

ON CELEBRATING THE  
BIRTH OF THE PROPHET

حول الاحتفال بذكرى المولد النبوي الشريف

صلى الله عليه وسلم

*Compiled by*  
Sayyid 'Allāmah Doctor  
Muhammad b. 'Alawī b. 'Abbās  
al-Mālikī al-Ḥasanī

*Translation & Notes*  
Rashad Jameer

*Foreword*  
Shaykh 'Umar b. Husayn  
al-Khatib al-Hadramī



#### ABOUT THE AUTHOR

Al-Sayyid Muhammad bin ‘Alawi bin ‘Abbās al-Mālikī al-Hasanī was one of the foremost traditional Islamic scholars of contemporary times, and without doubt, the most highly respected and loved scholar of the holy city of Mecca and the entire Hijāz region (Western Arabia). He is a grandson of the Prophet ﷺ, a leader of the Ahl al-Bayt, the Imam of Hadith in our age, an authority of the four Madhhabs, a spiritual leader of the highest calibre, a caller to Allah par excellence, and unparalleled in his standing in the world of traditional Islamic scholarship. Visiting him was considered imperative for the ‘Ulama who would visit Mecca.

#### ABOUT THE TRANSLATOR

Rashad Jameer was born and raised in Toronto, Canada. In his early twenties, by Allah’s mercy and the companionship of the people of imān and da‘wah, Allah opened his heart to recommit to Islam. From there, he began his study of the Arabic language, the Holy Qur’an and Islamic Sciences with local scholars in Toronto, and pursued further studies in Arabic and Hanafī and Mālikī fiqh in Cairo, Egypt and Hadramout, Yemen. He currently resides in Toronto with his wife and daughter and delivers lectures and sermons in various mosques in the GTA.



**Imam Ghazali**  
INSTITUTE

ISBN 9780578174402

51495 >



9 780578 174402



ON CELEBRATING THE BIRTH  
OF THE PROPHET



لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ

ON CELEBRATING THE  
BIRTH OF THE PROPHET

حول الاحتفال بذكرى المولد النبوي الشريف



*Compiled by*  
Sayyid 'Allāmah Doctor  
Muḥammad b. 'Alawī b. 'Abbās  
al-Mālīkī al-Ḥasanī

*Translation & Notes*  
Rashad Jameer



**Imam Ghazali**  
INSTITUTE

© 2016 Imam Ghazali Institute

No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic or otherwise, including photocopying, recording, and internet without prior permission of the Imam Ghazali Institute.

Title: On Celebrating the Birth of the Prophet ﷺ

ISBN: 978-0-578-17440-2

First Edition

Author: Muhammad b. 'Alawī b. 'Abbās al-Mālikī al-Ḥasanī

Translator: Rashad Jameer ♦ Wasila Press

Proofreaders: Noor Afroza Jemy, Moosaa Khan & Nooruddin Wahab

Cover Designer: Ahmed Osman ♦ info@ahmedosman.com.au

Typesetting: Imran Rahim ♦ enquiries@ethereadesign.com

Islamic Calligraphy: Courtesy of www.freeislamiccalligraphy.com

Imam Ghazali Institute

[www.imamghazaliinstitute.org](http://www.imamghazaliinstitute.org)

[info@imamghazaliinstitute.org](mailto:info@imamghazaliinstitute.org)

---

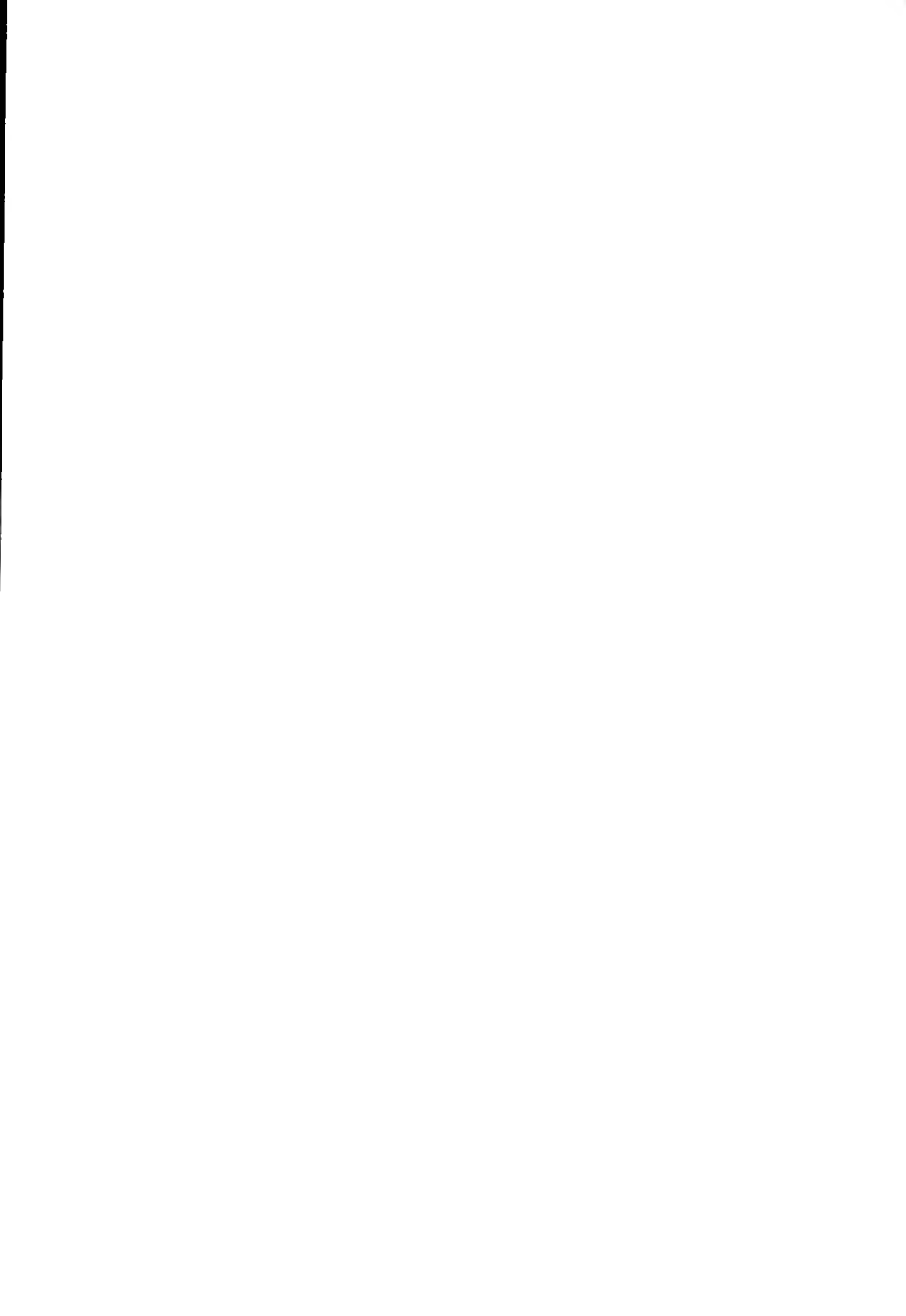
*For the Qutb of Tawadu,  
the noble Shaykh Shukrī al-Luhafī al-Hanafī*

“Forget the good that you’ve done for others  
but don’t ever forget the good that others have  
done for you”

*Shaykh Shukri al-Luhafi*

---





## Contents



|   |           |
|---|-----------|
| Foreword  | 9         |
| Publisher's Message   | 13        |
| Translator's Introduction   | 15        |
| Shaykh Muhammad al-‘Ālawī al-Mālikī al-Ḥasanī   | 17        |
| <b>On Celebrating The Birth of the Prophet</b>  | <b>31</b> |
| Acknowledgments   | 33        |
| Author's Introduction   | 35        |
| Preface   | 37        |
| The Proofs of the Permissibility of Celebrating the Birth of the Prophet                          | 39        |
| Five Categories of Innovation   | 44        |
| The Opinion of Ibn Taymīyya on the Mawlid   | 49        |
| The Understanding of the Mawlid in my Opinion   | 51        |
| Standing in the Mawlid  | 53        |
| The Scholars Deeming the Standing in the Mawlid to be Good and Explaining the Reasoning Behind it | 55        |
| The Reasons Behind Deeming Standing to be Good  | 57        |
| Books Authored on this Topic  | 59        |

|   |    |
|---|----|
| Appendix I: Habib ‘Umar on Standing in the Mawlid                 | 65 |
| Appendix II: On the Correct Use of Weakly<br>Authenticated Hadith | 69 |
| Appendix III: The Arabic Text                                     | 79 |

## Foreword



*In the name of Allah, Most Gracious, Most Merciful*

All praise is due to Allah, and prayers and peace be upon our Master, the Messenger of Allah ﷺ Muḥammad b. ‘Abdullāh, and upon his family and his Companions and those after him.

To proceed:

Among the marvels of Allah Most High’s handiwork is the affair of His selecting and electing His creation. And truly the greatest creation that Allah the Exalted and Sublime elected and filled with His munificence and generosity is our Master Muḥammad (Allah bless him and grant him peace).

So for this reason, orators and writers have used multifarious methods to describe him and discuss topics that continue to draw inspiration and ‘drink’ from the spring of mercy that Allah the Exalted and Sublime has gifted to us. And may Allah have mercy on the one who said:

*And his descriptors employ various methods to describe him  
But time itself shall come to an end, yet there shall remain about  
him what is yet to be described*

That is because in reality, the people are discussing the gift of Allah that will never deplete and the power of Allah that will never be incapacitated, regarding what was granted to this most great creation,

our Master Muḥammad ﷺ. And truly among what has become well-known among the People of the Prophetic Way and the Majority (*Ahl al-Sunnah wa al-Jamāʿ*) is the love of commemorating and celebrating his mention ﷺ as a proclamation of their allegiance and love, as a means (*wasila*) of emulating his Sunnah and guidance, in seeking to revive his life in their hearts and in their states, as a tie to the followers of the greatest one ever followed (*al-matbūʿ al-aʿzam*) ﷺ, and to enrich the connection between the Umma and between its Prophet.

And these are objectives and actions that indicate to its being recommended via the Book, the sayings of the leader of the beloveds (*Sayyid al-Aḥbāb*), the guidance of the Pious Forebears from the Companions, the Followers, and the Imams who acted upon their knowledge, the sages, the righteous, and the elect of the Umma, in their entirety from what al-ʿAllāma, the Sayyid, Muḥammad b. ʿAlawī al-Mālikī al-Ḥasanī al-Makki advocated for in several of his writings on the topic of these objectives and actions. And among them is his fine epistle entitled '*Celebrating the Birth of the Prophet* ﷺ' that due to its importance, has been published several times over and indicates to people's need for what is found therein.

From among the outward signs of goodness that Allah the Exalted and Sublime has manifested is the translation of our brother Rashād b. Sulaymān who undertook the task of translating it into the English language; hoping for benefit and to spread goodness and excellent manners in the way of the elite Imams in elucidating what the Umma needs of elucidation with the proofs of *Ahl al-Sunnah wa al-Jamāʿ* in what they delve in and what they are concerned with.

And may Allah show al-Imam Mālik mercy when he said: 'It is not Sunnah to argue about the Sunnah. Rather, one should convey the Sunnah if it will be accepted, otherwise he should remain silent' and that celebrating the Prophet's noble birth is from the derived Sunnahs which are subsumed under the Sharīah's general principles and its actions are founded upon the Lord's address to His servants and the guidance of the Chosen One (*Mustafā*) ﷺ which he left behind for his Umma.



So may Allah reward with goodness anyone who partakes in reviving the connections between the Umma and between its Prophet and connects the generations with their past and especially with the guidance of their Prophet ﷺ. And we ask Allah — Exalted and Sublime is He! — to place blessings in this translation and those who facilitated it, and to provide us and him with truthfulness and sincerity in benefitting the Umma and to make our actions, in their entirety, in accordance to our Master Muḥammad ﷺ, and to provide us on the Day of Judgment with his goodly company ﷺ in well-being.

And may Allah send blessings and peace upon our Master Muḥammad, and upon his folk and his Companions. *Amīn*.

‘Umar b. Ḥusayn b. ‘Umar al-Khaṭīb al-Anṣārī  
*Dar al-Muṣṭafā Centre for the Islamic Sciences*  
16 Safar 1437 AH / 29 November 2015 CE



## *Publisher's Message*



Throughout one's life there are many occasions of happiness that necessitate a celebration. Marriage, the birth of a child, the acquisition of a new job etc., are all examples of moments where one may celebrate. In each of these instances, we celebrate according to the rank of these joyous occasions. When we speak about the birth of the greatest of creation ﷺ, we are speaking about the most momentous of occasions. Our teachers have taught us that the Mawlid of the Prophet ﷺ calls for the highest levels and display of happiness.

The celebration of the birth of the Prophet ﷺ is a celebration of a man who was multi-faceted. He is an individual who inspired the rise of a civilization that in many respects enlightened the world in a period of darkness. His ﷺ teachings inspire young and old, and remain a beacon of hope in turbulent times.

In an age where celebrating the Mawlid has come under attack, we have found it necessary to provide a clear and concise text on celebrating the birth of the Prophet ﷺ. Sayyid Muhammad b. Alawi al-Maliki's text does precisely that. The late scholar's work on the issue of the Mawlid is one that is comprehensive, yet remains short and to the point. It is an easy read for an individual who wishes to have a solid understanding and foundation on the topic.

We ask Allah to accept our efforts, and allow us to continue to be servants of those who seek.

Muhammad Adnaan Sattaur  
IMAM GHAZALI INSTITUTE



## *Translator's Introduction*



In the Name of Allah, the Most Gracious, Most Merciful. May peace, blessings and rest be upon our master Muḥammad, the unlettered Prophet for the end of time, and upon his Family, his Companions, and all those who follow his way until Judgment Day.

To proceed:

While originating in Egypt, many Muslims worldwide have grown up celebrating the birth of the Prophet ﷺ otherwise known as the Mawlid or Milad-e-Nabi. Historically the Mawlid has reached many Muslim countries via the Yemeni Ba-Alawi clan. Countries such as India, Singapore, Guyana, Malaysia, Indonesia, Egypt, Palestine, Turkey, China, Russia, and Sudan and many more, all bolster a long-standing tradition of holding gatherings to celebrate the life and times of the last prophet God, Muḥammadur Rasūlullāh ṣalla Allāhu ‘alayhi wa sallam.

One should not be fooled into thinking that this was something adopted, supported and endorsed by the uneducated commoners. Rather, we find across hundreds of years, scholars of the greatest calibre attending and even composing their own Mawlids along with the pious. Do eminent scholars like Ibn Kathir and Ibn Hajar al-Haytami, authors of respective Mawlids, compose literature for and attend gatherings that promote anti-Islamic sentiments which oppose the Sacred Law? Are they to be considered innovators in Islam?



Alḥamdulilāh, in our blessed city of Toronto, we have a renewal of the Mawlid gathering. Well-attended by the scholars and friends of Allah (*al-‘awliyā’*) of our era from across the Muslim world, I found many people having genuine questions about one aspect of the Mawlid or another. So in an attempt to be a *wasila* (means) of spreading knowledge among Sufi circles or those attending gatherings of *dhikr*, Wasila Media has chosen to translate this slim but potent book by one of the greatest traditional scholars of this generation, Shaykh Muḥammad al-‘Ālawī al-Mālikī al-Ḥasanī ۞.

While the western society has become bent on trivializing and marginalizing anything connected to life after death, religion and the unseen world, this influence has unfortunately also crept into the Umma with the proliferation of the Western-sponsored, Wahhabism. Wahhabism is characterized by an absurd and narrow-minded literalism (which stems from, ironically enough, nescience of the Arabic language) and not being trained and licensed by scholars who are part of an unbroken chain of masters going back to our collective master, Sayyiduna Muhammad ۞. Because as scholars explain the verse of the Quran which describes Sayyiduna Rasūlillah ۞: (*calling to Allah by ‘His permission’...*) (Quran 33:46) as ‘His permission’ means *tarbiya* (training) on the hands of prophetic inheritors.

Disconnecting the Umma from, not necessarily the letter of the law of Allah and His Messenger, but from love of Allah and His Messenger ۞, the deadly physical and *Ruhānī* (spiritual) effects of the ‘Quran and Sunnah Only’ movement have known no bounds.

Hence the translation of this particular book, written in the Ḥijāz with this in mind, is a befitting work for the true seeker of knowledge. May Allah grant us the fear of Allah to implement the *Shar‘iah* and grant us perfect love in loving and sacrificing for the Messenger of Allah and his inheritors. *Amin.*

Rashad Jameer

23 Shawwal 1436

9 August 2015

TORONTO, CANADA

# *Sayyid Muhammad bin ‘Alawi al-Maliki al-Hasani*

BY SHAYKH FAKRUDDIN  
AL-OWAISI AL-MADINI



## INTRODUCTION

Al-Sayyid Muhammad bin ‘Alawi bin Abbas al-Maliki al-Hasani was one of the foremost traditional Islamic scholars of contemporary times, and without doubt, the most highly respected and loved scholar of the holy city of Mecca and the entire Hijaz region (Western Arabia). He is a grandson of the Prophet ﷺ, a leader of the *Ahl al-Bayt*, the Imam of Hadith in our age, an authority of the four Madhhabs, a spiritual leader of the highest calibre, a caller to Allah *par excellence*, and unparalleled in his standing in the world of traditional Islamic scholarship. Visiting him was considered imperative for the ‘*Ulama* who would visit Mecca.

## FAMILY

The Sayyid descends from a noble family that is directly connected to the blessed Prophet Muhammad ﷺ. He is a scion of the famous al-Maliki al-Hasani family of Mecca, who are descendants of the Prophet ﷺ through his grandson, Imam al-Hasan b. ‘Ali ؑ.

The Maliki family is one of the most respected families in Mecca and has produced great scholars who taught in the Haram of Mecca for centuries. In fact, five of the Sayyid's ancestors have been the Maliki Imams of the Haram of Mecca. His grandfather, al-Sayyid Abbas al-Maliki was the Mufti and Qadi of Mecca and the Imam and *Khatib* of the Haram. He held this position during the Ottoman, then Hashemite times, and continued to hold it after the Saudi Kingdom was established. The late King 'Abdul Aziz bin Sa'ud had great respect for him.

His late father, al-Sayyid 'Alawi al-Maliki was one of the greatest '*Ulama* of Mecca in the previous century. He taught the various traditional Islamic sciences in the Haram of Mecca for nearly 40 years! Hundreds of students from all over the Islamic world benefited from his lessons in the Haram and many hold key religious positions in their lands today. The late King Faisal would not make any decision regarding Mecca without consulting al-Sayyid 'Alawi. He passed away in 1971 and his funeral was the biggest funeral seen in Mecca in a 100 years! For the next three days after his death, the local Saudi radio stations played the holy Qur'an only. This was something that was only done for him.

The Maliki family has produced many other scholars, but for the sake of brevity we have only mentioned al-Sayyid Muhammad bin 'Alawi's eminent father and grandfather.

#### BIRTH AND EARLY EDUCATION

Al-Sayyid Muhammad al-Hasan bin 'Alawi bin Abbas bin 'Abdul Aziz, was born in 1946, in the holy city of Mecca, in the famous al-Maliki al-Hasani Sayyid family of traditional '*Ulama*. He was fortunate to have as his father, the most learned scholar of Mecca, al-Sayyid 'Alawi. His father was his first and primary teacher, teaching him privately at home and as well as at the Haram of Mecca, where he memorized the Holy Qur'an at a young age. He was educated by his eminent father from childhood and was authorized to teach every book he studied with him.

## FURTHER EDUCATION

With his father's instruction, he also studied and mastered the various traditional Islamic sciences of *Aqidah*, *Tafsir*, *Hadith*, *Fiqh*, *Usul*, *Mustalah*, *Nahw*... etc at the feet of other great scholars of Mecca, as well as Medina, all of whom granted him full *Ijazah* (certification) to teach these sciences to others. By the age of 15, the Sayyid was already teaching the books of Hadith and *Fiqh* in the Haram of Mecca to fellow students, by the orders of his teachers!

After finishing his traditional education in his hometown of Mecca, he was sent by his father to study at the esteemed al-Azhar University of Egypt. He received his Ph.D. from al-Azhar at the age of 25, making him the first and youngest Saudi to earn a Ph.D. from there. His thesis on Hadith was rated 'excellent,' and highly praised by the eminent 'Ulama of the Azhar at that time, such as Imam Abu Zahra رحمته الله.

## TRAVELS IN QUEST OF KNOWLEDGE

It has been the way of most great 'Ulama to travel in pursuit of knowledge and wisdom. The Sayyid was no exception to this rule. He traveled from a young age, with the permission of his father, to seek knowledge and spirituality from those who possess it. He traveled extensively in North Africa, Egypt, Sudan, Syria, Turkey, and the Indo-Pak subcontinent to learn from great scholars, meet the Friends of Allah, visit the Mosques and Shrines, and collect manuscripts and books. In each of these lands, he met its great 'Ulama and Awliya and benefited immensely from them. They, in turn, were also very impressed by this young student from Mecca and gave him special attention. Many had great respect for his learned father already, so were extremely honored to have the son as their student.

## IJAZAHS (LICENSES TO TRANSMIT)

The Traditional system of Islamic education is based on *Ijazah* or the 'permission to transmit Sacred Knowledge.' Not any person was allowed to teach; only those who had certified *Ijazahs* from well-known scholars. For every branch of knowledge and for every book of Hadith, *Fiqh*, *Tafsir* there are *sanads* or 'chains of narration' that go back to the author of the book himself through his students and their students. And in the case of most *sanads*, such as those of the

Qur'an, Hadith and *Tasawwuf*, they connect back to the blessed Prophet ﷺ.

Sayyid Muhammad was honored to be one of the Shaykhs with the largest number of *ijazahs* in our times. He also possessed the closest i.e. shortest 'chains of narration' to his ancestor, the Prophet Muhammad ﷺ. In his Arabian homeland and in the course of his travels, the Sayyid obtained more than 200 *ijazahs* from the greatest scholars of his time, in every branch of Islamic knowledge. Thus, his own *ijazah* that he would grant to his students was from the most prestigious and rarest in the world, linking his students to countless great scholars.

Indeed, most of the great Scholars today had sought the *ijazah* from the Sayyid. The Masters who granted the Sayyid their respective *ijazahs* were great savants and shining stars from all over the Islamic world. I would like to mention a few here:

#### FROM MECCA AL-MUKARRAMA

1. His learned father and his first teacher, al-Sayyid 'Alawi bin Abbas al-Maliki
2. Shaykh Muhammad Yahya Aman al-Makki
3. Shaykh al-Sayyid Muhammad al-'Arabi al-Tabbani
4. Shaykh Hasan Sa'id al-Yamani
5. Shaykh Hasan bin Muhammad al-Mashshat
6. Shaykh Muhammad Nur Sayf
7. Shaykh Muhammad Yasin al-Fadani
8. Al-Sayyid Muhammad Amin Kutbi
9. Al-Sayyid Ishaq bin Hashim 'Azuz
10. Al-Habib Hasan bin Muhammad Fad'aq
11. Al-Habib 'Abdul Qadir bin 'Aydarus al-Bar
12. Shaykh Khalil Abd-al-Qadir Taybah
13. Shaykh 'Abd-Allah Sa'id al-Lahji



FROM MEDINA AL-MUNAWWARAH

1. Shaykh Hasan al-Sha'ir, Shaykh al-Qurra of Medina
2. Shaykh Diya'uddin Ahmad al-Qadiri
3. Al-Sayyid Ahmad Yasin al-Khiyari
4. Shaykh Muhammad al-Mustafa al-'Alawi al-Shinqiti
5. Shaykh Ibrahim al-Khatani al-Bukhari
6. Shaykh 'Abdul Ghafur al-'Abbasi al-Naqshbandi

FROM HADRAMAWT AND YEMEN

1. Al-Habib 'Umar bin Ahmad bin Sumayt, Grand Imam of Hadramawt
2. Shaykh al-Sayyid Muhammad Zabarrah, Mufti of Yemen
3. Shaykh al-Sayyid Ibrahim bin Aqil al-Ba-'Alawi, Mufti of Ta'iz
4. Al-Imam al-Sayyid 'Ali bin 'Abdul Rahman al-Hibshi
5. Al-Habib 'Alawi ibn 'Abdullah bin Shihab
6. Al-Sayyid Hasan bin 'Abdul Bari al-Ahdal
7. Shaykh Fadhl bin Muhammad Ba-Fadhal
8. Al-Habib 'Abdullah bin 'Alawi al-Attas
9. Al-Habib Muhammad bin Salim bin Hafeez
10. Al-Habib Ahmad Mashhur al-Haddad
11. Al-Habib 'Abdul Qadir al-Saqqaf
12. Shaykh 'Abdullah Zayd al-Zabidi

FROM SYRIA AND LEBANON

1. Shaykh Abul Yusr ibn 'Abidin, Mufti of Syria
2. Shaykh al-Sayyid al-Sharif Muhammad al-Makki al-Kattani, Mufti of the Malikis
3. Shaykh Muhammad As'ad al-Abaji, Mufti of the Shafi'is
4. Shaykh al-Sayyid Muhammad Salih al-Farfur

5. Shaykh Hasan Habannakah al-Maydani
6. Shaykh 'Abdul 'Aziz 'Uyun al-Sud al-Himsi
7. Shaykh Muhammad Sa'id al-Idlabi al-Rifa'i
8. Shaykh 'Abdullah al-Harari

FROM EGYPT

1. Shaykh al-Sayyid Muhammad al-Hafiz al-Tijani, Imam of Hadith in Egypt
2. Shaykh Hasanayn Muhammad Makhluḥ, Mufti of Egypt
3. Shaykh Salih al-Ja'fari, Imam of al-Azhar
4. Shaykh Amin Mahmud Khattab al-Subki
5. Shaykh Muhammad al-'Aquri (student of Imam al-Bajuri)
6. Shaykh Hasan al-'Adawi
7. Shaykh al-Sayyid Muhammad Abul 'Uyun al-Khalwati
8. Al-Imam al-Akbar Dr. 'Abdul Halim Mahmud, Rector of al-Azhar

FROM NORTH AFRICA (MOROCCO, ALGERIA, LIBYA AND TUNISIA)

1. Al-Sharif Idris al-Sanusi, late King of Libya
2. Shaykh al-Sayyid 'Abdullah bin al-Siddiq al-Ghumari, Imam of Hadith in Morocco
3. Shaykh al-Sayyid 'Abdul 'Aziz bin al-Siddiq al-Ghumari
4. Shaykh Muhammad al-Tahir ibn 'Ashur, Imam of al-Zaytuna, Tunis
5. Shaykh al-Sayyid al-Sharif 'Abdul Kabir al-Saqali al-Mahi
6. Shaykh al-Tayyib al-Muhaji al-Jaza'iri, Muhaddith of Algeria
7. Shaykh al-Faruqi al-Rahhali al-Marrakashi
8. Shaykh al-Sayyid al-Sharif Muhammad al-Muntasir al-Kattani
9. Shaykh Sidi Muhammad Bal-Qa'id al-Hibri al-Shadhili al-Darqawi, Algeria

#### FROM THE INDO-PAK SUBCONTINENT

1. Shaykh al-Faqih Abul Wafa al-Afghani, Imam of the Hanafis, Hyderabad Deccan
2. Shaykh al-Allamah ‘Abdul Mu‘id Khan, Hyderabad Deccan
3. al-Imam al-‘Arif-Billah Mustafa Rida Khan al-Barelawi, Mufti of India
4. Mufti Muhammad Shafi‘i al-Deobandi, Mufti of Pakistan
5. Mawlana Muhammad Zakariyyah al-Kandahlawi, Master of Hadith
6. Malawana Zafar Ahmad Thanawi, author of ‘Ila al-Sunan
7. Shaykh al-Muhaddith Habib al-Rahman al-‘Azami
8. Mawlana Sayyid Abul Hasan ‘Ali al-Nadawi

#### FROM THE SUDAN

1. Shaykh Yusuf Hamad al-Nil
2. Shaykh Majdhub Muddassir Ibrahim al-Tijani
3. Shaykh Ibrahim Abul Nur
4. Shaykh al-Tayyib Abu Qinayah al-Tijani

These were only the most famous of the scholars from whom our Shaykh got *ijazah*'s from, and there are many others. In al-Sayyid Muhammad ‘Alawi al-Maliki, one would find the best of all these Shaykhs from various backgrounds and inclinations. The Sayyid's broadmindedness in his quest for knowledge is an example for all those who wish to restrict themselves to one school or institute.

#### HIS TEACHING CAREER

One would not like to use the word 'career' for the Sayyid's teaching activities, as it seems closely connected to material gains. The Sayyid however, like all traditional Shaykhs, and like his ancestors before him, taught solely for the sake of Allah and expected nor gained any material benefits at all. In fact, he would host a large number of students at his own residence, providing them with food, drink, shelter, clothes, books and everything else they need. In return, they

were only required to follow the rules and etiquette of students of sacred knowledge. These students would usually stay with him for many years, learning the various branches of Islamic knowledge, then return to their lands. Hundreds of students learnt at his feet and have become savants of Islamic knowledge and spirituality in their countries, particularly Indonesia, Malaysia, Egypt, Yemen and Dubai.

After returning from al-Azhar, he was also appointed as Professor of Islamic studies at the Umm al-Qura University in Mecca, where he taught from 1970. In 1971, after his father's death, the scholars of Mecca asked him to accept his father's position as a teacher in the Haram, which he did. Thus, he sat on the Chair from which his family had taught for more than century. He also taught in the Haram of Medina occasionally. His lessons were the largest attended lessons in the Two Harams.

In the early eighties however, he was relinquished of both his teaching position in the Umm al-Qura University as well as his ancestral chair of teaching in the Haram, due to the *fatwas* or edicts of some fanatical scholars of the Wahhabi sect, who considered his presence a threat to their extremist ideology and religious authority.

Since then, he taught the great books of Hadith, *Fiqh*, *Tafsir* and *Tasawwuf* at his home and mosque on al-Maliki street in the Rusayfah district of Mecca, and his public lessons, between *Maghrib* and '*Isha*, were attended by no less than 500 people daily. Many students from the University would attend his lessons in the evenings. Despite opposition from the Wahhabi establishment, al-Sayyid Muhammad 'Alawi al-Maliki was highly respected by the Saudi government and was often consulted by the King on important affairs. He was also nominated as the head judge at the international *Qira'at* (Qur'anic reading) competition in Mecca for three consecutive years.

#### HIS WRITINGS

The Sayyid was a prolific writer and produced close to one hundred works. He has written on a variety of religious, legal, social and historical topics and many of his books are considered masterpieces on the subject and are prescribed textbooks in Islamic institutes around the world. We mention here some selected works on various subjects:

## ‘AQIDAH

1. *Mafahim Yajib ‘an Tusahhah*
2. *Manhaj al-Salaf fi Fahm al-Nusus*
3. *Al-Tahzir min al-Takfir*
4. *Huwa Allah*
5. *Qul Hadhihi Sabili*
6. *Sharh ‘Aqidat al-‘Awwam*

## TAFSIR

1. *Zubdat al-Itqan fi ‘Ulum al-Qur’an*
2. *Wa-Hiwa bil Ufuq al-A‘la*
3. *Al-Qawa‘id al-Asasiyya fi ‘Ulum al-Qur’an*
4. *Hawl Khasa‘is al-Qur’an*

## HADITH

1. *Al-Manhal al-Latif fi Usul al-Hadith al-Sharif*
2. *Al-Qawa‘id al-Asasiyya fi ‘Ilm Mustalah al-Hadith*
3. *Fadl al-Muwatta wa-Inayat al-Umma al-Islamiyya bihi*
4. *Anwar al-Masalik fi al-Muqaranat bayna Riwayat al-Muwatta lil-Imam*
5. *Anwar al-Masalik fi al-Muqaranat bayna Riwayat al-Muwatta lil-Imam Malik*

## SIRAH

1. *Muhammad: al-Insan al-Kamil*
2. *Tarikh al-Hawadith wal-Ahwal al-Nabawiyya*
3. *‘Urf al-Ta‘arif bil-Mawlid al-Sharif*
4. *Al-Anwar al-Bahiyya fi Isra’ wal-Miraj Khayr al-Bariyya*
5. *Al-Zakha‘ir al-Muhammadiyya*
6. *Zikriyat wa-Munasabat*

7. *Al-Bushra fi Manaqib al-Sayyidat Khadijah al-Kubra*

USUL

1. *Al-Qawa'id al-Asasiyya fi Usul al-Fiqh*
2. *Sharh Manzumat al-Waraqat fi Usul al-Fiqh*
3. *Mafhum al-Tatawwur wa al-Tajdid fil Shari'ah al-Islamiyya*

FIQH

1. *Al-Risalat al-Islamiyya Kamaluha wa-Khuluduha wa-'Alamiyyatuha*
2. *Labbayk Allahumma Labbayk*
3. *Al-Ziyarat al-Nabawiyya bayn al-Shari'a wa-al-Bid'iyya*
4. *Shifa' al-Fu'ad bi-Ziyarat Khayr al-'Ibad*
5. *Hawl al-Ihtifal bi-Zikra al-Mawlid al-Nabawi al-Sharif*
6. *Al-Madh al-Nabawi bayn al-Ghuluww wal-Ijhaf*

TASAWWUF

1. *Al-Mukhtar min Kalam al-Akhyar*
2. *Abwab al-Faraj*
3. *Shawariq al-Anwar min Adiyat al-Sadah al-Akhyar*
4. *Al-Husun al-Ma'niyya*
5. *Mukhtasar Shawariq al-Anwar*
6. *Azkar Nabawiyya wa-'Adiyyat Salafiyya*

MISCELLANEOUS

1. *Fi Rihab al-Bayt al-Haram (History of Mecca)*
2. *Al-Mustashriqun Bayn al-Insaf wa al-'Asabiyya (Study of Orientalism)*
3. *Nazrat al-Islam ila al-Riyada (Sports in Islam)*
4. *Al-Qudwat al-Hasana fi Manhaj al-Da'wah ila Allah (Methods of Da'wah)*

5. *Ma La ‘Aynun Ra’at* (Description of Paradise)
6. *Nizam al-Usra fi al-Islam* (Islam and Family)
7. *Kashf al-Ghumma* (Virtues of helping fellow Muslims)
8. *Al-Da‘wat al-Islahiyya* (Call for Reform)
9. *Al-Muslimun bayn al-Waqi’ wa al-Tajriba* (Contemporary Muslim world)
10. *Fi Sabil al-Huda wal-Rashad* (Collection of speeches)
11. *Sharaf al-Ummat al-Islamiyya* (Superiority of the Muslim Umma)
12. *Usul al-Tarbiyyat al-Nabawiyya* (Prophetic methods of education)
13. *Nur al-Nibras fi Asanid al-Jadd al-Sayyid ‘Abbas* (Set of Grandfather’s Ijazahs)
14. *Al-‘Uqud al-Lu’liyya fil Asanid al-‘Alawiyya* (Set of father’s Ijazahs)
15. *Al-Tali‘ al-Sa‘id al-Muntakhab min al-Musalsalat wal Asanid* (Set of Ijazahs)
16. *Al-‘Iqd al-Farid al-Mukhtasar min al-Athbat wa al-Asanid* (Set of Ijazahs)

This is a selected list of the published works of the Sayyid. There are many other publications that were not mentioned and many works that are still to be published. We also did not mention the numerous important classical works that the Sayyid has located, researched and published for the first time, with notes and commentary. All together, the Sayyid’s contribution in this field has been great. Many of the Sayyid’s works have also been translated into foreign languages.

#### OTHER ACTIVITIES

The Sayyid was a keen propagator of true Islamic guidance and spirituality and traveled all over Asia, Africa, Europe and America calling people to heed to the Words of Allah and His final Messenger Muhammad ﷺ. In Southeast Asia especially, the Sayyid personally established and ran more than 70 Islamic schools to counter Christian

missionary activities. Large numbers of Christians and Buddhists embraced Islam at his blessed hands, many of them, simply by looking at the Muhammadan Light shining on his face. Wherever he would go, the leaders, scholars and masses of that country would receive him with jubilation. He often addressed crowds of hundreds and even thousands of people. He was dearly loved and adored all over the Muslim world, not only because of his Muhammadan Lineage but also because of his immense knowledge, wisdom, humble manners and spiritual charisma. He was known to be extremely generous with his knowledge, wealth and time.

#### THE SAYYID'S 'APPROACH'

The Sayyid followed and advocated the mainstream majority tradition of Islam, the way of *Ahl al-Sunnah wa al-Jama'ah*, the hallmark of which is tolerance and moderation, knowledge and spirituality, and unity in diversity. He believed in adherence to the four established Madhhabs, but without fanaticism. He taught respect for the great 'Ulama and Awliya of the past.

He was against the hasty condemnation of fellow Muslims as disbelievers (*kafirs*) and polytheists (*mushriks*), something that has become the trademark of certain modern sects today. He was very critical of so-called 20<sup>th</sup> century 'reformers' who wish to simply wash away the Islam of the previous generations in the name of 'pure Islam'. He believed that condemning all Ash'aris, or all Hanafis, Shafi'i's and, Malikis or all Sufis, as some extremist sects are doing nowadays, means condemning the whole Umma of Islam for the past thousand years. This can only be the attitude and approach of an enemy of Islam, not a friend.

The Sayyid strongly believed that the great Madhhab-following Sunni-Sufi Islamic scholars of the past thousand years, are our connection to the Qur'an and Sunnah, and not a barrier between them and us, as some would like to believe. True understanding of the Qur'an and Sunnah is one that is based on the interpretation of the great scholars of Islam, not the whims and fancies of modern-day extremists who don't think twice before condemning the majority of the Muslims of the world. The Sayyid believed that the majority of this Umma are okay, it's the fanatical minority groups that must recheck their extremist ideologies.



The Sayyid was also a proponent of true *Shar'iah* based Sufism, the Sufism of the great Awliya and saints of this Umma. He himself was a spiritual master of the highest caliber, linked to most of the great Spiritual Orders of Islam, through great Shaykhs of the *Tariqas* or spiritual orders. He believed that reciting *dhikr*, alone and in congregation, is an integral part of a Muslim's spiritual well-being. All his students were required to pray *tahajjud* (night vigil) and read morning and evening *awrad* (litanies).

Finally, the Sayyid believed that Muslims must use their resources to uplift the state of their Umma, spiritual, socially and materially, and not waste their precious time in fighting over petty issues. He believed Muslims should not condemn each other on matters that have been differed upon by the 'Ulama, they must rather join hands in combating that which is agreed upon to be evil and sin.

The Sayyid's views are exemplified in his most famous work *Mafahim Yajib an Tusahhah* ('Concepts that should be rectified'), a book that gained wide appreciation throughout the Islamic world, and was highly acclaimed in scholarly circles.

#### HIS PASSING AWAY

He passed away on Friday the 15<sup>th</sup> of Ramadan 1426 / 29<sup>th</sup> October 2004 (and he had wished to pass away in Ramadan) in a state of fasting in his house in Mecca.

The day after his passing away, the King of Saudi Arabia, 'Abdullah, and all the top officials of the country and members of the Saudi royal family came to pay their condolences.

The Sayyid left behind two sons, Sayyid Ahmad and Sayyid 'Abdullah, and many daughters. Sayyid Ahmad is a learned young scholar and has become his father's able successor. He continues with all the teaching and spiritual activities of his father. The Sayyid also left behind a large number of students, many of whom hold prominent positions in Saudi Arabia and throughout the Muslim world. Through them, and through his works, his legacy continues to flourish.

May Allah grant him the highest place in *Jannah* next to his beloved Grandfather, *Sayyidina Rasulillah* ﷺ. *Amin*.



ON CELEBRATING THE  
BIRTH OF THE PROPHET

حول الاحتفال بذكرى المولد النبوي الشريف



*Compiled by*  
Sayyid 'Allāmah Doctor  
Muḥammad b. 'Alawī b. 'Abbās  
al-Mālīkī al-Ḥasanī

*Translation & Notes*  
Rashad Jameer



**Imam Ghazali**  
INSTITUTE



## Acknowledgments



*Bismillah, alhamdulillah, was ṣalāt was salām ‘alā Rasūlillāh ﷺ*

I would like to thank Ustadh Siddique for his support. To Muhammad Adnaan Sattaur and the Imam Ghazali Institute for bringing this work to fruition. I would like to thank the *www.marifah.net* team for the use of Shaykh Fakruddin al-Owaisi al-Madini’s biography of Shaykh Muḥammad al-‘Ālawī. To Aḥmad bin Aqīl al-Ḥadramī; I was blessed to attend my first Mawlid in Cairo in 2008, at his majlis which was a beautiful model of *dhikr* and *sunnah*. To al-Ḥabīb ‘Umar b. Ḥafīz and the team at Dar al-Mustafa for the beautiful Mawlid every Thursday, year-round, in Hadramawt. To all the Mawlid in our Mubarak city of Toronto, may Allah bless and accept, and increase our love and following of the Messenger of Allah ﷺ.



## *Author's Introduction*



In the name of Allāh, Most Gracious, Most Merciful, Praise be to Allāh, Lord of the worlds, and may blessings and peace be upon the noblest of the Prophets and Messengers, our Master Muḥammad ﷺ, upon his family, and all his Companions. To proceed:

There has been ample discussion on the ruling of celebrating the birth of the Prophet ﷺ. I was not planning to write on this topic because what occupies my mind and the minds of the Muslim intellectuals today is greater than this secondary issue. The discussion about this issue happens annually, is read about every *Mawlid* season, and circulated every year until people get tired of hearing about it. However, when many of the brothers desired to know my opinion, especially on this subject, and out of fear that not responding will be deemed as concealing knowledge, I have endeavoured to take part in writing on this topic, asking The Master ﷺ that He inspire one and all with the correct understanding. *Āmīn*.





## Preface



Before presenting proofs for the permissibility of celebrating the noble Prophetic nativity (*Mawlid*) and gathering for it, I want to clarify the following issues:

**First:** indeed, we say that it is permissible to celebrate the noble Prophetic nativity, congregating to hear his life story ﷺ, listening to his praises that are due to him, serving food, and making the hearts of the Community (*umma*) happy.

**Second:** in reality, we do not say it is permissible to hold a yearly celebration of the Prophetic *mawlid* on a special designated night per se. Nay, whoever believes this has innovated in religion, because mentioning him ﷺ and connecting to him must be done at all times and must permeate our very souls. Yes, the month of his birth ﷺ is a potent factor for increasing people's receptiveness [to Islam], for bringing them together and activating their overflowing emotions by commemorating it in the same month. So they remember the past with the present, and move from the present day to the past [i.e. of the Prophetic era].

**Third:** these gatherings are an enormous means to invite people to Allāh (*da'wa*) and a golden opportunity that should not be missed. Rather, it is incumbent upon the callers to Allāh (*du'āt*) and the scholars to remind the Muslim Community (*umma*) about the Prophet ﷺ, his inward traits, his outward manners, his states, his

biography, his social interactions and his worship [of Allāh]. They must advise them and guide them to goodness and success, warn them against calamities, innovations, evils and temptations. And truly, we always invite to that and take part in that.

We say to people, “The purpose of these gatherings is not merely ‘to gather’ or the ‘outward manifestation’. Rather, this is a noble means to a noble end and it is such-and-such. And whoever does not take any benefit in this for their religion has been barred from all types of good found in the noble *Mawlid*.”

## Proofs for the Permissibility of Celebrating the Birth of the Prophet ﷺ



**First:** the celebration of the noble Prophetic Mawlid is an expression of joy and happiness for the Chosen One (*al-Muṣṭafā*) ﷺ and this [joy] has even benefitted a disbeliever (*kāfir*). Further explanation will come in the ninth proof about this issue, because the foundational proof is one, despite the various methods of deduction. We have followed this methodology in this research and as such there is no undue repetition. It has come in *Ṣaḥīḥ al-Bukhārī* that the punishment will be lightened for Abū Lahab every Monday because he emancipated his servant girl Thuwayba ﷺ when she gave him the good news of the birth of the *Muṣṭafā* ﷺ.

Al-Ḥāfiẓ Shams al-Dīn, Muḥammad b. Nāṣir al-Dīn al-Dimishqī comprised poetry about this:

إِذَا كَانَ هَذَا كَافِرًا جَاءَ دُمُهُ بِتَبَّتْ يَدَاهُ فِي الْجَحِيمِ مُخَلَّدًا  
أَنَّى أَنَّهُ فِي يَوْمِ الْإِثْنَيْنِ دَائِمًا يُخَفَّفُ عَنْهُ لِسَرُورٍ بِأَحْمَدًا  
فَمَا الظَّنُّ بِالْعَبْدِ الَّذِي كَانَ عُمُرُهُ بِأَحْمَدٍ مَسْرُورًا وَمَاتَ مُوَحَّدًا

*If this was about a disbeliever, whose blame has come with the destruction of his two hands, who is damned to the Hellfire for evermore (mukhalladā)*

*It came about him that each and every Monday [his torture] will be lightened because of his happiness towards Ahmad ﷺ*

*So what do you think about a slave, whom for his entire life was happy with Ahmad ﷺ and died believing in one God (muwahhidā)*

This report is recorded in:

- Imam Bukhārī's sound compendium (*ṣaḥīḥ*) in the chapter of 'marriage' (*nikāḥ*) in *mursal*<sup>1</sup> fashion
- al-Ḥāfiẓ Ibn Ḥajar's *Fath al-Bāri*
- al-Imām 'Abd al-Razzāq al-Ṣan'ānī's *al-Muṣannaḥ*
- al-Ḥāfiẓ al-Bayhaqī's *al-Dalā'il al-Nabūwwa*
- Ibn Kathīr's *as-Sīrah an-Nabawīyyah* from *al-Bidāyah*
- Muḥammad b. 'Umar Baḥriq's *Hadā'iq al-Anwār*
- al-Ḥāfiẓ al-Baghawī's *Sharḥ al-Sunnah*
- Ibn Hishām and al-Suhayli's *al-Rawḍ al-Unuf* and
- al-'Amirī's *Bahjat al-Mahāfil*

Even though this report is *mursal*, it is acceptable because of its transmission by al-Bukhārī, the Master scholars of ḥadīth (*Huffāz*) relying upon it, and its topic relating to virtues and special distinctions not to the permissible and prohibited (*halāl and ḥarām*). And even the students of Sacred knowledge know the difference between using *aḥādīth* to deduce proofs between virtues (*manāqib*) and rulings (*aḥkām*).

As for the topic of disbelievers benefitting from their actions, there is academic discussion between the scholars about this, but this is not the place to expound on that. The foundation ('*asl*') of this is what was recorded in the *Ṣaḥīḥ* about the lightening of the punishment of Abū Ṭālib by the request of the Messenger ﷺ.

---

<sup>1</sup> A *mursal ḥadīth* is a *ḥadīth* where the chain of narration goes up to a Successor of the Prophetic Companions (*tābi'ī*). [t]

**Second:** he ﷺ used to honour the day of his birth, thank Allāh ﷻ therein for the immense blessing upon him and Allāh’s favouring him ﷺ with generosity for the entire universe, while everything in the world had the good fortune of receiving him ﷺ, and he would express the greatness of this honour by fasting as was mentioned in the *ḥadīth* from Abū Qatādah ؓ which says that: the Messenger of Allah ﷺ was asked about fasting on Mondays. He replied, “On it, I was born, and on it revelation descend upon me.”<sup>2</sup> This corroborates the meaning of celebrating him ﷺ except that the outward form differs, yet the meaning is the same. Even if it was by fasting or serving food, or gathering for remembering Allah (*dhikr*), or sending blessings (*ṣalawāt*) upon the Prophet ﷺ, or listening to his noble traits.

**Third:** happiness because of him ﷺ is desirable (*mustahabb*) by the Qurānic injunction from the Word of Allāh ﷻ, (Say: In the bounty of Allāh and in His Mercy - in that let them rejoice.)<sup>3</sup> So Allāh Most High commanded us to show happiness because of His Mercy (*Rahma*), and the Prophet ﷺ is the greatest *rahma*. Allāh Most High said: (And We have not sent you except as a mercy to all the worlds.)<sup>4</sup>

**Fourth:** the Prophet ﷺ would observe the connection between time and great Islamic events that have passed and expired. So when a time came in which some event occurred therein, it is an opportunity to commemorate it, to magnify that day because of it, and because the day contained that event. The Prophet ﷺ himself founded this principle as explicitly stated in the authentic *ḥadīth* that when he ﷺ arrived in Medīna and saw the Jews fasting on the Day of ‘*Āshūrā*’, and he enquired about that. It was said to him that they fast because Allāh saved their Prophet [Mūsā ؑ] and drowned their enemy [Fir’awn]. So they fast to show gratitude to Allāh for this blessing. He then said ﷺ: “We have more right to Mūsā ؑ than you.” So he fasted on that day and ordered others to fast on it too.

**Fifth:** the noble Mawlid revives and awakens blessings and salutations on the Prophet ﷺ; two desirable things shown in Allāh’s Most High words: (Verily, Allāh and His angels send blessings on the Prophet: O you who believe! Send blessings on him, and salute him with a

2 Narrated by Imām Muslim in his *Saḥīḥ* in the Chapter of Fasting. [t]

3 *Quran* 10:58

4 *Quran* 21:107

worthy salutation.<sup>5)</sup> And whatever prompts one to perform what is desirable by the Sacred Law (*Shar'iah*) is in itself desirable by the Sacred Law. So, how numerous are the benefits for sending blessings upon the Prophet ﷺ, and how much *Muhammadan* support does one receive? The pen prostrates in the prayer-niche (*mihrāb*) of elucidation, incapable of enumerating its effects and manifesting its lights.

**Sixth:** the noble Mawlid contains mention of his noble birth ﷺ, his miracles, his biography, and learning about him. Are we not commanded to know him ﷺ, required to follow him ﷺ, to base our actions on his actions, bring faith (*īmān*) in his miracles, and to confirm his signs? The books of the Mawlid fulfill this meaning completely.

**Seventh:** attempting to show our appreciation in fulfilling some of what we owe to him ﷺ through discussing his qualities of perfection and virtuous character. The poets would pay homage to him with religious poems (*qasā'id*) and he ﷺ was pleased with their actions. He would reward them for that with good things and prayers. So if he ﷺ was pleased with those who praised him, then how would he *not* be pleased with those who compiled his noble qualities? Thus, in doing so, one is attaining closeness to him ﷺ by attracting his love and pleasure.

**Eighth:** knowing his traits, his miracles (*mu'jizāt*), and his miracles before prophethood (*irhāsāt*), summons one to bring complete *īmān* (faith) in him ﷺ and increased love for him. Humans are naturally attracted to beautiful things, and there is nothing more beautiful, more perfect, and more virtuous than his manners (*akhlāq*) and qualities (*shamā'il*) ﷺ. And increased love and perfect *īmān* are two desirable things in the Sacred Law (*Shar'iah*). So whatever will result in these two things is equally desirable.

**Ninth:** his respect ﷺ is legislated by the Sacred Law (*Shar'iah*), and feeling joy on the day of his noble birth by showing happiness, preparing feasts, gathering for the remembrance of Allah (*dhikr*), and to treat the poor hospitably are from the most obvious ways to show reverence, happiness and thankfulness to Allāh for guiding us

5 *Quran* 33:34

to His upright religion, and what He favoured us with through him ﷺ since his advent (upon him be the choicest prayers and peace).

**Tenth:** It is taken from his word ﷺ on the virtue of the Day of *Jumu'a* and its special features, “*In it, Prophet Ādam ﷺ was created.*” And in honour of the established time, that is the birth [origin] of every single prophet from the prophets ﷺ. So how about the day of birth of the best of the Prophets and the most noble of the Messengers ﷺ?

This ‘honouring’ is not designated to the day of his birth specifically. Rather, it is specifically celebrated in that day, and generally celebrated in other days, regardless of its repetition, much like the Day of *Jumu'a*, out of thankfulness for the blessing, manifesting his prophetic superiority ﷺ, and reviving this significant historic event which was healing in its nature, important in the history of mankind, prominent in time immemorial, and a page of history that is immortal.

Just like the greatness of the birthplace of a prophet was taken as important from the order of Jibrīl ﷺ with the Prophet ﷺ praying two *rak'ats* at Bethlehem (Ar. *Bayt al-Laham*). Then Jibrīl ﷺ said to him ﷺ, “Do you know where you prayed? He replied, “No”. He said: “You prayed at Bethlehem where ‘Īsa ﷺ was born.” Like it came in the *ḥadīth* of Shaddād b. Aws ﷺ, narrated by al-Bazzār and Abū Ya'la and al-Ṭabarānī. Al-Ḥāfiẓ al-Haythamī said in *Majma' al-Zawā'id*, its narrators are authentic. And al-Ḥāfiẓ b. Ḥajar transmitted this narration in his *Fath al-Bāri* and was silent about it.

**Eleventh:** the Mawlid is an issue scholars have deemed to be good along with the Muslims of all countries. It has been practiced in every region, thus it is desirable according to the Sacred Law (*Shar'iah*) by the principle taken from the *mawqūf*<sup>6</sup> ḥadīth of Ibn Mas'ūd ﷺ stating: “*What the Muslims deem to be good is good with Allāh and what the Muslims deem to be bad is bad with Allāh.*”<sup>7</sup>

**Twelfth:** the Mawlid comprises of gathering, remembering Allah (*dhikr*), charity, praises, and reverence of his Prophetic Eminence ﷺ, thus it is a *sunnah*. These issues are desirable and praiseworthy in

6 A *mawqūf* ḥadīth is a statement attributed to a Prophetic Companion (*sahābī*). [t]

7 Recorded by Imām Aḥmad.

the Sacred Law and authentic sayings have come regarding this and encouraging it.

**Thirteenth:** Allāh Most High said: *«And each [incident] We relate to you from the news of the Messengers by which We make firm your heart.»*<sup>8</sup> So this verse from Him ﷻ, makes it clear that the wisdom (*ḥikma*) in relating the news of the [prior] Messengers is to strengthen (*tathbit*) his noble heart with it. There is no doubt that we today, are in more need to strengthen our hearts with his news and stories than his need ﷻ.

**Fourteenth:** not everything that the pious predecessors (*salaf*) did *not* do and was not in the first generations of Islām is an evil and reprehensible innovation whose performance is forbidden (*ḥarām*) and is incumbent to reject. Rather, it is obligatory to assess any ‘new’ actions against the foundations of the Sacred Law. What consists of what is beneficial (*maṣlahah*) is deemed necessary, or what consists of what is prohibited is deemed prohibited, or of the disliked (*makrūh*) is deemed *makrūh*, or of the permissible (*mubāḥ*) is deemed *mubāḥ*, or of the recommended (*mandūb*) is deemed *mandūb*. And for the means is the same ruling as the ends.

#### FIVE CATEGORIES OF INNOVATION

Thereafter, the scholars have categorized innovation into five categories:

1. **Necessary (*wājib*):** like refuting deviant groups and learning grammar.
2. **Recommended (*mustaḥab*):** like creating Islamic military forts and schools, the call to prayer on the minarets (*manāʿir*), and doing [any] excellence that was not present in the first stage of Islām.
3. **Disliked (*makrūh*):** like decorating the masjid and embellishing the Qurʾān (*muṣḥaf*).
4. **Permissible (*ḥalāl*):** like using a sieve, or having variety in food and drink.
5. **Prohibited (*ḥarām*):** what occurs that is contrary to the

8 *Quran 11:120*



*sunnah*, is not in accordance to the general foundational proofs of the Sacred Law, or does not concur with the benefit of the Sacred Law.

**Fifteenth:** not every innovation is prohibited. Were it like that, then it would have prohibited for:

- Abū Bakr, ‘Umar and Zaid ﷺ to collect the Qur’ān.
- Zaid’s recording the Qur’an in book form out of fear of it being lost by the death of the *Huffāz* (memorizers) among the *Sahāba* ﷺ.
- Likewise, it would have been prohibited for ‘Umar ﷺ to gather the people to pray night prayers (*ṣalāt al-qiyām*) behind one Imām, with his word “*what a blessed innovation (bid‘ah) this is.*”
- It would be prohibited to author books in every beneficial form of knowledge.
- We would have had to militarily engage the disbelievers with bows and arrows despite them fighting us with bullets, machine guns, tanks, airplanes, submarines, and fleets.
- Likewise, it would have been prohibited to raise the call to prayer (*adhān*) on the minarets (*manā’ir*).
- To develop military forts, schools, hospitals, ambulances, orphanages, and prisons.

So from this viewpoint, the scholars ﷺ have restricted the ḥadīth “*Every innovation (bid‘ah) is misguidance*” to a reprehensible innovation. This restriction is explained by what emanated from the senior authorities of the Companions and the Successors ﷺ from incidents that did not happen in his time ﷺ. We, today, have introduced many new matters that the pious predecessors (*salaf*) did not do, such as

- Assembling people behind one Imām in the last portion of the night for *ṣalāt at-tahajjud* after *ṣalāt at-tarāwīḥ*, or
- Like completing the Qur’ān therein, or
- Like reciting the special *du‘ā’* when completing the Qur’ān, or

- Like the Imām’s sermon (*khutbah*) on the 27th night at *ṣalāt at-tahajjud*, or
- Like the announcer calling out “Night vigil prayer! May Allāh reward you”<sup>9</sup>

All of this was *not* done by the Prophet ﷺ nor anyone from the *salaf*. So is our performing these actions also an innovation?

**Sixteenth:** so celebrating the Mawlid, as it was not done in his time ﷺ, is indeed an innovation. But, it is ‘good’ because it is encompassed within the foundational proofs of the Sacred Law and the principles in their totality. So it is an innovation with respect to collective mode of being celebrated, but not with respect to its being marked as a day to celebrate due to it being marked in the Prophetic era, which is understood in the twelfth proof.

**Seventeenth:** everything that was not present in the first era of Islām in a collective form, but was individually present, is desirable by the Sacred Law because what consists of things compliant with the Sacred Law is in accordance to the Sacred Law, which is no secret.

**Eighteenth:** Imām al-Shāfi‘ī ؒ said: “What is newly-introduced and opposes the Book or the *Sunnah* or scholarly consensus (*‘ijm ā*) or deductive-analogy (*qiyās*) or narration is a misguided innovation. And any good (*khayr*) that is introduced and does not oppose anything from the above-mentioned is praiseworthy.”

Imām al-‘Izz bin ‘Abd al-Salām, an-Nawawī and likewise Ibn al-Athīr have gone on to divide innovation into the categories we indicated previously.<sup>10</sup>

**Nineteenth:** so all good that consists of things that have foundational proofs in the Sacred Law, while introducing it is not intended to oppose the Sacred Law, and does not consist of the reprehensible, are thus included in the religion.

As for the zealous phrase “*this was not done by the pious predecessors*”, that is not a proof against any action. Rather, it is actually the absence

9 This occurs nightly at the two of the three Holy Sanctuaries, namely Mecca al-Mukarrama and Medina al-Munawwara. [t]

10 For more information, please see Appendix II on the correct use of weak hadith. [t]

of a proof which is no secret to anyone who has undertaken even a cursory study of the knowledge of foundational principles (*ilm al-usūl*). Indeed, the Sacred Law has classified a 'guided innovation' as *Sunnah* and promised its doer a reward.

Like the Messenger of Allah ﷺ said: "Whoever initiates a good *Sunnah* in *Islām*, and people act according to it after him, a copy of the reward is recorded for him equivalent to the one who acted upon it without decreasing their rewards at all."

**Twentieth:** the celebration of the prophetic Mawlid is reviving the mention of the Chosen One (*Mustafā*) ﷺ which is legislated by the Sacred Law for us in Islam. So, you yourself see that the majority of the rites of *Hajj* are nothing but reviving the memories of memorable events and praiseworthy places. The jogging (*sa ī*) between *Ṣafā* and *Marwā*, stoning (*ramī*) of the pillars (*jimār*), and sacrificing an animal in *Minā*; those are all events of the past and earlier eras. The Muslims revive its memories by re-enacting its rituals in the present day. The proof for that is the Word of Allāh Most High: «*And proclaim among mankind the Pilgrimage (Hajj)*<sup>11</sup>» and Allāh's Words speaking about the incident of Prophet Ibrāhīm ؑ and Prophet Ismā'īl ؑ «*...and show us our rites of worship.*<sup>12</sup>»

**Twenty-first:** all that we have mentioned previously of the perspectives on the legality of the Mawlid is only addressing the Mawlid that is free from reprehensible and blameworthy acts that must be rejected.

As for the Mawlid that consists of things that must be rejected like mixing of men and women, committing the forbidden (*ḥarām*), abundant wastefulness (*isrāf*) that does not please the Prophet ﷺ (*ṣāhib al-Mawlid*), then without doubt, that would be forbidden and is not allowed, when it comprises of the forbidden. However, its prohibition at that time is conditional, not intrinsic to the Mawlid, which is no secret to the one who ponders that.

---

11 *Quran 22:27*

12 *Quran 2:128*



## *The Opinion of Shaykh Ibn Taymīyya on the Mawlid*



He says: “Some people may be rewarded for performing the Mawlid. Similarly, what some people recant about either resembling the Christians in the birth of ‘Īsa ﷺ or out of love for the Prophet ﷺ and honouring him, Allāh may reward them for this love and striving (*ijtihād*), not [punish them] for innovation.”

Then he said: “know that there are actions that are good because they contain a variety of things legislated by the Sacred Law and also there are evil innovations and other than that. So *that action* is deemed evil because of its conflict to the religion in a holistic sense like the state of the hypocrites and the corrupt. This has been a trial for the majority of the *umma* in recent times.”

“So hold fast to two manners, the first of which is, to see to it that you and those legally obliged to obey you are avid in holding fast to the *Sunnah* inwardly and outwardly, and enjoin what is right and forbid what is wrong. Secondly, invite people to the *Sunnah* as much as possible. And if you see someone doing wrong and he will not abandon it except to do worse than it, then do not invite him to leave that wrong if it will result in him doing what is worse than it, or result in him abandoning the necessary (*wājib*) or recommended (*mustahab*). The individual abandoning the necessary (*wājib*) is more harmful than him performing that disliked thing (*makrūh*).

However, if there was a type of good in an innovation, then substitute it for him with a type of good that complies with the Sacred Law as much as possible because souls do not abandon something except for something else. And no one should abandon something good except for something equivalent to it or what is better than it.”

He goes on to say: “honouring the Mawlid and taking it as a season the way some people do will reap an immense reward because of their virtuous goal and their reverence for Allah’s Messenger ﷺ as I mentioned to you, [namely] that some things are deemed good for some people that would be deemed reprehensible for a strong believer (*mu’min*).”

And for this reason, it was said to Imām Aḥmad rahimahullāh about one of the leaders that he spent 1,000 dinārs (gold coins) on a copy of the Qur’ān (*mushaf*) and the like. He replied: “Leave him, for this is the best thing gold can be spent for” or he said similar to that, even though in his *madhhab*, the decorating of the *mushaf* is disliked (*makrūh*). Some of the scholars have explained that the leader spent it to restore the pages and writing. This was not the intent of [the dislike of] Imām Aḥmad, rather his intent was that, this action *does* have benefit, but also corruption in it. It is for that reason it is disliked.

## *The Understanding of the Mawlid in my Opinion*



According to us, celebrating the noble Prophetic Mawlid does not have a specific method that must be adhered to or that people must be made to abide by. Rather, everything that invites to good, gathers people upon guidance (*hidāya*), instructs them to what is in their best interest regarding their religion and worldly affairs actually fulfills the goal of the Prophetic Mawlid.

Therefore, if we gather to mention praises (*madh*) that contain the mention of the Beloved (*al-Habib*) ﷺ, his virtue, his battles (*jihād*), his distinctions (*khaṣā'is*), and we do not recite a story that people have become so familiar with it being read and so accustomed to it that some imagine that the Prophetic Mawlid is not complete except by reciting it. Thereafter, we listen carefully to what the scholars of ḥadīth (*muḥaddithūn*) have presented of admonitions and instructions, and to what is recited by a proficient reciter (*qāri'*) from the *āyats* of the Qur'ān.

I say: If we did that, then indeed that enters under the noble Prophetic Mawlid, and is achieving the meaning of celebrating the noble Prophetic Mawlid. And I believe no two people will disagree with this meaning, nor will they butt heads about it.





## *Standing in the Mawlid*



As for standing in the Prophetic Mawlid when his birth ﷺ and his emergence into the world is mentioned. Verily, some people have a completely incorrect idea about this which has absolutely no basis with the people of knowledge according to what I know. Rather, even the most ignorant people that attend the Mawlid and join with those who stand know this, and the incorrect idea is that people are standing, believing that the Prophet ﷺ is entering into their gathering at that very moment with his noble body. And some people have other incorrect notions because they think that incensed-wood (*bakhūr*) and perfume (*tīb*) is for him ﷺ and the water that is put in the middle of the gathering is for him ﷺ to drink from.

All of these ideas are erroneous and would not even cross the mind of an intelligent Muslim. Truly, we exonerate ourselves with Allāh from all that occurs regarding the status of Allah's Messenger ﷺ and the false assertions about his noble body [at the Mawlid] which none believe save a godless fabricator. And no one knows about the affairs of the life in the grave (*barzakh*) except Allāh Most High.

The Prophet ﷺ is loftier, more perfect and majestic that it be said about him that he leaves his grave and attends in bodily form such-and-such gathering at such-and-such time. I say: this is unadulterated falsehood, and contains such audacity, insolence, and foulness that can only come from a malicious hater or a stubborn ignoramus.

Yes, indeed we do believe that he ﷺ is living in the perfect life of the intermediary realm (*barzakh*) befitting his status. And in accordance with that lofty perfect form of life, his soul *is* able to travel and roam in the realm of the unseen dominion (*malakūt*) of Allāh ﷻ and it *is* possible that it be present at gatherings of good and places of light (*nūr*) and knowledge (*‘ilm*). And similarly are the pure souls of the believers from his followers. Indeed, Imām Mālik ؒ has said: “It has reached me that the soul is sent-forth, going wherever it wishes.”

Salmān al-Fārisī ؒ said: “The souls of believers are in the *barzakh* of the earth. They go wherever they will.” Ibn al-Qayyim ؒ recorded it as such in his book ‘The Soul’ (*ar-Rūh*).

So now that you know this, then know that standing in the Prophetic Mawlid is not necessary (*wājib*) nor *Sunnah*, and to believe that, is not correct whatsoever. It is only an action done by people expressing their happiness and joy. So when it is mentioned that Messenger of Allah ﷺ was born and came into the world, the listener pictures at that time that the entire universe shakes in happiness and joy by this blessing, so they stand to show their happiness. Thus, it is purely an act of custom or convention, not religious. Indeed, it is neither worship (*‘ibāda*), commanded in the Sacred Law, nor *Sunnah*, it is simply the custom of people that is performed.

## *The Scholars Deeming the Standing of the Mawlid to be Good and Explaining the Reasoning Behind it*



That has been deemed *good* by people of knowledge (*ahl al-'ilm*). It has been indicated by Imam al-Barzanjī ؒ, himself an author of one of the Mawlids, when he said in the text:

*“Standing when the noble birth is mentioned has been deemed good by Imāms of narrations and erudition. So good tidings to the one whose honouring him ؒ is his ultimate desire and aspiration.”*

And what we mean by ‘*deeming something good*’ here is its being intrinsically permissible and its foundation is praiseworthy and desirable [in the Sacred Law], from its motivations to its outcomes, not the technical meaning used in foundational principles (*usūl al-fiqh*). And even the student with the least knowledge knows that the phrase ‘*deeming good*’ is used in mundane affairs that are commonly known amongst people. So they say: ‘I deem this book to be good’ or ‘this is a good matter’ or ‘or people deem this act to be good’. Their whole intent in this is linguistically and commonly deeming something good. Otherwise, by default the affairs of people have Sacred Law rulings. And no intelligent person or anyone familiar with juristic principles (*uṣūl*) would suggest otherwise.



## The Reasons behind Deeming Standing to be Good



**The first reason:** this action has been in practice in all regions and cities and has been deemed good by scholars in the east and the west. Its intention is to honour the noble Mawlid of the Messenger of Allāh ﷺ. And what the Muslims deem good is deemed good by Allāh. And what the Muslims deem bad is deemed bad by Allāh as has preceded in the *ḥadīth*.

**The second reason:** standing for people of virtue is legislated by the Sacred Law, and firmly established by many proofs from the *Sunnah*. Imām al-Nawawī ؒ has authored an independent chapter about that, and Ibn Ḥajar ؒ has supported him and wrote a refutation to Ibn al-Ḥājj ؒ, who opposed standing, with another volume entitled “*Removing the blame from the one who deems standing to be good.*”

**The third reason:** as reported in the agreed upon *ḥadīth*, his words ﷺ to the Anṣār “*Stand for your master*” (*Qūmū ilā sayyidikum*). This standing was an honouring for our master Sa’d b. Mu’ādh ؓ. It was not because he was sick, because if it was, he ﷺ would have said ‘*stand for your sick one*’, not ‘*your master*’. And he did not order all people to stand; rather he only ordered some.

**The fourth reason:** it was from the Prophet’s guidance ﷺ to stand in honour for one entering upon him to create a good relationship

just as he stood for our Lady Fāṭima ؑ and approved of her showing reverence to him by doing the same. And he ordered the Helpers (*Anṣār*) to stand for their master. So that indicated the permissibility in the Sacred Law of standing. And he ؑ has more right to be honoured in that regard.

**The fifth reason:** it could be argued: “that only applies in his lifetime ؑ and in his presence, and at the time of the Mawlid gathering he is not present.” So the answer to that is that the one reciting the noble Mawlid is calling him to mind by envisioning his noble essence ؑ. And ‘envisioning a thing’ is praiseworthy and desirable. Rather, it is incumbent for every true Muslim to give all of one’s attention to the Messenger of Allāh ؑ at every time to perfect one’s following of him ؑ, increase one’s love for him, and to strive to make one’s desires in accordance with what he brought.

So people stand out of respect and esteem for this vivid image in their hearts of the persona of this grand Messenger ؑ, feeling the majesty of the place and greatness even though standing is a mundane thing, as we mentioned. This envisioning by the one remembering [the Prophet ؑ] is a cause for an increase in reverence for the Messenger of Allāh ؑ.

## *Books Authored on this Topic*



The books authored about this topic are remarkably abundant. Some are versified (arranged like a poem), some in prose, some summarized, some lengthy, and some medium in length. And we do not want, in this brief treatise, to mention the entire corpus because of its abundance and vastness. Likewise, we are not *able* to mention a short list in a brief summary because one book is not better than another in order to prioritize its mention, even though, of course, some are better and more impressive than others. Therefore, I will suffice to mention some great scholars of the *umma* who were *ḥuffāz* among the Imāms that authored works on this topic, and the famous and well-known Mawlid that they produced.

### AL-ḤĀFIZ IBN NĀSIR AL-DĪN AL-DIMISHQĪ

Amongst them are: al-Ḥāfiz Muḥammad b. Abū Bakr b. ‘Abdillāh al-Qīsī al-Dimishqī al-Shāfi‘ī famously known as Ḥāfiz Ibn Nāsir al-Dīn al-Dimishqī born in the year 777 *hijri* and died in year 842 *hijri*. It is said about him by Ḥāfiz Ibn Fahd in ‘*Lahz al-Alḥāz*’ at the end of ‘*Tadhkirat al-Ḥuffāz*’ page 319: “He is the Imām, the beneficial Ḥāfiz, the exalted historian; he has a pure, sound and accurate mind, enjoyable and beautiful writing following the way of the scholars of *ḥadīth*.” He said: “His books are abundant, commented on, made marginalia of, verified, printed, became prominent to his peers, and have benefitted whoever sought them out.”

The Sheikh was appointed as a manager at Dār al-Ḥadīth al-Ashrafia in Damascus. Imām as-Suyūṭī ؒ said about him: “He became the *Muḥaddith* of Damascus.” Shaykh Muḥammad Zāhid said in his commentary at the end of the biographies (*ṭabaqāt*): “Al-Ḥāfiẓ Jamāl al-Dīn b. ‘Abd al-Hādī al-Hanbalī said in his book ‘The Fruitful Garden’ (*Riyāḍ al-Yān’iah*) about the biography of the aforementioned Ibn Nāsir al-Dīn: “He respected Shaykh Ibn Taymiyya, loved him and had deep affection for him.”

I say: Ibn Fahd mentioned that he authored a book entitled ‘*The Ample Refutation of he who alleged that Ibn Taymiyya Shaykh al-Islām was a Disbeliever.*’ I say: This Imām has authored numerous volumes on the Noble Mawlid, the titles of some of which were mentioned by the author of *Kashf az-Zunūn ‘an Asami al-Kutub wa al-Funūn* (p. 319): “. . .and *Jami’ al-Athār fi Mawlid al-Nabi al-Mukhtār* in three volumes, and *al-Lafz al-Ra’iq fi Mawlid Khayr al-Khalā’iq*, which is an abridged work. . .” Ibn Fahd said: “He also authored *Mawrid al-Sāwi fi Mawlid al-Hādi.*”

#### AL-ḤĀFIẒ AL-‘IRĀQI

From them is Ḥāfiẓ ‘Abd al-Raḥīm b. Ḥusain b. ‘Abd al-Raḥmān al-Miṣrī famously known as al-Ḥāfiẓ al-‘Irāqī born in the year 725 *hijri* and died in 808 *hijri*.

He is the famous great Imām Abū al-Faḍl Zain al-Dīn, the unparalleled in his time and unique in his era, Ḥāfiẓ al-Islām, the one creatures relied upon, the learned, the proof, and the learned critic. He was superior in memory and excellence in his time, and the Imāms of his time testified for him that he was unsurpassed in his field. He was proficient in *ḥadīth*, chain of narration (*isnād*), memorization (*ḥifẓ*) and mastery (*itqān*). He became someone who the Egyptian Fatwa Council was known to consult. So what can I say about an Imām like this, a vast ocean, a paragon of the outstanding stars of the *Sunnah*, a massive mountain from among the pillars of this upright religion. It suffices us that the scholars accept his word in *ḥadīth*, chains of transmission, and nomenclature, and refer back to him when it is said ‘al-‘Irāqī’; and in this subject matter his ‘*Alfiyya*’ [a one thousand line compilation on the science of *ḥadīth*] is relied upon; and anyone with the slightest bit of knowledge in, and connection



to ḥadīth acknowledges his virtue and mastery. Indeed, this Imām has authored a noble Mawlid named (*The wholesome watering place on the lofty Mawlid*). More than one of the ḥuffāz have vouched for his books such as Ibn Fahd and al-Suyūṭī in their commentaries on the 'Tadhkirah.'

#### AL-HĀFIZ AL-SAKHĀWĪ

And from among them, al-Ḥāfiz Muḥammad 'Abd al-Raḥmān b. Muḥammad al-Qāhirī more famously known as al-Ḥāfiz al-Sakhāwī born in 831 hijri and died in 902 hijri in Medina Munawwara, and he is the great historian, and the famous Ḥāfiz.

Imām al-Shawkānī ؒ wrote about him in a biography in *al-Badr al-Ṭālī* saying, "He is from the great Imāms."

Ibn Fahd ؒ said: "I did not see amongst the later ḥuffāz the likes of him. He has an abundance of gnosis, knowledge of the narrators of ḥadīth, knowledge of the states of the narrators, knowledge about the science of criticizing and praising narrators of ḥadīth (*jarḥ and ta'adīl*), and he is consulted therein until some of the scholars said: "No one has come after Ḥāfiz al-Dhaḥabī like him and tread this path as he did. After him the science of ḥadīth died."

Al-Shawkānī ؒ said: "Even if he had not authored a single book other than *al-'Daw al-Lāmī*, it in and of itself would have been the sufficient proof of his leadership (*Imāmat*). I say: He said in *Kashf al-Zunūn*: "Indeed al-Ḥāfiz al-Sakhāwī authored a work on the noble Mawlid ؒ."

#### MULLA 'ALI AL-QĀRI

From them is al-Ḥāfiz the Mujtahid, Imām Mulla 'Ali al-Qāri b. Sultān bin Muḥammad al-Harawī who died in 1014 hijri, the author of *Sharḥ of al-Mishkāṭ* and other works.

Imām al-Shawkānī ؒ wrote a biography on him in *al-Badr al-Ṭālī* saying: "Al-'Isāmī said describing him [al-Qāri]: 'He gathered the knowledge of narrations, was skilled in the Prophet's *Sunnah*, one of the learned men by consensus, famous for his strong memory and understanding.' Then he said: "However, he was subjected to

tribulations by opposing the Imāms, especially Imām al-Shāfi‘ī.” Then al-Shawkānī took upon himself to protect and defend Mulla ‘Alī al-Qāri ؒ after reproducing the words of al-‘Isāmī by saying: “I say this is a proof towards his lofty rank. For truly, the role of a *Mujtahid* is to clarify what opposes authentic proofs and oppose it regardless if the speaker is prominent or insignificant. This is a complaint, the blameworthiness of which, is obvious.”

I say: this Mujtahid, Muḥaddith Imām whom Imām al-Shawkānī discussed in his biography, who they said he was a *Mujtahid* and *Muḥaddith* has authored a book on the Mawlid of *Rasūlullāh* ؐ. The author of *Kashf al-Zunūn* said: “Its name is *The watering place of the thirsty about the prophetic Mawlid.*” I say: “I have edited it, by Allāh’s bounty, and made a commentary on it and printed it for the first time.”

#### IBN KATHĪR AL-SHĀFI‘Ī

From them, Ḥāfiẓ ‘Imād al-Dīn, Ismā‘īl b. ‘Umar bin Kathīr’, the author of the *tafsīr*. Imām al-Dhahabī ؒ said about his features: “The Imām, Muftī, Muḥaddith, skillful, reliable, master of several types of knowledge, and God-fearing.”

It is related from al-Shihāb Aḥmad Ibn Ḥajar al-Asqalānī ؒ in ‘*Al-Durar al-Kāminah*’ on page 374: “He occupied himself with researching the texts (*mutūn*) of ḥadīth and its narrators (*rijāl*). He said: “He took from Ibn Taymiyya ؒ and was put into tribulation because of loving him and was tested because of him. He was always known for being fun-loving and lighthearted. His works became widespread in the land in his lifetime, and people benefitted from them after his death in 744 *hijri*. Imām Ibn Kathīr ؒ authored a prophetic Mawlid that was recently published, edited by Dr. Ṣalāh al-Dīn al-Munajjad.

#### IBN DAYBA‘ AL-YAMANĪ AL-ZABĪDĪ

From among them is Ḥāfiẓ Wajih al-Dīn ‘Abd ar-Raḥmān b. ‘Alī bin Muḥammad al-Shaybānī al-Yamanī al-Zabīdī al-Shāfi‘ī, (famously known as Ibn Dayba‘; Dayba‘ means ‘white’ in the Sudanese language. It is a nickname of his grandfather ‘Alī b. Yūsuf). He was born in

*Muḥarram* in 866 *hijrī* and died on *Jumu'a* on the 12th of *Rajab* the solitary in the year 944 *hijri*. He ~~is~~ was one of the scholars of his time, was the foremost master in the science of *ḥadīth* and taught the *Ṣaḥīḥ* of al-Bukhārī more than 100 times, and once he recited it in six days.

He authored a prophetic *Mawlid* that is famous in many countries, and we edited it and commented on it and made references for its *aḥadīth* by the Grace of Allāh.

[Shaykh] Muḥammad 'Alawī al-Mālikī al-Ḥasanī  
*The servant of sacred knowledge in the land of Allāh*

THE MECCAN SANCTUARY



## Appendix I

HABIB UMAR ON STANDING  
DURING THE MAWLID  
DELIVERED IN TORONTO, CANADA



مَا حُكْمُ الْقِيَامِ بِذِكْرِ مَدْحِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟

**Question:** What is the ruling of standing when the Prophet's praises are mentioned ﷺ?

الْقِيَامُ فِي الشَّرِيعَةِ الْغَرَاءِ، لَا يُحْرَمُ إِلَّا لِلْمُحْرَمِ

Standing in the radiant Sacred Law is not forbidden unless you are standing for something forbidden.

قَدْ أَنْ يَكُونَ لِنِيَّةِ تَعْظِيمِ لِكُفْرِ كَافِرٍ أَوْ فُجُورِ فَاجِرٍ أَوْ يَكُونَ فِي  
مُشَارَكَةِ صَاحِبِ الْمَعْصِيَةِ فِي مَعْصِيَتِهِ أَوْ يَقُومَ لِيَفْعَلَ مُحْرَمًا

This [forbidden standing] may occur when someone stands intending to honour the disbelief of a disbeliever, or the corruption of a profligate, or standing to partake in the disobedience of a disobedient person, or the person stands to do something prohibited (*harām*).

فَمَا وَرَاءَ ذَلِكَ، فَلَوْ أَرَادَ الْإِنْسَانُ أَنْ يَقُومَ أَوْ يَقْعُدَ عِشْرِينَ مَرَّةً أَوْ  
ثَلَاثِينَ مَرَّةً مَثَلًا فَلَا شَيْءَ فِي شَرِيعَةِ اللَّهِ يَنْهَاهُ عَنْ ذَلِكَ

Otherwise if someone wants to stand up or sit down twenty or thirty times, for example, then there is nothing in the Sacred Law of Allah to prohibit someone from doing that.

فَأَمَّا إِنْ كَانَ يَقْضِي دُجُوعَ بَيْنَ الذِّكْرِ قِيَامًا وَفُعُودًا، فَهَذَا مَقْصُودُ شَرِيفٍ

As for when a person intends by this to join between standing and remembering Allah, then this is a noble aim.

وَأَمَّا إِنْ كَانَ يَقْضِي إِظْهَارَ الْفَرَحِ بِذِكْرِ وِلَادَةِ النَّبِيِّ مُحَمَّدٍ، إِذَا ذُكِرَتْ  
وِلَادَتُهُ، قَامَ تَعْبِيرًا عَنِ الْفَرَحِ وَتَعْظِيمِ لِرَسُولِ اللَّهِ، فَهَذَا مِنْ عَظِيمِ  
قُرْبَاتٍ إِلَى اللَّهِ

If they intend by standing, [to show] joy and reverence at the mention of the birth of the Prophet ﷺ and so that they stand as an expression of this joy and reverence, then that is included among the greatest acts we can do to draw nearer to Allah.

فَهَلْ يَجُوزُ الْقِيَامُ لِأَيِّ شَيْءٍ وَلَوْ أُرِيدَ أَنْ أَتَنَاوَلَ مَتَاعًا أَوْ أَهْدِيَهُ إِلَّا عِنْدَ  
ذِكْرِ وِلَادَةِ رَسُولِ مُحَمَّدٍ؟

So is it permissible to stand for anything like getting anything, or picking up shoes, and the only time it is forbidden to stand is when the birth of the Messenger ﷺ is mentioned?

ثُمَّ إِنْ الْقِيَامَ لِأَجْلِ إِكْرَامِ أَحَدٍ، إِنْ كَانَ ذَلِكَ مُكْرَمًا مُسْلِمًا فَلَا حَرَجَ  
فِيهِ. وَإِنْ كَانَ ذَلِكَ مُكْرَمًا مُتَجَاهِرًا بِالْفِسْقِ أَوْ مُتَظَاهِرًا بِالْكُفْرِ، فَلَا  
يَجُوزُ لِأَنَّ ذَلِكَ لَا يَجُوزُ

Thereafter, standing in honour of someone, if the one being honoured is Muslim, contains no harm therein. But, if the one being honoured is proudly committing corruption or openly manifesting disbelief and one stands due to that quality, then that is prohibited.

March 20<sup>th</sup>, 2011 at I.M.O. Masjid





## Appendix II

### THE CORRECT USE OF WEAKLY AUTHENTICATED HADITH



The slogan '*Quran and Sunnah*' has been repeated to the Muslim masses so much that it has become wrongly interpreted to mean 'only' the Quran and Sunnah should be followed without qualified scholarship. While being the two primary sources of Islamic law, the other two being analogy (*qiyas*) and scholarly consensus ('*ijma*'), there are so many innovations (*bida'*) folded within this catch phrase that the common Muslim may not understand. One of them being our topic today about the proper use of the weak hadith of the Messenger of Allah ﷺ.

Nowadays, many people claim and make others feel that it is impermissible and not allowed to follow weak hadith, and they themselves feel fear and create in others fear, uncertainty and anxiety about any book that has any weakly authenticated hadith in it. Whereas, a cursory glance at the works on the science of hadith reveal that it is actually **permissible to follow weakly authenticated hadith in all matters except for permissible and prohibited (*halāl and ḥarām*)**. For example, those hadith that encourage us to do what we know is *halal* (lawful) like reciting 100 benedictions (*Salat and Salaam*) on the Messenger of Allah ﷺ on Fridays, or discourage us

from doing what we know is prohibited like lying, speaking about Islam without knowledge, or cheating.

#### IMAM AL-NAWAWI'S STATEMENT ON WEAKLY AUTHENTICATED HADITH

The great Shafi'i Imam, the Hafiz of Hadith, author of the famous *Riyāḍ al-Sāliḥīn*, the *zāhid* (ascetic), and *fāqih* (jurist), the Syrian, Imām al-Nawāwī ؒ mentioned this point in several places in his various works. In the introduction to his *Kitāb al-Adhkār* he states,

The scholars of the hadith (*muḥaddithūn*) and the jurists (*fuqahā'*) and others declared: 'It is permissible and praiseworthy [*mustahabb*] to act upon weak hadith to do good deeds (*faddā'il*), in encouragement of good (*al-tarḥīb*) and preventing evil (*al-tarḥīb*) with a weak hadith as long as the hadith is not forged [*mawḍū'a*]'<sup>13</sup>.

قَالَ الْعُلَمَاءُ مِنَ الْمُحَدِّثِينَ وَالْفُقَهَاءِ وَعَيْرِهِمْ: يَجُوزُ  
وَيَسْتَحَبُّ الْعَمَلُ فِي فَضَائِلِ وَالتَّرْغِيبِ وَالتَّرْهِيْبِ بِالْحَدِيثِ  
الضَّعِيفِ مَا لَمْ يَكُنْ مَوْضُوعًا .

Nowadays, some people claim that a weak hadith is in essence, like a forged hadith and that under no circumstances can we follow it. As if this was not bad enough, they even go so far as to insist that it is impermissible to mention a weak hadith without mentioning that it is weak. However, while it is impermissible (*haram*) to follow or even mention a *forged* hadith without mentioning that it is forged, that is not the case with weak hadith.

#### HOW SHOULD ONE MENTION WEAKLY AUTHENTICATED HADITH?

When mentioning a weak hadith one should not say "The Messenger of Allah ؐ said ...," but rather should say, "*It is reported* that the Messenger of Allah ؐ said ...," or something similar that does not positively affirm that the report is a statement of the Prophet ؐ.

13 The Book of Remembrance (*Kitāb al-Adhkār*), an-Nawawī, page 7. Dar al-Kutub al-'Ilmiyah, Beirut. [t]

IMAM AL-SUYUTI COMMENTING ON IMAM AL-  
NAWAWI'S STATEMENT ON REPORTING WEAK HADITH

To make this clear, among the great authorities in the science of hadith were Imām al-Nawawī and Imām al-Suyūṭī. Here follows a statement of Imām al-Nawawī from his book on the principles of the science of hadith (*Usul al-Hadith*) known as *al-Taqrīb* with the celebrated commentary (*sharḥ*) of Imām al-Suyūṭī from Imam al-Suyuti's *Tadrīb al-Rāwī*. This commentary is now recognized as a textbook and primary resource on the principles of the science of hadith.

The text from al-Nawawī is in bold type while al-Suyūṭī's interpolations are in regular type and there are a few of my own interpolations which I have distinguished by placing them within *square* brackets:

**According to the authorities in the field of hadith and other fields, it is allowed to be lenient with respect to:**

- 1) **The chains of transmission (*sanads*) of weak hadith**
- 2) **Reporting them with the exception of forged hadith**
- 3) **Following them without announcing that they are weak in all but the attributes of Allah Most High and what is permissible and impossible for Him and in interpretation of His Word**
- 4) **In the rules of Sacred Law like what is lawful and unlawful and other than that like stories, the rewards of good deeds, in admonitions and other than that**
- 5) **What is related to creed (*'aqīda*) and**
- 6) **Rules of law**

وَيَجُوزُ عِنْدَ أَهْلِ الْحَدِيثِ وَغَيْرِهِمُ التَّسَاهُلُ فِي الْأَسَانِيدِ  
الضَّعِيفَةِ وَرِوَايَةِ مَا سِوَى الْمَوْضُوعِ مِنَ الضَّعِيفِ وَالْعَمَلُ بِهِ  
مِنْ غَيْرِ بَيَانٍ ضَعْفِهِ فِي غَيْرِ صِفَاتِ اللَّهِ تَعَالَى وَمَا يَجُوزُ

وَيَسْتَجِئِلُ عَلَيْهِ وَتَفْسِيرَ كَلَامِهِ وَالْأَحْكَامَ كَالْحَلَالِ وَالْحَرَامِ  
وَعَٰئِدِهِمَا وَذَلِكَ كَالْقَصَصِ وَقَضَائِلِ الْأَعْمَالِ وَالْمَوَاعِظِ  
وَعَٰئِدِهَا مِمَّا لَا تَعَلَّقُ لَهُ بِالْعَقَائِدِ وَالْأَحْكَامِ .

Among those who mentioned that was [Aḥmad] ibn Ḥanbal رحمه الله and [‘Abd al-Raḥmān] ibn al-Mahdī and [‘Abd Allah] ibn al-Mubārak رحمه الله [whom are all outstanding authorities on hadith from the pious predecessors]. They said that when we report about the lawful and unlawful, we are strict. And when we report about the rewards of good deeds and the likes of that, we are lenient.

وَمَنْ تَقَلَّ عَنْهُ ذَلِكَ ابْنُ حَنْبَلٍ وَابْنُ مَهْدِيٍّ وَابْنُ الْمُبَارَكِ  
قَالُوا إِذَا رَوَيْنَا فِي الْحَلَالِ وَالْحَرَامِ شَدَدْنَا وَإِذَا رَوَيْنَا فِي  
الْقَضَائِلِ وَنَحْوِهَا تَسَاهَلْنَا .

*Notice:* Neither Ibn al-Ṣalāḥ nor the author [i.e. al-Nawawī whose work al-Suyūṭī is commenting on] mentioned here or in any other of his books any other condition save the above [for following weak hadiths]; namely, that it be in the area of the rewards of good deeds and the likes of that.<sup>14</sup>

However, Shaykh al-Islām رحمه الله [Ibn Ḥajar al-‘Asqalānī] stipulated three conditions:

1) The weakness should not be severe; this condition excludes reports that only liars and those suspected of lying and those who make excessive mistakes. Al-‘Alā‘ī declared that there is agreement on this point.

14 Presumably, the reason they did not mention that the hadith should not be forged and that it should fall under a generally received precept of the religion as did Ibn Ḥajr رحمه الله and others is that they took those conditions to be common knowledge and widespread. [t]

2) The report should fall under some received general precept.

3) The one who follows it should not believe positively that that hadith is confirmed; rather he is being cautious [i.e. he does what has been prescribed in the hopes of getting the reward promised].

تَنْبِيْهِ: لَمْ يَذْكَرْ ابْنُ الصَّلَاحِ وَالصُّصَيْفُ هُنَا وَفِي سَائِرِ كُتُبِهِ  
لَمَّا ذَكَرَ سِوَى هَذَا الشَّرْطِ وَهُوَ كَوْنُهُ فِي الْقَضَائِلِ وَتَحْوِيهَا  
وَذَكَرَ شَيْخُ الْإِسْلَامِ لَهُ ثَلَاثَةُ شُرُوطٍ: أَحَدُهَا أَنْ لَا يَكُونَ  
شَدِيدًا. فَيُخْرِجُ مَنْ انْفَرَدَ مِنَ الْكُذَّابِينَ وَالْمُتَّهَمِينَ بِالْكَذِبِ  
وَمَنْ فَحِشَ غَلَطُهُ نَقَلَ الْعَلَاءِيُّ الْإِتِّفَاقَ عَلَيْهِ. الثَّانِي: أَنْ  
يَنْدَرُجُ تَحْتَ أَصْلِ مَعْمُولٍ بِهِ. الثَّالِثُ أَنْ لَا يَعْتَقِدُ عِنْدَ  
الْعَمَلِ بِهِ ثُبُوتَهُ بَلْ يَعْتَقِدُ الْإِحْتِيَاطَ .

[Ibn Hajar] said that the [first]<sup>15</sup> two points were stipulated by Ibn ‘Abd al-Salām ؓ [d. 660 / 1262; Cairo] and Ibn Daqīq al-‘Eid ؓ [d. 702 / 1302; Cairo], while it has been said that it is not permissible to follow them at all; Abū Bakr ibn al-‘Arabī ؓ [d. 543 / 1148; Fez] said that. On the other hand, some have said that it is permissible to follow them without any condition [i.e. in the area of rules of law as well as the merits of deeds for there is consensus on the other stipulation—that the hadith be not forged or suspected of it—as was mentioned above]. It was mentioned previously that this view was imputed to Abū Dawūd ؓ and Aḥmad ؓ and that the two of them maintained that weak hadith are better than the opinions of people. [Badr al-Dīn] al-Zarkashī ؓ [d. 794 / 1392; Cairo] stated it this way: ‘Weak hadith stand rejected unless it involves encouragement [to do good deeds] or warning [not

15 The clarification that the two points referred to is the first provided by al-Sakhawī who also quoted Ibn Hajar and we will quote him presently. [t]

to do bad deeds], or unless its chains of narration are more than one and the corroborating chains are not worse than the basic chain; however, it is said that it is not acceptable at all while it is also said that it will be accepted if it falls under some received precept or some general principle.<sup>16</sup>

وَقَالَ هَذَانِ ذَكَرَهُمَا ابْنُ عَبْدِ السَّلَامِ وَابْنُ دَقِيقِ الْعَيْدِ  
 وَقِيلَ لَا يَجُوزُ الْعَمَلُ بِهِ مُطْلَقًا قَالَ أَبُو بَكْرِ بْنُ الْعَرَبِيِّ  
 وَقِيلَ يَعْمَلُ بِهِ مُطْلَقًا وَتَقَدَّمَ عَزْوُ ذَلِكَ إِلَى أَبِي دَاوُدَ وَأَحْمَدَ  
 وَأَنْهُمَا يَرِيَانِ ذَلِكَ أَقْوَى مِنْ رَأْيِ الرَّجَالِ وَعِبَارَةُ الرَّزْكَاشِيِّ  
 الضَّعِيفُ مَرْدُودٌ مَا لَمْ يَقْتَضِ تَرْغِيبًا أَوْ تَرْهِيبًا أَوْ تَتَعَدَّدَ  
 الْإِشَارَةُ وَلَمْ يَكُنْ الْمُتَابِعُ مُنْحَطًّا عَنْهُ وَقِيلَ لَا يَقْبَلُ مُطْلَقًا  
 وَقِيلَ يَقْبَلُ إِنْ شَهِدَ لَهُ أَصْلٌ وَانْدَرَجَ تَحْتَ عُمُومِ انْتَهَى.  
 وَيَعْمَلُ بِالضَّعِيفِ أَيْضًا فِي الْأَحْكَامِ إِذَا كَانَ فِيهِ إِحْتِيَاطٌ.

Furthermore, weak hadith are acceptable even in the rules of law if they involve precaution [in abstaining from something on account of some prohibition or warning mentioned in a weak hadith.]

#### IMAM AL-ZARKASHI AND A PRINCIPLE AMONG SCHOLARS OF HADITH (MUHADDITHŪN)

Notice in the citation from al-Zarkashī that he states, “Weak hadith stand rejected unless it involves encouragement [to do good deeds] or warning [not to do bad deeds], or unless its chains of narration are more than one and the corroborating chains are not worse than the basic chain.”

Al-Zarkashī here is evoking a received principle among the *muḥaddithūn* to the effect that if a weak hadith is reported with a different chain of narration then the hadith in view of the mutual corroboration will not be held weak any longer and said to be *ḥasan li ghairihī* or ‘authentic by virtue of other than itself.’

16 *Tadrib al-Rāwī*, Suyūṭī, 1/298-299, Dar al-Kutub al-‘Ilmiyyah, Beirut, Lebanon, 1979. [t]

Al-Nawawī ﷺ states in his *al-Taqrīb*,

If you see a hadith with a weak chain of narration, you are entitled to say that it is weak according to this *sanad*, but you must not say that the text [*matn*] is weak simply because that particular *sanad* is weak [because you don't know if there are other chains of narration out there corroborating this particular text], unless some Imam [who has memorized most of the corpus of hadith] declares that it hasn't been reported in any authentic form, or declares that it is weak explaining the reason for its weakness.<sup>17</sup>

إِذَا رَأَيْتَ حَدِيثَ بِإِسْنَادٍ ضَعِيفٍ ، فَلَكَ أَنْ تَقُولَ هُوَ ضَعِيفٌ  
بِهَذَا الْإِسْنَادِ وَلَا تَقُولَ ضَعِيفَ الْمَتْنِ لِجَرْدِ ضَعْفِ ذَلِكَ  
الْإِسْنَادِ ، إِلَّا أَنْ يَقُولَ إِمَامٌ إِنَّهُ لَمْ يَرَوْ مِنْ وَجْهِ صَحِيحٍ أَوْ  
إِنَّهُ حَدِيثٌ ضَعِيفٌ مُفَسِّرٌ ضَعَّفَهُ .

What Imam al-Nawawī ﷺ is saying is that even if we may find a particular chain of narration to be weak, we have to refrain from dismissing the text of the hadith as weak for fear that it may be corroborated by other chains of narration, or other hadith of similar import. And as al-Zarkashī has intimated in the passage we quoted above, corroboration will take place even if the other chain of narration is weak as long as it was not worse in status than the weak hadith. He meant by that, that in its chain of narration there was one suspected of lying or a confirmed liar. In further confirmation of this point consider that al-Suyūṭī states in his *al-Tadrīb*,

There is nothing surprising about using a hadith that has two chains of narration as a proof of the Sacred Law, even if any one of them were to exist by itself, it would not be a proof, as in the case of *mursal* [that is, the Follower reports directly from the Prophet ﷺ] for example which was reported with another chain of narration right back to the Prophet ﷺ [*musnad*], or with

17 Refer to the commentary of *Tadrīb al-Rawī* 296/1. [t]

another *mursal* chain of narration, with a condition which we will presently mention.<sup>18</sup>

وَلَا بَدْعَ فِي الإِخْتِجَاجِ بِحَدِيثِ لَهُ طَرِيقَانِ لَوْ أَنْفَرَدَ كُلُّ  
مِنْهُمَا لَمْ يَكُنْ حُجَّةً ، كَمَا فِي الْمُرْسَلِ ، إِذَا وَرَدَ مِنْ وَجْهِ  
آخَرَ مُسْنِدٌ ، أَوْ وَاقَفَهُ مُرْسَلٌ آخَرَ بِشَرْطِهِ كَمَا سَيَجِيءُ .

The condition was what was already mentioned above; namely, that the other chain of narration not be forged. Elsewhere al-Suyūṭī رحمه الله states,

Likewise [a weak hadith becomes strengthened to the degree of *hasan li ghairihī*] if its weakness was due to *irsāl* [the Follower narrating directly from the Prophet ﷺ], or *tadlis* [the narration of a narrator from someone with whom he is contemporaneous of something that he did not hear from him with a wording that suggests that he heard from it from him],<sup>19</sup> or ignorance about a narrator [either his identity, or his status], as some authority mentioned additionally, its weakness will be removed with [the discovery] of another chain of narration, but it will not become as strong as a chain of narration that is authentic in itself.<sup>20</sup>

وَكَذَا إِذَا كَانَ ضَعْفُهَا لِإِرْسَالٍ أَوْ تَدْلِيلٍ أَوْ جَهَالَةِ رِجَالٍ ،  
كَمَا زَادَهُ شَيْخٌ ، زَالَ بِمَجِيئِهِ مِنْ وَجْهِ آخَرَ وَكَانَ دُونَ الْحَسَنِ  
لِدَاتِهِ .

18 Transmitted from the book *Qawa'id fi 'ulum al-hadith* (Principles on the Science of Hadith), pg. 80. [t]

19 The definition I have given in this interpolation is one type of *tadlis*; namely, what is termed *tadlis al-isnād*; for example, he says "from so-and-so." If the narrator narrates from someone with whom he was not contemporaneous, that is not deemed *tadlis* but rather *irsāl* according to the famous point of view as mentioned by al-Suyūṭī in his *Tadrib al-Rāwī* (Beirut: Dar al-Kutub al-'Ilmiyah, 2nd ed., 1399/1979), 1:224. [t]

20 Transmitted from the book *Qawa'id fi 'ulum al-hadith* (Principles on the Science of Hadith), pg. 80. [t]



Here in this latter citation, al-Suyūṭī is saying that when a weak narration is corroborated it becomes *ḥasan*, but not as strong as what is *ḥasan* in its own chain of narration alone without any corroboration from another chain of narration.

Note carefully, what al-Suyūṭī is telling us about *mursal* narrations. In case you are not clear what a *mursal* narration is, it is a narration which a Follower, defined as one who did not see the Prophet ﷺ but saw and narrated from at least one of the Companions who ascribes directly to the Prophet ﷺ; now since a Follower by definition did not hear directly from the Prophet ﷺ, and since it is established that he is truthful, it is known that he must have narrated from at least one Companion. While the early imams including Abū Ḥanīfah, and Mālik and Aḥmad, according to the famous report,<sup>21</sup> accepted *mursal* narrations as long as its narrators were reliable and trustworthy, al-Shāfi‘ī, and according to a report, Aḥmad, and most of the *muḥaddithūn*, did not accept them unless they were corroborated, even if that corroboration was by means of another *mursal* narration.

#### SUMMARIZED LESSONS

To summarize what we have presented here, we can say that:

1. We are encouraged to follow weakly authentic narrations in matters that involve the likes of exhortation to do good deeds or refraining from evil ones.
2. We may cite such hadiths without mentioning that their chain of narration is weak, though we should not state definitely that it was something the Prophet ﷺ said, but rather that ‘*it has been reported that he said such-and-such.*’
3. We should be careful of claiming that the text of a hadith is weakly authenticated simply because the particular chain of narration that is before us is weak, for fear that it might be corroborated by another chain of narration that we are not aware of, thus misleading people incorrectly about the religion of Allah.

---

21 As Imam al-Suyūṭī mentioned in his *Tadrīb al-Rāwī* (Beirut: Dār al-Kutub al-‘Ilmiyah, 2<sup>nd</sup> ed., 1399/1979), 1:197. [t]

4. We should be careful not to follow people who are hasty to write off hadith as weak although they have not memorized or are not even familiar with much of the corpus of hadith literature like so many pretenders to learning in our times.
5. We should bear in mind that a weakly authenticated hadith becomes strengthened to the degree of *ḥasan* (reliable) if it is learned that there is another chain of narration with a similar text.

## Appendix III



### حَوْلِ الْإِحْتِفَالِ بِذِكْرِ الْمَوْلِدِ النَّبَوِيِّ الشَّرِيفِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على أشرف الأنبياء والمرسلين  
سيدنا محمد وعلى آله وصحبه وسلم.

أما بعد:

فقد كثرت الكلام عن حكم الاحتفال بالمولد النبوي الشريف، وما كنت  
أود أن أكتب شيئاً في هذا الموضوع وذلك لأن ما شغل ذهني وذهن  
العقلاء من المسلمين اليوم هو أكبر من هذه القضية الجانبية التي صار  
الكلام عنها أشبه ما يكون بالحوالية التي تُقرأ في كل موسم وتُنشر في  
كل عام حتى ملّ الناس سماع مثل هذا الكلام، لكن لما أحب كثير من  
الإخوان أن يعرفوا رأيي بالخصوص في هذا المجال، وخوفاً من أن يكون

ذلك من كتم العلم أقدمت على المشاركة في الكتابة عن هذا الموضوع  
سائلين من المولى عز وجل أن يلهم الجميع الصواب. آمين.

وقبل أن أسرد الأدلة على جواز الاحتفال بالمولد النبوي الشريف  
والاجتماع عليه أحب أن أبين المسائل الآتية.

الأولى: أننا نقول بجواز الاحتفال بالمولد النبوي الشريف والاجتماع  
لسماع سيرته والصلاة والسلام عليه وسماع المدائح التي تُقال في حقه،  
واطعام الطعام وإدخال السرور على قلوب الأمة.

الثانية: أننا لا نقول بسنية الاحتفال بالمولد المذكور في ليلة مخصوصة  
بل من اعتقد ذلك فقد ابتدع في الدين، لأن ذكره صلى الله عليه وسلّم  
والتعلق به يجب أن يكون في كل حين، ويجب أن تمتلئ به النفوس.

نعم: إن في شهر ولادته يكون الداعي أقوى لإقبال الناس واجتماعهم  
وشعورهم الفياض بارتباط الزمان بعبءه ببعض، فيتذكرون بالحاضر  
الماضي وينتقلون من الشاهد إلى الغائب.

الثالثة: أن هذه الاجتماعات هي وسيلة كبرى للدعوة إلى الله، وهي فرصة  
ذهبية لا تفوت، بل يجب على الدعاة والعلماء أن يذكروا الأمة بالنبي صلى  
الله عليه وسلّم بأخلاقه وآدابه وأحواله وسيرته ومعاملته وعبادته، وأن  
ينصحوهم ويرشدوهم إلى الخير والفلاح ويحذروهم من البلاء والبدع  
والشر والفتن، وإننا دائما ندعو إلى ذلك ونشارك في ذلك ونقول للناس:

ليس المقصود من هذه الاجتماعات مجرد الاجتماعات والمظاهر، بل هذه  
وسيلة شريفة إلى غاية شريفة وهي كذا وكذا، ومن لم يستفد شيئا لدينه  
فهو محروم من خيرات المولد الشريف.

أدلة جواز الاحتفال بمولد النبي صلى الله عليه وسلم

الأول: أن الاحتفال بالمولد النبوي الشريف تعبير عن الفرح والسرور بالمصطفى صلى الله عليه وسلم، وقد انتفع به الكافر.

وسياتي في الدليل التاسع مزيد بيان لهذه المسألة، لأن أصل البرهان واحد وإن اختلفت كيفية الاستدلال وقد جرينا على هذا المنهج في هذا البحث وعليه فلا تكرار.

فقد جاء في البخاري أنه يخفف عن أبي لهب كل يوم الاثنين بسبب عتقه لثوية جاريته لما بشرته بولادة المصطفى صلى الله عليه وسلم.

ويقول في ذلك الحافظ شمس الدين محمد بن ناصر الدين الدمشقي:

إذا كان هذا كافراً جاء ذمه بتبّ يده في الجحيم مخلداً  
أنى أنه في يوم الاثنين دائماً يُخَفَّف عنه للسرور بأحمدا  
فما الظن بالعبد الذي كان عمره بأحمد مسرورا ومات موحدًا

وهذه القصة رواها البخاري في الصحيح في كتاب النكاح مرسلة ونقلها الحافظ ابن حجر في الفتح ورواها الإمام عبدالرزاق الصنعاني في المصنف والحافظ البيهقي في الدلائل وابن كثير في السيرة النبوية من البداية ومحمد ابن عمر مجرق في حدائق الأنوار والحافظ البغوي في شرح السنة وابن هشام والسهيلي في الروض الأثف والعامري في بهجة المحافل،

وهي وإن كانت مرسلة إلا أنها مقبولة لأجل نقل البخاري لها واعتماد العلماء من الحفاظ لذلك ولكونها في المناقب والخصائص لا في الحلال

والحرام، وطلاب العلم يعرفون الفرق في الاستدلال بالحديث بين المناقب والأحكام، وأما انتفاع الكفار بأعمالهم ففيه كلام بين العلماء ليس هذا محل بسطة، والأصل فيه ما جاء في الصحيح من التخفيف عن أبي طالب بطلب من الرسول صلى الله عليه وسلم.

الثاني: أنه صلى الله عليه وسلم كان يعظم يوم مولده، ويشكر الله تعالى فيه على نعمته الكبرى عليه، وتفضله عليه بالجود لهذا الوجود، إذ سعد به كل موجود، وكان يعبر عن ذلك التعظيم بالصيام كما جاء في الحديث عن أبي قتادة:

أن رسول الله صلى الله عليه وسلم سُئل عن صيام يوم الاثنين؟ فقال (فيه وُلدْتُ وفيه أنزل عليّ) رواه الإمام مسلم في الصحيح في كتاب الصيام.

وهذا في معنى الاحتفال به، إلا أن الصورة مختلفة ولكن المعنى موجود سواء كان ذلك بصيام أو إطعام طعام أو اجتماع على ذكر أو صلاة على النبي صلى الله عليه وسلم أو سماع شمائله الشريفة.

الثالث: أن الفرح به صلى الله عليه وسلم مطلوب بأمر القرآن من قوله تعالى (قل بفضل الله وبرحمته فبذلك فليفرحوا) فالله تعالى أمرنا أن نفرح بالرحمة، والنبي صلى الله عليه وسلم أعظم الرحمة، قال الله تعالى (وما أرسلناك إلا رحمة للعالمين).

الرابع: أن النبي صلى الله عليه وسلم كان يلاحظ ارتباط الزمان بالحوادث الدينية العظمى التي مضت وانقضت، فإذا جاء الزمان الذي وقعت فيه كان فرصة لتذكورها وتعظيم يومها لأجلها ولأنه ظرف لها.

وقد أصل صلى الله عليه وسلم هذه القاعدة بنفسه كما صرح في الحديث الصحيح أنه صلى الله عليه وسلم: لما وصل المدينة ورأى اليهود يصومون يوم عاشوراء سأل عن ذلك فقيل له: إنهم يصومون لأن الله نجي نبيهم وأغرق عدوهم فهم يصومونه شكراً لله على هذه النعمة، فقال صلى الله عليه وسلم: نحن أولى بموسى منكم، فصامه وأمر بصيامه.

الخامس: أن المولد الشريف يبعث على الصلاة والسلام المطلوبين بقوله تعالى: ﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾.

وما كان يبعث على المطلوب شرعاً فهو مطلوب شرعاً، فكم للصلاة عليه من فوائد نبوية، وإمدادات محمدية، يسجد القلم في محراب البيان عاجزاً عن تعداد آثارها ومظاهر أنوارها.

السادس: أن المولد الشريف يشتمل على ذكر مولده الشريف ومعجزاته وسيرته والتعريف به، أولسنا مأمورين بمعرفته ومطالبين بالاعتداء به والتأسي بأعماله والإيمان بمعجزاته والتصديق بآياته؟ وكتب المولد تؤدي هذا المعنى تماماً.

السابع: التعرض لمكافأته بأداء بعض ما يجب له علينا ببيان أوصافه الكاملة وأخلاقه الفاضلة، وقد كان الشعراء يفتنون إليه صلى الله عليه وسلم بالقصائد ويرضى عملهم، ويجزيهم على ذلك بالطيبات والصلوات، فإذا كان يرضى عن مدحه فكيف لا يرضى عن جمع شمائله الشريفة، ففي ذلك التقرب له عليه السلام باستجلاب محبته ورضاه.

الثامن: أن معرفة شمائله ومعجزاته وإرهاصاته تستدعي كمال الإيمان به عليه الصلاة والسلام، وزيادة المحبة، إذ الإنسان مطبوع على حب

الجميل، ولا أجمل ولا أكمل ولا أفضل من أخلاقه وشمائله صلى الله عليه وسلم، وزيادة المحبة وكمال الإيمان مطلوبان شرعاً، فما كان يستدعيهما فهو مطلوب كذلك.

التاسع: أن تعظيمه صلى الله عليه وسلم مشروع، والفرح بيوم ميلاده الشريف بإظهار السرور وصنع الولايم والاجتماع للذكر وإكرام الفقراء من أظهر مظاهر التعظيم والابتهاج والفرح والشكر لله بما هداانا لدينه القويم وما من به علينا من بعثه عليه أفضل الصلاة والتسليم.

العاشر: يؤخذ من قوله صلى الله عليه وسلم في فضل يوم الجمعة و عدّ مزاياه: ( وفيه خلُق آدم ) تشريف الزمان الذي ثبت أنه ميلاد لأي نبيّ كان من الأنبياء عليهم السلام، فكيف باليوم الذي وُلد فيه أفضل النبيين وأشرف المرسلين.

ولا يختص هذا التعظيم بذلك اليوم بعينه بل يكون له خصوصاً، ولنوعه عموماً مهما تكرّر كما هو الحال في يوم الجمعة شكراً للنعمة وإظهاراً لمزية النبوة وإحياءاً للحوادث التاريخية الخطيرة ذات الإصلاح المهم في تاريخ الإنسانية وجبهة الدهر وصحيفة الخلود، كما يؤخذ تعظيم المكان الذي وُلد فيه نبيّ من أمر جبريل عليه السلام النبيّ صلى الله عليه وسلم بصلاة ركعتين ببيت لحم، ثم قال له: ( أتدري أين صلّيت ؟ قال: لا، قال: صلّيت ببيت لحم حيث وُلد عيسى ) كما جاء ذلك في حديث شداد بن أوس الذي رواه البرّار وأبو يعلى والطبراني . قال الحافظ الهيثمي في مجمع الزوائد: ورجاله رجال الصحيح، وقد نقل هذه الرواية الحافظ ابن حجر في الفتح وسكت عنها.

الحادي عشر: أن المولد أمرٌ استحسّنه العلماء والمسلمون في جميع البلاد،



وجرى به العمل في كل صقع فهو مطلوب شرعاً للقاعدة المأخوذة من حديث ابن مسعود رضي الله عنه الموقوف ( ما رآه المسلمون حسناً فهو عند الله حسن، وما رآه المسلمون قبيحاً فهو عند الله قبيح ) أخرجه أحمد.

الثاني عشر: أن المولد اشتمل على اجتماع وذكر وصدقة ومدح وتعظيم للجناب النبوي فهو سنة، وهذه أمور مطلوبة شرعاً ومدوحة وجاءت الآثار الصحيحة بها وبالحث عليها.

الثالث عشر: أن الله تعالى قال: ( وكلاً نقض عليك من أنباء الرسل ما نثبت به فؤادك ) فهذا يظهر منه أن الحكمة في قص أنباء الرسل عليهم السلام تثبتت فؤاده الشريف بذلك ولا شك أننا اليوم نحتاج إلى تثبتت أفئدتنا بأنبائه وأخباره أشد من احتياجه هو صلى الله عليه وسلم.

الرابع عشر: ليس كل ما لم يفعله السلف ولم يكن في الصدر الأول فهو بدعة منكرة سيئة محرم فعلها ويجب الإنكار عليها بل يجب أن يعرض ما أحدث على أدلة الشرع فما اشتمل على مصلحة فهو واجب، أو على محرم فهو محرم، أو على مكروه فهو مكروه، أو على مباح فهو مباح، أو على مندوب فهو مندوب، وللوسائل حكم المقاصد،

ثم قسّم العلماء البدعة إلى خمسة أقسام:

. واجبة: كالرد على أهل الزيغ وتعلم النحو

ومندوبة: كإحداث الربط والمدارس، والأذان على المنائر وصنع إحسان  
لم يعهد في الصدر الأول.

. ومكروه : كزخرفة المساجد وتزويق المصاحف

. ومباحة : كاستعمال المنخل، والتوسع في المأكل والمشرب

ومحرمة : وهي ما أحدث لمخالفة السنة ولم تشمله أدلة الشرع العامة ولم يحتو على مصلحة شرعية

الخامس عشر: فليست كل بدعة محرمة، ولو كان كذلك لحرم جمع أبي بكر وعمر وزيد رضي الله عنهم القرآن وكتبه في المصاحف خوفاً على ضياعه بموت الصحابة القراء رضي الله عنهم، ولحرم جمع عمر رضي الله عنه الناس على إمام واحد في صلاة القيام مع قوله ( نعمت البدعة هذه ) وحرم التصنيف في جميع العلوم النافعة ولوجب علينا حرب الكفار بالسهم والأقواس مع حربهم لنا بالرصاص والمدافع والدبابات والطائرات والغواصات والأساطيل، وحرم الأذان على المنائر واتخاذ الربط والمدارس والمستشفيات والإسعاف ودار اليتامى والسجون،

فمن ثم قيّد العلماء رضي الله عنهم حديث (كل بدعة ضلالة) بالبدعة السيئة، ويصرّح بهذا القيد ما وقع من أكابر الصحابة والتابعين من المحدثات التي لم تكن في زمنه صلى الله عليه وسلّم، ونحن اليوم قد أحدثنا مسائل كثيرة لم يفعلها السلف وذلك كجمع الناس على إمام واحد في آخر الليل لأداء صلاة التهجد بعد صلاة التراويح، وكختم المصحف فيها وكقراءة دعاء ختم القرآن وكخطبة الإمام ليلة سبع وعشرين في صلاة التهجد وكنداء المنادي بقوله (صلاة القيام أثابكم الله) فكل هذا لم يفعله النبي صلى الله عليه وسلّم ولا أحد من السلف فهل يكون فعلنا له بدعة ؟

السادس عشر: فالاحتفال بالمولد وإن لم يكن في عهده صلى الله

عليه وسلّم فهو بدعة، ولكنها حسنة لاندراجها تحت الأدلة الشرعية، والقواعد الكلية، فهي بدعة باعتبار هيئتها الاجتماعية لا باعتبار أفرادها لوجود أفرادها في العهد النبوي عُلِمَ ذلك في الدليل الثاني عشر.

السابع عشر: وكل ما لم يكن في الصدر الأول بهيئته الاجتماعية لكن أفراده موجودة يكون مطلوباً شرعاً، لأن ما تركب من المشروع فهو مشروع كما لا يخفى.

الثامن عشر: قال الإمام الشافعي رضي الله عنه: ما أحدث وخالف كتاباً أو سنة أو إجماعاً أو أثراً فهو البدعة الضالة، وما أحدث من الخير ولم يخالف شيئاً من ذلك فهو المحمود. 1. هـ.

وجرى الإمام العزبن عبد السلام والنووي كذلك وابن الأثير على تقسيم البدعة إلى ما أشرنا إليه سابقاً.

التاسع عشر: فكل خير تشمله الأدلة الشرعية ولم يقصد بإحداثه مخالفة الشريعة ولم يشتمل على منكر فهو من الدين.

وقول المتعصب إن هذا لم يفعله السلف ليس هو دليلاً له بل هو عدم دليل كما لا يخفى على من مارس علم الأصول، فقد سمي الشارع بدعة الهدى سنة ووعد فاعلها أجراً فقال عليه الصلاة والسلام: ( مَنْ سَنَّ فِي الْإِسْلَامِ سَنَةً حَسَنَةً فَعَمِلَ بِهَا بَعْدَهُ كُتِبَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أَجْرِهِمْ شَيْءٌ ).

العشرون: أن الاحتفال بالمولد النبوي إحياء لذكرى المصطفى صلى الله عليه وسلّم وذلك مشروع عندنا في الإسلام، فأنت ترى أن أكثر أعمال الحج إنما هي إحياء لذكريات مشهودة ومواقف محمودة فالسعي بين

الصفة والمروة ورمي الجمار والذبح بمنى كلها حوادث ماضية سابقة، يحيي المسلمون ذكراها بتجديد صُورِها في الواقع والدليل على ذلك قوله تعالى: ( وأذّن في الناس بالحج ) وقوله تعالى حكاية عن إبراهيم وإسماعيل عليهما السلام ( وأرنا مناسكنا ).

الحادي والعشرون: كل ما ذكرناه سابقا من الوجوه في مشروعية المولد إنما هو في المولد الذي خلا من المنكرات المذمومة التي يجب الإنكار عليها، أما إذا اشتمل المولد على شيء مما يجب الإنكار عليه كاختلاط الرجال بالنساء وارتكاب المحرمات وكثرة الإسراف مما لا يرضى به صاحب المولد صلى الله عليه وسلّم فهذا لاشك في تحريمه ومنعه لما اشتمل عليه من المحرمات لكن تحريمه حينئذ يكون عارضاً لا ذاتياً كما لا يخفى على من تأمل ذلك.

### رأي الشيخ ابن تيمية في المولد

يقول: قد يُثاب بعض الناس على فعل المولد، وكذلك ما يحدثه بعض الناس إما مضاهاة للنصارى في ميلاد عيسى عليه السلام وإما محبة للنبي صلى الله عليه وسلّم وتعظيماً له، والله قد يثيبهم على هذه المحبة والاجتهاد لا على البدع.

ثم قال: واعلم أن من الأعمال ما يكون فيه خير لاشتماله على أنواع من المشروع، وفيه أيضاً شر من بدعة وغيرها فيكون ذلك العمل شراً بالنسبة إلى الإعراض عن الدين بالكلية كحال المنافقين والفاسقين. وهذا قد ابتلي به أكثر الأمة في الأزمان المتأخرة، فعليك هنا بأدبين.

أحدهما: أن يكون حرصك على التمسك بالسنة باطناً وظاهراً في

خاصتك وخاصة من يطيعك واعرف المعروف وأنكر المنكر.

الثاني: أن تدعو الناس إلى السنة بحسب الإمكان، فإذا رأيت من يعمل هذا ولا يتركه إلا إلى شر منه فلا تدع إلى ترك المنكر بفعل ما هو أنكر منه أو بترك واجب أو مندوب تركه أضر من فعل ذلك المكروه، ولكن إذا كان في البدعة نوع من الخير فعوض عنه من الخير المشروع بحسب المكان، إذ النفوس لا تترك شيئاً إلا بشئ ولا ينبغي لأحد أن يترك خيراً إلا إلى مثله أو إلى خير منه.

ثم قال : فتعظيم المولد واتخاذة موسماً قد يفعله بعض الناس ويكون له فيه أجر عظيم لحسن قصده وتعظيمه لرسول الله صلى الله عليه وسلم كما قدمته لك أنه يحسن من بعض الناس ما يستقبح من المؤمن المسدد، ولهذا قيل للإمام أحمد عن بعض الأمراء إنه أنفق على مصحف ألف دينار ونحو ذلك فقال: دعه فهذا أفضل ما أنفق فيه الذهب، أو كما قال، مع أن مذهبه : أن زخرفة المصاحف مكروهة، وقد تأول بعض الأصحاب أنه أنفقها في تجديد الورق والخط، وليس مقصود الإمام أحمد هذا وإنما قصده أن هذا العمل فيه مصلحة وفيه أيضاً مفسدة كره

لأجلها

### مفهوم المولد في نظري

إننا نرى أن الاحتفال بالمولد النبوي الشريف ليست له كيفية مخصوصة لا بد من الالتزام أو إلزام الناس بها، بل إن كل ما يدعو إلى الخير ويجمع الناس على الهدى ويرشدهم إلى ما فيه منفعتهم في دينهم ودنياهم يحصل

به تحقيق المقصود من المولد النبوي.

ولذلك فلو اجتمعنا على شئ من المدائح التي فيها ذكر الحبيب صلى الله عليه وسلم وفضله وجهاده وخصائصه ولم نقرأ القصة التي تعارف الناس على قراءتها واصطلحوا عليها حتى ظن البعض أن المولد النبوي لا يتم إلا بها، ثم استمعنا إلى ما يلقيه المتحدثون من مواعظ وإرشادات وإلى ما يتلوه القارئ من آيات.

أقول: لو فعلنا ذلك فإن ذلك داخل تحت المولد النبوي الشريف ويتحقق به معنى الاحتفال بالمولد النبوي الشريف، وأظن أن هذا المعنى لا يختلف عليه اثنان ولا ينتطح فيه عنزان.

### القيام في المولد

أما القيام في المولد النبوي عند ذكر ولادته صلى الله عليه وسلم وخروجه إلى الدنيا، فإن بعض الناس يظن ظناً باطلاً لا أصل له عند أهل العلم فيما أعلم بل عند أجهل الناس ممن يحضر المولد ويقوم مع القائمين، وذلك الظن السيء هو أن الناس يقومون معتقدين أن النبي صلى الله عليه وسلم يدخل إلى المجلس في تلك اللحظة بجسده الشريف، ويزيد سوء الظن ببعضهم فيرى أن البخور والطيب له وأن الماء الذي يوضع في وسط المجلس ليشرب منه.

وكل هذه الظنون لا تخطر ببال عاقل من المسلمين، وإننا نبرأ إلى الله من كل ذلك لما في ذلك من الجراءة على مقام رسول الله صلى الله عليه وسلم والحكم على جسده الشريف بما لا يعتقده إلا ملحد مفتر وأمور البرزخ لا يعلمها إلا الله سبحانه وتعالى.

والنبي صلى الله عليه وسلم أعلى من ذلك وأكمل وأجل من أن يُقال في حقه إنه يخرج من قبره ويحضر بجسده في مجلس كذا في ساعة كذا أقول: هذا افتراء محض وفيه من الجراءة والوقاحة والقباحة ما لا يصدر إلا من مبغض حاقد أو جاهل معاند.

نعم إننا نعتقد أنه صلى الله عليه وسلم حيٌّ حياة برزخية كاملة لا ثقة بمقامه، وبمقتضى تلك الحياة الكاملة العليا تكون روحه صلى الله عليه وسلم جِوَالَة سِيَّاحَة في ملكوت الله سبحانه وتعالى ويمكن أن تحضر مجالس الخير ومشاهد النور والعلم، وكذلك أرواح خُلص المؤمنين من أتباعه، وقد قال الإمام مالك: بلغني أن الروح مرسلة تذهب حيث شاءت.

وقال سلمان الفارسي: أرواح المؤمنين في برزخ من الأرض تذهب حيث شاءت. (كذا في الروح لابن القيم)

إذا علمت هذا فاعلم أن القيام في المولد النبوي ليس بواجب ولا سنة ولا يصح اعتقاد ذلك أبداً، وإنما هي حركة يعبر بها الناس عن فرحهم وسرورهم فإذا ذكر أنه صلى الله عليه وسلم ولد وخرج إلى الدنيا يتصور السامع في تلك اللحظة أن الكون كله يهتز فرحاً وسروراً بهذه النعمة فيقوم مظهراً لذلك الفرح والسرور معبراً عنه، فهي مسألة عادية محضة لادينية، إنها ليست عبادة ولا شريعة ولا سنة وما هي إلا أن جرت عادة الناس بها.

استحسان العلماء لقيام المولد وبيان وجوهه

واستحسن ذلك من استحسنة من أهل العلم، وقد أشار إلى ذلك البرزنجي

مؤلف أحد الموالد بنفسه إذ قال بالنص: ( وقد استحسَن القيام عند ذكر مولده الشريف أئمةً ذوو رواية وروية، فطوبى لمن كان تعظيمه صلى الله عليه وسلّم غاية مرامه ومرماه )، ونعني بالاستحسان للشئ هنا كونه جائزاً من حيث ذاته وأصله ومحموداً مطلوباً من حيث بواعثه وعواقبه، لا بالمعنى المصطلح عليه في أصول الفقه، وأقل الطلاب علماً يعرف أن كلمة (استحسن) يجري استعمالها في الأمور العادية المتعارف عليها بين الناس فيقولون: استحسنت هذا الكتاب وهذا الأمر مستحسن واستحسن الناس هذه الطريقة، ومرادهم بذلك كله هو الاستحسان العادي اللغوي وإلا كانت أمور الناس أصولاً شرعية ولا يقول بهذا عاقل أو من عنده أدنى إلمام بالأصول.

### وجوه استحسان القيام

الوجه الأول: أنه جرى عليه العمل في سائر الأقطار والأمصار واستحسنته العلماء شرقاً وغرباً، والقصد به تعظيم صاحب المولد الشريف صلى الله عليه وسلّم، وما استحسنته المسلمون فهو عند الله حسن، وما استقبحوه فهو عند الله قبيح كما تقدم في الحديث.

الوجه الثاني: أن القيام لأهل الفضل مشروع ثابت بالأدلة الكثيرة من السنة، وقد ألف الإمام النووي في ذلك جزءاً مستقلاً وأيده ابن حجر وردّ على ابن الحاج الذي ردّ عليه بجزء آخر سماه رفع الملام عن القائل باستحسان القيام.

الوجه الثالث: ورد في الحديث المتفق عليه قوله صلى الله عليه وسلّم للأَنْصار ( قوموا إلى سيديكم ) وهذا القيام كان تعظيماً لسيدينا سعد



رضي الله عنه ولم يكن من أجل كونه مريضاً وإلا لقال قوموا إلى مريضكم ولم يقل إلى سيدكم ولم يأمر الجميع بالقيام بل كان قد أمر البعض.

الوجه الرابع: كان من هدي النبي صلى الله عليه وسلم أن يقوم تعظيماً للداخل عليه وتأليفاً كما قام لابنته السيدة فاطمة وأقرها على تعظيمها له بذلك، وأمر الأنصار بقيامهم لسيدهم فدل ذلك على مشروعية القيام، وهو صلى الله عليه وسلم أحق من عظم لذلك.

الوجه الخامس: قد يقال إن ذلك في حياته وحضوره صلى الله عليه وسلم، وهو في حالة المولد غير حاضر، فالجواب عن ذلك أن قارئ المولد الشريف مستحضر له صلى الله عليه وسلم بتشخيص ذاته الشريفة، وهذا التصور شيء محمود ومطلوب بل لا بد أن يتوفر في ذهن المسلم الصادق في كل حين ليكمل اتباعه له صلى الله عليه وسلم وتزيد محبته فيه صلى الله عليه وسلم ويكون هواه تبعاً لما جاء به.

فالناس يقومون احتراماً وتقديراً لهذا التصور الواقع في نفوسهم عن شخصية ذلك الرسول العظيم مستشعرين جلال الموقف وعظمة المقام وهو أمر عادي - كما تقدم - ويكون استحضار الذاكر ذلك موجباً لزيادة تعظيمه صلى الله عليه وسلم.

### الكتب المصنفة في هذا الباب

الكتب المصنفة في هذا الباب كثيرة جداً، منها المنظوم ومنها المنثور ومنها المختصر والمطول والوسط، ولا نريد في هذه العجالة الموجزة أن نستوعب ذكر ذلك كله لكثرتة وسعته، وكذلك لا نستطيع أن نقتصر على

ذكر شئ من ذلك على وجه الإجمال، لأنه ليس مصنف أولى من مصنف في تقديم ذكره، وإن كان لا بد أن يكون بعضها أفضل وأجل من بعض، ولذلك فإني سأقتصر هنا على ذكر كبار علماء الأمة من الحفاظ الأئمة الذين صنفوا في هذا الباب وظهرت لهم موالد مشهورة معروفة.

فمنهم الحفاظ محمد بن أبي بكر بن عبدالله القيسي الدمشقي الشافعي المعروف بالحافظ ابن ناصر الدين الدمشقي المولود سنة (٧٧٧ هـ) والمتوفى سنة (٨٤٢ هـ) قال عنه الحفاظ ابن فهد في لحظ الألاحظ ذيل تذكرة الحفاظ صفحة ٣١٩: هو إمام حافظ مفيد مؤرخ مجيد له الذهن الصافي السالم الصحيح والخط الجيد المليح على طريقة أهل الحديث، وقال: كتب الكثير وعلق وحسنى وأثبت وطبق وبرز على أقرانه وتقدم وأفاد كل من إليه يتم.

وقد تولى مشيخة دار الحديث الأشرفية بدمشق، وقال عنه الإمام السيوطي: صار محدث البلاد الدمشقية، وقال الشيخ محمد زاهد في تعليقه على ذيل الطبقات: قال الحفاظ جمال الدين بن عبد الهادي الحنبلي في الرياض اليانعة لما ترجم لابن ناصر الدين المذكور: كان معظماً للشيخ ابن تيمية محباً له مبالغاً في محبته. ا.هـ. قلت: وقد ذكر له ابن فهد مؤلفاً يُسمى ( الرد الوافر على من زعم أن من سمي ابن تيمية شيخ الاسلام كافر ) قلت: هذا الإمام قد صنف في المولد الشريف أجزاء عديدة، فمن ذلك ما ذكره صاحب كشف الظنون عن أسامي الكتب والفنون صفحة ٣١٩ وجامع الآثار في مولد النبي المختار في ثلاث مجلدات واللفظ الرائق في مولد خير الخلائق وهو مختصر. ا.هـ. وقال ابن فهد وله أيضاً مورد الصادي في مولد الهادي.

ومن أولئك الحفاظ عبدالرحيم بن الحسين بن عبدالرحمن المصري

الشهير بالحافظ العراقي المولود سنة ٧٢٥ هـ والمتوفى سنة ٨٠٨ هـ

وهو الإمام الكبير الشهير أبو الفضل زين الدين وحيد عصره وفريد دهره حافظ الإسلام وعمدة الأنام العلامة الحجة الحبر الناقد من فاق بالحفظ والأتقان في زمانه وشهد له بالتفرد في فنه أئمة عصره وأوانه، برع في الحديث والإسناد والحفظ والأتقان، وصار المشار إليه في الديار المصرية بالمعرفة، وماذا أقول في إمام كهذا وبجر خضم وفحل من فحول السنة وطود عظيم من أركان هذا الدين الحنيف، ويكفينا قبول الناس لقوله في الحديث والإسناد والمصطلح ورجوعهم إليه إذا قيل العراقي، وألفيته في هذا الباب عليها الاعتماد ويعرفه فضلاً وعلماً كل من له أدنى معرفة وصلة بالحديث، إن هذا الإمام قد صنّف مولداً شريفاً أسماه (المورد الهني في المولد السني) ذكره ضمن مؤلفاته غير واحد من الحفاظ مثل ابن فهد والسيوطي في ذيوهما على التذكرة.

ومن أولئك الحفاظ محمد بن عبدالرحمن بن محمد القاهري المعروف بالحافظ السخاوي المولود سنة ٨٣١ هـ والمتوفى سنة ٩٠٢ هـ بالمدينة المنورة، وهو المؤرخ الكبير والحافظ الشهير ترجمه الإمام الشوكاني في البدر الطالع وقال: هو من الأئمة الأكابر، وقال ابن فهد: لم أر في الحفاظ المتأخرين مثله، وهوله اليد الطولى في المعرفة وأسماء الرجال وأحوال الرواة والجرح والتعديل وإليه يُشار في ذلك، حتى قال بعض العلماء: لم يأت بعد الحفاظ الذهبي مثله سلك هذا المسلك وبعده مات فن الحديث، وقال الشوكاني: ولو لم يكن له من التصنيف إلا الضوء اللامع لكان أعظم دليل على إمامته، قلت: وقد قال في كشف الظنون: إن للحافظ السخاوي جزءاً في المولد الشريف صلى الله عليه وسلم.

ومن أولئك الحافظ المجتهد الإمام ملا علي قاري بن سلطان بن محمد الهروي المتوفى سنة ١٠١٤هـ صاحب شرح المشكاة وغيرها.

ترجمه الشوكاني في البدر الطالع وقال: قال العصامي في وصفه هو الجامع للعلوم النقلية والمتضلع من السنة النبوية أحد جماهير الأعلام ومشاهير أولي الحفظ والأفهام، ثم قال: لكنه امتحن بالاعتراض على الأئمة لاسيما الشافعي ا.هـ ثم تكلف الشوكاني وقام يدافع وينافح عن ملا علي قاري بعد سوجه كلام العصامي، فقال: أقول هذا دليل على علو منزلته فإن المجتهد شأنه أن يبين ما يخالف الأدلة الصحيحة ويعترضه سواء كان قائله عظيماً أو حقيراً، تلك شكاة ظاهر عنك عارها.

قلت: هذا الإمام المحدث المجتهد الذي ترجم له الشوكاني الذي قالوا عنه إنه مجتهد ومحدث قد صنف في مولد الرسول صلى الله عليه وسلم كتاباً قال صاحب كشف الظنون: واسمه (المورد الروي في المولد النبوي) قلت: وقد حققته بفضل الله وعلقت عليه وطبعته لأول مرة.

ومن أولئك الحافظ عماد الدين إسماعيل بن عمر بن كثير صاحب التفسير.

قال الذهبي في المختص: الإمام المفتي المحدث البارع ثقة متفنن محدث متقن ا.هـ. وترجمه الشهاب احمد بن حجر العسقلاني في الدرر الكامنة في أعيان المائة الثامنة في صفحة ٣٧٤ جاء منها: أنه اشتغل بالحديث مطالعة في متونه ورجاله، وقال: وأخذ عن ابن تيمية ففتن بحبه وامتحن لسببه، وكان كثير الاستحضر حسن المفاكهة، سار تصانيفه في البلاد في حياته وانتفع بها الناس بعد وفاته سنة ٧٤٤هـ وقد صنف الإمام ابن كثير مولداً نبوياً طبع أخيراً بتحقيق الدكتور صلاح الدين المنجد.

ومن أولئك الحافظ وجيه الدين عبدالرحمن بن علي بن محمد الشيباني  
اليميني الزبيدي الشافعي (المعروف بابن الديبع ، والديبع بمعنى الأبيض  
بلغه السودان هو لقب لجده الأعلى علي بن يوسف) ولد في المحرم سنة  
٨٦٦هـ وتوفي يوم الجمعة ثاني عشر من رجب الفرد سنة ٩٤٤هـ وكان رحمه  
الله أحد أئمة الزمان، إليه انتهت مشيخة الحديث، حدّث بالبخاري  
أكثر من مائة مرة وقرأه مرة في ستة أيام.

وقد صنّف مولداً نبوياً مشهوراً في كثير من البلاد وقد حقّقناه وعلّقنا  
عليه وخرّجنا أحاديثه بفضل الله.

وكتبه

محمد علوي المالكي الحسيني

خادم العلم الشريف ببلد الله الحرام