

## The *Mawlid* Tradition of Muhammad in Sudan

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**Abstract:** Sufi in Sudan have the unique ways of preaching and spiritual practices, contributing to Sudan's reputation as the "land of a thousand Dervishes." The religious spirit in Sudan fosters a deep love for the Quran and unique traditions that reflect their faith in murshids and the Prophet's descendants. This study aims to provide an overview and mufassir interpretation of the tradition of the Prophet Muhammad's *Mawlid* in Sudan, which is unique compared to other countries. This research is qualitative, with the characteristics of dissecting documents and several journal articles that match. The author also took data from various articles in the mass media and journals to strengthen this research information. This type of research is library research and different kinds of unstructured interview methods by various sources. The results of this study show that the celebration of the birthday of the Prophet Muhammad in Sudan has its uniqueness, including setting up tents in the field filled with various congregations. It is filled with readings of suluk, poetry, and stories of the Prophet Muhammad's missionary struggle. Then, one of the mufassir's interpretations of this tradition, namely As-Suyuti. He believed that traditions like this are a profound gratitude to God, the creator of His creatures, Allah, for the birth and creation of humans as a mercy for the entire universe.

**Keywords:** interpreter; *Mawlid*; Prophet Muhammad; Sudan

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## A. Introduction

Sudan is a country that is associated with the country of a thousand Dervishes. In the *Kamus Besar Bahasa Indonesia*, *Darwis* (dervish) means a Sufi who deliberately "lives in poverty" to achieve soul perfection, which means leaving all worldly affairs towards peace of mind or is often called *zuhud*. As is the case with countries with other adherents of Islam, Sudan also celebrates the *Mawlid* Nabi, with the characteristics of its local culture starting from music parades and reunions of congregation members (Habibi, 2018). The population of the State of Sudan is almost entirely Muslim (97% according to government figures).

Mazhab Maliki Islam Sunni is the dominant Islamic mazhab of thought adhered to by the Muslim population in Sudan (Hasan, 2018). There is a small non-Muslim minority consisting of Christians in the Nuba Mountains near the border with South Sudan and several thousand Coptic Christians of Egyptian origin, most of whom live in Khartoum and have settled in Sudan over the last two centuries. Various Sufi orders also attract a large following in Sudan, both in rural and urban areas, and have played an essential role in spreading Islam in Sudan and throughout North Africa (Klinkhammer & Zarrabi-Zadeh, 2023).

Various kinds of developments in the *tariqah* in Sudan are a form of the existence of the Sufis in spreading Islam in their way. Thus, many people label Sudan as the land of a thousand Dervishes. Blessings from the religious spirit of the *murshid* in Sudan bring Sudanese people with a spirit of love and carry out the tradition of memorizing the Qur'an. It arises from the various methods of preaching that they present to the people of Sudan. Finally, different kinds of spiritual actualization in Sudanese society were embedded and emerged as the implementation of their faith in the *murshids* and descendants of the Prophet. Their love for the Qur'an aligns with their love for the Prophet, so there are exciting and unique traditions created only in Sudanese society (Hasan, 2019).

From these *tarekat* leaders, the commemoration of religious holidays is constantly reminded to become a tradition that is always commemorated, such as the anniversary of the birth of His Majesty Rasulullah Muhammad (Multajimah et al., 2021). The views of the Sudanese people on the Celebration of the *Mawlid* of the Prophet Muhammad in how they celebrate it, as well as the opinions of the al-Qur'an Mufasir on this issue. So, it can become information about the culture owned by citizens of Sudan for Muslims in this beloved country of Indonesia.

## B. Methods

This paper provides a new interpretation of the cultural insights and traditions of the Prophet Muhammad *Mawlid* in Sudan—data obtained through unstructured interviews and document study. Interviews were conducted from December 2022 to February 2023. This research is a type of semi-ethnographic research in which it studies traditional events and their context, which presents the views of the research subjects and the relationship between tradition and understanding. The methodological, conceptual dimension used in this research, which is ethnographic, tends to use induction-generative-constructive. That is, this study leads to the discovery of constructs (which are related to understanding concepts, primarily related to the tradition of the Prophet's *Mawlid* in Sudan and the discovery of prepositions using data as evidence. We interviewed informants, ranging from descriptive to structural and contrasting questions. Research takes notes on the results of ethnographic interviews in filed notes. These notes can be in brief notes, expanded reports, or field research journals. The researcher analyzes and interprets the results of the interviews, including domain and component analysis. In this case, the researcher breaks down things that are still hidden based on the discussion. The researcher finds cultural and historical themes.

## C. Results and Discussion

### Commemoration of the Prophet Muhammad *Mawlid*

*Mawlid* Prophet Muhammad is celebrated every year on the twelfth day of the month of Rabi' al-Awwal, and his birth is a good birth and a blessing for all creatures where the world is honored and rejoices at his birth; Prophet Muhammad sent as a mercy to the world. According to the unanimous opinion of historians, his birth was on Monday in the month of Rabi' al-Awwal in the elephant year. According to the hadith of Abu Qatada al-Ansari, the Prophet, when asked about fasting on Monday, he said: "That is the day when I born, and on the day I will be raised." *Mawlid* Nabi was first commemorated by the King of Ibril (Iraq), Muzhaffaruddin al-Kukbiri, at the beginning of the 7th century Hijriyah (As Suyuti, 1985). Sibth Ibnu al-Jauzi explained that the Commemoration of the Prophet's Birthday was carried out by all the people and scholars from various disciplines. The invitees were given a dish of lamb and camels, slaughtered in the thousands at the Prophet's *Mawlid* (Suyuti, 2016). Al-Hafid Ibnu Hajar Asqalani in *Fathul Bari'* explains that Muslims are encouraged to commemorate significant days, such as the Prophet's birthday and Isra' Mi'raj.

Rasulullah was born near the Glorious Kaaba, in Sha'b Bani Hasyim on the east side of Mecca; Ibn Taymiyyah said, "Valuing birth and considering it as a season, some people may do it, and he will have a great reward for the goodwill and glorification of the Messenger Allah. The birth of the Prophet Muhammad light upon light, Lord of Creation and Seal of the Prophets and Messengers. The pride and joy of his grandfather Abd al-Muttalib, who adopted him after the death of his mother and then looked after him to his uncle Abu Talib, so that the Prophet lived forty years before the mission and thirteen years after. That in Mecca, while he spent the remaining ten of his life in Medina" (Vad'aq, 2018).

On the day of his birth, the earth shone with the light of his Lord, and the light flooded all of Mecca and its surroundings, rejoicing at his arrival (Zahrah, 1425). On the birthday of the great Prophet Muhammad, Muslims offer him their prayers, love and supplications that they may receive his intercession on the day of resurrection and that they have the honor to see his esteemed face and an inspiring birthday to all of them. Muslims are always waiting for the birthday of their master, Prophet Muhammad.

There are many manifestations of happiness and joy in Muslim-populated countries and citizens of Sudan, especially when the birthday of the *Mawlid* arrives, even though it is not one of the legal Muslim holidays; however, the desire does not leave their hearts to glorify this month. When the lighthouse bearer of guidance comes to humanity, motivating them to rejoice on this day, the streets are decorated to commemorate the birth of the beloved so that the fragrance spreads from several houses (Syauqi, 2015). Circles of dhikr are held in the mosques, while some verses praising Rasulullah are recited with beautiful praises, and tents are filled with all kinds of dishes to entertain the arriving guests.

Halawah and sweets, with their pleasant colors and sweet taste, are just right to decorate those who see them and delight those who eat them (Habibi, 2019). A sprinkling of sesame seeds followed by a cup of tea in the evening by candlelight amidst a gathering of family and friends that the day is no fun without them, and many other variations that vary and are colorful in different countries and the nature of the people therein. There is a value that is prepared in all of that, namely because it commemorates and gives thanks for the birthday of the beloved Allah Ta'aala.

### **The *Mawlid* Celebration of the Prophet Muhammad seen in Sudan**

In every corner of the city in Sudan, every birthday month, there are sure to be tents that stand firmly in the town square (Kearney, 2023). Then, in this birthday month, many Muslims use the fragrant Sudanese fragrances to and fro. The

celebration begins before the second half of the month of Safar by setting up tents and preparing everything for the *Mawlid* event. The building of this tent does not only enliven the *Mawlid* event, but there are Sufis and their congregations who carry out activities from morning to night to give hospitality and praise to the Prophet Muhammad.

There is a characteristic of the celebration of the Prophet's *Mawlid* in Sudan, one of which is *Zaffah*. *Zaffah* is a procession performed on the city's main streets. There, the best praises and sentences were thrown and resounded loudly, accompanied by the sound of *nuba* (a considerable drum). This procession begins with reciting *dhikr*, poetry, and poetry to the Prophet until the procession reaches their respective tents' destination, as shown in Figure 1.

**Figure 1**

*The atmosphere of Prophet's Mawlid in Sudan*



History records that the poetry sung by Sudanese Muslims to the Prophet is a feature of the life of Sudanese Muslims who have contributed to formulating their conscience (Sharkey, 2020). The praises sung to the Prophet have flowed to the joints of the Sudanese Muslims so that it has become a habit that cannot be separated from them (Abdulrafiu, 2022). This praise is not only done during the celebration of the Prophet's *Mawlid* but is usually done during social events, the birth of a baby, and

so on. The two books entitled "Tabaqat wad dhaif Allah & the manuscript of Kateb Al Shouna" are the oldest collections of poetry and praises to the Prophet Muhammad. Every Sufi in Sudan must have a work of poetry recorded and functioning to praise the Prophet Muhammad.

The *Mawlid* celebration of the Prophet Muhammad is an event for Muslims to remember Allah and His Messenger. On the other hand, it is also a forum for advice to all Muslims about life in the world. Usually, the contents of the direction can be in the form of criticism, suggestions, and reminders to all Muslims (Stjernholm & Özdalga, 2022). During the *Mawlid* celebration of the Prophet in Sudan, in the past, it was also an arena for criticism by a Sufi to the local government for deviating from Islamic law. One of the Sufis who criticized the government at the Prophet's birthday celebration was Haji al-Mahi (1789-1871).

For hundreds of years, *tarekat* Sufi in Sudan has celebrated the *Mawlid* of the Prophet Muhammad in the *Mawlid* square in the "Al-Sajana" area of central Khartoum. On the last day of celebrating the Prophet's *Mawlid*, known to the Sudanese as "Qilfa", thousands of Sudanese gather in public squares nationwide. In the *Mawlid* square in the "Al-Sajana" area, the *tarekat* Sufi, to which the majority of the population owe their allegiance, set up their grandiose tents, where their followers recite verses and verses in praise of the Prophet Muhammad.

Al-Tayeb Muhammad, who came to the square to celebrate, as he has done since childhood, said, "The more I repeat the dhikr in the name of Allah, the more I find myself turning back even more strongly, out of love for the birth of the glorious Prophet." It was customary for the "dervishes", one of them to go round and round in remembrance while some of the participants tried to keep up with them.

It is one of the most prominent manifestations of urban folklore in Sudan (Hatoss, 2012). Perhaps among the different ritual and celebration aspects, full of luxury and splendor, which continue to mark the night of the Prophet's birthday, from the beginning of the month of Rabi' al-Awwal to the twelfth night, which is the night of the birth itself, a group men congregate in the courtyards of some mosques, or within the courtyards. Several roles for reading the poetic system are called *Mawlid*, such as *Mawlid* al-Barzanji, *Mawlid* al-Otsmani, *Mawlid* al-Sharif al-Hindi, and others. All of these *Mawlids* are artistic narratives of the facts of the glorious biography of the Prophet with a particular focus on clarifying the mission of Muhammad's forerunners and the miracles and paranormal habits that accompanied him, apart from mentioning his birth, many prayers and peace be upon him, in Mecca (Sewang, 2009).

The *Mawlid* celebration of the Prophet in Sudan can also be a moment of improvement on the economic side (Sangaré, 2023). The reason is that in every corner of the tent in the town square, many Sudanese Muslims also sell knick-knacks related to the Prophet's *Mawlid*. "*Mawlid* candies" and dolls decorated with *Mawlid*'s frills are among them.

### **Sudanese Interpretation of The *Mawlid* Tradition of Prophet Muhammad**

The view of the Sudanese towards one of the traditions of the Sudanese Muslims to commemorate the *Mawlid* of the Prophet Muhammad is to participate and participate in every series of events (Wijayanto & Soekarba, 2019). Since almost one hundred percent of the people of Sudan are Muslim, it is appropriate and natural for them to have a reasonable interpretation of this tradition. Not anymore, as something foreign, but this is one of the best moments of their life as a Muslim in Sudan.

Thus, this enthusiasm was followed by the Sudanese people by starting with friendly activities with their relatives and neighbors. After that, gather at the maidan or field as the starting place for the whole series of events. Next, form a large circle in a tent where separate groups have programs. One is the recitation of dhikr taught by the Sufis or their murshids and accompanied by music; they hold hands and rotate clockwise.

This tradition is not only enlivened by Sudanese Muslims but various kinds of tourists and foreigners are allowed to come or even take part in this series of events; it's just that they have conditions to cover the private aspects of women or men. This activity lasts seven days, usually after the Isya prayer until dawn. Indeed, this activity was carried out all night, filled with dhikr, reading suluk, or stories about the struggle of the Prophet Muhammad. The murshid usually leads this event in the middle of the circle or squeezes in between the hands of the congregation.

The total event carried out by the Sudanese Muslim community in celebrating the birth of the Prophet Muhammad is for 12 days. During these 12 days, each tent containing the tarekat had a different series of events, but it remained the same in the corridor of happiness at the birth of Rasulullah. Some read suluk, then read sholawat diba'iyah together to accompany Sufi dances. They did this intending to celebrate their joy at the birth of Allah's beloved, the Prophet Muhammad. Apart from that, the twinkling lights outside the tents support this tradition.

The exciting thing is each tent has its tarekat flag. Even from that, there was no intention of dropping each other. However, competing in each congregation is more lively in carrying out this event. The rumble of takbir, remembrance, and prayers

was heard all night in the maidan (Peters, 2020). So, the precise description of this tradition is like a group of people who groan and beg to meet their lover with great hope. Tirelessly and tiredly, the Sudanese Muslim community carried out this event joyfully.

The next uniqueness that can be found in this event is the many typical Sudanese snacks that are marketed in this event. These snacks in the form of sweets are usually called by the local community with the name *khalawiyah*. This sweet snack has a large and complex texture, so most Sudanese Muslims enjoy it by putting it in hot tea or breaking the snack to enjoy it easily.

On the last night, they carried out the tradition of joy over the birth of the Prophet Muhammad by giving a practice or certificate of *shahadah* from their murshid to the congregation present. Until the murshid recited advice, this advice was intended for the congregation always to remember Allah and follow in the footsteps of the struggle of the Prophet Muhammad in fighting for Islam and his faith. Several tarekats give awards to their jama'ah for the competitions carried out by them over the past few days. There are various competitions, including memorizing mysticism, poetry reading competitions, and knowledge competitions about the history of the journey of the Prophet Muhammad.

Usually, the weather and climate felt by the Sudanese Muslim community when this tradition was held reached 15 degrees Celsius. The coldness that enveloped them had nothing to do with the happiness she felt at the birth of her lover, the Prophet Muhammad. The next day, the last event of this series of traditions is eating together at the house of one of the hosts of the tarekat congregation. However, before consuming together, they read poetry or *suluk* like the *mujadah* weekly at their respective tarekat. This activity revealed that their interpretation of this tradition is to awaken the spirit of faith and piety to continue to worship Allah SWT and fight against all evil after this activity is finished with a new and more burning passion (As-Sudani, 2023).

The most extraordinary grace and favor given by Allah SWT to His servants is the arrival of the Prophet Muhammad (Fatah, 2021). In the book *al-Risālah*, al-Shāfi'i said that the enlightenment of the people until now is due to the existence of the Prophet Muhammad: "May Allah SWT repay the Prophet Muhammad with the best possible reply from the sender to those sent. The Prophet Muhammad saved us from destruction and made us the best people in human history, namely those who embrace a religion that pleases (Islam). There is no pleasure that we feel, both physical and spiritual, with which we can gain good fortune in religion and the world



or avoid things that are hated unless all of that is thanks to the Prophet Muhammad. Thus, Muslims must be grateful for this most incredible blessing. This grateful obligation is shown by the end of the verse Surah Ibrahim verse 5.

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

“Indeed, in that there are signs (of Allah's power) for everyone who is very patient and very grateful.”(Surah Ibrahim, verse 5)

If the days of Allah, as explained earlier, are torment or disaster, then we must react patiently. And if the days of Allah are in the form of favors and gifts, then being grateful is the most appropriate attitude.

Ibn' Ashur (1984) said, "the existence of different verses, some verses of advice and prohibition, some verses of pleasure and punishment related to such as *لِكُلِّ صَبَّارٍ شَكُورٍ* (for those who are very patient and grateful). The word patient in the verse has compatibility with the prohibition. Usually, the warning makes the desire to do the opposite (the opposite of a ban means an order), fearing that bad consequences will befall him if he does something prohibited. While giving favors, it makes the desire to be grateful. Thus, the mention of these two characteristics together leads to the understanding that *ayyamullah* (days of Allah) is in the form of favors and those in the form of punishment.

Syaikh Abd al-Fattah Ali Shihab in *al-I'lām bi Fatawā Aimmatil Islām Ḥaula Mawlidī Muḥammad SAW* (n.d.) stated, "We, Muslims, commemorate the birthday (*mawlid*) of our beloved Prophet Muhammad following our salafus salih scholars, with the hope of getting his intercession for us. We also commemorate the night of Lailatul Qadr as a means of da'wah and upholding the al-Qur'an revealed on that night. We commemorate his hijrah as a reminder of the absolute obedience and high sacrifice made by him. Likewise, we commemorate the important moments of the war and the victory of the Prophet and his companions in upholding Islam" (furthermore, see As'ad, 2019).

Isn't everything that has been mentioned in the *ayyamullah* (days of Allah) that Muslims must remember so that what Allah SWT left behind, whether in the form of gifts or disasters, becomes a valuable lesson for Muslims so that they can face the future armed with the lessons that Allah has given through these critical days.

Reflect again on the meaning of surah Ibrahim verse 5 in full as the argument for the Prophet's birthday by presenting the Prophet in it.

"Truly We have indeed sent Musa with (bringing) our signs (power) (and We commanded him), "Bring out your people from darkness to light (bright) and remind them of the days of Allah. Indeed, there are signs (of Allah's power) for everyone who is very patient and grateful" (Surah Ibrahim, verse 5).

Muslims, on this significant occasion, each month in spring marks the birth of Prophet Muhammad, although the way of celebrating and expressing this love differs from country to country. In Sudan, celebrating the birth of the Prophet is the leading custom of Sudanese Muslims. Therefore, this is a particular concern for Sudanese Muslims. Even the preparations for welcoming him were far from the 12th of Rabi'ul Awwal.

The birth of the Prophet Muhammad is an extraordinary blessing, so Muslims should continue to praise and be grateful for the presence of God Almighty. For the birthday blessings and wishes. Thank God Almighty for glorifying us with His Messenger. May God bless him and grant him peace and mercy upon His creation. Show the acknowledgment of this mercy and grace; it is an order from God Most High to His servants to repeat it. This season, and made a pact with them, He Most High has explained that His bounty on major days requires patience, obedience, and much remembrance and thanks to Him. The historical view, according to al Sandubi's notes in *Tarikh al-Ikhtilaf Fi al-Mawliidi al-Nabawi*, al-Mu'izz li-Dinillah, thinks that the first celebration of the birth of the Prophet was carried out by the Fatimiyah (Nico, 1994).

### **The Views of Mufasir and Moslem Ulama in Respect to the *Mawlid* of the Prophet Muhammad**

Al-Suyuti said: the embodiment of gratitude for God's creation, a blessing for the universe and legislation for the nation. Then, the following is a *mustahab* for celebrating this *Mawlid*: it is a *mustahab* for us also to show our gratitude for his birth. Al-Halabi stated that Al-Suyuti considered the narration to be the origin and basis for the celebration of the Holy Prophet, al-Hafiz al-Suyuti made it the cause for the celebration of *Mawlid*, he said because *aqeeqah* is not repeated, then this is based on the fact that this is what the Prophet, did as a form of gratitude for finding God Almighty as a mercy to the universe and legislation for the people.

Abu Bakar Al-Haythami also said: And it was narrated from Anas' friend, that the Prophet Muhammad did *'aqeeqah* for himself after he was sent as a Prophet (al-Haithami, 1967). Al-Damiati also increased the chain of transmission of the narration and said: and it is suitable for him to perform ritual prayers in his name, as it is reported from the news that he performed ritual prayers in his name after the prophethood. The Companions used to fast on Mondays to give thanks for the birth and mission of the Prophet. May Allah bless him and grant him peace.

Al-Abdari Al-Maliki considers honoring this day as respecting the month of *Rabi' Al-Awwal* and saying: Respecting this day includes respecting this month in which he was born, so we must honor him with respect and prefer him to what Allah has bestowed in the pious months.

### **The Meaning of *Mawlid* for Sudanese**

Many virtues can be obtained by a Muslim who wants to glorify the Prophet Muhammad as follows:

#### 1. Getting love from Prophet Muhammad

Commemoration of the *Mawlid* of the Prophet Muhammad expresses love and joy with him. Even unbelievers benefit from this joy in the previous hadith narrated by Imam Bukhari. It is said that when Tsuibeh, the mother of Abu Lahab, the uncle of the Prophet, delivered the happy news of the birth of a very noble child, Abu Lahab released Tsweibeh as a sign of love and affection. And because of his joy, later on the Day of Judgment, his sentence is commuted every Monday.

Affirmation of love for him reaffirms the love of the Prophet Muhammad for a believer; loving the Prophet is necessary to increase faith and piety. The Prophet's love must be above everything, even beyond the love of his wife and children, even love of himself. It means:

لا يؤمن أحدكم حتى أكون أحب إليه من ولده ووالده والناس أجمعين

"It is not perfect the faith of any of you that I love him more than his son, his parents, and everyone else." (al-Bukhārī, 1422)

#### 2. Reaching the Grace of God Almighty

Belongs to the mercy of Allah in the form of heaven from heaven, and rose to say:

من قصد موضعا يقرأ فيه مولد النبي صلى الله عليه وسلم فقد قصد روضة من رياض الجنة لأنه ما قصد ذلك  
الموضع إلا لمحبة النبي صلى الله عليه وسلم; وقد قال صلى الله عليه وسلم: من أحبني كان معي في الجن

"Whoever deliberately (goes) to a place where there is a reading of the *Mawlid* of the Prophet, then, in fact, he has (went) to a garden from the gardens of heaven, because he went to that place except because of his love for the Prophet. The Messenger of Allah said: Whoever loves me, he will be with me in paradise." (al-Shāfi'i, 1980).

Beside that, Al-Shāfi'i said:

: من جمع مولد النبي صلى الله عليه وسلم إخواناً وهياً طعاماً وأخلى مكاناً وعمل إحساناً وصار سبباً لقراءته بعثه الله يوم القيامة مع الصادقين والشهداء والصالحين ، ويكون في جنات النعيم

"Whoever gathers brothers and sisters to commemorate the Prophet's *Mawlid*, then provides food, a place, and does good for them and he is the cause of reading the Prophet's *Mawlid*, then Allah will raise him with honest people, syahid, and pious people. And he will be put into heaven na'im." (al-Shāfi'i, 1980).

There are many dalils, both the Qur'an, al-Sunnah, and the words of the ulama, which show the virtue of commemorating the Prophet's *Mawlid*, including in Q.S. Yunus verse 58 and al-Abiya' verse 107.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ ۖ فَبِذَلِكَ فَلْيَفْرَحُوا ۗ هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

"Say By the grace of Allah and His mercy, let them be happy. Allah's bounty and His mercy are better than what they collect" (QS. Yunus: 58).

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We did not send you except to be a mercy to the worlds" (QS. al-Anbiyā': 107).

The Qur'an describes the birth of the Prophet Muhammad as a universal and great virtue and mercy, bringing happiness and goodness to all humanity. In the two verses above, Allah, with his birth and sending him as a messenger, is an immeasurable gift for the entire universe, rahmatan lil 'alamin. Celebrating the birth year of a king, country, or just an ordinary person, just boasting, why do we as Muslims celebrate the birth of the praiseworthy Prophet only with blessings, greetings, dhikr, prayers, and doing good things like alms and making people happy, don't want to be reluctant?

عن أبي قتادة رضي الله عنه: أن رسول الله صلى الله عليه وسلم سُئل عن صوم يوم الإثنين؟ فقال "فيه ولدت، وفيه أنزل علي" رواه الإمام مسلم في الصحيح في كتاب الصيام

From Abi Qotadah Ra, The Prophet was asked about fasting on Mondays. So he replied, "On that day I was born, and on that day it was revealed to me (Al-Qur'an)" (al-Bukhārī, 2008; al-Naysābūrī, 2008).

Even Ibn Taimiyah, the center of thought of right-wing Islamic figures, firmly rejects the Prophet Muhammad's *Mawlid* commemoration. Instead of

recommending doing it, it is even said to have merit. No one explained this, but by himself in his book:

فَتَعْظِيمُ الْمَوْلِدِ وَإِتِّخَاذُهُ مَوْسِمًا قَدْ يَفْعَلُهُ بَعْضُ النَّاسِ وَيَكُونُ لَهُ فِيهِ أَجْرٌ عَظِيمٌ حَسَنٌ قَصْدِهِ وَتَعْظِيمُهُ لِرَسُولِ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ كَمَا قَدَّمْتُهُ لَكَ. (الشيخ ابن تيمية، اقتضاء الصراط المستقيم، مخالفة أصحاب  
الجبهم: ص/٢٩٧)

"Glorify *Mawlid* (Prophet Muhammad) and do it regularly (every year), which is sometimes done by some people. And for him, in celebrating a birthday, the reward is big/big for a good cause and glorifying the Prophet Muhammad. and his family, as I have said." (Ibn Taimiyah, 1999).

Imam Subkhi and his followers also considered the commemoration of *Mawlid* and the gathering of people to celebrate it. Imam Abu Syammah Syekh al-Nawawi said that whoever does good is like the good that has happened in our time, which is done by the general public on the day that coincides with the birthday of the Prophet Muhammad. Among them are almsgiving, doing good, showing decoration, and happiness. So, on that day, it is recommended that Muslims do good to the poor as a sign of love for the Prophet. Glorify it as an expression of gratitude. According to Imam al-Sakhawi, this warning has existed since the third century of Hijriyah. Since then, Muslims have continued to work on it.

Ibn al-Jauzi, usually used as evidence by right-wing extremists who forbid the celebration of *Mawlid*, like Ibn Taimiyah, cites the history of *Mawlid* itself. Ibn al-Jauzi said that the celebration of *Mawlid* began during the time of King al-Mudhafar. He told me the celebration was huge, magnificent, and full of immeasurable joy. He provided 5,000 goats, 10,000 chickens, 100,000 portions, and 30,000 plates of sweets. Attended by scholars and Sufis, given by King al-Mudaffar to each person 300,000 dinars (al-Jawzi, 1422).

If the messenger were still alive, what would we be proud of in front of him? What can we say about disobedience, sin, and not living his teachings? To celebrate meaningfully and full of grace and blessings, we feel reluctant, even unthinkingly, to forbid it; other Muslims are infidels and are considered to have deviated from the teachings of the Prophet.

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيْمِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

Meaning: And indeed, We have sent Musa with Our signs (power), (and We commanded him), "Bring your people out of darkness into bright light and remind them of the days of Allah." Indeed, there are signs (of Allah's power) for every patient and grateful person " (QS. Ibrāhīm: 5).

Ibn 'Ashur (1984) said, "There are different verses, some verses of advice and prohibition, some verses of favors and related punishments such as *luklar* (for all those who are very patient and grateful). The word patient in verse is appropriate with the prohibition because usually, a warning creates a desire to do the opposite (the opposite of a ban means an order), and fear of the bad consequences that will befall him if he does something forbidden. makes the desire to be grateful. Mentioning these two characteristics together leads to an understanding that *ayyamullah* (the days of Allah) are in the form of favors and the form of torment.

A famous Mufasir al-Suyutī (1982) mentions:

أَصْلُ عَمَلِ الْمَوْلِدِ بِدَعَاةٍ لَمْ تُنْقَلْ عَنِ السَّلَفِ الصَّالِحِينَ مِنَ الْقُرُونِ الثَّلَاثَةِ، وَلَكِنَّهَا مَعَ ذَلِكَ قَدْ اسْتَمَلَتْ عَلَى مَحَاسِنٍ وَضِدَّهَا، فَمَنْ تَحَرَّى فِي عَمَلِهَا الْمَحَاسِنَ وَتَجَنَّبَ ضِدَّهَا كَانَتْ بِدَعَاةٍ حَسَنَةً وَقَالَ: "وَقَدْ ظَهَرَ لِي تَخْرِيجُهَا عَلَى أَصْلِ كَاتِبٍ.

The law of the origin of birthday celebrations is *bid'ah*, which was never quoted from the pious *salaf* who lived in the first three centuries. Still, even so, birthday celebrations contain good and vice versa, so whoever is celebrating birthdays tries to do things good things and stay away from his opponent." bad), then it is *bid'ah hasanah*." Al-Hafizh Ibn Hajar also said: "And it is clear to me that the basis for taking the *Mawlid* warning is based on valid evidence (*ṣaḥīḥ*)."

## D. Conclusion

The determination in this study is that the *Mawlid* celebration of the Prophet Muhammad in Sudan can be said to be the most unique *Mawlid* celebration compared to other countries. With various events and activities, it is presented with a sense of pride and joy intended for the beloved of all humanity, the Prophet Muhammad. It is *faḍīlah* that is obtained in this celebration, in addition to getting abundant blessings. Still, also the intercession or help presented by the Prophet Muhammad to his people who constantly praise, follow his example, and always remember Allah as well as providing a separate investment for his gratitude, which will be multiplied by Allah because gratitude is implemented through this tradition with the birth of a great human being. Some *Mufassir* also said that this tradition is an arena for humanity to channel their gratitude to the right people. Then another *Mufassir* said that one form of love for Rasulullah is by doing sunnah fasting

according to the day he was born or according to the birthday of the Prophet Muhammad, Monday. Finally, the interpretation said by al-Abdari al-Maliki that this tradition is a tribute to the month of *Rabi' al-Awwal*. The month is said to be the month of pious people's birth, so this celebration can be classified as an expression of joy for the birth of pious people on this earth.

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