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The first question of Fatwa no. 5591

Q 1: What is the ruling on preaching and giving sermons on the day of Mawlid (the Prophet's birth)?

A: Propagation of virtue and prevention of vice, teaching people the rules of their religion and preaching them to soften their hearts are lawful at anytime, for the general stated commands to do so, without limiting to specific times. Allah (Exalted be He) says (what means): ﴿Let there arise out of you a group of people inviting to all that is good (Islām), enjoining Al-Ma'rūf (i.e. Islāmīc Monotheism and all that Islām orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islām has forbidden). And it is they who are the successful.﴾ Allah (Glorified be He) also says: ﴿Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Revelation and the Qur'ān) and fair preaching, and argue with them in a way that is better.﴾ Furthermore, Allah (Glorified be He) illustrates the manners of the hypocrites and the way the Du`ah (callers to Islam) should deal with them, saying: ﴿And when it is said to them: "Come to what Allāh has sent down and to the Messenger (Muhammad ﷺ)," you (Muhammad ﷺ) see the hypocrites turn away from you (Muhammad ﷺ) with aversion.﴾ ﴿How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allāh, "We meant no more than goodwill and conciliation!"﴾ ﴿They (hypocrites) are those of whom Allāh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allāh, worship Him, obey Him, and be afraid of Him) to reach their inner-selves.﴾ In addition to many other Ayahs carrying this meaning.

Allah does not lay any restrictions concerning the time of preaching to people. However, preaching and guiding is more necessary on certain occasions such as the Friday Khutbah (sermon), and the two `Eid Khutbahs, for doing so was authentically reported from the Prophet (peace be upon him). It is also necessary upon seeing wrong or evil actions being committed, because the Prophet (peace be upon him) said: ﴿

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Anyone among you who sees an evil action, let him change it with his hand (by taking action); if he cannot, then with his tongue (by speaking out); and if he cannot, then with his heart (by hating it and feeling that it is wrong).﴾ The day of the Mawlid should not be singled out with any act of worship, preaching, or reading the birth story of the Prophet (peace be upon him), since the Prophet (peace be upon him) himself did not do that, nor commanded doing it. Moreover, if there was any special benefit in singling out that day, the Prophet (peace be upon him) would have been the first to do and command it, but he did not. This is evidence that singling out this day with any kind of preaching, reading the story of his birth, or any special act of worship is a mere Bid'ah (innovation in religion). It is authentically reported that the Prophet (peace be upon him) said: ﴿Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴾ According to

another narration: (Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.) Moreover, it is not reported that the Sahabah (Companions of the Prophet) themselves, who are the most knowledgeable and the keenest to follow the Sunnah, ever did that, may Allah be pleased with them all!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Source: Fatwas of the Permanent Committee