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Q: 156 ? Title: 1. wud lyk 2 knw is the Mawlid permissable given that noone believes in the Hazir n Naazir 2. Is it permissble to kiss a great scholars hands and feet? 3. I had a dream that I kissed the Blessed Hands of the Holy Prophet SAW

Question

1. wud lyk 2 knw is the Mawlid permissable given that noone believes in the Hazir n Naazir issue n dat we dnt fink its an obligation, and we dont mke a fixed tym,rather we do it at any tym out ov love for Rasulullah SAW? I was told dat it is permissible if no corrupt beliefs interfere with it.
2. Is it permissble to kiss a great scholars hands and feet? Mufti Muhammad Shafee' (RA) wrote in his Jawaahirul Fiqh dt is ryt on certain pple but nt evry1,n it is no mor den Mustahab? Plz xplain
3. I had a dream that I kissed the Blessed Hands of the Holy Prophet SAW,but i cant remember how He SAW looks,does this it wasn't realy Him? Plz help

Answer

In the name of Allah, Most Gracious, Most Merciful

Assalaamu `alaykum waRahmatullahi Wabarakatoh

We pray that Allah Ta'ala takes you safely for Haj. Please make a lot of dua for us and if you remember, kindly convey our greetings to the Prophet ﷺ.

1) A person's Iman is only complete once he loves Nabi ﷺ more than his parents, his children and all his belongings. It is narrated in Saheeh Al-Bukhari AND Saheeh Muslim that Nabi

ﷺ

has said,

15 - ﷺ more than his parents, his children and all his belongings. It is narrated in Saheeh Al-Bukhari AND Saheeh Muslim that Nabi ﷺ has said,

None of you truly believes until I am more beloved to him than his father, his children and mankind in its entirety. (Bukhari 1/14 and Muslim 1/49)

It is firstly essential to discuss the issue of confining the mawlid to the month of Rabi al-awwal. It should be known that Allah Ta'ala has sent the Prophet ﷺ with a complete way of life and made him a perfect example for the believers. Allah Ta'ala said,

ﷺ

Verily for you in the messenger of Allah there was a good example... (Al Ahzab, 21)

Any action which does not confirm with the prophetic way of life will be rejected in the court of

Allah as the Prophet ??? ???? ???? ? ??? has said,

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?Whoever innovates something in this matter of ours (i.e., Islaam), it will be rejected? (Saheeh Al-Bukhari 7/146, Dar Ibn Katheer)

The celebration of the mawlid is an innovation in religion. Neither was it the practice of the Prophet ﷺ nor did the companions or tabi'een celebrate this occasion. The great scholar, Allamah Anwar Shah Al-Kashmiri (May Allah Ta'ala be pleased with him) has said,

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?A sufi innovated it in the era of Sultan Irbil around the year 600 A.H. and it does not have any

basis in our pure Shariah.?

Scholars state that the first person to introduce the innovation (bid'a) of celebrating the Milad was the ruler of Irbil, Muzaffar ad-Din ibn Zain al-Din. This was six centuries after the period of prophet hood.

Allaamah Muizzuddin Hasan Khwaarzimi (rahmatullah alayh) states in his book, Al-Qawl al Mu'tamad,

?The Ruler of Irbal, King Muzaffar Abu Saeed Kaukari, was an irreligious and prodigal king. He ordered the scholars of his time to act according to their opinions and discard the practice of following any school of law. A group of learned men inclined towards him. He (this king) organized Mawlood sessions during the month of Rabi al Awwal. He was the first king ever to introduce this practice.?

A ?scholar? by the name of Abul Khattab Umar bin Hasan bin Dihya Al Andalusi supported and assisted the king in this innovation.

Allamah Ibn Kathir (May Allah Ta'ala have mercy on him) has reported on the authority of As-Sabt about this person,

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?Ibn Unain (Ibn Dihya) used to insult the Muslims and vilify them. He would make additions in his report and exaggerate. The people stopped narrating traditions from him and falsified him.?

(Al-Bidaya wa al-Nihaya, 3/144-146)

Ibn Hajar Al-Asqalani (May Allah Ta'ala have mercy on him) has commented on him,

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?He was a follower of the Zahiri school of thought and often slandered the scholars and the scholars of the past. He possessed an evil tongue and was stupid, self-conceited, lacked insight in religious matters, and looked down upon religion.? (Lisan al-Mizan, 4/296)

From the afore-mentioned it becomes apparent which type of people innovated the celebration of the mawlid. The companions loved the Prophet the most yet they did not celebrate the mawlid. They remained alive after him for about a century, but despite their unparalleled and profound love towards the Holy Prophet (Peace and salutations be on him), they never celebrated his birthday. ?If the mawlid was a meritorious and divinely inspired act, then surely Rasulullah would have commanded the Ummah to celebrate it, or at least, either he or his noble Companions would have practiced on it. Since it cannot be substantiated by any action of theirs, it becomes crystal clear that celebrating the mawlid has absolutely no relationship with Islam and it is Bid'ah (innovation).

Furthermore, there are numerous other vices which take place at a mawlid. Music, intermingling of sexes, squandering of wealth, omitting compulsory prayers etc. are just few of the many wrongs which takes place on such occasions. Moreover, the Celebration of the mawlid is an imitation of the Christians, who celebrate the birth of the Messiah (peace be upon him).

In light of the above, it will not be permissible to celebrate the mawlid even if a person believes that the Prophet is not present. Muslims should rather strive to revive the Sunnah and put an end to bid'ah (innovation); they should not do any action until they know the ruling of Allaah concerning it.

If gatherings are conducted at a random in which the love of Nabi ﷺ is discussed and people are encouraged to follow the Sunnah, then that is permissible on condition there is nothing un-Islamic in such gatherings.

This ruling is derived from the following narration of Saheeh Al-Bukhari and Saheeh Muslim,

[illegible]

Abu Hurairah narrates, *ʿUmar once passed by Hassaan who was saying poetry in the Masjid. He glanced angrily towards Hassaan. Hassaan responded, 'I used to say poetry and in the Masjid there used to be one who is greater than you (meaning Nabi ﷺ)'. (Bukhari and Muslim)*

2) As for this question we will prepare a detailed response as time permits in the near future, insha Allah. For now we will suffice by mentioning the summary of Allamah Abid Sindhi on this issue. He mentions.

?It is only permissible (and meritorious) to kiss the hands and feet of a pious scholar, a just ruler or a person who has some religious reputation. To kiss anyone else with this intention would not be permissible. The reason for this is that the Ahadith only mentions kissing the hands and feet of noble people.? (Jawahir al fiqh 1/185, Maktabah Tafseer al Quran)

3) It is reported in an authentic narration that the Prophet ??? ????? ? ??? has said,

110 - ????? ????? ???? ????? ???? ????? ?? ???? ????? ?? ???? ????? ?? ???? ?????: ??
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?Whoever has seen me in a dream, then verily he has seen me, for the devil cannot take my appearance.? (1/52, Dar Ibn Katheer, Beirut, Saheeh Muslim 7/54, Dar al jeel, Beirut)

It is clear from this narration that you have definitely been honoured with seeing the Prophet (Peace and salutations be on him) in your dream. It does not matter if you forgot how the Prophet (Peace and salutations be on him) looks.

And Allah knows best

Wassalam

Darul Iftaa, Madrassah In'aamiyyah