified and exalted.

Even outside of this particular night, exceptions are taken at singing; so what if it is included among the virtues of this tremendous month that Allāh ﷻ has preferred, and in which He graciously bestowed us with this noble Prophet ﷺ? What is the connection between musical instruments in revering this noble month in which Allāh honored us with the master of the Messengers ﷺ? Instead, it is necessary to fill this month with an increase in worship, goodness, and gratitude to the Master [Allāh] for having bestowed us these immense gifts. The Prophet ﷺ did not increase his

<sup>15</sup> Muḥammad b. Muḥammad b. Muḥammad Ibn al-Ḥājj al- ‘Abdarī (d. 838 AH). A North African scholar who settled in Egypt, he was the author of *al-Madkhal*, a famous book on blameworthy innovations and righteous intentions. See al-Ziriklī, *al-A‘lām*, 7:35.

acts of worship in this month over other months, but that was out of his mercy and kindness toward his Ummah. His mercy toward them was such that he would leave off certain actions lest they think they are obligatory. Despite that however, the Prophet ﷺ did indicate the added virtue of this magnificent month when he responded to the person who asked about fasting on Mondays. He ﷺ said, “That is the day in which I was born.”<sup>16</sup>

Therefore, honoring this day includes honoring the month in which he was born, so it behooves us to hold it in the utmost esteem and reverence, and to prefer it as Allāh has preferred the other virtuous months—and this month is one of them because the Prophet ﷺ said, “I am the master of the children of Ādam, and that is no boast. Ādam and those after him are under my banner.”<sup>17</sup>

The virtues associated with places and times are due to the acts of worship whose performance Allāh, the Exalted and Sublime, has specified therein. By themselves, these places and times have no inherent nobility; rather, the nobility therein is solely because of the spiritual meanings (*ma‘ānī*) associated with them. So, consider the virtues that Allāh has made specific for this month, and on Mondays. Can you not see that the tremendous virtue of fasting on Mondays is because the Prophet ﷺ was born on that day?

When this month enters it should be, on the aforementioned basis, honored, magnified, and shown the utmost reverence that is appropriate to it. That should be for the sake of emulating the Prophet ﷺ, who would increase in his good actions and pious deeds during times that have specific virtues. Have you not considered the statement of Ibn ‘Abbās (may Allāh be pleased with him) who said, “The Messenger of Allāh ﷺ was the most generous of people, and he was most generous during the month of

<sup>16</sup> Narrated by Muslim in his *Ṣaḥīḥ* collection.

<sup>17</sup> Narrated by Aḥmad in *al-Musnad*.

Ramaḍān”?<sup>18</sup> We should therefore magnify, to the best of our ability, the virtuous times as the Prophet ﷺ did.

Someone might retort: “The acts that the Prophet ﷺ performed in these virtuous times are known, but he did not perform any specific actions in this month [Rabī‘ al-Awwal] as he did in other months.” To this we reply: That is due to what is known from the Prophet’s noble custom of desiring ease for his Ummah, especially in those things that he specified. Case and point is when the Prophet ﷺ declared Madīnah inviolable as Ibrāhīm (peace be upon him) declared Makkah inviolable; despite that, he did not forbid hunting or cutting branches off trees. That was a mercy for his Ummah and was done for the sake of lightening the burden upon them. The Prophet ﷺ would frequently leave that which was virtuous for him for the sake of easing the burden upon his Ummah.

On the basis of what we have mentioned, the exaltation of this noble month should only be through an increase in performing righteous actions and giving charity and other acts that draw one near [to Allāh]. If someone is unable to do that, then the least he should do is abstain from the unlawful or detested. That should be done for the sake of exalting this noble month—and this applies to the other months, too, like Ramaḍān and the sacred months, but in this month even more reverence is due. One should eschew novel matters in the religion and avoid places wherein there is innovation and inappropriate things.

Some people in this time of ours have contravened these principles. When the month [of Rabī‘ al-Awwal] starts, they rush headlong into acts of frivolity and heedlessness, such as playing the leather drum, the reed flute, and other instruments. Would that they restricted themselves to singing, but unfortunately some of them, claiming to show propriety and etiquette, begin the *Mawlid* celebration by reciting the Magnificent Book [the Qur’ān], but when

<sup>18</sup> Narrated by al-Bukhārī in his *Ṣaḥīḥ* collection.

selecting who will read from it, they pick the one who is the most skilled in emotional reading that will stir the souls. This entails a number of corrupt practices. To make things worse, some of them add to it another danger: they pick for this reading young and handsome boys who recite in melodious high-pitched voices akin to *ghazal* singing, and these handsome boys then move in a sensuous, sanguine manner. This proves to be a temptation to certain men and women in attendance, and leads to harm on both sides and spreads untold corruption. The corruption that results from this temptation might be attributed to the degeneracy of the husband or wife and it might even lead to divorce or marital discord.

All of these compounded evils result from *Mawlid* celebrations that include singing. If, however, the *Mawlid* gathering is free of such evils, and only includes prepared food and invitations to the brethren [to partake of the food], then it is still an innovation with that intention, for it is an addition to the religion and was not done by the early forebears (*salaf*). Following the forebears is more fitting, and it has not been recorded that any of them intended to celebrate the *Mawlid*. We are merely followers, so we should be sufficed with what sufficed them.

The takeaway from Ibn al-Ḥājj's words is that he does not outright condemn the *Mawlid* celebration, but rather condemns the unlawful and evil things that take place in it. In the first part of his discussion, he clearly states that this month [Rabi' al-Awwal] should be specified with extra acts of piety, goodness, charity, and other acts that draw one near [to Allāh ﷻ]. This, in essence, is the content of the *Mawlid* celebration that we have deemed good.

In the *Mawlid* celebration we speak of, there is only recitation of the Qur'ān and feeding others; and that is goodness, piety, and closeness.

As for his closing comment that this act is an innovation (*bid'ah*), then it either contradicts what he said earlier, or it is understood to mean a good innovation (*bid'ah ḥasanah*) as was explained in the beginning of this book. His phrase could also be understood to mean that this action is good and that the innovation is found in the specified intention of it being for the *Mawlid*. This is alluded to in his statement, “then it is still an innovation with that intention,” and “it has not been recorded that any of them intended to celebrate the *Mawlid*.”

The outward purport of Ibn al-Ḥājj's words indicate that he disliked that one solely intend by these actions the celebration of the *Mawlid*. But he does not dislike the act of preparing food and inviting the brethren; so if we look critically here, we will see that there is a conflict between his former and latter statements. That is because he encourages others to increase their pious deeds for the sake of showing gratitude to Allāh ﷻ for creating the master of the Messengers ﷺ in this noble month. This, however, is the meaning of the intention for the *Mawlid*, so how can it be condemned after having been encouraged? It is almost inconceivable that someone performs a righteous action without an intention, and if such a thing can be conceived, then it is not considered an act of worship and there is no reward attached to it because there is no good deed without an intention. In our discussion here however, the intention is to show gratitude to Allāh ﷻ for the birth of the generous Prophet ﷺ in this noble month. That is the intention behind the *Mawlid* celebration and it is undoubtedly a good intention. Contemplate this well.

Ibn al-Ḥājj continued:

There are some people who convene *Mawlid* celebrations, but these celebrations are not solely for the sake of exalting [the Prophet ﷺ]. Rather, you find a person who has given money during other celebrations or anniversaries and

wants to get his money back; however, he is too shy to ask for it directly, so instead, he organizes a *Mawlid* gathering to get his money back from those people. This entails a number of corrupt practices. Key among them is this person's hypocritical behavior where presents something outwardly that contradicts what he intends inwardly. That is because outwardly, it seems that he is organizing a *Mawlid* celebration for the sake of [reward] in the Final Abode, but inwardly he is organizing it to gather money.

Some people organize *Mawlid* events in order to gather dirhams or seek the people's praise and help. This also contains clear harms.

This is similar to Ibn al-Ḥājj's earlier contention, i.e., that the condemnation is because of the absence of righteous intentions, and not the *Mawlid* in and of itself.

The Shaykh of Islām and ḥadīth master of his age, Abū al-Faḍl Ibn Ḥajar [al-‘Asqalānī], was asked about the *Mawlid*. He replied:

The origin for the *Mawlid* is an innovation that was not transmitted from any of the pious forebears among the [first] three generations. That said, it includes elements that are praiseworthy and elements that are not. If one is careful to include in it only those things that are praiseworthy, and avoids that which is otherwise, it is considered a good innovation, but if one does not, it is not.

There has occurred to me a legal text from which we may infer a basis for the *Mawlid*. It is the ḥadīth located in the two rigorously authentic collections of al-Bukhārī and Muslim. In the ḥadīth it states that the Prophet ﷺ came to Madīnah and found the Jews fasting on the day of ‘Āshūrā’. When he asked them concerning this, they replied, “It is the day on which Allāh drowned Fir‘awn and saved Mūsā, so we fast this day out of gratitude to Allāh ﷻ.” This indicates the validity of giving thanks to

Allāh ﷻ for the blessings He bestowed on a particular day in providing a benefit or averting a harm, and repeating that show of thanks each year.

Giving thanks to Allāh ﷻ can be shown by many acts of worship, such as prostration, fasting, charity, or reciting [the Qur’ān]. And what bounty is greater than the blessing of the birth of this Prophet ﷺ—the Prophet of mercy—on this day? On this basis, one should take care to celebrate it on the day itself in order to conform to the story of Mūsā (peace be upon him) on the day of ‘Āshūrā’; however, those who do not consider the matter in this way do not mind celebrating the *Mawlid* on any other day of the month; and some have expanded its time to any day of the year, despite the reservations that some might have with that. The forgoing, then, is the basis for this act.

As for what is done in the *Mawlid*, it should be confined to what expresses gratitude to Allāh ﷻ, such as the aforementioned practices such as reciting the Qur’ān, feeding others, giving charity, and singing something of the odes that praise the Prophet ﷺ and encourage renunciation (*zuhd*), and songs that move the heart and encourage it to do good deeds and work for the Hereafter.

As for what is added to this, such as singing and amusement and the like, what should be said concerning it is that the permissible therein that displays joy over the day is of no harm if joined with it, while the unlawful, disliked, or offensive (*khilāf al-awlā*) is forbidden (*yumna*’).

I say: There has occurred to me another legal text from which we may infer a basis for the *Mawlid*. It is the narration of al-Bayhaqī, from Anas (may Allāh ﷻ be pleased with him), who reported that the Prophet ﷺ performed the ‘*aqīqah*’ ceremony for himself after his [declaration of] Prophethood. His grandfather,

‘Abd al-Muṭṭalib, performed the Prophet’s ‘*aqīqah*’ rites in his seventh year, but the ‘*aqīqah*’ is not repeated a second time, so it can be understood from this that the Prophet ﷺ

performed his own *'aqīqah* to display gratitude for Allāh creating him as a mercy unto the worlds, and to honor his Ummah. This is similar to the Prophet's act of sending prayers upon himself. Therefore, it is also recommended for us to display gratitude for his birth by gathering with the brethren, feeding others, and other forms of good deeds and displays of happiness.

After this, I saw a statement by the Imām of the Qur'ān reciters, al-Ḥāfiẓ Shams al-Dīn al-Jazarī<sup>19</sup>, in his book *'Urf al-Ta'rīf bi al-Mawlid al-Sharīf*. He said:

Abū Lahab was seen in a dream vision after his death and he was asked about his state. He said, "I am in the Fire; however, my punishment is lightened every Monday evening, and so I am able to drink water from these finger tips [and he pointed to the tips of his index and middle finger]—and this is because I freed Thuwaybah when she brought me the good news of the Prophet's birth and was thus able to suckle him."

If this is Abū Lahab, the disbeliever condemned in the Qur'ān, yet he is rewarded in the Fire because of the delight he felt on the night of the Prophet's birth, what say you about the Muslim believer in divine unity who is of the Prophet's Ummah and who feels happiness during the occasion of his birth and spends what he can in celebration of his love for him? Certainly his reward from Allāh Most Generous is that He bestows upon him of His vast bounty and allows him to enter the Paradise of Delight!

Al-Ḥāfiẓ Shams al-Dīn b. Nāṣir al-Dīn al-Dimashqī said in his book *Mawrid al-Ṣādī fī Mawlid al-Hādī*, "It is authentically reported that Abū Lahab will receive a lightened punishment

19 Muḥammad b. 'Abd Allāh Shams al-Dīn al-Jazarī (d. 660 AH). A Shāfi'ī jurist and Qur'ānic reciter, he is the author of the famous book of supplications and daily litanies, *al-Ḥiṣn al-ḥaṣīn* (The Fortified Fortress). See al-Ziriklī, *al-A'lām*, 6:233.

on Mondays due to him having set Thuwaybah free because of his delight at the Prophet's birth ﷺ." Then al-Dimashqī mentioned some lines of poetry:

*If this disbeliever who was condemned  
And whose hands were bound forever in the Fire  
Mentioned that every Monday  
His punishment was lightened due to his delight in  
Aḥmad So what say you of the servant  
Who is delighted his entire life with Aḥmad  
And died with belief in divine unity?*

*Al-Kamāl al-Adfuwī<sup>20</sup> said in al-Ṭāli‘ al-Sa‘īd:*

Our reliable friend, Nāṣir al-Dīn Maḥmūd b. al-‘Imād, related to us that Abū al-Ṭayyid Muḥammad b. Ibrāhīm al-Sabtī al-Mālikī, resident of Fūṣ and one the pious scholars, used to pass by the local primary school (Maktab) and say, "O scholar! Today is a day of delight; let the children out." And so he would be let out.

This is a proof from him that he accepted it [the *Mawlid* celebration] and did not censure it—and he was a Mālikī jurist skilled in the various sciences and was scrupulous. Abū Ḥayyān and others studied under him and he passed away in the year 695 AH.

Benefit: The Wisdom of the Prophet's Birth ﷺ being on a Monday in the Month of Rabī‘ al-Awwal.

Ibn al-Ḥājj said:

One might ask what is the wisdom behind the Prophet's noble birth ﷺ taking place in the month of Rabī‘ al-Awwal

<sup>20</sup> Ja‘far b. Taghlab al-Adfuwī (d. 748 AH). A jurist and man of letters hailing from Upper Egypt, he was a master of estate division (*farā‘iḍ*). See al-Zirikī, *al-A‘lām*, 2:122–123.

on a Monday, and not, say, in the month of Ramaḍān when the Qur’ān was revealed and in which falls the Night of Strength (*laylat al-qadr*), or in the sacred months, or on the fifteenth of Sha’bān, or on a Friday afternoon or evening. The answer to this is with four points. Firstly, it is narrated in a ḥadīth that Allāh ﷻ created the trees on a Monday. This contains a great indication, for it shows that Monday is the day in which sustenance, provision, fruits, and other types of goodness have been created. These are the things by which the children of Ādam live and enjoy pleasure. Secondly, if we consider its etymology, the word “Rabī” is a subtle indication and a good omen. Abū ‘Abd al-Raḥmān al-Ṣaqlī said, “Every person acquires some portion from his name.” Thirdly, the Spring (al-Rabī‘) is the most balanced of the seasons and the best of them, and the Prophet’s Sacred Law is the most just and balanced of laws. Fourthly, the All-Wise, Exalted is He, wanted to honor the time in which the Prophet ﷺ was born; for if the Prophet was born in the aforementioned times then one might mistakenly suppose that he was honored by being born in them.

*Thus concludes this discussion, and all praises belong to Allāh alone. This was completed on the forenoon of Friday in the month of Ṣafar with the hand of the lowliest of slaves.*



EXPRESSING DELIGHT  
IN THE BIRTH OF THE LIGHT ﷺ

*Izhār aḷ-Surūr li Mawlid al-Nūr ﷺ*

*On Assembling to Celebrate and Rejoice over the  
Birth of the Greatest Messenger ﷺ, with a  
Discussion of Its Legal Proofs and the Arguments  
of Those Who Forbid It*

Muḥammad b. Yaḥyā aḷ-Ninowy

(May Allāh ﷻ forgive him, his  
parents, and the believers)

Translated by Abdul  
Aziz Suraqah



## Foreword

Shaykh al-Muḥaddith ‘Abd Allāh al-Talīdī

*In the name of Allāh, the  
Compassionate, the Merciful. May  
Allāh send benedictions and  
salutations and blessings upon  
our master Muḥammad, and upon his  
Family, Companions, and wives.*

All praise is due to Allāh ﷻ, who created the heavens and earth, and the layers of darkness and the light. May complete and perfect benedictions and salutations be upon the gifted mercy, our master and beloved Muḥammad, the master of all liege lords, and upon his Family, Companions, and purified wives.

I have read this work of the erudite and eminent master and Sharifan ḥadīth scholar, Sayyid Muḥammad b. Yaḥyā al-Ninowy, entitled *Expressing Delight in the Birth of the Light*, in which he discusses the birth of the Prophet ﷺ and its celebration. This work is brimming with knowledge and is unique in its genre. The author has excelled and conveyed great benefit in this work. Despite the plethora of works dedicated to this topic, I have never seen any of them rival or come close to matching this work in its scholarly verification and compilation. The author presents numerous proofs that should convince any objective opponent, and he rebuts every

argument held dear by those who attack others for celebrating and commemorating the birth of the exalted Prophet ﷺ.

It is worth mentioning here that the *Mawlid* is among the novel and unprecedented matters that were not subject to a specific, articulated ruling, and is therefore subsumed under the statement of the Prophet ﷺ, “And that which He was silent about is pardon, so accept Allāh’s pardon, for Allāh forgets nothing”—this being part of a long ḥadīth recorded by al-Hākim and declared rigorously authentic by al-Bazzār, who said: “Its chain is sound.” (see Ibn Rajab’s commentary upon Imām al- Nawawī’s Forty Ḥadīth compilation.)

Celebrating the Prophet’s birth ﷺ is one of the permissible acts that the lawgiver did not speak about; he issued neither a command nor a prohibition concerning it—and leaving or remaining silent about a thing does not prove that it is obligatory or forbidden. The author presents several examples and categories for things that are “left undone” by the lawgiver, some of which are forbidden and some of which are permissible by default. Relevant to our discussion on this issue is the principle in legal theory called *maṣlahah mursalah* (public interest), which is considered a legal proof by the scholars of Islām. *Maṣlahah mursalah* refers to a new matter that appears within the Ummah and for which there is no explicit text from the lawgiver, yet does not contravene any foundation or principle of the religion, thus allowing the scholars to rule that it is permissible. Novel acts that do not contradict a command, prohibition, or act of the lawgiver are also included in this category.

Put simply, presented here is comprehensive discussion on the issue of the *Mawlid*, which is surrounded by so much banter and confusion that it has led some overzealous people to excommunicate others and declare them astray, despite the

fact that their view is more deserving of condemnation and rebuke. (Of course, there is no disagreement that we should condemn and criticize celebrations that contain evil acts such as intermingling between men and women and other acts forbidden by the lawgiver.)

To conclude, I ask Allāh ﷻ to reward the author, al-Sharīf al-Ninowy, with goodness for this work and laudable effort to defend the expression of delight and joy with the Messenger of Allāh ﷺ. Furthermore, I ask Allāh ﷻ to allow us and all of our beloveds to die upon the way of the exalted Messenger—may Allāh ﷻ send prayers and salutations upon him and his Family and Companions!—and to resurrect us in his blessed company, under his Banner, with those *“upon whom Allāh has bestowed His bounty, from the Prophets, the veracious, the martyrs, and the righteous—and what an excellent company they are!”*

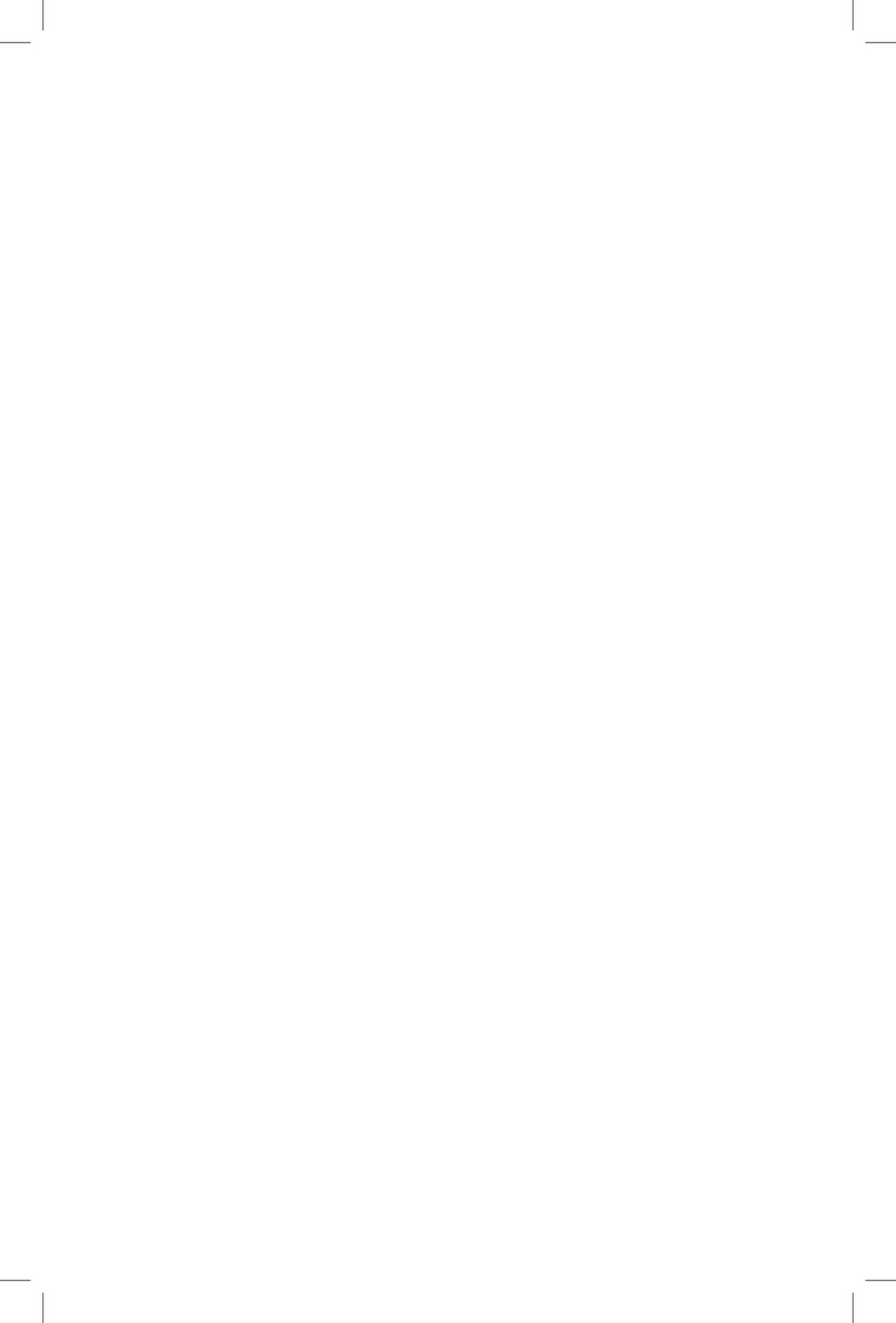
All praise is due to Allāh ﷻ, by Whom all righteous acts are completed. May Allāh ﷻ send prayers, benedictions, and salutations upon our master Muḥammad and his Family, his Companions, his wives, his loved ones, and his group!

Written by the servant of his Lord,  
the one imprisoned by his sins,

Abū al-Futūḥ ‘Abd Allāh b. ‘Abd al-Qādir al-Talīdī

Monday, 20 Jumādā al-Awwal, 1434 AH

Tangiers, Morocco



## Introduction

All praises are due to Allāh ﷻ, who has given light to the cosmos through the light of the Master of the Messengers and taken the Covenant from each of the Prophets that they believe in him and support him, to which they all admitted and testified—and Allāh is with them among the witnesses.<sup>1</sup> Praise be to Him, the Exalted and Sublime, who poured out to His beloved’s noble soul and majestic reality the quality of Prophethood (*nubuwwah*), and clothed him with the robes of proximity and love, so as to distinguish him and set him apart from the rest of creation, even while ʾĀdam was still between water and clay.

The Prophet ﷺ is the archetype of lordly mercy gifted to creation, the epitome of the heavenly messages, and Allāh’s mercy ﷻ to all created beings. Our Lord, the Blessed and Exalted, says—and He is the Most Truthful of speakers: “*And We have not sent you but as a mercy to the worlds.*”<sup>2</sup> (al-Anbiyā’: 107) Allāh ﷻ declares the Prophet ﷺ innocent of the charges of the oppressors: “*And your companion is not mad.*”<sup>3</sup> (al-Takwīr: 22) Elsewhere in the Preserved Qur’ān, Allāh ﷻ swears an oath by the Prophet’s life: “*By your life, they are blind in their drunkenness.*”<sup>4</sup> (al-Ḥijr: 72) And He suffices him from the burden of responding to the liars who said: “*Or do they say: ‘He is a poet for whom we await some misfortune of time?’*”<sup>5</sup> (al-Ṭūr: 30) Allāh ﷻ reveals: “*And We have not taught him poetry, and it is not fitting for him. It is but a reminder and a clear Qur’ān.*”<sup>6</sup> (Yā Sīn: 69) And Allāh ﷻ refutes the plot of the connivers who said “You are

not a Messenger,” by saying: “*Yā Sīn. By the Wise Qur’ān. Indeed, you are of the Messengers sent.*”<sup>7</sup> (Yā Sīn: 1–3)

Allāh ﷻ sealed the sacred laws by sending the Prophet Muḥammad ﷺ last, and He cast light on the world with his beautiful countenance. Allāh ﷻ has obliged us to worship Him through following the Prophet’s way ﷺ and wont (Sunnah), and He brought repose to the souls of the lovers through hearing his mention and life. So may our Lord, the Mighty and Majestic, send benedictions, blessings, and salutations upon the one whose intellect He purified: “*Your companion has not strayed, nor has he erred*”<sup>8</sup> (al-Najm: 2); and whose tongue He purified: “*Nor does he speak from his own desires*”<sup>9</sup> (al-Najm: 3); and whose law He purified: “*It is but revelation revealed*”<sup>10</sup> (al-Najm: 4); and whose companion He purified: “*Taught to him by one of intense strength*”<sup>11</sup> (al-Najm: 5); and whose heart He purified: “*The heart did not lie about what it saw*”<sup>12</sup> (al-Najm: 11); and whose vision He purified: “*The sight did not swerve, nor did it transgress*”<sup>13</sup> (al-Najm: 17); and whose entire being He purified: “*And certainly you have an exalted standard of character.*”<sup>14</sup> (al-Qalam: 4)

Allāh, the Exalted and Majestic, explained that the sign of His love is the servant’s dedication to following His beloved ﷺ: “*Say: ‘If you truly love Allāh, follow me; Allāh shall love you and forgive you your sins.’*”<sup>15</sup> (Āl ‘Imrān: 31) And He explained that obedience to His beloved Prophet ﷺ is identical to obedience to Him, the Exalted and Sublime: “*And whoever obeys the Messenger has obeyed Allāh.*”<sup>16</sup> (al-Nisā’: 80) And Allāh crowned all of this by making the pledge of loyalty to His beloved ﷺ equivalent to pledging loyalty to Him, the Glorified and ﷻ. He said: “*Indeed, those who pledge loyalty to you are but pledging loyalty to Allāh.*”<sup>17</sup> (al-Fatḥ: 10)

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Whether for or against it, a great deal has been said concerning the permissibility of commemorating and celebrating the noble birth of the Prophet ﷺ and expressing delight and joy over that day. Our intention in gathering people together for that day is to assemble them to recite the Holy Qur'ān, learn the noble Sunnah, send benedictions and salutations upon the Prophet ﷺ, and to learn about the narrations found in the Sunnah and the noble Prophetic biography (*sīrah*) detailing his noble birth and its immensity, and what had accompanied it of precursors to the Prophet's mission (*irhāṣāt*), and related lessons of mercy to the creation, guidance, justice, and freedom for humanity. Gatherings such as these might involve the singing of poetry in praise of the Prophet ﷺ and sitting for a meal and giving out sweets, all out of joy upon the remembrance of the Prophet's auspicious birth ﷺ, after which people leave, and nothing more.

Commemorating,<sup>18</sup> reminding others, and displaying gratitude and delight during the day marking the Prophet's noble birth are sound practices rooted in the Sunnah of the Prophet ﷺ. The Prophet ﷺ never grew tired or weary from commemorating and showing joy and gratitude for his birth each week, and in his action there is guidance to his nation regarding the commemoration of that noble day and the expression of gratitude and happiness in it. We ask Allāh ﷻ to make every day for the Muslims one of love and joy for Allāh ﷻ and His Messenger ﷺ.

Joy is a pleasure that Allāh ﷻ creates within a person when he or she accomplishes a goal or attains what is beloved and sought after. It strikes the heart and grabs the person's soul, resulting in the heart experiencing happiness and bliss. It causes the breast to expand, the soul to open up, and the spirit to soar with glee from one spiritual state to the next, until it nearly reaches the upper limits of the heavens. On other

occasions it is possible that delight overcomes a person and brings him to tears, or seizes his entire mind and causes him to lose all thought of himself. An example of this is found in the narration recorded by Imām Muslim in his *Ṣaḥīḥ* collection (2748) from the ḥadīth of Anas b. Mālīk (may Allāh ﷺ be pleased with him), who reported that the Messenger of Allāh ﷺ said: “Allāh is more joyful at the repentance of one His servants when he turns toward Him than one of you would have been over his riding mount, which escapes from him in the middle of a wasteland desert with his food and drink and causes him to despair, whereupon he goes to a tree to lie down in its shade, when suddenly his mount appears before him while he is in that state, so that he takes hold of its reins and says—misspeaking because of his intense joy—‘O Allāh, You are my slave and I am Your lord!’”<sup>19</sup>

Some forms of joy are praiseworthy while others are blameworthy; Islām directs the Muslims at every moment to rejoice in the truth and in goodness and bounties, and it forbids them from rejoicing in oppression, falsehood, beguilement, or corruption in the earth. Allāh ﷻ says: “*Yet they take delight in the life of the world, but the life of the world is but a fading enjoyment [with respect to the Hereafter].*”<sup>20</sup> (al-Ra‘d: 26) He also says: “*That is because you used to experience delight in the earth without right, and because you were conceited*”<sup>21</sup> (al-Ghāfir: 75) and: “*Rejoicing in what Allāh has given them of His bounty*”<sup>22</sup> (Āl-‘Imrān: 170) and: “*Say: ‘In the bounty of Allāh and His mercy, with that let them rejoice; it is better than what they amass.*”<sup>23</sup> (Yūnus: 58)

In other words, let them rejoice in this guidance and true religion that has come to them from Allāh ﷻ, and let them see to it that they perform good works and righteous acts, and let them show gratitude to Allāh ﷻ for His many graces upon them, for expressing joy at His granting them the providential

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success (*tawfīq*) to be thankful to Him and perform good works takes priority over all other rejoicing. This is from the mercy of Allāh Most Exalted, because when He wills to display His bounty upon you, He ﷻ both creates it and attributes it to you, and for that reason “*it is better than what they amass,*” that is, it is better than the material world and all that it contains.

The greatest form of rejoicing is rejoicing in Allāh ﷻ and His beloved Prophet ﷺ; this is one of the most tremendous stations of gnosis, as the believer takes delight in his Lord when he or she worships Him and loves Him, and rejoices in Allāh ﷻ, the Exalted and Sublime, as his Lord and as Bestower of Favor, Merciful, Healer, Provider, Reliever of Difficulties and Tribulations, Close in all circumstances, Beloved, Subtly Kind, and Present with a “withness” (*ma‘iyyah*) that is intimately known by the people of proximity and of intimate discourse with the Divine. In addition, the believer rejoices with the Beloved of Allāh ﷻ as a Messenger, Teacher, Guide, Leader, one Covetous for our well-being, full of grief for what befalls us, Merciful and Kind, an Inculcator of virtue, Beloved, and Concerned Father—may Allāh ﷻ send benedictions and salutations upon him and his Family!

The Noble Qur’ān has laid down the foundations for this delight and joy. It mentions praise for those who rejoice in the signs of Allāh ﷻ that He has revealed in the Qur’ān. Allāh ﷻ says: “*Whenever a chapter is revealed, some of them say: ‘Which of you has been increased in faith by this?’ But in the case of those who believe, it increases them in faith and they rejoice.*” (al-Tawbah: 124) Allāh ﷻ also said: “*And those to whom We have given the Book rejoice in what has been revealed to you.*”<sup>25</sup> (al-Ra‘d: 36)

This rejoicing of theirs has not been restricted to a set time to the exclusion of all other times; rather, it is during and

after the verses are revealed, and for all times evermore. If this is said regarding those who rejoice over a sign (*āyah*) from Allāh’s Book ﷻ, what say you of those who rejoice over the Supreme Sign and the Greatest Mercy—the Prophet ﷺ? Expressing joy and delight with the Messenger of Allāh ﷺ stems from love and longing and signals one’s reverence and exaltation of the Messenger ﷺ. So that person’s love for him, his preoccupying thoughts about him, his intense yearning and longing for him ﷺ—all of these are signs of true love, for if someone does not yearn for a thing he will not rejoice when it is near nor grieve when it is remote.

Allāh ﷻ has lauded His saints (*Awliyā’*) and stated that they shall have a day in which they rejoice, and that is when Allāh ﷻ grants victory to them against oppression, falsehood, and corruption on the earth. Allāh ﷻ says: “. . . and on that day the believers shall rejoice—in the victory of Allāh; He grants victory to whom He wills, and He is the Almighty, the Merciful.”<sup>26</sup> (al-Rūm: 4-5)

And there is no doubt whatsoever that the angels and other created beings greatly rejoiced and delighted in tidings of goodness, victory, and mercy when they learned of the birth of the Seal of the Messengers ﷺ, and the day of the Prophet’s birth is doubtless one of the momentous days of Allāh ﷻ and a day over which the believers rejoice.

The Prophet ﷺ has informed us that a fasting person experiences two joys. Muslim (1153) and al-Bukhārī (1904) both reported in their rigorously authentic collections from Abū Hurayrah (may Allāh ﷻ be pleased with him) that the Prophet ﷺ said: “The fasting person experiences two joys: joy when he breaks his fast, and joy when he meets his Lord.”<sup>27</sup> This joy, and the other forms of joy mentioned above, are praiseworthy and laudable in the Sacred Law, and they include the joy felt with the birth of the Prophet ﷺ.

## INTRODUCTION

As for the joy that Allāh ﷻ has condemned, it is the exuberance that lends itself to arrogance, transgression, enmity, and wantonness (*baṭar*)—it is to rejoice in remissness in obedience to Allāh ﷻ, lassitude in righteousness and rectification, slackness in the performance of good works and inviting others to them, or to rejoice in impeding others from being quick to good works and pious acts, as Allāh ﷻ has said about the hypocrites: “*Those who lagged behind [from battle] were glad that they remained home, away from the Messenger of Allāh, and they hated to struggle with their wealth and lives in the path of Allāh, and they said: ‘Do not march forth in the heat!’ Say: ‘The Fire of Hell is hotter, if only they understood.’ So let them laugh for a short while; they shall weep much—a wage for what they have earned.*”<sup>28</sup> (al-Tawbah: 81–82)

And even more dangerous than that is the one who satiates himself with what he has not been given, and the one who dons a garment of false testimony. Allāh ﷻ says about such a person: “*Think not that there is escape from torment for those who rejoice in what they have been given and love to be praised for what they have not done. Theirs is a painful torment.*”<sup>29</sup> (Āl ‘Imrān: 188)

Al-Ṭabarānī narrated in his *Mu‘jam al-Kabīr* (913) with a good chain of transmission from ‘Uqba b. ‘Āmir al- Juhanī, who reported that the Messenger of Allāh ﷺ said: “When you see Allāh giving a servant what he loves while the servant remains entrenched in disobedience, know that it is a gradual luring to destruction (*istidrāj*).” And after saying this, the following verse was revealed:

“*So when they forgot what they had been warned about, We opened for them the doors to all things; until, as they rejoiced*

*in what they were given, We seized them in punishment and then they despaired.”*<sup>30</sup> (al-An‘ām: 44)

Therefore, the truly intelligent person does not rejoice save in Allāh, the Exalted and Sublime. It has been said: “No one rejoices in other than Allāh except that it is due to his heedlessness of Allāh; as such, the heedless person rejoices in his frivolity and passions, while the person of invocation rejoices in the love of his Master.”

Rejoicing at the birth of the Messenger of Allāh ﷺ is an integral of faith, and no one with an atom’s weight of faith in his heart could ever express hatred with it. The Noble Qur’ān has enjoined the expression of happiness with Allāh’s mercy ﷻ and bounty upon His servants. He ﷻ says in Sūrah Yūnus: “*Say: ‘In the bounty of Allāh and His mercy, with that let them rejoice; it is better than what they amass.’*”<sup>31</sup> (Yūnus: 58)

So what about expressing delight and joy with the Supreme Mercy gifted by the Creator, Most Exalted, to all created beings, the Bounty of Allāh to entire creation ﷻ? Showing happiness and delight with the birth of the Prophet ﷺ is from this realm and is emphatically commanded in the Noble Qur’ān and the authentic and purified Sunnah. No one in the Ummah, whether as disparate individuals or groups, differs about this obligation. The only difference of opinion among Muslims here concerns the way or modality of showing this joy, and whether or not it is permitted to rejoice with celebration and assembly to recite the Qur’ān, the Prophetic biography, the Prophetic descriptions (*Shamā’il*), and to remind each other to send abundant prayers and salutations upon the sing odes in praise of Prophet and his Family, him ﷺ, feed those in attendance, and hand out sweets, and nothing more.

## INTRODUCTION

The first person to bring attention to the act of displaying gratitude and joy with the birth of the Messenger of Allāh ﷺ is the Messenger of Allāh himself; he never let his noble birthday pass by nonchalantly like any ordinary day, and he would never forget or let anyone forget his noble birthday ﷺ; and thus he has established for us the Sunnah in that. On each day that marked the anniversary of his noble birth, the Prophet ﷺ would show happiness and thankfulness for the blessing of being born, reminding the entire Ummah of the immensity of that important day that merits special gratitude to Allāh ﷻ. He expressed his gratitude through fasting each Monday, which corresponded to the day of his noble birth.

Muslim narrated in his *Ṣaḥīḥ* collection (1161) from Abū Qatādah al-Anṣārī (may Allāh ﷻ be pleased with him) who said: “He (the Prophet ﷺ) was asked about fasting on Mondays, to which he replied: ‘That is the day in which I was born, the day in which I was tasked with the Prophetic message, [or] the day when I first received divine revelation.’”<sup>32</sup>

This ḥadīth is an explicit text (*naṣṣ*) establishing the act of expressing joy and gratitude, and repeating it each week continually. So this day comes each week with a renewed feeling of joy and a fresh blessing, and brings with it as well the joy of fasting during the day of the Prophet’s noble birth ﷺ. The fasting person, as the Prophet ﷺ informed us, experiences two joys, and in addition to those two joys there is the joy of thankfulness for Allāh’s largesse ﷻ and mercy via the birth of our master Muḥammad ﷺ and the joy of receiving Allāh’s providential success (*tawfīq*) in emulating the Prophet’s practice in reviving his Sunnah and expressing delight and gratitude with his noble birthday ﷺ. Fasting, in addition to being one of the greatest forms of worship done solely and sincerely for Allāh ﷻ (as the Prophet ﷺ said, in a narration that is recorded by Imām al-Bukhārī (1904)

and Imām Muslim (1151) in their rigorously authentic collections: “Allāh says: ‘Every action of the son of Ādam is his, except fasting, for it is Mine, and I reward it’”), has also been specified by the Prophet ﷺ on account of it being his birthday.

The ḥadīth master Ibn Rajab al-Ḥanbalī comments in his book *Laṭā’if al-Ma’ārif*:

In this [ḥadīth] there is an indication that fasting is encouraged on the days that mark the anniversaries of when Allāh’s bounties were given to His servants, for the greatest of Allāh’s bounties upon this Ummah is the manifestation of Muḥammad ﷺ, and his being tasked with the divine message and sent to them, as Allāh the Exalted says: “*Certainly, Allāh bestowed His favor to the believers when He sent among them a Messenger from their own selves. . .*” (Āl-‘Imrān: 164) Consequently, it is a beautiful and meritorious act to fast on the day wherein Allāh’s bounties upon His believing servants are renewed, and it is equivalent to receiving the bounty with thankfulness during the times which mark its anniversary.<sup>33</sup>

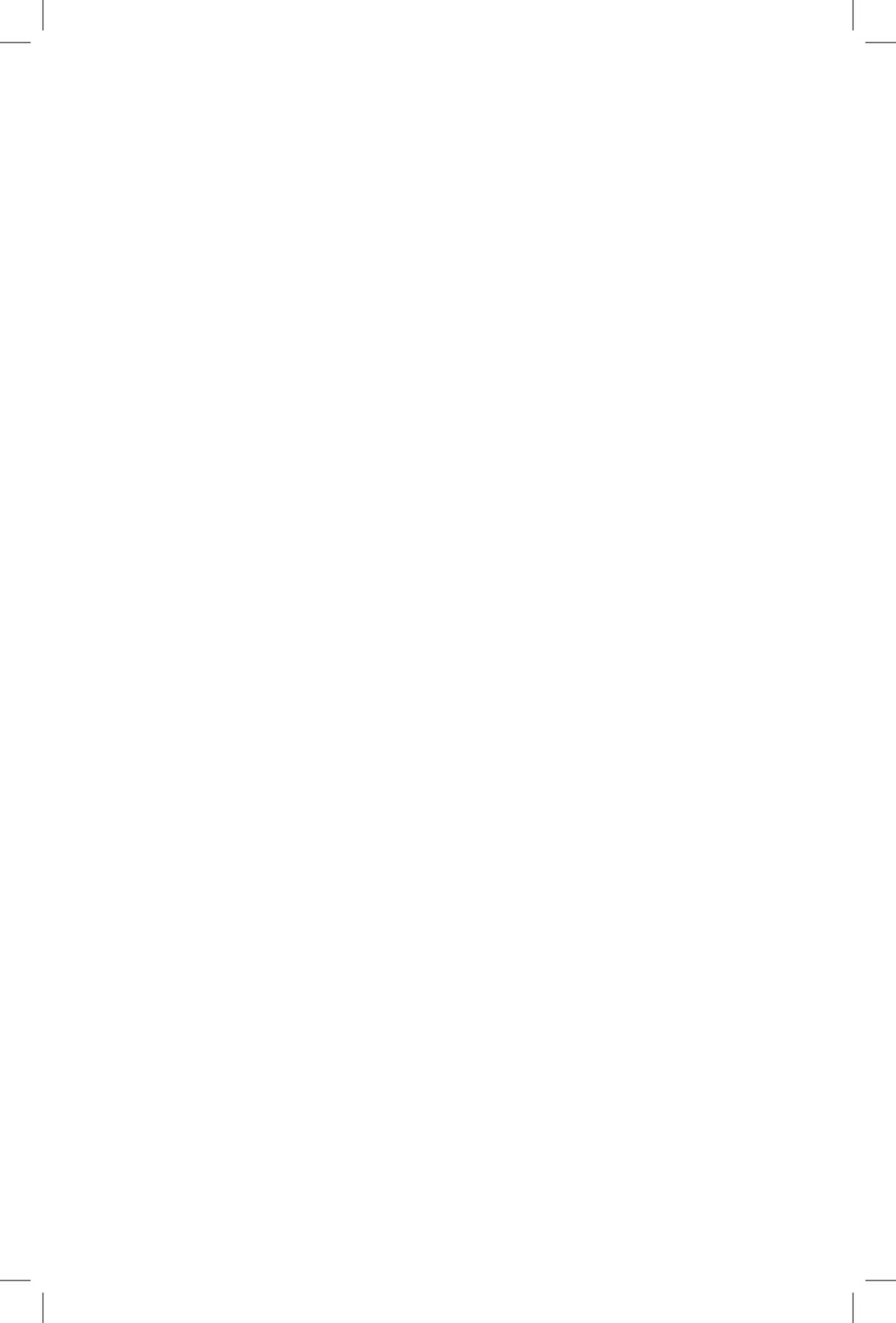
The senior-most Companions and Followers (may Allāh ﷻ be pleased with them) practiced this Sunnah of fasting in order to express their joy and rejoice at the noble birth of the Prophet ﷺ. The leading Imāms of the forebears (*Salaf*) (may Allāh ﷻ be pleased with him) composed written works on the noble Prophetic nativity. Said the Shaykh of our Shaykhs, the Imām and ḥadīth master, the valorous *Mujtahid*, Sayyidī Aḥmad b. Šiddīq al-Ghumārī (may Allāh ﷻ have mercy upon him!), in his book *Ju’nat al-‘Aṭṭār*:

Some of them have mentioned that the first person to compile a book on the *Mawlid* was al-Ḥāfiẓ Abū al-Khaṭṭāb Ibn Diḥya al-Kalbī, who passed away in the year 633 AH. The title of his nativity was *al-Tanwīr min*

## INTRODUCTION

*Mawlid al-Sirāj al-Munīr*, which he presented as a gift to the King of Irbil, who used to celebrate the night and day of the Prophet's birth ﷺ with unprecedented festivity. As a reward for his book, the king awarded Ibn Dīḥya a lavish prize. Factually, however, this [claim] is incorrect, since a large number of scholars before Abū al-Khaṭṭāb Ibn Dīḥya had written books on the Prophetic nativity. The first scholar I have come across who had compiled a work on the *Mawlid* is Muḥammad b. 'Umar al-Wāqidī, author of the Maghāzī collections and books on the early military conquests, who passed away in 206 (and some say 209) AH. He wrote two books on the *Mawlid*: *al-Mawlid al-Nabawī* (The Prophetic Nativity) and *Intiqāl al-Nūr al-Nabawī* (The Movement of the Prophetic Light), cited by al-Suhaylī in *al-Rawḍ [al-unuf]*. Similarly other early scholars wrote books on the *Mawlid*, such as the *ḥadīth* master Abū 'Abd Allāh Muḥammad b. 'Ā'id, author of the famous *Sīrah* (d. 233 AH), as well as the *ḥadīth* master Abū Bakr b. Abī 'Aṣim (d. 287 AH), author of several compilations.<sup>34</sup>

Another proof illustrating the Prophet's ﷺ keenness to commemorate the blessed day of his birth and express happiness and gratitude in it is the fact that he performed his own *'aqīqah* after being tasked with the Prophetic message. The *'aqīqah* ceremony is but an expression of thanksgiving to Allāh, the Exalted and Sublime, and a show of happiness and celebration upon the birth of a newborn baby. For that reason, the Prophet ﷺ did not neglect to perform it for himself. It is reported in al-Ṭabarānī's *Mu'jam al-Awsaṭ* (994): "On the authority of Aḥmad, who said: 'al-Haytham narrated to us, saying: "'Abd Allāh narrated to us on the authority of Thumāma, who narrated on the authority of Anas, that the Prophet ﷺ performed his own *'aqīqah* personally after being tasked with the Prophetic message.'" This *ḥadīth* is transmitted with a good chain (*isnāduhu jayyid*).<sup>35</sup>



## Chapter One

*Verses from the Holy Qur'ān in Support of Coming  
Together to Rejoice in the Birth of the Prophet ﷺ*

### THE FIRST CITATION

*“Say: ‘In the bounty of Allāh and His  
mercy, with that let them rejoice; it is better  
than what they amass.’”<sup>1</sup> (Yūnus: 58)*

The scholars of Qur'ānic exegesis differ in their interpretations of this verse. The majority of exegetes posit that the word mercy in this verse refers to Islām or points to other mercies from Allāh ﷻ that are conferred upon the creation. However, in a narration found in the second volume of al-Zubayr b. 'Adī's exegesis (51), it is mentioned that Ibn 'Abbās said: “In the verse, ‘Say: “*In the bounty of Allāh and His mercy, with that let them rejoice. . .*,”’ the bounty of Allāh is the Qur'ān and His mercy is Muḥammad ﷺ,” then Ibn 'Abbās recited the verse: “*And We have not sent you but as a mercy to the worlds.*”<sup>2</sup> (al-Anbiyā': 107)

Although the chain of transmission to Zubayr is a matter of some controversy, the point remains that the generality of the verse is to be considered over the particular circumstances for which it was revealed, as is well known. There is, then, no created mercy greater than our master Muḥammad ﷺ, and there is no description for a created thing that is greater, more fitting, and more comprehensive than Allāh's words ﷻ concerning His Prophet ﷺ: “*And We have not sent you but as a mercy to the worlds.*” So arguing that it is allowed to rejoice

in one form of mercy but not another, while at the same time turning people away from rejoicing in the most supreme and far reaching mercy to the creation, fails to muster proof, as there is no separation between Islām and its Messenger. Allāh ﷻ says in Sūrat al-Ḥijr: “*By your life, they are blind in their drunkenness.*”<sup>3</sup> (al-Ḥijr: 72)

In this verse Allāh ﷻ does not swear an oath by His act of sending the Prophet ﷺ, nor does He swear by the message—despite its sacredness and greatness and immense position—rather, He swears by the Prophet’s life ﷺ; and the Prophet’s noble birth ﷺ marks the beginning of the tremendous and holy life upon which Allāh ﷻ swears an oath. Take notice of this.

And Allāh ﷻ said: “*Indeed, I swear by this city. And that you are a dweller in this city. And by son and father.*”<sup>4</sup> (al-Balad: 1–3) This should suffice as a sanctification and exaltation of the supreme mercy and loftiest station, the Traveler to two bow’s length or nearer ﷻ!

It is reported in a ḥadīth recorded by al-Ḥākim (98), which he declared rigorously authentic upon the conditions of al-Bukhārī and Muslim, and al-Ṭabarānī (95) with a sound (*ḥasan*) chain, that the Prophet ﷺ said: “I am but a mercy that is gifted.”<sup>5</sup> In another report recorded by Muslim in his *Ṣaḥīḥ* collection (2601), the Prophet ﷺ relayed to humanity the predominant theme of his divine message. He said: “I was sent naught but as a mercy.”<sup>6</sup>

These two ḥadīth communicate two points. The first point is that the Prophet ﷺ is mercy, as he said: “I was sent naught but as a mercy.” The second point is that his being tasked with the message is a mercy. To argue, therefore, that the Prophet’s mercy ﷺ only manifested during his mission and that his birth was not a manifestation or sign of mercy is

patently false, because *he* is a mercy and his mission is a mercy ﷺ.

THE SECOND CITATION

*“And all that We relate to you from the narratives of the Messengers is that by which We make your heart firm.”*<sup>7</sup> (Hūd: 120)

This verse explicitly states that relating the narratives of the Messengers makes hearts firm and increases faith within the hearts of the believers. As such, coming together to commemorate the Prophet’s birth ﷺ by reciting the Qur’ān and presenting aspects of the Prophet’s noble biography ﷺ contains an immense benefit whose significance and heart-strengthening element is explained in the Qur’ān. This is, in fact, one of the greatest objectives to be sought after, particularly in these lands and in these times. Moreover, coming together to recount the Prophet’s physical and moral beauties and perfections and to recall his biographical details ﷺ is a fulfillment of Allāh’s command ﷻ, as He, the Exalted and Sublime, says: *“Recite to them the news of Ibrāhīm.”*<sup>8</sup> (al-Shu‘arā’: 69) And since the Chosen Beloved ﷺ is greater than our master Ibrāhīm (peace be upon him) it is more fitting that people gather together to recount his biography. Taken one step further, we see that Allāh ﷻ has made it a duty to relate the stories of the Prophets against the wretched, the righteous against the wicked, and the battles of truth against falsehood; He says, both relating and commanding: *“So relate the stories that perhaps they might give thought.”*<sup>9</sup> (al-A‘rāf: 176)

There is nothing more comprehensive and fitting in this regard than gathering together to relate the biography of the greatest Prophet ﷺ and detail all the stages of his blessed life,

## EXPRESSING DELIGHT IN THE BIRTH OF THE LIGHT

whether before his noble birth, during his birth and the signs leading up to the prophetic message, or his mission until after his departure to the Loftiest Company (*al-Rafīq al-A‘lā*) ﷺ.

### THE THIRD CITATION

*“We have certainly sent Mūsā with Our signs, [instructing him:] ‘Take your people out of the shadows of darkness and into the light, and remind them of the Days of Allāh.’”*<sup>10</sup> (Ibrāhīm: 5)

This holy verse proves that Allāh ﷻ commanded Mūsā (peace be upon him) to assemble his people and relate to them the signs of Allāh ﷻ and teach them the Book and the wisdom, and to purify them and remind them of the Days of Allāh ﷻ, such as the day when Allāh ﷻ delivered them from Fir‘awn and his forces, and the days when He bestowed various bounties upon them, and the day when He sent to them His mercies and blessings, and so on. The day of the greatest Prophet’s birth ﷺ is undoubtedly one of the days of Allāh ﷻ, for it is the day when the light of prophethood shone across the entire world, as it marked the beginning of mankind’s delivery from the worship of fellow servants to the worship of the Lord of the servants. The Prophet’s birthday ﷺ marks the birth of mercy to all created beings: it is a day of mercy, a day of guidance, a day in which the sun of faith dawned and cast light on the cosmos ﷻ, so reminding others of this day falls under the general import of this holy verse.

### THE FOURTH CITATION - A

*“[Recall] when the wife of ‘Imrān said: ‘O my Lord! Indeed, I have pledged to You*

VERSES FROM THE QUR'AN

*what is in my womb and consecrated it for  
Your service, so accept this from me.  
Indeed, You are the All-Hearing, All-  
Knowing.’ But when  
she delivered her, she said: ‘O my Lord! I  
have delivered a female’—and Allāh knew  
best what she delivered—‘and the male is  
not like the female. Indeed, I have named  
her Maryam, and I seek refuge for her and  
her descendents in You from Satan the  
Accursed.’ So her Lord accepted her with a  
goodly acceptance and caused her to grow  
in a good manner, and entrusted her in the care of  
Zakariyyā. Each time Zakariyyā  
came to see her in the prayer chamber he  
found provision with her. He  
said: ‘O Maryam, from where is this  
coming to you?’ She replied: ‘It is from  
Allāh; indeed, Allāh provides for whom  
He wills without account.’”<sup>11</sup> (Āl-‘Imrān: 35–37)*

THE FOURTH CITATION - B

*“And the pains of childbirth drove her to  
the trunk of a palm tree. She said: ‘Ah! I  
wish  
I had died before this and was in oblivion,  
forgotten.’ But he (the Angel Jibrīl peace  
be upon him) called her from below,  
saying: ‘Do not grieve; your Lord has  
provided you a stream from beneath you.  
And shake the trunk of the palm tree  
toward you; it will drop upon you ripe,  
fresh dates. So eat and drink and be*

*contented. And if you see anyone, say:  
 “Indeed, I have vowed a fast of  
 abstention to the All-Merciful, so I will  
 not speak to anyone today.””<sup>12</sup> (Maryam: 23–26)*

In the verses we have cited here, the Holy Qur’ān carefully details the events surrounding the birth of Maryam and the birth of Prophet ‘Īsā (peace be upon him), and praises them by explaining that they were great and blessed days from the Days of Allāh ﷻ. The Holy Qur’ān has not mentioned Prophet ‘Īsā’s birth (peace be upon him) save to draw attention to its importance, nobility, and end result, which is why the Holy Qur’ān expressed its greatness by quoting our master ‘Īsā (peace be upon him) himself in Sūrat Maryam: “*And peace be upon me on the day I was born.*”<sup>13</sup> (Maryam: 33) And Allāh ﷻ said regarding Yaḥyā (peace be upon him) in the same Sūrah: “*And peace be upon him on the day he was born.*”<sup>14</sup> (Maryam: 15) So we see that the Qur’ān draws our attention to the birthday of Prophet

‘Īsā (peace be upon him) in particular and explains that both Yaḥyā and ‘Īsā (peace be upon him) received sanctification (*salām*) from Allāh ﷻ and were granted a special salutation and security from Him ﷻ on their birthdays, as well as an encompassing peace from Him ﷻ and other meanings of *salām* known only by Allāh ﷻ. Each time we recite these holy verses we are recalling the birthdays of Maryam and Prophet ‘Īsā (peace be upon him) and contemplating the spiritual meanings of those blessed days and what occurred therein—there is no contention against this whatsoever. This clarifies the importance of the birthdays of the Prophets like ‘Īsā and Yaḥyā and the importance of the birthdays of the saints like Maryam (peace be upon all of them); so what say you of the commemoration of the birthday of the master of the Prophets and Messengers and leader of the saints and righteous and master of Allāh’s creation ﷻ?

VERSES FROM THE QUR'AN

THE FIFTH CITATION

*“Allāh has most certainly bestowed His favor upon the believers by sending among them a Messenger from themselves, reciting unto them His verses and purifying them and teaching them the Book and the Wisdom, whereas before that they were in manifest error.”*

(Āl ‘Imrān: 164)<sup>15</sup>

Although the Prophet ﷺ is a mercy to the worlds and is Allāh’s favor ﷻ to all created beings in a general sense, in this verse Allāh ﷻ mentions the believers in particular because they are the greatest recipients of benefit from him ﷻ. Since the favor conferred upon them is greater, it calls for much gratitude. Knowing him, mentioning him, praising him, recalling his noble qualities of character and beautiful form, and acquainting the hearts with him ﷻ are the keys to truly loving him ﷻ. Loving him is a key to emulating him and following his way, and following him ﷻ is the means for the forgiveness of sins and the enveloping of divine mercy and the attainment of Allāh’s love ﷻ, as confirmed by Allāh’s words ﷻ: “Say: ‘If you love Allāh then follow me; Allāh will love you and forgive you your sins. And Allāh is Forgiving, Merciful.’”<sup>16</sup> (Āl ‘Imrān: 31)

So this holy verse calls not only for joy and delight at the Prophet’s birthday ﷻ, but also for contemplating the immensity of that day and the greatness of Allāh’s favor upon the believers, which in turn calls for an increase in gratitude. An aspect of that gratitude is to remind oneself and others by coming together to study the Qur’ān and Sunnah and the *Shamā’il* each day of the year, and to relate the Prophet’s birth ﷻ, especially on Mondays, and to fast weekly on the day that coincides with the day of his noble birth—all out

of gratitude toward Allāh ﷻ and delight with the birth of the Giver of glad tidings and the Warner, the full resplendent moon ﷻ.

There is no doubt whatsoever that Prophet's birthday ﷻ is one of the Days of Allāh ﷻ in which Allāh's unique and special favor manifested for the creation in the birth of the master of humanity ﷻ. To recall and remind others of this day is, therefore, a matter of great importance; and since the Prophet ﷺ did not let this day pass like an ordinary day or forget that it was his birthday, it behooves us to revive it in the hearts of the Muslims and cultivate within them a sense of its immensity and the supreme bounty of Allāh ﷻ that is found within it, and encourage them to fast during its day out of thankfulness to Allāh ﷻ.

The Companions, may Allāh ﷻ be pleased with them, realized the uniqueness of several times and places, even if those times and places simply marked the revelation of a short verse from Allāh's Book. Al-Bukhārī (4606) and Muslim (3018) record in their *Ṣaḥīḥ* collections [a report] from Ṭāriq b. Shihāb, who said: "Some of the Jews said to 'Umar: 'Had the verse (*Āyah*) "*Today I have perfected for you your religion, and completed My favor upon you, and have chosen Islām as your religion*" (al-Mā'idah: 3) been revealed to us Jews and we knew the day in which it was revealed, we would have taken that day as a day of celebration (Eid)!' 'Umar said: 'I know the day in which it was revealed to the very hour, and exactly where the Messenger of Allāh ﷻ was when it was sent down: it was revealed on a Friday night at 'Arafah as we were in his company ﷻ.'"17

The Prophet ﷺ is the Supreme Sign (*Āyah*) and the Walking Qur'ān ﷻ, and the uniqueness of his birthday and birthplace were well guarded and honored by the Companions, may

VERSES FROM THE QUR'AN

Allāh ﷻ be pleased with them and those who follow them with excellence until the Day of Judgment!

THE SIXTH CITATION

*“Exalted is the One who took His Servant by night from the Sacrosanct Mosque (al-Masjid al-Ḥarām) to the Furthest Mosque (al-Masjid al-Aqṣā), whose surroundings We have blessed, to show him of Our signs. Indeed, He is All-Hearing, All-Seeing.”*<sup>18</sup> (Isrā’: 1)

One of the many honors with which Allāh ﷻ has graced His beloved Prophet ﷺ is the night when He assembled the honored angels and the inhabitants of the seven heavens and gathered the Prophets from the first and the last to commemorate and rejoice in the master of the Emissaries ﷺ, that being the auspicious ascension and miraculous night journey (*al-Isrā’ wa al-Mi’rāj*). And so Allāh ﷻ willed to gather all of the Prophets, from Ādam and all who came after him (peace be upon all of them), to commemorate the Prophet ﷺ and honor him and admit to his virtue and rank. After that, Allāh ﷻ caused the Prophet ﷺ to ascend to the highest heavens, honoring thereby the inhabitants of the heavens and the angels and all higher celestial beings. At each stage of the ascension there were angels to receive and celebrate the Prophet ﷺ, welcoming his honored rank over them. This is borne out by the rigorously authentic ḥadīth reports.

Al-Bukhārī (3887), Muslim (166), and Ibn Khuzaymah (303) recorded the following report in their *Ṣaḥīḥ* collections: “. . . Then I moved on until we came to the lowermost heaven, whereupon Jibrīl sought permission to enter and it was said: ‘Who is it?’ and he replied: ‘Jibrīl.’ Then it was asked: ‘Who is with you?’ and he said: ‘Muḥammad.’ Then it was asked: ‘Was he sent?’ and Jibrīl replied ‘Yes,’

whereupon the [gates of the] heavens were opened for us and the angels said: ‘Welcome to him; what a great visitor!’ I happened upon Ādam and said to Jibrīl: ‘Who is this?’ He said: ‘This is your father Ādam,’ so I extended my greetings to him and he said to me: ‘Welcome, O righteous son and righteous Prophet!’ . . .”<sup>19</sup>

This celebration of the heavenly and earthly inhabitants in receiving the master of the Prophets ﷺ can be adduced in support of coming together to honor his birth and recount his life and to strive in increasing one’s connection to and love for him and to praise and laud him and emulate his Sunnah, in order to win unto the bounties of the Garden and join the caravan of prophets and angels who were ennobled by their celebration and expression of joy in the Prophet ﷺ and their sending of benedictions and salutations upon him ﷺ, without such celebration taking on a particular form that is deemed legally necessary.

THE SEVENTH CITATION

*“Indeed, We have revealed it in Laylat al-Qadr. And what will cause you to understand Laylat al-Qadr? Laylat al-Qadr is better than one thousand months. During that night the angels and the Spirit descend by the leave of their Lord with every matter. Peace until the break of dawn.”*<sup>20</sup> (al-Qadr: 1–5)

In this chapter Allāh ﷻ details the tremendousness of the night in which the Qur’ān was revealed to our master the Messenger of Allāh ﷺ. There is no doubt about the immensity of that night: Allāh ﷻ revealed that He honored it and that the angels descend therein and that it is filled with peace until the

appearance of dawn. So therefore, just as Allāh ﷻ says upon the tongue of Prophet 'Īsā (peace be upon him): “*Peace be upon me the day I was born,*” and regarding Yaḥyā (peace be upon him): “*Peace be upon him the day he was born,*” He says about *Laylat al-Qadr*: “*Peace until the break of dawn*”—so it appears that the peace from Allāh ﷻ on these blessed days and nights is shared between them, and was present during the birth of 'Īsā and Yaḥyā (peace be upon him) and the night in which the Holy Qur'ān was revealed. The point here is to show the resemblance and correspondence between the peace from Allāh ﷻ on the birthdays of 'Īsā and Yaḥyā (peace be upon him) and the peace during the night the Qur'ān was revealed. And there is no doubt that, a fortiori, Allāh's peace descended on the birthday of the beloved and chosen one ﷺ, for he is superior to 'Īsā and Yaḥyā (peace be upon him) both; nay, he is the master of all the Prophets and is the most beloved of creation in the sight of the Lord of the World—may the choicest benedictions and salutations be upon him and his Family!

As for the correspondence and resemblance between the night of the Qur'ān's revelation and the night of the birth of the master of the progeny of 'Adnān ﷺ, the erudite Imām, Abū al-'Abbās Aḥmad b. Yaḥyā b. Muḥammad b. 'Abd al-Wāḥid b. 'Alī al-Tilmisānī al-Mālikī al-Wansharīsī (may Allāh ﷻ have mercy upon him), wrote in his extraordinary work *al-Mi'yār al-Mu'rib wa al-Jāmi' al-Mughrib 'an Fatāwā Ifrīqiyya wa al-Andalus wa al-Maghrib* (The Discerning Criterion and Astonishing Compendium of Edicts from Tunisia, Andalusia, and the Maghrib):

*Note:*

The Shaykh, preacher, and travelling pilgrim, Abū 'Abd Allāh Muḥammad b. Aḥmad b. Marzūq (may Allāh have mercy upon him), explicitly declared the night of the

Prophet's birth ﷺ superior to *Laylat al-Qadr* (the Night of Power, Destiny, or Honor). To support his opinion, the Shaykh had outlined twenty-one angles of proof in his book *Janā al-Jannatayn fī Faḍl al-Laylatayn*, and here, with Allāh's help, I shall reproduce them in full.

He said:

1. Honor is identified with exaltation and loftiness, and both of these are relative ascriptions. The honor of each night, therefore, lies in that which has caused them to be honored. When it comes to the night of the Prophet's birth ﷺ, it was honored by the nativity of the best of Allāh's creation, Exalted and Sublime is He! With this consideration, it is proven that the night of his birth is superior.
2. The night of the Prophet's birth is the night when he manifested [to the world] ﷺ, whereas *Laylat al-Qadr* was given to him, as we explained. Therefore, that which was honored by the appearance of the self of the one endowed honor is nobler than that which appeared because of what was given to him. There is no dispute about this, so it follows that the night of the Prophet's birth is nobler ﷺ.
3. *Laylat al-Qadr* is one of the divinely-bestowed gifts of the one (the Prophet), the night of whose birth was honored by innumerable distinctions and bestowals—and that which is honored by one of the unique features of he whose honor is established as absolute cannot surpass the time that was honored with his presence; so it becomes clear, with this consideration, that the night of the Prophet's birth is nobler ﷺ.
4. *Laylat al-Qadr* is honored on account of the uniqueness it contains, which—according to the most correct of the two scholarly views—passes after the night is gone, until it returns once more the following year. But the night of the Prophet's birth ﷺ is honored by the one whose effects manifested therein

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and whose lights have forever dazzled each moment in time until the end of the world.

5. *Laylat al-Qadr* was honored by the descent of the angels, but the night of the Prophet's birth was honored by his appearance ﷺ. Consequently, and according to the soundest view that inspires confidence, the one who honored the nativity ﷺ is superior to the ones who honored *Laylat al-Qadr* (the angels); therefore it follows that the night of the Prophet's birth ﷺ is superior.
6. Superiority denotes a quality by which the superior surpasses the less superior, but both nights, *Laylat al-Qadr* and the night of the nativity, share in the presence of angels who descended in them. . . however in the night of the nativity there is, in addition to the angels, the appearance of the best of creation ﷺ, which therefore confers superiority to that night. With this point of consideration, the night of the Prophet's birth ﷺ is superior to *Laylat al-Qadr*, regardless of the two contrasting positions concerning which of the two is superior, the angels or the Prophets, upon them prayers and salutations.
7. *Laylat al-Qadr* was honored by the angels descending and moving from their lofty station to the earth, but the night of the Prophet's birth was honored by the presence and manifestation of the Prophet ﷺ. The night that is honored by presence and manifestation is more honorable than the night honored by transition of place.
8. *Laylat al-Qadr* is deemed superior because of the good works that one does within it, so if it is imagined that everyone around the world performs good works that night in order to reach the honor of the night of the Prophet's birth ﷺ, their works will not catch up to his works for a single moment, even if those works were performed outside the *Laylat al-Qadr*. Thus, it follows, that the night of the Prophet's birth is superior.
9. *Laylat al-Qadr* has been honored because it is gifted to the Ummah of Muḥammad ﷺ out of divine concern for

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him, whereas the night of the Prophet's birth has been honored because of the presence of the one who gifted *Laylat al-Qadr* to his Ummah, so it is therefore superior.

10. *Laylat al-Qadr* is deemed superior insofar as it benefits the Ummah of Muḥammad ﷺ, but the night of the Prophet's birth is deemed superior insofar as its benefits extend to all of the creation, for Allāh sent him as a mercy unto the worlds, as He said: “*And We have sent you naught but as a mercy to the worlds.*” Through him, therefore, bounties reach all of creation, so it follows that the night of the Prophet's birth ﷺ is of wider benefit and hence more honored.
11. The night of the *Mawlid* is deemed superior to the other nights of the year because the Prophet ﷺ was born [in it]. When speaking about it you say: “[It is] the night of the birth of Muḥammad ﷺ,” and when speaking about *Laylat al-Qadr* you say: “It is the night of *qadr*,” which means honor or apportioning (*taqdīr*). The ascription to the night [as being the night of the Prophet's] birth is a specific ascription (*iḍāfah ikhtisāṣ*), which is superior to a general ascription to honor (*muṭlaq al-sharaf*). [If it is said that *Laylat al-Qadr* means the night of apportioning] then the apportioning therein is one of the concomitants of its nobility, and so the night of the Prophet's birth ﷺ is without doubt more general in its nobility, so it follows that the night of the Prophet's birth is superior.
12. The only one to gain the good fortune of *Laylat al-Qadr* is he who does good works in it, so in that sense the benefit of *Laylat al-Qadr* is limited to the person. But the benefits of the night of the Prophet's birth are spread out; so the night whose benefits are spread out is superior to other nights.
13. As we have detailed earlier, the virtue of *Laylat al-Qadr* is established, but it is subject to dispute and argumentation, even if the differences about it are weak. On the other hand, the

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honor of the night of the Prophet's birth is abiding (as we shall soon detail, Allāh willing), so it is therefore superior.

14. Our proof for the assertion that the night of the Prophet's birth is superior is the following: The honor of the time of the Prophet's birth ﷺ and its ascription to him must be the most superior of times, comparable and analogous to the superiority of the place where he was born, which is deemed the most superior place according to scholarly consensus. In a like manner, the time that was chosen for his birth ﷺ must also be the most superior time.
15. *Laylat al-Qadr* is but a single element or branch of the Prophet's appearance, and a branch can in no way surpass the root; therefore, the night of the Prophet's birth ﷺ is superior.
16. The night of the Prophet's birth ﷺ resulted in the divine outpouring of light that encompassed the world entire and coincided with his appearance ﷺ. This did not take place save on a night that must be deemed superior, which is what we assert.
17. On the night of the Prophet's birth ﷺ Allāh ﷻ made manifest the secrets of the Prophet's existence ﷺ: secrets that were connected to the After worldly realm and which made realities clear. By him ﷺ, Allāh ﷻ made clear the distinction between truth and falsehood; through him ﷺ Allāh ﷻ manifested the lights of felicity and the path of right guidance in the world; due to him, the party of the Garden and the party of the Hellfire were separated; and by him, Allāh exalted the true faith and cast darkness and ignominy upon disbelief, in addition to the many other secrets of Allāh's creation. By this line of reasoning, those of His signs that remain and which are not restricted to a particular night are necessarily superior.
18. A slightly different way of substantiating this, although similar to the aforementioned, is to say: If the night of the Prophet's birth

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ﷺ is not superior to *Laylat al-Qadr*, one of three things would be implied, all of which are inconceivable. One: that the angels are superior to the Prophet ﷺ. Two: that actions [performed in *Laylat al-Qadr*] surpass [the Prophet's actions]. Three: that both *Laylat al-Qadr* and the night of the Prophet's birth are equal. All of these are impossible. As for the first, it is inconceivable due to the sound and correct view [that the Prophets are superior to the angels]. As for the second and third, then by scholarly agreement they are impossible. That is to say, the night of the Prophet's birth is superior because he ﷺ was born in it, whereas *Laylat al-Qadr* is superior either due to fact that the angels descend during it, or because of the actions performed in it.

19. . . .
20. A single moment of time in the noble *Mawlid*, namely the moment of the Prophet's birth ﷺ, is the most superior moment ever, so therefore that single moment is the most virtuous time, and thus superior to *Laylat al-Qadr*.
21. The most superior of times is the time in which the Prophet ﷺ was born, which was, as it were, the Night of Honor (*Laylat al-Qadr*), so there is not time superior to *Laylat al-Qadr* in that sense. This is an inversion of our argument that there is nothing of *Laylat al-Qadr* that is the most superior of times, which invalidates the claim of the opponent.

### THE EIGHTH CITATION

*“Īsā son of Maryam said: ‘O Allāh, our Lord! Send down to us a table spread from the heavens that will be a celebration for the first and last of us, and a sign from You. And provide for us; surely, You are the Best of Providers.’”<sup>22</sup>*  
(al-Mā'idah: 114)

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In this verse, Allāh, Exalted is His mention, informs us that Prophet 'Īsā (prayers and salutations upon him and our Prophet and his family) agreed to ask his Lord (the Exalted and Sublime!) on behalf of his disciples to send down a table spread from the heavens so they and those after them could mark that day with celebration and reverence, and gather and rejoice in thanksgiving for Allāh ﷻ sending it down as a form of proof and evidence, which attested to their connection to the revelation sent from the heavens and bore out the truthfulness of their call and cast tranquility in their hearts and manifested the inimitable miracles of their Prophet, and so on. They had shown thankfulness to Allāh ﷻ for all of this and commemorated the day in which Allāh ﷻ send down the table spread.

Yet the day in which the chosen one ﷺ was born is greater, nobler, and more honorable than the day when the table spread was sent down, and it has more right to be commemorated and celebrated with joy and loyalty, and is more deserving of us recounting in it the Prophet's inimitable miracles and reading his biography and singing odes and showing gratitude and love for him ﷺ.

### THE NINTH CITATION

*“Indeed, Allāh and His angels send prayers upon the Prophet. O you who believe, send prayers and abundant salutations upon him!”*<sup>23</sup> (al-Aḥzāb: 56)

After the obligatory acts, what deed is better than bringing people together to send prayers upon the Prophet ﷺ and mention Allāh's favors and thank Him ﷻ? Imām al-Sakhāwī (may Allāh ﷻ have mercy upon him) says in *al-Qawl al-Badī'* (p. 33):

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In [this verse] there is a command to send prayers upon the Messenger of Allāh ﷺ at all times, the manner of which depends on its different types. The command entails sending beautiful prayers upon him and encourages gatherings where prayers are sent upon him. For certain, frequent gatherings such as these are a salient feature and distinguishing mark of the people of the Sunnah (*Ahl al-Sunnah*). The constant prayers of the angels upon him ﷺ are a weighty proof of the reverence and esteem owed to him; as Imām al-Ḥalīmī said in *Shu‘ab al-Īmān*: “Reverence (*ta‘zīm*) is a station above love, so it behooves us to show him more reverence and esteem than a slave shows for his master. . . thus has the Book spoken and thus are Allāh’s commands in the verses and ḥadīth.”

## Chapter Two

*Hadīth Reports in Support of Coming Together to Show  
Joy and Happiness with the Birth of the Prophet ﷺ*

The Companions, may Allāh ﷻ be pleased with them, used to gather together to recount the stories, unique qualities, and miracles of the Prophets, so the Prophet Muḥammad ﷺ—given that he ﷺ is the most superior and perfect of all the Prophets (prayers and salutations upon them all) and the gatherer of what was scattered among them—instructed them to also recount his life and his qualities, features, and miracles.

### THE FIRST ḤADĪTH

Al-Tirmidhī recorded in his *Jāmi‘* (3610) (and stated “This *ḥadīth* is ḥasan”), as did al-Dārimī in his *Sunan* (48) and al-Rāfi‘ī in *al-Tadwīn* (187) with a sound chain (*ḥasan*), and this wording is his, from multiple routes from al-Rabī‘, on the authority of Anas b. Mālik, who said: “The Messenger of Allāh ﷺ said: ‘I am the first person to come out [of the grave] when mankind is quickened; I am their speaker (*Khaṭīb*) when they all fall silent; I am their leader when they assemble in delegations; I am the one to bring them glad tidings when they despair; and I am their Intercessor when they are taken to reckoning. On that day the Standard of Generosity will be in my hand, and on that day the keys to the Garden will be in my hand. I am the noblest of the children of Ādam

in the sight of his Lord Most Exalted, and that is no boast. I move among one thousand servitors that appear as if they are hidden pearls.”<sup>1</sup>

And Muslim recorded in his *Ṣaḥīḥ* collection (2279) from Abū Hurayrah who reported that the Messenger of Allāh ﷺ said “I am the master of the children of Ādam on the Day of Resurrection, the first person to come out of his grave, the first intercessor, and the first one whose intercession shall be accepted.”<sup>2</sup>

So the act of coming together in *Mawlid* gatherings to collectively study the life of the Chosen one, recount his beautiful features ﷺ, and consciously adopt his noble qualities of character is nothing more than a practical implementation of the Prophetic guidance, and one which must be revived within the Ummah at large.

Al-Tirmidhī (3606) recorded with a chain containing some weakness (although the ḥadīth is good when taking into account its good corroborating reports) from Ibn ‘Abbās (may Allāh ﷻ be pleased with him) who said: “Some of the Companions of Allāh’s Messenger ﷺ were sitting in wait for the Prophet, and when he ﷺ came out and drew nearer to them he heard them conversing among themselves. Some of them said: ‘How amazing that Allāh, Most Exalted and Majestic, has taken an intimate friend (*Khalīl*) from His creation, having taken Ibrāhīm as His friend!’ While another said: ‘But what can be more amazing that the words to Mūsā, for Allāh spoke to him directly?’ Another said: ‘But ‘Īsā was Allāh’s Word and His Spirit!’ And yet another said: ‘But Ādam was chosen by Allāh!’ After hearing all this, the Prophet ﷺ went to them and greeted them and said: ‘I heard your comments and your amazement. Ibrāhīm is certainly Allāh’s intimate friend; Mūsā is certainly the one delivered by Allāh

(*Najiyullāh*); ‘Īsā is certainly the designated (honored) spirit and word that Allāh created; and Ādam is certainly chosen by Allāh—but I am the Beloved of Allāh (*Ḥabībullāh*), and that is no boast. I am the bearer of the Standard of Praise on the Day of Resurrection, and that is no boast. I am the first intercessor and the first person on the Day of Resurrection whose intercession shall be accepted, and that is no boast. I am the first person to knock on the gates of Paradise, after which Allāh shall open it for me and cause me to enter it along with the impoverished among the believers, and that is no boast. And I am the noblest of the first and the last, and that is no boast.”<sup>3</sup>

THE SECOND HADĪTH

Muslim recorded in his *Ṣaḥīḥ* collection (855) from Abū Hurayrah who reported that the Messenger of Allāh ﷺ said: “The best day upon which the sun has risen is Friday: it is the day Allāh created Ādam, the day he was put in Paradise, and the day he was taken out of it.”<sup>4</sup>

This ḥadīth contains within it a noble prophetic allusion and indicates that one of the many unique qualities that Allāh ﷻ has given Friday is that it is the birthday of our master Ādam (peace be upon him). This ḥadīth also indicates to us that the Prophets honor the days in which they are born. From this perspective, and since the beloved chosen one ﷺ is the master and leader of the Prophets and Messengers, his noble birthday is greater than the birthday of Ādam (peace be upon him). Given that the Prophet and Seal ﷺ was born on a Monday and in the month of Rabī‘ al-Awwal, Allāh ﷻ has honored Mondays and the month of Rabī‘ al-Awwal with an exquisite honor that surpasses all honors found in the other days and months.

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### THE THIRD ḤADĪTH

Al-Tirmidhī recorded in his *Jāmi‘* (2846) (and declared it rigorously authentic), as did al-Ḥākim in *al-Mustadrak* (483:3) (who declared it rigorously authentic, too), and Ibn Shāhīn in *Nāsikh al-Ḥadīth* (638) with a good chain, from ‘Ā’ishah (may Allāh ﷺ be pleased with her), who reported: “[The Messenger of Allāh ﷺ] had a pulpit constructed in the Mosque for Ḥassān b. Thābit to recite poetry upon.”<sup>5</sup>

This ḥadīth shows that people would assemble to listen to poetry recitals that praised the Prophet ﷺ and his message and condemned oppression and falsehood. Not only that, these poetry sessions would be held in the Prophet’s Mosque and by his command ﷺ. All of this goes to show that the Prophet ﷺ loved praises that were true and only detested poetry containing adulation, excessiveness, and hypocritical praise. This is borne out by the ḥadīth recorded by Muslim in his *Ṣaḥīḥ* collection (1501), in which the Prophet ﷺ said to his Companions:

“Are you amazed at the protective jealousy (*ghayrah*) of Sa’d? By Allāh, I am more protectively jealous than he, and Allāh is more protectively jealous than I. Because of His protective jealousy, Allāh has made unlawful all vile acts, whether open or hidden. And yet there is no one who loves excuses more than Allāh. Because of that, He sent forth those who brought glad tidings and delivered warnings. And there is no one who loves praises more than Allāh, and for that reason He has promised Paradise.”<sup>6</sup>

### THE FORTH ḤADĪTH

Muslim recorded in his *Ṣaḥīḥ* collection (2323) as did al-Tirmidhī in his *Jāmi‘* (2850), who said it was authentic, as

well as al-Nasā'ī, who recorded in his *al-Sunan al-Ṣuḡhrā* (1358) and whose wording it is from the route of Zuhayr, on the authority of Simāk b. Ḥarb, who said: "I asked Jābir b. Samurah: 'Didn't you used to sit with the Messenger of Allāh?' He replied: 'Yes. After the Messenger of Allāh ﷺ would pray the Morning Prayer he would sit in his place of prayer until the sun rose, after which he would converse with his Companions and they would recollect the events of the pre-Islamic period of ignorance and would recite poetry and laugh, [and] all the while the Prophet ﷺ would smile.'"<sup>7</sup>

Gathering to rejoice and recite poetry in celebration of the Prophet's birth ﷺ is identical to the Companions' gathering of goodness and love. The apparent wording of this ḥadīth would seem to indicate that the Companions (may Allāh ﷻ be pleased with them) gathered in this manner and recited poetry repeatedly at a set time (after the Morning Prayer), and that the Prophet ﷺ approved of their acts and even smiled with them.

THE FIFTH ḤADĪTH

Ibn Khuzaymah (2515) and Ibn Ḥibbān (4521) recorded in their *Ṣaḥīḥ* collections, as did al-Tirmidhī in his *Jāmi'* (2847) and authenticated it on the authority of Anas (may Allāh ﷻ be pleased with him) who said: "As the Prophet ﷺ entered Makkah to perform the 'Umrah, Ibn Rawāḥah walked behind reciting:

*Clear the path for him, O disbelievers!  
Today we shall strike youth at we may deliver him  
[to Makkah]  
A striking that uproot one's head  
And cause one to forget about his friend!*

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Upon hearing this, ‘Umar said: ‘O Ibn Rawāḥah! Dare you recite poetry in the presence of Allāh’s Messenger, and in Allāh’s Sacred Precinct no less?’ The Prophet ﷺ said to ‘Umar: ‘Leave him be, ‘Umar, for it is swifter against them than a volley of arrows.’”<sup>8</sup>

This took place during the ‘Umrah, and explicitly shows how the Companions expressed joy with Allāh’s bounties ﷻ and victory and grace to the believers, and recited poetry before a crowd of people.

### THE SIXTH ḤADĪTH

Al-Ḥākim recorded as authentic in his *Mustadrak* (610:3) as did Aḥmad, who recorded in his *Musnad* (15865) from al-Aswad b. Sarī‘, who reported: “I said: ‘O Messenger of Allāh! I have praised Allāh with a couplet and praised you with another.’ The Prophet ﷺ said: ‘Let’s hear them, but start with Allāh’s praise first.’”<sup>9</sup> This ḥadīth is good (*ḥasan*) and its narrators are all *thiqah*, save for ‘Alī b. Zayd b. Jud‘ān, who is (*ṣāliḥ al-ḥadīth*)<sup>10</sup> and good in his narrations.<sup>11</sup>

### THE SEVENTH ḤADĪTH

The Prophet ﷺ listened to cameleer singers (*ḥādī*) and eulogizers on more than one occasion. For certain, the Prophet ﷺ is praised by Allāh ﷻ, praised by himself, praised by his Companions, and praised by his lovers until the Day of Resurrection ﷻ. Al-Bukhārī recorded in his *Ṣaḥīḥ* collection (4196) as did Muslim (1804) from the ḥadīth of Salamah b. al-Akwa‘ (may Allāh ﷻ be pleased with him) who said: “We went out with the Prophet ﷺ to Khaybar at night time when someone said to ‘Āmir (who was a poet): ‘Let us listen to

some of your poetry.’ So ‘Āmir descended from his mount and started to sing:

*O Allāh! Were it not for You, we would not have been  
guided  
Nor would we have given charity or prayed  
So forgive us, may we be sacrificed for You as long we  
remain  
And cast tranquility in us  
And make firm our feet if we meet [the enemy in battle]  
When the muster is called, we shall come  
When they rally their forces against us!*

Upon hearing this, the Messenger of Allāh ﷺ inquired: ‘Who was that rider?’ They replied: ‘It was ‘Āmir b. al-Akwa’.’ The Prophet ﷺ said ‘May Allāh have mercy upon him.’”<sup>12</sup>

In al-Bukhārī’s narration (4101) the couplets are worded differently:

*O Allāh! Were it not for You, we would not have been  
guided Nor would we have given charity or prayed  
So send tranquility upon us  
And make firm our feet if we meet [the enemy in battle] Our  
enemy has transgressed against us  
But if they desire tumult we refuse!<sup>13</sup>*

THE EIGHTH HADĪTH

The Companions (may Allāh ﷻ be pleased with them) would come together to hear and sing poetry inside the Prophet’s noble Mosque ﷺ after his passing unto the Most Exalted Company (*al-Rafīq al-A‘lā*), and other Companions would attend and listen. And it is authentically reported in *Ṣaḥīḥ al-Bukhārī* (6145) that the Prophet ﷺ said: “Indeed, some

poetry contains wisdom.”<sup>14</sup> The best of such poetry is poetry that mentions Allāh’s praises ﷺ and lauds His Messenger ﷺ, and rejoices in him and defends him. Al-Bukhārī (3212) and Muslim (2487) recorded in their *Ṣaḥīḥ* collections from Abū Hurayrah (may Allāh ﷻ be pleased with him): “Once, ‘Umar passed by the Mosque while Ḥassān [b. Thābit] was chanting poetry. ‘Umar gave him a stern look of rebuke, to which Ḥassān replied: ‘I used to chant while one better than you was present (meaning the Messenger of Allāh ﷺ).’ Then Ḥassān turned to Abū Hurayrah and said: ‘I adjure you by Allāh! Did you not hear the Messenger of Allāh ﷺ say: “O Allāh! Aid him with the Holy spirit (*al-Rūḥ al-Qudus*)”?’” Abū Hurayrah replied: ‘Certainly!’”<sup>15</sup>

There’s no question that Ḥassān wasn’t sitting alone reciting poetry to himself. There were a number of individuals gathered around him to listen, including Abū Hurayrah (who narrated this ḥadīth) and others, and Allāh ﷻ knows best. To come together with others in order to rejoice in the Prophet’s birth ﷺ and recite poetry on that occasion is, therefore, a revival of the practice of the Companions (may Allāh ﷻ be pleased with them), although without it assuming a form deemed necessary or being considered a legal obligation.

THE NINTH ḤADĪTH

‘Abd al-Razzāq (5002) and ‘Abd b. Ḥumayd and others recorded with a rigorously authentic *mursal* chain<sup>16</sup> on the authority of Ibn Sīrīn, who said: “Before the Messenger of Allāh [ﷺ] arrived in Madīnah and before the Friday congregational prayer was revealed [in the Qur’ān], the Madīnans came together and said: ‘The Jews have one day a week in which they come together, as do the Christians; we should also establish a day for ourselves where we come

together to invoke Allāh ﷻ and pray and offer thanks to Him’—or as they said. They continued: ‘Saturday is for the Jews and Sunday is for the Christians, so let us take the day of *‘Urūbah*—that being the name they gave for Friday before it was called *Jumu‘ah*. And so on that day they congregated at the home of As‘ad b. Zurārah, who led them in prayer and delivered a sermon, and they named that day *Jumu‘ah* (the day of congregation) since they would assemble on it each week. As‘ad b. Zurārah slaughtered a sheep for the occasion and the people, because of their small numbers at the time, ate lunch and dinner from it. After that, Allāh ﷻ revealed: ‘*When the call to prayer is made on the day of congregation (yawm al-jumu‘ah), hasten to the remembrance of Allāh. . .*’”<sup>17</sup>

The ḥadīth master Ibn Rajab al-Ḥanbalī remarked in his valuable work *Fatḥh al-Bārī fī Sharḥ Ṣaḥīḥ al-Bukhārī* (8:58):

In some of the recorded positions of Imām Aḥmad the following is quoted: “This is the *Jumu‘ah* for which Muṣ‘ab b. ‘Umayr gathered the people, and it is the one mentioned by Ka‘b b. Mālīk in his ḥadīth, who said that they were forty men”—but that is questionable, since it is possible that this gathering was from the personal judgment (*ijtihād*) of the *Anṣār* before Muṣ‘ab’s arrival. Furthermore, when Muṣ‘ab arrived in Madīnah he assembled the people together by the Prophet’s command ﷺ, and by that time Islām was manifest and widespread, and it was possible to openly practice the rites of Islām in Madīnah.

As for the gatherings of the *Anṣār* before Islām gained prominence in Madīnah, they were held in the home of As‘ad b. Zurārah and were done out of their own personal judgment and not the explicit command of the Prophet ﷺ, and Allāh Most Exalted knows best.

In *Ṭabaqāt al-Ḥanābilah* (374/1), in the biographical entry for Ya‘qūb b. Yūsuf Abū al-Sarrī al-Ḥarbī, a quote from

Imām Aḥmad is mentioned: “Abū ‘Abdillāh (i.e., Imām Aḥmad b. Ḥanbal) said: ‘And what can be better than people gathering together to offer prayers and recount Allāh’s favors upon them, as the *Anṣār* did?’”

Therefore we ask: Is gathering together to celebrate the birth of the Prophet ﷺ anything but prayer and mention of Allāh’s supreme favor ﷻ upon us, that being the birth of our master Muḥammad ﷺ which marked the beginning of guidance and mercy for humanity?

THE TENTH ḤADĪTH

Al-Bukhārī (4737) and Muslim (1131) recorded in their rigorously authentic collections from Ibn ‘Abbās (may Allāh ﷻ be pleased with him) who said: “When the Prophet ﷺ came to Madīnah he found the Jews fasting on the day of Āshūrā’. When asked concerning this practice, they replied: ‘It is the day on which Allāh drowned Fir‘awn and saved Mūsā, so we fast this day out of reverence for it.’ To this the Prophet ﷺ said: ‘We have more right to Mūsā.’”<sup>18</sup>

Al-Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī inferred from this ḥadīth a basis for the legality of the *Mawlid*, and his verdict is quoted by al-Ḥāfiẓ al-Suyūṭī in *Husn al- Maqṣad fī ‘Amal al-Mawlid*:

This indicates the validity of giving thanks to Allāh ﷻ for the blessings He bestowed on a particular day in providing a benefit or averting a harm, and repeating that show of thanks each year.

Giving thanks to Allāh ﷻ can be shown by many acts of worship, such as prostration, fasting, charity, or reciting [the Qur’ān]. And what bounty is greater than the blessing of the birth of this Prophet ﷺ—the Prophet of mercy— on this day?

Ibn Ḥajar’s (may Allāh ﷻ have mercy upon him) principle is deduced from the aforementioned ḥadīth and his position is identical to the position of those who choose to celebrate the Prophet’s birth ﷺ on a particular day each year. And for certain, the blessing of the birthday of the best of humanity and the leader of the Prophets is far more deserving of reverence and gratitude than the day Allāh ﷻ granted victory to Mūsā (peace be upon him) against Fir‘awn, and that is why we offer a fast on that day— weekly, not yearly—to express our gratitude to Allāh ﷻ for the blessing of the birth of His beloved and chosen Prophet ﷺ!

THE ELEVENTH HADĪTH

Al-Bukhārī (5101) and Muslim (1451) recorded in their *Ṣaḥīḥ* collections from ‘Urwah b. al-Zubayr (may Allāh ﷻ be pleased with him), on the authority of Zaynab b. Abī Salamah, on the authority of Umm Ḥabībah b. Abī Sufyān (may Allāh ﷻ be pleased with her) who said: “O Messenger of Allāh, marry my sister, Bint Abī Sufyān.” The Prophet ﷺ asked: “Would you like that?” She replied: “I am not yours to the exclusion of all other [women (i.e., you have many wives)], and I would like for my sister to share with me in the good (i.e., in this life and the Next) through you.” The Prophet ﷺ said: “That is not lawful for me.” She said: “In that case, we will say that you wish to marry Bint Abī Salamah.” He ﷺ said: “Bint Abī Salama?” “Yes,” replied Umm Ḥabībah. The Prophet ﷺ said: “Even if she were not my step- daughter, she would still be unlawful for me to marry, as she is my foster niece. Abū Salamah and I were suckled by Thuwaybah, so you should not present to me your daughters or your sisters for marriage.”

‘Urwah narrated: “Thuwaybah was the manumitted slave of Abū Lahab. He freed her and she suckled the Prophet ﷺ.

When Abū Lahab died, some of his family saw him in a dream vision and asked him about what he received [in the Hereafter]. He replied, *‘I have not found any good after you save that I am given drink for having set Thuwaybah free. . . .’*<sup>19</sup>

Imām Badr al-Dīn al-‘Aynī (*‘Umdat al-Qārī*, 20:92) and al-Ḥāfiẓ Ibn Ḥajar (*Fath al-Bārī*, 10:174) both remark:

Al-Suhaylī mentioned that al-‘Abbās [May Allāh be pleased with him] said, “I once saw Abū Lahab in a dream after his death and I inquired about his state. He replied, ‘I have not found any good after you save that I am given drink due to having set Thuwaybah free, and on every Monday my punishment is lightened.’” That is because the Prophet ﷺ was born on a Monday and when Thuwaybah brought Abū Lahab the good news [of his birth] he freed her.

The ḥadīth scholar Shaykh ‘Abd al-Raḥmān al-Suhaylī (508–581H, may Allāh ﷻ have mercy upon him) mentioned in *al-Rawḍ al-Anīf* (3:99), as did the ḥadīth scholar Sulaymān b. Mūsā al-Kalā‘ī al-Andalusī<sup>20</sup> in his *Iktifā’* (3:39):

Al-‘Abbās said: “For some time after his death I did not see Abū Lahab in a dream, but then I saw him in the most terrible condition, and he said: ‘I have not enjoyed any comfort after you save that my torment is lightened for me every Monday, and that is because the Messenger of Allāh [ﷺ] was born on a Monday.’” Abū Lahab’s slave Thuwaybah delivered to him the good news [of the Prophet’s birth]. She said: “Āminah has given birth to a baby boy for your brother ‘Abd Allāh,” and so he said to her: “Go, for you are free,” therefore, he received benefit from that even though he is in the Hellfire.

It bears mentioning, however, that although al-Bukhārī related al-‘Abbās’ dream in his *Ṣaḥīḥ*, he did so in hanging

form (*mu‘allaqah*)<sup>21</sup>, taking it from the words of ‘Urwah. The chain of this report is severed (*munqati‘*)<sup>22</sup> between ‘Urwah and Thuwaybah, and in addition to it being *mursal*, it is also a dream, and the dreams of non-Prophets—without the tacit approval of a Prophet, like the dream reported about the call to prayer—cannot be used to deduce legal rulings. As such, and Allāh ﷻ knows best, there is no proof contained in this report, unless al-‘Abbās said this in the presence of the Prophet ﷺ and received his tacit approval, which is my suspicion, although I haven’t uncovered any narration showing that. And what’s more, there remains the problem of it being *mursal*.

Al-Ḥāfiẓ Ibn Ḥajar said in *Fatḥ al-Bārī* (10:174):

Given the possibility that the chain is intact, the actual contents of the report are the product of a dream vision and dream visions are not considered evidence. In all likelihood the narrator was still a non-Muslim at the time of seeing the dream, and as such, it can not be used as evidence.

Secondly, even if we assume that it is accepted, the import of this ḥadīth carries the possibility of being unique for the Messenger of Allāh [ﷺ], as was mentioned regarding the narration of Abū Ṭālib that states his punishment was lightened and that he was moved from the deepest flames to the shallowest part of Hell.

While I don’t believe this report is a proof (since it is not established), it can still be drawn upon for support, especially given the possibility that it is acceptable. It was cited by al-Bukhārī in his *Ṣaḥīḥ* collection, and there is nothing in it, legally or rationally, that precludes its soundness, as al-Ḥāfiẓ Ibn Ḥajar remarked in *Fatḥ al-Bārī*. The support of some ḥadīth masters for the meaning of this report can also be drawn upon for support, as al-Ḥāfiẓ Ibn Nāṣir al-Dīn

al-Dimashqī said in his *Mawrid al-Šādī fī Mawlid al-Hādī*: “It is authentically reported that Abū Lahab’s punishment is lightened for him every Monday because he manumitted Thuwaybah out of happiness at the birth of the Prophet ﷺ.” Al-Dimashqī then mentioned in some couplets:

*If this disbeliever who was condemned  
And whose hands were bound forever in the Fire  
Mentioned that every Monday  
His punishment is lightened due to his joy in Aḥmad  
What say you of the servant  
Whose entire life is joyful with Aḥmad  
And who dies with belief in Tawḥīd?*

In addition, the shaykh of the Qur’ānic reciters and ḥadīth scholars, al-Ḥāfiẓ Shams al-Dīn b. al-Jazarī, approved this ḥadīth in his work *‘Urf al-Ta’rīf bi al-Mawlid al-Sharīf*, and al-Ḥāfiẓ al-Suyūfī quoted him in *Ḥusn al-Maqṣad*:

If this is Abū Lahab, the disbeliever condemned in the Qur’ān, yet he is rewarded in the Fire because of the joy he felt on the night of the Prophet’s birth ﷺ, what say you about the Muslim believer in divine unity who is of the Prophet’s Ummah and who feels happiness during the occasion of his birth and spends what he can in celebration of his love for him ﷺ? Certainly his reward from Allāh Most Generous is that He bestows upon him of His vast bounty and allows him to enter the Paradise of Delight!

THE TWELVTH ḤADĪTH

There are several other ḥadīth that encourage collective remembrance of Allāh ﷻ and gathering to send prayers upon the Messenger of Allāh ﷺ. These include the ḥadīth recorded by Ibn Ḥibbān in his *Šaḥīḥ* collection (590) as did al-Hākim,

who authenticated it in his *Mustadrak* (491:1) from Abū Hurayrah (may Allāh ﷻ be pleased with him) who reported that the Messenger of Allāh ﷺ said: “Never do a people come together in a gathering without remembering Allāh and sending prayers upon the Prophet save that it will be a cause of intense regret for them on the Day of Resurrection.” This ḥadīth alone is enough to support the soundness and virtue of coming together for the remembrance of Allāh ﷻ and prayers upon the Messenger ﷺ.

Allāh ﷻ says in Surat al-Aḥzāb (56), “Indeed Allāh and His angels send blessings on the Prophet. Oh you who believe, send blessings and peace upon him in abundance.” And what is better after the religious obligations than for people to gather and send praises to the Prophet ﷺ and remember and give thanks for the blessing that Allāh ﷻ has bestowed on them?

Al-Imām al-Sakhāwī (may Allāh ﷻ have mercy on him) said in *al-Qawl al-Badī‘* (page 33): “Indeed in the command to send praises on Allāh’s Messenger ﷺ there is a range of ways this can be done in terms of time and mode and a command to perfect the praises sent upon him and strive for attendance in gatherings where he is praised. Indeed a mark of Ahl al-Sunnah is the profusion of such gatherings. And the constant praise of the angels on him ﷺ is a firm evidence in the greatness of revering and exalting him. Like al-Imām al-Ḥalīmī said in *Shu‘ab al-Imān*: “Indeed, exaltation is a stage above adoration, so it is incumbent upon us to love him and venerate him and exalt with more veneration than a slave has for his master...” Until he said, “In this light, the Book has decreed and Allāh’s commands were furnished in the verses of His Book ﷻ and the prophetic narrations.”

In another ḥadīth, this time recorded by Imām al-Tirmidhī in his *Jāmi‘* (3380) and declared rigorously authentic, the

Prophet ﷺ said: “Never do a people come together in a gathering without remembering Allāh and sending prayers upon their Prophet save that it will count as a sin against them; if Allāh wills He will punish them, and if He wills, He will forgive them.”<sup>25</sup>

The principle of counter-implication (*mafḥūm al-mukhālafah*) dictates that the converse of this is true, namely that if a people come together to remember Allāh ﷻ and send prayers upon His beloved ﷺ, it will be a means of immense reward and felicity in this life and the Next. So, if the activity done in this gathering is described as a celebration of the Prophet’s birth and involves singing poetry in praise of Allāh ﷻ and His Messenger ﷺ and feeding people and nothing more, that does not remove it from the understanding implied in this ḥadīth.

Muslim recorded in his *Ṣaḥīḥ* collection (2702) from Abū Hurayrah (may Allāh ﷻ be pleased with him) that the Prophet ﷺ said: “Never do a people gather together in a house from Allāh’s houses (i.e., mosques), reciting Allāh’s Book and studying it together, save that tranquility descends upon them and they are covered in mercy and surrounded by the angels, and Allāh mentions them to those near to Him.”<sup>26</sup>

The Companions (may Allāh ﷻ be pleased with them) used to convene circles for the purpose of studying the Qur’ān and the Sunnah and engaging in remembrance, even though such gatherings were not in and of themselves commanded in the Sacred Law. Ibn Mas‘ūd had his circle of learning, as did Mu‘ādh b. Jabal in his mosque, as well as Abū al-Dardā’, Abū Hurayrah, and so on. The mosques, in those days, were filled with circles of learning and remembrance and were attended by the righteous and those eager to please their Lord ﷻ, desirous of what is with Him and out of love for His Messenger ﷺ. Muslim recorded in his *Ṣaḥīḥ* collection (2703),

as well as Aḥmad in his *Musnad* (16393), whose wording it is, with a rigorously authentic chain of transmission, from Abū Sa‘īd al-Khudrī, who said: “Mu‘āwiyah came upon a circle of people in the mosque and inquired: ‘Why are you sitting?’ Those present replied: ‘We sat down to remember Allāh, Exalted and Sublime is He.’ Mu‘āwiyah asked: ‘Do you swear by Allāh that it is the only reason why you are sitting?’ They replied: ‘By Allāh, that is the only reason why we are sitting.’ Mu‘āwiyah then said: ‘I did not ask you to swear an oath because I was suspicious of you, but there is no one in my position who has fewer narrations from the Messenger of Allāh ﷺ than me, but [I narrate that] once he came upon a circle of his Companions and asked them: “Why are you sitting?” and they replied: “We sat down to remember Allāh, Exalted and Sublime is He, and to praise Him for having guided us to Islām and blessed us with you!” The Prophet ﷺ then asked them: “Do you swear by Allāh that it is the only reason why you are sitting?” and they replied: “By Allāh, that is the only reason why we are sitting,” to which the Messenger of Allāh said: “I did not ask you to swear an oath because I was suspicious of you; rather, Jibrīl (peace be upon him) came to me and informed me that Allāh, Exalted and Sublime is He, boasts of you to the angels.””<sup>27</sup>

Al-Bukhārī recorded in his *Ṣaḥīḥ* collection (6408), whose wording it is, as did Muslim (2691) from Abū Hurayrah who reported that the Messenger of Allāh ﷺ said: “Allāh has angels who travel the pathways and by-ways seeking out the people of remembrance. When they find people remembering Allāh they call out to one another: ‘Hearken to what you hunger for!’ and they enfold them with their wings stretching up to the lowest heaven. Their Lord—who knows best—asks them: ‘What are My slaves saying?’ They say: ‘They are glorifying You, proclaiming Your greatness, praising You, and magnifying You.’ He says: ‘Have they

seen Me?’ They say: ‘No, by Allāh, they have not seen You.’ He says: ‘How would it be if they were to see Me?’ They say: ‘If they were to see You, they would worship You even more intensely, and magnify You even more intensely, and glorify You even more intensely!’ He says: ‘What are they asking for?’ They say: ‘They are asking You for the Garden.’ He says: ‘Have they seen it?’ They say: ‘No, by Allāh, O Lord, they have not seen it.’ He says: ‘How would it be if they were to see it?’ They say: ‘If they were to see it, they would yearn for it even more intensely and seek it even more eagerly and would have an even greater desire for it!’ He says: ‘What are they seeking refuge from?’ They say: ‘They are seeking refuge from the Fire.’ He says: ‘Have they seen it?’ They say: ‘No, by Allāh, O Lord, they have not seen it.’ He says: ‘How would it be if they were to see it?’ They say: ‘If they were to see it, they would flee from it even more intensely and have an even greater fear of it!’ He says: ‘I call you to bear witness that I have forgiven them.’ One of angels says: ‘But among them is so-and-so who is not one of them; he only came to get something he needed.’ Allāh says: ‘They are sitting, and the one sitting with them will not be disappointed.’”<sup>28</sup>

All of that takes place when people come together to express their happiness with the birth of the Messenger of Allāh ﷺ and recite the Qur’ān, read from the *Sīrah*, remember Allāh ﷻ, send prayers and salutations upon His Messenger ﷺ, and recite poetry for the occasion.

Gatherings such as these might also involve feeding those in attendance and nothing more. Beyond arbitrary opinions and circular reasoning with the revealed texts, there is no proof that these types of gatherings are forbidden, especially if the commemoration is not given a specific time or form (but if it is given a specific time or form due to the necessities of daily life and work, especially in these lands and in these

times, then there is no problem with that so long as the basic assumption regarding these gatherings and their description is that they are of the permissible matters [*mubāḥāt*] and not considered obligatory in the Sacred Law).

Coming together with others to remember Allāh ﷻ and send prayers upon His Chosen Beloved ﷺ is a tremendous matter indeed, and its benefits are immense in this life and the Next. In the seventh volume of his *Fawā'id* (318), the ḥadīth scholar al-Baḥrī (d. 451H) recorded a narration with a good chain (*ḥasan*) in which the Prophet ﷺ said: “I saw a man from my nation crossing the Traverse (*Ṣirāt*); he was crawling upon it, and at times dragging himself across it or clutching it, when suddenly his prayer that he sent upon me came to him and stood him up on his feet and rescued him.”<sup>29</sup> Ponder deeply, then, the greatness of prayers sent upon the Prophet ﷺ!

Ibn Qayyim al-Jawziyyah said in *Jalā' al-Afhām* (p. 359):

*The benefits and fruits attained through sending prayers upon him ﷺ*

1. Fulfillment of Allāh’s command, Exalted is He.
2. Correspondence to Allāh’s prayer upon him ﷺ even though the two prayers are dissimilar; our prayer upon him being a supplication and request and Allāh’s prayer upon him being praise and ennoblement.
3. Correspondence to the angels’ prayer upon him.
4. He who sends one prayer upon the Prophet ﷺ gains ten prayers from Allāh ﷻ.
5. He who sends one prayer upon the Prophet ﷺ is elevated ten degrees.

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6. He who sends one prayer upon the Prophet ﷺ gains ten good deeds written on his account.
7. He who sends one prayer upon the Prophet ﷺ ten misdeeds are effaced from his account.
8. It is hoped that the supplicant's prayer will be accepted if he opens it with blessings upon the Prophet ﷺ, for it raises the supplication to the Lord of the Worlds.
9. It is a means of gaining the Prophet's intercession ﷺ when conjoined with a request that he be granted intermediation (*al-wasīlah*) or when said alone, as was mentioned in the ḥadīth of Ruwayfi'.
10. As mentioned earlier, it is a means of gaining forgiveness for one's sins.
11. It is a means of Allāh ﷻ sufficing the servant from what worries him.
12. It is a means of the servant drawing near to the Prophet ﷺ on the Day of Resurrection. This was detailed earlier in the ḥadīth of Ibn Mas'ūd (may Allāh ﷻ be pleased with him).
13. It takes the place of charity for someone of straitened means.
14. It is a means of having one's needs fulfilled.
15. It is a means of Allāh ﷻ and His angels sending prayers upon the supplicant.
16. It is a form of purification and cleansing for the one who utters it.
17. It is a means of the servant receiving the glad tidings of the Garden before his death. This was mentioned by al-Ḥāfiẓ Abū Mūsā in his work and he cited a ḥadīth in support of it.

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18. It is a means of achieving salvation from the terrors of the Day of Resurrection. This was also mentioned by al-Ḥāfiẓ Abū Mūsā and he cited a ḥadīth in support of it.
19. It is a means of the Prophet ﷺ returning the prayer and salutation upon the one who sent them.
20. As detailed earlier, it is a means of the servant remembering what he has forgotten.
21. It is a means of beautifying a gathering and preventing the attendees from suffering regret on the Day of Resurrection.
22. As detailed earlier, it is a means of staving off poverty.
23. Sending prayers upon the Prophet ﷺ when his name is mentioned keeps the servant from assuming the name “miser.”
24. By sending prayers upon the Prophet ﷺ the servant is placed firmly on the path leading to the Garden, while the one who neglects it misses its path.
25. By sending prayers upon the Prophet retroactively ﷺ, a gathering that was bereft of Allāh’s remembrance ﷻ or mention of His Messenger and praise and prayers upon him is saved from putridity.
26. Beginning speech with the praise of Allāh ﷻ and invocation of blessings upon His Messenger is a means of its completion.
27. It is a means of the servant having copious light while upon the Traverse. There is a ḥadīth to this effect mentioned by Abū Mūsā and others.
28. It keeps the servant from meanness (*jaḥā’*).
29. It is a means of Allāh ﷻ preserving the good mention of a servant among the inhabitants of heaven and earth. That is because the

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servant who sends prayers upon the Messenger beseeches Allāh ﷻ, asking Him to praise, honor, and ennoble His Messenger; and one's reward is commensurate with his action, so it is inevitable that the servant attains something of that.

30. It is a means of the servant enjoying blessings in his person and in his works, life, and worldly interests. That is because the servant who sends prayers upon the Prophet is supplicating to his Lord to bless the Prophet and his Family, and that prayer is answered, and one's reward is commensurate with his action.
31. It is a means of attaining Allāh's mercy ﷻ, for mercy either assumes the meaning of prayer, as a group of scholars maintain, or mercy is one of the implications and repercussions of prayer, which is the correct position. In any case, the one who sends prayers upon the Prophet ﷺ will inevitably gain mercy.
32. It is a means of having constancy in one's love for the Messenger ﷺ and gaining an increase and multiplication in it. That is a bond from the bonds of faith and faith is incomplete without it. For each time the servant remembers his beloved frequently and brings his presence to his heart and brings to presence his beatific features and qualities that engender love for him, his love for him increases manifold and his yearning for him grows stronger, completely overpowering his heart. Conversely, if the servant turns away from his remembrance and avoids bringing him and his beatific qualities to heart, his love for him will be diminished in his heart. There is nothing that brings coolness to the eye of the lover more than beholding his beloved, and there is nothing that brings greater satisfaction to his heart than remembering him and making his august qualities present in his heart. When this is strengthened in the servant's heart his tongue will flow with his praises and he will laud him and mention his noble features. The increase or decrease of this is proportionate to the strength or weakness of love in his heart. This is admittedly true even in the physical senses; in fact, one of the poets said about this:

*I am amazed at the one who says: “I  
remembered my love”;  
Can I ever forget, only to then remember  
the one I forgot?<sup>30</sup>*

This lover was amazed that one could say “I remembered my beloved,” because remembrance comes after forgetting, and if this person’s love was perfect he wouldn’t have forgotten his beloved. Another poet said:

*I wish to forget her, but it is as if  
Laylā has personified for me every path<sup>31</sup>*

This poet tells us about himself and that his love prevents from forgetting his beloved. Another poet said:

*The heart wishes to forget you  
But its nature refuses to move it*

He informs that his love and remembrance of his beloved has admixed with his very nature, and that anyone who wants otherwise will find that his nature prevents him. Furthermore, there is the famous saying: “Whoever loves something remembers it abundantly.” To that noble end the best that can be sung is the following:

*If my heart were ripped open  
Then in the middle of it would be found  
Your mention and oneness on one line<sup>32</sup>*

That is the heart of the believer: belief in the oneness of Allāh and the remembrance of His Messenger are written upon it, and they are not subject to erasure or effacement.

So given that frequent remembrance of a thing engenders constancy in one’s love for it, while forgetting it causes that love to weaken or depart all together, and Allāh, Most Exalted is He, deserves from His servants the utmost expression of love and

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magnification—as the act of associating partners with Him ﷻ (*shirk*), which He does not forgive, entails associating partners with Him in this love and magnification, loving and exalting others besides Him in the creation as He deserves to be loved and exalted—He has said: “*And among people is the one who takes equals besides Allāh, loving them like the love for Allāh, whereas those who believe are more intense in their love for Allāh.*”<sup>33</sup> (al-Baqarah:165) In this verse, Allāh ﷻ informs us that the idolater loves the partner in worship like he loves Allāh ﷻ, and that the believer, meanwhile, is more intense and stronger in his love for Allāh ﷻ, loving Him more than everything else.

The denizens of the Hellfire shall say: “*By Allāh, we were certainly in manifest error when we made you equal to the Lord of the Worlds!*”<sup>34</sup> (al-Shu‘arā’: 97–98)

It is well known that they had taken their objects of worship as equals with Allāh Most Exalted in love, devotion, and worship, for no one has ever claimed that an idol or any other object taken as a partner in worship equals in itself the Lord of the World in His attributes and actions and in the creation of the heavens and the earth and the servants. Rather, this claimed equivalence was in the realm of love and worshipful devotion.

More astray still and worse off are those who declare everything in existence equal to Allāh ﷻ, and who make Him the very existence of every being no matter how perfect or imperfect. If Allāh ﷻ has condemned to misguidance and damnation those who love Him and idols at an equal level, even though they affirm the disparity and contrast between Allāh ﷻ and His creation in their essence, attributes, and acts, what say you regarding the one who declares Allāh and all existent beings identical in all of these, and claims that nothing other than Allāh is worshipped when the various objects of worship are worshipped (monism)?

Returning to our point: Since constant remembrance is a means of constant love, and Allāh Most Exalted is more deserving than anything else of perfect love, servitude, exaltation, and magnification, keeping Him in constant remembrance is one of the most beneficial things a servant can do; and his enemy—his true enemy—is that which seeks

to divert him from the remembrance of his Lord, Exalted and Sublime, and his expression of servitude to Him, which is why in the Qur’ān Allāh ﷻ makes His remembrance incumbent upon the servants and declares it a means of success: “Remember Allāh abundantly that perhaps you might be successful.”<sup>35</sup> (al-Jumu‘ah: 10) He also says: “and the men and women who remember Allāh frequently. . .”<sup>36</sup> (al-Aḥzāb: 35) and: “O you who believe! Do not let your wealth or children divert you from the remembrance of Allāh. Whoever does so, they are among the losers”<sup>37</sup> (al-Munāfiqūn: 9) and: “So remember Me; I will remember you.”<sup>38</sup> (al-Baqarah: 152) And the Prophet ﷺ stated: “The matchless have outstripped the others!” The Companions asked: “Who are the matchless ones?” and the Prophet ﷺ replied: “Those who remember Allāh frequently.”<sup>39</sup> In al-Tirmidhī’s collection there appears a report from Abū al-Dardā’ (may Allāh ﷻ be pleased with him) who related: “The Prophet ﷺ said: ‘Shall I not guide you to the best of your deeds, the purest of them in the sight of your King, and that which shall elevate your levels more than anything else, and is better for you than spending gold and silver, and is better for you than meeting your enemy in battle and smiting their necks and them smiting yours?’ The Companions replied: ‘Of course!’ He said: ‘It is the remembrance of Allāh.’”<sup>40</sup>

This narration appears also in the *Muwatta’* in *mawqūf* form to Abū al-Dardā’ (may Allāh ﷻ be pleased with him). Mu‘ādh b. Jabal (may Allāh be pleased with him) said: “No one performs an action that guarantees salvation from the Hellfire better than the remembrance of Allāh.”<sup>41</sup> And remembrance of Allāh’s Messenger is part and parcel of Allāh’s remembrance.

The point we are making here is that constancy in remembrance is a means of constancy in love. Love, then, is to the heart what water is to plants—nay, rather what water is to fish, without which there is no life. Remembrance as such takes on different forms. There is remembrance of Allāh ﷻ by His Names and Attributes and praising Him by mentioning them, as well as remembrance of Him through exalting His mention, extolling Him, and expressing His greatness and glory—this latter form

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being the predominant meaning of the word remembrance when used by the latter-day scholars. Beyond that there is remembrance of Allāh’s injunctions, commands, and prohibitions, this being the remembrance of the scholar. These three forms constitute man’s remembrance of his Lord.

One of the most superior forms of remembrance is remembrance of Allāh ﷻ via His own speech. Allāh ﷻ says: *“And whoever turns away from My remembrance, certainly he shall have a miserable life, and on the Day of Resurrection We shall raise him up blind.”*<sup>42</sup> (Ṭāhā: 124) Remembrance here refers to His speech that He revealed to His Messenger. Allāh ﷻ says: *“Those who believe and whose hearts are made restful through the remembrance of Allāh—certainly, the remembrance of Allāh brings rest to the heart.”*<sup>43</sup> (al-Ra‘d: 28)

Remembrance of Allāh ﷻ also includes invoking Him in supplication, beseeching His forgiveness, and turning humbly to him. These, then, are five forms of remembrance.

33. Sending prayers upon the Prophet ﷺ is a means of the Prophet loving that servant; and just as sending prayers upon him is a means of increasing the servant in love for him, it is likewise a means of the Prophet ﷺ loving that person.
34. Sending prayers upon the Prophet ﷺ is a means for the servant attaining guidance and life in his heart, for when he becomes frequent in sending blessings upon the Prophet ﷺ and remembering him, his love for the Prophet will overtake his heart until nothing in it that stands in opposition to his commands shall remain, and he will not entertain any doubts about anything the Prophet ﷺ has brought—nay, that which the Prophet ﷺ brought will be inscribed upon the servant’s heart and he will continue to read it through the fluctuations of his spiritual states and take from it guidance, success, and various sciences. The more he increases in his insight, strength, and gnosis, the more he increases in his sending of blessings upon the Prophet ﷺ. For this reason the prayers upon the Prophet ﷺ

that are uttered by the Gnostic scholars who are well acquainted with the Prophet's wont and guidance, and who follow him assiduously, are unlike the prayers uttered by the common folk, whose portion thereof is naught save agitation of their limbs by raising their voices. In contrast to them, the prayers uttered by the Prophet's followers who know his wont and what he came with take on a different form altogether; each time they invoke blessings upon him they are increased in their knowledge of what he brought and they grow in their love for him, and their cognizance of the reality of the prayers upon him sought from Allāh ﷻ is increased further.

The same may be said with respect to the remembrance of Allāh ﷻ: The more knowledgeable the servant is of Allāh and the more obedient he is to Him and the more he loves Him, the greater contrast there is between his invocation and the invocation of the heedless and negligent. This is known only through experience, not through transmission. How great is the disparity between the one who remembers the attributes of his beloved—who has taken full possession of his heart—and praises and glorifies him by those attributes, and the one who remembers them in a rote fashion or verbally with no understanding of their meanings, and with no congruence between his tongue and heart. And how great is the difference between a hired wailer and a bereaved mother! In sum, remembrance of the Prophet ﷺ and remembrance of what he brought, and praise of Allāh ﷻ for His bounties and blessings upon us by sending the Messenger ﷺ, constitute the life and spirit of all existence, as it has been said:

*The spirit of the gatherings is his  
remembrance and ḥadīth  
Guidance for every perplexed and  
bewildered person  
Those who neglect his remembrance in  
gatherings  
They are the dead, specters in living bodies*

35. Sending prayers upon the Prophet ﷺ is a means of having one's name presented to the Prophet ﷺ and mentioned in his presence, as we quoted earlier in the ḥadīth: "Your prayers are presented to me"<sup>44</sup> and in the saying of the Prophet ﷺ: "Indeed, Allāh has entrusted angels at my grave who convey to me the salutations of my Ummah."<sup>45</sup>

It is sufficient honor for the servant's name to be mentioned positively in the presence of the Messenger of Allāh ﷺ. In this connection it has been said:

*It is inevitable that the one who crosses your mind  
Will be elevated and moved forward!*

Someone else said:

*Welcome to that which I do not truly merit:  
The assurance of the bringer of glad tidings,  
promising relief after distress  
To you are glad tidings so doff what is upon you  
For you have remembered, and there is no  
crookedness in you!*

36. Sending prayers upon the Prophet ﷺ is a means of making one's feet firm upon the Traverse (*Ṣirāt*) and crossing it swiftly. This is supported by the ḥadīth of 'Abd al-Raḥmān b. Samurah, reported by Sa'īd b. al-Musayyib regarding the dream seen by the Prophet ﷺ. It states: "I saw a man from my nation crossing the Traverse; he was crawling upon it, and at times dragging himself across it or clutching it, when suddenly his prayer sent upon me came to him and stood him up on his feet and rescued him."<sup>46</sup> This was recorded by Abū Mūsā al-Madīnī and served as the basis for his book about encouraged and discouraged acts. He said: "This ḥadīth is very sound (*ḥasan jiddan*)."<sup>47</sup>
37. Sending prayers upon the Prophet ﷺ is a fulfillment of a miniscule portion of the rights owed to him, and is a show of gratitude to his bounty that Allāh blessed us with, despite

the fact that what he truly deserves cannot be encompassed in knowledge, ability, or will, and yet Allāh ﷻ, out of His largess, is pleased with His servants when they show even a little gratitude and fulfillment of the rights owed to His Prophet ﷺ.

38. Implicit within the prayers sent upon the Prophet ﷺ is remembrance of Allāh ﷻ, gratitude for His blessings, and knowledge of His favor upon His servants by sending the Prophet ﷺ to them. Given that, the prayer of the one who invokes blessings upon the Prophet ﷺ is comprised of remembrance of Allāh ﷻ and remembrance of His Messenger ﷺ and entails asking Allāh ﷻ to reward the Prophet, through the prayer upon him, as he deserves, seeing that he ﷺ caused us to know our Lord and His Names and Attributes, guided us to the path of His good-pleasure, and informed us of what we shall obtain when we arrive unto Him and come into His presence. As such, faith in all of its components is implicit within the act of invoking blessings upon the Prophet ﷺ; indeed, it is comprised of affirmation of the necessary existence of the Lord who is invoked and affirmation of His knowledge, hearing, omnipotence, will, life, speech, and His act of sending forth Messengers, and it entails assent and belief in all of His revelations as well as complete love. These are undoubtedly from the foundations of true faith, so the act of sending prayers upon the Prophet ﷺ implies the servant's knowledge of this and his belief in it, as well as his love for him, and is thus one of the most virtuous and meritorious deeds.
39. The servant's prayer upon the Prophet ﷺ is a supplication and beseeching of his Lord, and supplication is two types. The first type is asking Allāh ﷻ for the fulfillment of one's needs and concerns during the day and the night. This type of supplication is a request in which the servant seeks something and prefers it. The second type of supplication is when the servant praises his intimate friend and beloved and showers honors and extolment upon him and gives priority to mentioning him and exalting his rank. This type of supplication is undoubtedly loved by Allāh

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ﷺ and His Messenger ﷺ, and the person who invokes blessings upon the Prophet ﷺ uses his supplication and longing and request for what is pleasing to Allāh ﷻ and His Messenger over his own interests, and prefers it over asking for the fulfillment of his personal needs and wants. For certain, what he requests is of the most beloved of things to him and what he prefers most, so he prefers what Allāh ﷻ and His Messenger ﷺ love over his personal loves, and thus prefers Allāh ﷻ and what Allāh ﷻ loves over all else besides Him. The reward given is commensurate with the action, so for the one who prefers Allāh ﷻ over other things besides Him, Allāh ﷻ will prefer him over all others.

Juxtapose this with what you see people do when in the presence of their kings or leaders to whom they wish to draw close and earn favor: they will ask the leader to bestow his favor upon the one they know to be his most beloved subject, and the more they ask him to shower that favorite subject with gifts and honor the more esteemed they become in the king's eyes and the closer they come to him and the more they gain of good fortune. That is because they know that the king wishes to bestow favor and honor to his beloved, and therefore the most beloved to the king are those who are the most intense in their asking him to confer honor and favor to his beloved subject. This is witnessed. The rank of those who ask the king to confer favor to his choicest subject and those who ask for their own needs are not equal, so what say you about the greatest and noblest lover of the noblest beloved and most deserving of his Lord's love? Had this been the only benefit of sending prayers upon the Prophet ﷺ it would be a sufficient honor for the believer.

*Nota bene:* There is a noteworthy point here about the one who taught his Ummah the religion and what he brought, and called them to it and encouraged them to keep firm on it and remain patient: the Prophet ﷺ has divine rewards that exceed the rewards for his own good deeds, such as the rewards of those who followed him. That is because the one who calls to his Sunnah and religion and teaches goodness to the Ummah, if his intention in calling the creation to Allāh ﷻ is to draw near to Allāh ﷻ by guiding His

servants and conferring the rewards of those who obey him to the Messenger of Allāh ﷺ (while they retain their rewards in full), he will surely attain the rewards of his call and his teaching according to this intention. That is the bounty of Allāh ﷻ that He grants to whomever He wills, and Allāh ﷻ possesses great bounty.

Al-Ḥāfiẓ al-Sakhāwī says in *al-Qawl al-Badī‘ fī al-Ṣalāt ‘alā al-Ḥabīb al-Shaftī‘* (1:109):

Speaking of the reward of sending prayers upon the Messenger of Allāh ﷺ, the one who does it receives the benediction of Allāh (the Exalted and Sublime!) and the benedictions of His angels and His Messenger, and his sins are expunged and his actions are purified. He will have written for him a reward equivalent to a *qīrāṭ* (an enormous measure) like Mt. Uḥud and will receive the goodliest measure. The one who makes all of his supplications as prayers upon the Prophet ﷺ will be sufficed in his worldly and Afterworldly concerns; his misdeeds will be effaced; and its virtue surpasses the virtue of emancipating slaves. By means of prayers upon the Prophet ﷺ, one gains salvation from the terrors of the Last Day, and through it one attains the Prophet’s testimony and his intercession becomes incumbent for him. He will gain Allāh’s good-pleasure and mercy, and will enjoy security from divine chastisement, and will enter under the shade of the Throne.

Sending prayers upon the Prophet ﷺ causes one’s scale of deeds to tilt in his favor, and through them he is able to take drink at the Basin (*Ḥawḍ*), be safe from thirst, be delivered from the Hellfire, cross the Traverse (*Ṣirāṭ*), and behold his seat of proximity in Paradise before death. Sending prayers upon the Prophet ﷺ awards one several maidens in Paradise and is deemed superior to twenty battles, and for the person who is suffering from financial burden it stands in place of charity. It is a cleansing and purification by whose blessings wealth is increased and by whose virtue one hundred needs—and even more—are fulfilled.

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Sending prayers upon the Prophet ﷺ is an act of worship and the most beloved of actions in the sight of Allāh ﷻ. It beautifies and adorns gatherings, it averts poverty and straitened means, and is the means by which one seeks places where good is likely to be found. The one who sends prayers upon the Prophet ﷺ is of the closest of people to the Prophet ﷺ, and the prayers sent will benefit him, his child, and his grandchild and anyone in whose scroll of good deeds its reward is donated. It is a means of drawing near to Allāh and His Messenger ﷺ. It is a light. It is a means of gaining victory over the enemy. It purifies the heart from hypocrisy and rust and engenders the love of others. Sending prayers upon the Prophet ﷺ is a means of beholding the Prophet ﷺ in a dream and prevents one from absence. Sending prayers upon the Prophet ﷺ is one of the most blessed and virtuous of acts and greatest of them in benefit in the religion and the worldly life, in addition to enjoying countless other rewards that should serve as an impetus and encouragement for the intelligent person who is keen to pursue the treasure-stores of righteous actions and harvest the fruits of resplendent deeds that comprise of these remarkable merits and noble virtues and comprehensive, encompassing benefits that are not found in other actions, and which find no deeds or statements equivalent to it—may Allāh ﷻ send copious prayers and salutations upon him!

So if coming together to express joy with the birth of the Prophet ﷺ entailed nothing more than sending frequent prayers and salutations upon him ﷺ and encouraging others to do the same, it would be sufficient for it to receive praise and have ascribed to it every form of good.

In Sūrat al-Baqarah Allāh ﷻ condemns those who intentionally cover up the truth: *“Though before that they were asking for a signal triumph over those who disbelieved—and when there came to them that which they know [to be*

the truth] *they disbelieved therein. The curse of Allāh is on disbelievers.*"<sup>48</sup> (al-Baqarah: 89)

The scholars of Qur'ānic exegesis are nearly unanimous in their view that the circumstances behind the revelation of this verse and its meaning apply to the Jews who had sought victory over the pagans in the pre-Islamic period. The Jews used to proclaim: "By Allāh, if there comes to us the Prophet whose good tidings were mentioned by Mūsā and 'Īsā, he will stand with us against you and confront you." They sought victory over their opponents through the intermediary of the Prophet ﷺ and thought that he was one of their own as they lived in Madīnah surrounded by the Arabs. But when the Prophet appeared, not among them but among the Arabs, they refused to put their faith in him and instead looked upon him with envy, and Allāh knows best.<sup>49</sup>

This verse explains that the People of the Scripture (*Ahl al-Kitāb*) were patiently awaiting the arrival of this august Prophet in order that he may dispute with the pagans and establish the proofs against them and argue that their idols are not lords, and that Allāh ﷻ is the Creator of everything. As such, they were awaiting his arrival and longing and yearning for his birth, and their mention of him was, initially, a form of praise, since they recognized his magnificence and rank ﷻ. The Prophet's life and mission started with his noble birth ﷻ, so had they known that the Prophet—whom they awaited so patiently and by whom they sought victory against their opponents—was born, their happiness and hopes would have been great. May Allāh ﷻ send prayers and salutations upon him, for the believers are happier with his arrival and mission and their love and yearning for him are far greater!

The believer rejoices at every stage of the Prophet's noble life ﷻ because all of it is goodness, light, and blessings

upon the believers and upon the world entire, and that includes rejoicing in his birth. Indeed, his life is good and his relocation to the Highest Company (*al-Rafīq al-A'ālā*) is good. Al-Bazzār recorded in his *Musnad* (1925) on the authority of Yūsuf b. Mūsā al-Rāzī, on the authority of 'Abd al-Majīd b. 'Abd al-'Azīz b. Abī Rawād, on the authority of Sufyān, on the authority of 'Abd Allāh b. al-Sā'ib, on the authority of Zādhān, on the authority of 'Abd Allāh, who reported that the Prophet ﷺ said: "My life is good for you; you bring up new matters and new matters are brought up to you. And my passing is [also] good for you; your actions are presented to me, and whichever among them is good I praise Allāh for it, and whichever of them is evil I seek Allāh's forgiveness on your behalf."<sup>50</sup> This chain of transmission is fully connected and its narrators are all *thiqah*. It contains 'Abd al-Majīd, who is *thiqah* despite being from the Murji'ah sect. Muslim narrated his transmissions but in juxtaposed form only (*maqrūnan*, i.e., with a corroborating narrator to strengthen its reliability), and it was recorded by the other major compilers of ḥadīth, apart from al-Bukhārī. Yūsuf b. Mūsā al-Rāzī is *thiqah* and al-Bukhārī, Muslim, al-Nasā'ī, Abū Dāwūd, and others have transmitted reports from him.

Ibn Sa'd recorded in his *Ṭabaqāt* (347:2) (as did others) with a rigorously authentic chain whose narrators are all *thiqah*, on the authority of Bakr b. 'Abd Allāh, who reported that the Messenger of Allāh ﷺ said: "My life is good for you; you bring up new matters and new matters are brought up to you. So when I pass it will be good for you as well. Your actions are presented to me, and whichever among them is good I praise Allāh for it, and whichever of them is evil I seek Allāh's forgiveness on your behalf."<sup>51</sup>

Bakr b. 'Abd Allāh al-Muzanī was a Follower from the second generation and this narration of his here is *mursal*.

## Chapter Three

*The Precursors to the Prophet's Birth ﷺ Show its  
Immensity and Importance*

When the time for deliverance came and Allāh ﷻ willed that the best of creation and His mercy to humanity be born, He ﷻ Willed it to be preceded by momentous events that would serve as glad tidings to the believers and a notice to the world heralding the birth of the manifest light, the trustworthy guide, and the leader of the Prophets and Messengers. At the end of his work *Futūḥ al-Buldān*, Imām al-Balādhurī (may Allāh ﷻ have mercy upon him) commented that before the Prophet's birth ﷺ there were but twenty people in the entire Arabian peninsula considered literate. As such, the dates of births and deaths were not recorded or written down, so instead of writing down such events, the pre-Islamic Arabs would recall them when they were accompanied by momentous occurrences, such as a drought season or rainy season, or a flood, or other events whose memories would remain with people for the rest of their lives. And so Allāh ﷻ willed to mark the birth of His greatest Prophet ﷺ with an event that Arabia would never forget (much less Makkah), and one that would extend all the way to Africa and other lands.

Here I shall mention two events that were precursors to the Prophet's birth ﷺ. One of them is the Abyssinian invasion of Makkah by elephants, which occurred in the year of the Prophet's birth, which was called the Year of the Elephant. It was from Allāh's wisdom ﷻ that it took place so that no one could forget the Prophet's noble birth. Before the Year of the Elephant the well of Zamzam was uncovered and its

water was extracted once again. It was widely recognized that the well was the inheritance of Ismā‘īl among the Arabs and entrusted to the care of Banū Hāshim. In addition to these two, there were several other precursors signaling the Prophet’s birth ﷺ.

Muḥammad b. Ishāq al-Fākihī recorded in *Akhbār Makkah* (1010) with a fully connected chain of transmission whose narrators are *thiqah* up to our master ‘Alī: “It is reported on the authority of Yazīd b. Abī Ḥabīb al-Miṣrī, on the authority of Marthad b. ‘Abd Allāh al-Yazanī, on the authority of ‘Abd Allāh b. Zubayr al-Ghāfiqī, who said that he heard ‘Alī b. Abī Ṭālib (may Allāh ﷻ be pleased with him) narrate the story of the well of Zamzam, when ‘Abd al-Muṭṭalib was instructed to dig it up. ‘Alī said: “Abd al-Muṭṭalib said: “I was sleeping in the Ḥijr [in the Ka‘bah] when a figure came to me and said: ‘Dig purity.’ ‘What is purity?’ I asked, but the figure vanished so I went back to sleep. The next night the figure appeared to me once again and said: ‘Dig beneficence.’ ‘What is beneficence?’ I asked, but the figure vanished. The next night the figure appeared once more and said: ‘Dig Zamzam.’ ‘What is Zamzam?’ I asked. The figure replied: ‘It shall never dry up or become scarce, and it shall provide drink to the pilgrims on the greatest pilgrimage. It lies in a place where there is dung, blood, pecking ravens, and an ants’ nest.’” When the status of the well and its location became clear to ‘Abd al-Muṭṭalib, and he realized that the figure spoke the truth, he took his pickaxe and brought with him al-Ḥārith b. ‘Abd al-Muṭṭalib, who was his only son. When he eventually struck the well-stone covering and shouted Allāh’s praises, Quraysh realized that he found what he was looking for, so they stood up and said: “O ‘Abd al-Muṭṭalib! This is our inheritance from our father Ismā‘īl and we have a right to share in it, so give us our share!” But ‘Abd al-Muṭṭalib refused, saying: “No! I have been chosen with this

to exclusion of all of you, and have been granted it alone.” Quraysh replied: “Deal with us fairly, for we won’t leave you until we seek a judgment regarding it!” ‘Abd al-Muṭṭalib replied: “Place between you and I anyone you wish; I will plead my case against you before the diviners of Banū Sa’d b. Hudhaym!” Pleased with this arrangement, Quraysh agreed and said: “Yes.” Banū Sa’d b. Hudhaym were with noblemen in the Levant, so ‘Abd al-Muṭṭalib and a group of his cousins from Banū ‘Abd Munāf and a small group from every tribe set out on a journey to the Levant. During that time the route was through a desert wasteland, and when they reached an area situated between the Hijaz and the Levant, ‘Abd al-Muṭṭalib and his companions ran out of water and suffered intense thirst—so intense in fact that they were certain of death. At that moment they asked some of the tribesmen of Quraysh for drink, but they refused, saying: “We are in a wasteland and afraid for our own survival lest we share your fate.” After seeing the response of the folk, ‘Abd al-Muṭṭalib feared for himself and his companions and asked, “What do you think we should do?” “We see no course of action save to follow your view,” they replied, “so command us as you wish.” ‘Abd al-Muṭṭalib said: “I think each man among you should dig a hole for himself using his remaining strength, and each man who dies should be buried by his companions inside the hole he dug and covered up, until the very last man among you is left, for the loss of one man is easier to bear than the loss of an entire caravan.” His compatriots said: “This is a good idea,” and each man proceeded to dig a hole for himself and sit inside of it, awaiting death due to dehydration. After some time had passed ‘Abd al-Muṭṭalib said: “By Allāh, it will be our failure if we cast ourselves into destruction without attempting to travel further and seek drink, for perhaps Allāh will provide us with water further ahead. Let us move on.” As they mounted their steeds preparing to set off, the tribesmen of Quraysh looked on at them, seeing what they were doing,

and when ‘Abd al-Muṭṭalib came forward and mounted his steed, he bid it move and as it did, suddenly a spring of fresh water gushed out from underneath it, whereupon ‘Abd al-Muṭṭalib and his travel companions cried out in thanks to Allāh and descended from their mounts and drank of the water and gave it to their animals until they were quenched. Then ‘Abd al-Muṭṭalib invited the tribesmen of Quraysh to drink, saying: “Come and take drink that Allāh has provided us!” And so, they drank and gave drink to their animals and said: “By Allāh, the judgment has been decided in your favor, ‘Abd al-Muṭṭalib! By Allāh, we will never contend with you over the well of Zamzam, for the one who gave you drink of this water here in this wasteland is the one who gave you drink of Zamzam. Return to your well.” He and they returned and never reached the diviners, and Quraysh left ‘Abd al-Muṭṭalib to care for the well.”<sup>1</sup>

When Quraysh proclaimed that the inheritance of Ismā‘īl (peace be upon him) was in the care of the liege lord of Banū Hāshim, who at that time was ‘Abd al-Muṭṭalib, he dug the well of Zamzam and water gushed out from it. By means of that event Allāh increased ‘Abd al-Muṭṭalib in stature and authority among his people, and when the well of Zamzam was in use all of the water providers in Makkah became obsolete as people began to set out for Zamzam due to its blessings and out of knowledge of its virtue and legacy as part of the Sacred House and the fact that through it Allāh, the Exalted and Sublime, provided drink to Ismā‘īl son of Ibrāhīm (may peace be upon them).

This event was one of the forerunners to the Prophet’s noble birth ﷺ, since the inheritance of Ismā‘īl (peace be upon him) was with ‘Abd al-Muṭṭalib, and ‘Abd al-Muṭṭalib’s inheritance from Ibrāhīm and Ismā‘īl was in the person of our master Muḥammad ﷺ, as the former used to counsel his son Abū Ṭālib. This newborn was the grandson of the Master

of the Hollow, nay the master of Rabī'ah and Muḍar, and no sooner did the inhabitants of Makkah hear of his birth than they received the news with good cheer ﷺ.

Al-Bayhaqī recorded in his *Dalā'il al-Nubuwwah* (385) with a *mursal* chain from Ibn Ishāq, who said: "The Messenger of Allāh ﷺ was with his grandfather 'Abd al-Muṭṭalib, and al-'Abbās b. 'Abd Allāh b. Ma'bad related to me from some of his family: 'Abd al-Muṭṭalib, the grandfather of the Messenger of Allāh ﷺ, would have a cushion placed for him in the shade of the Ka'bah. Out of respect for him, none of his sons would sit upon it. The Messenger of Allāh ﷺ would come and sit upon it and his uncles would remove him from it, but his grandfather said to them: "Leave him be, dear son," and he would rub his back and proclaim: "Something tremendous indeed shall come of this son of mine." When 'Abd al-Muṭṭalib died the Prophet ﷺ was eight years old, this being eight years after the invasion of the elephants.' They say that 'Abd al-Muṭṭalib instructed Abū Ṭālib to care for the Messenger of Allāh ﷺ since 'Abd Allāh (the Prophet's father) and Abū Ṭālib were brothers of a single mother. They say that when he spoke to Abū Ṭālib, whose name was 'Abd Munāf, he said:

*I counsel you, 'Abd Munāf, that after me  
You tend to a unique and unrivaled orphan  
Feed him as he reclines in the crib  
For I was as a mother to him in my care*

He continued:

*Nay, one most given to praise, whom I hoped in for  
guidance  
Recognized by the notable people of authority  
This young man is the liege lord of the People fond of  
rescue  
Exalted over the owner of towering camels. . .<sup>2</sup>*

The chain of this report is rigorously authenticated up to Ibn Ishāq, and its narrators are *thiqah*, with the exception of Aḥmad b. ‘Abd al-Jabbār al-‘Uṭārīdī, who was declared *thiqah* by Ibn Ḥibbān and weakened by others. Nevertheless, al-Ḥāfiẓ Ibn Ḥajar said in *Taqrīb*: “He is weak but his audition of the *sīrah* is authentic”—and this report concerns the *sīrah*.

Moving on to the incident of the people of the elephant, there are several holy verses and authentic ḥadīth that speak of it, in addition to several salient points of wisdom drawn from it. Al-Māwardī (may Allāh ﷻ have mercy upon him) said in *A‘lām al-Nubuwwah* (p. 171):

The signs of his dominion are dazzling, the testimonies to his prophethood transparent; their beginnings point to their ends, and thus there is no confusion between truth and falsehood and there can be no plagiarizing the truth. The glad tidings and warnings found within the prophetic message are commensurate with the message’s strength and dissemination, so when the time drew near for the birth of the Messenger of Allāh ﷺ the signs pointing to his prophecy came in rapid succession, one after the other, and the signs of his blessings became apparent. One of the greatest of these signs in significance and one of the most well-known among them, both witnessed and articulated, was the event surrounding the companions of the elephant. . .

The sign of the Messenger ﷺ in the story of the elephant is related as follows: During the event in question, the Prophet was still in the womb of his mother in Makkah (since he was born fifty days after the event and following the death of his father, on Monday, the twelfth of Rabī‘ al-Awwal, corresponding to the twentieth of February, in the twelfth year marking the reign of Emperor Hormizd, son of Anushirvan). Abū Ja‘far al-Ṭabarī relates that the Prophet’s birth ﷺ took place on the twenty-fourth year marking the reign of Emperor Anushirvan. This in itself is a sign for two reasons: first, had they conquered the Makkans they would

have captured slaves and taken concubines from Makkah's citizenry, so Allāh ﷻ destroyed them in order to protect His Messenger from being captured, whether as a child in the womb or as a newborn; and second, the Quraysh were not so devout in their worship as to deserve being delivered from the invasion of the people of the elephants, and neither were they from the People of the Scripture; they were either idol worshippers, pagans, masked infidels, or deniers of the Afterlife; yet Allāh ﷻ protected Makkah because He willed to make Islām manifest and set the foundation for prophethood, and He wanted to make the Ka'bah exalted and transform it into a focal point (*qiblah*) for prayer and a site for sacred pilgrimage.

In connection with this someone might ask why Allāh made the Ka'bah inviolable before it became a *qiblah* and a site for pilgrimage, but did not protect it afterward from Ḥajjāj [b. Yūsuf al- Thaqaḫī] who demolished it, set it ablaze, and assaulted it with catapults, and said (as it has been reported):

*See how the dust shines upon it  
Yet they claim that Allāh is its caretaker!  
The catapulter says: "See it flying  
Like the male camel frothing as it brays  
Pulverizing the pillars of every mosque!"*

The answer to this is that Ḥajjāj's actions took place after the religion was settled and made firm, so the Sacred House did not stand in need of signs that would establish its sacredness, but the people of the elephant came before prophethood had manifested therein so the protection it enjoyed at that time served as a sign of the impending prophetic mission and coming message. Moreover, the Messenger of Allāh ﷺ warned that the Sacred House would later be demolished, so the demolition it suffered was also a sign and is the reason why the two cases are different from each other, and Allāh knows best.

When news spread among the Arabs about what Allāh ﷻ had done to the army of the elephant, they began to hold the Sacred House in greater awe and reverence, and its inviolability became more firmly rooted in the hearts, and Quraysh began to enjoy unprecedented authority. The Arabs would say: “They are the people of Allāh; Allāh fought on their behalf and sufficed them against their enemies, increasing them in nobility and esteem.” In return, Quraysh would receive pilgrims hospitably and assume the custodianship of the House and the responsibility of providing food and drink. As for their hospitality, each year Quraysh would collect a portion of their wealth and use it to pay for food that was prepared for the pilgrims at Mina. As a result of this position, Quraysh became the rulers and leaders, and the army of the elephant became an example of a bygone people.

All of these things served as signs leading up to the birth of the chosen Prophet ﷺ and had set the stage for his arrival ﷺ.

The story of the people of the elephant also illustrates (and Allāh ﷻ knows best) a universal reality decreed by Allāh’s wisdom, Blessed and Exalted is He: namely that Allāh ﷻ has made the believers responsible for establishing the religion, standing up for justice and truth, defending the Prophets and the fundamentals of their message, and shielding these things from the transgressions of the criminals, the plots of the plotters, and the mockery of the mockers. That is so Allāh ﷻ may take martyrs and saints from the believers who defend His Sacred Law and religion, and that the wont of Allāh ﷻ (Sunnah) is realized on earth, as Allāh ﷻ said: “*So that Allāh may make it known those who believed, and take martyrs from among you*”<sup>4</sup> (Āl ‘Imrān: 140) and: “*Or did you think you would enter Paradise when Allāh has yet to make it known those among you who struggled, and has yet to make it known those of you who are patient?*”<sup>5</sup> Āl ‘Imrān: 142) and: “*Or did you think that you would be left alone*

*when Allāh has yet to make it known those among you who struggled and who did not take intimates besides Allāh, His Messenger, and the believers? Allāh is well aware of what you do.”*<sup>6</sup> (al-Tawbah: 16)

It is also so they do not feign trust in Divine intervention—of course, all matters are subject to the Divine decree; however, this might be unseen to the physical eye and only witnessed by the spiritual eye—and in order to set into motion the sunnah of conflict between good and evil and distinguish between the pure and the impure. All of this pertains to the time after our master the Messenger of Allāh ﷺ was tasked with the message. As for before he was tasked with the message ﷺ, things were different since there was no Messenger and no message and no people who have received a message, so the heavenly indications were clear and explicit to every beholding eye, say nothing of the spiritual eyes. For that reason, when ‘Abd al-Muṭṭalib felt certain that he could not muster strength against Abrahah and his forces he said: “The House has a Lord who will safeguard it”—on the condition that this is authentic, since it does not have a rigorously authentic chain; rather, it is one of sayings mentioned by the historians and biographers—and ‘Abd al-Muṭṭalib’s statement became well known among the people, with some finding it strange and others rejecting it due to its unlikely content, like Abrahah head of the invading army, who disdained and belittled it due to his reliance on his own power and military prowess. ‘Abd al-Muṭṭalib’s statement indicates that he had certain knowledge that the Sacred House, and indeed the entire cosmos, has a Lord who will look after and safeguard it from the oppressors and schemers, and so Allāh, Blessed and Exalted is He, wanted to make firm this reality in the hearts of the people to guide the people to Him ﷻ and lead them to Him, so He sent forth His Lordly defense in the form of flocks of birds carrying stones of hardened clay to put an

end to the oppressor and serve as a clear and dazzling sign that every eye could see. Allāh ﷻ says in Sūrat al-Fīl (Qur’ān 105): “*Did you not see how your Lord dealt with the troops of the elephant? Did He not foil their plot, sending against them flocks of birds pelting them with hardened clay, making them like stubble of eaten grain?*”<sup>7</sup>

And since the rigorously authentic and well known and accessible Prophetic ḥadīth clarifies that the sanctity of a believer is greater than the sanctity of the ennobled Ka‘bah, there is no doubt that the sanctity of our master the Messenger of Allāh ﷺ is greater than the Ka‘bah and nobler than it and more esteemed in the sight of Allāh ﷻ, for he is the master of the creation and the Beloved of the Real (*Ḥabīb al-Ḥaqq*) ﷺ. As such, the sending of the flocks of birds was not only to defend the sanctity and honor of the Ka‘bah, but was also to safeguard the Prophet’s mother, in whose womb he was at the time. Without doubt he ﷺ is nobler than the Ka‘bah and its surrounding environs, nobler than the entire world and all that is in it, nay he is nobler than the entire cosmos and all it contains, may Allāh ﷻ send prayers and salutations upon him and his Family! This is the reason why the Qur’ān, in Sūrat al-Fīl, does not specify the reason why the birds were sent, save to indicate the end result of the plot of the army of the elephant and their oppression and transgression. This does not prevent, whether textually or rationally, affirming that there can be two simultaneous reasons in a single incident. Take notice of this point, and Allāh ﷻ knows best and is Most Wise!

These precursors and momentous events did not occur in a vacuum: Allāh ﷻ willed for them to take place to herald the great news and noble birth of the master of the Messengers and Seal of the Prophets and the most beloved of creation to the Lord of the Worlds, may Allāh ﷻ bless him, his Family, and his Companions!

## Chapter Four

### *A Discussion of Some of the Common Arguments Raised Against the Mawlid*

With nearly every gathering to commemorate the birth of the Prophet ﷺ comes the familiar tide of raised voices that accuse others of blameworthy innovation and polytheism, that employ intellectual terrorism against its supporters, that resort to circular arguments, and that submit contrived understandings of the divine texts and lay to the wayside those verses and ḥadīth that emphasize the rights that Muslims have over their fellow Muslims—all in the name of supporting their opinion and school of thought.

So long as it is constructive and not destructive, there is nothing at all wrong with a Muslim criticizing what he considers to be an error among his brethren in faith, but sadly one of the causes of our ruin today is the overemphasis that Muslim groups give to the mistakes of others while forgetting their own in the process. If only each group among the Muslims would focus on its own faults and correct itself without clinging stubbornly to its theories and the opinions of its shaykhs at the expense of the divine texts of the Qur’ān and the Sunnah, most Muslims would agree on the vast majority of issues, and they would excuse each other in those things wherein they disagree.

Unfortunately, however, this sickness of blind bigotry has led to oppression and charges of blameworthy innovation, and even disbelief, and has resulted in extremism and imprecations, and has pushed some to favor criminals

and reprobates over righteous people from among their opponents. What's more, this malice has given rise to straw man arguments and real or feigned ignorance and misunderstanding of the other side and their proof, and has planted the bitter seeds of hatred among Muslims under various catch phrases. With this bigotry comes an attitude that diminishes the importance of going back to the Book of Allāh ﷻ and the Sunnah of His Messenger ﷺ and seeks instead to exaggerate and inflate the opinions of scholars and make their ideas and positions a prerequisite and filter for understanding the Qur'ān and authenticated Sunnah. Sadly, no single group or party holds a monopoly over this, for "every party rejoices in what is with it," as Allāh ﷻ says, and theological extremism and its counterpart, intellectual terrorism, are the shared traits of every single zealot, whether they claim to be Sūfis or Salafīs, or whether they belong to any other Islamic group for that matter.

This much is agreed upon by both groups: the pristine Sufism and the pristine following of the pious forebears (*al-Salaf al-Ṣāliḥ*) are innocent and far removed from much of what their would-be adherents ascribe to them. Both terms, Sufism and Salafism, are novel terms coined by people. When we use the word Sufism we intend the station of spiritual excellence (*iḥsān*) taught to us by the Prophet ﷺ in the famous ḥadīth of Jibrīl, and when we use the phrase "following the pious forebears," we don't mean following their opinions and making them foundational as such; rather, we mean following them in their judicious pursuit of the truth and the priority they gave to the Book and the Sunnah (without being limited or restricted to the understanding of a particular person or group among the Salaf) and taking comfort in the positions they arrived at. Allāh ﷻ has not made it incumbent upon us to follow the pious forebears or any single human for that matter: He has only made it our duty to follow His

Holy Book and the guidance of his kind and merciful Prophet ﷺ, both of which are suitable for every time and place. The statement of every person may be accepted or rejected based on its merit, except for the Beloved Chosen One ﷺ. This is because the Book of Allāh ﷻ and the Sunnah have clarified that infallibility from ignorance, mistakes, forgetfulness, and other defects is not for any human, save the Prophets (peace be upon them all).

Ibn Qutayba al-Dīnawarī (d. 276 AH), may Allāh ﷻ have mercy upon him, said in his book *Iṣlāḥ al-Ghalaṭ fī Gharīb al-Ḥadīth li Abī ‘Ubayd* (A Correction of Errors Found in Abū ‘Ubayd’s Explanation of Rarefied Words Used in Ḥadīth):

It is possible that one might peruse our book and express distaste and aversion due to its title, and may react by exonerating Abū ‘Ubayd and declaring him free of error. This person worries about exposing and laying bare the mistakes of the scholars but fails to realize that we are simply completing what the author had initiated when he set out to explain the rarefied words used in *ḥadīth*, and we are merely strengthening the edifice whose foundations he set. That is what obliges us to rectify errors and correct mistakes. Moreover, we do not say that his mistakes amount to misguidance and deviation from the Sunnah; they are only a result of meanings that escaped him or recondite or obscure prepositions. Esteemed theologians and distinguished scholars (who are fearful of Allāh and humbly submissive to Him) can make errors in judgment. Take the Companions of Allāh’s Messenger ﷺ, may Allāh ﷻ be pleased with them: they were the leaders of humanity, the treasure-stores of knowledge, the well-springs of wisdom, the foremost possessors of every virtue, and the nearest to divine grace and infallibility, yet not a single one of them expressed his view in matters of law save that there are some who adopt it and some who reject it . . . Likewise the case with the Followers in the second

generation . . . people disagree with each other in matters of law and go back and forth debating each other, with one saying that something is lawful and the other saying it is unlawful. That is either a path to salvation or a path to destruction, but not so with obscure words used in *ḥadīth*, grammar, or semantic syntax, for the one who is errant in these things is not subject to any serious burdens, such as al-Shāfi'ī refuting al-Thawrī and the People of Judgment (*Ahl al-Ra'y*) and his teacher Mālik b. Anas.

Abū 'Ubayd has supported certain opinions in jurisprudence and variant readings of the Qur'ān held by the Salaf and rejected others, and demonstrated the weakness of some of them using clear proofs. The philologists also differ among themselves and point out the errors of their colleagues: al-Farrā' would refute his teacher al-Kasā'ī, Hishām would refute al-Farrā', and al-Aṣm'nī would declare al-Mufaḍḍal mistaken. There are too many examples of this to encompass or cover in full.

We know not a single person to whom Allāh, the Exalted and Sublime, has granted a guarantee of immunity from error and a security against mistakes; rather, Allāh ﷻ has described man as incapable and in need, and has explained that they are weak and hasty. He said: “*And mankind was created weak*”<sup>21</sup> (al-Nisā': 28) and: “*man is a creature of haste*”<sup>22</sup> (al-Aḥzāb: 37) and: “*beyond every knowledgeable person there is one more knowledgeable than him.*”<sup>23</sup> (Yūsuf: 76)

We know not of a single people with whom Allāh ﷻ has bestowed knowledge and jurisprudence to the exclusion of all others, or an era to the exclusion of others. Nay, Allāh ﷻ distributed it in equal portions among His servants; He grants an opening to one person in something that is closed for another, and He gives insight to the one of limited learning in things He does not give to the one of vast learning, and He revives knowledge through a latter-day scholar whose view supersedes the opinion of an earlier scholar, and so on.

Allāh ﷻ has made it incumbent upon everyone who knows something of the truth to make it manifest and to disseminate it, and He has made that a form of purifying alms (*zakāt*) for knowledge just as He made charity a form of purifying alms for wealth. It has been cautioned: “Beware of the inadvertent slip of the scholar,” but the slip of a scholar cannot be known until it is uncovered and disclosed, and failure to know it will result in destruction for those laymen who follow qualified authority (*al-muqallidūn*) and who accept that anomalous opinion from said scholar. Such followers are not wont to refrain from adopting an aberrant view unless it is made clear and proofs are established against it and evidence is marshaled to counter it. Now someone who does not know any better and who fails to put things in proper perspective might suppose that this constitutes backbiting of scholars and maligning the early forebears and slandering the deceased (as it is said: “Don’t speak ill of the dead”). But they are wrong. Backbiting entails insulting people with blameworthy character traits or speaking of them in an immoral and insulting manner. That is the enormity that has been likened to eating the flesh of the dead. But when it comes to the unsuspected mistake concerning a proposition, or an inadvertent slip concerning the meaning of a phrase, or an omission or surmise or forgetfulness, Allāh ﷻ forbid that what we speak of here be included in that or even come close to resembling it, or that the one who highlights an error be considered sinful. Rather, such a person merits reward from Allāh ﷻ and deserves to be thanked by Allāh’s righteous servants who are not swerved by vain passion or affected by bigotry, and are not partisans to falsehood or distracted by jealousy away from seeking the truth.

In the past we used to apologize for ignorance, but today we have to apologize for knowledge. In the past we would expect people to show gratitude for having things brought to their attention, but today we are satisfied with

mere safety. This should come as no surprise given the great changes that have taken place, and may Allāh ﷻ help us!

In this work I shall mention my disagreements with Shaykh Abū ‘Ubayd’s interpretations of certain ḥadīth reports, despite their small number in comparison to his correct interpretations. We are thankful for the Shaykh’s knowledge that Allāh ﷻ has enabled us to benefit from (may Allāh ﷻ have mercy upon him!) while at the same time we would like to note two things. First, Allāh ﷻ has made it incumbent upon someone who possesses knowledge to make use of that knowledge, and second, no one who reads my book should pause at a single letter where I disagree with the Shaykh and conclude that it is I who is in error, for I, Allāh ﷻ willing, am safe from that. Further, I adjure you, dear reader, to contemplate what I say; if it is true and you desire Allāh ﷻ, I ask that you accept it with an open heart, and if it is incorrect or if I have neglected something, I ask that you correct me with proof and evidence, for that is a better way to help and give excuses and more conducive to healing to the hearts.

These words, if I may use the expression, deserve to be written in gold ink. May Allāh ﷻ help us! The point of this lengthy quote is to highlight the dire need of emulating the real way of the Forebears in pursuing the truth and practicing the etiquettes of disagreement, without resorting to intellectual terrorism or contrived understandings of the Book and the Sunnah, just as Allāh ﷻ enjoined us in Sūrat al-Nisā’: “*O you who believe! Obey Allāh and obey the Messenger and those in authority among you. And if you dispute about anything, refer it back to Allāh and the Messenger, if you truly believe in Allāh and the Last Day. That is a better way and best in result.*”<sup>4</sup> (al-Nisā’: 59) This verse provides us a powerful foundation, although sadly it is all but abandoned today, and there is no might or power save by Allāh ﷻ the Magnificent!

We are in dire need of following the true Sufism that is *ihsān* (spiritual excellence), that is a part of this religion as evidenced by the authentic ḥadīth of the Prophet ﷺ who said: “That was Jibrīl who came to teach you your religion.”<sup>5</sup>

In this ḥadīth the Prophet ﷺ stated that the religion is *Islām*, *Īmān*, and *Ihsān*—without separation. Let us therefore wrestle with ideas, not with egos or hearts, and let our affiliation and support be with Islām and not titles for which Allāh ﷻ has not given any authority. Let us see to it that the Book of Allāh ﷻ and the Sunnah of His Messenger ﷺ are given precedence and priority, for Allāh ﷻ has named us Muslims in His Book, so our affiliation is first and foremost to Allāh’s Book, followed by the authentic reports of the Messenger ﷺ.

What we say here will not please the extremist ideologues and fanatical excommunicators (*takfīrīs*) from any of the groups, because the mercy encapsulated in texts of the Qur’ān and Sunnah is wide and expansive, kind and benevolent, moderate and beautiful, and is keen for the providence of man. As for the words of human beings, they are subject to forgetfulness, mistakes, shortsightedness or remissness in knowledge, or they are constricted in their vision or breasts, or are meant to dismiss the opponent or plant the seeds of hatred for the sake of supporting an opinion, idea, personal interest, or other matters. May Allāh ﷻ help us!

This is not to say that it is forbidden for one to ascribe to a particular opinion or school of thought, since that is human nature which Allāh ﷻ has created on account of varying capacities of understanding and abilities. Nevertheless, ascribing to a school of thought or an idea should lead to an exchange of ideas with others with the objective of finding the truth. It should not result in finding faults with fellow Muslims who hold a different view and should not

bring one to oppress or mock them. Similarly, differences of opinion must not cause one to practice intellectual terrorism against opponents through misrepresenting their views and arguments or casting aspersions upon their intelligence or adopting a paternalistic attitude over the texts.

This stands opposite the call of the extremist sectarians. Despite their ostensible zeal for the religion, we see at second glance that their zeal is actually for their group and their opinion and those in their group whom they blindly follow in their belief—not the religion when it contradicts their opinion. If we consider the religion to be what Allāh ﷻ and His Messenger ﷺ say, it is clear that the sectarians refuse to seek judgment with the divine texts of the Qur’ān and the sound Sunnah, and attempt instead to use all the means at their disposal to restrict the words of Allāh ﷻ and His Messenger ﷺ to the words of this person or that, and make the intellect or understanding of such-and-such person a prerequisite to accepting what Allāh ﷻ and His Messenger ﷺ say. This act of limiting the scope of the divine texts and divesting them of their indications is the primary weapon in the employ of extremists and is the way of sectarians, together with the act of fomenting hatred and violence—both physical and intellectual—and shunning the revealed texts for the sake of mere opinion and folly.

In addition to that, the extreme sectarians are, of all people, the most hesitant to admit to the dangers of atheism, or any other form of apostasy or irreligiousness. The consequences of that fall squarely upon Islamic societies specifically and other societies more generally, but the extreme sectarians turn a blind eye to this crisis no matter how large it grows, and they may in fact show better character and treatment to atheists and other non-believers than their opponents among the pious Muslims! The extreme sectarians, in particular

those among them who earn their livelihood through this factionalism, know that tackling the dangers of atheism and irreligiosity which are sweeping through Muslim societies the world over (and other priorities confronting the Ummah) surpasses and makes miniscule the disagreements between the schisms among the Muslims, and shows where the real confrontation lies.

The Islamic groups and ideologies of today stand in need of intelligent scholars in their ranks who will condemn error and call out the wrong actions committed by their followers. They need scholars who will forbid their followers from blind bigotry and bring to light their follies, and who will go further and correct, with truth and Islamic and knowledge-based etiquette, the mistakes made by their elders and shaykhs. They need scholars who will disclose to their rank and file the reality of the “other”: that they are humans like them, with good and bad in their midst, and that although they have views in which they differ with the “other,” and the “other” have views in which they differ with them, the “other” still possess virtue, knowledge, sincerity for the religion, and love for the Prophet that cannot be denied (and to feign ignorance of that is oppression), and that they too have their fair share of mistakes and faults that cannot be argued against or denied. But alas, fairness is extremely rare, and Allāh’s help ﷻ is sought!

Both for it and against it, Muslims expend much energy and focus on the act of celebrating and commemorating the birth of the august Prophet ﷺ. For many, the *Mawlid* signals a time for them to don the attire of jihad and unsheathe their proverbial swords in defense of the “Sunnah,” when they mobilize their forces and pens to explain to people the enormous crime that is celebrating the birth of the master of humanity ﷺ and detail the catastrophic consequences it has to their faith and their

hereafter—this, even though the celebration entails nothing more than assembling to remember Allāh ﷻ and recite His Book, and to recount instances in the Prophet’s noble life ﷺ and remind people of that day, and to send blessings upon the beloved ﷺ, sing odes in praise of him ﷺ, and feed those in attendance, with no increase upon that. It’s as if the Ummah has no other problems or priorities that require attention and rectification, and it’s as if participation in the *Mawlid* has come to signify evil and deviation incarnate, and that to discredit and wrong the one who takes part in it and belittle and defame his faith and his Islām and his understanding has become a sign of knowledge and firm understanding and of following the Pious Forebears! This is one of the sad ironies of our times, and there is no might or power save by Allāh ﷻ the Magnificent.

Indeed, of the greatest blessings of Allāh the Exalted, and reasons for mankind to be thankful is the arrival of this noble Prophet ﷺ to the world. The day of his birth ﷺ was the most radiant day that the sun ever shined upon, and it was the day of humanity’s deliverance from violence, oppression, and misguidance. Indeed, the great noble personality of our master Muhammad ﷺ illuminated the world of darkness and misguidance with a complete light and the world learned anew the principles of peace and civility, and noble character, and humanity was lifted from the ground to the heavens.

And it is of absolute necessity that I point out that the attention to the day of his birth ﷺ was not prescribed by Allāh’s Messenger ﷺ, but it was a concern of the early and later generations, as is made clear in their compilations on the honorable *mawlid* from the time of the earlier generations until now. An example of this is the chapter designated by al-Ḥāfiẓ ibn Ḥibbān in his *Saḥīḥ* collection titled, “The mention

of the encouragement of fasting on Monday as, on that day, Allāh’s Messenger ﷺ was born and, on that day, the first of revelation was sent down on him.” In addition to this is what has previously been mentioned regarding the works authored by some of the Ḥadīth masters of the earlier generations on the topic of the honorable *mawlid*.

Despite all this, it is obvious that there is no disagreement among the Muslims that it is obligatory to rejoice at the birth of the Prophet ﷺ, and there is no disagreement among the scholars that it is a Sunnah to commemorate the birth of the Prophet ﷺ by recalling it and expressing joy on account of it, and in particular fasting on it in emulation of his guidance in how he rejoiced on his birthday. And the converse of this is true as well: there is no disagreement among scholars that assembling to rejoice at the Prophet’s birth ﷺ is impermissible if accompanied by evil and forbidden things. So the difference of opinion lies only in the view expressed by some who argue that it is impermissible to assemble in commemoration of the Prophet’s birthday ﷺ, even if it is free of evil acts. In support of their argument, the opponents of the *Mawlid* present a number of specious arguments that we shall discuss.

THE FIRST ARGUMENT

THE ḤADĪTH :

*“Whoever inaugurates something in this affair of ours that is not from it, it is rejected.”*

Those who object to the *Mawlid* use as their proof the ḥadīth recorded by al-Bukhārī (2697) and Muslim (1720) in their rigorously authentic collections, from ‘Ā’ishah (may Allāh ﷻ be pleased with her) who said: “The Messenger of Allāh ﷺ said: ‘Whoever inaugurates something in this affair

of ours that is not from it, it is rejected.”<sup>6</sup> The proponents of this position argue that since *Mawlid* gatherings are an inaugurated practice that are not from the religion of the Muslims, they are therefore rejected.

As we have detailed earlier, commemorating the birth of the Prophet ﷺ is in fact from the religion and there are several verses and ḥadīth in support of it. What’s more, the one who is not happy for the birth of the Prophet ﷺ is not a believer. And as we mentioned earlier, it is an explicit and sound Sunnah to recall the Prophet’s birthday ﷺ and express one’s joy on it by fasting, so for those who follow the Sunnah there is no disagreement about this whatsoever. The disagreement lies in whether the permissibility of commemorating his birth ﷺ is restricted to recalling it and fasting on it, and if there is or is not a revealed text that forbids legally neutral things (*mubāḥāt*) in a general sense, such as gathering to recite the Qur’ān and the Prophetic biography that pertains to his birth ﷺ. The truth of the matter is that no such text exists restricting the permissibility of rejoicing during his birthday ﷺ through reminders and fasting, and neither is there any text that proscribes legally neutral things so long as they are not deemed compulsory in Islamic law.

But the proponents of this argument contend that there is nothing in the religion to support coming together for this purpose, and so, they argue, it is rejected. But their contention is baseless, for the act of assembling people to remind them of Allāh ﷻ, His Messenger ﷺ, the Qur’ān, the Sunnah, the prophetic biography, and the act of invoking blessings upon the Prophet and his Family is firmly established in the divine texts and is considered common knowledge and stands in no need of a proof. So then, isn’t it from the Prophet’s “affair” to remind people about his birth ﷺ and express delight with it and encourage them to fast during it?

Of course, to do this in a set, predetermined manner and time, and to consider it a command of the Sacred Law is baseless, and such is the meaning of Imām Mālik's statement (may Allāh ﷺ have mercy upon him) as mentioned by al-Shāḥibī in *al-I'tiṣām* (1/49): "Recite if you will Allāh's words: 'Today I have perfected for you your religion and completed for you My favor and chosen Islām as your religion'; thus, whatever was not a part of the religion then is not a part of the religion today."<sup>7</sup>

There is no disagreement on this point. But coming together with others for the sake of goodness and remembrance and permissible actions and nothing more, and without considering it a prescribed religious practice in the Sacred Law, constitutes at the very minimum a permissible undertaking, and there is no legal proof to justify forbidding it. Quite the contrary: as we noted from the ḥadīth of Ḥassān b. Thābit (may Allāh ﷺ be pleased with him) and others, the Companions, may Allāh be pleased with them, used to gather together to listen to the truth and wisdom contained in poetry. Clearer still is the fact that the Companions came together and listened to a young slave girl strike a leather drum and sing praise poetry in the presence of the Prophet ﷺ and with his permission. This is recorded in the sound Sunnah and took place in his time and with his permission and approval ﷺ. Al-Imām Aḥmad narrated in his *Musnad* (22501), as did Ibn Ḥibbān in his *Saḥīḥ* (4386) and al-Tirmidhī in his *Jāmi'* (3690) declaring it rigorously authentic, on the authority of al-Ḥusayn b. Ḥurayth › 'Alī b. al-Ḥusayn b. Wāqid › his father › from 'Abd Allāh b. Buraydah, who said: "I heard Buraydah say: 'The Messenger of Allāh ﷺ was returning from one of his military expeditions when a black slave girl approached him and said: "O Messenger of Allāh! I had taken a vow upon myself that if Allāh returns you safe and sound I will sing and drum in your presence." The Messenger of Allāh ﷺ

said to her: “If you have vowed to drum then do it, but if you have not vowed do not do it.” Soon after, the girl began to strike her drum in his presence. Shortly thereafter Abū Bakr entered, followed by Alī and then ‘Uthmān and then ‘Umar, after which she put [the drum] aside. . .”<sup>9</sup>

After mentioning this ḥadīth, al-Bayhaqī said in *al-Ṣughrā* (4456): “That is because it (i.e., drumming) is permissible and expresses joy with the Prophet’s presence and safe return ﷺ.”

This ḥadīth is both explicit in meaning and authentic, and there is no proof that its literal meaning is subject to interpretation. Therefore, if it is legislated to drum and sing, not on the day of Eid alone, but also in celebration of the Prophet’s ﷺ safe return from battle, and if he approved of it and ordered that a vow to do it must be fulfilled, and if his Companions sat by his side and listened along with him, then what celebration is more obvious than that? And if this is a celebration of his safe return from a battle, what say you regarding a celebration of his appearance in this world and the resplendence of his light that has shined upon all existing beings? The slave girl mentioned in this ḥadīth was praising the Prophet ﷺ with his permission, and Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī were all in attendance—and they were the senior-most Companions of the Prophet and the most knowledgeable of them all—and the Prophet ﷺ did not forbid this gathering even though he was in a teaching moment. The narrator’s comment that the slave girl put the drum aside after ‘Umar entered does not in any way prove that ‘Umar was somehow more scrupulous, godfearing, or knowledgeable of what is pleasing to Allāh ﷻ than the Messenger of Allāh ﷺ, or that somehow Satan is more afraid of ‘Umar than he is of the Prophet ﷺ. Take careful note of this point and don’t allow yourself to be deceived by Satan!

Commenting on the ḥadīth cited in the beginning “Whoever inaugurates something in this affair of ours that is not from it, it is rejected,” our Shaykh and elder, the erudite jurist and philologist, Sayyidī al-Ḥasan b. al-Ṣiddīq al-Ghumārī (may Allāh ﷻ have mercy upon him and elevate his rank in the loftiest reaches of Paradise!), said:

The intended meaning of the phrase “in this affair of ours” is “in our religion,” for in other wordings of this narration there appears: “Whoever inaugurates something in our religion.” In other words, it is the one who innovates something without basis or proof in the Book, the Sunnah, consensus (*ijmāʿ*), or analogical deduction (*qiyās*), and which is not subsumed under any of the other foundations of the Sacred Law—and they are many—or included within the general expression of a text or the particularity of its *ratio legis* (*ʿillah*)<sup>10</sup>

Ibn Mājah recorded in his *Sunan* (1899) with a rigorously authentic chain,<sup>11</sup> and al-Bazzār (7334) recorded with a good chain,<sup>12</sup> on the authority of ‘Awf, on the authority of Thumāmah, on the authority of Anas, who said: “When the Prophet ﷺ entered Madīnah he was received by some maid servants who were playing a drum (*daff*) and singing:

*We are the maidservants (jawārī) of Banū Najjār  
Ah! What a wonderful neighbor is Muḥammad!*

Upon hearing this, the Prophet ﷺ said, ‘Certainly, Allāh knows that I love you all!’”<sup>13</sup> Ibn al-Qaysarānī recorded in his ḥadīth compilation on singing, *al-Samāʿ* (30)<sup>14</sup> on the authority of al-Shaʿbī, on the authority of ‘Ā’ishah (may Allāh ﷻ be pleased with her): “The Prophet ﷺ went on a journey and a slave girl from Quraysh vowed to play a drum [in celebration] at ‘Ā’ishah’s home if Allāh returned him safe and sound. So when the Messenger of Allāh returned, the

slave girl came and ‘Ā’ishah said to the Prophet ﷺ: ‘This is so-and-so, daughter of so-and-so; she vowed to play a drum in my home if Allāh returned you safe and sound.’

The Prophet ﷺ said: ‘So let her play it.’<sup>15</sup> The narrators of this report are *thiqah*.

On another occasion the Prophet ﷺ said: “Do not vow to perform an act of disobedience.”<sup>16</sup> So had drum playing been considered sinful, the Prophet ﷺ would have ordered the slave girl to expiate for its non-fulfillment and would have forbidden her from it. This took place in ‘Ā’ishah’s home and she was in attendance with her, and it was an ordinary day, not a day of Eid; this girl Companion (may Allāh ﷻ be pleased with her) wished to express joy and happiness for the Prophet ﷺ through a permissible act, and assembled other women with her, such as Lady ‘Ā’ishah and perhaps other women, and Allāh ﷻ knows best.

Al-Bayhaqī recorded in *Dalā’il al-Nubuwwah* (2032)<sup>17</sup> on the authority of Abū Naṣr b. Qatādah ḡ Abū ‘Amr b. Maṭar ḡ Abū Khalīfah, who said: “I heard Ibn ‘Ā’ishah (‘Ubaydullāh b. Muḥammad) say: ‘When the Prophet ﷺ entered Madīnah, the women-folk and children began to sing: “*The full moon rose over us in the valley of Wadā’, and we are obliged to show gratitude, where the call is to Allāh.*”’<sup>18</sup> Although the chain of this ode is weak and problematic and thus unauthentic. The historiographers and masters of the *Sīrah* literature from the early generations were nearly unanimous in their decision to record it in their works, and it has become famous and frequently quoted by the ḥadīth masters and specialists—not to mention the historians and other scholars from the early and latter periods. As for the additional lines “*O you sent among us from the best of lands, you have come to honor Madīnah; welcome O best of callers,*” I have not discovered

a source text in support of it from the ḥadīth collections. Regardless of whether the chain for this ode is authentic or not, it is authentically established that the Companions would come together and utter Allāh’s praises ﷺ and joyously call out and welcome the Prophet ﷺ.

In any case, a large number of ḥadīth masters and scholars from the early generations have reproduced this narration without contesting its soundness: ḥadīth masters like Ibn Ḥibbān, Ibn ‘Abd al-Barr, Ibn al-Jawzī, al-Bayhaqī, al-Sayyid al-Samhūdī, al-Ṣāliḥī, Ibn Kathīr, and others. All of them have reproduced this narration approvingly. A better support than that however is the fact that the Prophet ﷺ never forbade the noble Companions from assembling in the streets and calling out to him in celebration when he entered Madīnah.

In Imām Muslim’s collection (3017) we see that al-Barā’ reported on the authority of Abū Bakr, who said: “When we approached Madīnah by night they (the *Anṣār*) were contending with each to see who among them would be honored by receiving the Messenger of Allāh ﷺ as his guest. The Prophet ﷺ said to them: ‘I shall disembark with Banū Najjār, the kin of ‘Abd al-Muṭṭalib, and honor them.’ Upon hearing this, the men and women climbed atop the houses, and the children and servants went through the streets calling out: ‘O Muḥammad! O Messenger of Allāh! O Muḥammad! O Messenger of Allāh!’”<sup>19</sup> A similar report found in the *Mustadrak* of Imām al-Ḥākim (2421) with a rigorously authentic chain states: “So the Messenger of Allāh ﷺ continued on the journey until he reached Madīnah, whereupon the people came out to the streets until we finally entered the main road and the women, servants, and young children cried out: ‘Muḥammad, the Messenger of Allāh has arrived! Allāh is the Greatest! Muḥammad, the Messenger

of Allāh has arrived!’ When the morning came the Prophet ﷺ set out and settled where he was commanded to settle.”<sup>20</sup>

All of these narrations establish a precedent for coming together to celebrate and rejoice the Prophet’s arrival or safe journey ﷺ, but unlike the objective behind the gathering—which is to rejoice in the Prophet ﷺ and show reverence and respect for him, and to invoke blessings upon him, all of which are from the foundations of the religion—it should not be deemed a religious obligation enshrined in the law.

THE SECOND ARGUMENT

THE ḤADĪTH :

*“Every novel matter is an innovation, and every innovation is a form of misguidance, and every misguidance is in the hellfire.”*<sup>84</sup>

Those who object to the *Mawlid* also use as their proof the ḥadīth recorded by Ibn Khuzayma in his *Saḥīḥ* (1684) and al-Nasā’ī in the *Suḡhrā* (1578) as well as others, in which the Prophet ﷺ said: “Every novel matter is an innovation, and every innovation is a form of misguidance, and every misguidance is in the Hellfire.”<sup>21</sup>

According to this ḥadīth, they argue, the *Mawlid* is a newly invented matter and therefore an innovation of misguidance. This ḥadīth is unquestionably authentic and no two people disagree upon it. Muslim narrated the ḥadīth in its complete form in his rigorously authentic collection (870), on the authority of Jābir b. ‘Abd Allāh, who said, “When Allāh’s Messenger ﷺ would address people, his eyes would redden, his voice would rise, and his anger would intensify to the point where he seemed as if were warning against an army.

And he would say, ‘The enemy is coming to attack you in the morning or evening!’ He would also say, ‘The Hour and I have been sent like these two’ and he would join his forefinger and his middle finger and he would say, ‘As for what comes now, indeed the best speech is Allāh’s Book and the best guidance is Muḥammad’s guidance. And the most evil of affairs are novel matters and every innovation is misguidance.’ Then he would say, ‘I am more dear to a Muslim even than his self.’ Then he said, ‘whoever leaves behind wealth, it is for his family, and whoever leaves behind a debt or dependents, then these are my responsibility.’ And al-Bukhārī recorded in his *Saḥīḥ* collection (5660, 6762), in *mawqūf* form to ‘Abd Allāh b. Mas‘ūd with the wording, “‘Abd Allāh said, ‘Indeed the best speech is Allāh’s Book and the best guidance is Muhammad’s guidance. And the most evil of affairs are novel matters and every innovation is misguidance, and verily what you have been promised will come to pass and you are unable to escape it.’” This narration of ‘Abd Allāh b. Mas‘ūd was recorded by Ibn Mājah and others with a *marfū‘* chain.

No intelligent Muslim would dare claim that it is a good thing to actively replace the Sunnah of the master of the Messengers ﷺ with something else. So the problem is not in this ḥadīth per se, but rather in the way it is to be understood and applied. For that reason we must first look at the proper definition of innovation, called *bid‘ah*, since that is where the differences of opinion originate.

Allāh ﷻ says in Sūrat al-Aḥqāf: “*I am not novel among the Messengers. . .*”<sup>22</sup> (al-Aḥqāf: 9)

Al-Qurṭubī says in his interpretation of this verse: “This means: ‘I am not the first to be sent as a Messenger, since there were many that came before me.’” Thus the linguistic

definition of *bid'ah* is that which is invented without precedent or without a divine text, and the legal definition of *bid'ah* is that which contravenes the Sunnah. This much is agreed upon by all. But when we get into the details we see that opinions are divided three ways.

The first opinion states that everything inaugurated after the time of the Prophet ﷺ is considered reprehensible innovation and misguidance. The proponents of this opinion are often forced to interpret other authentic ḥadīth that describe innovations as good. So they say, for instance, that the word innovation in those other reports are innovations in a linguistic sense and not a religious or legal sense.

The second opinion, like the first, states that everything inaugurated after the time of the Prophet ﷺ is considered reprehensible innovation and misguidance. With regard to the ḥadīth that describe innovations as good, the proponents of this second opinion interpret them as innovations in a linguistic sense. They go further and add that these innovations are the acts inaugurated by the Companions after the Prophet ﷺ and based upon the guidelines explicated in the revealed texts and developed after a careful balance and weighing of benefits and harms. For this reason, and to obviate the need to classify innovation into good and evil, the proponents of this opinion argue that these acts are not called innovations in a religious sense, but are rather termed *maṣlahah mursalah*, or acts done for the consideration of public interest.<sup>23</sup> So they invented this technical term to avoid terminology that divides innovation into 'good' and 'evil'. This opinion is reflected in the view of al-Imām Al- Shāṭibī, may Allāh ﷻ have mercy upon him.

The third opinion states that innovations taking place after the Prophet ﷺ are subjected to the rulings of the Sacred

Law. Therefore, if a particular act is subsumed under what is deemed good in the law and it has a basis in it, it is praiseworthy and called a good innovation or a good *sunnah*. And if a particular act is subsumed under what is condemned in the law and it does not have a basis in the Sacred Law, it is blameworthy and called an innovation of misguidance or an evil *sunnah*.

The proponents of this third opinion classify *bid'ah* into five categories. With this view it is possible to take novel matters that have a basis in the law and interpret them as innovations in the linguistic sense, and which, depending on the designations and guidelines of the law, may be termed blameworthy or praiseworthy. So, if a certain action is subsumed under a praiseworthy action in the law it is termed an innovation in the linguistic sense, or a good *sunnah*. On the other hand, a novel matter that has no foundation in the law is termed an innovation in the legal sense, and is considered reprehensible because it contravenes and opposes the revealed texts and guidelines of the law. It is a *bid'ah* both legally and linguistically.

The upshot of all this is that the differences between the second and third opinion are merely semantic in nature, while the differences between the first and third opinion are real and substantive.

*The Concept of Bid'ah According  
to the Proponents of the First View*

The proponents of this view argue the following points: The term *bid'ah* does not appear in the Book of Allāh ﷻ or the Sunnah of the Prophet Muḥammad ﷺ except in a blameworthy context, and so categorizing *bid'ah* into good and bad is a *bid'ah* in its own right. The expressions that occur in certain ḥadīth and which ostensibly show that there

are such things as good *bid'ahs* must be interpreted so they are understood to refer to innovation in the linguistic sense and not innovation in the legal sense. There are several reasons why this is necessary. The first reason, and the most important, is that Allāh ﷻ has completed and perfected this religion, so to inaugurate a novel practice is to imply that the religion is imperfect, but that explicitly contradicts the Qur'ān and the Sunnah.

The second reason is that the Prophet ﷺ was commanded to convey the divine message intact without any omission, so in a sense novel additions to the religion attempt to correct and redress what the Prophet ﷺ “missed.” But had the Prophet ﷺ known that goodness was to be found in innovations he would have been the swiftest of people to adopt them and teach them to his Companions. In this manner is demonstrated the unlawfulness of practices neither the Prophet ﷺ nor his Companions performed.

The third reason is that legislation is the exclusive right of the Lord of the Worlds and is not possessed by any human being, yet the one who innovates legislates.

The fourth reason is that innovation amounts to following caprice and stands in contradistinction to following the Sharī'ah; it places the intellect as a judge over acts of worship despite the fact that the foundational principle is that all acts of worship may only be taken from divine revelation (*tawqīf*).

The fifth reason is that the one who believes in the categorization of innovation [into good and bad types— and thereby the validity of certain innovations—] casts the texts of the Book and the Sunnah to the wayside and subjects his religion to blind conformity of men. But the religion is not based on what is said by this or that scholar—even if he is one of the Companions—rather the religion is based upon

what Allāh ﷻ says and what His Messenger ﷺ says; thus anyone’s opinion may be accepted or rejected, except for [that of] the Prophet ﷺ, as it was authentically reported from him that he said: “Every novel matter is an innovation, and every innovation is a form of misguidance. . .”<sup>24</sup>

A novel matter (*muḥdatha*) is anything that was not done by the Prophet ﷺ, the Companions, or the pious forebears. Moreover, to further categorize *bid‘ah* [into good and bad types] is an innovation of misguidance in its own right, because the Prophet’s words “Every novel matter is an innovation” is general (*‘ām*), and nothing may subject it to qualification (*takhṣīṣ*). In addition, the Prophet’s saying ﷺ “that is not from it” in the ḥadīth: “Whoever inaugurates something in this affair of ours that is not from it, it is rejected”<sup>25</sup> is an implicit and inseparable description of *bid‘ah*.

As for the Prophet’s saying ﷺ: “Whoever introduces a good *sunnah* shall have its reward and the reward of who acts upon it. . .”<sup>26</sup> it speaks of one who revives a neglected *sunnah*, not one who institutes a practice that is without precedent or proof from the divine revelation, even if that unprecedented act is included among the generality of good works. In support of these reasons, the proponents of this view put forth several verses of the Qur’ān and several ḥadīth, the details of which are forthcoming with Allāh’s permission ﷻ.

*The Concept of Bid‘ah According  
to the Proponents of the Second View*

Al-Shāṭibī (may Allāh ﷻ have mercy upon him) said in *al-I’tiṣām* (1:51):

*Bid‘ah*, therefore, is an expression that denotes an innovated way in the religion that resembles what is expressed in the Sacred Law, the objective of which is to exaggerate in the

worship of Allāh, Exalted is He. This definition set forth here is according to the view of those who do not include customary acts (*‘ādāt*) in the meaning of *bid‘ah*, and who maintain instead that it pertains only to acts of religious devotion. As for the definition of *bid‘ah* set forth by those who include customary acts in it, it is an innovated way in the religion that resembles what is expressed in the Sacred Law, the objective of which is sought by that way which has been prescribed . . .

So the one who performs an act in a way that contravenes the Sunnah and with the express intent of religious devotion, he is an innovator properly speaking.

Although it should be said that Al-Shāṭibī (may Allāh ﷺ have mercy upon him) rejected the division of *bid‘ah* into good *bid‘ah* and bad *bid‘ah*, he did not take al-‘Izz b. ‘Abd al-Salām to task, who first proposed the division of *bid‘ah* into five categories. Instead, al-Shāṭibī attempted to reconfigure al-‘Izz’s categorization of *bid‘ah* and fit it within those matters subsumed under *maṣāliḥ mursalah*. He said elsewhere in *al-I’tisām*:

Al-Qarāfī is correct when he cites the agreement of [Imām Mālik’s] colleagues that innovations are to be condemned, but he is incorrect in his categorization of them. What is surprising in al-Qarāfī’s case is that he quotes this agreement while at the same time arguing against it, even though he is fully aware that it entails violating the consensus (*ijmā‘*). It appears as though he has simply followed his teacher (al-‘Izz b. ‘Abd al-Salām) in this categorization without giving much thought to the matter, for it is clear—and Allāh knows best—that Ibn ‘Abd al-Salām termed *maṣāliḥ mursalah* innovations on the basis that their particulars were not described in specific revealed texts, even if they were harmonious with the principles of the Sacred Law. So for this reason he took the legal principles as the means of establishing if

something is to be deemed good, and termed that thing a *bid'ah* since it does not have a specific proof, and deemed it good since it is subsumed under the legal principles. And since that particular act is based upon its compliance with the principles of the law, it is considered equal in his eyes to the other acts that are detailed in specific divine texts. With this line of reasoning, he stands with those who profess *maṣāliḥ mursalah*, although he has called it a *bid'ah* just as 'Umar (may Allāh ﷻ be pleased with him) called the congregational prayer in Ramaḍān in the mosque a *bid'ah*, as we shall soon detail, Allāh willing.

*The Concept of Bid'ah According  
to the Proponents of the Third View*

The proponents of the third view look at the ḥadīth “Every novel matter is an innovation, and every innovation is misguidance” from two different angles. The first angle is that innovations are classified into categories: some are good while others are blameworthy, all according to guidelines set forth in the Book and the Sunnah. The second angle is that the Prophet’s statement ﷺ “Every innovation is misguidance” is general in its wording and qualified in its import (*‘ām makhsūṣ*). This is the view of the majority of the imams, such as Ibn Ḥajar, al-Qāḍī Abū Bakr Ibn al-‘Arabī, al-Jurjānī, Ibn ‘Abd al-Salām, Ibn Rajab, and Abū Shāma and his student al-Nawawī, and many others.

Al-Ḥāfiẓ Ibn Ḥajar said in *Fatḥ al-Bārī* (4:778):

The primary [linguistic] meaning of *bid'ah* is that which is innovated without precedent, and in the Sacred Law it is used as a term in contradistinction to the Sunnah, and is thus blameworthy. The truth of the matter based on scholarly verification is that if a new act is subsumed under something deemed good in the Sacred Law it too is considered good, and if it is subsumed under something

deemed bad in the Sacred Law it too is considered bad, and if it is neither good or bad as such it falls in the category of the legally indifferent (*mubāḥ*), or it could be further classified according to the five categories of rulings in the Sacred Law.

Al-‘Izz b. ‘Abd al-Salām said in *Qawā‘id al-Aḥkām* (p.204):

A *bid‘ah* is an action that was not performed during the era of the Messenger of Allāh ﷺ. It is divided into obligatory innovations, unlawful innovations, recommended innovations, offensive innovations, and permissible innovations. The way to know this is to juxtapose the innovation in question with the principles of the Sacred Law: if the act falls under the principles that entail obligation it is obligatory, if it falls under the principles that entail unlawfulness it is unlawful, if it falls under the principles that entail recommendation it is recommended, if it falls under the principles that entail offensiveness it is offensive, and if it falls under the principles that entail legal indifference it is permissible.

Examples of obligatory innovations include the study of grammar, which is needed to understand the speech of Allāh ﷻ and His Messenger ﷺ. This is obligatory because the preservation of the Sacred Law is obligatory, and it can not be preserved except by knowledge of it—for whatever is needed to fulfill an obligation is an obligation itself. Other examples of obligatory innovations include preserving the meanings of the obscure and rarefied words found in the Book and the Sunnah, codifying the science of legal theory (*uṣūl al-fiqh*), and speaking about the creditation and discreditation of ḥadīth narrators to distinguish between authentic and spurious narrations. The principles outlined in the Sacred Law have established that it is communally obligatory to preserve the law in the amount that surpasses what is individually obligatory upon each person, and the preservation of the Sacred Law cannot be achieved without these things we have mentioned.

Examples of unlawful innovations include the [beliefs held by the] sects of the Qadirites, Jabrites, Murji'ites, and anthropomorphists. Refuting these groups falls under the category of obligatory innovation.

Examples of recommended innovations include building hostels and schools, and every good act that did not exist in the time of the first generation, such as praying the night vigil prayer in Ramaḍān (*tarāwīḥ*), speaking about the details of Sufism and the ethics of debate, as well as congregating to discuss the fine points [of law] so long as it is for the pleasure of Allāh, Exalted is He.

Examples of offensive innovations include the embellishment of mosques and the decoration of the Qur'ān. (Although the soundest view is that it is an unlawful innovation to chant the Qur'ān in an unintelligible manner that alters its words from their Arabic origins.)

Examples of permissible innovations include shaking hands with others after the Morning and Late Afternoon prayers, having more enjoyable food, drink, clothing, and housing, and wearing shawls and widening the sleeves of one's garment. Some of these acts might be subject to scholarly disagreement, with some scholars counting them among the offensive innovations and others counting them among the *sunnah* practices done during and after the time of the Messenger of Allāh ﷺ, such as reciting the prayer of refuge (saying "I seek refuge with Allāh from the accursed Satan") and the *basmala* formula (saying "In the name of Allāh, the Compassionate, the Merciful").

Al-Ḥāfiẓ Ibn Rajab said in *Jāmi' al-'Ulūm wa-al-Ḥikam*:

The Prophet's statement ﷺ: "Beware of novel matters, for every innovation is misguidance" is a warning to the Ummah that cautions them from following novel and innovated matters. The Prophet emphasized this wording by saying that every innovation is misguidance. The intended meaning of innovation is that which is introduced without having for it any basis in the Sacred Law that bears

it out. As for that which has a basis in the law that bears it out, it is not an innovation in the legal sense, although it might be considered an innovation in the linguistic sense.

Ibn Ḥazm states in *al-Nawādir* (2:160):

A *bid'ah* is that which is either uttered or performed without a basis which it may be referred to. Religiously speaking, it refers to anything that is not established from the Messenger ﷺ. However, innovations include things that might earn reward for the one who does them and be excusable if he intends good by them, just as there are innovations that might earn reward for the one who does them and at the same time be considered good. This latter possibility applies to something that is permissible in its origin, ask 'Umar was recorded as saying: "What an excellent innovation this is!" Innovations also include things that are sinful and the one who does is not pardoned. These actions are those that have an established evidence that proves their prohibition.

He also states in *al-'Iḥkām* (1:47):

A *bid'ah* is anything that is either uttered or performed without a basis which can be traced back to the Prophet ﷺ. Religiously speaking, innovation is anything that is not found in the Qur'ān or reported from the Messenger of Allāh ﷺ; however, innovations include things that might earn reward for the one who does them and be excusable if he intends good by them, just as there are innovations that might earn reward for the one who does them and at the same time be considered good. This latter possibility applies to something that is permissible in its origin, ask 'Umar was recorded as saying: "What an excellent innovation this is!" This is the good act that is recommended in the general wording of the divine text but not specified in the very same text.

These imams substantiated their classification of innovation into good and bad by the practice of some of the Companions

as well as their explicit pronouncements. Of these we have the narration recorded by al-Bukhārī (7191) in his rigorously authentic collection from Zayd b. Thābit (may Allāh ﷺ be pleased with him) who said: “Abū Bakr sent for me when the people of Yamāmah had been killed [in their battle against the false prophet Musaylama al-Kadhhāb]. I went to him and found ‘Umar b. al-Khaṭṭāb sitting with him. Abu Bakr then said to me: ‘Umar has come to me and said: “Casualties were heavy among the reciters [who knew the Qur’ān by heart] on the Battle of Yamāmah, and I am afraid that the reciters will suffer more heavy casualties in other battlefields, which might cause a large part of the Qur’ān to be lost; so as I see it, you should issue an order that the Qur’ān be collected.” I said to ‘Umar: “How can I do something that was not done by the Messenger of Allāh ﷺ?” ‘Umar said: “By Allāh, it is good!” ‘Umar continued to urge me to accept his suggestion until finally Allāh opened my breast to the idea just as he opened ‘Umar’s breast to it, and I was open to the idea just like ‘Umar.’ Abū Bakr then said to me: ‘You are an intelligent young man and we do not entertain any suspicions about you; you used to write down the revelation given to the Messenger of Allāh ﷺ, so go out and search for the [scripts of the] Qur’ān and compile it [into a single book].’ By Allāh, if Allāh had ordered me to shift a mountain, it would not have been heavier and more burdensome for me than Abū Bakr’s order for me to compile the Qur’ān. So I said to him and ‘Umar: ‘How can the two of you do something that was not done by the Messenger of Allāh ﷺ?’ Abū Bakr replied: ‘By Allāh, it is good,’ and Abū Bakr continued to urge me to accept his proposal until finally Allāh opened my breast to the idea just as he opened ‘Umar’s and Abū Bakr’s breasts to it. . .”<sup>27</sup>

A similar report found in al-Bukhārī’s collection (1880) reads: “‘Abd al-Raḥmān b. ‘Abd al-Qārī said: ‘One night in

Ramaḍān I went out in the company of ‘Umar b. al-Khattāb to the mosque, and lo the people were praying in different groups: there was one man praying alone and another man leading a small group of around ten people behind him. Upon seeing this, ‘Umar said: “As I see it, it would be more fitting for me to put these people under the leadership of a reciter.” So after resolving to do this, ‘Umar gathered the people under the leadership of Ubayy b. Ka‘b, and some days later I went out again with ‘Umar to the mosque and the people were there praying a single prayer behind their reciter, whereupon ‘Umar proclaimed: ‘What an excellent innovation this is! But the prayer which they do not perform, but rather sleep during its time, is better than the one they are offering now.’ By that, ‘Umar meant the prayer offered in the last part of the night, since in those days the people would pray in the early part of the night.”<sup>28</sup>

‘Umar’s statement “What an excellent innovation this is!” is a direct description of the innovation, because although the Prophet ﷺ offered the night vigil prayer in Ramaḍān, he ﷺ did not assemble people to perform it in a single congregation behind a single Imām, nor did he command that. So, the issue here is not the night vigil prayer, rather it is about assembling people together each night in Ramaḍān, in a congregation and behind a single Imām, to offer prayers. This manner of performing the act of worship did not exist in the time of the Prophet ﷺ and neither is it established that he ﷺ ordered it; and if it were established as one of his *sunnahs*, or if he had prescribed its practice, ‘Umar (may Allāh ﷻ be pleased with him) wouldn’t have said concerning it: “What an excellent innovation this is!” To take this authentic saying of ‘Umar and interpret it in a manner that goes against its outward purport is but obvious affectation and arbitrariness.

These ḥadīth reports are all rigorously authentic, and those who uphold the first and second views are forced to interpret

them in a manner that is inconsistent with their outward wording. Explaining the ḥadīth of ‘Umar “What an excellent innovation this is!” al-Ḥāfiẓ Ibn Ḥajar said in *Fatḥh al-Bārī* (4:778):

The primary [linguistic] meaning of *bid‘ah* is that which is innovated without precedent, and in the Sacred Law it is used as a term in contradistinction to the Sunnah, and is thus blameworthy. The truth of the matter based on scholarly verification is that if a new act is subsumed under something deemed good in the Sacred Law it too is considered good, and if it is subsumed under something deemed bad in the Sacred Law it too is considered bad, and if it is neither good or bad as such it falls in the category of the legally indifferent (*mubāḥ*), or it could be further classified according to the five categories of rulings in the Sacred Law.

The erudite ḥadīth master al-‘Aynī said in *‘Umdat al-Qārī* (11:124):

The only reason why ‘Umar called it an innovation was because the Messenger of Allāh ﷺ did not establish it as a Sunnah for them. ‘Umar encouraged this act by his statement “excellent” so as to point out its merit and not let its description as an innovation prevent people from performing it. The primary meaning of *bid‘ah* is to innovate something that did not exist during the Prophet’s time ﷺ; after that, however, innovation has been classified into two types: if it is among those things subsumed under what is deemed good in the Sacred Law it is considered a good innovation, and if it is among those things subsumed under what is deemed bad in the Sacred Law it is considered a bad innovation.

In the chapter on voluntary prayers in *‘Umdat al-Qārī* (7:236), al-‘Aynī remarked:

The scholars relate that the meaning of ‘Ā’ishah’s report (may Allāh be pleased with her) “I did not see him offer

the midmorning (*duḥā*) prayer” is that the Prophet ﷺ did not regularly perform it; instead, he prayed it at certain times and left it at other times for fear that it would be made obligatory. This is how the ḥadīth reports are to be reconciled. If you respond by saying that this is rendered turbid by the report from Ibn ‘Umar in which he emphatically stated that it was newly begun and an innovation—the former having been recorded by Sa‘īd b. Manṣūr with a rigorously authentic chain on the authority of Mujāhid, on the authority of Ibn ‘Umar, who said: “It is newly begun and one of the best things they have inaugurated!” and the latter being recorded by Ibn Abī Shaybah with a rigorously authentic chain on the authority of al-Ḥakam b. al-A‘raj, who said: “I inquired from Ibn ‘Umar about the midmorning prayer and he said: ‘It is an innovation, and what an excellent innovation it is!’”—to all of this I reply: Al-Qāḍī answered these points when he said: “It is an innovation. That is, it is an innovation to continually perform it and openly pray it in the mosques in a manner that was not done in the past, especially considering that he (Ibn ‘Umar) said: ‘What an excellent innovation it is!’”

It is also reported: “The Muslims have not innovated anything as virtuous as the midmorning prayer,” similar to what ‘Umar said regarding the *tarāwīḥ* prayer—not that it is an innovation that contravenes the Sunnah. Likewise, it is reported from Ibn Mas‘ūd that he criticized it from this angle, saying: “If you must do it then let it be performed in your homes; why do you burden Allāh’s servants with something He has not burdened them with?” All of this was out of fear lest ignorant people deem these acts to be among the obligations.

There is a second angle to this as well, and that is how we are to understand the Prophet’s statement ﷺ “Every innovation is misguidance.” This statement is general in its wording and qualified in its import (‘*ām makhṣūṣ*). If we go back and look

at how the Prophet ﷺ employed the word “every” (*kullu*) in the Sunnah to explain what is general in its wording and qualified in its meaning, we will discover several examples, such as the reports we shall detail here.

Al-Ḥākim recorded in his *al-Mustadrak* (3338, 7682), and ruled that it was rigorously authentic according to the conditions set forth by Muslim,<sup>29</sup> from ‘Amr b. al-‘Āṣ, who said that he heard the Messenger of Allāh ﷺ say: “Every son of Ādam, except for Yaḥyā son of Zakariyyā, will arrive on the Day of Resurrection with a sin.”<sup>30</sup> The word “every” in this report is qualified by the noble verse in Sūrat al-Fāṭh: “*That Allāh may forgive you your past and future sins.*”<sup>31</sup> It is also qualified by the ḥadīth in *Ṣaḥīḥ al-Bukhārī* (4837) from ‘Āishah (may Allāh ﷻ be pleased with her):

“The Prophet ﷺ used stand awake in prayer during the night until his feet swelled. ‘Āishah said to him: ‘O Messenger of Allāh! Why do you do this to yourself when Allāh has forgiven you your past and future sins?’ He replied: ‘Should I not then love to be a grateful servant?’”<sup>32</sup>

Al-Bukhārī recorded in his *Ṣaḥīḥ* collection (1385), as did Muslim (2660), whose wording it is, from Abū Hurayrah (may Allāh ﷻ be pleased with him) who reported that the Prophet ﷺ said: “Every child is born with the primordial disposition (*fiṭrah*) and it is his parents who cause him to become Jewish, Christian, or Zoroastrian.”<sup>33</sup> The word “every” in this report is qualified by the Prophet’s statement ﷺ in *Ṣaḥīḥ Muslim* (2663) and Aḥmad’s *Musnad* (3150) (this wording coming from the latter), on the authority of Ubayy b. Ka‘b, on the authority of the Prophet ﷺ who said: “On the day he was created, the young boy killed by Mūsā’s companion [Khaḍir] was stamped as a disbeliever.”<sup>34</sup> In another ḥadīth recorded by al-Bukhārī (893), and the wording here is his, and Muslim

(1830) on the authority of ‘Abd Allāh bin ‘Umar that the Prophet said: “Every one of you is a guardian”. The word “every” here is general but qualified as it does not include those who are not accountable, such as the suckling infant.

Al-Tirmidhī in his *Jāmi‘* (2786) and declared authentic, as well as Aḥmad in his *Musnad* (19018), on the authority of Ḥasan, on the authority of Abū Mūsā, the Prophet ﷺ said: “Every eye is a fornicator.”<sup>35</sup> The word “every” here is qualified since it refers to the eye that looks upon the unlawful (*ḥarām*), and does not apply to the Prophets since they enjoy infallibility— and the infallible is the one whom Allāh ﷻ accords divine protection from error. Likewise there is the Prophet’s statement ﷺ recorded in Ibn Khuzaymah’s (30) as well as Ibn Ḥibbān’s *Ṣaḥīḥ* collection (4221) with a good chain: “Every son of Ādam has his share of fornication.”<sup>36</sup> And the original ḥadīth is found in al-Bukhārī’s (6243, 6612) as well as Muslim’s (2658) *Saḥīḥ* collections. The word “every” in this report is also general but qualified.

Al-Dāraquṭnī recorded in his *Sunan* (1573) with a rigorously authentic chain that the Prophet ﷺ said: “The Friday Congregational Prayer is incumbent upon everyone who hears the call to prayer.”<sup>37</sup> In another narration of this report found in Abū Dāwūd’s *Sunan* (1056), the Prophet ﷺ said: “The Friday Congregational Prayer is a duty upon everyone who hears the call to prayer.”<sup>38</sup> The word “everyone” here is general but qualified, since it does not include the traveler or the sick.

In the collections of Imām al-Bukhārī (2697) and Muslim (1720) it is recorded that the Prophet ﷺ said: “Whoever inaugurates something in this affair of ours that is not from it, it is rejected.”<sup>39</sup> The latter portion of this ḥadīth qualifies its former portion, because the Prophet ﷺ said “that is not from it,” in other words, what lacks a sound foundation in

the religion—that which has no basis in the Book and the Sunnah. This phrase qualifies the first part of the ḥadīth: “Whoever inaugurates something in this affair of ours. . .”

Al-Ḥākim, narrated in his *Mustadrak* (7681) (which he declared rigorously authentic) on the authority of ‘Alī b. Mas‘adah al-Bāhilī on the authority of Qatādah, on the authority of Anas b. Mālik (may Allāh ﷺ be pleased with him) who said: “The Messenger of Allāh ﷺ said: ‘Every son of Ādam commits sins, and the best of those who commit sins are the ones who are frequent in repentance.’”<sup>41</sup> The word “every” in this report is also general yet qualified, as is known.

Likewise, the Prophet ﷺ qualified his statement “every innovation is misguidance” with another statement, recorded in *Ṣaḥīḥ Muslim* (2675): “Whosoever introduces a good *sunnah* within Islām that is practiced after him shall have its reward and the reward of whoever practices it, without that decreasing their reward in the slightest; and he who introduces a bad *sunnah* in Islām that is practiced shall have its sin and the sin of whoever practices it, with that decreasing their sin in the slightest.”<sup>42</sup>

Allāh ﷻ knows best. The Prophet’s statement ﷺ “He who introduces a good *sunnah* within Islām” does not refer to someone who innovates a new *sunnah* that resembles the Sharī‘ah and yet contradicts its guidelines and principles. Rather, it refers to someone who performs an act of goodness that is subsumed under the general guidance of the Qur’ānic verses and ḥadīth reports, and which does not contravene them, and that includes reviving abandoned *sunnahs* and other works of righteousness and goodness.

There are numerous examples that leave no room for doubt that the Prophet ﷺ used the word “every” but qualified it and did not intend absolute encompassment.

The examples above show how the word “every” is used in the ḥadīth reports. As for its use in the Arabic language in general—the language in which the Qur’ān was revealed and by which the master of the children of ‘Adnān ﷺ addressed us—it is common knowledge that it can be qualified. An example of this is found in the *Ṣaḥīḥ* collections of al-Bukhārī (3841) and Muslim (2256), where the Prophet ﷺ said: “The most truthful statement said by a poet is the statement of Labīd: ‘Lo, everything besides Allāh is naught.’”<sup>43</sup> The complete couplet is as follows:

*Lo, everything besides Allāh is naught  
And every delight must fade away*

Our master ‘Uthmān b. Maz‘ūn agreed with Labīd’s first line but disagreed with his second line, saying: “You are wrong; the delight of Paradise will never fade!”<sup>44</sup> Therefore, the word “every” in the second line must be qualified to refer to the delight of the ephemeral world, not delight in an absolute sense. This incident was recorded by al-Bayhaqī in his *dalā’il* (618) and it was also recorded by Abū Nu‘aym in *Ma‘rifat al-Ṣaḥābah* (4933) with a good chain on the authority of al-Zuhrī who reported it in *mursal* form: “Then the two of them sat down and Labīd sung to them. He said: ‘*Lo, everything besides Allāh is naught...*’ to which ‘Uthmān b. Maz‘ūn said: ‘You have spoken the truth!’ Then Labīd completed his couplet and said: ‘*And every delight must fade away*’ to which ‘Uthmān said: ‘You are wrong!’ The people in attendance were silenced and did not know what ‘Uthmān meant by his statement. Then Labīd repeated the couplet once more and ‘Uthmān repeated his words. Whenever Labīd would say ‘*everything besides Allāh is vain*’ ‘Uthmān would confirm him, but when he would say ‘*every delight must fade away*’ he would reject it because the delight of Paradise does not fade away.”<sup>45</sup>

This was our master ‘Uthmān’s way of calling the Arabs of ignorance to faith, because the people of the pre-Islamic period of ignorance did not believe in an Afterlife, which is why they would say that the delights of the world eventually fade away no matter how long they last. So our master ‘Uthmān wanted to call them to Allāh ﷻ by agreeing with them that the worldly enjoyments are ephemeral and fading, while at the same time informing them that the delights that Allāh ﷻ has prepared for the believers and good doers are abiding. The word “every” in this couplet is, therefore, general but qualified.

Al-Bayhaqī recorded in *al-Madkhal ilā al-Sunan al-Kubrā* (253) with a rigorously authentic chain,<sup>46</sup> on the authority of al-Rabī‘ b. Sulaymān, who said: “Al-Shāfi‘ī (may Allāh ﷻ be pleased with him) said: ‘Innovations are of two types. The first type is that which contravenes the Book, the Sunnah, a report, or a consensus—this is an innovation of misguidance. The second type is an act of goodness with which no one disagrees. This type of innovation is not reprehensible. ‘Umar (may Allāh ﷻ be pleased with him) said, concerning the night vigil prayer in the month of Ramaḍān: “What a good innovation this is!” That means it was inaugurated without having existed before, and, even so, there is nothing in it that contradicts the above.’”<sup>47</sup> These are precious words from Imām al-Shāfi‘ī, may Allāh ﷻ have mercy upon him!

Imām al-Nawawī said in his commentary upon *Ṣaḥīḥ Muslim* (6:127):

The Prophet’s statement ﷺ “Every innovation is misguidance” is a general phrase that is qualified (*ām makhṣūṣ*) and refers to most innovations. The philologists say that innovation is “everything that is done without precedent.” The religious scholars say that innovation is divided into five categories: obligatory, recommended,

unlawful, offensive, and permissible. An example of an obligatory innovation is the arrangement of proofs used by theologians to refute atheists and innovators and the like. Examples of recommended innovations include writing books on beneficial knowledge, constructing schools and hostels, and so on. An example of a permissible innovation is enjoying a variety of foods and the like. Offensive and unlawful innovations are clear. I have detailed this issue with its proofs in *Tahdhīb al-Asmā' wa al-Lughāt*. If what I have mentioned above is acknowledged, one will realize that the ḥadīth in question (and others like it) is general in its wording and subject to qualification. Our position is borne out by the statement of 'Umar b. al-Khaṭṭāb (may Allāh be pleased with him) regarding the *tarāwīḥ* prayer: "What a good innovation this is!" and is not hindered by the statement "every innovation. . .," since that ḥadīth is general in its wording but subject to qualification, and our position is further buttressed by every text that is subject to qualification, such as Allāh's words: "*demolishing everything. . .*"

As for the scholars of legal theory (*al-uṣūliyyūn*) and their position on the issue of general texts being qualified, Imām al-Ghazālī (may Allāh ﷻ have mercy upon him) said in his work *al-Mustasfā fī 'Ilm al-Uṣūl* (p. 245):

*Section Three: On the Proofs that Qualify  
General Texts*

We are not aware of any disagreement among those who maintain the general import of texts (*al-qā'ilīn bil-'umūm*) regarding the permissibility of qualifying them with proof. That proof might be rational (*dalīl al-'aql*) or textual (*al-sama'*) in nature, or it may be other than that. How can this be denied when it is agreed that the following verses are qualified: "*Creator of everything*"<sup>48</sup> (al-An'ām 102; al-Zumar: 62; al-Ghāfir: 62) and: "*to which are brought the fruits of all things...*"<sup>49</sup> (al-Qaṣaṣ: 57) and: "*demolishing*

*everything...*”<sup>50</sup> (al-Aḥqāf: 25) and: “*she has been given of all things...*”<sup>51</sup> (al-Naml: 22) and: “*Slay the idolaters...*”<sup>52</sup> (al-Tawba: 5) and: “*The male and female thief [cut off their hands]*”<sup>53</sup> (al-Mā'idah: 38) and: “*The adulterer and the adulteress...*”<sup>54</sup> (al-Nūr: 2) and: “*and [if] the parents alone inherit from him...*”<sup>55</sup> (al-Nisā': 11) and: “*Allāh instructs you concerning your children...*”<sup>56</sup> (al-Nisā': 11) and the *ḥadīth*: “There is a tithe on everything that is watered?”<sup>57</sup>

All of the general texts of the law are—with conditions set forth in the foundation, location, and cause—subject to qualification (*mukhaṣṣaṣah*), and rarely will there be found a general text that is not qualified. An example of a general text that remains general is Allāh's words ﷻ: “*And He has knowledge of all things.*”

The proofs that qualify general texts consist of ten types:

1. The sensory (*al-ḥiss*). The sensory qualifies Allāh's words “*she has been given of all things,*” for Sulaymān's possessions, which constitute a “thing,” were not in her (Bilqīs') possession. The sensory also qualifies Allāh's words “*demolishing everything by the command of its Lord,*” since it excludes heaven and earth and several other things.
2. The intellect (*al-'aql*). The intellect qualifies Allāh's words “*Creator of everything,*” for this verse excludes Allāh's Entity and attributes, because it is impossible that divine power be linked with the Pre-eternal. Likewise, the intellect qualifies Allāh's words “*And pilgrimage to the House is owed to Allāh from the people*”<sup>58</sup> (Āl 'Imrān: 97) for this does not include a young child or an insane person, since the intellect has proven that it is impossible for someone who cannot understand to be subjected to legal responsibilities (*taklīf*). It may be asked how the intellect can qualify something when it precedes the textual proof, while a qualifier should come after the text that is subject to it (because the meaning of qualification is to exclude

what might be included within a phrase's import, but something that is contrary to the intellect cannot be included among the meanings of the phrase). To this we reply: Some scholars say that the intellectual proof is not described as a qualifier in these circumstances. This, however, is a semantic debate because describing these proofs as qualifiers is tolerable (*tajawwuz*), for, as we detailed, it is otherwise impossible to qualify a general text, yet the proof makes the intent of the speaker known and shows that the linguistic convention used to express generality has assumed, in this case, a qualified meaning. And so, it is possible that the intellect clarifies to us that when Allāh ﷻ says "Creator of everything," He does not intend His Entity or Self, for this, even though it was already explicated in the intellectual proofs, is also present in the revelation of the wording, but it is only termed a qualifier *after* the revelation of the verse, not before it. As for those who say that it cannot be included within the phrase's import, that is not true; rather, it can be included with the phrase's import insofar as the Arabic language is concerned, although, in that case, it will be considered a false statement; and since it is necessary for Allāh's Speech to be truthful, it becomes clear that even though the word in question can encompass that meaning by linguistic convention, it cannot be what is intended.

3. Scholarly consensus (*ijmā'*). Scholarly consensus qualifies general texts because it is unequivocal and cannot possibly err, whereas general texts admit within them a degree of ambiguity, and the *Ummah* does not rule out the general import of a text save that an unequivocal proof has reached them concerning the abrogation of the wording that was deemed general or not intended. Scholarly consensus is stronger than a specific text (*al-naṣṣ al-khāṣ*) because the latter is susceptible to abrogation [by another revealed text] whereas the former cannot be abrogated, as it is formulated after the cessation of divine revelation.
4. A specific text *a* (*l-naṣṣ al-khāṣ*). A specific text qualifies a general word, such as [the Prophet's] statement [ﷺ]: "There

is a title on everything that is watered.” For this report encompasses what is less than the minimum from which Zakāh is due (*niṣāb*),<sup>59</sup> but was qualified by the Prophet ﷺ in his statement: “There is no Zakāh on less than five *awsuq*.”<sup>60</sup> Allāh’s words “*The male and female thief*, [cut off their hands]. . . ” (al-Mā’idah: 38) is general and encompasses any amount of wealth, but the Prophet ﷺ qualified it by that which surpasses the minimum from which Zakāh is due: “There is no cutting [of the hand] save for a fourth of a dinar and above.”<sup>61</sup> Allāh’s words “*the manumission of a slave*. . .”<sup>62</sup> (al-Mujādilah: 3) is general and encompasses a disbelieving slave- woman, but if in another verse it appears “*the manumission of a believing slave*. . .”<sup>63</sup> (al-Nisā’: 92)—as it does when speaking about [the expiation] for *zihār*<sup>64</sup> in particular—then it becomes clear to us that the meaning of the general and unrestricted “slave-woman” is in fact specifically the believing slave-woman. There are some who take the opinion that the specific and the general contradict and conflict with one another, and that it is therefore possible for a specific text to come prior to a general text, after which the general text comes and abrogates the specific; and that it is possible for the general text to come first only to be abrogated by a qualifying word coming after it. So, for example, the general wording of “slave-woman,” insofar as it is general, necessitates that the ruling [of the verse] is fulfilled even if the slave-woman in question is a disbeliever, but restricting it to a believing slave- woman necessitates that the manumission of a disbelieving slave-woman will not fulfill the ruling— thus we see that the general and specific mutually contradict one another.

When both abrogation (*naskh*) and explanation (*bayān*) are possible, the text should not be arbitrarily considered explanatory instead of abrogated, and there should be no decisive judgment against the general text in favor of the specific, as it is feasible that the general text came later and abrogated the specific. This is the preferred position of al-Qāḍī [Abū Bakr al-Bāqillānī], although the soundest view according

## EXPRESSING DELIGHT IN THE BIRTH OF THE LIGHT

to us is that the specific should be given precedence, even if what al-Qāḍī has mentioned is feasible. To aver that abrogation has occurred requires that there exist a ruling showing that the disbelieving [slave-]woman is included in the word; it is, therefore, the affirmation of the semantic coining of the word (*wadaʿ*) and removal of surmise (*tawahhum*). It is normally, nay predominantly, the case that a qualified meaning comes from a general text. Abrogation is extremely rare, and as such there is no way to state it positively with surmise. Our remarks are nearly borne out by what we mentioned of the Companions and Followers, for they were quick to rule upon the general texts with qualified texts and did not occupy themselves with seeking out historical precedents or proof of forwarding and delay (in the order of the revealed laws in question).

5. An *a fortiori* understanding (*mashūm al-fahwā*). Through *argumentum a fortiori* a general text may be qualified. An example of this is found in the unlawfulness of a person striking his father, which is implied from the prohibition of uttering disrespectful words against one's parents. This, like a decisive text, is unequivocal even if it is not sourced directly from the wording of the revealed text. When we say wording we mean the textual indication of a text, not the wording itself; therefore, every revealed proof that is unequivocal is considered like a decisive text. According to those who uphold it, the implied meaning (*mashūm*) is just like the pronounced meaning (*manṭūq*), so when a revealed text obligates Zakāh upon sheep and then the Lawgiver says that Zakāh is owed upon free grazing sheep, stall-fed sheep are excluded from the understanding conveyed by this wording, and are excluded from the general term of sheep or livestock.
6. Prophetic actions (*fi'l al-Rasūl* ﷺ). The actions of the Messenger of Allāh ﷺ (a legal proof that we shall detail with its conditions in the section on the implications of actions) qualify general texts. The Prophet's actions only constitute proof if it is known from his statement that he intended to clarify rulings, such as

his saying ﷺ: “Pray as you have seen me praying”<sup>65</sup> and “Take from me your rites of Ḥajj.”<sup>66</sup>

If, however, it becomes clear that the Prophet ﷺ did not intend explication and his action ostensibly contradicts a ruling he had given for a particular matter, his action does not do away with the ruling in question; although it might indicate qualification. Let us mention three examples of this here.

The first example pertains to the practice of *wiṣāl* (maintaining a perpetual fast). The Prophet ﷺ forbade *wiṣāl* yet he practiced it, and it was said to him: “You forbade *wiṣāl* and yet we see you do it.”<sup>67</sup> He replied: “Indeed, I am not like one of you; I remain with my Lord and He feeds me and gives me drink.”<sup>68</sup> Here the Prophet clarified that his action was not meant to convey a legal ruling. Moreover, if the unlawfulness of *wiṣāl* is established by his statement “Do not perform *wiṣāl*” or “I forbid you from *wiṣāl*” or the like, that does not include the Messenger ﷺ because he is addressing others, and the speaker is only included in the ruling of his address if he affirms the ruling with a general expression, saying, for instance, that *wiṣāl* is forbidden for every servant, or that *wiṣāl* is forbidden for every legally responsible person (*mukallaḥ*), or every person or every believer, and so on. If the expression is general then his action qualifies it.

The second example pertains to a person facing the *qiblah* while relieving himself. The Prophet ﷺ forbade facing the direction of the *qibla* when relieving oneself, but Ibn ‘Umar saw the Prophet relieving himself while facing the direction of Jerusalem atop a flat surface. It is possible that this prohibition is qualified, because the Prophet ﷺ was at that time behind a covering [that shielded him from others], and although the prohibition is absolute [in its wording], it applies to the one who is out in the open and uncovered, or it could be that the Prophet ﷺ is excluded and exempt from this ruling, which would be proof that he ﷺ is not included in the generality (*‘umūm*) if the expression is general and inclusive of him. But this is not suitable for abrogating the unlawfulness of facing the direction

of prayer [while answering the call of nature], because his act was done privately and discreetly and was therefore not done to explicate a ruling. According to those who stipulate mass-transmission, if something is meant to serve as an explication and the issue is one in which the creation worship [Allāh] through knowledge of it, it must be public; and if the creation do not worship [Allāh] save through speculation and practice of it, it must be made clear to one or two people of probity.

The third example pertains to the prohibition of uncovering nakedness. The Prophet ﷺ forbade uncovering one's nakedness yet he uncovered his thigh in the presence of Abū Bakr and 'Umar, after which 'Uthmān (may Allāh ﷻ have mercy upon him) entered and covered him. They were surprised with his action, whereupon he said: "Should I not feel shy before the one in whose presence the angels of heaven feel shy?"<sup>126</sup>

This does not lift the prohibition since it is possible that the Prophet ﷺ was not included in it, or he might have uncovered it due to a unique circumstance (*'ārid*) or legally countenanced excuse (*'udhr*), since this narration merely recounts a state at that moment. It is also conceivable that the word "thigh" was used to describe the area proximate to it and not the thigh itself, or it could have been uniquely permissible for him, or it could have communicated the abrogation of the unlawfulness of uncovering nakedness. Since these possibilities contradict one another, the unlawfulness [of uncovering nakedness] cannot be lifted from others through

7. The Prophet's tacit approvals ﷺ (*taqrīr*). The Prophet's tacit approval of one of his followers doing something against the generality [of a text], and his subsequent silence, carries with them the possibility that the general ruling is abrogated, or abrogated specifically for that person, or that a particular quality or state or time in which the person finds himself is specified (and the one who shares with him in these meanings shares with him in this). If that ruling was established for all times and under all circumstances then the Prophet's tacit approval must necessarily abrogate, either in general or for

himself in particular. What is certain is that it is for him in particular; however, if that was the case it would be obligatory for the Prophet ﷺ to explain to his Ummah his uniqueness in that regard after having informed them that his judgment concerning one person is like his judgment concerning all. If taken in this sense it proves absolute abrogation. Because the Prophet ﷺ approved of his Companions not paying Zakāh on horses— despite their abundance—it shows that Zakāh is not owed on horses, since omitting an obligation is considered wrong and must be censured. If it is retorted that perhaps the Companions paid Zakāh on horses but it has not been transmitted to us, or that perhaps they did not own free-grazing horses, we say in response: Custom dictates that it is impossible that there would be no record of them paying Zakāh on horses during their entire lifetime when free-grazing horses were plentiful and easily acquired. Furthermore, it is obligatory to explain about something that is likely to occur, so if it was obligatory to pay Zakāh on horses the Prophet ﷺ would have explained [this].

These, then, are seven qualifiers. Beyond them are three that are thought to be qualifiers even though they are not, and we shall arrange them in this series of qualifiers.

8. The customs of those who are addressed in the law (*ādat al-mukhāṭabīn*). If the Prophet ﷺ says, for example, to a group among his Ummah “I have made unlawful for you food and drink,” and in their custom food is limited to certain types, this prohibition is not restricted to what is considered food in their customs; rather, it also includes fish and fowl and other foodstuffs that are not customarily eaten in their lands. That is because the proof is contained in the Prophet’s words— which here are general—and are not based upon the customs of people in their dealings, so the prohibition also includes drinking urine, eating dirt, and swallowing pebbles and date-stones. That is different from the word “beast” (*dābbah*), which according to the convention of the masters of Arabic is used for four-legged animals in particular and qualifies the term. Eating date- stones

and pebbles is called “eating” through convention, even though it is not typically done; therefore, there is a distinction between an action being unconventional and a conventional use for a word. In sum, a people’s customs affect the identification of what they mean in the words they use, so when a person is sitting around a table-spread and requests water, it is understood that he requests cool, fresh water. This, however, does not alter the address of the Lawgiver toward them.

9. The legal position of a Companion (*madhhab al-ṣaḥābī*). If the legal position of a Companion opposes the generality of a text, that position is seen as a qualifier according to those who hold that a Companion’s position is a proof that must be followed. But we have already refuted this view. Likewise we have refuted the position that a narrator’s qualification can lift the generality of text (posited by those who believe that the position of a narrator takes precedence if it contradicts his narration)—we have refuted this view as well. Rather, the proof is found in the ḥadīth, and it is possible that those who opposed a ḥadīth or interpreted it or qualified it did so according to the dictates of *ijtihād* and investigation that we deem unsatisfactory—so we are not to leave a proof-text for something that is not a proof-text. Of course, if an expression is ripe with multiple possible meanings and the narrator takes one of those possibilities and it is likely that he received it from a revealed text (*‘an taqwīf*), it is not obligatory to follow him so long as he doesn’t say “I have come to know this from a revealed text,” as evidenced by the fact that if the narration were transmitted from two different narrators and each gave it a different interpretation, it would not be possible for us to follow both of them simultaneously.
  
10. The inoperativeness of a general text due to a specific reason (*khurūj al-‘ām ‘alā sabab khāṣ*). According a group of scholars, the inoperativeness of a general text due to a specific reason is considered a proof, but this, according to us, is unsatisfactory, as we have detailed earlier

The upshot is that no one who divides innovation into good innovation and bad innovation—as some of the Companions (may Allāh ﷻ be pleased with them) did with sound and explicit proofs—believes in innovating a new foundation (*aṣl jadīd*), as there is not a single Muslim who believes that new foundations should be formulated or new rites of worship be introduced into the religion. Those who uphold the distinction between good innovation and bad innovation judge actions based upon the firm foundations of the Book and the authentic Sunnah. Therefore, if one side argues that the ḥadīth “every innovation is misguidance” is general and unqualified, it means innovations in a semantic sense and not innovations in a legal sense. It is, therefore, considered a good innovation according to those who divide innovations into good innovations and bad innovations, and according to those who divide it into five categories, such as al-‘Izz b. ‘Abd al-Salām (may Allāh ﷻ have mercy upon him) and others.

For this reason, and regardless of the names and technical terms used and indications of those terms, the one who maintains that innovation is two categories, good innovation and bad innovation, believes that congregating to commemorate the birth of the Prophet ﷺ is nothing more than a good innovation, provided that it doesn’t exceed permissible acts. And the one who maintains that all innovations are bad believes that commemorating his birth ﷺ is included among the acts governed by the principle of *maṣāliḥ mursala* (acts done for the consideration of public interest), provided that it doesn’t go beyond permissible acts and provided that it is in the benefit of Islām and the Muslims. Neither of these two viewpoints contradicts the revelatory foundation for the meaning of innovation, nor do they allow for inventing a new form of worship or new law. Rather, both positions embody an implementation and following of the law, as no Muslim

possessed of intellect would dare claim that it is legally *required* to celebrate the Prophet's birth ﷺ in a specific form and manner unsupported by a sound revealed text. Anyone who utters such a claim is to be rejected, as the Prophet ﷺ taught us.

In addition, it is clear that there is a difference of opinion among the imams concerning the legal definition of blameworthy innovation. The general and agreed upon definition of innovation maintained by all parties is that it is every new matter ascribed to the religion and that is unquestionably not a part of it. Beyond that, the matter is to be investigated: if the new matter in question agrees with an explicit revealed text or contradicts it, then the ruling on it will be according to what is found in the explicit text, and if the new matter is one about which the lawgiver was silent, then so long as it does not contradict an explicit text it will not be considered an innovation as per the law—even if it is considered an innovation linguistically speaking. This being the case, to include this type of innovation in the Prophet's statement ﷺ “Whoever innovates in this affair of ours what is not from it, is rejected,” and to say regarding it “Every innovation is misguidance” is a misapplication and arrogation [of the law] from Allāh ﷻ and His Messenger ﷺ.

As for when a novel matter is ascribed to the religion in a speculative sense and not unequivocally, then that is a wide door in which enters the disagreements of the scholars and the plethora of independent legal judgments [*ijtihādāt*].

In reality, there is a problem with the authenticity of the additional texts (*al-ziyādāt*) that are found in the ḥadīth of Ibn Khuzaymah and al-Nasā'ī. The additions are, “Every newly introduced matter is an innovation” and “Every misguidance is in the fire.” Adherence to these two additional

texts – disputed in their veracity and authenticity by even the lowest estimation – would, by necessity, bind the Ummah with the ascription of misguided innovation and to the fire, a flagrant exaggeration and a terrible conceptual aberration. Whereas the purpose of the ḥadīth of innovation is to gather the Ummah’s members on the unequivocal texts (*al-muḥkamāt*) of the Book and Sunnah, to fortify it, and not tear it to shreds nor sever its connections.

Now, we shall review the four main narrations concerning innovation:

Al-Nasā’ī recorded in his *Sunan* (1578): “‘Utba b. Abd Allāh informed us, who said: Ibn Al-Mubārak reported on the authority of Sufyan, on the authority of Ja‘far b. Muhammad, on the authority of his father, on the authority of Jābir b. ‘Abd Allāh, who said: ‘In his sermon, the Messenger of Allāh ﷺ used to praise Allāh as He deserves to be praised, then he would say, ‘Whomsoever Allāh ﷻ guides, none can lead him astray, and whomsoever Allāh sends astray, none can guide. The best of word is the Book of Allāh and the best of guidance is Muhammad’s guidance. The worst of things are those that are newly introduced, and every newly-introduced matter is an innovation, and every innovation is a misguidance, and every misguidance is in the fire.’ Then he said, ‘The Hour and I have been sent like these two.’ Whenever he mentioned the Hour, his cheeks would turn red and he would raise his voice and become angry as if he were warning of an approaching army and saying, ‘an army is coming to attack you in the morning or evening!’ Then he said, ‘Whoever leaves behind wealth, it is for his family, and whoever leaves behind a debt or dependents, then these are my responsibility, and I am the most entitled to take care of the believers.’” I say, the narrators of al-Nasā’ī are *thiqah*.

Abū Dāwūd recorded in his *Sunan* (4607): Aḥmad b. Ḥanbal told us that al-Walīd b. Muslim told us that Thawr b. Yazīd told us, who said: Khālīd b. Ma’dān told me, who said: ‘Abd al-Raḥmān b. ‘Amr al-Sulamī and Ḥujr b. Ḥujr both informed me: “We came to al-‘Irbāḍ ibn Sāriyah who was among those about whom the following verse was revealed, “Nor (is there blame) on those who come to thee to be provided with mounts, and when thou said, ‘I can find no mounts for you.’” We greeted him and said, ‘We have come to see you, visiting and returning to obtain benefit from you.’ Then, Al-‘Irbāḍ said, ‘One day the Messenger of Allāh ﷺ led us in prayer, then faced us and gave us a lengthy exhortation at which the eyes shed tears and the hearts trembled. A man said, ‘Messenger of Allāh, it seems as if this were a farewell exhortation, so what injunction do you give us?’ He then said, ‘I enjoin you to fear Allāh and to hear and obey [righteousness] if it be from an Abyssinian slave. For those of you who will live after me will see great conflict. You must then follow my sunnah and that of the rightly guided caliphs. Hold fast and stick to it. Avoid newly introduced matters, for every newly-introduced matter is an innovation, and every innovation is a misguidance.’” In my opinion the ḥadīth of al-‘Irbāḍ is not sound. Its chain of transmission and text are filled with defects. I touched on this subject in some detail in my book, *Al- Ishfāq min al-Ghuluww fi Ḥadīth al-Iftirāq*.

Al-Imām Muslim recorded in his rigorously authentic collection (870): And Muhammad b. Muthanna told me, Abd al-Wahhāb b. ‘Abd al-Majīd told us, on the authority of Ja’far b. Muhammad, on the authority of ‘Abd Allāh, who said, “When Allāh’s Messenger ﷺ would address people, his eyes would redden, his voice would rise, and his anger would intensify to the point where he seemed as if he were warning against an army. And he would say, ‘The enemy is coming to attack you in the morning or evening!’ He would also

say, ‘The Hour and I have been sent like these two’ and he would join his forefinger and his middle finger and he would say, ‘To proceed, indeed the best speech is Allāh’s Book and the best guidance is Muhammad’s guidance. And the most evil of affairs are novel matters and every innovation is misguidance.’ Then he would say, ‘I am more dear to a Muslim than his self.’ Then he said, ‘whoever leaves behind wealth, it is for his family, and whoever leaves behind a debt or dependents, then these are my responsibility.’”

And al-Bukhārī recorded in his rigorously authentic collection (5660, 6762), in a *mawqūf* form on the authority of Abd Allāh b. Mas‘ūd with the wording, “Abd Allāh said, ‘Indeed the best speech is Allāh’s Book and the best guidance is Muhammad’s guidance. And the most evil affairs are their innovations and every innovation is error, and verily what you have been promised will come to pass and you are unable to escape it.’”

A comparison between the narrations of al-Bukhārī, Muslim, al-Nasā’ī and Abū Dāwūd, reveals an inconsistency (*idtirāb*) of the narrators in narrating the clause on innovation, as it was mentioned by some and not by others. Furthermore the narrators were inconsistent in mentioning the addition, “Every newly introduced matter is an innovation,” which is an abhorrent irregular (*shādh*) addition that sullies the Rightly Guided Caliphs themselves as well as some of the companions with accusations of innovation, misguidance and fire – and Allāh’s refuge ﷻ is sought – because some of the companions (may Allāh ﷻ be pleased with them all) introduced new things after the Prophet ﷺ departed that had no precedence or sanctioning by divine text, such as: the compilation of the Qur’ān, group night vigil prayers in the mosque behind one Imām, the second adhān in Friday prayers, and others. And not one of the companions told them

that every newly introduced matter was an innovation and, as such, was in the fire. Similarly we do not find that the Rightly Guided Caliphs (may Allāh ﷻ be pleased with them) used the ḥadīth, “Hold on to my way and the way of the rightly guided caliphs after me” to establish divine sanctioning for what they introduced. That is because this ḥadīth is not authentic, as I made clear in my book *Al-Tabyīn fī Ḥadīth ‘Alaykum bi Sunnatī wa-Sunat al-Khulafā al-Rashidīn*.

Because a newly introduced matter sometimes falls under the basis of divine sanction and sometimes does not, the ruling concerning it is then, of course, according to which it falls under. As such, it is necessary to qualify the wording, “every newly introduced matter” to that which contravenes the guidance of the Qurān and Sunnah – and that is if this narration is authentic – and Allāh ﷻ knows best. And take notice of the difference between the two narrations from the *Ṣaḥīḥ* collections and the narrations of al-Nasaī and Abu Dawūd, for the wording, “Every newly introduced matter is an innovation,” is not found in the narrations of al-Bukhārī or Muslim, nor is, “every misguidance is in the fire,” as opposed to the ḥadīth of Ja’far b. Muhammad al-Sādiq and al-‘Irbād.

As for the *ḥadīth* of al-‘Irbād, it contains many defects that I outlined in my Book *al-Tabyīn*. There is no authentic chain of transmission for it. Furthermore al-Walīd b Muslim was the only narrator to narrate (*tafarrada*) the additional text in the Ḥadīth of al-‘Irbād. Although he has been declared *thiqah* by some, there are many who have weakened him (*fīhi kalāman kathīran*). In addition, the narrators who heard the Ḥadīth from him are inconsistent in their transmission as most of them do not narrate the additional text. As for the ḥadīth of Ja’far bin Muhammad al-Sādiq, al-Nasā’ī recorded it in his *Sunan* as did others, with the addition, on the authority of Wakī’ and ‘Abd Allāh b. Mubārak. Both of them

narrated it on the authority of Sufyan, on the authority of Ja'far b Muḥammad, on the authority of Jābir in *marfū'* form. This addition is closer to weakness as other *thiqah* narrators narrated the ḥadīth of Ja'far b Muḥammad on the authority of his father, on the authority of Jabir without the additional text. Furthermore al-Bukhāri and Muslim also avoided narrating the additional text in their *Ṣaḥīḥ* collections. Therefore, this may be considered an addition by a *thiqah* narrator (*ziyadat al-thiqah*) at best, nay it is closer to irregularity and rejection. And Allāh ﷻ knows best.

Furthermore, the *matn* of the Ḥadīth is not authentic unless it is qualified, as not every innovation leads to misguidance. The proof of this is found in what was said by 'Umar (may Allāh ﷻ be pleased with him) , 'what a great innovation.' Also not every innovation leads to the fire, as it is possible that Allāh ﷻ will forgive the believer for it. Allāh ﷻ is All-Knowing and Just.

This being the case, the brazen and well-known condemnations of some against the Muslims, and accusations of blameworthy innovation, are unfounded and incorrect. We mentioned earlier the foundations of this issue and the disagreements concerning it, and it is because of these disagreements that the people of knowledge were hesitant to level accusations of blameworthy innovation against every person who adopts an innovation; and though technically it might be correct, to do so would lead to charging the vast majority of the Ummah with innovation (since infallibility is reserved for the Prophets, upon them be peace), and thus the Ummah would be a nation of blameworthy innovation and all of its members would be guilty of innovation—all but a small group, from the Prophets and those who come after them among the sincere saints—but this contradicts the clear-cut texts that describe this nation with goodness and other

praiseworthy qualities. So applying the term “innovator” to one’s opponent in an issue that is not unequivocally alien to the religion is, in itself, an exaggeration and extremism—rather it is itself an innovation!

Of course, every blameworthy innovation is misguidance, and yes, “whoever innovates in this affair of ours what is not from it, it is rejected”—the Messenger of Allāh ﷺ has spoken truthfully; nevertheless, the application of these texts to something that is not definitely ascribed to the religion in clear terms is a matter of scholarly judgment [*ijtihādī*], and is not textual—that is to say, there is no Qur’ānic verse or rigorously authenticated *ḥadīth* that delineates the qualities of an innovator and details the conditions and guidelines for charging someone as a “person of blameworthy innovation” [*ṣāhib bid‘ah*]. The excessive use of evil descriptors for Muslims is one of the signs of the times. Allāh’s help ﷻ is sought!

Furthermore, the law has informed us of the necessity of refuting the person of innovation—with the words of the Prophet ﷺ, “Whoever innovates in this affair of ours what is not from it, it is rejected”—yet the law, whether via the Qur’ān or via the authentic Sunnah, has not explained to us how exactly we should deal with such a person of innovation (or one confused with innovation), except for the general import of the Prophet’s words ﷺ, as found in *Ṣaḥīḥ Muslim* (56), “The Prophet ﷺ said, ‘The religion is sincere counsel.’ They [the Companions] asked, ‘To whom, O Messenger of Allāh?’ He replied, ‘To Allāh, to His Book, to His Messenger, to the leaders of the Muslims, and to their common folk.’”<sup>75</sup> The reason being that the person who is guilty of innovation is either holding an innovation that is disbelief expelling him from the religion, such as the innovation of the anthropomorphists and those who give Allāh a resemblance

to contingent beings, or the innovation of the extreme Rāfiḍīs who deified our master ‘Alī—or it is an innovation that is not disbelief, in which case the person remains within the fold of Islām with all of its constituent rights and duties. If the innovation in question is not disbelief, then the words of our master the Messenger of Allāh ﷺ are more worthy of being followed than the words of this or that personality, no matter who he may be. What remains is to argue with the person of innovation in a way that is best, and to counsel him in the fullest sense of the word, and to change the evil in accordance with one’s ability, and warn against the innovation and attempt to mitigate its harmful effects. One should also pray for the guidance of a Muslim innovator and advise him with sincerity and safeguard his rights that the Messenger of Allāh ﷺ acknowledged for him, as were mentioned in the ḥadīth in *Ṣaḥīḥ Muslim* (2565) on the authority of Abū Hurayrah (may Allāh ﷻ be pleased with him) who reported that the Messenger of Allāh ﷺ said, “Do not envy one another, do not inflate prices by overbidding against one another, do not despise one another, do not forsake one another, do not seek to overbid one another in a commercial transaction—and be, O servants of Allāh, brethren. A Muslim is a brother to his fellow Muslim: he does not oppress him or forsake him or despise him. Godfearingness is right here [and the Prophet ﷺ pointed to his chest three times]. It is enough evil for a Muslim to hold his brother Muslim in contempt. Everything of a Muslim is inviolable: his blood, his wealth, and his honor.”<sup>76</sup>

It is not allowed to forsake and abandon a Muslim because of his innovation. Rather what one must do is offer him sincere advice and never desist from trying to prevent the harms that result from the innovation, while also seeing that one preserves the rights that Muslims have over each other. This is because “abandonment” [*hajr*] is an innovation that

stems from idolatry, as Allāh ﷻ mentions in Sūrah Maryam (46), where He speaks about our master Ibrāhīm’s father (or paternal uncle) who said in the course of his argumentation with Ibrāhīm: “*Dare you reject my gods, Ibrāhīm? If you do not desist, I will surely stone you, so abandon me for a long while!*”<sup>77</sup> And al-Bukhārī recorded in his *Ṣaḥīḥ* collection (6237) as did Muslim (2563) on the authority of Abū Ayyūb al-Anṣārī, who reported that the Messenger of Allāh ﷺ said: “It is not permitted for a Muslim to abandon his brother for more than three days, wherein they encounter one another and he turns away from him. The better of the two is the one who initiates the greetings of peace!”<sup>78</sup>

It is not necessary that one love the innovation, nor for that matter is it necessary to love the innovator with a heartfelt and obligatory love. Instead what is sought in the Sharī‘ah is that his rights are not forfeited—rights which have been afforded him in the Qur’ān and authentic Sunnah—and that the revealed texts supporting these rights are not abrogated or hindered because of the statement of this or that person. This is because the statement “There is no god but Allāh” is an impregnable fortress and protective barrier that cannot be severed. Its sanctity is paramount. Muslim recorded in his *Ṣaḥīḥ* collection (25) on the authority of Abū Mālik, on the authority of his father, who said: “I heard the Messenger of Allāh ﷺ say: ‘Whosoever proclaims that there is no god but Allāh and rejects what is worshipped besides Allāh, then his wealth and his blood are inviolable, and his reckoning is with Allāh.’”<sup>79</sup>

In another ḥadīth, narrated by al-Ḥākim in his *al-Mustadrak* (468:4; 536:4), which he declared rigorously authenticated, and Ibn Mājah (4049), and al-Bayhaqī in *Shu‘ab al-Īmān* (2028) with a rigorously authenticated chain on the authority of Ḥudhayfah b. al-Yamān (may Allāh ﷻ be

pleased with him), the Messenger of Allāh ﷺ said: “Islām shall fade as an old garment fades, until nothing is known about fasting or prayer, or pilgrimage or Zakāh. The Book of Allāh (the Exalted and Sublime) shall be made to ascend in a single night, and not a single verse of it shall remain upon the earth. Groups of people shall remain, and among them the elderly and infirm shall say: ‘We found our fathers saying this phrase “There is no god but Allāh,” so we say it, too.’” [One of Ḥudhayfah’s relatives who heard this report said:] “How will the phrase ‘There is no god but Allāh’ suffice them when they shall know not any prayer or fasting, or any pilgrimage or Zakāh?” Ḥudhayfah turned away from him, but his relative repeated the question, and each time he repeated it Ḥudhayfah would turn away, until, after he was asked the third time, he replied: “O relative! It [the phrase ‘There is no god but Allāh’] shall save them from the Hellfire!”<sup>80</sup>

So if you realize that “There is no god but Allāh” is a sturdy pillar and that its right is tremendous, you will understand and comprehend the command of our master the Messenger of Allāh ﷺ, as was narrated by al-Bukhārī (9,10) and Muslim (43), whose wording it is.

the authority of Jābir who said: “I heard the Prophet ﷺ say: ‘The Muslim is the one from whose tongue and hand other Muslims are safe.’”<sup>81</sup> Most of the wordings of this ḥadīth mention only Islām as a condition, not Īmān, so be aware of this fact, and do not let Satan delude you and cause you to plunge yourself in the scale of reckless accusations against the Ummah and the ferreting out of mistakes and slips and misunderstandings, thereby giving them life and believing them and adorning them for others so you can consume the flesh of your brother or insult him or malign him or hold him in contempt or allow yourself to harm him in such a manner that you earn Allāh’s anger ﷻ and chastisement—Allāh’s refuge ﷻ is sought!

Al-Imām al-Dārimī (may Allāh ﷺ have mercy on his soul) recorded the valuable advice of al-Imām al-Zāhid Ibn ‘Abbād al-‘Ābid, in *al-Sunan* (649), to the followers of the Sunnah of his time. He was from the time of Sufyān al-Thawrī and his contemporaries (may Allāh ﷺ have mercy on their souls). He [al-Dārimī] said: ‘Abd al-Malik b. Sulaymān Abu ‘Abd al-Rahmān al-Intākī, as told by ‘Abbād b. ‘Abbād al-Khawwās al-Shāmi Abū ‘Utbah, who said:

“To commence: be reasonable for the intellect is a blessing. Many a possessor of intelligence have become preoccupied with delving into harmful matters, rather than seeking that which is beneficial. The superiority of a Man’s intellect is determined by the ability to abandon the pursuit of knowledge of useless affairs so that his reason does not become the cause of his destruction, and does not lead him to despise people who perform fewer righteous deeds than him.

Or a man who is preoccupied with an innovation that he acquires by blindly following men who were not of the companions of the Prophet ﷺ and bases his religion on it. Or is only content with his opinion and does not see guidance except in it and does not see misguidance except by abandoning it. He claims to have learnt it from the Qur’ān while his call is to abandon the Qur’ān. Wasn’t the Qur’ān carried before him and before his companions by acting in accordance to its unequivocal verses (*muḥkam*), and believing in its ambiguous verses (*mutashābih*)? From it they had a torch that lit the path. The Qur’ān was the imām for the Prophet and the Prophet was the imām for his companions, as the companions were imams to those who succeeded them. Those successors of good repute in their lands were in unison in refuting those who had gone astray, regardless of the differences of opinion they had among themselves.

The people who had gone astray proceeded aimlessly to spread their opinions in various intentionally tyrannical

manners that were far off the Straight Path. They devoted themselves to the pursuit of their tyrannical ways haphazardly in their labyrinth.

Every time Satan presented them with an innovation to lead them astray, they would adopt it, moving from one to the next as they did not want to follow the footsteps of their forebears and they did not learn from the *Muhājirūn*. It was quoted that ‘Umar told Ziyād: “Do you know what destroys Islām? The error of a learned man, the hypocrite who uses the Qur’ān in his argument, and the imāms who misguide. Fear Allāh and the gossip, slander, and of walking amongst people with two faces and a forked tongue that takes place among your reciters and in your mosques. And it was quoted that a person who is two faced in this life will have two faces in hell. The one who slanders will meet you and slander whomever he knows that you love to slander. And then he will go to that person and do the same thing he just did but about you. Your friends will turn against you and you will be treated in the same way. In this manner, he would have fulfilled his objective while concealing what each one of you said about the other. When he is present with you his behavior is as if he is among his brothers, however when he is absent from your company his behavior towards you is as if he is your enemy. The one who is in his company is the more favored one and the one who is absent has no protection. He will cause *fitnah* by showering the one present with praise and he would slander the one who is absent.

O slaves of Allāh! is there no righteous one and reformer among you to repel the slanderer from this ruse and return honor back to his Muslim brother? Rather he [the slanderer] recognizes the path they were taking and enabled them and they enabled him in return. He subsumed his religion under theirs. Allāh! Allāh! Avoid the forbidden act of slandering people behind their backs, and hold your tongues unless you have something good

to say. Be transparent with Allāh regarding your people if you believe in the Book and Sunnah. The Book does not speak until it is spoken, and the Sunnah is not practiced until people live by it. How will the ignorant learn if the scholar is quiet, if the bad deeds are not exposed, and what has been neglected is not pointed out? Allāh has taken a covenant (*mīthāq*) with the believers in the Book that they will reveal it to others and not silence it. Fear Allāh for you live in times of shallow piety, little submissiveness, and when knowledge is possessed by those who corrupt it. They loved to be known for their knowledge and hated to be known for not having it. They mixed their desires into their knowledge when they introduced that misguided self-perception and their words drifted from the Truth to falsehood. Their sins they cannot repent from and their shortcomings cannot be excused. How could the person who seeks the straight path find it if the guide is lost? They preferred the worldly life yet disliked the people of position in it. Because of this hypocrisy, they shared their life with them but used their words against them. Through their speech, they deceived others to not be labeled by their deeds. Yet they were not innocent of the deeds they denied and they were not deserving of the deeds they claimed. Verily the one who lives by the Truth is speaking even if he is silent. It has been mentioned that Allāh said: ‘I do not accept all of what the wise man says; but I see his concerns and inclinations. If his concerns and inclinations are for me, I regard his silence as gratitude and respect for me even if he does not speak.’

And Allāh said: “The example of those who carried the *Tawrāh* and then did not uphold it are like the donkeys carrying scrolls”, meaning books. And He said, ‘Take what I have given you and hold fast to it’, meaning: act according to what it prescribes. It is not enough to quote the Sunnah but not act according to its teachings. Quoting it alone is deceit and wasted work. Do not criticize the innovators - magnifying their shortcoming by your

exposure - for the deviation of the innovators does not make you better people. Do not criticize the innovators with the aim of shaming them, for such criticism is only a reflection of your own corruption. Indeed, it is not befitting for the doctor to treat the sick with what cures the patient and diseases himself, for if he becomes ill, it will distract him from curing his patients. Rather, he needs to ensure his own good health to be able to have the strength to cure the sick. Let it be that pointing at the shortcomings of others becomes a reason for you to look inwards at yourselves, as an advice for you to be more sincere with Allāh, and take pity on your brethren, and you will find it more helpful to seek faults within yourself than others. Share advice amongst yourselves- he who says it and the one who accepts it will be elevated.”

‘Umar b. al-Khattab (may Allāh ﷺ be pleased with him) said: “May Allāh have mercy on those who point out my sins to me.’ You like to speak and expect to be tolerated; yet when you are told the same thing, you become angry. You expose in people the negative traits that you see in them, and then you turn around and do its likeness. But when they do this to you, you can’t take it. But don’t you like to be held to that same criticism? Scrutinize your opinions and those of the people of your time and establish certainty before you speak. Learn before you teach, for there comes a time when Truth and falsehood are close and what is good becomes evil and what is evil becomes good. How many who seek closeness to Allāh are doing so through the wrong means and seeking His love through what causes His anger? Allāh says: “And to whoever’s bad deeds appear to him beautiful, he sees them as good deeds.” So it is incumbent upon you to stop and examine the doubtful deeds until the Truth of the matter is clearly revealed. For indeed, he who partakes in what he does not know without proper knowledge is sinful. And he who looks for Allāh’s guidance, Allāh will light his path to Him. Embrace the Qur’ān and perfect yourselves by

## EXPRESSING DELIGHT IN THE BIRTH OF THE LIGHT

it. And lead ours according to it. And it behooves you to follow in the footsteps of your forebears in following the Book.

And if the rabbis and the priests did not fear the demise of their status and the loss of their positions by upholding the Book through proper deeds, they would not have distorted and concealed it. But when their deeds contradicted the book, they decided to mislead their people lest they lose their positions and their corruption would become clear. So they distorted the Book with their interpretations. And that which they could not distort they would conceal. They would keep silent about their sinful actions in order to remain in their position and likewise keep silent about the sinful actions of their people. All the while, Allāh ﷻ had taken a covenant from the People of the Book that they would reveal the truth of what was written in the Book and not keep it hidden. But they sided against it and diluted it.”

I ask Allāh ﷻ to inspire us to the correct path and grant us success in seeking the Truth and accepting it with humility and to teach us what we do not know- for there is no uglier thing for us to come with than ignorance and caprice!

### THE THIRD ARGUMENT

#### THE ḤADĪTH :

*“He who introduces a good sunnah within Islām that is practiced after him shall have its reward and the reward of whoever practices it, without that decreasing their reward in the slightest; and he who introduces a bad sunnah in Islām that is practiced shall have its sin and the sin of whoever practices it, without that decreasing their sin in the slightest.”*

Those who object to the *Mawlid* also use as their proof the ḥadīth recorded by Muslim in his *Ṣaḥīḥ* collection (1020, 2675) on the authority of Jarīr b. ‘Abd Allāh, who said: “A group of nomadic Arabs dressed in woolen garments came to the Messenger of Allāh ﷺ. Seeing their pitiful state and dire need, the Prophet urged the people to give charity, but they were reluctant to give to him until signs of anger could be seen on his face. Then a man from the Anṣār came forward with a purse full of silver, followed by another man, and then others who followed suit until signs of happiness could be seen on the Prophet’s face. The Prophet ﷺ then said: ‘He who introduces a good *sunnah* within Islām that is practiced after him shall have its reward and the reward of whoever practices it, without that decreasing their reward in the slightest; and he who introduces a bad *sunnah* in Islām that is practiced shall have its sin and the sin of whoever practices it, without that decreasing their sin in the slightest.’”<sup>83</sup>

Those who use this ḥadīth to argue against the *Mawlid* say that the phrase “He who introduces a good *sunnah* within Islām” refers to someone who revives a dead *sunnah*, and that the phrase “he who introduces a bad *sunnah* in Islām” refers to one who invents a bad innovation. What should be noted initially, however, is how the meaning of *sunnah* in the first phrase of the ḥadīth is interpreted as a dead prophetic *sunnah* (*sunnah mayyita*), while the meaning of *sunnah* in the second phrase is interpreted as an innovated and evil practice. This manner of interpreting the two phrases is a double standard. To correctly understand this ḥadīth we must first examine the linguistic meaning of the verb *sanna* [from which the word *sunnah* comes in the ḥadīth] according to its prophetic application, for when this is known all else is irrelevant.

Ibn Manẓūr said in *Lisān al-‘Arab*, under the entry of the letter *sīn*:

[The phrases] “*Sanantuhā sannan*” and “*Asnantuhā*” mean: “I inaugurated it” or “I made it a practice for you, so follow it.” And it states in the ḥadīth: “He who introduces a good *sunnah* shall have its reward and the reward of whoever practices it, and he who introduces a bad *sunnah*. . .” By this he meant “enacted it so that other follow him in it.” So when one introduces an act that others follow after him, it is said that he inaugurated it (*sannahu*). Nuṣayb said:

*It is as if I introduced love to the first lover  
For I was in love alone in their midst*

As such, the verb *sanna* mentioned in the ḥadīth means to introduce or inaugurate a practice without precedent, or, as Ibn Manẓūr said, it is to introduce “an act that others follow after him.” This is the linguistic meaning of the word. As for the Prophet’s ﷺ usage of the verb *sanna* in the authentic Sunnah, we have the ḥadīth recorded by al-Bukhārī in his *Ṣaḥīḥ* collection (3336) as well as in Muslim’s (1680), on the authority of ‘Abd Allāh (may Allāh ﷻ be pleased with him) who reported that the Messenger of Allāh ﷺ said: “No one is wrongfully killed except that the first son of Ādam bears a portion of the guilt, since it was he who introduced (*sanna*) the act of murder.”<sup>84</sup> Here we see that the Prophet ﷺ used the verb *sanna* to explain that the first son of Ādam introduced the act of murder— that is, he initiated it and introduced it without precedent. Imām al-Bukhārī recorded this ḥadīth under the chapter heading: “Chapter: The Sin of the One Who Invites Others to Misguidance or Introduces a Bad *Sunnah*.”

Al-Bayhaqī recorded in al-Kubrā (92:3) with a chain whose narrators are all *thiqah* and *ṣadūq*, on the authority of ‘Abd

al-Raḥmān b. Abī Laylā, on the authority of Mu‘ādh, who said: “They (the Companions) would occasionally arrive late for the prayer after the Prophet ﷺ had prayed a bit, so those in the prayer would signal with their fingers— either with one finger or two fingers—to those arriving late to show how much of the prayer was done. On one occasion I arrived and the Prophet was already in prayer, so I entered the prayer and said to myself: ‘I will follow the Prophet’s movements in prayer at whatever stage he is in, and then I will make up the rest.’ So after the Prophet ﷺ completed his prayer I made up what remained of mine. Afterwards, the Messenger of Allāh ﷺ said: ‘Mu‘ādh has inaugurated this practice for you (*sanna lakum*), so do it.’”<sup>85</sup>

There is some controversy over the chain of transmission for this ḥadīth, since ‘Abd al-Raḥmān b. Abī Laylā never met Mu‘ādh. The [relevant] upshot of this ḥadīth, however— assuming it is authentic—is that the Prophet ﷺ used the verb *sanna* to describe Mu‘ādh’s act that was without precedent and that was not established by a revealed text, until the Prophet ﷺ assented to his action, thus becoming one of the many *sunnah* acts established through the Prophet’s tacit approval.

It is recorded in al-Bukhārī’s *Ṣaḥīḥ* collection (3989, 4086), on the authority of Abū Hurayrah (may Allāh ﷻ be pleased with him) who said: “The Messenger of Allāh ﷺ dispatched a platoon of fighters to conduct a reconnaissance mission on his behalf, and placed them under the command of ‘Āṣim b. Thābit, who was the grandfather of ‘Āṣim b. ‘Umar. They set out until they reached an area between ‘Uṣfān and Makkah and disembarked. Word of their presence soon reached a branch of the tribe of Hudhayl called Banū Liḥyān, who pursued them with nearly one hundred archers until they finally discovered their tracks and caught up with

them. Sensing their compromised position, ‘Āṣim b. Thābit and his men sought refuge in a barren, elevated point, but the folk eventually surrounded them and called out: ‘We offer our sure guarantee of protection, that we shall not kill a single man among you if you surrender yourselves to us!’ ‘Āṣim replied: ‘As for me, I shall not place myself under the guarantee of a disbeliever! O Allāh! Inform Your Messenger about our predicament!’ And so fighting between the archers of Banū Liḥyān and ‘Āṣim’s platoon ensued, until they eventually killed ‘Āṣim b. Thābit—which took seven men to accomplish—and the surviving fighters were Khubayb b. ‘Adī, Zayd b. Dathinah, and another man, all of whom were given a guarantee of protection provided they surrendered.

“The remaining three disembarked and surrendered, and when the men of Banū Liḥyān apprehended them, they unfastened the bow strings from their bows and tied the men up. The third fighter in ‘Āṣim’s platoon, who was with Khubayb and Zayd, cried out: ‘This is the first violation of the covenant of safety!’ and refused to go any further, so the men of Banū Liḥyān dragged him, but he still refused to move. Pointing at the slain fighters, the man said to me (the narrator): ‘These men are an example worthy of emulation,’ so Banū Liḥyān’s men smote his neck and continued on their journey with Khubayb b. ‘Adī and Zayd b. Dathina in tow, until they finally sold them in Makkah.

“Khubayb was purchased by the tribe of al-Ḥārith b. ‘Āmir b. Nawfal, whom Khubayb [had] killed at the Battle of Badr. Khubayb remained as a prisoner with them until they colluded to murder him. Khubayb sought to borrow a razor from one of the daughters of al-Ḥārith in order to shave his hairs, and she loaned it to him. She said: ‘I lost track of a young son of mine who had come to him (Khubayb). He placed my son on his thigh, and when I saw him I was so terrified that Khubayb noticed it from my face. Sitting there

with the razor in his hand, he asked: ‘Are you afraid that I’m going to kill him? Allāh willing, I would never do that.’ The girl used to say: ‘I never saw a finer prisoner than Khubayb. I once saw him eating from a bunch of grapes while bound in iron chains, even though there were no fruits in Makkah at the time; it was naught but Allāh’s provision to him!’

“When they finally took Khubayb out of the Sacred Precinct in order to kill him, he said: ‘Give me leave to offer two units of prayer.’ He offered two units of prayer, and after he finished he said: ‘Were it not that you would think that I am terrified of death, I would have lengthened my prayer.’ And so, Khubayb was the first person to inaugurate the practice of praying two units of prayer before being killed. As he was about to be killed, Khubayb said: ‘O Allāh! Diminish their ranks!’ and then he recited the following couplet:

*I care not as long as I am killed as a Muslim  
And on what flank of mine I die for Allāh  
And such is for His Entity (Dhāt)  
And if He wills, He shall bless even the joints of a torn trunk!*

“After this, ‘Uqbah b. al-Ḥārith rose up and killed him. Later, Quraysh dispatched a group to find ‘Āṣim’s body and bring something of his body (i.e., his head) so they could recognize him, since he had killed one of their chiefs [during the Battle of Badr], but when they reached him, a swarm of wasps resembling a shady cloud hovered over ‘Āṣim’s body, protecting him from their contingent, and thus they were unable to cut off anything from him.”<sup>86</sup>

The upshot of this narration is the Companions’ understanding and use of the verb *sanna* to express how Khubayb introduced the practice of praying two units of prayer before being killed—an act that was without precedent and without an established revealed text in support of it.

All of these examples demonstrate how the Prophet ﷺ and his Companions understood and employed the verb *sanna*, which perfectly corresponded to its linguistic meaning, which means to introduce or initiate a new thing without precedent. Another ḥadīth that sheds greater light on this meaning is found in the *Musnad* of Imām Aḥmad (10370) with a good chain on the authority of Wahb b. Jarīr. He said: “Hishām b. Ḥassān narrated to us on the authority of Muḥammad, on the authority of Abū ‘Ubayda b. Ḥudhayfah, on the authority of Ḥudhayfah, who said: ‘There was a man during the time of the Prophet ﷺ who had begged for charity but the people withheld from giving him charity until finally a man gave him money and the rest of the people followed suit. Upon this, the Prophet ﷺ said: “He who introduces a good practice that others emulate him in shall have its reward and the reward of whoever follows him, without that decreasing their reward in the slightest; and he who introduces an evil practice that others emulate him in shall bear the burden of its sin and the sin of whoever follows him, without that decreasing their burden of sin in the slightest.”<sup>87</sup>

A good *sunnah* is, therefore, a good practice that is subsumed under what is generally deemed good in the Sacred Law, and a bad *sunnah* is an evil practice that is subsumed under what is generally deemed odious in the Sacred Law. The meaning of all this is clear: it is not true that every novel practice should be deemed an innovation of misguidance; rather, there are some new practices that are either judged as good or judged as misguided, all depending on the guidelines and indications of the revealed texts—as is the position of a large body of imams.

There are some people who, relying on various alternate wordings of this ḥadīth, attempted to interpret the phrase “He who introduces a good *sunnah*” as “He who revives a

dead *sunnah*,” but that is highly questionable for a number of reasons.

First of all, this is a departure from the literal meaning of the ḥadīth and an interpretation (*ta'wīl*) founded on nothing more than an arbitrary opinion held by the interlocutor. For how is it possible in the Arabic language and the intellect for the phrase “He who introduces a good *sunnah*” to mean “He who revives a dead *sunnah*”? Admittedly, it is possible that the ḥadīth includes within its meanings the revival of neglected *sunnas*, but as for it being restricted to that meaning alone, we say no; that does not hold water, and Allāh ﷻ knows best. This interpretation of the ḥadīth is refuted by the Prophet’s statement ﷺ in *Ṣaḥīḥ Muslim* (2675) and the *Musnad* of Imām Aḥmad (18723) reported with an authentic chain, on the authority of Jarīr b. ‘Abd Allāh, who said: “The Messenger of Allāh ﷺ said: ‘No servant introduces (*sanna*) a righteous *sunnah* that is practiced after him save that he shall have the reward of whoever practices it without that decreasing their reward in the slightest; and no servant introduces (*sanna*) an evil *sunnah* that is practiced after him save that he shall have the sin of whoever practices it with that decreasing their sin in the slightest.’”<sup>88</sup>

This narration is rigorously authentic and explicitly clear and shows us that the *sunnah* mentioned in the ḥadīth is a *sunnah* enacted and introduced by the servant, and not a dead prophetic *sunnah* that he attempts to bring back to life.

Secondly, were we to interpret the ḥadīth “He who introduces a good *sunnah*” as “He who revives a dead *sunnah* among my *sunnas* that people have caused to die out,” the word “good” would then be superfluous, a tautology, as every *sunnah* of the Prophet ﷺ is good, and the Prophet knows this better than anyone else, for he has come to us with the clarion

proof and does not speak of his own whims—may the prayers and salutations of Allāh ﷻ be upon him and his family! Allāh ﷻ forbid that there be any bad *sunnas* with the Prophet ﷺ! The Prophet, whom Allāh ﷻ has granted comprehensive yet succinct speech and decisive words, is free of superfluous and muddled speech!

Thirdly, were we to interpret the ḥadīth “He who introduces a good *sunnah*” as “He who revives a dead *sunnah*,” we would, by the same analogy, be forced to interpret the second part of the ḥadīth “and he who introduces a bad *sunnah*” as “and he who revives a bad *sunnah*,” but that is patently false and does not stand up to scrutiny. In order for this arbitrary opinion to hold any weight at all, the one who grasps at straws in interpreting this ḥadīth must provide a different interpretation for the word *sunnah* both times it appears, but that too is patently false. May Allāh ﷻ help us!

We mentioned earlier that the ḥadīth “He who introduces a good *sunnah*” does not refer to one who innovates a new *sunnah* that resembles the Sharī‘ah, yet by the same token, its meaning is not limited to one who revives a *sunnah* that the people have allowed to die out, for the general import of the expression (in addition to the other narrations that share the same meaning) indicates performing good works in an absolute sense, so long as those works are subsumed under what is deemed good in the Sacred Law. Imām Aḥmad recorded a ḥadīth in his *Musnad* (13385) that has a degree of weakness, although the *marfū‘* version of it has authentic corroborating narrations, on the authority of Anas b. Mālīk (may Allāh ﷻ be pleased with him) who said: “When ‘Abd Allāh b. Rawāḥa would meet one of his companions he would say to him: ‘Come, let us believe in our Lord for an hour.’ So one day he said this to someone, but the person became angry and complained to the Prophet ﷺ: ‘O Messenger of

Allāh! Do you not see how Ibn Rawāḥa is averse to your faith and calls instead to faith for an hour?’ The Prophet ﷺ replied: ‘May Allāh have mercy upon Ibn Rawāḥa; he loves the gatherings that the angels boast of!’”<sup>134</sup> This is from the works of righteousness, and the one who guides to goodness is like the one who performs it, as has been authentically reported from the Prophet ﷺ in another ḥadīth. This is why al-Ḥāfiẓ Ibn Ḥajar stated in *Fatḥ al-Bārī*, in the section on the virtues of the Qur’ān (12/10):

When a fair-minded person contemplates what Abū Bakr did (i.e., compiling the Qur’ān into a text), he will assert that it is to be counted among his many merits and great virtues, for it is established that the Prophet ﷺ said: “He who introduces a good *sunnah* shall have its reward and the reward of whoever practices it. . . .” For no one has compiled the Qur’ān into book form after him save that he (i.e., Abū Bakr) shall have its reward on the Day of Resurrection.<sup>90</sup>

This is despite the fact that the compilation of the Qur’ān was not a *sunnah* enacted by the Prophet ﷺ which the people later let die out, only to be revived by Abū Bakr. The ḥadīth of Jarīr, “He who introduces a good *sunnah* . . . ,” the ḥadīth of Abū Hurayra, “He who invites unto goodness . . . ,” and the ḥadīth of Ibn Mas‘ūd, “He who guides others to goodness . . . .” are all rigorously authentic ḥadīth reports that convey a single meaning, and Allāh knows best. All of this proves that the ḥadīth “He who introduces a good *sunnah*” is not limited to one who revives a dead *sunnah*, and Allāh ﷻ knows best.

To conclude this point, it should be noted that the scholars unanimously condemn novel acts that are not subsumed under what is deemed good in the Sacred Law, regardless of the names and technical terms used, just as they praise newly inaugurated practices that are subsumed under what is

deemed good in the Sacred Law, regardless of the names and technical terms used. In and of itself, the textual implications and applications of the term innovation (*bid'ah*) have undergone a number of changes since the time of the early generations; however, that is not the subject at hand and can be researched in the works where it is to be found.

THE FOURTH ARGUMENT

*The Mawlid was never commemorated by the Prophet ﷺ or the first three generations*

Those who forbid the act of commemorating and rejoicing at the Prophet's birth ﷺ argue that it was not done by either the Prophet ﷺ or the first three generations among the forebears (*Salaf*). To be sure, expressing joy for the Prophet's birth it is both sound and established. However, deducing the unlawfulness of gathering to celebrate the *Mawlid* from the fact that the *Salaf*<sup>91</sup> never commemorated it—assuming this is true—does not constitute a suitable proof in the Sacred Law, because the religion is based upon what Allāh ﷻ and His Messenger ﷺ say, not what the *Salaf* or later generations did or said. We do not worship Allāh ﷻ through the statement or action of any person, no matter who he is; rather, we worship Allāh through what is articulated in the authentic and substantiated words of the Prophet ﷺ.

The term “forebear” (*Salaf*), or “righteous forebears” (*al-Salaf al-Ṣāliḥ*), is an invented term that does not appear in either the Qur'ān or the Sunnah. Those who use this term maintain that its origin lies in the authentic ḥadīths in the collections of Bukhārī (6429) and Muslim (2535): “The best of the people are my generation, then those who come after them, then those who come after them. . .” But this ḥadīth does not command the following of a collective of people from the

early or later generations; it is instead a general praise for a specific group of people in a specific period of time. It is only fitting that the generation whose time Allāh had honored with the appearance of the master of creation ﷺ should be the best generation ever—even if there were but one person in that time, the Prophet himself ﷺ, or a single Companion in the generation thereafter, or a single righteous follower in the generation thereafter, and so on. That said, the Prophet’s time ﷺ was witness to the senior-most of the righteous as well as the senior-most of the criminals, such as Abū Lahab, Abū Jahl, and others. Furthermore, every single Islamic sect has their “righteous” forebears, who were a collective of scholars who lived during that period, and every sect claims that their forebears were the righteous forebears to the exclusion of everyone else. In addition to this, the Salaf—whether we consider them the first three or the first four generations—did not subscribe to a single, unified school of thought or viewpoint in matters that were outside of the ambit of unambiguous and definitive aspects of the faith (qaṭ‘iyyāt). An exception may be made for those who limit the righteous forebears to five or so individuals who came at the tail end of the third century and the beginning of the fourth century, and two individuals who appeared in the eighth century. But names are no substitute for the truth, and we have not been commanded to follow the way of the Salaf or the latter generations. Instead, the Ummah—from the Companions to the last Muslim on this earth, and from the Salaf to the last of the later generations—is obliged to follow the Book of Allāh ﷻ and the Sunnah of His Messenger ﷺ. The Islamic sects differ among themselves concerning the identity of this collectivity known as the Salaf, whose understandings of the revealed texts are to be given precedence over all others. Were we to restrict the term “righteous forebears” to the early forerunners among the Immigrants and Helpers (*Muhājirūn* and *Anṣār*) it would have an element of soundness, since there exists in

Sūrat al-Tawbah a verse praising those who emulate them— with the condition that they are followed in excellence: “And the first forerunners among the Immigrants and the Helpers and those who followed them with excellence—Allāh ﷻ is pleased with them and they are pleased with Him, and He has prepared for them Gardens beneath which rivers flow, wherein they will abide forever. That is the great triumph.”

Those who claim to follow the Book and Sunnah with the understanding of the forebears (*Salaf*) of the Ummah, if they are given the benefit of the doubt, make a naïve claim. If they are not, then this is the most erroneous of mistakes made by those who are ignorant and mischievous.

They argue this position by saying: “Certainly the righteous forebears are the most favorable generation.” However they disagree among themselves on whether ‘generation’ refers to a categorical class (*tabaqāt*) or a generation in the commonly used sense of a century. The majority of them incline towards the later, only in order to include al-Imām Aḥmad among the forebears!

Yet, if one were to actually investigate the matter and research it comprehensively, they would come across the beneficial opinion of al-Imām al-Shafi‘ī that the forebears, according to him, are exclusively the scholars among the companions! He said in *al-Umm* (575:7): “And this is well known and preserved in the Sunnah and Sīrah of Allāh’s Messenger ﷺ from the affair of al-Ṭā’if and others. Then the Muslims and the righteous forebears from the companions of Muhammad ﷺ as well as those who left Madīnah and traveled to non-Arab lands remained upon it.” And he also said (579:7): “Indeed we only take this from the practice of Allāh’s Messenger ﷺ, and the forebears from his companions, and from the men of knowledge.

Furthermore, it suffices us to present a single example to show the shallowness of this ideological selectivity. The “Righteous forebears” after the companions disputed among each other over the period of time that must elapse for someone to no longer be considered a traveller (*musāfir*)!

Abu Ḥanīfah, his companions and al-Thawrī said that if the traveler intended to stay for fifteen days then he would complete his prayers fully. And if he intended to stay less than that, he would shorten them. Al-Awzā‘ī said, if he intended to reside for thirteen days, he would complete his prayers fully. Al-Ḥasan ibn Ṣālih ibn Ḥayy said, ‘if the traveller departs his city (where his family is) and continues travelling, he shortens his prayers as long as he does not reside in a place for ten days. And if he stays for ten days or more (from the period considered in his travel), he will complete his prayers fully. Ja‘far al-Ṣādiq said, “Indeed it is incumbent upon the traveller to shorten his prayers as long as he doesn’t intend to stay in the country for more than ten days. And if he intends that, he is obliged to complete his prayers fully. Al-Shāfi‘ī and Mālik said, as was also stated by Sa‘īd ibn al-Musayyib and al-Layth, that if he intends to stay in a place for four days he must complete his prayer fully. And this is the predominant opinion in the Hanbali school. So, which of these five opinions on this issue is the understanding of the righteous forebears, O righteous people?

Moreover, Al-Imām al-Shāfi‘ī penned in his book, *al-Umm*, the following chapter headings on disagreement between the forebears:

1. The disagreement among the Prophet’s companions ﷺ
2. The disagreement between ‘Alī and ibn Mas‘ūd (may Allāh be pleased with them)

3. The disagreements of the people of ‘Irāq
4. The disagreements between the people of ‘Irāq and the Ḥijāz
5. The disagreement between Mālik and al-Shāfi‘ī

Similarly, al-Awzā‘ī’s book of biographies (*siyar al-awzā‘ī*) entails his disagreements with the scholars of his time among other things. And these disagreements [among the forebears] are not confined to a small number of issues. Take, for example, the disagreements between ‘Alī and ibn Mas‘ūd (may Allāh ﷻ be pleased with them), for indeed they disagreed on many issues. Among them are the subjects of: ritual ablutions, Friday prayers, the two eid prayers, the *witr* prayer, *qunūt*, the *āyāt*, bloodwit, court cases, children of unknown parentage, obligations, signatories, corporal punishment, fasting, and *ḥajj*. For example al-Shāfi‘ī said, “Sharīk told us, on the authority of ‘Imrān ibn Zibiyān on the authority of Ḥakīm ibn Sa‘ad that a man from the *khawārij* recited the verse, “And it was certainly revealed to you and those before you that if you should associate anything with Allāh your actions would surely become worthless and you would sure be among the losers” to ‘Alī (may Allāh ﷻ be pleased with him) while he was bowing in prayer. So ‘Alī (may Allāh ﷻ be pleased with him) responded to him by reciting the verse, “So be patient, indeed, the promise of Allāh is true and let not disquiet you those who are not certain (in faith).” Al-Shafi‘ī said, “And they (the Ḥanafiyah) say, “whoever does this while intending to respond then his prayer is invalidated.” And there are plenty of examples similar to the ones provided.

Some of the proponents of this view say that the meaning of the ‘forebear’s understanding’ is their method of thinking. To this we say, even in their methodology there are clear differences. Had that not been the case they would not have

ended up with such core disagreements. For example, ‘Umar ibn al-Khaṭṭāb and his son, ‘Abd Allāh, were of the opinion that the dead one is tormented when his family wails over him. A number of the companions disagreed with this, including Sayyidah ‘Ā’ishah, who would strongly criticize it (may Allāh ﷻ be pleased with her). ‘Umar ibn al-Khaṭṭāb and his son ‘Abd Allāh sometimes believed in being strict with people they disagreed with. ‘Umar struck Sabīgh until he bled because he asked him a question about predestination, thus he considered him to be a person of *fitnah*. On the other hand, among the characteristics of our master ‘Uthmān were gentleness and tenderness. ‘Abd Allāh ibn ‘Umar refrained from discussing the issue of predestination whereas other companions saw the importance of clarifying the misunderstood points for the people, may Allāh ﷻ be pleased with them all.

However, it is not permissible whatsoever for us to pick and choose from their knowledge and legal rulings only those that are in line with our theological group, school of thought, or our moods and then to say, “this is the understanding of the righteous forebears.” Additionally, why should we say that the understanding of the righteous forebears is more superior or preferable than the understanding of those who came later? Do al-Imām Aḥmad, Ishāq b. Rahwayh and Dawūd al-Zāhirī have more understanding of fiqh than Abū Ya‘lā, Abū al-Khuttāb al-Kalwathānī, and ibn ‘Aqīl? And is this understanding established through the Sharī‘ah or through reason? Therefore, it is incumbent upon a student of knowledge to not fear the phrase, “the understanding of the righteous forebears” because it is a phrase empty of real meaning, rather it is a partisan, chauvinist and exclusive phrase. The righteous forebears did not agree on all the branches of doctrine, nor did they agree on all matters of exegesis (*tafsīr*), nor on jurisprudence or law!

The fact is that the phrase “the righteous forebears” is used by those who exceed the limits of blind partisanship as a term of intellectual terrorism in order to terrify the ignorant and pseudo knowledgeable individuals among the laymen so they can submit to them. Thus, the laymen follow them in whatever they feed their minds from thoughts, doctrines, and religious decrees. And Allāh ﷻ knows best.

In the past, the intended meaning of ‘the forebears’ was the whole ummah. But extremists of the chauvinist imitators change the meaning to a slogan for a small group of people, and in this manipulation of the term, are causing fragmentation in the Ummah, attacking it, its development of knowledge, heritage, and figures. By describing them as disbelievers and innovators and they are looking down on them and disassociating themselves from everyone else, and there is no power or might save with Allāh ﷻ.

Al-Imām al-Shāṭibī (may Allāh ﷻ have mercy upon him) said in *al-I’tiṣām*, volume two: “So know that Allāh ﷻ laid down this Shari’ah as a proof against the creation, the old and the young of them, the ones who follow His commands and the ones who do not, the pious ones and the disobedient. He did not qualify the *Sharī’ah* for some but not others. And likewise, He laid down the previous *Sharī’ahs* as proofs against all of the previous communities, even their messengers (peace be upon them) came under these commands.” Then he said, “So the point of whatever has been said, is that giving the people the rights to show their religious point of view (which is favorable in the religion) without making sure that they have the qualifications to do so is misguidance. And my success is only with Allāh. And indeed, the ultimate proof and the superior judge over this affair is the religion itself, no one else. Then we say: Indeed, this is the school of thought of the companions of Allāh’s Messenger, and whoever has

seen their biographies and looked into their different statuses would definitely be able to know. Can't you see, the people of *Thaqifah* had difference in opinion about leadership, to the point that some of the *Ansār* said, "from us a leader, and from you (*muhajirūn*) a leader." Until someone came with a report attributed to Allāh's Messenger ﷺ saying that the leader should come from Quraysh. After this, they fully submitted to the obedience of Allāh and his Messenger ﷺ. And they did not bother about those who continued to differ about that because they knew that the truth is superior to the opinions of men." These are the words of al-Imām al-Shāṭibī (may Allāh ﷻ have mercy on him) and these are indeed precious words.

What is established from the Messenger ﷺ is that he would commemorate his birth by recounting it and fasting on its day (Monday) to express his happiness and gratitude, and the believers from the early and latter generations also expressed their delight with his birth ﷺ.

No intelligent believing person can doubt this. Each person has his own particular way of displaying and expressing that delight, and because it is not expressly an act of worship that is sought after in and of itself, so long as it is confined to permissible acts there is no harm in it. Of course, it is true that rejoicing in the Prophet ﷺ and his birth constitutes worship, but the exact manner of expressing that is to follow priorities, so if it is ascertained that a revealed text restricts this expression of delight to a particular modality, then *It is not for a believing man or woman, when Allāh and His Messenger Will on a matter, that they should have any choice in the matter. And whosoever disobeys Allāh and His Messenger has strayed into manifest error.*"<sup>92</sup> But if there is no explicit revealed text that speaks on this, then expressing joy is permissible and encompassed in what Allāh and His Messenger ﷺ have permitted. Allāh knows best.

Those who prohibit the *Mawlid* on the basis that the Salaf never celebrated it seek to argue their case through mere *Tark*, or “not doing something,” but this is seeking to prove something from a negative and is tantamount to inventing a calumny against the Sacred Law, and is an innovation in its own right. Those who argue this point say: “The Prophet ﷺ didn’t do it and neither did the Salaf, therefore it is an innovation, a sin, and an unlawful act.” And the response to this is that it is also an inconclusive proof even if we concede to the validity of what they say. Our teacher and the ḥadīth scholar of world renown, the encyclopedic and erudite ‘Abd Allāh b. al-Ṣiddīq al-Ghumārī (may Allāh ﷻ have mercy upon him and be pleased with him), said in his valuable epistle *Husn al-Tafahhum wa-al-dark li Mas’alat al-Tark* (Sound Understanding and Comprehension of the Issue of “Not Doing Something”):

What we mean by *tark*, and which we seek to explain in our treatise here, is for the Prophet ﷺ to leave off and not perform something, or for the righteous forebears to leave something off, without there appearing any ḥadīth or report that forbids it and necessitates its prohibition or offensiveness outright.

This issue of *tark* has been frequently used by a large number of moderns to prove that certain things are unlawful or objectionable, and certain narrow-minded extremists have been excessive in using it as a proof. I have seen Ibn Taymiyyah use it as a proof and rely upon it in several issues, some of which I will discuss, by Allāh’s aid.

If the Prophet ﷺ left off an action there are several possibilities besides unlawfulness:

1. His “not doing something” could be out of custom or habit: Grilled lizard meat (*dabb*) was offered to the Prophet ﷺ and he stretched his noble hand to partake of it, but when it was said

that it is lizard meat, he withdrew his hand. When asked if it is unlawful, the Prophet ﷺ said: “No, but is not from the food of my people and thus I find it distasteful. . .”<sup>136</sup> This ḥadīth is found in the two rigorously authentic collections (al-Bukhārī and Muslim) and proves two points: [one] that if the Prophet ﷺ leaves off an action— even if he was on the verge of doing it—it does not prove that the action is unlawful, and [two] that [him] finding something distasteful does not prove that it is unlawful.

2. His “not doing something” could be out of forgetfulness. The Prophet ﷺ inadvertently omitted something during the prescribed prayer, and when asked if anything had changed in the structure of the prayer, he replied: “I am but a human being; I forget just as you forget, so if I forget something, remind me [of it].”<sup>94</sup>
3. His “not doing something” could be for fear lest an obligation be imposed on his Ummah, such as his leaving the *tarāwīḥ* prayer when the Companions assembled to pray it with him.
4. His “not doing something” could be because he didn’t give it any thought, such as him not thinking to have a seat to stand upon during the [Friday] sermon; but when the idea was presented to him that a pulpit should be constructed for him to stand upon, he agreed with the idea and approved of it because it caused his voice to travel further. Similarly, the Companions suggested to him that they construct a clay mound for him to sit upon so that out of town travelers and delegates may recognize him, to which he agreed, having not given the matter any thought beforehand.
5. His “not doing something” could be because it was included in the general meaning of a verse or ḥadīth, such as him not praying the Forenoon Prayer (*duḥā*) and many other recommended acts since they are comprised in the verse “*And do good, that perhaps you may be successful.*”<sup>95</sup> (al-Ḥajj: 77) There are several examples of this.

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6. His “not doing something” could be for fear it adversely affect the hearts of some of his Companions. The Messenger of Allāh ﷺ said to ‘Ā’ishah: “Were it not for your people’s recent break with disbelief, I would have razed the House (the Ka‘bah) and rebuilt it upon the foundation of Ibrāhīm (peace be upon him), for Quraysh feared in rebuilding it.”<sup>96</sup> This ḥadīth is found in the two rigorously authentic collections [of al-Bukhārī and Muslim]. Here we see that the Prophet, to safeguard the hearts of his Makkah Companions who were new to Islām ﷺ, left off the razing of the House’s foundation and its rebuilding.
7. There are other possible reasons why the Prophet ﷺ might have left something off; these details can be learned by perusing the books about the Sunnah. There is not a single ḥadīth or report explicitly stating that when the Prophet ﷺ leaves something off it is considered unlawful or offensive.

I detailed in my work *al-Radd al-Muḥkam al-Matīn* that the mere act of “not doing something” does not prove a thing’s unlawfulness. Here is the exact quote of what I said there: “‘Not doing something’ does not constitute a legal proof when it stands alone and is unaccompanied by a revealed text proving the forbiddance of that which is not done. The most it implies is that it is allowed to leave that thing. Otherwise, the mere act of leaving something off cannot prove that it is forbidden, as that can only be ascertained through a separate proof demonstrating it.

“Furthermore, I happened upon a statement from Imām Abū Sa‘īd b. Lubb, who mentioned this same principle. Responding to those who deemed it offensive to offer supplications (*du‘ā*) after the prescribed prayers, he said: ‘For the one who disapproves of offering supplications after the prescribed prayers, the most he can rely on for his position is the argument that this specific act was not done by the Salaf. Assuming that this attribution to the Salaf is correct, the mere non-performance of an act does not establish a ruling for what is ‘not done,’ save that it is permitted to leave it without burden of sin; it does not prove that the act in question is unlawful

or offensive, especially when it concerns something that has a general basis that is affirmed in the law, such as supplication.’

“Ibn Ḥazm mentioned in his *al-Muḥallā* (2:254), after citing the Mālikī and Ḥanafī position that it is offensive to offer two units of prayer before Maghrib and quoting their argument from the words of Ibrāhīm al-Nakha‘ī that ‘Abū Bakr,

‘Umar, and ‘Uthmān never prayed it’: ‘Even if this were authentic it would not constitute a proof, because there is nothing to indicate that they, may Allāh be pleased with them, forbade it.’ Ibn Ḥazm also said: ‘They mentioned that Ibn ‘Umar said: “I have not seen anyone pray it”. But this, even if authentic, does not contain a prohibition against praying the two units; and we do not deny leaving supererogatory prayers so long as they are not declared forbidden.’ Elsewhere in *al-Muḥallā* (2:271) he said about the two voluntary units of prayer offered after ‘Aṣr: ‘As for the ḥadīth of ‘Alī, it provides no proof whatsoever because it contains nothing more than him relating that he never saw the Messenger of Allāh ﷺ pray it. That is not a statement showing prohibition or offensiveness. For certain, the Messenger of Allāh ﷺ never fasted for an entire month outside of Ramaḍān, but that does not necessitate that it is offensive to voluntarily fast for a complete month [outside of Ramaḍān].”

These are clear and explicit texts showing that “not doing something” does not indicate offensiveness, much less unlawfulness. Some hardliners have rejected this principle and denied its existence in the science of legal theory (*uṣūl*), but their rejection betrays a stupefying ignorance and defective intellect. I shall endeavor to explain the proofs for this principle using the following points:

- a. There are three things that prove the unlawfulness of something:
  1. A prohibition, such as the verse: *Do not approach fornication*<sup>97</sup> (al-Isrā’: 32) and: *Do not consume wealth wrongfully among yourselves.*<sup>98</sup> (al-Baqarah: 187)

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2. A phrase using the word “unlawful,” such as the verse: “*unlawful to you are carrion...*”<sup>99</sup> (al-Mā'idah: 3)
  3. A condemnation of the action or a divine threat of punishment, such as the ḥadīth:  
“He who defrauds us is not from us.”<sup>100</sup> Simply “not doing something” is not included in these three, and therefore does not indicate unlawfulness.
- b. Allāh ﷻ said: “*Whatever the Messenger gives you, take it, and whatever he forbids you from, abstain.*”<sup>101</sup> (al-Ḥashr: 7) Allāh did not say: “Whatever he leaves off, abstain from it.” Thus, once again, “not doing an act” does not indicate unlawfulness.
  - c. The Prophet ﷺ said: “Whatever I command you to do you must fulfill as much as you are able, and whatever I forbid you from doing you must abstain from.”<sup>102</sup> So how can leaving something off indicate unlawfulness?
  - d. The scholars of legal theory defined the Sunnah as the collection of the Prophet’s statements, actions, and tacit approvals. They did not say that his “leaving something off” was a part of the Sunnah, as it is not a proof.
  - e. We mentioned earlier that a legal judgment is Allāh’s address (*khiṭāb*), and the scholars of legal theory have remarked that judgments are proven either by the Qur’ān, the Sunnah, consensus, or analogical deduction—“not doing something” is not included among these because it does not constitute a proof.
  - f. We mentioned earlier that with “not doing something” there are several possibilities other than unlawfulness. The maxim in the science of legal theory states that when something bears out a variety of possible interpretations it cannot be used to infer a [definitive] proof. We also mentioned that there is no proof that when the Prophet ﷺ would leave something off that it would be considered unlawful. This alone is sufficient to invalidate “not doing something” as a proof.

- g. “Not doing something” is the mere absence of an action, and absence (*‘adam*) is the default state to which action is incidental; this default state proves nothing at all, neither lexically nor legally, and thus cannot necessitate unlawfulness.

[. . .] Concerning those things that the Prophet ﷺ did not do, scholars divide them into two types. The first type pertains to acts left undone precisely because there was nothing in that time that called for them, yet were later established after him because of unforeseen needs. The default ruling on these acts is permissibility. The second type pertains to acts that the Prophet ﷺ intentionally left undone during his time period despite the fact that circumstances would have called for doing them. This latter type necessitates that what was left undone is in fact prohibited, because if the act in question contained a benefit that was countenanced in the Sacred Law, the Prophet ﷺ would have done it, and in this case the Prophet’s non-performance of the act indicates that it is impermissible.

As an example of this latter type, Ibn Taymiyyah cited the call to prayer for the two Eid prayers, which had been instituted by some of the rulers. He said in his analysis: “Actions of this sort were left by the Prophet ﷺ even though there had existed what some would consider a circumstance requiring it, and which could be used as proof by those who innovated it, namely, that it is analogous to the Friday *adhān* in that it is remembrance of Allāh and entails calling creation to the worship of Allāh. But since the Messenger ﷺ ordered the *adhān* for Friday and prayed the two Eid prayers without the *adhān* or the call for commencement (*iqāmah*), his having left it undone proves that the Sunnah is to refrain from issuing it [on the two Eids], and proves that no one has the right to add to it. . .”

Al-Shāṭibī, Ibn Ḥajar al-Haytamī, and others argued along the same lines and conflated this issue with that of “silence during a situation requiring explication” (*al-sukūt fī*

*maqām al-bayān*). It is correct, however, to say that the *adhān* during the two Eid prayers is an innovation and unlegislated practice, but not because the Prophet ﷺ left it, but rather because he explained in the ḥadīth what exactly *is* to be done during the two Eids and he did not mention the *adhān*; his silence, therefore, proves that it is unlegislated. The jurisprudential maxim states “Silence during a situation requiring explication indicates the exclusion of everything unmentioned” (*al-sukūt fī maqām al-bayān yufīd al-ḥaṣr*). This is the maxim alluded to in the ḥadīth reports that forbid asking questions as things are being explained. Al-Bazzār reported on the authority of Abū al-Dardā’, who said: “The Messenger of Allāh ﷺ said: ‘That which Allāh has made lawful in his Book is lawful, and that which He has made unlawful is unlawful, and that which He was silent about is pardon, so accept Allāh’s pardon, for Allāh forgets nothing.’ Then he recited the following verse: ‘*And your Lord is not forgetful.*’”<sup>103</sup> Al-Bazzār said the chain of this ḥadīth is strong, and it was declared rigorously authentic by al-Ḥākim. Al-Dāraquṭnī reported on the authority of Abū Tha‘labah al-Khushanī, who related that the Messenger of Allāh ﷺ said: “Indeed, Allāh has prescribed obligations, so do not neglect them; He has set boundaries, so do not transgress them; He has forbidden certain things, so do not violate them; and He has remained silent about other things out of mercy for you, not forgetfulness, so do not seek after them.”<sup>104</sup>

Both of these ḥadīth contain within them a clear allusion to the aforementioned maxim, which is not the same as the issue of “not doing something” that is the subject of our research in this treatise of ours. One, therefore, should not be confused for the other.

So we must make a distinction between “not doing something” and silence, or “not doing something” during a situation requiring explication. When the Prophet ﷺ explains

what should be done in a situation and does it himself, no one may add or subtract to that whatsoever, since it is obligatory to emulate the Prophet ﷺ in those things that he has explained to the Ummah. An example of this is in his saying ﷺ: “Pray as you have seen me praying.” Let us consider other examples of this that will add clarity to this point.

Al-Bukhārī (1609) and Muslim (1268) recorded, as well as Aḥmad in his *Musnad* (6359), whose wording it is, with a sound chain on the authority of Rawḥ, who said: “‘Abd al-‘Azīz b. Abī Rawwād narrated to us from Nāfi‘, who reported on the authority of Ibn ‘Umar, who said: ‘The Messenger of Allāh ﷺ used to touch these two Yemeni corners (i.e., the Yemeni corner and the Black Stone) each time he passed by them [in his circumambulation of the Ka‘bah], and did not touch the other corners.’”<sup>105</sup>

The “not doing something” that is expressed here dictates that it was an intentional forgoing of an act. That, obviously, is an act in itself and therefore an action-based *sunnah* and not simply something left undone.

These ḥadīth prove that the action-based *sunnah* of the Prophet ﷺ was to purposely forgo touching the Shāmī and ‘Irāqī corners [of the Ka‘bah]. This was a deliberate action on his part. The Prophet ﷺ explained to his Companions all of the details pertaining to what should be done during the circumambulation of the Ka‘bah, so his deliberate omission of the Shāmī and ‘Irāqī corners from his touching proves that touching them is not included in the act of circumambulation. This omission, or silence during a situation requiring explication, is not the same as a simple non-performance that does not entail deliberateness. That is because silence during a situation requiring explication dictates that the omission was intentional and deliberate, which is clearly an

action, as the Prophet's unqualified and uncalculated leaving something undone does not constitute a *sunnah*. This is what caused Ibn 'Abbās to reject the act of touching the Shāmī and 'Irāqī corners that some had performed after the passing of the Prophet ﷺ.

Al-Ṭabarānī recorded in *al-Mu'jam al-Kabīr* (10363) (and it was recorded by others as well) with a rigorously authentic chain on the authority of Qatādah from the Companion 'Āmir b. Wāthilah, who said: "Mu'āwiyah performed the Ḥajj and did not pass by a single corner of the House except that he touched it. Seeing this, Ibn 'Abbās said: 'The Messenger of Allāh ﷺ would only touch the Yemeni corner and the Stone.' Mu'āwiyah said: 'There is nothing of the House that should be neglected.'"<sup>108</sup> Qatādah clearly states that he heard this narration directly in the narration collected by Muslim (1270)

We see here that the Prophet's omission of the other two corners was intentional and not the same as a general non-performance of an act, such as him not compiling the Qur'ān into a book form or ordering it to be done, even though Abū Bakr did it afterward.

To understand the distinction between calculated omission and uncalculated non-performance of an act, compare between the Prophet's forgoing the touching of the two corners ﷺ and his declining to eat lizard meat. Imām al-Bukhārī recorded in his *Ṣaḥīḥ* collection (5391), as did Muslim (1949) with a rigorously authentic chain, on the authority of Ibn 'Abbās who related that Khālīd b. al-Walīd told him that he went with the Messenger of Allāh ﷺ on a visit to Maymūna b. al-Ḥārith—his maternal aunt—whereupon lizard meat was presented to the Messenger of Allāh ﷺ. The Messenger of Allāh never ate anything until he knew what it was, so some of the women were told: "Shouldn't you tell the Messenger

of Allāh ﷺ what the meal is?” When he was informed that it was lizard meat he declined to eat it. Khālīd said: “I asked the Messenger of Allāh ﷺ: ‘Is it unlawful?’ He said: ‘No, but it is a food not found in the land of my people and thus I find it distasteful.’<sup>109</sup> After he said that, I took what was left and ate it as the Messenger of Allāh was looking on.”

It is also recorded in the *Ṣaḥīḥ* of al-Bukhārī (5536) and Muslim (1945) on the authority of Ibn ‘Umar: “As the Messenger of Allāh ﷺ was standing upon the pulpit, a man asked about eating lizard meat. The Prophet ﷺ said: ‘I neither eat it nor forbid it.’”<sup>110</sup>

In Abu ‘Awānah’s *Mustakhraj* (7696), there is a report with a rigorously authentic chain of transmission and *thiqaḥ* narrators, narrated by Sa‘īd b. Mas‘ūd al-Marwazī, who narrated from Shujā‘ b. al-Walīd, who said: “I heard Mūsā b. ‘Uqba narrate on the authority of Nāfi‘, on the authority of Ibn ‘Umar, who said that a man asked the Messenger of Allāh ﷺ about eating lizard meat, and the Messenger of Allāh ﷺ said: ‘I neither eat it nor prohibit it.’ Upon hearing this, ‘Abd Allāh [Ibn ‘Umar]—who used to eat lizard meat—stopped eating it altogether.”<sup>111</sup>

Here we see Khālīd b. al-Wālīd eating lizard meat and ‘Abd Allāh b. ‘Umar abstaining from it because the Prophet didn’t eat it ﷺ. By eating lizard meat, Khālīd was not contravening the Sunnah, and no one criticized him on account of it, for even if the Prophet ﷺ never ate it, it is not unlawful and eating it does not warrant criticism.

There are several other examples of the Prophet ﷺ refraining from things without making them unlawful. The Prophet ﷺ refrained from delaying the Night Prayer (‘*ishā*’). Muslim recorded in his rigorously authentic collection (640), as did al-Tirmidhī in his *Jāmi*‘ (167) with a rigorously

authentic chain, on the authority of Sa‘īd al-Maqburī, on the authority of Abū Hurayrah, who said: “The Prophet ﷺ said: ‘Were I not wary of making things difficult for my nation, I would have ordered them to delay the Night Prayer until the first third or middle of the night.’”<sup>112</sup>

In the same chapter in al-Tirmidhī’s *Jāmi‘* there is a report from Jābir b. Samurah, Jābir b. ‘Abd Allāh, Abū Barzah, Ibn ‘Abbās, Abū Sa‘īd al-Khudrī, Zayd b. Khālid, and Ibn ‘Umar. Abū ‘Īsā [al-Tirmidhī] said: “Abū Hurayrah’s ḥadīth is sound and strong (*ḥasan ṣaḥīḥ*), and it the position adopted by most of the scholars among the Prophet’s Companions (may Allāh be pleased with them) and the Followers and others. They opined that the Night Prayer may be delayed. This is also the position of Aḥmad and Ishāq [b. Rāhawayh].”

The Prophet ﷺ also refrained from asking Allāh ﷻ to allow his Companions to hear the torment of the grave. Muslim (2870) and Ibn Ḥibbān (3126), whose wording it is, both recorded in their rigorously authentic collections:

“Muḥammad b. ‘Abd al-Raḥmān al-Sāmī informed us via Yaḥyā b. Ayūb al-Maqābirī › Ismā‘īl b. Ja‘far › Ḥumayd al-Ṭawīl, on the authority of Anas b. Mālik, who related that the Messenger of Allāh ﷺ entered a neighborhood of Banū Najjār and heard a voice coming from a grave. He asked: ‘When was the inhabitant of this grave buried?’ The people of the neighborhood said: ‘He was buried in the pre-Islamic period of ignorance.’ Hearing this, the Messenger of Allāh was gladdened, and he said: ‘Were it not for the fact that you would stop burying your dead, I would have invoked Allāh asking Him to let you hear the torment of the grave.’”<sup>113</sup>

The Prophet ﷺ also refrained from fetching water from the well of Zamzam with his folk. Al-Tirmidhī recorded on his *Jāmi‘*, and declared it rigorously authentic, on the authority

of ‘Alī: “The Prophet ﷺ went to Banū ‘Abd al-Muṭṭalib and found them fetching water from the well of Zamzam. He ﷺ said, ‘Draw water, O Banū ‘Abd al-Muṭṭalib, for if it were not that the people would overcome you in providing water I would have drawn it with you.’”<sup>114</sup>

The Prophet ﷺ also refrained from certain things out of mercy for those around him and his Ummah as a whole. Al-Bukhārī (1128) and Muslim (1180) recorded in their rigorously authentic collections on the authority of ‘Urwah, on the authority of ‘Ā’ishah (may Allāh ﷻ be pleased with her) who said: “If the Messenger of Allāh ﷺ ever abstained from a righteous act that he loved, it was for fear lest people act upon it and it subsequently become obligatory upon them. The Prophet ﷺ never offered the midmorning prayer (*duḥā*), although I pray it.”<sup>115</sup>

The takeaway from all of these ḥadīth reports is that silence during a situation requiring explication necessitates an intentional omission, and is therefore an action-based *sunnah*. When the Prophet ﷺ leaves off something without an express intention to do so, his leaving it off does not become a *sunnah*. At most it indicates that the thing he left off is not obligatory and that it is permissible to leave. To gain insight into the distinction between these two types, the calculated omission and uncalculated non-performance of something, one must first look into the circumstantial elements surrounding the act that is left undone. If the circumstantial elements indicate that it is recommended to omit the act, such as not standing up while urinating, then it is recommended (for in this case there is another narration proving that it is permitted to urinate while standing); if the circumstantial elements indicate that it is legally neutral, as evidenced from the Prophet’s abstaining from eating lizard meat while allowing it for Khālīd, then it is legally

neutral; and if the circumstantial elements indicate that it is offensive or unlawful, such as his intentional omission of touching the Shāmī and ‘Irāqī corners and purposeful touching of the Yemeni corner and Black Stone, then it is either offensive or unlawful; and so on. This is because leaving an act undone, generally speaking, is the *absence* of action and proves nothing in and of itself. Al-Bukhārī (7288), whose wording it is, and Muslim (2359) record in their rigorously authentic collections on the authority of Abū Hurayrah (may Allāh ﷻ be pleased with him), who reported that the Prophet ﷺ said: “Leave me so long as I leave you be, for those who came before you were only destroyed due to their incessant questioning and disagreements with their Prophets. Whatever I forbid you, abstain from it, and whatever I command you to do, fulfill it as much as you are able.”<sup>116</sup>

The inference from this ḥadīth is the Prophet’s words ﷺ: “Leave me so long as I leave you be,” for by saying this the Prophet ﷺ marked the difference between what he forbade and what he commanded, and informed the Companions that the bygone nations were destroyed due to their excessive questioning. Realize, then, that whatever Allāh kept from being uttered by His Messenger ﷺ was not out of forgetfulness. Al - Ḥākim recorded in his *Mustadrak* (111:4), and authenticated it, as well as al-Bayhaqī, who recorded in his *Sunan* (9340) with a rigorously authentic chain whose narrators are *thiqah*, on the authority of Abū ‘Uthmān, on the authority of Salmān (and al-Bayhaqī considered it *marfū‘* to the Prophet ﷺ), who said: “Allāh, the Exalted and Sublime, has made certain things lawful and certain things unlawful, so whatever He has made lawful is lawful, and whatever He has made unlawful is unlawful, and whatever he has remained silent about is pardon.”<sup>117</sup> And al-Tirmidhī recorded it in his *Jami‘* (1726) and authenticated it with a *mawqūf* chain.

The offensiveness of relentless questioning about things left off is further clarified by the ḥadīth recorded by Muslim in his rigorously authentic collection (2388), on the authority of Abū Hurayrah (may Allāh ﷻ be pleased with him) who said: “The Messenger of Allāh ﷺ delivered a sermon and said: ‘O people! Allāh has obligated you to perform the Ḥajj, so perform it.’ A man inquired: ‘Is it to be done every year, O Messenger of Allāh?’ The Prophet remained silent until the man repeated his question three times, and then finally the Messenger of Allāh ﷺ said: ‘If I said “Yes” it would have become obligatory and you would not be able to fulfill it.’ Then the Prophet ﷺ said: ‘Leave me so long as I leave you be, for those who came before you were only destroyed due to their incessant questioning and disagreements with their Prophets. If I command you to do something, do it as much as you are able, and if I forbid you from something, abstain from it.’”<sup>118</sup>

Al-Ḥākim recorded in his rigorously authentic collection (374: 2), as did al-Bazzār in his *Musnad* (4087) (saying that its chain is sound), on the authority of Abū al-Dardā’ (may Allāh ﷻ be pleased with him) who said: “The Messenger of Allāh ﷺ said: ‘That which Allāh has made lawful in his Book is lawful, and that which He has made unlawful is unlawful, and that which He was silent about is pardon, so accept Allāh’s pardon, for Allāh forgets nothing.’ Then he recited the following verse: ‘*And your Lord is not forgetful.*’”<sup>119</sup> This ḥadīth is sound with its various routes of transmission and corroborating reports.

The Companions (may Allāh ﷻ be pleased with them) understood all of this and perceived that whatever the Messenger of Allāh ﷺ left off was considered pardon and legally neutral. They conducted their day-to-day affairs with this foundation in mind and refrained from asking about

things over which the Prophet ﷺ was silent, lest those things become obligations or prohibitions after he is asked. They were sufficed by the commands and prohibitions that came to them from the Book of Allāh ﷻ and the Messenger of Allāh ﷺ. The textual proofs indicate that they understood that some new matters were praiseworthy and some were blameworthy. There are several instances recorded in our tradition in which the Companions would initiate actions during the time of the Prophet ﷺ—actions he did not do and was silent about—and he occasionally approved of them and occasionally disapproved. He would disapprove when an act they introduced went against his guidance and Sunnah ﷺ (since he would never remain silent when he saw something wrong); however, in the instances where the Prophet ﷺ condemned certain actions they had initiated, his condemnation was not because he left off those actions; rather, there were other reasons that he clarified, such as those found in the abovementioned narrations. Had the reason for his condemnation or prohibition been the fact that he did not do those acts, he would have explained that to them, for it is not permitted to delay explication at the moment it is needed (*Ta'khīr al-Bayān Waqt al-Hājah lā Yajūz*).

In the coming paragraphs I will cite several narrations that illustrate how the Companions would initiate actions without precedent and without revealed texts, even though they were acts of worship and took place on a regular basis. In these examples the Companions did not ask the Messenger of Allāh ﷺ about them, neither before they embarked on the actions or after, despite the fact that the Prophet ﷺ was in close proximity to them. We shall see how when these actions were mentioned to the Prophet ﷺ after the fact, he approved of them and promised the Companions copious divine rewards.

*Instances where the Prophet ﷺ approved of practices introduced by the Companions*

Ibn Khuzaymah (1143) and Ibn Ḥibbān (7087) recorded in their *Ṣaḥīḥ* collections, as did al-Ḥākim in his *Mustadrak* (313:1), who authenticated it, as did al-Tirmidhi in his *Jami* (3689), all of them on the authority of Zayd b. al-Ḥubāb, who said: “Ḥusayn b. Wāqid narrated via

‘Abd Allāh b. Buraydah, on the authority of his father, who said that the Messenger of Allāh ﷺ said: ‘In Paradise I heard footsteps in front of me and I asked: “Who is that?” They (the angels) said: “That is Bilāl.”’ After he informed him, the Prophet ﷺ asked Bilāl: ‘By what did you precede me to Paradise?’ Bilāl said: ‘O Messenger of Allāh! Whenever I find myself in need of ritual purification I perform ablutions, and whenever I perform ablutions I feel that I owe Allāh two units of prayer, which I then perform.’ The Prophet ﷺ said: ‘It is by that!’”<sup>120</sup>

That was an act of worship enacted by Bilāl on his own (may Allāh be pleased with him) without asking the Prophet ﷺ beforehand if he should or shouldn’t do it. He took it upon himself to perform this prayer on a regular and consistent basis, and when he informed the Prophet ﷺ about it the Prophet ﷺ approved of it. Bilāl did not have a single revealed text that spoke in particular about the specific act that he took upon himself.

The same may be said regarding Khubayb (may Allāh ﷻ be pleased with him). Al-Bukhārī (3989) recorded a narration on the authority of Abū Hurayrah (may Allāh ﷻ be pleased with him): “And for every Muslim who is to be executed they have the practice inaugurated by Khubayb, for it was he who first prayed two units of prayer before being killed.” Khubayb wanted to conclude his life in prayer since it is

an act of worship and a righteous deed by which he could meet his Lord, but his practice was without precedent and without a direct revealed text; yet despite that, not a single Companion objected to his practice. This proves that the Companions had an implicit understanding that these newly introduced acts were not necessarily included in the category of errant innovations or novel practices that have no place in the religion.

Al-Bukhārī recorded in his rigorously authentic collection (2897), as did al-Tirmidhī in his *Jami‘* (2901), and authenticated it, whose wording is on the authority of Thābit, on the authority of Anas b. Mālik (may Allāh ﷺ be pleased with him) who said: “There was a man from the *Anṣār* who used to lead people in prayer at the Qubā’ Mosque, and whenever he began a chapter in the recitation of the prayer in which he was leading them, he would start by reciting ‘*Say: “He is Allāh, the One”*’ (Sūrat al-Ikhlāṣ) until he completed the entire chapter. After that he would recite another chapter—and he did this in every unit of the prayer. His companions spoke to him about his practice, saying: ‘You begin the prayer with this chapter (al-Ikhlāṣ) and don’t deem it (the prayer) sufficient until you recite another chapter as well. You should either recite it [alone] or leave it and recite another chapter instead.’ The man replied: ‘I will not leave it off; if you want me to continue leading you in the prayer I will continue to lead, and if you do not like it I will stop leading you.’ They considered him to be among their best and disliked that any other lead them in prayer, so when the Prophet ﷺ came to them they told him of the situation. The Prophet ﷺ said to the man: ‘O so-and-so! What keeps you from doing what your companions demand of you? Why do you insist on reciting that particular chapter in every unit [of the prayer]?’ The man replied: ‘I love it.’ The Prophet ﷺ then said: ‘Your love of it has caused you to enter Paradise!’”<sup>121</sup>

This Companion consistently recited Sūrat al- Ikh̄lās in his prayers—an act that draws one near to Allāh ﷻ—but it was unprecedented since the Prophet ﷺ never recited it in such a manner, and the Companion did not have a revealed text in support of his action, nevertheless the Prophet ﷺ did not forbid him from it, which shows that the act was allowed and given the Prophet’s approbation.

Al-Bukhārī recorded in his *Ṣaḥīḥ* collection (5014) with a rigorously authentic chain on the authority of Abū Sa‘īd al-Khudrī (may Allāh ﷻ be pleased with him) who said: “Qatādah b. al-Nu‘mān informed me that during the time of the Prophet ﷺ there was a man who, when praying during the night, would repeatedly recite ‘Say: “*He is Allāh, the One*”’ and nothing else. When morning arrived a man went to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh! So-and-so gets up during the night and repeatedly recites “Say: ‘*He is Allāh, the One. Allāh, the Eternally Self-Subsisting. He did not beget nor is He begotten. And there is none like unto Him*”’—and doesn’t read anything else but it.’ The Prophet ﷺ said: ‘By Him in Whose Hand is my soul, it equals one third of the Qur’ān!’”<sup>122</sup>

Although the Companion performed this deed privately in the night with no one following him in it, he still took upon himself an act that was not prescribed in the law, and adopted a form of worship that was neither supported by a direct revealed text nor reported from the Prophet ﷺ—yet despite that the Prophet ﷺ gave his approval.

Ibn Ḥibbān recorded in his *Ṣaḥīḥ* (893), as did, al-Ḥākim who authenticated it in *al-Mustadrak* (503:1), whose wording it is, recorded with a rigorously authentic chain whose narrators are *thiqah*: “Abū ‘Abd Allāh Muḥammad b. ‘Abd Allāh al-Ṣaffār informed us via Abū Bakr b. Abī al- Dunyā > Abū ‘Alī Aḥmad

b. Ibrāhīm al-Mawṣilī › Khalaf b. Khalīfa › Ḥafṣ the nephew of Anas, on the authority of Anas b. Mālik (may Allāh ﷻ be pleased with him) who said: ‘We were with the Prophet ﷺ in a gathering when a man was at prayer. After the man bowed and prostrated he read the closing testification (*tashahhud*) and supplicated: “O Allāh! I ask You by the fact that to You is all praise. There is no god but You, the Originator of the heavens and the earth. O Possessor of Might and Honor, O Living, O Subsistent!” Upon hearing this, the Prophet ﷺ said: “He has surely asked Allāh by His Supreme Name which, if He is invoked by it, He responds, and if He is asked by it, He gives.””<sup>123</sup>

This ḥadīth is rigorously authentic by the conditions of Imām Muslim. This was a supplication said in the prayer, and the Prophet ﷺ has said: “Supplication is worship.”<sup>124</sup> This was recorded by Ibn Ḥibbān in his *Ṣaḥīḥ* collection (890) and al-Ḥākim in his *Mustadrak* (490:1), who authenticated it, and al-Tirmidhī in his *Jami* ‘ (2969). The Prophet ﷺ also said:

“Supplication is the core of worship.”<sup>125</sup> This was recorded by al-Tirmidhī (3371) and by al-Ṭabarānī in *al-Awsaṭ* (3196) from Ibn Luhay‘a with a strong chain up to the Prophet ﷺ. Supplication is an act of worship by which one draws near to Allāh ﷻ, but in this ḥadīth we see that the Companion supplicated in a novel manner even though many verses of the Holy Qur’ān and many ḥadīth contain supplications that were available to him, and the Prophet ﷺ was physically present and he could have gone to him and asked him for supplications at any time. Despite all that, he supplicated with a prayer of his own making and with the intention of drawing near to Allāh ﷻ—as an act of worship—without a direct revealed text, yet despite that the Prophet ﷺ gave his approval.

Al-Bukhārī recorded in his rigorously authentic collection (799) on the authority of Rifā‘a b. Rāfi‘ al-Zuraqī, who

said: “One day we were praying behind the Prophet ﷺ and when he raised his head from [his] bowing posture and said ‘Allāh hears the one who praises Him,’ a man behind him uttered: ‘O our Lord! To You is all praise—abundant, pure, and blessed praises!’ After the prayer was completed the Prophet ﷺ asked: ‘Who said that?’ The man said: ‘It was I.’ The Prophet ﷺ said: ‘I saw some thirty odd angels vying to see which of them would be the first to record it.’”<sup>126</sup> This added supplication said after rising from the bowing posture was introduced by this man and had neither a precedent nor a revealed text in support of it. It was said during prayer, which is an act of worship, and his supplication, whether said during the prayer or outside of it, is an act of worship in its own right, and yet the Prophet ﷺ approved of his act, and that man shall have its reward and the reward of everyone who acts upon it till the Day of Resurrection!

Al-Bayhaqī recorded in *al-Kubrā* (92:3) with a chain whose narrators are all *thiqah* and *ṣadūq*, on the authority of ‘Abd al-Raḥmān b. Abī Laylā, on the authority of Mu‘ādh, who said: “They (the Companions) would occasionally arrive late for the prayer after the Prophet ﷺ had prayed a bit, so those in the prayer would signal with their fingers—either with one finger or two fingers—to those arriving late to show how much of the prayer was done. On one occasion I arrived and the Prophet was already in prayer, so I entered the prayer and said to himself: ‘I will follow the Prophet’s movements in prayer at whatever stage he is in, and then I will make up the rest. So after the Prophet ﷺ completed his prayer I made up what remained of mine. Afterwards, the Messenger of Allāh ﷺ said: ‘Mu‘ādh has inaugurated this practice for you (*sanna lakum*), so do it.’”<sup>127</sup>

There is some controversy over the chain of transmission for this ḥadīth, since ‘Abd al-Raḥmān b. Abī Laylā never

met Mu‘ādh. Mu‘ādh made his own judgment and did this action without precedent or a revealed text supporting it, even though the act pertained to worship. But the Prophet ﷺ approved of what he did.

On one occasion the Prophet ﷺ approved of the Companions’ judgment to go against the leader appointed over them, this despite the general texts and command of the Prophet to obey those in authority. Al-Bukhārī recorded in his rigorously authentic collection (4340), whose wording it is, as did Muslim (1841), on the authority of ‘Abd al-Raḥmān, on the authority of ‘Alī (may Allāh ﷻ be pleased with him) who reported: “The Messenger of Allāh ﷺ dispatched a platoon and appointed one of the *Anṣār* as its leader. The leader became annoyed with the troops on account of something and said: ‘Has the Prophet not enjoined you to obey me?’ They replied: ‘Of course.’ The leader said: ‘When you collect the fuel and set the fire ablaze, plunge yourselves into it.’ The troops then collected the fuel and lit the fire. Then they started looking at each other when they intended to enter it. One of them said: ‘We have obeyed the Prophet for the sake of saving ourselves from the Fire [of Hell], so why should we cast ourselves in this fire?’ They continued to procrastinate until the fire extinguished and the leader’s anger subsided. When the episode was submitted to the Prophet ﷺ he said: ‘If they had entered it, they would have never come out of it; obedience is only in that which is right.’”<sup>128</sup>

The outward purport of this ḥadīth seems to indicate that the Companions did not have a revealed text that restricts obedience to that which is good, so they made their own judgment call on the basis of what they understood from the general objectives of the Sacred Law. This was without precedent and at the time there was no revealed text stating that a leader might be disobeyed, yet the Prophet ﷺ nonetheless approved of their decision.

*Instances where the Prophet ﷺ disapproved of practices introduced by the Companions, not because he left them undone, but because they went against his Sunnah and guidance, or contravened the general objectives of the Sacred Law and general welfare*

Al-Bukhārī recorded in his *Ṣaḥīḥ* (6704), on the authority of ‘Ikrimah, on the authority of Ibn ‘Abbās (may Allāh ﷻ be pleased with him) who said: “As the Prophet ﷺ was delivering a sermon there was a man standing out in the sun. The Prophet ﷺ asked about the man and the Companions said: ‘He is Abū Isrā‘īl; he vowed that he would stand in the sun and not sit down and seek shade, and he vowed to keep silent and keep a perpetual fast.’ The Prophet ﷺ said: ‘Order him to speak, seek shade, and sit down, but let him complete his fast.’”<sup>129</sup>

In this ḥadīth we see that the Prophet ﷺ prevented a man from these things because they contravened the general guidelines and objectives of the Sacred Law that seek to avert self-harm. This general objective has been enshrined in the maxim recorded by al-Hakim (57:2) and also found in al-Ṭabarānī’s *al-Mu‘jam al-Awsaṭ* (5193) with a sound chain on the authority of Jābir b. ‘Abd Allāh, who reported that the Messenger of Allāh ﷺ said: “There shall not be any harm or reciprocal harm in Islām.” (*Lā ḍarar wa lā ḍirār fī al-Islām.*)<sup>130</sup>

Al-Bukhārī (5063) and Muslim (1402) recorded on the authority of Ḥumayd b. Ḥumayd al-Ṭawīl, who reported that he heard Anas b. Mālik (may Allāh ﷻ be pleased with him) say: “A group of three men visited the homes of the Prophet’s wives ﷺ to enquire about his devotions. When they were informed of his acts of worship they seemed to consider their own miniscule in quantity, so they said:

‘How can we possibly compare to the Prophet ﷺ whose past and future sins were forgiven?’ The first one said: ‘As for me, I shall forever pray through the night.’ The second one said: ‘I shall constantly fast and never break it.’ And the last one said: ‘I shall shun women and never marry.’ Sometime later the Messenger of Allāh ﷺ approached them and asked: ‘Are you the ones saying such-and-such? As for me, by Allāh, I fear Allāh more than you and have more godfearingness of Him, but I fast and break my fast, I pray and sleep, and I marry women; he who shuns my Sunnah is not from me.’”<sup>131</sup>

Commenting on this ḥadīth in his *Fath* (130/10), al-Ḥāfiẓ Ibn Ḥajar said:

The word *sunnah* in this ḥadīth means “a path,” not the Sunnah that is in contradistinction to the obligatory (*fard*). The act of shunning something (*raghba ‘an shay’in*) means to turn away from one thing to another. As such, this ḥadīth means: He who abandons my path and takes to a path of someone else is not from me. By saying this, the Prophet ﷺ was hinting at the path of the followers of monasticism, since they were the ones who innovated severe rigors [in worship], as Allāh described them. Allāh found fault with them because they were unable to maintain the rigors that they took upon themselves. But the path of the Prophet ﷺ is the moderate and upright path (*al-ḥanafīyyat al-samḥah*): he would break his fast to gain strength for more fasting; he would sleep to have strength to pray; and he would marry to break desires, assist others in maintaining chastity, and increase in offspring. If the act of shunning (*raghbah ‘an shay’in*) is interpreted in such a way as to give an excuse to the one who shuns, the phrase “is not from me,” means “is not on my path” and does not imply that the person is outside the fold of the religion. On the other hand, if the shunning is a form of turning away and extremism that leads one to believe in the superiority

of his action [over the Sunnah], then the phrase “is not from me” means “is not of my religion,” because to hold such a conviction is a type of disbelief.<sup>132</sup>

This ḥadīth serves as a general warning for the Ummah to beware of extremism, monasticism, and over-zealousness in the religion, since the faith is based on moderation and balance in all things. This ḥadīth serves as a general warning to everyone and a specific warning to those Companions, as it was possible that those who came after them would have seen their actions (i.e., of those three men) and thought that they are from the Prophet’s Sunnah ﷺ and that those Companions were only emulating what they saw or witnessed from the Prophet ﷺ—thereby making things difficult and burdensome for the subsequent generations, and so on. Al-Shāḥibī stated in his *al-Muwāfaqāt*:

One of the objectives of legislation is to shut the door leading to extremism and excessive pursuit of details, lest a generation of people cling to that and subsequent generations presuppose that certain acts are obligatory upon them, and then, through the passage of time down to later generations, that presupposition transforms into a type of certainty, resulting in harm or even distortion and deviation.

Al-Bukhārī (1403) and Muslim (1404), whose wording it is, recorded in their rigorously authentic collections from Sa‘īd b. al-Musayyib, who said that he heard Sa‘d b. Abī Waqqāṣ say: “‘Uthmān b. Maḥ‘ūn wanted to dedicate all of his time to rigorous acts of devotion but the Prophet ﷺ forbade him. Had the Prophet ﷺ permitted him to do that we would have cut ourselves off [i.e. we would have castrated ourselves].”<sup>133</sup> In this ḥadīth we see that ‘Uthmān b. Maḥ‘ūn wanted to dedicate himself to rigorous and constant worship and withdraw from the world and what it contains, but the

Prophet ﷺ forbade him from that since it would have likely caused him to neglect the rights of his wife and children and his own self. And this is despite the fact that ‘Uthmān b. Maz‘ūn (may Allāh ﷻ be pleased with him) was a senior Companion and one of the more ascetic among them, and was one of the most sincere and devoted of people in love for Allāh ﷻ and His Messenger ﷺ. His wife described him: “As for his nights, they were spent in prayer, and as for his days, they were spent in fasting.” He was extremely shy and incredibly attached to the Messenger of Allāh ﷺ and could withstand rigors that others could not. Yet despite that, the Messenger of Allāh ﷺ forbade him from withdrawing himself lest he neglect the rights that others had upon him. Furthermore, others might have felt it necessary to emulate his practice, which could have burdened them with difficulties, and they might have avoided those things Allāh ﷻ has made lawful for them, even though they were desirous of them. Allāh ﷻ knows best.

In his collection *al-Zuhd*, (60) Imām Aḥmad b. Ḥanbal recorded, as did Abu Nu’aim in the *al-Ḥilyah* (326), with a *mursal* chain: “The Messenger of Allāh ﷺ went to see ‘Uthmān b. Maz‘ūn as the latter neared his death. He embraced him and kissed him, saying: ‘May Allāh have mercy upon you, ‘Uthmān! You took nothing of the world and the world took nothing of you!’”<sup>134</sup>

Al-Bukhārī (1975) and Muslim (1162) recorded in their rigorously authentic collections on the authority of ‘Abd al-Raḥmān, who said: “‘Abd Allāh b. ‘Amr b. al-‘Āṣ (may Allāh ﷻ be pleased with him) narrated to me: ‘The Messenger of Allāh ﷺ said to me: “O ‘Abd Allāh! Have I not been informed that you are fasting through the day and praying through the night?” “Yes, O Messenger of Allāh!” I said. “Do not do that,” he said. “Rather, fast and then break your fast, and pray for a bit and then take rest, for certainly you body has

a right over you, your eyes have a right over you, and your wife has a right over you. It is enough for you to fast three days of each month, for you shall have for every good deed ten of its like, and that is like fasting the entire year.” This weighed heavily upon me so I said: “O Messenger of Allāh! I find within myself the strength [to do more].” He said: “Fast, then, with the fast of the Prophet of Allāh Dāwūd (peace be upon him) and do not increase upon it.” “What,” I asked, “is the fast of the Prophet of Allāh Dāwūd (peace be upon him)?” He replied: “It is to fast for half of the time.” When ‘Abd Allāh became older he would often say: ‘Alas, would that I have taken the Prophet’s dispensation ﷺ!’”<sup>135</sup>

In this ḥadīth we see that the Prophet ﷺ also corrected ‘Abd Allāh b. ‘Amr because his actions would have caused him to neglect the rights of others.

Al-Bukhārī (1964) and Muslim (1106), whose wording it is, recorded, on the authority of ‘Ā’ishah (may Allāh ﷻ be pleased with her) who said: “Out of mercy for them, the Prophet ﷺ forbade the Companions from uninterrupted fasting (*wiṣāl*). They said to him: ‘But you fast continually without breaking it!’ He replied: ‘I am not like you; indeed, my Lord feeds me and gives me drink.’”<sup>136</sup> In this ḥadīth the Prophet’s ﷺ correction and prohibition was out of mercy for the Companions lest they suffer difficulties, after some of them had already kept uninterrupted fasts (may Allāh ﷻ be pleased with them).

Al-Ḥākim recorded in his *Mustadrak* (164:4) by way of Qays b. Sa‘ad, and authenticated it, and Ibn Hibban recorded in his *Ṣaḥīḥ* collection (4171), as did Ibn Mājah in his *Sunan* (1853), whose wording it is, with a sound chain on the authority of al-Qāsim al-Shaybānī, on the authority of ‘Abd Allāh b. Abī Awfā, who said: “When Mu‘ādh returned from

the Levant he prostrated to the Prophet ﷺ. The Prophet ﷺ asked him: ‘What is this, Mu‘ādh?’ Mu‘ādh said: ‘I traveled to the Levant and saw that they would prostrate before their liege lords and patricians and I wished in myself that I should do the same before you.’ The Messenger of Allāh ﷺ said: ‘Do not do it...’<sup>137</sup>

The narrators in this chain are *thiqah*, save al-Qāsim al-Shaybānī, whose probity is differed over. Some have declared him *thiqah* while others have declared him weak. Others, however, have posited a middle view and said that he was *ṣadūq*. Al-Ḥāfiẓ Ibn Ḥajar said in his *Taqrīb*: “He is *ṣadūq*, although he narrates *gharīb* reports (i.e., rare reports, insomuch as they are narrated by a single narrator at any given stage of the narration). Muslim has used him as a proof (*iḥtajja bihi*) and reported exclusively from him in his *Ṣaḥīḥ* in the narration about the Prayer of the Penitent (*ṣalāt al-awwābīn*), neither using him in conjunction with another narrator nor using him as a corroborating support. This ḥadīth was also recorded by al-Nasā’ī and Ibn Mājah.

Al-Ḥākim recorded in his *Mustadrak* (167 : 4), and authenticated it, as did Aḥmad in his *Musnad* (21479), the incident of Mu‘ādh’s prostration with a rigorously authentic chain whose narrators are *thiqah*: “On the authority of Mu‘ādh b. Jabal: When he returned from the Yemen he said: ‘O Messenger of Allāh! I saw in the Yemen that people would prostrate to one another; should we not prostrate toward you?’ . . .”<sup>138</sup>

The fact that Mu‘ādh ﷺ prostrated (as per the first ḥadīth) or suggested it (as per the second ḥadīth) shows that he exercised his own judgment (*ijtihād*) in the matter or perhaps compared it to the prostration of greeting done by Ya‘qūb and his family toward Yūsuf (peace be upon him). Allāh

knows best. But the Prophet ﷺ forbade him from his act and instructed him that such prostration is not permitted in our law, for, as he ﷺ said in the *ḥadīth* recorded by Aḥmad (12203) with a sound chain: “It is not appropriate for a man to prostrate before another man.”

The upshot of this, after presenting examples for these two types of newly introduced actions, is that the Prophet ﷺ approved of acts of obedience that were subsumed under the general category of good actions and which did not contravene or oppose his guidance, even if those new acts were unsupported by a revealed text, while at the same time he forbade other newly introduced acts because they contravened his guidance and went against the objectives of the Sacred Law, such as those encapsulated in the principle of averting harm, and because they opposed his Sunnah of taking a balanced middle course in all things—may Allāh ﷻ send prayers and salutations upon him and his Family!

A lesson from these narrations and what should garner our attention is that the Companions (may Allāh ﷻ be pleased with him) would act upon the conclusions of their own independent judgments without referring back to the Prophet ﷺ, since they knew that these issues were subsumed under the category of legally neutral acts and the revealed texts and their guidelines, save that which the Prophet ﷺ qualified for them. And in those instances where a certain act was mentioned to the Prophet ﷺ and it contravened his guidance, he would condemn the action but not without subsequently clarifying the reasoning (*‘illah*) behind his condemnation of the new act. The reason for the impermissibility of those acts was not in his mere non-performance of them ﷺ.

*Instances where the Companions approved of certain practices after the passing of the Prophet ﷺ, even*

*though they were not supported by a revealed text, the guiding principle being the agreement of those acts to the general and unqualified texts and guidance of the Prophet ﷺ*

Some of the Companions (may Allāh ﷻ be pleased with them) took it upon themselves to introduce new matters after the passing of the Prophet ﷺ. That in itself proves that they did not consider the Prophet's mere non-performance of an act indicative of its unlawfulness; rather, they exercised their judgment in light of the revealed texts and guidelines of the Sharī'ah and introduced new things. In addition, they described these new acts in praiseworthy terms, saying, for instance: "What a good innovation this is!" At the same time however, the Companions *would* censure other new matters that were introduced after the passing of the Prophet ﷺ if those things went against the definitive pronouncements and guidance of the Prophet ﷺ; and they considered those things bad innovations that warranted abandonment and censure against their proponents.

Of the practices that the Companions supported and approved of was Abū Bakr's compilation of the Qur'ān into book form. Al-Bukhārī recorded in his rigorously authentic collection (7191, 4679) the ḥadīth of Abu Bakr: "As I ('Umar) see it, you should issue an order that the Qur'ān be collected." I (Abū Bakr) said to 'Umar: "How can I do something that was not done by the Messenger of Allāh ﷺ?" 'Umar said: "By Allāh, it is good!" In this ḥadīth there is also Zayd, who said: "By Allāh, if Allāh had ordered me to shift a mountain, it would not have been heavier and more burdensome for me than Abū Bakr's order for me to compile the Qur'ān. So I said to him and 'Umar: 'How can the two of you do something that was not done by the Messenger of Allāh ﷺ?' Abū Bakr replied: 'By Allāh, it is good.' . . ."139

And you do not find any rejection of Abu Bakr (may Allāh be pleased with him) on that matter, rather, clear as it is, you find consensus on its agreement.

Holding the *tarāwīh* prayers in congregation behind a single imām is another example of an act inaugurated by the Companions (may Allāh ﷺ be pleased with them) after our master the Messenger of Allāh ﷺ without a precedent or revealed text in support of it. What’s more, the *tarāwīh* prayer in congregation was established despite the existence of an injunction in the Prophetic Sunnah to not pray it in congregation. To clarify this further we must quote some of the narrations pertaining to the issue, the most comprehensive of which is the narration recorded by al-Firyābī in [his collection] *al-Ṣiyām* (148) with a rigorously authentic chain whose narrators are all *thiqah* (and the ḥadīth has also been recorded in non-juxtaposed form [*mafrūqan*, i.e., without a corroborating narrator to strengthen its reliability] by al-Bukhārī and Muslim in their respective collections). It reads: “Amr b. ‘Uthmān b. Kathīr b. Dīnār narrated to us via Bishr b. Shu‘ayb, on the authority of his father, on the authority of al-Zuhrī, who said: “Urwah b. al-Zubayr al-Anṣārī informed me that ‘Ā’ishah, the wife of the Prophet ﷺ, told him that “The Messenger of Allāh ﷺ went out once in the middle of the night and prayed in the Mosque, and a man [who saw him] prayed behind him. The next day the people were speaking about this incident and more people came out [on the following night]. On the second night the Prophet went to the Mosque and there were several people present, and when he prayed the people began praying behind him. The next day the people were speaking about this incident and more people came out [on the following night]. On the third night the Messenger of Allāh ﷺ went out to the Mosque and prayed and more people began praying behind him. On the fourth night the Mosque was filled to capacity and could hold

no more, and the Prophet ﷺ did not come out [to pray]. Some men called forth the Prophet ﷺ, saying ‘The prayer!’ but he did not come out till it was time for the Morning Prayer. After the Morning Prayer was completed, the Prophet ﷺ turned to the people, uttered the testimony of faith (*Lā ilāha illā Allāh Muḥammad Rasūlullāh*), and proclaimed: ‘To commence: I am fully aware of what happened with you all last night; however, I feared lest it (the night prayer) be made compulsory and you, as a consequence, would be unable to fulfill it.’”

The Messenger of Allāh ﷺ encouraged the Companions to pray at night in the month of Ramaḍān without making it an emphatic command. He ﷺ said: “Whosoever prays [at night] in Ramaḍān, out of faith and expectation of reward, all his past and future sins will be forgiven.” When the Messenger of Allāh ﷺ passed from this physical world this was the way things were. This practice continued during the time of Abū Bakr’s caliphate and at the beginning of ‘Umar’s caliphate. ‘Urwah said: “‘Abd al-Raḥmān b. ‘Abd al-Qārī’ (one of the workers for ‘Umar who used to work with ‘Abd Allāh b. al-Arqam in the public treasury of the Muslim community) informed me: ‘One night in Ramaḍān I went out in the company of ‘Umar b. al-Khaṭṭāb to the mosque, and lo the people were praying in different groups: there was one man praying alone and another man leading a small group of around ten people behind him. Upon seeing this, ‘Umar said: “By Allāh, as I see it, it would be more fitting for me to put these people under the leadership of a reciter.”

So after resolving to do this, ‘Umar gathered the people under the leadership of Ubayy b. Ka‘b, and some days later I went out again with ‘Umar to the mosque and the people were there praying a single prayer behind their reciter, among them ‘Abd al-Raḥmān b. Abd al-Qārī, to whom ‘Umar proclaimed:

“What an excellent innovation this is! But the prayer which they do not perform, but rather sleep during its time, is better than the one they are offering now.” By that, ‘Umar meant the prayer offered in the last part of the night, since in those days the people would pray in the early part of the night.”

Al-Bukhārī (731, 7290) and Muslim (783) both recorded in their rigorously authentic collections (and this wording is from Muslim, on the authority of Zayd b. Thābit): “The Messenger of Allāh ﷺ made a small room for himself with a palm leaf mat [and in al-Bukhārī’s version: In Ramaḍān the Messenger of Allāh ﷺ took for himself a room made of a palm leaf mat]. He came out [of his house] and prayed in it, whereupon some men came and joined him in prayer. On the next night they came again for the prayer but the Prophet ﷺ delayed and did not come out to them. The men then raised their voices and knocked at the door with small stones. The Prophet ﷺ came out to them in a state of anger and said to them: ‘You so insisted on this deed of yours (the prayer) that I was afraid lest it be made compulsory upon you. See to it, therefore, that you pray in your homes, for after the prescribed prayers, the best of a man’s prayers are those done in his home.’”<sup>140</sup>

Al-Bukhārī recorded in *Khalq Af‘āl al-‘Ibād* (259), as did Ibn Sa‘d in *al-Ṭabaqāt* (31:5), on the authority of Nawfal b. Iyās al-Hudhalī, who said: “During the reign of ‘Umar b. al-Khaṭṭāb we used to pray separately, here and there, in the Mosque in Ramaḍān. People would be inclined to pray behind the one who had the most beautiful voice, so ‘Umar said: ‘As I see it, they have taken the Qur’ān as melodious tunes. By Allāh, if I am able I shall change that!’ It was but three days later when ‘Umar appointed Ubayy b. Ka‘b as imām and he led the people in prayer. ‘Umar stood at the back, in the last of the rows, and said: ‘If this is an innovation

then what an excellent innovation it is!” The narrators in al-Bukhārī’s chain are strong, save for Nawfal al-Hudhalī, who was declared *thiqah* by Ibn Ḥibbān. Al-Ḥāfiẓ Ibn Ḥajar said in his *Taqrīb*: “He is acceptable.” In any case, this narration has other authentic corroborating reports.<sup>141</sup>

From these ḥadīth reports we can deduce that the Messenger of Allāh ﷺ encouraged people to pray at night, or to pray the night vigil prayer in Ramaḍān (*tarāwīḥ*). The Prophet ﷺ himself prayed it in congregation and in his Mosque three nights in a row, and on the fourth night he went out to his Companions after praying it on his own at home and ordered them to disperse and stop praying it in congregation and instead pray it individually in their homes. This was explicitly stated by the Prophet ﷺ: “See to it, therefore, that you pray in your homes. . .” In addition, the Prophet ﷺ—who has more right to them and who is keener for their well-being than themselves, and the most knowledgeable of people with regards to what pleases the Creator—did not order or signal for them to pray it in congregation, whether the congregation be small or large. This, then, was the Prophet’s practice ﷺ and the practice of his Companions (may Allāh ﷻ be pleased with them) during the Prophet’s noble life until he passed on to the Loftiest Assembly. This is the authentic and affirmed Muḥammadan Sunnah, verbally and practically. This was the established practice when the Prophet ﷺ moved on and revelation ceased, and it was upon this practice that the Sunnah was sealed and completed. This practice was followed by our master Abū Bakr al-Ṣiddīq (may Allāh ﷻ be pleased with him) for the entire duration of his caliphate: all the way up to his death, he did not gather people together to pray it in congregation. This was also the practice during the beginning part of the caliphate of our master ‘Umar (may Allāh ﷻ be pleased with him). There is no authentic report showing that even a single Companion led people in the

*tarāwīḥ* prayer (whether in a small or large congregation) during the Prophet’s life ﷺ after he forbade it on the fourth night. Neither is there an authentic report showing that even a single Companion led people in the *tarāwīḥ* prayer during Abū Bakr’s reign (may Allāh ﷻ be pleased with him). All that is established is that people would pray individually or in small groups of less than ten (*raḥṭ*) after the start of ‘Umar’s caliphate (may Allāh ﷻ be pleased with him)—as narrated by al-Bukhārī. Allāh ﷻ knows best. The apparent conclusion is that the people earlier followed the prophetic way of praying individually in their homes, as was the practice during the lifetime of the Prophet ﷺ, and as was the apparent practice during the caliphate of our master Abū Bakr (may Allāh ﷻ be pleased with him).

The ḥadīth scholar Ibn al-Athīr said in *al-Nihāya fī Gharīb al-Ḥadīth*, as did al-‘Aynī in *‘Umdat al-Qārī* and Ibn Manzūr in *Lisān al-‘Arab*:

And in the narration of ‘Umar (may Allāh ﷻ be pleased with him) regarding the night prayer in Raḥmān it is recorded [that he said]: “What an excellent innovation it is!” There are two types of innovation: the innovation of guidance, and the innovation of misguidance. That which stands opposed to the commands of Allāh and His Messenger ﷺ remains within the ambit of blame and condemnation, and that which is subsumed under a general text where Allāh or His Messenger ﷺ have encouraged good remains within the ambit of praise. If a particular act does not have a precedent, such as a particular form of generosity and goodness, it is [still] considered to be among the praiseworthy acts, and it is not conceivable that it can be contrary to what the law has brought, because the Prophet ﷺ has assigned a reward for it, as he said: “Whosoever introduces a good *sunnah* shall have its reward and the reward of whoever practices it.” Regarding its opposite, the Prophet ﷺ said: “Whosoever introduces a bad *sunnah*

shall have its sin and the sin of whoever practices it”—and this is when an act contravenes the command of Allāh ﷻ or His Messenger ﷺ.

‘Umar’s statement “What an excellent innovation it is!” is an expression used for the former type of innovation. Since it was among the good acts and included within the confines of what is praiseworthy, ‘Umar called it an innovation and lauded it. That is because the Prophet ﷺ did not institute it as a *sunnah* for them (having only prayed it for a few nights and then left it without continuing with it), nor did he gather people together to pray it, and neither was it practiced in the time of Abū Bakr. It was ‘Umar who gathered people together to pray it and encouraged them with it, and that is why he called it an innovation.

Contemplate Ibn Athīr’s statement “That is because the Prophet ﷺ did not institute it as a *sunnah* for them (having only prayed it for a few nights and then left it without continuing with it), nor did he gather people together to pray it, and neither was it practiced in the time of Abū Bakr.” In fact there is more to it than that. It is established that the Prophet ﷺ forbade congregating for it in the Mosque, and ordered his Companions to pray it in their home. There is no report showing that it was prayed in congregation after that, whether in a large group or small group of less than ten, for the rest of his life after that, or during the entire reign of Abū Bakr (may Allāh ﷻ be pleased with him).

The erudite master al-Zurqānī, in his commentary upon the *Muwatta’*, in the Book of Ritual Purification (1:237), quoted the words of al-Bājī in his comments on the statement of ‘Umar (may Allāh ﷻ be pleased with him):

This is an explicit declaration that he was the first person to gather people together to pray in Ramaḍān behind a single imām. That is because an innovation (*bid‘ah*) is an act inaugurated by the innovator that is without precedent

from anyone before him. Thus this act was inaugurated by ‘Umar, and the Companions followed him in it, as did the rest of the people [till now]. This validates the soundness of employing legal reasoning (*ra’y*) and expert judgment (*ijtihād*).

After reproducing this quote, al-Zurqānī said: “So he (‘Umar) called it an innovation because the Prophet ﷺ did not institute the practice of coming together for it, nor did it exist during the reign of [Abū Bakr] al-Ṣiddīq. Linguistically, innovation is that which is inaugurated without precedent.”

After the beginning of ‘Umar’s caliphate (may Allāh ﷻ be pleased with him)—during which the Ummah had grown substantially larger and people from all races and ethnicities entered Allāh’s religion ﷻ in droves—there were people who prayed *tarāwīḥ* alone, and there were some who prayed it in a group of ten or less behind an imām, and thus there were scattered groups here and there taking the form of small congregations. Perhaps ‘Umar (may Allāh ﷻ be pleased with him) saw the inter-mixing of several small congregations with lone individuals, and the mixing of different modes of recitation, and people reciting loudly over the voice of the imām in a single mosque, and the resulting confusion that was caused, especially coming from those who had beautiful voices but who were not skilled in recitation (that is, the points of articulation, the moments of pause, and other rulings associated with the science of recitation). So ‘Umar (may Allāh ﷻ be pleased with him) was inspired to inaugurate the *tarāwīḥ* prayer in a single congregation behind a single imām, despite the fact that the Prophet ﷺ left this world having commanded otherwise—as the Prophet said when coming out of his home on the fourth night after praying *tarāwīḥ* in his home: “I was afraid lest it be made compulsory upon you.” ‘Umar (may Allāh ﷻ be pleased with him) understood from the Prophet’s statement ﷺ that the rationale for it was

his fear lest the *tarāwīḥ* be made obligatory upon the Ummah in that form. The Prophet's omission of it was, therefore, a mercy to his Ummah. That initial worry no longer remained and the rationale no longer applied since revelation had stopped after the passing of the Prophet ﷺ. It was therefore impossible that people would suffer confusion and think the *tarāwīḥ* prayer in congregation is obligatory or a prophetic Sunnah. The benefit of uniting people behind a single imām was readily apparent, as it averted confusion and encouraged the display of a beautiful and unifying act of worship, and so on.

‘Umar (may Allāh ﷻ be pleased with him) inaugurated the practice of gathering people behind a single imām in the mosque despite the absence of a revealed text in support of it (not the prayer in and of itself). But we see the exactness and preciseness of ‘Umar when he called it an “innovation,” since it is not a prophetic Sunnah. This particular act, despite the lack of a revealed text in support of it, did not contradict an explicit legal text forbidding it, since in our master ‘Umar’s judgment the rationale was no longer deemed applicable. Furthermore, this act was not inaugurated for the purpose of replacing a prophetic Sunnah with something else. The legal texts in the Sharī‘ah do not set a limit on extra devotions (unless it contradicts another legal text) such as voluntary acts of worship, especially in occasions noted by the lawgiver, such as night prayers in Ramaḍān. For this reason our master ‘Umar (may Allāh ﷻ be pleased with him) did not call his inaugurated act an obligation or a prophetic Sunnah, and instead he termed it an innovation and an “excellent innovation.”

It is fitting that we refute the arguments of certain heterodox Islamic groups who have accused our master ‘Umar of contravening the explicit Sunnah in this regard. Their

arguments in this issue do not hold water, because ‘Umar (may Allāh ﷻ be pleased with him) did not exercise independent judgment (*ijtihād*) at the expense of an explicit text, nor did he replace a prophetic Sunnah with something else. Rather, ‘Umar’s judgment was an *ijtihād* in *understanding* the text through the qualification of a general text with a textually stated rationale (*takhṣīṣ ‘umūm al-naṣṣ bi al-‘illat al-manṣūṣ ‘alayhā*). As is well known in the science of legal theory, when a ruling is based on a rationale stated by the lawgiver, that ruling may be lifted when the rationale for it is removed. Allāh ﷻ knows best.

Furthermore, in inaugurating this practice, ‘Umar (may Allāh ﷻ be pleased with him) did not annul the text—in the meaning indicated by the scholars of legal theory, as Ibn Ḥajar said in *Fath al-Bārī* in the Book of Prescribed Punishments (12:14): “They (the scholars of legal theory) are in agreement that it is impermissible to derive a meaning from a legal text that effectively annuls it.” This maxim in the science of legal theory, while sound, is not absolute and without exceptions. Take for instance the statement of the erudite master Ṣafī al-Dīn al-Armuwī al-Dihlawī al-Hindī, author of *al-Fā’iq* and *Nihāyat al-Wuṣūl* (may Allāh ﷻ have mercy upon him), quoted by al-Zarkashī in *al-Baḥr al-Muḥīṭ* (5:135): “This precondition is sound if it refers to annulling a text in its totality, but if the issue is one of qualifying a ruling with some of its particulars and not others, it is fitting that it be deemed permissible.” On this basis, the upshot here is that the revealed text (that is, the Prophet’s statement ﷺ) was not annulled completely or even partially, and rather it was ‘Umar’s qualified effort to understand and [properly] apply the text. What’s more, the legal rationale in this issue is not derived directly from the text. The only thing in the text is the Prophet’s statement ﷺ “I feared lest it be made compulsory upon you.” In addition, it is not necessarily true

that a textually stated rationale be a branch of the complete text, for it is possible that it be a branch of a command or prohibition only and not the other things that relate to the two. In addition to that, we see that ‘Umar (may Allāh be pleased with him) did not annul the text, for he did not forbid people from praying the night vigil [in Ramaḍān] in their homes (as was mentioned in the text). Instead he instituted the practice of gathering together for the prayer after the rationale for the initial ruling no longer applied. He brought people together in the name of increasing voluntary worship, but without obliging people to do it or making it a legal duty. This is not the proper place to expound on the details of legal rationale; those would like to read more about this are advised to search in the appropriate places, one of which is Imām al-Ghazālī’s *Shifā’ al-Ghalīl*, for he elaborated on this at great length, much more in comparison to his *al-Mustaṣfā* and *al-Mankhūl*. One can also read more about this in Imām Ibn al-Humām’s *al-Taḥrīr*, in the section where he explains the conditions of effective reasoning (*‘illah*) and other related topics. Details can also be found in al-Muḥibb al-Bihārī b. ‘Abd al-Shukūr’s *Musallam al-Thubūt* and its commentary *Fawātih al-Raḥamūt* by Shaykh ‘Abd al-‘Alī Muḥammad al-Sahālwī al-Laknawī, Imām al-Shāṭibī’s *al-Muwāfaqāt*, and others, may Allāh ﷻ have mercy upon them all!

Despite all this, however, some of the senior Companions and Followers (*Tābi‘ūn*) preferred to pray *tarāwīḥ* in their homes, even after ‘Umar’s directive for people to gather behind a single imām in the Mosque. Some of these Companions include ‘Umar’s own son, ‘Abd Allāh b. ‘Umar (may Allāh ﷻ be pleased with him). It appears to me—and Allāh ﷻ knows best—that those small groups that ‘Umar found praying together in the Mosque were not from the senior Companions or from the jurists among them, for if they were their names would have been mentioned and they

would have become well known for having done that. It is even conceivable that they were not Companions in the first place and were instead Followers or minor figures among the Companions and Followers. They could have also been new Muslims or people who were not skilled at or able to recite properly the Qur’ān. Allāh ﷻ knows best. In any case, had it been unlawful for small groups to congregate and pray the night prayer in the Mosque—on account of it being a replacement of the prophetic Sunnah with an innovation—the scholars and senior figures among the Companions (most of whom were prominent during ‘Umar’s caliphate) would have surely condemned it at its root. Due to all this, it appears that the majority of the Companions considered it permissible for small groups or large groups to pray the *tarāwīḥ*, after the rationale for the [Prophet’s] ruling no longer applied, and given that it was not presented as an obligation (*farḍ*) or a *sunnah*. The proof that this practice did not replace a prophetic Sunnah is that ‘Umar (may Allāh ﷻ be pleased with him) did not prevent people from offering this prayer in their homes.

Nevertheless, some of the Companions (may Allāh ﷻ be pleased with them) did criticize the practice of *tarāwīḥ* prayers behind a single imām in the mosque. These Companions had apparently held fast to the Prophet’s command ﷺ that he left the world having maintained, and did not consider the rationale or the limit of the restriction to the narrated rationale. The ḥadīth master ‘Abd al-Razzāq al-Ṣan‘ānī recorded in his *Muṣannaḥ* (7528), as did al-Bayhaqī in his *Sunan* (4234), with a rigorously authentic chain whose narrators are *thiqah* and among the narrators used by al-Bukhārī and Muslim, on the authority of Sufyān al-Thawrī, on the authority of Maṣūūr al-Sulamī, on the authority of Mujāhid, who said: “A man came to Ibn ‘Umar and asked: ‘Should I pray behind the imām [for the *tarāwīḥ*] in Ramaḍān?’ Ibn ‘Umar asked him:

‘Can you recite the Qur’ān?’ ‘Yes,’ said the man. Ibn ‘Umar said: ‘Are you to remain silent as if you are a donkey? Pray in your home!’”<sup>142</sup>

Al-Bayhaqī recorded in his *Sunan* (4235) with a rigorously authentic chain whose narrators are *thiqah*, on the authority of Abū Bakr b. al-Ḥārith al-Faqīh, who said: “Abū Muḥammad b. Ḥayyān narrated to us via Abū Ishāq Ibrāhīm b. Muḥammad b. al-Ḥasan › Abū ‘Āmir Mūsā b. ‘Āmir › al-Walīd b. Muslim, who said: ‘Umar b. Muḥammad informed me, on the authority of Nāfi‘, who said that in the month of Ramaḍān ‘Abd Allāh b. ‘Umar would pray [the *tarāwīḥ*] in his home, and when the people would leave the Mosque he would take a pitcher of water and go the Mosque of Allāh’s Messenger ﷺ and not leave there until after praying the Morning Prayer.”<sup>143</sup>

This appears to have been a widely held view by the Companions (may Allāh ﷻ be pleased with them all) and one followed for the sake of complying with the general guidance of our master the Messenger of Allāh ﷺ. Ibn Khuzaymah records in his *Ṣaḥīḥ* collection (1136), as does Ibn Mājah in his *Sunan* (1378) with a rigorously authentic chain whose narrators are *thiqah*, on the authority of Ḥarām b. Mu‘āwiyah, on the authority of his paternal uncle ‘Abd Allāh b. Sa‘d, who said: “I asked the Messenger of Allāh ﷺ: ‘Which is better, prayer in my home or prayer in the mosque?’ He replied: ‘Do you not see my home and how close it is to the mosque; that I pray in my home is more beloved to me than praying in the mosque, unless it is a prescribed prayer.’”<sup>144</sup>

Al-Ṭaḥāwī recorded in his *Sharḥ Ma‘ānī al-Āthār* (1315), as did Ibn Abī Shaybah in his *Muṣannaḥ* (7544), on the authority of Abū Ḥamzah, on the authority of Ibrāhīm al-Nakha‘ī, who said: “Even if all I knew was one chapter

[of the Qur’ān], it would be more beloved to me to repeat it over and over [in prayer] than to stand behind an imam [for *tarāwīḥ*] in Ramaḍān.” This narration was recorded by Ibn Abī Shaybah (4545) in the section of his *Muṣannaḥ* called *Kitāb al-Salawāt* (The Book of Prayers), with the chapter title “Those who do not pray with the people in Ramaḍān.” The narrators of this chain are all *thiqah*, save for Abū Ḥamzah, namely, Maymūn al-A‘war al-Kūfī. He was declared weak by the scholars of creditation and discreditation (*al-jarḥ wa-al-ta’dīl*) on account of his memory. Nevertheless, the ḥadīth scholars have given consideration to his reports and have inscribed them, and accorded him a degree between being outright rejected (*matrūk*) and a proof (*hujjah*). Al-Tirmidhī had declared his ḥadīth on conveying news of a death (*na‘y*) good (*ḥasan*). His reports, then, can possibly be ruled as sound under certain conditions, and Allāh ﷻ knows best. This narration has corroborated reports, such as the report found in Ibn Abī Shaybah’s *Muṣannaḥ* (7545) with a rigorously authentic chain whose narrators are used by al-Bukhārī and Muslim, on the authority of ‘Īsā b. Yūnus, on the authority of al-A‘mash, who said: “Ibrāhīm [al-Nakha‘ī], ‘Alqamah, and al-Aswad used to lead them in the prescribed prayers, but not in the [*tarāwīḥ*] of Ramaḍān.”

It also appears that al-Ḥasan al-Baṣrī shared the same opinion as Ibrāhīm al-Nakha‘ī. Ibn Abī Shaybah recorded in his *Muṣannaḥ* (7547) with a chain containing some weakness, on the authority of ‘Umar b. ‘Uthmān, who said: “I asked al-Ḥasan [al-Baṣrī]: ‘O Abū Sa‘īd! Ramaḍān comes (or he said: Ramaḍān arrives’) and people stand in prayer [at night] in the mosque. What is your view concerning this? Should I pray with the people or should I pray by myself?’ He replied: ‘That you recite the Qur’ān is more beloved to me that it be recited to you.’” There are many similar reports from the senior-most Followers and the generation after them.

Al-‘Aynī mentioned in *‘Umdat al-Qārī* (4:186) that some of the Companions stayed back and did not pray the *tarāwīḥ* prayer in congregation:

It has been reported from individuals among the Companions that they stayed back [and did not pray it]. Al-Ṭaḥāwī said: “Others objected to them [praying *tarāwīḥ* in congregation] and said: ‘Rather, it is better to pray it in one’s home than to pray it with an imām.’” By “others” he meant Mālik, al-Shāfi‘ī, Rabī‘a, Ibrāhīm, al-Ḥasan al-Baṣrī, al-Aswad, and ‘Alqamah, since they opined that prayer in one’s home [in Ramaḍān] is better than prayer with an imām. Abū ‘Umar [Ibn ‘Abd al-Barr] said: “They disagreed over which is better in the month of Ramaḍān, prayer in congregation or prayer alone. Mālik and al-Shāfi‘ī argued that is better to pray alone in one’s home. Mālik said: ‘Rabī‘a and several of our scholars leave and do not pray [*tarāwīḥ*] with the people.’ Mālik also said: ‘I do the same, as the Messenger of Allāh ﷺ did not pray [the night vigil] save in his home.’ This is also related from Ibn ‘Umar, Sālim, al-Qāsim, Ibrāhīm, and Nāfi‘—they would leave [after the prescribed prayer] and not pray [*tarāwīḥ*] with the people.” Al-Tirmidhī said: “Al-Shāfi‘ī took as his preferred position that a man should pray alone if he is a reciter [of the Qur’ān].” Al-Ṭaḥāwī, outlining the proofs for the position of these imams, cited the narration of Zayd b. Thābit, who related that the Prophet ﷺ said: “The best of a person’s prayer is the one performed at his home, save for the prescribed prayer.” In addition, it has been related that Ibn ‘Umar would not pray behind an imām in the [*tarāwīḥ*] in the month of Ramaḍān. A similar position is related from Ibrāhīm al-Nakha‘ī, and it was also the view of al-Ṭaḥāwī himself, who said at the end of this chapter [in his *Sharḥ Ma‘ānī al-Āthār*]: “And this is the correct position.”

Moreover, there are certain reports indicating that ‘Umar himself, as well as Ibn ‘Abbās, refrained from praying *tarāwīḥ*

with the people—at least on occasion. We have already commented that ‘Umar did not oblige the people to come out of their homes and pray it in congregation in the mosque; rather, he established a practice whereby the disparate groups praying here and there, and the isolated individuals praying alone, could come together and pray behind a single imām. There is nothing in the narrations that show the Companions condemning those small groups that were praying in the Mosque before ‘Umar’s decision to put everyone behind a single imām. What’s more, ‘Umar did not lead this prayer, even though he was the Caliph at the time, and instead appointed Ubayy and Tamīm and ‘Abd Allāh b. al-Sā’ib and Ibn Abī Ḥaythamah to lead it. And we have already presented al-Bukhārī’s report in *Khalq Af‘āl al-‘Ibād* in which ‘Umar was reported to have prayed in the back rows. Other reports tell us that ‘Umar did not pray in the congregation at all. The ḥadīth master ‘Abd al-Razzāq al-Ṣan‘ānī (may Allāh ﷻ have mercy upon him) recorded in his *Muṣannaḥ* (7526) with a rigorously authentic chain whose narrators are *thiqah*, on the authority of Ibn ‘Uyaynah, on the authority of Ibrāhīm b. Maysara, on the authority of Ṭāwūs, who said: “I heard Ibn ‘Abbās say: “‘Umar had invited me to partake of the pre-dawn and evening meals with him in the month of Ramaḍān, and one day, after hearing commotion from the people as they left the mosque, asked: “What is this?” I told him: “The people are leaving the mosque.” ‘Umar then said: “What remains of the night is more beloved to me than the portion that has passed.”””

Ibn ‘Abbās also said, as was recorded by Ibn Abī Shaybah in his *Muṣannaḥ* (7537) with a rigorously authentic chain whose narrators are *thiqah*, on the authority of Ibn ‘Aliyyah, on the authority of Ayyūb, on the authority of Abū Yazīd al-Madīnī, who said: “Ibn ‘Abbās said concerning the prayer in Ramaḍān: ‘What they leave of it is better than what they

perform of it.” This is a proof that ‘Umar (may Allāh ﷺ be pleased with him) believed his inauguration of the *tarāwīḥ* in congregation behind a single imām was a good innovation and a *sunnah* of ‘Umar (not a prophetic *sunnah*), and that this practice was not a replacement or alteration of the *sunnah* of praying at night alone in one’s home. This was likewise not a revival of a prophetic *sunnah* that people caused to die out, for otherwise ‘Umar wouldn’t have called it an innovation, nor would he have neglected to follow it; he would have instead led the people in it and encouraged them to pray it. Perhaps ‘Umar would pray at his home along with Ibn ‘Abbās, as is indicated in the abovementioned narration from Ibn ‘Abbās. Allāh ﷻ knows best. In sum, ‘Umar (may Allāh ﷺ be pleased with him) exercised his judgment (*ijtihād*) in attempt to understand the text, and acted personally in accordance with the text’s explicit (*maṭṭūq*) and implicit (*mafḥūm*) indication, as evidenced by the fact that he occasionally left the prayer in congregation. Later, ‘Umar initiated the practice of bringing people together [to pray it], a decision that was based on his expert judgment that the rationale for the [initial] proscription was no longer applicable. He did not oblige the other Companions to follow his personal judgment in the matter. The majority of Muslims, both Sunni and non-Sunni alike, maintain that a ruling can be qualified by a textually stated rationale (*takhṣīṣ al-ḥukm bi al-‘illat al-manṣūṣ ‘alayhā*).

What we have presented here refutes those who wish to put words in ‘Umar’s mouth what he did not say, namely that his inauguration of the prayer in this particular form was simply a revival of a dead *sunnah*. This view does not hold water for a number of reasons. Firstly, there is the choice of words used by our master ‘Umar (may Allāh ﷺ be pleased with him), who described his act with the phrase “What an excellent innovation it is!” This illustrates ‘Umar’s (may Allāh ﷻ be pleased with him) precise understanding of the

law, because he did not describe it as “the revival of a dead *sunnah*.” Secondly, this act was not a dead *sunnah* whose practice was revived, because the Sunnah constitutes what the Prophet ﷺ said, did, and tacitly approved, and his Sunnah is established in his command to the Companions: “See to it, therefore, that you pray in your homes.” This was the Prophet’s practice ﷺ and the practice of his Companions, and this is what he did throughout his life until he passed from the world. He is keener for the interests of his Ummah than any other, and had he wished to order the Companions to perform this prayer in small groups he would have done so, and had he wished to order them to perform it after the legal rationale no longer applied he would have done so—but he did nothing of the sort ﷺ, so that indicates the completion and perfection of his way ﷺ, and the matter remained as such.

The Muslims continued praying the night vigil prayer in Ramaḍān during the caliphate of ‘Uthmān (may Allāh ﷻ be pleased with him). In fact, there are some weak narrations which report that ‘Alī (may Allāh ﷻ be pleased with him) led the night vigil in Ramaḍān himself. It is narrated by al-Bayhaqī in his *al-Sunan al-Kubrā* (4257) on the authority of al-Ḥasan al-Baṣrī, who said: “Alī b. Abī Ṭālib (may Allāh ﷻ be pleased with him) led us in the time of ‘Uthmān b. ‘Affān (may Allāh ﷻ be pleased with him) for twenty nights, then confined himself. Thus some of them said: ‘He has decided to focus on his own worship.’ Then Abū Ḥalīmah Mu‘ādh al-Qārī led them and he would recite the *qunūt*.” Although the chain of this ḥadīth contains weakness, a prohibition of praying the night vigil prayer in Ramaḍān collectively behind one imām was not narrated from either ‘Uthman or ‘Alī, so bear that in mind.

The lesson from all of this is that there is no sound narration proving that any of the Companions objected to ‘Umar’s

decision to organize the night prayers in this fashion. This is an act of worship whereby one intends to draw nearer to Allāh ﷻ. This is an approval by the Companions (may Allāh ﷻ be pleased with them all) for inaugurated acts so long as they do not contravene the Qur’ān and the Sunnah or replace a prophetic *sunnah*, and so long as they are not considered legally binding— even if the acts do not have an explicit revealed text in support of them and are without precedent that can be relied upon. Moreover, even if there exists a revealed text that indicates prohibition, as long as that text is restricted by an articulated rationale (*‘illah manṣūṣah*) there remains a wide scope for qualified judgment (*ijtihād*) in understanding the text for the purpose of applying it (instead of annulling it or leaving it by the wayside). And Allāh ﷻ knows best.

Imām al-Kāsānī (may Allāh ﷻ have mercy upon him) said in *Badā’i’ al-Ṣanā’i’*:

As for the customary practice (*sunan*) of the Companions, it is to perform the *tarāwīḥ* prayer in the nights of Ramaḍān. Discussion of the *tarāwīḥ* prayer tackles various topics, such as its time, its description, its quantity, its *sunnahs*, and whether or not it can be made up if the time for it expires.

As for its description: It is a *sunnah*, as was narrated by al-Ḥasan [al-Shaybānī] who reported that Abū Ḥanīfah said: “Standing [in prayer] in the month of Ramaḍān is a *sunnah* that should not be neglected. It is also narrated that Muḥammad said: “The *tarāwīḥ* is a *sunnah*, but not like the *sunnah* of Allāh’s Messenger ﷺ; the *sunnah* of Allāh’s Messenger ﷺ is that which one performs consistently and does not leave save once or twice for one reason or another.

[But] Allāh’s Messenger ﷺ did not perform [the *tarāwīḥ*] consistently, having only prayed for a few nights. We have narrated that he prayed it in congregation for two nights and then left it, saying: “I fear lest it be made compulsory

upon you.” The Companions, however, performed it consistently, and so it is a *sunnah* of the Companions.

It bears mentioning here that this prayer was not known by the name “*tarāwīḥ*” during the era of the Messenger of Allāh ﷺ. The term *tarāwīḥ* was coined by the *Salaf* later on, as they would take rest (*yastarīḥ*) between every two units of prayer. It is well known that the imams held divergent opinions on the exact number of units in the *tarāwīḥ* prayer, as there is no revealed text with an explicit indication of the number. There are some narrations that speak generally about this issue, such as the ḥadīth of al-Bukhārī (749) and Muslim (472) in their rigorously authentic collections, on the authority of Ibn ‘Umar, who reported that a man came to the Prophet ﷺ as he was delivering a sermon, and asked: “How should the night prayer be performed?” The Prophet ﷺ replied: “In pairs (*mathnā mathnā*); and if you are worried that dawn is approaching, pray a single unit so your prayer ends on an odd number.”<sup>145</sup> This ḥadīth, and those like it, show that it is permissible to perform extra worship without it being considered legally binding or restricted to a set number, even though the default position with regard to prayer is that it is immutably fixed (*tawqīfī*). And Allāh ﷻ knows best.

In al-Ḥāfiẓ Ibn Shāhīn’s (d. 385 AH) *Faḍā’il Shahr Ramaḍān* (The Excellent Merits of the Month of Ramaḍān) (54) and al-Būṣīrī’s *Iṭḥāf al-Khiyarah al-Maharah bi Zawā’id al-Masānīd al-‘Asharah* whose wording it is, there is a report on the authority of Abū Umāmah al-Bāhilī (may Allāh ﷻ be pleased with him) who said: “You have introduced night prayers in Ramaḍān although they were not prescribed for you. The only thing prescribed for you in Ramaḍān is fasting, so if you are to perform the night prayers, be consistent in them, for a people among the Children of Israel—seeking Allāh’s pleasure ﷻ—introduced a new act that He did not

prescribe for them, but they failed to observe it with due observance, so Allāh ﷻ rebuked them for abandoning it and said: ‘*And monasticism, which they innovated. . .*’” (al-Ḥadīd: 27) This was narrated by Aḥmad b. Manī‘ and its narrators are *thiqah*.

Another practice that the Companions supported and approved of was ‘Alī’s *qunūt* supplication<sup>146</sup> (may Allāh ﷻ ennoble his countenance!). Ibn Abī Shaybah recorded in his *Muṣannaḥ* (6864) with a rigorously authentic chain whose narrators are *thiqah*, on the authority of ‘Abd al-Raḥmān b. Suwayd al-Kāhilī, who related: “‘Alī recited the *qunūt* in the Dawn Prayer with the following words: ‘O Allāh! We ask You for help and seek Your forgiveness, and we praise You in the best way and thank You, and we are not ungrateful to You. We forsake and turn away from whoever disobeys You. O Allāh! It is You alone we worship and You alone to whom we pray and prostrate. It is to You alone that we run toward and serve. We hope to receive Your mercy, and we fear Your punishment. Surely, the disbelievers will receive Your punishment.’”<sup>147</sup>

A similar report has been narrated from ‘Umar, ‘Uthmān, and others (may Allāh ﷻ be pleased with them). This *qunūt* supplication in the prayer was introduced by ‘Alī (may Allāh ﷻ be pleased with him) without a precedent or revealed text in support of it, yet there is no record of any of the Companions censuring him (may Allāh ﷻ ennoble his countenance!) or anyone else for that matter; what we find instead is their agreement.

Another practice that the Companions supported and approved of was ‘Uthmān’s (may Allāh ﷻ be pleased with him) decision to establish two azans on Friday, even though there was no revealed text in support of that and it was not

done during the time of the Prophet ﷺ, nor during the reign of Abū Bakr or ‘Umar (may Allāh ﷻ be pleased with them). Al-Bukhārī recorded in his rigorously authentic collection (912, 913) on the authority of al- Zuhrī, on the authority of al-Sā’ib b. Yazīd, who said: “It was ‘Uthmān b. ‘Affān (may Allāh ﷻ be pleased with him) who added the third<sup>148</sup> call to prayer on Friday when the population of Madīnah grew. The Prophet ﷺ only had one mu’adhdhin, and the call to prayer on Friday would be made after the imām sat down—that is, on the pulpit (*minbar*).”

In another narration in al- Bukhārī’s collection, al-Sā’ib said: “During the time of the Prophet ﷺ and Abū Bakr and ‘Umar (may Allāh ﷻ be pleased with them), the call to prayer on Friday would be made when the imām sat on the pulpit. When it was during the caliphate of ‘Uthmān b. ‘Affān (may Allāh ﷻ be pleased with him) and the population [of Madīnah] grew, ‘Uthmān gave the order that a third call to prayer be made, and it remained as such thereafter.”

It appears that most of the Companions did not object to this additional adhān, even though the adhān is an act of worship based on revelation. But nothing is legislated unless it is contained in the revealed texts (which is why it is not legislated to call the adhān during the two Eid prayers or the prayer for rain (*istisqā’*) and so on), but ‘Uthmān did not have a revealed text to marshal in support of his newly introduced act, yet he saw in it a general benefit to the public, and most if not all of the Companions agreed with his decision. Indeed, some scholars even claimed that there is a tacit consensus (*ijmā’ sukūṭī*) supporting its permissibility since there is no record of any Companion criticizing ‘Uthmān for adding it. But that claim—like several claims of alleged consensus—is questionable, although it is strengthened by other narrations of the abovementioned ḥadīth, such as the version that reads:

“And no one rebuked him for that, but they did rebuke him when he completed the prayer at Minā.”

There is, however, a narration where some of the Companions, such as Ibn al-Zubayr and Ibn ‘Umar, criticized the institution of the second call to prayer. Ibn Abī Shaybah recorded in his *Muṣannaf* (5294) with a rigorously authentic chain on the authority of Ibn ‘Umar, who said: “The first adhān on Friday is an innovation.”<sup>149</sup>

Al-Ḥāfiẓ Ibn Ḥajar said in *Fath al-Bārī* (3/53):

Ibn Abī Shaybah recorded from the route of Ibn ‘Umar, who said: “The first adhān on Friday is an innovation.” This could possibly be interpreted as a criticism, or it could be interpreted to mean that it did not exist during the time of the Prophet ﷺ. Everything that did not exist in his time is called an innovation, however some of those things are good and some of those things bad.

Imām al-Qurṭubī records in his *al-Jāmi‘ li Ahkām al-Qur‘ān* that while residing in Kufa, ‘Alī b. Abī Ṭālib kept to only one adhān during Friday, as it was kept during the time of the Prophet ﷺ, and did not adopt ‘Uthmān’s practice. Al-Bayhaqī recorded in *Ma‘rifat al-Sunan wa-al-Āthār* (2:476): “Al-Shāfi‘ī said in the narration of Abū Sa‘īd: “‘Atā’ did not believe that ‘Uthmān introduced it. He said: ‘It was introduced by Mu‘āwiyah.’ Allāh ﷻ knows best. [Elsewhere he said]: ‘No matter which of the two introduced it, the way that is most beloved to me is that which existed during the time of the Prophet ﷺ. The adhān that requires one to forgo monetary transactions (for one upon whom the Friday Prayer is obligatory) is the adhān that was done during the time of Allāh’s Messenger ﷺ, and that is the adhān that is called after the [sun’s] zenith and after the imām sits upon the pulpit.”

Al-Bayhaqī recorded in *Shu‘ab al-Īmān* (8478): “Abū Ṭāhir al-Faqīh informed us: Thābit al-Bunānī related on the authority of al-Dārimī, who said: “There were two men from the Companions of the Prophet ﷺ who, when they met each other and wanted to part ways, would each recite the chapter ‘*By time, certainly man is at loss. . .*’ (Sūrat al-‘Aṣr) after which they would give each other the salutations of peace (*al-salām ‘alaykum*) and part ways.”

Others have related this on the authority of Ḥammād, on the authority of Thābit, on the authority of ‘Uqba b. ‘Abd al-Ghāfir, who said: “There were two men. . .”

The chain of this report is sound and its narrators are *thiqah*, apart from Abū Bakr al-Qaṭṭān, who is *ṣadūq* and fair in his ḥadīth transmissions. I have not come across the second chain of this report. Be that as it may, this particular manner of reciting Sūrat al-‘Aṣr was not practiced during the time of the Prophet ﷺ nor is it supported by a revealed text, yet the Companions (may Allāh ﷻ be pleased with them) introduced it because it reminded them of Allāh ﷻ and the need to counsel each other with truth and patience.

Al-Ḥāfiẓ ‘Abd al-Razzāq recorded in his *Musnad* (3561) with a rigorously authentic chain whose narrators are *thiqah* and from the narrators used by Imām Muslim, on the authority of al-Awzā‘ī, who said: “Hārūn b. Ri’āb related to me on the authority of al-Aḥnaf b. Qays, who said: ‘I entered the Furthest Mosque in Jerusalem (*Bayt al-Maqdis*) and saw a man who was making several prostrations (i.e., praying several units without a salutation after every two prayer units). This made me feel slightly uneasy, so when he finished I asked him: “Do you know if you finished on an odd or an even number of units?” The man replied: “Even if I do not know, Allāh knows!” Then he said: “My beloved Abū al-Qāsim ﷺ

informed me. . .”—as he said this he began to weep—“My beloved Abū al-Qāsim ﷺ informed me...”—and as he said this he began once more to weep—“My beloved Abū al-Qāsim ﷺ informed me: ‘There is no servant who prostrates with a single prostration to Allāh except that, on account of it, Allāh raises him one degree, removes from him one sin, and writes for him a good deed.’” I said to him: “May Allāh have mercy upon you! Please, tell me who you are!” He said: “I am Abū Dharr, the Companion of Allāh’s Messenger”; so I shrank into myself out of embarrassment.”<sup>150</sup>

In this report we see that Abū Dharr (may Allāh ﷻ be pleased with him) prayed a large number of units in a single prayer. On the surface it seems that he did not intend a set number; he simply prayed as much as he wanted without offering a closing salutation after every two units. This caused al-Aḥnaf to take exception, as he did not know how many units Abū Dharr had prayed, and he doubted—because of their large number—that Abū Dharr knew either. Abū Dharr’s specific method of prayer was unsupported by a revealed text, and that was what earned him al-Aḥnaf’s disapproval. The other narrations of this incident show that Abū Dharr took this as his regular practice, so this prayer was not an isolated incident that took place only on that night in the Levant. Abū Dharr explained that his desire to make frequent prostrations to Allāh ﷻ was out of longing for Allāh’s pleasure ﷻ, but he did not relate a revealed text in support of the specific manner that he chose to pray, nor did he mention that the Prophet ﷺ prayed in that manner.

Al-Bukhārī recorded in his rigorously authentic collection (70), as did Muslim (2824), that ‘Abd Allāh b. Mas‘ūd used to gather his companions together every Thursday consistently and would relate stories to them and instruct them in religious knowledge. But there is nothing from the Prophet ﷺ showing

that he gathered people every Thursday in that manner. Al-Bukhārī related on the authority of Abū Wā'il: “‘Abd Allāh used to give religious reminders to people every Thursday. Once a man said: ‘O Abū ‘Abd al- Raḥmān! I wish you could give us reminders daily.’ ‘Abd Allāh b. Mas‘ūd replied: ‘The only thing that prevents me from doing that is my dislike of boring you; I take great care in selecting a suitable time to preach to you just as the Prophet ﷺ used to do for fear of making us bored.’”<sup>151</sup>

There is no revealed text in support of setting this specific time for preaching (which is an act of worship that is intended to draw one near to Allāh ﷻ), and there is no record of the Prophet ﷺ teaching in this specific manner.

Al-Bukhārī recorded in his rigorously authentic collection (5889) on the authority of ‘Ikrimah, on the authority of Ibn ‘Abbās, who said: “Preach to the people once every Friday, and if you will not stick to that, then preach to them twice, and if you want to preach more, then let it be three times per week—but do not make the people bored with this Qur’ān. Let me not find you coming to some people who are engaged in conversation and interrupting their talk by preaching to them, lest you should cause them to be bored. Rather keep silent, and if they ask you, preach to them when they are eager to hear what you have to say. Refrain from the use of rhyme in invocations, for I observed that the Messenger of Allāh ﷺ and his Companions did only that (that is, refrained from the use of rhyme in invocation).”<sup>152</sup>

Ibn ‘Abbās’ ruling that people should gather to hear reminders once every Friday is not supported by a revealed text and was without precedent.

*Instances where the Companions disapproved of certain practices after the passing of the Prophet ﷺ,*

*the guiding principle of their disapproval  
being the opposition of those new practices to  
the general texts and guidance of the Prophet ﷺ,  
not his non- performance of those acts*

Ibn ‘Abbās disapproved of Mu‘āwiyah’s practice during the Ḥajj. Al-Tirmidhī recorded in his *Jami‘* (858) as did Aḥmad in his *Musnad* (2211) with a rigorously authentic chain whose narrators are all *thiqah* and used by Imām Muslim, whose wording it is, on the authority of Abū Ṭufayl, who said: “I saw Mu‘āwiyah circumambulate the House with ‘Abd Allāh b. ‘Abbās to his left. I followed the two closely behind them and could hear their words. All of the sudden, Mu‘āwiyah reached over to touch the Shāmī and ‘Irāqī corners, and Ibn ‘Abbās said to him: ‘The Messenger of Allāh ﷺ would only touch the Yemeni corner and the [Black] Stone.’ Mu‘āwiyah said: ‘Leave me be, Ibn ‘Abbās; there is nothing of the House that should be neglected.’ Not to be thwarted by his response, each time Mu‘āwiyah touched the other corners Ibn ‘Abbās would repeat his comment.”<sup>153</sup>

In al-Ṭabarānī’s wording in *al-Mu‘jam al-Awsaṭ* (2323), it reads: “Mu‘āwiyah b. Abī Sufyān circumambulated the House and was touching each of its corners, whereupon Ibn ‘Abbās (may Allāh ﷻ be pleased with him) asked him: ‘Why are you touching these corners (the Shāmī and ‘Irāqī corners) when the Messenger of Allāh did not touch them?’ Mu‘āwiyah replied: ‘There is nothing of the House that should be neglected.’ Ibn ‘Abbās said [reciting the verse]: “‘*Certainly, there is for you in the Messenger of Allāh a good example,*” to which Mu‘āwiyah said: ‘You have spoken truthfully.’”<sup>154</sup>

To reiterate: The fact that the Prophet ﷺ did not touch the four corners of the Sacred House after explaining—with

words and actions—the Sunnah way of circumambulation indicates restriction. The manner of circling the House is a well-established Sunnah, so no one is allowed to take it upon himself to add anything to it, and this is why Ibn ‘Abbās criticized Mu‘āwiyah.

Abū Sa‘īd al-Khudrī condemned the Umayyad governors who changed the Sunnah of the Prophet ﷺ by praying the Eid prayer after the sermon during the reign of Marwān b. al-Ḥakam, the governor of Madīnah appointed during Mu‘āwiyah’s rule. Al-Bukhārī recorded in his rigorously authentic collection (956) on the authority of Abū Sa‘īd al-Khudrī, who said: “The Messenger of Allāh ﷺ used to proceed to the prayer-place (*muṣallā*) during the Eid of breaking the fast and the Eid of the sacrifice (Eid al-Fiṭr and Eid al-Aḍḥā), and the first thing he would start with was the prayer, after which he would stand up facing the people as they were sitting in their prayer rows and exhort them and counsel them and enjoin them [to good]. After that, if he wanted to send out an army for a mission, he would give them his orders, then he would leave. The people continued to follow this tradition until I went out with Marwān, governor of Madīnah, for the Eid al-Fiṭr or Eid al-Aḍḥā. When we reached the prayer-place, lo, there was a pulpit constructed by Kathīr b. al-Ṣalt; Marwān wanted to ascend it before praying, so I grabbed a hold of one of his garments, but he pulled them back and ascended the pulpit and delivered the sermon before the prayer. I said to him: ‘By Allāh! You have altered [the Prophetic tradition]!’ to which he replied: ‘O Abū Sa‘īd! Gone is what you know.’ I said to him: ‘By Allāh! That which I know is better than what I do not know.’ Marwān said: ‘People were not sitting to listen to our sermon after the prayer, so I delivered it before the prayer!’”<sup>155</sup>

In the wording of this report found in Muslim’s collection (890), on the authority of Abū Sa‘īd al-Khudrī, it reads:

“Marwān pulled my hand as if he was taking me toward the pulpit, while I was pulling him in the direction of the prayer area. After I saw what he was doing I asked: ‘Why are you not praying first?’ and he replied: ‘No, Abū Sa‘īd, gone is what you know.’ I said to him thrice: ‘No, by the One in Whose Hand is my soul! You will never come with anything better than what I know!’ After this he left.”<sup>156</sup>

One possible reason for the Medinans’ refusal to sit and listen to the sermons of Marwān and his ilk among the Umayyads was the fact that they introduced the practice of publically vilifying the noble Companions (may Allāh ﷻ be pleased with them) while on the pulpits. Marwān was of the earliest of the Umayyads to institutionalize this horrid practice, as established in the *Ṣaḥīḥ* collections of al-Bukhārī (3703) and Muslim (2411) from the ḥadīth of Sa‘ad b. Abī Waqqas and others. It was recorded in *Ṣaḥīḥ Muslim* (52) on the authority of Tāriq b. Shihāb, who said: “The first person to deliver the sermon before the prayer on Eid was Marwān. When he did it a man stood up and said: ‘The prayer is before the sermon!’ but Marwān said: ‘That has been left in the past.’ Abū Sa‘īd said: ‘As for this man (the one who corrected Marwān), he has carried out his duty, for I heard the Messenger of Allāh ﷺ say: “Whosoever among you sees an evil let him change it with his hand, and if he is unable let him change it with his tongue, and if he is unable then let him change it with his heart, and that is the weakest of faith.””<sup>157</sup>

Al-Ḥāfiẓ Ibn Ḥajar said in *Fatḥ al-Bārī* (2:452): “Ibn al-Mundhir reported on the authority of Ibn Sīrīn that the first person to introduce this practice was Ziyād in Basra.” In other words, he was the first person to deliver the sermon of Eid before the prayer. The same view was recorded by

Qādī ‘Iyād in *Ikmāl al-Mu‘lim* (3:289–290). Al-Ḥāfiẓ Ibn ‘Abd al-Barr stated in *al-Istidhkār*: “Mu‘āwiyah was the first one to introduce it; Marwān and Ziyād were merely his governors.”

The same point applies to the call to prayer that was also introduced before the Eid prayers. The cause of Abū Sa‘īd’s censure is clear: a Prophetic tradition was replaced by an Umayyad tradition. The Prophet ﷺ explained what is to be done during the Eid, and he prayed Eid without either an adhān or call to commencement, and he prayed before the sermon and taught his Companions what should be done on the Eid. His silence during a situation requiring explication indicates restriction, so no one has the right to add or subtract from it since the question here is not one of mere non-performance, but of direct contravention of an established *sunnah*.

The esteemed Companion Ka‘b b. ‘Ujra (may Allāh ﷻ be pleased with him) condemned ‘Abd al-Raḥmān b. Umm al-Ḥakam b. Abī Sufyān for sitting down as he delivered the Friday sermon since that was not the *sunnah* of the Messenger of Allāh ﷺ, who did not deliver the sermons while seated. The Prophet ﷺ would speak until he completed his sermon and would not sit down. He demonstrated practically what should be done, and so it cannot be considered a simple non-performance; rather, the Sunnah is to abstain from sitting, and to sit during the sermon goes against the well-established Prophetic tradition and replaces it with an innovation. This is why Ka‘b b. ‘Ujra (may Allāh ﷻ be pleased with him) criticized ‘Abd al-Raḥmān b. Umm al-Ḥakam b. Abī Sufyān. Muslim recorded in his rigorously authentic collection (1437) “Ka‘b b. ‘Ujra entered the Mosque as ‘Abd al-Raḥmān b. Umm al-Ḥakam b. Abī Sufyān was delivering the sermon while sitting. Ka‘b said: ‘Look at this vile person delivering

the sermon while sitting down, even though Allāh ﷻ says: “*And when they saw a transaction or a distraction they rushed to it and left you standing!*”<sup>158</sup>

It is recorded in *al-Maqṣad al-‘Alī fī Zawā’id Abī Ya‘lā al-Mawṣilī* (757) on the authority of Abū Khaythamah, who said: “Ya‘qūb b. Ibrāhīm narrated to us via his father who narrated on the authority of Ibn Ishāq › Muḥammad b. ‘Abd al-Raḥmān› Mujālid b. Sa‘īd, on the authority of al-Sha‘bī, on the authority of Masrūq, who said: “Umar b. al-Khaṭṭāb ascended the pulpit of Allāh’s Messenger ﷺ and said: “O people! What is this extravagance in the dowries awarded to women? During the time of the Messenger of Allāh ﷺ and his Companions the dowries given to women [in marriage] were four hundred dirhams or less; if such exorbitant dowries were a token of honor in this world or seen as an act of piety in the sight of Allāh you would not have beaten them to it. I will not acknowledge a man who gives more than four hundred dirhams in dowry!” After this ‘Umar descended from the pulpit and a woman from Quraysh objected to his comments, saying: “O Leader of the Believers! Are you really forbidding people from giving brides more than four hundred dirhams in dowry?” “Yes,”

‘Umar said. “Well,” she said, “haven’t you heard what Allāh, Most Exalted, has revealed in the Qur’ān?” ‘Umar asked: “And what is that?” She said: “Have you not heard Allāh, Most Exalted, say: ‘*And if you have given them an enormous sum of gold as a dower, take not the least bit of it back. Would you take it unjustly and in manifest sin?*’?” Upon hearing this verse, ‘Umar said: “O Allāh, I seek Your forgiveness; everyone has better understanding than ‘Umar!” After that, ‘Umar went back and ascended the pulpit and proclaimed: “O people! I had previously forbidden you from increasing women’s dowries beyond four hundred dirhams,

but whosoever wishes to give of his wealth what he likes he may do so without restriction.””<sup>161</sup>

The chain of transmission for this report would be sound were it not for Mujālid b. Sa‘īd, who was declared weak by most ḥadīth scholars, so he is considered weak. His narrations, however, should be closely examined: they are non-problematic if corroborated by the reports of *thiqah* narrators, but when they are isolated narrations from him they are weak and more. The imams of ḥadīth transmission also remark that his narrations on the authority of al-Sha‘bī are strong since the two of them were close and spent a great deal of time together.

This woman censured ‘Umar (may Allāh ﷻ be pleased with him) because his prohibition was in clear opposition to a definitive verse of the Qur’ān. ‘Umar’s retraction is to be counted among his many virtues and instances where he submitted wholly to the truth when it became clear to him (may Allāh ﷻ be pleased with him).

The Companion ‘Umārah b. Ru’aybah (may Allāh ﷻ be pleased with him) condemned Bishr b. Marwān b. al-Ḥakam for raising his hands in supplication as he delivered the Friday sermon. Imām Muslim recorded in his rigorously authentic collection (875) on the authority of ‘Umārah b. Ru’aybah : “[‘Umārah b. Ru’aybah ] saw Bishr b. Marwān raising his hands in supplication while on the pulpit during the Friday prayer. ‘Umārah said: ‘May Allāh make those two hands ugly! I saw that the Messenger of Allāh ﷺ never did anything more with his hand than this’—and his pointed with his index finger.”<sup>162</sup>

‘Umārah felt that he was obliged to condemn Bishr’s action because it was an innovation that altered the Prophetic Sunnah and replaced it with something else. That is because

‘Umāra and others of the Companions witnessed the Prophet ﷺ and there is nothing to show that he raised his hands in supplication while delivering the Friday sermon. This, as you can see, is different from a mere non-performance, as the Prophet ﷺ explained what should be done during the Friday prayer and did not raise his hands in supplication. Once again, silence during a situation requiring explication indicates restriction.

Ibn ‘Abbās spoke out against leaving the *talbiyah* (audible Ḥajj and ‘Umrah invocation) at ‘*Arafah*. Ibn Khuzayma recorded in his *Ṣaḥīḥ* (260:4), whose wording it is, as did al-Ḥākim in *al-Mustadrak* (464:1) (which he declared rigorously authentic according to the conditions set forth by al-Bukhārī and Muslim), al-Ḍiyā’ al-Maqdisī in *al-Aḥadīth al-Mukhtāra* (3718): “‘Alī b. Muslim narrated to us via Khālīd b. Makhlad › ‘Alī b. Ṣāliḥ › Maysara b. Ḥabīb › al-Minhāl b. ‘Amr, on the authority of Sa‘īd b. Jubayr, who said: ‘We were with Ibn ‘Abbās at ‘*Arafah* when he said to me: “O Sa‘īd! Why is it I do not hear the people uttering the *talbiyah*?’” I replied: “It is because they are afraid of Mu‘āwiyah.”

Hearing that, Ibn ‘Abbās came out of his tent and said [audibly]: “*I respond to Your call, O Allāh*, for they have abandoned the Sunnah out of hatred for ‘Alī!” Abū Bakr said: “The Prophetic reports showing that the Prophet ﷺ continued to utter the *talbiya* until he cast the *jamarāt* stones indicate that he would utter it while upon ‘*Arafah*.””<sup>163</sup>

The narrators of this report are all *thiqah*, save for Khālīd b. Makhlad who is *ṣadūq* and among the narrators used by al-Bukhārī and Muslim. His narrations are recorded in all six canonical books of ḥadīth. Some have declared him *thiqah* while others have declared him weak on account of his Shiite leanings, but he does not stand accused in the eyes of the

ḥadīth imams. In any case, this narration is also recorded by Aḥmad (27845) and Ibn Abī Shaybah (13538) on the authority of Ismā‘īl b. ‘Aliyya, on the authority of Ayyūb al-Sakhtiyānī, on the authority of Sa‘id b. Jubayr, on the authority of Ibn ‘Abbās, and both chains are fully connected and rigorously authentic, and the narrators are used by al-Bukhārī and Muslim, and the wording is nearly identical.

Ibn ‘Abbās’ censure was because the Prophet’s Sunnah during the Ḥajj was established, and what the Prophet did during the Ḥajj was in a context of teaching. This proves that the *talbiyah* should be uttered and not abandoned, and no one has any right to add or subtract from the Prophet’s Sunnah ﷺ.

Ibn ‘Umar criticized his father ‘Umar (may Allāh ﷻ be pleased with him) for forbidding *Ḥajj tamattu*<sup>164</sup> arguing that since it was the Sunnah of the Prophet ﷺ his proscription is an innovation contrary to the Sunnah. Al-Tirmidhī (752) recorded with a rigorously authentic chain on the authority of Ibn Shihāb, who said that Sālim b. ‘Abd Allāh related to him that he heard a man from the Levant ask ‘Abd Allāh b. ‘Umar about *tamattu* ‘ with ‘Umrah until the Ḥajj, and ‘Abd Allāh b. ‘Umar replied: “It is lawful (*ḥalāl*).” The man from the Levant said: “But your father forbade it.” ‘Abd Allāh b. ‘Umar said: “If my father forbade it but the Messenger of Allāh ﷺ performed it, whose command should we follow? The command of my father or Allāh’s Messenger?” The Levantine man replied: “Of course we should follow the command of the Messenger of Allāh ﷺ.” ‘Abd Allāh b. ‘Umar said: “The Messenger of Allāh performed it.”<sup>165</sup>

There is no doubt that ‘Umar (may Allāh ﷻ be pleased with him) did not forbid *Ḥajj tamattu* ‘ with the intention of making it legally prohibited; rather, it was either made optional or he suspended it temporarily in the interest of public welfare

or other benefits that he saw at the time. Despite that, ‘Abd Allāh b. ‘Umar (may Allāh ﷺ be pleased with him) rejected his position.

Ibn ‘Abbās also criticized those who forbade *Ḥajj tamattu’* since he saw the prohibition against it as an innovation that contravened the Sunnah of Abū al-Qāsim ﷺ. Al-Bukhārī (1566) and Muslim (1244) recorded in their rigorously authentic collections on the authority of Shu‘bah, who said “I heard Abū Jamra al-Ḍubā‘ī say: ‘I set about to perform the *Ḥajj tamattu’* but people were forbidding me from it, so I went to Ibn ‘Abbās and asked him about it. He told me to do it, so I continued on the House and went to sleep. As I was sleeping someone approached me in my dream and said: “May you have an accepted ‘Umrah and a pious Ḥajj!” I later went to Ibn ‘Abbās and related to him my dream, to which he said: “Allāh is the Greatest! Allāh is the Greatest! The Sunnah of Abū al-Qāsim ﷺ!””<sup>166</sup>

In al-Bukhārī’s version: “He (Ibn ‘Abbās) said to me: ‘Stay with me and I will grant you a portion of my wealth.’ Shu‘ba said: ‘I asked why and he said: “On account of the dream that you saw.””<sup>167</sup>

Sa‘d b. Abī Waqqāṣ (may Allāh ﷺ be pleased with him) reproached al-Ḍaḥḥāk b. Qays al-Fihri al-Shāmī (a Companion) for imputing ignorance upon those who issued rulings in support of *Ḥajj tamattu’*, since, he reasoned, forbidding it was an innovation in the religion and a change to the Sunnah of the Prophet ﷺ. Ibn Ḥibbān recorded in his *Ṣaḥīḥ* (3923), as did al-Tirmidhī in his *Jami’* (822), who declared it rigorously authentic on the authority of Muḥammad b. ‘Abd Allāh b. Nawfal, who said that he heard al-Ḍaḥḥāk b. Qays say during the Ḥajj performed under the leadership of Mu‘āwiyah b. Abī Sufyān: “No one issues a

ruling to perform the *Hajj tamattu* ‘save one who is ignorant of Allāh’s commands.’ Hearing this, Sa’d b. Abī Waqqāṣ said: “Evil is what you say, O nephew! By Allāh, the Messenger of Allāh ﷺ did it and we did it alongside of him.”

‘Abd Allāh b. ‘Umar reproached his son Bilāl b. ‘Abd Allāh for swearing an oath that he would forbid women from coming to the mosque, since that is an innovation that contradicts the established Sunnah of the Prophet ﷺ. Muslim recorded in his rigorously authentic collection (442) on the authority of Shihāb, who said: “Sālim b. ‘Abd Allāh informed me that ‘Abd Allāh b. ‘Umar said: ‘I heard the Messenger of Allāh ﷺ say: “Do not forbid your womenfolk from the mosques if they seek your permission to go.” But Bilāl b. ‘Abd Allāh said: “I swear by Allāh, we shall prevent them from going!” Upon hearing this, ‘Abd Allāh (his father) turned to him and uttered against him a grievous insult that I have never heard before. He then said: “I relate to you something from the Messenger of Allāh ﷺ and you dare tell me you will prevent them?””<sup>174</sup>

Al-Ṭabarānī recorded in *al-Mu’jam al-Kabīr* (13252) with a sound chain on the authority of Bilāl b. ‘Abd Allāh b. ‘Umar al-Khaṭṭāb, on the authority of his father, who said: “The Messenger of Allāh ﷺ said: ‘Do not forbid women their share of the mosques if they seek your permission to go.’ Bilāl said: ‘I swear by Allāh, I will prevent them from going!’ Upon hearing this, ‘Abd Allāh said: “O enemy of Allāh! I say that the Messenger of Allāh ﷺ said something and you dare say you are going to prevent them?”<sup>175</sup> And in the wording of Muslim (443), Ibn ‘Umar hit him on the chest.<sup>176</sup>

One might argue that the majority of women in our day and age adorn and beautify themselves, so if they are given leave to attend the mosques many harms will come to society.

And what's more, Imām Muslim recorded in his rigorously authentic collection (681) on the authority of our master 'Ā'ishah (may Allāh ﷺ be pleased with her) the wife of the Prophet, who said: "Had the Messenger of Allāh ﷺ seen what women have done after him he would have forbidden them from coming to the mosques."<sup>177</sup>

In response to this objection, we say: Using 'Ā'ishah's statement as a proof that this issue doesn't hold weight, because it is the statement of a Companion, and a statement of a Companion cannot be used to contradict established and sound ḥadīth reports from the Prophet ﷺ. 'Ā'ishah (may Allāh ﷺ be pleased with her) did not intend to cancel out a legal ruling. Instead, she was amplifying her warnings against harms. Moreover, there is no record of 'Ā'ishah forbidding women from visiting the mosques, and even if there was a report to that effect it would not constitute a binding legal proof, since it would contradict the explicit ḥadīth reports. Allāh knows best.

Al-Bukhārī recorded in his rigorously authentic collection (900), on the authority of Nāfi', on the authority of Ibn 'Umar, who said: "One of 'Umar's womenfolk used pray the Dawn and Night prayers in congregation in the mosque, so someone asked her: 'Why do you go out when you know that 'Umar dislikes it and is jealously protective?' She replied: 'If that's so, why doesn't he forbid me? The questioner said: 'He is prevented due to the saying of the Messenger of Allāh ﷺ. "Do not prevent Allāh's maidservants from His mosques."<sup>178</sup>

Al-Bukhārī (865) and Muslim (443) recorded in their rigorously authentic collection on the authority of Mujāhid, on the authority of Ibn 'Umar, who related that the Prophet ﷺ said: "Do not prevent women from going out at night to the mosques."<sup>179</sup>

And Ibn Khuzaymah recorded in his *Ṣaḥīḥ* (1585) as did Ibn Ḥibbān (2214), as well as Ibn al-Jārūd in *al-Muntaqā* (321), on the authority of Abū Hurayrah, who related that the Prophet ﷺ said: “Do not prevent Allāh’s maidservants from His mosques. Let them be careful to go without emitting fragrance.”<sup>180</sup>

Abū al-Dardā’ reproached Mu‘āwiyah in the Levant for innovating the practice of selling gold and silver for more than their weighed value. Mālik recorded in the *Muwatta’* (1327) with a rigorously authentic chain whose narrators are found in the collections of al-Bukhārī and Muslim: “On the authority of Zayd b. Aslam, on the authority of ‘Aṭā’ b. Yasār, who related that Mu‘āwiyah b. Abī Sufyān sold a gold or silver goblet for more than its weight. Abū al-Dardā’ said: ‘I heard the Messenger of Allāh ﷺ forbidding such sales except like for like.’ Mu‘āwiyah said to him: ‘I don’t see any harm in it.’ Abū al-Dardā’ said: ‘Who will excuse me from Mu‘āwiyah? I inform him of something from the Messenger of Allāh ﷺ while he informs me of his personal opinion! I will not live in the same land as you!’”<sup>181</sup>

Toward the end of his life, the companion, Anas b. Mālik (may Allāh ﷻ be pleased with him) wept as he entered Damascus and saw first hand the numerous innovations that had replaced and contravened the Prophetic Sunnah, and witnessed the neglect toward the *sunnahs* that remained, such as the delay of the prayer past its time. Weeping, of course, is a form of censure for he who has not the power to change the situation with his tongue or hand out of fear for himself from the rulers or the likes thereof. Al-Bukhārī recorded in his rigorously authentic collection (501), on the authority of al-Zuhrī, who said: “I went to see Anas b. Mālik and found him weeping. I asked him: ‘What brings you to weep so?’ He said: ‘I do not recognize anything that I have known except for this prayer, and even it is neglected!’”<sup>182</sup>

In addition to the Companions, the Followers (*Tābi ‘ūn*) and the Followers of the Followers among the third generation censured acts that they deemed in opposition to the Sunnah of the Prophet ﷺ—not merely because the Prophet ﷺ omitted them. There are many examples that will illustrate this.

Aḥmad recorded in his *Musnad* (16522): “Surayj b. al-Nu‘mān narrated to us via Baqiyya › Abū Bakr b. ‘Abd Allāh › Ḥabīb b. ‘Ubayd al-Raḥabī, on the authority of Ghudayf b. al-Ḥārith al-Thumālī, who said: “Abd al-Malik b. Marwān bid my presence and when I came to him he said: “O Abū Asmā’! We have gathered people upon two matters.” I asked: “What are they?” He said: “Raising hands [in supplication] while on the pulpit on Friday and storytelling (*qaṣaṣ*) after the Dawn and Evening prayers.” I said: “These might be the best of your innovations to which you invite me, but I shall not respond whatsoever.” He asked: “Why?” and I said: “Because the Prophet ﷺ said: ‘No people introduce a novel matter except that a *sunnah* is removed in its place.’ Lo, to hold fast to a *sunnah* is better than innovating!’”<sup>187</sup>

This ḥadīth is sound, Allāh ﷻ willing. Its grading revolves around the status of Abū Bakr b. Abī Maryam al-Ghassānī al-Shāmī. Most of the ḥadīth scholars declared him weak, although Ya‘qūb b. Shaybah al-Sadūsī declared him *thiqah*; nevertheless, this ḥadīth has other corroborating reports that strengthen it. Baqiyyah is *thiqah* when he narrates from other *thiqah* transmitters, although he has been accused of *tadlīs*, and he has done ‘*an‘ana* here, but he is *thiqah* when he narrates from the Levantines—and this report is one of them. Al-Bukhārī has used him as a proof in his rigorously authentic collection, and Muslim has recorded narrations containing him in some of his follow up narrations and others. Baqiyya also has other corroborating narrations in the *Musnad* of al-Bazzār, the *Tārīkh* of Ibn Abī Shaybah, and al-Lālakā’ī’s

commentary on the foundations of belief (*Sharḥ Uṣūl li-tiqād Ahl al-Sunnah*), all on the authority of Ibn Abī Maryam to him.

Al-Shāṭibī said in *al-I'tiṣām*:

Ibn Rushd said: “Calling the adhān in the presence of the imām on Friday is offensive (*makrūh*) since it is newly introduced. The first person to introduce this practice was Hishām b. ‘Abd al-Malik, who moved the adhān from Zawrā’, from where it was first called, to Mushrifā, and then moved the adhān that was called at Mushrifā to directly in front of him. This was imitated by the caliphs who came after him all the way till our time. . . . It is an innovation, while what the Prophet ﷺ and the Rightly Guided Caliphs did is the *sunnah*. Ibn Ḥabīb mentioned that the adhān which is called when the imām ascends the pulpit remained from the time of ‘Uthmān (may Allāh ﷻ be pleased with him) and is in conformity with what has been quoted by the masters who transmit authentic reports, and he noted that ‘Uthmān did not add to the tradition that preceded him except for the adhān called at Zawrā. Thus, Hishām’s decision to move the legislated adhān from the minaret to the area in front of him was an innovation in that legislated act.” It should also be known that there is no record whatsoever that the Prophetic adhān was called in front of the pulpit and near to him ﷺ.

*Instances where the companions or the Followers would reproach individual companions for what they felt were innovations that replaced and contravened the Sunnah of the Prophet ﷺ, until it became clear to them that what they had censured was in fact permissible*

Some of the Followers reproached ‘Alī b. Abī Ṭālib for drinking while standing, thinking that it went against the

Prophetic Sunnah of drinking while sitting. Al-Bukhārī recorded in his rigorously authentic collection (5615, 5617), as did Aḥmad in his *Musnad* (797), whose wording it is, on the authority of Zādhān, who related: “‘Alī b. Abī Ṭālib (may Allāh ﷺ be pleased with him) was drinking while standing when some people were casting furtive glances at him as if they were reproaching him. Seeing this, he said: ‘What are you looking at? If I drink while standing, well, I saw the Prophet ﷺ drinking while standing, and if I drink while sitting, well, I saw the Prophet ﷺ do that, too!’”<sup>188</sup>

The Prophet’s ﷺ act of drinking while standing is a well established *sunnah* found in the collections of al-Bukhārī and Muslim on the authority of ‘Alī and Ibn ‘Abbās, and was also narrated with a rigorously authentic chain on the authority of Umm Sulaym, Kabsha, and others.

Some of the Followers reproached Ibn ‘Abbās for gathering between two prayers without excuse or travel (although he did not make this a regular habit). Imām Muslim records in his rigorously authentic collection (708) on the authority of ‘Abd Allāh b. Shaqīq, who said: “One day Ibn ‘Abbās addressed us after the Evening prayer (‘Aṣr) till the sun had set and the stars appeared. People began to call out: ‘The prayer! The prayer!’ A man from Banū Tamīm continued saying ‘The prayer! The prayer!’ until Ibn ‘Abbās finally said: ‘Are you to teach me the Sunnah, O motherless one? I saw the Messenger of Allāh ﷺ join the Afternoon and Evening prayers, and the Sunset and Nightfall prayers together.’ I felt uneasy about what Ibn ‘Abbās said, so I went to Abū Hurayrah and asked him about this and he confirmed what he said.”<sup>189</sup>

It is clear from all of the examples we have cited that in their midst, it was easy for when the Prophet ﷺ was the

Companions (may Allāh ﷺ be pleased with them) to inquire about the legal rulings of their undertakings, as he was in their presence and those who heard him would convey what he said to those who were absent. We see that they considered new practices to fall under the general revealed texts, such as Allāh’s saying ﷻ in Sūrat al-Ḥajj: “*And do good, that perhaps you may be successful.*”<sup>190</sup> (al-Ḥajj: 77) Furthermore, the actions or supplications that the Companions came up with did not alter or replace a *sunnah* of the Messenger of Allāh ﷺ. The genus of these newly introduced acts and their forms were legislated: Bilāl would perform ablutions every time he found himself in a state of minor impurity, and Khubayb prayed before he was killed. Both of these acts, ablutions and supererogatory prayers, are legislated, as are gathering to read stories, learning, and calling the adhān. The point here is that the Companions did not have any problem performing a particular act in a particular time and in a particular manner, even if that act was not explicitly detailed in the revealed texts. What’s more, they didn’t even ask the Prophet ﷺ about doing these actions beforehand, and when they did inform him—which was after the fact—he gave them his tacit approval. This is ample testimony to the fact that they did not see new actions—before the Prophet ﷺ approved of them—as unlawful or as innovations and misguidance. Rather, they exercised their independent judgments in accordance with the texts of the Qur’ān and the Sunnah and their guidelines. They did not believe that the Prophet’s non-performance of an act meant it was unlawful or an innovation of misguidance. This was clarified by the Prophet’s occasional approval of their acts ﷺ.

After the time of the Prophet ﷺ, the Companions would analyze newly introduced acts of worship according to the Qur’ān and the Sunnah. Whatever had a basis in revelation and served a general public interest without violating the

Sunnah and guidance of the Prophet ﷺ they would consider in the same category of ‘Umar’s statement “What a good innovation this is!” or they would deem it a good *sunnah* that falls under the ḥadīth: “He who introduces a good *sunnah* shall have its reward and the reward of whoever practices it. . .” even though there was no direct revealed text in support of it. On the other hand, if a newly introduced act violates the Book of Allāh ﷻ and the guidance of the Messenger of Allāh ﷺ and replaces his Sunnah with a divergent way, it is an innovation of misguidance or a bad *sunnah* and novel act whose purveyor must be refuted no matter who he is. Blameworthy innovations are harmful even if they outwardly appear useful, and are included in the meaning of the ḥadīth “he who introduces a bad *sunnah* in shall have its sin and the sin of whoever practices it,” as well as “Every novel matter is an innovation, and every innovation is a form of misguidance, and every misguidance is in the Hellfire.” For this reason the Companions felt such innovations called for censure and called for them bringing attention to the Sunnah of the Prophet ﷺ.

*Innovation in Divinely Ordained Acts of Worship—  
al-‘Ibādāt Tawqīfīyah*

None of this means that new acts of worship outside of what is found in the Book of Allāh ﷻ and the Sunnah of His Messenger ﷺ should be introduced. Allāh’s refuge ﷻ is sought from such a notion! We are not talking about the genus or modality of worship; we are discussing the practice of keeping to supererogatory acts of goodness without the antecedent belief that they are legally required in and of themselves. Let us be clear: worship is established only through the revealed texts, and because it cannot be apprehended through the unaided intellect, the definitive and universal meaning of worship depends solely on divine revelation.

As for the details pertaining to acts of worship, some of them are based on *ijtihād*—such as supplications, extra acts of voluntary devotion, and good acts that are grounded and subsumed under the general and unqualified revealed texts—and others are based solely on what is communicated in the revealed texts, called *tawqīfī*. The acts of worship that are *tawqīfī* are those that depend on the explication of Allāh ﷻ and His Messenger ﷺ, among which are those subject to the axiom mentioned earlier, that “Silence during a situation requiring explication indicates the exclusion of everything unmentioned” (*al-sukūt fī maqām al-bayān yufīd al-ḥaṣr*). Thus, no one has the authority to add to the five compulsory prayers prayed through the day and the night or add to the number of their units or basic form of the prayer, or its timings, and so on. That is because the Prophet ﷺ determined its exact form when he said: “Pray as you have seen me praying”, as found in al-Bukhārī (631).<sup>191</sup> And he said to the man who prayed badly: “Go back and pray, for you have not prayed!” as found in al-Bukhārī (757) and Muslim (399).<sup>225</sup> Because of this, we know that form of the compulsory prayers is *tawqīfī* and it is not allowed to add to them or subtract from them. In addition, the Prophet ﷺ said: “Take from me your Ḥajj rites”, as found in the *Ṣaḥīḥ* collection of Ibn Khuzaymah (2699).<sup>193</sup>

Therefore, we also know that the form of Ḥajj as we know it is *tawqīfī* too. That which the Prophet ﷺ was silent about in a situation requiring explication indicates the exclusion of what he left unmentioned, so those matters are not subject to *ijtihād* in the first place, whether that *ijtihād* results in adding to or subtracting from the *tawqīfī* act of worship, since there is to be no *ijtihād* in matters clearly explicated in the Sunnah.

To sum matters up, we restrict what the Messenger of Allāh ﷺ restricted and leave open what he left open. This means when it comes to non-*tawqīfī* acts of worship, it is permitted

to exercise *ijtihad* and add to them in accordance with one's resolve and ability without altering the *tawqīfī* aspect of it. As we have seen from all the examples presented, this was the understanding of the Companions, and was expressed clearly by the Prophet ﷺ in the ḥadīth recorded by al-Bukhārī (46) and Muslim (13) in his rigorously authentic collection on the authority of Ṭalḥā b. 'Ubaydullāh. Ṭalḥā said: "A man from the Najd with unkempt hair came to the Messenger of Allāh ﷺ. His loud voice could be heard but no one could understand what he was saying, until he drew near and asked about Islām. The Messenger of Allāh ﷺ said: 'There are five prayers in the day and the night.' The man asked: 'Are there any other prayers that I must perform?' The Messenger of Allāh ﷺ said: 'No, unless you wish to offer extra prayer.' Then the Messenger of Allāh ﷺ said: 'There is [also] the fast in the month of Ramaḍān.' The man asked: 'Are there any other fasts that I must keep?' The Messenger of Allāh ﷺ said: 'No, unless you wish to offer extra fasts.' The Messenger of Allāh ﷺ went on to mention Zakāh, and the man asked: 'Is there any other charity that I must give?' and the Messenger of Allāh said: 'No, unless you wish to give extra charity.' After this, the man turned to leave and said: 'By Allāh! I will neither do less nor more than this.' The Messenger of Allāh ﷺ said: 'He will be successful if he is truthful [in keeping to this].'"<sup>194</sup>

In this ḥadīth we observe that the Messenger of Allāh ﷺ did not restrict the amount or time allotted to supererogatory acts of worship, and thus we see that establishing a set time or amount to these acts is not *tawqīfī*, despite the fact that at its root, the form and timing of the prayer is *tawqīfī* in nature. This point is important and is the central argument underpinning our contentions. It is confirmed by the acts of Bilāl, Khubayb, Abū Dharr, Ibn Mas'ūd, and others, yet these things are not considered legally required in and of

themselves. Another important point that bears mentioning is the fact that devotional acts are subject to *ijtihad* and differences of opinion. For instance, are we to prostrate with our hands first or our knees? How are we to understand the various ḥadīth that speak of the position of the hands during prayer? Are they to be placed on the upper chest, the mid-chest, or the stomach, or by our sides as done in the Mālikī school?

The upshot of all this is that some matters pertaining to worship are based on the general objectives of the Sacred Law and the well-considered legal benefits that are to be actualized, as well as the careful balance between harms and benefits in them. It is enough for us that an act does not contravene a revealed text. We do not say, as some do, that an act is only permitted when it is articulated in a revealed text, for by that line of argument we would be forced to exclude daily interactions (*mu'āmalāt*) with others, as well as supplications and legally supported incantations (*ruqya*), despite the fact that supplication is worship, as the Prophet ﷺ said in the rigorously authentic ḥadīth, and incantation is also supported in authentic narrations.

In short, the fundamentals are *tawqīfī* while the non-*tawqīfī* elements are subject to *ijtihad* in accordance with the general guidelines expressed in the revealed texts and the places within the texts wherein the rationale (*'illah*) is articulated (for those not in favor of analogical deduction), or in the myriad forms of analogical deduction formulated through quasi-suitability (*qiyās al-shibah*), which is the position of the majority of legal theorists. The examples for this are too numerous to enumerate.

The Prophet's ﷺ non-performance of an act is merely his silence concerning it, and silence, as the legal theorists

have detailed, is “absence” (*‘adam*) which carries no legal implication (*dalālah*). For this reasons the scholars say: “A statement cannot be ascribed to one who is silent.” Textual implications are only taken from divertive proofs (*qarā’in*) that surround an incident where the Prophet ﷺ was silent and which prove his intent, such as the Prophet ﷺ not remaining silent when someone criticized someone’s action, and so on. This is where we get the principle that tacit approvals are probative in the law. In addition to this, non-performance carries with it multiple possible meanings, and, as the masters of legal theory know, when something bears out a variety of possible interpretations it cannot be used to infer a definitive proof.

Al-Bukhārī recorded in his rigorously authentic collection (266), as did Muslim (319), on the authority of Maymūnah b. al-Ḥārith, who said: “I placed some water for the Prophet’s bath ﷺ and blocked the area with a screen. He poured water over his hands, and washed them once or twice (Sulaymān, the sub-narrator, added: “I don’t remember if she said thrice or not”). Then he poured water with his right hand over his left and washed his private parts. He rubbed his hand over the earth or the wall and washed it. He then rinsed his mouth and washed his nose by putting water in it and blowing it out. He washed his face, arms, and head. He poured water over his body and then moved from that place and washed his feet. I offered him a piece of cloth and he pointed with his hand [signaling that he did not want it] and did not take it.”<sup>195</sup>

Imām al-Nawawī said in his commentary on this ḥadīth (3:186):

Our colleagues have disagreed over this narration and have suggested a number of interpretations, the most famous of which is that it is recommended to forgo it (using a towel or cloth to wipe off one’s wet limbs), although it is not

deemed offensive (*makrūh*). The second opinion is that it is offensive. The third opinion is that it is legally neutral and using or forgoing it are of equal standing—and this latter view is the most apparent and the preferred position, for this rigorously authentic ḥadīth shows that it is legally neutral and there is nothing established that shows it to be prohibited. Allāh knows best.

Ibn Qudāmah al-Maqdisī said in *al-Mughnī* in the chapter on ritual purification:

There is no harm in drying one’s limbs with a cloth if they become wet from the ablution or bath. Al-Khalāl said: “The cited opinion from Aḥmad is that there is no harm in drying the limbs after ablution.” Those who are narrated to have used a cloth to dry themselves after ablution include ‘Uthmān, al-Ḥasan b. ‘Alī, Anas, and several other scholars. It was forbidden by Jābir b. ‘Abd Allāh, and ‘Abd al-Raḥmān b. Maḥdī, and a group of scholars disliked it because Maymūnah narrated that the Prophet ﷺ took a bath and said: “I offered him a piece of cloth but he did not take it, and instead removed the water with his hands.” This narration is agreed upon. The first position, however, is the most correct because the default ruling in such matters is legal neutrality (*ibāḥah*), and the Prophet’s non-performance of something does not indicate that thing’s offensiveness, for he would forgo certain permitted things and perform others.

The erudite Abū Bakr al-Jaṣṣāṣ said in *al-Fuṣūl fī al-Uṣūl*:

Our view concerning non-performance of an act is just like our view concerning action: when we see that the Prophet ﷺ has left off a particular action and we do not know the exact reason for his leaving it undone, we interpret it as being a legally neutral act. It is not legally binding upon us to leave it as well, unless it becomes clear to us that he left the action because of its sinfulness, in which case

it becomes obligatory for us to leave the action for the same reason, until it becomes established that the non-performance of that act was particular to him and not us.

The erudite legal theorist Muḥammad b. Aḥmad al-Tilmisānī said in his *Miftāḥ al-Wuṣūl*: “Non-performance of an act shares with action in its textual implication: just as one may infer from the Prophet’s action that a thing is not unlawful, likewise he may infer from the Prophet’s non-performance of an act that it is not obligatory.” This is the meaning of the maxim found in the science of legal theory: “What is permitted to leave undone is not obligatory to perform.”

The Ḥanafī ḥadīth master Sayyid Muḥammad Anwar Shāh al-Kashmīrī said in his marginalia upon *Ṣaḥīḥ al-Bukhārī* entitled *Fayḍ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, under the chapter heading “The Midmorning Prayer when Resident”:

Know that virtuous acts and meritorious deeds are not limited to what was established by the Prophet’s performance ﷺ thereof, for the Prophet ﷺ used to take on certain specific acts that were more appropriate to his station and more fitting for his rank. And since the Prophet did not practice every single virtuous deed, it was obligatory for him to encourage their performance so that the Ummah may act upon them. Examples of this include the midmorning prayer (*duḥā*): even though he did not perform it—that is to say, he did not adopt it as his regular devotional practice—he nevertheless indicated its virtue by speaking about it so that his Ummah can practice it and gain reward. Do you not see how they (the Companions) discussed among themselves whether or not the call to prayer was uttered by the Prophet ﷺ, despite it being one of the most virtuous of deeds? Virtue, therefore, is not restricted to what he ﷺ is proved to have performed, for each person chooses for himself what best suits his station.

All of this is a response to those who say that if it was permissible or good to celebrate the Prophet's birth ﷺ, he or his Companions (may Allāh ﷻ be pleased with them) would have celebrated it.

THE FIFTH ARGUMENT

*The religion is complete, so it is not allowed to introduce a new act of worship in a specific time*

Those who disapprove of commemorating and rejoicing at the Prophet's birth ﷺ argue that it is forbidden because, as a newly invented act of worship meant to draw one near to Allāh and one that the Prophet ﷺ did not legislate, it appears to make the religion complete even though it was already complete without it, and it seems to correct what the Lawgiver ﷻ has left out, and that this act of worship is specified for a particular day and month.

This is intellectual terrorism and a deliberate misrepresentation of the position of those in favor of the *Mawlid*, may Allāh ﷻ help us! There is not a single Muslim who believes that the religion is imperfect or deficient. Allāh Most High says in Sūrat al-Mā'idah: "*Today I have perfected for you your religion and completed for you My favor and chosen Islām as your religion.*"<sup>196</sup> He also says in Sūrat al-An'ām: "*And this is my upright path: follow it and do not follow other paths lest they take you from my path. This is my counsel to you so that perhaps you will exercise godfearingness.*"<sup>197</sup>

Al-Bukhārī (6762) and Muslim (870), whose wording it is, recorded a ḥadīth with a rigorously authentic chain on the authority of Jābir (may Allāh ﷻ be pleased with him), that the Prophet ﷺ used to say during his sermons: "The most truthful speech is the Book of Allāh ﷻ, and the best guidance is the

guidance of Muḥammad.”<sup>198</sup> Al-Qurṭubī said in his exegesis (5:147):

Allāh’s statement “*Allāh wants to clarify to you and guide you to the ways of those before you and turn to you in repentance; Allāh is All- Knowing, Wise*”<sup>199</sup> means He wants to clarify to you your religion and detail what will bring you benefit, and to explain what is lawful and unlawful for you. This verse proves that it is impossible for a single action to be without a ruling from Allāh concerning it. This is also proven in the verse “*We have neglected nothing in the Book.*” That is, not a single issue escapes a ruling from Allāh, whether that ruling pertains to the root of the issue or its subsidiary details.

No one says that commemorating the noble Prophetic Birth in a specific manner and time is a completion of what was, prior to it, an imperfect religion, and no one claims that it is obligatory in the Sacred Law. (Anyone who makes such a claim should be rejected.) Allāh ﷻ has not ordered His servants to set aside a specific night or day to commemorate the birth of His Prophet ﷺ—nor has He forbidden them from that. The Prophet ﷺ himself, as he explained to us in the rigorously authentic ḥadīth, set aside one day a week to commemorate and rejoice at his noble birth, but it is not obligatory upon the Ummah as a whole. The Prophet ﷺ was tender and merciful toward the believers, and it is not the case that acts performed after the time of the Prophet ﷺ or his Companions are deemed by their practitioners as a completion to an incomplete religion or a correction to it. We have dealt with this issue exhaustively in the previous section.

The scholars of this Ummah have exercised their *ijtihād* in a plethora of issues after the Prophetic era and no one has ever said that their *ijtihād* was evil and countered that “were

it good, the Prophet ﷺ would have mentioned it.” No one has ever suggested that the *ijtihāds* exercised by the Ummah—*ijtihāds* that were subsumed under what was already deemed good in the law—sought to correct the Sharī‘ah or imply that the religion is imperfect and in need of completion, or that the Prophet ﷺ was somehow negligent in conveying the message. Allāh’s refuge is sought!

Rejoicing at the birth of the Prophet ﷺ, a way of drawing nearer to Allāh ﷻ, is a well-established *sunnah*. As for commemorating his birth, there is no specific form of it that is obligatory in the Sharī‘ah, nor is there a particular time in which it is obligatory. Rather, a truthful lover expresses his delight with the Prophet and his birth ﷺ and assembles people and teaches them his Sunnah and noble features as much as he is able. The lover’s love for his beloved continues unabated, day after day, and it not restricted to one day to the exclusion of others— except for Monday, the day that Allāh ﷻ honored by causing the Chosen Prophet ﷺ to be born in it, and likewise the month of Rabī‘ al-Awwal. There is a basis for the exclusivity (*khuṣūsiyyah*) of places and times in Islām, for al-Ḥākim recorded in his *al-Mustadrak* (51:), and declared it rigorously authentic, on the authority of Ibn Abī Awfā, who said: “The Messenger of Allāh ﷺ said: ‘Certainly, the choicest of Allāh’s servants are those who keep careful watch over the movements of the sun and the moon and the stars and the shade to tend to Allāh’s remembrance.’” And al-Bazzar authenticated it in his *Musnad* (3350) as *mawqūf* on the authority of Abū Dardā.<sup>200</sup>

More explicit still is the narration found al-Nasā’ī’s *al-Sunan al-Kubrā* with a sound chain on the authority of Anas b. Mālik, who reported that the Messenger of Allāh ﷺ said: “I traveled upon a beast larger than a donkey but smaller than a mule; its footsteps reached as far as its eyes

could see. I mounted it while Jibrīl was with me and I set off until Jibrīl said: ‘Disembark and pray’ and so I did. Then he asked: ‘Do you know where you prayed? You prayed at Ṭaybah, which shall be the abode of migration.’ Then [after traveling on] he said: ‘Disembark and pray.’ Then he asked: ‘Do you know where you prayed? You prayed at Mount Sinai where Allāh Most Sublime and Exalted spoke to Mūsā (peace be upon him).’ Then [after traveling on] he said: ‘Disembark and pray.’ Then he asked: ‘Do you know where you prayed?’ You prayed in Bethlehem where ‘Īsā (peace be upon him) was born.’ After that I entered Jerusalem and all of the Prophets were gathered before me (peace be upon them). . .”<sup>201</sup>

Notice how the birth site of Prophet ‘Īsā was seen as a blessed and important place, so much that the Prophet ﷺ recalled that he offered prayers there. The implicit understanding derived from this ḥadīth is that Bethlehem was honored due to the fact that ‘Īsā (peace be upon him) was born in it. Driving this point home further, there is the ḥadīth recorded by Ibn Ḥibbān (312:14), recorded in his *Ṣaḥīḥ* collection, and al-Ḥākim (417:2), who authenticated it in his rigorously authentic collection as well as Ibn Ḥibbān and others, on the authority of al-‘Irbāḍ b. Sāriyah who reported that the Messenger of Allāh ﷺ said: “Indeed, in the sight of Allāh I was the Seal of the Prophets even as Ādam (peace be upon him) was mixed with his clay, and I shall inform you of the beginning of this affair. I am the response to my father Ibrāhīm’s prayer (peace be upon him), the glad tidings prophesized by ‘Īsā, and I am the manifestation of the dream seen by my mother and the mothers of all the Prophets.”<sup>202</sup>

This ḥadīth is rigorously authentic if we take into consideration all of its routes of transmission and

corroborating reports. The first part of this ḥadīth that speaks of his prophethood while Ādam was between spirit and clay is supported by a rigorously authentic chain in al-Tirmidhī's *Jāmi'* (3609). And he said this a sound irregular ḥadīth.

Al-Ḥāfiẓ Ibn Ḥajar said in *Fatḥ al-Bārī* (7:227):

Among the portents of his prophethood that manifested during and after his birth is that which was recorded by al-Ṭabarānī on the authority of 'Uthmān b. Abī al-ʿĀṣ al-Thaqafī, on the authority of his mother, who said that she was present when Āminah, the Mother of the Prophet ﷺ, was going through labor. She said: "I looked at the stars and saw them drawing near. Startled, I said: 'They are going to fall upon me!' However, when she (Āminah) gave birth, a light emitted from her that lit up the entire house and surrounding environs!"<sup>203</sup> This is further corroborated by the ḥadīth of al al-Irbād b. Sāriyah, who said: "I heard the Messenger of Allāh ﷺ say: 'Indeed, in the sight of Allāh I was the Seal of the Prophets even as Ādam (peace be upon him) was mixed with his clay, and I shall inform you of the beginning of this affair. I am the response to my father Ibrāhīm's prayer (peace be upon him), the glad tidings prophesized by 'Īsā and I am the manifestation of the dream seen by my mother and the mothers of all the Prophets.' And when she delivered the Prophet ﷺ, Āminah saw a light that lit up the palaces of the Levant."<sup>204</sup>

This was also recorded by Aḥmad and was declared rigorously authentic by Ibn Ḥibbān and al-Ḥākim, and there is a similar ḥadīth on the authority of Abū Umāmah recorded by Aḥmad. A similar report was recorded by Ibn Ishāq on the authority of Thawr b. Yazīd who related on the authority of Khālīd b. Ma'dān, on the authority of some of the Companions of Allāh's Messenger ﷺ, and in his version Āminah said: "Bostra of the Levant was lit up from it (the light)."<sup>205</sup>

Allāh, the Exalted and Sublime, said in Sūrat al-Baqarah: “And take of the station of Ibrahim a place of prayer.” (al-Baqarah: 125).<sup>206</sup> This verse explicitly describes the uniqueness of the station of Ibrāhīm, a blessed place in addition to the birth site of ‘Īsā (peace be upon him). But there is no doubt whatsoever that the birth site of the greatest Prophet ﷺ is greater and nobler and more blessed than the birth site of our master ‘Īsā (peace be upon him) and the other Prophets, may the best salutations and benedictions be upon them all!

All of these narrations prove that certain days, places, or events in time contain a specificity and uniqueness, and that is why there is no harm in taking notice of these things provided it is not deemed a legal obligation. For the true lover, though, the act of commemorating and celebrating the Prophet’s birth ﷺ should not be restricted to one day out of the year. For the true lover, each day of his life finds him rejoicing in the Chosen Prophet ﷺ. The best way to mark the Prophet’s birth ﷺ is to remind others of him every Monday and keep a fast on that day—as is the authentic Sunnah—and to spread and revive the aspects of the Sunnah that people have caused to die. This is the best way to commemorate his birth ﷺ, since many people are unaware that one of the reasons why the act of fasting is presented to Allāh ﷻ each Monday is because it coincides with the anniversary day of the Prophet’s noble birth and is an expression of delight for it and a display of gratitude to Allāh ﷻ.

The act of bringing people together to rejoice at the birth of the master of creation ﷺ falls in the category of legally neutral things (*mubāḥāt*) that remind others of Allāh ﷻ and His Messenger ﷺ. Gatherings of this nature are recognized in the various customs of people, and not a single intelligent Muslim claims that they are compulsory in the Sacred Law. The *Mawlid* was introduced as a custom (*‘urf*) among

permissible matters, or it was introduced for the sake of obtaining a Sharī'ah - countenanced benefit. (Nonetheless, customary acts can, Allāh ﷻ willing, be transformed into acts of worship provided there is a good intention, as the Prophet ﷺ said in what has been recorded in al-Bukhārī (1) and Muslim (1910) from the ḥadīth of 'Umar b. al-Khaṭṭāb (RA), "Actions are governed by their intentions, and a man shall only have what he intended. So he whose migration was for Allāh and His Messenger, then his migration is for Allāh and His Messenger. And he whose migration was to gain a portion of the world or to marry a woman, then his migration is only to that which he intended.")<sup>207</sup>

What is astonishing is the sheer recklessness of those who make forbidden what neither Allāh ﷻ nor His Messenger ﷺ have forbidden in a definitively clear and authentic revealed text. This is tantamount to "ruling by other than what Allāh ﷻ has revealed" (*al-ḥukm bi ghayri mā anzala Allāh*), and Allāh ﷻ knows best. That is because Allāh ﷻ has elucidated the forbidden and detailed the unlawful, so it is not permissible for anyone to add to that unless he takes into due consideration the well known ijtihād-based principles that underpin the Sacred Law, namely the general and unqualified revealed texts that prohibit something, or the places within the texts wherein the legal rationale is articulated. Allāh ﷻ said: "*He has explained to you in detail what He has forbidden you, excepting that to which you are compelled. Indeed, there are many who lead others astray through their own caprice without knowledge. Indeed, your Lord knows best those who transgress.*"<sup>208</sup> (al-An'ām: 119). He also said: "*Say: 'Come, I will recite to you what your Lord has forbidden you: That you do not associate anything with him, and that you show kindness to parents. . . .'*"<sup>209</sup> (al-An'ām: 151) And al-Hākim reported in al-*Mustadrak* (111:4) that the Prophet ﷺ said: "Indeed, Allāh has set boundaries, so do not transgress them; He has prescribed

obligations, so do not neglect them; He has forbidden certain things, so do not violate them; and He has omitted other things, not out of forgetfulness, but because of your Lord's mercy for you, so accept them and do not seek after them."<sup>210</sup>

Therefore, to prohibit gatherings in which people rejoice at the Prophet's noble birth ﷺ falls within the realm of "gratuitous use of analogy with opinion" which is invalid and—ironically—a "correction" of the Lawgiver concerning what He left without forgetfulness. Allāh ﷻ knows best.

Many of those who resort to making it unlawful to commemorate the *Mawlid* or similar blessed occasions of Allāh's days ﷻ (despite the fact that these celebrations are deemed customs or practices grounded in general public interest) fall into much worse. The national holidays and independence celebrations—which are marked annually all around the world and in every Muslim country officially and publicly, during which people receive time off from work and school, and in which celebrations and parties are held, and which are seen and heard by senior and junior scholars—are clear examples of the blatant double standard some have in this issue, especially when we consider that those who are so eager to charge other Muslims with reprehensible innovation and accuse them of various forms of misguidance and ignorance, and who become enraged and perturbed over the *Mawlid* and hurl accusations of innovation and idolatry or the like, are shrouded in silence when the discussion turns to the national holidays or the independence day celebrations and the like. They are likewise silent when faced with the approvals and fatwas (or silence) of their scholars and shaykhs with respect to these celebrations. This is a clear example of bias and caprice. From another angle, this double standard shows the inherent extremism in this position, for on the one hand there is an expression of love and allegiance

to their nation state, while on the other hand those same emotions are not expressed in celebration and delight with the Prophet's birth ﷺ and his mission, even though rejoicing in him and his mission is far more important than showing the same for a nation state or its rulers and scholars. Al-Bukhārī (15) and Muslim (45) recorded in their rigorously authentic collections on the authority of Anas b. Mālik, who said: "The Messenger of Allāh ﷺ said: 'None of you truly believe until I am more beloved to him than his parents, his children, and all of mankind.'"<sup>211</sup>

Someone might retort that these national celebrations, or these tribal or popular celebrations, fall within the ambit of social custom and are not considered religious duties. But this is exactly what we say concerning the Prophet's *Mawlid* ﷺ: even though it is not a legal obligation in the Sacred Law to commemorate it in the exact manner it is performed, nevertheless it is our way of expressing delight and happiness with his coming, and its ultimate objective is to call others unto Allāh ﷻ and remind them of the Days of Allāh ﷻ and remind them of His Book ﷻ and the Sunnah of their Prophet ﷺ and the importance of loving and sending salutations upon him ﷺ.

So reflect on the double standards of the opponents who are silent about the leaders and scholars of their sect but outspoken in their contention that the *Mawlid* is a reprehensible innovation. When all is said and done, the standard of truth is not what this or that group says or does, but rather the standard in everything is what Allāh ﷻ and His Messenger ﷺ say.

And to those who adopt an even harsher position and proscribe every form of communal gathering, be it rooted in custom or tribal or societal norms, we say: Our coming together to express joy and happiness with the Prophet's birth ﷺ is akin to the scholarly seminars and conventions

that are held periodically at set times and with set forms for the purpose of educating people in their religion, just as Ibn Mas‘ūd (may Allāh ﷻ be pleased with him) used to do every Thursday, and just as Ibn ‘Abbās (may Allāh ﷻ be pleased with him) ordered his freed bondsman (as narrated in *Ṣaḥīḥ al-Bukhārī* and other authentic reports). These regularly held conventions that take place at a set time and location did not exist in the time of the Prophet ﷺ, yet despite that they are one of the most essential forms of calling to Allāh ﷻ in these days. It is not hidden to anyone that one of the objectives behind the *Mawlid* is to call others to Allāh ﷻ and spread His religion in these lands and elsewhere. This is achieved through acquainting others with the Prophet of humanity ﷺ, the kind and merciful Prophet ﷺ whom Allāh ﷻ sent as a mercy to all the worlds; presenting the details of his physical description, discussing his unique qualities and inimitable miracles, and detailing the Companions’ love for him ﷺ.

The occasion of the *Mawlid* is thus a prime opportunity for calling others to Allāh ﷻ. The Prophet ﷺ would await certain occasions to go and invite others to Allāh ﷻ, and would go to the marketplace and offer them guidance, and the Companions too would seize opportunities to guide others to goodness, as evidenced by the incident where Abū Hurayrah (may Allāh ﷻ be pleased with him) entered the marketplace and announced that the Prophet’s inheritance ﷺ was to be found in the circles of knowledge inside the Mosque.

THE SIXTH ARGUMENT

*The day of the Prophet’s birth is same as the day of his passing ﷺ, so why express happiness and not sadness?*

Those who argue against the *Mawlid* point out the apparent contradiction that Monday is the day when the Prophet ﷺ

was born and the day he was tasked with his mission as well as the day when he passed (according to the position of the majority of scholars), so how, they ask, can one express joy with his birth on Monday and not simultaneously express sadness with his passing, since joy is no more appropriate or better than sadness on that day?

Al-Ḥāfiẓ ‘Abd al-Razzāq recorded in his *Muṣannaḥ* (6700), in a *mursal* form on the authority of ‘Abd al-Raḥmān b. Sābiṭ, and Mālik recorded in his *Muwattaʿa*’ on the authority of Yaḥyā (557), transmitted on the authority of ‘Abd al-Raḥmān b. al-Qāsim b. Muḥammad b. Abū Bakr, who said: “Allāh’s Messenger ﷺ said, ‘If any of you remember your own calamities then remember mine, for mine are of the greatest calamities.’”<sup>212</sup> And Aḥmad recorded in the *al-Fadā’il* on the authority of ‘Ā’ishah (may Allāh ﷻ be pleased with her), that the Prophet ﷺ would say: “O you people, for whomever after me a calamity befalls, let him take heart in his calamity through mine, for there is no one from my Ummah after me who has been afflicted with the likes of what has befallen me.”<sup>213</sup>

The response to this objection is that the chains for both of these narrations are weak. Furthermore, the danger of this contention should not be lost on anyone, as it entails correcting the Prophet ﷺ, since he was the first person to introduce the practice of expressing happiness and gratitude to Allāh on the day of his birth, as he ﷺ informed us. He fasted that day every week out of gratitude to Allāh ﷻ, and that is an expression of delight with his birth. And he also performed his own *‘aqīqah* ceremony out of gratitude to Allāh ﷻ for his birth.

Imām al-Suyūṭī has sufficed with regards to this contention. He said in his *Husn al-Maqṣid* in response to this contention:

Certainly, the Prophet's birth ﷺ is the greatest bounty upon us, and his passing is the worst calamity to afflict us. The Sacred Law encourages us to be thankful for bounties and to observe patience, resignation, and tranquility with calamities. The Law Giver has commanded us to perform the *'aqīqah* ceremony when a child is born, and that is in order to show gratitude and happiness for the newborn child, but he has not ordered us to sacrifice an animal or do anything of that nature when a child dies. In fact, he has forbidden the act of wailing and showing displeasure [with the divine decree]. Therefore, the principles of Sacred Law indicate that in this month it is praiseworthy to express happiness with the Prophet's birth ﷺ, and it has not indicated that it is praiseworthy to express sadness with his passing ﷺ.

In addition to that, the Prophets (upon them be peace) are alive with a form of life that is unique to the intermediate realm (*barzakh*) and in a manner that suits their station with their Lord, Exalted and Sublime is He. Abū Ya'lā recorded in his *Musnad* with a sound chain on the authority of Anas that the Prophet ﷺ said: "The Prophets are alive in their graves, praying."<sup>214</sup> And Muslim recorded in his rigorously authentic collection (2377) on the authority of Anas b. Mālik, who reported that the Messenger of Allāh ﷺ said: "I passed by Mūsā during the Night Journey and he was atop the red hill, standing in prayer inside his grave."<sup>215</sup>

Death is relative, especially in relation to the Prophets and martyrs, since the Qur'ān and Sunnah describe them with life after death, and the Prophet ﷺ informs us that the earth does not consume the bodies of the Prophets; not to mention the many other unique features belonging to the Prophets and their station of life in the intermediate realm that surpasses the life of the martyrs, about whom Allāh says: "*And do not say of those who are killed in the way of Allāh that they are*

*dead; nay, they are alive, but you perceive it not.*”<sup>216</sup> (al-Baqarah: 154).

Ahmad recorded in his *Musnad* (10434), as did Abū Dāwūd in his *Sunan* (2041)<sup>217</sup>, as did Aḥmad in his *Musnad* with a chain whose narrators are found in the collections of al-Bukhārī and Muslim (save Abū Ṣakhr Ḥumayd b. Ziyād, who is *thiqah* and among the narrators used by Muslim), on the authority of Yazīd b. Qusayṭ, on the authority of Abū Hurayrah, who reported that the Messenger of Allāh ﷺ said: “There is no one who sends salutations upon me except that Allāh returns my soul to me so I can respond to the salutations, saying ‘And salutations be upon you!’”<sup>218</sup>

It is known that there is not a single moment that passes at any time of the day or night except that there is someone—whether a human, angel, or jinn—sending blessings and salutations upon the Prophet ﷺ, and he is visited at all hours of the day and night from people hailing from every corner of the earth, all of them coming to stand before his presence and enjoy the honor of sending prayers and salutations upon him ﷺ. May Allāh ﷻ honor us with that grace and make it as a continuous rain pouring upon us, indeed He is the Clement, the Merciful, the Generous!

Furthermore, the ḥadīth related by al-Dārimī which states “When one of you is touched by a tragedy (death), let him remember his (the Prophet’s) tragedy (death), for it is the greatest of tragedies” has several issues:

1. The ḥadīth implies feeling sadness over his passing and not seeing him ﷺ, not the unlawfulness of expressing joy with Allāh’s graces and mercies ﷻ. There is not a single believer whose heart does not break in sadness over any hardship affecting the beloved and Chosen One ﷺ.

## EXPRESSING DELIGHT IN THE BIRTH OF THE LIGHT

2. While on one hand the ḥadīth does *not* say: “Recall your tragedy of losing me on Mondays,” the Chosen One ﷺ did speak of and perform the fast on Mondays out of joy and gratitude to Allāh ﷻ for it as the day of his birth.
3. When the Prophet ﷺ was asked about fasting on Mondays, he said: “That is the day in which I was born, the day in which I was tasked with the Prophetic message, [or] the day when I first received divine revelation.” This ḥadīth is found in *Ṣaḥīḥ Muslim* (1161). Here we see that the Prophet ﷺ mentioned the merits of Monday, one of which is the fact that it was the day of his blessed birth and therefore deserved attention and thanks to Allāh ﷻ. He did not mention that it is the day of his passing, and that is why it is not legislated for us to express grief during it, despite the momentousness of it. This makes it clear to us that fasting on Mondays out of joy and thanks for his blessed birth ﷺ is nobler, greater, and more fitting than displays of grief. And if we look at the action-based Sunnah of the Prophet ﷺ it is clear that he did not express sadness and grief on the day of his passing. Rather, what we find in the rigorously authentic reports is that the Prophet ﷺ expressed joy on the day of his passing, since he yearned for his Lord (Exalted and Majestic is He!) and longed for meeting Him! Of these reports is the statement of the Prophet ﷺ to his pure and progeny, Fāṭimah: “There shall be no hardship for your father after today.” This was reported by al-Bukhārī in his *Ṣaḥīḥ* collection (4462).
4. The beloved’s statement ﷺ “When one of you is touched by a tragedy (death), let him remember his (the Prophet’s) tragedy (death), for it is the greatest of tragedies” - if authentic - is a consolation to those of his nation who are beset with difficulties and tragedies, said out of mercy for them and for the sake of diminishing their grief, for the believer will be tried with difficulties, so if he or she brings to mind all of the difficulties of the world and compares them to the tragedy of the Prophet’s passing ﷺ all other tragedies will seem paltry, and he or she will be pleased with Allāh’s preordainment ﷻ and have hopeful expectation of reward from Him ﷻ.

An example of this is a narration attributed to Ismā‘īl b. Muḥammad b. Sa‘ad b. Abī Waqqāṣ from his grandfather, Sa‘ad b. Abī Waqqāṣ (may Allāh ﷻ be pleased with him), recorded by Ibn al-Mundhir in his *Tafsīr* (907) with a sound chain, about the Companion al-Sumayrā’ b. Qays (may Allāh ﷻ be pleased with her) whose two sons were slain at the battle of Uḥud. When she was informed that her two sons had fallen in battle, she asked: “How is the Messenger of Allāh?” The news bearers replied: “He is well, by Allāh’s praise, in a state that is well pleasing to you.” Al-Shumayrā’ insisted: “Show me (the Prophet) that I may look upon him.” They pointed out to her the Prophet’s location, and when she saw him and was satisfied that he was well, she said: “O Messenger of Allāh! Every tragedy after you is miniscule!” Ismā‘il transmits this from his grandfather, whom he did not hear ḥadīth from so the chain of transmission is *munqati’*.

The greatest affliction for a Muslim is the passing of the Prophet ﷺ, for as a result of his passing from this world to the Loftiest Assembly (*al-Rafīq al-‘alā*) divine revelation from the heavens has ceased until the Day of Resurrection, as have prophecies. The Prophet’s ﷺ passing from this world marked the beginning of the spread of evil and corruption, tumult and battles. His passing ﷺ was the first break in the rope of the religion, the start of its diminishment, and so on, and Allāh ﷻ knows best.

Abū al-‘Atāhiya (may Allāh ﷻ have mercy upon him) excelled when he uttered the following lines to console one of his brethren who lost a son named Muḥammad:

*Be patient and firm with every affliction;  
Know than man will not live forever  
Do you not see that afflictions abound  
While death lies in ambush for the servants?*

*Who, among those you see, have not been hit with  
tragedy?*

*In this course you are far from alone  
So if you are to remember Muḥammad and his death  
Compare it to your loss of the Prophet Muḥammad!*

5. The ḥadīth indicates that it is permissible to recall the tragedy of the Prophet's passing ﷺ each time a person experiences a tragedy in his life. Their inference from this ḥadīth that grief should be expressed every Monday (since it is the day of the Prophet's passing ﷺ) contradicts their earlier contention that one should not perform an act that the Prophet ﷺ or his Companions (may Allāh ﷻ be pleased with them) never performed. Be that as it may, if this inference is taken on board and we apply to it the principle of counter implication (*mafḥūm al-mukhālafah*), it proves that it is also permissible to express joy and happiness with the Prophet at every moment of happiness in our lives, and upon seeing any beautiful thing that reminds us of him ﷺ, which will, of course, include the arrival of the month of his blessed birth and Mondays, etc.

THE SEVENTH ARGUMENT

*To love the Prophet ﷺ is to follow his Sunnah,  
and he did not celebrate the Mawlid*

Those who argue against the *Mawlid* seek to prove their position using the verse in Sūrat Āl 'Imrān" "Say: 'If you love Allāh then follow me; Allāh will love you and forgive you your sins. And Allāh is Forgiving, Merciful.'"<sup>219</sup> (Āl 'Imrān: 31).

Therefore, they say, whoever wants to attain love shall find it in emulation, and given that there is no explicit and authentic text showing that the Prophet ﷺ gathered people

together to celebrate his birthday, it is incumbent upon us to refrain from celebrating it, out of emulation of the Prophet ﷺ and his noble Companions. This, they say, is emulation and a sign of true love.

Let us unpack this argument. For starters, Allāh’s words ﷻ are the pure truth beyond which there is nothing but misguidance. No Muslim possessed of intelligence can deny the essentiality of following the Prophet ﷺ in order to arrive at Allāh’s love ﷻ. Reported in the *al-Sunnah* of Ibn Abī ‘Āṣim (15) as well as al-Nasawī’s forty-ḥadīth collection (19) with a sound chain, is the ḥadīth on the authority of ‘Abd Allāh b. ‘Amr b. al-‘Āṣ, who reported that the Prophet ﷺ said: “None of you truly believe until his desires are in accordance with what I have brought.”<sup>220</sup> And al-Bukhārī recorded in his rigorously authentic collection (6502) that the Prophet ﷺ said: “The Lord says: ‘My servant does not draw nearer to Me with anything more beloved than that which I have made compulsory upon him. And my servant continues to draw nearer to Me with supererogatory acts until I love him. And when I love him, I am his hearing by which he hears, his sight by which he sees, his hand by which he grasps, and his foot by which he walks. If he were to ask of Me I would most certainly give him, and were he to seek refuge in Me I would most certainly grant him refuge. . . .’”<sup>221</sup>

On the basis of this ḥadīth we learn that carrying out the compulsory actions is the most beloved practice in the sight of Allāh ﷻ, followed by the extra works, which include the highly emphasized *sunnahs*, the recommended acts, and the voluntary acts of goodness.

This is true, but it is not the point under discussion. There is no disagreement at all regarding this verse and the meaning it conveys: the first priority is to fulfill the obligations that

Allāh has put upon us, and the second priority is to follow the Sunnah, which is the guidance of the Prophet Muḥammad ﷺ. Nothing should be placed ahead of these two things, since Allāh ﷻ says: “*O you who believe! Do not put yourselves forward before Allāh and His Messenger. And fear Allāh. Indeed, Allāh is All-Hearing, All-Knowing.*”<sup>222</sup> (al-Ḥujurāt: 1)

There is no definitive text in divine revelation that speaks for or against the act of coming together to rejoice in the Prophet’s birth ﷺ, therefore it remains among those things that Allāh has allowed for His servants. Permissible matters are not the same as the legal obligations or *sunnahs*. As for the Prophet rejoicing in the day of his birth ﷺ and refraining from celebration of it, we say that was not accompanied by a prohibition, and what’s more, the Prophet ﷺ did not forbid people from coming together to express their joy and happiness with Allāh’s favors ﷻ and mercy (with the caveat that this coming together should not be considered obligatory in the law).

As for the verse in Sūrat Āl ‘Imrān, it speaks about Allāh’s love ﷻ and informs us that it is unattainable and out of reach without emulation of the Messenger of Allāh ﷺ. This is a given. Whosoever desires Allāh’s mercy ﷻ will find its path in the emulation of the beloved Prophet ﷺ; let not your eyes overlook him, “*desiring the pomp and glitter of the life of the world, and do not obey him whose heart We have made heedless of Our Remembrance, who follows his own lusts and whose deeds have been lost.*”<sup>223</sup> (al-Kahf: 28)

When we examine all of the revealed texts together we see that restricting love of the Prophet ﷺ to emulation of him is unsound. That is because emulation is not precipitated without a motivator, and can there be any motivator—after the basis of faith itself—that is stronger than pure

and consummate love that stirs the emotions and feelings, a love to which the soul connects itself and which fills the heart, driving it forward in a state of pleasure, felicitousness, yearning, and contentment? Certainly, the Messenger of Allāh ﷺ declared that having one's heart filled with love for him ﷺ is the true measure of perfect faith in Allāh ﷻ. So it is not enough for a believer to make a claim to Īmān in the basic tenets of faith until his heart is filled with love for the Messenger of Allāh ﷺ. But even love is not enough: one's love for the Messenger of Allāh ﷺ must dominate over his love for his wealth, children, his parents, and all of mankind, as al-Bukhārī (15) and Muslim (45) both reported: "None of you truly believe until I am more beloved to him than his child, his father, and all of mankind." This ḥadīth proves that love for the Messenger of Allāh ﷺ is from the same genus as love for one's child and parents. That is to say, the source of both is the emotions and the heart, not rational arguments in support of what should be believed or done. And if the love for the Messenger of Allāh ﷺ is not from the same source as one's love for his children and parents, the comparison and preference here would be invalid.

Undoubtedly, emulation and obedience are signs that point to true love and are a subsidiary of it. In that connection, there is a couplet attributed to Imām al-Shāfi'ī or al-Nābighah or others that reads:

*You disobey God and put on airs that you love Him  
That is impossible, absurd by all measure!  
Had your love been true you'd have obeyed Him  
The lover is ever obedient to the object of his love!*

Loving our master the Messenger of Allāh ﷺ is not merely an intellectual affirmation of his message translated into an outward submission to his commands; rather, it—after the

basis of faith—is reflected in intimate feelings, in spiritual taste, and in a powerful heart-centered attachment that takes the soul to the vast expanse of love and the intimacy of proximity, and brings it to the delight of union, soul-felt joy, and the pinnacle of happiness. Love is character, spiritual longings, and tastes. Have you not contemplated the Prophet’s statement ﷺ in *Ṣaḥīḥ Muslim* (36): “He has tasted the sweetness of faith. . .”? Have you not contemplated on the Prophet’s statement ﷺ in *Ṣaḥīḥ al-Bukhārī* (16): “There are three qualities, whoever possesses them shall have found the sweetness of faith: that Allāh and His Messenger are more beloved to him than all else. . .”? We see, therefore, that to have taste one must know the food of faith, and that to truly experience its sweetness an effort must be made to taste it. The one who is denied this taste has been denied a great goodness. But if the spirit is dormant and the body is taking full command, a person will not taste anything of this sweetness, for all of the worldly enjoyments are only truly experienced by the spirit, but since for most people their spirits are imprisoned in their bodies, we only see them interacting with things through the medium of the five senses.

A spirit takes delight in looking at a beautiful rose, but it is not the rose in and of itself that the spirit delights in, rather it is the rose’s beauty. The spirit loves its beautiful traits and takes pleasure out of them, but if the rose lost its beauty the spirit would no longer love it and would instead be averse to it and leave it. This is the same story with all things in creation. Change and transience are humankind’s allotted state, and so their traits of beauty and perfection do not last forever, as it is said: “the permanence of a state is impossible for creation.” This means that the spirit also goes through changes in terms of its being drawn to certain things and loving them and having attachment to them. Accordingly, what is sought after is beauty and perfection that do not diminish. And not

only that, but beauty and perfection that do not remain static, lest the spirit becomes bored: a consummate beauty and perfection that are in steady and perpetual increase, from one form of beauty to something even more beautiful, and from one form of perfection to something even more perfect.

Now if you discover the splendid and beautiful qualities of the Prophet ﷺ you will have found all of this and more, and you will have witnessed the full embodiment of all of these beauties and perfections. If a person could see every form of beauty and perfection represented in a form, he would, upon seeing it, cry out “There is no god but Allāh (*Lā ilāha illā Allāh*)!” and “Allāh is the Greatest (*Allāhu Akbar*)!”

The Prophet ﷺ is in constant and perpetual increase and ascension from one lofty station to one loftier, and from one grace to a better grace, and from one form of proximity to a greater one, and from one form goodness to a better. That is because Allāh ﷻ says in Sūrat al-Aḥzāb: “*Indeed, Allāh and His angels send prayers upon the Prophet. O you who believe! Send abundant prayers and salutations upon him.*”<sup>224</sup> Allāh’s benedictions upon the Prophet ﷺ are constant and uninterrupted, and entail that he ﷺ is in constant increase, as Allāh ﷻ says in Sūrat al-Sharḥ: “*And [have We not] exalted your mention?*”<sup>225</sup> And Allāh ﷻ swore an oath by him ﷺ in Sūrat al-Ḍuḥā: “*By the morning brightness. And by the night when it is tranquil. Your Lord has not forsaken you or detested you. And indeed, the Hereafter is better for you than the first (i.e., this life). And your Lord shall certainly give you, and you will be pleased.*”<sup>226</sup> For this reason, the lovers are constantly speaking about the Muḥammadan beauties and perfections ﷺ, so that those with spiritual taste can taste from these meanings, and so that those possessed of love and witnessing can witness them, and so that those who have gnosis in love can know them. It is this spiritual taste that the

Companion Ḥassān b. Thābit (may Allāh ﷺ be pleased with him) alluded in the couplet ascribed to him:

*My eyes have not set upon any better than you  
And no woman has bore any more beautiful!*

More eloquent still is the ḥadīth reported by al-Tirmidhī (3637) with a chain that is subject to some controversy (although the text is supported by many authentic corroborating reports). In this ḥadīth, the Leader of the Believers, ‘Alī (may Allāh ﷺ be pleased with him), describes the Messenger of Allāh ﷺ: “I saw neither before him nor after him anyone like him.”<sup>227</sup> This is the epitome of description, for it is comprehensive and exclusive: comprehensive of every form of beauty and perfection, both in form and character and what was divinely conferred, and exclusive inasmuch that none of these features can be gathered within any other person. Expressions of this sort stem from a love that has moved the heart and the emotions. They are not merely in the rational domain; they flow through the lover like blood and reside in every corner of his being, and his state gives rise to statements that describe his condition. May Allāh ﷺ have mercy upon the one who said:

*Every heart inclines to the beloved  
And for that I have a sure witness and proof  
As for the proof: if you mention Muḥammad  
The tears of the lovers begin to flow*

Whoever contemplates all that we have said here and his heart expands in the love of the Chosen One ﷺ, and he becomes frequent in his remembrance and salutations upon him ﷺ and loves him more than all of creation and more than his parents and children, his brothers and his wife, and wealth and prestige—whoever is blessed with this, his spirit can be said to have truly tasted the sweetness of faith, and he has

become reinvigorated after malaise, and will enjoy the subtle closeness to the Messenger of Allāh ﷺ and come to know his beloveds. Al-Bukhārī (3336) Muslim (2639) recorded in their rigorously authentic collection, on the authority of the Mother of the Believers ‘Ā’ishah (may Allāh ﷻ be pleased with her) who said: “I heard the Messenger of Allāh ﷺ say: ‘Souls are marshaled soldiers; those who are drawn to each other are affable, and those who are disinclined are at odds.’”<sup>228</sup> Said Ibn al-Rūmī, describing this spiritual taste of love that encounters an empty heart and takes hold of it:

*It's as if my heart will not find healing for its ailment  
Save by it seeing the two souls meet each other*

THE EIGHTH ARGUMENT

*The Companions did not commemorate the Mawlid,  
and their love for the Prophet ﷺ was much greater,  
so are you keener to good than they were?*

Those who argue that it is forbidden to express delight with the Prophet’s noble birth say: “Why did this display of gratitude and expression of delight come after the time of the Companions? They didn’t celebrate it, even though they loved the Prophet ﷺ far more than anyone else, and they were keener to do good acts and show gratitude than anyone else. So are those who introduced the innovation of the *Mawlid* more guided than the Companions and more thankful to Allāh than they?”

This argument—assuming that it’s true—does not count as a legal proof. According to this line of thinking, the interlocutor is making a claim on the basis of a negation that he does not know to be factual with absolute certainty. Since he admits that he was not around, how does he know that

the Salaf never commemorated the *Mawlid*? The answer to this argument is found within their own answer to why the Companions during the reign of Abū Bakr (may Allāh ﷺ be pleased with him) and the beginning of ‘Umar’s caliphate refrained from praying the *tarāwīḥ* prayer behind a single imām. Were those in the latter portion of ‘Umar’s reign who prayed the *tarāwīḥ* prayers behind a single imām more guided than Abū Bakr and the scholars among the Companions who died before that? Were they more eager and keener to do good and more intense in their love and greater in their gratitude? Does this imply that one of the two groups is somehow guilty of misguidance and reprehensible innovation?

THE NINTH ARGUMENT

*There is a difference of opinion regarding the exact date of the Prophet’s birth ﷺ*

Those who prohibit the *Mawlid* argue that it is a reprehensible innovation to gather on the twelfth of Rabī‘ al-Awwal since all that is textually established is that the Prophet ﷺ was born on a Monday, while there is a difference of opinion over whether the twelfth of Rabī‘ al-Awwal was his actual birth date or not. So why, they ask, is his birth ﷺ celebrated on the twelfth of Rabī‘ al-Awwal instead of a generic Monday?

The answer here is obvious: There is a well known difference of opinion about the specific date of the Prophet’s birth in Rabī‘ al-Awwal ﷺ. Let us list the most notable opinions concerning it.

The first view is that the Prophet ﷺ was born on the first or second of the month of Rabī‘ al-Awwal. This was mentioned by Ibn Sa‘d in his *al-Ṭabaqāt al-Kubrā* (1:101), Ibn Sayyid al-Nās in *‘Uyūn al-Athar* (1:79), Ibn Kathīr (who related it

on the authority of Ibn ‘Abd al-Barr) in *al-Bidāya wa al-Nihāya* (2:260), al-Ya‘qūbī (the Abbasid Shiite historian) in his *Tārīkh* (2:7), and Ibn al-Jawzī in *al-Muntazzam* (2:245). All of them relate this through a narration whose chain contains Nujayḥ al-Madanī, who was weakened by a number of Ḥuffāz, such as Abū Dāwūd, al-Dāraquṭnī, and others. This is mentioned in the *Taqrīb*.

The second view is that the Prophet ﷺ was born on the eighth of Rabī‘ al-Awwal. This was reported by Mālik, on the authority of Muḥammad b. Jubayr, with a rigorously authentic chain. It was also mentioned by al-Ḥāfiẓ Ibn ‘Abd al-Barr in *al-Isṭī‘āb* (3:31) and Ibn Sayyid al-Nās in *‘Uyūn al-Athar* (1:81), on the authority of al-Ḥāfiẓ Muḥammad b. Mūsā al-Khawārizmī. Al-Ḥāfiẓ Ibn ‘Abd al-Barr quoted the historians who declared this narration sound, and it was also supported by al-Ḥāfiẓ Abū al-Khaṭṭāb Ibn Diḥya in his book *al-Tanwīr fī Mawlid al-Bashīr wa-al-Nadhīr*. Ibn Ḥajar al-Haytamī, in his splendid commentary on Imām al-Būṣīrī’s *Hamziyyah* (p. 26), mentions that this is the consensus of the historians, as does al-Mas‘ūdī in *Mur‘ūj al-Dhahab* (1:562). Al-Quṭb al-Qaṣṭalānī, in *al-Mawāhib al-Laduniyya* (1:140–141), said that this is the position of the majority of the ḥadīth scholars.

The third view is that the Prophet ﷺ was born on the ninth of Rabī‘ al-Awwal. This position was held by some of the latter day scholars, though I have been unable to find any reliable source for it. It appears that it was a personal conclusion reached by some scholars who relied on astronomical analysis and other means. Allāh ﷻ knows best. Those who held this view, among others, include Shiblī al-Nu‘mānī in his *Sīrat al-Nabī* (1:15), Sayyid Sulaymān Manṣūrpūrī in *Raḥma li al-‘Ālamīn* (1:40), and Shaykh Ṣafī al-Raḥmān Mubārakpūrī in *al-Raḥīq al-Makhtūm*.

The fourth view is that the Prophet ﷺ was born on the tenth of Rabī‘ al-Awwal. This is this narration of al-Wāqidī, mentioned by Ibn al-Wardī in his *Tārīkh* (p. 128). It is also mentioned by Ibn Kathīr on the authority of Ibn Diḥya and Ibn ‘Asākir in *al-Bidāya wa al-Nihāya* (2:260), from the route of Abū Ja‘far al-Bāqir. It was also reported by Ibn Sa‘d in *al-Ṭabaqāt al-Kubrā* (1:100) and Mujālid b. Sa‘īd on the authority of al-Sha‘bī. All of these reports are through the route of Muḥammad b. ‘Umar b. Wāqid al-Aslamī, and there is a difference of opinion regarding his status as a narrator; some have declared him *thiqah*, while others have accused him of lying (and abandoned him as a result). At any rate, this narration also contains Ishāq b. Abī Farwa and Abū Bakr b. ‘Abd Allāh, both of whom are accused of lying. Allāh ﷻ knows best.

The fifth view is that the Prophet ﷺ was born on the eleventh of Rabī‘ al-Awwal. This was mentioned by Ibn al-Jawzī in *al-Muntazzam* (2:245), though without a chain of transmission.

The sixth view is that the Prophet ﷺ was born on the seventeenth of Rabī‘ al-Awwal. This was reported by Ibn Diḥya on the authority of some of the Shiites, as also mentioned in Ibn Kathīr’s *al-Bidāya wa al-Nihāya* (2:260). Ibn Diḥya quoted this view from the handwritten manuscript of al-Wazīr Abū Rāfi‘ b. al-Ḥāfiẓ Abū Muḥammad b. Ḥazm, on the authority of his father. Al-Ḥumaydī, however, quoted Ibn Ḥazm as saying that the Prophet ﷺ was born on the eighth of Rabī‘ al-Awwal, so Allāh knows best.

The seventh view is that the Prophet ﷺ was born on the eighteenth of Rabī‘ al-Awwal. This is the opinion cited by Ibn Kathīr in *al-Bidāya wa al-Nihāya* (2:260), which he maintained was the famous view.

The eighth view is that the Prophet ﷺ was born on the twelfth night of Ramaḍān. This was mentioned by al-Kalbī,

as found in Ibn Ḥajar's *Fath al-Bārī* (7:164). This view was also held by Zubayr b. Bakkār. Ibn Ḥajar said, "This opinion is anomalous (*shādh*)."

The ninth view is that the Prophet ﷺ was born on the night of the twelfth of Rabī' al-Awwal. This was reported by Ibn Ishāq in his *Sīrah*, Abū Ḥākim b. Ḥibbān in *al-Thiqāt* (1:14–15), Ibn Khaldūn in his *Tārīkh* (2:394), Ibn Sayyid al-Nās in *'Uyūn al-Athar* (1:79), al-Bayhaqī in *Dalā'il al-Nubuwwa* (1:74), al-Ḥākim in *al-Mustadrak* (2:603), al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk* (2:125), and others. This is the position of the majority.

From all of the above we can narrow down the soundest narrations that give an exact date for the Prophet's birth ﷺ. We know that it was in the month of Rabī' al-Awwal, and, according to the soundest view, it was either on the eighth or the twelfth therein.

As for it being on the eighth of Rabī' al-Awwal, this is related by Imām Mālik with a rigorously authentic chain of transmission, on the authority of Muḥammad b. Jubayr b. Maṭ'am, who is a Follower (*tābi'ī*). Insofar as chains of transmission are concerned, this is the soundest one available. Al-Ḥumaydī quotes this view from Ibn Ḥazm; Ibn 'Abd al-Barr quotes the historians who declare this narration sound; al-Ḥāfiẓ Muḥammad b. Mūsā al-Khawārizmī affirms it with certainty; Ibn Diḥyā, in his work *al-Tanwīr*, considers it the soundest view; Ibn Ḥajar al-Haytamī, in his splendid commentary on the *Hamziyyah* of Imām al-Buṣīrī (p. 26), mentions that it is the consensus of the historians; and Al-Muḥibb al-Qaṣṭālānī, in his *al-Mawāhib al-Laduniyya* (1/140–1), remarks that it is the position of the majority of the ḥadīth scholars. Nevertheless, the widely acknowledged position is that the Prophet ﷺ was born on the twelfth of Rabī' al-Awwal.

As for it being on the twelfth of Rabī‘ al-Awwal, in addition to this being the famous position on the matter, there is also a report by al-Ḥākim in *al- Mustadrak* (2:603), which read as follows: Abū al-Ḥasan Muḥammad b. Aḥmad b. Shabbuwayhi al- Ra’īs of Marwa › Ja‘far b. Muḥammad al-Nīsabūrī › ‘Alī b. Mihrān › Salama b. al-Faḍl, who narrated that Muḥammad b. Ishāq said, “The Messenger of Allāh ﷺ was born on the twelfth night of the month of Rabī‘ al- Awwal.”

Now, this chain of transmission is acceptable (*lā ba’s bihi*) up to Ibn Ishāq; its narrators are all *thiqah* and *ṣadūq* except for Ibn Shabbuwayhi al-Faḍl al-Ra’īs. Imām al-kim and al-fi He is the Shaykh of Nu‘aym, and, as Ibn Mākūlā mentioned in *al-Ikmāl*, no discrediting information (*jarḥ*) is known about him.

I happened to come across another narration that would settle this issue once and for all, and it appears to be sound. It is found in the book *al-Abāfīl wa al-Manākīr wa al-Ṣiḥāḥ wa al-Mashāhīr* of the *ḥadīth* scholar al- Jūrqnānī (d. 543 AH), in volume one, page 126, ḥadīth number 122. In it he says:

We were informed by Abū al-Faḍl Muḥammad b. Ṭāhir b. ‘Alī al-Ḥāfīz who informed us via Aḥmad b. Muḥammad b. Aḥmad › ‘Īsā b. ‘Alī b. ‘Alī b. ‘Īsā (in dictation) › Abū al-Qāsim ‘Abd Allāh b. Muḥammad b. ‘Abd al-‘Azīz al-Baghawī › Abū Bakr b. Abī Shaybah › ‘Affān › Salīm b. Ḥayyān › Sa‘īd b. Mīnā › Jābir b. ‘Abd Allāh al-Anṣārī and ‘Abd Allāh b. ‘Abbās, both of whom said: “The Messenger of Allāh ﷺ was born on the Day of the Elephant, on Monday the twelfth of Rabī‘ al-Awwal. In that month he was tasked with delivering the message, in it he was taken on the heavenly journey, in it he migrated, and on it he passed away ﷺ.”

Al-Jūrqnānī did not raise any objections to this report, though he did with the other rejected and weak reports. He related this with his chain of transmission to Ibn Abī Shaybah, and from him to Jābir and Ibn ‘Abbās. This chain of transmission

was also related by Ibn Kathīr up to Ibn Abī Shaybah. The chain of this ḥadīth is fully connected (*muttaṣil*) and its narrators are all *thiqah*, apart from Muḥammad b. Ṭāhir, Aḥmad b. Muḥammad, and ‘Īsā b. ‘Alī. Some ḥadīth masters, however, did declare them *thiqah*, and at any rate they are no less than at the level of *ṣadūq*, so their ḥadīth does not descend below the rank of *ḥasan*. The chain of this report is ostensibly *ḥasan*, and if there is any doubt over Sa‘īd b. Mīnā having heard from Ibn ‘Abbās, it can be put to rest by the fact that al-Bukhārī’s collection affirms that he heard from Jābir. We may conclude, therefore, that this ḥadīth is rigorously authentic. So if authentic, this narration should put an end to the debate concerning this issue; though to date, I have not come across this report in the printed edition of *Muṣannaḥ* of Ibn Abī Shaybah, so perhaps it is located in another variant copy of the *Muṣannaḥ* besides the printed one we have today, which is the version of Baqī b. Makhḥad. Allāh ﷻ knows best.

Perhaps it is a good thing that there are so many different opinions on the exact date of the Messenger’s birth ﷺ, as that will leave the believer in perpetual delight during the month of Rabī‘ al-Awwal, and indeed every Monday of every week of the year. In this manner the believer lives out his entire life, year after year, in constant joy and delight with the Chosen One ﷺ and his birth. There are other auspicious and blessed occasions of mercy that are similar to this day. Have you not noticed how Allāh ﷻ has concealed from His servants the exact night in which *Laylat al-Qadr* falls? That is in order for them to seek it out in the last ten nights of Ramaḍān—as a mercy to them, and so that they make themselves available to receive the varieties of mercy, forgiveness, and felicity. The date<sup>229</sup> of the Prophet’s birth ﷺ has not been determined with absolute certainty, and in that ambiguity there is an opportunity for one to remain joyous in Aḥmad ﷺ for the rest of his life and until he dies as a believer in Divine unity,

finally joining with the Prophet ﷺ at his blessed Basin (*Hawḍ*) and drinking its water directly from his blessed hands. I ask Allāh ﷻ to bless all of us with that!

The upshot of all of this is that there is a difference of opinion over the exact day in Rabīʿ al-Awwal in which the Prophet ﷺ was born. Nevertheless, the strongest and soundest opinion is that it was in fact the twelfth of Rabīʿ al-Awwal (if we do not consider the ḥadīth of al-Ḥākim and Ibn Abī Shaybah). Coincidentally, this means that Monday and the twelfth of Rabīʿ al-Awwal share in the fact that they are the date of the Prophet’s birth ﷺ. The first is narrated in *Ṣaḥīḥ Muslim* and the second is narrated in the ḥadīth reports we cited above. And as for those who do not consider those narrations sound, the date is determined through independent judgment (*ijtihād*) narrowing it down to an exact date, and following the soundest and most preponderant position in that regard. As such, there is no blame in people coming together on Monday of the second week of Rabīʿ al-Awwal, or any Monday, or any other day of the year for that matter, because no matter the date, the believer should express his or her delight and joy with the birth of the Prophet ﷺ as much as possible without necessarily setting a specific time, while at the same time never losing sight of the significance and uniqueness of certain times, such as Monday, which Allāh ﷻ has honored by having the master of creation born on it, or like the twelfth of Rabīʿ al-Awwal (according to the soundest view) or Rabīʿ al-Awwal in general.

THE TENTH ARGUMENT

*But the Prophet ﷺ fasted on Mondays, so why don't you?*

Those who argue against the *Mawlid* ask: “Why don’t you fast on Mondays instead of coming together to celebrate the Prophet’s birth ﷺ?”

In response: Allāh ﷻ said: “*O you who believe! Do not put yourselves forward before Allāh and His Messenger. And fear Allāh. Indeed, Allāh is All- Hearing, All-Knowing.*” (al-Ḥujurāt: 1) So yes, fasting is an authentic *sunnah* of the *Mawlid*. No one disallows it (Allāh forbid!). Fasting on Mondays is without doubt a *sunnah*, because it is the day of the Prophet’s birth ﷺ. It is the day he was born, the day he was tasked with the Prophetic mission, and the day in which deeds are raised up, in addition to several other merits it contains.

This *sunnah* should be remembered and revived. The intention behind expressing delight with the Prophet’s noble birth ﷺ is to celebrate him and revere him ﷺ in a manner that Allāh ﷻ has legislated, be it though what is mentioned explicitly in the revealed texts, such as fasting or expressing gratitude, or through permitted things like feeding others, remembering Allāh ﷻ and praising Him, sending abundant prayers and salutations upon His beloved and Chosen One ﷺ, and recalling his noble features and the events surrounding his life—without committing any evil or detested acts in the course of that, and without restricting the gathering to a particular form that is not required in the law, and all the while attending to priorities and giving precedence to the Sunnah over legally neutral acts.

THE ELEVENTH ARGUMENT

*Setting aside a particular day for extra worship is an innovation*

Those who forbid the *Mawlid* say that setting that day aside for extra worship is considered an innovation in the religion, and every innovation is misguidance.

The one who first set aside this day for extra worship and conferred upon it added virtue was the Prophet himself ﷺ, as is authentically established in *Ṣaḥīḥ Muslim*. This alone is enough to dispel any misgivings that we are setting this day aside for extra worship out of our own initiative. Nevertheless, there is no proof forbidding the performance of extra voluntary acts of worship on this day, despite the fact that they are not legally required. This may be likened to the day of ‘Āshūrā’, which has with it extra acts of worship that are done out of gratitude to Allāh ﷻ for Him having delivered Mūsā (peace be upon him), and other examples we have mentioned in this work.

The day of the Prophet’s birth ﷺ is a day of gratitude to Allāh ﷻ for His consummate grace and bounty, and yet it is not legally required in any specific form. That is because the default rule is that voluntary acts of worship and good works are permissible at all times, excepting only those times that have been specifically forbidden by the Sacred Law. The default rule is that extra prayers are permissible at all times save those times in which the law has forbidden us to pray, such as the set prohibited times. Likewise, the default rule is that it is allowed to fast on any day, except those days that the Sacred Law has disallowed, whether it is unlawful, like fasting on Eid and the days following Eid al-Aḏḥā, or detested, like fasting on a Friday to the exclusion of other days. The default rule is that it is allowed to feed others at all times, save the instances where the Sacred Law forbids it, such as feeding a fasting person in the daytime of Ramaḏān. The default rule regarding charity is that it is permissible at all times, as are all other good actions. Thus, there is no legitimate reason to forbid extra acts of obedience that are legislated in their root unless it is supported by a specific prohibition that qualifies the general revealed texts that speak of drawing near to Allāh ﷻ. To say that expressing delight and gratitude with the Prophet’s birth ﷺ is permissible only when limited to fasting and no other

extra good works (and without deeming it legally mandatory) is bereft of proof and is baseless.

THE TWELFTH ARGUMENT

*Commemorating the Prophet's birth ﷺ is an imitation of the Christians*

Those who argue against coming together to commemorate the Prophet's birth ﷺ say that it is in imitation of the Christians. But the Prophet ﷺ forbade us from imitating them, as he said ﷺ, in the narration Abū Dawūd recorded in his *Sunan* (4031): "He who imitates a people is one of them."<sup>230</sup>

Without question it is forbidden to imitate non-Muslims in those things that are from the unique features of their religion; however, to accuse of imitation those who commemorate the birth of the Prophet ﷺ is groundless since the components of similarity and resemblance between the two do not match. There are several reasons for this. Firstly, there is no similarity between the two in intention, and intention, as we know, is the key factor of all actions. Secondly, there is no similarity in the way in which the two commemorations occur. The Holy Qur'ān mentions in detail the way Prophet 'Īsā (peace be upon him) was born, and elaborates on the birth of Maryam and Yaḥyā (peace be upon him), yet it cannot be said that the Qur'ān's way of speaking about their births resembles the Christians' way of speaking about them. This means that recalling the details of their births is not considered, in and of itself, an imitation of the Christians and Jews.

If that component of resemblance is negated, the accusation still stands that discussing the Prophetic nativity to a group on a particular day of the year is an imitation of the Christians and Jews. But this too is incorrect for a number of reasons,

many of which we have already mentioned. For one thing, the angle of resemblance is not actualized, because the way that the Christians celebrate Christmas is altogether different from how the Muslims commemorate the birth of the Greatest Mercy ﷺ. Add to that the contention that it is not legally required to express delight with his birth on a specific day of the year—even if fasting is specified on Monday in the Sunnah, and even if we should take into consideration the uniqueness of certain times and places. A Muslim seeks to exalt and glorify Allāh ﷻ at all times; nevertheless there are certain times when this is redoubled, such as Ramaḍān, Sha‘bān, the days following Eid al-Aḍḥā, and other days. The basis remains, that a true lover expresses his joy with Allāh and with the birth of His Messenger ﷺ throughout the year as much as he is able. So there remains no component or element of resemblance between the Christians and Muslims save the intention of revering the Prophet ﷺ, but we don’t concede to this for a number of reasons, the most important of which are the following: reverence for the Prophets—prayers and salutations be upon them—is not the sole domain of the Christians and Jews. Anyone who confirms the Prophets, whether a Muslim, Jew, or Christian, must exalt the Prophets. One should not imitate the Jews in this and affirm a resemblance between Allāh and His creation, and neither should one imitate the Christians and go to extremes with the Prophet to the extent that he is considered Allāh’s son and deemed worthy of worship. That said, no Muslim believes in anthropomorphism, nor does he worship other than Allāh ﷻ, so the alleged resemblance is void.

THE THIRTEENTH ARGUMENT

*The Mawlid leads to excessive praise of the Prophet ﷺ*

Those who argue that it is forbidden to gather to express happiness with the Prophet’s birth ﷺ say that it is a means to

extremism and excessiveness in extolling the Prophet ﷺ, so much that it leads some to invoke him and seek his aid instead of Allāh ﷻ. Furthermore, they argue, as has been recorded in al-Bukhārī (3445), the Prophet ﷺ said: “Do not exaggerate about me as the Christians exaggerated concerning the Son of Maryam. Say instead, ‘the servant of Allāh and His Messenger.’”<sup>231</sup>

The explicit texts of the Qur’ān and the Sunnah make it clear that it is obligatory to forbid the unlawful. There is no disagreement about that. It is also clear that gatherings in which unlawful acts are committed must be censured and those in attendance must be advised. As for the action in and of itself, it should not be censured so long as it is lawful. This is why we do not forbid people from performing the ‘Umrah simply because there are some women there who might not cover properly; similarly we do not forbid people from harvesting grapes out of fear that someone will purchase them and turn them into wine; and we do not prevent people from entering the mosques because of the musical ringtones on their mobile phones that ring in virtually every obligatory prayer. The obligation upon us is to forbid the evil, not forbid the truth.

Regarding the question of taking someone of Allāh’s creation ﷻ as a means of approach to Him (*tawassul*), this is at the very least an area of disagreement among Muslims. Only for extremists would it lead to charges of greater disbelief and polytheism, because the one who performs *tawassul* through the Prophet ﷺ is a Muslim who believes with certainty that only Allāh ﷻ is the Creator, Provider, Healer, Giver, Preventer, and Lord besides whom nothing is worthy of worship. A Muslim does not confer these meanings to other than Him, the Exalted. It is established textually that the Companions performed *tawassul*, such as the case of ‘Umar’s *tawassul* through al-‘Abbās, which

is recorded in *Ṣaḥīḥ al-Bukhārī* and contains a sound and explicit expression of taking one of creation as a means of approach to Allāh ﷻ. As for the claim that *tawassul* through a created being is permitted so long as that created being is living, and that *tawassul* through a created being that has left this world and entered the intermediate realm (*barzakh*) is disbelief in Allāh ﷻ and major polytheism, that needs a book unto itself where we can examine the proofs for the claim.

What is the basis for this idea that *tawassul* through a created being is allowed so long as that created being is alive, but becomes major disbelief once that person is dead (since the dead cannot benefit or harm)? Can a living being other than Allāh cause benefit or harm? The truth is that only Allāh is *al-Nāfi'* (the Bringer of Benefit) and *al-Ḍārr* (the Causer of Harm), and the one who seeks a means of approach to Allāh ﷻ through the righteous among the Muslims only does so to draw nearer to Allāh ﷻ through the rank of those whom he considers pious and close to Allāh ﷻ. He believes with incontrovertible certainty that none of creation, whether Prophets or non-prophets, can bring benefit or harm besides Allāh ﷻ, and he holds that they have no say in the matter since Allāh ﷻ alone is *al-Nāfi'* and *al-Ḍārr*. He believes everything is in the Hands of Allāh. For this reason, the one who performs *tawassul* through the Prophets or the saints of this Ummah believes that he is doing something legal and permitted and something that the Companions did before him. He does not see a distinction between *tawassul* to Allāh ﷻ through the means of a living creation or dead creation. Creation is creation, whether dead or alive. The person who is the object of *tawassul*—regardless if he is in this worldly life or the intermediate *barzakh* life—is not the ultimate objective; the ultimate objective is Allāh ﷻ and drawing near to Him through the rank of those He loves among His Prophets brought nigh and His righteous devotees.

On the basis of this faulty logic that has no proof in support of it other than evil suspicions against the opponent and accusations against his religion, it is reasonable to say that it is closer to disbelief to say that Allāh ﷻ is incapable of granting His righteous servants the nobility and honor of having *tawassul* performed through them during their *barzakh* life as it was performed through them during their worldly life— especially when we consider that there is no sound and explicit proof to restrict the prohibition of *tawassul* to when it is done after a servant’s death, much less it being cause for charging others with major disbelief.

As for taking the verses of the Qur’ān that were revealed concerning the obstinate disbelievers and applying them against the Muslims, this is a skill mastered by the extremists who are over-zealous and eager to lay charges of disbelief against other Muslims with whom they disagree. This has paved the way for the intellectual terrorism that humanity in general and the Ummah in specific have suffered from for too long. There are rigorously authentic and explicit ḥadīth in support of *tawassul*, and several senior ḥadīth masters of the Ummah have considered it permissible to perform *tawassul* through the Prophet ﷺ, such as Ibn Ḥajar al-‘Asqalānī, al-‘Izz b. ‘Abd al-Salām, al-Nawawī, and many others. But that is not the subject of this book, so for more details on this issue you may read elsewhere.

As for the ḥadīth mentioned “Do not exaggerate about me as the Christians exaggerated concerning the Son of Maryam,” this is true, because the Christians exaggerated about him, making him a part of a trinity and worshipping him. For Muslims, however, they believe that it is major polytheism to worship other than Allāh ﷻ. The gatherings that take place to express joy and delight with the noble birth of the Prophet ﷺ, and to express thanks and praise to Allāh ﷻ

and compose poetry, send abundant prayers and salutations upon the Chosen One ﷺ, feed people, and present the details of the Prophetic nativity and a bit about the Muḥammadan features and life events—there is great good in all of this, Allāh ﷻ willing. As for exalting and revering the Beloved and Chosen One ﷺ, it is undoubtedly obligatory during the day of his birth and every other day without exception. One’s closeness to Allāh ﷻ and closeness to the Sunnah of Allāh’s beloved ﷺ is commensurate with his exaltation and reverence of the Prophet ﷺ in a way that pleases Allāh. Indeed, that is the great triumph!

THE FOURTEENTH ARGUMENT

*The Mawlid has become a third Eid*

Those who argue that it is forbidden to gather in commemoration of the Prophet’s birth ﷺ say that the *Mawlid* has become an Eid, and those who partake in it confer upon it a status that is reserved for Eid. As Muslims, they say, we only have two celebrations: Eid al-Fiṭr and Eid al-Aḏḥā, and in a ḥadīth recorded by al-Hākim (1:294), who authenticated it, and al-Nasā’ī in *al-Suḡhrā* (1556), with a rigorously authentic chain, Anas b. Mālīk said: “During the pre-Islamic period of ignorance (*jāhiliyyah*), the people had two days each year where they would enjoy festivities. When the Prophet ﷺ entered Madīnah he said: ‘You previously had two days in which you would enjoy festivities; Allāh has now replaced them with something far better: the Day of Breaking the Fast and the Day of Sacrifice.’”<sup>232</sup>

Generally speaking, there is no disagreement about this at all. Ibn Khuzaymah recorded in his *Ṣaḥīḥ* (1961) as did Ibn Ḥibbān (3603) and al-Tirmidhī in his *Jāmi‘* (773), who also authenticated it, with a rigorously authentic chain on the

authority of ‘Uqbah b. ‘Āmir (may Allāh ﷺ be pleased with him) who said: “The Messenger of Allāh ﷺ said: ‘The day of ‘Arafah and the days following Eid al-Adhā (*ayyām al-tashrīq*) are for us, the People of Islām, and they are days of eating and drinking.’”<sup>233</sup> Nevertheless, we must also add Friday to this list of annual celebrations, as al-Bukhārī recorded in his rigorously authentic collection (5573) on the authority of al-Zuhrī, who said: “Abū ‘Ubayd the freed bondsman of Ibn Azhar narrated to me: ‘I witnessed Eid al-Adhā in the company of ‘Umar b. al-Khaṭṭāb (may Allāh ﷺ be pleased with him). He said that ‘Umar prayed before the sermon and then addressed the people and said: “O people! The Messenger of Allāh ﷺ has forbidden you from fasting during these two Eids. As for the first of the two, it is the day of your breaking fast, and as for the second, it is the day you partake of your sacrificial animals.” Abū ‘Ubayd said: ‘Then I witnessed Eid in the company of ‘Uthmān b. ‘Affān, which had occurred on a Friday. He, too, prayed before the sermon, and then addressed the people and said: “O people! In this day two Eids have coincided; whoever among the distant residents wishes to wait for the Friday prayer he may do so, and whoever wishes to return he has my leave.”’”<sup>234</sup>

No intelligent Muslim denies that the days designated as Eids by the Prophet ﷺ are set, but those who believe that it is recommended to gather in commemoration of the noble Prophetic birth don’t call it an Eid; instead, they call it the day of *Mawlid*, or the commemoration of the *Mawlid*, etc. And if some people do call it Eid what they mean is an “Eid” in the linguistic sense, since it is derived from the morphological form ‘*ād-ya‘ūd-*’ *awdatan*—to return and come back to something. Admittedly, it is better to avoid giving the *Mawlid* this name and instead limit the word “Eid” to the specific days designated by the Prophet ﷺ. In any case, this contention, that the supporters of the *Mawlid* make it like

Eid al-Fiṭr or Eid al-Aḏhā, is an exaggeration and extreme argument and a form of intellectual terrorism. If we take the word “Eid” according to its specific usage, Muslims have only two Eids: the Eid of the sacrifice and the Eid of breaking the fast, both of which contain a prayer and a sermon and other well known *sunnahs* specific to the two days.

Having said that, it should be noted that scholars disagree over which day of the year is considered best in an absolute sense. Some held that the first ten days of the month of Dhū al-Ḥijjah are the best days in the world. This is due to the ḥadīth recorded in al-Ṭabarānī’s *al-Mu’jam al-Kabīr* (10455) with a rigorously authentic chain on the authority of Abū Ishāq al-Fazārī, on the authority of al-A‘mash, on the authority of Abū Wā’il, on the authority of ‘Abd Allāh, who reported that the Messenger of Allāh ﷺ said: “There are no days in which good deeds are performed that are superior to the ten days [of Dhū al-Ḥijjah].” Someone asked: “Not even jihad in the path of Allāh?” The Prophet ﷺ said: “Not even jihad in the path of Allāh.”<sup>235</sup> These ten days were the object of an oath taken by Allāh in the Qur’ān. He said: “*By the dawn, and by the ten nights.*”<sup>236</sup> These ten nights, according to the view of the majority of exegetes, are the ten days of Dhū al-Ḥijjah. This was reported by Ibn ‘Abbās and a number of Companions (may Allāh ﷻ be pleased with them), and was the preferred position of Ibn Jarīr al-Ṭabarī, Ibn Kathīr, and several other exegetes. Allāh ﷻ knows best. An oath is not taken by anything save that it shows the immensity and greatness of the object of the oath. If we compare these ten days to the two days of Eid we find that Allāh ﷻ did not swear an oath by the latter, despite their tremendous honor, blessings, and immensity.

Some scholars opined that the most virtuous day of the year is the day of sacrifice that comes right after the ten days. This

is supported by the narration recorded by Ibn Khuzaymah in his *Ṣaḥīḥ* (2778) as well as in that of Ibn Ḥibbān's (2811), and in al-Ḥākim's *Mustadrak* (4:217), who declared in rigorously authentic on the authority of 'Abd Allāh b. Qurt, who reported that the Prophet ﷺ said: "Certainly, the greatest of days in the sight of Allāh, the Blessed and Exalted, is the day of sacrifice, followed by the day after it."<sup>237</sup>

Other scholars maintained that the most virtuous days are the ten days of Dhū al-Ḥijjah while the most virtuous nights are the last ten nights of Ramaḍān. Others held that the best day of year in absolute terms is the day of 'Arafah, owing to the numerous narrations that speak of its virtues that are not shared with the other days. Other scholars considered *Laylat al-Qadr* to be the best time of the year and the most virtuous since Allāh ﷻ revealed in the Qur'ān that it is better than one thousand months.

The point here is that none of these views in any way detracts from the day of the sacrifice or the day of breaking the fast (Eid al-Aḍḥā and Eid al-Fiṭr), nor is there any comparison between them. To affirm something for one thing does not negate it from other things. Each day has its own unique features, and all of them are of the days of Allāh ﷻ. A day is only honored on account of what happens in it. Take the day of 'Āshūrā', for example: it comes every year and the Prophet ﷺ used to fast during it out of gratitude toward Allāh ﷻ for delivering Mūsā (peace be upon him). At the same time, the Prophet ﷺ mentioned to us the day of his birth and he would fast on that day, and he made it a *sunnah* for us to fast it once each week—not just once a year. It is obvious from this that the day of his birth receives far greater esteem than the day of 'Āshūrā'. What is perplexing is that some people focus on a day in which the Prophet ﷺ fasted once per year out of gratitude for Allāh ﷻ delivering Mūsā (peace be upon

him), yet they take great pains to obscure mention of the day in which the Prophet ﷺ fasted weekly on a continual basis out of gratitude to Allāh ﷻ for his noble birth ﷺ, and they do not encourage others to fast on it or remember the mercy and honor that it contains.

Out of propriety and manners with the Prophet's ﷺ act of naming the two Eids, we should not call the *Mawlid* an Eid, even though it is our belief that his noble birth ﷺ marked the beginning of the mercy that encompassed all created beings in general and the believers in particular and signaled the dawning of the Muḥammadan message upon the cosmos and was a sign for the felicity of the creation and their yearly celebrations. The day of the Prophet's noble birth ﷺ marks the beginning of the blessings, mercies, and happiness that resulted in the blessings and mercies of Eid al-Fiṭr and Eid al-Aḍḥā and other important dates in our history and Ummah. The true lover, as we remarked earlier, does not limit his expression of happiness with the birth of the Beloved to gathering only one time per year.

*Scholars of the Latter Period who Permitted  
Celebration of the Mawlid*

Having previously mentioned some of the imams of the Salaf who wrote books on the noble *Mawlid*, there are also a great number of scholars from the latter period who permitted it as well. These include: Imām Abū Shāmah and his student Imām al-Nawawī, Imām al-Subkī and his son, al-Ḥāfiẓ Ibn Nāṣir al-Dīn al-Dimashqī, al-Ḥāfiẓ al-‘Irāqī, al-Ḥāfiẓ al-Suyūṭī, al-Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī, al-Ḥāfiẓ Ibn al-Jawzī, al-Ḥāfiẓ Ibn Rajab al-Ḥanbalī, Ibn Kathīr, Mullā ‘Alī al-Qārī, and many others. One may refer to their opinions in the appropriate sources.

The names I mentioned of these great scholars, though many, are still very few from the abundance of scholars who have permitted it. I have mentioned their names so that juvenile students of knowledge would not deceive themselves into thinking that it is only people without knowledge of the Book and Sunnah of the later generations who concern themselves with the noble prophetic *Mawlid*. And our beloved shaykh, the certified master, Sharīf ‘Abd al-Raḥmān al-Kittānī delivered to me the personal book of his father, Shaykh of our Shuyukh, the certified master of the world, Sharīf ‘Abd al-Ḥayy al-Kittānī (may Allāh ﷻ have mercy upon him), called *al-Tālīf al-Mawliidiya*. In this work, Sīdī ‘Abd al-Ḥayy (may Allāh ﷻ have mercy upon him), referenced the titles of the works that the Ummah’s great scholars authored on the topic of the noble prophetic *Mawlid*. He did an excellent job of gathering them, arranging them appropriately and organizing them alphabetically. This compilation is precious and unparalleled in its striking precision, so may Allāh ﷻ reward him the best of rewards. I ask Allāh ﷻ to reunite us with these great men, and to take us and accept from us, and gather us and them around the blessed Basin (*Hawḍ*) of our master Allāh’s Messenger ﷺ.



## Chapter Five

*Some of the Evil Innovations that Occur under the Name “Mawlid”*

Any gathering, no matter its purpose, might be accompanied with innovations and wrong acts. The duty of scholars is to tackle these evils head on and explain the correct way and guidance of the Prophet ﷺ. If it is true that gatherings in commemoration of the birth of the light ﷺ also involve innovations and wrong acts, it is obligatory to advise the attendees and refrain from taking part in them until these innovations and wrong acts are removed. Allāh ﷻ knows best.

What is important to remember about these gatherings—which bring people together to invoke Allāh ﷻ and study His Holy Book and send prayers upon His kind and merciful Messenger and recount his beautiful features and life events ﷺ—is that they are simply a means to an end. The goal is Allāh ﷻ, His divine pleasure and love, proximity to Him, and love for His Messenger ﷺ. The gathering is but one means out of many that causes a person to reach this objective. These means are considered permissible if they are free from what Allāh ﷻ has forbidden. It is therefore incumbent upon the organizers of these gatherings to fear Allāh ﷻ and be vigilant with respect to Him ﷻ, and see to it that the gatherings are pleasing to Allāh ﷻ and His Messenger ﷺ, in that they draw people nearer to their Prophet ﷺ and acquaint them with his life and his love, mercy, and his longing for them. That is because a Muslim’s love for the Messenger of Allāh ﷻ is carried within his heart and its effects manifest on his bodily limbs in accordance with his closeness or remoteness from

Allāh’s remembrance and prayers and salutations upon His Messenger ﷺ, and his annihilation in love for the Prophet ﷺ and the preference of his love over the love of all other created beings, until that love drives him to the Greatest Beloved and Noblest Objective, as Allāh ﷻ said in Sūrat al-Baqarah (156): “*And those who believe are more intense in their love for Allāh,*”<sup>1</sup> and as He said in Sūrat al-Mā’idah (54): “*He loves them and they love Him.*”<sup>2</sup>

One of the things that will increase the outpouring of this love and strengthen it and lead to uprightness in the bodily limbs is knowledge concerning the Prophet ﷺ. And by knowledge here, we don’t mean simply knowledge about the beauty of his cheeks or his eyes or other noble physical features. The point is that we shouldn’t stop there; rather we should also strive to adopt his qualities of character whose guidance we have been commanded to emulate. Examples of these qualities of character include his following of the truth, his repudiation of falsehood, his offering assistance to the oppressed, his mercy to all of creation, his fairness with opponents—and before all of these there are the foundations, such as love for Allāh ﷻ, sincerity in worshipping Him, and other qualities of beauty and rigor ﷻ.

Gathering to commemorate the birth of the Prophet of Mercy ﷺ must not be used as an opportunity to promote contempt against one’s opponents or kindle hatred between Muslims, nor should it be used to paint an inaccurate picture: that the *Mawlid* represents a battleground between the lovers and enemies of the Messenger of Allāh ﷻ, between those who revere him and value him and defend him and those who hate him. This is a heinous error. No Muslim hates the Prophet ﷺ, and the disagreements over how the revealed texts should be understood and implemented should not be cause to spoiling love between Muslims. The love that we claim

to have for the Messenger of Allāh ﷺ must push us to argue in a way that is best, and must drive us to use wisdom and goodly preaching. We must support the truth with kindness and mercy; we must have fairness with our opponents, and we must deal mercifully with all of creation, whether they are good or bad, Muslim or non-Muslim. The conclusions to which our own *ijtihād* has led should not give rise to us rejecting the truth and looking down on others. Allāh ﷻ does not love wrong and does not love the wrongdoers. After all is said and done, the manner in which the Prophet's birth is commemorated was not known during the time of the Companions (may Allāh ﷻ be pleased with them) and yet no one says that they hated the Prophet ﷺ!

It is a *sunnah* to remember the Prophet's birth ﷺ every Monday by reminding one's self at the very least that it is the day of the Prophet's birth and a blessed day among Allāh's days for which we should show thanksgiving and joy. It should be remembered that the Prophet ﷺ fasted every Monday out of joy for Allāh's grace ﷻ and out of gratitude to Him ﷻ, and it is therefore recommended for us to fast on that day for the same reason. This much is firmly established in the authentic Sunnah. As for waging war against that day and effacing its signposts and avoiding any talk of it, and marshalling strength to obscure the mention of the noble birth among Muslims and watering down its unique features and the assorted acts of worship that are performed on it and supported by the authentic Sunnah (as well as other permissible actions), to the point that mere mention of the noble birth and joy with it is considered shameful by some ignorant folk—all of this, without doubt, points to a hardness of the heart and a paucity of love for the Messenger of Allāh ﷺ and a gross ignorance of the Book and the Sunnah. These things give the impression that there is a deliberate attempt to diminish the unique qualities of the Prophet ﷺ.

Only ignoramuses, extremists, or hypocrites do this. We ask Allāh ﷻ for well-being!

Gathering to commemorate and rejoice at the birth of the Prophet ﷺ should not be a cause of beguilement, whereby one is deluded about Allāh’s divine threats ﷻ (*wa’īd*) and His commands and prohibitions. It should not delude one regarding the authentic Sunnah of the Chosen One ﷺ and the importance of attending to priorities. This is the basis and the way things should be, and anything else is naught but deceptions of Satan against those who have made Sufism a name without a reality (prior to which it was a reality without a name).

For certain, one of the greatest dangers facing Sufism (or, the science of spiritual excellence) that threatens to turn people away from it is its mutation into formalities and miracle-story peddling, bereft of knowledge and spiritual experience. Sufism, or *Ihsān* as it is called, is an uplifting transformation based on knowledge and accompanied by an uplifting transformation based on good character and spiritual experience and advancing in great strides toward love. It is grounded on the Book of Allāh ﷻ and the Sunnah of His Messenger ﷺ, and it, as some of the masters of *Ihsān* have said, “Existed without a name and became a name without a reality, save for those whom your Lord showed mercy.”

Certainly, the idea that love for the Prophet ﷺ is limited to a yearly *Mawlid* gathering or the like is a false and corrupt understanding, an ill gotten view, for the sign of true love is correct emulation of the Prophet ﷺ and not putting anything ahead of his statements or guidance, as Allāh ﷻ said in Sūrat Āl-‘Imrān: “*Say: ‘If you love Allāh then follow me; Allāh will love you and forgive you your sins. And Allāh is Forgiving, Merciful.’*” (Āl ‘Imrān: 31). Emulation of the Prophet ﷺ is

only achieved through doing what pleases Allāh ﷻ and His Messenger ﷺ and attending to religious priorities—it is not achieved through following one’s caprice or passions, or by giving precedence to one’s opinions and overextending the scope of analogical deduction while simultaneously neglecting or shelving the authentic and established *sunnahs*. One of the most beautiful things quoted by al-Ḥāfiẓ Ibn Ḥajar in *Fatḥ al-Bārī* is a statement from some of the senior scholars of the past: “He whose preoccupation with the obligatory duties keeps him from the supererogatory acts is excused, while he whose preoccupation with the supererogatory acts keeps him from the obligatory duties is beguiled.” So take notice of this.

The celebration of the Prophet’s birth ﷺ must be pure and sanctified, and must encompass the *sunnas* that are narrated with regards to his birth, such as fasting and remembering Allāh’s grace ﷻ through his noble birth ﷺ. There is no harm in doing other righteous works besides these, such as recounting the Prophet’s noble life, studying the events surrounding his noble birth, and reawakening the love for him in the hearts—with the condition, however, that these things are not considered legal obligations in the Sacred Law, and without ignoring the things that sometimes tarnish and sully these gatherings. The Sufism that is *Iḥsān* properly speaking is found within the Prophetic inheritance ﷺ, and that inheritance is an inheritance of knowledge and good qualities of character; it is an inheritance of Muḥammadan mercy that is shown to the cosmos to fill it with peace, love, and affinity; it is an inheritance of justice and fairness; it is an inheritance of love for the sake of Allāh ﷻ and for the sake of goodness; it is an inheritance of loving good for all of mankind; and it is an inheritance of other lofty and noble Muḥammadan traits, may the best prayers and salutations be upon him and his Family!

Imām al-Qushayrī (may Allāh ﷻ have mercy upon him!) said in the introduction to his famous epistle on Sufism (*al-Risāla al-Qushayriyya*):

Know that most of the realized masters of this group have become extinct and nothing of them remains in our time but their traces. As it was said:

*As for the tents, they resemble their tents But  
I see that the women of the tribe are not the  
original dwellers*

This path has been overcome by weakness; nay, the true spiritual path has faded entirely, and gone are the true masters (*Shuyūkh*) through whom guidance was realized, and few are the youth whose character and way are worthy of emulation. Pious scruple has disappeared and rolled up its mat, while covetousness has intensified and tightened its stranglehold. Sanctity for the law has left the hearts of men and they have deemed neglect of the religion their firmest support. They have rejected the distinction between the lawful and unlawful and consider disrespect their religion. They have cast shame to the wayside and belittled the performance of worship. They have become remiss in their fasting and prayer and have flung themselves into the field of heedlessness. They have inclined to the following of passions and are carefree in the commission of forbidden acts, and have availed themselves freely of the things they borrow from the merchants, women-folk, and government officials.

However, they were not satisfied with committing these evil acts. They have also pointed to the loftiest realities and states and claimed that they have freed themselves from the bonds of servitude and have actualized the realities of spiritual union (*wuṣūl*) and resided with the Real (*al-Ḥaqq*). They claim that Allāh's rulings pass over them and that they are in a state of utter erasure (*maḥw*), and that Allāh does not blame them or condemn them

for what they do or do not do. They claim that they have received unveilings concerning the mysteries of Unicity and have faded into oblivion and lost their humanness utterly, and they assert that they remain within the light of Pre-eternality (*al-Anwār al-Şamadiyyah*). Thus, they claim, when they speak it is someone else who is speaking through them, and when they act—or rather, when they are caused to act—it is someone else acting on their behalf.

May Allāh ﷻ have mercy upon the Sharifan Shaykh, my master Muḥammad Zakī Ibrāhīm al-Shādhilī (may Allāh ﷻ be pleased with him and enlighten his grave), who compiled the following lines of poetry in response to what some claimants to Sufism do:

*Dear beloved son, I utter the truth, fully convinced  
 And there is no recourse outside of the truth  
 The claimant is excused on account of what he's seen  
 So do not be angered, for what he's seen is sullen  
 Sufism is not in the dance of the dancers  
 Nor the drums or flutes, shouts and screams  
 It is not remembrance uttered with corrupt expressions  
 Nor is it fainting or convulsing  
 Nor it is found in the processions of colored flags  
 Or falsities passed off, that anger the King  
 Nor is it found in the large turban or the rosary  
 Hung round the necks, nor in the assemblies of prattling  
 tongues  
 It is not found in laziness or claims to sainthood  
 Or contriving breaks with natural phenomena, or  
 charlatanism  
 Nor is it in the sash or the cane, or one's counterfeit lineage  
 To the Prophet, falsely claimed  
 It is not in the licenses bought by mere dirhams  
 Or occupations earned through forgery  
 It is not found in displays of grief and birthdays*

*Or amassing men, the best of whom are crippled It is not  
contained in narebrained philosophies  
Quoted ignorantly like parrots  
Sufism, then, is but understanding in the religion  
And understanding the religion solidifies and makes men  
Sufism is the Book and what the Prophet brought  
All else is but false  
Sufism is the secret of Allāh that He bestows  
Upon those He loves, and Allāh's love is a crowning  
And love is but through character and gnosis  
Remembrance, contemplation, repose, and quietude  
Sufism is actualizing one's vicegerency  
In God's earth; otherwise it is naught but false claims*

So the true Sufism is the successorship of the Prophet ﷺ and a complete inheritance from him, and a realization of the station of *Ihsān*. May Allāh ﷻ make us and all the believers from them! In his collection of memoirs, our teacher, the erudite polymath and Sharifan Sufi, Sayyidī ‘Abd Allāh al-Talīdī al-Ḥasanī (may Allāh ﷻ preserve him), said about the modern day Sufis:

The majority of them are not from the upright among the common folk, much less being of the gnostic Sufis and friends of Allāh that are brought nigh! That is because Sufism has become a collection of dry rituals, idle chatter and drivel, and cold and lifeless writings. The purveyors of modern Sufism—barring an extremely small minority among them—are the furthest of people from strict adherence to the true Sacred Law of Islām.

We ask Allāh ﷻ to join us with that extremely small minority that remains of the venerable Sufis—may Allāh ﷻ be pleased with them all—who adhere strictly to the Qur’ān and Sunnah, and we ask Allāh ﷻ that He causes us to die in that state. Certainly that is for Him and He is capable of it!

## Conclusion

Our master Muḥammad ﷺ is the one by whom Allāh ﷻ has opened up deaf ears, blind eyes, and closed hearts. The wafts of love which bring delight to the souls of the lovers, and in which their spirits roam, and in whose celestial sphere their hearts fly, intensify in their sweet fragrance when mention is made of the noble birth of the Prophet ﷺ, and they send forth with them love, tranquility, and repose. Every Monday the remembrance of his birth ﷺ returns to us to marshal our resolves in order that we may commemorate that fine and pure moment and revive it through excellent emulation of him ﷺ and through following his noble guidance: acting upon his Sunnah and enlivening what we have neglected thereof, and returning—before all of this—to the Book of Allāh ﷻ and engaging with it in an effort to contemplate it, study it, understand, and live it. We stay committed to this covenant, yearning for Allāh ﷻ and longing for Him, turning wholeheartedly to Him and turning away from all else besides Him, until Allāh ﷻ is pleased with us!

Commemoration of the birth of the master of the Prophets and the Beloved of the Lord of the Worlds ﷺ should not be limited to a yearly gathering or celebrated merely with the distribution of sweets or the mumbling of certain litanies or poetic odes that are memorized and distributed at the expense of Qur'ānic verses that are forgotten or Prophetic ḥadīth that are neglected and affirmed *sunnahs* that are suppressed. This is not how the Prophet's birth should be celebrated; rather,

it should be a day in which we renew our covenant with Allāh ﷻ by repenting from our sins, disavowing ourselves of any claims to strength or power, and returning penitently to Allāh ﷻ. We should not limit these things to one day over another, for the lover witnesses his beloved every single day. The commemoration of the Prophet's noble birth ﷺ should stir within us an arduous love and yearning for Allāh ﷻ and a desire to invoke Him intimately (*munājāt*) and taste from the sweetness of His love and the intimacy of closeness with Him—we seek naught but this!

Whether individually or collectively as members of the Ummah, the day of the Prophet's noble birth ﷺ should be looked at as a day of birth for all of us, because there was no real existence for us until after his birth ﷺ, and because we made ourselves remote from him ﷺ and his Sunnah and guidance from the moment we were taken in by this ephemeral world and changed by it. We no longer recognize what we are and who we are and where we are going, so there is no harm in us attempting to make the day of the noble Prophetic birth a day that reminds us of sincere repentance and seeking forgiveness, both of which will precede the act of fasting during that day and expressing delight and gratitude. In this way, it will be our *Mawlid* too.

The Prophet's *Mawlid* ﷺ should be the spur in our flank that drives us to disavow ourselves of sin (and of course this should not be limited to that one day). His *Mawlid* ﷺ should be a *Mawlid* for the souls that have resolved to turn away from their gross habits and submit fully and forevermore out of love for the Messenger of Allāh ﷺ, to be spent in the love of Allāh ﷻ and closeness to Him ﷻ, and in love with the Messenger of Allāh ﷺ and his guidance, words, and very breaths.

The celebration of the noble birth of the Prophet ﷺ should be a reminder for our hearts to return to Allāh ﷻ and drink from

## CONCLUSION

the fragrant account of the Prophet's life ﷺ and follow his noble Sunnah—to be, in essence, Muslims, believers, people of repentance, devotees, obedient servants, and seekers of forgiveness who love and desire good for all of humanity and all of creation. Our hearts should be unified and affable as were the hearts of the believers during the time of the Prophet ﷺ. The celebration of the Prophet's birth ﷺ should be the impetus that causes us to awaken our conscious and rouse our minds and intellects to come out of our darkness. Let each of us come out of the celebration of the Prophet's noble birth every Monday, every Rabī' al- Awwal, nay every day, as a light for ourselves and a light for our communities and countries, and as a light for all of humanity—nay, as a light and mercy and affection for everything in the entire cosmos! Thus, in addition to the *Mawlid* of the Prophet ﷺ being a day of rejoice and thanks to Allāh ﷻ, it is possible for us to make it a yearly, monthly, weekly, or even daily resolve to repentance and a recommitment to truth and goodness, without necessarily limiting or specifying when it should be. Let us spend our entire lives in delight with and love for Aḥmad ﷺ, as the poet spoke the truth when he said:

*O best of those whose bones are buried in the deep earth,  
And from whose fragrance the depth  
and the height have become sweet,  
You are the Intercessor whose intercession is  
hoped for  
by the Sirat if the foot does not slip therefrom.  
May I be the ransom for a grave which thou inhabit,  
And in which are found purity, bounty and  
munificence!*

The Prophet Muḥammad ﷺ is our master, and the commemoration of his fragrant birth comes to us every Monday and every Rabī' al-Awwal, and indeed every day—

and that is when we say: “Salutations upon you, O Prophet, and the mercy and blessings of Allāh.” We commemorate his birth each time we send prayers and salutations upon him, so with that:

*May salutations be upon you, O my master and liege-lord,  
from the day you were born! May salutations  
be upon you, O my master and liege-lord, from the  
day you moved on to the Loftiest Companion! May  
salutations be upon you, O my master and liege-lord,  
on the Day when you are resurrected! I bear witness  
that you have delivered the message, fulfilled the trust,  
and sincerely advised the Ummah, and that you have, by  
your Lord’s leave, removed ignominy. I bear witness  
that you worshipped Allāh until certainty came to you! May  
Allāh send prayers, salutations, and blessings upon you  
and upon your pure and sanctified Family,  
and may He be well pleased with your Companions  
whose limbs shine from the traces of their ablution—  
the pioneers and the foremost among the Helpers and  
the Migrants—and upon those who followed them with  
excellence until the Day of Judgment. And include us  
among them by Your mercy, O Most Merciful of those who  
show mercy!*

## Appendix of References

*References to this appendix in the text have been made using superscript<sup>1</sup>.*

### INTRODUCTION

1. The revealed texts describe our master Muḥammad ﷺ as light. An example of that is the position of the majority of Quranic exegetes regarding the verse in Sūra al-Mā'ida: “*Certainly, there has come to you from Allah a light and a manifest Book.*” The light mentioned in this verse, say the exegetes, is the light of our master Muḥammad ﷺ. And even more explicit than that is the report narrated by Muslim in his rigorously authentic collection, from Ibn ‘Abbās who said that one of the Prophet’s ﷺ supplications that he made for himself was: “. . . and make me light.” And of course, as is well known, the supplications of the Prophets ﷺ are accepted.

2 - ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ (الأنبياء 107)

3 - ﴿وَمَا صَاحِبِكُمْ بِمَجْنُونٍ﴾ (التكوير 22)

4 - ﴿لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ﴾ (الحجر 72)

5 - ﴿أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ﴾ (الطور 30)

6 - ﴿وَمَا عَلَّمَاهُ الشَّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذَكَرَ وَقُرَّانٌ مُّبِينٌ﴾ (يس 69)

- 7 - ﴿يس \* وَالْقُرْآنِ الْحَكِيمِ \* إِنَّكَ لَمِنَ الْمُزْمَلِينَ﴾ (سورة يس: 3-1)
- 8 - ﴿ما ضلُّ صاحبكم وما غوى﴾ (سورة النجم: 2)
- 9 - ﴿وَمَا يَنْطِقُ عَنِ الْهَوَى﴾ (سورة النجم: 3)
- 10 - ﴿إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى﴾ (سورة النجم: 4)
- 11 - ﴿علمه شديد القوى﴾ (سورة النجم: 5)
- 12 - ﴿ما كذب الفؤاد ما رأى﴾ (سورة النجم: 11)
- 13 - ﴿ما زاعج البصر وما طغى﴾ (سورة النجم: 17)
- 14 - ﴿وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ﴾ (سورة القلم: 4)
- 15 - ﴿قل إن كنتم تحبون الله فاتَّبِعُونِي يحِبِّكُمْ اللهُ وَيَغْفِرْ لَكُمْ﴾  
(سورة آل عمران: 31)
- 16 - ﴿من يطع الرَّسولَ فقد أطاع اللهُ﴾ (سورة النساء: 80)
- 17 - ﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللهُ﴾ (سورة الفتح: 10)
- 18- اختفى : بالغ في إكرامه، وأظهر السرور والفرح، وأكثر السؤال عن حاله، فهو حاف وحفي.  
الاحتفاء: قال الفيروزآبادي في القاموس:  
والإحتفال هو الإجتماع للإحتفاء.

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19- {قال رسول الله صلى الله عليه وسلم: " لله أشدُّ فرحاً بتوبَةِ عبده حينَ يتوبُ إليه منُ أحدكم كان على راحلته بأرض، فلاة فأنقلتُ منه وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيَسَ مِنْهَا، فَأَتَى شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا فَذُ أَيَسَ مِنْ رَاحِلَتِهِ فَبَيْنَا هُوَ كَذَلِكَ، إِذَا هُوَ قَائِمَةٌ عِنْدَهُ فَأَخَذَ بِحِطَامِهَا "، ثُمَّ قَالَ: " مِنْ شِدَّةِ الْفَرَحِ اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ. أَخْطَأُ مِنْ شِدَّةِ الْفَرَحِ "}

20 - {وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ} (الرعد: 26)

21 - {ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ} (غافر: 75)

22 - {فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ} (آل عمران: 170)

23 - {قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ} (يونس: 58)

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24- {وَإِذَا مَا أَنْزَلْتُ سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيْكُم زَادَتْهُ هَذِهِ إِيْمَانًا فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ

إِيْمَانًا وَهُمْ يَسْتَبْشِرُونَ } (التوبة: 124)

25- {وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أَنْزَلَ إِلَيْنَا } (الرعد: 36)

26- {وَيَوْمَئِذٍ يُفْرِحُ الْمُؤْمِنُونَ \* بِبَصْرِ اللَّهِ يُبْصِرُ مَنْ يُشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ } (الروم: 5)

27- عن أبي هريرة رضي الله تعالى عنه أن النبي صلى الله تعالى عليه وآله وسلم قال:

{لِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ}

28- {فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يَجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ

اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ \* فَلْيُضْحَكُوا قَلِيلًا

وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ } (التوبة: 82)

29- { لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُجِبُونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ

بِمَقَارَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ } (آل عمران: 188)

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- 30- أخرج الطبراني في الكبير (913) بإسناد لا بأس به عن عُقْبَةَ بْنِ غَامِرِ الْجُهَيْنِيِّ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ( إِذَا رَأَيْتُمُ اللَّهَ يُعْطِي الْعَبْدَ مَا يُحِبُّ وَهُوَ مُقِيمٌ عَلَى مَعْصِيَتِهِ فَإِنَّمَا ذَلِكَ اسْتِزْرَاجٌ ، ثُمَّ نَزَعَ بِهِذِهِ الْآيَةِ: " فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَخَنَّا عَلَيْهِمْ أَتَوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ" ).
- 31- (قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ) (سورة يونس: 58)
- 32- (وَسئَلُ عَنْ صَوْمِ يَوْمِ الْإِثْنَيْنِ؟ قَالَ: «ذَلِكَ يَوْمٌ وُلِدْتُ فِيهِ. وَيَوْمٌ بُعِثْتُ أَوْ أُنْزِلَ عَلَيَّ فِيهِ»)
- 33- (" فيه إشارة إلى استحباب صيام الأيام التي تتجدد فيها نعم الله على عباده، فإن أعظم نعم الله على هذه الأمة إظهار محمد صلى الله عليه وسلم وبعثته وارساله إليهم، كما قال تعالى: "لقد من الله على المؤمنين إذ بعث فيهم رسولا من أنفسهم" (آل عمران: 164)، فصيام يوم تجددت فيه هذه النعمة من الله سبحانه وتعالى على عباده المؤمنين حسن جميل، وهو من باب مقابلة النعم في أوقات تجدها بالشكر").
- 34- قال شيخ مشايخنا الإمام الحافظ المجتهد الجهيد سيدي أحمد بن الصديق الغماري رحمه الله تعالى في كتابه جؤنة العطار: (ذكر بعضهم أن أول من أُلّف في المولد النبوي هو الحافظ أبو الخطاب ابن دحية الكلبي المتوفي سنة 633هـ، وهو المولد المسمى "بالتتوير من مولد السراج المنير" وقدمه للملك المظفر ملك أربل الذي كان يحتفل بليلة مولده صلى الله تعالى عليه وآله وسلم ويومها احتفالاً ماسمعه بمثله، فأجازه عليه جائزة عظيمة. وليس كذلك بل أُلّف في المولد جماعة كثيرة قبل أبي الخطاب بن دحية، وأول من علمته أُلّف فيه محمد بن عمر الواقدي صاحب المغازي وكتب الفتوح المتوفي سنة ست وقيل تسع ومائتين 206هـ، وله في ذلك كتابان، كتاب "المولد النبوي" وكتاب "انتقال النور النبوي" كما ينقله الشهيلي في الروض منها، وكذلك أُلّف في المولد من الأقدمين الحافظ أبو عبد الله محمد بن عائد صاحب "السيرة" المشهورة المتوفي سنة ثلاث وثلاثين ومائتين 233هـ، والحافظ أبو بكر بن أبي عاصم صاحب التصانيف الكثيرة المتوفي سنة سبع وثمانين ومائتين 287هـ).

35 This report was also recorded by ‘Abd al-Razzāq al-Ṣan‘ānī and Abū al-Shaykh via the route of Qatāda on the authority of Anas b. Mālik. ‘Abd al-Razzāq’s chain of transmission includes ‘Abdullāh b. Muḥarrar al-Jazarī, regarding whom al-Dāraquṭnī and others said: “His narrations are shunned (*matrūk al-ḥadīth*).” That said, ‘Abdullāh b. al-Muḥarrar is not isolated in the narration of this particular report, as we shall see.

Abū al-Shaykh’s chain of transmission for this report includes one Ismā‘īl b. Muslim al-Makkī al-Baṣrī, who is not considered suspect in his transmissions (*ghayr muttahaḥ*); although he was declared weak on account of his poor memory, his hadīth reports are well considered and sound sources of authoritative citation (*istishhād*). In both routes of transmission there is ‘*an‘ana* (an ambiguous ascription where the mode of transmission is not specified) from Qatāda.

This report was also recorded by al-Khalāl in his *Jāmi‘*, and by al-Ṭahāwī in *Mushkil al-āthār*, with a rigorously authentic route of transmission from ‘Abdullāh b. al-Muthannā, on the authority of a man from the family of Anas. Although the identity of this “man” in the narration is unclear, it appears— and Allah knows best—that it is ‘Abdullāh b. al-Muthannā’s paternal uncle Thumāma b. ‘Abdullāh b. Anas, considering that his name is recorded in all of the other narrations of this report. Thumāma was the grandson of Anas and a *thiqa* narrator used by the two Shaykhs (al-Bukhārī and Muslim).

In *Faḥ al-Bārī* it is mentioned: “Abū al-Shaykh recorded it from the narration of Abū Bakr al-Mustamlī, on the authority of al-Haytham b. Jamīl and Dāwūd b. al-Maḥbar, both of whom said: “Abdullāh b. al-Muthannā narrated to us on the authority of Thumāma, on the authority of Anas. . .’ Dāwūd is weak, although al-Haytham is *thiqa*.”

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This report was also recorded by al-Ṭabarānī in *al-Muʿjam al-awsaṭ*, Abū al-Shaykh in his collection of hadith on the *ʿaqīqa*, al-Ḍiyāʾ al-Maqdisī in *al-Aḥādīth al-mukhtāra*, and al-Ṭaḥāwī in *Mushkil al-āthār*, all from the route of al-Haytham b. Jamīl, who said: “‘Abdullāh b. al-Muthanna narrated to us on the authority of Thumāma, on the authority of Anas...” This chain of transmission is rigorously authentic and its narrators are all *thiqa*; however, the hadith scholars differed in their judgments about ‘Abdullāh b. al-Muthannā. He was declared *thiqa* by Ibn Ḥibbān, al-Tirmidhī, and al-‘Ajli, and his narrations via Thumāma are considered *thiqa* as proofs according to al-Bukhārī. Al-Ḥāfi· Ibn Ḥajar said in *Taqrīb*: “He is truthful, frequently erring (*ṣadūq kathīr al-ghalaṭ*).” He also said in *Hadyī al-sārī* (p. 416): “I haven’t seen al-Bukhārī use him in supporting narrations, except in his narrations from his paternal uncle Thumāma, from whom he narrated a number of hadith. He also recorded a hadith from his narrations from Anas that is considered corroborative.” This narration in question is the one from his uncle Thumāma, and is proof-worthy, and his narrations from others besides his uncle are well considered, although not at the level of being proof-worthy, and Allah knows best.

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Furthermore, the practice of the Followers (*Tābi'ūn*) lends support to the view that they considered it authentic, as Ibn Abī Shayba recorded in his *Muṣannaf* with a rigorously authentic chain on the authority of Ḥafṣ, on the authority of Ash'ath, on the authority of Muḥammad b. Sīrīn, who said: "Had I not known that he performed the *'aqīqa* on my behalf, I would have performed it for myself." And Ibn Ḥazm recorded in *al- Muḥallā* from the route of Wakī', on the authority of al-Rabī' b. Būbayh, on the authority of al-Ḥasan al-Baṣrī, who said: "If he does not perform the *'aqīqa* on your behalf, perform it for yourself, even if you are a grown man." The chain of this report is sound, Allah willing, and its narrators are all *thiqa*, save for al-Rabī', who is *ṣadūq* with poor memory, as mentioned in *Taqrīb*.

*Thiqa* means the narrator is reliable, having both probity (*'adāla*) and precision (*dabt*) in what is narrated, wherewith he narrates verbatim. –Tr

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### CHAPTER ONE

- 1- قال تعالى ( قل بفضل الله وبرحمته فبذلك فليفرحوا) (يونس:58)
- 2 - ( في قوله: " قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا. قَالَ: يَعْني بِفَضْلِ اللَّهِ: الْقُرْآنُ، وَبِرَحْمَتِهِ فَلْيَفْرَحُوا يَعْني: مُحَمَّداً صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ ثَلَا وَمَا أُرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ)
- 3 - (لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ) (الحجر: 72)
- 4 - قال الله تعالى: ( لَا أُقْسِمُ بِهَذَا الْبَلَدِ \* وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ \* وَوَالِدٍ وَمَا وَلَدَ ) (الْبَلَدِ: 1-3)
- 5 - ثبت عنه صلى الله تعالى عليه وآله وسلم فيما أخرجه الحاكم وصححه (98) والطبراني في الصغير (95) بإسناد حسن أنه قال: (إنما أنا رحمة مهداة).
- 6 - أخرجه مسلم في صحيحه (2601): (إنما بعثت رحمة)
- 7 - ( وكلا نقص عليك من أنباء الرسل ما نثبت به فؤادك ) (هود: 120)
- 8 - (واتل عليهم نبأ إبراهيم) ( الشعراء: 69)
- 9 - (فاقصص القصص لعلهم يتفكرون) (الأعراف: 176)
- 10 - (ولقد أرسلنا موسى بآياتنا أن أخرج قومك من الظلمات إلى النور وذكرهم بأيام الله) (إبراهيم : 5)

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- 11 - (إذ قالت امرأه عمران رب إني نذرت لك ما في بطني محرراً فتقبل مني إنك أنت السميع العليم. فلما وضعته قالت رب إني وضعتها أنثى والله أعلم بما وضعت وليس الذكر كالأنثى وإني سميتها مريم وإني أعيدها بك وتربيتها من الشيطان الرجيم. فتقبلها ربها بقبول حسن وأنبأها نبأاً حسناً وكفلها زكرياً كلما دخل عليها زكرياً المخراب وجد عندها رزقاً قال يمزيم أتى لك هذا قالت هو من عند الله إن الله يرزق من يشاء بغير حساب). (ال عمران: 37 - 35)
- 12 - (فأجاءها المخاض إلى جذع النخلة قالت يلبتني مت قبل هذا وكنت نسياً منسياً. فناداها من تحتها ألا تحزني قد جعل ربك تحتك سرياً. وهزى إليك بجذع النخلة تساقط عليك رطباً جنياً. فكلي واشربي وقري عنباً فإما تزيين من التبسّر أهدأ فتولي إني نذرت للرحمن صوماً فلن أكلم اليوم إنسياً). (مريم: 26 - 23)
- 13 - (والسلام على يوم ولدتك) (مريم: 33)
- 14 - (وسلاماً عليه يوم ولد) (مريم: 15)
- 15 - (لقد من الله على المؤمنين إذ بعث فيهم رسولا من أنفسهم يتلو عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفي ضلال مبين) (ال عمران: 164)
- 16 - (قل إن كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم والله غفور رحيم) (ال عمران: 31)
- 17 - في صحيحهما عن طارق بن شهاب، قال: (قالت اليهودي لغمر " لو علينا معشر يهود نزلت هذه الآية "اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً" فعلم اليوم الذي أنزلت فيه، لآخذنا ذلك اليوم عيداً. قال: فقال عمر: فقد علمت اليوم الذي أنزلت فيه، والساعة وأين رسول الله صلى الله عليه وسلم حين نزلت، نزلت ليلة جمع، ونحن مع رسول الله صلى الله عليه وسلم بعزقات). (أخرج البخاري (4606) ومسلم (3018))

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- 18 - (سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ) (سورة الإسراء: 1)
- 19 - (ثُمَّ انطَلَقَتْ حَتَّى أَتَيْنَا السَّمَاءَ الدُّنْيَا، وَاسْتَفْتَحَ جِبْرِيلُ، فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَبِعْتِ إِلَيْهِ؟ قَالَ: نَعَمْ، فَفُتِحَ لَنَا، قَالَ: مَرْحَبًا بِهِ وَنَعْمَ الْمَجِيءُ، فَأَتَيْتُ عَلَى آدَمَ، فَقُلْتُ: يَا جِبْرِيلُ مَنْ هَذَا؟ قَالَ: هَذَا أَبُوكَ آدَمُ، فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَرْحَبًا بِالابْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ).  
(أخرج البخاري (3887) ومسلم (166) وابن خزيمة في صحيحه (303))
- 20 - (إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ. وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ. لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ. تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ. سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ)  
(القدر: 1-5)
- 21 - This portion of the text is missing in the original.
- 22 - (قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ) (المائدة: 114)
- 23 - (إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا)  
(الأحزاب: 56)

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### CHAPTER TWO

1 - ( قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا أَوَّلُ النَّاسِ خُرُوجاً إِذَا بُعِثُوا، وَأَنَا حَاطِبِيهِمْ، إِذَا أَنْصَتُوا، وَأَنَا قَائِدُهُمْ إِذَا وَقَدُوا، وَأَنَا مُبَشِّرُهُمْ إِذَا أَيَسُوا، وَأَنَا شَافِعُهُمْ إِذَا حُسِبُوا، لَوَاءُ الْكَرَمِ يَوْمَئِذٍ بِيَدِي، وَمَفَاتِيحُ الْجَنَّةِ يَوْمَئِذٍ بِيَدِي، وَأَنَا أَكْرَمُ وَلَدِ آدَمَ عَلَى رَبِّهِ تَعَالَى، وَلَا فَخْرَ أَطُوفُ عَلَى أَلْفِ خَادِمٍ كَأَنَّهُمْ لَوْلُؤُ مَكْنُونٌ).

أخرج الترمذي في جامعه (3610) وحسنه، والدارمي في سننه (48) والرافعي في التدوين (187) بإسناد حسن واللفظ له، من طرق عن الربيع عن أنس بن مالك، قال

2 - وأخرج مسلم في صحيحه عن أبي هريرة: قال: (قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَنَا سَيِّدٌ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَأَوَّلُ مَنْ يَنْسُقُ عَنْهُ الْقَبْرِ، وَأَوَّلُ شَافِعٍ، وَأَوَّلُ مُشَفِّعٍ").

3 - أخرج الترمذي (3616) بإسناد فيه ضعف، ولمتن الحديث شواهد حسنة، عن ابن عباس، قال:

(جَلَسَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْتَظِرُونَهُ، قَالَ: فَخَرَجَ حَتَّى إِذَا دَنَا مِنْهُمْ سَمِعَهُمْ يَتَذَكَّرُونَ فَسَمِعَ حَبِيبَهُمْ، فَقَالَ بَعْضُهُمْ: عَجِبْنَا إِنْ اللَّهُ عَزَّوَجَلَّ اتَّخَذَ مِنْ خَلْقِهِ خَلِيلاً اتَّخَذَ إِبْرَاهِيمَ خَلِيلاً، وَقَالَ آخَرُ: مَاذَا يَا عَجَبَ مِنْ كَلَامِ مُوسَى كَلِمَةً تَكْلِيماً، وَقَالَ آخَرُ: فَبِعِيسَى كَلِمَةً اللَّهُ وَرُوحَهُ، وَقَالَ آخَرُ: آدَمُ اصْطَفَاهُ اللَّهُ. فَخَرَجَ عَلَيْهِمْ، فَسَلَّمَ، وَقَالَ: قَدْ سَمِعْتُ كَلَامَكُمْ وَعَجَبْتُكُمْ: "إِنَّ إِبْرَاهِيمَ خَلِيلَ اللَّهِ وَهُوَ كَذَلِكَ، وَمُوسَى نَجِيُّ اللَّهِ وَهُوَ كَذَلِكَ، وَعِيسَى رُوحَ اللَّهِ وَكَلِمَتُهُ وَهُوَ كَذَلِكَ، وَآدَمُ اصْطَفَاهُ اللَّهُ وَهُوَ كَذَلِكَ، أَلَا وَأَنَا حَبِيبُ اللَّهِ وَلَا فَخْرَ، وَأَنَا حَامِلُ لَوَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ، وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفِّعٍ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ، وَأَنَا أَوَّلُ مَنْ يُحَرِّكُ حَلْقَ الْجَنَّةِ فَيَفْتَحُ اللَّهُ لِي فَيَدْخُلُ بِهَا وَمَعِيَ فُقَرَاءُ الْمُؤْمِنِينَ وَلَا فَخْرَ، وَأَنَا أَكْرَمُ الْأَوْلِيَيْنِ وَالْآخِرِينَ وَلَا فَخْرَ").

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- 4 - أخرج مسلم في صحيحه (855) عن أبي هريرة، قال: ( قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ. فِيهِ خُلِقَ آدَمُ. وَفِيهِ أُدْخِلَ الْجَنَّةَ. وَفِيهِ أُخْرِجَ مِنْهَا).
- 5 - أخرج الحاكم في المستدرک (483:3) وصححه، الترمذي في جامعه (2846) وصححه، وابن شاهين في ناسخ الحديث (638) واللفظ له بإسناد حسن: (عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " بَنَى لِحْسَانَ بِنِ ثَابِتٍ مِثْرًا فِي الْمَسْجِدِ، يُنْشَدُ عَلَيْهِ الشَّعْرُ ").
- 6 - أخرجه مسلم في صحيحه (1501) عنه عليه وآله السلام قائلاً لأصحابه: (أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ؟ وَاللَّهِ لَأَنَا أَغْيَرُ مِنْهُ، وَاللَّهُ أَغْيَرُ مِنِّي، وَمِنْ أَجْلِ غَيْرَةِ اللَّهِ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا نَطَّنَ، وَلَا أَحَدٌ أَحَبُّ إِلَيْهِ الْعُذْرُ مِنَ اللَّهِ وَمَنْ أَجَلَ ذَلِكَ بَعَثَ الْمُنْبَشِّرِينَ وَالْمُنذِرِينَ، وَلَا أَحَدٌ أَحَبُّ إِلَيْهِ الْمِدْحَةُ مِنَ اللَّهِ وَمَنْ أَجَلَ ذَلِكَ وَعَدَّ اللَّهُ الْجَنَّةَ ").
- 7 - أخرج مسلم في صحيحه (2323) والترمذي في جامعه (2850) وقال: حسن صحيح، والنسائي في السنن الصغرى (1358) واللفظ له، عن زهير عن سمالك بن خرب، قال: (قُلْتُ لِجَابِرِ بْنِ سَمُرَةَ: كُنْتُ تُجَالِسُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: نَعَمْ، كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا صَلَّى الْفَجْرَ جَلَسَ فِي مُصَلَاةٍ حَتَّى تَطْلُعَ الشَّمْسُ، فَيَتَحَدَّثُ أَصْحَابُهُ يَذْكُرُونَ حَدِيثَ الْجَاهِلِيَّةِ، وَيُنْشِدُونَ الشَّعْرَ، وَيَضْحَكُونَ، وَيَتَبَسَّمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ").
- 8 - أخرج ابن خزيمة في صحيحه (2515) وابن حبان في صحيحه (4521) والترمذي في جامعه (2847) وصححه عن أنس:
- ( أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ فِي عُمْرَةِ الْقَضَاءِ، وَابْنُ زَوَاعَةَ يَمْشِي بَيْنَ يَدَيْهِ وَهُوَ يَقُولُ:  
 خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ      الْيَوْمَ نَضْرِبُكُمْ عَلَى تَنْزِيلِهِ  
 ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيلِهِ      وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ  
 فَقَالَ لَهُ عُمَرُ: يَا ابْنَ زَوَاعَةَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي حَرَمِ اللَّهِ تَعُولُ الشَّعْرَ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَلِّ عَنْهُ يَا عُمَرُ، فَلَمَّهِ أَسْرَعُ فِيهِمْ مَنْ نَضَحَ النَّبْلَ).

9 - أخرج الحاكم في مستدرکه (610:3) وصححه، وأحمد في مسنده (15865) عن الأَشْوَدِ بْنِ سَرِيعٍ، قَالَ: (قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ مَدَحْتُ اللَّهَ بِمَدْحَةٍ وَمَدَحْتُكَ بِأَحْسَرَى، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " هَاتِ، وَابْدَأْ بِمَدْحَةِ اللَّهِ عَزَّوَجَلَّ ").

10. *Ṣadūq* means the narrator is reliable, having both probity (*‘adāla*) and precision (*ḍabt*) in what is narrated, but does not necessarily narrate verbatim. –Tr

11. This ‘Alī b. Zayd b. Jud‘an is ‘Alī b. Zayd b. Jud‘ān al- Taymī al- Qurashī al- Baṣrī, of the senior hadith masters. He was born blind and was one of the most esteemed companions of al-Ḥasan al- Baṣrī and the most knowledgeable of people concerning him. Al-Ḥasan used to hide in his home [from Ḥajjāj b. Yūsuf]. Maṣūr b. Zādhān said: “When al-Ḥasan died we said to Ibn Jud‘an: ‘Sit in his seat.’”

The scholars disagreed about the status of Ibn Jud‘ān. Most of the statements recorded from the scholars of creditation and discreditation (*al-jarḥ wa al-ta’dīl*) seem to indicate that he was weak. Al-‘Uqaylī mentioned him among the weak narrators, and he was declared weak by al-Nasā’ī, Ibn Sa’d, Ibn Ma’in, Ibn al-Maḍīnī, and al-Dāraquṭnī. Al-Bukhārī said concerning him: “His hadith are not followed.” Al-Ḥāfiẓ

Ibn Ḥajar said in *al-Taqrīb*: “He is weak; his hadith are not considered good (*ḥasan*) except as corroborating reports and supporting narrations.” And in *al-Maṭālib al-‘āliya* Ibn Ḥajar said about him: “His memory was poor.”

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But despite all this, it appears that many of the hadith masters gave due consideration to his reports and relayed them. Some of the hadith masters have declared his reports good or rigorously authentic. Al-Dāraqūṭnī said in *Su'ālāt al-Burqānī* (p. 361): “I am hesitant regarding him, but I do not consider him discarded, although there is *līm* with him (i.e., his narrations are few but he is not charged with anything that would discredit his probity).” Ibn ‘Adī said in *al-Kāmil* (16:295): “Besides this narration I’ve mentioned, ‘Alī b. Zayd has other hadith that are suitable [to use as evidence], and I haven’t seen any of the Basrans or others refrain from narrating from him. He, like the bulk of the Basrans, was excessive in his Shiite leanings, but his hadith are recorded despite his weakness.”

It is my contention, however, that when we speak of ‘Alī b. Zayd’s supposed Shiite leanings, we must take into consideration the environment of Basra at the time, and if it is true that he had Shiite leanings then it would have been in accordance with the definition of “Shiite leanings” put forth by the early forebears. Al-‘Ajli said: “His hadith are recorded although he is not a strong narrator. He is acceptable (*lā ba’s bihi*).” Abū al-Ḥasan b. al-Qaṭṭān al-Fāsī said of him: “The sum of his affair is that he would declare several reports *marfū’* (“raised,” whose chain of transmission ends with the Prophet ﷺ) while others declared them *mawqūf* (“halted,” inasmuch as the chain ends with a Companion, in contradistinction to a *mawqūf* narration), and his narrations became confused in his latter years. He is not accused of lying.” Al-Tirmidhī said: “He is *ṣadūq*; however, he would occasionally declare reports raised while others declared them halted.”

Al-Sājī al-Baṣrī said: “He is from the people of truthfulness, and considering the fact that the majority narrate from him, his narrations are acceptable, although he is not in the rank of those whose probity is agreed

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upon.” Ya’qūb b. Shayba said: “He is *thiqa* and his hadith are sound; nevertheless, he is described with *līn*.” Al-Ḥāfiẓ Ibn Khuzayma said: “Owing to his poor memory, I do not use him as supporting evidence.” Yet despite that, Ibn Khuzayma related two hadith in his *Ṣaḥīḥ* collection containing ‘Alī b. Zayd, and al-Tirmidhī, in his *Jāmi’*, declared his hadith rigorously authentic, as did al-Ḥākim in *al-Mustadrak* and al-Ḍiyā al-Maḡdisī in *al-Aḥādīth al-mukhtāra*. Al-Bazzār declared his hadith good (*ḥasan*) in his *Musnad*, as did Ibn Ḥajar al-Haythamī in *Majma’ al-zawā’id*.

Al-Dhahabī mentioned him in his work *Dhikr asmā’ man tukullima fīhi wa huwa muwatthaq* and said in his introduction to it: “To commence: This is a beneficial tract that identifies *thiqa* narrators who have been subject to disparaging remarks by the imams, yet whose reports are not necessarily rejected on account of those remarks. . .” For number 259 on page 150 of this work, al-Dhahabī said, after mentioning Muslim’s reporting of the hadith of ‘Alī b. Zayd b. Jud’ān: “His hadith are acceptable (*ṣuwayliḥ al-ḥadīth*); Aḥmad and Yahyā [b. Ma’in] said: ‘He is nothing (*laysa bi shay’*),’ although others have strengthened his reports.”

In *al-Tuḥfa* (1:432), Ibn al-Mulaqqin declared his hadith good, saying: “‘Alī b. Zayd b. Jud’ān: his hadith are good. Muslim used his narration as a corroborating report.” Al-Bukhārī also used his narration in *al-Adab al-mufrad*, and Muslim used him in conjunction with Thābit al-Bunānī and the rest.”

All of the above is taken from my book *Minhaj al-Imām al-Ḥākim fī al-Mustadrak* (Imam al-Ḥākim’s Methodology in *al-Mustadrak*), p. 254.

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12- أخرج البخاري في صحيحه (4196) من حديث سلمة بن الأكوخ رضي الله تعالى عنه، قال: خرجنا مع النبي صلى الله عليه وسلم إلى خيبر، فبصرنا ليلًا، فقال رجل من القوم لعامر: يا عامر، ألا تسمعنا من ههنايك؟ وكان عامر رجلًا شاعرًا، فنزل يخلو بالقوم يقول:

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا      وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

فَاغْفِرْ فِدَاءَ لَكَ مَا أَتَيْنَا      وَالْفَيِّزِ سَكِينَةَ عَلَيْنَا

وَتَبَّتِ الْأَقْدَامُ إِنْ لَاقَيْنَا      إِنَّا إِذَا صَبِحَ بِنَا أَبَيْنَا

وبالصباح عولوا علينا. فقال رسول الله صلى الله عليه وسلم: " من هذا السائق؟ "، قالوا: عامر بن الأكوخ، قال: " يرحمه الله ".

13 - وروى البخاري (4101) أيضاً هذه الأبيات بلفظ: (اللهم لولا أنت ما اهتدينا، ولا تصدقنا ولا صلينا، فأنزلن سكينتنا علينا، وتبَّت الأقدام إن لاقينا، إن الأولى قد بعوا علينا، وإن أرادوا فتنة أبينا).

14 - (ان من الشعر حكمة). البخاري (6145)

15 - أخرج البخاري (3212) ومسلم (2487) في صحيحهما عن أبي هريرة: (أن عمر مر بحسان وهو يتشد الشعر في المسجد، فلحظ إليه. فقال: قد كنت أشد، وفيه من هو خير منك. ثم التفت إلى أبي هريرة. فقال: أشدك الله أسمعنا رسول الله يقول: «أجب عني. اللهم أيده بروح القدس»؟ قال: اللهم نعم).

16. A *mursal* report is one related by a Follower (*Tābi'ī*) who does not mention the Companion from whom he heard it. —Tr

17- أخرج عبد الرزاق (5002) وعبد بن حميد وغيرهم بإسناد مرسل صحيح عن ابن سيرين، قال: (" جمع أهل المدينة قبل أن يقدم رسول الله صلى الله عليه وسلم وقبل أن تنزل الجمعة، وهم الذين سموا الجمعة، فقالت الأنصار لليهود يوم يجتمعون فيه كل سبعة أيام، وللنصارى أيضاً مثل ذلك، فها هم فلنجعل يوماً نجتمع ونذكر الله، نصلي ونشكره فيه، أو كما قالوا: فقالوا: يوم السبت لليهود، ويوم الأحد للنصارى، فاجعلوه يوم الغروية، وكانوا يسمون يوم الجمعة يوم الغروية، فاجتمعوا إلى أسعد بن زرارة فصلى بهم، يؤمهم ويذكرهم فسموه الجمعة، حتى اجتمعوا إليه، فذبح أسعد بن زرارة له شاة، فتعدوا وتعشوا من شاة واحدة، وذلك ليلتهم، فأنزل الله في ذلك بعد ذلك: إذا نودي للصلاة من يوم الجمعة فاسعوا إلى ذكر الله ").

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18- أخرج البخاري (4737) ومسلم (1131) في صحيحيهما عن ابن عباس رضي الله تعالى عنهما قال: (لما قدم النبي صلى الله تعالى عليه وآله وسلم المدينة وجد اليهود يصومون يوم عاشوراء فسئلوا عن ذلك فقالوا: هو اليوم الذي أظفر الله فيه موسى وبني إسرائيل على فرعون، ونحن نصوم تعظيماً له، فقال رسول الله صلى الله عليه وسلم: "نحن أولى بموسى").

19- أخرج البخاري في صحيحه (5101) ومسلم (1451) عن عُرْوَةَ بِنْتُ الرُّبَيْزِ عَنْ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، قَالَتْ: ( يَا رَسُولَ اللَّهِ، انكِحْ أُخْتِي بِنْتِ أَبِي سُفْيَانَ، فَقَالَ: أَوْحَدَيْتِينَ ذَلِكَ؟ فَقُلْتُ: نَعَمْ، لَسْتُ لَكَ بِمُخْلِيةٍ وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرِ أُخْتِي، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ ذَلِكَ لَا يَجِلُّ لِي، قُلْتُ: فَإِنَّا نَحُدُّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ بِنْتَ أَبِي سَلَمَةَ، قَالَ: بِنْتُ أُمِّ سَلَمَةَ! قُلْتُ: نَعَمْ. فَقَالَ: " لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي، مَا حَلَّتْ لِي، إِنَّهَا لَا بُدَّ أَحْيَ مِنَ الرِّضَاعَةِ أَرْضَعْتَنِي، وَأَبَا سَلَمَةَ تُؤَيِّتُهُ، فَلَا تَعْرِضَنَّ عَلَيَّ بِنَاتِكَ وَلَا أَخَوَاتِكَ ". قَالَ عُرْوَةُ: وَتُؤَيِّتُهُ مَوْلَاةٌ لِأَبِي لَهَبٍ، كَانَ أَبُو لَهَبٍ أَعْتَقَهَا، فَأَرْضَعَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَلَمَّا مَاتَ أَبُو لَهَبٍ أَرَى بَعْضَ أَهْلِهِ بِشَرِّ حَبِيبَةَ، قَالَ لَهُ: مَاذَا لَقِيتَ؟ قَالَ أَبُو لَهَبٍ: لَمْ أَلِقْ بَعْدَكُمْ غَيْرَ أَبِي سَعِيدٍ فِي هَذِهِ بَعَثَاقِي تُوَيِّتُهُ).

20. He is the famous hadith scholar and martyr, Shaykh Sulaymān b. Mūsā al-Kalā'ī al-Andalusī. He was born in Murcia in the year 565 ah and grew up in Valencia where he

21. A *mu'allaq* hadith is one from whose chain the first narrator (or narrators) is omitted, whereby only the name of the Follower or Companion is mentioned on the authority of the Prophet ﷺ. Alternatively, it is a hadith whose entire chain is omitted, leaving only the direct quote of the Prophet ﷺ. –Tr

22. A *munqati'* hadith is one from whose chain a narrator is omitted before reaching a Companion. –Tr

23- قال الله تعالى في سورة الأحزاب 56:

(إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا).

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- 24 - أخرجه ابن حبان في صحيحه (590) الحاكم في مستدرکه (491:1) وصححه، عن أبي هريرة، قال: (قال رسول الله صلى الله عليه وسلم: " ما اجتمع قوم في مجلس، ففقرؤوا من غير ذكر الله والصلاة على النبي صلى الله عليه وسلم إلا كان عليهم حسرة يوم القيامة ").
- 25 - أخرجه الترمذي في جامعه (3380) وصححه بلفظ: (" ما جلس قوم مجلساً لم يذكروا الله فيه، ولم يصلوا على نبيهم، إلا كان عليهم ترة، فإن شاء عذبهم وإن شاء غفر لهم ").
- 26 - قد أخرج مسلم في صحيحه (2702) عن أبي هريرة أن النبي صلى الله تعالى عليه وآله وسلم قال: (وما اجتمع قوم في بيت من بيوت الله يتلون كتاب الله ويتدارسونه بينهم إلا نزلت عليهم السكينة وغشيتهم الرحمة وحفتهم الملائكة، وكرههم الله فيمن عنده).
- 27 - أخرج مسلم في صحيحه (2703) وأحمد في المسند (16393) بإسناد صحيح واللفظ له عن أبي سعيد الخدري، قال: (خرج معاوية على حلقه في المسجد، فقال: ما أجلسكم؟ قالوا: جلسنا نذكر الله عزوجل قال: الله ما أجلسكم إلا ذلك؟ قالوا: الله ما أجلسنا إلا ذلك. قال: أما إني لم استخلفكم ثممة لكم، وما كان أحد بمنزلة من رسول الله صلى الله عليه وسلم أقل عنه حديثاً مني، وإن رسول الله صلى الله عليه وسلم خرج على حلقه من أصحابه، فقال: " ما أجلسكم؟ " قالوا: جلسنا نذكر الله عزوجل ونحمله على ما هدانا للإسلام ومن علينا بك، قال: " الله ما أجلسكم إلا ذلك؟ " قالوا: الله ما أجلسنا إلا ذلك، قال: " أما إني لم استخلفكم ثممة لكم، وإنه أتاني جبريل عليه السلام فأخبرني أن الله عزوجل يباهي بك الملائكة").
- 28 - أخرج البخاري في صحيحه (6408) واللفظ له، ومسلم (2691) عن أبي هريرة، قال: (قال رسول الله صلى الله عليه وسلم: " إن لله ملائكة يطوفون في الطرقات يلتفون أهل الذكر، فإذا وجدوا قوماً يذكرون الله تنادوا: هلموا إلى حاجتكم، قال: فيحفونهم بأجنحتهم إلى السماء الدنيا، قال: فيسألهم ربهم وهو أعلم منهم ما يقول عبادي؟ قالوا: يقولون يسبحونك، ويكبرونك، ويحمدونك، ويؤمنونك، فيقول: هل رأوني؟ قال: فيقولون: لا والله ما رأوك، قال: فيقول: وكيف لو رأوني؟ قال: يقولون: لو رأوك كانوا أشد لك عبادة، وأشد لك تمجيذاً، وتحميذاً، وأكثر لك تشبيحاً، قال: يقول: فما يسألوني؟ قال: يسألونك الجنة، قال: يقول: وهل رأوها؟ قال: يقولون: لا، والله يا رب ما رأوها، قال: يقول: فكيف لو أنهم رأوها؟ قال: يقولون: لو أنهم رأوها كانوا أشد عليها حرصاً، وأشد لها طلباً، وأعظم فيها رغبة، قال: فممن يتعونون؟ قال: يقولون: من النار، قال: يقول: وهل رأوها؟ قال: يقولون: لا، والله يا رب ما رأوها، قال: يقول: فكيف لو رأوها؟ قال: يقولون: لو رأوها كانوا أشد منها فراراً، وأشد لها مخافة، قال: فيقول: فأشهدكم أنني قد غفرت لهم، قال: يقول: ملك من الملائكة فيهم فلان ليس منهم إنما جاء لحاجة، قال: هم الجلساء لا يشقى بهم جليسهم ").

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29 - أخرجه المحدث البحرى في الجزء السابع من فوائده (318) بإسناد حسن أن النبي صلى الله تعالى عليه وآله وسلم قال: (وَرَأَيْتُ رَجُلًا مِنْ أُمَّتِي يَزْحَفُ عَلَى الصِّرَاطِ، وَيَجِبُو أحيانًا، وَيَتَعَلَّقُ أحيانًا، فُجَاءَتْهُ صَلَاتُهُ عَلَيَّ فَأَقَامَتُهُ عَلَيَّ قَدَمِيهِ وَأَنْقَذَتْهُ).

30. These couplets are found in the poem *Hāl ahl al-ḥaqīqa* (The State of the People of Spiritual Reality) by Sayyidī Aḥmad al-Rifā'ī.

31. This couplet is from Abū al-Ṣakhr Kathīr b. 'Abd al-Raḥmān, known as Kathīr 'Azza, and is found Abū al- Faraj al-Aṣbahānī's *al-Aghānī*. Al-Farazdaq accused him of appropriating the idea behind this couplet from Jamīl Bathīna.

32. I have not been able to uncover any couplet with this wording. The closest to it however is a statement by al-Ṣāhib b. 'Abbād, a Mu'tazilite scholar who loved the Prophetic Household. He was a man of letters and a poet who contributed to the various religious and rational sciences. He was also a vizier of the Buwayhiya state and has a poetry collection that is published.

33 - (وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ) (البقرة: 165)

34 - (تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ (97) إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ) (الشعراء: 97، 98)

35 - {وَأَذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ} (الجمعة: 10)

36 - (وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ) - (الأحزاب: 35)

37 - (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَلْهِكُمْ أَمْوَالِكُمْ وَلَا أَوْلَادِكُمْ عَنْ تِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ) (المنافقون : 9)

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38 - (فَادْكُرُونِي أَنْتَكُرَكُمُ) (البقرة: 152)

39 - «سبق المُفْرُؤُونُ، قالوا: يا رسول الله! وما المفردون؟ قال: الذاكرون الله كثيراً»

1- أخرجه مسلم (4/2676) عن أبي هريرة رضي الله تعالى عنه.

40 - وعند الترمذي: عن أبي الدرداء رضي الله تعالى عنه، عن النبي صلى الله عليه وسلم أنه قال: «ألا

أدلكم على خير أعمالكم، وأزكاها عند مليككم، وأرفعها في درجاتكم، وخير لكم من إنفاق الذهب و الورق،

وخير لكم من أن تلقوا عدوكم، فتضربوا أعناقهم، ويضربوا أعناقكم؟ قالوا: بلى يا رسول الله، قال: ذكر الله»<sup>1</sup>.

1- أخرجه ابن ماجه والترمذي في جامعه بإسناد صحيح رجاله ثقات، وأخرجه الحاكم في المستدرک وصححه، ولفظ الترمذي: (ألا أتيتكم بخير أعمالكم وأزكاها عند مليككم وأرفعها في درجاتكم، وخير لكم من إنفاق الذهب والورق، وخير لكم من أن تلقوا عدوكم فتضربوا أعناقهم ويضربوا أعناقكم). قالوا: بلى، قال: 'ذكر الله تعالى'. قال نماد: 'جذب رضي الله تعالى عنه: ما شيء أنجي من عذاب الله من ذكر الله قال أبو عيسى: وقد روى بنحوه هذا الحديث عن عبد الله بن سعيد مقل هذا بهذا الإسناد وروى بنحوه عنه فأرسله).

41 - وهو في «الموطأ» موقوف على أبي الدرداء رضي الله تعالى عنه. قال معاذ بن جبل: «ما عمل آدمي عملاً

أنجي له من عذاب الله من ذكر الله»<sup>1</sup>.

1- هو قطعة من حديث الترمذي السابق. قال الحافظ في تذييل الأكلار' 95:1 (هذا من حديث مختلف في رفعه ووقته، وفي إرساله ووصله). وقد أخرجه أحمد في مسنده بإسناد رجاله ثقات إلا أنه منقطع.

42 - (ومن أعرض عن ذكري فإن له معيشة ضنكا ونحشره يوم القيامة أعمى) { طه: 124 }

43 - (الذين آمنوا وتطمئن قلوبهم بذكر الله ألا بذكر الله تطمئن القلوب) { الرعد: 28 }

44. This was recorded by al-Nasā'ī, Ibn Mājah, and Abū Dāwūd in his *Sunan* with a rigorously authentic chain on the authority of Aws b. Aws, who reported:

قال رسول الله صلى الله عليه وسلم: إن من أفضل أيامكم يوم الجمعة، فيه خلق آدم، وفيه قبض، وفيه النفخة، وفيه الصعقة، فأكثروا علي من الصلاة فيه فإن صلاتكم معروضة علي قال: قالوا: يا رسول الله، وكيف تعرض صلاتنا عليك وقد أرمت؟ يقولون: بليت، فقال: إن الله عزوجل حرم على الأرض أجساد الأنبياء

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“The Messenger of Allah ﷺ said: ‘Certainly, the best of your days is Friday: it is the day Ādam was created, the day his soul was taken, the day of the sounding [of the Trump], and the day of the Blast. So send frequent prayers upon me, for your prayers are presented to me.’ They (the Companions) asked: ‘O Messenger of Allah! How are our prayers presented to you after you have turned to dust?’ The Prophet ﷺ replied: ‘Allah, Exalted and Majestic is He, has forbidden the earth from consuming the bodies of the Prophets.’”

Aḥmad recorded in his *Musnad* with a good chain on the authority of Abū Hurayra who reported that the Messenger of Allah ﷺ said:

لا تتخذوا قبوري عيداً، ولا تجعلوا بيوتكم قبوراً، وحيثما  
كنتم فصلوا علي، فإن صلاتكم تبلغني

“Do not turn my grave into a place of festival, nor turn your homes into graves, and send prayers upon me wherever you are, for your prayers reach me.” Ibn Abī Shayba recorded in his *Muṣannaf* on the authority of Zayb b. Ḥubāb, who said that Ja‘far b. Ibrāhīm narrated to him from Walad Dhū al- Janāḥayn:

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حدثني علي بن عمر، عن أبيه، عن علي بن حسين، أنه رأى رجلاً يبيء إلى فرجة كانت عند قبر النبي صلى الله عليه وسلم فيدخل فيها فيدعو، فدعاه، فقال: ألا أحدثك بحديث سمعته من أبي، عن جدي، عن رسول الله صلى الله عليه وسلم قال: لا تتخذوا قبوري عيداً، ولا بيوتكم قبوراً، وصلوا علي، فإن صلاتكم تبلغني حيثما كنتم

“‘Alī b. ‘Umar narrated to me on the authority of his father, who narrated on the authority of ‘Alī b. Ḥusayn who said that he saw a man approach an opening near the Prophet’s grave ﷺ and enter inside and supplicate, after which he called for the man and said to him: ‘Let me relate to you a hadith I heard from my father on the authority of my grandfather: the Messenger of Allah ﷺ said “Do not turn my grave into a place of annual festival (Eid), nor turn your homes into graves; and send prayers upon me, for your prayers reach me wherever you are.””

Ja‘far was declared *thiqa* by Ibn Ḥibbān when narrating from other than ‘Alī b. ‘Umar, about whom al-Ḥāfiẓ Ibn Ḥajar remarked in *Taqrīb*: “His condition is unknown (*mastūr*).” His father was ‘Umar b. ‘Alī Zayn al-‘Ābidīn, son of Imam al-Ḥusayn. Ibn Ḥajar said about him in *Taqrīb*: “He is *ṣadūq*, virtuous.”

45. This was recorded by al-Nasā’ī in his *Sunan* with a rigorously authentic chain whose narrators are all *thiqa*, on the authority of our master ‘Abdullāh b. Mas‘ūd ؓ who reported that the Messenger of Allah ﷺ said:

إن لله ملائكة سياحين في الأرض يبلغوني من أمي السلام

“Allah has angels that travel around the earth and convey to me the salutations of my *Umma*.”

46 - لَخَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ الَّذِي رَوَاهُ عَنْهُ سَعِيدُ بْنُ الْمُسَيْبِ فِي رُؤْيَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِيهِ:

"وَرَأَيْتُ رَجُلًا مِنْ أُمَّتِي يَزْحَفُ عَلَى الصَّبْرَاتِ وَيَحْبُو أَخْيَانًا وَيَتَعَلَّقُ أحيانًا فِجَاءَتُهُ صَلَاتَهُ عَلَيَّ فَأَقَامَتَهُ عَلَيَّ فَكَمَمْتُهُ وَأَنْقَذْتَهُ".

47. The full hadith is found in Ibn al-Jawzī's *Mashūkha*, Ibn Bushrān's *Amālī*, and in *Tārīkh Wāsiṭ* and *Tārīkh Dimashq*, all with weak chains of transmission. It was also recorded by Abū 'Uthmān al-Bahārī al-Nīsābūrī (d. 451 ah) in the seventh volume of his *Fawā'id* with a good chain. He said:

أَخْبَرَنَا أَبُو مُحَمَّدٍ الْمَخْلَدِيُّ، فِيمَا قَرَأْتُ عَلَيْهِ وَأَنَا أَسْمَعُ، أَنَا أَبُو الْوَفَاءِ الْمُؤَمَّلُ بْنُ الْحَسَنِ بْنِ عَيْسَى الْمَاسْرُجِسِيِّ، ثَنَا عَمْرُو بْنُ مُحَمَّدٍ بْنِ يَحْيَى الْعَثْمَانِيُّ، نَا عَبْدَ اللَّهِ بْنَ نَافِعِ بْنِ ثَابِتِ بْنِ عَبْدِ اللَّهِ بْنِ الزَّبِيرِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ أَبِي فِدْيَكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا وَنَحْنُ فِي مَسْجِدِ الْمَدِينَةِ، فَقَالَ: إِنِّي رَأَيْتُ الْبَارِحَةَ عَجَبًا، رَأَيْتُ رَجُلًا مِنْ أُمَّتِي جَاءَهُ مَلَكُ الْمَوْتِ لِيَقْبِضَ رُوحَهُ، فَجَاءَهُ بِهِ بِوَالِدِيهِ، فَرَدَّ عَنْهُ، وَرَأَيْتُ رَجُلًا مِنْ أُمَّتِي يَسِطُ عَلَيْهِ عَذَابُ الْقَبْرِ، فَجَاءَهُ وَضُوعَهُ، فَاسْتَنْقَذَهُ مِنْ ذَلِكَ، وَرَأَيْتُ رَجُلًا مِنْ أُمَّتِي قَدِ احْتَوَشْتَهُ الشَّيَاطِينُ، فَجَاءَهُ ذَكَرَ اللَّهُ تَعَالَى فِخْلَصَهُ مِنْ بَيْنِهِمْ، وَرَأَيْتُ رَجُلًا مِنْ أُمَّتِي قَدِ احْتَوَشْتَهُ مَلَائِكَةُ الْعَذَابِ، فَجَاءَتَهُ صَلَاتُهُ وَاسْتَنْقَذَتْهُ مِنْ أَيْدِيهِمْ، وَرَأَيْتُ رَجُلًا مِنْ أُمَّتِي يَلْهَثُ عَطْشًا كَلِمًا وَرَدَّ حَوْضًا مَنَعَ، فَجَاءَهُ صِيَامَهُ رَمَضَانَ فَسَقَاهُ وَأَرَوَاهُ، وَرَأَيْتُ رَجُلًا مِنْ أُمَّتِي وَالنَّبِيِّونَ قَعُودًا جَلَقًا كَلِمًا دَنَا إِلَى حَلْقَةٍ طَرَدَ، فَجَاءَهُ اغْتَسَالَهُ مِنَ الْجَنَابَةِ، فَأَخَذَ بِيَدِهِ فَأَقْعَدَهُ إِلَى جَنْبِي، وَرَأَيْتُ رَجُلًا مِنْ أُمَّتِي مِنْ بَيْنِ يَدَيْهِ ظَلَمَةٌ، وَمِنْ خَلْفِهِ ظَلَمَةٌ، وَعَنْ يَمِينِهِ ظَلَمَةٌ، وَعَنْ شِمَالِهِ ظَلَمَةٌ، وَمِنْ فَوْقِهِ ظَلَمَةٌ، وَمِنْ تَحْتِهِ ظَلَمَةٌ، فَهُوَ مَتَحَرِّزٌ مِنْهَا، فَجَاءَهُ حَجُّهُ وَعَمَرْتُهُ فَاسْتَخْرَجَاهُ

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من الظلمة، وأدخله النور، ورأيت رجلا من أمتي يكلم المؤمنين فلا يكلمونه، فجاءه صلة الرحم، فقال: يا معشر المؤمنين كَلِّمُوهُ، فإنه كان واصلا لِرَجْمِهِ فَكَلَّمَهُ الْمُؤْمِنُونَ، وصافحوه وكان معهم، ورأيت رجلا من أمتي يتقي وهج النار وشررها بيده عن وجهه، فجاءته صدقته فصارت له سِتْرًا على وجهه، وظلا على رأسه، ورأيت رجلا من أمتي أخذته الزبانية من كل مكان، فجاءه أمره المعروف، ونهيه عن المنكر فاستنقذاه من أيديهم، فأدخلاه مع ملائكة الرحمة فصار معهم، ورأيت رجلا من أمتي جاؤيا على ركبتيه بينه وبين الله عزوجل حجاب، فجاءه حسن خلقه فأخذ بيده فأدخله على الله، ورأيت رجلا من أمتي قد هوت صحيفته قبل شماله، فجاءه خوفه من الله فأخذ صحيفته فجعلها في يمينه، ورأيت رجلا من أمتي قد خف ميزانه، فجاءته أفراطه فثقلوا ميزانه، ورأيت رجلا من أمتي قائما على شفير جهنم، فجاءه وجهه من الله فاستنقذه من ذلك ومضى، ورأيت رجلا من أمتي هوى في النار، فجاءته دموعه التي كان بكى في الدنيا خشية من الله، فاستخرجته من النار، ورأيت رجلا من أمتي قائما على الصراط، يرعد كما ترعد السعفة، فجاءه حسن ظنه بالله فسكن رعدته، ومضى على الصراط، ورأيت رجلا من أمتي يزحف أحيانا، ويحبو أحيانا، ويتعلق أحيانا، فجاءته صلواته علي وأخذته فأقامته على قدميه ومضى على الصراط، ورأيت رجلا من أمتي انتهى إلى أبواب الجنة فغلقت الأبواب دونه، فجاءته شهادة أن لا إله إلا الله، ففتحت الأبواب وأدخلته الجنة

## EXPRESSING DELIGHT IN THE BIRTH OF THE LIGHT

Abū Muḥammad al-Makhlādī informed us—of what was read to him—and I heard it: ‘Abū al-Wafā’ al-Mu’ammil b. al-Ḥasan b. ‘Īsā al-Māsarjīsī narrated us > ‘Amr b. Muḥammad b. Yaḥyā al-‘Uthmānī > ‘Abdullāh b. Nāfi’ b. Thābit b. ‘Abdullāh b. al-Zubayr narrated to us on the authority of Muḥammad b. Ismā’īl b. Abī Fudayk, on the authority of ‘Abd al-Raḥmān b. Abī ‘Abdillāh, on the authority of Sa’īd b. al-Musayyib, on the authority of ‘Abd al-Raḥmān b. Samura, who said: “One day the Messenger of Allah ﷺ came to us as we were in the Mosque of Medina and said: ‘Last night I saw the most marvelous dream. I saw a man from my *Umma* as the Angel of Death approached him to take his soul, but the man’s filial piety came and kept the Angel at bay.

‘Thereafter I saw a man from my *Umma* subjected to the torment of the grave but then his ablution came and rescued him from it.

‘Then I saw a man from my *Umma* surrounded by devils, but then his remembrance of Allah came to him and delivered him from their midst.

‘Then I saw a man from my *Umma* who was surrounded by the angels of torment, but then his prayer came to him and rescued him from their hands.

‘Then I saw a man from my *Umma* who was panting out of severe thirst; every time he passed by a body of water he was driven away, but then his fasting in Ramaḍān came to him and provided him water and quenched his thirst.

‘Then I saw a man from my *Umma* as the Prophets were sitting in circles; each time the man drew near to a circle he was pushed away, but then his purificatory bath from intercourse (*ghusl*) came to him and took him by the hand and sat him down next to me.

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‘Then I saw a man from my *Umma* enveloped by darkness in front of him and behind him and to his right and left and above and below, perplexed on account of all the darkness before him, but then his Hajj and ‘Umra came to him and took him out of the darkness and entered him into light.

‘Then I saw a man from my *Umma* who was addressing the believers but they would not speak with him, but then his maintenance of family ties came to him and called out: “O assembly of believers! Speak to him, for he maintained the ties of kinship.” After this, the believers spoke with him and shook his hand and he kept their company.

‘Then I saw a man from my *Umma* trying to protect himself from the blaze and evil of the Fire by covering his hand over his face, but then his charity came to him and veiled his face and covered his head.

‘Then I saw a man from my *Umma* who was seized by the angels of punishment from every direction, but then his act of enjoining the good and forbidding the evil came and delivered him from their clutches and took him into the company of the angels of mercy.

‘Then I saw a man from my *Umma* crouching on his knees with a veil between him and Allah, Exalted is He, but then his good character came and took him by the hand and took him to Allah’s presence.

‘Then I saw a man from my *Umma* whose scroll of deeds was placed in his left hand, but then his fear of Allah took his scroll and placed it in his right hand.

‘Then I saw a man from my *Umma* whose scale-pan of good deeds was light, but then his goodly loans came and made his scale-pan heavy.

## EXPRESSING DELIGHT IN THE BIRTH OF THE LIGHT

‘Then I saw a man from my *Umma* who was standing over the precipice of Hell, but then his fearful apprehension of Allah came and delivered him and he continued on his way.

‘Then I saw a man from my *Umma* who had fallen into the Fire, but then there came to him his tears that he shed out of fear of Allah while in this world and they extracted him from it.

‘Then I saw a man from my *Umma* crossing the Traverse; he was crawling upon it, and at times dragging himself across it or clutching it, when suddenly his prayer sent upon me came to him and stood him up on his feet and rescued him.

‘Then I saw a man from my *Umma* who had reached the gates of the Garden but its gates had closed shut and he was locked out, but then the testimony of “there is no god but Allah” came and opened its gates and placed him inside.”’

The chain of this report contains ‘Abd al-Raḥmān b. Ḥarmala al-Aslamī, who was declared *thiqa* by a group of hadith masters, and he is considered *ṣadūq* and good in hadith and from the narrators used by Muslim and the four [other hadith masters] had transmitted his reports. Muḥammad b. Abī Fudayk was also declared *thiqa* by a group of hadith masters, and was *ṣadūq* and one of the narrators used by al-Bukhārī and Muslim and one whose reports were transmitted by the four. ‘Abdullāh b. Nāfi’ b. Thābit b. ‘Abdullāh b. al-Zubayr was declared *thiqa* by Ibn Ḥibbān. Ibn Ma’in said, as did al-Ḥāfiẓ Ibn Ḥajar in *Taqrīb*: “He is *ṣadūq*.” The remaining narrators in the chain are *thiqa*. All in all, the hadith is good (*ḥasan*), with several other routes of transmission and corroborating reports, even though the chain of the above mentioned version is the best that can be found, and Allah knows best. This hadith is tremendous and comprehensive and of great rank, and close attention should be paid to it.

48 - (وَكَاثُوا مِنْ قِبَلٍ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَزَوْا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ)

(البقرة: 89)

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49. There are a number of narrations to this effect reported by al-Bayhaqī, al-Hakim, and others, but their chains of transmission are weak, and Allah knows best.

50 - (عن يوسف بن موسى الرازي عن عبد المجيد بن عبد العزيز بن أبي رواد، عن سفيان، عن عبد الله بن السائب، عن زاذان، عن عبد الله، عن النبي صلى الله عليه وسلم، قال: " خيأتي خَيْرٌ لَكُمْ تُحَدِّثُونَ وَنَحْدِثُ لَكُمْ، وَوَفَاتِي خَيْرٌ لَكُمْ تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ، فَمَا زَأَيْتُ مِنْ خَيْرٍ حَمِدْتُ اللَّهَ عَلَيْهِ، وَمَا زَأَيْتُ مِنْ شَرٍّ اسْتَعْفَرْتُ اللَّهَ لَكُمْ "). وهذا إسناد متصل رجاله ثقات، فيه عبد المجيد وهو ثقة من المرجئة، أخرج له مسلم مقروناً والباقون سوى البخاري. ويوسف بن موسى الرازي ثقة، أخرج له البخاري والنسائي وأبو داود وغيرهم.

51 - وأخرجه ابن سعد في الطبقات (347:2) بإسناد صحيح رجاله ثقات عن بكر بن عبد الله، قال: (قال رسول الله صلى الله عليه وسلم: " خيأتي خَيْرٌ لَكُمْ، تُحَدِّثُونَ وَنَحْدِثُ لَكُمْ، فَإِذَا أَنَا مِثُّ كَانَتْ وَفَاتِي خَيْرًا لَكُمْ، تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ، فَإِذَا زَأَيْتُ خَيْرًا حَمِدْتُ اللَّهَ، وَإِنْ زَأَيْتُ شَرًّا اسْتَعْفَرْتُ اللَّهَ لَكُمْ). ويكر بن عبد الله المزني تابعي وروايته هذه مرسلة.

1- روى محمد بن اسحاق الفاكهي في أخبار مكة (1010) بإسناد متصل رجاله ثقات الى سيدنا علي: (عن يزيد بن أبي خبيب المضري، عن مرثد بن عبد الله اليزني، عن عبد الله بن زهير الغافقي، قال: إنه سمع علي بن أبي طالب رضي الله تعالى عنه يحدث حديث زمزم حين أمر عبد المطلب بحفرها، قال: قال عبد المطلب: إني لنائم في الحجر إذ أتاني أب فقال: اخفر طيبة، فقلت: وما طيبة؟ ثم ذهب عني، فرجعت إلى مضجعي، فبمنت الغد، فجاءني فقال: اخفر بزة، قلت: وما بزة؟ ثم ذهب عني، فلما كان الغد رجعت إلى مضجعي فبمنت، فجاءني فقال: اخفر زمزم، قال: قلت: وما زمزم؟ قال: لا تتزف، ولا تدم، تسقي الخبيج الأعظم، وهي بين الفزث والدّم عند نقرة الغراب الأعظم عند قرية النمل، قال: فلما تبين له شأنها، ودل على موضعها، وعرف أنه صدق، غذا بمغوليه، ومعه الخارث بن عبد المطلب ليس معه ولد غيره، فلما بدا لعبد المطلب الطوى كبر، فعزفت فرثش أنه قد أنزك حاجته، قاموا وقالوا: يا عبد المطلب، ميراثك من أبينا إسماعيل، وإن لنا بها شركاً، فأشركنا معك فيها، قال: ما أنا بمعايل، إن هذا أمر خصصت به دونكم، وأعطيتهم من بينكم، قالوا: فأنصفتنا، فإننا غير تاركك حتى نحاكمك فيها، قال: فاجعلوا بيني وبينكم من شئتم، أخاصمكم إلى كاهنة بني سعد بن هذيم؟ قالوا: نعم، وكانت بأشراف الشام، فركب عبد المطلب في نفر من بني أبيه من بني عبد مناف، وركب من كل قبيلة نفر، قال: والأرض إذ ذاك مغاور، فخرجوا حتى إذا كانوا بنعس المغاور بين الحجاز والشام، فني ماء عبد المطلب وأصحابه، وظموا حتى أيقظوا بالهلكة، فاستشفوا من معهم من قبائل فرثش، فأبوا عليهم، وقالوا: إنا بمغاور، ونحن نحشى على أنفسنا مثل ما أصابكم، فلما رأى عبد المطلب ما صنع القوم تخوف على نفسه وأصحابه وقال: ماذا ترون؟ قالوا: ما رأينا إلا تتبع لرايك، فمزنا بما شئت، قال: فإني أرى أن يخفر كل رجل منكم حفرة لنفسه بما يكف الأن من القو، فكلما مات رجل دفعة أصحابه في حفرة ووارؤه حتى يكون آخركم رجلاً، فضيعة رجل واحد أيسر من ضيعة ركب جميعاً، قالوا: نعم ما أمرتنا به، فقام كل رجل منهم فحفر حفرة له، ثم قعدوا ينتظرون الموت عطشاً، ثم إن عبد المطلب قال: لأصحابه: والله إن إلقاءنا بأيدينا هلكاً للموت، لا نصرب في الأرض ونستقي أنفسنا، لعجز، فعسى الله تعالى أن يرزقنا ماء بنعس البلاد، ارتحلوا، فارتحلوا حتى فرغوا، ومن معهم من قبائل فرثش ينتظرون إليهم ما هم قاعلون، تقدم عبد المطلب إلى رجليته فركبها، فلما اتبعته به انعجز من تحت خفها عين من ماء عذب، فكبر عبد المطلب وكبر أصحابه، ثم نزل فشرب وشرب أصحابه، واستقوا حتى ملأوا أشقيتهم، ثم دعا القبائل من فرثش فقال: هلم إلى الماء، فقد سقانا الله، فاشربوا واسقوا، فشربو ثم قالوا: والله، لقد فصي لك علينا يا عبد المطلب، والله لا نخاصمك في زمزم أبداً، إن الذي أسفالك هذا الماء بهذه الغلاة هو سفاك زمزم، فارجع إلى سقاتك وإنه بدا له، فرجع ورجعوا، ولم يصلوا إلى الكاهنة، وخلصوا بينه وبينها ().

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2 - أخرج البيهقي في الدلائل (385) بإسناد مرسل عن ابن اسحاق، قال:

( وكان رسول الله صلى الله عليه وسلم مع جدّه عبد المطلب، فحدّثني العباس بن عبد الله بن مغيذ، عن بعض أهله، قال: " كان يوضع لعبد المطلب جدّ رسول الله صلى الله عليه وسلم قرآن في ظل الكعبة، فكان لا يجلس عليه أحد من بنيه إجلالاً له، وكان رسول الله صلى الله عليه وسلم يأتي حتى يجلس عليه، فيذهب أعضامه يوجزونه، فيقول جدّه عبد المطلب: دعوا ابني، فيمسح على ظهره، ويقول: إن لبني هذا لشأناً، فتوفي عبد المطلب والنبي صلى الله عليه وسلم ابن ثمان سنين، بعد الفيل بثمان سنين "،

قال ابن إسحاق: وكان عبد المطلب فيما يزعمون يوصي أبا طالب برسول الله صلى الله عليه وسلم وذلك أن عبد الله وأبا طالب لأمّ، فقال عبد المطلب: فيما يزعمون، فيما يوصيه به، واشم أبي طالب عبد مناف:

أوصيك يا عبد مناف بنعدي      بموحد بعد أبيه فرد  
فأرقه وهو ضجيج المهدي      فكنت كالأمّ له في التوحد

وتذكر أبنائنا أحر، وقال فيهن:

بل أحمدا رجوته للرشيد      قد علمت علام أهل العهد  
أن الفتى سيد أهل نجد      يعلو على ذي البدن الأشد

وقال أيضاً: أوصيت من كنيته بطالِب      عبد مناف وهو ذو تجارب

بابن الذي قد غاب غير أيب

وتذكر أبنائنا أحر، وقال فيهن: فلتست بالآيس غير الزاعب      بأن بحق الله قول الزاهب

فيه وأن يفضل آل غالب

إني سمعت أعجب العجائب      من كل خير عالم وكاتب

هذا الذي يفتاد كالجنايب      من حلّ بالأطح والأخائب

أيضاً ومن تاب إلى المتأوب      من ساكنٍ للحزم أو مجانب).

والإسناد إلى ابن اسحاق صحيح، رجاله ثقات سوى أحمد بن عبد الجبار الطاطري، وثقه ابن حبان، وضعفه آخرون، ولكن الحافظ ابن حجر قال في التقريب: (ضعيف، وسماعه للسيرة صحيح)، وهذا من السيرة.

3. The Ka'ba suffered destruction on two occasions after Islam, both times during the reign of the Umayyad dynasty and at the hands of their rulers and governors. The first time it was destroyed was when Yazīd b. Mu'āwiya dispatched a huge army to Medina and Mecca to put down the rebellion of the Companions and Followers who opposed his rule. Yazīd's army, under the command of al-Ḥuṣayn b. Numayr al-Sukūnī, arrived in Mecca the Ennobled in the beginning of Rabī' al- Awwal in the year 64 ah and erected catapults and other war machinery around the Ka'ba. Imam al-Ṭabarī commented in his *Tārīkh*: "They pulverized the

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Sacred House using catapults and set it ablaze, after which they began reciting poetry, such as: ‘*A danger, like the male camel frothing as it brays. . .*’ and: ‘*Look at what the catapult does, slaying them between Safa and Marwa.*’” This was the first battle of the Levantines against Mecca, may Allah ennoble it. Imam Muslim recorded in his rigorously authentic collection (1333) on the authority of ‘Aṭā’ who said: “When the Sacred House caught on fire during the reign of Yazīd b. Mu‘āwiya as the Levantines attacked it and things unfolded as they did, al-Zubayr left until the people came for the Hajj season and he wanted to either exhort or incite them against the Levantines. . .”

Yazīd b. Mu‘āwiya’s assault against Mecca was one of the three disasters that marked the three years of his reign over the *Umma*. Before his assault against Mecca, Yazīd’s army murdered our master Ḥusayn and his family in Iraq, and following that he laid waste to Medina the Illumined for three days in a row during the battle of al-Ḥurra—and there is no might or strength save by Allah, the Exalted and Magnificent!

The second battle against Mecca which saw the Sacred House destroyed was during the reign of the Caliph ‘Abd al-Malik b. Marwān b. al-Ḥakam at the hands of his governor al-Ḥajjāj b. Yūsuf and his army. This occurred in the year 73 ah and al-Ḥajjāj erected catapults upon Mt. Qubays near the Ka‘ba and assaulted it with stones and fire until it was demolished. We seek Allah’s assistance.

4 - (ليعلم الله الذين آمنوا ويتخذ منكم شهداء) (آل عمران: 140)

5 - (أَمْ حَسِبْتُمْ أَنْ تُتَّخَلَّطُوا بِالْحَيَّةِ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمِ الصَّابِرِينَ) (آل عمران: 142)

6 - (أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ

اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ) (التوبة: 16)

7 - (أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّيلٍ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ تَرْمِيهِمْ

بِجَارٍ مِنْ سِجِّيلٍ فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ) (الفيل: 1-5)

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### CHAPTER FOUR

- 1- (وخلق الإنسان ضعيفاً) (النساء: 28)
- 2- (خلق الإنسان من عجل) (الأحزاب: 37)
- 3- (فوق كل ذي علم عليم). (يوسف: 76)
- 4- (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا) (النساء: 59)
- 5- (هذا جبريل أتاكم ليُعَلِّمَكُم بَيْنَكُمْ)
- 6- البخاري (2697) ومسلم (1720) في صحيحهما عن أمناعائشة رضي الله تعالى عنها قالت: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مَنْ أَخَذَتْ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ)
- 7- (ما لم يكن يومئذ ديناً لا يكون اليوم ديناً)

8. Al-Tirmidhī recorded this on the authority of al-Ḥusayn b. Ḥurayth › ‘Alī b. al-Ḥusayn b. Wāqid › his father › from ‘Abdullāh b. Burayda who said: “I heard my father Burayda say. . .”

This chain of narration is good (*ḥasan*) and its narrators are all considered *thiqa*, save ‘Alī b. al-Ḥusayn b. Wāqid, who was declared weak by al-‘Uqaylī and al-Rāzī (yet declared *thiqa* by Ibn Ḥibbān). Al-Nasā’ī: “He is not bad (*laysa bihi ba’s*).” Al-Ḥāfiẓ Ibn Ḥajar said in *Taqrīb*: “He is *ṣadūq* although he is subject to errors, but his hadith are authentic, Allah willing.”

In any case, this hadith has other corroborating reports from *thiqa* transmitters, as is found in the collections of Ibn Ḥibbān, Aḥmad, and al-Bayhaqī with similar wordings. Al-Bayhaqī's chain of narration is rigorously authentic and its narrators are *thiqa*, and he recorded it on the authority of 'Abdullāh b. al-Ḥāfiẓ › Abū al-'Abbās Muḥammad b. Ya'qūb › Abū al-'Abbās b. Muḥammad al-Dūrī › 'Alī b. al-Ḥasan b. Shaqīq › al-Ḥusayn b. Wāqid › 'Abdullāh b. Burayda › his father. Al-Ḥusayn b. Wāqid is *thiqa* and used in a report recorded by al-Bukhārī in his rigorously authentic collection in the book on the virtues of the Quran, as well as in his work *al-Adab al-mufrad*. Al-Ḥusayn b. Wāqid is also one of Imam Muslim's narrators in his collection as well as the other four collections. Ibn Ḥibbān recorded over thirty hadith using him in his rigorously authentic collection. Al-Ḥāfiẓ Ibn Ḥajar said about him in *Taqrib*: "He is *thiqa* although he sometimes mixes up narrations."

9 - أخرج ابن حبان في صحيحه (4386) والترمذي في جامعه (3690)  
وصححه، واللفظ له:

(عن الحسين بن خريث، حدثنا عليُّ بنُ الحسينِ بنِ واقدٍ، حدَّثني أبي،  
حدَّثني عبدُ الله بنُ بُرَيْدَةَ، قال: سَمِعْتُ بُرَيْدَةَ، يَقُولُ:  
خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ مَغَازِيهِ فَلَمَّا انْصَرَفَ  
جَاءَتْ جَارِيَةٌ سَوْدَاءُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ نَذَرْتُ أَنْ رَدَّكَ اللَّهُ سَالِمًا أَنْ  
أُضْرِبَ بَيْنَ يَدَيْكَ بِالذُّفِّ وَأَتَغَنَّى، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وسلم: " إِنْ كُنْتُ نَذَرْتُ فَأَضْرِبِي وَإِلَّا فَلَا "، فَجَعَلَتْ تَضْرِبُ، فَدَخَلَ أَبُو بَكْرٍ  
وهي تَضْرِبُ، ثُمَّ دَخَلَ عَلِيٌّ وَهِيَ تَضْرِبُ، ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ  
تَضْرِبُ، ثُمَّ دَخَلَ عُمَرُ، فَأَلْقَتِ الدُّفَّ

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10. Al-Ḥasan b.al-Ṣiddīqal-Ghumārī,*al-Durūsal-Ḥasaniyya* (recorded lecture), 1408 AH.

11. Ibn Mājah recorded this in his *Sunan* and its narrators are all *thiqa* and among the narrators used by al-Bukhārī and Muslim, barring Hishām b. ‘Ammār al-Sulamī, who is used by al-Bukhārī alone. Several other hadith masters besides Imam Muslim have recorded hadith from Hishām and his hadith here is considered no less than good (*ḥasan*).

12. Al-Bazzār recorded this in his *Musnad* on the authority of Muḥammad b. Mirdās, on the authority of Muḥammad b. Abī ‘Adī, on the authority of ‘Awf, on the authority of Thumāma, on the authority of Anas. Muḥammad, ‘Awf, Thumāma, and Anas are all *thiqa* and among the narrators used by al-Bukhārī and Muslim. Muḥammad b. Mirdās is *ṣadūq*. Al-Bazzār said in his *Musnad*: “Muḥammad b. Mirdās is not bad, and is *ṣadūq*.” Ibn Ḥibbān also mentioned him among the *thiqa* narrators and said: “His hadith are upright.” Al-Ḥāfiẓ Ibn Ḥajar said about him in *Taqrīb*: “He is acceptable.”

13- أخرج ابن ماجة في السنن (1899) بإسناد صحيح والبخاري (7334)

بإسناد حسن ، عَنْ عَوْفٍ ، عَنْ ثُمَامَةَ ، عَنْ أَنَسٍ ، قَالَ : لَمَّا قَدِمَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ تَلَّقَاهُ جَوَارِي الْأَنْصَارِ فَجَعَلْنَ يَقُلْنَ :

نَحْنُ جَوَارِي مِنْ بَنِي النَّجَّارِ يَا حَبْدًا مُحَمَّدٌ مِنْ جَارِ  
وفي لفظ ابن ماجة:

(فَإِذَا هُوَ بِجَوَارٍ يَضْرِبْنَ بِرُؤُوسِهِنَّ وَيَتَغَنَّيْنَ وَيُقِلْنَ :

نَحْنُ جَوَارٍ مِنْ بَنِي النَّجَّارِ يَا حَبْدًا مُحَمَّدٌ مِنْ جَارِ

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " يَغْلُمُ اللَّهُ إِيَّيَ الْأَحْبَبِ كُنَّ "

14. Al-Qaysarānī recorded this on the authority of Abū al-Ḥusayn Aḥmad b. Muḥammad b. Aḥmad al-Bazzāz in Baghdad › Abū Ḥafṣ ‘Umar b. Ibrāhīm al-Kinānī al-Muqrī › Abū al-Qāsim ‘Abdullāh b. Muḥammad al-Baghawī › Dāwūd b. Rashīd › Abū Ja‘far al-Abbār › ‘Abd al-Raḥmān b. Ishāq › al-Sha‘bī on the authority of ‘Ā’isha j. The narrators in this chain are *thiqa*, with the exception of al-Qaysarānī’s shaykh, who is *ṣadūq* and good in his hadith. Al-Sha‘bī did not hear narrations from ‘Ā’isha, as was noted by al-Ḥāfiẓ Ibn Ḥajar in *Taqrīb*. In any case the hadith is good, Allah willing.

15 - أَخْرَجَ ابْنُ الْقَيْسِرِ رَانِي فِي السَّمَاعِ (30) عَنِ الشَّعْبِيِّ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ عَلَيْهِ وَآلِهِ السَّلَامُ: (سَافِرٌ سَفَرًا فَتَنَدَّرَتْ جَارِيَةٌ مِنْ قُرَيْشٍ: إِنَّ اللَّهَ عَزَّوَجَلَّ رَدَّهُ أَنْ تَضْرِبَ فِي بَيْتِ عَائِشَةَ بِدُفٍّ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَتِ الْجَارِيَةُ، فَقَالَتْ عَائِشَةُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَذِهِ فُلَانَةٌ بِنْتُ فُلَانَةٍ تَنَدَّرْتُ إِنْ رَدَّكَ اللَّهُ تَعَالَى أَنْ تَضْرِبَ فِي بَيْتِي بِدُفٍّ، قَالَ: فَلْتَضْرِبْ. "وَهَذَا إِسْنَادٌ مُتَّصِلٌ، وَرِجَالُهُ ثِقَاتٌ.

16 - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَنْزِرْ فِي مَعْصِيَةٍ

17. The chain of this hadith is weak and *munqaṭi* despite its popularity in the books of prophetic biography and history and upon the tongues of people. Al-Bayhaqī’s chain is rigorously authentic and its narrators are *thiqa*, excluding al-Bayhaqī’s shaykh, who is *ṣadūq* and good in his hadith (*ḥasan al-ḥadīth*); nevertheless, the hadith is problematic because ‘Ubaydullāh b. Muḥammad, nicknamed Ibn ‘Ā’isha, is from the third generation (*Tābi‘ al-Tābi‘īn*) and one of Imam Aḥmad’s shaykhs, and between him and the Prophet ﷺ there are at least two or three people.

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Be that as it may, the fact that a significant number of imams approvingly reproduced this narration confers it a certain degree of acceptability and popularity among scholars, thus mitigating the weakness of its chain (as is the position of most of the imams among the Traditionalists (*Ahl al-Ḥadīth*) concerning famous reports), and Allah knows best. One example of this is expressed by al-Ḥāfiẓ Ibn Ḥajar in *Talkhīṣ al-ḥabīr* (4:15):

Abū Aḥmad al-Ḥusayn b. ‘Alī narrated to me on the authority of Ibn Abī Ḥātim, on the authority of his father who was asked about the hadith of ‘Amr b. Ḥazm, to which he replied: “As we see it, Sulaymān b. Dāwūd is not bad (*lā ba’s bihi*), and the aforementioned hadith about the letter has been ruled authentic by a group of imams, but not by virtue of its chain, rather its popularity.” Al-Shāfi’ī said in his Epistle (*al-Risāla*): “They (the hadith masters) did not accept this hadith until it was certain to them that the letter was from the Messenger of Allah ﷺ.” Ibn ‘Abd al-Barr said: “This letter is widely recognized among the biographers and is well known to the scholars, such that it stands in no need of a chain because it more closely resembles a mass-transmitted (*mutawātir*) report in that it has been received by people approvingly and with acceptance.”

Ibn Ḥajar said elsewhere in *Talkhīṣ al-ḥabīr* (3:90):

It is reported on the authority of Mujāhid that the Messenger of Allah ﷺ said: “There is no bequeathal for an heir.” Al-Shāfi’ī said about this: “Some of the Levantines have narrated a hadith that is not affirmed by the Traditionalists, as some of its narrators are unknown; so we have relied upon an interrupted report that is used in conjunction with the hadith on the battles and the consensus of the scholars on the issue.”

Al-Bayhaqī said in *al-Sunan al-kubrā* in the section titled “Chapter: The Proof of Those Who Argue that the Preferred View is to Maintain Silence When Praying Behind an Imam”: “Although this is an expedient report, it is, despite its expedience, a good narration, and this story is famous among those who compile narrations about the battles.”

In short, a good but expedient report, when famous and subject to wide acceptance without contestation from the scholars, is rehabilitated and made sound, and Allah knows best.

Some have objected and said that the ode “*The full moon rose over us*” was sung when the Prophet ﷺ returned from the battle of Tabūk, not when he first entered Medina upon his migration from Mecca. After quoting this hadith, Imam al- Bayhaqī said in *Dalā'il al-Nubuwwa*: “Our scholars mention that this was sung when the Prophet ﷺ arrived in Medina from Mecca, and that is the reason why we have placed it here; it was not sung when he arrived in Medina from the valley of Wadā' following the battle of Tabūk, and Allah knows best.”

The point I wish to make here is that regardless of whether this ode was sung when he arrived from Mecca or Tabūk, it changes nothing, for in either case it demonstrates that the Companions used to gather to receive and welcome the Prophet ﷺ and rejoice in him and call out to him or utter thanksgivings to Allah or recite poetry and praise of him using his noble names and qualities.

18- أخرج البيهقي في الدلائل (2032) عن أبي نصر بن قنادة، قال: (أخبرنا أبو عمرو بن مطر، قال: سمعتُ أبا خليفة، يقول: سمعتُ ابن عائشة، يقول: لما قدم النبي صلى الله عليه وسلم المدينة جعل النساء والصبيان والولائد يقلن: طلع البدر علينا\* من ثنابات الوداع\* وجب الشكر علينا\* ما دعا لله داع)

19- أخرج مسلم في صحيحه (3017) عن البراء عن أبي بكر: (فَقَدِمْنَا الْمَدِينَةَ لَيْلًا، فَتَنَازَعُوا أَيُّهُمْ يَنْزِلُ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَنْزِلْ عَلَيَّ بَنِي النَّجَّارِ أَحْوَالِ عَبْدِ الْمُطَّلِبِ أَكْرَمُهُمْ بِذَلِكَ، فَصَعِدَ الرَّجَالُ وَالنِّسَاءُ، فَوْقَ الْبُيُوتِ وَتَفَرَّقَ الْعُلَمَاءُ، وَالْحَنَمُ فِي الطَّرِيقِ يَنَادُونَ يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ، يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ)

20 - في لفظ المستدرك (2421) بإسناد صحيح، قال:  
 " (وَمَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ  
 حَتَّى قَدِمَ الْمَدِينَةَ، وَخَرَجَ النَّاسُ حَتَّى دَخَلْنَا فِي الطَّرِيقِ، وَصَاحَ النِّسَاءُ  
 وَالْخُدَّامُ وَالْعُلَمَاءُ، جَاءَ مُحَمَّدٌ رَسُولُ اللَّهِ، اللَّهُ أَكْبَرُ، جَاءَ مُحَمَّدٌ رَسُولُ اللَّهِ،  
 فَلَمَّا أَصْبَحَ انْطَلَقَ فَنَزَلَ حَيْثُ أُمِرَ )"

21 - أخرجه ابن خزيمة في صحيحه (1684) والنسائي في الصغرى (1578)  
 وغيرهما أنه صلى الله تعالى عليه وآله وسلم قال : (كُلُّ مُحَدَّثَةٍ بِدْعَةٍ،  
 وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ)

22 - (قل ما كنت بدعاً من الرسل) (الأحقاف:9)

23. In his *al-Ihkām* (3:262), Imam al-Āmidī defined *al- maṣlaḥa al- mursala* as follows: "It is something proper (*munāsib*) whose validity or invalidity is not detailed in any of the foundations of the Sacred Law. It is also termed *al- munāsib al- mursal*."

Al-Asnawī said in *Nihāyat al-ṣūl* (3:136): "Something 'proper' might be deemed valid or canceled out by the Lawgiver, or it might be unknown. This third case is termed *maṣāliḥ mursala*, or alternatively *al-munāsib al- mursal*."

Imam al-Shāṭibī said in *al-I'tisām*:

During the time of the Prophet ﷺ the compilation of the Quran into a single text was unheard of, but soon after his time differences arose regarding the Quran, to the point where someone would say to his companion: “I reject what you are reciting!” Thus the compilation of the Quran into a single text became at once a necessary and wise choice in response to an unprecedented problem. This act is no way contravenes the law, for if it had that would imply that every response to an unprecedented problem is an innovation, too, and that is false by the agreement of scholars. Rather, these acts are from the realm of independent judgments (*ijtihād*) that are harmonious with the principles of the Sacred Law, even if they are not articulated in a particular foundation of the law. This is what is called *maṣāliḥ mursala*, and every act inaugurated by the pious forebears fits in this category. . .

24 - (كُلُّ مُحَدَّثَةٍ بِدْعَةٍ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ)

25 - (مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ)

26 - (من سن سنة حسنة فله أجرها وأجر من عمل بها...)

27 - أخرجه البخاري في صحيحه (7191) : (عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ:

" بَعَثَ إِلَيَّ أَبُو بَكْرٍ لِمَقْتَلِ أَهْلِ الْيَمَامَةِ وَعِنْدَهُ عُمَرُ، فَقَالَ أَبُو بَكْرٍ:

إِنَّ عُمَرَ أَتَانِي، فَقَالَ: إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرْآنِ الْقُرْآنِ،

وَإِنِّي أَخْشَى أَنْ يُسْتَحَرَّ الْقَتْلُ بِقُرْآنِ الْقُرْآنِ فِي الْمَوَاطِنِ كُلِّهَا فَيَذْهَبَ قُرْآنُ

كَثِيرٍ، وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ، فُلْتُ: كَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلَهُ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عُمَرُ: هُوَ وَاللَّهِ خَيْرٌ، فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي فِي

ذَلِكَ حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرُ عُمَرَ، وَرَأَيْتُ فِي ذَلِكَ

الَّذِي رَأَى عُمَرُ، قَالَ زَيْدٌ، قَالَ أَبُو بَكْرٍ: وَأَنْتَ رَجُلٌ شَابٌّ عَاقِلٌ، لَا تَنْهَمُكَ،

قَدْ كُنْتُ تَكْتُئِبُ الْوَحْيِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَتَّبِعِ الْقُرْآنَ،  
فَأَجْمَعُهُ، قَالَ زَيْدٌ: فَوَاللَّهِ لَوْ كَلَّفَنِي ثَقُلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ بِأَثْقَلِ عَلَيَّ  
مِمَّا كَلَّفَنِي مِنْ جَمْعِ الْقُرْآنِ، قُلْتُ: كَيْفَ تَفْعَلَانِ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو بَكْرٍ: هُوَ وَاللَّهِ خَيْرٌ فَلَمْ يَزَلْ يَحْتُ  
مُرَاجَعَتِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ اللَّهُ لَهُ صَدْرَ أَبِي  
بَكْرٍ وَعُمَرَ... الحديث)

28 - عن عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ، أَنَّهُ قَالَ: (خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ  
رَضِيَ اللَّهُ تَعَالَى عَنْهُ لَيْلَةً فِي رَمَضَانَ إِلَى الْمَسْجِدِ، فَإِذَا النَّاسُ أَوْزَاعٌ مُتَقَرِّفُونَ،  
يُصَلِّي الرَّجُلُ لِنَفْسِهِ، وَيُصَلِّي الرَّجُلُ فَيُصَلِّي بِصَلَاتِهِ الرَّهْطُ، فَقَالَ عُمَرُ:  
إِنِّي أَرَى لَوْ جَمَعْتُ هَؤُلَاءِ عَلَى قَارِيٍّ وَاحِدٍ لَكَانَ أَمْتًا، ثُمَّ عَزَمَ فَجَمَعَهُمْ  
عَلَى أَبِي بِنِ كَعْبٍ، ثُمَّ خَرَجْتُ مَعَهُ لَيْلَةً أُخْرَى وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ قَارِيهِمْ،  
قَالَ عُمَرُ: نَعَمْ الْبِدْعَةُ هَذِهِ، وَالَّتِي يَتَأَمُونَ عَنْهَا أَفْضَلُ مِنَ الَّتِي  
يَقُومُونَ يُرِيدُ آخِرَ اللَّيْلِ، وَكَانَ النَّاسُ يَقُومُونَ أَوَّلَهُ " )

29. The narrators in al-Hākim's chain are all *thiqa* and *ṣadūq*, save Aḥmad b. 'Abd al-Jabbār al-'Aṭāridī, whom the scholars differ about. Al-Hāfiz Ibn Ḥajar said in *Taqrīb*: "He is weak, however his auditions of reports concerning the prophetic biography (*sīra*) are authentic." In any case, Ibn 'Asākir presented a corroborating report in his *Tārīkh Dimashq* whose narrators are fully connected and *thiqa*, on the authority of Sufyān b. 'Uyayna, on the authority of Yaḥyā b. Sa'īd b. al-Musayyib, on the authority of 'Amr b. al-'Āṣ.

30 - أخرجه الحاكم في المستدرک (3338، 7682) وصححه على شرط مسلم عن غزرو بن العاص أنه سمع رسول الله صلى الله تعالى عليه وآله وسلم، يقول: (كُلُّ بَنِي آدَمَ يَأْتِي يَوْمَ الْقِيَامَةِ وَلَهُ ذَنْبٌ إِلَّا مَا كَانَ مِنْ يَحْيَى بْنِ زَكَرِيَّا)

31 - {يَلْبِغِفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ} (الفتح: 9)

32- حديث البخاري (4837) عن عائشة رضي الله تعالى عنها: (أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَوْمَ مِنَ اللَّيْلِ حَتَّى تَتَقَطَّرَ قَدَمَاهُ، فَقَالَتْ عَائِشَةُ: لِمَ تَصْنَعُ هَذَا يَا رَسُولَ اللَّهِ، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، قَالَ: " أَفَلَا أُحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا "

33- أخرجه البخاري في صحيحه (1385) واللفظ له، ومسلم (2660) عن أبي هريرة رضي الله تعالى عنه، قال: ( قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ "

34- أخرج مسلم في صحيحه (2663) والترمذي في جامعه (3150) واللفظ له، وقال: حسن صحيح غريب، عن أبي بن كعب، عن النبي صلى الله عليه وسلم، قال: (" الْعِلَامُ الَّذِي قَتَلَهُ الْخَضِرُ طَبِيعَ يَوْمٍ طَبِيعَ كَافِرًا ")

35- أخرج الترمذي في جامعه (2786) وصححه، وأحمد في مسنده (19018) بإسناد حسن عن أبي موسى، عن النبي عليه وآله السلام قال: (" كُلُّ عَيْنٍ رَانِيَةٌ ")

36- أخرج ابن خزيمة في صحيح (30) وابن حبان في صحيحه (4221) بإسناد حسن: (كل بني آدم له نصيب من الزنى)

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37- أخرج الدارقطني في السنن (1573) بإسناد صحيح: (الجمعة على من سمع النداء)

38- في لفظ أبي داود في السنن (1056): (الجمعة على كل من سمع النداء)

39- في صحيح البخاري (2697) ومسلم (1720): (مُؤَدِّثٌ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ)

40. It was reported by Ibn Majah in his *Sunan* (4251) and al-Darimi (2727) also. The narrators in this chain are *tahlilqa* and *ṣadūq*, save ‘Alī b. Mas’ada, who is the main reporter of this hadith. Some of the hadith scholars have declared him *thiqah*, while others declared him weak. Al-Ḥāfiẓ Ibn Ḥajar said in *Taqrīb*: “He is *ṣadūq* although he makes errors.” Qatādah is *thiqah*, although he does *tadlīs* (i.e., transmitting reports on the authority of *thiqah* narrators but without actually having heard directly from them) and has done ‘*an’ana* (ambiguous ascription) here. This hadith is sound assuming it is free of Qatādah’s *tadlīs*.

41- أخرجه الحاكم في مستدرکه (7681) وصححه عن علي بن مسمع عن أبيه، عن قتادة، عن أنس بن مالك رضي الله تعالى عنه، قال: (قال رسول الله صلى الله تعالى عليه وآله وسلم: "كُلُّ بَنِي آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ")

42- في صحيح مسلم (2675): ("مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَعَمِلَ بِهَا، بَعْدَهُ كُتِبَ لَهُ مِثْلُ أُجْرٍ مَنْ عَمِلَ بِهَا، وَلَا يَنْقُصُ مِنْ أُجْرِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً فَعَمِلَ بِهَا، بَعْدَهُ كُتِبَ عَلَيْهِ مِثْلُ وِزْرِ مَنْ عَمِلَ بِهَا، وَلَا يَنْقُصُ مِنْ أُوزَارِهِمْ شَيْءٌ")

43- أخرج البخاري في صحيحه (3841) ومسلم (2256) أن النبي صلى الله تعالى عليه وآله وسلم، قال: ("أُضِدُّكُمْ كَلِمَةً قَالَهَا الشَّاعِرُ: كَلِمَةٌ لَيْبِدُ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ")

44- (كذبت نعيم الجنة لا يزول)

45- أخرج البيهقي في الدلائل (618) وأبو نعيم في معرفة الصحابة (4933) بإسناد حسن عن الزهري مرسلًا: (ثُمَّ جَلَسَا وَلَيْبِدُ يُنْشِدُهُمْ، فَقَالَ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ فَقَالَ عُثْمَانُ: صَدَقْتَ، ثُمَّ أَتَمَّ الْبَيْتَ، فَقَالَ: وَكُلُّ نَعِيمٍ لَا مَخَالَةَ زَائِلٌ فَقَالَ عُثْمَانُ: كَذَبْتَ، فَأَشَكَّتِ الْقَوْمُ وَلَمْ يَذْرُؤَا مَا أَرَادَ بِكَلِمَتِهِ، ثُمَّ أَعَادَهَا لَيْبِدُ ثَانِيَةً، فَقَالَ عُثْمَانُ مِثْلَ كَلِمَتِهِ الْأُولَى، فَإِذَا ذَكَرَ: مَا خَلَا اللَّهَ بَاطِلٌ صَدَقَهُ، وَإِذَا ذَكَرَ أَنَّ كُلَّ نَعِيمٍ لَا مَخَالَةَ زَائِلٌ كَذَبَهُ، لِأَنَّ نَعِيمَ الْجَنَّةِ لَا يَزُولُ)

46. A form of Hajj where the pilgrim enters the consecrated state (*ihrām*) for 'Umra from the entry-point (*mīqāt*) of his locality, completes the 'Umra, and enters the consecrated state later for Hajj from Mecca. –Tr

47- أخرج البيهقي في المدخل إلى السنن الكبرى (253) بإسناد صحيح عن الربيع بن سليمان، قال: (قَالَ الشَّافِعِيُّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: الْمُحَدَّثَاتُ مِنَ الْأُمُورِ ضَرَبَانِ: أَحَدُهُمَا: مَا أُخِذَتْ يُخَالِفُ كِتَابًا، أَوْ سَنَةً، أَوْ أَثَرًا، أَوْ إِجْمَاعًا، فَهَذِهِ لِبِدْعَةِ الصَّلَاةِ. وَالثَّانِيَةُ: مَا أُخِذَتْ مِنَ الْخَيْرِ لَا خِلَافَ فِيهِ لِوَاحِدٍ مِنْ هَذَا، فَهَذِهِ مُحَدَّثَةٌ غَيْرُ مَذْمُومَةٍ، وَقَدْ قَالَ عُمَرُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ فِي قِيَامِ شَهْرِ رَمَضَانَ: "نِعْمَتِ الْبِدْعَةُ هَذِهِ". يَعْني أَنَّهَا مُحَدَّثَةٌ لَمْ تُكُنْ، وَإِنْ كَانَتْ فَلَيْسَ فِيهَا رَدٌّ لِمَا مَضَى).

APPENDIX OF REFERENCES

- 48- (خالق كل شيء) (الانعام: 102، الزمر: ٦٢، غافر: ٦٢)
- 49- (يجبى إليه ثمرات كل شيء) (القصص: 57)
- 50- (تدمر كل شيء) (الأحقاف: 25)
- 51- (أوتيت من كل شيء) (النمل: 22)
- 52- (فَأَقْهَى الْمُشْرِكِينَ) (التوبة: 5)
- 53- (وَالسَّارِقُ وَالسَّارِقَةُ) (المائدة: 38)
- 54- (الزانية والزاني) (النور: 2)
- 55- (وورثه أبواه) (النساء: 11)
- 56- (ويوصيكم الله في أولادكم) (النساء: 11)
- 57- (وفيما سقت السماء العشر)
- 58- (ولله على الناس حج البيت) - (آل عمران: 97)

59. 609.84 kilograms. -Tr

- 60- (لا زكاة فيما دون خمسة أوسق)
- 61- (لا قطع إلا في ربع دينار فصاعدا)
- 62- (فَتَخْرِيرُ رَقَبَةٍ) (المائدة: 3)
- 63- (فَتَخْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ) (النساء: 29)

64. *Zihār*: The injurious comparison where a husband compares his wife to his mother, saying “You are unto me as my mother’s back,” effectively prohibiting cohabitation with her. –Tr

65- (صلوا كما رأيتموني أصلي)

66- (وخذوا عني مناسككم)

67- (نهيت عن الوصال ونراك تواصل)

68- (إنى لست كأحدكم إنى أظل عند ربى يطعمنى ويسقىنى)

69- (الأسحى ممن تستحى منه ملائكة السماء)

70- أخرج النسائي في سننه (1578) قال: أَخْبَرَنَا عُثْبَةُ بْنُ عَبْدِ اللَّهِ، قَالَ: أَنبَأَنَا ابْنُ الْمُبَارَكِ، عَنْ سُفْيَانَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي خُطْبَتِهِ يَحْمَدُ اللَّهَ وَيُثْنِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ يَقُولُ: " مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّهِ فَلَا هَادِيَ لَهُ، إِنَّ أصدقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَأَحْسَنُ الْهُدَى هُدَى مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ "، ثُمَّ يَقُولُ: " بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ " وَكَانَ إِذَا ذَكَرَ السَّاعَةَ أَحْمَرَتْ وَجَنَّتَاهُ وَعَلَا صَوْتُهُ وَاشْتَدَّ عَضْبُهُ كَأَنَّهُ نَذِيرٌ جَيْشٍ يَقُولُ: صَبَحَكُمْ مَسَاكُمُ، ثُمَّ قَالَ: " مَنْ تَرَكَ مَا لَا فَلْأَهْلِهِ وَمَنْ تَرَكَ دِينًا أَوْ ضَيَاعًا فَلِإِيَّيْ أَوْ عَلَيَّ، وَأَنَا أَوْلَى بِالْمُؤْمِنِينَ "

71- أخرج أبو داود في سننه (4607) قال: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ،

حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، قَالَ: حَدَّثَنِي خَالِدُ بْنُ مَعْدَانَ، قَالَ:

حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو السُّلَمِيِّ، وَحُجْرُ بْنُ حُجْرٍ، قَالَا:  
 (" أَتَيْنَا الْعُرْبَايَ بْنَ سَارِيَةَ، وَهُوَ مِمَّنْ نَزَلَ فِيهِ: "وَلَا عَلَى الَّذِينَ  
 إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أُحْمِلُهُمْ عَلَيْهِ"، فَسَلَّمْنَا، وَقُلْنَا:  
 أَتَيْنَاكَ زَائِرِينَ وَعَائِدِينَ وَمُقْتَسِبِينَ، فَقَالَ الْعُرْبَايُ: " صَلَّى بِنَا  
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعظَنَا  
 مَوْعِظَةً بَلِغَةً نَزَقَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ، فَقَالَ قَائِلٌ:  
 يَا رَسُولَ اللَّهِ كَأَنَّ هَذِهِ مَوْعِظَةٌ مُودَعٍ، فَمَاذَا تَعْهَدُ لِنَا؟ فَقَالَ:  
 أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ، وَإِنَّ عَبْدًا حَبِشِيًّا فَإِنَّهُ مَنْ يَعِشْ  
 مِنْكُمْ بَعْدِي فَسِيرِي اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ  
 الْمُهَدَّبِينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَصُوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ  
 وَمُخَدَّنَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُخَدَّنَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ ").

72- أخرج الإمام مسلم في صحيحه (870) وحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى،  
 حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ،  
 عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا  
 خَطَبَ احْمَرَّتْ عَيْنَاهُ وَعَلَا صَوْتُهُ وَاشْتَدَّ غَضَبُهُ، حَتَّى كَأَنَّهُ مُنْذِرُ  
 جَيْشٍ، يَقُولُ: " صَبَحَكُمْ وَمَسَّاكُمْ "، وَيَقُولُ: " بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ،  
 وَيَقْرَأُ بَيْنَ إِصْبَعَيْهِ السَّبَابَةَ وَالْوُسْطَى "، وَيَقُولُ: " أَمَا بَعْدُ فَإِنَّ خَيْرَ  
 الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُخَدَّنَاتُهَا،  
 وَكُلُّ بَدْعَةٍ ضَلَالَةٌ "، ثُمَّ يَقُولُ: " أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ، مَنْ  
 تَرَكَ مَا لَا فَلَاحَ لَهُ، وَمَنْ تَرَكَ دِينًا أَوْ ضَيَاعًا فَإِلَيَّ وَعَلَيَّ ").

## EXPRESSING DELIGHT IN THE BIRTH OF THE LIGHT

73- وأخرجه البخاري في صحيحه (5660، 6762) موقوفاً على سيدنا عبد الله بن مسعود بلفظ: (قَالَ عَبْدُ اللَّهِ: " إِنَّ أَحْسَنَ الْحَدِيثِ كِتَابُ اللَّهِ، وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُخَدَّنَاتُهَا، وَإِنْ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ ")

74. Al-Walīd b. Muslim al-Shāmī is the freed slave of Banī Ummayyah whose narrations were recorded in all six books of Ḥadīth. He was deemed ṭīqah by al-‘Ijlī and al-Sadusī. Abu Ḥātim al-Rāzī said regarding him: “His ḥadīth are usable (ṣāliḥ al-ḥadīth)”. He also mentioned him in al-‘illal saying “He is a Shaykh from Damascus who is weak in ḥadīth.” He was also weakened by Al-‘Uqaylī. Al-Dhahabī said: “He was a scholar of the Levantine who used to camouflage narrations (tadlīs), so avoid his ḥadīth when he narrates it saying ‘on the authority of’ (‘an).” Abū Mushir al-Ghassānī, on one occasion, said “He is one of our trustworthy companions”, on another “he is of the masters of Ḥadīth of our companions”, on another “he would narrate the ḥadīth of al-Awzā‘ī by camouflaging (tadlīs) on behalf of liars”, and on another “he would camouflage on behalf of liars.” It is mentioned in Su‘ālāt Abī ‘Ubayd al-Ājirī that, “We were told by Aḥmad b. Abī al- Ḥawārī: “I asked al-Walīd b. Muslim, ‘Do you know who narrated what you heard?’ He said ‘No.’ Abū Dawūd told us that he was informed by ‘Abdullāh b. Anas al-Bukhārī, who was told by Abū Mushir that al-Walīd used to write the ḥadīth of al- Awzā‘ī from liars and would camouflage them. Aḥmad b. Ḥanbal, on one occasion, said: “He would declare mawqūf ḥadīth as marfū” on another “he made many errors”, and another “He mixed ḥadīth that he heard with those he had not and narrated irregularities (munkarāt)”, on another “there was no one from the Levantine who narrated ḥadīth more than him and Isma‘īl b ‘Iyāsh”, on another “I have not seen anyone from the people of the Levantine more reasonable than him.” Alī bin al-Madīnī said: “I have yet to meet from the people of the Levantine anyone like him, and he would narrate authentic ḥadīth that no one else corroborated.” Al-Hāfiẓ said in the Taqrīb: “He is trustworthy yet he camouflages a lot (al-tadlīs wa al-taswīyah).” He said in the Ḥadī al-Sārī: He is well known and his trustworthiness is undisputed, however he has been faulted for excessive camouflaging (al-tadlīs wa al-taswīyah).” I say: This ḥadīth is narrated on behalf of al-Awzā‘ī. The camouflaging that al- Walīd was known for and admitted to doing is of the worst and most obscene kind.

75- في صحيح مسلم (56): «الَّذِينَ النَّصِيحَةُ» قُلْنَا: لِمَنْ؟ قَالَ: «لِللَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ»

76- حديث مسلم (2565) عَنْ أَبِي هُرَيْرَةَ، قَالَ: (قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَخَاسِدُوا، وَلَا تَتَّجِسُوا، وَلَا تَبَاغِضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِيعَ بَعْضُكُمْ عَلَى بَعْضٍ بَغْضًا، وَكُونُوا، عِبَادَ اللَّهِ إِخْوَانًا. الْمُسْلِمُ أَخُو الْمُسْلِمِ. لَا يَظْلِمُهُ، وَلَا يَخْدُلُهُ، وَلَا يَحْقِرُهُ. التَّقْوَى هَهُنَا». وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ: «يَحْسَبُ امْرِيءٌ مِنْ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ. كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حِرَامٌ. دَمُهُ وَمَالُهُ وَعِرْضُهُ»)»

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- 77- (قال أَرَاغِبٌ أَنْتَ عَنْ آلِهَتِي يَاإِبْرَاهِيمَ لَئِن لَّمْ تَنْتَه لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا). (مریم:46)
- 78- أخرج البخاري (6237) ومسلم في صحيحه (2563) عن أبي أيوب الأَنْصَارِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: «لَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ . يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا. وَخَذِرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ».
- 79- أخرج مسلم في صحيحه (25): (عَنْ أَبِي مَالِكٍ عَنِ أَبِيهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ ، حَرَّمَ مَالَهُ وَنَمَهُ. وَحَسَابُهُ عَلَى اللَّهِ»)
- 80- أخرج الحاكم في مستدرکه (4:468، 4:536) وصححه ، وابن ماجه (4049) والبيهقي في الشعب (2028) بإسناد صحيح عن سيدنا خُدَيْقَةَ بْنِ الْيَمَانِ ، قَالَ: (قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: «يَذْرُسُ الْإِسْلَامُ كَمَا يَذْرُسُ وَشْيُ الثَّوْبِ. حَتَّى لَا يُذْرَى مَا صِيَامٌ وَلَا صَلَاةٌ وَلَا نُسُكٌ وَلَا صَدَقَةٌ. وَلَيْسَرَى عَلَى كِتَابِ اللَّهِ، عَزَّ وَجَلَّ، فِي لَيْلَةٍ. فَلَا يَبْقَى فِي الْأَرْضِ مِنْهُ آيَةٌ. وَتَبْقَى طَوَائِفُ مِنَ النَّاسِ، الشَّيْخُ الْكَبِيرُ وَالْعَجُوزُ. يَقُولُونَ: أَدْرَكْنَا آبَاءَنَا عَلَى هَذِهِ الْكَلِمَةِ: لَا إِلَهَ إِلَّا اللَّهُ. فَتَحْنُ نَقُولُهَا» فَقَالَ لَهُ صَلَّةٌ: مَا تُعْنِي عَنْهُمْ: لَا إِلَهَ إِلَّا اللَّهُ، وَهُمْ لَا يَذْرُونَ مَا صَلَاةٌ وَلَا صِيَامٌ وَلَا نُسُكٌ وَلَا صَدَقَةٌ؟ فَأَعْرَضَ عَنْهُ خُدَيْقَةُ. ثُمَّ رَدَّهَا عَلَيْهِ ثَلَاثًا. كُلُّ ذَلِكَ يُعْرِضُ عَنْهُ خُدَيْقَةُ. ثُمَّ أَقْبَلَ عَلَيْهِ فِي الثَّلَاثَةِ، فَقَالَ: «يَا صَلَّةُ تُنْجِيهِمْ مِنَ النَّارِ» ثَلَاثًا )

81- أخرج البخاري (10، 9) ومسلم (43) واللفظ له، عن سيدنا جابر يَقُولُ: «سَمِعْتُ النَّبِيَّ يَقُولُ «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ»»

82- «أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَاهُ حَسَنًا»، فَعَلَيْكُمْ بِالْوُقُوفِ عِنْدَ الشُّبُهَاتِ حَتَّى يَبْزُرَ لَكُمْ وَاصِحُّ الْحَقِّ بِالْبَيِّنَةِ، فَإِنَّ الدَّاخِلَ فِيهَا لَا يَعْلَمُ بِغَيْرِ عِلْمِ آتِمٍ، وَمَنْ نَظَرَ لِلَّهِ، نَظَرَ اللَّهُ لَهُ، عَلَيْكُمْ بِالْقُرْآنِ فَأَتَمُّوا بِهِ، وَأَمُوا بِهِ، وَعَلَيْكُمْ بِطَلَبِ أَثَرِ الْأَمَاصِينِ، فِيهِ، وَلَوْ أَنَّ الْأَخْبَارَ وَالرُّهْبَانَ لَمْ يَتَّقُوا زَوَالَ مَرَاتِبِهِمْ، وَفَسَادَ مَنْزِلَتِهِمْ بِإِقَامَةِ الْكِتَابِ بِأَعْمَالِهِمْ، وَبَيِّنَاتِهِ مَا حَرَّفُوهُ وَلَا كَتَمُوهُ، وَلَكِنَّهُمْ لَمَّا خَالَفُوا الْكِتَابَ بِأَعْمَالِهِمْ، أَلْتَمَسُوا أَنْ يَخْدَعُوا قَوْمَهُمْ عَمَّا صَنَعُوا مَخَافَةَ أَنْ تُفْسَدَ مَنَازِلُهُمْ، وَأَنْ يَتَّبِعَنَّ لِلنَّاسِ فِسَادَهُمْ فَحَرَّفُوا الْكِتَابَ بِالتَّقْسِيرِ، وَمَا لَمْ يَسْتَطِيعُوا تَحْرِيفَهُ، كَتَمُوهُ، فَسَكَتُوا عَنْ صُنْيِعِ أَنْفُسِهِمْ إِبْقَاءَ عَلَى مَنَازِلِهِمْ، وَسَكَتُوا عَمَّا صَنَعَ قَوْمُهُمْ مُصَانَعَةً لَهُمْ، وَقَدْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَنُنَبِّئَنَّهَ لِلنَّاسِ وَلَا تَكْتُمُونَهُ، بَلْ مَالْنَا عَلَيْهِ وَرَقَعُوا لَهُمْ فِيهِ". اهـ.

83- أخرج مسلم في صحيحه (1020، 2675) عن:

جَاءَ نَاسٌ مِنَ الْأَعْرَابِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِمُ الصُّوفُ فَرَأَى سُوءَ خَالِهِمْ قَدْ أَصَابَتْهُمْ حَاجَةٌ فَحَثَّ النَّاسَ عَلَى الصَّدَقَةِ فَأَبْطُؤُوا عَنْهُ حَتَّى رَجِيَ ذَلِكَ فِي وَجْهِهِ قَالَ: ثُمَّ إِنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ بِصُرَّةٍ مِنْ وَرْقٍ ثُمَّ جَاءَ آخَرٌ ثُمَّ تَتَابَعُوا حَتَّى عُرِفَ السَّرُورُ فِي وَجْهِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَعَمِلَ بِهَا بَعْدَهُ كُتِبَ لَهُ بِمِثْلِ أَجْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أَجْرِهِمْ شَيْءٌ وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً فَعَمِلَ بِهَا بَعْدَهُ كُتِبَ عَلَيْهِ بِمِثْلِ وَزْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أَوْزَارِهِ شَيْءٌ

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84- أخرج البخاري في صحيحه (3336) ومسلم (1680) عن سيدنا

عَبْدُ اللَّهِ بن مسعود رضي الله تعالى عنه، قَالَ: (قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ نَمِهَا لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ ").

85- أخرج البيهقي في الكبرى (92:3) بإسناد رجاله ثقات وصدوقين عَنْ عَبْدِ

الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ مُعَاذٍ، قَالَ:

كَانُوا يَأْتُونَ الصَّلَاةَ وَقَدْ سَبَقَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْغِضُ الصَّلَاةَ فَيُبْشِرُونَ إِلَيْهِمْ كَمَا صَلَّى بِالأَصَابِعِ وَاحِدَةً يُنْتَهِنُ فَجَاءَ مُعَاذٌ وَقَدْ سَبَقَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْغِضُ الصَّلَاةَ فَدَخَلَ فِي الصَّلَاةِ فَقَالَ: لَا أَحْجِدُهُ عَلَى حَالِي إِلَّا كُنْتُ عَلَيْهَا ثُمَّ قَضَيْتُ فَجَاءَ وَقَدْ سَبَقَهُ يَبْغِضُ الصَّلَاةَ فَدَخَلَ فِي الصَّلَاةِ فَلَمَّا فَصَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ قَامَ مُعَاذٌ يَهْضِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « قَدْ سَنَّ لَكُمْ مُعَاذٌ هَكَذَا فَافْعَلُوا

86- أخرج البخاري في صحيحه (3989، 4086) عَنْ أَبِي هُرَيْرَةَ، قَالَ:

بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً عَيْنًا لَهُ وَأَمَرَ عَلَيْهِمُ عَاصِمَ بْنَ ثَابِتٍ وَهُوَ جَدُّ عَاصِمِ بْنِ عُمَرَ فَأَنْطَلَقُوا حَتَّى إِذَا كَانُوا بِمَعْصُ الطَّرِيقِ بَيْنَ عُسْفَانَ وَمَكَّةَ نَزَلُوا فَذَكَرُوا لِيَحْيَى مِنْ هُدَيْلٍ يُقَالُ لَهُمْ بَنُو لِحْيَانَ فَتَبِعُوهُمْ بِقَرِيبٍ مِنْ مِائَةِ رَجُلٍ زَاهِرٍ حَتَّى رَأَوْا آثَارَهُمْ حَتَّى نَزَلُوا مَنَزِلًا يَرَوْنَهُ فَوَجَدُوا فِيهِ نَوَى تَمْرٍ يَرَوْنَهُ مِنْ تَمْرِ الْمَدِينَةِ فَقَالُوا: هَذَا مِنْ تَمْرِ يَثْرِبَ فَاتَّبَعُوا آثَارَهُمْ حَتَّى لَحِقُوهُمْ فَلَمَّا أَحَسَّهُمْ عَاصِمُ بْنُ ثَابِتٍ وَأَصْحَابُهُ لَحِقُوا إِلَى فَدَيْدٍ وَجَاءَ الْقَوْمُ فَأَحَاطُوا بِهِمْ فَقَالُوا: لَكُمْ الْعَهْدُ وَالْمِيثَاقُ إِنْ نَزَلْتُمْ إِلَيْنَا لَا نَقْتُلُ مِنْكُمْ رَجُلًا فَقَالَ عَاصِمُ بْنُ ثَابِتٍ: أَمَّا أَنَا فَلَا أَنْزِلُ فِي ذِمَّةِ كَافِرٍ اللَّهُمَّ أَخْبِرْ عَنَّا رَسُولَكَ قَالَ:

EXPRESSING DELIGHT IN THE BIRTH OF THE LIGHT

فَقَاتَلُوهُمْ حَتَّى قَتَلُوا عَاصِمًا فِي سَبْعَةِ نَفَرٍ وَبَقِيَ خُبَيْبُ بْنُ عَدِيٍّ وَرَزِيدُ  
 بْنُ دَيْثَانَ وَرَجُلٌ آخَرَ فَأَعْطَوْهُمْ الْعَهْدَ وَالْمِيثَاقَ إِنْ نَزَلُوا إِلَيْهِمْ فَزَلُّوا  
 إِلَيْهِمْ فَلَمَّا اسْتَمْتَكَنُوا مِنْهُمْ حَلُّوا أَوْتَارَ قَيْسِيَّهِمْ فَزَيَّنُوهُمْ بِهَا فَقَالَ  
 الرَّجُلُ الثَّلَاثُ الَّذِي كَانَ مَعَهُمَا: هَذَا أَوَّلُ الْعَدْرِ فَأَبَى أَنْ يَصْحَبَهُمْ  
 فَجَزَّوهُ فَأَبَى أَنْ يَتَّبِعَهُمْ وَقَالَ لِي: فِي هَؤُلَاءِ أَسْوَةٌ فَضَرَبُوا عُنُقَهُ وَانْطَلَقُوا  
 بِخُبَيْبِ بْنِ عَدِيٍّ وَرَزِيدِ بْنِ دَيْثَانَ حَتَّى بَاغَوْهُمَا بِمَكَّةَ فَاشْتَرَى خُبَيْبًا  
 بَنُو الْحَارِثِ بْنِ عَامِرِ بْنِ نَوْفَلٍ وَكَانَ هُوَ قَتَلَ الْحَارِثَ يَوْمَ بَدْرٍ فَمَكَتَ  
 عِنْدَهُمْ أُسْبِيرًا حَتَّى إِذَا أَجْمَعُوا عَلَى قَتْلِهِ اسْتَعَارَ مُوسَى مِنْ إِخْدَى بَنَاتِ  
 الْحَارِثِ لَيْسَتْ حِدَّةَ بِهَا فَأَعَارَتْهُ قَالَتْ: فَعَقَلْتُ عَنْ صَبِيٍّ لِي فَدَرَجَ إِلَيْهِ  
 حَتَّى أَتَاهُ قَالَتْ: فَأَخَذَهُ فَوَضَعَهُ عَلَى فَخِذِهِ فَلَمَّا رَأَيْتُهُ فَرَعْتُ فَرَعًا  
 عَرَفَهُ فِي وَالْمُوسَى بِيَدِهِ قَالَ: أَتَخَشِينَ أَنْ أَقْتُلَهُ؟ مَا كُنْتُ لَأَنْ أَفْعَلَ إِنْ  
 شَاءَ اللَّهُ قَالَ: فَكَانَتْ تَقُولُ: مَا رَأَيْتُ أُسْبِيرًا خَيْرًا مِنْ خُبَيْبٍ لَقَدْ رَأَيْتُهُ  
 يَأْكُلُ مِنْ قِطْفِ عَنَبٍ وَمَا بِمَكَّةَ يَوْمَئِذٍ ثَمَرَةٌ وَإِنَّهُ لَمَوْثِقٌ فِي الْحَدِيدِ  
 وَمَا كَانَ إِلَّا رِزْقِي رِزْقَهُ اللَّهُ إِيَّاهُ ثُمَّ خَرَجُوا بِهِ مِنَ الْحَرَمِ لِيَقْتُلُوهُ فَقَالَ:  
 دَعُونِي أَصِلْ رِجْلَيْكَ فَصَلِّ رِجْلَيْكَ ثُمَّ قَالَ: لَوْلَا أَنْ تَرَوْا أَنَّ مَا بِي جُرْعٌ  
 مِنَ الْمَوْتِ لَرَدْتُمْ فَكَانَ أَوَّلَ مَنْ سَنَّ الرَّكْعَتَيْنِ عِنْدَ الْقَتْلِ هُوَ ثُمَّ قَالَ:  
 اللَّهُمَّ أَحْصِهِمْ عَدَدًا ثُمَّ قَالَ:

وَلَسْتُ أَتَابِي جِبِينَ أُقْتَلُ مُسْلِمًا عَلَى أَيِّ شَيْءٍ كَانَ لِلَّهِ مَصْرَعِي  
 وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَاءُ يُبَارِكْ عَلَى أَوْصَالِ شَيْلُو مُمَرَّعٍ

ثُمَّ قَامَ إِلَيْهِ عُقْبَةُ بْنُ الْحَارِثِ فَقَتَلَهُ قَالَ: وَبَعَثَ فُرَيْشٌ إِلَى عَاصِمِ  
 يُؤْتُونَا بِشَيْءٍ مِنْ جَسَدِهِ يَغْرِفُونَهُ وَكَانَ قَتَلَ عَظِيمًا مِنْ عَظَمَائِهِمْ  
 فَبَعَثَ اللَّهُ مِثْلَ الظَّلَّةِ مِنَ الدُّبْرِ فَحَمَّتْهُ مِنْ رُسُلِهِمْ فَلَمْ يَقْدِرُوا عَلَى  
 شَيْءٍ مِنْهُ

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87- أخرجه أحمد في مسنده (10370) بإسناد حسن عن: ( وَهَبُ بْنُ جَرِيرٍ ، حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي غُبَيْدَةَ بْنِ خُدَيْفَةَ، عَنْ خُدَيْفَةَ، قَالَ :

حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدٍ عَنْ أَبِي غُبَيْدَةَ بْنِ خُدَيْفَةَ عَنْ خُدَيْفَةَ قَالَ: سَأَلَ رَجُلٌ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمْسَكَ الْقَوْمُ ثُمَّ إِنَّ رَجُلًا أُعْطَاهُ فَأَعْطَى الْقَوْمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « مَنْ سَنَّ خَيْرًا فَاسْتَنَّ بِهِ كَانَ لَهُ أَجْرُهُ وَمَنْ أُجِرَ مِنْ يَتَّبِعُهُ غَيْرَ مُنْتَقِصٍ مِنْ أَجْرِهِمْ شَيْئًا وَمَنْ سَنَّ شَرًّا فَاسْتَنَّ بِهِ كَانَ عَلَيْهِ وَرْزُهُ وَمَنْ أَوْزَارَ مَنْ يَتَّبِعُهُ غَيْرَ مُنْتَقِصٍ مِنْ أَوْزَارِهِمْ شَيْئًا

88- في صحيح مسلم (2675) ومسنده أحمد (18723) بإسناد صحيح- عن

جرير بن عبد الله قال:

قال رسول الله صلى الله عليه وسلم: «لَا يَسُنُّ عَبْدٌ سُنَّةَ صَالِحَةٍ يَعْمَلُ بِهَا مَنْ بَعْدَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا لَا يُنْقَضُ مِنْ أَجْرِهِمْ شَيْءٌ وَلَا يَسُنُّ عَبْدٌ سُنَّةَ سَوْءٍ يَعْمَلُ بِهَا مَنْ بَعْدَهُ إِلَّا كَانَ عَلَيْهِ وَرْزُهُ وَوَرْزُ مَنْ عَمِلَ بِهَا لَا يُنْقَضُ مِنْ أَوْزَارِهِمْ شَيْءٌ»

89- أخرج أحمد في مسنده (13385) بإسناد فيه ضعف وللمرفوع من الحديث

شواهد صحيحة، عن أنس بن مالك، قال:

كَانَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ إِذَا لَقِيَ الرَّجُلَ مِنْ أَصْحَابِهِ يَقُولُ: تَعَالَ نُؤْمِنُ بِرَبِّنَا سَاعَةً فَقَالَ ذَاتَ يَوْمٍ لِرَجُلٍ فَغَضِبَ الرَّجُلُ فَجَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ أَلَا تَرَى إِلَى ابْنِ رَوَاحَةَ يَرْتَعِبُ عَنِّي إِيمَانِي إِلَى سَاعَةٍ! فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَرَحِمُ اللَّهُ ابْنَ رَوَاحَةَ إِنَّهُ يُحِبُّ الْمَجَالِسَ الَّتِي تَنْتَاهِي بِهَا الْمَلَائِكَةُ

90. Ibn Hajar al-'Asqalānī, *Fath al-Bārī*, 10:12.

91. The term “forebear” (*salaf*), or “righteous forebears” (*al-salaf al-ṣāliḥ*), is an invented term that does not appear in either the Quran or the Sunna. Those who use this term maintain that its origin lies in the authentic hadiths in the collections of Bukhari (6429) and Muslim (2535): “The best of the people are my generation, then those who come after them, then those who come after them. . .” But this hadith does not command the following of a collective of people from the early or later generations; it is instead a general praise for a specific group of people in a specific period of time. It is only fitting that the generation whose time Allah had honored with the appearance of the master of creation ﷺ should be the best generation ever—even if there were but one person in that time, the Prophet himself ﷺ, or a single Companion in the generation thereafter, or a single righteous follower in the generation thereafter, and so on. That said, the Prophet’s time ﷺ was witness to the senior-most of the righteous as well as the senior-most of the criminals, such as Abū Lahab, Abū Jahl, and others, and every single Islamic sect has their “righteous” predecessors, who were a collective of scholars who lived during that period, and every sect claims that their predecessors were the righteous predecessors to the exclusion of everyone else.

In addition to this, the Salaf—whether we consider them the first three or the first four generations—did not subscribe to a single, unified school of thought or viewpoint in matters that were outside of the ambit of unambiguous and definitive aspects of the faith (*qaṭ‘iyyāt*).

An exception may be made for those who limit the righteous forebears to five or so individuals who came at the tail end of the third century and the beginning of the fourth century, and two individuals who appeared in the eighth century. But names are no substitute for the truth, and we have not been commanded to follow the way of the Salaf or the latter generations. Instead, the *Umma*—from the Companions to the last Muslim on this

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earth, and from the Salaf to the last of the later generations—is obliged to follow the Book of Allah and the Sunna of His Messenger ﷺ.

The Islamic sects differ among themselves concerning the identity of this collectivity known as the Salaf, whose understandings of the revealed texts are to be given precedence over all others. Were we to restrict the term “righteous predecessors” to the early forerunners among the Immigrants and Helpers (*Muhājirūn* and *Anṣār*) it would have an element of soundness, since there exists in Sūra al-Tawba a verse praising those who emulate them—with the condition that they are followed in excellence:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ  
اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ  
جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ  
الْعَظِيمُ﴾

*“And the first forerunners among the  
Immigrants and the Helpers and those who  
followed them with excellence—Allah is pleased  
with them and they are pleased with Him, and  
He has prepared for them Gardens beneath  
which rivers flow, wherein they will abide  
forever. That is the great triumph.”*

92- (وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا) (الأحزاب: 36)

93- (لا ولكنّه لم يكن بأرض قومي فأجدني أعافه)

94- (إنما أنا بشر أنسى كما تنسون فإذا نسيت فذكروني)

- 95- (وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ) (الحج: 77)
- 96- (ولولا حادثة قومك بالكفر لتقضت البيت ثم لبنيته على أساس إبراهيم عليه السلام فإن قريشاً استقصرت بناءه)
- 97- (وَلَا تَقْرُبُوا الرِّثَا) (الإسراء: 32)
- 98- (وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ) (البقرة: 187)
- 99- (حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ) (المائدة: 3)
- 100- (من غشنا فليس منا)
- 101- ( وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا) (الحشر: 7)
- 102- ( ما أمرتكم به فأتوا منه ما استطعتم وما نهيتكم عنه فاجتنبوه)
- 103- ( ما أحل الله في كتابه فهو حلال وما حرم فهو حرام وما سكت عنه فهو عفو فاقبلوا من الله عافيته فإن الله لم يكن لينسى شيئاً ثم تلا وما كان ربك نسياً )
- 104- (إن الله فرض فرائض فلا تضيعوها وحد حدوداً فلا تعتدوها وحرماً أشياء فلا تنتهكوها وسكت عن أشياء رحمة بكم من غير نسيان فلا تبحثوا عنها)
- 105- أخرج البخاري ( 1609 ) ومسلم ( 1268 ) و أحمد في مسنده ( 6359 ) واللفظ له : (عن رَوْحٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَادٍ أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَسْتَلِمُ هَذَيْنِ الرُّكْنَيْنِ اليمَانِيَيْنِ كُلَّمَا مَرَّ عَلَيْهِمَا وَلَا يَسْتَلِمُ الْآخَرَيْنِ)

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106- أخرج الدارقطني في سننه (2558) وأبو علي الصواف في فوائده (140) بإسناد حسن ، واللفظ له:

( عن ابن عمر: أَنَّ التَّيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَدْعُ هَاتَيْنِ الرُّكْنَيْنِ فِي كُلِّ طَوُفَةٍ مَرَّ بِهَا الْأَسْوَدَ وَالْيَمَانِيَّ يُسْتَلِمُهُمَا وَلَا يَسْتَلِمُ الرُّكْنَيْنِ اللَّذَيْنِ عِنْدَ الْحَجَرِ )

107- في شرح معاني الآثار للطحاوي (2460) بإسناد صحيح رجاله ثقات:

(عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ تَعَالَى عَنْهُمَا، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " لَمْ يَكُنْ يَمُرُّ بِهَاتَيْنِ الرُّكْنَيْنِ الْأَسْوَدِ وَالْيَمَانِيَّ إِلَّا اسْتَلَمَهُمَا فِي الطَّوَافِ وَلَا يَسْتَلِمُ هَذَيْنِ الْآخَرَيْنِ )

108- أخرج الطبراني في الكبير (10636) بإسناد صحيح عن قتادة عن

الصحابي عامر بن واثلة قال:  
(حَجَّ مُعَاوِيَةَ فَجَعَلَ لَا يَأْتِي عَلَى كُفٍّ مِنْ أَرْكَانِ الْبَيْتِ إِلَّا اسْتَلَمَهُ فَقَالَ ابْنُ عَبَّاسٍ: إِنَّمَا كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُ الرُّكْنَ الْيَمَانِيَّ وَالْحَجَرَ فَقَالَ مُعَاوِيَةُ: لَيْسَ مِنْ أَرْكَانِ الْبَيْتِ شَيْءٌ مَهْجُورٌ )

109- أخرج البخاري (5391) ومسلم (1949) عن أبي أمامة بن سهل بن حنيف (أَحْرَامٌ هُوَ؟ قَالَ: « لَا وَلَكِنَّهُ طَعٌ لَيْسَ فِي أَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ )

110- في البخاري (5536) ومسلم (1945) عَنْ ابْنِ عُمَرَ ، قَالَ:

(سَأَلَ رَجُلٌ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْمِنْبَرِ عَنْ أَكْلِ الطَّبِّ فَقَالَ: « لَا أَكُلُهُ وَلَا أَحْرِمُهُ )

111- في لفظ عند أبي عوانة في مستخرجه (7696) بإسناد صحيح رجاله ثقات:

(حَدَّثَنَا سَعِيدُ بْنُ مَسْعُودٍ الْمَرْزُوقِيُّ، قَالَ: ثَنَا شُجَاعُ بْنُ الْوَلِيدِ، قَالَ: سَمِعْتُ مُوسَى بْنَ عُقَيْبَةَ يُحَدِّثُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّبِّ: أَكَلُهُ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَسْتُ بِأَكْلِهِ وَلَا تُحَرِّمِهِ قَالَ: فَتَرَكُهُ عَبْدُ اللَّهِ حِينَ سَمِعَ ذَلِكَ وَقَدْ كَانَ يَأْكُلُهُ )

112- أخرج مسلم في صحيحه (640) والترمذي في جامعه (167) وقال:

( لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي لِأَمْرِهِمْ أَنْ يُؤَخَّرُوا الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ أَوْ يُضْفِيهِ )

113- أخرج مسلم في صحيحه (2870) وابن حبان في صحيحه (3126)

بإسناد صحيح واللفظ له :

( أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ السَّامِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بَرٍ الْمُقَابِرِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ دَخَلَ حَاطِبًا مِنْ حَوَائِطِ بَنِي النَّجَّارِ فَسَمِعَ صَوْتًا مِنْ قَبْرِ قَالَ: مَتَى دُفِنَ صَاحِبُ هَذَا الْقَبْرِ؟ فَقَالُوا: فِي الْجَاهِلِيَّةِ فَسَرَّ بِذَلِكَ وَقَالَ: لَوْلَا أَنْ لَا تَدَافِنُوا لَدَعَوْتُ اللَّهَ أَنْ يُسَمِعَكُمْ عَذَابَ الْقَبْرِ )

114- أخرج الترمذي في جامعه (885) وقال:

( أَيْ زَمَوْمَ فَقَالَ: « يَا بَنِي عَبْدِ الْمُطَّلِبِ سِقَايَتُكُمْ لَوْلَا أَنْ يَغْلِبَكُمْ النَّاسُ لَنَزَعْتُ )

115- أخرج البخاري (1128) ومسلم (1180) عن عروة، عن عائشة

رضي الله تعالى عنها، قالت:

APPENDIX OF REFERENCES

(إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَدْعُ الْعَمَلَ وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ خَشْيَةً أَنْ يَعْمَلَ بِهِ النَّاسُ فَيُفْرَضَ عَلَيْهِمْ وَمَا سَبَّحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُبْحَةَ الضُّحَى قَطُّ وَإِنِّي لَأَسْتَبِيحُهَا)

116- أخرج البخاري (7288) واللفظ له، ومسلم (2359)

(دَعُونِي مَا تَرَكْتُمْ لَنَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا نَهَيْتُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ وَإِذَا أَمَرْتُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ)

117- في مستدرک الحاكم (111:4) وصححه، والسنن الصغري للبيهقي

(4340) بإسناد رجاله ثقات: (عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ، أَرَاهُ رَفَعَهُ، قَالَ:

إِنَّ اللَّهَ عَزَّوَجَلَّ أَحَلَّ حَلَالًا وَحَرَّمَ حَرَامًا فَمَا أَحَلَّ فَهُوَ حَلَالٌ وَمَا حَرَّمَ فَهُوَ حَرَامٌ وَمَا سَكَتَ عَنْهُ فَهُوَ عَفْوٌ

وأخرجه الترمذي في جامعه (1726) وصححه موقوفاً

118- أخرج مسلم في صحيحه (2388) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، قَالَ:

(حَطَبْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: « أَيْهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا فَقَالَ رَجُلٌ: أَكُلَّ عَامٍ يَا رَسُولَ اللَّهِ؟ فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ قُلْتُ: نَعَمْ لَوَجِبَتْ وَلَمَّا اسْتَطَعْتُمْ ثُمَّ قَالَ: ذُرُونِي مَا تَرَكْتُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُمْ عَنْ شَيْءٍ فَدَعُوهُ )

119- أخرج الحاكم (374:2) وصححه، والبزار في مسنده (4087)

وقال إسناده صالح،

(مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ فَهُوَ حَلَالٌ وَمَا حَرَّمَ فَهُوَ حَرَامٌ وَمَا سَكَتَ عَنْهُ فَهُوَ عَفْوٌ فَاقْبَلُوا مِنَ اللَّهِ عَافِيَتَهُ فَإِنَّ اللَّهَ لَمْ يَكُنْ لِيَنْسَى شَيْئًا ثُمَّ تَلَا هَذِهِ الْآيَةَ: وَمَا كَانَ رَبُّكَ نَسِيًّا )

120- أخرج ابن خزيمة في صحيحه (1143) وابن حبان في صحيحه (7087) والحاكم في مستدرکه (313:1) وصححه، والترمذي في جامعه (3689)

وصححه، كلهم عن زَيْدِ بْنِ الْخُبَابِ، قَالَ:

(حَدَّثَنِي حُسَيْنُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: سَمِعْتُ فِي الْجَنَّةِ خَشْخَشَةً أَمَا بِي فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: بِلَالٌ فَأَخْبَرَهُ قَالَ: بِمَا سَمِعْتَنِي إِلَى الْجَنَّةِ؟ قَالَ: يَا رَسُولَ اللَّهِ مَا أَحَدْتُكَ إِلَّا تَوَضَّأْتُ وَلَا تَوَضَّأْتُ إِلَّا رَأَيْتُ أَنَّ لِلَّهِ عَلَيَّ رَكْعَتَيْنِ أَصْلِيهِمَا قَالَ: بِهَا)

121- أخرجه البخاري (2897) والترمذي في جامعه (2901)

وصححه، واللفظ له عَنْ ثَابِتٍ:

(كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُؤْمِنُهُمْ فِي مَسْجِدِ قُبَاءٍ وَكَانَ كُلَّمَا افْتَتِحَ سُورَةٌ يَتَقَرَّ بِهَا لَهُمْ فِي الصَّلَاةِ مِمَّا يَقْرَأُ بِهِ افْتَتِحَ بِهِ قَوْلُ هُوَ اللَّهُ أَحَدٌ حَتَّى يَقْرَعَ مِنْهَا ثُمَّ يَقْرَأُ سُورَةً أُخْرَى مَعَهَا وَكَانَ يَصْنَعُ ذَلِكَ فِي كُلِّ رَكْعَةٍ فَكَلَّمَهُ أَصْحَابُهُ فَقَالُوا: إِنَّكَ تَفْتَتِحُ بِهَذِهِ السُّورَةَ ثُمَّ لَا تَرَى أَنَّهَا تُجْزِئُكَ حَتَّى تَقْرَأَ بِأُخْرَى فَلَمَّا تَقْرَأُ بِهَا وَإِنَّمَا أَنْ تَدَعَهَا وَتَقْرَأَ بِأُخْرَى فَقَالَ: مَا أَنَا بِتَارِكِهَا إِنْ أَحْبَبْتُمْ أَنْ أَوْمَعُكُمْ بِذَلِكَ فَعَلْتُ وَإِنْ كَرِهْتُمْ تَرْكُكُمْ وَكَانُوا يَرَوْنَ أَنَّهُ مِنْ أَفْضَلِهِمْ وَكَرَهُوا أَنْ يُؤْمِمَهُمْ غَيْرُهُ فَلَمَّا أَتَاهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرُوهُ الْحَقِيرَ فَقَالَ: يَا فَلَانُ مَا يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ بِهِ أَصْحَابُكَ وَمَا يَحْمِلُكَ عَلَى لُزُومِ هَذِهِ السُّورَةِ فِي كُلِّ رَكْعَةٍ فَقَالَ: إِنَّهَا أَحَبُّهَا فَقَالَ: حُبُّكَ إِنَّمَا هُوَ أَدْخَلَكَ الْجَنَّةَ)

122- أخرج البخاري (5014) في صحيحه عن أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ:

(عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ:

قُلْ هُوَ اللَّهُ أَحَدًا اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ يَرُدُّهَا لَا يَزِيدُ عَلَيْهَا كَأَنَّهُ يَتَقَالَّهَا؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثَلَاثُ الْقُرْآنِ)

- 123- أخرجه ابن حبان في صحيحه (893) والحاكم في المستدرک (503:1) وصححه، واللفظ له، بإسناد صحيح رجاله ثقات:

( أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الصَّمَّارُ ثنا أَبُو بَكْرِ بْنُ أَبِي الدُّنْيَا حَدَّثَنِي أَبُو عَلِيٍّ أَحْمَدُ بْنُ إِبْرَاهِيمَ الْمُؤَصِّلِيُّ ثنا خَلْفُ بْنُ خَلِيفَةَ عَنْ حَفْصِ بْنِ أَبِي أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَلْقَةٍ وَرَجُلٌ قَائِمٌ يُصَلِّي فَلَمَّا رَكَعَ وَسَجَدَ تَشَهَّدَ وَدَعَا فَقَالَ فِي دُعَايِهِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « لَقَدْ دَعَا بِاسْمِ اللَّهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ ». هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ )

- 124- أخرج ابن حبان في صحيحه (890) والحاكم في المستدرک (490:1) وصححه، والترمذي في جامعه (2969) وقال: حسن صحيح

- 125- وهو مخ العبادة كما في الترمذي (3371) والطبراني في الأوسط (3196) عن ابن لهيعة بإسناد حسن الى النبي صلى الله تعالى عليه وآله وسلم

- 126- أخرج البخاري في صحيحه (799) عَنْ رِفَاعَةَ بْنِ رَافِعٍ الرَّزْقِيِّ، قَالَ: (كُنَّا يَوْمًا نُصَلِّي وَرَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ قَالَ رَجُلٌ وَرَاءَهُ: رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ فَلَمَّا انْصَرَفَ قَالَ: مَنْ الْمُتَكَلِّمُ؟ قَالَ: أَنَا قَالَ: رَأَيْتَ بَضْعَةً وَثَلَاثِينَ مَلَكًا يَتَدَرُونَهَا أَتَيْتُهَا أَوَّلًا )

- 127- أخرج البيهقي في الكبرى (92:3) بإسناد رجاله ثقات وصدوقين: (عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ مُعَاذٍ، قَالَ:

كَانُوا يَأْتُونَ الصَّلَاةَ وَقَدْ سَبَقَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَعْضِ الصَّلَاةِ فَيُشِيرُونَ إِلَيْهِمْ كَمَا صَلَّى بِالْأَصَابِعِ وَاحِدَةً ثُنْتَيْنِ فَجَاءَ مُعَاذٌ وَقَدْ سَبَقَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَعْضِ الصَّلَاةِ فَدَخَلَ فِي الصَّلَاةِ فَقَالَ: لَا أَحِدُهُ عَلَى حَالٍ إِلَّا كُنْتُ عَلَيْهَا ثُمَّ قَضَيْتُ فَجَاءَ وَقَدْ سَبَقَهُ بِبَعْضِ الصَّلَاةِ فَدَخَلَ فِي الصَّلَاةِ فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ قَامَ مُعَاذٌ يُقْضَى فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَدْ سَنَّ لَكُمْ مُعَاذٌ هَكَذَا فَافْعَلُوا )

128- أخرج البخاري (4340) واللفظ له، ومسلم (1841) عَنْ عَلِيٍّ رضي الله تعالى عنه، قَالَ:

(بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً فَاسْتَعْمَلَ رَجُلًا مِنَ الْأَنْصَارِ وَأَمَرَهُمْ أَنْ يُطِيعُوهُ فَغَضِبَ فَقَالَ: أَلَيْسَ أَمْرُكُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُطِيعُونِي؟ قَالُوا: نَعَى قَالَ: فَاجْمَعُوا لِي حَطْبًا فَجَمَعُوا فَقَالَ: أَوْقِدُوا نَارًا فَأَوْقِدُوهَا فَقَالَ: ادْخُلُوهَا فَهَسُوا وَجَعَلَ بَعْضُهُمْ يُسِيكُ بَعْضًا وَيَقُولُونَ: فَرَزْنَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ النَّارِ فَمَا زَالُوا حَتَّى تَحَدَّتِ النَّارُ فَسَكَنَ غَضْبُهُ فَبَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا إِلَى يَوْمِ الْقِيَامَةِ الطَّاعَةَ فِي الْمَعْرُوفِ )

129- أخرج البخاري في صحيحه (6704) عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ، قَالَ:

(بَيَّتَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحْطَبُ إِذَا هُوَ بِرَجُلٍ قَابِرٍ فِي الشَّمْسِ فَسَأَلَ عَنْهُ فَقَالُوا: هَذَا أَبُو إِسْرَائِيلَ نَذَرْنَا أَنْ يَمُوتَ وَلَا يَقْعُدَ وَلَا يَسْتِظِلَّ وَلَا يَتَكَلَّمَ وَيَصُومَ وَلَا يَنْفِطِرَ فَقَالَ: مُرُوهُ فَلْيَتَكَلَّمْ وَلْيَسْتِظِلَّ وَلْيَقْعُدْ وَلْيَبَيِّمِ صَوْمَهُ )

130- أخرج الحاكم (57:2) وصححه والطبراني في الأوسط (5193)

واللفظ له، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: (قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا ضَرَرَ، لَا ضِرَارَ فِي الْإِسْلَامِ").

131- أخرج البخاري (5063) ومسلم (1402) عن حميد بن أبي حميد

الطويل: (أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، يَقُولُ:

جَاءَ ثَلَاثَةٌ زَهَطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَ  
عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُوهَا  
فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غَفِرَ لَهُ مَا تَقَدَّمَ  
مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ؟ قَالَ أَحَدُهُمْ: أَمَا أَنَا فَإِنِّي أَصَلِي اللَّيْلَ أَبَدًا وَقَالَ  
آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ وَقَالَ آخَرُ: أَنَا أَعْتَرِلُ الْيَسَاءَ فَلَا أَتَزَوَّجُ  
أَبَدًا فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ فَقَالَ: أَنْتُمْ الَّذِينَ  
قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ لِكَيْتِي أَصُومُ  
وَأَفْطِرُ وَأَصَلِي وَأَرْفُدُ وَأَتَزَوَّجُ الْيَسَاءَ فَمَنْ رَغِبَ عَنِّي فَلَيْسَ مِنِّي)

132. Al-Hāfiẓ Ibn Hajar al-‘Asqalānī, *Fatḥh al-Bārī*, 10:130.

133- أخرج البخاري (1403) ومسلم (1404) واللفظ له، عن

سعيد بن المسيب: (أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ، يَقُولُ:

(أَرَادَ عُثْمَانُ بْنُ مَطْعُونٍ أَنْ يَتَّبِعَلَ فَنَهَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَلَوْ أَجَارَ لَهُ ذَلِكَ لَأَخْتَصَمْتَنَا)

134- أخرج أحمد بن حنبل في الزهد (60) وأبو نعيم في الحلية

(326) بإسناد مرسل:

(أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى عُثْمَانَ بْنِ مَطْعُونٍ وَهُوَ  
فِي الْمَوْتِ فَأَكَبَّ عَلَيْهِ يُقْبِلُهُ وَيَقُولُ: رَحِمَكَ اللَّهُ يَا عُثْمَانُ مَا أَصَابَتْ  
مِنَ الدُّنْيَا وَلَا أَصَابَتْ مِنْكَ)

135- أخرج البخاري (1975) ومسلم (1162) عن عبد الله بن عبد الرحمن، قال :

(حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا عَبْدَ اللَّهِ « أَلَمْ أُخْبِرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ؟ فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ قَالَ: فَلَا تَفْعَلْ صُمْ وَأُفْطِرْ وَفُمْ وَتَمْ فَإِنَّ لِحَسَدِكَ عَلَيْنِكَ حَقًّا وَإِنَّ لِعَيْنِكَ عَلَيْنِكَ حَقًّا وَإِنَّ لِرُؤُوسِكَ عَلَيْنِكَ حَقًّا وَإِنَّ لِرُؤُوسِكَ عَلَيْنِكَ حَقًّا وَإِنَّ بِحَسْبِكَ أَنْ تَصُومَ كُلَّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ فَإِنَّ لَكَ بِحَسْبِكَ عَشْرَ أَمْثَالِهَا فَإِنَّ ذَلِكَ صِيَامُ الدَّهْرِ كُلِّهِ » فَشَدَّدْتُ فَشَدَّدَ عَلَيَّ قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أَجِدُ قُوَّةً قَالَ: فَصُمْ صِيَامَ نَبِيِّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ وَلَا تَرُدْ عَلَيْهِ قُلْتُ: وَمَا كَانَ صِيَامُ نَبِيِّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ؟ قَالَ: نِصْفَ الدَّهْرِ فَكَانَ عَبْدُ اللَّهِ يَقُولُ بَعْدَ مَا كَبِرَ: يَا لَيْتَنِي قَبِلْتُ رُحْصَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

136- أخرج البخاري (1964) ومسلم (1106) واللفظ له عن عائشة رضي الله تعالى عنها ، قالت :

(نَهَاهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوُضَائِلِ رَحْمَةً لَهُمْ قَالُوا: إِنَّكَ تُوَاصِلُ قَالَ: إِنِّي لَسْتُ كَهَيْئَتِكُمْ إِنَّهُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي)

137- أخرج الحاكم في مستدرکه (164:4) من طريق قيس بن سعد، وصححه، وأخرجه ابن حبان في صحيحه (4171) وابن ماجه في سننه (1853) واللفظ له،

(لَمَّا قَدِمَ مُعَاذٌ مِنَ الشَّامِ سَجَدَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا هَذَا يَا مُعَاذُ؟ قَالَ: أَتَيْتُ الشَّامَ فَوَافَقْتُهُمْ يَسْجُدُونَ لِأَسَاقِفَتِهِمْ وَبَطَارِقَتِهِمْ فَوَدِدْتُ فِي نَفْسِي أَنْ نَفْعَلَ ذَلِكَ بِكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَلَا تَفْعَلُوا )

138- أخرج الحاكم في مستدرکه (167:4) وصححه، و أحمد في مسنده (21479) بإسناد صحيح رجاله ثقات،

(عن مُعَاذِ بْنِ جَبَلٍ أَنَّهُ لَمَّا رَجَعَ مِنَ الْيَمَنِ قَالَ: يَا رَسُولَ اللَّهِ رَأَيْتُ رِجَالًا بِالْيَمَنِ يَسْجُدُ بَعْضُهُمْ لِبَعْضِهِمْ أَفَلَا نَسْجُدُ لَكَ؟)

139- جَمُعُ أَبِي بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ لِلْقُرْآنِ: أَخْرَجَ الْبُخَارِيُّ فِي صَحِيحِهِ (7191،4679) مِنْ حَدِيثِ أَبِي بَكْرٍ أَنَّ عَمْرًا قَالَ لَهُ: (وَإِنِّي أَرَى أَنَّ تَأْمُرَ بِجَمْعِ الْقُرْآنِ، قُلْتُ: كَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عُمَرُ: هُوَ وَاللَّهِ خَيْرٌ). وَقَوْلُ زَيْدِ أَبِي بَكْرٍ وَعَمْرُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عِنْدَ تَكْلِيفِهِ بِجَمْعِ الْقُرْآنِ: (قَالَ زَيْدٌ: فَوَاللَّهِ لَوْ كَلَّفَنِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ بِأَثْقَلِ عَلَيَّ مِمَّا كَلَّفَنِي مِنْ جَمْعِ الْقُرْآنِ، قُلْتُ: كَيْفَ تَفْعَلَانِ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو بَكْرٍ: هُوَ وَاللَّهِ خَيْرٌ). وَلَمْ يَثْبُتِ انْكَارُ الصَّحَابَةِ عَلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ فِي ذَلِكَ، بَلْ ثَبَتَتْ الْمَوَافَقَةُ كَمَا هُوَ وَاضِحٌ.

140- أَخْرَجَ الْبُخَارِيُّ (7290، 731) وَمُسْلِمٌ (783) وَاللَّفْظُ لَهُ عَنِ زَيْدِ بْنِ ثَابِتٍ، قَالَ: (اِخْتَجَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُجَيْرَةَ بِحَضْرَةِ أَوْ حَصِيرٍ - وَعِنْدَ الْبُخَارِيِّ بِلَفْظٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّخَذَ حُجَيْرَةَ مِنْ حَصِيرٍ فِي رَمَضَانَ - فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِيهَا، قَالَ: فَتَتَبَعَ إِلَيْهِ رِجَالٌ وَجَاءُوا يُصَلُّونَ بِصَلَاتِهِ، قَالَ: ثُمَّ جَاءُوا لَيْلَةً، فَحَضَرُوا وَأَبْطَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُمْ، قَالَ: فَلَمْ يَخْرُجْ إِلَيْهِمْ، فَزَفَعُوا أَصْوَاتَهُمْ وَحَضَبُوا الْبَابَ، فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُغَضَّبًا، فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَا زَالَ بِكُمْ صَنِيعُكُمْ، حَتَّى ظَنَنْتُ أَنَّهُ سَيُكْتَبُ عَلَيْكُمْ، فَعَلَيْكُمْ بِالصَّلَاةِ فِي بُيُوتِكُمْ، فَإِنَّ خَيْرَ صَلَاةٍ الْمَرْءِ فِي بَيْتِهِ، إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ".

141- أخرج البخاري في خلق أفعال العباد (259) وابن سعد في الطبقات (31:5) عن نوفل بن إياس الهذلي، قال: (كُنَّا نَقُومُ فِي عَهْدِ عُمَرَ بْنِ الْخَطَّابِ فِرْقًا فِي الْمَسْجِدِ فِي رَمَضَانَ هَهُنَا وَهَهُنَا، فَكَانَ النَّاسُ يَمِيلُونَ إِلَى أَحْسَنِهِمْ صَوْتًا، فَقَالَ عُمَرُ: " أَلَا أَرَاهُمْ قَدْ اتَّخَذُوا الْقُرْآنَ أَغَانِي، أَمَا وَاللَّهِ لَئِنِ اسْتِطَعْتُ لِأَعْتَرَنَّهُ هَذَا، قَالَ: فَلَمْ يَمُكِّثْ إِلَّا ثَلَاثَ لَيَالٍ، حَتَّى أَمَرَ أَبِي بِنَ كَعْبٍ، فَصَلَّى بِهِمْ، ثُمَّ قَامَ فِي آخِرِ الصُّفُوفِ، فَقَالَ: لَئِن كَانَتْ هَذِهِ بَدْعَةٌ لِنِعْمَتِ الْبَدْعَةِ هِيَ). وسند البخاري رجاله ثقات سوى نوفل الهذلي، وثقه ابن حبان، وقال الحافظ في التقریب: مقبول، وللرواية شواهد صحيحة.

142- أخرج الحافظ عبد الرزاق في مصنفه (7528) والبيهقي في السنن (4234) بإسناد رجاله ثقات، رجال الشيخين، عن سفيان الثوري، عن منصور السلمي، عن مجاهد، قال: (جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ، قَالَ: صَلِّي خَلْفَ الْإِمَامِ فِي رَمَضَانَ؟ قَالَ: نَعَمْ، قَالَ: أَفَتُنَصِّبُكَ كَأَنَّكَ حِمَارٌ؟ صَلِّ فِي بَيْتِكَ").

143- أخرج البيهقي في السنن (4235) بإسناد رجاله ثقات: (عن أبي بكر بن الحارث الفقيه، أنبأ أبو محمد بن حبان، ثنا أبو إسحاق إبراهيم بن محمد بن الحسن، ثنا أبو عامر موسى بن عامر، ثنا الوليد هو ابن مسلم، أخبرني عمر بن محمد، عن نافع، عن عبد الله بن عمر، " أَنَّهُ كَانَ يَقُومُ فِي بَيْتِهِ فِي شَهْرِ رَمَضَانَ فَإِذَا انْصَرَفَ النَّاسُ مِنَ الْمَسْجِدِ أَخَذَ إِدَاوَةَ مِنْ مَاءٍ، ثُمَّ يَخْرُجُ إِلَى مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لَا يَخْرُجُ مِنْهُ حَتَّى يُصَلِّيَ فِيهِ الصُّنْحَ ").

144- أخرج ابن خزيمة في صحيحه (1136) وابن ماجه في سننه (1378) بإسناد صحيح رجاله ثقات عن حزام بن معاوية، عن عمه عبد الله بن سعد، قال: (سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّمَا أَفْضَلَ الصَّلَاةُ فِي بَيْتِي، أَوِ الصَّلَاةُ فِي الْمَسْجِدِ؟، قَالَ: " أَلَا تَرَى إِلَى بَيْتِي مَا أَقْرَبَهُ مِنَ الْمَسْجِدِ، فَلَأَنْ أَصَلِّيَ فِي بَيْتِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَصَلِّيَ فِي الْمَسْجِدِ إِلَّا أَنْ تَكُونَ صَلَاةً مَكْتُوبَةً ").

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145- حديث البخاري (472) ومسلم (749) عن ابن عمر: (أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَخُطُبُ، فَقَالَ: كَيْفَ صَلَاةُ اللَّيْلِ؟ فَقَالَ: " مَثْنَى مَثْنَى، فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ تَوَاتُرَ لَكَ مَا قَدْ صَلَّيْتَ ")

146. A supplication recited either before or after the bowing posture in the final unit of the Dawn Prayer. In the Mālikī school it is recommended to recite the *qunūt*, hands at the sides, before bowing (although it is allowed after rising from bowing as well). In the Shāfi'ī school it is recommended to lift one's hands and recite it after rising from the bowing posture. –Tr

147- أَنَّ عَلِيًّا قَتَعَ فِي الْفَجْرِ بِهَاتَيْنِ السُّورَتَيْنِ: « اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُثْنِي عَلَيْكَ الْحَيْرَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِنَّاكَ تَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنُخْفِدُ نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحَقٌ

148. Third in relation to the first azan and the *iqāma*. –Tr

149- أخرج ابن أبي شيبة في المصنف (5294) بإسناد صحيح عن ابن عمر، قال: ("الأذان الأول يوم الجمعة بدعة")

150- أخرج الحافظ عبد الرزاق في مسنده (3561) بإسناد صحيح رجاله ثقات، رجال مسلم: (عن الأوزاعي، يقول:

أخبرني هارون بن رباب عن الأحنف بن قيس قال: دخلت بيت المقدس فوجدت فيه رجلاً يكثُر السُّجودَ فوجدت في نفسي من ذلك فلما انصرف قلت: أتدري على شفع انصرفت أم على وتر؟ قال: إنك لا أدري فإن الله عز وجل يذري ثم قال: أخبرني جدي أبو القاسم صلى الله عليه وسلم ثم بكى ثم قال: أخبرني جدي أبو القاسم صلى الله عليه وسلم ثم بكى ثم قال: أخبرني جدي أبو القاسم صلى

## EXPRESSING DELIGHT IN THE BIRTH OF THE LIGHT

الله عليه وسلم أَنَّهُ : « مَا مِنْ عَبْدٍ يُسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَظَّ عَنْهُ بِهَا حَظِيَّتَهُ وَكَتَبَ لَهُ بِهَا حَسَنَةً » قَالَ: قُلْتُ: أَخْبِرْنِي مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ؟ قَالَ: أَنَا أَبُو ذَرِّصَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَتَقَاصَرَتْ إِلَيَّ نَفْسِي)

151- أخرج البخاري (70) ومسلم (2824) أن عبد الله بن مسعود كان يجمع أصحابه كل خميس ويلتزم معهم ذلك، فيقص لهم القصص ويعلمهم. ولم يثبت عن النبي صلى الله تعالى عليه وآله وسلم أنه جمعهم كل خميس على هذه الهيئة. ولفظ البخاري:

(كَانَ عَبْدُ اللَّهِ يُذَكِّرُ النَّاسَ فِي كُلِّ خَمِيْسٍ فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمَنِ لَوْ بَدِثْتُ أَنَّكَ ذَكَرْتَنَا كُلَّ يَوْمٍ قَالَ: أَمَا إِنَّهُ يَمْنَعُنِي مِنْ ذَلِكَ أَنِّي أَكْرَهُ أَنْ أُمْلِكُكُمْ وَإِنِّي أَخَوَّلُكُمْ بِالْمَوْعِظَةِ كَمَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِهَا مَخَافَةَ السَّامَةِ عَلَيْنَا)

152- أخرج البخاري في صحيحه (5889) عن عكرمة عن ابن عباس، قال:

(حَدَّثَ النَّاسَ كُلَّ جُمُعَةٍ مَرَّةً فَإِنْ أَبَيْتَ فَمَرَّتَيْنِ فَإِنْ أَكْثُرْتَ فَثَلَاثَ مِرَارٍ وَلَا تَمِلْ النَّاسَ هَذَا الْقُرْآنَ وَلَا أَلْفَيْتَكَ تَأْتِي الْقَوْمَ وَهُمْ فِي حَدِيثٍ مِنْ حَدِيثِهِمْ فَتَقْصُ عَلَيْهِمْ فَتَقْطَعُ عَلَيْهِمْ حَدِيثَهُمْ فَتَمْلَأُهُمْ وَلَكِنْ أَنْصِتْ فَإِذَا أَمْرُوكَ فَحَدِّثْهُمْ وَهُمْ يَشْتَهُونَهُ فَانْظُرِ السَّجْعَ مِنَ الدُّعَاءِ فَاجْتَنِبْهُ فَإِنِّي عَهَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ لَا يَفْعَلُونَ إِلَّا ذَلِكَ « يَعْنِي لَا يَفْعَلُونَ إِلَّا ذَلِكَ الْاجْتِنَابَ )

153- أخرج الترمذي في جامعه (858) وصححه، وأحمد في مسنده (2211) بإسناد صحيح رجاله ثقات رجال مسلم واللفظ له،

وأصل الحديث في مسلم (1270) عن أبي الطُّفَيْلِ، قال:

(رَأَيْتُ مُعَاوِيَةَ يَطُوفُ بِالْبَيْتِ عَنْ يَسَارِهِ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ وَأَنَا أَتْلُوهُمَا فِي ظُهُورِهِمَا أَسْمَعُ كَلَامَهُمَا فَطَفِقَ مُعَاوِيَةُ يَسْتَلِمُ رُكْنَ الْحِجْرَةِ فَقَالَ لَهُ عَبْدُ اللَّهِ ابْنُ عَبَّاسٍ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَسْتَلِمِ هَذَيْنِ الرُّكْنَيْنِ فَيَقُولَ مُعَاوِيَةُ: دَعْنِي مِنْكَ يَا ابْنَ

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عَبَّاسٍ فَإِنَّهُ لَيْسَ مِنْهَا شَيْءٌ مَهْجُورٌ. فَطَفِقَ ابْنُ عَبَّاسٍ لَا يَزِيدُهُ كَلِمًا  
وَضَعَ يَدَهُ عَلَى شَيْءٍ مِنَ الرُّكْنَيْنِ قَالَ لَهُ ذَلِكَ )

154- في لفظ الطبراني في الأوسط (2323) :

(أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ طَافَ بِالْبَيْتِ الْحَرَامِ فَجَعَلَ يَسْتَلِمُ الْأَرْكَانَ  
كُلَّهَا. فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: لِمَ دَسْتَلِمَ هَذَيْنِ الرُّكْنَيْنِ وَلَمْ  
يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُهُمَا؟ فَقَالَ مُعَاوِيَةُ: «  
لَيْسَ مِنَ النَّبِيِّتِ شَيْءٌ مَهْجُورٌ» فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: لَقَدْ  
كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ قَالَ: صَدَقْتَ )

155- أخرج البخاري في صحيحه (956) عن أبي سعيد الخدري، قال:

(كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ يَوْمَ الْفِطْرِ وَالْأَضْحَى إِلَى  
الْمُضَلَّى فَأَوَّلُ شَيْءٍ يَبْدَأُ بِهِ الصَّلَاةُ ثُمَّ يَنْصَرِفُ فَيَقُومُ مُقَابِلَ النَّاسِ  
وَالنَّاسُ جُلُوسٌ عَلَى صُفُوفِهِمْ فَيُعْطُهُمْ وَيُوصِيهِمْ وَيَأْمُرُهُمْ فَإِنْ كَانَ يُرِيدُ  
أَنْ يَقْطَعَ بَعْضًا قَطْعَهُ أَوْ يَأْمُرَ بِشَيْءٍ أَمَرَ بِهِ ثُمَّ يَنْصَرِفُ قَالَ أَبُو سَعِيدٍ:  
فَلَمْ يَزَلِ النَّاسُ عَلَى ذَلِكَ حَتَّى خَرَجْتُ مَعَ مَرْوَانَ وَهُوَ أَمِيرُ الْمَدِينَةِ فِي  
أَضْحَى أَوْ فِطْرٍ فَلَمَّا أَتَيْنَا الْمُضَلَّى إِذَا مِنْبَرٌ بِنَاهُ كَثِيرٌ بِنُ الصَّلَاتِ فَإِذَا  
مَرْوَانٌ يُرِيدُ أَنْ يُرَفِّقِيهِ قَبْلَ أَنْ يُصَلِّيَ فَجَبَذْتُ بِثَوْبِي فَجَبَذَنِي فَارْتَفَعَ  
فَحَطَبَ قَبْلَ الصَّلَاةِ فَقُلْتُ لَهُ: غَيْرْتُمْ وَاللَّهِ فَقَالَ أَبَا سَعِيدٍ: قَدْ ذَهَبَ  
مَا تَعَلَّمُ فَقُلْتُ: مَا أَعَلَّمُ وَاللَّهِ خَيْرٌ مِمَّا لَا أَعَلَّمُ فَقَالَ: إِنَّ النَّاسَ لَمْ  
يَكُونُوا يَجْلِسُونَ لَنَا بَعْدَ الصَّلَاةِ فَجَعَلْتُمَا قَبْلَ الصَّلَاةِ )

156- في لفظ آخر لمسلم في صحيحه (890) عن أبي سعيد الخدري:

(إِذَا مَرْوَانٌ يُتَارَعِي بِنَهُ كَأَنَّهُ يَجْرِي نَحْوَ الْمِنْبَرِ وَأَنَا أَجْرُهُ نَحْوَ الصَّلَاةِ  
فَلَمَّا رَأَيْتُ ذَلِكَ مِنْهُ قُلْتُ: أَيْنَ الْإِبْتِدَاءُ بِالصَّلَاةِ؟ فَقَالَ: لَا يَا أَبَا سَعِيدٍ  
قَدْ تُرِكَ مَا تَعَلَّمُ قُلْتُ: كَلَّا وَالَّذِي نَفْسِي بِيَدِهِ لَا تَأْتُونَ بِخَيْرٍ مِمَّا أَعَلَّمُ  
ثَلَاثَ مِرَارٍ ثُمَّ انْصَرَفَ )

157- أخرج مسلم في صحيحه (52) عن طارق بن شهاب:

(أَوَّلُ مَنْ بَدَأَ بِالْحُطْبَةِ يَوْمَ الْعِيدِ قَبْلَ الصَّلَاةِ مَرْوَانُ فَقَامَ إِلَيْهِ رَجُلٌ  
فَقَالَ: الصَّلَاةُ قَبْلَ الْحُطْبَةِ. فَقَالَ: قَدْ تَرِكَ مَا هُنَالِكَ. فَقَالَ أَبُو سَعِيدٍ:  
أَمَّا هَذَا فَقَدْ فَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَقُولُ: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَعْتَرِضْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ  
فَإِنْ لَمْ يَسْتَطِعْ فَبِعَلْبِهِ وَذَلِكَ أضعفُ الإيمَانِ)

158- أخرج مسلم في صحيحه (1437) عن كعب بن عجرة  
رضي الله تعالى عنه، قال:

(دَخَلَ الْمَسْجِدَ وَعَبْدُ الرَّحْمَنِ ابْنُ أُمِّ الْحَكَمِ يَخُطُّ قَاعِدًا فَقَالَ: «  
انظروا إلى هذا الحبيث يخطب قاعداً وَقَالَ اللَّهُ تَعَالَى: وَإِذَا رَأَوْا تِجَارَةً  
أَوْ لَهْوًا اتَّقُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا)

159- روى ابن أبي شيبة (36855) بإسناد صحيح  
إن سلم من تدليس ابن اسحاق - عن يحيى بن وثاب، قال:

(أَوَّلُ مَنْ جَلَسَ عَلَى الْمِنْبَرِ فِي الْعِيدَيْنِ وَأَدَّنَ فِيهِمَا زَيْدًا الَّذِي يُقَالُ لَهُ  
ابْنُ أَبِي سُفْيَانَ)

160- روى ابن شبة في تاريخ المدينة عن الحسن البصري،  
وابن أبي عاصم في "الأوائل" وفي "الأحاد والمثاني" (518) قال:

(حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا جَرِيرٌ عَنْ مُعِينَةَ عَنِ الشَّعْبِيِّ قَالَ:  
أَوَّلُ مَنْ خَطَبَ جَلِيسًا مُعَاوِيَةَ حِينَ كَثُرَ شَحْمُهُ وَحَظَّ بَطْنُهُ)

161- (757) عن أبي حنيفة، قال: (حَدَّثَنَا يَعْقُوبُ بْنُ إِبرَاهِيمَ،  
حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ قَالَ:

(حَدَّثَنَا يَعْقُوبُ بْنُ إِبرَاهِيمَ حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي  
مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُجَالِدِ بْنِ سَعِيدٍ عَنِ الشَّعْبِيِّ عَنْ مَمْرُوقٍ  
قَالَ: رَكِبَ عُمَرُ بْنُ الْخَطَّابِ مِنْبَرَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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ثُمَّ قَالَ: أَيُّهَا النَّاسُ مَا إِكْتَارَكُمْ فِي صَدَاقِ النِّسَاءِ وَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ وَإِنَّمَا الصَّدَقَاتُ فِيمَا بَيْنَهُمْ أَرْبَعٌ مِائَةٌ دِرْهَمٍ فَمَا دُونَ ذَلِكَ فَلَوْ كَانَ الْإِكْتَارُ فِي ذَلِكَ تَقْوَى عِنْدَ اللَّهِ عَزَّوَجَلَّ أَوْ مَكْرَمَةٌ لَمْ تَسْبِقُوهُمْ فَلَا أُعْرِفَنَّ مَا زَادَ رَجُلٌ صَدَاقَ عَلَى أَرْبَعِ مِائَةٍ دِرْهَمٍ. قَالَ: ثُمَّ نَزَلَ فَأَعْتَرَضَتْهُ امْرَأَةٌ مِنْ قُرَيْشٍ. فَقَالَتْ: يَا أَمِيرَ الْمُؤْمِنِينَ نَهَيْتَ النَّاسَ أَنْ يَزِيدُوا النِّسَاءَ فِي صَدَقَاتِهِنَّ عَلَى أَرْبَعِ مِائَةٍ دِرْهَمٍ؟ قَالَ: نَعَمْ. قَالَتْ: أَمَا سَمِعْتَ مَا أُنزِلَ اللَّهُ عَزَّوَجَلَّ فِي الْقُرْآنِ؟ فَقَالَ: فَأَيُّ ذَلِكَ؟ فَقَالَ: أَمَا سَمِعْتَ اللَّهُ عَزَّوَجَلَّ يَقُولُ: وَأَتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِنَّمَا مُبِينًا. فَقَالَ: اللَّهُمَّ غُمَّرَانِكَ. كُلُّ النَّاسِ أَفْقَهُ مِنْ غَمَرٍ. قَالَ: ثُمَّ رَجَعَ فَرَكِبَ الْمَيْمَنَةَ فَقَالَ: أَيُّهَا النَّاسُ إِنِّي قَدْ نَهَيْتُكُمْ أَنْ تَزِيدُوا النِّسَاءَ فِي صَدَقَاتِهِنَّ عَلَى أَرْبَعِ مِائَةٍ دِرْهَمٍ فَمَنْ شَاءَ أَنْ يُعْطِيَ مِنْ مَالِهِ مَا أَحَبَّ. قَالَ أَبُو يَعْنَى: وَأَظْلَمْتُهُ قَالَ: فَمَنْ ظَلَمْتَ نَفْسُهُ فَلْيَفْعَلْ )

162- أخرج الإمام مسلم في صحيحه (875) عن عُمَارَةَ بْنِ رُوَيْبَةَ، قَالَ:

(رَأَى يَشْرَبُ بْنُ مَرْوَانَ عَلَى الْمَيْمَنَةِ رَافِعًا يَدَيْهِ فَقَالَ قَبِّحَ اللَّهُ هَاتَيْنِ الْيَدَيْنِ  
« لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَزِيدُ عَلَى أَنْ يَقُولَ بِيَدِهِ  
هَكَذَا وَأَشَارَ بِأَصْبَعِهِ الْمُسْتَحَبَّةِ )

163- أخرج ابن خزيمة في صحيحه (4:260) واللفظ له،

والحاكم في المستدرک (1:464) وصححه على شرط الشيخين،  
والضياء المقدسي في الأحاديث المختارة (3718) عن عَلِيِّ بْنِ  
مُسْلِمٍ، قَالَ:

(ثَنَا عَلِيُّ بْنُ مُسْلِمٍ ثنا خَالِدُ بْنُ هَخْلَدٍ ثنا عَلِيُّ بْنُ صَالِحٍ عَنْ مَيْسَرَةَ بْنِ  
حَبِيبٍ عَنْ الْمَيْمَنَةِ بْنِ عَمْرٍو عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كُنَّا مَعَ ابْنِ  
عَبَّاسٍ يَعْرِفُهُ فَقَالَ لِي: يَا سَعِيدُ مَا لِي لَا أَسْمَعُ النَّاسَ يُلَبُّونَ؟ فَقُلْتُ:  
يَخَافُونَ مِنْ مُعَاوِيَةَ قَالَ: فَخَرَجَ ابْنُ عَبَّاسٍ مِنْ فُسْطَاطِهِ فَقَالَ: «  
لَيْبِكَ اللَّهُمَّ لَبَيْكَ فَإِنَّهُمْ قَدْ تَرَكَوا السُّنَّةَ مِنْ بَعْضِ عَلِيٍّ. قَالَ أَبُو بَكْرٍ:  
أَحْبَبُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ لَمْ يَزَلْ يَلْبِي حَتَّى رَمَى الْحِجْرَةَ  
بَيَانًا أَنَّهُ كَانَ يَلْبِي بِعَرَفَاتٍ )

164. A form of Hajj where the pilgrim enters the consecrated state (*ihrām*) for ‘Umra from the entry-point (*mīqāt*) of his locality, completes the ‘Umra, and enters the consecrated state later for Hajj from Mecca. –Tr

165- أخرج الترمذي في جامعه (752) بإسناد صحيح عن ابن شهاب: (أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُ، أَنَّهُ سَمِعَ رَجُلًا مِنْ أَهْلِ الشَّامِ وَهُوَ يَسْأَلُ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنِ التَّمَتُّعِ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: هِيَ حَلَالٌ، فَقَالَ الشَّامِيُّ: إِنَّ أَبَاكَ قَدْ نَهَى عَنْهَا، فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَرَأَيْتَ إِنْ كَانَ أَبِي نَهَى عَنْهَا وَصَنَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ أَبِي تَنْبِيعُ أُمَّ أَمَرَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: الرَّجُلُ بَلْ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: لَقَدْ صَنَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

166- أخرج البخاري (1566) ومسلم (1244) واللفظ له عن شُعْبَةَ، قَالَ:

(سَمِعْتُ أَبَا جَهْمَةَ السُّبَيْعِيَّ قَالَ: تَمَتَّعْتُ فَتَهَانِي نَاسٌ عَنْ ذَلِكَ فَأَتَيْتُ ابْنَ عَبَّاسٍ فَسَأَلْتُهُ عَنْ ذَلِكَ فَأَمَرَنِي بِهَا قَالَ: ثُمَّ انْطَلَقْتُ إِلَى الْبَيْتِ فَبَيْتُ فَأَتَانِي أَبِي فِي مَتَابِي فَقَالَ: عُمْرَةٌ مُتَقَبَّلَةٌ وَحَجٌّ مَبْرُورٌ قَالَ: فَأَتَيْتُ ابْنَ عَبَّاسٍ فَأَخْبَرْتُهُ بِالَّذِي رَأَيْتُ فَقَالَ: «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ سُبُّهُ أَبِي الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ» )

167- أخرج ابن حبان في صحيحه (3923) والترمذي في جامعه (822)

(أَقِمَّ عِنْدِي فَأَجْعَلَ لَكَ سَهْمًا مِنْ مَالِي قَالَ شُعْبَةُ: فَقُلْتُ: لِمَ فَقَالَ: لِلرُّؤْيَا الَّتِي رَأَيْتُ )

168- أخرج البخاري (1657،1084) ومسلم (697) عن عبد الرّحمن بن يزيد، يُقول:

(صلى بنا عثمان بن عفان رضي الله عنه بيئى أربع ركعات فقبل ذلك لعبد الله بن مسعود رضي الله عنه فاسترجع ثم قال: صليت مع رسول الله صلى الله عليه وسلم بيئى ركعتين وصليت مع أبي بكر الصديق رضي الله عنه بيئى ركعتين وصليت مع عمر بن الخطاب رضي الله عنه بيئى ركعتين فليت حظي من أربع ركعات ركعتان متقبلتان)

169- أخرج أبو داود في سننه (1960) بتفصيل أكثر للأسباب التي قد تكون دعت سيدنا عثمان رضي الله تعالى عنه لإتمام الصلاة:  
عن عبد الرّحمن بن يزيد، قال:

(صلى عثمان بيئى أربعاً فقال عبد الله: صليت مع النبي صلى الله عليه وسلم ركعتين ومع أبي بكر ركعتين ومع عمر ركعتين. زاد عن حفص: ومع عثمان صدراً من إمارته ثم أتمها. زاد من ها هنا عن أبي معاوية: ثم تفرقت بضم الطرقي فلوددت أن لي من أربع ركعات ركعتين متقبلتين. قال الأعمش: فحدثني معاوية بن قرة عن أشياخه أن عبد الله صلى أربعاً قال: فقبل له: عبت على عثمان ثم صليت أربعاً قال: الحلاف شر. حدثنا محمد بن العلاء أخبرنا ابن المبارك عن معمر عن الزهري أن عثمان إنما صلى بيئى أربعاً لأنه أجمع على الإقامة بعد الحج. حدثنا هناد بن السري عن أبي الأحوص عن المغيرة عن إبراهيم قال: إن عثمان صلى أربعاً لأنه اتخذها وطناً «حدثنا محمد بن العلاء أخبرنا ابن المبارك عن يونس عن الزهري قال: «لما اتخذ عثمان الأموال بالطائف وأراد أن يقيم بها صلى أربعاً قال: ثم أخذ به الأبيته بعده». «حدثنا موسى بن إسماعيل حدثنا حماد عن أيوب عن الزهري «أن عثمان بن عفان أتم الصلاة بيئى من أجل الأعراب لأنهم كثروا عاميذ فصل بالثمان أربعاً ليعلمهم أن الصلاة أربع»

170- أخرج أحمد في مسنده (16415) بإسناد لاينزل عن الحسن عن يحيى ابن عباد بن عبد الله بن الزبير، عن أبيه عباد بن عبد الله بن الزبير، قال:

(لَمَّا قَدِمَ عَلَيْنَا مُعَاوِيَةَ حَاجِبًا قَدِيمًا مَعَهُ مَكَّةَ قَالَ: فَصَلَّى بِنَا الظُّهْرَ رَكَعَتَيْنِ ثُمَّ انْصَرَفَ إِلَى دَارِ النَّدْوَةِ قَالَ: وَكَانَ عُثْمَانُ جِبِينَ أُمَّتِ الصَّلَاةِ إِذَا قَدِمَ مَكَّةَ صَلَّى بِهَا الظُّهْرَ وَالْعَصْرَ وَالْعِشَاءَ الْآخِرَةَ أَرْبَعًا أَرْبَعًا فَإِذَا خَرَجَ إِلَى مِيٍّ وَعَرَافَاتٍ قَصَرَ الصَّلَاةَ فَإِذَا فَرَعَ مِنَ الْحُجِّجِ وَأَقَامَ بَيْتِي أُمَّتِ الصَّلَاةِ حَتَّى يَخْرُجَ مِنْ مَكَّةَ. فَلَمَّا صَلَّى بِنَا مُعَاوِيَةَ الظُّهْرَ رَكَعَتَيْنِ نَهَضَ إِلَيْهِ مَرْوَانَ بْنُ الْحَكَمِ وَعَمْرُو بْنُ عُثْمَانَ فَقَالَا لَهُ: مَا غَابَ أَحَدٌ ابْنِ عَمِيكَ بِأَفْبَحِ مَا عِبْتُهُ بِهِ فَقَالَ لَهُمَا: وَمَا ذَلِكَ؟ قَالَ: فَقَالَا لَهُ: أَلَمْ تَعْلَمْ أَنَّهُ أُمَّتِ الصَّلَاةِ بِمَكَّةَ قَالَ: فَقَالَ لَهُمَا: وَصَحَّكُمَا وَهَلْ كَانَ عَمْرُو مَا صَنَعْتُ؟! قَدْ صَلَّيْتُهُمَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَ أَبِي بَكْرٍ وَعَمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: فَإِنَّ ابْنَ عَمِيكَ قَدْ كَانَ أُمَّتَهَا وَإِنَّ جِلَافَكَ إِيَّاهُ لَهُ عَيْبٌ قَالَ: فَخَرَجَ مُعَاوِيَةَ إِلَى الْعَصْرِ فَصَلَّاهَا بِنَا أَرْبَعًا)

171- أخرج الحاكم في مستدرکه (175:1) وصححه، وأبو داود في سننه (312) والبيهقي في الكبرى (341:1) عن مسة الأزدية، قالت:

(حَجَّجْتُ فَدَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ إِنَّ سَمْرَةَ بِنَ جُنْدُبٍ يَا أُمَّرُؤَ النَّبَاةِ يَفْضِلُنَّ صَلَاةَ الْمَجِيضِ فَقَالَتْ: لَا يَفْضِلُنَّ كَانَتْ الْمَرْأَةُ مِنْ نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقْعُدُ فِي التَّفَاقِيسِ أَرْبَعِينَ لَيْلَةً لَا يَأْمُرُهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقِضَاءِ صَلَاةِ التَّفَاقِيسِ)

172- أخرج مسلم (321، 336) عن معاذة، أن امرأة سألت عائشة رضوان الله تعالى عليها:

(أَتَقْضِي الْحَائِضُ الصَّلَاةَ؟ فَقَالَتْ: «أَحْرُورِيَّةٌ أَنْتِ؟ لَقَدْ كُنَّا نَحِيضُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا نَقْضِي وَلَا نُؤْمَرُ بِالْقِضَاءِ»)

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173- في مصنف عبد الرزاق (1276) عن ابن جُرَيْج، عَنْ عَطَاءٍ، قَالَ:

(فُلْتُ لَهُ: أَتَقْضِي الْحَايِضُ الصَّلَاةَ؟ قَالَ: « لَا ذَلِكَ بَدْعَةٌ ». وَعَنْ مَعْمَرٍ  
عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ قَالَ: « سُئِلَ أَتَقْضِي الْحَايِضُ  
الصَّلَاةَ؟ قَالَ: « لَا ذَلِكَ بَدْعَةٌ »)

174- أخرج مسلم (442) عن ابن شَهَابٍ، قَالَ:

(أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: « لَا تَمْتَعُوا نِسَاءَكُمْ الْمَسَاجِدَ إِذَا  
اسْتَأْذَنْتُمْ إِلَيْهَا. قَالَ: فَقَالَ بِلَالُ بْنُ عَبْدِ اللَّهِ: وَاللَّهِ لَمَتَمْتَعُهُنَّ قَالَ:  
فَأَقْبَلَ عَلَيْهِ عَبْدُ اللَّهِ فَسَبَّهُ سَبًّا سَهِيحًا مَا سَمِعْتُهُ سَبَّهُ مِثْلَهُ قَطْرٌ وَقَالَ:  
أَخْبَرَكُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: وَاللَّهِ لَمَتَمْتَعُهُنَّ)

175- أخرج الطبراني في الكبير (13252) بإسناد حسن عن بِلَالِ بْنِ عَبْدِ

اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ، قَالَ:

(قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَمْتَعُوا نِسَاءَ حُطُوطِهِنَّ مِنَ  
الْمَسَاجِدِ إِذَا اسْتَأْذَنْتُمْ فَقَالَ بِلَالٌ: وَاللَّهِ لَمَتَمْتَعُهُنَّ فَقَالَ عَبْدُ اللَّهِ:  
يَا عَدُوَّ اللَّهِ أَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَمَتَمْتَعُهُنَّ)

176- في لفظ لمسلم (443) أن ابن عمر: ضربه في صدره.

(لَوْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى مَا أَحْدَثَتِ النِّسَاءُ لَمَتَمْتَعُهُنَّ الْمَسْجِدَ)

177- أخرج مسلم في صحيحه (681) عن السيدة عَائِشَةَ رُوْحِ النَّبِيِّ

صلى الله تعالى عليه وآله وسلم أنها قالت: (لَوْ أَنَّ رَسُولَ اللَّهِ

صلى الله عليه وسلم رَأَى مَا أَحْدَثَتِ النِّسَاءُ، لَمَتَمْتَعُهُنَّ الْمَسْجِدَ)،

وأن حضورهن في عهد الرسول صلى الله تعالى عليه وآله وسلم ،

فذلك خاص به دون غيره.

178- أخرج البخاري (900) عن نافع، عن ابن عمر، قال:

(كَانَتْ امْرَأَةٌ لِعُمَرَ تَشْهَدُ صَلَاةَ الصُّبْحِ وَالْعِشَاءِ فِي الْجُمَاعَةِ فِي الْمَسْجِدِ  
فَقِيلَ لَهَا: لِمَ تَخْرُجِينَ وَقَدْ تَعْلَمِينَ أَنَّ عُمَرَ يَكْرَهُ ذَلِكَ وَيَعَارُ قَالَتْ:  
وَمَا تَمْنَعُهُ أَنْ يَنْهَانِي قَالَ: تَمْنَعُهُ قَوْلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ)

179- أخرج البخاري (865) ومسلم (443) عن مجاهد،

(لَا تَمْنَعُوا النِّسَاءَ مِنَ الْخُرُوجِ إِلَى الْمَسَاجِدِ بِاللَّيْلِ)

180- أخرج ابن خزيمة في صحيحه (1585) وابن حبان في صحيحه

(2214) وابن الجارود في المنتقى (321) عن أبي هريرة:

(عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " لَا تَمْنَعُوا إِمَاءَ اللَّهِ  
مَسَاجِدَ اللَّهِ، وَلْيُخْرُجْنَ تَغْلَابًا")

181- أخرج مالك في الموطأ (1327) بإسناد صحيح،

رجاله رجال الشيخين:

(عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عِظَاءِ بْنِ يَسَارٍ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ بَاعَ  
سِقَايَةَ مِنْ ذَهَبٍ أَوْ وَرَقٍ بِأَكْثَرِ مِنْ وَزْنِهَا فَقَالَ أَبُو الدَّرْدَاءِ: سَمِعْتُ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنْ مِثْلِ هَذَا إِلَّا مِثْلًا يَمْثِلُ  
«فَقَالَ لَهُ مُعَاوِيَةُ: مَا أَرَى بِمِثْلِ هَذَا بَأْسًا. فَقَالَ أَبُو الدَّرْدَاءِ: مَنْ يَعْذُرُنِي  
مِنْ مُعَاوِيَةَ أَنَا أَخْبِرُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيُخْبِرُنِي عَنْ  
رَأْيِهِ: لَا أَسَاكِنُكَ بِأَرْضٍ أَنْتَ بِهَا)

182- أخرج البخاري في صحيحه (501) عن الزُّهْرِيِّ، قال:

(دَخَلْتُ عَلَى أَنَسِ بْنِ مَالِكٍ بِدِمَشْقَ وَهُوَ يَبْكِي فَقُلْتُ: مَا يَبْكِيكَ؟  
فَقَالَ: لَا أَعْرِفُ شَيْئًا مِمَّا أَدْرَكْتُ إِلَّا هَذِهِ الصَّلَاةَ وَهَذِهِ الصَّلَاةُ قَدْ  
ضَيَّعَتْ)

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183- أخرج البخاري (784، 826) ومسلم (394) عن مُطَرَفٍ، قَالَ:

(صَلَّيْتُ أَنَا وَعِمْرَانُ صَلَاةً خَلَفَ عَلَيَّ بِنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ فَكَانَ إِذَا سَجَدَ كَبَّرَ وَإِذَا رَفَعَ كَبَّرَ وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ فَلَمَّا سَلَّمَ أَخَذَ عِمْرَانُ بِيَدِي فَقَالَ: لَقَدْ صَلَّى بِنَا هَذَا صَلَاةً مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ قَالَ: لَقَدْ ذَكَرَنِي هَذَا صَلَاةً مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

184- أخرج أحمد في مسنده (1903) بإسناد متصل رجاله ثقات،

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ:

(لَقَدْ ذَكَرْنَا ابْنَ أَبِي طَالِبٍ وَخُنُّ بِالْبَصْرَةِ صَلَاةً كُنَّا نُصَلِّيهَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُ إِذَا سَجَدَ وَإِذَا قَامَ فَلَا أَدْرَى أَتَّبِعْنَاهَا أَمْ تَرَكْنَاهَا عَمْدًا)

185- أخرج أحمد في مسنده (11566) بإسناد صحيح رجاله ثقات، قال:

(حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ أَبُو خَدَاشِ الْبُحَيْرِيِّ قَالَ: سَمِعْتُ أَبَا عِمْرَانَ الْجَوْزِيَّ يَقُولُ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَا أَعْرِفُ شَيْئًا النَّبِيِّ مِمَّا كُنَّا عَلَيْهِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: قُلْنَا لَهُ: فَأَيْنَ الصَّلَاةُ؟ قَالَ: أَوْلَمْ تَصْنَعُوا فِي الصَّلَاةِ مَا قَدْ عَلِمْتُمْ؟)

186- أخرج الحافظ عبد الرزاق في مصنفه (9375) بإسناد صحيح رجاله

ثقات رجال الشيخين:

(عن مَعْمَرٍ، عَنْ أَبِي ثَوْبٍ، عَنْ أَبِي جَمْرَةَ الصُّبَيْعِيِّ، قَالَ: قُلْتُ لَابْنِ عَبَّاسٍ: " إِنَّا نَعُزُّو مَعَ هَؤُلَاءِ الْأَمْرَاءِ، فَإِنَّهُمْ يُفَاتِلُونَ عَلَى طَلَبِ الدُّنْيَا، قَالَ: فَقَاتِلْ أَنْتَ عَلَى نَصِيْبِكَ مِنَ الْآخِرَةِ ")

187- أخرج أحمد في مسنده (16522) عن سُرَيْجِ بْنِ النُّعْمَانِ، قَالَ:

(حَدَّثَنَا بَقِيَّةٌ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ عَنْ حَبِيبِ بْنِ عُثَيْدِ الرَّحْبِيِّ عَنْ غَضِيْفِ بْنِ الْحَارِثِ التُّمَالِيِّ قَالَ: بَعَثَ إِلَيَّ عَبْدُ الْمَلِكِ ابْنُ مَرْوَانَ فَقَالَ: يَا أَبَا أَسْمَاءَ إِنَّا قَدْ جَمَعْنَا النَّاسَ عَلَى أَمْرَيْنِ قَالَ:

وَمَا هُمَا؟ قَالَ: رَفَعَ الْأَيْدِيَ عَلَى الْمَنَابِرِ يَوْمَ الْجُمُعَةِ  
وَالْقَصَصُ بَعْدَ الصُّبْحِ وَالْعَصْرُ فَقَالَ: أَمَا إِنَّهُمَا أُمَّتُلُ بِدَعْوَتِكُمْ عِنْدِي  
وَلَسْتُ مُجِيبِكِ إِلَى شَيْءٍ مِنْهُمَا قَالَ: لِمَ؟ قَالَ: لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ: « مَا أَحَدَتْ قَوْمٌ بِدَعْوَةٍ إِلَّا رَفَعَ مِثْلَهَا مِنَ السَّنَةِ فَتَمَسَّكُ  
بِسُنَّةِ خَيْرٍ مِنْ إِحْدَاهَا بِدَعْوَةٍ )

188- أخرج البخاري (5615، 5617) وأحمد في مسنده (797)

واللفظ له:

عن زاذان، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ شَرِبَ قَائِمًا فَتَنَظَرَ إِلَيْهِ النَّاسُ  
كَأَنَّهُمْ أَنْكَرُوهُ فَقَالَ: مَا تَنْظُرُونَ؟ إِنْ أَشْرَبْتُ قَائِمًا فَقَدْ رَأَيْتُ النَّبِيَّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْرَبُ قَائِمًا وَإِنْ أَشْرَبْتُ قَاعِدًا فَقَدْ رَأَيْتُ النَّبِيَّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْرَبُ قَاعِدًا )

189- أخرج الإمام مسلم في صحيحه (708) عن عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ:

(حَطَبْنَا ابْنَ عَبَّاسٍ يَوْمًا بَعْدَ الْعَصْرِ حَتَّى غَرَبَتِ الشَّمْسُ وَبَدَتْ  
النُّجُومُ وَجَعَلَ النَّاسُ يَقُولُونَ: الصَّلَاةُ الصَّلَاةُ قَالَ: فَجَاءَهُ رَجُلٌ  
مِنْ بَنِي تَمِيمٍ لَا يَفْقَهُ وَلَا يَتَنَبَّأُ الصَّلَاةَ فَقَالَ ابْنُ عَبَّاسٍ:  
أَتُعَلِّمُنِي بِالسُّنَّةِ لَا أُمَّ لَكَ؟ ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ « جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ قَالَ عَبْدُ اللَّهِ بْنُ  
شَقِيقٍ: فَحَالَكَ فِي صَدْرِي مِنْ ذَلِكَ شَيْءٌ فَأَتَيْتُ أَبَا هُرَيْرَةَ فَسَأَلْتُهُ  
فَصَدَّقَ مَقَالَتَهُ )

190- (وأفعلوا الخير لعلكم تفلحون) (الحج: 77)

191- (صلوا كما رأيتموني أصلي) كما في البخاري (631)

192- (ارجع فصل فإنك لم تصل) كما في البخاري (757) ومسلم (399)

193- (خذوا عني مناسككم) كما في صحيح ابن خزيمة (2699)

194- أخرج البخاري (46) ومسلم (13) عن طلحة بن عبيد الله، قال:

(جاء رجل إلى رسول الله صلى الله عليه وسلم من أهل نجد فأبر الرأس يُسْمَعُ دَوْنُ صَوْتِهِ وَلَا يُفْقَهُ مَا يَقُولُ حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَحْمُسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَقَالَ: هَلْ عَلَيْكَ غَيْرُهَا؟ قَالَ: لَا إِلَّا أَنْ تَطْوَعَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَصِيَامَ رَمَضَانَ قَالَ: هَلْ عَلَيْكَ غَيْرُهُ؟ قَالَ: لَا إِلَّا أَنْ تَطْوَعَ قَالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرِّكَاعَةَ قَالَ: هَلْ عَلَيْكَ غَيْرُهَا؟ قَالَ: لَا إِلَّا أَنْ تَطْوَعَ قَالَ: فَأَذْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَرِيدُ عَلَى هَذَا وَلَا أَنْقُضُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفَلَحَ إِنْ صَدَقَ)

195- أخرج البخاري (266) ومسلم (319) عن ميمونة بنت الحارث قالت:

(وَضَعْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُسْلًا وَسَتَرْتُهُ فَصَبَّ عَلَى يَدَيْهِ فغسلها مرةً أو مرتين - قال سليمان: لا أدري أذكر الثالثة أم لا - ثم أفرغ بيمينه على شماله فغسل فرجه ثم ذلك يده بالأرض أو بالحائط ثم تمضمض واستنشق وغسل وجهه ويديه وغسل رأسه ثم صب على جسده ثم تنحى فغسل قدميه فناولته خرقه فقال بيده هكذا ولم يردّها)

196- (اليوم أكملت لكم دينكم وأنتم ملت على نعمتي ورضيت لكم الإسلام ديناً) (المائدة: 3)

197- (وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَٰلِكُمْ وَصَاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ) (الأنعام: 153)

198- أخرج البخاري (6762) واللفظ له عن عبد الله بن مسعود، ومسلم (870) عن جابر بن عبد الله الأنصاري، أن النبي صلى الله تعالى عليه وآله وسلم كان يقول في خطبته: (إِنَّ أصدقَ الخَديثِ كِتابُ اللهِ، وأحسنَ الهُدي هُدي مُحَمَّدٍ وشرُّ الأمور محدثاتها)

199- (يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سَبِيلَ الَّذِينَ مِنْ قَبْلِكُمْ وَيُثَبِّتَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ)

200- أخرج الحاكم في المستدرک (51:1) وصححه عن ابن أبي أوفى، قال: (قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ خِيَارَ عِبَادِ اللَّهِ الَّذِينَ يُرَاعُونَ الشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ وَالْأَطْلَةَ لِذِكْرِ اللَّهِ) وصححه البزار في مسنده (3350) عن أبي الدرداء موقوفاً.

201- أخرج النسائي في الصغرى (450) بإسناد حسن عن أنس بن مالك، أن رَسُولَ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ:

(أَتَيْتُ بِدَابَّةٍ فَوْقَ الحِمَارِ وَدُونَ البُعْلِ حَطْلُهَا عِنْدَ مُنْتَهَى طَرْفِهَا فَرَكِبْتُ وَمَعِيَ جِبْرِيْلٌ عَلَيْهِ السَّلَامُ فَسِرْتُ فَقَالَ: انزِلْ فَصَلِّ فَفَعَلْتُ فَقَالَ: أَتَدْرِي أَيْنَ صَلَّيْتَ صَلَّيْتَ بِطَيْبَةٍ وَآلِهَا المُهَاجِرُ ثُمَّ قَالَ: انزِلْ فَصَلِّ فَصَلَّيْتُ فَقَالَ: أَتَدْرِي أَيْنَ صَلَّيْتَ صَلَّيْتَ بِطُورِ سَبْتَاءَ حَيْثُ كَلَّمَ اللَّهُ عَزَّوَجَلَّ مُوسَى عَلَيْهِ السَّلَامُ ثُمَّ قَالَ: انزِلْ فَصَلِّ فَتَزَلْتُ فَصَلَّيْتُ فَقَالَ: أَتَدْرِي أَيْنَ صَلَّيْتَ صَلَّيْتَ بِبَيْتِ لَحْمٍ حَيْثُ وُلِدَ عِيسَى عَلَيْهِ السَّلَامُ ثُمَّ دَخَلْتُ بَيْتَ المَقْدِسِ فَجَمَعَ لِىَ الأَنْبِيَاءَ عَلَيْهِمُ السَّلَامُ...)

202- أخرج ابن حبان في صحيحه (312:14) و الحاكم (417:2) وصححه، من حديث العرياض بن سارية، قال: (قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

(إِنِّي عَبْدُ اللَّهِ لِحَاقَتِمْ النَّبِيِّينَ وَإِنَّ آدَمَ عَلَيْهِ السَّلَامُ لَمُنْجِدٌ فِي طَيْبَتِهِ وَسَأْتَبِعُكُمْ بِأَوَّلِ ذَلِكَ دَعْوَةَ أَبِي إِبرَاهِيمَ وَبِشَارَةَ عِيسَى بِي وَرُؤْيَا أُمِّي الَّتِي رَأَتْ وَكَذَلِكَ أُمّهَاتُ النَّبِيِّينَ تَرْتَبْنَ)

203- (فجعلت أنظر إلى النجوم تدلى حتى أقول لتقعن على فلما ولدت خرج منها نور أضاء له البيت والدار)

204- (قال سمعت رسول الله صلى الله عليه وسلم يقول: إنى عبد الله وخاتم النبيين وإن آدم لمنجدل في طينته وسأخبركم عن ذلك: إنى دعوة أبى إبراهيم وبشارة عيسى بى ورؤيا أمى التى رأت وكذلك أمهات النبيين يرين وإن أم رسول الله صلى الله عليه وسلم رأت حين وضعته نوراً أضاءت له قصور الشام)

APPENDIX OF REFERENCES

- 205- (أضاعت له بصرى من أرض الشام)
- 206- (وَأَتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى) (البقرة: 125)
- 207- أخرج البخاري (1) ومسلم (1910) من حديث عمر بن الخطاب رضي الله تعالى عنه:
- (إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِأَمْرِي عَمَّا نَوَى. فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَاجَرَتْهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةً يَتَرَاجُهَا فَهَاجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهِ)
- 208- (وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ) (الأنعام: 119)
- 209- (قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ عَلَىٰ نَفْسِكُمْ إِلَّا نَفْسِكُمْ بِهِ سَيِّئًا وَالْوَالِدِينَ إِحْسَانًا) (الأنعام: 151)
- 210- أخرج الحاكم في المستدرک (111:4) عن النبي عليه وآله السلام أنه قال:
- (إِنَّ اللَّهَ حَدَّ حُدُودًا فَلَا تَعْتَدُوهَا وَفَرَضَ لَكُمْ فَرَائِضَ فَلَا تُصَيِّرُوهَا وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا وَتَرَكَ أَشْيَاءَ مِنْ غَيْرِ نِسْيَانٍ مِنْ رَبِّكُمْ وَلَكِنَّ رَحْمَةً مِنْهُ لَكُمْ فَاقْبَلُوهَا وَلَا تَبْحَثُوا فِيهَا)
- 211- أخرج البخاري (15) ومسلم (45) عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ:
- (قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ)
- 212- أخرج الحافظ عبد الرزاق في مصنفه (6700) مرسلًا عن عبد الرحمن بن سابط، وأخرجه مالك في الموطأ برواية يحيى (557) مرسلًا عن عبد الرحمن بن القاسم بن محمد بن أبي بكر، قال:
- (أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، قَالَ: إِذَا أَصَابَ أَحَدُكُمْ مُصِيبَةٌ فَلْيَذْكَرْ مُصِيبَتَهُ بِبِي فَإِنَّهَا مِنْ أَعْظَمِ الْمَصَائِبِ)

213- أخرج أحمد في الفضائل عن عائشة رضي الله تعالى عنها،  
 أن النبي صلى الله تعالى عليه وآله وسلم كان يقول:  
 (أَيُّهَا النَّاسُ، مَنْ أُصِيبَ بِمُصِيبَةٍ مِنْكُمْ مِنْ بَعْدِي فَلْيَتَعَزَّ  
 عَنْ مُصِيبَتِهِ بِي، فَإِنَّهُ لَيْسَ أَحَدٌ يُصَابُ مِنْ أُمَّتِي بَعْدِي  
 بِمِثْلِ مُصِيبَتِهِ بِي). والجواب: أولاً: إسناد الحديثين فيه مقال.

214- أخرج أبو يعلى (3425) بإسناد جيد عَنْ أَنَسٍ أَنَّ النَّبِيَّ  
 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ:  
 (" الْأَنْبِيَاءُ أَحْيَاءٌ فِي قُبُورِهِمْ يُصَلُّونَ ")

215- أخرجه مسلم في صحيحه (2377) عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ  
 اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ:  
 (" مَرَزْتُ عَلَى مُوسَى لَيْلَةَ أُسْرِي بِي، عِنْدَ الْكُتَيْبِ الْأَخْمَرِ،  
 وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ ")

216- (وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ)  
 (البقرة: 154)

217. Abū Dāwūd recorded this on the authority of Muḥammad b. ‘Awf, who said: “Al-Muqrī narrated to us via Ḥaywa on the authority of Abū Ṣakhr Ḥumayd b. Ziyād, on the authority of Yazīd b. ‘Abdullāh b. Qusayt, on the authority of Abū Hurayra. . .” Muḥammad b. ‘Awf al-Ṭā’ī is a hadith master and is *thiqa*, while the remaining narrators are all *thiqa* and used in the collections of al-Bukhārī and Muslim, save for Ḥumayd. Aḥmad recorded this on the authority of ‘Abdullāh b. Yazīd, on the authority of Ḥaywa. The narrators in Aḥmad’s chain are found in the collections of al-Bukhārī and Muslim, save for Ḥumayd. Aḥmad’s chain is rigorously authentic, or at least sound, and the narrators are all *thiqa* save for Ḥumayd b. Yazīd, who was declared *thiqa* by al-‘Ajlī, al-Dāraquṭnī, and others. Al-Ḥāfiẓ Ibn Ḥajar said in *Taqrīb*: “He is *ṣadūq*

APPENDIX OF REFERENCES

although he errs. He is one of Muslim's narrators, and al-Bukhārī has recorded hadith in *al-Adab al- mufrad* that contain him in the chains, as well as the four. The transmitters via Ḥumayd are at the very least considered *ṣadūq* and sound in their transmissions."

218- (مَا مِنْ أَحَدٍ يُسَلِّمَ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّىٰ أُرَدَّ عَلَيْهِ السَّلَامُ)

219- (قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ)  
(آل عمران:31)

220- في السنة لابن أبي عاصم (15) والأربعين للنسوي (9) بإسناد حسن: (عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: " لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ "

221- (وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِنَّا افْتَرَضْتُ عَلَيْهِ وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافُلِ حَتَّىٰ أُحِبَّهُ فَإِذَا أَحَبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ وَلَئِنِ اسْتَعَاذَنِي لِأَعِيذَنَّهُ)

222- (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَبِيحٌ عَلِيمٌ)  
(الحجرات:1)

223- (وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا) (الكهف:28)

224- (إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا) (الأحزاب: 56)

225- (ورَفَعْنَا لَكَ ذِكْرَكَ) (الشرح: 4)

226- ( وَاللَّيْلِ إِذَا سَجَىٰ \* مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ \* وَلَاخِزَّةٌ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ \* وَلسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ) (والصّحى: 5-1)

227- (وقال: هذا حديث حسن صحيح، من صفته صلى الله تعالى عليه وآله وسلم عن أمير المؤمنين علي، قال: (لَمْ أَرِ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ) (ترمذى 3637)

228- أخرج البخاري (3336) و مسلم (2639) أن النَّبِيَّ صلى الله تعالى عليه وآله وسلم قال: " الْأُرْوَا حُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَتْ مِنْهَا ائْتَلَفَتْ وَمَا تَنَافَرَتْ مِنْهَا اِخْتَلَفَتْ". (مسلم بخاري)

229. As for the Prophet's blessed birthplace ﷺ, it was in the opening of the mountain pass of Abū Ṭālib where Banū Hāshim used to reside. It is the same area that was subject to an embargo by Quraysh after the Prophet ﷺ was tasked with delivering the message. Located at this mountain pass is a house in an alley called the "Alley of the Birth Site." Ibn al- Athīr says in *al-Kāmil*, "It is said that the Messenger of Allah ﷺ gifted it to 'Aqīl b. Abī Ṭālib and that it remained in his ownership until he died, after which it was sold by his son to Muḥammad b. Yūsuf, the brother of Ḥajjāj. It is also said that after the migration [to Medina], when Quraysh began to sell the homes of the immigrants, 'Aqīl sold it."

230- أخرج أبو داود في سننه (4031): (مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ).

231- كما في البخاري (3445)- قوله: (لا تطروني كما أطرت النصارى ابن مريم فإنما أنا عبده، فقولوا عبد الله ورسوله).

232- أخرج الحاكم (294:1) وصححه، والنسائي في الصغرى (1556) بإسناد صحيح: (عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ لِأَهْلِ الْجَاهِلِيَّةِ يَوْمَانِ فِي كُلِّ سَنَةٍ يَلْعَبُونَ فِيهِمَا، فَلَمَّا قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ، قَالَ: " كَانَ لَكُمْ يَوْمَانِ تَلْعَبُونَ فِيهِمَا، وَقَدْ أَبْدَلَكُمْ اللَّهُ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى").

233- أخرج ابن خزيمة في صحيحه (1961) وابن حبان في صحيحه (3603) والترمذي في جامعهه (773) وصححه- (" يَوْمُ عَرَفَةَ وَيَوْمُ النَّحْرِ وَأَيَّامُ النَّشْرِ عِيْدَنَا أَهْلَ الْإِسْلَامِ، وَهِيَ أَيَّامُ أَكْلِ وَشُرْبٍ ").

234- أخرج البخاري في صحيحه (5573) عن الزُّهْرِيِّ، قَالَ: (حَدَّثَنِي أَبُو عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ، أَنَّهُ شَهِدَ الْعِيْدَ يَوْمَ الْأَضْحَى مَعَ عَمْرِ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ فَصَلَّى قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ، فَقَالَ: " يَا أَيُّهَا النَّاسُ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ نَهَاكُمْ عَنْ صِيَامِ هَذَيْنِ الْعِيْدَيْنِ، أَمَا أَحَدُهُمَا فَيَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَأَمَّا الْآخَرُ فَيَوْمٌ تَأْكُلُونَ مِنْ نُسُكِكُمْ "، قَالَ أَبُو عُبَيْدٍ: ثُمَّ شَهِدْتُ الْعِيْدَ مَعَ عُثْمَانَ بْنِ عَفَّانَ، فَكَانَ ذَلِكَ يَوْمَ الْجُمُعَةِ، فَصَلَّى قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ، فَقَالَ: " يَا أَيُّهَا النَّاسُ، إِنَّ هَذَا يَوْمٌ قَدْ اجْتَمَعَ لَكُمْ فِيهِ عِيْدَانِ، فَمَنْ أَحَبَّ أَنْ يَنْتَظِرَ الْجُمُعَةَ مِنْ أَهْلِ الْعَوَالِي، فَلْيَنْتَظِرْ، وَمَنْ أَحَبَّ أَنْ يُرْجِعَ فَقَدْ أَذِنْتُ لَهُ ").

235- الحديث الطبراني في الكبير (10455) بإسناد صحيح: (عن أبي إسحاق الفَرَّارِيِّ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَا مِنْ أَيَّامٍ الْعَمَلُ فِيهِنَّ أَفْضَلُ مِنْ أَيَّامِ الْعَشْرِ "، قِيلَ: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: " وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ ").

236- (والفجر ولَيْلِ عَشْرِ) (الفجر: 1)

237- رواه ابن خزيمة في صحيحه (2778) وابن حبان في صحيحه (2811) والحاكم في المستدرک (217:4) وصححه عن عبد الله بن قُرَظٍ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (" إِنَّ أَعْظَمَ الْأَيَّامِ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى يَوْمُ النَّحْرِ ثُمَّ يَوْمُ الْقَرِّ ").

EXPRESSING DELIGHT IN THE BIRTH OF THE LIGHT

CHAPTER FIVE

1- (والذين آمنوا أشد حبا لله) ( البقرة: 158)

2- (يُحِبُّهُمْ وَيُحِبُّونَهُ) (المائدة: 54)