



THE VALIDITY OF
CELEBRATING
MAWLIDU-NABAWI SHAREEF



IN ISLAM

إِحْيَاءُ الْمَوْلِدِ النَّبَوِيِّ الشَّرِيفِ

للفقير إلى رحمة ربه

محمد العقيلي

By

Shaykh Muhammad Al-Akili

Title: THE VALIDITY OF CELEBRATING MAWLIDU-
NABAWI SHAREEF IN ISLAM

Arabic Title:

Ihya'ul-Mawlid un-Nabawi ash-Shareef

By: Muhammad Al-Akili

This publication is copyrighted under the Bern Convention. All rights reserved Worldwide. No part of this publication may be reproduced, utilized or transformed in any form or by any means, electronic or mechanical, including photocopy, recording of any information storage and retrieval system, now known or to be invented without permission from the publisher and the copyright owner in writing.

الزاوية العقلية العمرية

© 2012 All Rights Reserved for Zawiya Fellowship

<http://www.zawiyafellowship.com>

Printed in Canada

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِهِ الْكَرِيمِ

The Validity of Celebrating Mawlidu- Nabi Shareef ﷺ In Islam

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ
الْكَرِيمِ

*Bismillahi Rahmaani Raheem
Wa Salaatu wa-Salaamu ala Rasulihi-l Kareem*

إِحْيَاءُ الْمَوْلِدِ النَّبَوِيِّ الشَّرِيفِ



“Muhammad is the Messenger of Allah.”¹ He is Allah’s most blessed Prophet and the Seal of His Messengers ﷺ upon all of whom be peace. Even our faith إيمان cannot be complete unless we always testify to that fact in every Salat prayer five times a night and day, and our faith is null unless we love him more than our father, mother, family and even our selves. Furthermore, our supplications to our Lord and prayers will not be answered unless we begin by celebrating His praises, followed by invoking our Lord the Supreme Most Exalted to shower His utmost blessings, *Salawaat* صلوات upon the best of His creation, our intercessor and leader on the Day of standing up for Judgment, our Master, the Holy Prophet Muhammad upon whom be peace

¹ Quran 48:29

ﷺ, and thus, fulfillment of our supplications *Du'a* are halted unless joined with conveying *Salawaat* صلوات blessings upon Allah's Messenger ﷺ and upon his blessed family and companions.

All praises are due to Allah, our Lord, Cherisher and Sustainer. I testify that there is no Divine Lordship except that of Allah, sole in His Sovereignty and He has no associate or partner, and I testify that Muhammad is His Servant and Messenger. Our Lord, shower Your blessings upon our Master Muhammad ﷺ and upon his family and companions as You blessed our Master Abraham and his family, surely You are Supreme in praises and Majestic in Your endowments.

My dear brothers, sisters and children, Allah ﷻ is our Lord and Creator as well as He is our Sole Guardian and Cherisher. A small community of believers like ours today should not merely look at the outer characteristics of Allah's Messenger ﷺ such as his traditional clothing or his compassionate but strict dealing with the character of some Arab bedouins who visited him from time to time; or the dress code of the dwellers of the Arabian Peninsula over 1500 years ago, consisting of *sirwal* and *qamees*

for personal comfort. It will certainly be more beneficial to try to emulate his most beautiful character and the way he adhered to the guidance of his Lord ﷻ and to learn from the Sacred Quran that was revealed to him. That will be certainly more praiseworthy by our Lord ﷻ.

Should a believer feel uncomfortable in pursuing the essence of knowledge and prefers to simply perform the basic obligatory pillars of Islam, this will be correct and it is not new. Abu Huraira رضي الله عنه narrated that an Arab bedouin came to Allah's Messenger ﷺ upon whom be peace and asked: "Tell me something if I do it I enter paradise." Allah's Messenger ﷺ replied: "Adore Allah and associate nothing with Him, uphold the prescribed daily Salat prayers, give the due alms tax, and fast the month of Ramadan." The man said: "I swear by Him Who maintains my soul in His Presence, I will add nothing to that." Once the man left the gathering, Allah's Messenger ﷺ commented: "Whoever is pleased to see one of the dwellers of paradise then look at that man."²

² Sahih Bukhari #1333

The above prophetic narration indicates clearly that a Muslim may feel comfortable with limiting his adherence on the path to the basic tenets of Islam. When the man realized that he could not comprehend the depth of knowledge conveyed by Allah's Messenger ﷺ, he asked for leave in a most polite way and embraced the basics. Therefore, should someone feel more comfortable in praying alone, or sitting in the Mihrab of a mosque or at home to read the Holy Quran by himself, or to pray to his Lord for his personal needs privately, this is certainly a rewarding practice, even though congregational pursuit of the same is surely more rewarding.

Abdullah bin Omar ؓ may Allah be please with them both, used to say: "To shed a single tear in fear of Allah is more rewarding than one thousand supererogatory *nafl rak'a* of *Salat* prayers." The story of the Burda cloak of Allah's Messenger ﷺ he placed on Imam Al-Busiri in a vision is certainly a most magnificent miracle that cured the Imam's paralysis when he saw Rasul Allah ﷺ in his dream. The repercussion of the renowned poem known as Al-

Burda by Imam Al-Busiri is recited by millions of Muslims throughout the world for past centuries.³

I participated a few times at the occasion of celebrating the Prophet's birthday, *Mawlidu-n-Nabi* ﷺ in reciting the famous complex one thousand verses of Al-Burda by Imam Al-Busiri, the depth of the classical Arabic verses may mystify even the ascetic. However, during these celebrations, some Arabs who may have limited knowledge in traditional classical use of the language also join the celebration to win the blessings of paying tribute to Allah's blessed Messenger ﷺ upon whom be peace. A special Divine Grace descends upon the believers during such occasion for the mere attending of the event.

Here is a lesson both humans and angels can learn from. Abu Huraira رضي الله عنه narrated that Allah's Messenger ﷺ said: Allah has *malaa'ika* ملائكة angels who roam the roads soliciting the company of *Ahlu Zikr* أهل الذكر, people celebrating Allah's praises. Once they find such a gathering, they call out to each others: "Come. Here is what you are looking

³ Al-Būsīrī 1211-1294, Alexandria, Egypt

for." Later on, their Lord asks them, and He knows best: "What are My servants saying?" The *malaa'ika* angels reply: "They are celebrating Your praises, thanking You and glorifying You." "Have they seen Me?" Allah ﷻ asks, they reply: "We swear to Your Holy Name, they have not seen You." Allah ﷻ then says: "Then what if they should see Me?" The *malaa'ika* angels reply: "They would be more in love with You, their glorifications, gratitude and praises of You will be more intense." Allah ﷻ then asks (and He knows best): "What are they soliciting?" The *malaa'ika* angels answer: "They are seeking Your paradise." He says: "Have they seen it?" The *malaa'ika* angels reply: "They did not, we swear to Your Holy Name our Lord, if they had seen it, their pursuit of it would then be more intense and their hope to live therein will be greater." "What are they asking protection against?" Allah ﷻ asks, the *malaa'ika* angels reply: "Against hellfire!" He says: "Have they seen it?" The *malaa'ika* angels reply: "No, they have not seen it, we swear to Your Holy Name our Lord." Allah ﷻ says: "Then what if they see it?" The *malaa'ika* angels reply: "Should they see it, they will run harder to escape from it, and they will be more afraid of it." Allah ﷻ then says: "You be the

witnesses that I have forgiven them." One of the *malaa'ika* angels says: "There was so and so (waiting) there, and he is not one of them. He only came and waited to get something." Allah ﷻ reply: "They are the companions; whoever sits with them shall never suffer." (*Sahih Bukhari*)⁴

Our Lord ﷻ joined by the heavenly *malaa'ika* angels initiated the eternally continual blessings upon His most blessed Prophet ﷺ, and He commanded the believers to participate in conveying the regards of *Salawaat* perpetually as well, saying: **"Indeed Allah is continuously endowing the Prophet with His Grace, and His angels too; they are constantly invoking Allah's blessings on him. O believers! Invoke Allah's blessings on him, and adhere openly to his precise guidance without any reservation."**⁵

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا (٥٦)

My dear brothers, sisters and children, it came to my knowledge that some young Muslims in this

⁴ Sahih Bukhari vol. 8 pages 86-87

⁵ Quran 33:56

town have lately used an insulting term against their brothers who celebrate the most blessed birth of Allah's Messenger ﷺ upon whom be peace, calling such events "pagan" and propagating incorrect information among other youth, telling them that to celebrate the Prophet's birthday is a pagan practice, not knowing perhaps that the word pagan in the English language means to intentionally insult someone who does not believe in the Bible or in the Quran. To use such terms with the intention of belittling another Muslim who is keen to celebrate the birth of Allah's blessed Messenger ﷺ upon whom be peace, out of love, does not portray the quality of a pious Muslim, and it will be better to refrain from labeling others with names that do not qualify a believer.

Our Lord ﷺ says: "O believers! Let no group of individuals make fun of another group of individuals who are perhaps better than them, and no women should make fun of other women who maybe better than them, and do not belittle, defame or disparage the character of one another, and do not call each others names. How evil it is to carry a bad name once one becomes a believer and

whoever does not repent [from engaging in such conduct] then such are the unjust people.”⁶

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (١١)

Millions of Muslims across this planet love Allah's Messenger ﷺ upon whom be peace, and they should. Thousands of such celebrations take place across the five continents, and hundreds of mosques celebrate the same in Canada as well, each according to their own ethnic traditions. In Morocco for example, the entire country hold a three days holiday to celebrate the Mawlidu-Nabi ﷺ. Most Muslim countries celebrate the event in recognition of the Holy Prophet's role in building this nation of believers, being our intercessor on the Day of Judgment (*Qiyama*). That is the Day when all people who have already met with their trials in this down world, and who will now have to stand before their Lord and Creator ﷻ for their final judgment in the hereafter. One should wonder as to which group of

⁶ Quran 49:11

Muslims will not be looking for the *shafaa'a* intercession of Allah's Messenger ﷺ, which individual or group of people think that they have done enough good for themselves to the point that they can depend exclusively on their own efforts and records of good deeds to win paradise and the eternal life of happiness in the proximity of their Lord ﷻ. Therefore, let no believer deceive himself with respect to his personal contributions to his own salvation, never object to Allah's Will, and may Allah ﷻ keep us all guided His Way.

Celebration of Mawlidu-n-Nabi ﷺ Upon Whom Be Peace

Here are few views and opinions Muslims regard as acceptable in explaining common benefits one draws from participating in this celebration:

In Ibn Taymiyya's Collection of Opinions⁷ he stated: "To honor the birthday (*Mawlid* of Allah's Prophet ﷺ) and to hold it as a seasonal event, some people do that, and they will receive therefrom a

⁷ *Majma' Fatawi Ibn Taymiyya*, Vol. 23, p.163 – Central Library of Damascus, Syria

great reward because of their good intention in honoring Allah's Messenger ﷺ."

"فتعظيم المولد واتخاذهُ موسماً قد يفعله بعض الناس ويكون له فيه اجر عظيم لحسن قصده تعظيمه لرسول الله ﷺ."

In another opinion stated in Ibn Taymiyya's Collection of Opinions "*Majma' Fatawi Ibn Taymiyya*,"⁸ he was asked about *fuqara* فقراء, people of the path gathering in a mosque to invoke Allah's praises (Zikr) and reading from the Quran. Their intention is free from any display of ostentatiousness, showiness or solicitation of recognition; rather they do that to draw closer to Allah's ﷻ acceptance. Is such (practice) permissible or not? He replied: "All praises are due to Allah. To congregate for the purpose of reading the Quran, invoking Allah's praises (Zikr) and praying (Du'a), soliciting Allah's favors is a praiseworthy act, (Arabic: hasan and mustahab).

وَسُئِلَ رَحِمَهُ اللهُ عَنِ الْفُقَرَاءِ يَجْتَمِعُونَ فِي مَسْجِدٍ يَذْكُرُونَ وَيَقْرَأُونَ شَيْئًا مِنَ الْقُرْآنِ ثُمَّ يَدْعُونَ وَلَيْسَ قَصْدُهُمْ مِنْ ذَلِكَ رِيَاءٌ

⁸ *Majma' Fatawi Ibn Taymiyya*, Vol. 22, p.523 – King Abdul Aziz edition

ولا سمعة بل يفعلونه على وجه التقرب لله تعالى، فهل يجوز؟
فأجاب: "الحمد لله. الإجتماع على القراءة والذكر والدعاء حسن
مستحب."

In his book, *Ad-Durar al-Kamina fi 'ayn al-Mi'ath-thamina*, Al-Hafiz Ibn Hajr Al-'Asqalaani quotes Ibn Kathir in reference to celebrating the Birthday of the Prophet ﷺ saying: "The night of the birthday of Allah's Messenger (*Mawlidu-n-Nabi* ﷺ) upon whom be peace, is a noble, blessed and a holy night; a night of bliss for the believers, pure, radiant with lights, and its eminence is most reverent."

الحافظ ابن حجر العسقلاني في كتابه الدرر الكامنة في أعيان المئة الثامنة ذكر قول ابن كثير في مولد النبي ﷺ يقول: "إن ليلة مولد رسول الله صلى الله عليه وسلم كانت ليلة شريفة عظيمة مباركة سعيدة على المؤمنين، طاهرة، ظاهرة الأنوار، جليلة المقدار."

Ibn Kathir, in the last days of his life also wrote a book titled "The Birthday of Allah's Messenger"⁹ (*Mawlidu Rasul-illaah* ﷺ) where he spoke of the permissibility of celebrating the *Mawlidu-Nabawi Shareef* ﷺ.

⁹ Central Library of Damascus, Syria

Other traditional Islamic celebrations include the Night of the Nocturnal Journey "*Isra wal-Mi'raaj*" and the Night of Power "*Laylatul-Qadr*" stated in the Holy Quran. Ibn Qayyim in his book *al-Badaa'i*¹⁰ said: "Shaykh al-Islam Ibn Taymiyya was asked, which night is more exalted: *Laylatul Qadr* or *Laylatul Israa'*? He replied: "*Laylatul Israa'* honors the Prophet and *Laylatul-Qadr* honors the Umma (nation), etc,..."

وقال ابن حجر في رسائله: "وسئل شيخ الإسلام ابن تيمية عن ليلة القدر وليلة الإسراء أيهما أفضل؟ فأجاب بأن ليلة الإسراء أفضل في حق النبي وليلة القدر أفضل بالنسبة للأمة، الخ..."

Imam Suyuti in his book *Husnu Maqasid fi 'Amal al-Mawlid* wrote¹¹: "The reason for gathering for *tarawih* prayers is *Sunna* and *qurba* (soliciting nearness to our Lord)... Similarly, we say that the reason for gathering to celebrate the Mawlid is *mustahsan* (praiseworthy) without doubt..."

قال الإمام السيوطي في كتاب حسن المقصد في عمل المولد، أصل الإجتماع لصلاة التراويح سنة وقربة... وكذلك

¹⁰ Al-Badaa'I, Vol. 3 page 162

¹¹ *Husnu Maqasid fi 'Amal al-Mawlid* p. 54

نقول: أصل الاجتماع لإظهار شعار المولد مندوب وقربة... وهذا معنى نية المولد، فهي نية مستحسنة بلا شك.

About Singing Na'at Poetry, Durud Shareef and Salawaat ﷺ

Ibn Hayyan narrated in his book of *Sahih* that a woman came to Allah's Messenger ﷺ upon whom be peace and said: "I had vowed that should Allah bring you back safely, to play the drum in your presence." He ﷺ replied: "Fulfill your vow."

روي ابنُ جَبَّانَ فِي صَحِيحِهِ أَنَّ امْرَأَةً أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي نَذَرْتُ إِنْ رَدَّكَ اللَّهُ سَالِمًا أَنْ أَضْرِبَ عَلَى رَأْسِكَ بِالذُّفِّ. قَالَ: "أَوْفِي بِنَذْرِكَ."

Anas bin Malik ؓ narrated that on the Day of Khandaq, Allah's Messenger ﷺ upon whom be peace sang: "My Lord, life is truly living in the hereafter, O Allah honor the Supporters (of Medina) and the Emigrants (of Mecca)."

روى البخاري ومسلم عن أنس بن مالك رضي الله عنه أن رسول الله ﷺ كان ينشد يوم الخندق:

اللهم لا عيش إلا عيش الآخرة فأكرم الأنصار والمهاجرة

Hassaan bin Thābit al-Ansāri ؓ was once singing when Omar ؓ came by and said to him: "Are you singing at the Mosque of Allah's Messenger ﷺ?" Hassaan replied: "I recited poetry when someone better than you was here." Omar kept quiet. Hassaan then turned to Abu Huraira ؓ and asked: "I ask you by Allah, did you not hear Allah's Messenger ﷺ pray (for me): "O Allah! Fulfill my prayer. O Allah, strengthen him with the Holy Spirit." Abu Huraira ؓ replied: "Indeed I heard him."¹²

وكان الصحابي الجليل حسان بن ثابت الأنصاري ؓ ينشد
فمر به عمر ؓ وقال له: "أتنشد في مسجد رسول الله ﷺ؟"
فأجابه حسان ؓ: "كنت أنشد وفيه من هو خير منك (أي النبي
ﷺ) فسكت عمر رضي الله عنهما. ثم إلتفت حسان إلى أبي
هريرة فقال: أنشدك الله أسمعت رسول الله صلى الله عليه وسلم
يقول: "أجب عني، اللهم أيده بروح القدس؟" قال: "نعم." متفق
عليه.

Muslims started celebrating the *Mawlidu-Nabawi Shareef* ﷺ nearly three hundred years after the passing of Allah's Messenger ﷺ upon whom be

¹² متفق عليه

peace. Since then, hundreds of *fatwa* opinions of renowned Muslim scholars of this *Umma* nation all consented to the validity of celebrating the Prophet's birthday ﷺ and all the scholars proclaimed it by worshiping Allah ﷻ alone and that Muhammad ﷺ is His servant and Messenger. Such renowned Muslim scholars include: Shaykh Al-Islam Imam Ibn Hijr al-'Asqalaani, Al-Hafiz As-Suyuti, Al-Hafiz as-Sakhawi, Ibn 'Ashir Al-Maliki, Ibn Marzooq, and among the contemporary Muslim scholars *Ulama*, Shaykh Sa'id al-Hawwa, and Shaykh al-Qaradhawi among others. Their respected opinions are sufficient for all Muslims to adhere to, and no further personal opinions or false allegations should be spread across our community or create division among the Muslims.

Since celebrating *Mawlidu-n-Nabi* ﷺ upon whom be peace is a way to share knowledge of His blessed life *Seera* سيرة ﷺ, to narrate short quotes about his life and Message to a new generation of Muslims, to recognize his status as the Seal of Allah's Prophets and Messengers upon all of whom be peace, and to obey Allah's Command: **“(O Prophet,) it is surely We Who sent you as a witness, a carrier of glad tidings, and as a warner. So that you (the believers)**

may believe in the Divine Sovereignty of Allah and in His Messenger whom you should honor, acknowledge his reverent station, and exalt his praises morning and evening.”¹³

"إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا (٨) لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا" (٩)

To share such knowledge with others is a daily duty of every Muslim, and particularly on the **day of 12th of the month of Rabi'ul Awwal**, the most magnificent day in our perception that allowed for the Divine Message to reach us, to honor Allah's Messenger ﷺ and to acknowledge his reverent station, while supplicating the Divine blessings of *Salawaat* and *Durud Shareef* on him is exalting his praises morning and evening. Whoever reads the above Quranic verse in Arabic correctly can see that there is only good in celebrating *Mawlidu-Nabi* ﷺ upon whom be peace, and it is certainly an act of obedience to Allah's command in the Holy Quran.

Anyone who says that **Monday the 12th of the month of Rabi'ul Awwal** is like any other day of the year may need to continue his pursuit of Islamic

¹³ Quran 48:8-9

education. On this subject, Imam Bukhari quoted in his *Sahih* reference to the mother of the believers Aisha, may Allah be please with her, that when (her father) Abu Bakr was at his death bed, he asked her: "What day did Allah's Messenger ﷺ die?" She replied: "On Monday." He said: "What day is this?" She replied: "Monday." Abu Bakr then said: "I beseech Allah the Supreme and Most Exalted to show me His Kindness between now and this night." Aisha said: "He died that night (before sunrise), and he was buried by Tuesday evening."¹⁴

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : "لَمَّا ثَقُلَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَيُّ يَوْمٍ تُوفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قُلْتُ: يَوْمَ الْاِثْنَيْنِ، فَقَالَ: أَيُّ يَوْمٍ هَذَا؟ قُلْتُ: يَوْمَ الْاِثْنَيْنِ، قَالَ: فَإِنِّي أَرْجُو مِنَ اللَّهِ تَبَارَكَ وَتَعَالَى فِيمَا بَيْنِي وَبَيْنَ اللَّيْلِ، قَالَتْ: فَمَاتَ مِنَ اللَّيْلِ وَدُفِنَ لَيْلَةَ الْاِثْنَاءِ."

Expressing joy and happiness at the event of celebrating *Mawlidu-n-Nabi* ﷺ was even rewarding for his uncle Abu Lahab who freed a slave servant when she reported to him the birth of his nephew that **Monday the 12th of the month of Rabi'ul Awwal**, and yet, Abu Lahab died as a non-believer.

¹⁴ Sahih Bukhari, the Book of Funerals, Hadith #1321

On this subject, Imam Bukhari in his book *Sahih Bukhari* quotes Ibn Kathir: "When Thawbiyya (the slave girl) reported to him the news of the birth of his nephew, the uncle rejoiced extremely and freed her at once. When his brother Al-'Abbas ﷺ saw him in a dream (after his death), he asked him about his condition, Abu Lahab replied: Nothing good except for the drink I receive because of this," pointing to a small silver ring he wore on his thumb, he added: "By freeing Thawbiyya." As-Suhaili noted that Abu Lahab said to his brother Al-'Abbas ﷺ in that dream: "Nothing is comforting since I left you, except that my sufferings are lessened every Monday."¹⁵

وفي كتاب البداية لابن كثير قال: أول ما أرضعته ﷺ ثوبية مولاة عمه أبي لهب، وكانت قد بشرت عمه بميلاده فاعتقها عند ذلك. فلها لما رآه أخوه العباس بن عبد المطلب بعد ما مات في المنام ورآه في شر حاله، فقال له: ما لقيت؟ فقال: لم ألق بعدكم خيراً، غير أنني سقيت في هذه، وأشار إلى النقرة التي في الإبهام، بعناقتي ثوبية. وأصل الحديث في الصحيحين. وذكر السهيلي أن أبو لهب قال لأخيه العباس رضي الله في المنام: "ما

¹⁵ 'Amdatu-l Qari by al-'Ayni

لَقِيتُ بَعْدَكُمْ رَاحَةً إِلَّا أَنَّ الْعَذَابَ يَخَفُّ عَنِّي كُلَّ يَوْمٍ اثْنَيْنِ. " كَذَا فِي عَمْدَةِ الْقَارِئِ لِلْعَيْنِيِّ.

Invoking Salawaat Prayers upon Allah's Messenger ﷺ

Abu Dawud in his book of *Sunnan* reported that Abu Huraira رضي الله عنه narrated that Allah's Messenger ﷺ said: "Whoever greets me with Salaam, Allah returns my soul to me so that I return his regards."¹⁶

عن أبوداود في سننه عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال: "ما من أحد يسلم على إلا ردَّ الله عليَّ رُوحِي حتى أَرُدَّ عليه السلام."

Hence, when such a being of a unique stature among Allah's creations enjoys a continuous *Salawaat* by his Lord ﷻ along with the blessings of His *malaa'ika* angels, as well as an entire *umma* nation of believers, Muslims need not to limit their participation in such universal events, as in our Lord's saying: **"O believers! Invoke Allah's**

¹⁶ *Sunan Abu Dawud*, Hadith #2041, also in *Musnad Imam Ahmad* Hadith # 10827, Al-Baihaqi in his book *As-Sunanu'l Kubra*, Hadith #10050, At-Tabarani in his book *Al-Mu'jam*, Hadith #3092, and other references.

blessings on him, and adhere openly to his precise guidance without any reservation.”¹⁷

"يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا" (٥٦)

Therefore, celebrating his birthday is certainly part of acknowledging his reverent station, honoring him and exalting his praises for those who feel that way. On the other hand, it does not befit the character of a good Muslim to call his brother in faith with expressions such as pagan or polytheist (*mushrik*) for holding such blessed events among others in obedience to Allah's command and as an expression of love for Allah's beloved Messenger ﷺ. Such blasphemous allegations and name calling will certainly meet with great repercussion from one's Lord and Supreme Judge ﷻ.

Life of the Prophets after their Death

Anas bin Malik رضي الله عنه narrated that Allah's Messenger ﷺ said: "All the Prophets are alive in their graves, performing Salat prayers."¹⁸ Allah's

¹⁷ Quran 33:56

¹⁸ Abu Dawud

Messenger ﷺ also reaffirmed that Hadith following his Nocturnal Journey of *al-Isra' wal Mi'raaj*, saying: "I passed by Moses عليه السلام on the Night of my Nocturnal Journey and I saw him standing up in his grave praying..."¹⁹

يروى أبوداود في سننه عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "الأنبياء أحياء في قبورهم يصلون."²⁰ وأيضاً في صحيح مسلم أن رسول الله صلى الله عليه وسلم قال: "مررت على موسى ليلة أُسري بي عند الكتيب الأحمر وهو قائم يصلي في قبره." رواه مسلم

Sa'id bin al-Musayyib رضي الله عنه narrated that Allah's Messenger ﷺ said: "All Prophets are raised from their graves after forty nights (following their passing). Hence, they are alive as much as everyone else, and they stay where Allah ﷻ wants to keep them."²¹

رُوي عَنْ سُفْيَانَ الثَّوْرِيِّ فِي الْجَامِعِ للبيهقي قَالَ: عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ رَسُولُ اللَّهِ ﷺ: "مَا مَكَثَ نَبِيٌّ فِي قَبْرِهِ أَكْثَرَ مِنْ

¹⁹ *Sahih Muslim*, Hadith #2375

²⁰ Referenced Hadith (*Marfou'*)

²¹ حياة الأنبياء في قبورهم للبيهقي

أَرْبَعِينَ لَيْلَةً حَتَّى يُرْفَعَ ، فَعَلَى هَذَا يَصِيرُونَ كَسَائِرِ الْأَحْيَاءِ ،
يَكُونُونَ حَيْثُ يُنْزِلُهُمُ اللَّهُ عَزَّ وَجَلَّ."

Abdullah bin Mas'oud ؓ narrated that Allah's Messenger ﷺ upon whom be peace said: "Your deeds are presented before me. What is good therein, I thank Allah for it, and what is bad, I solicit Allah to forgive you."²²

وعن عبد الله بن مسعود أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: " تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ فَمَا كَانَ مِنْ حَسَنٍ حَمَدْتُ اللَّهَ عَلَيْهِ وَمَا كَانَ مِنْ سَيِّئٍ اسْتَغْفَرْتُ اللَّهَ لَكُمْ."

Therefore, when we are talking about Allah's blessed Messenger ﷺ or about any other Prophet upon all of whom be peace, we need to recognize that such reverent beings have already re-entered the phase of their permanent blissful life in every sense of the word and even prior to the Day of Resurrection. Hence, when some people are not fully acquainted with the subject of life after death and that of the *barzakh* البرزخية, it will be more beneficial for them to refrain from offering free comments, and it will certainly be better and more

²² كتاب الخصائص الكبرى الصفحة أو الرقم: 281/2 وإسناده صحيح

rewarding for them to say: “Allah knows best – الله أعلم” and particularly when it comes to the secrets of the blessed life of the Prophets upon all of whom be peace.

On the other hand, there is nothing in Islamic Laws (*Shari'a*) or in the *Sunnah* traditions of Allah's Messenger ﷺ that should prevent the Muslims from celebrating the event of *Mawlidu-n-Nabi* ﷺ as described above. Therefore, since we are all accountable for what we say and what we think, it is necessary for us, young and old, men and women to ascertain the validity of our references and intentions based on the Quran and the noble Prophetic *Sunnah* traditions before making public comments, and to examine our sermons prior to preaching them to others.

Finally, should some Muslims label celebrating the *Mawlidu-Nabi* ﷺ as *bid'a* or innovation, then celebrating the *Mawlid* is certainly a good innovation سنة حسنة according to a large number of renowned Muslim scholars for centuries and where at this stage of human history, pious Muslims gather to express their love for Allah's Messenger ﷺ and to stand up in support of his Message.

My Lord, shower Your eternal and everlasting blessings upon our master Muhammad ﷺ who is the best of Your creations and the inherent Light of Your Divine Throne, the Seal of all the Prophets and Messengers, and the most exalted and perfect being of your creations. Ameen.

Glory be to You, O Lord of all creations.

Al-faqir ila Rahmati Rabbihi

Muhammad al-Akili

12/12/2012

الزاوية العقلية العمرية

ZAWIYA FELLOWSHIP

Learning Center

<http://www.zawiyafellowship.com>