

If it is not proved from the blessed Sahabah رَضِيَ اللهُ عَنْهُمْ to organize Mahfils (gatherings) of blessed Mawlid and celebrate the day of blessed birth, will it be impermissible to do so?

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the blessed ‘Ulama [Islamic scholars] and Muftis [Islamic jurists] state regarding the following matter: Some people say that neither the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ celebrated his blessed birth nor any of the Khulafa-e-Rashideen celebrated the blessed birth of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, so it is Bid’ah; and it is stated in a blessed Hadees that every Bid’ah is misguidance whose consequence is Hell. Please give us its satisfactory answer.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Any act’s impermissibility is not based on the fact that it was not carried out by the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or the blessed Sahabah. Instead, it is based on the fact whether Allah عزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ have forbidden a particular act or not. If they have forbidden a particular act, it is impermissible and if they have not forbidden it, it is permissible; because it is also a rule of Fiqh [Islamic Jurisprudence] (الاصول في الاشياء الاباحه). Translation: The actual state of all the things is being Mubah [permissible]. It means that everything is Mubah and Halal [lawful]; however, if Shari’ah forbids something, it is forbidden, i.e. prohibition will be proved from forbiddance, not from [something] being new. This rule is proved from the Holy Quran, Sahih Ahadees and sayings of Fuqaha [Islamic jurists]. Allah عزَّوَجَلَّ has stated in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن تُبَدَّلَ كُمْ تَسْؤُكُمْ ؕ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَّلُ الْقُرْآنُ تُبَدَّلَ كُمْ ؕ عَفَا اللَّهُ عَنْهَا

O believers! Do not ask about (vain) matters which, if (the rulings about them) are disclosed to you, which may displease you, (i.e. you may practise what is not prohibited without asking its ruling). And if you ask about them while the Quran is being revealed, so they will be disclosed to you (i.e. they may be made unlawful because of your questioning). Allah has forgiven them (i.e. the matters not mentioned in the Quran are forgiven), (Part.7,Surah Ma’idah,Ayah.101)

Allamah Maulana Sayyid Muhammad Na’emuddin Muradabadi رَحِمَهُ اللهُ عَلَيْهِ has stated: “It is proved from this Ayah that the matter which has not been forbidden by the Shari’ah is Mubah(allowed). It is stated in the Hadees narrated by Sayyiduna Salman رَضِيَ اللهُ عَنْهُ: Halal is what Allah عزَّوَجَلَّ has made Halal in His Book and Haraam is what He عزَّوَجَلَّ has made Haraam in His Book; and regarding what He عزَّوَجَلَّ has mentioned nothing has no restriction; so do not

take on burden”(Khaza`in-ul-Irfan, pp. 224)

It is stated in a blessed Hadees: (الحلال ما احل الله في كتابه والحرام ما حرم الله في كتابه وما سكت عنه فهو معافى عنه):

Translation: Halal is what Allah ﷻ has made Halal in His Book and Haraam is what Allah ﷻ has made Haraam in His Book; and regarding what He ﷻ has mentioned nothing has no restriction. (Tirmizi, vol.3, pp.280, Hadees 1732)

The forbiddance of organising religious gatherings and celebrating Eid-e-Meelad [blessed birth of the Beloved Rasool ﷺ] has not been mentioned in Quran, Hadees and sayings of Fuqaha, in fact anywhere in Shari’ah; therefore, celebrating the blessed birth of the Beloved Rasool ﷺ is permissible, and ‘Ulama have declared it to be permissible and Mustahsan [good act] since centuries.

Commentator of Bukhari, Imam Qastalani رَحْمَةُ اللهِ عَلَيْهِ has stated: Since Rabi-ul-Awwal is the month of the blessed birth of the Beloved Rasool ﷺ, all the Muslims have been organizing congregations since forever in this month to celebrate Meelad. In its nights, they give Sadaqah [charity] and carry out good deeds profusely. They receive Divine mercy, especially by mentioning the Meelad of the Beloved Rasool ﷺ in these congregations. This blessing of Meelad Mahfil is proven that the year passes with peace and safety because of it. May Allah ﷻ bless that person with His favours who, by celebrating the blessed Meelad of the Beloved Rasool ﷺ causes discomfort to such a person who has [spiritual] diseases. (Al-Mawahib-ul-Ladunniyyah, vol.1, pp.27)

Shaykh Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ عَلَيْهِ has stated: It has been a practice of the entire Islamic world since forever to organise the Meelad Mahfil in the month of the blessed birth of the Beloved Rasool ﷺ. It is a special practice of the Muslims to give Sadaqah and express happiness in its nights; and, on this occasion, [it is a practice of the Muslims] to especially mention the happenings which took place at the blessed birth of the Beloved Rasool ﷺ. (Masabata Bis Sunnah, pp.102)

Imam Jamaluddeen al-Kattani (رَحْمَةُ اللهِ عَلَيْهِ) has stated: The day of the Beloved Rasool’s blessed birth is extremely noble, blessed and honourable. The blessed personality of the Beloved Rasool ﷺ is a source of salvation for the obedient one. Whoever has expressed happiness at the blessed birth of the Beloved Rasool ﷺ, he has saved himself from the Hell. Therefore, it is extremely appropriate to express happiness at such an occasion and spend as per Taufeeq [ability]. (Subul-ul-Huda, vol.1, pp.364)

Moreover, saying that “every new act is misguidance” is incorrect because there are basically two types of Bid’ah, i.e. “Bid’ah-Hasanah” and “Bid’ah-Sayyi’ah”. Bid’ah-Hasanah is that new act which is not contrary to any Sunnah such as Meelad congregation on the occasion of blessed Mawlid, Procession of blessed Mawlid [Juloos], yearly Qira’at congregations, Khatm-e-Bukhari congregations, etc. Bid’ah-Sayyi’ah is that Bid’ah which is contrary to any Sunnah or hindrance to any Sunnah such as delivering Friday and Eids Khutbah in any language other than Arabic.

In the explanation of this Hadees, Shaykh Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ عَلَيْهِ has stated:

We should know that whatever has evolved after [the apparent demise of] the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is called Bid'ah[innovation]. Then, whatever of it is in conformity with the laws, according to the rules of Sunnah and its Qiyas [analogical reasoning] has been made based on Quran and Sunnah, is called Bid'ah Hasanah[virtuous innovation]; and whatever is contrary to these laws and rules is called Bid'ah-Dalaalah[bad innovation]. The rule كل بدعة ضلالة is specific to this second type.(Ashi'at-ul-Lam'aat,vol.1,pp.422)

In fact, in a blessed Hadees, good news of Sawaab [reward] has been given to the one who innovates anything new and good. It is stated in Muslim Sharif:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَكَ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا، وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِكَ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُوزَارِهِمْ شَيْءٌ

Translation: Whoever initiates a good practice in Islam will get Sawab for it and he will also get Sawab equal to [the Sawab of] all those who will do it subsequently, and there will be no deduction from their Sawab. And he who initiates a bad practice in Islam will get sin for it and he will also get sin equal to [the sin of] all those who do it subsequently, and there will be no deduction from their sin as well.(Muslim,pp.394,Hadees1017)

Celebrating the blessed birth of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is also a good act which is not contrary to any Sunnah; in fact it is totally in accordance with the laws of Quran and Sunnah. The Holy Quran has commanded us to express happiness at Divine blessing.

Allah عَزَّوَجَلَّ has stated: قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا Say you (O Beloved), 'Only Allah's Bounty and His Mercy; and only upon it they should rejoice (Part.11,SurahYunus,Ayah.58)

He عَزَّوَجَلَّ has also stated: وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ And publicize well the bounty of your Lord.(Part.30, SurahDuha,Ayah.11)

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would himself celebrate his day of Meelad by observing Sawm [fast]. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would observe Sawm every Monday. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked its reason, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded: 'I was born on the same day and Wahi (divine revelation) was sent to me on the same day.' (Muslim,pp.455,Hadees2750)

In short, it is a great privilege to celebrate happiness while staying within the Shar'i limits, express happiness through various permissible ways, and remember those happy and blessed moments in which the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came in this world, while doing the Zikr of Rasoolullah

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ after organising the Meelad congregations. For further details, study the books of Ulama of Ahl-e-Sunnat.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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