

Historical analysis of the birthday of the Prophet (sal Allaahu alayhi wa sallam)

October 28, 2013



In the name of Allaah, indeed all praise is due to Allaah and may peace and blessings be upon the Messenger of Allaah.

The Prophet (sal Allaahu alayhi wa sallam) informed us that some of the Muslims would begin to follow the ways of the non-Muslims. He said:

Surely, you will follow the ways of those nations who were before you, so much so that even if they entered a hole of a lizard, you would enter it.

They said, “O Messenger of Allaah, do you mean to say that we will follow the Jews and the Christians?”

He replied,

Whom else [other than them]? [1]

Out of their love for Jesus (Eesa), the Christians innovated into their religion by specifying the 25th of December as his birthday and celebrating it, even though there is no origin to it.

Unfortunately Muslims came later, and out of their love of the Prophet Muhammad (sal Allaahu alayhi wa sallam) they specified 12th Rabee' al-Awwal as his birthday, which also does not have an origin. The Prophet (sal Allaahu alayhi wa sallam) as well as his companions never took this as a day of celebration.

This innovation, Mawlid an-Nabawi, is not only not legislated but even historically incorrect. It cannot be established for certain that the birthday of the Prophet was 12th Rabee' al-Awwal. The scholars greatly differed over the actual date of the birth of the Prophet (sal Allaahu alayhi wa sallam). By the permission of Allaah, this article will outline some of these opinions and therefore establish the historic invalidity of specifying the 25th of Rabee' al-Awwal as the date of his birth.

The difference of opinion with regards to the Mawlid [2]

1. **1st of Rabee' al-Awwal:** Mentioned by Muhammad ibn Muhammad ibn Munhad [in It'haaf al-Waraa].
2. **2nd of Rabee' al-Awwal:** Mentioned by Ibn Sa'd [in Tabaqaat], Ibn Katheer [in Bidaayah wa an-Nihaayah] and Zarqaanee [in Sharh al-Mawaahab].
3. **8th of Rabee' al-Awwal:** Mentioned by Ibn AbdilBarr [in al-Isti'aab], Ibn Hajr al-Haythami [in Sharh Matn al-Hamziyah] and al-Qastalaanee [in al-Mawaahab al-ladaniyyah].
4. **9th Rabee' al-Awwal:** Mentioned by Shiblee an-Nu'maani [in Seerah anNabi], Sayyid Sulayman al-Masufooree [in Rahmat al-'aalameen] and also Safee ar-Rahmaan al-Mubaarakfooree in [Raheeq al-Makhtoom]
5. **10th Rabee' al-Awwal:** Mentioned by Al-Waaqidee [in Taareekh], Ibn Katheer [in al-Bidaayah wa an-Nihaayah] and Ibn Sa'd [in Tabaqaat]
6. **11th Rabee' al-Awwal:** Mentioned by Ibn al-Jawzee [in al-Muntadham]

7. **12th Rabee' al-Awwal**: Mentioned by Ibn Hishaam [in Seerah an-Nabawiyah], Ibn Hibbaan [in ath-Thiqaat] and al-Bayhaqi [in Dalaail an-Nubuwwah]
8. **17th Rabee' al-Awwal**: Mentioned by Ibn Dahiyyah by some of the Shia scholars [in al-Bidaayah wa an-Nihaayah]
9. **18th Rabee' al-Awwal**: Mentioned by Ibn Katheer, he said this is the opinion of the Majority [in al-Bidaayah wa an-Nihaayah] and also Muhammad Husayn Haykal, he narrated it from Ibn Is.haaq [in Hayaat Muhammad]
10. **The first Monday of Rabee' al-Awwal**: Mentioned by Ibn AbdulBarr [in al-Isti'aab] and Ibn Sayyid an-Naas [in 'Uyoon al-Athar]
11. **18th Ramadhan**: Mentioned by Ibn Kalby and also Zubayr ibn Bakkaar [narrated by Ibn Hajar in Fat.h al-Baaree]; also mentioned by Ibn Asaakir [Tareekh ad-Dimishq]
12. **Before the Year of the Elephant by 15 years**: Mentioned by Kalby, upon the authority of Abu Saalih, upon the authority of Ibn Abbaas
13. **There are ten years between his birth and the Year of the Elephant**: Mentioned by Ya'qoob al-'Atamy, upon the authority of Ja'far ibn Abee al-Mugheerah...
14. **The month of Muharram**: Mentioned by Haykal [in Hayaat Muhammad]
15. **The month of Safar**: Mentioned by al-Qastalaanee [in al-mawaahib] and Muhammad Hussayn Haykal [in Hayaat Muhammad]
16. **The month of Rajab**: Mentioned by Muhammad Husyan Haykal [in Hayaat Muhammad]
17. **Rabee' al-Aakhar**: Mentioned by al-Qastalaanee [in al-Mawaahib]
18. **The day of the Elephant**: Mentioned by Hajaaj ibn Muhammad upon the authority of Ibn Abbaas [in Seerah Nabawiyah of adh-Dhahabee]

Conclusion

Eighteen different opinions have been mentioned above, some stronger than others, which demonstrates the historical inaccuracy in specifying the Mawlid an-Nabawi on the 12th Rabee' al-Awwal.

The fact that so many different opinions exist, and yet no authentic Hadeeth, also shows that the Prophet (sal Allaahu alayhi wa sallam) himself, the noble companions (may Allaah be pleased with them), the great Imaams of Hadeeth and early pious scholars attached no importance to this matter. [3]

May peace and blessings be upon our beloved Prophet, his family, companions and the believers who follow his guidance until the Day of Resurrection.

Written by the one in need of Allaah:

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6th Rabi' al-Awwal, 1435h
7th January, 2014

Footnotes

[1] Narrated by Abu Sa'eed; collected by Bukhaaree & Muslim

[2] The strength or weakness of each opinion has not been researched, as the objective behind this article is to only demonstrate the difference of opinion regarding the date.

[3] This article has been based on research by Abdul'Aleem as-Salafee - May Allaah reward him, For a more in depth discussion:

<http://www.ahlalhdeth.com/vb/showthread.php?t=206294>

Does the Prophet's birthday have any basis in Islam?

February 14, 2011



Reference: Al-Mawrid fee amalil-al-mawlid – page 20–22

al-'Allaamah Taajud-Deen al-Maaliki[1] said: I do not know of any credible evidence established from either the Qur'an or Sunnah in regards to the Prophet's birthday; neither has such an action been related back to anyone of the scholars of the Ummah, whom are the role model in terms of the Deen, strictly following the narrations of the earlier predecessors.

Rather it is an innovation in the religion, invented and introduced by the Fatimids [2], and it is a personal desire with which the greedy use to obtain wealth and money as a result of practicing these innovated actions in the Deen.

Footnotes

1) He is Umar bin Ali bin Saalim bin Sadaqah al-Lakhmee (654–734AH, famously known as al-Iskandaree. Ibn Kathir described him as being 'as-sheikh al-imam'. Refer to al-Bidaayah wan-Nihaayah Volume 14, page 168.

2) Arab Ismaili dynasty (296–566AH) originating from modern day Tunisia and Algeria

Important Questions Regarding Mawlid An-Nabee

December 28, 2014



In the name of Allaah, the Most Merciful, the Bestower of Mercy.

There are a number of very important questions that any person who is celebrating the birthday of the Prophet (sal Allaahu alayhi wa sallam) should ask themselves:

1. How many times did the Prophet (Sal Allaahu alayhi wa sallam) celebrate his own birthday?
2. In which place did the noble Companions (may Allaah be pleased with them) first celebrate the Prophet's birthday?
3. What route did the noble Companions (may Allaah be pleased with them) take in their march (jaloos) for the Prophet's birthday?
4. What type of sweets were distributed and eaten by the Prophet (sal Allaahu alayhi wa sallam) and his noble Companions (may Allaah be pleased with them) on the day of the Prophet's Birthday?
4. Which poetry and Nasheeds were sung by the Prophet (Sal Allaahu alayhi wa sallam) and his noble Companions during the Milaad?

If you have looked through the books of Hadeeth and you can not find the answers with respect to the Prophet (sal Allaahu alayhi wa sallam) and his companions, then try looking at the history books specific to the era of the Four Rightly Guided Caliphs:

5. How much did Abu Bakr, Umar, Uthman and Ali (may Allah be pleased with them) spend on state decorations for the Mawlid?
 6. How many people took part in their marches on the 12th of Rabee' al-Awwal?
 7. For how many days did they declare a public holiday with respect to the Mawlid?
- If you can't find the answers in the era of the Caliphs, then try answering the same questions in the life time of the early Imaams such as Imaam Abu Haneefah, Imaam Shaafi'ee, Imaam Malik and Imaam Ahmad ibn Hanbal as well as the other pious scholars of the first three generations of Muslims.
8. What is mentioned about Mawlid an-Nabee in the early books of the Hanafi, Maliki, Shaafi'ee and Hanbalee Imaams?
 9. In which mosques did these great Imaams hold their 'mehfils' and conferences on the night of the Mawlid?
 10. What Mawlid instructions did Imaam Abu Haneefah give to his two great students Imaam Abu Yusuf and Imaam Muhammad?

If you can not find the answers at all, then ask yourselves the following questions:

1. If you can't find a precedent from the Prophet (sal Allaahu alayhi wa sallam), the wives of the Prophet, the rightly guided Caliphs, the noble companions, the early Imaams - in fact nobody from the first three generation of Muslims, then where did you get this action from?
2. Why do you do something with the intention of loving the Prophet (Sal Allaahi alayhi wa sallam) and yet those who loved him the most never did?
3. Why do you blame the people who leave off this action that the Prophet (Sal Allaahu alayhi wa sallam) himself, his Companions and the great Imaams of the early generations also left off?

After answering these questions, answer one more question:

What is the only way to actualise and demonstrate true love and devotion to the Prophet (Sal Allaahi alayhi wa sallam)?

* Hint:

You will find the answer in the following Aayah:

{Say if you truly love Allaah, then follow me [Muhammad] and Allaah will love you and forgive your sins. Indeed Allaah is Most Forgiving and Most Merciful.} [03:31]

al-Haafidh Ibn Katheer (rahimahullah) said,

This honorable Aayah judges against those who claim to love Allaah, yet do not follow the way of Muhammad (sal Allaahu alayhi wa sallam). Such people are not true in their claim until they follow the Law of Muhammad (sal Allaahu alayhi wa sallam) and his religion in all his statements, actions and conditions. [1]

We ask Allaah to guide us to His love and the love of His Messenger, we ask Allaah to save us and the Muslims from all forms of innovation,.

May peace and blessings be upon His Messenger Muhammad, his family, companions and followers.

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6th Rabee' al-Awwal, 1436h

28th December, 2014

Footnotes

[1] Tafseer Ibn Katheer, Soorah Aal Imraan, Aayah: 31-33

Ten reasons why Sunnis should not celebrate Mawlid an-Nabee

December 26, 2014



In the name of Allaah; all praise is due to Allaah; May peace and blessings be upon the best of mankind, Muhammad the Messenger of Allaah.

Those who celebrate the Prophet's birthday do so because they claim to love the Prophet (sal Allaahu alayhi wa sallam); as a result they accuse those who refuse to celebrate Milaad an-Nabee as being haters of the Prophet (sal Allaahu alayhi wa sallam).

So why should the Sunnis not celebrate Mawlid an-Nabee?

1. We follow the Sunnah of our beloved Prophet (sal Allaahu alayhi wa sallam); we perform the actions of worship which he did, and refuse to worship Allaah with actions he did not perform – and he did not celebrate his own birthday. Celebrating the Prophet's birthday is therefore an innovation.

... and every innovation is misguidance and all misguidance is in the Hell-Fire [1]

2. We follow the Four Rightly Guided Caliphs – Abu Bakr, Umar, Uthmaan and Ali (radhi-Allaahu 'anhum) – they never celebrated the Mawlid. The Prophet (sal Allaahu alayhi wa sallam) advised,

Upon you is my Sunnah, and the Sunnah of the Righteous Guided Caliphs [2]

3. We follow the other companions of the Prophet (sal Allaahu alayhi wa sallam), those closest and most beloved to him; they did not celebrate the Mawlid.

{Whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers – We will give him what he has taken and drive him into Hell, and evil it is as a destination} [04:115]

4. We follow the great Imaams of Ahlus Sunnah – Imaam Abu Haneefah, Imaam Maalik, Imaam Shaafi'ee and Imaam Ahmad Ibn Hanbal – none of them ever celebrated the birthday of the Prophet (sal Allaahu alayhi wa sallam).

I do not know of any credible evidence established from either the Qur'an or Sunnah in regards to the Prophet's birthday; neither has such an action been related back to anyone of the scholars of the Ummah. [3]

5. We follow four hundred years of early Muslims, the most pious generations and greatest scholars who never celebrated the Mawlid.

The action of the [celebrating] the blessed birth [of the Prophet] has not been narrated from any one among the righteous predecessors, in the first three virtuous centuries, rather, it was innovated after them. [4]

6. We don't want to follow the Shee'ah Baatiniyyah Ismaaeeliyyah, they were known as the Fatimid Rulers. They came towards the 4th century and were the the ones who who first celebrated the Prophet's birthday and forced this innovation upon the people.

The first to introduce it (the Mawlid) in Cairo were the Fatimid rulers, and the first of them was al-Mu'izz Li Dinillah... he innovated six celebrations: The Prophet's birthday, the birthday of Ali bin Abi Talib, the birthday of Faatimah al-Zahraa, the

birthday of al-Hasan and the birthday of al-Husayn and the birthday of the presently serving ruler” [5]

7. We believe that the action of celebrating the Mawlid is an innovation, and every innovation in the religion is rejected. This is because we testify to the statement of our beloved Prophet (sal Allaahu alayhi wa sallam):

Whoever innovates a matter into this affair of ours, it will be rejected [6]

8. We want to oppose the Christians, they innovated Mawlid al-Maseeh (Christmas – the alleged birthday of ‘Eesa), so we refuse to imitate them by innovating Mawlid an-Nabee (the alleged birthday of the Prophet). The Prophet (sal Allaahu alayhi wa sallam) said,

Whoever imitates a people, then he will be amongst them. [7]

9. We take the Prophet (sal Allaahu alayhi wa sallam) as our role model and example whom we follow. We celebrate the festivals which he celebrated, and do not celebrate what he did not do so.

{Indeed, You have a good example in the Messenger of Allah for whosoever hopes for Allah and the Last Day, and remembers Allah much} [33:21]

10. We believe true love of the Prophet (sal Allaahu alayhi wa sallam) is demonstrated by following his Sunnah and not through innovations.

{Say: If you truly love Allaah then follow me [the Prophet], Allaah will also love you and forgive your sins} [03:31]

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4th Rabee’ al-Awwal, 1436h

26th December, 2014

Footnotes

[1] Narrated by Jaabir Ibn Abdillah; Collected by Tirmidhee

[2] Narrated by ‘Irbaadh ibn Saariyah; Collected by Abu Dawood & Tirmidhee

[3] Taaj ad-Deen al-Maaliki; Al-Mawrid fee amalil-al-mawlid

[4] Al-Haafidh as-Sakhaawee, as mentioned in Subul al-Husaa war-Rishaad

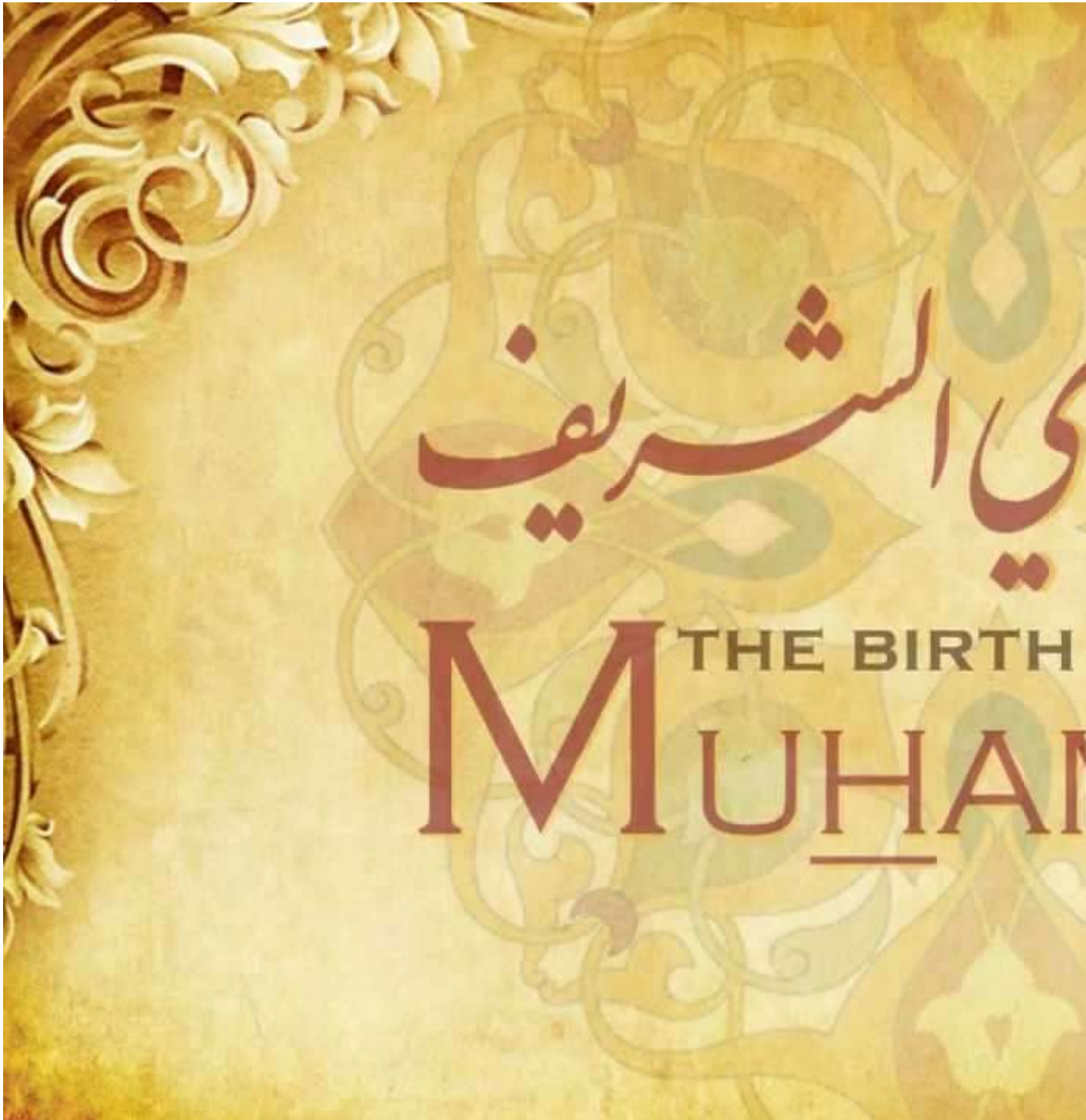
[5] The former Grand Mufti of Egypt, Muhammad bin Bakheet al-Mutee’ee, in his book: “Ahsan al Kalaam fi ma yatlaq bi sunnah wal biddah minal ahkaam ”

[6] Narrated by ‘Aaisha; Collected by Muslim

[7] Narrated by Ibn Umar; Collected by Abu Dawood & Ahmad

8 common arguments for celebrating Mawlid an-Nabee and their responses

November 7, 2013



In the name of Allaah; All Praise is due to Allaah; May peace and blessings be upon our beloved Prophet and those who follow his guidance until the Day of Resurrection.

Below are eight common arguments people often use to prove the validity of celebrating Mawlid an-Nabawi [1] followed by concise responses.

Doubt One: *The Mawlid an-Nabawi is a Sunnah*

Response: Anything which is a Sunnah of the Prophet (sal Allaahu alayhi wa sallam) must be implemented, and its legislation accepted. Allaah (the Most High) said,
{Say, ‘Obey Allah and the Messenger.’ But if they turn away – then indeed, Allah does not like the disbelievers} [03:32]

Also, the Prophet (sal Allaahu alayhi wa sallam) ordered us to follow his Sunnah and the Sunnah of his companions. He said:

Upon you is my Sunnah, and the Sunnah of the Righteous Guided Caliphs [2]

It is very easy to verify the above doubt by simply asking for evidences from the Sunnah showing the Prophet (sal Allaahu alayhi wa sallam) celebrating his own birthday. Unfortunately for those who make this claim, there is no evidence which supports it.

Doubt Two: *12th Rabee’ al-Awwal is the day the Prophet was born, and we are merely showing happiness to Allaah and His Messenger*

Response: No doubt it is an obligation upon every Muslim to be happy with the sending of the Prophet (sal Allaahu alayhi wa sallam), just as every Muslim must feel sadness upon his death. However, it has not been authentically established that he was born on the 12th of Rabee’ al-Awwal. Rather it has been narrated by various scholars that he died on this very day.

Al-Haafidh Ibn Hajr said: “His death was on Monday without any disagreement in Rabee’ al-Awwal. This is almost a unanimous agreement... and then according to Ibn Is.haaq and the majority of the scholars that it was on the twelfth of [the month].” [3]

There is nothing mentioned in the books of Hadeeth proving that the Prophet (sal Allaahu alayhi wa sallam) was born on 12th Rabee’ al-Awwal. Rather a large number of different opinions are mentioned in the books of history. [4]

In any case, Allaah did not order His slaves to specify the day of Mawlid with happiness and festivities – just as He did not order for this day to be taken as a day of mourning and sadness. The companions did not specify this day after the Prophet as a day of happiness just as they did not specify this day for sadness.

Doubt Three: *The Prophet mentioned his birthday; he said regarding fasting on Mondays, ((It is the day I was born)) [5]*

Response: The Prophet (sal Allaahu alayhi wa sallam) did not make a mention of his birthday in this Hadeeth. A birthday is the specific day and year a person was born in. He merely mentioned that he was born on Monday without mentioning a date, month or year.

Also, the companions (may Allaah be pleased with them) did not understand from the mentioned Hadeeth that we should specify and celebrate the 12th of Rabee' al-Awwal as the Mawlid.

In fact, the act of celebrating this day is in opposition to this very Hadeeth. This Hadeeth shows us the recommendation of fasting every Monday, as the Prophet would do. However, those who celebrate the Mawlid leave off fasting on this day and instead celebrate it and eat food one day a year.

Doubt Four: *Many miracles took place on the day the Prophet (sal Allaahu alayhi wa sallam) was born, this shows we should celebrate it.*

Response: A simple question is asked, were the companions of the Prophet (sal Allaahu alayhi wa sallam) aware of these miracles that had taken place? If the answer is yes they were aware of these miracles – and it is hoped nobody would say they were ignorant about them – then why did they not celebrate his birthday?

Either they did not attach any importance to his birthday and thus did not celebrate it, or the answer is they did celebrate it. In that case, evidence needs to be provided supporting this – and there is no evidence.

Doubt Five: *Celebrating the birthday of the Prophet (sal Allaahu alayhi wa sallam) is an act of love, and whoever does not celebrate it shows his lack of love of the Prophet and bad manners*

Response: From the core pillars upon which the Islaam of a person is based is loving the Prophet (sal Allaahu alayhi wa sallam). However how is this love to be demonstrated?

Is it by innovating in the religion that which the Prophet (Sal Allaahu alayhi wa sallam) did not do? Is it by doing actions of “love” that his companions did not do? Is it by opposing his saying:

Indeed every innovation is a misguidance, and every misguidance is in the Fire [6]
Whoever turns away from my Sunnah is not from me [7]

Or rather is the love of Allaah and His Prophet (sal Allaahu alayhi wa sallam) demonstrated through following his Sunnah and abandoning innovations. Allaah (the Most High) said,

{Say: If you truly love Allaah then follow me; He will love you and forgive your sins}
[03:31]

Also, if not celebrating Mawlid an-Nabawi is bad manners, then does this mean the respected companions also showed bad manners to the Prophet (sal Allaahu alayhi wa sallam) by not celebrating it?

Doubt Six: *The Prophet (sal Allaahu alayhi wa sallam) will save us from the Fire and therefore we should celebrate his birthday*

Allaah is the One who controls who is admitted to Paradise and who is admitted to the Fire; this is not to be ascribed to the Prophet (sal Allaahu alayhi wa sallam) nor anybody else. Allaah (the All Mighty) said, whilst addressing His Prophet:
{Then, is one who has deserved the decree of punishment [to be guided]? Then, can you save one who is in the Fire?} [39:19]

So the one who saves us from the Fire is Allaah – alone He has no partners – and as for the Prophet (sal Allaahu alayhi wa sallam), then he was sent to convey the message of Allaah, as a bearer of glad tidings and a warner of a painful punishment. Allaah will honour the Prophet (sal Allaahu alayhi wa sallam) with the intercession of the Day of Resurrection, however the intercession of the Prophet will only be for the people of Tawheed.

Doubt Seven: *What is wrong with reciting the Qur'an, being happy and sending salaam upon the Prophet? This is what we do in the Mawlid.*

Response: There is nothing wrong with reciting the Qur'an nor sending Salaam upon the Prophet (sal Allaahu alayhi wa sallam). Rather, both are from the most rewarding acts of worship. However, the innovation is in specifying a day, time or place for these acts of Worship which were not specified by the Prophet.

The Prophet (sal Allaahu alayhi wa sallam) said:

Whoever innovated an action into this affair of ours (i.e. Islaam), it will be rejected [8]

Therefore, specifying a day or date for these acts of Worship is an innovation and therefore rejected by Allaah – even if the original actions or reciting the Qur'an and sending Salaam upon the Prophet are good.

Secondly, it is wrong to say that the Mawlid is merely Qur'an, happiness and Salaam. Rather, food, music, shirk, marching in the street and free mixing often takes place.

Doubt Eight: *Celebrating Mawlid an-Nabawi is a good innovation, a 'bid'ah hasanah'*

Response: This doubt is in itself a contradiction to the first doubt that the Mawlid is a Sunnah. If it is an established Sunnah then it cannot be a Bid'ah – good or otherwise, and also vice versa. Therefore those who celebrate the Mawlid must decide whether it is a Sunnah or a Bid'ah Hassanah (a good innovation).

Regarding this doubt, there is nothing in the religion of Islaam that can be classified as a good innovation. Rather all innovated acts of Worship are deemed as evil, as it necessitates changing and adding to the religion of Allaah.

Also, had it been a good innovation, why was it never known until the sixth century? Why was it never “innovated” by the companions, despite them being the most loving of people towards the Prophet (sal Allaahu alayhi wa sallam). Neither was it done by the great Imaams, scholars and Jurists of the first three centuries such as Abu Haneefah, Maalik, Shaafi'ee, Ahmed Ibn Hanbal, Bukhaaree, Muslim and the other scholars.

Had there been any goodness in the Mawlid, surely the great Imaams and scholars of the early generations would have also celebrated it.

May Allaah guide us all to the love of the Prophet (sal Allaahu alayhi wa sallam), implementing his Sunnah and avoiding all innovations. May peace and blessings be upon our beloved Prophet, his family and companions. [9]

Written by:

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3rd Rabee' al-Awwal 1435h, corresponding to 4th January 2014

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Footnotes:

[1] Al-Mawlid an-Nabawi is the Arabic term for specifying a particular day in a year in celebrating the birthday of the Prophet (sal Allaahu alayhi wa sallam), just as the Christians specify 25th December to celebrate the birthday of Prophet 'Eesa. The day specified is 12th Rabee' al-Awwal.

[2] Narrated by 'Irbaadh ibn Saariyah ; Collected by Abu Dawood & Tirmidhee

[3] Al-Haafidh Ibn Hajar; Fat.h al-Baaree 7/736

[4] Refer to the following article for a more detailed analysis of the opinions regarding the birth of the Prophet (sal Allaahu alayhi wa sallam): <http://www.madeenah.com/was-the-prophet-born-on-the-12th-of-rabee-al-awwal/>

[5] This hadeeth is narrated by Abu Qataadah and compiled by Muslim. A Bedouin came to the Prophet and asked him about fasting on Monday, to which the Prophet (sal Allaahu alayhi wa sallam) replied,

That is the day I was born on, and the day that the revelation began

[6] Narrated by 'Irbaadh ibn Saariyah ; Collected by Abu Dawood & Ibn Maajah

[7] Narrated by Anas Ibn Maalik; Collected by Bukhaaree & Muslim

[8] Narrated by 'Aaisha; Collected by Muslim

[9] These doubts were mentioned by al-Habeeb Ali al-Jifree, the well w caller to Shirk and innovations. Please refer to: ar-Radd Ash-Shaafee 'alaa al-Jifree by Shaykh 'Aadil al-Furaydaan. In it, he refutes the doubts of al-Jifree regarding Mawlid an-Nabawi.

An online pdf version is available

from: <http://ia600406.us.archive.org/4/items/zaq24/zaq24.pdf>

I will be the first person to celebrate the Mawlid if...

2 days ago



Reference: <http://www.salehs.net/mk28.htm>

In the name of Allaah, the Most Merciful, the Bestower of Mercy

I will be the first person to celebrate Mawlid An-Nabawi (the claimed Prophet's Birthday) if I can find a single hadeeth from the Prophet (sal Allaahu alayhi wa sallam) encouraging us to specify the 12th Rabee' Al-Awwal over other days.

I will be the first person to celebrate Mawlid An-Nabawi if I find the Prophet (sal Allaahu alayhi wa sallam) encouraging the celebration of the Mawlid, or giving us glad-tidings regarding it, even if he only alluded to it.

I would be the first person to celebrate Mawlid An-Nabawi if I did not believe that the Prophet (sal Allaahu alayhi wa sallam) conveyed the clear complete message, or there was a possibility that there is some good that he did not encourage us upon.

I will be the first person to celebrate Mawlid An-Nabawi if I can find a single narration regarding Abu Bakr (radhiAllaahu anhu) that he organised a dinner in celebration of the night of Mawlid.

Or that Umar (radhiAllaahu anhu) made the day of Mawlid a public holiday of enjoyment and happiness.

Or that Uthmaan (radhiAllaahu anhu) encouraged people to fast and give charity on that day.

Or that Alee (radhiAllaahu Anhu) used to set up lessons and gatherings to study Seerah on that day.

I would be the first person to celebrate Mawlid An-Nabawi if I knew that Bilaal, Ibn Abbaas or any other Companion (radhiAllaahu anhu) specified the Mawlid with any type of action – worldly or religious.

I would be the first person to celebrate Mawlid An-Nabawi if I did not truly believe that the Companions had a greater love, affection and honouring of the Prophet (sal Allaahu alayhi wa sallam) and that they were not more knowledgeable than me regarding his elevated status.

I will be the first person to celebrate Mawlid An-Nabawi if I can find a single narration from one of the Taabi'een – whether they are from the Aal Bayt (the family of the Prophet) or other than them – wherein they encouraged the reciting of poetry and praise of the Prophet (sal Allaahu alayhi wa sallam) on the day of Mawlid.

I will be the first person to celebrate Mawlid An-Nabawi if I can find a single word from the Four Imaams encouraging us to commemorate the day of Mawlid.
Or alternatively if I can find a single narration from one of the Four Imaams that they used to congregate with people on that night in order to sing Nasheeds and dance.

I will be the first person to celebrate Mawlid An-Nabawi if I truly believed that the great scholars and those who came before them lacked feelings and emotions, they were too harsh and hard heartened because they did not know the true status of their Prophet (sal Allaahu alayhi wa sallam), nor did they know his sacredness and how high his rank was.

I would be the first person to celebrate Mawlid An-Nabawi if I truly believed that the Ummah did not know how to express their love for their Prophet (sal Allaahu alayhi wa sallam) for more than three hundred years – since it first began – because before this nobody ever celebrated a single Mawlid.

Finally... I will be the first person to celebrate Mawlid An-Nabawi if I truly believed that the most guided path is the innovations of the latter Muslim generation not the adhering of the Sunnah by the early pious Muslims (the Salaf).

All praise is due to Allaah the Lord of the Worlds. May peace and blessings be upon His worshipper, Messenger and beloved, our Prophet Muhammad – and upon his family and companions.

Written by:

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11th Rabee' Al-Awwal 1436h