



## The Legitimacy of Holding Mawlid Gatherings

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All praises belong to Allah Ta'ala and blessings and salutations upon the prophet (Sallallahu 'Alaihi Wa Sallam) and his family and companions.

As for which follows; indeed one of the greatest blessings Allah Ta'ala bestows upon his servant is that he gives him the *tawfiq* (ability) to perform an action which is beloved to Him and His Messenger (Sallallahu 'Alaihi Wa Sallam).

From among that which Allah Ta'ala loves very much is that the ulama (scholars) carry out an obligation upon them, and that is to guide people to Allah Ta'ala and His Prophet Muhammad (Sallallahu 'Alaihi Wa Sallam) and to unite their hearts in loving the Prophet (Sallallahu 'Alaihi Wa Sallam). That is the obligation upon the ulama. As for the general people, like those who are present,

their obligation is to sit with the ulama in a gathering similar to this. Such gatherings have been described by the Prophet (Sallallahu 'Alaihi Wa Sallam) in a very lengthy hadith<sup>1</sup>:

إِنَّ لِلَّهِ مَلَائِكَةً سَبَّاحِينَ فِي الْأَرْضِ فَضَّلًا عَنْ كِتَابِ النَّاسِ، فَإِذَا وَجَدُوا أَقْوَامًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَى بُعَيْتِكُمْ. فَيَجِيئُونَ فَيَحْفُونَ بِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، فَيَقُولُ اللَّهُ: عَلَى أَيِّ شَيْءٍ تَرَكْتُمْ عِبَادِي يَصْنَعُونَ؟ فَيَقُولُونَ: تَرَكْنَاهُمْ يَحْمَدُونَكَ وَيَمَجِّدُونَكَ وَيَذْكُرُونَكَ. قَالَ: فَيَقُولُ: هَلْ رَأَوْنِي؟ فَيَقُولُونَ: لَا. قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَوْ رَأَوْكَ لَكُنَّا أَشَدَّ تَحْمِيدًا وَأَشَدَّ تَمَجُّدًا وَأَشَدَّ ذِكْرًا. قَالَ: فَيَقُولُ: وَأَيُّ شَيْءٍ يَطْلُبُونَ؟ قَالَ: فَيَقُولُونَ: يَطْلُبُونَ الْجَنَّةَ. قَالَ: فَيَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لَا. قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لَوْ رَأَوْهَا لَكُنَّا أَشَدَّ لَهَا طَلَبًا وَأَشَدَّ عَلَيْهَا حِرْصًا. قَالَ: فَيَقُولُ: فَمِنْ أَيِّ شَيْءٍ يَتَعَوَّدُونَ؟ قَالُوا: يَتَعَوَّدُونَ مِنَ النَّارِ. قَالَ: فَيَقُولُ: هَلْ رَأَوْهَا؟ فَيَقُولُونَ: لَا. فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ فَيَقُولُونَ: لَوْ رَأَوْهَا لَكُنَّا أَشَدَّ مِنْهَا هَرَبًا وَأَشَدَّ مِنْهَا حَوْفًا وَأَشَدَّ مِنْهَا تَعَوُّدًا. قَالَ: فَيَقُولُ: فَإِنِّي أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. فَيَقُولُونَ: إِنَّ فِيهِمْ فَلَانًا الْخَطَاءَ لَمْ يُرِدْهُمْ، إِذَا جَاءَهُمْ لِحَاجَةٍ. فَيَقُولُ: هُمْ الْقَوْمُ لَا يَشْقَى لَهُمْ جَلِيسٌ

*“There are many angels of Allah (SWT), other than the ones who record deeds, who wander around on earth. When they find some people performing remembrance of Allah (SWT), they call other angels, saying, ‘Come to what you are looking for.’ So they come and cover those people up to the lowest heaven. Then Allah (SWT) says, ‘What were My servants doing when you left them?’ The angels say, ‘O Lord, we left them praising You, magnifying You and remembering You.’ Allah (SWT) says, ‘Have they seen Me?’ They reply, ‘No.’” The Messenger of Allah said, “Allah (SWT) says, ‘What would have been their condition if they had seen Me?’ They say, ‘If they had seen You, they would have praised You, magnified You and remembered You far more.’ Allah (SWT) says, ‘What are they asking for?’ They reply, ‘They are asking You for Paradise.’ He says, ‘Have they seen it?’ They reply, ‘No.’ He says, ‘What would have been their state if they had seen it?’ They reply, ‘If they had seen it, they would have asked for it more intensely and desired it more earnestly.’ Allah says, ‘What*

<sup>1</sup>Reported by Tirmidhi (Hadith 3600) on the authority of Abu Sa’eed al-Khidri (ra)

are they seeking My protection from?' The angels say, 'They are seeking Your protection from the Fire.' Allah (SWT) says, 'Have they seen it?' They reply, 'No.' Allah (SWT) says, 'What would have been their condition if they had seen it?' They reply, 'If they had seen it, they would have fled from it, feared it and sought Your refuge from it even more intensely.' Allah says, 'Then bear witness that I have forgiven them.' They say, 'There is so and so a great sinner among them; he came only for his personal interest and not to join in remembrance.' Allah (SWT) says, 'These are such people that even their companion is not left destitute and unfortunate.'"

Some people say that celebrating the *Mawlid* (birth) of Rasulullah (Sallallahu 'Alaihi Wa Sallam) is a *bid'ah* (innovation) and misguidance. This claim is erroneous, baseless and far from the truth. I do not want to elongate with evidences, but I will mention a handful of proofs which prove without any doubt that celebrating the *Mawlid* of Rasulullah (Sallallahu 'Alaihi Wa Sallam) is a Sunnah and not a *bid'ah*. Such gatherings existed at the time of the Prophet (Sallallahu 'Alaihi Wa Sallam) and were attended by the Sahaba (ra), including the very senior sahaba such as Abu Bakr (ra) and Uthman (ra). *Mawlid* gatherings consist of gathering together; praising Rasulullah (Sallallahu 'Alaihi Wa Sallam) and beating the *duff* (drum). All of these are Sunnah.

As for the proof that the sahaba (ra) gathered to praise the Prophet (Sallallahu 'Alaihi Wa Sallam) whilst beating drums; it is narrated in the Musnad of Imam Ahmad (ra) with a *sahih* (authentic) chain on the authority of Buraydah (ra)<sup>2</sup>:

خرج رسول الله صلى الله عليه وسلم في بعض مغازيه فلما انصرف جاءت جارية سوداء فقالت يا رسول الله إني كنت نذرت إن ردك الله سالما أن أضرب بين يديك بالدف وأتغنى فقال لها رسول الله صلى الله عليه وسلم إن كنت نذرت فاضربي وإلا فلا فجعلت تضرب فدخل أبو بكر وهي تضرب ثم دخل علي وهي تضرب ثم دخل عثمان وهي تضرب ثم دخل عمر فألقت الدف تحت استها ثم قعدت عليه فقال رسول الله صلى الله عليه وسلم إن الشيطان ليخاف منك يا عمر إني كنت جالسا وهي تضرب فدخل أبو بكر وهي تضرب ثم دخل علي وهي تضرب ثم دخل عثمان وهي تضرب فلما دخلت أنت يا عمر ألقت الدف

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<sup>2</sup>Reported by Ahmad in his Musnad (Hadith 23011) and Tirmidhi (Hadith 3690), both on the authority of Buraydah (ra)

*“The Prophet (Sallallahu ‘Alaihi Wa Sallam) returned from some of his military expeditions. A slave girl approached him and said: ‘I had vowed to beat the drum and sing before you if Allah brought you back safe and unhurt’. The Holy Prophet (Sallallahu ‘Alaihi Wa Sallam) replied: ‘If you had vowed, then proceed, otherwise do not’. She started beating the drum. Meanwhile Abu Bakr (ra) came while she was beating the drum. Then ‘Usman (ra) and ‘Ali (ra) came and she continued beating the drum. Then came ‘Umar (ra) and she covered her instrument under herself and sat over it as soon as she saw him. At this the Holy Prophet (Sallallahu ‘Alaihi Wa Sallam) commented: ‘Umar, even Satan fears you, I was sitting and she was beating the drum, and then Abu Bakr entered and she continued beating and then Ali entered and she continued beating and the Uthman entered and she continued beating but when you entered O ‘Umar she stopped beating the drum.’”*

This slave girl came to the Prophet (Sallallahu ‘Alaihi Wa Sallam) and sought permission from him to praise the Prophet (Sallallahu ‘Alaihi Wa Sallam) while beating the drum, and he allowed her. As he had just returned from a battle, this shows that there were other sahaba present.

Now in our times, we are continuing this tradition. It doesn't matter whether we are sitting on chairs or whether we are sitting in the ground. It doesn't matter how many of us there are. The important thing is that we gather, regardless of whether we are in the masjid or a hall. The important thing is that we gather to remember Rasulullah (Sallallahu ‘Alaihi Wa Sallam). This was the Sunnah of the greatest Sahaba, such as Abu Bakr and Uthman.

Now I ask this question; this gathering in which we praise Rasulullah (Sallallahu ‘Alaihi Wa Sallam) and the love of Rasulullah (Sallallahu ‘Alaihi Wa Sallam) reaches our hearts, if the Prophet (Sallallahu ‘Alaihi Wa Sallam) was alive, would he (Sallallahu ‘Alaihi Wa Sallam) be happy or not? The answer is; the Prophet (Sallallahu ‘Alaihi Wa Sallam) would be very happy. Not only would the Prophet (Sallallahu ‘Alaihi Wa Sallam) be happy, he would respond to our love with love. The proof for this is

found in the Sunan of Imam Ibn Majah, as narrated by Anas ibn Malik (ra)<sup>3</sup>:

مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحَيِّ بَنِي النَّجَّارِ وَإِذَا جَوَارٍ يَضْرِبْنَ بِالْأُذُنِ يَقُلْنَ : نَحْنُ جَوَارٍ مِنْ بَنِي النَّجَّارِ يَا حَبَدًا مُحَمَّدٌ مِنْ جَارٍ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " اللَّهُ يَعْلَمُ أَنَّ قَلْبِي يُحِبُّكُمْ

*The Prophet (Sallallahu 'Alaihi Wa Sallam) passed by some part of Al-Madinah and saw some girls beating their duff and singing, saying: "We are girls from Banu Najjar what an excellent neighbour is Muhammad." The Prophet (Sallallahu 'Alaihi Wa Sallam) said: "Allah knows that I love you."*

The Prophet (Sallallahu 'Alaihi Wa Sallam) didn't simply listen to them praise him and walk away, rather he returned their love with love. When they said they praised him, the Prophet (Sallallahu 'Alaihi Wa Sallam) said 'Allah Ta'ala knows that I love you.'

To conclude, I would like to mention the reward of displaying happiness for the birth of the Prophet (Sallallahu 'Alaihi Wa Sallam). Imam Bukhari narrates<sup>4</sup> in *mu'allaq*<sup>5</sup> form that when Abu Lahab passed away, one of his family members saw him in a dream and they asked him what is your situation? Abu Lahab replied that after leaving this world, he suffered greatly. However, Allah reduces his punishment and allows some water to emit from his finger on every Monday. The reason is because he indicated with

Now this is Abu Lahab, the one who Allah Ta'ala cursed in the Holy Qur'an, he is rewarded. Therefore, what can be said about the one who believes in him and expresses happiness for his birth?

My advice is to hold firm onto these Mawlid gatherings, in which Rasulullah (Sallallahu 'Alaihi Wa Sallam) is being remembered and the *Barakah* (blessings) of Allah will be showered upon you through the barakah of Rasulullah (Sallallahu 'Alaihi Wa Sallam).

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<sup>3</sup>Reported by Ibn Majah (Hadith 1974) on the authority of Anas ibn Malik (ra)

<sup>4</sup>Reported by Bukhari (after Hadith 5101) on the authority of Urwah ibn Zubayr (ra)

<sup>5</sup>Mu'allaq refers to narrating a hadith without mentioning the first part of the chain.