

the mawlid

According to the Qur'ān and Sunnah

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful

Introduction

With the purported date of the birth of the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, drawing near, it is time again to discuss the ostensible evidence used to sanction the celebration of the *Mawlid*, as well as a number of point related to the *Mawlid* overall. As we will see, there are no specific evidences sanctioning the *Mawlid*. Rather, those who call to it use general evidences that are unusable in this situation, or they use specific evidences related to other matters and then perform invalid *Qiyās* (Analogous Example) upon them for the *Mawlid*.

With regards to the matter of using general evidences in ways that they were not used by the first three generations, we say:

General Evidences Cannot Be Used To Sanction Specific Actions

What is meant by this is that the celebration of the *Mawlid* is a specific deed, with specific actions and statements tied to it, around specific times or dates. So the likes of these specific actions cannot be permitted by evidences that are general in nature, such as the obligation of loving the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Al-Awzā'ī (d. 157 H.) said: “Make yourself patient upon the *Sunnah*, and stop where the people stopped. And believe what they believed, and avoid that which they avoided. And follow the path of your Righteous Predecessors, because what was sufficient for them is sufficient for you.”¹

Muḥammad Ibn `Abdil-Hādī (d. 744 H.) said: “And it is not permissible to innovate a new interpretation of a Verse or a *Ḥadīth* which the *Salaf* (predecessors) did not hold, know of or convey to the *Ummah*. Otherwise, this implies that they were ignorant of the truth in this (matter), and went astray regarding it, and that the one in opposition (to them) from a later generation was (somehow) guided to it (i.e. the truth).”²

Ibn al-Qayyim (d. 751 H.) said: “Innovating an opinion in the explanation of the Book of Allāh, while the predecessors and the *Imāms* were upon something contrary to it, necessitates one of two matters: Either it is a mistake in-and-of itself, or (else) the opinions of the *Salaf* which contradict it are mistaken. And no intelligent person would doubt that he is more likely to be wrong and mistaken than the opinions of the *Salaf* (are).”³

¹ Collected by Al-Lālakā'ī in “*Sharḥ Uṣūl I'tiqād Ahl as-Sunnah Wal-Jamā'ah*”, (#280)

² “*Aṣ-Ṣārim al-Munkī Fir-Radd `Alā as-Subkī*” by Ibn `Abdil-Hādī, pg. 318

³ “*Mukhtaṣar aṣ-Ṣawā'iq al-Mursalāh `Alā al-Jahmiyyah Wal-Mu`aṭṭilah*” by Ibn al-Mawṣilī 2/128

Ash-Shāṭibī (d. 790 H.) stated: “Had [it] been an evidence for it, it would not have been far removed from the understanding of the *Ṣaḥābah* and the *Tābi`īn* (i.e. the generation after the *Ṣaḥābah*), then those ones (who came later) understand it. Because how could it be that the actions of the earlier ones would be in opposition to what is necessitated by [this (false)] understanding and in contradiction to it, even if it is (represented by their not participating in it)? So whatever the later ones act upon from this type (of innovation), then it is contrary to the consensus of the earlier ones, and anyone who contradicts [their] consensus is mistaken. And the *Ummah* of Muḥammad does not come to an agreement upon something which is a misguidance. So whatever they were upon, participating in or not participating in, then it is the *Sunnah* and (it is) the matter that is to be given consideration, and it is the guidance. And there is nothing but right and wrong. So everyone who contradicts the earlier *Salaf*, then he is upon misguidance, and this is sufficient (to prove this point).”⁴

And he said: “And due to all of this, it is obligatory upon the one who is looking at a *Shar`ī* (legal) evidence to consider what the earlier ones understood from it and how they acted upon it, as it is more appropriate to be considered correct and more sound to be taken as knowledge and acted upon.”⁵

So we see that it is a dangerous matter to use the Texts of the *Shar`ī`ah* in ways that they were not used by the *Ṣaḥābah*, the *Tābi`īn* and the Righteous Predecessors. And this applies to situations that were around during their time and they were able to discuss, not matters that only appeared afterward (i.e. not referring to events or situations, technologies, etc. that came later on).

Acts of Worship Are *Tawqīfī* (Only Allowed When Sanctioned By a Text)

Allāh, تَعَالَى stated:

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

﴿ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you *Islām* as your religion. ﴾⁶

On the authority of `Ā`ishah that the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said:

"مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ."

⁴ “*Al-Muwāfaqāt Fī Uṣūl ash-Shar`ī`ah*” by Ash-Shāṭibī 3/72

⁵ “*Al-Muwāfaqāt Fī Uṣūl ash-Shar`ī`ah*” by Ash-Shāṭibī 3/77

⁶ *Sūrat al-Mā`idah*, 3

"Whoever innovates into this matter of ours, that which is not from it, then it is rejected." ⁷

And on the authority of `Abdullāh Ibn `Amr Ibn al-`Āṣ who narrated that the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said:

"إِنَّهُ لَمْ يَكُنْ نَبِيًّا قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرٍ مَا يَعْلَمُهُ لَهُمْ وَيُنذِرُهُمْ شَرًّا مَا يَعْلَمُهُ لَهُمْ."

"Indeed, there was no Prophet before me except that it was a duty upon him to show his Ummah the good that he knew for them. And to warn them about the evil that he knew for them." ⁸

So anything that is from the religion would have been clarified by the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

And whatever was not is not from the religion.

And in the time of the *Ṣaḥābah*, they rejected actions because they were done in ways that were not according to the *Sunnah*.

And on the authority of Nāfi` who narrated:

أَنَّ رَجُلًا كَانَ يَلْقَى ابْنَ عُمَرَ فَيَسَلُّمُ عَلَيْهِ فَيَقُولُ: "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ وَمُعَافَاتُهُ." قَالَ: يُكْثِرُ مِنْ هَذَا. فَقَالَ لَهُ ابْنُ عُمَرَ: "وَعَلَيْكَ مِائَةٌ مَرَّةً لِيُنْ عُدْتَ إِلَى هَذَا لِأَسْوَأَنِكَ."

That a man used to meet Ibn `Umar, and greet him by saying: "As-Salāmu `alayka Wa Raḥmatullāhi Wa Barakātuhu Wa Maḡfiratuhu Wa Mu`āfātuh." He (i.e. Nāfi`) said: "And he would do this often. So Ibn `Umar said to him: 'And upon you one hundred times. And if you do it again, I will treat you harshly.'" ⁹

And a similar incident has been narrated from `Abdullāh Ibn `Abbās, رَضِيَ اللهُ عَنْهُمَا. ¹⁰

On the authority of `Amr Ibn Salamah al-Hamdānī who narrated that Abū Mūsā al-Ash`arī said to `Abdullāh Ibn Mas`ūd:

⁷ Collected by Aṭ-Ṭayālīsī (#1,525), Aḥmad (#26,329), Al-Bukhārī (#2,697), Muslim (#1,718), Abū Dāwūd (#4,606) and Abū Ya`lā (#4,594)

⁸ Collected by Ibn Abī Shaybah (#37,109), Aḥmad (#6,793), Muslim (#1,844), Ibn Mājah (#3,956) and An-Nasā'ī (#7,766)

⁹ Collected by Ma`mar Ibn Rāshid (#19,453). And I asked *Shaykh* Sulaymān Ibn Nāṣir al-`Alwān, if it was "*Ṣaḥīḥ*" and he said: "Yes, it is *Ṣaḥīḥ*." He also authenticated it in his book "*Al-I`lām Bi-Wujūb at-Tathabbut Fī Riwayāt al-Ḥadīth Wa Ḥukm al-`Amal Bil-Ḥadīth aḍ-Ḍa`īf*", pg. 11

¹⁰ Collected by Al-Bayhaqī in "*Al-Jāmi` Li-Shu`ab al-`Imān*", 6/455, and it was declared "*Ṣaḥīḥ*" by Ibn Ḥajar in "*Al-Futūḥāt ar-Rabbāniyyah*", 5/293

رَأَيْتُ فِي الْمَسْجِدِ قَوْمًا حَلَقًا جُلُوسًا يَنْتَظِرُونَ الصَّلَاةَ فِي كُلِّ حَلَقَةٍ رَجُلٌ وَفِي أَيْدِيهِمْ حَصَى فَيَقُولُ: "كَبِّرُوا مِائَةً." فَيَكْبُرُونَ مِائَةً فَيَقُولُ: "هَلَّلُوا مِائَةً." فَيَهَلِّلُونَ مِائَةً وَيَقُولُ: "سَبَّحُوا مِائَةً." فَيَسَبِّحُونَ مِائَةً. قَالَ: "فَمَاذَا قُلْتُمْ لَهُمْ؟" قَالَ: "مَا قُلْتُمْ لَهُمْ شَيْئًا أَنْتَظَرُ رَأْيَكَ وَأَنْتَظَرُ أَمْرِكَ." قَالَ: "أَفَلَا أَمَرْتَهُمْ أَنْ يَعُدُّوا سَيِّئَاتِهِمْ وَضَمِنْتَ لَهُمْ أَنْ لَا يَضِيعَ مِنْ حَسَنَاتِهِمْ؟" ثُمَّ مَضَى وَمَضِينَا مَعَهُ حَتَّى أَتَى حَلَقَةً مِنْ تِلْكَ الْحَلَقِ فَوَقَفَ عَلَيْهِمْ فَقَالَ: "مَا هَذَا الَّذِي أَرَأَيْتُمْ تَصْنَعُونَ؟" قَالُوا: "يَا أَبَا عَبْدِ الرَّحْمَنِ حَصَى نَعُدُّ بِهِ التَّكْبِيرَ وَالتَّهْلِيلَ وَالتَّسْبِيحَ." قَالَ: "فَعُدُّوا سَيِّئَاتِكُمْ فَأَنَا ضَامِنٌ أَنْ لَا يَضِيعَ مِنْ حَسَنَاتِكُمْ شَيْءٌ. وَيَحْكُمُ يَا أُمَّةَ مُحَمَّدٍ مَا أَسْرَعَ هَلَكْتُمْ. هُوَ لِأَنَّ صَحَابَةَ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَافِرُونَ وَهَذِهِ ثِيَابُهُ لَمْ تَبَلْ وَأَبْنَتُهُ لَمْ تُكْسَرْ. وَالَّذِي نَفْسِي بِيَدِهِ إِنَّكُمْ لَعَلَى مِلَّةٍ هِيَ أَهْدَى مِنْ مِلَّةِ مُحَمَّدٍ أَوْ مُفْتَتِحُو بَابِ ضَلَالَةٍ." قَالُوا: "وَاللَّهِ يَا أَبَا عَبْدِ الرَّحْمَنِ مَا أَرَدْنَا إِلَّا الْخَيْرَ." قَالَ "وَكَمْ مِنْ مُرِيدٍ لِلْخَيْرِ لَنْ يُصِيبَهُ."

"I saw some people in the *Masjid* sitting in circles waiting for the prayer. In every circle there was a man, and in their hands were pebbles. He would say: 'Say *Allāhu Akbar* one hundred times', so they would say *Allāhu Akbar* one hundred times. Then he would say, 'Say *Lā ilāha ill-Allāh* one hundred times', so they would say *Lā ilāha ill-Allāh* one hundred times. Then he would say, 'Say *Subhān Allāh* one hundred times', and they would say *Subhān Allāh* one hundred times.'" He (i.e. `Abdullāh Ibn Mas`ūd) said: "What did you say to them?" He said: "I did not say anything to them. I was waiting for your opinion." He said: "Why did you not tell them to count their bad deeds and promise them that none of their good deeds would be lost?" Then he went away and we went with him, until he came to one of those circles. He stood over them and said: "What is this that I see you doing?" They said: "O Abū `Abdir-Raḥmān (i.e. `Abdullāh Ibn Mas`ūd), these are pebbles with which we count the *Takbīr*, *Tahlīl* and *Tasbīḥ*." He said: "Tally up your bad deeds, for I promise you that nothing of your good deeds will be lost. Woe to you, O *Ummah* of Muḥammad, how soon you have become doomed! These are the Companions of your Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; still alive amongst you, his clothing is not yet worn out and his vessels (for food and drink) are not yet broken. By the One in Whose Hand is my soul, (either) you are following a way that is more guided than the way of Muḥammad, or you are opening a door of misguidance." They said: "By Allāh, O Abū `Abdir-Raḥmān, we did not intend anything but good." He said: "How many of those who intend good never attain it."¹¹

So despite the fact that greeting a Muslim and performing *Thikr* are things that are good in and of themselves, the *Ṣaḥābah* rejected these actions, as they were done in a manner that was not specifically legislated.

¹¹ Collected by Ad-Dārimī (#210), and it was declared "*Ṣaḥīḥ*" by Al-Albānī in "*Silsilat al-Aḥādīth as-Ṣaḥīḥah*", 5/11

Muḥammad Ibn Aḥmad as-Sarkhasī al-Ḥanafī (d. 482 H.) stated: “Opinion is not a contributing factor in knowing what is obedience to Allāh. And due to this, it is not allowed to sanction the basis of a worship through opinion.”¹²

Ibn Daqīq al-ʿId (d. 702 H.) said: “And the majority of the acts of worship are *Ta`abbudī* (done for *ʿibādah* without knowing the exact causal factor) and based upon *Tawqīf* (forbidden until proven).”¹³

Muḥammad Ibn Mufliḥ al-Ḥanbalī (d. 763 H.) stated: “No actions of the religion are allowed to be taken as a means (of worship) unless it is legislated. This is because acts of worship are based upon *Tawqīf*.”¹⁴

Ibn Ḥajar al-ʿAsqalānī (d. 852 H.) stated: “The sanctioning of acts of worship is only taken from *Tawqīf*.”¹⁵

And he said: “The default concerning acts of worship is *Tawqīf*.”¹⁶

Muḥammad Ibn Aḥmad ar-Ramlī ash-Shāfiʿī (d. 1004 H.) stated: “The default concerning acts of worship is *Tawqīf*.”¹⁷

The Specific Evidences Used To Sanction the *Mawlid*

1-In His *Qurʾān*, Allāh Legislated Rejoicing in His Bounty and His Mercy

They say: Allāh, تَعَالَى, Said:

﴿ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴾

﴿ Say: “In the Bounty of Allāh, and in His Mercy; therein let them rejoice.” That is better than what they amass. ﴾¹⁸

They state that what is meant in this Verse is the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. And that this Verse proves the permissibility of rejoicing in his birth, therefore, having a celebration for this is permissible.

¹² “*Uṣūl as-Sarkhasī*”, 2/122

¹³ “*Iḥkām al-Aḥkām Sharḥ ʿUmdat al-Aḥkām*” by Ibn Daqīq al-ʿId 1/200

¹⁴ “*Al-Ādāb ash-Sharʿiyyah*” by Ibn Mufliḥ 2/265

¹⁵ “*Fatḥ al-Bārī Bi-Sharḥ Ṣaḥīḥ al-Bukhārī*” by Ibn Ḥajar al-ʿAsqalānī 2/80

¹⁶ “*Fatḥ al-Bārī Bi-Sharḥ Ṣaḥīḥ al-Bukhārī*” by Ibn Ḥajar al-ʿAsqalānī 3/54

¹⁷ “*Ġāyat al-Bayān Sharḥ Zubud Ibn Raslān*” by Ar-Ramlī pg. 79

¹⁸ *Sūrat Yūnus*, 58

The major Scholars of *Tafsīr*, such as Ibn Jarīr at-Ṭabarī,¹⁹ Al-Bağawī,²⁰ Al-Qurṭubī,²¹ Ibn Kathīr,²² and others did not mention this type of *Tafsīr* at all. Rather, they explained it as being the *Qurʾān*, being from its people, the *Sunnah*, and *Islām*. And this is the *Tafsīr* (interpretation) that they narrated from the *Ṣaḥābah* and the *Tābiʿīn*.

But even if one were to say that what was meant is the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, himself, then it would be his being sent as a Prophet, and not his birth, which is a mercy and something to rejoice in. This is because it has come in the *Qurʾān* and the *Sunnah* that his being a Mercy was by being sent as a Prophet, not merely being born. Allāh, تَعَالَى, said:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

﴿ **And We have Sent you not but as a mercy for the `Ālamīn.** ﴾²³

And on the authority of Abū Hurayrah, رَضِيَ اللهُ عَنْهُ, who narrated:

قِيلَ: "يَا رَسُولَ اللَّهِ ادْعُ عَلَى الْمُشْرِكِينَ." قَالَ: "إِنِّي لَمْ أُبْعَثْ لَعَنًا وَإِنَّمَا بُعِثْتُ رَحْمَةً."

It was said: "O Messenger of Allāh, supplicate against the polytheists." He said: "Indeed, I was not sent as a curser, rather, I was only sent as a mercy."²⁴

2-Allāh Commanded Us to Send Blessings upon the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and Celebrating the *Mawlid* Encourages People to Do So

Allāh, تَعَالَى, Said:

﴿ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

﴿ **Allāh sends His Blessings on the Prophet, and His Angels do too. O you who believe! Send your Blessings on him, and greet him with the *Islāmīc* way of greeting.** ﴾²⁵

¹⁹ "Jāmi` al-Bayān `An Ta`wīl Āy al-Qur`ān" by Ibn Jarīr at-Ṭabarī 12/194-200

²⁰ "Ma`ālim at-Tanzīl" by Al-Bağawī 4/138

²¹ "Al-Jāmi` Li-Aḥkām al-Qur`ān" by Al-Qurṭubī 11/10-12

²² "Tafsīr al-Qur`ān al-`Athīm" by Ibn Kathīr 3/370-371

²³ *Sūrat al-Anbiyā`*, 107

²⁴ Collected by Muslim (#2,599), Al-Bazzār (#9,205) and Abū Ya`lā (#6,174)

²⁵ *Sūrat al-Aḥzāb*, 56

They state that having the *Mawlid* encourages people to perform this *Ṣalāt* upon the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

However, we say:

Firstly, we have general evidences for performing *Ṣalāt* upon the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, which cannot be specified or restricted to certain times, places, etc. without any evidence. Some of these general evidences are:

The Statement of Allāh, تَعَالَى:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

﴿Indeed, Allāh Sends His *Ṣalāt* on the Prophet and His Angels do too. O you who believe! Send your *Ṣalāt* on him, and greet him with the *Islāmic* way of greeting.﴾²⁶

And on the authority of Anas Ibn Mālik, who narrated, that the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said:

"مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللهُ عَلَيَّ عَشْرًا."

"Whoever performs *Ṣalāt* upon me once, Allāh Sends ten *Ṣalāt* upon him."²⁷

Secondly, we have specific times already specified in the *Sharī`ah* in which it is more recommended than in general to perform *Ṣalāt* upon the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. From amongst the many times narrated are:

After the *Athān*:

On the authority of `Abdullāh Ibn `Amr who narrated, that the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said:

"إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا."

"If you hear the *Mu`athin*, then say what he is saying, then perform *Ṣalāt* upon me, because whoever performs *Ṣalāt* upon me, Allāh Sends *Ṣalāt* upon him, due to it, ten times."²⁸

²⁶ *Sūrat al-Aḥzāb*, 56

²⁷ Collected by Aḥmad (#8,854), Ad-Dārimī (#2,814), Muslim (#408), Abū Dāwūd (#1,530), At-Tirmithī (#485), An-Nasā'ī (#1,220) and Abū Ya`lā (#6,495)

²⁸ Collected by Aḥmad (#6,568), `Abd Ibn Ḥumayd (#354), Muslim (#384), Abū Dāwūd (#523), At-Tirmithī (#3,614) and An-Nasā'ī (#1,654)

During the *Ṣalāt*:

On the authority of Faḍālah Ibn `Ubayd, who narrated:

سَمِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَدْعُو فِي الصَّلَاةِ وَلَمْ يَذْكُرِ اللَّهَ عَزَّ وَجَلَّ وَلَمْ يُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "عَجَلْ هَذَا." ثُمَّ دَعَاهُ فَقَالَ لَهُ وَلِغَيْرِهِ: "إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ رَبِّهِ وَالثَّنَاءِ عَلَيْهِ ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ ثُمَّ لِيَدْعُ بَعْدَ بِمَا شَاءَ."

The Messenger of Allāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, heard a man supplicating in his *Ṣalāt*, and he did not mention Allāh, عَزَّ وَجَلَّ, and he did not perform *Ṣalāt* upon the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, so the Messenger of Allāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said: "This one is hasty." Then he called him and said to him and others: "If any of you performs *Ṣalāt*, then let him begin with praising Allāh and extolling Him. Then let him perform *Ṣalāt* upon the Prophet. Then let him supplicate with whatever he wishes."

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So we have evidence proving that it is recommended in general, as well as at specified times in the *Sharī'ah*. So how can other specific times be added to these?

3-The Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Used to Fast on Mondays, Which Was the Day He Was Born

And they use the *Ḥadīth* of Abū Qatādah al-Anṣārī, from the Messenger of Allāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, that he was asked about fasting on Monday, so he said:

"ذَلِكَ يَوْمٌ وُلِدْتُ فِيهِ وَيَوْمٌ بُعِثْتُ. " أَوْ " أَنْزَلَ عَلَيَّ فِيهِ. "

"That is the day I was born and the day I was Sent." Or "On it, Revelation came to me."³⁰

They state that here, the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, did something specific (i.e. fasting), on a specific day (Monday) and stated that it was because he was born on this day.

About this we say:

Yes, the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, used to fast Mondays, which was the day of the week he was born. However, he did not fast the date of the month he was born. And as was made clear in the

²⁹ Collected by Aḥmad (#23,937), Abū Dāwūd (#1,481), At-Tirmithī (#3,477) and An-Nasā'ī (#1,208)

³⁰ Collected by Muslim (#1,162)

previous article, it is not confirmed which day he was born. So not only did he not fast it, he didn't even clarify to us what day it was.

And even if one were to use this as evidence, then what it would be evidence for is to show their joy for his birth in the way that he showed his joy for his birth, which was through fasting. Instead, parties are thrown and innovated acts are performed as a way to celebrate this unconfirmed day.

Some may say that we are going above and beyond the minimum, which is fasting Mondays, by celebrating the yearly date that he was born. So we ask: What is the difference between this and between praying the *Sunnah* of *Fajr*, *Mağrib*, *`Ishā'* and so on, as four *Rak`ahs*, stating that we are performing the two, plus going beyond the minimum? If this is permissible and actually better, then this should be as well.

So we say that, if fasting Mondays shows that it is permissible in general to celebrate his birth, then having other means of celebration should likewise be permissible, then what about the evidence for *Hajj* in specific times being used as evidence for *Hajj* in other ways? And likewise with other acts of worship? The point is that if it becomes acceptable to innovate the means in which we show our gratitude for the birth of the Prophet by extending it beyond fasting on the Day of the week (i.e. Monday) – not the date of the month, which we can't even know – then what is to stop us from innovating legislated rituals from other specified and restricted aspects of worship in regulated times, such as *Hajj*, etc.?

And clarification has already passed concerning using evidences in ways that the *Salaf* did not use them, which should be more than sufficient to withhold from innovating these actions.

4-The Prophet Mūsā, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Fasted `Āshūrā' out of Thanks to Allāh, تَعَالَى, the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Did So As Well

They mentioned the *Hadīth* of `Abdullāh Ibn `Abbās, رَضِيَ اللهُ عَنْهُمَا:

قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَرَأَى الْيَهُودَ يَصُومُونَ يَوْمَ عَاشُورَاءَ فَقَالَ: "مَا هَذَا الْيَوْمَ الَّذِي تَصُومُونَ؟" قَالُوا: "هَذَا يَوْمٌ صَالِحٌ. هَذَا يَوْمٌ نَجَّى اللَّهُ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ فَصَامَهُ مُوسَى." قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَنَا أَحَقُّ بِمُوسَى مِنْكُمْ." قَالَ: فَصَامَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَ بِصَوْمِهِ.

The Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, came to Al-Madīnah, and saw that the Jews fasted the Day of `Āshūrā'. He asked: "What is this day that you are fasting?" They said: "This is a great day. This is the day on which Allāh Saved Banī Isrā'īl from their enemy. So Mūsā fasted it." The

Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said: “I have more right to Mūsā than you.” Then the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, fasted it and ordered that it be fasted.³¹

They use this in the same way that they use the *Hadīth* of fasting Mondays. They state that the Jews mentioned that Mūsā fasted this day because Allāh Saved *Banī Isrā’īl* from Fir`awn, and the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, approved of this, did it himself and ordered for it to be done. So since a specific action (i.e. fasting), was done on a specific day (i.e. `Ashūrā’), and it was done for a specific reason, (i.e. out of gratitude to Allāh for saving them), then this proves that doing specific actions on the claimed birthday of the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, out of gratitude to Allāh, is permissible.

About this we say:

All that was stated about the previous evidence can be said about this evidence.

Also, here, the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, fasted a day and ordered for it to be fasted. He is also the same Prophet who did not celebrate his own birthday, nor did he order anyone to do so. Nor did he even confirm its date for us.

So even if someone were to perform this exact action, which is fasting, on the day of the month that the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, was born, if its date were even confirmed, then we would say that it is a mistake. This is because he has made a specific act of worship on a specific day for a specific reason, without any evidence for specifying that date. So how about when the day itself is not even confirmed to begin with, and the act being performed is not even what has come in the *Hadīth* being used as evidence, yet it was perfectly possible for the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, to do so, and for the *Ṣaḥābah* to do so, but we have not one specific evidence for this?

And what is the difference between this and between someone using the *Hadīth* of Abū Qatādah al-Anṣārī, رَضِيَ اللهُ عَنْهُ, that the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said:

إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكَعْ رَكَعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ.

“If any of you enters the Masjid, then let him perform two Rak`ahs before he sits.”³²

³¹ Collected by `Abdur-Razzāq (#7,843), Al-Ḥumaydī (#525), Ibn Abī Shaybah (#9,359), Aḥmad (#3,164), Ad-Dārimī (#1,800), Al-Bukhārī (#3,943), Muslim (#1,130), Abū Dāwūd (#2,444), Al-Bazzār (#5,133), An-Nasā’ī (#2,847) and Abū Ya`lā (#2,567)

³² Collected by Mālik (#57), Aṭ-Ṭayālīsī (#633), `Abdur-Razzāq (#1,673), Al-Ḥumaydī (#425), Ibn Abī Shaybah (#3,419), Aḥmad (#22,523), Ad-Dārimī (#1,433), Al-Bukhārī (#444), Muslim (#714), Ibn Mājah (#1,013), Abū Dāwūd (#467), At-Tirmithī (#316) and An-Nasā’ī (#811)

...as evidence that one should read *Āyat al-Kursī* when he sees a *Masjid*, and he argues that this is an act of worship done out of respect for the *Masjid*, and this is also an act of worship that we will do out of respect for the *Masjid*. The point here is that this alleged use of evidence isn't evidence at all for what those grasping for proof are attempting to use it for. One text is an evidence for what is demonstrated in the *Ḥadīth* itself, while the second has no evidence.

5-Abū Lahab Had His Punishment Reduced Due To Being Happy When the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, was Born

And they use a statement of `Urwah at the end of a long *Ḥadīth* of Umm Ḥabībah, رَضِيَ اللهُ عَنْهَا:

وَتُوْبِيَهُ مَوْلَاةٌ لِأَبِي لَهَبٍ كَانَ أَبُو لَهَبٍ أَعْتَقَهَا فَأَرْضَعَتْ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا مَاتَ أَبُو لَهَبٍ أُرِيَهُ بَعْضُ أَهْلِهِ بِسُرِّ حَيْبَةٍ قَالَ لَهُ: "مَاذَا لَقِيتَ؟" قَالَ أَبُو لَهَبٍ: "لَمْ أَلْقَ بَعْدَكُمْ غَيْرَ أَنِّي سُقِيتُ فِي هَذِهِ بَعْتَاقَتِي تُوْبِيَةً."

`Urwah stated: "And Thuwaybah was the freed slave girl of Abū Lahab whom he had freed, and then she suckled the Prophet (as an infant). When Abū Lahab died, one of his relatives saw him in a dream in a very bad state and asked him, 'What have you encountered?' Abū Lahab said: 'I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my freeing Thuwaybah.'" ³³

And they state that the reference to Abū Lahab freeing Thuwaybah and it being a reason for his punishment being reduced is explained in other narrations in which he freed her due to his joy when she informed him of the birth of the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. So they state that since his punishment is reduced, and it is reduced due to his freeing Thuwaybah, and he freed Thuwaybah because he was happy about the birth of the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then this shows that doing something out of joy for his birth is legislated.

About this we say:

Firstly, this statement from `Urwah in "*Ṣaḥīḥ al-Bukhārī*" is "*Mursal*". This was mentioned by Ibn Ḥajar al-`Asqalānī, ³⁴ Badr ad-Dīn al-`Aynī (d. 855 H.), ³⁵ and others. And this is obvious from the *Ḥadīth* itself, as `Urwah did not mention who he heard this from.

And `Urwah is a *Tābi`ī*, and it is known that when it came to statements other than the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and the *Ṣaḥābah*, as well as ones that had the beginning parts of the chain of

³³ Collected by Al-Bukhārī (#5,101)

³⁴ "*Fatḥ al-Bārī Bi-Sharḥ Ṣaḥīḥ al-Bukhārī*" by Ibn Ḥajar al-`Asqalānī 9/49

³⁵ "*Umdat al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī*" by Al-`Aynī 20/132

narration mentioned (*Mu`allaq*), then Al-Bukhārī did not place the same conditions of authenticity on the latter as he did with the former. And this is evident from the words of those who commented on “*Ṣaḥīḥ al-Bukhārī*”, such as Ibn Ḥajar al-`Asqalānī in “*Fatḥ al-Bārī Bi-Sharḥ Ṣaḥīḥ al-Bukhārī*”, Badr ad-Dīn al-`Aynī in “*Umdat al-Qārī*”, as well as the book “*Taglīq at-Ta`līq*” by Ibn Ḥajar al-`Asqalānī, and others.

And a known rule amongst the Scholars of *Ḥadīth* is that they would narrate side points to authentic *Aḥādīth* that were not at the level of the original *Aḥādīth* themselves. This is evident in “*Ṣaḥīḥ al-Bukhārī*” and “*Ṣaḥīḥ Muslim*”. In fact, a whole book has been written about this concerning “*Ṣaḥīḥ Muslim*”, called “*Ġurar al-Fawā'id al-Majmū'ah Fī Bayān Mā Waqa'a Fī Ṣaḥīḥ Muslim Min al-Asānīd al-Maqṭū'ah*”, by *Imām* Abul-Ḥusayn Yaḥyā Ibn `Alī al-`Aṭṭār al-Mālikī (d. 662 H.).

Secondly, *Imām* an-Nawawī (d. 676 H.) stated: “If it was the thirtieth night of Sha`bān, and the people did not see the *Hilāl* (i.e. new moon), and a person saw the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, while asleep, and he said to him: ‘Tonight is the first of Ramaḍān.’ Then fasting according to this dream would not be valid; not for the one who had the dream, nor for anyone else. This was mentioned by *Al-Qāḍī* Ḥusayn and others, and *Al-Qāḍī* `Iyāḍ mentioned that there is consensus upon this.”³⁶

So we see that even a ruling that is confirmed in the *Sharī`ah* (i.e. beginning Ramaḍān when the new moon is sighted) cannot be implemented through something that comes in a dream, even if the one seen is the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who we know will not be imitated in a dream by the *shayṭān*. So how then would we bring a new ruling, based upon someone who can be imitated, who isn’t even Muslim, without knowing who saw the dream to being with.

Thirdly, this narration contains no mention of the punishment being reduced due to Abū Lahab freeing Thuwaybah because of his joy at hearing of the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ’s birth. This was only mentioned by Abul-Qāsim as-Suhaylī (d. 581 H.),³⁷ attributing it to “*Ṣaḥīḥ al-Bukhārī*”. However, as we have seen, there is no mention of this whatsoever in “*Ṣaḥīḥ al-Bukhārī*”, and it is not confirmed at all.

Fourthly, what is known to the People of *Sīrah* is that Abū Lahab freed Thuwaybah a long time after the birth of the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This was discussed by Abū `Umar Ibn `Abdil-Barr (d. 463 H.),³⁸ Abul-Faraj Ibn al-Jawzī (d. 592 H.),³⁹ Ibn Ḥajar al-`Asqalānī,⁴⁰ and others. Therefore,

³⁶ “*Al-Majmū` Sharḥ al-Muḥathab*” by An-Nawawī 6/292

³⁷ “*Ar-Rawḍ al-Unuf Fī Sharḥ as-Sīrah an-Nabawīyyah*” by As-Suhaylī 5/192

³⁸ “*Al-Istī`āb Fī Ma`rifat al-Aṣḥāb*” by Ibn `Abdil-Barr 1/12

³⁹ “*Al-Wafā Bi-Aḥwāl al-Muṣṭafā*” by Ibn al-Jawzī 1/106

⁴⁰ “*Fatḥ al-Bārī Bi-Sharḥ Ṣaḥīḥ al-Bukhārī*” 9/48 and “*Al-Iṣābah Fī Ma`rifat aṣ-Ṣaḥābah*” 4/250 both by Ibn Ḥajar al-`Asqalānī

the freeing of Thuwaybah by Abū Lahab wasn't even something he did in recognition of the birth of the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, anyway, as those who claim it is evidence for their innovated activities allege!

We Don't Know When the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Was Born

There is an overabundance of opinions concerning when the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, was born, and they range from being “*Ḍa'īf* (weak)” to completely baseless. And they range from some attributed to Companions all the way down to some claimed by modern day astronomers. Below is a short summary of these opinions, and I have limited the list to ten of the opinions that have been narrated:

1. The second of *Rabī` al-Awwal*. This was mentioned by Ibn Sa`d,⁴¹ Ibn Sayyid an-Nās,⁴² Ibn Kathīr,⁴³ attributing it to Ibn `Abdil-Barr in “*Al-Istī`āb*”, and Ibn al-Jawzī attributed it to the majority,⁴⁴ and many others. And narrated by Al-Wāqidī from Abū Ma`shar Nujayḥ Ibn `Abdir-Raḥmān al-Madanī. Abū Ma`shar is “*Ḍa'īf*”, as declared so by Abū Dāwūd and Ad-Dāraquṭnī.⁴⁵
2. The eighth of *Rabī` al-Awwal*. This was narrated by Mālik, `Aqīl, Yūnus Ibn Yazīd and others from Az-Zuhrī from Muḥammad Ibn Jubayr Ibn Muṭ`im. It was mentioned by Ibn `Abdil-Barr⁴⁶ and many others. Ibn Ḥajar al-Haytamī mentioned that there is a consensus from the historians that this is the correct date.⁴⁷ Al-Qaṣṭalānī claimed that it is the opinion of the majority.⁴⁸
3. The tenth of *Rabī` al-Awwal*. Ibn Kathīr mentioned it from Ibn `Asākir.⁴⁹ It was also mentioned by Ibn Sa`d⁵⁰ and others. However in this chain there is Muḥammad Ibn `Umar Ibn Wāqid al-Laythī who is “*Matrūk*”, Ishāq Ibn Abī Farqah who is “*Matrūk*” and Abū Bakr Ibn `Abdillāh who is accused of fabricating *Aḥādīth*.⁵¹

⁴¹ “*Aṭ-Ṭabaqāt al-Kubrā*” by Ibn Sa`d 1/101

⁴² “*Uyūn al-Athar Fī Funūn al-Maḡāzī Wash-Shamā'il Was-Siyarr*” by Ibn Sayyid an-Nās 1/79

⁴³ “*Al-Bidāyah wan-Nihāyah*” by Ibn Kathīr 2/260

⁴⁴ “*Al-Muntaṭṭham Fī Tārīkh al-Mulūk Wal-Umam*” by Ibn al-Jawzī 2/245

⁴⁵ Look to “*Taḥthīb at-Taḥthīb*” by Ibn Ḥajar al-`Asqalānī 10/419.

⁴⁶ “*Al-Istī`āb Fī Ma`rifat al-Ashāb*” by Ibn `Abdil-Barr 1/31

⁴⁷ “*Sharḥ `Alā Matn al-Hamziyyah Fī Madḥ Khayr al-Bariyyah*” by Ibn Ḥajar al-Haytamī pg. 26

⁴⁸ “*Al-Mawāhib al-Ladunniyyah Bil-Minh al-Muḥammadiyyah*” by Al-Qaṣṭalānī 1/140-141

⁴⁹ “*Al-Bidāyah Wan-Nihāyah*” by Ibn Kathīr 2/260

⁵⁰ “*Aṭ-Ṭabaqāt al-Kubrā*” by Ibn Sa`d 1/100

⁵¹ Look to “*Taqrīb at-Taḥthīb*” by Ibn Ḥajar al-`Asqalānī (#7,973)

4. The eleventh of *Rabī` al-Awwal*. Mentioned by Ibn al-Jawzī⁵² without any chain.
5. The eighteenth of *Rabī` al-Awwal*. Ibn Kathīr attributed it to the majority.⁵³
6. The twelfth of *Ramaḍān*. This was mentioned by Ibn al-Kalbī, as was mentioned by Ibn Ḥajar, and he said it is “*Shāth*”.⁵⁴ This is based on a *Ḥadīth* that Ath-Thahabī declared as “*Sāqit*”.⁵⁵
7. In *Rabī` al-Ākhar*. This was mentioned by Al-Qaṣṭalānī without any chain and with the phrasing of uncertainty.⁵⁶
8. The Day of the Elephant. Narrated by Al-Ḥākim⁵⁷ and Ath-Thahabī weakened this opinion.⁵⁸
9. The first Monday of *Rabī` al-Awwal*. Mentioned by Ibn `Abdil-Barr⁵⁹ and Ibn Sayyid an-Nās with the phrase of uncertainty.⁶⁰
10. The Twelfth of *Rabī` al-Awwal*. This was taken by Ibn Ishāq,⁶¹ Ibn Ḥibbān,⁶² Ibn Khaldūn,⁶³ Ibn Sayyid an-Nās,⁶⁴ and others. And all of the narrations of this date are weak or extremely weak.⁶⁵

The Celebrating of the *Mawlid* Was Invented By the *Fāṭimiyyah* of Banī `Ubayd in Egypt

The historian Muḥammad Ibn Yūsuf aṣ-Ṣāliḥī (d. 943 H.) mentioned from As-Sakhāwī (d. 902 H.) that he said: “Performing *Al-Mawlid ash-Sharīf* was not narrated from any of the Righteous predecessors in the three virtuous generations. Rather it only took place after that.”⁶⁶

⁵² “*Al-Muntatham Fī Tārīkh al-Mulūk Wal-Umam*” by Ibn al-Jawzī 2/245

⁵³ “*Al-Bidāyah wan-Nihāyah*” by Ibn Kathīr 2/260

⁵⁴ “*Fath al-Bārī Bi-Sharḥ Ṣaḥīḥ al-Bukhārī*” by Ibn Ḥajar al-`Asqalānī 7/164

⁵⁵ “*Tārīkh al-Islām Wa Wafayāt al-Mashāhīr Wal-A`lām*”, by Ath-Thahabī 1/484

⁵⁶ “*Al-Mawāhib al-Ladunniyyah Bil-Minh al-Muḥammadiyyah*” by Al-Qaṣṭalānī 1/140

⁵⁷ “*Al-Mustadrak `Alaṣ-Ṣaḥīḥayn*” by Al-Ḥākim 2/603

⁵⁸ “*Mukhtaṣar Talkhīs ath-Thahabī*” by Ibn al-Mulaqqin 2/1057

⁵⁹ “*Al-Istī`āb Fī Ma`rifat al-Aṣḥāb*” by Ibn al-Jawzī 1/30

⁶⁰ “*Uyūn al-Athar Fī Funūn al-Maḡāzī Wash-Shamā`il Was-Siyarr*” by Ibn Sayyid an-Nās 1/79

⁶¹ “*As-Sīrah an-Nabawiyyah*” by Ibn Hishām 1/146

⁶² “*Ath-Thiqāt*” by Ibn Ḥibbān 1/14-15

⁶³ “*At-Tārīkh*” by Ibn Khaldūn 2/394

⁶⁴ “*Uyūn al-Athar Fī Funūn al-Maḡāzī Wash-Shamā`il Was-Siyarr*” by Ibn Sayyid an-Nās 1/79

⁶⁵ Look to “*Mawsū`at Naḍrat an-Na`īm Fī Akhlāq ar-Rasūl al-Karīm*”, 1/40.

⁶⁶ “*Subul al-Hudā War-Rashād Fī Sīrat Khayr al-`Ibād*” by As-Ṣāliḥī 1/439

And the historian Aḥmad Ibn `Alī al-Miqrīzī (d. 845 H.) said: “And the *Fāṭimī Khulafā’* had celebrations and festivals all year round. And they were the festivals of the new year, the festivals of the beginning of the year, the Day of `Āshūrā’, the birthday of the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the birthday of `Alī Ibn Abī Ṭālib, رَضِيَ اللهُ عَنْهُ, the birthday of Al-Ḥasan and Al-Ḥusayn, عَلَيْهِمَا السَّلَامُ, the birthday of Fāṭimah *az-Zahrā’*, عَلَيْهِمَا السَّلَامُ...” and he continued on.⁶⁷

And this is what is well known: that the first people to celebrate the *Mawlid* were the *Fāṭimiyyah* in Egypt. This was mentioned also by Al-Qalqashandī,⁶⁸ Ḥasan As-Sandūbī,⁶⁹ many more.

It is Not a *Bid`ah Ḥasanah* (Good Innovation)

Some claim that while this was not known amongst the *Salaf*, it is considered a good innovation, and they use the statements of some scholars claiming that it is such. However, let us look at this matter in detail:

And on the authority of Al-`Irbāḍ Ibn Sāriyah, that the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said:

"وَأَيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ."

“And avoid the newly invented matters, because every newly invented matter is a *Bid`ah*, and every *Bid`ah* is a misguidance.”⁷⁰

And the Companion Mu`āth Ibn Jabal, رَضِيَ اللهُ عَنْهُ, said:

"فَأَيَّاكُمْ وَمَا ابْتَدِعُ فَإِنَّ مَا ابْتَدِعَ ضَلَالَةٌ."

“And beware of that which has been innovated, as indeed, whatever is innovated is misguidance.”⁷¹

And Companion `Abdullāh Ibn `Umar Ibn al-Khaṭṭāb, رَضِيَ اللهُ عَنْهُمَا, said:

"كُلُّ بَدْعَةٍ ضَلَالَةٌ وَإِنْ رَأَاهَا النَّاسُ حَسَنَةً."

⁶⁷ “*Al-Mawā`ith Wal-`tibār Bi-Thikr al-Khiṭaṭ Wal-Āthār*” by Al-Miqrīzī 1/490

⁶⁸ “*Ṣubḥ al-A`shā Fī Ṣinā`at al-Inshā*” by Al-Qalqashandī 3/498

⁶⁹ “*Tārīkh al-Iḥtifāl Bil-Mawlid an-Nabawī*” by Ḥasan As-Sandūbī pg. 69

⁷⁰ Collected by Aḥmad (#17,275) and Abū Dāwūd (#4,607)

⁷¹ Collected by Abū Dāwūd (#4,611)

“Every *Bid`ah* is a misguidance, even if the people see it as good.” ⁷²

Imām Mālik (d. 179 H.) said: “Whoever innovates a *Bid`ah* in *Islām* and believes it is good, then he is claiming that Muḥammad, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, betrayed the Religion, because Allāh says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

﴿This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you *Islām* as your religion.﴾

So whatever was not from the religion that day would not be of the religion today.” ⁷³

Imām Aḥmad Ibn Ḥanbal (d. 241 H.) stated: “The fundamentals of the *Sunnah* in our opinion are to hold to that which the Companions of the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, were upon, to follow them and to abandon *Bid`ah*. And every *Bid`ah* is a misguidance.” ⁷⁴

And concerning dividing *Bid`ah* into *Wājib*, *Mandūb*, *Mubāḥ*, *Makrūh* and *Muḥarram*, *Imām ash-Shāṭibī* (d. 790 H.) said, “Indeed, this categorization is an invented matter, which no *Shar`ī* evidence indicates.” ⁷⁵

Ibn Rajab al-Ḥanbalī (d. 795 H.) said, “As for what has taken place in the words of the *Salaf* from the considering of some of *Bid`ahs* to be good, then that is only from the linguistic *Bid`ahs*, not the *Shar`ī*-based ones.” ⁷⁶

And what is meant by linguistic *Bid`ah* is something that was started and/or revived based upon clear *Islāmic* Textual evidence.

It is an imitation of the Christians in their celebrating what they claim to be the birthday of the Messenger `Īsā Ibn Maryam, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

It is a clear form of imitating non-Muslims in their actions that they themselves are known for.

Allāh Stated:

⁷² Collected by Al-Marwazī in “*As-Sunnah*” (82) and Ibn Baṭṭah in “*Al-Ibānah `An Shar`at al-Firqat an-Nājiyah Wa Mujānabat al-Firaq al-Mathmūmah*” (#205)

⁷³ “*Al-I`tiṣām*” by Ash-Shāṭibī 2/535

⁷⁴ “*Thamm at-Ta`wīl*” by Ibn Qudāmah al-Maqdisī pg. 32

⁷⁵ “*Al-I`tiṣām*” by Ash-Shāṭibī 1/246

⁷⁶ “*Jāmi` al-`Ulūmi Wal-Ḥikam Fī Sharḥ Khamsīna Ḥadīthan Min Jawāmi` al-Kalim*” by Ibn Rajab pg. 233

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا
وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, “If they had been with us, they would not have died or have been killed,” so Allāh makes that (misconception) a regret within their hearts. And it is Allāh who gives life and causes death, and Allāh is Seeing of what you do.

Abū Hurayrah narrated that the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said:

غَيِّرُوا الشَّيْبَ وَلَا تَشَبَّهُوا بِالْيَهُودِ وَلَا بِالنَّصَارَى

“Change the gray hair, and do not resemble the Jews.” ⁷⁷

And he narrated that the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said:

"جُزُّوا الشَّوَارِبَ وَأَعْفُوا اللَّحَى وَخَالَفُوا الْمَجُوسَ."

“Trim closely the moustache and grow beard; and thus contradict the Zoroastrians.” ⁷⁸

And he also narrated that the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said:

"إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبُغُونَ فَخَالَفُوهُمْ."

“Indeed, the Jews and the Christians do not dye (their hair), so contradict them.” ⁷⁹

It has also come from `Abdullāh Ibn `Amr:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَيْهِ تَوْبِينَ مُعْصَفَرَيْنِ قَالَ: "هَذِهِ ثِيَابُ الْكُفَّارِ لَا تَلْبَسُهَا."

That the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, saw me wearing two clothes dyed in saffron so he said: *“These are the clothes of the disbelievers, so do not wear them.”* ⁸⁰

`Abdullāh Ibn `Umar Ibn al-Khaṭṭāb, رَضِيَ اللهُ عَنْهُمَا, narrated that the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said:

⁷⁷ Collected by Aḥmad (#8,657), At-Tirmithī (1,752) and Abū Ya`lā (#5,977), and At-Tirmithī declared it *“Ḥasan Ṣaḥīḥ”*.

⁷⁸ Collected by Aḥmad (#8764) and Muslim (#524)

⁷⁹ Collected by Al-Ḥumaydī (#1,139), Ibn Abī Shaybah (#25,501), Aḥmad (#7,272), Al-Bukhārī (#5,899), Muslim (#5,561), Ibn Mājah (#3,621), Abū Dāwūd (#4,203), An-Nasā`ī (#9,290) and Abū Ya`lā (#5,957)

⁸⁰ Collected by Aṭ-Ṭayālīsī (#2,392), Ibn Abī Shaybah (#25,223), Aḥmad (#6,513), Muslim (#5,485) and An-Nasā`ī (#9,569)

"وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ."

"And whoever imitates a people, he is from them." ⁸¹

And `Abdullāh Ibn `Amr Ibn al-`Āṣ, رَضِيَ اللهُ عَنْهُمَا, said:

"مَنْ بَنَى بِيَلَادِ الْأَعَاجِمِ وَصَنَعَ نَيْرُوزَهُمْ وَمِهْرَجَانَهُمْ وَتَشَبَّهَ بِهِمْ حَتَّى يَمُوتَ وَهُوَ كَذَلِكَ حُشِرَ مَعَهُمْ يَوْمَ الْقِيَامَةِ."

"Whoever lives in the land of the non-Arabs, participates in their *Nayrūz* (Persian New Year) and their *Mahrajān* (Vernal equinox celebration), and imitates them until he dies while in that state, he will be resurrected with them on the Day of Resurrection." ⁸²

And the *Sunnah* is filled with evidences forbidding imitating the disbelievers.

Celebrations Are Specifically Legislated Acts of Worship in *Islām*

Celebrations are matters which are legislated as an act of worship, not a matter of worldly customs. This is evident in the *Ḥadīth* of `Ā'ishah, رَضِيَ اللهُ عَنْهَا, in which the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said about the Day of *Al-Fiṭr* or the Day of *Al-Aḍḥā*:

"إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَهَذَا عِيدُنَا"

"Verily, every people has its celebration and verily this is our celebration." ⁸³

Ibn Taymiyyah (d. 728 H.) stated in his explanation of this *Ḥadīth*: "This is evidence in a number of ways: One of them is that his, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, statement: "Verily, every people has its celebration and verily this is our celebration." Indeed this necessitates each people being unique in their specific *Īd*. As He, سُبْحَانَهُ, said:

⁸¹ Collected by Aḥmad "Musnad" (#5,114) and Abū Dāwūd (#4,031). Although the stronger opinion is that this *Ḥadīth* is weak, it was declared "*Ṣaḥīḥ*" by Ibn Ḥibbān as mentioned in "*Bulūḡ al-Marām*", (#437), Ath-Thahabī in "*Siyar A`lām an-Nubalā`*" 15/509, Al-`Irāqī in his *Takhrīj* of "*Iḥyā' `Ulūm ad-Dīn*", 1/359, Al-Bahūtī in "*Kaṣḥāf al-Qinā`*", 1/286 and others. It was also declared "*Jayyid*" by Ibn Taymiyyah in "*Majmū' al-Fatāwā*", 25/331 and "*Ḥasan*" by Ibn Ḥajar al-`Asqalānī in "*Fatḥ al-Bārī Bi-Sharḥ Ṣaḥīḥ al-Bukhārī*" 10/282 and As-Suyūṭī in "*Al-Jāmi' aṣ-Ṣaḡīr Fī Aḥādīth al-Bashīr an-Nathīr*", (#8,593). Although there is some dispute concerning the authenticity of this *Ḥadīth*, it comes from `Abdullāh Ibn `Umar through two paths: one in the books mentioned above and the second by Aṭ-Ṭaḥāwī in "*Sharḥ Mushkil al-Āthār*" (#231). It also comes by the way of Anas Ibn Mālik in *Marfū`* form in "*Akhbār Aṣbahān*" 1/129, and a number of other *Ṣaḥābah*. And *Shaykh* Sulaymān Ibn Nāṣir al-`Alwān stated it is "*Ḥasan*".

⁸² Collected by Al-Bayhaqī in his "*Sunan*", (#18,642). It was declared "*Ṣaḥīḥ*" by Ibn Taymiyyah in "*Iqtidā' aṣ-Ṣirāt al-Mustaqīm Mukhālafati Ahl al-Jahīm*", pg. 233 as well as Ibn al-Qayyim in "*Aḥkām Ahl ath-Thimmah*", 3/1248.

⁸³ Collected by Iṣḥāq Ibn Rāhwayh (#779), Aḥmad (#25,189), Al-Bukhārī (#952), Muslim (#2,016), Ibn Mājah (#1,898), An-Nasā'ī (#1,808) and Abū Ya'lā (#50)

﴿وَلِكُلِّ وِجْهَةٌ هُوَ مُوَلِّيٰهَا﴾

﴿And for every nation there is a direction to which they face (in their prayers).﴾⁸⁴

And He, تَعَالَى, said:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا﴾

﴿To each among you, We have prescribed a law and a clear way.﴾⁸⁵

This necessitates each people being unique in their specific direction to face as well as their prescribed law. So if the Jews have an *ʿĪd* and the Christians have an *ʿĪd* which is specific to them, we do not share it with them just as we do not share their direction of facing in prayer nor their prescribed law. And based upon this as well we would not allow them to share our *ʿĪd* with us.”

⁸⁶

Also, it has come on the authority of Anas Ibn Mālik, رَضِيَ اللهُ عَنْهُ, who said:

"قَدِمْتُ الْمَدِينَةَ وَالْأَهْلَ الْمَدِينَةَ يَوْمَانِ يَلْعَبُونَ فِيهِمَا فِي الْجَاهِلِيَّةِ. " فقال: " قَدِمْتُ عَلَيْكُمْ وَلَكُمْ يَوْمَانِ تَلْعَبُونَ فِيهِمَا
إِنَّ اللَّهَ عَزَّ وَجَلَّ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْفِطْرِ وَيَوْمَ النَّحْرِ. "

“When the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, came to Al-Madīnah, they had two days when they would play. So he said: “What are these two days?” They said: “We used to play on them during the *Jāhiliyyah*.” So the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said: “Allāh has given you instead of them two days that are better than them: the Day of al-Aḍḥā and the Day of al-Fiṭr.”⁸⁷

Ibn Taymiyyah stated in his explanation of this *Ḥadīth*: “The way this is used as evidence is that the two days in *Jāhiliyyah* were not upheld by the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, nor did he leave them to play during them as they customarily did. Instead he said: ‘He has given you two different days in their place.’ And something replacing something else necessitates abandoning what has been replaced. This is because it is not possible for the replacement and the replaced to be joined together at once.”⁸⁸

⁸⁴ *Sūrat al-Baqarah*, 148

⁸⁵ *Sūrat al-Mā'idah*, 48

⁸⁶ “*Iqtiḍā' aṣ-Ṣīrāt al-Mustaqīm Mukhālafati Ahl al-Jahīm*” by Ibn Taymiyyah pg. 227.

⁸⁷ Collected by Ibn Abī Shaybah (#5,628), `Abd Ibn Ḥumayd (#1,238), Abū Dāwūd (#1,134), An-Nasā'ī (#1,767) and Abū Ya`lā (#3,820)

⁸⁸ “*Iqtiḍā' aṣ-Ṣīrāt al-Mustaqīm Mukhālafati Ahl al-Jahīm*” by Ibn Taymiyyah pg. 219.

Ibn Taymiyyah also said: “Celebrations are part of the *Sharī`ah*, the clear way and the ritual acts of worship about which Allāh, *سُبْحَانَهُ*, said:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَا﴾

﴿To each among you, We have prescribed a law and a clear way.﴾⁸⁹

And He said:

﴿لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ﴾

﴿For every nation We have ordained religious ceremonies which they must follow.﴾⁹⁰

...like the *Qiblah*, *Ṣalāt* and fasting. So there is no difference between their participation in the celebrations and their participation in all other rituals. So conforming in full with a celebration is conforming to *kufr*, and conforming to some of its branches is conforming in with some of the branches of *kufr*.

Indeed, celebrations are one of the most unique features that distinguish various legislations and among their most prominent symbols, so conforming to them is conforming to the most characteristic legislations of *kufr* and most prominent of its symbols. And there is no doubt that conforming to this may lead to complete *kufr*.

As for its most basic ruling, then at the very least, it is an act of disobedience. This was indicated by the Prophet, *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*, when he said: “*Verily, every people has its celebration and verily this is our celebration.*”⁹¹ And this is worse than participating with them in wearing the *Zinār*⁹² and its likes from their symbols, as those are manmade symbols which are not from the religion, rather the purpose behind them is simply to distinguish between the Muslim and the *kāfir*. As for the celebrations and (religious) rituals, this is part of the religion which is cursed along with its followers, so joining in with it is joining in with something that is a cause of incurring the wrath and punishment of Allāh.”⁹³

So we see that the same address was used for *Ṭds* as was used for the *Qiblah* of the Muslims. Therefore, *Ṭds* are at the same level of the *Qiblah*, in that we cannot add, subtract or change anything regarding them within our religion.

⁸⁹ *Sūrat al-Mā'idah*, 48

⁹⁰ *Sūrat al-Ḥajj*, 67

⁹¹ Collected by Al-Bukhārī (#952 and #3,931) and Muslim (#892).

⁹² This was a type of clothing that was specified as specific to *Ahl ath-Thimamah*

⁹³ “*Iqtiḍā' aṣ-Ṣirāt al-Mustaqīm Mukhālafati Ahl al-Jahīm*” by Ibn Taymiyyah pg. 241.

An Short List of Statements of the Scholars Concerning Celebrating the *Mawlid*

Tāj ad-Dīn al-Fākahānī (d. 734 H.) said: “I do not know any basis for this *Mawlid* in the Book nor the *Sunnah*. And performing it is not narrated from anyone from the Scholars of the *Ummah*, who are the leaders in the religion and who hold steadfast to the narrations of the earlier ones (i.e. predecessors). Rather, it is a *Bid`ah* that was innovated by the useless, and it is the personal desire which the gluttons took advantage of. The evidence for this is that if we were to try to apply the five rulings to it, then we would say: it is either *Wājib*, *Mandūb*, *Mubāh*, *Makrūh* or *Muḥarram*. And it is not *Wājib* according to consensus. Nor is it *Mandūb*, because the reality of the *Mandūb* is that which the *Shara`* has requested (from us) but did not place any blame on the one who does not do it. And this is something that the *Shara`* did not give permission for, nor did any of the *Ṣaḥābah* perform it, nor did the *Tābi`īn*, nor did any religiously committed scholars, as far as I know. And this is my answer if I am asked about it in front of Allāh. And it is not possible that it is *Mubāh*, as innovating in the religion is not *Mubāh* according to the consensus of the Muslims. So nothing is left except that it is *Makrūh* or *Muḥarram*.”⁹⁴

Ibn al-Ḥāj al-Mālikī (d. 737 H.) stated: “Then if it is free from it (i.e. matters that are *Ḥarām* in and of themselves), and he only makes food, and intends with the *Mawlid*, and invites the brothers, and it is free from what has been mentioned earlier, then it is a *Bid`ah* by the intention itself alone. Because that is an addition to the religion; not from the actions of the *Salaf* who have passed. And following the *Salaf* is more deserving, rather, it is more obligatory, than adding an intention to the religion which they did not have. Because they were the people who were most severe in following the *Sunnah* of the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and glorifying of him and his *Sunnah*, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and they were at the forefront in rushing to that. And it is not narrated from any of them that he had an intention for the *Mawlid*, and we are followers of them, so we are sufficed by that which sufficed them.”⁹⁵

And he said: “And out of piety, some of them turned away from this by reading, in place of that, “*Al-Bukhārī*” or something else. So, even if reading *Ḥadīth* is, in and of itself, from the greatest means of becoming nearer (to Allāh), and acts of worship, and there is great blessings and much goodness in it, but this is if it is done with the conditions that make it valid in the correct *Shar`ī* way; not if it is done with the intention of the *Mawlid*. Do you not see that the *Ṣalāt* is from the greatest things that brings one nearer to Allāh, تَعَالَى, but despite this, if someone did in in other that the legislated time, then it would be something blameworthy and contrary (to the *Sharī`ah*). So if the *Ṣalāt* is at this level, then what do you think about something other than it?”⁹⁶

⁹⁴ “*Al-Mawrid Fī `Amalil-Mawlid*” by Al-Fākahānī pg. 20-21.

⁹⁵ “*Al-Madkhal Ilā Tanmiyat al-A`māl Bi-Taḥsīn an-Niyyāt Wat-Tanbīh `Alā Kathīrin Min al-Bida` al-Muḥdathah Wal-`Awā'id al-Muntaḥalah*” by Ibn al-Ḥāj 2/10

⁹⁶ “*Al-Madkhal Ilā Tanmiyat al-A`māl Bi-Taḥsīn an-Niyyāt Wat-Tanbīh `Alā Kathīrin Min al-Bida` al-Muḥdathah Wal-`Awā'id al-Muntaḥalah*” by Ibn al-Ḥāj 2/25

Ash-Shāṭibī (d. 790 H.) stated: “So it is well known that the establishment of the *Mawlid* upon the description that is commonly known amongst the people is an innovated *Bid`ah*, and every *Bid`ah* is a *Ḍalālah* (misguidance). So spending to establish a *Bid`ah* is not allowed, and it being left in one’s will is not implemented, rather it is obligatory upon the judge to annul it.”⁹⁷

Abū `Abdillāh Muḥammad al-Ḥaffār al-Mālikī (d. 811 H.) said: “The night of the *Mawlid*; The Righteous *Salaf* did not used to gather on it for worship, nor would they do anything extra on it than the rest of the nights of the year. This is because the Prophet is not glorified except in the way that it has been legislated to glorify him.”⁹⁸

Muḥammad Ibn `Alī ash-Shawkānī (d. 1250 H.) said: “Until now, I have not found evidence which indicates its confirmation from the Book, nor the *Sunnah*, nor *Ijmā`*, nor *Qiyās*, nor something to be used as an argument. Rather, the Muslims formed consensus that it was not present in the era of the best of generations, nor those who came after them, nor those who came after them.”⁹⁹

Conclusion

As has been shown; there is no Evidence to support the celebrating of the *Mawlid*. Furthermore, there are many important issues that should be known about the celebration of the *Mawlid*, such as the fact that this celebration was started by a group of apostates (the *Fāṭimiyyah*) in imitation of disbelievers (the Christians). So, on top of the lack of evidence to sanction the celebration of the *Mawlid*, there are also many reasons that would support the prohibition of such celebrations.

And Allāh Knows Best.

Abū Ṭālūt Haytham Āl Sayfaddīn

⁹⁷ “*Fatāwā al-Imām ash-Shāṭibī*”, pg. 203-204

⁹⁸ “*Al-Mi`yār al-Mu`rib Wal-Jāmi` al-Muḡrib `An Fatāwā Ahl Ifrīqiyyah Wal-Andulus Wal-Maḡrib*” by Al-Wanshirīṣī 7/99-101

⁹⁹ “*Al-Fatḥ ar-Rabbānī Min Fatāwā ash-Shawkānī*”, 2/1087