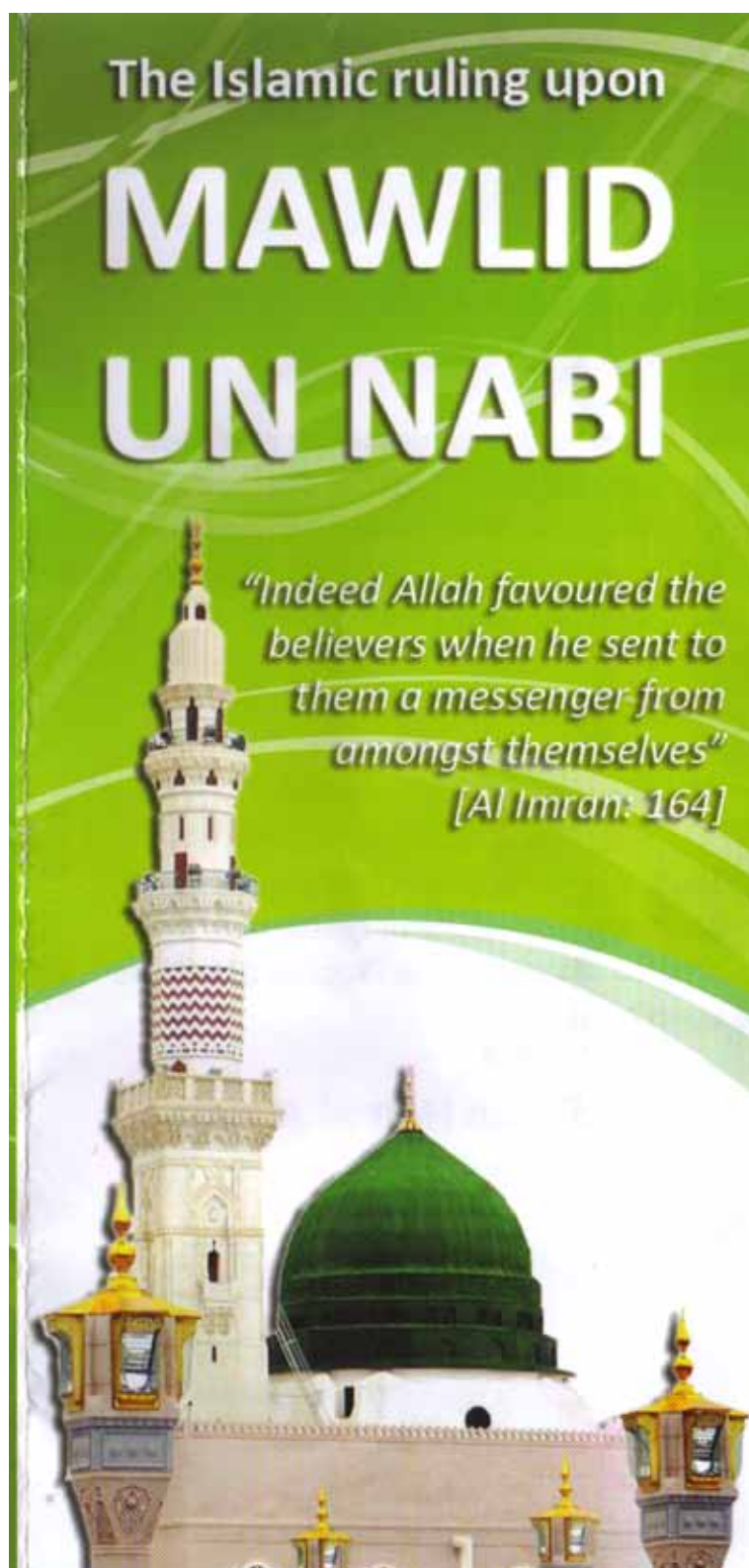


*Maktabah Ashaabul Hadeeth / Makabab Imaam Badee ud deen  
Birmingham, UK*

# The Real Islamic Ruling Upon

# MAWLID UN-NABI

*[www.ablulhadeeth.wordpress.com](http://www.ablulhadeeth.wordpress.com)*



The scanned leaflet was something given out in the city of Birmingham during the Islamic month of Rabee ul-Awwal in the year 1433H (February 2012) in response to the clarification by Ahlus Sunnah Wal-Jamaah regarding the Mawlid of the blessed Messenger of Allaah (Sallallahu Alayhee Wasallam).

A leaflet was distributed by Ahlus Sunnah clarifying that the Mawlid (Milaad) is no doubt an innovation) and Alhamdulillah we have put up a number of papers also clarifying some of the issues pertaining to this innovation.

What follows is a brief overview of the same old evidences provided by the soofee bareilwees in their animosity and hatred for the glorious Sunnah of the Messenger of Allaah (Sallallahu Alayhee Wasallam) and in their fervent desire to innovate and spread misguidance amongst the masses, all in their false love of the Messenger of Allaah (Sallallahu Alayhee Wasallam).

We have also highlighted such innovations are a direct censure on the Messenger of Allaah (Sallallahu Alayhee Wasallam) himself and also upon the noble companions, as this innovation of celebrating his birthday, commonly known as the Mawlid un-Nabawi under the false pretence of loving the Prophet (Sallallahu Alayhee Wasallam) entails that he never informed his companions and the ummah of this practise if it really was such a greatly benefitting and rewarding practice as the innovators claim. Furthermore it is also a censure on the companions because it entails they were negligent of such a practise that would have carried great reward. Such ideologies and thoughts only emanate

from the cursed raafidhah shee'ah.

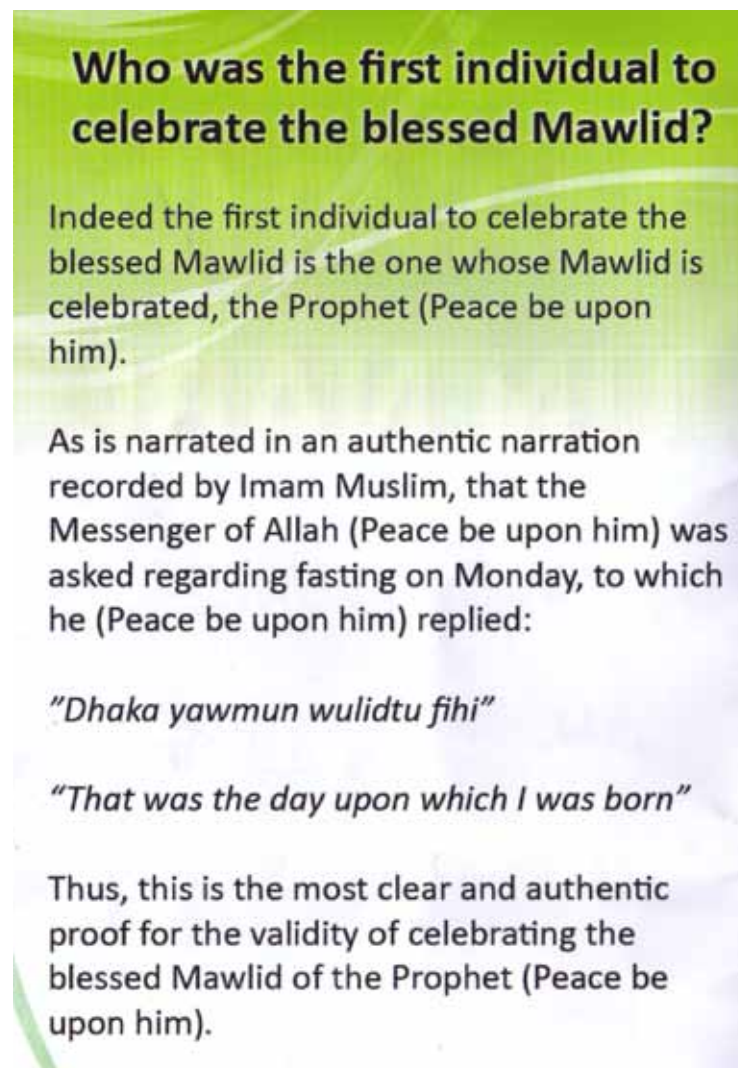
This also seems to be handiwork of Asraar Soofee Bareilwee Rasheed and another one of this childish and wishful claims to fame and wannabe scholarship. In reality what is extremely amusing and hilarious is that the people of innovation and their callers like Asraar Soofee Bareilwee Wahdatul Wajoodee Rasheed have just cut and pasted the same arguments again and again and so there is nothing new by the way of evidences or anything academic or scholarly intellectualism but rather the same old howling cry of "I wanna be famous and I want a debate debate debate" whereas he is just lost in his bewildered and confused state and mind.

The reality is, if he had any sound knowledge or if he was a person who had the capability to look at the evidences with a view to follow the haqq, then that would be a different story all together but the truth is, his actions clearly dictate that he just wants to be famous and hence therefore a clear sign in just wanting to show off. Yet who can tell his companions and his followers, who are unaware of his knowledge. The likes of Bareilwee Asraar, who just about manages to put an arabic sentence together will no doubt be an Allaamah and a shoalr amongst the bareilwee soofee masses who are mesmerised by his Alif and Baa.

lastly Asraar the Bareilwee in his desire to be famous and wanting to show off, is further supported by the fact that in order to achieve his goal he has even refuted and openly warned against his "Teacher" Mr Iqbaal Shaamee just in order to get some limelight. This individual Asraar Soofee Bareilwee Rasheed

is just a young boy with a desire and wish to be famous and show off, on account of howling 'debate debate debate.'

ASRAAR SOOFEE, IF YOU EVEN HAD THE SLIGHTEST KNOWLEDGE AND YOU WERE WORTHY OF A DEBATE YOU WOULD HAVE BEEN DEBATED BY NOW. SO IF YOU REALLY WANT TO GET FAMOUS AND YOU DESIRE THIS SO MUCH THEN JUST LABEL YOUR BAREILWEE AND SOOFEE MULLAHS AS MUSHRIKS OR MUBDATIS AND NO DOUBT THIS WILL DEFINETLY MAKE YOU FAMOUS.



See dear readers how can a Sunni who follows the way of Ahlus Sunnah Wal-Jama'ah, the companions, the taabieen, the tabaa tabieen, the four Imaams aswell as all the great Imaams and Scholars of hadeeth and Fiqh, Usool Fiqh, Ahlur-Rayy and the Ahlul Hadeeth answer such a claim because the hadeeth is talking about something else and Mr Asraar is taking some next meaning.

So where does this hadeeth of Saheeh Muslim mention the christmas lights or the disco lights on your windows, where does it mention your marches on the roads and your innovated processions, where does it mention the green flags, where does it mention your dancing, singing, music and Qawwalees. Oh what a shock, this hadeeth does not mention such practices and acts. So we find these soofee bareilwees do exactly what the christians do at christmas, with their christmas lights, turkeys, food, wine, alcohol , bhangra dancing so on and so forth.

At the very most this hadeeth mentions only 2 points of importance, the first that the Messenger of Allaah (Sallallahu Alayhee Wasallam) was born on a Monday, okay thats fine Mashallaah Excellent. The second point is that he used to fast on the Monday.

Oh you soofee Khurafee Bareilwees then why dont you guys fast on the Monday, why are you gobbing every edible thing in your fat halwa, ghiyarwee rice filled bellies. You see these Bareilwees even their Mullahs fagging off and just enjoying themselves with the food and drink. Is this what you call fasting on a Mondays?

Look at these ignorant deduction, so the Messenger of Allaah (Sallallahu Alayhee Wasallam), the Imaam of Mankind fasted on the Monday as it was his birthday but look as these Gustaakhs they go on and say “oh this is an evidence for Mawlid.” Any sound and intelligent individual will realise there is no correlation between the two. furthermore fasting is about patience, humility and worship and the type of Mawlid these soofee bareilwees celebrate is far from such etiquetes. Rather, what you will find is that all of these Mawlid gatherings and the celebrations they indulge in, are well far from the teachings of the Messenger of Allaah (Sallallahu Alayhee Wasallam) and hence this is a great Gustakhee by these soofee bareilwees.

Lastly, did the Messenger of Allaah (Sallallahu Alayhee Wasallam) fast on the Monday only because it was his birthday? No he also used to fast on Mondays because on Mondays our deeds are presented to Allaah.

Shaikh Muhammad Muneer Qammar said, “It is true, the Messenger of Allaah (Sallallahu Alayhee Wasallam) used to fast on Mondays but one must remember he also mentioned fasting on Thursdays in the very same hadeeth. Hence Abu Dawood, Tirmidhee, Nasaa’ee (Authenticated by Ibn Hibbaan) that the Messenger of Allaah (Sallallahu Alayhee Wasallam) used to try to fast on Mondays and Thursdays.

Whereas the hadeeth in Nasaa’ee and Abu Dawood (authenticated by Ibn Khuzaimah) states the Messenger of Allaah (Sallallahu Alayhee Wasallam) upon the questioning of Usaamah



ibn Zaid (RadhiAllaahu Anhu) informed him that the affairs and deeds of mankind are presented to Allaah on Mondays and Thursdays and I like that my affairs are presented whilst I am in a state of fasting. (Riyaadh us-Saaliheen (pg.488-489), with the verification of al-Arnaa'oot and also in Saheeh Muslim with Nawawees explanation (4/8/51)

The same reason has been mentioned in the hadeeth concerning the fasting on Mondays and Thursdays from the hadeeth of Saheeh Muslim and Tirmidhee. Another hadeeth of Muslim mentions the Messenger of Allaah (Sallallahu Alayhee Wasallam) said concerning the fasting on Mondays that he was born on this day and the same day revelations came to me.

This hadeeth clearly show the real reason for fasting on Mondays and Thursdays was due to our actions and deeds being presented to Allaah on these days. The additional reason was also that the Messenger of Allaah (Sallallahu Alayhee Wasallam) was born on Monday. The question here is if the fasting on Monday was just really due to his birthday then he would have only fasted on Mondays and not fasted on Thursdays.

Furthermore if this fasting was due to his birthday then he would have just fasted on that one Monday and not every week as was his routine. Therefore someone who truly loves the Messenger of Allaah (Sallallahu Alayhee Wasallam) should also always fast every Monday and Thursday which is the Sunnah of the Messenger and not indulge in innovations. In the same manner one should not distort and manipulate the meanings of the ahadeeth in order to



prove and establish his innovation and instead of fasting a person goes around inviting people to gatherings of food and drink in the name of celebrating the Mawlid.

Similarly it is not proven from the Prophet (Sallallahu Alayhee Wasallam) that he ever fasted on either the 9th or the 12th of Rabee ul-Awwal which was his date of birth.

Therefore if a person fasts on this day every year with the intention of seeking reward this necessitates surpassing the Prophet (Sallallahu Alayhee Wasallam) in the Sharee'ah and we seek refuge in Allaah from such a thought that the Prophets Sharee'ah was incomplete and lacking something.

From his book 'Celebrating Milaad On the Day Of Messenger of Allaah (Sallallahu Alayhee Wasallam) Died' (pg.32-33)

The author (Asraar Soofee Rasheed) of the leaflet went onto say



Yes thats all that you do and that is JUST TAKE NOTICE you dont ponder or think, you dont research, you dont look at the other ahadeeth or reconcile between them (ie Tatbeeq) as if you guys are allergic to the truth yet you always have time to notice, for once in your lives try to think logically and use some rational, but then we recall the verse of Allaah the Most High in which he mentions how a Mushrik lacks intelligence and comprehension.

Thus, he (Peace be upon him) enquired as to the reason they would fast on this day, to which they replied:

*"It is the day that Allah drowned Pharaoh and saved Musa, thus we fast on it to show thanks to Allah."*

The Prophet (Peace be upon him) at that point stated:

*"We have more of a right over Musa than you"*

So what we understand from this narration is that to show gratitude to Allah for a specific blessing on a specific day is permissible, as well as celebrating that day annually.

We can display our gratitude through forms of worship such as prostrating, fasting, giving charity and reciting the Quran - and which blessing is greater than the appearance of the Prophet (Peace be upon him) in this world?!

Allah (Most exalted is He) says:

*"Indeed Allah favoured the believers when he sent to them a messenger from amongst themselves" [Al Imran: 164]*

So what are the exact words of Haafidh Ibn Hajr al-Asqaalaanee, dear readers as you can see the hadeeth and the alleged statement of Haafidh Ibn Hajr seems to have been mixed up.

Yet again dear readers you find there is no direct or clear correlation and understanding of this hadeeth in relation to the customary practise of the Mawlid. It is outright shocking and worrying that such wannabe debaters and the next great Allaamah and his soofee forefathers have utilised such inconclusive and irrelevant narrations in relation to the Mawlid. This is not in need of any lengthy explanation or research.

Shaikh Muhammad Muneer Qammar said in his treatise in answer of this point, “Think about this for a minute what a trivial crooked thought this is. So the Messenger of Allaah (Sallallahu Alayhee Wasallam) fasted and also ordered us to do the same, yet these people rather than fasting prepare food on their tables, listen to Qawwalees and dance, we seek refuge in Allaah from all of this.

The Messenger of Allaah (Sallallahu Alayhee Wasallam) fasted on the day of Ashoora but nothing has been cited from him concerning his own birthday (ie fasting on his birthday or doing other things) so rather than surpassing the Messenger of Allaah (Sallallahu Alayhee Wasallam) we should follow and obey him, not in fasting nor in idle futile things.

In addition to our point above, the Quraish used to

fast the day of Ashoora anyway and maybe they extracted this from a previous sharee'ah just like respecting the 4 months of unlawfulness and performing Hajj. We also have evidence of the people fasting during the age of ignorance in Saheeh al-Bukhaari (4/244 with Fath) and Saheeh Muslim (7/5 with Nawawee).

As for the hadeeth which mentions when the Messenger of Allaah (Sallallahu Alayhee Wasallam) made Hijrah to Madeenah he observed the jews fasting and hence he asked them concerning it. So they informed him that it was due to the salvation of Moosaa (Alayhis Salaam) and we observe this fast as a thanking. Upon which the Messenger of Allaah (Sallallahu Alayhee Wasallam) said I have more right than you upon Moosaa (Alayhis Salaam) and hence he also fasted and ordered others to do the same.

Qaadhee A'yyaadh said some beneficial words concerning this, *"The Messenger of Allaah (Sallallahu Alayhee Wasallam) did not initiate this fast (upon hearing it from the jews) rather it is authentically established from a hadeeth in the books of Saheeh and Sunan from Ai'shab (RadhiAllaaha Anha), "The Quraish used to also fast in the days of ignorance (on this day)."*

Imaam Qurtubee said, *"It is possible the Quraish fasted due to some ruling or command based on the religion of Ibraheem and the fasting of the Messenger of Allaah (Sallallahu Alayhee Wasallam) on the same day may have been due to similarities of the abrahamic faiths, for instance the Hajj. So when he saw the jews fasting he also fasted due to the longing of his heart and he also ordered us to do the same. So no command prohibits this and so both groups of people (ie Muslims and the jews) fast on the same day*

*due to differing reasons.”* (For details refer to Fath ul-Baaree Sharh Saheeh Bukhaari of Haafidh Ibn Hajr (4/248)

Shaikh Muhammad Muneer Qammar goes onto say, “No doubt the sending of the Messenger of Allaah (Sallallahu Alayhee Wasallam) is indeed a great blessing and it is also correct to appreciate and thank Allaah for such a great blessing. Yet the question here is, where does it say that in order to thank Allaah we need to organise processional marches, gatherings, with dancing and listening to music and Qawwalees?

Furthermore did the companions, the successors or the Imaams, in fact did the Messenger of Allaah (Sallallahu Alayhee Wasallam) thank Allaah in such a way or manner. If this is not the case, then who gave us the authority to do such things in this way. Yet again if this is the case we will have to close our businesses and abandon out professions in order to organise gatherings and processions every day to thank Allaah for all the great blessings he has bestowed upon us. How can we enumerate his blessings and favours upon us.

Allaah The Most high himself has said,

**“And if you should count the favours of Allah , you could not enumerate them. Indeed, Allah is Forgiving and Merciful.” (Soorah an-Nahl:18)**

And his saying

**“And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.” (Soorah Ibraaheem:34)**

If one was to really adopt the Prophetic way of thanking Allaah then a Muslim should do this every day constantly and not once a year. Ponder and take heed.

From his book *‘Celebrating Milaad On the Day Of Messenger of Allaah (Sallallahu Alayhee Wasallam) Died’* (pg.24-29)



### **Hafidh Jalal al Din Suyuti's comments**

I took notice to a particular narration which originates elsewhere, namely that which has been narrated by Bayhaqi on the authority of Anas (May Allah be pleased with him), that the Messenger of Allah (Peace be upon him) offered the aqiqah for himself after prophethood, when it was mentioned that his grandfather, Abdul Muttalib (May Allah be pleased with him), offered it on the seventh day after his birth.

It is known that the aqiqah is not offered twice (in one's life), so we understand from this that the Prophet (Peace be upon him) did so to display his gratitude to Allah for bringing him into existence as a mercy for mankind, and to demonstrate the permissibility of doing so for his nation.

Therefore, it is mustahab [desirable] for us to also show gratitude to Allah upon the occasion of his Mawlid (Peace be upon him), by hosting gatherings, distributing food, and other forms of worship and displays of happiness.

Still noticing but no comprehension.



Shaikh Muhammad Muneer Qammar said, *“First and foremost it is important to understand the meaning of Aqeeqah. Imaam Ibn Qudaamah writes, “Aqeeqah is that which is sacrificed on behalf of a child and it has also been said the food that is prepared in relation to the joyous occasion of a child's birth is also known as Aqeeqah.”* (al-Mughnee (9/458) of Ibn Qudaamah)

He also said according to our school of thought it is Sunnah to sacrifice an animal on the 7th day after the birth of a child and if this is not possible then on the 14th or on the 21st day as has been transmitted from Ai'shah (RadhiAllaahu Anha) (al-Mughnee (9/461) of Ibn Qudaamah)

As for the individual who reached and passed the adolescent stage and his Aqeeqah had not been done, then there is difference of opinion concerning this whether he should do the Aqeeqah for himself or not.

So for instance if we do take up the claim of the proponents of Mawlid then Aqeeqah only needs to be done once in a life time and thereafter the need for any further Aqeeqah stops. Therefore doing the Aqeeqah every year is not established by any means hence it is not even established once after Nabuwwah if the Messenger of Allaah (Sallallahu Alayhee Wasallam) ever did this let alone his whole life so what basis does the claim of him doing this his whole life have.

As for the narration that has been transmitted that

mentions the Messenger of Allaah (Sallallahu Alayhee Wasallam) did his own Aqeeqah after having given the Nabuwwah, Haafidh Ibn Hajr Asqaalaanee said this narration of Musnad al-Bazzaar is not authentically established as Imaam Bazzaar himself said, Abdullaah the narrator who narrated this report was alone in reporting it and he is also weak.

He further said, Imaam Abdur Razzaaq, the author of the Musannaf said *“The scholars of hadeeth have rejected taking the narrations of Abdullaah bin Muharrar just on the basis of him narrating this report. Meaning Abdullaah bin Muharrar damaged his trustworthiness just on account of narrating this narration alone. Therefore how can any deduction or elucidation be correct from such a report.”* (refer to Fath ul-Baaree (12/12)

From his book *‘Celebrating Milaad On the Day Of Messenger of Allaah (Sallallahu Alayhee Wasallam) Died’* (pg.29-32)

## **Hafidh Shams al Din Jazari's comments**

Imam Suyuti further comments:

I then saw that the Imam of the people of recitation, Hafidh Shams al Din al Jazari, wrote in his work 'Urf al Ta'rif bil Mawlid al Sharif':

*Abu Lahab was seen after his death in a dream and it was asked of him 'What is your state?' to which he replied '(I am) in the inferno, except my punishment is lightened every Monday, and water runs from between these two fingers of mine by way of this [and he indicated towards his fingertip], and the reason for that is because I freed my slave girl Thuwaybah when she gave me the glad tidings of the birth of the Prophet (Peace be upon him) and her nursing of him.'*

So, if Abu Lahab, a disbeliever upon whose condemnation the Quran was revealed, is granted some respite while in Hell, purely because of his joy at the birth of the Prophet (Peace be upon him), then what will the state of the Muslim of the nation of the Prophet (Peace be upon him) be who becomes overjoyed at the

Seriously you are kidding us, we had only read in books and heard from our scholars that they celebrate Mawlid based on a dream of a disbeliever who was promised the Hellfire by Allaah the Most High himself!!!!!! What kind of a Muslim uses the dream of a mushrik polytheistic disbeliever who has been promised the fire of hell forever as evidence? Only the one who is.....

Shaikh Muhammad Muneer Qammar said, “There many reasons why it is incorrect to use this story as an evidence for establishing milaad.

(1) there is a consensus of all scholars that the dream of other than the prophets cannot be utilised as an evidence, for the prophets dreams are by way of revelation.

(2) The one referred to is it the companion Abbaas bin Abdul Muttalib or someone else? Then the one who reports from him does so by mursal form and it is known that the mursal narration cannot be used as part of establishing Aqeedah. (indeed according to the scholars mursal narration cannot be utilised as stand alone evidences in matters other than Aqeedah also such as Ahkaam and rulings).

(3) Even if it was Abbaas then it is highly possible that he saw the dream before he accepted Islaam so can someone's dream who has not yet accepted Islaam be taken as an evidence in the religion? Bear in mind that even if one is a believer then his dreams are not an evidence in the deen (except prophets) never

mind a person who has not yet accepted Islaam!

(4) Most scholars have stated that if a person dies as a non believer then his actions will be of no benefit to him at all. This is correct.

**“And We will regard what they have done of deeds and make them as dust dispersed.” (Soorah al-Furqaan:23)**

And

**“Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance.” (Soorah al-Kahf:105)**

So it is clear from the above two verses that the one who dies as a disbeliever then no deed of his shall he be rewarded for or have any benefit of.

Further it is mentioned in a hadeeth that *“Ai’sbah (RadhiAllaahu Anha) asked about Abdullah ibn Jadaan (who died as a non believer) who would slaughter 1000 camels in charity every hajj, who would clothe 1000 people every hajj and even allowed the use of his house to the prophet, Would any of these action be of benefit to him? The prophet replied no for he never once in his life sought the forgiveness of Allaah for*

*his sins (disbelief) on the day of judgement.” (al-Insaaf of al-Jazaa’iree (pg.41).*

Thus it is clear that the dream concerning Abu lahab or any of his deeds would not benefit him.

(5) The happiness of Abu Lahab was a natural happiness (that his brother had a child) rather than happiness for the sake of Allaah as part of worship. So any action that is not for the sake of Allaah as part of worship how can one be rewarded for it? So from this angle one can also see the futility and fallacy of this evidence.

(6) A believer is always happy at the existence of his prophet. So to innovate Milaad once a year to celebrate the prophets birthday in order to venerate his existence is far fetched.

In essence those who play with texts use these evidences which have no bearing on the innovations that they practice.

From his book ‘*Celebrating Milaad On the Day Of Messenger of Allaah (Sallallahu Alayhee Wasallam) Died*’ (pg.35-38)

time of his Mawlid and who spends freely that which he possesses purely out of his love for the Prophet (Peace be upon him)?

His reward is from Allah that He enters him into paradise.

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For anyone qualified to debate us on the subject of Mawlid, contact:

We will arrange a debate with our scholars.





The same old childish mentality of debate, debate and debate, with utilising such evidences and our comprehensive answers in just one day, what debate will you ever do other than howl and cry.

This is the reality of their 'Islamic Ruling upon the Mawlid' when you answer our answers then we may consider debating but at the moment it just seems like a big black empty vessel making alot of unwanted noise just as dogs do when they are hungry or like a rabid dog in a confused dogged state of mind.