The Alluring Illumination

on

the Birth of the Best of the Creation

Muhammad
الحاج مع المنيرة
فـ مولد الهادي البشير محمد
دار الفتوى في أستراليا

كانت فكرة إقامة دار الفتوى نابعة من حاجة المسلم الأسترالي لم يتكلم بلسانه، ويعبر عن مشاعره، فيتالم به، ويكتب بقلبه، وذلك عن طريق تشييه بمجتمع يشكل أعلى هيئة إسلامية ومرجعية دينية لدى الدوائر الحكومية ومواقع الإعلام.

هذا وقد استقطبت دار الفتوى منهجها من كتاب الله عز وجل وسنة نبيه محمد ﷺ وما قرره عليه الإسلام أصحاب المذاهب الإسلامية المعترفة.

وترى أن أنتم المذاهب المعترفة أئمة هدى، وأن اختلافهم في فروع الأحكام رحمة بالآمة.

ولست مسخرة لدولة من الدول لأجل الإياد المالي، كما أنها ترفض كل أشكال التطرف المتطرف والمحل الذين أوصى أمتنا إلى شفيع الهاوية، وتعتبر ما يجري من ممارسات شاذة مطردة باسم الدين لا ينتم إلى الإسلام بصلة.
الحمد لله رب العالمين الذي أنعم علينا ببعثة نبينا محمد ﷺ وجعله سراجاً وإماماً للمتينين، والصلاة والسلام على خاتم المرسلين وإمام الأنبياء الخاشر العاقب الأيمن، وعلى عهله وصحته السالم.

أما بعد فإن الله عز وجل قد كرم النبي ﷺ وكرم أمته ورفع قدرها فوق الأمم السابقة، قال تعالى: «فَكَرَّمُوهُمْ عَزْوَاتٌ أَفْرَجَتِ السَّاعَةَ» وما ارتقت هذه الأمة إلا بنيها وما شرفت إلا ب، لذلك كان الاعتقاد ببيان مولد هذا النبي الكريم وما ظهر من الآيات عند ذلك وما أعطاه الله من مواهب والشهائد من مهاترات الأمور، إذ يزداد المؤمن بذلك تعظيمًا ومعرفة يفضله.

وروى أحمد والبيهقي وغيرهما وصحبه ابن حبان والحاكم عن العطي بن ماجد بن عبد المطلب ﷺ أنه قال: سمعت رسول الله ﷺ يقول: «إني ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

في ذكرى مولد النبي ﷺ، يطيب الحديث عنه على الصلاة والسلام وتنتمي في ذكرى مولد النبي ﷺ، عبيرًا فواجاً وأعطاؤاً زكيًا، كيف لا وهو سيد الأولين والأخرين، الذي فقّد جميع إخوته النبيين والمرسلين في الحلق والخطر.

فليلة مولد الرسول ﷺ ليلة شريفة عظيمة مباركة، ظاهرة الأذار، جليلة المقدار، أبرز الله تعالى فيها بعثنا ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

من نكاح لا من سقا.
فقد ولد رسول الله محمد بن عبد الله بن عبد المطلب يوم الاثنين في الثاني عشر من شهر ربيع الأول عام الفيل في مكة الكرمة.

ويروى أنه حين وضعته أمه أمية، وقعت جائيا على ركبتيه رافعا رأسه إلى السماء لأيتها مهبط الرحمات وقيلة الدعاء ومسكن الملائكة - وأما الله تعالى فموجود بلا مكان ولا جهة - وخرج معه نور أضاءت له قصور الشام حتى رأته أمه أعانق الإبل بصرى. وليلة ولادته على الصلاة والسلام ارتجس إيوان كسرى وسقطت منه أربع عشرة شرفة، وحمدت نار فارس، ولم تهدي قبل ذلك بألف عام، وقف ماء بحيرة ساوي.

وقد توفي والده عبد الله ولأمته سنة أشهر وهي حامل به علي الصلاة والسلام، وأما أمه فقد توفيت وعمره ست سنوات فكفله جده عبد المطلب، ولم بلغ ثاني ستين توفي جده عبد المطلب فكفله عم وهو طالب، وأما مراعته عليه الصلاة والسلام فهي حليمة السعدية، وأما حاضرتته فهي أم أيمن الحبشية.

وقد أعطاه الله صفرة عادم ومعرفة شيطان ورقة نوح وخيلة إبراهيم ورضم أسحاق وفسحة اسماعيل وحكمه لقنان وصر أبي بكر وسعد عيسى وفهم سليمان وطف دانيال ووقار إلياس وعصرة يحيى وقبول زكريا.

فإذا عسانا أن نقول في ذكرى مولده يا سيد يا رسول الله وأنت حبيب رب العالمين وزين المرسلين وإمام المتدينين وأنت الذي قيل فيه:

إذا الله أنت في الكتاب المنزل وإن سالغ الملك عليه وأكثر
إذا كل مدح في النبي مقصرا عليه في مقدار ما تصدح الورى.
فـ: الله أكمرنا نوركم

إن الاحتفال بذكرى مولد سيدينا محمد ﷺ الذي أرسله الله رحمة للعالمين بقراءة شيء من القرآن وذكر شيء من الشواي النبوية الشريفة أمر في بركة وخير عظيم إذا خلا هذا الاحتفال عن أصناف البدع القيحة التي لا يستحسنها الشرع الشريف.

ولعل العلم أن تحليل أمر أو تجريمه إنها هو وظيفة المجتهد كالإمام مالك والشاكي، وأبي حنيفة وأحمد بن حنبل رضي الله عنهم وعن سائر السلف الصالح، وليس لأي شخص ألف مؤلفًا صغيرة أو كبيرة أن يأخذ وظيفة الأخذة الكرام من السلف الصالح في حال ويجمل دون الرجوع إلى كلام الأئمة المجتهدين المشهود لهم بالخير من سلف الأمة وخلقه لها. فهذا حرم ذكر الله عز وجل وذكر شبائل النبي ﷺ في يوم مولد عليه السلام يحجة أن النبي عليه السلام لم يفعله فقول له: هل تحكم المحاربين الذي في المساجد وتعتقد أنها بديعة ضلال؟ وهل تحرَّم جمع القرآن في المصحف وتقضي بدعو أن النبي لم يفعله؟ فإن كنت تحرَّم ذلك فقد ضيعت ما وسع الله على عباده من استحداث أفعال خير لم تكن على عهد الرسول، فقد قال رسول الله ﷺ:

"من سن في الإسلام سنة حسنة فلا أجزها وأجز من عمل بها بعد من غير أن ينقض من أجورهم شيء". رواه الإمام مسلم في صحيحه، وقال سيدنا عمر بن الخطاب رضي الله عنه بعدما جمع الناس على الإمام واحد في صلاة التراويح:

"يُعَمَّد البذعة هذه". رواه الإمام البخاري في صحيحه.

ومن هنا قال الإمام الشافعي رضي الله عنه "لم الحديث من الأمور ضربان أحدهما: ما أحدث ما يخالف كتابًا أو سنة أو أثرًا أو إجماعًا، لهذه البذعة".
الأهل السنة والجماعة يحتفلون بمولد خير الربرية

الضلالاة، والثانية: ما أحدثت من الخير لا خلاف فيه لواحد من هذا، وهذا
محدثة غير مذمومة. رواه الحافظ البيهقي في كتاب المناقب الشافعي ج 1 ص
269. ومن شاء فلينظر ما ذكراه الحافظ ابن حجر العسقلاني رحمه الله من "أن
الاحتفال بالمولد النبوي الشريف بدعية حسنة" نحن

فالاحتفال بمولد رسول الله عليه الصلاة والسلام، هو من البدع الحسنة
وأول من أحدثه ملك إريل وكان عالما تقيا شجاعا يقال له المظفر في أوائل
القرن السابع للهجرة. جمع هذا الملك هذا العمل كثيرا من العلماء منهم من
أهل الحديث والسّنّة الصادقين فاستحسن ذلك العمل العلماء في مشارق
الأرض ومغاربة، كالحافظ ابن حفص، الحافظ العراقي، الحافظ العسقلاني
والحافظ السخاوي والمحافظ السيوطي وغيرهم كثير حتى علماء الأزهر كمفتتح
الديار المصرية الأسبق الشيخ محمد بختي المطيري وعلماء لبنان كمفتتح
السبق الشيخ مصطفى نجا. ولا عباره بكلام من أفقي بخلاف قول أهل العلم
لأنه ليس كلام جنح، والعبرة إنها هي بها وافق كلام العلماء المعترفين، والأصل
في الأشياء الإباحة ما لم يرد التحريم، ودين الله يُشرّ وليس بعصر.

سماحة مهنية: نحذركم من كتاب ألفت باسم المولد وفيها ما يخالف الشرع
الإسلامي ككتاب ينسب إلى ابن الجوزي وليس له وهو المسمى بمولد العروس.
فيجب اجتنابه وما أشبهه.

نسأل الله أن يجمعا وياكم على نشر الخير ويفيض علينا من بركات النبي
محمد و أن يعيد علينا هذه المناسبة العظيمة بالأمن والأمان والبركة والخير
العميم. عمين.
In his book, “Al-Ba'ith ’Ala Inkar Al-Bida’ Walhawadith”, Hafidh Abdur-Rahman ibn Isma’il, known as Abu Shamah (died 965 AH) said:

“Among the good innovations is what is done on the day commemorating the Birth of Prophet Muḥammad, such as giving to charity, performing other rewardable deeds and to showing happiness and joy. In addition to being compassionate towards the poor, such a deed signifies one’s love, praise and deep respect for the Prophet and expresses one’s thankfulness to Allāh for sending the Prophet to this nation”.

In his “Fatawa”, Hafidh As-Sakhawiyy (died 902 AH) said:

“Celebrating the Mawlid was initiated three centuries after The Hijrah. Since that time Muslims in all towns and cities celebrate the Mawlid by performing many rewardable deeds, such as giving charity, reciting the story of the Prophet’s Birth”.

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In his “Fatawa”, Hafidh As-Sakhawiyy (died 902 AH) said:

“Celebrating the Mawlid was initiated three centuries after The Hijrah. Since that time Muslims in all towns and cities celebrate the Mawlid by performing many rewardable deeds, such as giving charity, reciting the story of the Prophet’s Birth”.

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In his book "Al-Gawi Al-Munjyy" Shaykh Muhammad ‘Waysh (died 1259 AH), the Munkiyy Scholar said: "The first commemoration of Prophet Muhammad’s Birth took place in the Sixth Century, and the first to initiate it was Al-Munajj for the righteous king of Arabia. On that occasion, he used to invite everyone including the highly ranked Scholars and great Sufis. Enormous banquets that included more than 5,000 barbecued lambs, 10,000 chickens and 30,000 plates of sweets would be served. Since that time, Muslims celebrate The Mawlid during the month of ‘Arabj-ul-Awwal. They celebrated this occasion by feeding people and giving charities to those who are in need and other commendable deeds. This practice gained them great benefits throughout the years".

The permissibility of celebrating the Mawlid

الحافظ جلال الدين عبد الرحمن بن أبي بكر السيوطي (المولى سنة 911 هـ)

قال في كتابه حسن المقصد في عمل المولد: "إن أصل عمل المولد الذي هو اجتاع الناس وقراءة ما تيسر من القرآن ورواية الأخبار الواردة في ميدان أم الدبيث وما وقع في مولدنا من الآيات ثم يبدع بسلاطين يأكلونه ويتصرفون من غير زيادة على ذلك هو من البدع الحسنة التي كتب عليها صاحبها ما فيه من تعظيم قدر النبي واعظة القرر والاعتناء بالمولد الشريف".

الشيخ محمد بن أحمد علي الشاكري (المولى سنة 1399 هـ)

قال في كتابه القدر المنجي ما نصه: «لا زال أهل الإسلام يحتفلون ويحرون بشهر مولد حلي الصلاة والصلاة ويلمدون الولائم ويستقبلون في ليله نجوم الصافرات وظهور الرؤوس ويظهرون عليه من بركاته كل فضل عميق، وأول من أحدث فضل المولد الالكي المظفر أسرع صاحب إبريل تمكن عليه في رباحه الأول يحتفل احتفالاً جالياً، وكذه حتى بعض من حضر سبابة في بعض المولد، أنه مذاه فيه خصمة آليه في نفس تلبس في ذات الأف ودجاجة ورحا آلف زدانية وثلاثة آلف مصباح حلواء، وكان شهاباً سجاماً بطلاء مالاً ماضاً وكان يحضر منه في المولد أمان العلياء والصبوية".

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In “Al-Hidayah Magazine”, the former Shaykh of Al-Azhar University in Egypt Muhammad Al-Khadr Husayn (died 1378 AH):

“Celebrating the Birth of Prophet Muhammad agrees with the methodology of his companions. Hassan Ibn Thabit, Aliyy Ibn Abi Talib, Al-Barg’ Ibn Azib and Anas Ibn Malik are among those whom people used to listen to when praising the Prophet in poetry or otherwise, and mentioning some of his noble traits, manners and attributes”.

In his book “Al-Minhaj Fil-Miraj”, Shaykh Abdul-Majid Al-Maghribiyy (died 1352 AH) said:

“Among the good practices that Muslims celebrated is the annual commemoration of Prophet Muhammad’s Birth. They used to gather to listen to the story of the Prophet’s Birth, the one whom Allah had sent to save people from the darkness of ignorance to the light of guidance.”
The permissibility of celebrating the Mawlid

In his Fatwa Shaykh, Alawiyy Al-Malikiyy the previous Shaykh of the Holy Mosque in Makkah (died 1391 AH) said:

"Celebrating the Mawlid consists of three parts:

* Firstly, mentioning the names of Prophet Muhammad, his noble lineage, the story of his Birth and the marvellous incidents that coincided with his noble Birth, his Prophet hood, his patience in tolerating many types of hardship and injustice in order to propagate the Religion of Islam, his immigration to Al-Madinah, and the story of his death, all of which are among the motives which increase one’s love of the Prophet.

* Secondly, mentioning any of the names of the Prophet leads one to make Salat on him. This complies with the meaning of Ayah 56 in Surat-ul-Aniqah: “O you who believed say Salat on the Prophet and salute him with a worthy salutation”.

* Thirdly, mentioning the Prophet’s impeccable traits, exemplary manners, honourable traditions and excellent ethics. All these encourage one to follow his path, methodology and behaviour. Scholars in Yemen took the opportunity when people gathered in the celebration to teach and guide them to the right path."
قال الإمام الحافظ ابن حجر العسقلاني:
إنّ قاصدي الخير وإظهار الفرح والسرور بولد النبي ﷺ، والحبة له، يكفيهم أن يجمعوا أهل الخير والصلاة والقراء والساكين، فيطعمهم وتتصدهوا عليهم محبة له، فإنّ أرادوا فوق ذلك، أمروا من يُنشد من الدائح النبوية والأشعار المتعلقة بالحديث على الأخلاق الكريمة مما يُحرك القلوب إلى فعل الخيرات، والكف عن البذع المكرّات أي أنّ من أقوى الأسباب الباعثة على محبته سماع الأصوات الحسنة المطربة بإنشاد الدائح النبوية، إذا صادفت محالاً قابلاً فإنها تحدث للسامع شكرًا ومحبة.

من كتاب (روح اليتير) للإبراهيم الخليلي الحنفي
Imam and Hafidh Ibn Hajar Al-^Asqalaniyy said:

Among the good deeds that can be done in celebrating the Birth of Prophet Muhammad are: showing happiness, joy and devotion to the Prophet, gathering the poor and pious people and feeding them, reciting poetry and Islamic chants that inspire one to undertake good deeds and forbid the unlawful innovations. Praising the Prophet in chants and listening to them are considered among the greatest reasons that influence one to increase his love towards the Prophet.

Related by the Hanafiyy Scholar Ibraghim Al-Halabiyy in his book (Ruhus-Siyar).
The president of Darul-Hadith An-Nuriyyah Shaykh â€²Aliyy ibn ÂºAsakir said:

"Praise be to Allah The One whom every one awaits his generosity. He created the heavens free-standing without pillars as He willed. Not for the purpose of occupying it and being located in it. Such is the belief of every Muslim who acquired the proper truth."

In his book (Al-Qawl Al-Wajih) the president of Al-Falah School Shaykh Ishaq ibn ÂºAgil Azzuz Al-Makky said:

"Allâh is supremely clear from all bodily attributes such as compositions, divisibility, images, locations, detachment, attachment, mobility, and immobility."
At-Qurawiyyn University - Morocco

In the book of Ad-Dur Ath-Thamim the Explanation of Al-Murshid Al-Mu'min the following statement:

“All Muslims agreed unanimously that Allah is clear of all directions i.e. above, below, right, left, in front of, and behind”.

Az-Zaytynah University - Tunisia

In Al-Aqidah As-Samasiyyah (a famous book that explains the Islamic Creed) upon mentioning what is impossible for Allah to be attributed with, the following:

“...The resemblance to the creation such as being a body that occupies a space or a direction, or being bound to a place, or a time”.

Al-Azhar University - Egypt

In the book of Manhij Al-Ahrfjan the following statement:

“We -as Muslims- our belief is based on the notion that Allah the exalted is not a body, and doesn’t occupy a place. He is not composed of something, or divided into something. He doesn’t need anything such as a place, or a time”.

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In his book “Furqanul-Qur’an”, the Egyptian Shaykh Salamah Al-Quda’iyiy (died 1376 AH) said:

"Know that asking Allâh for things by the Prophet is a permissible and recommended act. Making Tawassul is a well-known and praised practice that is known to every knowledgeable person since it is the practice of the Prophets, the righteous Scholars and general Muslims”.

In his book “Refuting Certain Fabrications”, the Syrian Shaykh Muhammad Hamid (died 1389 AH) said:

“It is permissible to ask Allâh, by the Messengers and Prophets of Allâh. It is a commended and lawful practice and among the reasons for answering one’s supplication. Making Tawassul is not an act of blasphemy since one is asking Allâh, not asking anyone else, and believing that Allâh is The Only Creator without associating partners with Him”.

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(العلامة الشيخ سلامة القضاعي العزامي الشافعي المصري (المتوفى سنة 1376 هـ)

قال في كتابه فرقان القرآن ما نصه:

"أعلم أنه يجعل التوسل والاستغاثة والتشفع بالبيت إلى ربه سبحانه وتعالى، ووجوز ذلك وحَتَه من الأمور المعلومة لكل ذي دين المعروفة من فعل الأئمة والمرسلين وسير السلف الصالحين والعلماء والعوام من المسلمين”.

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(الشيخ محمد الحامد - خطيب مسجد السلطان في حماة (المتوفى سنة 1389 هـ)

قال في كتابه ردود عل اباطل ماؤنه:

"أعلم أنه يجعل التوسل إلى الله برسله وأنبيائه عليهم الصلاة والسلام وعلى عَشَم وأوليائه رضوان الله علَ علىهم، فإنه جائز رسائغ عند أهل الحق بل إنه مستحب إذ هو من أسباب إجابة الدعاء وليس فيه أدنى شبى معكر، لأن الله تعالى هو المدعو وحده ولا شريك له في الخلق والتأثير".
In his articles, the Turkish Muhaddith and Shaykh Muhammad Zahid Al-Kawthariyy (died 1371 AH) said:

"It is permitted to ask Allah, by the Prophet, in his lifetime and after his death. One is asking Allah by the high rank and the prestigious status of the Prophet in this life and the Hereafter."

In his book Anwgrul-Islam, the previous Mufti of Iraq Shaykh *Abd-ul-Karim (died 1425 AH) said:

“All Muslims agreed unanimously that it is valid to ask Allah for things, by the Prophet during his lifetime and after his death. It is also permitted to ask Allah, by any of the Prophets, Messengers, Awliyya’ (righteous Muslims), and all pious Muslims. It is among the essentials of belief that Allah is the Only Creator who brings things from the state of non-existence into the state of existence, and nothing harms or benefits without His Will and Creating."
Our righteous leader Imam ^Umar ibn Al-Khattab, may Allah be pleased with him, said after he gathered the people to be led by one Imam during the Tarawih prayer in Ramadan: “Praised is this innovation” (related by Imam Bukhariyy in his Sahih).

Imam Ash-Shafi`iyy concluded from this that “Innovations in matters of Religion are classified into two categories: First, innovations that conflict with the Qur’an or the Sunnah (methodology of the Prophet) or an `Athar (saying of the Prophet or the companions) or the consensus of the Islamic Scholars are classified as innovations of misguidance. Second, what has been innovated in goodness and does not conflict with any of the aforementioned is an innovation which is not dispraised” (related by Al-Hafidh Al-Bayhaqiyy in his book Manaqib Ash-Shafi`iyy).

For those who wish, they can look at what Al-Hafidh Ibn Hajar Al-^Asqalaniyy, may Allah be pleased with him, said: “The celebrations of the honourable Birth of the Prophet is an innovation of goodness”. The judgement of those who say that such a celebration is a disallowed innovation is an invalid judgement for the above mentioned reasons and proofs. Also, their saying contradicts the fatwa given by the Scholars and Imams whose knowledge is witnessed to by many, and whose fatwas is valid, such as Al-Hafidh Ibn Dihyah, Al-Hafidh Al-^Iraqiyy, Al-Hafidh As-Sakhawiyy, Al-Hafidh As-Suyutiyy, Shaykh Ibn Hajar Al-Haytamiyy, Shaykh Muhammad Bihkit Al-Mu`tahiriyy (former Mufti of Egypt) and Shaykh Mustafa Najj (former Mufti of Beirut). No validity or weight is given to the words of those who contradict these Scholars, because they are not Murtahids. Validity is given to the words of those who are in agreement with the statements of the considerable Scholars of Islam. In conclusion, the ruling of any matter that occurs after the death of Prophet Muhammad (Peace be upon him) is allowed, as long as that matter does not disagree with the teachings of Islam.

The Religion of Allah facilitates life and does not hinder it, and Allah is the One that Guides to the path of integrity and uprightness. Lastly our supplication to Allah is to unite us on spreading goodness and to bestow upon us the blessings of Prophet Muhammad.
All praise is due to Allah and may Allah raise the rank of Prophet Muhammad, and protect his nation from that which he fears for it.

Commemorating the Birth (Al-Mawlid) of Prophet Muhammad by reciting the Qur’an and remembering the honourable traits and characteristics of the Prophet is a praised and blessed matter of immense goodness, as long as the celebrations do not involve any types of hideous innovations which our Religion rejects.

Moreover, it should be made clear that the act of passing rules in Religion for new matters that appear in life is the role of the top Scholars of Islam (Mujtahidin) such as Imam Malik, Ash-Shafi’iyy, Abu Hanifah and Ahmad Ibn Hanbal may Allah be pleased with them and with all the righteous Salaf. It is not the job of any person that has authored a small book or even large volumes to take on the role of the Imams of the Salaf and Khalaf in giving religious judgements without referring back to the Scholars, whose knowledge has been witnessed to by many.

The person that renders unlawful the celebration of Prophet Muhammad’s Birth (Al-Mawlid), which involves the recitation of the Qur’an and the remembrance of the honourable characteristics of the Prophet, with the excuse that the Prophet did not do it, is responded to with the following questions: ‘Do you object to the presence of Mahruj (prayer niches) in the Mosques believing that it is an innovation of misguidance?!’, or ‘Do you reject the assembling of the chapters of the Holy Qur’an (Suwar) in the present order and the insertion of the dots under and above some of its Arabic letters with the excuse that the Prophet did not do it?!’ If you regard this as being unlawful then you are imposing constraints on all innovations and acts of goodness that did not exist at the time of the Prophet in which Allah has relieved us from.

Imam Muslim related in his Sahih that Prophet Muhammad peace be upon him said what means: “The one who innovates a good innovation in Islam receives its reward and a reward similar to that of all those who practice it after him without any lessening in their reward”. 
Prophet Muhammad’s father died when Aminah was six months pregnant with the Prophet (may Allah raise his rank). His mother died when he was only six years of age. His grandfather Abdul-Muttalib became his guardian. His breast-feeding mother was Halimah As-Sadiyyah and his nanny was Umm Ayman Al-Habashiyyah.

Allah The Exalted gave the Prophet many virtues; This included the privilege of Adam; the understanding of Shiith, the gentleness of Nuh; the Khuluth of Ibrahim, the reward of Ishaq; the articulation of Isma’il; the wisdom of Lugman; the patience of Ayyub; the asceticism of Isaq; the comprehension of Sulayman, the medical knowledge of Danyal; the reverence of Ilyas; the chastity of Yahya and the acceptance granted to Prophet Zakariyya may Allah’s peace be upon all of them.

What more can we possibly say to speak of our Master, the Messenger of Allah and the most favoured by The Lord of the worlds. He is the best of the Messengers and the absolute leader of all the righteous people.

What more can we possibly say in commemorating the Birth of the Messenger of Allah, when he is the one about whom was said:

“I find that every praise of the Prophet falls short.
Even if the adulator exaggerated and exceeded,
Given that Allah The Exalted has praised him in His revealed book,
Then what value can we place on the appraisals of mankind to him.”

In the end, we ask Allah to grant us guidance on the true path and to make our end on this path, Amin.
In the name of Allah- The Most-Merciful, praise be to Allah, The Lord of the worlds, and may Allah raise the rank of Prophet Muhammad, his chaste and pure followers and companions.

Allah The Exalted said about His Prophet Muhammad, may Allah raise his rank: \( \text{ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ(الْكِتَابُ الْحَقِّ)} \) which means: [We sent you (O Muhammad) to the people only as a mercy to them.]

The Messenger of Allah, Muhammad the son of Abdullah, the son of Abdul-Muttalib peace be upon him was born on Monday the 12th of the Lunar month Rabi’ul-Awwal in the blessed city of Makkah during the year of the Elephant.

It was related that when his mother Aminah gave birth to him, he landed resting on his knees with his head raised towards the sky because it is the place from where mercies and blessings descend.

The sky is also the direction to where supplications are made and is the dwelling place of the angels. In reference to Allah The Exalted, He exists without a place and without a direction.

Furthermore, when Prophet Muhammad was born, a bright light that illuminated all the palaces of the land of Sham (currently known as Lebanon, Syria, Palestine and Jordan) appeared. The light was so strong that his mother was able to see the necks of the camels in Busra. On the night Prophet Muhammad sallallahu ^alayhi wa sallam was born, the palace of the arrogant dictator Kisra trembled, and 14 of its balconies collapsed, the huge fire of the fire worshippers which had been lit for 1000 years died out, and the water of Lake Sawah dried up.
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**Darulfatwa** of Australia was established by some visionary Imams and Muslim community leaders who were driven by the need to further meet the growing spiritual requirements and demands of Australia’s Muslim community.

**Darulfatwa** undertakes the responsibility of representing the sentiments of Australian Muslims in the wider Australian community. It is an institution to bridge the gap between the needs of Muslims and their productive participation in the wider Australian community.

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**Darulfatwa** makes the point unequivocally that all acts of evil carried out in the name of Islam should be condemned and countered by all available means.

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