

REFLECTIONS

EXPRESSING JOY AND HAPPINESS AT THE BIRTH OF OUR BELOVED PROPHET MUHAMMAD (Sallallahu Alayhi Wasallam)

Al-Hafiz Jalaluddin Al-Suyuti (*Rahmatullahi Alayhi*) in his famous book "*Al-Hawi Lil-Fatawa*" allocated a special chapter on this topic and called it: "*The Excellence of Objective in Celebrating the Mawlid*" where he said: *The question under consideration is what the verdict of the Shari'ah is on celebrating the birth of the Noble Prophet during the month of Rabi-ul-Awwal. From the Shari'ah point of view, is this a praiseworthy action or a blameworthy one? And do those who arrange such celebration receive blessings or not?*

He said: **"The reply to this question is that in my view the birth of the Noble Prophet - Sallallahu Alayhi Wasallam - is in fact such an occasion of happiness on which people assemble and recite the Holy Qur'an to the extent that is easy. Then they relate the prophecies concerning the appearance of the Noble Prophet (Sallallahu Alayhi Wasallam) that have been transmitted in Ahaadith and Athaar, and the miraculous events and signs that took place on his birth. Then food is set before them and according to their desire they partake thereof to satisfaction. This festival of celebrating the birth of the Noble Prophet is a Bid'ah Hasanah (good innovation) and those arranging it will get blessing, since in such a celebration is found the expression of joy and happiness at the greatness and eminence of the Noble Prophet (Sallallahu Alayhi Wasallam) and his birth".**

Al-Hafiz Ibn Hajar Asqalaani (*Rahmatullahi Alayhi*) was asked, with the same reference of Imam Suyuti (*Rahmatullahi Alayhi*) above, about celebrating the Mawlid. His reply was: **"Celebrating the Mawlid is, in fact, an innovation which was not transmitted from any pious predecessor in the first three centuries. Nevertheless, both acts of virtue as well as acts of abomination are found in it (i.e. sometimes acts of virtue are found therein and sometimes acts of abomination). If in the Mawlid celebration, only acts of virtue are done and acts of abomination are abstained from, then this celebration is a Bid'ah Hasanah (good innovation), otherwise not."** He then added **"... to do any virtuous act and to observe it annually as means of recollection for any special day on which Allah Ta'ala has bestowed any favour or removed any calamity is a form of showing gratitude to Allah. Gratitude to Allah Ta'ala is expressed through different kinds of Ibaadah (worship) - prostration and standing in prayer, charity and recitation of the Holy Qur'an. And what greater favour from Allah can there be than the appearance of the Prophet of Mercy (Sallallahu Alayhi Wasallam) on this day (i.e. 12th of Rabi-ul-Awwal)?"**

Imam Abu-Shamah, the Sheik and Ustadh of Imam Al Nawawi (*Rahmatullahi Alayhima*), said: **"The best of the innovations of our times is what is carried out on the day corresponding to the birth of our Beloved Prophet (Sallallahu Alayhi Wasallam), where people give out donations, practice what is right, express their joy and happiness, in doing so is surely a sign of love and admiration for the Prophet (Sallallahu Alayhi Wasallam)".**

Imam Al-Hafiz Al-Qastalaani (*Rahmatullahi Alayhi*), who wrote commentary on Sahih Al-Bukhari, said: **"May Allah shower his Mercy upon a person who takes the days of the month of Rabi-ul-Awwal, in which the Noble Prophet (Sallallahu Alayhi Wasallam) was born, as days of feast and celebration for doing so is the best cure for the heart of an ailing person."**

Imam Al-Hafiz Jalaluddin Al-Suyuti (*Rahmatullahi Alayhi*) said in his famous book "*Al-Hawi Lil-Fatawa*", p. 193, the following: **"The birthday of the Noble Prophet (Sallallahu Alayhi Wasallam) is the greatest favour of Allah granted to us, and that his demise is the greatest affliction for us. However, the Shari'ah has encouraged us to show gratitude for favours and has taught us to observe patient perseverance, silence and calm in the face of afflictions. The Shari'ah has ordered us to offer "Aqeeqah" on the birth of a child which is an expression of happiness and gratitude for favours and has taught us to observe patience, silence and calm in the face of afflictions. But the Shari'ah has not ordered us to sacrifice an animal on the death of someone nor to do such action. On the contrary, it has prohibited wailing and lamentation. Thus, the laws of Shari'ah indicate that to exhibit happiness in this Holy month of Rabi-ul-Awwal in connection with the birth of the Noble Prophet (Sallallahu Alayhi Wasallam) is better than showing grief at his demise."**

The Obligation to Increase our Love and Honour for the Prophet

Some extracts from the book

ASH-SHIFAA

written by Qadi Iyaad – rahmatullahi alayhi (Chapter Two of Part Two)
On the Necessity of Loving the Prophet

SECTION 1: CONCERNING THE NECESSITY OF LOVING THE PROPHET

Allah says: **"Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight; are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are *Al-Fasiqoon* (the rebellious, disobedient to Allah)." (Surah Tawbah 9:24)**

This is enough encouragement, advice, proof and indication of the necessity of loving him and is sufficient to show that this duty is an immensely important obligation which is the Prophet's due. Allah censures those whose property, families and children are dearer to them than Allah and His Messenger. He threatens them by adding, **"wait until Allah brings about His Decision (torment)"**. At the end of the verse He considers such people as having done wrong and informs them they are among those who are astray and not guided by Allah.

Sayyiduna Anas (RA) reported that the Messenger of Allah said, **"None of you have imaan until I am more beloved to him than his children, his father and all people."** (Bukhari, Muslim & Nasa'i). There is also something similar from Abu Hurayrah.

Sayyiduna Anas reported that the Prophet said, **"There are three things which cause anyone who takes refuge in them to experience the sweetness of belief - that Allah and His Messenger are more beloved to him than anything else; that he loves a man only for Allah; and that he dislikes the thought of reverting to disbelief as much as he would dislike being cast into the Fire."** (Bukhari & Muslim).

Sayyiduna Umar ibn al-Khattab (RA) told the Prophet, **"I love you more than anything except my soul which is between my two sides."** The Prophet replied, **"None of you have imaan until I am dearer to him than his own soul."** Umar said, **"By the One who sent down the Book on you, I love you more than my soul which is between my two sides."** The Prophet said, **"Umar, now you have it!"** (Bukhari)

Sayyiduna Sahl (RA) said, **"Whoever does not think that the Messenger is his master in all states or thinks that he is not under the dominion of the Prophet will not taste the sweetness of his *Sunnah* because the Prophet, may Allah bless him and grant him peace, said, 'None of you have imaan until I am dearer to him than himself.'"**

SECTION 2: ON THE REWARD FOR LOVING THE PROPHET

Sayyiduna Anas (RA) said that a man came to the Prophet and asked, **"When will the Last Hour come, Messenger of Allah?"**, **"What have you prepared for it?"** he asked? He replied, **"I have not prepared a lot of prayer or fasting or charity for it, but I love Allah and His Messenger."** The Prophet said, **"You will be with the one you love."** (Bukhari)

Requesting your humble duas!

Compiled by: Abdul Haq Abdul Kadir