

## Explanation of the Hadeeth : Part 3

IMAAM AN-NASAA.EE reported in his ‘Amalul-Yawm wal Laylah’ (no. 250):

<<Aboo Bakr ibn Naafi` related to us, saying: Bahz narrated to us, saying: Hammaad ibn Salamah narrated to us, saying: Thaabit narrated to us: from Anas: that some people said to Allaah’s Messenger (ﷺ): ‘O best one of us, and the son of the best of us! O our chief and the son of our chief!’ So Allaah’s Messenger (ﷺ) said: << O people! Say what you have to say, and do not let Satan mislead you into following desires. I do not want you to raise me above the position which Allaah-the Most High-gave to me. I am Muhammad the son of `Abdullaah. His Slave and His Messenger. >>

((يا أيها الناس عليكم بقولكم, ولا يستهوينكم الشيطان. إني لا أريد أن ترفعوني فوق منزلتي التي أنزلنيها الله تعالى. أنا محمد بن عبدالله عبده ورسوله))

\* Also reported by Ahmad, Ibn Humayd in ‘al-Muntakhab’, Ibn Mandah in ‘at-Tawheed’, and others.

\* Shaikh al-Albaanee said: “Its chain of narration is ‘Saheeh’ to the standard of Muslim.” [‘Ghaayatul-Maraam’ (no. 127); ‘as-Saheehah’ (nos. 1097 & 1572).

\*Shaikh Saalih al-Fawzaan-hafizahullaah-said in ‘Taanatul-mustafeed bisharh Kitaabit-Tawheed’ (2/435- ):

<<...Their saying: ‘O our chief and the son of our chief!’ was something the Prophet (ﷺ) rebuked; and likewise their saying: ‘O best one of us and the son of the best of us!’ The Prophet (ﷺ) also criticised this, because the Messenger (ﷺ) did not desire praise. Rather he wanted to be described with that which Allaah-the Most High-described him with: with Messengership and Prophethood, and that is sufficient honour for him (ﷺ).

His saying: << And do not let Satan mislead you into following desires (laa yastahwiyanakumush-Shaytaan)>>: (yastahwiyanakum) means: that he leads you into following desires which lead away from the path of Allaah-the Mighty and Majestic; or it is from ‘al-Hawiyy’, which means falling into destruction; meaning: let not Satan cause you to fall into misguidance, or let him not cause you to fall into desires which lead you astray from the path of Allaah-the Mighty and Majestic; for Satan misleads people in gradual stages, until he brings about their destruction. So the Muslim should beware of Satan, and his misleading in gradual stages, and his leading into following desires. He should not relax with regard to Satan about anything, even if it is something slight, since it will become greater and larger.

Then he (ﷺ) said: <<I am Muhammad, Allaah’s Slave and His Messenger >>. This is the correct way to mention him (ﷺ) with praise: servitude and Messengership.

<<I do not love that you raise me above the position which Allaah-the Mighty and Majestic-gave to me>>.

This is the wisdom behind his (ﷺ) forbiddance: that he feared for them, in their praising of him, that they would raise him above the position which Allaah gave to him; and that is Servitude (‘Uboodiyah) and Messengership (Risaalah). So he feared that they would start to believe that he had some aspects of Lordship (Ruboobiyyah), just as happened to the Christians with regard to `Eesaa -`alaihissalaatu was-Salaam. So the

saying (His Slave [ʿAbduhu]) prevents excessive praise (ghuluww); and the saying (His Messenger [Rasooluhu]) prevents belittlement of him (ﷺ). So you should not just say that he is only a man and a human, and think that he has no distinction over the rest of mankind, as is said by the Unbelievers:

﴿مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا﴾

[Meaning: You are nothing but a man like us]]. [SOORATUSH-SHU`ARAA. (26): 154]

SO THESE TWO HADEETH<sup>1</sup> GIVE US SOME TREMENDOUS POINTS OF BENEFIT:

**THE FIRST POINT OF BENEFIT:** Is a warning against going beyond the limits (al-ghuluww) with regard to him (ﷺ), by way of excessive praise; and that he should only be described with those attributes given to him by Allaah: Servitude (al-ʿUboodiyyah) and Messengership (ar-Risaalah).

As for going beyond the limits regarding him, and describing him as removing troubles and forgiving sins, and that rescue and relief can be sought from him- `alaihiṣ-Ṣalaatu was-Salaam-after his death: as actually occurs with many of those who have deviated today, in what they call 'poems of praise of the Prophet'- such as 'al-Burdah' of al-Boosayree; and its like from what has been said by the deviants; then this is excessiveness (ghuluww) which has led into shirk; such as the saying of al-Boosayree:

*'O noblest one of the creation! I have none to seek protection  
and shelter with- besides you, when disasters strike;  
And if you do not take hold of my hand in the Hereafter,  
as a favour from you, then O how I shall fall!  
Since from your generosity comes the whole world and its treasures;  
and from your knowledge is the knowledge of the Preserved Tablet and the Pen.'*

This is extremism (ghuluww), and Allaah's refuge is sought, which led to Unbelief and Shirk, to such an extent that he did not leave anything for Allaah at all! He ascribed everything to the Messenger (ﷺ): This world and the Hereafter ascribed to the Messenger. The Preserved Tablet and the Pen ascribed to the Messenger. That none can save from the Torment on the Day of Resurrection except the Messenger. So what then remains for Allaah- the Mighty and Majestic?

This is a poem which they circulate, memorise, and recite during the 'mawlid' (Innovated birthday celebrations). Likewise other poems of Kufr and Shirk, particularly that which they recite during the innovated mawlid (birthday celebrations) from poems of Shirk. The cause of all of this is exceeding the bounds (ghuluww) with regard to the Messenger (ﷺ).

As for praising him (ﷺ) with that which Allaah described him with, that he is a Slave [of Allaah] (ʿAbd) and Messenger (Rasool), and that he is the best of the creation, then there is no harm in this; just as occurs in the

<sup>1</sup> i.e. This hadeeth along with a similar hadeeth of `Abdullaah ibn ash-Shikhkheer-radiyallaahu `anhu

poetry of the Companions who praised him, like the poetry of Hassaan ibn Thaabit, and Ka`b ibn Zuhayr, and likewise Ka`b ibn Maalik, and `Abdullaah ibn Rawaahah. These are pure and good poems. The Prophet (ﷺ) heard them and approved of them because they did not contain any excessive praise (ghuluww); rather they contained a mention of his (ﷺ) characteristics.....>>

\*Shaikh Muhammad ibn Saalih al-`Uthaymeen- rahimahullaah- said in 'al-Qawlul-Mufeed `alaa Kitaabit-Tawheed'. (2/519-521):

<<His saying: (I am Muhammad, the Slave of Allaah and His Messenger). Muhammad is his personal name and `Abdullaah (Allaah's Slave) and Rasooluhu (His Messenger) are two attributes of his; and these two characteristics are the finest and most profound of the characteristics of the Messenger (ﷺ). So therefore Allaah-the Most High- described him with Servitude with regard to the greatest of positions: in the position of His sending the Qur.aan down to him. He-the Most High- said:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ﴾

[[Meaning: Exalted is He who sent down the Criterion to His Slave]]: [SOORATUL-FURQAAN (25):1] and He described him with it in the situation of the Night-Journey. He-the Most High-said:

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا﴾

[[Meaning: Perfect is He who took His Slave on a journey by night]] [SOORATUL-ISRAA. (17):1]; and He described him with it in the situation of the Ascent through the heavens. He-the Most High- said:

﴿فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ﴾

[[Meaning: So He revealed to His Slave whatever He revealed]]: [SOORATUN-NAJM (53): 10] and He described him with it in the situation of defending him and challenging his opponents. He-the Most High- said:

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا﴾

[[Meaning: And if you are in doubt concerning that which We sent down to Our Slave]]: [SOORAH (2):23] and the same was the case with the (rest of the) Prophets, such as in His Saying -He the Most High:

﴿ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

[[Meaning: O descendants of those whom We carried in the ship along with Nooh. Indeed he was a thankful slave]]. [SOORATUL-ISRAA. (17):3]

So this is a special and specific Servitude, and it is the highest of the types of servitude. Then servitude to Allaah is the greatest of the attributes of mankind, since man will either worship Allaah or Satan. He-the Most High-said:

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ

إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

[[Meaning: Did I not command you, O descendants of Aadam, that you should not worship Satan. Indeed he is a clear enemy to you. And that you should worship Me alone. That is the Straight Path]]. [SOORAH 36:60-61]

Ibnul-Qayyim said:

‘They fled away from the Servitude for which they were created, and were afflicted instead with servitude to the self and to Satan...

(And His Messenger): Meaning: The One sent by Him to the whole of mankind. He- the Most High-said:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

[[Meaning: Say: O Muḥammad! I am indeed the Messenger of Allaah to you all]]. [SOORATUL-A`RAAF (7):158]

And Allaah’s Messenger (ﷺ) is at the pinnacle of the levels of righteousness. He-the Most High-said:

﴿وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ

مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾

[[Meaning: And whoever obeys Allaah and the Messenger, then they will be along with those whom Allaah has bestowed favour upon; from the Prophets, their true and sincere followers, the martyrs, and the righteous; and what a fine company they are]]. [SOORATUN-NISAA. (4):69]

So amongst the Prophets was the Messenger (ﷺ), indeed he was the most excellent of them...

And two groups went to extreme with regard to the Messenger (ﷺ): -A group who went to such an extreme that they worshipped him, and they took him for times of ease and hardship, and they worshipped him and called upon him besides Allaah; -A group denied him; and claimed that he was a liar, a sorcerer, a poet, a mad-man, a soothsayer, and the like; And his saying (Allaah’s Slave and His Messenger) is a refutation of both of the groups.... >>

**Translated by Aboo Talhah Daawood ibn Ronald Burbank**