



مفتي محمد يوسف دنكا
Mufti Muhammed Yusuf Danka

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله حمد الشاكرين، والصلاة والسلام على المبعوث رحمة للعالمين، وهدايا للناس أجمعين.
صلاةً وسلاماً دائمين إلى يوم الدين، وآله وصحبه ومن تبعهم بإحسان، وسلم تسليماً كثيراً، أما بعد:

﴿إن عمل المولد بدعة لم يقل به ولم يفعله رسول الله ﷺ والخلفاء الراشدين والائمة المسلمين﴾

محفل ميلاد يا مجلس بدعت؟؟؟

The Reality of Celebrating Eid Milad Un Nabi ﷺ

وقال الله تعالى: قل بفضل الله وبرحمته فبذلك فليفرحوا هو خير مما يجمعون (سوره يونس 10:58)

Allah ﷻ has stated in the Holy Qur'an: "Say, In the Bounty of Allah, and in His Mercy (i.e. Islam and the Qur'an); - therein let them rejoice. That is better than what (the wealth) they amass" (Surah 10:58)

In this verse of the Qur'an, Allah ﷻ has mentioned the success of this world is not a means of rejoicing, the true reason for rejoicing is the attaining of two things: the Bounty of Allah and His Mercy. As narrated by Anas, Bara Ibn A'zib and Abu Saeed Khudri رضي الله عنه: The Prophet ﷺ said: The Bounty of Allah means the Qur'an, and Mercy is that Allah ﷻ gave you the guidance to read and act upon the Qur'an.' (Roohul Ma'ani)

It is the statement of the majority of the Mufasireen, that: 'The Bounty of Allah means the Qur'an, Mercy is Islam.'

The leader of the Muffasireen, Abdullah ibn Abbas رضي الله عنه, for whom the Prophet ﷺ prayed: 'O Allah! Grant him the understanding of Deen and knowledge of the Qur'an.' (Musnad Ahmed, vol 1, p328)

In a narration of Abdullah Ibn Abbas رضي الله عنه he states: 'The Bounty of Allah means the Holy Qur'an, and Mercy is the Prophet ﷺ'. Nonetheless, whether Mercy is guidance upon the Qur'an or Islam, these two cannot be attained without following the way shown by the Prophet ﷺ. This refers to following the teachings shown by the Prophet ﷺ in all walks of life and to be happy in doing so. There is no narration of any strength to refer to this verse being revealed on the 12th Rabi Ul Awal, as is being claimed by the Ahle Bidat (those without poof/evidence innovate the rulings of Shariah through their own interventions and ideologies), to substantiate a celebration of the birth of the Prophet ﷺ, if this was the case, then the Companions رضي الله عنهم would be the first to act upon it. Where there is no evidence to support their claim, the Ahle Bidat claim it to be 'a good innovation', similar to Taraweeh or the compilation of the Qur'an. This would be completely wrong to say as the Companions of the Prophet ﷺ always stipulated orders in accordance to the teaching of the Holy Prophet ﷺ. The Prophet ﷺ stated himself: 'Follow my way and the way of the rightly guided Companions after me.' (Mishkaat Masabih p30)

This narration is an established statement in support for us to adopt the practices of the Companions رضي الله عنهم. This does not grant acceptance to all innovations formulated by so called 'Pirs' 'Allamah' of Ahle Bidat, the Prophet ﷺ did not grant glad tidings upon this.

'Milad Un Nabi' The Celebration Upon The Birth of The Prophet ﷺ

Research upon the life and occurrences in the life of the Holy Prophet ﷺ is very necessary. It is only after this investigation and understanding one can follow the way and manners shown by the Prophet ﷺ in his own life. Until the time that one has a clear understanding of the life of the Prophet ﷺ, it is not possible for him to act in accordance to the Sunnah. Therefore, it is deemed a mercy and blessing of Allah ﷻ to be able to read and listen to the biography of the Prophet ﷺ. It is by adopting the Prophet ﷺ's habits and actions that we will attain salvation in the hereafter. It is sad that in this age, under the shadow of the life of the Prophet ﷺ, there are other practices that have been introduced to the religion. Instead of being a means of attaining reward, these lead one to sin and innovation (Bid'ah).

One such innovation is to specifically stipulate the 12th of ربيع أول Rabi Ul Awal as the date of birth of the Prophet ﷺ. This is not proven from Shari'ah and is following the ways of previous nations who grant great importance to their birth dates. The tyranny and disrespect is that the very act which the Prophet ﷺ disliked for his nation (following the ways of the previous nations), people practice in the very name of the Prophet ﷺ. Further, they give it the name of 'Eid Milad Un Nabi.' Even though the entire Ummah is aware that after the Hijrah of the Prophet ﷺ, there were only two Eids in the lifetime of the Prophet ﷺ and his Companions رضي الله عنهم: Eid ul Adha and Eid ul Fitr. In the last few years, a few Bid'atis

actually went to the extent of performing an equivalent Eid Salah prayer by Jam'at on the day of Milad! This innovation was however successfully refuted by the Ulema-e-Haq and thereafter was not carried out publicly.

There is a danger in this that from the Ahle Bid'ah there are people who are given the title of 'Allamah' 'Sheikh ul Islam' or 'Pir Sahib', who manipulate and change the meaning (تحريف دين) as well as Tafsir of the Qur'an & Ahadith. In an attempt to substantiate and establish the practice of this Bid'ah, these people try to claim evidence from the Qur'an and Hadith. Did the Companions of the Prophet ﷺ not know of these proofs? These were the very personalities that propagated Deen to us and showed us the best manner to act upon it. If, like the Bidatis claim there is benefit in this celebration, the Companions ﷺ would never have left it.

Hadhrat Shah Waliullah Muhaddith Dehlawi رحمه الله stated: 'I say that the group which will attain salvation comprise of those individuals who in belief and action follow that which is proven from the Holy Qur'an and Sunnah, the actions of the Companions and Followers (Tabi'een) ﷺ are in accordance with this proof.' (Hujatullahil Baligha, vol 1, p170)

The Sayings of A'immah Muhaditheen about the History of Celebrating Eid Milad Un Nabi ﷺ:

The Bid'ah custom of Eid Milad Un Nabi was not established amongst the Ummah after the time of the prophet ﷺ until six centuries (600 years) had surpassed. There was no evidence from the Companions, Tabi'een, Mujtahideen, Muhaditheen or Awliya of this Ummah to ever have even thought of performing this act of celebrating the birth of the Prophet ﷺ. Yet, all of these great personalities had even greater knowledge of the Holy Qur'an and Hadith, which the Ahle Bid'ah 'use' to support their innovated practice.

This act was first performed by a ruling king, Muzafarudeen Ibn Arbal (died 630H) and his friend who was a worldly orientated scholar by the name of Ibn Wahiya Abul Khattab (died 633H), in the Muslim area of Mosul, Iraq in 604 Hijri. (Dowlul Islam, p104)

Imam Ahmed bin Muhammad Misri Maliki رحمه الله writes: 'That king (Muzafarudeen Ibn Arbal) used to tell the scholars in his time that whatever Ijtihad he would dictate should be adopted and nothing else was to be followed. He managed to select a group from the scholars who were inclined to Duniya to support his view. In this way he started celebrating 'Milad Un Nabi' and he is the 1st person amongst the Muslims kings to create this innovation.' (Al Qawlul Mu'tamit)

To propagate and spread this Bid'ah further, the king would utilise hundreds of thousands of Dinars from the Muslim treasury. Allamah Dhahabi رحمه الله (died 748H) stated: 'Every year he (this king) would spend 300,000 Dinar on this event. To try to establish proof for this celebration, he commissioned a book written by Ibn Wahiya and for this effort he paid Ibn Wahiya 1000 Dinar in modern day terms. (Dowlul Islam, p103-4)

Hafiz Ibn Hajar Asqalani رحمه الله stated in respect of Ibn Wahiya: 'He would greatly disrespect and dishonour the pious predecessors and scholars of the past. He was foul tongued (bad language, filthy talk, etc) extremely proud and foolish individual. He was lazy, narrow minded and unmindful in respect of religious works.' (Lisaanul Meezan, vol 4, p296)

Nowadays there are people who have engulfed themselves in innovated practices (Ahle Bid'at). It is claimed from some of their leaders that a 'Wahabi' is that person who is disrespectful of the Awliya Allah. The qualities these people attribute to 'Wahabis' are ironically the very same qualities that are renowned to the individuals who started the innovation (Bid'ah) of Milad-un-Nabi. Muzafarudeen Ibn Arbal and Ibn Wahiya would greatly disrespect the Awliya and Scholars. These two individuals also held views similar to the Ghair Muqalideen, as they would rely on their own Ijtihad to formulate rulings, leaving aside scholars and religious rulings. Therefore, according to the definition of Ahle Bid'at, they too must be 'Wahabi' themselves! This celebration also serves as a way to dupe simple people, who have little knowledge of Deen but desire it in their lives, in order to preserve a position of power over them.

It is a blessing of Allah ﷻ that even today, those that adhere to the path of the Ahle Sunnat Wal Jamat do not follow such innovated practices.

Further, Ibn Hajar رحمه الله has written that Allamah Ibn Najjar رحمه الله stated: 'I have found people to be unanimous upon his (Ibn Wahiya) being a liar.' (Lisaanul Meezan, vol 4, p295)

Ibn Katheer رحمه الله stated: 'Ibn Wahiya was an untruthful individual. People had forsaken the act of relating Hadith from him and he was regarded untrustworthy. This was due to the fact that his condition was very bad (character).' (Al Bidaya Wal Nihaya, vol 13, p145)

The Saying of the Scholars and Awliya Allah رحمه الله:

Through the above mentioned references, it is clear how and where this innovation began after the 6th Century Hijri. The question must arise, why then are people still acting upon this today if it is incorrect?

As mentioned above previously, the individual who commenced this practice was a king himself. There is an Arabic saying (الناس على دين ملوكهم) 'People are upon the religion of their leaders.' For the layman it is somewhat understandable. However, some of those who have knowledge are well aware that this Bid'ah was not present for 3 blessed generations of this Ummah. They try to falsely establish evidence from the Qur'an and Sunnah for this and form their own Qiyas on narrations that have no relation to the birth of the Prophet ﷺ. This is in fact propaganda against the pure teachings of

Islam, to the extent that an individual of immense knowledge and calibre Imam Jalaludin Suyuti رحمه الله (died 911H) had to state: (ليس فيه نص ولكن فيه قياس) 'The permissibility of Mawlood is not established anywhere from the Qur'an or Sunnah. It is only Qiyas.' (Fe Amalil Mawlood)

From the above saying we can understand that there is no evidence to make the act of Milad-un-Nabi permissible in light of the Qur'an, Sunnah or Ijma. It is only a forcefully fabricated Qiyas to appease the Nafs.

Allamah Abdur Rahman Maghribi رحمه الله writes in his Fatawa: 'Verily, the performing of Milad (as a celebration) is Bid'ah. There is no evidence that the Prophet ﷺ, the rightly guided companions رَضِيَ اللهُ عَنْهُمْ or A'ima Mujtahideen practiced upon this themselves or ordered others to practice upon it.' (Fe Shiratil Ilahiyah)

ان عمل المولد بدعة لم يقل به ولم يفعله رسول الله ﷺ والخلفاء والائمة - (كذافي الشريعة الإلهية)

Imam Ahmed bin Muhammad Misri Maliki رحمه الله writes: 'The scholars of the four schools of Fiqh are all unanimous upon the evil of this action of Milad.' (Al Qawlul Mu'tamit)

Imam Abu Ishaq Shatibi رحمه الله writes it is also Bid'ah 'To take the day of birth of the Prophet ﷺ and celebrate it as an Eid'. (Al E'tisaam, vol 1, p39)

It is clear that the scholars of the four schools of Fiqh are unanimous in their verdict of declaring the celebration of Eid Milad Un Nabi to be incorrect. How can it not be, as the name of the Prophet ﷺ is being used to establish that deed wherein, all things are against the teachings of the Prophet ﷺ? This is definitely a greater disobedience and disrespect to the Prophet ﷺ!. Certain things have been taken from the Christian teachings, and some from the manner of the Rawafid (Shia) association to Muharram. The Ahle Bid'ah takes these two evils and combines them under the name of the Prophet ﷺ, disrespecting the Prophet ﷺ personality and the teachings of Islam. They proclaim that this deed represents belief and love for the Prophet ﷺ.

Shah Waliullah Muhaddith Dehlawi رحمه الله writes: 'The Prophet ﷺ said: 'Do not make my grave a place of celebration.' In this Hadith, the Prophet ﷺ has prevented any innovation coming into the Deen with respect to the blessed grave. Due to the fact that the Christians and Jews did this very same deed with the graves of their pious people.' (Hujatullahi Baligha)

The Scholars of Truth in every generation have strongly opposed this act of Milad celebration: Ibn Taymiyyah Hanbali رحمه الله stated in *Fatwa Ibn Taymiyyah, vol 1, p312*; Imam Naseer ud Deen Shafi رحمه الله stated in *Rashad ul Akhyar, p20*. Mujadid Alf Thani Hanafi رحمه الله stated in *Mutkoobat, vol 5, p22*; Shah Abdul Aziz Muhadith Dehlawi رحمه الله stated in his *Fatawa Azizi, p93*.

The drawbacks of celebrating Eid Milad Un Nabi ﷺ in Today's Society:

From amongst the Ahle Bid'ah (those who without proof innovate the rulings of Shariah) there are three sayings that try to enforce Muslims to adopt the stance of standing up when the birth of the Prophet ﷺ is mentioned. The first saying mentions it is **Wajib** to stand. (Anwar Sati'ah, p250) The second states it is **Mustahab** (Jaa Al Haq, p245), the third is so extreme (in Bid'ah) that it prescribes this action to be **Fardh**. They state that the one who does not stand is out of the fold of Islam. These saying can be evidently found in their well known book of 'Majmoo'a Fatawa Ghayatul Maraam, p55-71.' (Jamiul Fatawa, vol 15, p416)

In reality, the purpose of adopting the stance of standing is to do with their deficiency in Aqeedah, belief of Ilmul Ghaib and Haazir & Naazir (Being and Seeing). This is because they believe that the Prophet ﷺ descends and therefore they must stand in his presence. Adjoining the attributes of Allah ﷻ to the slaves of Allah in this manner is clearly against the principle of Tawheed, thus is considered an act of Shirk (adjoining partners to the qualities/attributes of Allah).

Once, the hypocrites concocted a lie in the presence of the prophet ﷺ which seemed convincing to the prophet ﷺ at the time. Upon this Allah ﷻ revealed the truth in the Holy Qur'an: 'And taught you that which you know not, and Ever Great is the Grace of Allah to you (O Muhammad ﷺ).' (An-Nisa, s4, v113) The Hanafi scholars state 'To have the belief of Aalimul Ghaib regarding the prophet ﷺ is Kufr (disbelief).' (Musairah, vol 2, p88/Sharah fiqh-Akbar p185)

Allah ﷻ says: 'Say (O Muhammad ﷺ) None in the Heavens and the Earth knows the Ghaib (unseen) except Allah...' (s27, v65/ s11, v31/ s6, 59) The scholars of the Ahle Sunnah Wal Jamaat state: 'That person who claims that the souls of the pious Muslims are present everywhere at the same time and that they know all things, this belief causes a person to leave the fold of Islam.' (Bazazia Hashia Hindia, vol 4, p325)

Allamah ibn Amir ul Haaj Maliki رحمه الله stated explicitly regarding the refutation of celebrating Milad. He (Ibn Amir ul Haaj) states: 'People! from the articles of Bid'ah, the gathering of Milad is one. This takes place in Rabi ul Awal and is regarded as a great form of worship. It has also been called 'a proof of Islam.' The truth is that there are many innovations and impermissible acts taking place in the name of Milad. These were not found in the lives of the pious predecessors and it is better for us to follow the way shown by them precisely. (Muadakhil ibnul Haaj, vol 1, p85)

Verily, the fact of the act of Milad being Bid'ah is established. The impermissible actions that take place have only increased with time. From these there is, the mixing of men and women, collection of money on Milad (the Companions of Prophet ﷺ would give their lives and wealth for the cause of Islam i.e. Dawat-e-Islami).

The women are made to also raise their voices and loudly recite poems and praise upon the Prophet ﷺ in front of non Mahrams, Non muslims and immoral people. It is the order of Shar'iah, that even on the occasion of Hajj, the women are to recite Talbiyah in a soft (low) voice. Therefore the women acting in this manner is nothing but the following of false 'Shaykhs' and 'Pirs' who have no regard for the orders of Shar'iah. It is due to this very reason that the true Scholars and Awliya رحمه الله have been discredited and spoken ill of.

It never occurred to the Companions رضي الله عنهم to spend money in the name of the birth of the Prophet ﷺ after his passing. To justify the wrongful collection of funds on/for Milad, the leaders of the Ahle Bid'at use examples such as: 'How much do you spend on your child's wedding? You are spending here on the name of the Prophet ﷺ!' What they fail to realise is that, money spent on weddings is permissible however excessive expenditure falls under extravagance.

Allah ﷻ has stated in the Holy Qur'an: "Verily, the spendthrifts are the brother of Shayatin (devils) and the Shaytan (devil) is ever ungrateful to his lord" (Surah 17:27)

In stark contrast to this on the occasion of Milad, the money is no doubt being spent in impermissible avenues and people are told they are getting untold reward! This is nothing but investing in an innovation, earning them sin and the wrath of Allah.

The most hurtful thing is, in Rabi Ul Awal in some places, Ta'ziya takes place which is an act of the deviant Rawafidh. For example: To create a structure similar to the Ka'bah and perform Tawaf around it. To create an imitation of the Rowdah of the Prophet ﷺ and give Salam at it, kiss it etc.

Shaykh Ibn Nujaim رحمه الله writes: 'The stay in Arafat is a deed which is relevant only to Arafat. If performed anywhere else, it will not be accepted. The same is true for Tawaf, it can only be performed at the Ka'bah.' (Al Behrur Ra'iq, vol 2, p176)

Shaykh Ahmed Rumi رحمه الله writes: 'Bidat is an action started by Shaytan and Shaytan says: 'When I broke the back of the Children of Adam, due to the weight of sins. They broke my back, due to their excessive repentance and seeking forgiveness from Allah ﷻ. I then created such a sin for them, due to which they would not repent. This is that innovations in religion which is regarded as worship.' For this very reason, the people of knowledge stated that Bid'at is regarded as being worse than Haram acts. This is because a person who performs Bid'at perceives he is doing something good. In reality, he is going against the ways of Allah ﷻ and His Nabi ﷺ (Faizan-e-Sunnat) and regards an evil act as good. (Majaalisul Abrar, p183)

The Prophet ﷺ said: 'Whoever performs such a deed, for which I have not given any order, that deed is rejected and cursed.' (Sahih Muslim, vol 2, p77/ Abu Dawood, vol 2, p287)

The Prophet ﷺ said: 'My intercession will be available for my entire Ummah, except those who are innovators.' (Al Badu wal Naha-Anha, p36)

The Prophet ﷺ said: 'Verily, Allah ﷻ has closed the door of repentance to one who is an innovator.' (Al Badu wal Naha-Anha, p55/ Majmus Zawahid, vol 10, p189)

If certain individuals wish to regard actions as 'an honour' and 'blessing', we leave them to it. We will only practice upon that which is established from the Prophet ﷺ, his Companions رضي الله عنهم and those that followed their way.

Research Upon the Day & Date of Birth of the Prophet ﷺ

Sayyidina Abu Qatada رضي الله عنه related: 'The Prophet ﷺ was asked about keeping a fast on the day of Monday.' He ﷺ replied: 'I was born on the day of Monday and it is on this day that the 1st revelation of Holy Qur'an came upon me.' (Sahih Muslim) The Prophet ﷺ response above refers to the keeping of Nafl fast every Monday and not the occasion of celebration every year.

In Mishkaat Masabih Sayyidina Ibn Abbas رضي الله عنه narrates: 'Whenever the day of Monday would come upon us, I would grieve. This is due to the fact that this was the very day the Prophet ﷺ passed away.'

It must be asked that if it is proven from the Companions of the Prophet ﷺ that they would feel aggrieved on Monday due to the passing of the Prophet ﷺ, the ending of revelation from the skies etc why then do the Ahle Bid'at, make this day a time of celebration and eating and drinking.

The birth of the Prophet ﷺ being in the month of Rabi Ul Awal and on a Monday is accepted. However with regards to the date itself, 4 different narrations mention 4 different dates i.e. the 2nd, 8th, 10th and 12th of Rabi Ul Awal. Hafiz Mughlata'ee رحمه الله refers to the 2nd of Rabi Ul Awal as being correct and disregards the other dates. Calendar calculation shows that the 2nd of Rabi Ul Awal is found to be on a Monday (2 Rabi Ul Awal, -53H/ 13 April 571). However, the well

known date of 12th of Rabi Ul Awal through calculation is seen to fall on a Thursday (12 Rabi Ul Awal, -53H / 23 April 571). Ibn Athir رحمه الله in his time, united the Ummah upon this date. Mahmood Pasha Makki Misri رحمه الله chose the 9th of Rabi Ul Awal by his method of calendar calculation (Monday, 9 Rabi Ul Awal, -53H / 20 April 571), although this calculation has been rejected by some scholars. The point being, with so many conflicting reports it is proven that the date of 12th Rabi Ul Awal was not fixed or recorded as the date of the birth of the Prophet ﷺ in the time of the Prophet ﷺ. If this was not the case, there would be no dispute or conflicting reports presented from the scholars.

In terms of calendar calculation, it must be understood that there are dates of specific events upon which there is a consensus amongst the entire Ummah. For example: the date of Hajjatul Wida is unanimously recorded as Friday, 9th Dhul Hijjah, 10H/ 6th March 632. Using the Calendar calculation for these events we can deduce that date commonly attributed to the birth of the prophet ﷺ (12th of Rabi Ul Awal) can not possibly correct and Allah knows best. The difference in opinion on this issue is further evidence that the companions of the prophet ﷺ did not specify a day or date to celebrate the birth of the prophet.

It is very sad that the date on which the prophet ﷺ departed from this world the Ahle bidat make this a day of celebration. Astonishingly according to their research and belief the date of the passing of the Prophet ﷺ is 8th of Rabi-ul Awal. Molvi Riza Khan Brilvi confirms this in his book 'نطق الهلال' where he states 'The prophet ﷺ date of birth is 8th of Rabi-Ul-Awal'. He also states 'The prophet ﷺ date of passing was on the 12th of Rabi Ul Awal'. (Nitqul Hilal p12-13)

May Allah ﷻ grant us the ability and guidance to act upon the teachings, advice and Sunnah of the Prophet ﷺ and the way of the Companions رضي الله عنهم and rightly guided ones after them, in all manners.

والله وحده هو المسؤول والمستعان وهو الهادي إلى سبيل الخير والسلام .

بِسْمِ اللَّهِ

مفتى محمد يوسف دنكا (عفا الله عنه)

Mufti Muhammad Yusuf Danka

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