

# MYL Self Development Class: Mawlid

Qur'an on Allah's Rahma (Mercy) and Ni`ma (blessings)

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ  
فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ۝

“Say: ‘(All this) is due to the Bounty and Mercy of Allah (bestowed upon you through raising Muhammad [Allah bless him and give him peace] as the Holy Messenger). So the Muslims should rejoice over it. This is far better than (all that affluence and wealth) that they amass.’”

(al-Qur'an, *Sura Yunus*, 10:58)

عَمَّةِ رَبِّكَ فَحَدِّثْ وَأَمَّا بِنِي

“And proclaim (well) the bounties of your Lord.”

(al-Qur'an, *Sura ad-Duha*, 19:15)

وَإِذْ تَأْتِيَنَّكُمْ رِزْقًا مِّنْ رَبِّكُمْ لِيُنْفِضْ  
عَذَابِي لَشَدِيدٍ ۝

And (recall) when your Lord proclaimed: ‘If you thank, I shall certainly increase (My blessings on) you, and if you are ungrateful, then My torment is surely severe.’

(Ibrāhīm, 14:7)

Qur'an on the Mawlid

لَمْ يَلِدْ وَلَمْ يُولَدْ ۝

“He has not begotten any nor is He begotten.”

(al-Qur'an, *Sura al-Ikhlās*, 112:3)

وَوَالِدٍ وَمَا وَلَدَ ۝

“(O My Esteemed Beloved!) By (your) father (Adam or Ibrahim [Abraham]) and by those who are born,”

(al-Qur'an, *Sura al-Balad*, 90:3)

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۝

“And peace be upon me on the day of my birth, the day of my demise and the day I shall be raised up alive.”

(al-Qur’an, *Sura Maryam*, 19:33)

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ۝

“And peace be on Yahya (John) the day he was born, the day he dies and the day he will be raised up alive.”

(al-Qur’an, *Sura Maryam*, 19:15)

## Emphasising the Mawlid in Hadith

The Holy Prophet ((*sallallâhu `alayhi wa sallam*)) emphasised his own birth:

There is a Hadith that specifies the legality of Mawlid as the Prophet himself highlighted the importance of his birthday.

Abu Qatada says he the messenger of Allah (*sallallâhu `alayhi wa sallam*) was asked; “Oh messenger of Allah (*sallallâhu `alayhi wa sallam*), why has fasting on Monday has been recommended to us.” Somebody then asked, “What is the reason?” The Prophet (*sallallâhu `alayhi wa sallam*) said, “This is the day of my birth, my raising to mankind.” (Sahih Muslim, Book of Siyam, Volume 2, page 819. Baihaqi, Sunan al-Kubra, Volume 4, Page 286 Hadith No. 8182 and Page 300, Hadith No. 8259. Nasai, Sunan al-Kubra; Musannaf Abdur Razzaq; Musnad Ahmad Bin Hanbal; Musnad Abu Yala)

## The Chapter of Mawlid in Early Literature

Al-Imâm Abû `Îsâ at-Tirmidhî [d. 279AH] رحمه الله narrates the following in the chapter he called “Regarding Mîlâd-un-Nabî (the Birth of the Prophet) - بَاب: مَا جَاءَ فِي مِيلَادِ - ”النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ” in his *Sunan*:

عَنْ قَيْسِ بْنِ مَخْرَمَةَ، قَالَ: وَوُلِدْتُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَامَ الْفِيلِ - قَالَ وَ سَأَلَ عُمَانُ بْنُ عَقَانَ قُبَاتَ بْنَ أَشِيمَ أَخَا بَنِي يَعْمَرَ بْنِ لَيْثٍ - أَأَنْتَ أَكْبَرُ أَمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ؟ فَقَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَكْبَرُ مِنِّي وَ أَنَا أَقْدَمُ مِنْهُ فِي الْمِيلَادِ، ...

(ترمذی، الجامع الصبیح، کتاب المناقب عن رسول الله صلى الله عليه وآله وسلم، باب ٢: ما جاء في ميلاد النبي صلى الله عليه وآله وسلم، ٥٨٩، ٥: الرقم ٣٦١٩)

Qays ibn Makhramah reports:

“I and the Messenger of Allah صلى الله عليه وآله وسلم were born in the ‘Year of the Elephant’ (Āmul-fil). `Uthmān ibn `Affān رضي الله عنه said and asked Qubāth ibn Ashyam, a brother of Banī Ya`mar ibn Layth,

‘Are you bigger or the Messenger of Allah صلى الله عليه وآله وسلم?’

He answered,

‘The Messenger of Allah صلى الله عليه وآله وسلم is bigger than me but only that I came before him in birth (al-milād - الميلاد).’...”

(at-Tirmidhī, *al-Jāmi`-us-Sabīh*, Kitāb-ul-Manāqibī `an Rasūlillāh صلى الله عليه وآله وسلم, Bāb 2: **Mā Jā'a fī Milādīn-Nabī** (Chapter: Regarding Milād-un-Nabī), 5:589, #3219. Also in: Tabarī, *Tārīkh-ul-umami wal-malūk*, 1:452; Ibn Kathīr, *al-Bidāya wan-nihāya*, 2:216; Ahmad ibn `Umar Shaybānī, *al-Ābād wal-mathbānī*, 1:407, #566; Mizzī, *Tabdhīb-ul-kamāl*, 23:467, #4837; Cf. Shaykh-ul-Islam Dr. Prof. Muhammad Tahir-ul-Qadri, *Milād-un-Nabī (s)*, pp. 952-3))

## Ijma` and Jamhur as an Evidence

The Holy Prophet (*sallallāhu `alayhi wa sallam*) stated:

“mā ra'ahul-muslimūna Hasanan fa huwa `indallāhi Hasanun.”

“That which the [majority of] Muslims consider good, Allah considers good and that which the [majority of] Muslims consider bad, Allah considers bad.”

(Hākim, *al-Mustadrak*, 3:83, #4465; Ahmad ibn Hanbal, *al-Musnad*, 1:379, #3600; Tabarānī, *al-Mu`jamul-Ansat*, 4:58, #3602; Ahmad ibn Hanbal, *Fadā'ilus-Sabāba*, 1:367, #541; Haythamī, *Majma`uz-ẓawā'id*, Bāb fil-Ijmā`, 1:177; `Ijlūnī, *Kashful-khifā*, 2:245, #2214; Zaylā`ī, *Nasbur-Rāya*, 4:133; Muhib Tabarī, *ar-Riyādun-Nadīra*, 2:180)

Hadrat Anas ibn Mālik (*radiyallāhu `anhū*) reports that the Holy Prophet (*sallallāhu `alayhi wa sallam*) stated:

“inna ummatī lā tajtami`u `alā Dalālatin fa idhā ra'aytum ikhtilāfā fa `alaykum bis-sawādal-a`zam”

“My community shall never agree upon misguidance, therefore, if you see divergences, you must follow the greater mass or larger group.”

(Ibn Māja, *as-Sunan*, 2:1308, Kitābul-Fitan, Bāb as-Sawādul-A`zam, #3950; Kanānī, *Misbāhuḥ-Zujāja*, 6:169, #1395; Lālikā`ī, *I'tiqād Ahlus-Sunna*, 1:105, #153; Ibn Abī `Āsim, *as-Sunna*, 1:41, #84; Daylamī, *al-Firdaws bimāthūrul-Khitāb*, 1:411, #1662; `Ijlūnī, *Kashful-khifā*, 2:470, #2999; Ibn Kathīr, *Tuhfatut-Tālib*, 1:148, #38. Imām Jalāluddīn Suyūtī (ra) considers the "Sawādul-A`zam – the greater majority" mentioned in this Hadīth to mean the "Ahlus-Sunna" and this is the crux of the Hadīth (*Hāshiyya Sunan Ibn Māja*, 292))

## His (s) Passing Away

Lastly, doubt is often created about whether one should show happiness or sadness on the day of the Prophets (*sallallâhu `alayhi wa sallam*) birth because this is also the day he passed away. The following Hadîth removes this doubt:

“Hayâti kharul-lakum... wa ma mâti khayrul-lakum”

“My life is a great good for you... and my passing away is a great good for you.”

(Qâdî `Iyâd, *ash-Shifâ'*, 1:19; Bazzâr, *al-Musnad*, 5:308, #1925; Haythamî, *Majma`uz-ẓawâ'id*, 9:24; Ibn Kathîr, *al-Bidâya wan-Nihâya*, 5:275; Daylamî, *al-Firdaws bimâthbûrul-kehitâb* (from Abû Hurayra), 1:183, #686. The following with slightly varying words from Anas ibn Mâlik: Daylamî, *al-Firdaws bimâthbûrul-kehitâb*, 2:137, #2701; `Ijlûnî, *Kashful-kehitâ'*, 1:442, 1178; Ibn `Adî, *al-Kâmil*, 3:76, #1178. The following in "Mursal" form from Bakr ibn `Abdullâh Muzanî: Haythamî, *Majma`uz-ẓawâ'id*, 2:884, #953; Ibn Sa`d, *at-Tabaqâtul-Kubra*, 2:194; `Ijlûnî, *Kashful-Khitâ'*, 1:442, #1178, Ibn Is-hâq, *Fadlus-salâtu `alan-Nabî*, 1:38, 39, #25, 26)

So we should not show sadness just because it is the day of his passing away, since even this is a great good for us.

The Companions of the Holy Prophet (*sallallâhu `alayhi wa sallam*) were distressed at his passing away because they no longer had him walking and talking among them. We, however, have not lost him in any way at all.

Had there been something wrong with gathering to commemorate the Mawlid, our past 1,000 years of scholarship via whom Islam has been transmitted would have spotted it. Are there any scholars or preachers of today who can dare to compare themselves with the authorities of the past mentioned in this brief article? Is there anyone around today who would be so bold as to label the past 1,000 years of Muslims as having been misguided? No, no one would. So let us get together, unite and remember his noble life (*sallallâhu `alayhi wa sallam*).

## Bid`a and Mawlid

The Dîn is complete and a teaching of the Dîn is to accept innovations that are liked or good (*basana*) and reject innovations that are disliked and blameworthy (*madhmûma* or *sayyi'ah*) or which are raised to the level of essentials of the Dîn.

Some people object to commemorating the Mawlid on account of misunderstanding the Hadîth of Bid`a.

ʿIrbâd ibn Sâriya (*radîyallâhu `anhu*) relates that the Holy Prophet (*sallallâhu `alayhi wa sallam*) stated:

وإياكم ومحدثات الأمور فإن كل محدثة بدعة وكل بدعة ضلالة

“wa iyyâkum wa muHdathâtul-umûr fa'inna kullu muHdathatin bid`atun wa kullu bid`atin Dalâla”

“Beware of every novelty for every novelty is a bid`a and every bid`a is misguidance.”

(Abû Dâwûd, *as-Sunan*, 4:200, Kitâbus-Sunna, Bâb fi luzûmus-Sunna, #4607; Tirmidhî, *al-Jâmi`us-Sabîh*, 5:44, Kitâbul-`ilm, Bâb Mâjâ'a fil-akhdh bis-Sunna, #2676; Ibn Mâja, *as-Sunan*, Muqaddima, Bâb Ittibâ'is-Sunnatul-Khulafâ'ir-Râshidîn, 1:15, #42; Ibn Mâja, *as-Sunan*, Muqaddima, Bâb Ittibâ'is-Sunnatul-Khulafâ'ir-Râshidîn, 1:15, #44; Ahmad ibn Hanbal, *al-Musnad*, 4:162; Ibn Hibbân, *as-Sabîh*, 1:178, #5; Tabarânî, *Musnad ash-Shamâmiyyîn*, 1:446, #786; Tabarânî, *al-Mu`jamul-Kabîr*, 18:249, #624; Dârimî, *as-Sunan*, 1:57, #95; Bayhaqî, *Shu`abul-`imân*, 2:27, #7516; Hâkim, *al-Mustadrak*, 1:174, #329; Hâkim, *al-Mustadrak*, 1:176, #332)

The understanding of this Hadîth according to the classical scholars of Hadîth of the past is very different to what certain quarters lead us to believe in these troubled times. The classical Hadîth master, Mullâ `Alî al-Qârî [d. 1014] explains this Hadîth:

قال في الأزهار: أي كل بدعة سيئة ضلالة لقوله عليه الصلاة والسلام: «من سن في الإسلام سنة حسنة فله أجرها وأجر من عمل بها». وجمع أبو بكر وعمر القرآن، وكتبه زيد في المصحف، وجدد في عهد عثمان رضي الله عنهم. قال النووي: البدعة كل شيء عمل على

“ay kullu bid`atin sayyi'atin Dalâlatun li qawluhû `alayhiS-Salâtu was-salâm man sanna fil-islâmi sunnata Hasanatan falahû ajruhâ wa ajru man `amila bihâ wa jama` abû bakrin wa `umarinil-qur`ân wa katabtuhû zaydîn fil-muSHaf wa jadad fi `ahd `uthmân (*radîyallâhu `anhum*).”

“It means, every ‘bid`a WHICH IS BAD (*sayyi'ah*) is misguidance’ because he (*alayhis-salâtu was-salâm*) stated: ‘who so ever innovates a good innovation in Islam will get the rewards of it and the rewards of those who practice it after.’ Examples of this are the compiling of the Qur’an by Abû Bakr and `Umar, having it writing in the form of a [one volume] book by Zayd and reviving it in the era of `Uthmân.”

(`Alî Qârî, *Mirqât Sharh Mishkât*, 1:216)

This understanding of bid`a is explained further with the following *sabîh* (rigorously authenticated) Hadîth which Mullâ `Alî al-Qârî cited above.

It is related on the authority of Jarîr ibn `Abdullâh (*radîyallâhu `anhu*) that the Holy Prophet (*sallallâhu `alayhi wa sallam*) stated:

من سن في الإسلام سنة حسنة فله أجرها وأجر من عمل بها بعده من غير أن ينقص من أجورهم شيء ومن سن في الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها من بعده من غير أن ينقص من أوزارهم شيء

“man sanna fil-islâmi sunnatan Hasanatan falahû ajruhâ wa ajru man `amila bihâ ba`dihî min ghayri ay-yanquSa min ujûrihim shay' wa man sanna fil-islâmi sunnatan sayyi'atan kâna `alayhi wazrihâ wa wizru man `amila bihâ min ba`dihî min ghayri ay-yanquSa min awzârihim shay'.”

“Whoever innovates a good innovation in Islam has its reward and the reward of those who would practice upon it until the Day of Judgement - without lessening the rewards of those who practice with it. The one who innovates the innovation of misguidance, would take the sin for it and the sin of those who practice upon it until the Day of Judgement--without lessening the sin of those who practice with it.”

(Muslim, *as-Sabîh*, 2:705, Kitâbuz-Zakât, #1017; Nasâ'î, *as-Sunan*, 5:55, Kitâbuz-Zakât, #2554; Ahmad ibn Hanbal, *al-Musnad*, 4:357-359; Ibn Hibbân, *as-Sabîh*, 8:101, 102, #3308; Ibn Abî Shayba, *al-Musannaf*, 2:350, #9803; Bayhaqî, *as-Sunanul-Kubrâ*, 4:175)

Firstly, since the wording of this Hadîth is general, i.e. "Whoever" (من) its application is general. Secondly, one cannot say that "sunna" (سن) in this Hadîth means the "Sunna" of the Holy Prophet (*sallallâhu `alayhi wa sallam*) because the Hadîth describes both "good (*hasana*)" and "bad (*sayyi'a*)" sunnas. Since the Prophetic Sunna is **only** "good", the term "sunna" in the Hadîth refers to a new way or innovation and not Sunna of the Holy Prophet (*sallallâhu `alayhi wa sallam*). The Hadîth thus means that an innovation that is good is rewarded for while an innovation that is bad is punished for.

It is inconceivable that so-called scholars of today who barely know more than a dozen Hadîths by heart have a better understanding than the traditional authorities of the Dîn of the past like those in the following list who committed more than 100,000 Hadîths to memory with their chains of transmission:

\* Imam Shâfi`î. Imâm Shâfi`î divided bid`a (innovation) into the two basic categories:

قال الشافعي المحدثات من الأمور ضربان ما احدث يخالف كتابا او سنة او اثرا او اجماعا فهذه البدعة ضلالة وما احدث من الخير لا خلاف فيه لو احدث من هذا فهذه محدثة غير مذمومة قد قال عمر في قيام رمضان نعمت البدعة هذه يعني انها محدثة لم تكن واذ كانت فليس فيها رد لما مضى

“Innovated matters are of two kinds (*al-muHdathâtu minal-umûri Darbân*): one is an innovation that contravenes (*mâ uHditha yukhâlifû*) some-thing in the Qur`ân or the Sunna or a Companion-report (*athar*) or the Consensus (*ijmâ*): that innovation is misguidance (*fabâdhibil-bid`atu Dalâla*). The other kind is the innovation of any and all good things (*mâ uHditha minal-khayr*) contravening none of the above, and this is a blameless innovation (*wahâdhibi muHdathatun ghayru madhmûma*). `Umar said, concerning the prayers of Ramadân: ‘What a fine bid`a this is!’\* meaning that it was innovated without having existed before and, even so, there was nothing in it that contradicted the above.”

(Dhahabî, *Siyar a`lâmun-nubalâ*, 8:408)

\* This is the narration in question and displays that it is the teaching of the Holy Prophet (*sallallâhu `alayhi wa sallam*) and the methodology employed by his blessed companions to accept “good innovations” and reject “bad” ones.

عن عبدالرحمن بن عبدالقاري أنه قال: خرجت مع عمر بن الخطاب رضي الله عنه ليلة في رمضان إلى المسجد، فإذا الناس أوزاع متفرقون يصلي الرجل لنفسه، و يصلي الرجل فيصلته الرهط، فقال عمر رضي الله عنه: إني أرى لوجمعت هؤلاء على قاريء واحد لكان أمثل، ثم عزم فجمعهم على أبي بن كعب، ثم خرجت معه ليلة أخرى

الناس يصلون بصلاة قارئهم، قال عمر رضي الله عنه: نعم  
 البدعة هذه، والتي ينامون عنها أفضل من التي يقومون، يريد  
 آخر الليل، و كان الناس يقومون أوله.

“Abdur-Rahmân ibn `Abdul-Qârî narrates that he went into the mosque with `Umar ibn al-Khattâb in the month of Ramadân. There he saw the people praying individually by themselves or in small groups. `Umar (radiyallâhu `anhu) said: 'By Allah! It would be better for you to gather behind a single reciter (qârî, meaning imâm).' He then gathered them behind Ubayy ibn Ka`b. Then on another night, `Umar (radiyallâhu `anhu) saw that the people had gathered themselves behind one imâm. `Umar said: 'What a good innovation this is (ni`matil-bid`atu hâdhihi [and a slightly different wording but with the same meaning from al-Bukhârî's Sahîh: ni`mal-bid`atu hâdhihi]). And the time people go to sleep in, i.e. tahajjud time, is better than the one being performed (i.e. the tarâwîh)' and the people read (the tarâwîh) at the early part (of the night).”  
 (Bukhârî, *as-Sabîh*, Kitâb Salâtut-Tarâwîh, #1906; Mâlik, *Muwatta*, 1:114, #250; Bayhaqî, *as-Sunanul-Kubrâ*, 2:394, #4379; Bayhaqî, *Shu`abul-îmân*, 3:177, #3269; Zayla`î, *Nasbur-Râya*, 2:152, #118; Ibn Qudâma, *al-Mughnî*, 1:455)

So it is the Sunna of the companions to accept good innovations and reject bad ones.

\* Shaykhul-Islam `Izzuddîn ibn `Abdus-Salâm. He divided bid`a into the following five categories: wâjib, mustahab, mubâh, makrûh and harâm. (`Izzuddîn ibn `Abdis-Salâm, *Qawâ`idul-Abkâm fî Masâlihil-an`âm*, 2:173)

\* Hujjatul-Islam Imâm al-Ghazâlî. Divided bid`a into good and bad. (Ghazâlî, *Ihyâ`ulûmuddîn*, 2:3)

\* Shaykhul-Islâm Imâm Nawawî. He states:

“Al-Bid`a in the Law (*sharî`a*) is the innovating of what did not exist in the time of the Messenger of Allâh (*sallallâhu `alayhi wa sallam*) and is divided into 'excellent' and 'bad' (*wahya munqasimatun ilâ Hasana wa qabîHa*). The Shaykh, `Izzud-dîn ibn `Abdus-Salâm stated in his book, *al-Qawâ`id*: ‘Innovation is divided into obligatory (*wâjiba*), forbidden (*mubarrama*), recommended (*mandûba*), offensive (*makrûba*), and indifferent (*mubâha*).”  
 (Nawawî, *Tahdhîbul-Asmâ' wal-Lughât*, 3:22)

\* Ibn Athîr in his *Jâmi`ul-Usûl*.

\* Imâm Shâtîbî in his *al-Îtisâm*.

\* Ibn Taymiyya in his *Minhâjus-Sunna*, 4:224.

\* Ibn Rajab Hanbalî in his *Jâmi`ul-ulûm wal-Hikam*, 160.

\* Shaykhul-Islam Imâm Ibn Hajar al-`Asqalânî. He states:

“The root meaning of innovation (*bid`a*) is what is produced without precedent. It is applied in the law in opposition to the Sunna and is therefore blameworthy. Strictly speaking, if it is part of what is classified as commendable (*mustahsana*) by the law then it is a good innovation (*hasana*), while if it is part of what is classified as blameworthy by the law then it is blameworthy (*mustaqbaha*), otherwise it falls in the category of what is permitted indifferently (*mubâh*). It can be divided into the known five categories.”  
 (`Asqalânî, *Fathul-Bârî*, 4:253)

\* Shaykhul-Islam Imâm Jalâluddîn as-Suyûtî in his *Misbâhuz-zujâja Hâshiyya Ibn Mâja*.

\* Shaykhul-Islam Imâm Ibn Hajar al-Haytamî al-Makkî in his commentary on Imâm Nawawî's "40 Hadîth": *at-Tabyîn Sharhil-Arba`în*, 142.

Elsewhere, he makes the following comments about the Hadîth of bid`a:

“And as for the Hadîth ‘Every innovation is misguidance and every misguidance is in the Hell fire’ this Hadîth is applied to reprehensible/bad innovations. It has NEVER been applied to anything other than this.”

(Ibn Hajar al-Haytamî, *al-Fatâwal-Hadîthiyya*, 130)

Nowadays, certain people are even applying this Hadîth to Milad/Mawlid gatherings! This has never been the understanding of the classical scholars of the past.

\* Imâm Zurqânî in his *Sharhul-Muwatta*, 1:238.

\* Shaykh `Abdul-Haqq Muhaddith Dehelwî in his *Madârijun-Nubunna*.

\* Imâm Shâmî in his *Raddul-Mubtâr Sharh Durrul-Mukhtâr*.

\* and many many others.

(Cf. Shaykh-ul-Islam Dr. Muhammad Tahir-ul-Qadri, *Milâd-un-Nabi (s)*, pp.736-737)

The Sahâba and Tâbi`în not arranging such gatherings in the form that we do does not mean that it is prohibited. Their methodology was to accept good innovations and reject bad ones and this is the guideline that has been adopted by later generations of Muslim scholarship. There are literally hundreds of types of gatherings held in our time, which were never done during the eras of the early generation of Muslims. Examples of these are, Shaykh Muhammad bin `Abdul-Wahhâb Week (organised in Saudi Arabia), Khilafa Conference, Anti-war rallies, Anti-Voting rallies [?!], Centenary (100 year) Anniversary of the opening of Darul-`Ulum Deoband (arranged in India, in which flowers were thrown, slogans were made, decorations were put up and Indira Gandhi was the main guest), Celebrating the creation of Pakistan, Saudi Arabia, India which take place every year on exactly the same day etc and the hundreds of talks, exhibitions, concerts, conferences for the hundreds of Islamic issues that effect Muslims which take place in mosques, centres, colleges, universities etc. The list is huge but strangely objection seems only to be made against gatherings in remembrance of the birth of the Holy Prophet (*sallallâhu `alayhi wa sallam*) which has been organised for over 1,000 years unbroken. To make any gathering about the Holy Prophet (saw) which consists of only *halal* activities, whether it is the birth of the Prophet, his migration, his talking, his walking, his greeting people, his meeting people, his miracles, his battles, his ascension (*mi`raj*), the revelation to him etc all of these are permitted.

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Not all considered commemorating the Mawlid to be a bid`a. They used the following as one of many sources in Hadîth literature for commemorating the Mawlid.

It is related in a Hadîth of Sahîh al-Bukhârî:

فَلَمَّا مَاتَ أَبُو لَهَبٍ أُرِيَهِ بَعْضُ أَهْلِهِ بِشَرِّ حَيَّةٍ قَالَتْ لَهُ مَاذَا لَقِيتَ قَالَ أَبُو لَهَبٍ لَمْ  
أَلْقَ بَعْدَكُمْ غَيْرَ أَنِّي سُقِيتُ فِي هَذِهِ بَعْنَاتِي تُوَيِّبَةٌ

“After Abû Lahb died, someone from his household saw him in a dream in a bad condition. They asked him, ‘What condition are you in?’ Abû Lahb replied, ‘I am in severe punishment which I can never escape from. I get a lessening [in the punishment] for freeing my slave girl Thuwayba.”

(Bukhârî, *as-Sahîh*, 5:1961, Kitâbun-nikâh, #4813; `Abdur-Razzâq, *al-Musannaf*, 7:478, #13955; Bayhaqî, *as-Sunanul-Kubra*, 7:162; Bayhaqî, *Shu`abul-îmân*, 1:261; Bayhaqî, *Dalâ'ilun-Nubunna*, 1:150; Suhaylî, *ar-Rawdul-unf*, 5:192; Ibn Kathîr, *as-Sîratun-Nabawiyya*, 1:224; Ibn Dayba` Shaybânî,

*Hadâ'iqul-Anwâr*, 1:134; Baghawî, *Sbarbus-Sunna*, 9:76, #2282; Zayla'î, *Nasbur-râya*, 3:168; `Asqalânî, *Fathul-bârî*, 9:945; `Aynî, *Umdatul-qârî*, 20:95; `Âmirî, *Bahjatul-mahâfil*, 1:41; Muhaddith Dehelwî, *Madârijun-Nubumma*, 2:19)

The great Hadîth scholar, Hâfiz Ibn Hajar al-`Asqalânî (*rahmatullâhi `alay*) states with reference to Imâm Suhaylî (*rahmatullâhi `alay*):

أن العباس قال لما مات أبو لهب رأيت في منامي بعد حول في شر حال فقال ما  
لقيت بعدكم راحة الا أن العذاب يخفف عني كل يوم اثنين قال وذلك أن النبي  
صلى الله عليه وسلم ولد يوم الإثنين وكانت ثوية بشرت أبا لهب بمولده فاعتقها

“Abbâs said:

‘When Abû Lahb died, I saw him one year later in a dream in a very bad state. I heard him say, ‘After separating from you, I have had no rest what so ever and am gripped in a severe punishment. But the punishment is lessened every Monday.’

[The reason for this is that] the Holy Prophet (*sallallâhu `alayhi wa sallam*) was born on a Monday. His punishment is lessened because of [Abû Lahb's slave girl] Thuwayba giving him [Abû Lahb] the glad tidings and him setting her free out of happiness for his birth (mawlid).”

(`Asqalânî, *Fathul-bârî*, 9:145)

An interesting quote is the following statement of Muhammad ibn `Abdul-Wahhâb Najdî, who wrote:

“Abû Lahb was seen in a dream after his death and he was asked, ‘What condition are you in?’ He replied, ‘I am in fire except on every Monday when there is a lessening of the punishment.’ He then began gesturing with his fingers and said, ‘Water comes from between these two fingers of mine which I drink and as a result of this, there is a lessening in the punishment [I receive]. I freed Thuwayba when she gave me the good news of the birth of the Holy Prophet (saw).”

(Muhammad ibn `Abdul-Wahhâb an-Najdî, *Mukhtasar Sîratur-Rasûl* (Lahore: Matbû'a Maktaba `Ilmiyya, 1979/Lahore: al-Maktabatus-Salafiyya, 1979), 13)

Muhammad ibn `Abdul-Wahhâb Najdî then quotes Imâm Ibn Jawzî (*rahmatullâhi `alay*) stating:

“If this is the state of such an unbeliever as Abû Lahb whose accursed nature has been revealed in the Holy Qur'an. That he receives a reward (of a lessening in the punishment). Then what would be the state of a Muslim from his Umma who believes in the Oneness of Allah and who shows happiness at his Mawlid?”

(Muhammad ibn `Abdul-Wahhâb an-Najdî, *Mukhtasar Sîratur-Rasûl* (Lahore: Matbû'a Maktaba `Ilmiyya, 1979/Lahore: al-Maktabatus-Salafiyya, 1979), 13)

So would Imâm Ibn Jawzî (*rahmatullâhi `alay*) be approving of something reprehensible or against Islam? Would Muhammad ibn `Abdul-Wahhâb Najdî quote something that was against Islam?

Shaykhul-Islam Imâm Jalâluddîn Suyûtî (*rahmatullâhi `alay*) mentions a similar statement but from Hâfiz Shamsud-dîn al-Jazrî:

“...then I (Suyûtî) saw what the Imâm of Qur'ân (reciters/scholars of Qur'ân), Hâfiz Shamsud-dîn al-Jazrî said in his book, *Urf at-ta`rîf bil-Mawlid ash-sharîf*:

‘Abû Lahab was seen in a dream after his death and he had been asked, ‘how are you doing?’ He said, ‘In fire, but I get a respite every Monday night. (He then gestured with the tips of his fingers and said) I suck from my two fingers this much water [which gives some relief] and this is because of my kindness to Thuwayba when she brought me the good news of the birth of the Prophet peace and blessings of Allâh be upon him, and that she had suckled him.’ So if Abû Lahab, a kâfir (disbeliever) who has been cursed in the Qur'ân, is being rewarded for celebrating

the night of the birth of the Prophet peace and blessings of Allâh be upon him, how about the Muslim, a muwahhid (one who believes in the Oneness of Allâh), from the nation of the Prophet, who celebrates his birth and spends what he can afford for his love peace and blessings of Allâh be upon him? And I swear (by my life) that his reward from al-Karîm (the Most Generous), Allâh, would be to admit him to the Paradises of happiness (jannâtun-na`îm)."  
(*Husn Maqsid fî `Amal-il Mawlid* by Imâm Jalâl ad-Dîn Suyûtî, p. 66)

The Shaykh al-Islâm and master of the Shâfi`î madhhab during his time, al-Imâm Suyûtî mentions the statement of Hâfiz Shamsud-dîn ibn Nâsirud-dîn ad-Dimashqî from his book *Mawrid as-Sâdî fî Mawlid al-hâdî*:

“It has been authenticated that the torment of Abû Lahab is reduced on Monday for freeing (his slave) Thuwayba in celebration of the Prophet's birth peace and blessings of Allâh be upon him.”  
(*Husn Maqsid fî `Amal-il Mawlid* by Imâm Jalâl ad-Dîn Suyûtî, p. 66)

He then writes the following piece of poetry:

“If this is a kâfir who has been cursed,  
and his hands are in hell where he is abiding forever,  
it has been said that on every Monday,  
his torment is being eased because he was pleased with [the birth of] Ahmad,  
what then about the servant, who all his life,  
is pleased with Ahmad and dies a muwahhid?”

Mawlânâ `Abdul-Hayy Laknawî (*rahmatullâbi `alay*) similarly comments:

“Since an unbeliever like Abû Lahb who showed happiness at the birth of the Holy Prophet (sallallâhu `alayhi wa sallam) has a lessening in his punishment, then what about someone from the Umma who shows happiness. He then spends as much as is feasible to express his love, why then wouldn't he reach a higher status [in the presence of Allah]?”  
(`Abdul-Hayy Laknawî, *Fatâwâ `Abdul-Hayy*, 2:282)

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Brief glimpse of historic Mawlid as compiled by the great scholar, Mullâ `Alî al-Qârî [d. 1014AH]:

Imâm Shamsuddîn Sakhâwî states:

“The commemoration started after the third century of the Hijra on the basis of piety and with the purest intention. Since then, THE PEOPLE OF ISLÂM (*Ahlul-Islâm*) IN EVERY STATE, IN EVERY MAJOR CITY HAVE BEEN REGULARLY organising gatherings during the month of his advent peace and blessings of Allâh be upon him. They maintained the tempo and esteem of these gatherings of commemoration, by catering splendid feasts and distributing alms and charity. Even in our time, during the nights of this blessed month, various types of charity is distributed, expressions of joy are displayed and pious deeds are performed. People start doing this as soon as this month nears [i.e. before its actual arrival] and the virtues of this holy month still appears to the people in the form of great blessings (*fadli `azîm*). This is something that is practically witnessed, as has been mentioned by al-Imâm Shamsud-dîn ibn al-Jazarî al-Muqrî who stated:

“There is complete security, peace and harmony during the month of the noble birth. The aspirations of the needy are responded to immediately [by Allâh as a result of their celebrating].”  
(Mulla `Alî Qârî, *al-Mawrid ar-Rawî fî Mawlid an-Nabî*, 12-13)

He states regarding the gatherings to commemorate the Noble birth by the inhabitants of Egypt and Syria:

[Sakhâwî states:] “The inhabitants of Egypt and Syria are very fond of holding these gatherings. The Sultan of Egypt holds a high station in organising such congregations every year.”

He [Sakhâwî] stated:

“In 785 H., I attended the gathering organised by Sultan Zâhir Barqûq Allâh's Mercy be upon him, at the Fort on al-Jabal (Mount) al-`Uliyâh and saw things which touched me. I expressed immense joy and happiness and did not see anything unpleasant. I had written down whatever the Sultan had distributed to the reciters of the Qur`ân (Qur`ân), speakers, poets and organisers. This amounted to gold worth approximately ten thousand ‘mathqâl’ in weight, and included food, sweet drinks, a khal`a (robes of honour), perfumes, candles and other gifts which aid people to become economically established. I counted twenty-five poets who recited odes praising the Prophet most excellently, each one of whom could not leave the stage without taking approximately twenty robes of honour from the Sultan and other notables.”

Imâm Sakhâwî further stated:

“It is my stand point that the Sultan's of Egypt, who are also the custodians of the Haramayn ash-Sharîfayn (The two noble sanctuaries of Makka and Madina) are those people whom Allâh has given *tanfîq* (favour) as they removed all sorts of evil. They have preserved the concerns of the people just like their own off springs. They attained fame due to their justice. May Allâh help them with His unseen powers.”

(Mulla `Alî Qârî, *al-Manrid ar-Rawî fî Mawlid an-Nabî*, 13)

These are the leaders of the past not the ones we have at present.

When the Muslims were ruling the world, there was no objection to the Mawlid. The following is Mulla `Alî Qârî's description of the commemoration of the Noble birth by the Sultan's of Muslim Spain (*Andalus*):

“The Leaders of al-Andalus (Muslim Spain) and those who live in the Maghrib [Northern and Western Africa] used to appear in the form of a procession at night inclusive of great scholars and Imâm's during the night of the noble birth. Along the route, people from far and wide would join in and proclaim the declaration of faith before the non-believers. I feel that the inhabitants of ar-Rûm [Constantinople] were not far behind them in this regard and that they too held similar congregations for the noble birth as did other states. Scholars and writers have even informed me that the people of al-Hind (the Indian sub-continent) also excel in holding such sacred congregations. Keeping in line with the other states, they too organise gatherings to gain the blessings of this occasion.”

(Mulla `Alî Qârî, *al-Manrid ar-Rawî fî Mawlid an-Nabî*, 14)

Were we to return to those days of glory and stop bickering over whether the Mawlid is permitted or not. Also, the quote shows that the Mawlid/Milad did NOT originate in India/Pakistan.

This is an explanation of Mawlid-un-Nabî (or Milâd-un-Nabî) by unanimously recognised authorities of Islam. The following is the statement of Imâm Ibn Hajar al-`Asqalânî (rahmatullâhi `alay) with regard to the commemoration:

“Jalal ad-din as-Suyuti writes: The Sheikh of Islam and hadith master of his age, Ahmed ibn Hajar (Asqalani) was asked about the practice of commemorating the birth of the Prophet (Allah bless him and give him peace), and gave the following written reply:

و قد سئل شيخ الاسلام حافظ العصر ابو الفضل ابن حجر  
عن عمل المولد فاجاب بما نصه: قال: و قد ظهر لى  
تخريجها على اصل ثابت، وهو ما ثبت فى الصحيحين من  
ان النبى صلى الله عليه و سلم قدم المدينة فوجد اليهود  
يصومون يوم عاشوراء، فسألهم فقالوا: هو يوم اغرق الله  
فيه فرعون، و نجى موسى، فنحن نصومه شكرا لله تعالى  
فيستفاد منه فعل الشكر لله تعالى على ما من به فى يوم  
معين من اسداء نعمة، او دفع نقمة، و يعاد ذلك فى نظير  
ذلك اليوم من كل سنة و الشكر لله تعالى يحصل بانواع  
العبادات كالسجود والصيام و الصدقة و التلاوة و اى  
نعمة اعظم من النعمة بىر و ز هذا انبى صلى الله عليه و  
سلم الذى هو نبى الرحمة فى ذلك اليوم

...

In light of which, one should take care to commemorate it on the day itself in order to conform to the above story of Moses and the tenth of Muharram, those who do not view the matter thus do not mind commemorating it on any day of the month, while some have expanded its time to any day of the year, whatever exception may be taken at such a view.

Followed by this, he writes:

The foregoing is in regard to its legal basis. As for what is done therein, it should be confined to what expresses thanksgiving to Allah Most High, of the like of the above mentioned practices such as

- reciting the Koran
- feeding others
- giving charity
- and singing some of the odes that praise the Prophet (Allah bless him and give him peace)
- or to encourage one to do with less of the worldly things
- inspiring the hearts of the listeners to do good
- and to work for the hereafter.

Finally he concludes:

As for what is added to this, of listening to singing, amusement and so forth, what should be said of it is that the permissible therein that displays rejoicing over the day is of no harm if conjoined with it, while that which is unlawful, offensive, or un-praiseworthy is forbidden."

(as-Suyuti, Jalal ad-din, *al-Hâwî lil-fatâwâ al-fiqh wal-ulûm at-tafsîr wal-badîth wal-usûl wal-nahw wal i wa sa'ir al-funun*, Two (2) volumes. 1352/1933 - 34, Reprint Beirut: Dâr al-Kutub al-Ilmiyya, 1403/1983 (cf. *Reliance of the Traveller*, W 58.0), 1:196)

So considering this, processions, stalls, decorations etc if they include only what is permitted, there is then no harm in them. Imâm Ibn Hajar `Asqalânî is one of the great scholars via whom most Islamic scholars and Islamic madrasa's across the globe take their chains back to *Sabîh al-*

*Bukhârî* from. So obviously, he is going to understand the meanings of Hadîths better than the scholars of our time.

The famous Muhaddith, Imâm `Abd ar-Rahman ibn Jawzî [d. 597] (*rahmatullâhi `alay*), one-thousand years ago writes regarding the Mawlid during his lifetime:

“People of the Haramayn ash-Sharîfayn (Makkah and Madina), Egypt, Yemen, Syria, and all the Arab countries from the East to the West have ALWAYS BEEN HOLDING GATHERINGS REJOICING THE BIRTHDAY (Mawlid) of the Holy Prophet peace and blessings of Allâh be upon him. They start this celebration of happiness from the appearance of first moon (*hilâl*) (i.e. the first day) of the month of Rabî`ul-awwal and take great care and interest in listening to and reciting the ‘Mawlid’. As a result of it, they gain unlimited rewards (*ajran jazîlâ*) and success in attaining higher (spiritual) stations (*fawzan `azîmâ*).”

(Ibn Jawzî, *Mawlid al-`Urûs* (Beirut: Dâr al-Kutub ash-Sha`biyya, 1982 AD), p. 58)

Most of us have copies of Imâm an-Nawawî’s “40-Hadîth”. This is the verdict of the author’s teacher, ash-Shaykh Abû Shâmah [599-665] who writes:

“May Allâh the Exalted keep the City of Erbil [Arbil, near Mosul in Iraq] under His Divine Protection. Every year on the eve of the birth of the Prophet (Mawlid an-Nabî) peace and blessings of Allâh be upon him, people with great fervour and devotion start displaying joy and happiness by doing extra pious deeds such as giving charity to the needy (*sadaqât*), doing acts of righteousness (*ma`rûf*), and displaying ornaments and decorations in rejoicement. Although this is a new act, it is praiseworthy, as it is a very lucrative and beneficial way of helping the poor and happiness (*surûr*), love and joy towards the Holy Prophet peace and blessings of Allâh be upon him is made known to everyone. His status is realised and respect and honour (*ta`zîm*) is felt for him in the heart. They do this to thank Allâh for sending to them, His Messenger, the mercy for all the worlds peace and blessings of Allâh be upon him.”

(Abû Shâma, *al-Bâ`ith `alâ Inkâr-il bida`i wal-Hawâdith*, p. 13)

Imâm Nawawî [d. 676] (*rahmatullâhi `alay*) is the scholar via whom all Muslim scholars take the Hadîth work, *Sabîh Muslim*. He would know better than the Muslim scholars of today about whether an action is permitted in Islam or not.

Imâm as-Sakhâwî (the Author of *al-Maqâsid al-Hasana*) [831-902] (*rahmatullâhi `alay*) states:

“In every corner of the world, in every major city, the People of Islam gather and rejoice during the month of the happy birth (Mawlid) of the Prophet peace and blessings of Allâh be upon him. They perform every act of worship to Allâh, ranging from doling out alms, charities, feeding people, expressing happiness and performing extra good deeds during this period. They congregate and listen to the Mawlid al-karîm (na`ts, recitation of poems and odes in praise of the Prophet peace and blessings of Allâh be upon him, narrated events relating to the noble birth, its virtues, its miracles etc, disseminating and sermonising his honourable conduct and manifestation). By practising this, blessings (*barakât*) continuously rain down upon the gathered throughout the blessed month.”

([Muhammad ibn Yûsuf] ash-Shâmî as-Sâlihî [d. 942], *Subul al-Hudâ war-Rashâd* (Cairo: Ihyâ' at-Turâth al-Islâmî, 1410), 1:439)

Hâjî Imdâdullâh Muhâjir Makkî [d. 1317] (*rahmatullâhi `alay*) who is the shaykh of many of the scholars of Deoband, such as Ashraf `Ali Thanvî, Rashîd Ahmad Gangôhî and Qâsim Nânôtwî, answers in his famous booklet *Faysala Haft Masala*:

“This servants [Hâjî Imdâdullâh's] conviction is that these gatherings of the Noble Birth can be attended. In fact, regarding it as a means to gain blessings, I hold such an assembly every year and desire satisfaction and solace in it.”

(Hâjî Imdâdullâh Muhâjir Makkî, *Faysala Haft Masala* (Lahore: Madanî Kutub Khâna), 9)

## The Date of the Noble Birth

Borrowed by Pîr Karam Shâh (*rahmatullâhi `alayh*).

Imâm Ibn Jarîr Tabarî, who was an unparalleled *mufassir* (exegesis) of the Qur'an, a grammarian and a prolific writer, wrote in relation to this topic:

“The birth of the Holy Messenger of Allah (*sallallâhu ta`âlâ `alayhi wa âlihî wa sallam*) occurred on Monday (*Yawmul-Itbnayn*), the twelfth night of the month of Rabî`ul-Awwal, in the ‘Year of the Elephant’ (*`Âmul-Fîl*).” [See See *Sûra Fîl*, 105 for the details on this event] (*Târikh Tabarî*, 2:120)

.....

Some of the modernist *sîrah* writers in the Sub-Continent have quoted from a man named Mahmûd Pâshâ Falkî that the twelfth of Rabî`ul-Awwal does not fall on a Monday, but that the ninth of Rabî`ul-Awwal falls on a Monday, and hence they conclude that the ninth is the correct date. The reality is that these people don't even know where Mahmûd Pâshâ is from let alone what his work says.

[These modernist writers, such as] `Allâma Shiblî and Qâdî Sulaymân Mansûrpûrî have written that Mahmûd Pâshâ was the king of Egypt (Misr) while Mufti Muhammad Shafi` has written that he was a resident of Makka. Mawlânâ Hifzur-Rahmân Sayûhârwi has written that he was a famous mathematician and astronomer of Constantinople [?!?!]. So they do not even know where he was from let alone how reliable he was.

After vigorously searching, I [Pîr Karam Shâh] could not find the manuscript or book by Mahmûd Pâshâ Falkî. I discovered that Pâshâ Falkî's original work was in French, which was first translated by Ahmad Zakî Effendi into Arabic under the title of "Natâ'ijul-Afhâm." Mawlawî Sayyid Muhiyyuddîn Khân, judge of the High Court of Haydarabad, translated this into Urdu and in 1898AD published it from Nûlakshûr (in British India), but even this translated work is no longer available.

Even if Mahmûd Pâshâ Falkî made use of astronomical sciences for research on this topic, it can in no way, override the narrations which have come from the Companions of the Holy Prophet Muhammad (saw), their successors and our Islamic heritage which has been preserved by the scholars of this Umma till today. The reason for this is that, just as other sciences are not definite and without conjecture, in the same way, astronomy is also not without its errors and shortcomings, especially in the 19th century.

.....

The classical Islamic scholar and Shaykhul-Hadîth of the Sub-Continent, Shaykh `Abdul-Haqq Muhaddith Dehlwî (*rahmatullâhi `alayh*) in his famous and authoritative book, *Madârijun-Nubuwwat* writes in the section discussing the date of the noble birth (milâd):

“Come to know it well that the majority of the scholars of *sîrah* and history (*târikh*) are of the opinion that his (*sallallâhu `alayhi wa sallam*) birth occurred in the 'Year of the Elephant' either forty or fifty-six days after the event of 'Fîl'. The second saying is more correct from the two. The famous view is that the month was Rabî`ul-Awwal and the date was the twelfth. Some scholars have stated that there is complete agreement on this being the date.”

(`Abdul-Haqq Muhaddith Dahlawî, *Madârijun-Nubuwwa*, v. 2, p. 15)

Translated from: al-'Ulamâ' Magazine (Minhaj-ul-Qur'an Publishers, July, 1998), pp. 27-30 (approved by Shaykh GF Haddad)

## Some objections

The same was done by the writer with him half-quoting Dhahabî and Ibn Kathîr whose favorable views on Mawlid can be ascertained by their remarks on Muzaffar the King of Irbil, who was famous for his sumptuous celebration of the Prophet's birthday. Dhahabî writes in his *Sîyar a`lâm al-nubalâ'*:

“He [Muzaffar] loved charity (sadaqa)... and built four hospices for the poor and sick... and one house for women, one for orphans, one for the homeless, and he himself used to visit the sick... He built a madrasa for the Shafi`îs and the Hanafîs... He would forbid any reprehensible matter entry into his country... As for his celebration of the Noble Mawlid al-Nabawî, words are too poor to describe it. The people used to come all the way from Iraq and Algeria to attend it. Two wooden dias would be erected and decorated for him and his wife... the celebration would last several days, and a huge quantity of cows and camels would be brought out to be sacrificed and cooked in different ways... Preachers would roam the field exhorting the people. Great sums were spent (as charity). Ibn Dihya compiled a "Book of Mawlid" for him for which he received 1,000 dinars. He [Muzaffar] was modest, a lover of good, and a true Sunni who loved scholars of jurisprudence and scholars of Hadîth, and was generous even to poets. He was killed in battle according to what is reported.”

(al-Dhahabi, *Sîyar a`lam al-nubala'*, ed. Shu`ayb Arna'ut (Beirut: Mu'assasat al-Risalah, 1981) 22:335-336)

Ibn Kathîr said in *al-Bidâya wan-nihâya*:

“He [Muzaffar] used to celebrate the noble Mawlid in Rabî` al-Awwal and organize huge festivities for it. He was a wise king, brave, a fierce fighter, intelligent, learned, and just. May Allah have mercy on him and ennoble his grave. Shaykh Abu al-Khattâb ibn Dihya compiled for him a book on the Mawlid of the Prophet and named it at-Tanwîr fî mawlid al-bashîr an-nadhîr (The illumination concerning the birthday of the Bringer of glad tidings and Warner) and the king rewarded him with 1,000 dinars for it. His rule lasted until he died in the year 630 [Hijri] as he was besieging the French in the city of Acca [Acre, Palestine ] after a glorious and blameless life.” (Ibn Kathîr, *al-Bidâya wan-nihâya* (Beirut and Riyad: Maktabat al-ma`arif & Maktabat al-Nasr, 1966) 13:136-137)

Even Ibn Taymiyya accepts the possibility of Allâh rewarding those who hold such gatherings:

“And similar to this is what some people started by either making analogy with the Christians celebrating the birth (Mîlâd) of `Îsâ (Jesus) peace be upon him in their Christmas OR out of love for the Holy Prophet peace and blessings of Allâh be upon him to honour him (*ta`zîm*). And Allâh will reward them (*thawâb*) for this love and effort/struggle (*jtihâd*).”

(Ibn Taymiyya, *Iqtidâ`-us-sirât-il-Mustaqîm*, p. 294)

Elsewhere he writes:

“So respecting and honouring the Mawlid and taking it as *mawsim* (season) as some people are doing results in a great reward (*ajrun `azîm*) because of their good intention in respecting the Messenger of Allah peace and blessings of Allâh be upon him.”

(Ibn Taymiyya, *Iqtidâ`-us-sirât-il-Mustaqîm*, p. 297)

All quotes were selected from: Shaykh-ul-Islam Dr. Muhammad Tahir-ul-Qadri's 1,000-page work, *Mîlâdun-Nabî (sallallâhu `alayhi wa sallam)* (Lahore: Minhaj-ul-Qur'an Publishers, 2004) and *Jashan-e-Mîlâd-un-Nabî ki Shar`î Haysiyat*.