



Sublime Aspiration

Translation of Ḥusn al-Maqṣid fī Āmal al-Mawlid

IMAM JALALUDDIN AL-SUYUTI

RIDAWI



PRESS

SUBLIME ASPIRATION



GREAT SHORT BOOKS

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Translation of Ĥusn al-Maḡsid fi Āmal al-Mawlid

IMAM JALALUDDIN ĀBD AL-RAHMAN AL-SUYUTI
(849-911 AH / 1445-1505 CE)

Translated by
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RIDAWI

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Sublime Aspiration of Celebrating the Mawlid

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HONORIFICS

عَزَّوَجَلَّ	<i>ázza wa jall</i>	Glorified, Hallowed and Exalted is He
سُبْحَانَهُ وَتَعَالَى	<i>subhānahu wa táālā</i>	Glorified and Exalted is He
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	<i>šallAllāhu álayhi wa sallam</i>	May Allāh Bless him and upon him be peace
عَلَيْهِ السَّلَام	<i>álayhi's salām</i>	Peace be upon him
عَلَيْهِمُ السَّلَام	<i>álayhimu's salām</i>	Peace be upon them
رَضِيَ اللهُ عَنْهُ	<i>raḍiyAllāhu ánhū</i>	May Allāh be Pleased with him
رَضِيَ اللهُ عَنْهُمَا	<i>raḍiyAllāhu ánhumā</i>	May Allāh be Pleased with both
رَضِيَ اللهُ عَنْهَا	<i>raḍiyAllāhu ánhā</i>	May Allāh be Pleased with her
رَضِيَ اللهُ عَنْهُمْ	<i>raḍiyAllāhu ánhum</i>	May Allāh be Pleased with them all
رَضِيَ اللهُ عَنْهُنَّ	<i>raḍiyAllāhu ánhunna</i>	May Allāh be Pleased with them all (fem.)
رَحِمَهُ اللهُ	<i>rahimahullāh</i>	May Allāh táālā have mercy upon him

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وعلى آله الطيبين وأصحابه الطاهرين

INTRODUCTION

Praise be to Allāh tāālā, and blessings be upon His elect slaves. A question was asked about celebrating the birthday¹ of the Prophet ﷺ in the month of Rabi' al-Awwal and about:

- its legal status according to shari'ah
- whether it is commendable or a reprehensible act
- whether a person participating in it merits reward² or not

Essentially, Mawlid is a gathering of people in which the Qur'an is recited, events surrounding the birth³ [and proclamation] of the Prophet ﷺ and [miraculous] signs that appeared during his blessed birth are narrated. A banquet is held and the assembly disperses thereafter, without doing

¹ Mawlid, Mawlūd, Milād: celebration of the birthday of the Prophet ﷺ.

² *thawāb*: reward in the hereafter; that is, whether it is counted as a good deed deserving reward in the hereafter.

³ *mabda' amri'n nabiyy*: the beginning of the Prophet's ﷺ history.

anything further. This is a praiseworthy innovation and the person doing it will be rewarded, because of venerating the Prophet ﷺ and expression of happiness and gratulation upon the blessed birth of the Messenger ﷺ.

History of Celebrating the Blessed Mawlid

The person who started this practice was the ruler of Arbil,⁴ King Muẓaffar⁵ Abū Saʿyid Kawkabūrī ibn Zaynuddīn Ālī ibn Buktikkīn - a glorious king and a magnanimous leader. He is remembered for beautiful monuments and it was he who build the Muzaffari Mosque⁶ on the slopes of Mount Qāsiyūn. Ibn Kathīr⁷ has mentioned in his historical work⁸ that he would celebrate Mawlid in the month of Rabiʿ al-Awwal – and the celebrations would be elaborate. He was chivalrous, brave, fearless, intelligent and also a scholar; may Allāh tālā have mercy upon him and

⁴ Erbil, Irbil, Arbil; in today's Iraq. <http://en.wikipedia.org/wiki/Erbil>

⁵ Muẓaffaruddīn Abū Saʿyid [549-630 AH] Kūkūburī or Kawkabūrī

⁶ Also known as the Hanabila Mosque or the Darwish Pasha Mosque. "The mosque is situated in the Salihyya area of Damascus, on a side street off Abd al-Ghani al-Nabulsi Lane, outside the fortifications of the old city. It is the first Ayyubid monument built in Damascus and the oldest surviving mosque after the Umayyad Mosque (b. 709-715)." See archnet.org.

⁷ Ḥāfiẓ Īmāduddīn Abu'l Fidā'a Ismāyīl ibn Ūmar ibn Kathīr al-Dimashqī [701-774] famous for his historical work *Bidāyah wa'n Nihāyah* and his Qur'ān commentary; author of many other works which were well received in his lifetime: *Sharḥ al-Bukhārī* (incomplete), *Ṭabaqāt al-Fuqahā Shāfa'iyyīn*, *Qaṣaṣu'l Anbiyā'a* and his magnum opus *Jāmiy al-Masānīd wa's Sunan* which according to the plan of the author was a collection of 100,000 ḥadīth, ordered by alphabetical list of companions in those narrations. [Ibn Kathīr had compiled only 80,000 when he passed away and his grandson completed it].

⁸ *Al-Bidāyah wa'n Nihāyah*, 17/205; Events of the Year 630. Also in *Wafyāt al-Aʿyān* Ibn Khallikān, 4/115-121; *Tārīkh al-Islām*, Dhahabī 45/403-405; *Al-Ibar*, 3/208; *Duwal al-Islām*, Dhahabi, 2/142; *Shadharāt al-Dhahab*, 7/244. *Siyar Aʿlām al-Nubalā*, Dhahabi.

honour his resting place. Shaykh Abu'l Khaṭṭāb ibn Dīḥyah⁹ wrote a book on the Mawlid of the Prophet ﷺ named *Al-Tanwīr fī Mawliḍi'l Bashīr an-Nadhīr* upon which he was given a present of a thousand gold coins.¹⁰ His reign was lengthy until his demise in Akka, where he was blockaded by the Franks in the year 630. He was a man of praiseworthy character and a noble soul.

Ibn al-Jawzī's grandson¹¹ says in *Mir'āt al-Zamān* narrating from a person who attended a banquet held during Mawlid celebrations that he mentioned the following in the feast: 5000 sheep and their grilled heads, 10,000 chickens, 100 horses,¹² 100,000 [earthen] bowls and 30,000 plates of sweets. Prominent scholars and sufis attended the Mawlid; the king he would seek them and retire with them and the sufis would recite poems,¹³ starting the afternoon [continuing in the night and] until dawn. The king

⁹ Ūmar ibn al-Ḥasan ibn Ālī ibn Muḥammad, Abu'l Khaṭṭāb ibn Dīḥyah al-Kalbī [544-633] literary figure, historian, ḥadīth master and judge. He travelled to Morocco, Levant, Iraq, Khorasan and finally settled in Egypt. [*Wafyāt al-A'āyān* 1/381, *Mizān al-Iyṭidāl* 2/252, *Lisānu'l Mizān* 4/292, *Shadharātu'dh Dhahab* 5/160, *Siyar al-A'ālām* 5/44].

¹⁰ Dinar: gold coin weighing approximately 4.25g; thus 1000 coins would be 4.25 kilogram of gold, which in 2013 costs approximately \$225,250 @ \$53/gram.

¹¹ Yūsuf ibn Qizz/Guliy or Qizzguli ibn Ābdullāh Abu'l Muẓaffar Shamsuddīn, the maternal grandson [Sibṭ] of Imām Abu'l Faraj Ābd ar-Raḥmān ibn al-Jawzī is a prominent historian [581-654] and author of *Mir'ātu'z Zamān fī Tārikhi'l A'āyān*, *Tadhkiratu Khawāṣu'l Ayimmah*, *Kanz al-Mulūk*, *Muntahā as-Sūl fī Sirati'r Rasūl*. [*Miftāḥu's Sāādah* 1/208, *Jawāhiru'l Muḍīyyah* 2/230, *Dhayl Mir'ātu'z Zamān* 1/39]

¹² It is prohibitively disliked in the Ḥanafī madh'hab but permitted in other madh'habs; there are ḥadīth that mention permissibility of eating horse meat.

¹³ *Samāā*: which is commonly translated as music; but this was without musical instruments and just vocals.

would also whirl¹⁴ in ecstasy with them. He would spend 300,000 dīnār¹⁵ on Mawlid celebrations every year. He had built a guest house for those who came from afar regardless of where they came from, or their bearing – he would spend 100,000 dīnār every year for the maintenance of this guest house.

He would pay 100,000 dīnār to the Franks as ransom for Muslim prisoners; he would pay 30,000 dīnār for the noble sanctuaries, and water supply systems on the road to Hijaz. All this was apart from what he gave as charity in private. His wife, Rabīāh Khātūn bint Ayyūb [the sister of the victorious king Ṣalāhuddīn]¹⁶ says that he would wear a shirt made of

¹⁴ *Raqṣ*: those listening to devotional poetry sometimes jump in a state of ecstasy and joy which is termed *ḥajal*. It is reported in *Musnad al-Bazzār*, *Musnad Imām Aḥmed*, *Al-Ādāb* and *Sunan al-Kubrā* of Bayhaqī, *Mukhtārah* of Ḍiyā'a al-Maqḍisi, narrating from Sayyidunā Ālī ؑ that he said:

I came to RasūlAllāh ؑ with Jaáfar and Zayd and he ؑ told Zayd: "You are my bondsman" and he jumped with joy; [and Ālī narrates] that he ؑ told Jaáfar: "You resemble me the most in appearance and character" and he began jumping with joy behind Zayd; [and Ālī narrates] he ؑ told me: "You are from me, and I from you" and I began to jump behind Jaáfar. [*Musnad Imām Aḥmed*: Musnad Ālī ibn Abi Ṭālib]

Dancing mentioned here is involuntary and spontaneous jumping for joy, not the deliberate synchronous and breaking movements, sashaying like women or shaking the midribs and hips; tapping toes rhythmically, prancing and chassé etc. which are all forbidden forms of dancing. The dancing of Abyssinians mentioned in the ḥadīth is about irregular movements and play-acting a sword-fight with weapons, and jumping. Allāh táála knows best.

¹⁵ As mentioned earlier, dīnār was a gold coin weighing 4.25 grams; 300,000 coins are approximately 1275 kilograms of gold, which would cost 67.5 million US dollars in 2013.

¹⁶ Famously known as Sultan Salahuddīn Ayyubī or Saladin in the west, he is the victorious king and the vanquisher of crusaders, Abu'l Muẓaffar Yūsuf ibn Ayyūb [532-589] who won back Jerusalem for Muslims. [*Bidayah wa'n Nihāyah*, 16/651, Events of the Year 589]

kirbas, a rough material worth five silver coins.¹⁷ She says that she criticised him for this and he replied: “That I should wear clothes worth five dirhams and give away the rest is better than wearing expensive clothes and abandoning the poor and the destitute”. Ibn Khallikān¹⁸ in his biographical notice on Abi’l Khaṭṭāb ibn Diḥyah says:

He was a prominent scholar, and well-known among the elite; he came from Morocco and travelled to the Levant and Iraq and passed through Arbil in the year 604 where he encountered the king Muzaḥfaruddīn ibn Zaynuddīn celebrating the birthday of the Prophet ﷺ. So, he wrote the book, *The Illumination: On the Birthday of the Bearer of Glad Tidings, the Warner*,¹⁹ and recited it in front of the king, who rewarded him with a thousand gold coins.

He also said:

We have heard him [recite the mawlid] in six gatherings in the Sultan’s presence in the year 625.



¹⁷ Dirham: silver coin; a thousand silvers equalled one gold coin, a dīnār.

¹⁸ Ḥmed ibn Muḥammad ibn Ibrāhīm ibn Abū Bakr ibn Khallikān [602-672] al-Arbilī: authority on history and literature, author of *Wafyāt al-Aʿyān*.

¹⁹ *Al-Tanwīr fī Mawlidī’l Bashīr al-Nadhīr*.

FĀKIHĀNĪ'S OBJECTION

Shaykh Tājuddīn Ūmar ibn Ālī al-Lakhmī al-Sakandarī, famously known as Al-Fākihānī,²⁰ a Mālikī scholar of later times claimed that celebrating Mawlid is a reprehensible innovation. He wrote an epistle named, *Al-Mawrid fi'l Kalāmi ālā Āmal al-Mawlid*. I will quote his statement below in full and thereafter, I will examine it point by point.

Fākihānī said:

Praise be to Allāh who has guided us to follow the leige lord of Messengers; He has aided us by guiding us toward pillars of religion and has made it easy for us to follow traditions of our pious ancestors²¹ [and thus] our hearts are filled with the knowledge of sharīāh and absolute, manifest truth; [He has] cleansed our hearts from the calamities of modern times and innovation in religion. I praise Allāh, for bestowing [upon us] His favour by [granting] radiant faith. I thank him for putting [us on] the right path by holding fast unto a strong bond [of faith]. I bear witness that there is no God except Allāh tāālā, that He is alone and hath no partner. I [also] bear witness that Muḥammad ﷺ is His slave and His Messenger – the master of all from the beginning to the end – may blessings of Allāh tāālā be upon him, his progeny, his companions, his blessed and chaste wives – the mothers of believers. May these blessings abide [and increase] until Judgement day. Thereafter: a question was asked by a group of blessed folk concerning gatherings in the month of Rabi' al-Awwal which are called *Mawlids*. Is there a basis in the sharīāh for such Mawlids? Or is it a bidāh and [reprehensible] innovation in religion? I decided to answer this as a

²⁰ Al-Fākihānī [654-734] is a famous grammarian and Mālikī scholar from Alexandria. When he visited Damascus, he met with Ḥāfiẓ Ibn Kathīr, the author of *Bidāyah wa'n Nihāyah* – and they narrate from each other.

²¹ *Salaf al-ṣāliḥīn*.

clarification and to explain the issue; and thus I have replied. Only Allāh táālā gives success. I do not know any basis for this 'Mawlid' in either the book of Allāh táālā or the tradition of RasūlAllāh ﷺ; nor has it been reported as practiced by any scholar of our nation, who are our religious leaders and are firm in the tradition of elders.

Rather, it is a bidāh, innovated by the idle and the indolent; a vain desire which is alluring to freeloaders. Our proof: when we evaluate this action, it has to fall in one of the following five categories:

1. Wājib – Obligatory
2. Mandūb – Supererogatory
3. Mubāh – Permissible
4. Makrūh – Disliked
5. Ĥarām – Prohibited

By consensus, it is not wājib. Neither is it mandūb; because, the principle for mandūb is that it is prescribed by the sharīah [as optional] without criticising those who omit it. This has neither been prescribed in the sharīah, nor was it practiced by the companions, their followers or pious scholars – as far as I know. And this shall be my answer, if I am asked about it on Judgement day. It is not permissible either, because innovation in religion cannot be deemed permissible according to consensus of all Muslims.

Obviously, it has to fall in one of the two [remaining] categories: disliked or prohibited [makrūh or ĥarām] and [the ruling] varies according to two possibilities.

- When a person celebrates the Mawlid from his own wealth – for his family, friends and relatives; and restricts it to a banquet without approaching anything sinful. This is what we have described as a disliked and ugly bidāh, because none among our pious

predecessors – jurists and scholars of Islām, honoured and celebrated Muslims among them have done this.

- When accompanied with enormities and misdemeanour; such things which should be so much that a person donates [for Mawlid] with a heart ache and is forced to give. Scholars have said that taking money from someone by abashment is the same as taking [forcibly] by the sword.

Particularly, when such gatherings also have singing – after filling their stomachs – accompanied by forbidden musical instruments – drums and clarinets, intermingling of men with young boys, men and charming women – both flirtatious and honourable ones; and dancing by twisting and sashaying, and being immersed in frolic and merriment, heedless of that [final] day of trepidation.

Similarly, in private gatherings of women, they raise their voices in singing [and thus] far removed from Qur’ān recitation and litanies; foregoing recommended and commonly accepted practices and neglecting the saying of the Almighty: **Verily, your Lord Sees everything.**²² Nobody disagrees that all such things are forbidden, and no upright person will consider these acts as praiseworthy. Rather these things are the fancy of such creatures whose hearts are dead and have not renounced sin and evil. Additionally, they consider it to be a form of worship, instead of a reprehensible and forbidden act; **verily, we belong to Allāh and toward Him is our return.**²³

²² Sūrah Fajr, 89:14. إِنَّ رَبَّكَ لَبِالْمُرْصَادِ

²³ Sūrah Baqarah, 2:156. إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

In the beginning, Islām was [deemed] quaint and so shall it become as it was in the beginning.²⁴ May Allāh tāālā reward our Shaykh Al-Qushayri who has said:

**Evil is admired and has become estimable
The good is decried as evil in these difficult times of ours;**

**People of knowledge have retreated in burrows
And ignoramuses have occupied important positions**

**They have deviated from righteousness and that which they profess
Has no relation to the glorious past**

**Therefore, I tell the pious and the Godfearing,
And those who care for their religion, when they are intensely grieved:**

**Do not retreat from your stations because the time has come
And the age in which you live is that of *ghurbah*²⁵**

Imām Abū Āmr al-Ālā'a has said it rather well: People will be doing well until they start doing strange things. Moreover, he ﷺ passed away in Rabi' al-Awwal, the same month in which he ﷺ was born. Therefore, celebration in this month should be no more important than mourning in it. This is my stand, and I hope Allāh tāālā will accept my effort.



²⁴ Ĥadīth reported by Imām Aĥmed ibn Ĥanbal from Ābd ar-Raĥmān ibn Shaybah al-Ashja'ī; *Majmā al-Zawāyid* of Nūruddīn al-Haythamī, 7/278.

²⁵ *Ghurbah*: outlandish, quaint. The time foretold in ĥadīth when true Islām will be considered as outlandish and true adherents will be looked upon as abnormal and eccentrics.

APPRAISING FĀKIHĀNĪ'S OPINION

I have quoted Fākihānī in full above from his aforementioned book and I shall examine [his objections one by one] below. Fākihānī said:

I do not know any basis for this 'Mawlid' in either the book of Allāh tāālā or the tradition of RasūlAllāh ﷺ

Not knowing something does not mean that such a thing does not exist. Ḥāfiẓ Abu'l Fadl Ibn al-Ḥajar²⁶ has mentioned a basis in the tradition of the Prophet ﷺ for this practice [of celebrating Mawlid] and I have located a second ḥadīth which I will mention presently.



Fākihānī said:

Rather, it is a bidāh, innovated by the idle and indolent... not pious scholars

We have explained earlier that the practice was started by a just and scholarly king – with the intention of earning the favour of Allāh tāāla. This was done in the presence of scholars and righteous folk and none among them demurred. Ibn Diḥyah was pleased [and did not see anything wrong] with it and he even wrote a book for this purpose. These are pious scholars who permitted it, endorsed it and did not oppose it.



²⁶ Imām Ḥmed ibn Āli al-Kinānī, known as Ibn Ḥajar al-Āṣqalānī [773-852.] Arguably the greatest ḥadīth scholar from his time onward; he is the author of the most famous commentary on *Bukhārī*, *Fatḥ al-Bārī*.

Fākihānī said:

Neither is it mandūb; because, the principle for mandūb is that it is prescribed by the shariāh

Requirement by the shariāh for mandūb is sometimes known by texts, and sometimes it is proven by analogy in the absence of textual evidence as we shall see shortly.



Fākihānī said:

Neither is it permissible, because innovation in religion cannot be deemed permissible according to consensus of all Muslims.

This is not acceptable because, bidāh is not restricted to only disliked and forbidden. In fact, it can also be permissible, recommended or obligatory [*mubāh, mandūb and wājib*].



What is Bidāh?

Imām Nawawī²⁷ ﷺ said in *Tahdhīb al-Asmā'a wa'l Lughāt*:²⁸

In the parlance of shariāh, bidāh means those [new] things that were not present in the time of RasūlAllāh ﷺ. Bidāh is broadly classified as either good, or ugly.

²⁷ Muḥiyuddīn Abū Zakariyyah Yaḥyā ibn Sharaf ibn Murri al-Shāfiyī an-Nawawī [631-676] is a major imām of fiqh and ḥadīth.

²⁸ *Tahdhīb*, 3/22; [Part Two, Volume One].

Shaykh Ízzuddīn ibn Ábd al-Salām²⁹ said in *Qawāyid*:³⁰ “Bidáh can fall in any of these categories: *wājib*, *ḥarām*, *mandūb*, *makrūh* or *mubāḥ*. The method to ascertain its class is to appraise it vis-à-vis the principles of shariáh. If it fulfils the criteria for *wājib*, [such a bidáh] becomes an obligatory bidáh. If it matches the criteria for *ḥarām*, it becomes forbidden, and it is *mandūb*, *makrūh* or *mubāḥ* if it matches corresponding criteria.”

He mentioned examples for each of these five categories and he said about recommended and praiseworthy bidáh:

Establishing schools, cloisters, building bridges and alcoves,³¹ every charity or good deed that was not in practice among Muslims of the first generation.³² [Like] *tarāwīḥ*: supererogatory prayers in Ramaḏān; expounding finer points of *taṣawwuf*; theological discourse and refutations; gatherings to discuss and elucidate proofs for religious issues, as long as such conferences are for the sake of Allāh tāālā.

Imām Bayhaqī³³ in *Manāqib al-Shāfiyī*,³⁴ reports from Imām Shāfiyī رحمته:

Innovations are of two kinds:

²⁹ Sulṭān al-Ūlamā Shaykh Ízzuddīn Ábd al-Áziz ibn Ábd al-Salām al-Sullamī [577-660 AH] is a famous Ashārī-Shāfiyī mujtahid imām.

³⁰ *Al-Qawa yid al-Kubrā*, 2/337. See Appendix B for the full translation of the topic.

³¹ *Qanāṭir*.

³² *Ṣadr al-Awwal*.

³³ Imām Abū Bakr Aḥmed ibn Ḥusayn ibn Áli al-Bayhaqī [384-458 AH], famous imām of ḥadīth and Shāfiyī fiqh. He is the author of voluminous works such as, *Sunan al-Kubra*, *Márifah*, *Shuáb al-Īmān*, *Kitabu'l Asmā'a wa's Ṣifāt* etc.

³⁴ *Manāqib al-Shāfiyī*, 1/469.

- The first kind which opposes either the Book, the hadith, athar³⁵ or ijmaā;³⁶ such an innovation is deviance [from the straight path].
- The second is that which is innovated for a good [cause] and does not oppose or contradict [Qurʾān or ḥadīth]; this is not a blameworthy innovation.

Sayyidunā ʿUmar رضي الله عنه said concerning [*tarāwīḥ*] prayers in Ramaḍān: **“What a fine innovation is this!”**³⁷ That is, an innovation, and a practice without precedent, but which does not refute or contradict earlier practice.

This refutes the following assertion of Shaykh Tājuddīn [al-Fākihānī]:

It cannot be a mubāḥ... as we have described, it is a disliked innovation

This innovation [of Mawlid] neither opposes the Book, nor ḥadīth, nor practice of companions and their followers, nor consensus. Therefore it is not deplorable, and according to Imām Shāfiʿī’s principle: It is a praiseworthy deed which was not in vogue in the first generation [of Islām]. Because holding a banquet and feeding people, without any accompanying sinful actions is indeed a praiseworthy deed and charity.³⁸

³⁵ According to the jurists of Khorasan, *athar*: is that ḥadīth report from a ṣāḥābī and khabar is reported from RasūlAllāh ﷺ; in other words, **mawqūf** is **athar**, and **marfūʿ** is **khabar**; though, ḥadīth scholars [do not differentiate and] call all of it as *athar*. Shaykh al-Islām said in *Nukhbah* that both **mawqūf** and **maqṭūʿ** are termed *athar*. [*Taqrib/Tadrīb ar-Rāwī*, Categories Six and Seven, p88]

³⁶ *ijmaā*: consensus

³⁷ *Bukhārī* and Bayhaqī in *Sunan al-Kubra*, 2/493. The phrase is: *niʿmat al-bidātu hādhihi*.

³⁸ *ih̄sān*

According to [the framework described by] Ibn ʿAbd al-Salām, it is a recommended innovation, a *mandūb bidāh*.



Al-Fākihānī said:

And the second possibility...

This is a valid point in itself, except the reason for ruling it ḥarām is on account of those forbidden acts which he mentioned³⁹ which are unwanted auxiliaries of the gathering. The gathering itself cannot be ruled ḥarām – because it is an expression of joy at the birth of the Messenger ﷺ. Rather if such things occur in, say, a congregation for Friday prayers, they would still be considered ugly and reprehensible. Obviously, it would not necessitate that a congregation for Friday prayer should be deplored because of accompanying acts which are forbidden. I have [myself] seen such things occur on a night of Ramaḍān after *tarāwīḥ* prayer; but can we forbid people from assembling to offer *tarāwīḥ* prayer just because of accompanying [and unrelated] sinful acts? No, indeed. We will say: the original purpose of the gathering, to offer tarawih prayer is from sunnah and an act that merits reward; but those additional [forbidden] activities are ugly and reprehensible. Similarly, we say: The original component of the Mawlid, is a gathering of people to express joy at the birth of the Prophet ﷺ, which is praiseworthy and mandūb, which merits reward; and those [forbidden] acts that are auxiliary are deplorable and forbidden.



³⁹ Such as singing with musical instruments, intermixing of the sexes etc.

Al-Fākihānī said:

...apart from the fact that [he ﷺ passed away] in the very month he ﷺ was born

Yes, his ﷺ birth is the greatest of favours; and his ﷺ passing is the greatest of sorrows [for the ummah.] The shariāh encourages us to be thankful for favours received, and to be patient, demure and suppress grief during sorrow. Therefore, the Lawmaker commanded us to sacrifice⁴⁰ an animal upon births; but no such thing is recommended upon deaths or other such sorrowful events. Rather, we were forbidden to wail or ululate. The principles of shariāh encourage us to express joy and jubilation upon his ﷺ blessed birth, not to mourn or be sorrowful upon his ﷺ passing.



⁴⁰ *Āqīqah.*

Ibn Rajab⁴¹ says in his book *Laṭāyif al-Māārif*,⁴² criticising the Rāfidīs for marking the Āāshūrā'a as a day of mourning, because of the martyrdom of Imām Ĥusayn ؑ on this day:

⁴¹ Imām Abu'l Faraj Ābd al-Rahmān ibn Aĥmed ibn Rajab al-Ĥanbalī [736-795] is a famous ĥadīth imām. He was a companion of Ĥāfiẓ Zaynuddīn Īrāqī and shares many of his teachers; he is also the shaykh of Ibn Ĥajar al-Āsḡalānī. He was a major Ĥāfiẓ of ĥadīth and a great scholar known for his piety and asceticism. Among his books are *Jāmiy al-Ūlūm wa'l Ĥikam*, *Fat'ĥ al-Bārī*, a commentary of Bukĥārī which he did not complete and Ibn Ĥajar paid tribute to him by naming his commentary the same and drawing from it. He also wrote a refutation of those who do not follow one of the four madh'hab titled: *Ar-Radd ālā man Ittabā Ghayr al-Madhāhib al-Arbaāh*. Other works: *Sharĥ Jāmiy al-Tirmidhī*, Commentaries on a number of important ĥadīth which have been published as collected works: *Rasāyil Ibn Rajab*.

⁴² *Laṭāyif al-Māārif fīmā Li Mawāsimi'l Āāmi mina'l Wazāyif*, in which Imām Rajab collects and mentions all special seasons and days, monthwise in a year and the litanies or special prayers or good deeds recommended in these special days and seasons. He starts the third month, Rabīy al-Awwal, with Mawlid an-Nabiy ؑ and discusses it throughout. See pages 158-216. Below are excerpts.

It is reported that Ādam ؑ saw the name Muĥammad ؑ written upon the Throne. And Allāh tāālā told Ādam: "If it were not for Muĥammad, I would not have created you." This is reported by Ĥākim in his *Ṣaĥīĥ* [*Mustadrak* 2/615].

About the passing of RasūlAllāh ؑ:

When RasūlAllāh's ؑ gnosis of his Lord intensified and augmented, the love for his Lord and yearning to meet Him increased; and when he ؑ was given the choice to remain in this world or meet his Sustainer, he preferred the meeting of his Lord to the riches and longevity in this world...

Discussing the passing of RasūlAllāh ؑ:

Suhaylī and others have rejected [that his ؑ passing was on the 12th of Rabīy al-Awwal] because the Standing on Ārafah [*wuqūf*] of the Farewell Pilgrimage [*wadāā*] in 10 AH was on a Friday. The first of the month Dhī'l Ĥijjah was a Thursday; thus, it is impossible for 12th of Rabīy al-Awwal of the following year to fall on a Monday

Allāh táālā or His Messenger ﷺ did not command us to mourn on anniversaries of calamities that befell Prophets, or upon their passing; then what about those who are not prophets?



- regardless of how you count them: all of them completing 30 days, or all of them being 29 days or some 30, some others 29.

IBN AL-ĤĀJJ ON MAWLID

Imām Abū ʿAbdullāh ibn al-Ĥājj⁴³ has discussed the issue of Mawlid in *Madʿkhal* and his argument is quite sound. In summary, he praises the good aspects such as expressing happiness and gratitude [for the favour] and deplores forbidden actions that may accompany such gatherings. Here below, I reproduce relevant parts⁴⁴ of his opinion on the issue:

ON MAWLID

Among other innovations, is the celebration of Mawlid in the month of Rabiʿ al-Awwal with the belief that doing so is a form of worship, a noble action and showing reverence to Islamic symbols. This is made up [of a number] of innovations and forbidden acts among which, is use of musical instruments – drums and clarinets – and spending most of the time in ḥarām and bidāh during an auspicious season which Allāh tāālā has blessed and given prominence. Undoubtedly, listening to music⁴⁵ is [forbidden anyway] on other nights; then how can it be [permissible] in an auspicious month – a month blessed by Allāh tāālā and in which His honourable Messenger ﷺ was born.

What relation do musical instruments have with showing reverence to this august month in which Allāh tāālā favoured us by sending the

⁴³ Imām Muḥammad ibn Muḥammad ibn al-Ĥājj al-Fāsī [d.737].

⁴⁴ The whole section on Mawlid is 44 pages, see *Madʿkhal* 3/2-46. The argument of the author is that singing with musical instruments is ḥarām, intermixing of sexes and other such forbidden acts are deplorable which he condemns at length. Indeed, we agree that anything against the shariāh is deplorable and should be censured, but extraneous acts cannot render it forbidden, as pointed out by Suyūṭī.

⁴⁵ *samāʾ*

Master⁴⁶ of all creation? It is necessary for us to increase our worship and good deeds [in this month] in gratitude to our Lord Almighty for the immense and most precious favour upon us, even though the Prophet ﷺ himself did not do any additional acts of worship in this month. This was because of his ﷺ kindness toward his ﷺ followers and consideration for them – because [it is well known that] he ﷺ would leave certain actions out of concern and mercy for his followers, fearing that such actions may then become obligatory on them.

However, he ﷺ indicated the auspiciousness of the glorious month when he ﷺ answered the person who questioned him ﷺ about fasting on Mondays: ***It is the day on which I was born.***⁴⁷

The propitiousness of that day extends to the month as well in which he ﷺ was born. It is necessary for us to be mindful of the reverence [of this month] as Allāh tāālā has given superiority to this month, because RasūlAllāh ﷺ has said: ***I am the leader of all of Ādam's progeny [and I say this] without pride. Ādam and all others will be under my standard [on the day of Judgement].***⁴⁸

The superiority of certain seasons or certain places and that Allāh tāālā has specified forms of worship in them, is not because of the season or

⁴⁶ *bi sayyidi'l awwalīna wa'l aākhirīn*

⁴⁷ *Ṣaḥīḥ Muslim*. 8/52. Reported by Abū Qatādah al-Anṣārī that RasūlAllāh ﷺ was asked about fasting on Mondays and he ﷺ said: “It was the day on which I was born and on which I received the [first] revelation.” Also reported by Abū Dāwūd, Ibn Ḥibbān, Ḥākim, Ṭayālisī, Ibn Zanjawīyḥ, Bayhaqī in *Shuāb al-Īmān*.

⁴⁸ Imām Aḥmed in his *Musnad*, Tirmidhī in *Sunan*, Ibn Mājah in his *Sunan*, narrating from Abū Saʿyid al-Khudrī that RasūlAllāh ﷺ said: “I am the leader of all of Ādam's children on Judgement day; and I do not say this with pride. The Standard of Praise [*Liwā al-Ḥamd*] will be in my hand, and I do not say this with pride. There shall not be any prophet – whether Ādam or others – except under my Standard. I am the first of intercessors and the first whose intercession will be accepted, and I do not say this with pride.”

the place in itself; but rather due to the importance associated with them.⁴⁹ Look at the distinction accorded to this month and for Mondays; don't you see that it is an act of great virtue to fast on this day, because he ﷺ was born on this day? Therefore, when this month arrives, we should honour it, venerate and respect it – following the example of RasūlAllāh ﷺ because, he would designate special days and increase charity and righteous deeds in such days. Do you not recall the saying of Ibn Ábbās ؓ: **RasūlAllāh ﷺ was the most generous and charitable among men; and his charity increased in Ramaḍān.**⁵⁰ So also, we should devote more time in special seasons for doing good and righteous deeds to the best of our ability.

If one objects: "RasūlAllāh ﷺ considered certain seasons as special, and those are well-known; however, he ﷺ did not specify this month as a special season unlike some others."

We answer: that is because of his blessed habit that he ﷺ wished ease for his followers, particularly when it concerns his ﷺ own self. Do you not see that he ﷺ made Madīnah a sanctuary just as Sayyidunā Ibrāhīm ؑ made Makkah a forbidden sanctuary. Yet, he ﷺ did not forbid hunting or cutting down trees in Madīnah in consideration for his ﷺ ummah and as a mercy for them. He ﷺ would look at things from his perspective and even if [such actions were] superior, he would omit them for the sake of his ummah.

The veneration of this month is by doing plenty of good deeds, charity and other things that earn the favour of the Lord Almighty. The least one can do in this blessed month is to abstain from forbidden things –

⁴⁹ For example, going to and from between Şafā and Marwā is a component of worship not because of the two hills themselves, but because of Sayyidah Hājar's association with them.

⁵⁰ *Şaḥīḥ Bukhārī, Şaḥīḥ Muslim, Tirmidhī, Nasāyī, Ibn Mājah, Dārimī, Musnad Imām Aḥmed.*

indeed, abstaining from sins is necessary in all months – but one should be more diligent in this blessed month and renounce innovations.

Some people in our times act contrary to this rationale and when this honourable month arrives, they eagerly indulge in games and music, playing tambourines and clarinets.

Alas, were it that they stopped singing! Some of them claim to be mindful of proper etiquette and [therefore,] begin the mawlid with recitation of the Qur'ān. They get someone with a soulful voice and knowledge of vocal techniques to recite. This leads to a number of evils... And they do not stop at that – some add even more evils, such as the singer is a handsome young lad wearing dandy and chic clothes who sings in an enthralling manner causing men and women to incline towards vice...which is the cause of many harms... This⁵¹ may lead to marital dissatisfaction, finally leading to divorce thereby destroying the fabric of society.

These evils are a consequence of the Mawlid with singing and music – and if the Mawlid is free from it and is only a gathering of friends and a banquet without any sins mentioned above, it still is a bidāh in itself. Because it is adding something in religion which was not done by our pious elders or those who followed the first generation; nor is it reported that any of them intended to celebrate a Mawlid. We are their followers – what was good for them is good enough for us.



⁵¹ Imām Suyūṭī has omitted a number of lines here as he did not deem it relevant for his discussion; therefore the passage appears incoherent. Ibn al-Ĥājj says that looking at young and handsome boys and describe them in front of their spouses may cause jealousy and suspicion, leading to differences and finally divorce. Ellipses indicate noncontiguosness.

EXAMINING IBN AL-ĤĀJJ'S OPINION

The outcome of his article⁵² is that he does not condemn the Mawlid per se, but deplores sinful and forbidden actions that [may] accompany a Mawlid.

The first part is clear that he recommends an increase in worship and good deeds because of the propitiousness of the month, and to do more charity in this month. This is what we mean by Mawlid and which we have commended earlier – because in a Mawlid, there shall only be a recitation of the Qur'ān followed by a banquet and nothing else.

But in his conclusion – he says it is a bidāh – which could either mean that he repudiates his own assertion made in the beginning or he means that it is a praiseworthy bidāh as he has described in the beginning of his article. Or he means that doing so may be a good deed but the intention of Mawlid is an innovation as he has said:

...even the mere intention for Mawlid is an innovation

and

...it has not been reported that any of them has intended to [celebrate] Mawlid

Obviously, he only dislikes the intention of Mawlid, and not the banquet or inviting friends and relatives to the dinner. If one is judicious, one cannot fail to notice that the first part of his article contradicts the conclusion. Because in the first part he encourages people to do more and

⁵² Suyūṭī refers to the article in *Mad'khal*, parts of which he has quoted.

more good deeds and said that it is a form of gratitude to Allāh tāālā for this blessed month, because the birth of the chief of all messengers ﷺ is in this month. This is what we mean when we say ‘intention of Mawlid,’ then how does he condemn it in conclusion, after praising it and encouraging it in the beginning? Doing a good deed without any intention, like Ibn al-Ĥājj has mentioned⁵³ is inconceivable; and suppose it is possible – then it cannot be considered a form of worship nor will such a deed merit a reward.

It is because, no action [is valid] without a [proper] intention; and here the intention is to thank Allāh tāālā for His favour – the birth of His honourable Messenger ﷺ in this blessed month. This is the meaning of Mawlid – and it is a beautiful intention without any doubt. Ponder.

Ibn al-Ĥājj also said:

There are some who celebrate the Mawlid not out of reverence [for the advent of the Prophet ﷺ] but to collect money⁵⁴ from people. Such a person had given something during a happy occasion or in a festive season, so he convenes a Mawlid with the intention to bring people together and thus [implicitly] force them to pay. This is one facet of evil – the other is that he resorts to hypocrisy praising them [in greed] and saying things which are not in his heart. Outwardly, he is celebrating the Mawlid with the intention of success in the hereafter, but internally, he seeks to make money. There are some others who convene a Mawlid to collect funds or seeking praise and [thereby seek] their aid, and this too is obviously an evil...

⁵³ Because he says that doing good deeds in this blessed month is praiseworthy – but the intention of Mawlid is an innovation!

⁵⁴ Lit. *collect silver*

This is similar to his previous discussion – he mentions the evil of ulterior motives; but this has nothing to do with the Mawlid itself.⁵⁵



⁵⁵ Interestingly, Ibn al-Ĥājj also approved of visiting graves and *tawassul*, he exhorted people to do *istighāthah*. He says in the same *Mad'khal* 1/254-256:

..if the grave is that of a person from whom it is expected to receive barakah on his account, then one should make them intermediaries in his prayer to Allāh tāālā...the tawassul of our Prophet ﷺ is the best.....and then make tawassul of dwellers of those graves, I mean, the righteous folk [*ṣāliḥīn*] to have all wishes fulfilled and sins forgiven for their sakes, by doing duāā to Allāh tāālā near their graves....whosever has a need should go to them and pray to Allāh through them [*tawassul*] because they are intermediaries between Allāh tāālā and His creation.

Further, he says:

...Ibn Hubayrah in his book: *Ittifāq al-Ayimmah* said that Mālik, Shāfi'ī, Abū Ḥanīfah and Imām Aḥmed ؒ – all agreed that it is praiseworthy and recommended to visit the Prophet ﷺ... Ábd al-Ḥaqq in *Tahdhīb al-Ṭālib* reports from Abū Ímrān al-Fāsī that it is obligatory [*wājib*] to visit the Prophet ﷺ. Ábd al-Ḥaqq added that he actually meant compulsory sunnah.. whosoever intends to travel only for this purpose [of visiting RasūlAllāh] and nothing else, then he does so as a good deed and the best of good deeds, indeed! Glad tidings and congratulations to such a person – and once again best wishes to him; O Allāh, do not deprive us of this blessing..

IBN HĀJAR AL-ĀSQUALĀNĪ ON MAWLID

Shaykh al-Islām Abu'l Faḍl Ibn HĀjar⁵⁶ was asked about the [permissibility of] Mawlid and he answered:

Celebration of the Mawlid is an innovation – it has not been reported from any of our pious elders⁵⁷ from the first three centuries. In spite of this, it has both good and bad aspects. When it is celebrated free from all bad aspects and comprising of only good actions, it is a praiseworthy innovation, *bidāh ḥasanah* – otherwise it is not permissible.

I have found a sound basis for this practice – and that is a ḥadīth found in both Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim: ***When the Prophet ﷺ arrived in Madīnah, he found the Jews fasting on the tenth of Muḥarram,⁵⁸ so he asked them about it. They replied: “it was the day when the Pharoah was drowned and Sayyidunā Mūsā ﷺ was delivered; and we fast on this day in gratitude to Allāh tāālā.” RasūlAllāh ﷺ said: ‘We have more right upon Mūsā’ and he ﷺ fasted on that day.***⁵⁹

We learn from this ḥadīth that [it is commendable to] thank Allāh tāālā on a specific day for favours received or for deliverance from adversity and grief; and to commemorate it every year on its anniversary. Thanking Allāh tāālā can be in various forms – prostration, fasting, charity, recitation of the Qur’ān etc. Which favour can be greater than the advent of this [honourable] Prophet ﷺ, the prophet of mercy who arrived on this blessed day? It is necessary to distinguish this day [for

⁵⁶ Shaykh al-Islām Aḥmed ibn Ālī ibn HĀjar al-Āsqualānī [773-852].

⁵⁷ *Salaf al-ṣāliḥ.*

⁵⁸ *Āashūrā’a.* Most likely the Jewish holiday of Yom Kippur, because it is the holiday of the 10th even though the event of deliverance from Pharoah is celebrated in the Passover. Allāh tāālā knows best.

⁵⁹ Bukhārī, Ibn Mājah, Mālik in *Muwaṭṭa*, Imām Aḥmed in *Musnad*.

offering thanks] similar to the event of Sayyidunā Mūsā ﷺ and [the fasting on] Āshūrā'a. Those who do not focus on this aspect are not particular about celebrating the Mawlid in any month – like some of them have shifted it to some day of the year. This is the basis of Mawlid. It is necessary for the Mawlid to be restricted to acts that can be classified as thanking Allāh tāālā as we have mentioned – recitation of the Qur'ān, banquets, charity or recitation of eulogies and odes exhorting towards abnegation in this world which leads to doing more good deeds and increase in charity.

Concerning singing, music and other such things: it is necessary to differentiate between that which is permissible [and that which is not.] If it is a consequence of jubilation on that day, there is no harm in it.⁶⁰ But ḥarām or makrūh things should be prevented, including actions that are not preferable.⁶¹

Another basis from the ḥadīth has occurred to me,⁶² and this is the ḥadīth reported by Bayhaqī narrating from Anas ﷺ that:

The Prophet ﷺ performed *ʿaqīqah*⁶³ for himself after the proclamation of prophethood⁶⁴

⁶⁰ As long as no impermissible actions are done.

⁶¹ *khilāf al-awlā*: if one can choose among a few options, less preferable options are termed thus.

⁶² Suyūṭī.

⁶³ *ʿAqīqah*: to sacrifice an animal as an offering of thanks upon the birth of a child; usually performed by parents or guardians of the newborn.

⁶⁴ Sunan al-Kubrā 9/300. Haythamī in *Majmaʿ al-Zawāyid*, 4/59, said that it was also reported by Bazzār and Ṭabarānī in *Mújam al-Awsaṭ* and all the narrators of Ṭabarānī are *ṣaḥīḥ* narrators except Haytham ibn Jamil who is *thiqah* and Ṭabarānī's own shaykh, Aḥmed ibn Masūūd al-Khayyāṭ al-Maqdisi who is not mentioned in *Mizān*.

This is apart from the [well-known] fact that his ﷺ grandfather, Ábdu'l Muṭṭalib performed the áqīqah on the seventh day of his ﷺ birth and an áqīqah is not performed twice. Therefore, it can be deduced that the Prophet ﷺ did so as an offering of thanks for the favour of Allāh táālā upon him ﷺ and that Allāh táālā sent him ﷺ as a mercy to all the worlds, and bestowed honour upon his ﷺ followers on his ﷺ account. Therefore, it is recommended that we [too] express our gratitude and our joy upon his birth by assembling together, inviting friends and hosting banquets and doing righteous deeds.



AL-JAZARĪ ON MAWLID

The great ḥadīth master, the grandmaster and authority of Qurʾān recitations and readings, Ḥāfiẓ Shamsuddīn al-Jazarī⁶⁵ said in his book *Ārfuʿt Tārīf biʿl Mawlid al-Sharīf*:

[Someone among his relatives] saw Abū Lahab after his death, in their dream and asked: How are you?

Abū Lahab answered: I am in hellfire, except that I get a reprieve on the night of every Monday – and I suck these two fingers between which there is a trickle of water [and he indicated toward his finger] because I set Thuwaybah⁶⁶ free [by making a sign] with this finger, when she brought the good news of the Prophet’s ﷺ birth and thereafter she suckled him.

When a kāfir like Abū Lahab, who is condemned in the Qurʾān and whose place in hell is guaranteed, gets a reprieve because of being pleased with the birth of the Prophet ﷺ, then what about a monotheist Muslim from the ummah of RasūlAllāh ﷺ, who expresses joy and jubilation, remembering the birth of the Prophet ﷺ, and expends everything possible, in his love for the Prophet ﷺ?

Indeed, such a person deserves a reward and that Allāh tāālā will make him enter paradise by His immense favour [for showing joy on the birth of the Prophet ﷺ].



⁶⁵ Imām Shamsuddīn Muḥammad ibn Muḥammad al-Jazarī al-Shāfiʿī [d.833] ḥadīth master and imām of Qurʾān readings; famous for works on recitation, readings and duāā.

⁶⁶ Thuwaybah was Abū Lahab’s slave girl. Ibn Mandah says that she became a Muslim, and some others have differed on this. [*Usd al-Ghābah*, 7/47, entry #6798] She suckled the Prophet ﷺ. When the Prophet ﷺ was born, she came to Abū Lahab with the good news – and Abū Lahab set her free, pleased with the birth of a nephew.

IBN NĀŞIRUDDĪN DIMASHQĪ ON MAWLID

Ĥāfiẓ Shamsuddīn ibn Nāşiruddīn al-Dimashqī⁶⁷ has said in his book, *Al-Mawrid al-Şādī fī Mawlidī'l Ĥādī*.

It is narrated from authentic narrators⁶⁸ that Abū Lahab gets a reprieve from hellfire on Mondays, because he set Thuwaybah free, in joy and happiness at the birth of RasūlAllāh ﷺ.

He then said the following in verse:

**If this is about a kafir, who is deplored [in the Qur'ān] -
"Destroyed be his both hands"⁶⁹ and whose abode is eternal hell
It has been reported that he gets a reprieve every Monday
His torment subsides on account of his happiness for Ahmed ﷺ
Then, can you imagine the reward of that slave of Allāh,
Who rejoices in Ahmed ﷺ all his life, and dies a monotheist?
[will he not receive any reward or reprieve?]**



⁶⁷ Ĥāfiẓ Muĥammad ibn Abū Bakr ibn Ābdullāh al-Shāfiyī al-Dimashqī, known as Ibn Nāşiruddīn al-Dimashqī [777-842] is a famous ḥadīth imām and an ardent admirer of Ibn Taymiyyah. He is the author of a polemic work: *Radd al-Wāfir* defending Ibn Taymiyyah and repudiating those who anathematised Ibn Taymiyyah.

⁶⁸ This is the [mursal] part of the ḥadīth in *Bukhārī*, #5101, *Kitābu'n Nikāḥ*: explaining the verse, "*those who suckle you are your mothers*" (Sūrah an-Nisā'a, 4:23) Bukhārī narrates from Ĥakam ibn Nāfiy from Shuāyb from Zuhri who narrates from Ūrwah ibn Zubayr, narrating from Zaynab bint Salamah who narrates from Umm Ĥabībah bint Abū Sufyān (the blessed mother of believers). The last part of the ḥadīth is:

Ūrwah said: Thuwaybah was Abū Lahab's slave-girl and he set her free. She suckled the Prophet ﷺ. After Abū Lahab died someone in his family saw him (in a dream) in a miserable condition, and asked him: "What happened to you?" Abū Lahab replied: "I did not find after you any [succor] except that I am given drink because of this [showing the hollow between his thumb and forefinger] because I set free Thuwaybah thus.

According to Suhaylī, it was Sayyidunā Abbās ؑ who saw the dream [*Fatḥ al-Bārī*, 11/381].

⁶⁹ Sūrah Lahab, 111/1.

KAMĀL AL-UDFŪWĪ ON MAWLID

Kamāl al-Udfuwī⁷⁰ has said in his book *Al-Ṭāliq al-Sayīd*:

Our just companion Nāṣiruddin Maḥmūd ibn al-ʿImād told us that Abū Ṭayyib Muḥammad ibn Ibrāhīm al-Subṭi al-Mālikī, who stayed in Qaws was a practising scholar.

On the day on which the Prophet ﷺ was born, he would dismiss the class and tell us: O jurist! It is a day of rejoicing and joy today, give the children a holiday.

This is clear proof that he permitted Mawlid and did not criticise it, and he was a well-known jurist, a Mālikī imam,⁷¹ a versatile scholar and a pious man. Abū Ḥayyān al-Andalūsī and others are among his students. He passed away in 695 AH.



⁷⁰ Kamāluddīn Jaāfar ibn Thālab ibn Jaāfar al-Udfūwī [685-748].

⁷¹ Both Fākihānī and Ibn al-Ḥājj were Malikis, hence the mention.

MONDAY AND RABĪY AL-AWWAL

Ibn al-Ĥājj said:

If one asks: What is the wisdom in Rabīy al-Awwal being the month in which the Prophet ﷺ was born and not in Ramaḍān, the month in which the Qurʾān was revealed or Laylatu'l Qadr; or in any of other honourable months, or the 15th night of Shābān, or the day or night of a Friday.

We say, there are four reasons for this.

1. In the ḥadīth it is mentioned that plants and vegetation were created on Monday; this is an important day because the sustenance of humans – food and fruits – were created on this day.
2. The word *rabīy*⁷² is an indication of the blessing in this month; and as Abū ʿAbd ar-Raḥmān al-Ṣaqaḷī said, everybody has a share of their name.⁷³
3. *Rabīy* – or Spring – is a moderate season and the most beautiful; his sharīʿah is also the most moderate and the most benevolent.
4. It was the Will of the Almighty, the Wise to bless the season in which he was born. Because if he was born in an august time, some people would say that he was blessed because of the season.

Here endeth the book; Praised be Allāh tāālā, Sustainer of the Worlds.



⁷² *rabīy* means

⁷³ That is Rabīy means blessed, and because Allāh's Messenger ﷺ was born in this month, it has indeed become a blessed month.

Appendix A

ĤADĪTH IMĀMS WHO COMMENDED MAWLID

People who have neither read ĥadĭth nor are capable of reading Arabic text, nor able to describe basic ĥadĭth terminology act as if they are more knowledgeable than Shaykh al-Islām Ibn Ĥajar himself. “Bidāh” they growl, and in a supremely self-righteous manner deride the celebration of Mawlid. Some others with superficial knowledge make elaborate websites screaming: ‘bidāh, bidāh.’ We ask such people to do a little introspection and answer the following with Allāh as their witness:

1. How many books of ĥadĭth from cover to cover have you read?
2. How proficient are you in ĥadĭth terminology/sciences and how many books on *uṣūl* have you read?
3. How many years have you spent reading and teaching ĥadĭth?
4. How many ĥadĭth have you memorised, both sanad and matn?
5. How many books on ĥadĭth have you written – either as compilations or commentaries?
6. Are you capable of explaining Ṣaĥĭĥ Bukhārĭ from anywhere without referring to *Fatĥ al-Bārĭ* or other commentaries?⁷⁴
7. Are you able to mention appropriate ĥadĭth for any ruling without looking up indexes and explanatory notes?

⁷⁴ Because the authors of all these commentaries are followers of a madh’hab; it would be improper for a person capable of deriving rulings directly from Qur’ān and Ĥadĭth to cite opinions of muqallids!

If you fall short, is it prudent to reject imams of ḥadīth who spent their whole lives serving the ḥadīth sciences, for the opinion of novices? Even if you claim that you are following ḥadīth scholars of later age (like Wahābī/Salafī academics of our time) is it not foolish to claim that they understand the sunnah better than these imāms? Or that people in the 14th century are more pious and mindful of adherence to sunnah, than the ḥadīth imams of the 7th and 8th century!



1. Ḥāfiẓ Ábd ar-Raḥmān ibn Ismāʿīl Abū Shāmah

Madh'hab	Shāfiʿī – Ashārī
Period	599–665 AH / 1202–1266 CE
Scholarly Life	Approximately 56 years [passed away aged 66]
Prominent Students	Imām Nawawī

Brief Biography

He memorised the Qurʾān around age ten; studied under Ḥāfiẓ Álamuddīn al-Sakhāwī (student of Imām Shāṭibī,) Ízzuddīn Ibn Ábd al-Salām and Muwaffaquddīn Ibn Qudāmah; headed the Dār al-Ḥādīth of Ashrafiyyah in Damascus.

Notable Works

Kitāb ar-Rawḍatayn, Dhayl al-Rawḍatayn, Murshid al-Wajīz, Tārīkh Dimashq Kabīr (15 vols), *Tārīkh Dimashq Saghīr* (5 vols), *Ibrāz al-Máānī, Mufradāt al-Qurrāʾa, Mukhtaṣar Tārīkh Ibn Ásākīr* (5 vols), *Al-Bāyith ālā Inkār al-Bidayi waʾl Ḥawādīth.*

Opinion on Mawlid

“Among the beautiful innovations of our times is that which is done in Arbil – may Allāh táālā strengthen it – every year on the anniversary of the day of the Prophet’s ﷺ birth [Mawlidī’n Nabiy] when they spend in charity and good deeds. They exhibit decorations and express happiness and generously give to the poor folk. All of this is done in the love, reverence and esteem of the Prophet ﷺ established in the heart of those who commemorate the Mawlid, and they thank Allāh táālā for the favour of sending His Messenger ﷺ – the mercy for the universe and for all other prophets. The person who first started this practice was Shaykh Úmar ibn Muḥammad who was a righteous man and well known for his piety. The ruler of Arbil and others followed his example.” [Bāyith]

2. Ḥāfiẓ Ímāduddīn Abu'l Fidā'a Ismāyīl Ibn Kathīr

Madh'hab	Shāfi'ī – Ashārī
Period	701–774 AH / 1301–1372 CE
Scholarly Life	Approximately 60 years [passed away aged 73]
Prominent Students	Imām Jazarī, Ḥāfiẓ al-Írāqī

Brief Biography

He memorised the Qur'ān at a young age, along with a number of texts including *Tanbīh*. His teachers include Ibn Shaḥnah, Ibn Āsākir, Ibn al-Shīrāzī, Al-Āmīdī, Ḥāfiẓ Al-Mizzī (whose daughter Ibn Kathīr married), Dabbūsī, Ibn Taymiyyah and Dhahabī. He was a great admirer of Ibn Taymiyyah. He was the chief shaykh at Dār al-Ĥadīth, Ashrafiyyah, Damascus.

Notable Works

Tafsīr Ibn Kathīr, *Bidāyah wa'n Nihāyah* (21 vols), *Bāyith al-Hathīth*, *Qaṣaṣ al-Anbiyā'a*, *Shamāyil ar-Rasūl*, *Ṭabaqāt al-Shāfi'īyyah*, *Takmil*, *Jāmi'y al-Masānid wa's Sunan* (37 vols) in which he attempted to consolidate all known ḥadīth arranged in the alphabetic order of companions, which he estimated to reach 100,000 ḥadīth; he had compiled 80,000 at the time of his death, and completed by his grandson.

Opinion on Mawlid

He wrote favourably about Muzaffaruddīn Kūkūbūrī and that he initiated the practice of Mawlid; he mentioned details of Mawlids held in that period without a word of criticism. Indeed, he wrote admiringly: “Shaykh Abu'l Khaṭṭāb ibn Dīḥyah wrote a book on Mawlid of the Prophet ﷺ named *At-Tanwīr fī Mawli'dī'l Bashīr an-Nadhīr* upon which he was given a present of a thousand gold coins”. He also wrote a book on Mawlid which is known as *Mawlid an-Nabiy*.

3. Ḥāfiẓ Zaynuddīn Abu'l Fadl ʿAbd ar-Rahīm al-ʿIrāqī

Madh'hab	Shāfiyī – Ashārī
Period	725–806 AH / 1325–1403 CE
Scholarly Life	Approximately 73 years [passed away aged 81]
Prominent Students	Ibn Ḥajar al-ʿAsqalānī, Nūruddīn al-Haythamī

Brief Biography

He memorised the Qurʾān around age eight; studied under Taqiyuddīn Abu'l Ḥasan al-Subki and Ibn Daqīq al-ʿYīd; he travelled to many places to obtain authorisations with elevated chains. Ibn Ḥajar said: “We have not seen anyone as proficient as him in Ḥadīth.” Suyūṭī considered him the Mujaddid of the 8th century along with Bulqīnī. Ibn Ḥajar also said that almost everyone in his time took ḥadīth from him; Ibn Ḥajar himself studied with Al-ʿIrāqī for ten years. He was the Qāḍī of Madīnah for three years.

Notable Works

Takhrīj of ḥadīth in *Iḥyāʾa*, *Minhāj* of Bayḍāwī, *Arbayīn* of Nawawī; *Takmilah Sharḥ al-Muhadh'dhab*, *Dhayl Mīzaān al-Iyṭidāl*, *Tarḥ al-Tathrib*, *Alfiyah* on ḥadīth terminology and its commentaries, *Fat'ḥ al-Mughīth* and *Sharḥ al-Kabīr*, *At-Taqyīd al-Yīdāh*, *Mughni ʿan Ḥaml al-Asfār*, *Akhhbār al-Aḥyāʾa bi Akhhbār al-Iḥyāʾa*, *Al-Kashf al-Mubīn*, *Taqrīb al-Masānīd*

Opinion on Mawlid

He has written a book on Mawlid, *Al-Mawrid al-Hanīy fī Mawlidī's Sanīy*.

4. Ḥāfiẓ Shamsuddīn Abu'l Khayr Muḥammad ibn al-Jazarī

Madh'hab	Shāfiyī – Ashārī
Period	751–833 AH / 1350–1429 CE
Scholarly Life	Approximately 69 years [passed away aged 82]

Brief Biography

Memorised the Qur'ān at 13; and studied under many ḥadīth scholars; Ibn Kathīr, Ḍiyāuddīn and Bulqīnī gave him authorisations. He is the highest authority on Qur'ān recitations and readings from his time onward.

Notable Works

Muqaddimah, An-Nashr fi'l Qirā'āt al-Āshr, Ṭayyibatu'n Nashr, Durratu'l Muḍiyyah, Ghāyatu'l Maharah, Hidayah ilā Ulūm al-Riwāyah, Dhātu'sh Shifā, Taqrīb al-Nashr, Tahbīr al-Taysīr, Nihāyatu'd Dirāyāt, Tamhīd, Munjid al-Muqriyīn, Ḥiṣn al-Ḥaṣīn.

Opinion on Mawlid

He has written two books on Mawlid: *Al-Tārīf bi'l Mawlid al-Sharīf* and *Ārf al-Tārīf bi'l Mawlid al-Sharīf*.

“When a kāfir like Abū Lahab, who is condemned in the Qur'ān and who is guaranteed a place in hell, can get a reprieve because of being pleased with the birth of the Prophet ﷺ, then what about a monotheist Muslim in the ummah of RasūlAllāh ﷺ, who expresses joy and jubilation in remembrance of the birth of the Prophet ﷺ, and expends everything possible in his love for the Prophet ﷺ? Indeed, such a person deserves a reward and that Allāh tāālā will make him enter paradise by His immense favour [for expressing joy upon the birth of the Prophet ﷺ]”.

5. Shaykh al-Islām Abu'l Fadl Aḥmad ibn Ḥajar al-Āsḡalānī

Madh'hab	Shāfiyī – Ashārī
Period	773–852 AH / 1371–1448 CE
Scholarly Life	Approximately 69 years [passed away aged 79]

Brief Biography

Memorised the Qur'ān at a young age; and studied under many ḥadīth scholars, Ḥāfiẓ al-Īrāqī being the most prominent. He is universally acknowledged as *Amīr al-Mu'minīn fi'l Ḥadīth*.

Notable Works

Fat'h al-Bārī (17 vols), *Taghlīq al-Tāliq* (5 vols), *Tahdhīb u't Tahdhīb* (12 vols), *It'hāf al-Maharah* (19 vols, 25,500 hadith), *Al-Iṣābah* (9 vols), *Al-Maṭālib al-Āaliyyah* (19 vols), *Lisān al-Mizān* (10 vols), *Durar al-Kāminah*, *Nukhbatu'l Fikar*, *Nukat ālā Kitāb ibn Ṣalāḥ*, *Talkhīṣ al-Ḥabīr* (4 vols), *Iṭrāf al-Musnid al-Mūtaliy* (10 vols) are among his most famous works. Sakhāwī said that if he did not write any other book, he would still be remembered for his *Fat'h al-Bārī* alone.

Opinion on Mawlid

“Celebration of the Mawlid is an innovation – it has not been reported from any of our pious elders from the first three centuries. In spite of this, it has both good and bad aspects. When it is celebrated free from all bad aspects and comprising of only good actions, it is a praiseworthy innovation, *bidāh ḥasanah* – otherwise it is not permissible. Thanking Allāh tāālā can be in various forms – prostration, fasting, charity, recitation of the Qur'ān etc. Which favour can be greater than the advent of this [honourable] Prophet ﷺ, the prophet of mercy who arrived on this blessed day?”

6. Ĥāfiẓ Muĥammad Abū Bakr ibn Nāṣiruddīn al-Dimashqī

Madh'hab	Shāfiyī
Period	777–842 AH / 1375–1438 CE
Learning/Teaching	Approximately 55 years [passed away aged 65]

Brief Biography

Memorised the Qur'ān at a young age and studied under many ḥadīth scholars. Ibn Ḥajar praised him and Sakhāwī said: “Nobody from the Levant after him, ever reached his grade”.

Notable Works

It'hāfu's Salik bi Ruwwāti'l Muwaṭṭa' an Mālik, It'hāf, Ahādīth al-Sittah, Asānīd al-Kutub al-Sittah, Al-Iylām bimā waqá fi Mushtabih al-Dhahabi mina'l Awhām, Iftitāh al-Qārī li Ṣaḥīḥ al-Bukhārī, Bardu'l Akbād, Badiātu'l Bayān, Imlā'a al-Anfas, Bawāyith al-Fikrah, Tarjīḥ li ḥadīth Ṣalāt al-Tasbīḥ, Radd al-Wāfir, Raḥ'a al-Malām, Úqūd al-Durar fi Úlūm al-Athar,

Opinion on Mawlid

He has written three books on Mawlid: *Al-Mawrid al-Sādī fi Mawlid al-Hādī, Jāmiy al-Aāthār fi Mawlid al-Mukhtār, Al-Lafẓ ar-Rāyiq fi Mawlid al-Khayr al-Khalāyiq.*

“It is narrated from authentic narrators that Abū Lahab gets a reprieve from hellfire on Mondays, because he set free Thuwaybah, in joy and happiness at the birth of RasūlAllāh ﷺ.”

He wrote verses which essentially mean: if a kāfir who is deplored in the Qur'ān gets reprieve from torment for the reason that he was happy at the Prophet's ﷺ birth, a Muslim who believes in tawḥīd will certainly not be deprived when he celebrates the birth of the Prophet ﷺ”.

7. Ḥāfiẓ Muḥammad ibn ʿAbd ar-Raḥmān al-Sakhāwī

Madh'hab	Shāfiyī – Ashārī
Period	831–902 AH / 1427–1496 CE
Scholarly Life	Approximately 61 years [passed away aged 71]

Brief Biography

Memorised the Qur'ān, *ʿUmdu'l Aḥkām*, *Minhāj* and *Alfiyatu ibn Mālik* and many other books before the age of twenty. The scholars with whom he studied and took ḥadīth are close to four hundred, and Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī and Bulqīnī are the most prominent among them. Ibn Ḥajar himself praised him saying: “He is my most diligent student”. He has narrated the ḥadīth awwaliyah from 120 shaykhs and so also authorisations of Bukhārī from 120 shaykhs.

Notable Works

He mentioned 150 works in the autobiographical note in his own *Ḍaw al-Lāmiy*; Al-Kittānī says in *Fahras al-Fahāris* that his books put together are well over 400 folios. The following are most famous: *Maqāṣid al-Ḥasanah*, various *Arbayīn*, *Aqrabu'l Wasāyil*, *Fat'h al-Mughith*, *Tuḥfatu'l Munīfah fī Aḥādīthi Abī Ḥanīfah*, *Takmilah Sharḥ al-Tirmidhī li'l ʿIrāqī*, *Jāmiy al-Ummahāt wa'l Masānīd* which he did not complete and if it were complete, it would reach 100 volumes, *Miatu ḥadīth ān Miatu Shaykh*.

Opinion on Mawlid

He has written a book on Mawlid named *Al-Fakhr al-ʿAlawī fī'l Mawlid an-Nabawī* and he has advised to recite reliable books written by ḥadīth imams such as Ḥāfiẓ al-ʿIrāqī's *Mawrid al-Haniy* during Mawlid celebrations.

8. Ḥāfiẓ Jalāluddīn Ábd ar-Raḥmān al-Suyūṭī

<i>Madh'hab</i>	Shāfiyī – Ashārī
<i>Period</i>	849–911 AH / 1445–1505 CE
<i>Scholarly Life</i>	Approximately 53 years [passed away aged 62]

Brief Biography

Memorised the Qur'ān in his 9th year as well as *Minhāj*, *Alfiyatu Ibn Mālik* and *Úmdah* before coming of age. Khātimatu'l Ḥuffāẓ, the greatest Ḥadīth scholar from his time onward, he has himself said that he had memorised 200,000 Ḥadīth. He narrates from 600 shaykhs. He was a master of many disciplines and wrote books in almost all Islamic subjects.

Notable Works

He has mentioned more than 250 works in the autobiographical note in his historical work *Ḥusn al-Muḥāḍarah*. Other well-known works are *Tafsīr Jalālayn*, *Tafsīr Durr al-Manthūr*, *Jam' al-Jawāmiy* (consolidation of 100 books and 50,000 Ḥadīth,) *Itqān*, *Tadrīb ar-Rāwī*, *Khaṣayīṣ al-Kubrā*.

Opinion on Mawlid

He has written a book on the validity of the Mawlid named *Ḥusn al-Maqṣid fī Ámal al-Mawlid* and was a vocal supporter of Mawlid.

“Mawlid is essentially, a gathering of people in which there is recitation of the Qur'ān, narration of events surrounding the birth [and proclamation] of the Prophet ﷺ and [miraculous] signs that appeared during his blessed birth. A banquet is held and the assembly disperses thereafter without doing anything further. This is a praiseworthy innovation and the person doing it will be rewarded, because of the reverence of the Prophet ﷺ and expression of happiness and gratulation upon the blessed birth of the Messenger ﷺ”.

9. Ḥāfiẓ Shihābuddīn Aḥmed ibn Muḥammad al-Qaṣṭallānī

Madh'hab	Shāfiyī – Ashārī
Period	851–923 AH / 1505–1517 CE
Scholarly Life	Approximately 60 years [passed away aged 72]

Brief Biography

He memorised the Qur'ān and many texts such as *Shāṭibiyyah*, *Jazariyyah*, *Wardiyyah*, at a young age and learned all the seven recitations. He read the whole of Bukhārī in five sittings under Shāwī. His teachers include Shaykh Khālid al-Az'harī, Ājlūnī and Imām Sakhāwī. His annotations on *Shāṭibiyyah* have insights and annotations that are not found even in Jazari's commentaries.

Notable Works

He has written a number of works on ḥadīth and sīrah: *Irshād al-Sārī* (10 vols) a commentary on Bukhārī, which in Kattānī's opinion is a better than *Fat'h al-Bārī* or others as a text in teaching. *Minhāju'l Ibtihāj* commentary on Muslim (in eight volumes and left incomplete at the time of his death), *Sharḥ al-Shamāyil*, *Isāād*, *Fat'h al-Dānī*, *Laṭāyif al-Ishārāt*, *Mawāhib al-Ladunniyyah*.

Opinion on Mawlid

“If Friday is considered special because of the birth of Sayyidunā Ādam ﷺ such that Muslims are exhorted to seek blessings on this day; then why not the day on which the leader of all prophets ﷺ was born? “[*After mentioning Jazari's opinion on Mawlid*] Muslims have been celebrating in the month of his ﷺ blessed birth ever since [this practice was innovated] and hold banquets, give in charity in the nights of Rabīy and express joy and jubilation and increase good deeds; they recite the Mawlid and recount the blessings Allāh tāālā gives us for the sake of His Messenger ﷺ”.

10. Hāfiẓ Shihābuddīn Aḥmed ibn Hājar al-Haytamī

Madh'hab	Shāfiyī – Ashārī
Period	899–974 AH / 1493–1566 CE
Scholarly Life	Approximately 65 years [passed away aged 75]

Brief Biography

Memorised the Qur'ān when he was very young and entered Al-Az'har at 24. His teachers include Shaykh al-Islām Qādī Zakariyyah, Sanbāṭī, Shams al-Mash'hadī, Samhūdi, Ṭablāwī, Shihabuddīn Ramli, Abu'l Ḥasan Bakrī. He is considered as an authority in the Shāfiyī madh'hab.

Notable Works

He has written a number of works on ḥadīth and fiqh: *Sharḥ al-Mishkāt*, *Tuḥafatu'l Muḥtāj bi Sharḥ al-Minhāj*, two commentaries on *Irshād*, *Ṣawāyiq al-Muḥriqah*, *Sharḥ al-Arbayīn*, *Al-Zawājir an Iqtirāf al-Kabāyir*, *Al-Iylām li Qawāṭiy al-Islām*, *Fatāwā al-Kubrā* and *Fatāwā al-Ḥadīthiyah*.

Opinion on Mawlid

He has written a book on Mawlid named *Itmāmu'n Ni ýmati álā al-Áālam fi Mawlidi Sayyidi Waladi Ádam*, and Imām Ibrāhīm Bayjūrī has written a commentary on this work. A manuscript of another commentary *Bahjatu'l Fikar álā Mawlid al-Imām Ibn Hājar* by Shaykh Maḥallī can be found online on the King Saud University portal.

“As for Mawlid celebrations and litanies that are held in our lands are mostly good deeds like charity, dhikr, prayers and salutations upon RasūlAllāh ﷺ and reciting eulogies in his ﷺ praise. Concerning evil things like intermingling of men and women – then it remains ḥarām even if it is done outside a Mawlid.” [*Fatāwā Ḥadīthiyah*]

11. Mullā Nūruddīn Ālī ibn Sulṭān al-Qārī

Madh'hab

Ĥanafī – Māturīdī

Period

d.1014 AH / d. 1605 CE

Scholarly Life

At least 62 years [Year of birth not known, but after initial education he entered Makkah around 952 and stayed there forever.]

Brief Biography

Memorised the Qur'an at an early age and mastered Qur'an recitations. His teachers include Imām Ibn Ĥajar al-Haytamī, Imām Ālī al-Muttaqī al-Hindī.

Notable Works

Sharĥ Fiqh al-Akbar, *Ḍaw al-Māālī*, *Takhrij Aĥādīth al-Āqāyid an-Nasaḥiyah*, *Tāliqāt al-Qārī ālā Thulāthiyāt al-Bukhārī*, *Jamālayn ālā Jalalayn*, *Jam' al-Wasāyil fī Sharĥ al-Shamāyil*, *Ĥirż al-Thamīn ālā Ĥiṣn al-Ĥaṣīn*, *Sharĥ Nukhbatu'l Fikar*, *Sharĥ Shifā*, *Sharĥ Ṣaĥīĥ Muslim*, *Sharĥ Musnad Imām Abī Ĥanīḥah*, *Sharĥ al-Hidāyah of Marghīnānī*, *Sharĥ al-Wiqāyah*, *Fatĥ Bāb al-Īnāyah Sharĥ Nuqāyah*, *Mirqāt al-Maḥātīĥ bi Sharĥi Mishkāt al-Maṣābīĥ*, *Al-Maṣnūū fī Mārīfati'l Mawḏūū*, *Minaĥ al-Fikriyyah*, and a number of monographs.

Opinion on Mawlid

He has written a book on Mawlid, *Al-Mawlid ar-Rawī fī'l Mawlid an-Nabawī*.

12. Shaykh Ábd al-Ĥaqq Muĥaddith Bukĥārī Dihlawī

Madh'hab	Ĥanafī – Māturīdī
Period	958–1052 AH / 1551–1642 CE
Scholarly Life	Approximately 80 years [passed away aged 94]

Brief Biography

He was instructed by his father from the age of four and he completed his studies by the time he was fourteen. He then memorised the Qur'an and spent eight years learning from the scholars of Transoxiana. He visited Hijaz in 996 and took ĥadīth from scholars and upon his return to India revived the interest in ĥadīth sciences.

Notable Works

Lamāāt al-Tanqīĥ, Arabic commentary on *Mishkat*, *Ashiātu'l Lamāāt*, a Persian commentary on *Mishkāt*, *Madāriju'n Nubuwwah*, *Sharĥ Sifru's Sāādah*, *Akhbār al-Akhyār*, *Jadhb al-Qulūb*, *Jāmi'y al-Barakāt*, *Maraj al-Baĥrayn*, *Zubdatu'l Aāthār*, *Zād al-Muttaqīn*, *Fat'ĥ al-Mannān fī Manāqib an-Númān*, *Taĥšīl al-Tāarruf fī Mārīfati'l Fiqhi wa't Taṣawwuf*, *Sharĥ Futūĥ al-Ghayb*, *Takmīl al-Īmān*, *Mā Thabata bi's Sunnah*.

Opinion on Mawlid

“[Quoting Al-Jazārī] By my life! His reward will be that Allāh tāālā will bestow His favours upon him and make him enter paradise. Musims have been celebrating the Mawlid in the month of his ﷺ birth – they hold banquets, give in charity and celebrate and do good deeds, and recite the Mawlid...

“...it has been observed that the special favour upon celebrating Mawlid it results in safety and peace for the remaining part of the year.

“...may Allāh tāālā have mercy on that soul who spends the night of the blessed Mawlid in jubilation and joy, celebrating this as Eid...”

Appendix B

BIDÁH

Translation of the complete topic from *Qawāyid al-Kubrā* of Imām Ibn Ábd as-Salām

Bidáh: Praxes not in vogue in the time of RasūlAllāh ﷺ.

It is classified as following:

1. *Bidáh Wājibah (Wājib)*⁷⁵ – Obligatory
2. *Bidáh Muḥarramah (Ĥarām)* – Forbidden
3. *Bidáh Mandūbah (Mandūb)* – Recommended, Praiseworthy
4. *Bidáh Makrūhah (Makrūh)* – Disliked
5. *Bidáh Mubāḥah (Mubāḥ)* – Permissible

The method to ascertain the category to which a bidáh belongs is to evaluate it against principles of shariáh. If it corresponds to the principles of wājib, it is wājib; and likewise ḥarām, mandūb, makrūh or mubāḥ according to respective conditions.

Examples of Obligatory Bidáh:

- Arabic Grammar: it is obligatory⁷⁶ to teach and learn [Arabic] grammar to be able to understand the Book of Allāh and the tradition of His Messenger ﷺ. This is obligatory because, it is

⁷⁵ In Arabic, it is *wājibah*, etc. due to agreement with gender, which is ignored here.

⁷⁶ Obligatory for a group of scholars.

obligatory to preserve the shariāh; and it is not possible to protect it unless we understand it well. That which is required to fulfil an obligation is also obligatory.

- Conservation of language of the Book and Sunnah.⁷⁷
- Establishing⁷⁸ the discipline of principles of fiqh [*Uṣūl al-Fiqh*]
- Criticism of narrators,⁷⁹ so as to differentiate between authenticated and weak reports.

The principles of shariāh mandate its preservation as a collective obligation,⁸⁰ and it is impossible to preserve except by adopting the aforementioned innovations.

Examples of Forbidden Bidāh:

- The Qadariyyah⁸¹ sect – deniers of destiny
- The Jabariyyah sect – deniers of free will
- The Murjiyyah sect – who deny punishment in the hereafter

⁷⁷ *ḥifẓ al-gharīb*: preserving meanings of antiquated words. For example dictionaries like *Mishkātu'l Anwar* of Qādi Íyād, *Nihāyah* of Ibn al-Athīr, *Tuḥfatu'l Arīb* of Abū Ḥayyān and *Tahdhīb al-Asma'a wa'l Lughāt* of Nawawī.

⁷⁸ Which is an innovation and not formalised in the time of the Companions or their followers.

⁷⁹ *jarḥ - táḍīl*

⁸⁰ *farḍ kifāyah*: It is collectively obligatory such that if a group of people are engaged in it, the community is absolved; and if nobody engages in it, every individual is culpable and bears the sin of not fulfilling the obligation.

⁸¹ Not to be confused with *Qādiriyyah*, due to proximity in transliteration; Qādirīs are the followers of Shaykh Ábd al-Qādir al-Jilānī – a sufi school within Ahl as-Sunnah. Qadari is a sect that denies in Divine preordination or *taqdīr*.

- The Mujassimah sect – anthropomorphists

It must be noted that refuting these sects is an obligatory *bidáh*.⁸²

Examples of Recommended Bidáh:

- Establishing schools, cloisters; building bridges and alcoves.⁸³
- Every good thing or charity which was not established among the first generation of Muslims.
- *Tarāwīh*: Supererogatory prayers in Ramaḍān.
- Expounding finer points of taṣawwuf; theological discourse and refutation.
- Gatherings to discuss and elucidate proofs for religious issues, as long as such conferences are for the sake of Allāh tāālā.

Examples of Disliked Bidáh

- Decorating and adorning mosques
- Embellishing copies of the Qur’ān
- [According to one opinion,] reciting Qur’ān in a melodious voice and tempo such that it violates the structure of Arabic words; but the accurate position is that it is forbidden [when variation of the tone adds or elides a letter, thereby distorting its meaning].

⁸² That is, none of the Ṣaḥābah and Tābiyīs refuted anthropomorphists as they did not exist in their time; and since they appeared later, it is obligatory on us to refute them, like the Wahābīs, Salafīs and their offshoots – may Allāh tāālā destroy their mischief.

⁸³ *qanāṭir*

Examples of Permissible Bidáh

- Shaking hands after morning and evening prayers.⁸⁴
- Preparing and eating luxurious and delicious food and drink; wearing expensive and fine clothes; living in spacious and comfortable dwellings; wearing newer forms of Muslim headgear⁸⁵ and other accessories.⁸⁶

There may be a difference of opinion in some of these issues – where a group of scholars consider it a disliked innovation [*bidáh makrūhah*,] others may consider it as an actionable sunnah present in the time of RasūlAllāh ﷺ or thereafter similar to recitation of *istiādhah* and *basmalah*⁸⁷ in the prayer. Allāh táālā knows best.



⁸⁴ *ṣubḥ* - *āṣr*

⁸⁵ *ṭayālisah*: is a form of cap which was not present in the first generation and is a foreign import.

⁸⁶ *akmām*: cuff links.

⁸⁷ *istiādhah*: aúūdhu billāhi mina'sh shayṭāni'r rajīm;

basmalah: bismillāhi'r raḥmani'r raḥīm.

THOSE WHO QUESTION THE MAWLID

They are ordinary people: incapable of reciting Sūrah Fatīḥah properly, illiterate labourers, men who shave their beards and women who do not cover themselves, people who do not pray regularly, young men who wear tight fitting jeans in prayer exposing their áwrah; and people who watch movies and listen to music, but yet dismiss Mawlid scornfully: “Did the companions celebrate it? Is it proven by any Ṣaḥīḥ Ḥadīth?” Even if such a questioner were a ḥadīth scholar with a navel-length beard, we ask them:

1. How many of you and your teachers or any scholar in the previous two hundred years can claim ḥadīth scholarship at the level of:
 - i. Ḥāfiẓ Ibn Kathīr [d.774]
 - ii. Ibn al-Jazariyy [d.833]
 - iii. Ḥāfiẓ Zaynuddīn al-Írāqī [d.806]
 - iv. Ibn Ḥajar al-Ásḡalānī [d.852]
 - v. Ibn Nāṣiruddīn al-Dimashqī [d.842]
 - vi. Jalāluddīn Suyūṭī [d.911]
 - vii. Ḥāfiẓ Qaṣṭallānī [d.923]
 - viii. Ibn Ḥajar al-Haytamī [d.974]
 - ix. Mullā Áli al-Qārī [d.1014]
 - x. Shāh Ábd al-Ḥāqq Dihlawī [d.1052]

2. How many of you or your teachers have memorised Bukhārī and Muslim – complete ḥadīth including the text and narrators?
3. How many of you have read the books Bukhārī or Muslim in full or have an authorisation shorter than any of these scholars?
4. Give four reasons why we should follow you or your teachers instead of the aforementioned imāms?
5. Until the last century (1300 AH,) what is the ratio of scholars who have supported and praised Mawlid to those who have categorically rejected and condemned celebrating the Mawlid?
6. If Mawlid is a bidāh, then why do you not condemn the aforementioned scholars as innovators?
7. If celebrating Mawlid is a bidāh, do you accuse these scholars of:
 - a. being ignorant of ḥadīth or its meaning
 - b. being ignorant of principles of fiqh – and bidāh itself
 - c. being heedless of sunnah
 - d. actively promoting bidāh
 - e. being unconcerned about the state of the ummah?
8. If not, why do you revile those who celebrate Mawlid in our times and spare these scholars?
9. Mawlid was being celebrated in Ibn Taymiyyah’s time and he mentions it in *Iqtidā’a*; why did he not write a detailed refutation of this practice and condemn it? Instead, he wrote:

Commemorating mawlid and considering it a [joyous] season:

which some people celebrate; there shall be a great reward for the beautiful intention [of celebrating mawlid] and for the reverence of the Prophet ﷺ as I have previously mentioned – where some people consider it praiseworthy, a strict believer may consider it ugly. Someone complained to Imām Aḥmed about a rich man who spent about a thousand dīnar on a copy of the Qur’ān and he replied: “Leave him. He has put his gold to good use.” Even though he considered decoration of *muṣ-ḥaf*⁸⁸ as makrūh. Some [Ḥanbalī] scholars have tried to reconcile with his opinion and said: “the rich man was only renewing the paper and writing.” But this was not [Imām] Aḥmed’s intention, rather what he meant was: this action is done for a reason⁸⁹ [expecting a favourable outcome] even though there is an inherently corrupt component in it.⁹⁰

Does it mean that we agree to everything these scholars of ḥadīth have said or written in their books? Of course not. For example, we Ḥanafīs do not agree with fiqh opinions of Imam Ibn Ḥajar that are not according to our madh’hab. Similarly, Ibn Kathīr and Ibn Nāṣir al-Dimashqī praised Ibn Taymiyyah – even if they did not follow his deviant opinions themselves. Imām Aḥmed Zarrūq al-Mālikī explained this issue well:

What is the answer to the objection that Taqīyuddīn Ibn Taymiyyah has rejected these litanies [like Ḥizb al-Baḥr] and has refuted them in a vituperative manner?

⁸⁸ Copy of the Qur’ān.

⁸⁹ *maṣlaḥah*

⁹⁰ *Iqtidā’ al-Ṣirāṭ al-Mustaqīm*, 308. Section: Veneration of days originally not venerated in the shari’ah. These are contiguous quotes. Admirers of Ibn Taymiyyah in our time, who oppose the Mawlid, misquote this by adding another line from the paragraph that follows, thereby distorting the meaning of this one.

We reply: Ibn Taymiyyah is a Muslim who is known for his proficiency in ḥadīth⁹¹ [and islamic sciences] but is criticised in [certain] beliefs he held. He is accused of having a defective intellect, what would he know of gnosis?⁹² The shaykh, the Imām Taqīyuddīn Subkī was asked about him and he replied: “He was a man whose knowledge was greater than his intellect.” The important thing is that he is reliable in what he narrates, not in his inferences or opinions. Allāh tāālā knows best.⁹³

What if the same thing is said about the imāms mentioned earlier: ‘we accept their transmission but not their opinion?’ The key here is that of majority. Ibn Taymiyyah’s aberrations contradict majority of the Ūlamā; on the other hand Mawlid is supported by an overwhelming majority of prominent scholars. Only Wahābī/Salafī denominations or their confused cousins in the Subcontinent – the Deobandis, fret about the Mawlid.

Even if celebrating the Mawlid was opposed⁹⁴ by a number of scholars, it would still be considered a valid difference of opinion without each party castigating the other. We consider celebrating the Mawlid as praiseworthy and recommended, not an obligatory action. But those who oppose it, write books, conduct seminars against the Mawlid and scream ‘bidāh’ at every opportunity and dissuade people from attending it; even though we do not see the same fervour in condemning other bidāh – or

⁹¹ *ḥifẓ wa’l itqān*

⁹² In other words: When his *‘aql* is accused of being flawed, how can he be expected to reach *‘irfān*?

⁹³ Shaykh Zarrūq in Preface of *Sharḥ Ḥizb al-Baḥr*, vide Nab’ḥanī in *Shawāhidu’l Ḥaqq*.

⁹⁴ Which is hypothetical; because in reality, all scholars of Ahl as-Sunnah support it and in fact, it is a differentiating factor between Sunnis and heretics.

is Mawlid the only bidāh left in our times of utmost righteousness and piety?

What about those who celebrate Mawlid? Are they all pious? Does every one of them pray regularly, strictly follow the sunnah and avoid ḥarāms? Do all of their men wear beards and women cover themselves?

The answer: True, not everyone among those who celebrate Mawlid is observant and pious Muslim. But there is a huge difference between a fāsiq who celebrates Mawlid in the love of Muṣṭafā ﷺ, and cites noble ūlamā of Islām as his proof – and the fāsiq who derides it as a bidāh sneering at ‘not following the sunnah’. The purpose of the Mawlid is to remind everyone that the love for Muṣṭafā ﷺ should be more than love for anything or anyone else in the creation. When they hear and learn about Muṣṭafā ﷺ, his lofty character and his attributes, people will be drawn towards him and it is thus hoped that they may be mindful of the sunnah of the Prophet ﷺ in the future. That is how our elders invited people to Islām by commemorating the Prophet ﷺ, describing his ﷺ blessed life and describing his ﷺ blessed age. The full title of the book known as *Ṣaḥīḥ Bukhārī* is: *The Collection of Authentic Narrations Concerning the Sayings, Traditions and the Times of RasūlAllāh ﷺ*. Our scholars have insisted the Mawlid to be free from everything forbidden by the shariāh and practices contrary to the shariāh. For example, singing of young boys, collection of funds from Non-Muslims to celebrate Mawlid, musical instruments, mention of false or concocted stories instead of authentic and established narrations etc. are all rejected. We end our discussion quoting *Fatāwā ar-Ridāwiyyah*:

...to recite and to listen to [Mawlid] which comprises of things repudiated by the shariāh is impermissible, such as false narrations,

concocted stories, poetic verses that are contrary to Sacred Law, especially such verses which are disrespectful to Prophets and Angels; this malady is rife even though such words are blasphemies..⁹⁵

Citing Imām Aḥmed Zaynī Daḥlān, he writes:

One form of showing reverence to RasūlAllāh ﷺ is to recite the Mawlid and stand in prayer on the night of his ﷺ blessed birth, and to stand up in respect upon the mention of his ﷺ birth; and to hold banquets and other good deeds...⁹⁶

We ask Allāh táālā to fill our hearts with the love Muṣṭafā ﷺ.



⁹⁵ *Fatāwā ar-Ridāwīyyah*, 23/722

⁹⁶ *Ibid*, 731.

Appendix D

FAMOUS BOOKS ON MAWLID

Prominent úlamā have written books on Mawlid; many of these works are published, and even some unpublished manuscripts are available online as parts of collections, such as those made available by the King Saud University accessible on <http://makhtota.ksu.edu.sa>; also see <http://www.al-mostafa.com>.

1. *Mawlid al-Árūs*, Hāfiẓ Ábd ar-Raḥmān ibn al-Jawzī [d.597]. Manuscript in KSU.
2. *Al-Tanwīr fī Mawlid al-Bashīr an-Nadhīr*, Hāfiẓ Úmar ibn Áli ibn Dīḥyah al-Kalbī [d.633].
3. *Mawlid an-Nabiy*, Hāfiẓ Ímāduddīn Ismāyīl Ibn Kathīr [d.774]
4. *Al-Mawrid al-Haniy fi'l Mawlid as-Saniy*, Hāfiẓ Imām Zaynuddīn Ábd ar-Raḥīm al-Írāqī [725-806] Published.
5. *Árf al-Tárif bi'l Mawlid al-Sharīf*, Hāfiẓ Imam Shamsuddīn Muḥammad al-Jazariy [d.833]
6. *Al-Mawrid al-Sādī fī Mawlid al-Hādī*, Hāfiẓ Shamsuddīn Muḥammad ibn Abū Bakr Ibn Nāṣiruddīn al-Dimashqī [777-842]
7. *Jāmiy al-Aāthār fī Mawlid al-Mukhtār*, Hāfiẓ Shamsuddīn Muḥammad ibn Abū Bakr Ibn Nāṣiruddīn al-Dimashqī [777-842]

8. *Al-Lafẓ ar-Rāyiq fī Mawliḍi Khayr al-Khalāyiq*, Ḥāfiẓ Shamsuddīn Muḥammad Ibn Nāṣiruddīn al-Dimashqī [777-842]
9. *Al-Fakhr al-Ālawī fī'l Mawliḍ an-Nabawī*, Ḥāfiẓ Muḥammad ibn Ābd a-Raḥmān al-Sakhāwī [831-902]
10. *Al-Mawārid al-Haniyyah fī Mawliḍi Khayr al-Bariyyah*, Imām Zaynu'l Āābidīn Āli al-Samhūdī [d.911]
11. *Mawliḍ*, Ḥāfiẓ Wajīhuddīn Ābd ar-Raḥmān Muḥammad al-Shaybānī known as Ibn al-Dabīy [866-944]
12. *Itmāmu'n Niymati āla'l Āālam bi Mawliḍi Sayyidi Waladi Ādam*, Imām Aḥmed ibn Ḥajar al-Haytamī [d.974] Imām Ibrāhīm Bājūrī wrote a commentary on this work titled *Tuḥfatu'l Bashar ālā Mawliḍi Ibn Ḥajar*.
13. *Al-Mawliḍ ar-Rawīy fī'l Mawliḍ an-Nabawīy*, Imām Muḥammad ibn Aḥmed famously known as Khaṭīb Shīrbīnī [d.977]
14. *Al-Mawriḍ ar-Rawīy fī'l Mawliḍ an-Nabawīy*, Shaykh Nūruddīn Mullā Āli ibn Sulṭān al-Qārī [1014]
15. *Īqd al-Jawhar fī Mawliḍ an-Nabiyy al-Az'har*, which is the most famous of all and is known as *Mawliḍ Barzanjī*; written by the muḥaddith Shaykh Jaáfar ibn Ḥasan al-Barzanjī [1177] which is the most famous and widely published books on Mawliḍ.
16. *Al-Fajr al-Munīr fī Mawliḍi'l Bashīr an-Nadhīr*, Shaykh Tā hā ibn Mihnā [1178] Manuscript in KSU.

17. ***Mawlid an-Nabiy***, Shaykh Shihābuddīn Aḥmed al-Dardīr [1201]. Manuscript in KSU.
18. ***Al-Yumn wa'l Isāād bi Mawliidi Khayr al-Ībād***, Shaykh Muḥaddith Imām Muḥammad ibn Jaáfar al-Kittānī [d.1345]
19. ***Jawāhir al-Naẓm al-Badiy fī Mawlid al-Shafiy***, Shaykh Yūsuf ibn Ismāyīl an-Nab'hānī [1350]
20. ***Ĥawl al-Īhtifāl bi Dhikrā al-Mawlid an-Nabawiy al-Sharīf***, Shaykh Sayyid Muḥammad Álawī al-Mālikī al-Ĥāsanī [1425]
21. ***Idhāqatu'l Athām li Māniyi ámal al-Mawlid wa'l Qiyām***, by Rayīs al-Mutakallimīn Imām Naqī Áli Khān [1295] along with ***Rashāqatu'l Kalām fī ḥawāshi Idhāqatu'l Athām***, annotations by the author's son Alahazrat Imām Aḥmed Riḍā Khān [1340] is a 300 page treatise on the permissibility of celebrating Mawlid.
22. ***Iqāmatu'l Qiyāmah álā Ṭāyini'l Qiyāmi li Nabiyi Tihāmah***, Alahazrat Imām Aḥmed Riḍā Khān al-Baraylawī [1340]



SOURCES

1. *Ĥusn al-Maqsid fi Āmal al-Mawlid*: Imām Jalāluddīn Suyūṭī, Ed. Shaykh Muṣṭafā Ābd al-Qādir Āṭā, *Dār Kotob al-Īlmiyyah*, Lebanon, First Edition, 1405/1985.
2. *Al-Ĥāwī li'l Fatāwī*: The 24th monograph in volume one, pages 189-197, Published by *Dār Kotob al-Īlmiyyah*, Lebanon, First Edition, 1403/1983.
3. Some references and information in the footnotes is taken from the Dar Kotob al-Īlmiyyah edition; the list of books is taken from *Ĥawl al-Īhtifāl bi Dhikrā al-Mawlid an-Nabawiy al-Sharīf* of Shaykh Sayyid Muḥammad Ālawī al-Mālīkī al-Ĥasanī. May Allāh tāālā reward the shaykh and perfume his resting place.



ABOUT THE AUTHOR

Imām Jalāluddīn Ábdu'r Raḥmān al-Suyūṭī [849-911 AH] is a famous scholar and author. He memorised the Qur'ān by the time he was eight years old. He then proceeded to memorise various texts in fiqh, grammar and received authorisation to teach Arabic in his seventeenth year. He studied under prominent scholars like Álamuddīn al-Bulqīnī and Kāfiyaji. He was a prolific writer who has written hundreds of books – big and small, many of which have been published and widely available even in our time. He was a master of Tafsīr⁹⁷, Ḥadīth, Fiqh⁹⁸ and Arabic Grammar, and many other sciences. Kattānī in *Fahras al-Fahāris* says that according to his student Dāwūdī, Suyūṭī wrote close to 600 works and some biographers have mentioned a thousand works. In an autobiographical note, he has listed the books he has written in the following categories:

- Tafsīr and related sciences; Qirā'āt – Readings.⁹⁹
- Ḥadīth and related sciences (including Ḥadīth anthologies and commentaries)
- Fiqh and related sciences
- Short books and epistles on miscellaneous topics

⁹⁷ Tafsīr: commentary of the Qur'ān

⁹⁸ Jurisprudence

⁹⁹ The science of Qur'ān recitation is known *tajwīd*; and the variations in readings of the Qur'ān is the science of *qirā'āt*.

- Books on various aspects of the Arabic Language, including Grammar, Rhetoric¹⁰⁰ and Morphology
- Principles of Fiqh
- Tasawwuf
- History and Literature

Some of his famous works:

1. *Jamú'l Jawāmiy* - a consolidated collection of 50,000 ḥadīth from over a hundred books of ḥadīth
2. The other half of *Tafsīr Al-Jalālayn*
3. *Al-Itqān fī Ūlūmi'l Qur'ān*
4. *Ad-Durr al-Manthūr fī Tafsīri'l Ma'thūr*
5. *Lubābu'n Nuqūl fī Asbābi'n Nuzūl*
6. *Mufhamāt al-Aqrān fī Mubhamāt al-Qur'ān*
7. *At-Tahbīr fī Ūlūmi't Tafsīr*
8. *Tanāsuq ad-Durar fī Tanāsubi's Suwar*
9. *Sharḥ ash-Shāṭibiyyah*
10. *Kashf al-Mughattā fī Sharḥi'l Muwattā*
11. *Isāāf al-Mubattā bi Rijāli'l Muwattā*
12. *At-Tawshīḥ ālā Jāmiy as-Śāḥiḥ*
13. *Ad-Dibāj ālā As-Śāḥiḥi Muslim ibn-Ĥajjāj*

¹⁰⁰ For brevity, *Badīy*, *Bayān* and *Māānī* are collectively referred as Rhetoric.

14. *Mirqāt as-Súūd ilā Sunani Abī Dawūd*
15. *Sharĥ Ibn Mājah*
16. *Tadrīb ar-Rāwī fi Sharĥ Taqrīb an-Nawāwī*
17. *Sharĥ Alfīyyatu'l Írāqi*
18. *Áyn al-Ísābah fi Maárifati's Šahābah*
19. *Al-La'āli al-Mašnūáh fi'l Aĥādīthi'l Mawđūáh*
20. *Sharĥ as-Šudūr bi Sharĥi Ĥāl al-Mawtā wa'l Qubūr*
21. *Al-Budūr as-Sāfirah án Umūri'l Ākhirah*
22. *Takhrij Aĥādīth Sharĥ al-Áqāyid*
23. *Al-Ashbāh wa'n Nažayir*
24. *Tanwīr al-Ĥalak fi Imkāni Ru'yati'n Nabiyyi wa'l Malak*
25. *Sharĥ al-Mulĥah*
26. *Mukhtašar al-Íhyā'a*
27. *Ĥabaqāt al-Ĥuffaž*
28. *Ĥabaqāt an-Nuĥāh*
29. *Ĥabaqāt al-Usūliyyīn*
30. *Ĥabaqāt al-Mufassirīn*
31. *Ĥabaqāt al-Kuttāb*
32. *Ĥusn al-Muĥāđarah fi Akhbāri'l Mišri wa'l Qāhirah*
33. *Tārikh al-Khulafā'a*
34. *Al-Ĥāwī li'l Fatāwī* – which contains a number of monographs



ABOUT THE TRANSLATOR

Abu Hasan is a student of Islamic sciences and Sacred Law. He follows the Ḥanafī–Māturīdī madh’hab and an aspirant to the Qādirī path; he is also an ardent admirer and follower of Alahazrat Imām Aḥmad Ridā Khān al-Baraylawī ﷺ. Abū Ḥasan translates short works and excerpts for his own edification and shares them for the benefit of students and beginners like himself. Some of his articles can be found on www.tanwir.org and www.ridawi.org.



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