

ISLAMIC ALTERNATIVES TO UNLAWFUL CELEBRATIONS

The celebration of the two 'Ids should be more emphasised and established as a family tradition. These should be festivals that one looks forward to and occasions to remember throughout the year. Other occasions such as weddings and births become opportunities for Halal enjoyment. Also, the month of Ramadan provides a unique atmosphere for spiritual growth and closeness within families which, when properly nourished, will enable young Muslims to associate happiness with worship and to perceive the emptiness of Materialistic culture.

CONCLUSION

Just like the celebration of the Prophet ﷺ birthday is forbidden, then so is the celebration of our own birthdays and the death anniversaries of the so called "saints" whom the masses of ignorant people have come to revere. These practices are not from the traditions of Islaam and, in fact, are an imitation of the kuffaar in their practices, about which the prophet ﷺ said:

"Whoever imitates a people is from them" (Abu Dawud)

The believer knows he did not create himself nor does he sustain his own life and so he does not consider his particular existence as deserving of public attention on his birthday; especially since he is closer to his death, so he should increase in the fear of Allah:

"So do not praise yourselves for He knows best who fears Him" (An Najm 53:32)

Due to the falsehood of these celebrations they should be deplored vehemently and those who persist in such transgressions after advice has reached them, then they are the ones who are most deserving of outrage. They are reminded not to accuse those who disapprove of the Mawlid of not loving the prophet ﷺ as this is an implication of disbelief and a false statement.

"Say (O Muhammad to mankind): 'If you truly love Allah THEN FOLLOW ME, Allah will love you and forgive you your sins...'" (Aal-Imran 3:31)

So avoid these repugnant celebrations, O Muslims, for they do not bring you any closer to Allah nor do they increase you in good regardless of how beautiful they may seem:

Ibn umar (d. 84AH): "Every Bid'ah is misguidance even if the people see it as something good." (Abu Shaamah no.39)

OUR CALL

1. To return back to the Qur'an and Sunnah and to judge by them in every affair of life. The Ummah will never succeed until they do so.
2. Every issue of creed, worship and methodology which is not legislated in the Qur'an and Sunnah and upon which the Sahaabah never agreed is falsehood.
3. To warn against Shirk, Bid'ah and fabricated Ahadith in all of their forms, all of which have mutilated the beauty of Islam.
4. To believe in the names and attributes of Allah as they are; without denial, anthropomorphism, distortion, figurative interpolation and arguing regarding it in that for which there is no room for the intellect.
5. To love those who aid the Sunnah and it's people and to despise those who aid innovation and it's people.
6. To love the scholars of the Sunnah and to hope to benefit from them.
7. To love the Sahaabah, and anyone who speaks ill about any one of them is a heretic.
8. To believe that the Qur'an is the uncreated speech of Allah.
9. To not declare any Muslim a kaafir on account of a sin, so long as he does not consider it to be permissible.
10. To despise theological rhetoric as it is a major reason for the division of the Muslims.
11. To not revolt against the Muslim ruler so long as he is Muslim because revolutions do not bring about reconciliation, rather they corrupt the society.
12. To believe politics is a part of Islam and those who try to separate it from Islam are only attempting to destroy Islam.
13. To nurture the Muslims upon the Prophetic methodology.
14. To command the good and to forbid the evil not fearing the censure of the opposers.
15. To refute every opposer to the Sunnah, regardless of his religion, his methodology, the level of his mistake and whether his mistake was accidental or deliberate. This is so that the beauty of Islam may retain it's purity.

This is a glimpse of our call and know that it is more beloved to us than our own selves, and we are not willing to part with it for gold or silver. So we invite you to this way: the creed and methodology of the Salaf-us-Saalih (the first 3 generations of Muslims) pure and clear and know that salvation cannot be attained except through this way.

For more information please contact:

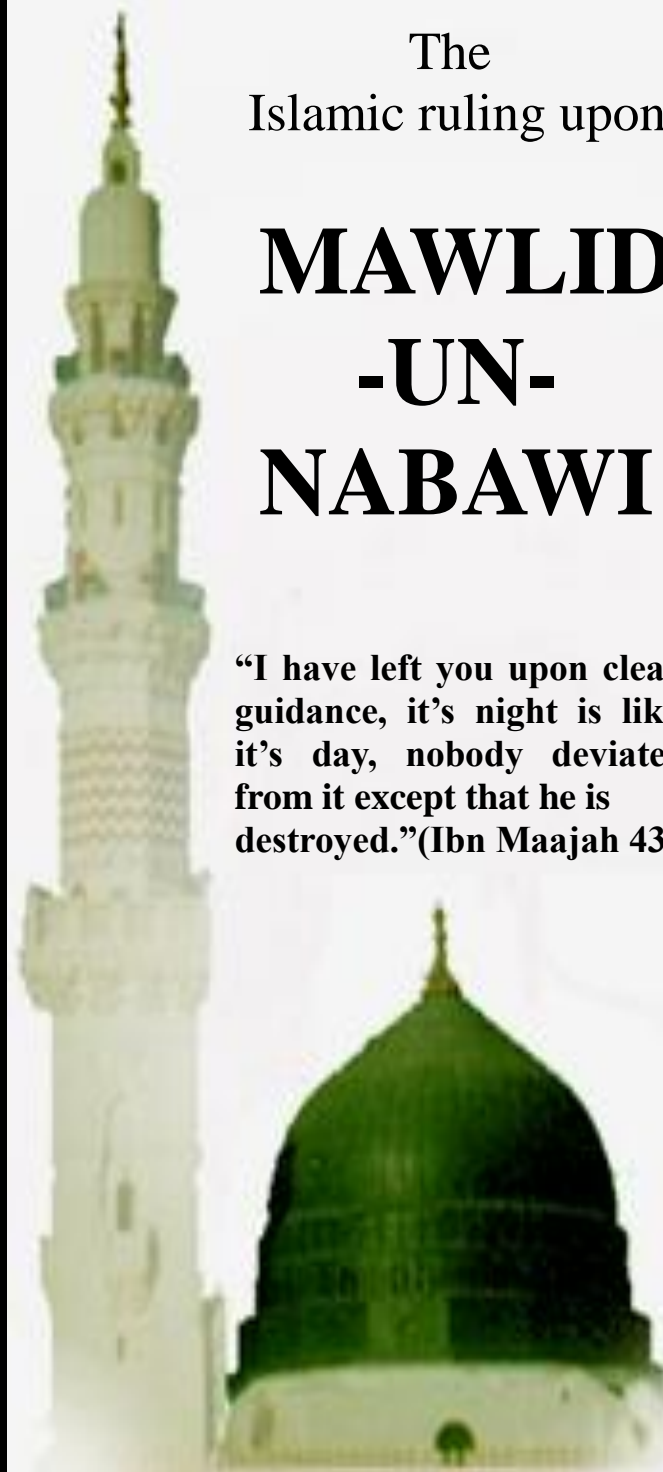
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The
Islamic ruling upon

MAWLID -UN- NABAWI

"I have left you upon clear guidance, it's night is like it's day, nobody deviates from it except that he is destroyed." (Ibn Maajah 43)



WHAT IS THE MAWLID (MILAD-UN-NABI)?

During the time of the Prophet Muhammadﷺ صلى الله عليه وسلم "Mawlidun Nabawi" was used to refer to the time or place of the birth of Muhammad bin Abdullahﷺ صلى الله عليه وسلم. It was not until 4 centuries AH that the term took on another meaning: the gathering of people to listen to specific recitations culminating in the story of the Prophet'sﷺ صلى الله عليه وسلم birth. Nowadays, in some countries, it is a national holiday.

The Mawlid ceremony was first introduced by the Shi'ah Fatimids of Egypt during the 4th century AH. However, it was brought to a halt when the Ayyubis came to power in the 5th century AH and it was not until the 7th century AH that the Mawlid was revived by Muzaffar al kawkaburi, the king of Irbil. He is reported (by Suyuti in al-hawi) to have prepared a feast of 5,000 roasted sheep, 10,000 chickens, 10,000 bowls of cream and 30,000 dishes of sweets. He gave 1000 gold dinars for a composition prepared for the Mawlid called *"at-tanwir fii mawlid il bashiir in nadhiir"*.

The Mawlid, thereafter, spread amongst people who had fell to misguidance and blind following. During this period, prevailing ignorance and alien influences led to the acceptance of new philosophies and practices to be valid within Islam and thus the Mawlid became part of the "religion" of many Muslims.

The Mawlid today, with certain cultural variations, follows a similar pattern: The people will gather in a Masjid or other 'suitable' place. Portions of the Seerah, the Prophet'sﷺ صلى الله عليه وسلم characteristics and physical appearances are all sung and chanted often with a chorus or the beating of a duff drum. This is followed by a traditional story about the birth of Prophetﷺ صلى الله عليه وسلم. When the awaited birth is announced, those in attendance stand up in reverence. The recital is concluded with words of praise and thanks and then the food is served. Often, processions are held through the streets in which banners are raised and litanies are chanted.

THE ISLAMIC RULING UPON THE MAWLID

There is nothing that will bring one closer to paradise except that the Prophetﷺ صلى الله عليه وسلم has told us about it and there is nothing that will bring us closer to the hellfire except that he warned us against it. He advised us:

"Adhere to my Sunnah and the Sunnah of the rightly guided Caliphs. Bite onto it with your molar teeth." (Sahih, Abu Dawud and Tirmidhi)

The Mawlid was not observed by the Prophetﷺ صلى الله عليه وسلم nor the first three generations of Muslims. If it was permissible, then surely the Sahaabah would have been the first to celebrate it because they were the best, the most knowledgeable, and the most noble of the Muslims. It is therefore a Bid'ah, which has been defined as:

"A newly invented way (in beliefs and actions) in the religion, in imitation of the Shari'ah, by which nearness to Allah is sought, not being supported by any authentic proof neither in its foundation nor in its practice." (Al-I'tisaam ash-Shaatibi 1/37)

Every Bid'ah is forbidden and to be avoided. There is no such thing as a "good Bid'ah" because it contradicts the statement of Allah: **"This day I have perfected your religion..."**(Al Maa'idah 5:3). Since Allah has perfected the religion, it cannot be claimed by anyone that further additions are beneficial or even allowable as this would be a statement of disbelief.

"The worst of all affairs are the novelties, and EVERY Bid'ah is a deviation and every deviation is in the hellfire". (Muslim)

The ceremony has been described in its general framework above. In reality, however, it is often not exempt from specific forms of Shirk (Associating partners with Allah in His worship, His Lordship and His Names and Attributes) in varying degrees, such as the recitation of litanies accompanied by drum beats excessively praising the Prophetﷺ صلى الله عليه وسلم in which certain divine characteristics are attributed to him. Or seeking favours from Allah through his position or similar expressions which infringe upon the exclusive rights of Allah. This is despite the Prophetﷺ صلى الله عليه وسلم himself saying:

"Do not excessively praise me as the Christians praised the son of Mary. I am only a human so call me the slave of Allah and his messenger." (Bukhari and Muslim)

Among such objectionable things is the act of rising from ones seat upon the mention of the Prophet'sﷺ صلى الله عليه وسلم birth, for he himself said:

"Whoever likes that people should stand in respect for him then let him take his seat in the hellfire." (Hasan, Timidhi)

An important point to mention is that, although most people celebrate the Mawlid on 12th Rabi' al-Awwal, historians dispute the exact date of the Prophet'sﷺ صلى الله عليه وسلم birth. Some hold it to be on the 8th Rabi al-Awwal, others on the 9th, 10th and 12th. Nevertheless, the Mawlid, in reality, arose as an imitation of the Christians in their

celebration of Christmas, and the Prophetﷺ صلى الله عليه وسلم forbade us from imitating them. He warned us:

"You will follow the practices of those who came before you inch by inch, yard by yard, so much so that if one of them was to enter the hole of a lizard you would run after." When asked if he was talking about the Jews and the Christians, he replied: " Who else?" (Bukhari and Muslim).

DISPELLING THE DOUBTS

Q. Is not celebrating the Prophet'sﷺ صلى الله عليه وسلم birthday an expression of faith and love, a means of keeping his memory alive? Does it not bring joy and happiness? Does it not contain valid acts of worship such as zikr and dua?

A. Our love for the Prophetﷺ صلى الله عليه وسلم is naturally on a different plane than that of others because our debt to him is greater and exceptional in kind. However, any act performed with the sincere intention of drawing closer to Allah must first be prescribed by Him either through His book or through His Prophetﷺ صلى الله عليه وسلم, then it must be done correctly, precisely as demonstrated or instructed by the Prophetﷺ صلى الله عليه وسلم. If ones pleasure is derived from the coming of Muhammadﷺ صلى الله عليه وسلم into the world, then it must be a continual pleasure manifested in thankfulness to Allah and obedience to Muhammadﷺ صلى الله عليه وسلم at all times. If, however, one considers the day itself as an occasion of happiness, then it should be remembered that this day was also the day of the Prophet'sﷺ صلى الله عليه وسلم death, an event besides which the Sahaabah found all other disasters light in comparison and could not possibly have celebrated.

Q. Did not the Prophetﷺ صلى الله عليه وسلم used to fast on Mondays and Thursdays citing the reason **"...as for Monday, it was the day I was born."** (Sahih, al Hakim) ?

A. Monday is a weekly occurrence not a yearly one. He did not follow up his fast by any celebration nor did he encourage it. It is forbidden to fast on an 'Id day. If the Mawlid was a legitimate 'Id, then why did the Prophetﷺ صلى الله عليه وسلم fast on it? Anyone who does fast on Mondays should not do so solely for the reason that the prophetﷺ صلى الله عليه وسلم was born on it because this was not the only reason why he fasted on this day. Some narrations mention that he fasted on Mondays because he started receiving the revelation on this day **(Muslim)**. Other narrations mention that he fasted on Mondays and Thursdays because the records of our deeds are raised up to Allah on these days. **(Tirmidhi)**

A c t i o n R e q u i r e s K n o w l e d g e