

# ***The Leader Of The Prophets***

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## Introduction

*{Muhammad is not the father of any of your men, but he is the Messenger of Allaah and the last (end) of the Prophets ...}* [Quran 33: 40]

We know that from the time of the creation of Aadam (Adam), may Allaah exalt his mention, Allaah The Almighty sent many Prophets from his progeny. In fact, Muslims believe their number was about 125,000. Each came with the message of Islamic monotheism and specific instructions to his own people. Some came with written instructions and a holy book, and others only carried the message. Over time, all these messages and books were lost, corrupted and so was much of the original pristine messages. The only Divine Book preserved to this day is the Quran, unaltered with a promise by the Creator that it will be preserved forever.

Should we not think that the Preserver of this message would only choose the best of creation to carry this message with whom ends the succession of prophets as well as the messages?

Allaah The Almighty Says (what means): *{...this day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion...}* [Quran 5:3]

Allaah The Almighty Says (what means): *{“We make no distinction between one another of His Messengers”}* [Quran 2:285].

Imaam Ibn Katheer, may Allaah have mercy upon him, said in his *Tafseer* (exegesis) of this *Aayah* (Verse),

*"The believers believe in all the Prophets and Messengers, and the books revealed from heaven to the slaves of Allaah, the Messengers and Prophets; they do not differentiate between any of them, believing in some and rejecting others. Rather they regard all of them as truthful, righteous, rightly-guided and guiding to the path of goodness, even though some of*

*them abrogated the laws of others, until all of them were abrogated by the Sharee'ah (Islamic law) of Muhammad, the Seal of the Prophets and Messengers, sallallaahu 'alayhi wa sallam, upon whose Sharee'ah the Hour will come. [Tafseer Ibn Katheer, 1/736]*

With regard to the superiority of some of the Prophets over one another, may Allaah exalt their mention, Allaah The Almighty has told us of this, when He Says (what means): ***{“Those Messengers! We preferred some of them to others; to some of them Allaah spoke (directly); others He raised to degrees (of honor)”}*** [Quran 2:253]

Allaah The Almighty tells us that some of them are several degrees above others, hence the chosen ones among the Messengers are “those of strong will”. He, The Almighty, Says (what means): ***{“And (remember) when We took from the Prophets their covenant, and from you (O Muhammad), and from Nooh (Noah), Ibraaheem (Abraham), Moosa (Moses), and 'Eesa (Jesus) son of Maryam (Mary). We took from them a strong covenant”}*** [Quran 33:7]

Indeed, Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, is undoubtedly the best of them.

The excellence of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, is indicated by the fact that he was the Imaam (leader) of all the Prophets on the night of the *Israa'* (night journey from Makkah to Jerusalem) and *Mi'raaj* (Ascension to Heaven), and led them in prayer. Certainly, no one but the best is put forward.

Greater evidence that he, *sallallaahu 'alayhi wa sallam*, is the best of the Prophets and their leader comes from Abu Hurayrah, may Allaah be pleased with him, who said, ***“The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: ‘I will be the leader of the sons of Aadam on the Day of Resurrection, and the first one for whom the grave will be opened, and the first to intercede, and the first whose intercession will be accepted.’”*** [Muslim]

An-Nawawi, may Allaah have mercy upon him, said in his commentary on *Saheeh Muslim*,

*"Regarding the words 'I will be the leader of the sons of Adam on the Day of Resurrection and the first one for whom the grave will be opened, and the first to intercede, and the first whose intercession will be accepted', Al-Harawi, may Allaah have mercy upon him, said that the leader (Sayyid) is the one who surpasses his people in goodness. Someone else said, 'He is the one to whom they turn at times of calamity and hardship, so he takes care of them, carries their burdens and protects them.'"*

There is a specific reason why the phrase “on the Day of Resurrection” is mentioned – even though he, *sallallaahu 'alayhi wa sallam*, is their leader in this world and in the Hereafter. The reason for this specific mention is that on the Day of Resurrection his position of leadership will become apparent to everyone, and there will no longer be anyone who disputes or stubbornly rejects it, unlike the case in this world when the kings of the *Kuffaar* (unbelievers) and the leaders of the *Mushrikeen* (polytheists) compete with him.

According to the scholars, he, *sallallaahu 'alayhi wa sallam*, did not say, *'I will be the leader of the sons of Aadam'* out of pride. On the contrary, it is clearly stated in the famous *Hadeeth* narrated by compilers other than Muslim, may Allaah have mercy upon him, that the Prophet, *sallallaahu 'alayhi wa sallam*, said: ***“I will be the leader of the sons of Aadam, and I am not boasting.”*** The Prophet, *sallallaahu 'alayhi wa sallam*, said it for two reasons. First: He said this in obedience to the command of Allaah The Almighty (which means): ***“And proclaim the Grace of your Lord”***. And secondly, it was part of the message that he was commanded to convey in totality to his *Ummah* so that they would acknowledge his status and believe in him, and do as he commanded, and respect him, *sallallaahu 'alayhi wa sallam*, as required by his status and as Allaah The Almighty commanded them. This *Hadeeth* implies that he is superior to all of creation, because the view of *Ahl us-Sunnah* is that human beings, i.e., the people of obedience and piety, are superior to the angels, and he, *sallallaahu 'alayhi wa sallam*, is superior to human beings and to others.

Coming to the other *Hadeeth*: ***“Do not differentiate between the Prophets”*** – it may be explained as follows: the Prophet, *sallallaahu 'alayhi wa sallam*, said this before he knew that he was the leader of the sons of Aadam; then when he came to

know he spoke of it. The second is that he said it out of politeness and humility. The third is that the prohibition refers to the kind of differentiation that leads to undermining the position of the one who is less preferred. The fourth is that the prohibition applies to the kind of differentiation that leads to dispute and *Fitnah* (tribulation), as is well known in the reason for the *Hadeeth*. The fifth is that the prohibition applies only in the case of prophethood itself, not to superiority within the ranks of the Prophets; rather, it applies to superiority in characteristics and other virtues, so it is essential to believe in that.

Allaah The Almighty Says (what means): *“Those Messengers! We preferred some of them to others...”* [Quran 2:253]

### **Evidences of the superiority of the Prophet, *sallallaahu 'alayhi wa sallam*, in the Quran and *Sunnah***

There are several characteristics of the Prophet, *sallallaahu 'alayhi wa sallam*, that confirm that he is superior to the rest of the Messengers. We will mention some of them which are narrated in the Quran and *Sunnah*:

- Allaah The Almighty has singled out the Quran, to the exclusion of other Books, to be preserved. Allaah The Almighty Says (which means): *“Verily, We, it is We Who have sent down the Thikr (i.e. the Quran) and surely, We will guard it (from corruption)”* [Quran 15:9]

In the case of the other Books, Allaah The Almighty entrusted their protection to their people. Allaah The Almighty Says (which means): *“Verily, We did send down the Tawraat (Torah) [to Moosa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allaah’s Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Tawraat (Torah) after those Prophets], for to them was entrusted the protection of Allaah’s Book, and they were witnesses thereto* [Quran 5:44]

- He is the Seal of the Prophets and Messengers, *sallallaahu 'alayhi wa sallam*. Allaah The Almighty Says (what means): *“Muhammad is not the*

*father of any of your men, but he is the Messenger of Allaah and the last (end) of the Prophets”}* [Quran 33:40]

- He is unique in that he was sent to all of humankind. Allaah The Almighty Says (which means): *{“Blessed be He Who sent down the criterion (of right and wrong, i.e. this Quran) to His slave (Muhammad) that he may be a warner to the ‘Aalameen (mankind and jinn)”}* [Quran 25:1]

Among his unique characteristics in the Hereafter:

- He will be the owner of the “position of praise and glory (*al-Maqaam al-Mahmood*)” on the Day of Resurrection.

Allaah The Almighty Says (what means): *{“And in some parts of the night (also) offer the Salaah (prayer) with it (i.e. recite the Quran in the prayer) as an additional prayer (Tahajjud optional prayer Nawaafil) for you (O Muhammad). It may be that your Lord will raise you to Maqaam Mahmood (a station of praise and glory, i.e., the honor of intercession on the Day of Resurrection)”}* [Quran 17:78]

Ibn Jareer, may Allaah have mercy upon him, said, *“Most of the commentators said that is the position which he, sallallahu 'alayhi wa sallam, will occupy in order to intercede for the people on the Day of Resurrection, to ask that their Lord might grant them respite from the great hardship that they are suffering on this Day.”* [Tafseer Ibn Katheer, 5/103]

- He will be the leader of all of humankind on the Day of Resurrection, as stated in the *Hadeeth* quoted above.
- He will be the first one to cross the *Siraat* (Bridge) with his *Ummah*.

Al-Bukhaari, may Allaah have mercy upon him, narrated a lengthy *Hadeeth* concerning this from Abu Hurayrah, may Allaah be pleased with him, in which it says: *“... and I will be the first one among the Messengers to lead his Ummah across it.”* (*al-Adhaan*, 764).

- Another indication that he, *sallallaahu 'alayhi wa sallam*, is the best of the Prophets is the fact that they will not intercede, rather one of them will refer the people to another, until 'Eesa, may Allaah exalt his mention, refers them to Muhammad, *sallallaahu 'alayhi wa sallam*. He will say: ***"I (will do it),"*** then he will step forward to intercede for everyone, and the first and the last will praise him for that, the Prophets and the rest of mankind.

His unique characteristics, as mentioned in the *Ayaat* and *Saheeh Ahaadeeth*, are too many to mention and are detailed in books such as *Kitaab Khasaa'is al-Mustafa bayna al-Ghulw wa'l-Jafaa'* by al-Saadiq ibn Muhammad.

Thus, Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, was preferred over all the other Prophets, may Allaah exalt their mention, and over all of mankind, because of the evidence that has been narrated concerning that, whilst also respecting the rights of the other Prophets and Messengers, may Allaah exalt their mention, and believing in them and respecting them.

### **Status of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, in the Quran**

Allaah The Almighty Says (what means):

- ***{And whatsoever the Messenger (Muhammad) gives you, take it; and whatsoever he forbids you, abstain (from it)}*** [Quran 59:7]
- ***{And obey Allaah and the Messenger (Muhammad), and beware (of even coming near to drinking or gambling or Al-Ansaab, or Al-Azlaam) and fear Allaah. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way}*** [Quran 5:92]
- ***{O you who believe! Obey Allaah and His Messenger, and turn not away from him (i.e. the Messenger, Muhammad) while you are hearing}*** [Quran 8:20]
- ***{Similarly (to complete My blessings on you), We have sent among you a Messenger (Muhammad) of your own, reciting to you Our verses (the***

*Quran) and purifying you, and teaching you the Book (the Quran) and the Hikmah (i.e. Sunnah, Islamic laws and Fiqh i.e., jurisprudence), and teaching you that which you used not to know} [Quran 2:151]*

The aforementioned verses from the Quran undoubtedly signify the eminent standing of the Prophet and his *Sunnah* (tradition) in Islam.

The first of these verses clearly denotes that the Islam of a Muslim is far from complete unless the teachings of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, are a crucial part of his faith, alongside the Quran, of course. The second makes clear one of the key obligations of the Prophet, *sallallaahu 'alayhi wa sallam*, namely conveying the message of Allaah The Almighty; and that in the clearest possible way. The third is a direct command from Allaah The Almighty to the believers to abide by the Prophet's teaching as best as they can, for doing the opposite is not an option for the true believer. The fourth verse mentions that the Prophet, *sallallaahu 'alayhi wa sallam*, was sent as a blessing and mercy upon mankind, that he was the man (chosen from among men like himself) to be the seal of the Prophethood. It also says how the last word of God was revealed through The Prophet, *sallallaahu 'alayhi wa sallam*, for the Quran holds much of what the previous books of God do not.

The Quran and *Sunnah* both come from the same source, for both are revelation (*Wahy*) from Allaah The Almighty, Who Says (what means): *{Nor does he (Muhammad, sallallaahu 'alayhi wa sallam) speak of (his own) desire. It is only a revelation revealed. He has been taught (this Quran) by one mighty in power [Jibreel (Gabriel)]}* [Quran 53:3-5]

**The favors granted to some Prophets, may Allaah exalt their mention, over others:**

Allaah The Almighty Says (what means):

*{Those Messengers! We preferred some of them to others; to some of them Allaah spoke (directly); others He raised to degrees (of honor); and to 'Eesa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rooh-ul-Qudus [Jibreel (Gabriel)]}* [Quran 2:253]



The verse indicated that to Allaah The Almighty, the Prophets, may Allaah exalt their mention, varied in status; for some were raised more degrees than the others.

Shaykh Muhammad al-Ameen ash-Shanqeeti, may Allaah have mercy on him, said,

*“With regard to the words ‘others He raised to degrees (of honor)’, it is indicated in other places (in the Quran and Sunnah) that among those others is Muhammad sallallaahu 'alayhi wa sallam, such as the verses in which Allaah The Almighty Says (what means):*

- *{It may be that your Lord will raise you to a Maqaam Mahmood (a station of praise and glory, i.e., the honor of intercession on the Day of Resurrection)} [Quran 17:79]*
- *{“And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind, but most of men know not”} [Quran 34:28]*
- *{Verily, I am sent to you all as the Messenger of Allaah} [Quran 7:158]*
- *{Blessed be He who sent down the criterion (of right and wrong, i.e. this Quran) to His slave (Muhammad) that he may be a warner to the ‘Aalameen (mankind and jinn)} [Quran 25:1]”*

Elsewhere in His Book, Allaah The Almighty indicates that Ibraaheem (Abraham), may Allaah exalt his mention, is also among the Prophets raised in rank above others, as He Says (what means):

- *{And Allaah did take Ibraaheem (Abraham) as a Khaleel (an intimate friend)} [Quran 4:125]*
- *{Verily, I am going to make you an Imaam (a leader) for mankind (to follow you)} [Quran 2:124]*

Allaah The Almighty also indicates in the Quran that Daawood (David), may Allaah exalt his mention, is also one of them, as He Says (what means): *{And indeed, We have preferred some of the Prophets above others, and to Dawood (David) We gave the Zaboor (Psalms)} [Quran 17:55]*

Allaah The Almighty mentions Idrees, may Allaah exalt his mention, as one of the favored Prophets, as He Says (what means): **{And We raised him to a high station}** [Quran 19:87]

And elsewhere in His book, Allaah The Almighty indicates that ‘Eesa (Jesus), may Allaah exalt his mention, is also one of them, as He Says (what means): **{And We gave ‘Eesa (Jesus), the son of Maryam (Mary), clear signs and supported him with Rooh-ul-Qudus [Jibreel (Gabriel)]}** [Quran 2:87]

It is narrated in the *Saheehayn* (the two collections of authentic narrations by Imaam Al-Bukhaari and Muslim, may Allaah have mercy upon them) that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“Do not differentiate between the Prophets.”** It is also narrated that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“Do not favor me over Moosa.”**

Scholars have said a great deal concerning this apparent dissimilarity.

Al-Khattaabi, may Allaah have mercy upon him, said, *“What this means is that we should not differentiate between them in the sense of belittling some, because that may lead to false beliefs concerning them and failing in the duty to give them their due respect. However, it does not mean that we believe they are equal in status, because Allaah The Almighty Says (what means): {Those Messengers! We preferred some of them to others...}”*

In *‘Awn al-Ma’bood*, it is said, *“This means that one must not prefer some and put down others based on one’s personal opinions.”*

Al-Qurtubi, may Allaah have mercy upon him, mentioned other opinions along the same lines, and said,

*“The best of these are those which say that one is to refrain from differentiating between them with regard to their Prophethood, which was very much the same for all of them. Rather, the differentiation has to do with the circumstances, the characteristics, the miracles, and the words. Hence some of the Prophets, may Allaah exalt their mention, were Messengers of firm resolve (Ulu-al-‘Azm), some were taken as close friends (Khaleel),*

*some of them were spoken to directly by Allaah, and some were raised in status. Allaah The Almighty Says (what means): {And indeed, We have preferred some of the Prophets above others, and to Dawood (David) We gave the Zaboor (Psalms)} [Quran 17:55]’*

Afterwards, he mentioned that this was the most satisfactory view upon the matter, as it reconciles between the verses and the *Ahaadeeth* (narrations) without abrogating anything.

**The special favors granted to Prophet Muhammad, *sallallaahu ‘alayhi wa sallam*, over other Prophets, may Allaah exalt their mention:**

The superiority of the Prophet, *sallallaahu ‘alayhi wa sallam*, to all the other Prophets, may Allaah exalt their mention is a matter over which there is no difference of opinion among the scholars.

Allaah The Almighty Says (what means): *{And in some parts of the night (also) offer the Salaah (prayer) with it (i.e. recite the Quran in the prayer) as an additional prayer (Tahajjud or Nawaafil) for you (O Muhammad). It may be that your Lord will raise you to a Maqaam Mahmood (a station of praise and glory, i.e., the honor of intercession on the Day of Resurrection)}* [Quran 17:79]

This last verse refers to the intercession granted to the Prophet, *sallallaahu ‘alayhi wa sallam*, on the Day of Judgment, which will happen after the people have been gathered and standing for a long time and there befalls the people that which will befall them. The distress will become too great for the people on the Day of Judgment, and they will have to stand for a long time, suffering in the heat and terror and distress. The Prophet, *sallallaahu ‘alayhi wa sallam*, warned about this condition of humankind and said: *“How will you be when Allaah gathers you together like arrows in a quiver, for fifty thousand years, during which Allaah will not look at you?”* [Al-Silsilah al-Saheehah, 2817].

The people will look towards those who are of high status to intercede for them with their Lord so that He might relieve them of this distress that they are suffering and come to pass judgment amongst them. So they will come to Aadam (Adam), may Allaah exalt his mention, but he will excuse himself; then they will come to

Nooh (Noah), may Allaah exalt his mention, but he will excuse himself; then they will come to Ibraaheem (Abraham), may Allaah exalt his mention, but he will excuse himself; then they will come to Moosa (Moses), may Allaah exalt his mention, but he will excuse himself too.

Then they will come to ‘Eesa (Jesus), may Allaah exalt his mention, but he will excuse himself. Then they will come to our Prophet, *sallallaahu 'alayhi wa sallam*, and he will agree to intercede. Thereupon, he, *sallallaahu 'alayhi wa sallam*, will intercede for the people in the place of gathering, so that judgment may be passed. This is the station of praise and glory that Allaah The Almighty has promised to him, as He says (what means): ***“It may be that your Lord will raise you to Maqaam Mahmood (a station of praise and glory, i.e., the honor of intercession on the Day of Resurrection)”*** [Quran 17:79]

There is a lengthy *Hadeeth* about intercession narrated by Anas ibn Maalik, may Allaah be pleased with him, who said, *"Muhammad, sallallaahu 'alayhi wa sallam, told us:*

***“When the Day of Resurrection comes, the people will surge with each other like waves. They will come to Aadam and say, ‘Intercede for us with your Lord.’ He will say, ‘I am not fit for that. Go to Ibraaheem for he is the Close Friend of the Most Merciful.’ So they will go to Ibraaheem, but he will say, ‘I am not fit for that. Go to Moosa for he is the one to whom Allaah spoke directly.’ So they will go to Moosa but he will say, ‘I am not fit for that. Go to ‘Eesa for he is a soul created by Allaah and His Word.’ So they will go to ‘Eesa but he will say, ‘I am not fit for that. Go to Muhammad.’***

***So they will come to me and I will say, I am fit for that.’ Then I will ask my Lord for permission and He will give me permission, and He will inspire me with words of praise with which I will praise Him, words that I do not know now. So I will praise Him with those words of praise and I will fall down prostrate before Him. He will say: ‘O Muhammad, raise your head. Speak and intercession will be granted to you, ask and you will be given, intercede and your intercession will be accepted.’ I will say: ‘O Lord, my Ummah, my Ummah!’ He will say: ‘Go and bring forth everyone***

*in whose heart there is faith the weight of a barley-grain.’ So I will go and do that.*

*Then I will come back and praise Him with those words of praise and I will fall down prostrate before Him. He will say: ‘O Muhammad, raise your head. Speak and intercession will be granted to you, ask and you will be given, intercede and your intercession will be accepted.’ I will say: ‘O Lord, my Ummah, my Ummah!’ He will say: ‘Go and bring forth everyone in whose heart there is faith the weight of a small ant or a mustard-seed.’ So I will go and do that. Then I will come back and praise Him with those words of praise and I will fall down prostrate before Him. He will say: ‘O Muhammad, raise your head. Speak and intercession will be granted to you, ask and you will be given, intercede and your intercession will be accepted.’ I will say: ‘O Lord, my Ummah, my Ummah!’ He will say: ‘Go and bring forth from the Fire everyone in whose heart there is faith the weight of the lightest, lightest grain of mustard-seed.’ So I will go and bring them forth.”*

When we [the sub-narrators] left Anas, may Allaah be pleased with him, I [the narrator of the *Hadeeth*] said to some of our companions, “Why don’t we go to al-Hasan, who is hiding in the house of Abu Khaleefah, and tell him what Anas ibn Maalik has told us?” So we went to him, greeted him with *Salaam* and he gave us permission to enter. Then we said, “O Abu Sa’eed, we have come to you from your brother Anas ibn Maalik, and we have never heard anything like what he narrated to us about intercession.” He said, “Tell me.” So we narrated the *Hadeeth* to him and we came to this point and he said, “Go on.” We said, “He did not tell us anymore.”

He said, “He told me this *Hadeeth* when he was a young man, twenty years ago. I do not know if he forgot or if he did not want to let you depend on what he might have said.” We said, “O Abu Sa’eed, tell us.” He smiled and said, “Man was created hasty. I only mentioned that because I wanted to inform you of it. Anas told me the same as he told you, and said that the Prophet, *sallallaahu 'alayhi wa sallam*, added: *“Then I will come back a fourth time and praise Him with those words of praise and I will fall down prostrate before Him. He will say: ‘O*

*Muhammad, raise your head. Speak and intercession will be granted to you, ask and you will be given, intercede and your intercession will be accepted.' I will say, 'O Lord, give me permission (to bring forth) all those who said Laa ilaaha ill-Allaah.' He will say: 'By My Might, My Majesty, My Supremacy and My Greatness, I will most certainly bring forth from it those who said Laa ilaaha ill-Allaah.'"* [Al-Bukhaari]

It was narrated from Abu Hurayrah, may Allaah be pleased with him, that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said:

*"I will be the leader of mankind on the Day of Resurrection. Do you know why that is? Allaah will gather mankind, the first and the last of them, in one place, so that the caller will be able to make them all hear his voice and the watcher will be able to see them all. The sun will be brought close and the people will suffer such distress and trouble that they will not be able to bear it or stand it. The people will say, 'Don't you see in the state you are in and the condition you have reached? Why don't you look for someone who can intercede for you with your Lord?' The people will say to one another: 'Go to your father, Adam.' So they will go to Adam (peace be upon him) ... I will go and prostrate beneath the Throne. Then I will be given words of praise such have never been given to anyone before me, then it will be said, 'O Muhammad! Raise your head; ask, for it will be given to you, and intercede, for your intercession will be accepted.' I will raise my head and say, 'My Ummah, O lord! My Ummah, O Lord!' It will be said, 'O Muhammad, admit from among your Ummah those who will not be brought to account from the right-hand gate of Paradise, and they will share the other gates with the people.' He said, By the One in Whose hand is my soul, the distance between two of the gate-posts is like the distance between Makkah and Humayr, or between Makkah and Busra."*  
[Al-Bukhaari]

This is the great intercession in the place of standing so that judgment may be passed.

In addition to this, the Prophet, *sallallaahu 'alayhi wa sallam*, was given conciseness of speech; Allaah The Almighty cast fear into the hearts of his enemies

as a way of supporting him against them, war booty was permitted to him, the earth was made a place of prostration and a means of purification for him, and he was, most importantly, the seal of all the Prophets.

It was narrated that Jaabir ibn ‘Abdullaah, may Allaah be pleased with him, said, *“The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, said: **“I have been given five things that were not given to any of the Prophets before me: I have been supported with fear (cast into the hearts of my enemies) for a distance of one month’s travel; the earth has been made a place of prostration and a means of purification for me, so when the time of prayer comes for any man among my Ummah, let him pray; war booty has been permitted for me; a Prophet would be sent only to his own people, but I have been sent to all of mankind; and I have been given the power of intercession.”**”* [Al-Bukhaari, Muslim]

It was narrated from Abu Hurayrah that the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said: *“I have been favored over the other Prophets in six ways: I have been given the gift of concise speech; I have been supported with fear; booty has been made permissible for me; the earth has been made a means of purification and a place of prostration for me; I have been sent to all of mankind; and the (line of) Prophets ends with me.”* [Narrated by Muslim]

Allaah The Almighty Says (what means):

*{Muhammad is not the father of any of your men, but he is the Messenger of Allaah and the last (end) of the Prophets. And Allaah is Ever All-Aware of everything}* [Quran 33:40]

*{Blessed be He who sent down the criterion (of right and wrong, i.e. this Quran) to His slave (Muhammad) that he may be a warner to the ‘Aalameen (mankind and jinn)}* [Quran 25:1]

The Prophet, *sallallaahu ‘alayhi wa sallam*, will be the first among all the Prophets, may Allaah exalt their mention, to cross the *Siraat* (the bridge overlying Hellfire).

Al-Bukhaari, may Allaah have mercy upon him, narrated a lengthy *Hadeeth* from Abu Hurayrah, may Allaah be pleased with him, in which the Prophet, *sallallaahu 'alayhi wa sallam*, said: ***“I will be the first among all Prophets to cross (the Siraat) with his Ummah.”***

Narrations also say that the grave of the Prophet, *sallallaahu 'alayhi wa sallam*, will be the first to open; that is, he will be the first human to be resurrected. He will also be the first to intercede, and the first whose intercession will be accepted.

It was narrated that Abu Hurayrah, may Allaah be pleased with him, said, ***“The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: “I will be the leader of the sons of Aadam on the Day of Resurrection, the first one for whom the grave is opened, the first one to intercede and the first one whose intercession will be accepted.””*** [Muslim]

Allaah The Almighty forgave him, *sallallaahu 'alayhi wa sallam*, all his sins, past and future.

Allaah The Almighty Says (what means): ***{Verily, We have given you (O Muhammad) a manifest victory. That Allaah may forgive you your sins of the past and the future, and complete His favor on you, and guide you on the straight path...}*** [Quran 48:1-2]

He, *sallallaahu 'alayhi wa sallam*, was called a Prophet as well as a Messenger, whereas his fellow Prophets were only called by their names.

Allaah The Almighty Says (what means):

- ***{O Prophet (Muhammad)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner}*** [Quran 33:45]
- ***{O Messenger (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allaah will protect you from mankind. Verily, Allaah guides not the people who disbelieve}*** [Quran 5:67]



Allaah The Almighty commanded His Prophet, *sallallaahu 'alayhi wa sallam*, to follow the guidance of the Prophets before him, may Allaah exalt their mention.

Allaah The Almighty Says (what means): ***{They are those whom Allaah had guided. So follow their guidance}*** [Quran 6:90]

Shaykh 'Abd al-Rahmaan al-Sa'di, may Allaah have mercy on him, said,

*“This means: Walk, O noble Messenger, behind these good Prophets, and follow their way. He, sallallaahu 'alayhi wa sallam, obeyed the command and followed the guidance of the Messengers who came before him, thus acquiring all the qualities of perfection that they had which made him superior to all of creation. Thus he is the leader of the Messengers and the Imaam of the pious, may the blessing and peace of Allaah be upon them all.”*

Allaah The Almighty Says (what means):

- ***{Say (O Muhammad to mankind): ‘If you (really) love Allaah, then follow me (i.e. accept Islamic Monotheism, follow the Quran and the Sunnah), Allaah will love you and forgive you your sins’}*** [Quran 3:31]
- ***{Follow what has been sent down unto you from your Lord (the Quran and Prophet Muhammad’s Sunnah), and follow not any Awliyaa’ (protectors and helpers who order you to associate partners in worship with Allaah), besides Him (Allaah)}*** [Quran 7:3]
- ***{And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path}*** [Quran 6:153]

The Prophet, *sallallaahu 'alayhi wa sallam*, said: ***“The most truthful of speech is the Book of Allaah, and the best of guidance is the guidance of Muhammad, and the most evil of things are those which are newly-invented.”***

He, *sallallaahu 'alayhi wa sallam*, also said: ***“Whoever innovates anything in this matter of ours (i.e., Islam), that is not part of it, then it is to be rejected.”*** And

according to another narration, the Prophet, *sallallaahu 'alayhi wa sallam*, said: ***“Whoever does anything that is not in accordance with this matter of ours (i.e., Islam), reject it.”***

This last *Hadeeth* tells us that Islam was a complete religion by the time of the death of the Prophet, *sallallaahu 'alayhi wa sallam*.

This is also plainly stated in the Quran, when Allaah The Almighty Says (what means): ***{(Say, O Muhammad) This day, I have perfected your religion for you}*** [Quran 5:3]

In His book, Allaah The Almighty Says (what means): ***{Say we have believed in Allaah and what has been revealed to us and what has been revealed to Ibraaheem and Ismaeel and Ishaaq and Yaaqoob and the Descendants [al-Asbat] and what was given to Moosa and 'Eesa and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him}*** [Quran 2:136]

This verse seems to be implying that all the Prophets, may Allaah exalt their mention, are equal in standing and status. But there is another verse in the Quran, seemingly contradicting this one, in which Allaah The Almighty Says (what means): ***{Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allaah spoke, while some of them He exalted (above others) in degrees}*** [Quran 2: 253]

It is a belief of Muslims that Allaah The Almighty does not contradict one of his statements to another. Therefore, what is to be understood from these two verses is that the first verse refers to the fact that all the Prophets, may Allaah exalt their mention, were sent with one main message: that which was inviting people to worship only one God; while the second verse refers to the certain favors Allaah The Almighty bestowed upon some of his Prophets, may Allaah exalt their mention, over others.

Allaah The Almighty Says (what means): ***{By thy life (O Muhammad)!}*** [Quran 15: 72]

And there is no other Prophet of God by whose life He, The Almighty, took an oath.

Allaah The Almighty Says (what means): ***{And who is better in his discourse than he who calls unto Allaah and does good and says: I am (Muhammad) one of the Muslims?}*** [Quran 41: 33]

That is, who is better in speech than the Prophet Muhammad, *sallallaahu 'alayhi wa sallam*? For one of the favors of Allaah The Almighty to the Prophet was the gift of good speech.

Allaah The Almighty Says (what means): ***{And lo! you (Muhammad) are [I swear] of a magnificent nature}*** [Quran 68: 4]

Allaah The Almighty is, in this verse, praising the nature of the Prophet, *sallallaahu 'alayhi wa sallam*; a nature He Himself instilled in him.

Allaah The Almighty Says (what means): ***{And we preferred some of the Prophets above others}*** [Quran 17: 55] And He Says (what means): ***{It may be that thy Lord will raise you to a praised station}*** [Quran 17: 79]

That the Prophets, may Allaah exalt their mention, are not in the same level of standing to Allaah The Almighty is made clear by the first verse. The second implies that the Prophet, *sallallaahu 'alayhi wa sallam*, has the highest status from all of Allaah's Prophets, may Allaah exalt their mention, for the station of intercession on the Day of Judgment is one that none but Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, will receive.

Allaah The Almighty Says (what means): ***{Truly, Allaah and His angels send praise and blessings [forever] upon the Prophet. O you who believe! Praise and bless the Prophet with utmost laud and blessing}*** [Quran 33: 56]

And Allaah The Almighty Says (what means): ***{That you (mankind) may believe in Allaah and His messenger, and may honor him, and may revere him, and may glorify Him at early dawn and at the close of day}*** [Quran 48:9]

Furthermore, Shaykh Muhammad ibn ‘Uthaymeen, may Allaah have mercy upon him, said, “*The Prophet, sallallaahu ‘alayhi wa sallam, is undoubtedly the beloved of Allaah; he loves Allaah, and Allaah loves him. But there is a better description than that, which is Khaleel-Allaah (the Close Friend of Allaah). The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, was the Close Friend of Allaah, as he, sallallaahu ‘alayhi wa sallam, said: “Allaah has taken me as a close friend (Khaleel) just as he took Ibraaheem as a close friend.”*”

Prophet Mohammad, *sallallaahu ‘alayhi wa sallam*, was known by many names such as: *Khayru'l-Khalq* (Best of All Creation), and others of similar meanings, such as: *Khayru'l-Bariyya*, *Khayru Khalqillah*, *Khayru-l-`Aalamina*, *Khayru-n-Nas* and *Khayru Hadhihi-l-Ummah*.

These titles refer to his high status not given to other human before him.

**{...and We have not sent you except as a mercy to mankind}** [Quran 21:107]

This verse states that the Prophet, *sallallaahu ‘alayhi wa sallam*, was sent as a mercy to not only his own *Ummah*, but to the whole of mankind.

Allaah The Almighty Says (what means): **{And We never sent a messenger save with the language of his folk}** [Quran 14: 4]

Allaah The Almighty also Says (what means): **{And We have not sent you (O Muhammad) except as a giver of glad tidings and a Warner unto all mankind but most of them know not}** [Quran 34: 28]

The Prophet, *sallallaahu ‘alayhi wa sallam*, is reported to have said: **"My similitude in comparison with the other Prophets before me is that of a man who has built a beautiful house, except for a place of one brick in a corner. The people go around about it and wonder at its beauty, but say, ‘Would that this brick be put in its place!’ I am that brick, and I am the last (end) of the Prophets."** [Al-Bukhaari]

And Allaah The Almighty Says (what means): **{Muhammad is not the father of any of your men, but he is the Messenger of Allaah and the last (end) of the Prophets}** [Quran 33: 40]

## **Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, and other Prophets of Allaah, may Allaah exalt their mention**

Since the coming of Aadam, may Allaah exalt his mention, we know that there have been scores of Prophets, may Allaah exalt their mention, each coming with the single message of monotheism, and sometimes with specific guidance for his own people. While some came with written commands and holy books, others carried only the message they were sent for. Over the passage of time, much of these writings have been lost to distortion and falsification. The only Divine Book that has remained preserved to this day is the Quran, unaltered with a promise by the Creator that it will be preserved forever.

Consequently, should we not think that the Preserver of this message would only choose the best of Creation to carry this message with whom ends the succession of prophets and messengers?

*{...this day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion ...}* [Quran 5:3]

Most of Allaah's Messengers, may Allaah exalt their mention, if not all, emigrated. However, their emigrations differed from that of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*. For example, Prophet Ibraaheem, may Allaah exalt his mention, emigrated, as related in the Quran (which means): *{And Lot believed him, and said: Lo! I am a fugitive unto my Lord. Lo! He, only He, is the Mighty, the Wise}* [Quran 29: 26]. In another verse, He, The Almighty Says (what means): *{And he said: Lo! I am going unto my Lord Who will guide me}* [Quran 37: 99] So, Prophet Ibraaheem, may Allaah exalt his mention, migrated from place to place till he settled at a town in Palestine, where he was then buried. Today, that town is called Al-Khaleel Ibraaheem, being named after him.

Prophet Moosa, may Allaah exalt his mention, also emigrated before he was assigned with the divine mission. He fled from Egypt after he had mistakenly killed an Egyptian. He sought Allaah's forgiveness for that, and a man advised him to get out of Egypt in order to escape people's revenge. Allaah The Almighty Says: *{And a man came from the uttermost part of the city, running. He said: O Moosa! Lo! the chiefs take counsel against you to slay you; therefore escape. Lo! I am of those who give thee good advice. So he escaped from thence, fearing,*

*vigilant. He said: My Lord ! Deliver me from the wrongdoing folk* [Quran 28: 20-21].

Then Prophet Moosa, may Allaah exalt his mention, went to a country called Madyan, where he married the daughter of a righteous old man (Prophet Shu`ayb, may Allaah exalt his mention) and stayed with him for ten years. Throughout that period, Moosa, may Allaah exalt his mention, had no divine mission. He lived as a righteous man, a good husband, and a generous son-in-law; however, he had no prominent role to perform.

It may be said that Prophet Moosa, may Allaah exalt his mention, emigrated for fear of revenge. He said, as related in the Quran (what means): *{Then I fled from you when I feared you, and my Lord vouchsafed me a command and appointed me (of the number) of those sent (by Him)}* [Quran 42: 21].

On the other hand, the *Hijrah* (migration) of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, was not only to escape temptation and torture of his people. It was the starting point to establish the Muslim *Ummah* (nation), a new Muslim community based on Islam, the universal divine message that calls for morality and human rights. This was the purpose of Prophet Muhammad's *Hijrah* to Madeenah, and he, *sallallaahu 'alayhi wa sallam*, performed his role as best as possible. He put the foundation of a sound Muslim community and established the best *Ummah* ever created.

### **The Prophet, *sallallaahu 'alayhi wa sallam*, forbade people from exalting some Prophets of Allaah, may Allaah exalt their mention, and debasing others**

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, is the leader of the Prophets of Allaah, may Allaah exalt their mention, as was stated by al-Haafith Ibn Katheer, may Allaah have mercy on him, at the beginning of his commentary on Chapter *al-Isra'*. When discussing how the Prophet, *sallallaahu 'alayhi wa sallam*, led the other Prophets in prayer, he said, *"Then his honorable status and superiority to them was manifested when he was made to go forward to lead them in prayer,*

when Jibreel, may Allaah exalt his mention, indicated to him that he should do so.”

Undoubtedly, our Prophet, *sallallaahu 'alayhi wa sallam*, is the foremost among the Prophets. He, *sallallaahu 'alayhi wa sallam*, said, “I will be the leader of the sons of Aadam on the Day of Resurrection and the first for whom the grave will be opened and the first to intercede and the first whose intercession will be accepted.” [Muslim]

One of the scholars suggested another reason why he, *sallallaahu 'alayhi wa sallam*, was made to go forward to lead the Prophets in prayer. He said, “The Prophet’s words, “I led them (in prayer)” indicate – and Allaah knows best – that this Ummah took over the position of leading mankind.”

However, Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, instructed us not to draw preference among the prophets of Allaah The Almighty as he stated: ***“Do not give preference over the other prophets of Allaah.”***

In fact, Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, got angry during an incident when a conflict was submitted to him over a Muslim man and a Jew who drew preferences among the prophets of Allaah The Almighty.

The incident was narrated by Abu Hurayrah, may Allaah be pleased with him, who said,

*“Two persons, a Muslim and a Jew, quarrelled over the price for goods offered by the Jew who was not satisfied with the offered price. The Jew said, No, 'By Him Who gave Moosa superiority over all the people!' a Muslim man from the Ansaar raised his hand and slapped the Jew on the face and said to him, 'You say: 'By Him Who gave Moosa superiority over all the people!' and Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, is still alive among us!” The Jew went to the Prophet, *sallallaahu 'alayhi wa sallam*, and said to him, 'O Abu'l Qaasim, I am a free non-Muslim and have a covenant of protection with you, yet a Muslim man slapped my face.’*

*The Prophet, *sallallaahu 'alayhi wa sallam*, asked the Muslim Ansaari man: 'Why have you slapped his face?' The Ansaari related the event to the Prophet. Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, got very angry*

*until his face reflected that. The Prophet, sallallaahu 'alayhi wa sallam, said: "Do not give superiority among the prophets of Allaah, for on the Day of Resurrection, all the people will fall unconscious and I will be one of them, but I will be the first to gain consciousness, and will see Moosa standing and holding the side of the Throne (of Allaah). I will not know whether Allaah has exempted him from that stroke of the Mountain of At-Toor or he has also fallen unconscious and got up before me and it does not befit a slave that he should say that he is better than Yoonus (Jonah) bin Matta".*

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, did not feel ashamed to declare these facts – especially in the event of a conflict between a Muslim and a Jew. Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, overlooked the conflict and directed the praise to Moosa, may Allaah exalt his mention, his brother in prophethood, thus he was devoted defending and praising him.

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, used to describe the similitude of himself along with his preceding prophets as links in one chain or bricks in one structure. Such a viewpoint disapproves conflict and does not lead to a feeling of superiority. In this regard, the Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, said: *"My similitude in comparison with the other prophets is that of a man who has built a house completely and excellently except for a place of one brick. When the people enter the house, they admire its beauty and say: 'But for the place of this brick (how splendid the house will be)!'"* He, *sallallaahu 'alayhi wa sallam*, added: *"I am that brick and I am the seal of the prophets"*.

This is how Muslims regard the Prophets of Allaah The Almighty, may Allaah exalt their mention, in the course of their long history. The Prophets and Messengers of Allaah The Almighty constitute bricks in a single edifice, so there is no meaning in having a conflict among such the building blocks of a single structure; rather, their relationship with each other is one of cooperation and integration to fulfil one task, namely to worship Allaah The Almighty alone by worship.



Muslims recognize and revere all the preceding prophets and it is not an overstatement to claim that perhaps Muslims love the prophets of Allaah The Almighty more than their purported followers today. Muslims value the Prophets and Messengers of Allaah The Almighty even more than their "disciples" do and are even more faithful to them than the people who claim to follow them.

This was practically demonstrated by Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, when he, *sallallaahu 'alayhi wa sallam*, reached Madeenah and found that the Jews were fasting on the Day of `Aashoora' (10<sup>th</sup> of *Muharram*). The Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, asked the people why they were fasting and they replied, "This is a good day wherein Allaah The Almighty relieved the children of Israa'eel from their enemy, thus Moosa, may Allaah exalt his mention, fasted that day." At this, Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, said: **"We Muslims are more entitled to Moosa than you"**. Thus, Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, fasted that day and ordered Muslims to fast on it.

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, thought of himself and the Muslims as being more entitled to Moosa, may Allaah exalt his mention, than the children of Israa'eel. He, too, rejoiced at the escape of the children of Israa'eel from their enemy Pharaoh to the extent that he fasted that day showing gratitude to Allaah The Almighty for this grace, and ordered all Muslims to fast on that day.

The attitude of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, that he applied to Prophet Moosa, may Allaah exalt his mention, was also applied to the Prophet 'Eesa (Jesus), may Allaah exalt his mention. In this connection, Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, said: **"Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one."**

Is this not that a form of showing recognition by the Muslims to Prophet 'Eesa, may Allaah exalt his mention, and the Christians?

Moreover, when Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, wanted to praise Abu Bakr and `Umar, may Allaah be pleased with them, who were indeed the greatest two Muslims following Prophet Muhammad, *sallallaahu 'alayhi wa*

*sallam*, he made a similitude by comparing them on one hand and the prophets of Allaah The Almighty on the other hand.

In this regard, the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"O Abu-Bakr! The similitude of you is that like of Ibraaheem (Abraham), may Allaah exalt his mention, who said [what means]: {"So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful)} and 'Eesa (Jesus), may Allaah exalt his mention, who said [what means]: {"If You should punish them – indeed they are Your servants; but if You forgive them – indeed it is You who is the Exalted in Might, the Wise}.**

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"O `Umar! The similitude of you is that like of Nooh (Noah), may Allaah exalt his mention, who said [what means]: {My Lord, do not leave upon the earth from among the disbelievers an inhabitant}, and Moosa (Moses), may Allaah exalt his mention, who said [what means]: {and harden their hearts so that they will not believe until they see the painful punishment}**

This was the standing of the prophets of Allaah The Almighty to Prophet Muhammad, *sallallaahu 'alayhi wa sallam*.

At times, Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, used to express his feelings by making invocations and supplicating Allaah The Almighty. For example, once, it so happened that Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, wished that Moosa (Moses), may Allaah exalt his mention, had observed patience on his journey with Al-Khidhr. Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, expressed his feelings by saying: **"May Allaah have mercy upon Moosa, I wish he had observed patience to have more account of them."**

When Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, spoke of Prophet Lote (Lot), may Allaah exalt his mention, in the context of his story that is related by the Quran [which means]: **"He said, "If only I had against you some power or could take refuge in a strong support"**}, he, *sallallaahu 'alayhi wa sallam*, said: **"May Allaah be merciful with Lote! Indeed, he was in a strong support."**

**The advent of the Prophet, *sallallaahu 'alayhi wa sallam*, was foretold in earlier scriptures**

Allaah The Almighty Says (what means): {*“Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Tawraat (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John, xiv 16), — he commands them for Al-Ma‘roof (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Tayyibaat (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful Al-Khabaa’ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allaah’s Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honor him, help him, and follow the light (the Quran) which has been sent down with him, it is they who will be successful*} [Quran 7:157]

Ibn Katheer, may Allaah have mercy on him, said in his commentary on this verse, “ *‘Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawraat (Torah) and the Injeel (Gospel)’ – this is a description of Muhammad, *sallallaahu 'alayhi wa sallam* – in the books of the Prophets who gave their nations the glad tidings of his coming and commanded them to follow him. This description is still there in their books and their scholars and rabbis know it.*”

Imaam Ahmad, may Allaah have mercy upon him, narrated,

*“Ismaa’eel told us from al-Jareeri from Abu Sakhr al-‘Aqeeli, a man from among the Bedouin told me, I brought a milch-camel to Madeenah during the lifetime of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. When I had sold her, I said, “Let me meet this man [the Prophet *sallallaahu 'alayhi wa sallam*] and listen to him.” I met him walking between Abu Bakr and ‘Umar, may Allaah be pleased with them, and I followed them until they came to a Jewish man who was reading from a scroll of the Torah, consoling himself for the plight of his son who lay dying, a boy who was very*

*handsome and good looking. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said, 'I ask you by the One Who revealed this Torah, do you find any mention in this book of yours of my attributes and my coming?' The man gestured with his head to indicate 'No'. But his son said, 'Yes indeed, by the One who revealed the Torah, we do find mention of your attributes and your coming in our book, and I bear witness that there is no god except Allaah and that you are the Messenger of Allaah.' [The Prophet sallallaahu 'alayhi wa sallam] said, 'Keep this Jew away from your brother.' Then he took care of shrouding him and praying [the funeral prayer] over him."*

It was narrated that 'Ataa' ibn Yassar, may Allaah have mercy upon him, said,

*"I met 'Abd-Allaah ibn 'Amr and said, 'Tell me about the attributes of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, described in the Torah.' He said, 'Yes, by Allaah he is described in the Torah as he is described in the Quran (which means): {**“Verily, We have sent you (O Muhammad) as a witness, as a bearer of glad tidings, and as a warner”**} [Quran 48:8] – and as a saviour to the unlettered; you are My slave and My messenger; your name is al-Mutawakkil; you are not harsh and aggressive; Allaah will not take him (in death) until He has straightened a crooked nation through him so that they will say that there is no god except Allaah, and has opened hard hearts, deaf ears and blind eyes.'"*

'Ataa', may Allaah have mercy upon him, said: *"Then I met Ka'b (who was one of the People of the Book who had become Muslim) and I asked him about that, and he told me exactly the same, not even one letter was different..."*

Allaah The Almighty did not send any Prophet without taking from him the covenant and promise that if the Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, were to appear during his lifetime, he would follow Muhammad *sallallaahu 'alayhi wa sallam*.

Allaah The Almighty Says in Chapter Aal 'Imraan (what means):

*{“And (remember) when Allaah took the Covenant of the Prophets, saying: ‘Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allaah), and afterwards there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him.’ Allaah said: ‘Do you agree (to it) and will you take up My Covenant (which I conclude with you)?’ They said: ‘We agree.’ He said: ‘Then bear witness; and I am with you among the witnesses (for this).”}* [Quran 3:81]

Al-Qurtubi, may Allaah have mercy on him, said in his commentary on this verse, *"It is said that Allaah took the covenant from the Prophets that they would confirm one another, and He commanded them to believe in one another. This is the meaning of believing and helping ('you must, then, believe in him and help him'). Taawoos said: Allaah took the covenant from the first Prophets that they would believe in the Message of the later Prophets..."*

The Messenger here is Muhammad, *sallallaahu 'alayhi wa sallam*, according to the view of 'Ali and Ibn 'Abbaas, may Allaah be pleased with them.

Allaah The Almighty took the covenant from all the Prophets that they would believe in Muhammad, *sallallaahu 'alayhi wa sallam*, if they met him, and He commanded them to take the same covenant from their nations.

References to the coming of the Prophet *sallallaahu 'alayhi wa sallam* are in the Bible, as compiled in books like *"Muhammad, sallallaahu 'alayhi wa sallam, in the Bible"* and *"What the Bible says about Muhammad, sallallaahu 'alayhi wa sallam"* by Ahmad Deedat, may Allaah have mercy upon him.

**Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, and the disciples of the Prophets and Messengers of Allaah, may Allaah exalt their mention**

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, praised the disciples of the preceding prophets who adhered to the ordinances of their prophets and were steadfast to their religion. For instance, Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, praised the Christian monk in the story of "People of the Ditch", the blind man of Banu Israa'eel who showed gratitude to the blessings of Allaah The

Almighty and Jurayj, the worshipper. There are numerous such examples in the biography of the Prophet, *sallallaahu 'alayhi wa sallam*, is very difficult.

Moreover, Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, asked his Companions to emulate the model of the steadfast disciples of the preceding prophets, may Allaah exalt his mention. According to a narration, Khabbaab ibn Al-Arat, may Allaah be pleased with him, said,

*"We complained to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka`bah, leaning over his Burdah (i.e. covering sheet). We said to him, "Would you seek help for us? Would you pray to Allaah for us?" He, sallallaahu 'alayhi wa sallam, said: "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allaah, this religion (i.e. Islam) will prevail until a traveler from Sana (in Yemen) to Hadhramawt will fear none but Allaah, or a wolf as regards his sheep, but you (people) are hasty.".*

This was the view of the Prophet, *sallallaahu 'alayhi wa sallam*, with regard to the preceding prophets and their disciples which put to action in the course of his prophethood.

How outstanding was the event, when the first time revelation came to him, and his wife Khadeejah, may Allaah be pleased with her, hurried with him to Waraqah ibn Nawfal! Waraqah was a Christian as cited in many narrations. He declared that he would assist Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, if he were alive, however; he died shortly thereafter. The Prophet, *sallallaahu 'alayhi wa sallam*, did not forget Waraqah, and praised his faith and stated that Waraqah dwelled in Paradise.

## **Prophethood does not equate divinity in Islam**

Allaah The Almighty Says (what means):

- *{“And (remember) when ‘Eesa (Jesus), son of Maryam (Mary), said: ‘O Children of Israel! I am the Messenger of Allaah unto you, confirming the Tawraat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.’ But when he (Ahmad, i.e. Muhammad) came to them with clear proofs, they said: ‘This is plain magic’”}* [Quran 61:6]
- *{“But the Messiah [‘Eesa (Jesus)] said: ‘O Children of Israel! Worship Allaah, my Lord and your Lord.’ Verily, whosoever sets up partners (in worship) with Allaah, then Allaah has forbidden Paradise to him, and the Fire will be his abode. And for the Zaalimoon (polytheists and wrongdoers) there are no helpers”}* [Quran 5:72]

‘Eesa, may Allaah exalt his mention, was not a god or the son of God as the Christians claim.

Allaah The Almighty Says (what means):

*{“Surely, they have disbelieved who say: ‘Allaah is the Messiah [‘Eesa (Jesus)], son of Maryam (Mary).’”}* [Quran 5:72]

*{“And the Jews say: ‘Uzair (Ezra) is the son of Allaah, and the Christians say: Messiah is the son of Allaah. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allaah’s Curse be on them, how they are deluded away from the truth!”}* [Quran 9:30]

The first words that ‘Eesa, may Allaah exalt his mention, spoke when Allaah The Almighty caused him to speak when he was in the cradle were (what means): *{“He [‘Eesa (Jesus)] said: ‘Verily, I am a slave of Allaah, He has given me the Scripture and made me a Prophet”}* [Quran 19:30]

We believe that Allaah The Almighty supported 'Eesa, may Allaah exalt his mention, and indeed, all the Prophets before him, with miracles that proved he was speaking the truth.

Allaah The Almighty Says (what means):

*{“(Remember) when Allaah will say (on the Day of Resurrection). ‘O ‘Eesa (Jesus), son of Maryam (Mary)! Remember My Favor to you and to your mother when I supported you with Rooh-ul-Qudus [Jibreel (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Tawraat (Torah) and the Injeel (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: This is nothing but evident magic”}* [Quran 5:110]

We believe that ‘Eesa, may Allaah exalt his mention, was born from the Virgin Maryam with no father, and that is not impossible for Allaah The Almighty Who, when He wills a thing, says **“Be!”** and it is.

Allaah The Almighty Says (what means):

- *{“Verily, the likeness of ‘Eesa (Jesus) before Allaah is the likeness of Adam. He created him from dust, then (He) said to him: ‘Be!’ — and he was”}* [Quran 3:59]
- *{“(Remember) when the angels said: ‘O Maryam (Mary)! Verily, Allaah gives you the glad tidings of a Word [‘Be!’ — and he was! i.e. ‘Eesa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah ‘Eesa (Jesus), the son of Maryam (Mary), held in honor in this world and in the Hereafter, and will be one of those who are near to Allaah. He will speak to the people, in the cradle and in manhood, and he will be one of the righteous.’ She said: ‘O my Lord! How shall I have a son when no man has touched me.’ He said: ‘So (it will be) for Allaah creates what He wills. When He has decreed something, He says to it only: “Be!” and it is”}* [Quran 3:45-47]



We believe that he, may Allaah exalt his mention, permitted to the Jews some of the things that had been forbidden to them.

Allaah The Almighty tells us that ‘Eesa, may Allaah exalt his mention, said to the Children of Israel (what means):

*{“And I have come confirming that which was before me of the Tawraat (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allaah and obey me”}* [Quran 3:50]

We believe that he did not die and his enemies the Jews did not kill him, rather Allaah The Almighty saved him from them and raised him up to heaven alive.

Allaah The Almighty Says (what means):

*{“And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse); And because of their saying (in boast), ‘We killed Messiah ‘Eesa (Jesus), son of Maryam (Mary), the Messenger of Allaah,’ — but they killed him not, nor crucified him, but it appeared so to them the resemblance of ‘Eesa (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. ‘Eesa (Jesus), son of Maryam (Mary)]: But Allaah raised him [‘Eesa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allaah is Ever All-Powerful, All-Wise”}* [Quran 4:156-158]

We believe that he told his followers of the coming of the seal of the Prophets, Prophet Muhammad, *sallallaahu 'alayhi wa sallam*.

Allaah The Almighty Says (what means):

*{“And (remember) when ‘Eesa (Jesus), son of Maryam (Mary), said: ‘O Children of Israel! I am the Messenger of Allaah unto you, confirming the Tawraat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.’ But when he*

*(Ahmad, i.e. Muhammad) came to them with clear proofs, they said: 'This is plain magic'"} [Quran 61:6]*

We believe that 'Eesa, may Allaah exalt his mention, will come back down at the end of time, and will disprove the claim of his enemies the Jews that they killed him, and will disprove the claim of the Christians that he is God or the son of God, and he will not accept anything from them but Islam.

Al-Bukhaari and Muslim, may Allaah have mercy upon them, narrated that Abu Hurayrah, may Allaah be pleased with him, said, "*The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: "By the One in Whose hand is my soul, soon the son of Maryam will descend among you [according to another report: the Hour will not begin until the son of Maryam descends among you] as a just judge. He will break the cross, kill the pigs and abolish the Jizyah, and money will become abundant until no one will accept it."*

“Soon” means it will inevitably happen quickly.

“will descend among you” means among this *Ummah* (Muslim nation).

“A just judge” means that he will come down and rule according to this *Sharee'ah* (Islamic legislation), and that this *Sharee'ah* will remain and not be abrogated, rather 'Eesa, may Allaah exalt his mention, will be one of the rulers of this *Ummah*.

“He will break the cross and kill the pigs” means he will declare as false the religion of the Christians by breaking the cross in a real sense and proving false the Christians' claims and veneration of the cross.

“and he will abolish the *Jizyah*”: An-Nawawi, may Allaah have mercy upon him, said, "*The correct view concerning this is that he will not accept it, and he will not accept anything from the disbelievers but Islam. If any of them offer the Jizyah that will not make him stop fighting them. Rather, he will not accept anything but Islam or death. This is the view of Imam Abu Sulaymaan al-Khattaabi and other scholars, may Allaah have mercy on them.*"

“Money will become abundant” – the reason for this abundance will be the descent of blessings and the spread of goodness because of justice and the absence of oppression or wrongdoing. At that time, the earth will bring forth its treasures, and the desire to keep money will decrease because they will know that that Hour is at hand.

Then he, may Allaah exalt his mention, will die and the Muslims will offer the funeral prayer for him and bury him.

Imaam Ahmad, may Allaah have mercy upon him, narrated from Abu Hurayrah, may Allaah be pleased with him, that the Prophet, *sallallaahu 'alayhi wa sallam*, said: **“I am the closest of people to ‘Eesa ibn Maryam because there was no Prophet between him and me...”** Then he, *sallallaahu 'alayhi wa sallam*, mentioned his descent at the end of time. Then he, *sallallaahu 'alayhi wa sallam*, said: **“And he will remain for as long as Allaah wills he should remain, then he will die and the Muslims will offer the funeral prayer for him and bury him.”** [Silsilah al-Saheehah]

We believe that he will disavow himself on the Day of Resurrection of the claims that he was a god.

Allaah The Almighty Says (what means):

- **{“And (remember) when Allaah will say (on the Day of Resurrection): ‘O ‘Eesa (Jesus), son of Maryam (Mary)! Did you say unto men: Worship me and my mother as two gods besides Allaah?’ He will say: ‘Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen). Never did I say to them aught except what You (Allaah) did command me to say: Worship Allaah, my Lord and your Lord. And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things”}** [Quran 5:116-117]

- {*“Never did I say to them aught except what You (Allaah) did command me to say: Worship Allaah, my Lord and your Lord. And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things”*} [Quran 5:116-117]

This is what the Muslims believe about the Messiah ‘Eesa ibn Maryam, may Allaah exalt his mention.

Al-Bukhaari and Muslim, may Allaah have mercy upon them, narrated from ‘Ubaadah, may Allaah be pleased with him, that the Prophet, *sallallaahu 'alayhi wa sallam*, said: *“Whoever bears witness that there is no god but Allaah alone, with no partner or associate, and that Muhammad is His slave and Messenger, and that ‘Eesa is His slave and Messenger, a word which Allaah bestowed upon Maryam and a spirit created by Him, and that Paradise is real, and Hell is real, Allaah will admit him through whichever of the eight gates of Paradise he wishes.”*

The commands mentioned in the Quran and *Sunnah* to follow the laws of Allaah and His Messenger, and the prohibitions on introducing innovations into the religion are quite clear. Allaah The Almighty Says (what means):

- {*“Say (O Muhammad to mankind): ‘If you (really) love Allaah, then follow me (i.e. accept Islamic Monotheism, follow the Quran and the Sunnah), Allaah will love you and forgive you your sins”*} [Quran 3:31]
- {*“Follow what has been sent down unto you from your Lord (the Quran and Prophet Muhammad’s Sunnah), and follow not any Awliyaa’ (protectors and helpers who order you to associate partners in worship with Allaah), besides Him (Allaah). Little do you remember!”*} [Quran 7:3]
- {*“And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path”*} [Quran 6:153]

## No place for innovations in exalting the status of the Prophet, *sallallaahu 'alayhi wa sallam*

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **“The most truthful of speech is the Book of Allaah and the best of guidance is the guidance of Muhammad, and the most evil of things are those which are newly-invented.”** He, *sallallaahu 'alayhi wa sallam*, said: **“Whoever innovates anything in this matter of ours (i.e., Islam), that is not part of it will have it rejected.”** [Al-Bukhaari and Muslim]. According to a version narrated by Muslim, may Allaah have mercy upon him: **“Whoever does anything that is not in accordance with this matter of ours (i.e., Islam), will have it rejected.”**

Among the reprehensible innovations that people have invented is the celebration of the birthday of the Prophet, *sallallaahu 'alayhi wa sallam*, in the month of *Rabee' al-Awwal*. They celebrate this occasion in various ways:

Some of them simply make it an occasion to gather and read the story of the *Mawlid*, then they present speeches and *Qaseedahs* (odes) for this occasion. Others among them prepare food and sweets etc., and offer them to the people present. Sometimes these celebrations are held in the mosques and in their houses.

Some people do not limit themselves to the actions mentioned above; they include in these gatherings *Haraam* (unlawful) and reprehensible things, such as free mixing of men and women, dancing and singing. They may even commit actions of *Shirk* (polytheism) such as seeking the help of the Prophet, *sallallaahu 'alayhi wa sallam*, calling upon him, seeking his support against their enemies and so on.

Whatever form it takes and whatever the intentions of those who do this are, there is no doubt whatsoever that it is an invented, *Haraam* innovation which was introduced by the Shee'ah Faatimids after the three best centuries, in order to corrupt the religion of the Muslims. The first person to do this after them was the king al-Muzaffar Abu Sa'eed Kawkaboori, the king of Irbil, at the end of the sixth century or the beginning of the seventh century A.H., as was mentioned by the historians such as Ibn Khalkaan and others. Abu Shaamah said: the first person to do that in Mosul was Shaykh 'Umar ibn Muhammad al-Malaa, one of the well-known righteous people. Then the ruler of Irbil and others followed his example.

Al-Haafith Ibn Katheer, may Allaah have mercy upon him, said in *al-Bidaayah wa'l-Nihaayah*, in his biography of Abu Sa'eed Kazkaboori, *"He used to observe the Mawlid in Rabee' al-Awwal and hold a huge celebration on that occasion [...] Some of those who were present at the feast of al-Muzaffar on some occasions of the Mawlid said that he used to offer in the feast five thousand grilled heads of sheep, ten thousand chickens and one hundred thousand large dishes, and thirty trays of sweets... he would let the Sufis sing from Thuhr until Fajr, and he himself would dance with them."*

Ibn Khalkaan said in *Wafiyat al-A'yaan*,

*"When it is the first of Safar they decorate those domes with various kinds of fancy adornments, and in every dome there sits a group of singers and a group of puppeteers and players of musical instruments, and they do not leave any one of those domes without setting up a group (of performers) there."*

*The people give up work during this period, and they do no work except going around and watching the entertainment. When there are two days to go until the Mawlid, they bring out a large number of camels, cows and sheep, more than can be described, and they accompany them with all the drums, songs and musical instruments that they have, until they bring them to the square... On the night of the Mawlid there are performances of nasheed after Maghrib in the citadel."*

This is the origin of this celebration on the occasion of the Prophet's birthday. More recently idle entertainment, extravagance, and wasting of money and time have become associated with an innovation for which Allaah has not sent down any authority.

Muslims who want to show their reverence for the Prophet, *sallallaahu 'alayhi wa sallam*, should concentrate on reviving the *Sunnah* and put an end to *Bid'ah* (innovation); they should not do any action until they know the ruling of Allaah concerning it.

## Ruling on celebrating the Prophet's birthday

Celebrating the occasion of the birthday of the Prophet, *sallallaahu 'alayhi wa sallam*, is forbidden and is to be rejected for a number of reasons. The foremost of these reasons is that such celebrations are not part of the *Sunnah* (tradition) of the Messenger, *sallallaahu 'alayhi wa sallam*, or of the *Khaleefahs* (Rightly-Guided Caliphs) who succeeded him. Since this is the case, then it is a forbidden innovation, because the Prophet, *sallallaahu 'alayhi wa sallam*, said: **“I urge you to follow my Sunnah and the way of the Rightly-Guided Khaleefahs after me; adhere to it and cling to it firmly. Beware of newly-invented things, for every newly-invented thing is an innovation (Bid’ah) and every innovation is a going- astray.”** [Ahmad, At-Tirmithi]

As discussed earlier, celebrating the *Mawlid* is an innovation introduced by the Shee’ah Faatimids after the three best centuries of Islam in order to corrupt the religion of the Muslims. If a person does anything in order to draw closer to Allaah The Almighty which was not done by the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, or enjoined by him, and was not done by the *Khaleefahs* who succeeded him, this action implies that he is accusing the Messenger of Allaah of not explaining the religion to the people. This also indicates that he disbelieves in the words of Allaah The Almighty (which mean): **“This day, I have perfected your religion for you”** [Quran 5:3]

This is because he is adding something extra and claiming that it is a part of the religion, but the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, did not bring this.

Celebrating the birthday of the Prophet, *sallallaahu 'alayhi wa sallam*, is a blatant form of imitating the Christians, because they celebrate the birth of the Messiah, may Allaah exalt his mention. Imitating them is forbidden and *Haraam*, as seen by the *Hadeeth* that tells us that it is forbidden to imitate the *Kuffaar* (unbelievers), and we are commanded to differ from them. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **“Whoever imitates a people is one of them”** [Ahmad, Abu Daawood].

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **“Be different from the *Mushrikeen*.”** [Muslim] – especially with regard to things that are the symbols or rituals of their religion.

Besides being a *Bid'ah* and an imitation of the Christians – both of which are clearly *Haraam* actions in Islam – celebrating the birthday of the Prophet, *sallallaahu 'alayhi wa sallam*, is also a means that leads to exaggeration and excess in venerating him. Some people even go as far as calling upon him (making supplications to him) and seeking his help, *sallallaahu 'alayhi wa sallam*, instead of calling upon Allaah The Almighty. This is seen very often among many of those who observe the *Bid'ah* of the *Mawlid*, when they call upon the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, instead of Allaah The Almighty, and ask him for support, and sing *Qaseedahs* (odes) of *Shirk* praising him.

The Prophet, *sallallaahu 'alayhi wa sallam*, forbade people from going to extremes in praising him, as he said: **“Do not extol as the Christians extolled the son of Maryam. For I am just His slave, so say, the slave of Allaah and His Messenger.”** [Al-Bukhaari]

This means that the Prophet, *sallallaahu 'alayhi wa sallam*, asked the Muslims not to exaggerate in praising him. as the Christians exaggerated in praising the Messiah, may Allaah exalt his mention, and venerated him until they worshipped him instead of Allaah The Almighty. Allaah The Almighty forbade them to do that when he said (what means): **“O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allaah aught but the truth. The Messiah 'Eesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allaah and His Word, (“Be!” — and he was) which He bestowed on Maryam (Mary) and a spirit (Rooh) created by Him”** } [Quran 4:171]

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, forbade us from exaggerating concerning him lest the same thing happen to us as happened to them, so he said: **“Beware of exaggeration, for those who came before you were destroyed because of exaggeration”** [An-Nasaa'i]

Observing the innovation of the Prophet's birthday opens the door to other kinds of *Bid'ah* and may lead to people neglecting the *Sunnah*. Hence, one finds that the



innovators are very active when it comes to *Bid'ah* and very lazy when it comes to the *Sunnah*; they veritably hate it and regard those who follow it as their avowed enemies. They have split into various groups, each of which commemorates the anniversary of its Imaam's birth, such as the births of al-Badawi, Ibn 'Arabi, al-Dasooqi and al-Shaadhili. No sooner do they end the celebration of one birthday but they start the celebration of another. This results in exaggeration concerning these dead people and others, and in calling upon them instead of Allaah The Almighty, believing that they can bring benefit and cause harm. They persist in their misguidance until they deviate from the religion of Allaah The Almighty and go back to the religion of the people of the *Jaahiliyyah* (pre-Islamic period of Ignorance). Regarding such people, Allaah The Almighty Says (what means):

- {“*And they worship besides Allaah things that harm them not, nor profit them, and they say: ‘These are our intercessors with Allaah’*”} [Quran 10:18]
- {“*And those who take Awliyaa’ (protectors, helpers, lords, gods) besides Him (say): ‘We worship them only that they may bring us near to Allaah’*”} [Quran 39:3]

### **Discussing the specious arguments of those who celebrate the *Mawlid***

Those who think that this *Bid'ah* should be continued produce specious arguments, which are flimsier than a spider's web. These specious arguments may be dealt with as follows:

1 – They claim that this is veneration of the Prophet, *sallallaahu 'alayhi wa sallam*.

The response to that is that the way to venerate him, *sallallaahu 'alayhi wa sallam*, is to obey him, do as he commanded and avoid that which he forbade, and to love him; he is not to be venerated through innovations, myths and sins. Celebrating his birthday is of this blameworthy type because it is a sin. The people who venerated the Prophet, *sallallaahu 'alayhi wa sallam*, the most were the *Sahaabah* (Companions), may Allaah be pleased with them. Regarding the reverence of the Companions for the Prophet, *sallallaahu 'alayhi wa sallam*, 'Urwah ibn Mas'ood,

the emissary of the Quraysh said, “*O people, by Allaah I have visited kings. I went to Caesar, Chosroes and the Negus, but by Allaah I never saw a king whose companions venerated him as much as the companions of Muhammad venerated Muhammad, sallallaahu 'alayhi wa sallam* By Allaah, whenever he spat, it never fell on the ground, it fell into the hand of one his Companions, then they wiped their faces and skins with it. If he instructed them to do something, they would hasten to do as he commanded. When he did Wudhoo’, they would almost fight over his water. When he spoke they would lower their voices in his presence; and they did not stare at him out of respect for him.” [Al-Bukhaari]

Yet, despite this level of veneration, they never took the day of his birth as an ‘Eed (festival). If such an act had been prescribed in Islam they would not have neglected to do that.

2 – Using as evidence the fact that many people in many countries do this.

The response to that is that evidence consists of that which is proven from the Prophet, *sallallaahu 'alayhi wa sallam*, and what is proven from the Prophet, *sallallaahu 'alayhi wa sallam*, is that innovations are forbidden in general, and this is an innovation. The actions of people, if they go against the evidence (*Daleel*), does not prove anything, even if many of them do it.

In regard to this, Allaah The Almighty Says: {“*And if you obey most of those on the earth, they will mislead you far away from Allaah’s path*”} [Quran 6:116]

Nevertheless, in every age, there have always been those who denounce the innovations that have cropped up in the religion due to the influence of deviants and misguided individuals. The scholars and those who genuinely love the Prophet, *sallallaahu 'alayhi wa sallam*, refute the *Bid’ah* that have cropped up in the name of revering the Prophet, *sallallaahu 'alayhi wa sallam*, and clearly state that it is false. Those who persist in following it after the truth had been explained to them have no proof and no excuse.

Among those who denounced the celebration of this occasion was Shaykh al-Islam Ibn Taymiyah, in *Iqtidaa’ al-Siraat al-Mustaqeem*; Imaam al-Shaatibi, may Allaah have mercy upon him, in *al-’Tisaam*; Ibn al-Haaj in *al-Madkhil*; Shaykh

Taaj al-Deen ‘Ali ibn ‘Umar al-Lakhami who wrote an entire book denouncing it; Shaykh Muhammad Basheer al-Sahsawaani al-Hindi in his book *Siyaanah al-Insaan*; al-Sayyid Muhammad Rasheed Ridaa wrote a separate essay on this topic; Shaykh Muhammad ibn Ibraaheem Aal ash-Shaykh wrote a separate essay on it; Shaykh ‘Abd al-‘Azeez ibn Baaz, may Allaah have mercy upon them all. Contemporary writers and callers to Islam are engaged in writing and denouncing this *Bid’ah* every year in the pages of newspapers and magazines, at the time when it is celebrated.

3 – They say that by celebrating the *Mawlid* they are keeping the memory of the Prophet, *sallallaahu 'alayhi wa sallam*, alive.

The answer to that is that the memory of the Prophet, *sallallaahu 'alayhi wa sallam*, is constantly kept alive by the Muslims, such as when his name, *sallallaahu 'alayhi wa sallam*, is mentioned in the *Athaan* and *Iqaamah* and in *Khutbahs*, and every time the Muslim recites the *Shahaadatayn* after doing *Wudhoo* and in the prayers. In fact, every time he sends blessings upon the Prophet, *sallallaahu 'alayhi wa sallam* in his prayers and when he is mentioned, and every time the Muslim does a *Waajib* (obligatory) or *Mustahabb* (recommended) action that was prescribed by the Messenger, *sallallaahu 'alayhi wa sallam*. Thus, in all of these ways (the Muslim) remembers him, *sallallaahu 'alayhi wa sallam*, and the reward equivalent to the reward of the one who does that action goes back to the Prophet *sallallaahu 'alayhi wa sallam*. Thus, the Muslim constantly keeps the memory of the Messenger, *sallallaahu 'alayhi wa sallam*, alive and has a connection with him night and day throughout his life through the actions and obligations which Allaah The Almighty has prescribed, not just on the day of the *Mawlid*. Innovated acts go against the *Sunnah*, and far from bringing one close to the Messenger, *sallallaahu 'alayhi wa sallam*, they put one at a distance from the Messenger, *sallallaahu 'alayhi wa sallam*, and the Messenger, *sallallaahu 'alayhi wa sallam*, will disown him because of that on the Day of Judgment.

The Messenger, *sallallaahu 'alayhi wa sallam*, has no need of this innovated celebration and false veneration, because Allaah The Almighty has already

bestowed veneration and respect upon him, as He, The Almighty Says (what means): { *“and raised high your fame”*} [Quran 94:4]

A point to ponder for men and women of understanding is that after each mention of Allaah The Almighty in the *Athaan*, *Iqaamah* and *Khutbah*, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, is mentioned after Him. Surely, this is sufficient veneration, love and renewal of his memory, and sufficient encouragement to follow him.

Allaah The Almighty did not specially refer to the birth of the Messenger, *sallallaahu 'alayhi wa sallam*, in the Quran, rather He referred to his Mission, and says (what means):

- { *“Indeed, Allaah conferred a great favor on the believers when He sent among them a Messenger (Muhammad) from among themselves”*} [Quran 3:124]
- { *“He it is Who sent among the unlettered ones a Messenger (Muhammad) from among themselves”*} [Quran 64:2]

4 – They may say that the celebration of the Prophet’s birthday was introduced by a knowledgeable and just king who intended thereby to draw closer to Allaah The Almighty.

Our response to that is that *Bid’ah* is not acceptable, no matter who does it. A good intention does not justify a bad deed and even if a person died as a knowledgeable and righteous person, this does not mean that he was infallible.

5 – They say that celebrating the *Mawlid* comes under the heading of *Bid’ah hasanah* (“good innovation”) because it is based on giving thanks to Allaah The Almighty for the Prophet, *sallallaahu 'alayhi wa sallam*.

Our response to that is that there is nothing good in innovation. The Prophet, *sallallaahu 'alayhi wa sallam* said: *“Whoever innovates anything in this matter of ours (i.e., Islam), that is not part of it will have it rejected.”* [Al-Bukhaari]

He, *sallallaahu 'alayhi wa sallam*, also said: **“Every innovation is a going astray”** [Ahmad]. The ruling on innovations is that they are all misguidance, but this specious argument suggests that not every *Bid'ah* is a going astray, rather there are good innovations.

Al-Haafith ibn Rajab, may Allaah have mercy upon him, said in *Sharh al-Arba'een*, “The words of the Prophet, *sallallaahu 'alayhi wa sallam*, (i.e., ‘every innovation is a going astray’) are a concise but comprehensive comment which includes everything; it is one of the most important principles of religion. It is like his words ‘Whoever innovates anything in this matter of ours (i.e., Islam), that is not part of it will have it rejected.’ [Al-Bukhaari].

Whoever innovates anything and attributes it to Islam when it has no basis in the religion, this is an act of deviance and is nothing to do with Islam, whether that has to do with matters of belief (*'Aqeedah*) or outward and inward words and deeds.” [Jaami' al-'Uloom wa'l-Hakam]

These people have no proof that there is any such thing as a “good innovation” apart from the words of 'Umar, may Allaah be pleased with him, concerning *Taraaweeh* (optional congregational night prayers in *Ramadhaan*) prayers, “What a good innovation this is.” [Saheeh al-Bukhaari].

They also said that things were innovated which were not denounced by the *Salaf*, such as compiling the Quran into one volume and writing and compiling the *Hadeeth*.

The response to that is that these matters had a basis in Islam, so they were not newly invented.

'Umar, may Allaah be pleased with him, said, “What a good *Bid'ah!*” meaning innovation in the linguistic sense, not in the *Shar'i* (legislative) sense. Whatever has a basis in Islam, if it is described as an innovation, is an innovation in the linguistic sense, not in the *Shar'i* sense, because innovation in the *Shar'i* sense means that which has no basis in Islam.

Compiling the Quran into one book has a basis in Islam, because the Prophet, *sallallaahu 'alayhi wa sallam*, had commanded that the Quran be written down, but it was scattered, so the *Sahaabah* compiled it in one volume so as to protect and preserve it.

The Prophet, *sallallaahu 'alayhi wa sallam*, led his Companions in praying *Taraaweeh* for a while, then he stopped doing that, lest that become obligatory on them. The *Sahaabah*, may Allaah be pleased with them, continued to pray it separately during the life of the Prophet, peace and blessings of Allaah be upon him, and after his death, until 'Umar ibn al-Khattaab, may Allaah be pleased with them, gathered them behind one Imaam, just as they used to pray behind the Prophet, *sallallaahu 'alayhi wa sallam*. This was not an innovation introduced into the religion.

Writing down the *Hadeeth* also has a basis in Islam. The Prophet, *sallallaahu 'alayhi wa sallam*, ordered that some *Ahaadeeth* should be written down for some of his Companions when they asked him for that. In general terms writing it down during his lifetime was not allowed, for fear that the Quran might be mixed with things that were not part of it. When the Prophet, *sallallaahu 'alayhi wa sallam*, died, this fear was no longer a factor, because the Quran had been completed and arranged in order before he died. The Muslims compiled the *Sunnah* after that in order to preserve it and keep it from being lost. May Allaah reward them with good on behalf of Islam and the Muslims, because they preserved the Book of their Lord and the *Sunnah* of their Prophet, *sallallaahu 'alayhi wa sallam*, from being lost or being tampered with.

We may also say to them: why was this act of "thanksgiving", as they call it, not done by the best generations, the *Sahaabah*, *Taabi'een* and followers of the *Taabi'een*, who loved the Prophet, *sallallaahu 'alayhi wa sallam*, the most and who were most keen to do good and give thanks? Are those who introduced the innovation of the *Mawlid* more rightly-guided than them? Do they give more thanks to Allaah? Definitely not!

6 – They may say that celebrating the birthday of the Prophet, *sallallaahu 'alayhi wa sallam*, is indicative of their love for him; this is one way of showing that, and showing love of the Prophet, *sallallaahu 'alayhi wa sallam*, is prescribed in Islam!

The answer to that is that undoubtedly, loving the Prophet, *sallallaahu 'alayhi wa sallam*, is obligatory for every Muslim; he should love him more than he loves himself, his child, his father and all the people. However, this does not mean that we should introduce innovations for doing so, that have not been prescribed for us. Loving him dictates that we should obey him and follow him, for that is one of the greatest manifestations of love, as it is said: *“If your love is sincere then obey him; for the lover obeys the one whom he loves.”*

Loving and revering the Prophet *sallallaahu 'alayhi wa sallam* implies keeping his *Sunnah* alive, adhering firmly to it, and avoiding words and deeds that go against it. Undoubtedly, everything that goes against his *Sunnah* is a reprehensible innovation (*Bid'ah*) and a manifest act of disobedience. That includes celebrating his birthday and other kinds of *bid'ah*. A good intention does not mean that it is permissible to introduce innovations into the religion. Islam is based on two things, purity of intention and following [the Prophet, *sallallaahu 'alayhi wa sallam*].

Allaah The Almighty Says (what means):

*{“Yes, but whoever submits his face (himself) to Allaah (i.e. follows Allaah’s religion of Islamic Monotheism) and he is a Muhsin (a doer of good) then his reward is with his Lord (Allaah), on such shall be no fear, nor shall they grieve”}* [Quran 2:112]

Submitting one’s face to Allaah The Almighty means being sincere towards Allaah The Almighty, and doing good means following the Messenger, *sallallaahu 'alayhi wa sallam*, and implementing the *Sunnah*.

7 – Another of their specious arguments is when they say that by celebrating the *Mawlid* and reading the biography of the Prophet, *sallallaahu 'alayhi wa sallam*, on this occasion, they are encouraging people to follow his example.

We say to them that reading the biography of the Prophet, *sallallaahu 'alayhi wa sallam*, and following his example are required of the Muslim all the time, all year long and throughout his life. Singling out a specific day for that with no evidence for doing so is an innovation, *“and every innovation is a going astray.”* [Ahmad, At-Tirmithi]

*Bid'ah* does not bear any fruit but evil and it leads to a person distancing himself from the Prophet, *sallallaahu 'alayhi wa sallam*.

Thus, deviant means of venerating the Prophet, *sallallaahu 'alayhi wa sallam*, do not add to his lofty stature. Acts such as celebrating the birthday of the Prophet, *sallallaahu 'alayhi wa sallam* – whatever form it takes – are reprehensible innovations. The Muslims should put a stop to this and other kinds of *Bid'ah*, and occupy themselves with reviving and adhering to the *Sunnah*. They should not be deceived by those who promote and defend this *Bid'ah*, for these types of people are more interested in keeping innovations alive than in reviving the *Sunnah*; they may not even care about the *Sunnah* at all. Whoever is like this, it is not permissible to imitate him or follow his example, even if the majority of people are like this. Rather we should follow the example of those who follow the path of the *Sunnah*, among the righteous *Salaf* and their followers, even if they are few. Truth is not measured by the men who speak it, rather men are measured by the truth.

The Prophet, *sallallaahu 'alayhi wa sallam*, warned us about these innovations and deviations and said: **“Whoever among you lives (for a long time) will see many differences. I urge you to follow my Sunnah and the way of the Rightly-Guided Khaleefahs who come after me. Hold on to it firmly. Beware of newly-invented matters, for every innovation is a going astray.”** [Ahmad, At-Tirmithi] Thus, the Prophet, *sallallaahu 'alayhi wa sallam*, explained to us in this *Hadeeth* what we should do when there are differences of opinion, just as he explained that everything that goes against his *Sunnah*, be it words or deeds, is a *Bid'ah*, and every *Bid'ah* is a going astray.

If we see that there is no basis for celebrating the birthday of the Prophet, *sallallaahu 'alayhi wa sallam*, whether in the *Sunnah* of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, or in the way of the rightly-guided *Khaleefahs*, then it is one of the newly-invented matters, one of the *Bid'ahs* which lead people astray. This principle is what is implied by this *Hadeeth* and is what is indicated by the *Aayah* (which means): **“O you who believe! Obey Allaah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah**



*and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination”}* [Quran 4:59]

Referring to Allaah The Almighty means referring to His Book, and referring to the Messenger, *sallallaahu 'alayhi wa sallam*, means referring to his *Sunnah* after he has passed away. The Quran and *Sunnah* are the reference point in cases of dispute. Where in the Quran or *Sunnah* does it indicate that it is prescribed in Islam to celebrate the Prophet's birthday? Whoever does that or thinks that it is good must repent to Allaah The Almighty from this and from other kinds of *Bid'ah*. This is the attitude of the Muslim who is seeking the truth. However, whoever is too stubborn and arrogant after proof has been established, then his reckoning will be with his Lord.