




### 17- Refuting the arguments of those who approve of the Mawlid

**Q: Recently, I heard you saying that celebrating the Mawlid (the Prophet's birthday) is disapproved of by Shari`ah (Islamic law) and falls under Bid`ah (innovation in religion). I would like to say in this regard that during the celebration of the birthday of the Prophet (peace be upon him) people gather as brothers, practice piety, read the Qur'an and the Sunnah and recite poetry that praises Islam or the great Messenger (peace be upon him). This is what happens during the celebration of the birthday of the Prophet (peace be upon him) and there is nothing in these acts that contradicts Shari`ah (Islamic law).**

**With all due appreciation and respect, please explain this matter.** 

A: There is no doubt that celebrating the birthday of the Prophet (peace be upon him) may include some of what the questioner mentioned when attended by learned and aware people. However, we must remember that we are servants commanded to obey and we are not lawgivers or legislators. We are to follow the Commands of Allah and implement His Law. We must not introduce into Islam that which Allah has not permitted or approved, this should be remembered very well. Allah, the Almighty, states: [\(Or have they partners \(with Allâh — false gods\) who have instituted for them a religion which Allâh has not ordained?\)](#) Moreover, Al-Mustafa (the Chosen i.e. the Prophet, peace be upon him) stated in the Sahih (authentic) Hadith reported by Al-Bukhari and Muslim from `Aishah (may Allah be pleased with her): [\(Anyone who introduces anything into this matter of ours \(Islam\)](#)

**(Part No. 3; Page No. 64)**

[that is not part of it will have it rejected.\)](#) This means that it will not be accepted from the one who innovated it. According to another wording of the Hadith reported by Muslim: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) There are many other Hadiths regarding this issue which prove the prohibition of Bid`ah (innovation in religion), which is defined as any newly-introduced matter in Islam. The Prophet (peace be upon him) used to state in his Khutbah (sermon): [\(Ama Ba'd \(Now then\), the best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad \(peace be upon him\), the most evil of matters are those which are newly-introduced \(in religion\), and every Bid`ah is a Dalalah \(deviation from the right\).\)](#) Dear listeners, you know that the Messenger (peace be upon him) lived for twenty-three years after he was blessed with prophethood along which he never celebrated his birthday, nor told others to celebrate it for the purpose of studying his Sirah (the Prophet's biography) or for any other purpose; particularly after his Hijrah (the Prophet's migration to Madinah). This was the period of laying down the legislation and the perfection of the Islamic Law. But the Prophet (peace be upon him) died without mentioning anything about such celebrations. As for the Hadith when he (peace be upon him) was asked about Sawm (Fasting) on Monday and he replied: [\(It is the day on which I was born and the day on which I was chosen as a Prophet\)](#) this does not indicate the permissibility of celebrating birthdays as some people think. It indicates the virtue of Monday and that it is an honorable day, because it was the day on which revelation was sent down to the Prophet (peace be upon him) and was the day on which he was born. Moreover, it is the day on which one's deeds are presented to Allah (Glorified and Exalted be He). Therefore, if one fasts on Monday because of its

merit, then well and good, but to add anything else to that is an act that Allah has not ordained. The Prophet (peace be upon him) stated: "I was born on it" to point out the virtue of Sawm on Mondays.

### **(Part No. 3; Page No. 65)**

In another Hadith about Sawm on Monday and Thursday the Prophet (peace be upon him) did not mention his birth, but said about Monday and Thursday: [\(They are two days in which deeds are presented to Allah and I want my deeds to be presented to Him while I am fasting.\)](#) It should be noted that in this Hadith the Prophet (peace be upon him) did not talk about his birth, and thus, it is understood that its being the day of his birth is just one of the reasons for the recommendation of fasting on that day as well as being the day in which deeds are presented to Allah and the day in which the revelation was sent down to him (peace be upon him). Therefore, this does not indicate the permissibility of celebrating the birthday of the Prophet (peace be upon him), but it indicates the virtue of observing Sawm on Monday and that it is recommended to fast for the following reasons: The birth of the Prophet (peace be upon him), the day in which the revelation was sent down to the Prophet (peace be upon him) and the day in which deeds are presented to Allah (Glorified and Exalted be He). Furthermore, if celebrating the birthday of the Prophet (peace be upon him) was permissible or even recommended, the Prophet (peace be upon him) would not have remained silent about it. He conveyed the Message of Allah to the people and was most sincere in his advice. He would not keep silent about a beneficial matter to his followers and himself when he was the keenest to give advice and was fully obedient to Allah for his life. He was not a cheater of the Ummah, or a traitor who would conceal what Allah obligated him to deliver. He (peace be upon him) clearly delivered the Message, fulfilled his trust and guided the Ummah. What was not ordained during the time of the Prophet (peace be upon him) cannot be a legislation after his death, because it was he who conveyed the Legislation of Allah (Glorified and Exalted be He) and his Sahabah (Companions of the Prophet) carried his Message to succeeding generations. He did not convey to the people that celebrating his birthday was ordained, either by word or deed, and his Sahabah never practiced this or instructed others to do so; through words or deeds.

### **(Part No. 3; Page No. 66)**

Although they were the most beloved to the Prophet (peace be upon him), the most knowledgeable of his Sunnah, the most knowledgeable of Fiqh (Islamic jurisprudence) and the keenest to do good, they never celebrated his birthday. Their successors did not do so, nor did their followers who emulated their righteous predecessors until the best and most righteous centuries of Islam had passed. How is it permissible for us to do something which was not done by those outstanding people and which was not done by the Messenger (peace be upon him). He did not command anyone to do it and it was not practiced by his Sahabah (may Allah be pleased with them all), their successors nor by their followers during the best centuries of Islam. This act was innovated by some Shiites and Al-Rafidah (a Shiitic group). It was first introduced by the Shiites of Banu `Ubaid Al-Qadah, and the Shiites from the Fatimids. Shaykh of Islam, Ibn Taymiyyah (may Allah be merciful to him) said: "Indeed, their outward actions express their rejection and their inner feelings are sheer Kufr (disbelief). They are the Fatimids who ruled Morocco, Egypt and the Levant at the beginning of the third century after Hijrah and continued until the fifth century and the beginning of the sixth century. It was these factions who innovated such celebrations of birthdays as stated by a group of historians. They introduced such celebrations during the fourth century after Hijrah, and then imitators continued and developed these celebrations. They invented the celebration of the birthday of the Prophet (peace be upon him), the birthday of Al-Hasan, Al-Husayn, Fatimah and their ruler. If they were the first innovators of these birthday celebrations, then how is it possible for a believer to follow their example in a Bid`ah inserted into Islam by Shiites? This is a serious trial. During these celebrations in certain countries many evils may occur. They may involve acts of Shirk (associating others with Allah



in His Divinity or worship), excessive veneration of the Prophet (peace be upon him), asking him besides Allah, seeking help from him and speaking words of praise which should only be addressed to Allah. In the poem entitled Al-Burdah the poet said:


**(Part No. 3; Page No. 67)**

**O most honorable of creation I have no one to resort to  
Except you whenever calamity befalls everyone  
If you do not help me at my standing before Allah  
Out of your grace; then my foot will surely slip  
Since part of your bounty is this life and the Hereafter  
And the Pen and Tablet are just a portion of your knowledge**

After this excessive praising of the Prophet (peace be upon him), what is left to say regarding Allah (Glorified and Exalted be He)? Many people recite this poem in their celebrations and gatherings; however, it is a very dangerous poem which involves major Shirk. The point is that many of these celebrations involve major Shirk, because of exceeding the proper bounds of love for the Prophet (peace be upon him) and exaggerated praise of him. He (peace be upon him) stated: [\(Do not praise me as the Christians praised the son of Mary \(i.e. Jesus\), I am just His Slave; therefore, refer to me as the Slave of Allah and His Messenger.\)](#) Sometimes, other evil actions and indecencies take place during these celebrations and gatherings such as drinking wine, fornication, free mixing between men and women. Those who informed us about these things are trustworthy people. Even if some of these celebrations and gatherings are free of these things; nevertheless, they are Bid`ah, even if they are held in the best way including just reading the Sirah, invoking peace and blessings on the Prophet (peace be upon him). However, they remain Bid`ah. Celebrating the birth of the Prophet (peace be upon him) during the month of Rabi` Awwal in a certain manner, on a certain day repeated every year and is known as celebrating the Mawlid is a newly-introduced matter in Islam. There is no basis for this practice in our religion, as our festivals are confined to

**(Part No. 3; Page No. 68)**

two annual celebrations; `Eid-ul-Adha (the Festival of the Sacrifice) and `Eid-ul-Fitr (the Festival of Breaking the Fast), as well as the Days of Nahr (Sacrifice) and the Day of `Arafah. These are the festivals of Muslims, and thus, we should not innovate in them anything which Allah has not ordained. If people want to study the Sirah, they should study it in the Masjids (mosques) and at schools. It is required to study Sirah and to understand it, but this should be at schools, institutes, colleges, homes, etc., but not in the way in which they celebrate the birthday of the Prophet (peace be upon him). There is a difference between studying the biography of the Prophet (peace be upon him) and the celebration of his birthday, and therefore, people of knowledge must beware of this issue and those who love goodness should be careful of this issue. Goodness and safety is in following the Sunnah, whereas, innovating in religion is all evil and disastrous. May Allah grant us all protection and guidance! There is neither might nor power except with Allah!

**Q: What is your opinion regarding those who claim that holding birthday celebrations, reading the Qur'an for the dead and dedicating the reward of reading it to them is permissible?** 

**A:** The correct opinion is that such celebrations and actions are Bid`ah (innovation in religion), because they were not practiced by the Messenger (peace be upon him) or by his Sahabah (Companions of the Prophet). He (peace be upon him) neither commanded it, nor approved and

instructed people to do it. Moreover, it was not practiced by the Salaf (righteous predecessors) or those who followed them during the earliest and best centuries of Islam. Therefore, they constitute Bid`ah leading to Shirk (associating others with Allah in His Divinity or worship), and thus, celebrating birthday is a rejected Bid`ah and there is no difference in this regard between celebrating the birthday of the Prophet (peace be upon him) and the birthday of others. It is one of the means leading to Shirk, because when people celebrate such anniversaries, they invoke that person

### **(Part No. 3; Page No. 69)**

and seek their help as done by the ignorant towards the Prophet (peace be upon him). There are even some who claim that the Prophet (peace be upon him) comes out of his grave at the time of celebration and participates with them. This is Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect). The Prophet (peace be upon him) will not come out of his grave until the Day of Judgment. His soul (peace be upon him) is in the highest place in Paradise and is returned to his body whenever Allah wills and that occurs when we send peace and blessings upon him as stated in the Hadith in which he (peace be upon him) stated: [\(No one greets me with Salam \(Islamic greeting of peace\) except that Allah restores to me my soul so that I may return their Salam.\)](#) Celebrating birthdays, whether birthdays of the Prophets, birthdays of the righteous, the kings or others are all Bid`ah. It is not allowed to celebrate birthdays, because they are newly-introduced practices, and the Messenger (peace be upon him) stated: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) This means that it will be rejected and will not be accepted. Moreover, during Friday Khutbah, the Prophet (peace be upon him) used to say: [\(Ama Ba'd \(Now then\), the best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad \(peace be upon him\), the most evil of matters are those which are newly-introduced \(in religion\), and every Bid'ah \(innovation in religion\) is a Dalalah \(deviation from the right\).\)](#) He (peace be upon him) also stated: [\(Beware of newly-introduced matters in \(religion\), for every newly-introduced matter is a Bid'ah, and every Bid'ah is a Dalalah.\)](#) These Hadiths are sound and authentic, some of which are reported by Muslim, some are reported in the two Sahih's of Al-Bukhari and Muslim, and others are reported in the books of Sunnan. Therefore, it is the duty of Muslim scholars to warn people against these celebrations and educate them. Also, it is the duty of the public to ask the people of knowledge about ambiguous issues and do their best to understand the teachings of Islam. They should ask the people of knowledge from Ahl-ul-Sunnah (Adherents to the Sunnah), and not the people who teach heresies and superstitions.

### **(Part No. 3; Page No. 70)**

Any inquiries should be addressed to the scholars of Ahl-ul-Sunnah who are knowledgeable about the Sunnah of the Messenger (peace be upon him); who apply the Laws of the Qur'an and Sunnah and act upon them. As for the preachers of evil and heresy, they must not be asked about these issues or consulted. The question should be directed to the people of knowledge who judge by the Book of Allah and the Sunnah of His Messenger (peace be upon him), those who practice what they preach and imitate the Salaf in following the Sunnah and shunning Bid'ahs. We ask Allah to grant us all guidance and success!

**Source: Fatwas of Nur `Ala Al-Darb**