

## CELEBRATING MILAD UN NABI – PERMISSIBLE OR NOT?

### PERMISSIBLE

IMAM JALAL AL-DIN AL-SUYUTI (849-911 A.H.)

“The reply to this question is that in my view the celebration of the birthday of the Noble Prophet, sallallaahu ‘alaihi wa sallam, is in fact such an occasion of happiness, on which people assemble and recite the Holy Qur’an to the extent that it is easy. Then they relate the prophecies concerning the appearance of the Noble Prophet, sallallaahu ‘alaihi wa sallam, that have been transmitted in Ahadith and Athar and the miraculous events and signs that took place on his birth. Then food is set before them, and according to their desire they partake thereof to satisfaction. This festival of celebrating the birthday of the Noble Prophet, sallallaahu ‘alaihi wa sallam is a BID’ AH HASANAH (a good innovation) and those arranging it will get blessings, since in such a celebration is found the expression of joy and happiness at the greatness and eminence of the Noble Prophet, sallallaahu ‘alaihi wa sallam, and at his birth.”

***[The Excellence of the Objective in Celebrating the Birthday of the Noble Prophet, sallallaahu ‘alaihi wa sallam, p.1]***

### NOT PERMISSIBLE

SHEIKH ABDUL AZIZ IBN ABDULLAH IBN BAZ (President of the Supreme Head Office for Religious Researches, Ifta’, Call and Guidance Departments)

“And the answer is that it is inadmissible to celebrate the anniversary birthday of the Prophet – peace and blessings of Allah be unto him – nor that of anyone else, since it is one of the heretic evils brought about in religion, as the Apostle – peace and blessings of Allah be unto him – never did so, and neither did his true Caliphs, nor others of his companions – may Allah be pleased with all of them – nor those who followed them with good faith in the pre-eminent centuries; let alone the fact that they were more versed in Sunnah, and more perfect than their descendants in revealing their affection to the Apostle – peace and blessings of Allah be unto him – as well as in observing his tradition.”

***[Admonition against Heresies Four Helpful Treatises, p.3]***

## BASES FOR NON-PERMISSIBILITY GIVEN BY SHEIK IBN BAZ

1. "It is established as valid that the Prophet – peace and blessings of Allah be unto him – said: (If anyone introduces into this affair of ours anything which does not belong to it, it is rejected)." (p.3)
2. "In another tradition he said: (You must observe my own precepts [Sunnah], and the precepts of the Rightly Guided True Caliphs after me. Let all of you abide by them, and cling stubbornly to them, and beware of novelties, since each novelty is a heresy, and each heresy is an error)." (pp. 3-4)

"There are many other traditions to that effect, such as the saying of the Apostle – peace and blessings of Allah be unto him – in the course of a Friday sermon: (and now to our topic: the best speech is that of the Qur'an, and the best guidance is that of Muhammad – peace and blessings of Allah be unto him - , and the most wicked matter is that of heretic innovations, and each heresy is an error). Imam Muslim transmitted it in his Sahih." (p.5)

3. "Allah also says: (This day have I perfected your religion for you and have chosen for you Islam as your religion).... To bring about such birthday celebrations (Mawalid) purports that Allah – praise be to Him – has not completed the religion to this nation, and that the Apostle – peace and blessings of Allah be unto him – did not announce what should be observed by the nation, till those later people came up, and introduced into the religion of Allah what Allah has not sanctioned, on the pretence that this matter enables them to get close to the consent of Allah, despite the fact that it, sure enough, involves a serious menace, and an opposition to Allah – praise be to Him – as well as to the Apostle – peace and blessings of Allah be unto him – at a time when the Almighty Allah – glory be to Him – had perfected the religion for His human beings and completed His favour upon them." (pp.4-5)

## DISCUSSION OF THESE BASES

BASIS NO. 2

***“Iyyaakum wa muhdathaatul-umuu-fa inna kulla muhdathatin bid’atun wa kulla bid’atin dalaalah”***

“Beware of matters newly begun, for EVERY (KULL) matter newly begun is an innovation and EVERY (KULL) innovation is misguidance,” (some versions of the Hadith add “and EVERY misguidance is in the Fire”).

“Scholars say that the above Hadith does not refer to ALL NEW THINGS without restriction, but only to those which nothing in Sacred Law attests to the validity of. The use of the word EVERY (KULL) in the Hadith does not indicate an absolute generalization, for there are many examples of similar generalizations in the Koran and sunna that are not applicable without restriction, but rather are qualified by restrictions found in other primary textual evidence.”

(Shaikh Nuh Ha Mim Keller, Reliance of the Traveller, p.906).

### **EXAMPLES OF THE USE OF THE WORD “KULL” (EVERY) IN THE HOLY QUR’AN NOT MEANING EVERY WITHOUT QUALIFICATION.**

1. “But when they forgot what they had been reminded of, We opened unto them, the doors of EVERYTHING (KULL SHAI).” (6:44)

However the doors of Mercy were not opened unto them.

2. “Behold I found a woman ruling over them and she has been given of EVERYTHING (KULL SHAI), and hers is a mighty throne.” (27:23)

However she had not been given of the wealth and power of Saiyidinaa Sulaiman, ‘alaihi-salaam, etc.

3. “(a wind) destroying EVERYTHING (KULL SHAI) by the commandment of its Lord. And morning found them so that nothing could be seen except their dwellings.” (46:25)

However their dwellings had not been destroyed.

UNWARRANTED DIVISION OF BIDAH BY THOSE WHO DO NOT ALLOW ANY RESTRICTION OR QUALIFICATION TO THE WORDS “EVERY NEW THING IS A BID’ AH AND EVERY BID’ AH IS MISGUIDANCE.”

After postulating that EVERY (KULL) new thing is an innovation and therefore, ipso facto, misguidance, proponents were forced to seek a Makhraj (a way out) of the difficulty in which they found themselves. They could neither eat nor drink nor dress, nor travel, nor do business, nor manufacture etc., without utilising NEW THINGS which they had hitherto ruled to be MISGUIDANCE. So they, not so cleverly, INNOVATED a division of Bid’ ah into BID’ AH DUNYAWIYYAH (worldly Bid’ ah) and BID’ AH DEENIYYAH (Deeni Bid’ ah), ruling that it is the Bid’ ah Deeniyyah that is misguidance and that the Bid’ ah Duniyawiyyah is allowed. THIS INNOVATED DIVISION HAS NO BASIS IN THE QUR’AN AND SUNNAH. In addition to this, it rules EVERY NEW THING that is classified as “WORLDLY” as permissible, when even the blind can see that this cannot be so.

And if EVERY BID’ AH is misguidance (without exception or qualification) how can one explain the words of SAIYIDUNAA UMAR, radiyallaahu Ta’ ala ‘ anhu, in relation to the congregational Salatut-Tarawih behind one Imam,

**“NI’ MAL - BID’ ATU HAADHIHI”**

“What an excellent Bid’ ah this is”

(Sahih al-Bukhari, Vol.3, Hadith No.227)

(Some versions of the Hadith state “Ni’ matil Bid’ atu Haadhihi”)

Was he, radiyallaahu Ta’ ala ‘ anhu, saying “What an excellent misguidance this is”?

BASIS NO. 1

**“Man ahdatha fī amrinā haadhaa maa laisa minhu, fa huwa radd.”**

(al-Bukhari & Muslim)

Whoever initiates into this affair of ours that which is not from it, then it is rejected.

**“Man ‘ amila ‘ amalan laisa ‘ alaihi amrunaa fa huwa radd.”**

(Imam Muslim)

Whoever does an action which our affair is not (in agreement with), then it is rejected.

“The words ‘maa laisa minhu’ (that which is not from it) is an indication that the initiation of that which does not oppose the Book or the Sunnah (as we will establish after) is not objectionable or blameworthy.”

(Mulla Ali al-Qari, (d.1014 A.H.), Mirqāt al-Mafātīh Vol.1, p.215)

GOOD NEWLY-BEGUN MATTERS AND EVIL NEWLY-BEGUN MATTERS

**“Man sanna fil-Islaami sunnatan hasanatan, fa lahu ajruhaa wa ajru man ‘ amila bihaa min ba‘ dihi min ghairi an yanqusa min ujoorihim shai-an. Wa man sanna sunnatan saiyyi-atan kaana alaihi wizruhaa wa wizru man camila bihaa min ba‘ dihi min ghairi an yanqusa min awzaarihin shai-an,”**

(Rawaahu Muslim)

“He who inaugurates a good sunnah (practice) in Islam earns the reward of it and of all who perform it after him without diminishing their own rewards in the slightest. And he who inaugurates an evil sunnah (practice) is guilty of the sin of it and of all who perform it after him without diminishing their own sins in the slightest.”

(Imam Muslim)

Sunnah : a way, course, rule, mode or manner of acting or conduct of life or the like.

(Arabic – English Lexicon – Edward William Lane. Part 4 p.1438)

IMAM AL-SHAFI‘ I (150-204 A.H.) explains this further:

“The new things that are brought about are of two kinds. One kind is that which is brought about inconsistent with the Qur‘an or the Sunnah or an Athar or an Ijmā‘ (consensus). This is the category of Bid‘ ah Dalālah (heretic innovations). And the second is that which is initiated from good things not inconsistent with any of the above. This is a new thing that is not blameworthy or objectionable.

“And (Saiyidunaa) Umar, radiallaahu ‘ anhu did say in relation to the Qiyām in the month of Ramadan (i.e. congregational Salatut-Tarawīh) ‘What an excellent Bid‘ ah this is’” (taken from Imam al-Baihaqi’s (384-458 A.H.) Manāqib al-Shafi‘ i).

IMAM ‘ IZZ IBN ABD AL-SALĀM (577-660 A.H.) (from his al-Qawā’ id al-Kubra)

“Innovations are

either WAJIB like studying grammar to understand the words of Allah (Ta’ala) and of His Messenger (sallallaahu ‘ alaihi wa sallam) and the writing of Usul al-Fiqh and the discussions oh Jarh and Ta’dīl

or HARAAM like the doctrines of the Jabariyyah and the Qadariyyah and the Murji’ah and the Anthropomorphists and the refutation of these is from the innovations that are WAJIB because the safeguarding of the Shari’ ah from these innovations are Fard Kifayah

or MANDUB like setting up inns and educational institutions and every Ihsan not known in the first period and the Tarawih i.e. in general congregation and the discussions on the intricacies of Tasawwuf

or MAKRUH like embellishing the Masajid and decorating the copies of the Holy Qur’an

or MUBĀH like shaking hands after Salat-ul-Fajr and Salat-ul-‘ Asr and to extend the enjoyment of varieties of food and drink and of houses.”

[Mulla Ali Qari – Mirqāt, Vol.1 p.216]

SHAIKH ABDULLAH MUHAMMAD GHIMARI (20<sup>th</sup> century Moroccan Hadith expert born in 1328 A.H.) (on Shaikh Izz ibn Abd al-Salām’s classification of Bid’ ah)

“His words on the subject display his keen insight and comprehensive knowledge of both the principles of jurisprudence and the human advantages and disadvantages in view of which the Lawgiver has established the rulings of Sacred Law.”

“Because his classification of innovation (Bid’ ah) was established on a firm basis in Islamic jurisprudence and legal principles it was confirmed by Imam Nawawi, Ibn Hajar, ‘ Asqalani and the vast majority of Islamic scholars, who received his words with acceptance and viewed it obligatory to apply them to the new events and contingencies that occur with the changing times and the peoples who live in them.”

(Adillah Ahl al-Sunnah wa al-Jama’ a, pp. 145-147)

IMAM AN-NAWAWI, HAFIZ OF HADITH (631-676 A.H.) (from his TAHDHIB AL-ASMĀ WAL-LUGHĀT)

“Bid’ ah in the Shari’ ah is the bringing about a new thing that was not there in the time of Rasulullaah (sallallaahu ‘ alaihi wa sallam) and it is divided into Hasanah (good) and Qabihah (ugly and disapproved).”

SHAYKH IBN HAJAR AL-ASQALĀNI (773A.H.-852A.H.) (FATH AL-BĀRĪ Vol. 4, p. 298)

“And the ascertainment is that if it (a Bid‘ ah) is from that which is classified under that which is Mustahsin (approved and commendable) then it is a Hasanah (good) and if it is from that which is classified under that which is Mustaqbih (disapproved) then it is disapproved. Otherwise it is from the category of Mubāh (the allowed). And it (Bid‘ ah) is divided into the five rules. (i.e. Wajib, Mandūb, Mubāh, Makruh and Haraam).”

BASIS NO. 3

**“This day have I perfected your religion for you, completed My favour upon you, and have chosen Islam as your religion.”** (al-Qur’an, 5:3)

If, as Shaikh Ibn Baz holds, “perfection of the Dīn” means that EVERY new thing, even if it is good, is “what Allah has not sanctioned”, and involves a serious menace, and an opposition to Allah – praise be to Him – as well as to His Apostle – peace and blessings of Allah be unto him” would the ruling now be given that the following new things, initiated after the revelation of the above Ayah in 10A.H., need to be classified as Haraam?

1. The collection of the Qur’an into the SUHUF by the Noble Companions Abu Bakr, Umar and Zaid ibn Thabit, radiyallaahu Ta’ala ‘ anhum.
2. The gathering of the worshippers into one congregation for Salatut-Tarawih by the Noble Companion, Umar, radiyallaahu Ta’ala ‘ anhu.
3. The moving back of the Maqam Ibrahim from its position of being attached to the Ka’ bah by the Noble Companion Umar, radiyallaahu Ta’ala ‘ anhu (as transmitted by Imam al-Baihaqi with a strong chain of narrators) and his building an enclosure for it.
4. The writing of a number of Masahif of the Holy Qur’an under the instruction of the Noble Companion Uthman, radiyallaahu Ta’ala ‘ anhu.
5. The additional Adhan for Salaatul-Jumu’ ah (now the first Adhan) introduced by the Noble Companion Uthman, radiyallaahu Ta’ala ‘ anhu.
6. The diacritical marks (Fathah, Dammah, Kasrah, etc) to facilitate the correct pronunciation of the Holy Qur’an and the writing of the Qur’an with them, invented by Tābi-īn.
7. The Sciences of the Qur’an (Ulum al-Qur’an)
8. The Sciences of the Hadith (Ulum al-Hadith)
9. The Usul al-Fiqh
10. The collections of Ahadith.

etc.,etc.

## **CELEBRATING MILAD UN NABI (sallallaahu ‘ alaihi wa sallam)**

1. IMAM ABU SHAMA [the Shaikh of Imam an-Nawawi, 631-676 A.H] (from his Al-Baith ‘ ali Inkar al-Bid‘ ah wal Hawadith)

“one of the best innovations in our time is what is being done every year on the Prophet’s Birthday, such as giving charity, doing good deeds, displaying ornaments and expressing joy, for that expresses the feelings of love and veneration for him in the hearts of those who are celebrating, and also shows thankfulness to Allah for His Bounty in sending the Messenger (sallallaahu ‘ alaihi wa sallam) the one who has been sent as a Mercy to the worlds.”

2. SHAIKH IBN TAIMIYAH (661-728 A.H.)(from the Majma‘ Fatawa Ibn Taimiyah, Vol.23, p163 and also his Iqtida al-Sirat al-Mustaqim, pp 294-295)

“And similarly what some people innovate by analogy with Christians, who celebrate the birth of Jesus, ‘ alaihis salaam, or out of love for the Prophet and to exalt him and may Allah reward them for this love and effort, not on the fact that it is an innovation.....To celebrate and honour the birth of the Prophet and to take it as an honoured season, as some of the people are doing, is good, and in it there is a great reward, because of their good intentions in honouring the Prophet.”

3. IMAM AL SUBKI (683-756 A.H.)

“Whenever we gather to remember the Prophet’s birth, an intimacy enters our hearts and we feel something unusual.”

4. IMAM IBN KATHIR, HAFIZ OF HADITH (701-774 A.H.) [from his Mawlid Rasul Allah]

“The night of the Prophet’s birth is a magnificent, blessed and holy night, a night of bliss for the believers, pure, radiant with lights and of immeasurable price.”

5. IMAM AL-SUYUTI, HAFIZ OF HADITH (849-911 A.H.)[from his Husn al-Maqsid fi ‘ Amal al-Mawlid]

“The festival of celebrating the Birthday of the Noble Prophet, (sallallaahu ‘ alaihi wa sallam), is a Bid‘ ah Hasanah (a good innovation) and those arranging it will get blessings, since in such a celebration is found the expression of joy and happiness at the greatness and eminence of the Noble Prophet, sallallaahu ‘ alaihi wa sallam, and at his birth.”

6. SHAIKH AS-SAKHĀWI (d. 902 A.H.)(the foremost student of Shaikh Ibn Hajar al-Asqalani)

“No one in the (first) three centuries celebrated it (the Mawlid) – verily it started afterwards. Then the people of Islam (Ahl al-Islam) from all regions and large cities have continued to



celebrate the Mawlid, and to give in charity in its nights, a variety of Sadaqāt and they concern themselves with reading the accounts of his noble birth. And every magnificent Bounty (of Allah) results on them from the Blessings of the Mawlid.”

(quoted by Shaikh Ismail Haqqi (d. 1137 A.H.) in his Tafsir, Ruh al-Bayan, Vol. 9, p. 57)

7. SHAIKH IBN HAJAR AL-HAITAMI (909-974 A.H.)

“Verily the Bid‘ ah Hasanah, there is consensus on its commendability. And the celebration of the birth anniversary (of the Prophet) and the gathering of people for that is likewise, i.e., a Bid‘ ah Hasanah.”

(quoted by Shaikh Ismail Haqqi (d. 1137 A.H.) in his Tafsir, Ruh al-Bayan, Vol. 9, p.56)

8. SHAIKH AL-SHAWKANI (1173-1250 A.H.) [from his book al-Badr al-Tali‘ ]

“Celebrating the birthday of the Prophet ( sallallaahu ‘ alaihi wa sallam) is permissible.”

## EXPRESSING JOY AND HAPPINESS

**“Say : ‘In the Bounty of Allah and in His Mercy – in this, then, let them rejoice : it is better than all (the worldly wealth) that they may amass’.”** (Holy Qur’an, 10:58)

“When Abu Lahab died, one of his relatives saw him in a dream in a very bad state and asked him, ‘What have you encountered?’ Abu Lahab said, ‘I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaiba’.” (Sahih al-Bukhari, Vol. 7, Hadith No. 38)[Transmitted also by Imam Abd al-Razzaq al San’ ani, Hafiz Ibn Hajar, Hafiz Ibn Kathir, Hafiz al-Baihaqi, Hafiz al-Baghawi and others]

These narrations indicate that the relative who saw Abu Lahab was Saiyidunaa Abbas, radiyallaahu ‘ anhu and that the relaxation in punishment takes place every Monday, the weekly anniversary of the birth of the Beloved Messenger, sallallaahu ‘ alaihi was sallam.

## SHAIKH SHAMS AL-DIN AL-DIMASHQI

When this is a Kafir and his censure has come (in the Qur’an)  
Perish the hands in the fire of Hell forever  
It has been narrated that always on Monday  
(His punishment) is lessened because of his  
happiness at (the birth of) Ahmad.  
What is the view then about the servant  
(of Allah) who spent his whole life  
Being happy at (the birth of) Ahmad and  
died an upholder of Tawhid?

PRAISING THE BELOVED MESSENGER sallallaahu ‘ alaihi was sallam

The Ever-Bountiful Creator, Subhanahu wa Ta‘ ala chose the name “MUHAMMAD” FOR His Habib and mentions this name in His Final Revelation :

**“Muhammad (sallallaahu ‘ alaihi was sallam) is but a Messenger, Messengers have passed away before him.” (3:144)**

**“Muhammad (sallallaahu ‘ alaihi was sallam) is not the father of any man among you, but He is the Messenger of Allah and the seal of the Prophets.” (33:40)**

**“And those who have attained to faith and do righteous deeds, and have come to believe in what has been revealed to Muhammad (sallallaahu ‘ alaihi was sallam) – and it is the truth from their Rabb....” (47:2)**

**“Muhammad (sallallaahu ‘ alaihi was sallam) is the Messenger of Allah, and those who are (truly) with him are firm and unyielding to all deniers of truth, (yet) full of mercy towards each other.” (48:29)**

This name means, according to Lane’s Arabic-English Lexicon (Part 2, p. 640)

“A man praised much or repeatedly or time after time; endowed with many praiseworthy qualities.”

And the Infinitely Merciful has indeed praised His Habib much and repeatedly and time after time and has endowed him with unsurpassed praiseworthy qualities, beyond the scope of human comprehension – all true to the name which He chose.

**“And most certainly you (O Prophet) are of a magnificent nature.” (68:4)**

**“Verily Allah and His Angels are sending blessings (Salaah) on the Prophet.” (33:56)**

**“And We have not sent you (O Prophet) except as a Mercy to all the Worlds.” (21:107)**

**“And (have We not) elevated your remembrance (O Prophet) and raised you high in dignity.” (94:4)**

**“Behold We have bestowed upon you (O Prophet) good in abundance.” (108:1)**

**“He (Allah) knows that which is beyond the reach of a created being’s perception (the Unseen) and to none does He disclose aught of the mysteries of His unfathomable knowledge (His Ghaib) unless it be to a Messenger with whom He is pleased.” (72:26-27)**

**“And he (the Prophet) is not one to begrudge others the knowledge out of that which is beyond the reach of human perception (the Unseen).” (81:24)**

About the one whom Allah, Subhanahu wa Ta‘ala named “the one who is praised much or repeatedly or time after time” and whom He, the Infinitely Graceful has praised much and repeatedly and time after time, Sheikh Ibn Baz says that “He – peace and blessings of Allah be unto him – also said,

“Do not lavish praise on me, as did the Christians with the son of Maryam. Only I am a human being. Say the Servant and Apostle of Allah,”

purporting this to be the translation of the Prophetic words:

“Laa tutrūnu kamaa atratin – Nasaarabna Maryam. Fa innamaa ana ‘abd. Fa qulū Abdullaahi wa Rasooluh.” (al-Bukhari)

“Do not make Itraa of me as the Christians made Itraa of the son of Maryam. For I am only a Servant. So say the Servant of Allah and His Messenger.”

‘Do not do what the Christians did,’ said the Messenger. What did the Christians do to Saiyidunaa Isa ‘alaihi-salaam? When they elevated him to being the Son of God and part of the Godhead, were they lavishing praise on him? By no stretch of the imagination! They were clearly insulting him and lying. What then did the Beloved Messenger tell us not to do?

The meanings of making Itraa of someone given in Lane’s Arabic-English Lexicon, Part 5, p. 1852

“he praised him; he eulogised or commended him, or he praised him renewing the mention of him, or he praised him exceedingly, or he praised him for the best of the qualities that he possessed; or he praised him for that which was not with him; or he praised him greatly or extravagantly; exceeded the just or usual bounds in praising him – he exceeded the just or usual bounds in praising him and lied therein.”

For the insult which the Christians did to Saiyidunaa Isa ‘alaihi-salaam and their lie regarding him and which we are told not to do to the Beloved Messenger, the only applicable meaning is “he exceeded the just or usual bounds in praising him and lied therein.”

We thus understand the Prophetic words,

“Do not exceed the just or usual bounds in praising me and lie therein as the Christians exceeded the just or usual bounds in praising the son of Maryam and lied therein. For I am only a Slave/Servant (and not God or Son of God as he, Isa ‘alaihi-salaam was only a Slave/Servant and not God or Son of God). So say ‘The Servant of Allah and His Messenger (and not Son of God)’.”

How did the Companions understand this Prophetic instruction?

They praised him and praised him and praised him, much and repeatedly and time after time.

### They praised him in prose

“Fidaaka Abii wa Ummii”(May my father and mother be ransomed to you, O Prophet)  
so many of them repeatedly said.

“O Messenger of Allah! Certainly you are more beloved to me than myself and my wealth and my child and my family. And if I don’t come to you and see you, I think I will die.”(Abdullah ibn Zaid, R.A.)

### They praised him in poetry

Saiyidunaa Hassān ibn Thabit (R.A.)

“Allah has joined the name of the Prophet to His Name  
When the Muazzin says in the five daily Salawāt ‘Ash hadu’.  
And He has split His Name for the sake of the Prophet to exalt him.  
So the Owner of the ‘ Arsh is Mahmud (the One who is praised) and this  
is Muhammad (The one who is praised much and repeatedly and time after time).”

Saiyidunaa Abbas (R.A.)

“And you (O Prophet) when you were born  
The earth was illumined and the horizons were gleaming with your light.  
And we, in that illumination and light  
And in the paths of guidance are treading.”

Saiyidunaa Abdullah ibn Rawahah (R.A.)

“We have Allah’s Apostle with us who recites His Book  
When the morning light shines brilliantly.  
He showed us the Guidance after (our blindness) so our hearts  
Are sure that whatever he says will certainly happen  
He passes the night, his side rising from his bed  
When the beds of the Mushrikīn are heavy on them.”

Saiyidunaa Ka’b ibn Zuhayr (R.A.)

“Verily the Messenger is a Nur from which illumination is obtained.  
A sword from the swords of Allah drawn from the scabbard.

## THEY PRAISED HIM AFTER HE WAS BURIED

Saiyidatunaa Fatimah (R.A.) putting some of the dust of the grave of the Beloved Messenger on her eyes:

“What is the matter with the one who smelt the dust of Ahmad (sallallaahu ‘alaihi was sallam)  
That for the rest of time he doesn’t (want to) smell the most fragrant of fragrances.  
Those kinds of calamities have befallen me, if they had  
Befallen the days they would have turned into nights.”

## AND THE UMMAH HAS CONTINUED TO PRAISE HIM IN PROSE AND IN POETRY

A desert Arab at the blessed grave of the Beloved Messenger (cf. The Tafsir of Allama Ibn Kathir, Surah 4 Ayah 64),

“O the best of those whose bones are buried in the room  
Such that the room and the space have become perfumed with their fragrance  
My self is ransomed to the grave in which you (O Prophet) are residing,  
In it is virtue and in it are generosity and nobility.”

## AND THE UMMAH HAS CONTINUED TO PRAISE HIM IN ALL ITS LANGUAGES

Maulana Abdul Aleem Siddique (R.A.)

“O Allah! Bestow on me that tongue that praises (and can praise) Muhammad (sallallaahu  
‘alaihi was sallam)  
With a praise, which every moment is befitting to the status and eminence of Muhammad  
(sallallaahu ‘alaihi was sallam)

## IMAM SHARFUDDIN AL-BUSARI (608-695 A.H.)

How beautifully has Imam Sharfuddin al-Busari paraphrased the Hadith of the Beloved Messenger, sallallaahu ‘alaihi was sallam, in his Qasidah al-Burdah

“Abandon that which the Christians claim about their Prophet  
And adjudge (after abandoning that) whatever praise of him you wish and judge  
Ascribe to his person ANY NOBILITY that you wish  
Attribute to his rank ANY GRANDEUR that you wish  
For certainly the virtues and excellence of the Messenger of Allah  
sallallaahu ‘alaihi was sallam are such that they  
Have no limit by which a speaker may describe them with his mouth.”

These lines of Imam Sharfuddin also paraphrase the Hadith transmitted by Imam al-Darimi,

“Abu Dharr al-Ghifari said, ‘I said, O Messenger of Allah (sallallaahu ‘alaihi was sallam) how did you come to know that you are a Prophet before it became certain?’ He said, ‘O Abu Dharr, once two angels came to me when I was in one of the open areas of Makkah, one coming on the ground and the other remaining between the heaven and the earth. One angel said to his fellow angel, ‘Is he the person?’ The other angel answered, ‘Yes.’

He said, ‘Then weigh him with one person.’ So I was weighed with one person and I outweighed him. He (the angel) said, ‘Weigh him with ten persons.’ So I was weighed with them and I outweighed them. Then he said, ‘Weigh him with one hundred persons.’ So I was weighed with them and I outweighed them.

Then he said, ‘Weigh him with one thousand persons.’ So I was weighed with them and I outweighed them. As if I am looking at them tumbling over me because of the lightness of the scale.

Then said one angel to his fellow angel, ‘IF YOU WERE TO WEIGH HIM WITH HIS (WHOLE) UMMAH, HE WOULD OUTWEIGH THEM.’”

The End