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**GOOD INTENTIONS
IN COMMEMORATING THE MAWLID**

**AL-IMAM AL-HAFIDH AL-`ALLAMAH JALALUD DEEN
`ABDUR RAHMAAN IBN ABU BAKR AS-SUYUTI
(MAY ALLAH BE PLEASED WITH HIM)**

Translated By: Mohammed Luqmaan Kagee



Al-Imām Al-Ḥāfiẓ Jalāluddīn As-Suyūfī wrote the following:

“All Praise is due to Allāh, and Peace upon His servants who He has chosen. Hereafter; the question regarding the commemoration of The Birth of The Holy Prophet ﷺ during the month of *Rabīʿ Al-Awwal* has been put forward: What is its ruling in terms of the Divine Law? In addition, is it praiseworthy or blameworthy? Furthermore, is the person who carries it out rewarded or not?”

My Answer: “In my view: The basis of this commemoration for which people gather, thereby reciting what they can of the Holy Qurʾān; and relating the events that have been narrated to have taken place at the very onset of the coming of the Holy Prophet ﷺ, and also the signs that took place at the time of his birth ﷺ. Food is then served afterwards and then they leave, without doing anything extra in addition to all this. This act is from the good innovations for which the person who carries it out is rewarded, due to the high esteem held for the Holy Prophet ﷺ and for expressing happiness and joy for his ﷺ noble birth.”

“The first person to practice this act was the king of Irbil, Al-Muẓaffar Abū Saʿīd Kūkab-ri Ibn Zayniddīn `Alī Ibn Baktakīn, who was one of the noblest kings and the most generous leaders, and he left behind a good legacy. He is the one that built the mosque ‘Al-Jāmi` Al-Muẓaffarī’ at the foot of the mount of Qāsiyūn. Al-Imām Ibn Kathīr ﷺ states in his history: “He used to observe the

commemoration of the noble birth during the month of *Rabi` Al-Awwal*, and he used to celebrate it in a grand manner. He was a man of good character, brave, valiant, highly intelligent, extremely learned and just. May Allāh have mercy on him and elevate his station.” Al-Imām Ibn Kathīr رحمته الله states further: “Ash-Shaykh Abul Khaṭṭāb Ibn Dihya has authored a volume about the Prophetic Birth, which he has named, ‘*At-Tanwīr Fī Maulid Al-Bashīr An-Naḥīr*’, and for which he was remunerated by king Al-Muḥaffar with 1 000 dinars. He ruled as king for long until he passed away while being confined by the European Franks in the city of `Akkā, during the year 630 (after the *Hijra*), praiseworthy in his life and for his character.”

Al-Imām Sibṭ Ibn Al-Jauzī رحمته الله states in ‘*Mir-āt Az-Zamān*’: “Some people that attended the meals of King Al-Muḥaffar during one of the birth commemorations mentioned that he had prepared for that event 5 000 sheep heads that were grilled, 10 000 chickens, 100 000 bowls and 30 000 plates with dessert.” He says further: “A number of prominent scholars and Sufis used to attend the commemoration, and thus he would discharge himself from his duties to host them and agree to their requests. He would allow spiritual music to be played for the Sufis from the time of *Zuhr* until `Aṣr and would dance himself with them. He would spend every year 300 000 dinars for the commemoration. He also had a guesthouse for those who attended from every direction, never mind who they were; and would spend 100 000 dinars on this house very year. He would furthermore, spend on the 2 sacred mosques and the waters that

were utilised by people in Al-Hijaz 30 000 dinars every year.¹ This was all excluding the charities he gave secretly. His wife Khātūn Rabī`ah, the daughter of Ayyūb and the sister of the liberating king Ṣalāh Ad-Dīn, mentioned that Al-Muẓaffar's shirt was made of a poor white cotton fabric that was less than 5 dirhams. She said: "I reprimanded him about that and he replied: "It is better for me to wear a cloth of 5 dirhams and give charity of the rest than for me to wear an expensive cloth and turn away from the poor and the needy."

Al-Imām Ibn Al-Khallikān states in his biography of Al-Ḥafīẓ Abul Khaṭṭāb Ibn Diḥyah: "He was amongst the most prominent scholars and those well known for their virtues. He came from Morocco and entered Ash-Shām and Al-`Irāq. He passed by Irbil in the year 604 and found its great king Muẓaffar Ad-Dīn Ibn Zayn Ad-Dīn commemorating the Prophetic Birth. He wrote a book for that, '*At-Tanwīr Fī Maulid Al-Bashīr An-Naḥīr*' and read it to the king himself. Hence, the king rewarded him with 1 000 dinars. Al-Imām Ibn Al-Khallikān says further: "We heard him read the book to the Sulṭān at six gatherings during the year 625."

Shaykh Tāj Ad-Dīn `Umar Ibn `Alī Al-Lakhamī As-Sikandarī, who is well known as Al-Fākīhānī and from those who came later of the followers of Al-Imām Mālīk's school of thought, claims that the observance of the birth is a blameworthy innovation. He wrote a

¹ The title Al-Hijāz refers to the sacred lands of Makkah Al-Mukarramah and Al-Madīnah Al-Munowwarah, and the area directly surrounding them.

book about that, which he named: '*Al-Maurid Fil Kalām `Alā `Amalil Maulid*'. I will now mention completely what he stated and give my response, word for word.



Al-Imām Al-Fākihānī RA states: "All praise is due to Allāh, Who guided us to follow the Master of the Messengers ﷺ, and assisted us with His guidance to carry out the pillars of His religion, and made easy for us emulating the legacies of our Pious Predecessors until our hearts filled with the light of the knowledge of the Divine Law and the definite proofs of the Manifest Truth. He purified our inner beings from inventing new acts and innovations in this religion. I praise Him for His favours He has blessed us through the light of conviction, and I thank Him for what He has accorded to us of holding on to His Resilient Rope. I bear witness that there is none worthy of worship but Him, without any partner; and that Muḥammad is His servant and messenger, the Master of all those who came first and last. May Allāh's salutations be upon him, his family, his companions, his pure wives, the Mothers of the believers, salutations that are everlasting until the Day of Reckoning.

Hereafter, many blessed people have repeatedly asked about the gathering that some hold during the month of *Rab̄-ul-Awwal*, which they call '*Al-Mawlid*'. They ask whether it has any roots in the Divine Law, or if it is an innovation and newly invented in this religion.

They seek an answer to this that will clarify and assist them to understand. Therefore, my reply is, and from Allāh comes inspiration: "I know of no roots for the '*Mawlid*' in the Book and the *Sunnah*; nor is its commemoration narrated on the authority of any of the scholars of this community, who are the role models in this religion and who hold onto dearly the legacies of the foremost personalities. Rather, it is an innovation that has been newly invented by those who practice falsehood and a vain desire of the ego that has been observed by the voracious. This is by proof that if we accord it to the Five Divine Rulings, then we can say that it should either be: Compulsory (*Wājib*), or Tradition (*Sunnah*), or Permissible (*Mubāh*), or Disliked (*Mak-rūh*), or Prohibited (*Muḥarram/Harām*). It is neither compulsory nor traditional, unanimously agreed upon; because in reality a Tradition is what has been recommended by the Divine Law without any blame on the one that leaves it out. This is something that the Divine Law has given no permission for, nor did any of the Companions ﷺ or those who followed them carry it out, nor any of the pious scholars from what you know. This is my answer regarding it in front of Allāh ﷻ, if I am asked about it. Additionally, it is not allowed for this to be permitted as innovation in this religion is not permitted, unanimously agreed upon by the Muslims. Therefore, it can therefore only be disliked or prohibited; and hence, we can speak about it from two angles and two distinctions.

Firstly: A person commemorates the *Mawlid* from his own wealth, for his family, his friends and his dependants; and without coming together to eat or to commit any sins. This is what we describe as a disliked and gross innovation, because none of the forbearers- who

are the Jurists of Islam, the scholars of renown, the lamps of all ages and the beauty of all places- performed it.

Secondly: When transgression enters the picture and gains strength, to the point that a person gives of his wealth while his ego covets it, and his heart feels the pain of parting ways with it, like the pain that he finds from unfairness. The scholars have stated concerning this: "Taking wealth from someone by him giving it out of shyness is just the same as taking it at sword-point." It becomes much worse when it is accompanied by music played with instruments of falsehood, such as drums and reed flutes, by people who have filled their stomachs; and men intermingling with pre-pubescent boys or with women who cause *Fitnah*, and who either mix with each other or gaze at each other; and with boisterous dancing, thoughtlessness, engrossment in vain amusement and forgetfulness of the Day of Dread. In the same way, if women gather on their own, raising their voices while singing and hitting their faces and clapping; instead of reciting and remembering Allāh, and what should usually be done, heedless of Allāh's words: "Indeed, your Lord is in observation!"²

Not a single person doubts the unlawfulness of this and no one of chivalrous character deems it something good. This only interests those who have dead hearts and whose hearts are not clean from sin and disobedience. Moreover, I should inform you that they regard it as worship to Allah, and not of the unlawful, reprehensible acts. Surely, we belong to Allāh and unto Him do we return. Islām started in a strange manner and it will come back as it started.

² Sūrah Al-Fajr (89:14)

May Allāh support our Shaykh Al-Qushayrī, who states in his licence that he granted us:

“In these challenging days of ours, good is deemed evil
 And evil is deemed good;
 The learned people have been abased
 While the ignorant have been elevated;
 They have swerved from the Truth,
 So what relation is theirs to the past?
 I say to the righteous personalities of piety and faith,
 When tribulations are severe;
 Do not loath your conditions, for indeed
 Your misfortune has come at times of estrangement.”

Al-Imām Abū `Amr Ibn Al-`Alā spoke well when he remarked: “People will always enjoy goodness as long as they are pleased by wonders.” I add here that the month in which the Holy Prophet ﷺ was born- Rabī`-ul-Awwal- is the same month in which he ﷺ passed away; so displaying joy at that time is not more appropriate than displaying sadness. This is what we have to say, and we hope that Allāh will accept it rewardingly.”

This is all that Al-Imām Al-Fākihānī RA has cited in his book that we mentioned. Regarding his statement, “I do not know of any roots for the *Mawlid* in the Book and *Sunnah*.” To this we reply that, “the negation of knowing something does not imply its non-existence.”

Al-Imām Al-Ḥāfiẓ Abū Al-Faḍl Aḥmad Ibn Ḥajar has established a basis for it in the *Sunnah*, and I have also established another basis for it, which will be mentioned henceforth. Furthermore, his statement, “Rather, it is an innovation that has been newly invented

by those who practice falsehood... until, “nor any of the pious scholars from what you know.” My reply is that it has been mentioned that a just king innovated it and his intention was thereby, to gain closer to Allāh, The Most High. This event was also attended by many learned people and pious personalities without any one of them rejecting it. Al-Imām Ibn Diḥyah was even pleased with it and wrote a book for that purpose. These are all pious learned scholars who were pleased with the commemoration, accepted it and did not reject it.

Regarding his statement, “Nor traditional, unanimously agreed upon; because in reality a Tradition is what has been recommended by the Divine Law...”; my reply is, “Sometimes a tradition is encouraged by a Divine Text (Naṣṣ) or by analogical deduction (Al-Qiyās). Therefore, even if there is no explicit text for this, there is an analogical deduction in accordance with the two bases that I will mention soon. To his statement, “Additionally, it is not allowed for this to be permitted as innovation in this religion is not permitted, unanimously agreed upon by the Muslims.” I respond that innovation is not limited to the unlawful and the disliked, rather it can also be permissible, recommended or compulsory.

Al-Imām An-Nawawī رحمته الله says in ‘*Tahḥīb Al-Asmā Wa Al-Lughāt*’: “Innovation in the Divine Law is the inauguration of something that did not exist during the time of Rasūlullāh ﷺ, and it is divided into good innovations and bad innovations.” Ash-Shaykh `Izz Ad-Dīn Ibn `Abdus Salām رحمته الله says in ‘*Al-Qawā`id*’: “Innovations are divided into the following types: Compulsory, unlawful, recommended, disliked and permissible.” He says further: “To ascertain this we

must consider the innovation in the light of the Principles of the Divine Law. If it is part of the Principles of obligation then it is compulsory. If it is part of the Principles of prohibition then it is unlawful. If part of the recommended principles then it is recommended, or disliked if from the principles of disliked acts, or permissible if from the principles of permitted acts.” In addition, he mentions examples for each of these five categories, until he states, “There are some examples for recommended innovations, which include the building of hostels and schools, and every good act that did not exist during the first era. Standing for the night prayer during *Ramaḍān* (*Tarāwīḥ*), speaking about the details of Sufism (*Taṣawwuf*) and debates, as well as congregating to discuss aspects of the Divine Law for the pleasure of Allāh, The Most High, are all of this category.”

Al-Imām Al-Bayhaqī رحمته الله narrates with his chain of narrators, in his book on the Virtues of Al-Imām Ash-Shāfi`ī رحمته الله on his authority, “Innovations in acts are of two kinds: The first kind is that which contradicts the Book, the *Sunnah*, any narration of the Companions رضي الله عنهم, or any consensus. This is therefore, an innovation of misguidance. The second kind is good innovation that does not contradict any one of these authorities; and hence this is not a blameworthy innovation. Sayyidunā `Umar رضي الله عنه has remarked about the Ṣalāh of the month of Ramaḍān, “What a beautiful innovation this is,” meaning that it is something that did not exist but was innovated, and even so, there is nothing in it that contradicts the above.” These are the words of Al-Imām Ash-Shāfi`ī رحمته الله.

We learn that this refutes the words of Shaykh Tāj Ad-Dīn, “Nor is it permissible for it to be allowed...this is what we have described as a disliked innovation...”

This is refuted because the *Mawlid* is not an innovation that contradicts the Book and the *Sunnah*, nor does it contradict any narration of the Companions ﷺ or any consensus; and therefore, it is not blameworthy, as mentioned in the expression of Imām Ash-Shāfi`ī ﷺ. On the other hand, it is a good act that did not exist during the first era. This is due to the fact that feeding people without committing any sins, is a noble act that is of those recommended innovations, as we learn from the expression of Imām Ibn `Abdus Salām ﷺ.

Imām Al-Fākihāni’s point of view that he expressed in his second angle of approach are sound in origin, but the prohibition he speaks of is from the prohibited acts that were added onto the *Mawlid* and not from the gathering for emphasising what the *Mawlid* symbolises. So if some of these acts happened during a gathering for *Ṣalāh Al-Jumu`ah* for instance, these acts would still be repulsive and unpleasant; and this would obviously not be a reason for condemning the entire gathering of *Ṣalāh Al-Jumu`ah*. Moreover, we have seen some of these acts take place during the month of *Ramaḍān* when people gather for *Ṣalāh At-Tarāwīḥ*, so should it be understood from this that the entire *Ṣalāh At-Tarāwīḥ* should be condemned due to these acts taking place at the said time?

Certainly not! We should rather understand that the origin of gathering for *Ṣalāh At-Tarāwīḥ* is a *Sunnah* and a means of gaining

closer to our Creator, and that these acts that occur in its midst are repulsive and abominable. In the same way, we say that the origin of gathering to emphasise what the *Mawlid* symbolises is recommended and a means of gaining closer to our Creator; and what takes place in its midst of these acts is blameworthy and prohibited.

In addition, Imām Al-Fākihānī's claim that, "the month in which the Holy Prophet ﷺ was born- Rabī`-ul-Awwal- is the same month in which he ﷺ passed away", should be answered in the following way: "Of course, His birth ﷺ is the greatest of blessings for us and his demise is the greatest calamity for us. The Divine Law has encouraged the expression of gratitude for blessings, and patience and calmness and holding one's peace of mind at the time of calamities. What's more, the Divine Law has commanded that a sacrifice be rendered (*Al-`Aqīqah*) for the birth of a new-born, which means that gratitude is expressed and happiness for a new-born child. On the other hand, we have not been commanded to sacrifice an animal at the time of death, nor anything else; but rather, we have been prohibited from wailing and showing displeasure. We can hence, deduce from this that the Principles of the Divine Law prove that the best act during this month is expressing happiness for the birth of the Beloved Prophet ﷺ, and not displaying any sorrow for his demise during this month. Imām Ibn Rajab ﷺ has stated in his book '*Laṭā'if Al-Ma`ārif*', condemning the *Rāfiḍhī* (extreme Shi'ites) who took the Day of `Ashūrā as a day of mourning for the murder of Imām Al-Ḥusayn ﷺ, "Neither Allāh nor His Messenger ﷺ ordered that the days when the Prophets AS endured calamities, and the

days when they passed away should be taken as a period of mourning, so what about those who are less than them?"

Imām Abū `Abdullāh Ibn Al-Ḥāj has also discussed the *Mawlid* in his book '*Al-Madkhal `alā `Amal Al-Mawlid*', and he mentioned some very good points. In summary, he maintains that those acts that take place to express the symbolic meaning of the *Mawlid* and gratitude towards Allāh ﷻ are praiseworthy; and those acts are done in its midst that are unlawful and shameful are blameworthy. I will now quote his statement, piecemeal:

Part one regarding the *Mawlid*: "One of the innovations that they have introduced, along with their belief that it is one of the greatest forms of worship and one of the most profound manifestations of the symbols of religion, is the *Mawlid* that they practice during the month of Rabī`-ul-Awwal. This act certainly consists of a number of innovations and unlawful deeds, which include their use of song accompanied by musical instruments, such as the tambourine and the reed flutes as well as others that they utilise. They persist in their blameworthy customs that they occupy themselves with during the time when Allāh ﷻ has made the most virtuous and sanctified, by practicing innovations and unlawful acts.

Even outside of this particular night, listening to music is undoubtedly a shameful act; so how is it when it is done in the midst of this most virtuous and great month that Allāh ﷻ has made excellent and blessed us tremendously with His Noble Prophet ﷺ?

What connection does there seem to be between musical instruments and the reverence of this noble month, which Allāh ﷻ has conferred great blessings upon us in, by sending the Master of the Foremost and the later creation?

Instead, we should increase our acts of worship and goodness during this month, as an expression of thanks to Our Creator for the generous blessings He has conferred upon us. This is so, even if the Holy Prophet ﷺ did not increase in his acts of worship during this month more than the other months; due to his mercy ﷻ for his community ﷻ, and his compassion ﷻ for them. This is due to the fact that he ﷻ used to leave out certain acts of worship, fearing that it would become obligatory upon his community ﷻ (by him ﷻ carrying it out); which is clearly an act of mercy for them. It is also true that he ﷻ indicated the virtue of this great month by saying to the person that questioned him ﷻ about fasting on a Monday, "It is the day on which I was born."

Thus, honouring this day includes honouring this month in which he ﷻ was born; and therefore we should hold it in the utmost respect and esteem, and prefer it just as Allāh has preferred the virtuous months- and this month is from them because the Holy Prophet ﷻ stated, "I am the Master of the children of Ādam, without any boast." "Ādam and all after him will be under my banner."

The virtue of times and places are so due to the acts of worship that Allāh has specially chosen for them, and that are carried out then and there. We know that times and places are not honoured for their own essence, but rather they are honoured because of the spiritual

meanings associated with them. Hence, consider how Allāh has made this noble month and Monday special. Can you not see that the immense virtue of fasting on Mondays is because the Holy Prophet ﷺ was born on that day? Based on this, when this noble month arrives, it should be honoured and revered and held in high esteem as it rightfully deserves, in accordance with following the Holy Prophet ﷺ, as he ﷺ used to specify virtuous times by increasing his good deeds ﷺ and his acts of charity. Do you not look at the saying of Sayyidunā Ibn `Abbās ؓ, “The Messenger of Allāh ﷺ was the most generous of people, and he would be most generous in *Ramaḍān*.” We should, therefore, magnify to the best of our ability, times of virtue like the Holy Prophet ﷺ did.

Part two: “If someone retorts, “The acts that the Holy Prophet ﷺ consistently performed during these virtuous times are known, but he ﷺ did not perform any acts during this month that he performed in other months.”

We answer as follows: “This is due to the fact that it was the practice of the Holy Prophet ﷺ to leave certain acts so as not to cause any difficulty to his followers ﷺ, especially in acts that he specified. Do you not see that although the Holy Prophet ﷺ made *Al-Madīnah* as sacred as Nabī Ibrāhīm ؑ made *Makkah*, he ﷺ did not prohibit that hunting take place in *Al-Madīnah* nor for its trees to be cut down? This was out of making things easy for his followers ﷺ and as a mercy to them. He used to consider things from the angle that would make them easier for his followers ﷺ, and leave them out

even if they were virtuous to make things lighter upon his followers ﷺ.

Therefore, based on this concept, in order to revere the noble month of *Rabi`-ul-Awwal*, extra good acts should be carried out and charities and other acts of gaining closer to Allāh ﷻ. Whoever is unable to do that should at least abstain from what is unlawful and disliked, in reverence of the noble month, even if that is required during the rest of the year. This will be even more respectable during the holy month, as it is confirmed during the month of *Ramaḍān* and during the Sacred Months. This means that innovated acts in religion should be avoided, and all those places of innovations should be kept away from and everything that is incorrect.

Some people have contravened these principles during our time; as they have rushed into vain acts and immoral amusement, by beating leather drums and blowing reed flutes amongst other musical instruments. Oh, how it would have been if they did not sing and listen to music! Some of them even claim that they have adopted the required etiquette by beginning the *Mawlid* with the recitation of the Holy Qur`ān, and when they select the reciter, they pick the one who is most skilled in emotional recitation that will stir people. This entails a number of corrupt practices.

Furthermore, they have not stopped there, but have even included the danger of having young handsome boys singing, who have melodious voices, beautiful garments and appearance, and then the singer sings in a playful manner and with a high-pitched voice. This causes temptation to some men and women, thus causing immorality on both sides and spreading corrupt acts that cannot be

counted. This could also lead to separation of husband and wife, and it might even lead to divorce or marital discord. All of these compound evils result from *Mawlid* celebrations that include singing. If however, it is free of the evils that we have mentioned and only food is prepared for people to partake from and the brethren are invited, with the intention of commemorating the *Mawlid*, then it is still an innovation with that intention only. This is because it is increase in religion and it is not from the practices of our Pious Predecessors. Emulating our Pious Forbears are more important, and it was not recorded from any one of them that the celebration of the *Mawlid* was intended. We follow them and therefore, what sufficed them should suffice us." These are the words of *Imām* Abū `Abdullāh Ibn Al-Ḥāj رحمته الله.

“To sum up: The *Imām* has mentioned that the *Mawlid* is not blameworthy, but rather those unlawful and corrupt acts that are done its midst are blameworthy. He is correct in stating at the start that this month should be singled out by extra acts of charity and abundant deeds of obedience being carried out, and other ways of gaining closer to our Creator. This is the type of *Mawlid* commemoration that we recommend and deem good; as there is nothing included in it other than the recitation of the Qur’ān and the feeding of people, which are acts of a good practice and a means of spiritual closeness.”

“Regarding his statement that it is an innovation, it is either contradictory to what we have mentioned or it implies the meaning of good innovation as was mentioned at the start of this discourse. It could also imply that the *Mawlid* is a good practice, and the innovation in it is the intention itself of carrying out the *Mawlid*, as

the *Imām* has pointed out in his words, “then it is still an innovation with that intention only” and in his words, “and it was not recorded from any one of them that the celebration of the *Mawlid* was intended.” It is apparent from these words that the *Imām* only disliked one solely intending the *Mawlid*, but he did not dislike the feeding of people and inviting the brethren to it. If we examine critically here, we will realise that there is a conflict between his former and latter statements. That is because he encourages others to do good deeds and express gratitude towards Allāh, The Most High for creating in this noble month the Choicest Master of His Messengers ﷺ. This is the significance behind intending the *Mawlid*; and therefore, how can it be condemned after being encouraged?

It is quite inconceivable that someone performs a righteous deed without intending to do so; and if such a thing were to be conceived, then it would not be a form of worship and there would lie no reward in store for it, as no good deed is accepted without its intention. Furthermore, there is no intention here except gratitude towards Allāh ﷻ due to the birth of this Noble Prophet ﷺ in this month. This is the meaning behind the intention of the *Mawlid*, and undoubtedly, it is a good intention. Contemplate this well.”

Furthermore, Imām Ibn Al-Ḥāj ﷺ **states**, “Some of them do not hold the *Mawlid* in order to revere the Holy Prophet ﷺ, but they do it because they want to gain back money from people that they had spent on certain occasions or celebrations. Due to being ashamed of asking for the money back, they hold the *Mawlid* so that that could be a means of gathering people. This contains a number of corrupt practices: The first one is that this is a quality of hypocrisy, because the person doing it is expressing externally the opposite of what he

internally feels. It seems outwardly that he is holding the *Mawlid* as a means of seeking the Hereafter, but inwardly he knows that he only wants to earn money. In addition, others keep the *Mawlid* in order to collect dirhams or to gain the praise of people and their assistance, which certainly has a number of corrupt practices as well." This is where he concludes.

"These points are also part of what we have mentioned; in other words, the blame is there for such a person not having a pure intention, and not for the actual practice of the *Mawlid*."

The Shaykh of Islām, the Ḥāfiẓ of his time, Abu Al-Faḍl Aḥmad Ibn Ḥajr was asked regarding the *Mawlid* practice, and he replied in the following way, "The origin of the act of the *Mawlid* is an innovation because it was not recorded on the authority of any of our Pious Predecessors from the first three generations. However, it contains good aspects and the opposite; and whosoever perpetuates the good acts when commemorating the *Mawlid* and avoids the opposite, then it is a good innovation, otherwise not." He states further, "I have learnt to extract a good source for its implementation, which is authentically narrated in Aṣ-Ṣaḥīḥayn, that when the Holy Prophet ﷺ arrived in Al-Madīnah, he found the Jews fasting on the Day of `Āshūrā and enquired from them as to the reason. They replied that, "It is the day on which Allāh drowned Pharoah and saved Mūsā, and therefore, we fast on this day out of gratefulness to Allāh, the Most High." We derive benefit from this narration in the sense that we should express gratitude towards Allāh ﷻ on a particular day, for conferring such great blessings by granting us favours or saving us from turmoil. This should be repeated on that particular day every

year. Furthermore, expressing gratitude towards Allāh ﷻ can be done by carrying out different types of worship, like prostration, fasting, giving charity and recitation of the Qur'ān. In addition, which blessing is greater than the blessing behind the appearance of the Holy Prophet ﷺ, the Prophet of Mercy ﷺ, on that particular day. Hence, based on this principle, we should perpetuate good deeds on that exact day, so that this complies with the life of Mūsā ؑ on the Day of `Āshūrā. On the other hand, the one that does not take note of this will practice the *Mawlid* on any day of the month; for instance some people have transferred it to one of the days of the year, which is an act that has what it contains. This is by far, what has a connection with the origin of the *Mawlid*.

As for the acts that are done during the Mawlid, then we should limit ourselves to those deeds that are understood as expressing gratitude towards Allāh ﷻ, such as what has already been mentioned like the recitation of the Qur'ān, feeding people, giving charity, singing the praises of the Holy Prophet ﷺ and all good songs of poetry that instil good in the hearts of people, thereby causing them to do good deeds and work form the Hereafter. However, all those acts that follow of music, amusement and others; then it should be regarded in the following way: Whatever part of it is permissible from the viewpoint that it is a form of expression of joy on that day, and then there is no harm in doing that. But, what is unlawful or disliked should be prohibited, and in the same way what is contradictory to what we have mentioned."

I say, "It is clear to me that there is another basis for the *Mawlid*, which has been narrated by Al-Imām Al-Bayhaqī on the authority of

Sayyidunā Anas RA, that the Holy Prophet SAW performed *`Aqīqah* for himself after receiving the mantle of Prophethood, although it is recorded that his grandfather Abū Ṭālib did that when the Holy Prophet SAW was seven years of age. *`Aqīqah* is not repeated, and thus this can be understood in the sense that the Holy Prophet SAW carried that out in order to express gratitude towards Allah for creating him as a mercy to all of creation. It is also a demonstration of the Divine Law for his followers, just like he SAW used to recite salutations upon his own self. In this way, it is recommended that we also express thanks for his birth, by coming together and feeding people, and acts like this that take us closer to our Creator and that please Him.”

“Additionally, I have read that Imām of the reciters Al-Hāfiz Shamsud Dīn Al-Jazarī RA has stated in his book *‘Urf At-Ta`rīf Bil Mawlid Ash-Sharīf*, “Abū Lahab was seen in a dream after his death and he was asked: What is your condition? He replied, “I am in the Fire, except that on every Monday night my punishment is lighter and I can drink as much water as this with my fingers- he pointed to the tip of his finger- This is due to the freedom I gave Thuwaybah when she gave me the good news about the birth of the Holy Prophet SAW and she also nursed him.” If this reward in the Fire is for Abū Lahab the disbeliever against whom the Holy Qur’ān came down to curse, who shared joy on the night of the birth of the Holy Prophet SAW, then what will the condition of the Muslim who believes in the Oneness of Allāh from the followers of the Holy Prophet SAW, be like when he is pleased with his birth, and he exerts the effort that he can to express love for him SAW? BY my life,

his reward will be that Allāh The Noble, will admit him into gardens of eternal bliss.”

“Al-Hāfiẓ Shams Ad-Dīn Ibn Nāṣir Ad-Dīn Ad-Dimashqī RA states in his book *‘Mawrid Aṣ-ṢādīḤī Mawlid Al-HādīḤī*, “It is authentic that Abū Lahab’s punishment in the Fire is lightened on every Monday because he freed Thuwaybah, out of joy for the birth of the Holy Prophet SAW. Then he recited:

“If this is a disbeliever who is cursed, and his hands will perish forever in the Blazing Fire.

It is narrated that on every Monday, his punishment is lightened due to his joy for Aḥmad.

How should we think of a servant that has spent his entire life, expressing joy for Aḥmad and he dies as a believer in the Oneness of Allāh.”

Al-Kamāl Al-Adfawī states in *‘AḤ-Ṭāli` As-Sa`īd*, “Our most trustworthy companion, Nāṣir Ad-Dīn Maḥmūd Ibn Al-`Imād, has told us that Abū Aḥ-Ṭayyib Muḥammad Ibn Ibrāhīm As-Sabtī Al-Mālikī, who stayed at Qauṣ and was one of the learned scholars who practiced his knowledge, used to allow on the day that the Holy Prophet SAW was born, in his office, and would say: Oh learned jurist, this is a day of joy. Let the children out to play. He would then let us.” This is proof from him of his acceptance and that he did not deny it. Furthermore, this is a man who was a learned jurist of the Mālikī school of thought and an artist of many sciences, and whose

piety and humility preceded him. Abū Ḥayyān learnt at his hands as well as others. He passed away in the year 695.