

Eid Miladun Nabi – Mawlid – Milad – 12 Rabiyyul Awal

<http://fatwaa.com/Innovations/mawlid-an-innovation.html>

A person's Imān is only complete once he loves Nabi ﷺ more than his parents, his children and all his belongings. It is narrated in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim that Nabi ﷺ said,

بن العزيز عبد عن عليّة ابن حدثنا قال إبراهيم بن يعقوب حدثنا البخاري الإمام قال عن شعبة حدثنا قال آدم وحدثنا . (ح) سلم و عليه الله صلى النبي عن أنس عن صهيب إليه أحب أكون حتى أحدكم يؤمن لا] : سلم و عليه الله صلى النبي قال قال أنس عن قتادة (1/49) ومسلم 1/14 البخاري أخرجه) [أجمعين والناس وولده والده من

“None of you truly believes until I am more beloved to him than his father, his children and mankind in its entirety.” (Ṣaḥīḥ al-Bukhārī 1/14 and Ṣaḥīḥ Muslim 1/49)

It is firstly essential to discuss the issue of confining the mawlid to the month of Rabī' al-awwal. It should be known that Allāh Ta'ālā sent the Prophet ﷺ with a complete way of life and made him a perfect example for the believers. Allāh Ta'ālā said,

حَسَنَةٌ أَسْوَةٌ اللَّهُ رَسُولٌ فِي لَكُمْ كَانَ لَقَدْ

“Verily for you in the messenger of Allāh there was a good example...” (Al Aḥzāb, 21)

Any action which does not confirm with the prophetic way of life will be rejected in the court of Allāh, as the Prophet ﷺ said,

عن محمد بن القاسم عن أبيه عن سعد بن إبراهيم حدثنا يعقوب حدثنا البخاري الإمام قال قالت عنها الله رضي عائشة

أخرجه) (رد فهو فيه ليس ما هذا أمرنا في أحدث من) وسلم يه عمل الله صلى الله رسول قال : (7/146) البخاري

“Whoever innovates something in this matter of ours (i.e., Islām), it will be rejected” (Ṣaḥīḥ al-Bukhārī 7/146, Dār Ibn Kathīr)

The celebration of the mawlid is an innovation in religion. Neither was it the practice of the Prophet ﷺ nor did the companions or tābi'īn (followers) celebrate this occasion. The great scholar, 'Allāmah Anwar Shāh Al-Kashmīri (May Allāh Ta'ālā be pleased with him) said,

الغراء الشريعة من أصل له يكن ولم ، (600) سنة إربيل سلطان عهد في صوفي وأحدثه (والتوزيع للنشر ضحى مؤسسة 82 / 2) - الترمذي سنن شرح الشاذلي العرف

“A Ṣufi innovated it in the era of Sulṭān Irbil around the year 600 A.H, and it does not have any basis in our pure Shari'ah.” (Al-'Arf ash-Shadhi, 2/82)

Scholars state that the first person to introduce the innovation (bid'a) of celebrating the Milād was the ruler of Irbil, Muzaffar ad-Dīn ibn Zain aḍ-Dīn. This was six centuries after the period of prophet hood.

‘Allāmāh Mu’iz ad-Dīn Ḥasan Khwārzimi (May Allah Ta'ala be pleased with him) states in his book, ‘Al-Qawl al-Mu’tamad’,

“The Ruler of Irbal, King Muzaffar Abū Sa’īd Kawkari, was an irreligious and prodigal king. He ordered the scholars of his time to act according to their opinions and discard the practice of following any school of law. A group of learned men inclined towards him. He (this king) organized Mawlūd sessions during the month of Rabī’ al-Awwal. He was the first king ever to introduce this practice.”

A ‘scholar’ by the name of Abul Khaṭṭāb ‘Umar bin Ḥasan bin Diḥya Al-Andalusi supported and assisted the king in this innovation.

‘Allāmāh Ibn Kathīr (May Allāh Ta’ālā have mercy on him) has reported on the authority of As-Sabṭ about this person,

كلامه في ويتزید، فيهم والوقیعة المسلمین ثلب في عينین كان وقد: لسبطا قال (العربي التراث إحياء دار 169 / 13) - والنهائية البدايعة) وكذبوه عنه الرواية الناس فترك

“Ibn ‘Unain (Ibn Diḥya) used to insult the Muslims and vilify them. He would make additions in his report and exaggerate. The people stopped narrating traditions from him and falsified him.” (Al-Bidāya wa al-Nihāya, 3/144-146)

The great scholar of Ḥadīth, ‘Allāmāh Ibn Ḥajar Al-‘Asqalāni (May Allah Ta'ala have mercy on him) commented on him,

أحمق اللسان خبيث العلماء من السلف وفي الأئمة في الوقیعة كثير المذهب اهريظ وكان الأعلمي مؤسسة 296 / 4) - الميزان لسان) متهاونا الدين أمور في النظر قليل الكبير شديد (بيروت - للمطبوعات

“He was a follower of the Zāhiri school of thought and often slandered the scholars and the scholars of the past. He possessed an evil tongue and was stupid, self-conceited, lacked insight in religious matters, and looked down upon religion.” (Lisān al-Mizān, 4/296)

From the afore-mentioned it becomes apparent which type of people innovated the celebration of the mawlid. The companions loved the Prophet the most yet they did not celebrate the mawlid. They remained alive after him for about a century, but despite their unparalleled and profound love towards the Holy Prophet (Peace and salutations be on him), they never celebrated his birthday. If the mawlid was a meritorious and divinely inspired act, then surely the Messenger عليه الله صلى would have commanded the Ummah to celebrate it, or at least, either he or his noble Companions would have practiced on it. Since it cannot be substantiated by any

action of theirs, it becomes crystal clear that celebrating the mawlid has absolutely no relationship with Islām and it is Bidāh (innovation).

Furthermore, there are numerous other vices which take place at a mawlid. Music, intermingling of sexes, squandering of wealth, omitting compulsory prayers etc. are just few of the many wrongs which prevalent on such occasions. Moreover, the Celebration of the mawlid is an imitation of the Christians, who celebrate the birth of the Messiah (peace be upon him).

In light of the above, it will not be permissible to celebrate the mawlid even if a person believes that the Prophet is not present. Muslims should rather strive to revive the Sunnah and put an end to bid'ah (innovation); they should not do any action until they know the ruling of Allāh concerning it.

If gatherings are conducted at a random in which the love of Nabi ﷺ is discussed and people are encouraged to follow the Sunnah, then that is permissible on condition there is nothing un-Islamic in such gatherings.

This ruling is derived from the following narration of Ṣaḥīḥ Al-Bukhāri and Ṣaḥīḥ Muslim,

حدثنا عمرو قال سفيان عن كلهم عمر أبي وابن إبراهيم بن وإسحاق الناقد عمرو حدثنا ينشد وهو بحسان مر عمر ان * هريرة أبي عن سعيد عن الزهري عن عيينة بن سفيان (عليه متفق) منك خير هو من وفيه انشد كنت قد فقال إليه فالحظ المسجد في الشعر

Abū Hurairah narrates, “Umar once passed by Ḥassān who was saying poetry in the Masjid. He glanced angrily towards Ḥassān. Ḥassān responded, “I used to say poetry and in the Masjid there used to be one who is greater than you (meaning Nabi ﷺ).” (Ṣaḥīḥ al-Bukhāri and Ṣaḥīḥ Muslim)

And Allāh Ta'ālā knows best.

بريئان منه ورسوله والله والشيطان نفسي فمن خطأ كان وإن الله فمن صواباً كان إن بالصواب أعلم والله

Wassalām,

Shaykh (Mufti) Ismail Moosa (HA)