

The celebration of the Divine guardians' birthday anniversaries

From the wise men's standpoint, the celebration of the memorial of the reverend servants of God, such as holding their birthday celebrations is a sensible issue; however, to cast light on it, we present the reasons for its legality as follows:

1- Holding ceremonies gives expression to our affection:

The holy Quran invites the Muslims to love the Prophet (peace be upon him and his descendants) and his household.

قل لا اسالكم عليه اجرا الا الموده في القربي¹

(Say, I do not ask you for any favor, save love for my close kins.)

There is no doubt that celebrating the Divine guardians' anniversaries is to embody the people's affection toward them, and the holy Quran has adopted this fact.

2- Holding ceremonies is a tribute to the Prophet (peace be upon him and his descendants):

In addition to our advocacy of the Prophet (peace be upon him and his descendants), the holy Quran considers the tribute to the Prophet (peace be upon him and his descendants) as the criterion for salvation and prosperity:

فالذين آمنوا به و عزروه و نصرروه و اتبعوا النور الذي انزل معه اولئك هم المفلحون²

1- Shura Sura, verse no.23

2- Araf Sura, verse no.157

(So those who believed in him, glorified and advocated him, and followed the light that has been revealed to him are prosperous.)

It is fully comprehended from the above-mentioned verse that the glorification of the Prophet (peace be upon him and his descendants) from the Islamic viewpoint is praiseworthy, and glorifying his esteem brings about the Divine pleasure, because according to this verse, there should be four attributes for one's prosperity:

A. Faith: *الذين آمنوا* [those who believed in him].

B. Following the Light: *و اتبعوا النور الذي انزل مع ه* [and followed the light that had been revealed to him].

C. Supporting him: *و نصروه* [and advocated him].

D. Glorifying and honoring him: *و عزروه* [and glorified him].

Therefore, the glorification of the Prophet (peace be upon him and his descendants) and homage to him in addition to faith, advocacy, and obedience of his commandments is essential.

3- Holding ceremonies is to obey the Divine commandments:

God, the Almighty, dignifies the honored Prophet (peace be upon him and his descendants) in the holy Quran where He says,

و رفعنا لك ذكرك

*(And exalted your esteem)*³

This verse denotes that Allah has willed to elevate the Prophet's status and dignity throughout the world, and due to this fact, He Himself glorifies him in the holy Quran.

3- Inshereh Sura, verse no.4

To follow the commandments of the holy Book, we acknowledge his Excellency as the role model of virtue and perfection through holding magnificent commemorations and expressing our obedience to the Lord of the worlds.

Now, it becomes quite plain that the Muslim's ultimate goal of holding ceremonies is none, save to exalt the Prophet (peace be upon him and his descendants).

4- The descent of revelation is no less than the descent of the table:

The holy Quran narrates from Jesus Christ (a.s) as such:

قال عيسي ابن مريم اللهم ربنا انزل علينا مائدة من السماء تكون لنا عيدا لاولنا و اخرنا و ايه منك
و ارزقنا و انت خير الرازقين

(Jesus, the son of Mary, said, "O, Allah, our Lord! Send down to us a table from the heaven to be a festival for us and a sign from You, and provide us with sustenance, for You are the best of Providers.) ⁴

Jesus implored God to provide them with a heavenly table so that they could celebrate by feasting.

Now, let us pose this question that while a Divine prophet celebrates by feasting a day wherein the heavenly table- that is the cause of bodily enjoyment- is sent down to him, why is the Muslim's celebration on the Prophet's birthday, the cause of human salvation and man's spiritual revival, considered as polytheism or heresy?

5- The Muslims' practice:

Since time immemorial, the follower of Islam religion have held ceremonies for the commemoration of the holy Prophet (peace be upon him and his descendants).

4- Maedeh Sura, verse no. 114

In his book, ‘Tarikh Ul-Khamis’, Hussein Ibn Mohammed Diyar writes as such:

و لا يزال اهل الاسلام يحتفلون بشهر مولده عليه السلام و يعملون الولائم و يتصدقون في ليلاليه بانواع الصدقات و يظهرون السرور و يزيدون في المبرات و يعتنون بقرائه مولده الكريم و يظهر عليهم من بركاته كل فضل عميم⁵

*(The Muslim communities all over the world always celebrate by feasting the month, in which the holy Prophet (peace be upon him and his descendants) was born, and give charity on its nights. They also give expression to their contentment and make many benefactions, and they recite some odes to him on the occasion of his birthday. Then, his limitless mercy and blessings are revealed to all.)*⁵

As a result, the permissibility of holding ceremonies for the commemoration of the Divine guardians’ memorial is classified according to the holy Quran and the Muslims’ practice, because heresy is a belief or act that is generally or specifically contrary to the teachings of the holy Quran and the traditions while the general verdict of the issue under discussion is extracted from the holy Quran , the traditions, and the Muslims’ practice.

Furthermore, holding these ceremonies is solely to pay them as the servants of the Lord of the worlds; thus, it has no inconsistency with the principle of monotheism.

Consequently, the claim of those who consider the commemoration of the Divine guardians as polytheism is groundless.

5- Tarikh Ul-Khamis, Vol, 1, p. 233, Beirut edition.