



PO Box 3393,
Port Elizabeth, 6056
South Africa

Email: muftis@themajlis.co.za
The Majlis

13 Rabiul Awwal 1447 – 6 September 2025

MOULOOD/MAWLID IS BID'AH

THE FORK-TONGUED FATWAS OF ZIGZAG MUFTIS ARE DECEPTIVE AND CONFUSING

Question

The Darul Ifta of Madrasah Arabia Islamia of Azaadville has issued a confusing fatwa on the custom of moulood or mawlid. We who follow the Ulama of Deoband have always been under the impression that moulood is bid'ah, hence not permissible. However, the Azaadville mufti presents two kinds of mawlid, permissible and not permissible. Is the 'permissible' kind of mawlid Sunnah? Is there reward for the custom of 'permissible' or so-called permissible mawlid? Please comment to dispel the confusion which the dubious fatwa has created in many laypeople.

Answer

The Azaadville fatwa is undoubtedly dubious. It is a fork-tongued acquittal in which most of today's muftis are adept. The motivation for fork-tongued fatwas is fence-sitting. The futile attempt is to please or not to annoy the opposing parties. The stupid attempt is to strike a balance between Haqq and baatil. But this is impossible. These muftis resort to their fork-tongued acquittal in almost every Deeni issue to dilute the Ahkaam and the Sunnah to make it palatable for the ignoramuses. But in the process of confusing the issues they only humiliate themselves, for they are neither here nor there.

In the process and endeavour to bootlick antagonists – opposing parties – they get kicked by the boots of both parties. They only succeed in aggravating confusion by means of deception, flattery and diluting the Shariah.

The kind of fork-tongued view stated in the Azaadville fatwa has been succinctly and adequately answered and debunked by Hadhrat Maulana Husain Ahmad Madani (Rahmatullah alayh).

Hadhrat Maulana Muhammad Zakariyya (rahmatullah alayh) wrote:

“Once on the 12th Rabiul Awwal, Hadhrat Madani (Quddisa Sirruhu) came to Saharanpur. The people of the city said:

“Today we have a *Seerat Jalsah*.” I said to them: ‘Now, the name of *moulood* has become ‘*seerat*’”. I don’t know in what mood Hadhrat Madani was on that day. He refused with vehemence, saying:

‘I shall not come (to the seerat jalsah).’ He severely reprimanded them, and said: ‘All your devotion (for Rasulullah – sallallahu alayhi wasallam) is restricted to only the 12th Rabiul Awwal.’

Seerat jalsahs in the month of Rabiul Awwal are specimens of *Talbeesul Iblees* (*Deception of Shaitaan*). These merry-making functions are in emulation of the Ahl-Barelwi QabarPujaari sect with whom the seerat-jalsah molvis are nowadays competing. They are dishonest in their claims of devotion for Rasulullah (sallallahu alayhi wasallam). They have become just like the Bid’ati gangs who trumpet the slogan of *Hubb-e-Rasool* whilst they are the followers of Iblees. What constrains them (the seerat jalsah promoters) from organizing seerat bayaans throughout the year? Why do they fix Rabiul Awwal for a function which they deceptively dub ‘seerat jalsah’?

Condemning this deceptive stunt of Rabiul Awwal *seerat jalsahs*, Hadhrat Madani (rahmatullah alayh) said: **“All your devotion is restricted to 12th Rabiul Awwal. Did you ever acquire the taufeeq during the course of the year for such a function?”**

The molvis who are competing with the Barelwi bid’atis should reflect and take stock of themselves. If they are sincere, they will not commit self-deception to justify their *seerat jalsahs*. Allah Ta’ala says in the Qur’aan Majeed:

“In fact, man has insight (awareness) of himself even though he puts forth excuses.”

Just why is there a flurry of ‘*seerat*’ jalsah activity during the month of Rabiul Awwal? Self-deception is shaitaani deception.

The Seerat of Rasulallah (Sallallahu alayhi wasallam) should incumbently be in the life of a Muslim every day of the year, not in hollow bayaans of deception and merrymaking. These ‘seerat’ jalsahs are in reality a mockery designed for the aggrandizement of the molvis.

The person asked the Azaadville Darul Ifta the following question:

“Is the gathering of moulood permissible in itself? In other words, can we have a moulood without any evils attached? Some say moulood is bidah. others say moulood bidah bcoz of evils which means moulood permissible on its own. Please guide me.”

The Mufti responded with a zig-zagging, fork-tongued elaboration which only creates confusion in the minds of ordinary people. The questioner did not ask if it was permissible to discuss episodes of Rasulallah (Sallallahu alayhi wasallam). Every Muslim regardless of his ignorance, knows that there is much barkat in just mentioning the name of Rasulallah (Sallallahu alayhi wasallam). He knows that speaking about our Nabi (Sallallahu alayhi wasallam) is meritorious. But his question is not related to narrating stories of Rasulallah (Sallallahu alayhi wasallam). He was not asking about this. His question was about ‘moulood/mawlid’.

When the term ‘moulood/mawlid’ is mentioned, what comes to mind? The bid’ah, haraam custom of the Barelwi and other Bid’atis immediately comes to mind. Narrating Ahaadith pertaining to the life of Rasulallah (Sallallahu alayhi wasallam) is not ‘mawlid’. ‘Moulood/mawlid’ is a custom of bid’ah – haraam bid’ah – a custom consisting of multiple haraam factors. The questioner was asking about ‘mawlid’ – bid’ah ‘mawlid’, not about the biography of our Nabi (Sallallahu alayhi wasallam).

The answer to the question is simple and succinct: Mawlid is bid’ah and haraam. There was no need for the mufti to indulge in a fork-tongued, zigzagging, meandering, fence-sitting exercise to avoid the castigation of the Qabar Pujaari gang and others of similar ilk.

The Haqq is in need of clarity, not confusion which has become the practice of today’s Darul Iftas. There are no two kinds of moulood. There is only one kind, and that kind is BID’AH and haraam. This custom has absolutely no basis in the Sunnah. It was never the practice during Khairul Quroon.

Confusing moulood/mawlid with normal and everyday narration of aspects of the Mubaarak life of Rasulallah (Sallallahu alayhi wasallam) is not moulood/mawlid. Moulood is the practice of the Barelwi Qabar Pujaaris and of other deviates of similar kind. Our Akaabir have been branded kaafir for having proclaimed moulood bid’ah.