

Celebrating the Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) birthday

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Celebrating the Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) birthday is absent from the Sunnah and the Pious Predecessors never did it.

All praise is due to Allaah, and may peace and blessings be upon the one who came as a mercy to the worlds, our Prophet Muhammad (صلى الله عليه وآله وسلم), and upon his family and his companions and those who follow him in goodness until the Day of Judgment.

As to what proceeds; verily the greatest of favours that Allaah has favoured the Jinn and Mankind within the end of times is that he brought forth from them his noble messenger Muhammad to guide them to the straight path and to take them out of the darkness into the light. **He therefore showed his nation all that is good and warned them from all that is evil.** And his legislation has been described with three attributes: **That it is all encompassing (to every sphere of life), it remains and it is complete.** It is therefore general to the Jinn and Mankind, and remains until all inherits the earth and what is within it and is complete without deficiencies. Allaah has said:

["This day I have completed your religion and have completed my favours upon you and am pleased with Islaam as your religion."]¹

And he (صلى الله عليه وآله وسلم), has left his nation upon clarity, the night of it being like the day of it, and whoever deviates from it will be destroyed. Imaam Maalik (رَحِمَهُ اللهُ)² as mentioned in Al-I'tisaam by Imaam ash-Shaatibee (1/28): "Whoever innovated in Islaam an innovation **and sees it as good** he has thought that Muhammad (صلى الله عليه وآله وسلم) was deceitful regarding his message because Allaah has said:

["This day I have completed your religion and have completed my favours upon you and am pleased with Islaam as your religion."]

Therefore whatever wasn't religion at that time is not religion presently."

¹ سورة المائدة – Soorah al-Maa'idah [5:3]

² (رَحِمَهُ اللهُ) (rahimahullaah) May Allaah the Most High have mercy on him

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Therefore it is not said: In Islaam there is such thing as a good innovation because of the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ): **“Whoever does in Islaam a good Sunnah then he has its blessing and the blessing of the one who acts upon it after him without their blessings being reduced in any amount, and whoever does in Islaam an evil Sunnah he has its sin and the sin of the one who does it after him without it decreasing from their sins in any amount.”**³

(This is) because ***the meaning is to be (the one) foremost in doing good and to follow the one who is foremost (in doing that good)***. It is clear from the reason why the aforementioned Hadeeth was said before the (Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)) said it as mentioned in Saheeh Muslim. And its summary is that a group from Mudarr⁴ came to Madeenah and they seemed impoverished. Therefore the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) encouraged the giving of charity. Therefore a man from the Ansaar came with a parcel with him almost being unable to carry it. The people therefore followed him in giving charity and on this point the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said:

“Whoever does in Islaam a good Sunnah...”

And in the fourth century of the Hijrah the celebration of the Prophet's birthday was invented with the celebrations of other birthdays by the Ubaydee Raafidah who are also called the Fatimids.⁵ Their rule of Egypt began in the fourth century (of the Hijrah). Taqi-ud-Deen Ahmad Ibn 'Alee al-Maqreezee mentioned in his book: Al-Mawa'idh wal I'tibaar BiThikri Khutat wal Aathar (1/490) that the Fatimids had celebrations and occasions throughout the year. He mentioned that they were many and from them was the Messenger's birthday (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), the birthday of 'Alee, Faatimah, Al-Hasan and Al-Husain (رَضِيَ اللهُ عَنْهُمْ)⁶, and also the birthday of the present ruler. And Ibn Katheer said in Al Bidayah wan Nihayah regarding that which occurred in the year 567 after the Hijrah, and that was the year that their empire ended by the death of the last of them called Al 'Aadid: “In their empire innovations and evil became apparent, and the people of evil became many, and the righteous, scholars and worshippers were among the minority...”, and Ibn Katheer mentioned before that that Salahudeen stopped the Adhaan with “Come to good deeds” in the whole of Egypt.⁷

And loving the Messenger (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has to be greater in the heart of every Muslim that his love for his parents, his children and everyone else. As he (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said:

³ Saheeh Muslim (1017)

⁴ A tribe of Arabia at that time.

⁵ They were also called Baatineeyah and they were disbelievers by the consensus of the scholars of the Sunnah. They built their capital in Cairo and built within it Al-Azhar in order to spread their beliefs. In the 6th century the great Mujaahid, Salahudeen al-Ayyoobee liberated Egypt from them and their deviant creed.

⁶ (رَضِيَ اللهُ عَنْهُمْ) (rad iyallahu 'anhum) May Allaah the Most High be pleased with them

⁷ Likewise he ended their innovated statement: “I bear witness that 'Alee is the Walee of Allaah.”

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“None of you truly believes until I become more beloved to him than his parents, his children and everyone else.”⁸

Rather, it is compulsory to have greater love for him more than one has for himself. As has been affirmed in the Hadeeth of ‘Umar (رضي الله عنه)⁹ in Saheeh al-Bukhaaree¹⁰, and verily it is obligatory to have greater love for him than one loves himself, his parents, his children and everyone else. This is because the favour that Allaah has given to the Muslims by his hands it is the favour of guidance to the straight path, the favour of leaving darkness and entering into light is the greatest favour of which none is similar.

And the clear sign that one loves him is by following that which the Prophet (صلى الله عليه وآله وسلم) and his companions (رضي الله عنهم) were upon. And this is by believing in what he gave news about, and doing what he has ordered, and staying away from what he has prohibited, and that worship of Allaah is done according to what has come from the book and the Sunnah.

And in the Noble Qur’aan there is a verse called the verse of examination which demonstrates that the one who loves Allaah and his Messenger must establish proof for this and this is by following the book and the Sunnah and by traversing upon the path of the pious predecessors. And it is the statement of Allaah:

["Say: If you love Allaah, follow me and Allaah will love you and forgive your sins, Allaah is oft forgiving."]¹¹

Ibn Katheer said regarding its explanation: ***“This noble verse is a judge upon everyone who claims to love Allaah and he is not upon the way of Muhammad. He is therefore a liar in his claim until he follows the legislation of Muhammad and the Prophetic religion in all his statements, actions and conditions as has been established in the authentic narrations from the Messenger of Allaah*** that he said: ***“Whoever does an action which is not from our actions it is rejected.”*** And for this reason he said: ***["Say: If you love Allaah, follow me and Allaah will love you..."]*** Meaning that you will gain more than what you searched for in your love for him, and it is his love for you and it is greater than the first (our love for him). Some of the scholars and the wise have said: ***“It is not important that you love but rather it is important that you are loved.”*** And Hasan al-Basree and other than him from the Salaf said: ***“Some people perceive that they love Allaah therefore Allaah tested them with this verse, he said: ["Say: If you love Allaah, follow me and Allaah will love you..."]***

1. (Therefore) ***there is nothing from the Prophet (صلى الله عليه وآله وسلم) which shows that he celebrated his birthday, and there is nothing from his companions, nor those who followed***

⁸ Saheeh al-Bukhaaree (15) & Saheeh Muslim (169)

⁹ (رضي الله عنه) (rad iyallaahu `anhu) May Allaah the Most High be pleased with him

¹⁰ Saheeh al-Bukhaaree (6632)

¹¹ سورة آل عمران – Soorah Ale-Imraan [3:31]

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them, nor those who followed them. Rather three centuries passed and there was no such thing as celebration of his birthday (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), and there was no mention about any birthdays. And if it was something that could have been done it would have come in the Sunnah and those from the preferred generations who preceded (us) in every good would have done it. And therefore it is impossible and unacceptable that this truth was hidden from the three preferred generations and they never obtained this (truth) and those who came in the fourth century and after it obtained it.¹²

2. That it is under his (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) statement:

“Whoever innovates in this matter of ours that is not from it is rejected.”¹³

And in the wording of Muslim

“Whoever does an action which is not from our orders it is rejected.”¹⁴

And his statement (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) in the Hadeeth of ‘Irbaad Ibn Saariyah:

“Beware of newly invented matters, for verily every newly invented matter is a bid’ah,¹⁵ and every bid’ah is a misguidance.”¹⁶

And the wording is from him (Aboo Daawood) and Tirmidhee¹⁷ and he said: “This is a Hadeeth that is good and sound.” And Shaykh al-Albaanee stated it in al-Irwaa (2455) his authentication from several scholars. And in Saheeh Muslim on the authority of Jaabir Ibn ‘Abdillaah that the Messenger (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) when giving sermons on the day of Jumu’ah used to say:

“As to what proceeds, for verily the best of speech is the book of Allaah and the best of guidance is the guidance of Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and the worst of matters are those that are newly invented, and every innovation is misguidance.”

And those who celebrate the Prophet’s birthday are not excused simply because their intention is good because it is obligatory that actions to go in accordance with the Sunnah in addition to having a good intention. Like what has occurred with the companion who sacrificed his animal (for ‘Eed ul-Adha) in order that its meat would be eaten after the prayer and it is possible that his intention was sincere but the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said:

¹² None of the Imaams of Fiqh or Hadeeth celebrated it. And this reminds us of the poet who said: “Do they have in their innovation Oh people an Imaam or a scholar to follow?” Likewise, how can this be hidden from the best of Muslims but revealed to those who curse call the three first rulers of Islaam disbelievers?

¹³ Saheeh Bukhaaree (2697) & Saheeh Muslim (4492)

¹⁴ Saheeh Muslim (4493)

¹⁵ A bid’ah is a newly invented matter that has no basis in the religion.

¹⁶ Aboo Daawood (4607)

¹⁷ Tirmidhee (2676)

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“Your animal is just meat.”

Meaning, it wasn't a sacrificial animal (that was accepted) because it was sacrificed before its time (which supposed to be after the prayer). And the Hadeeth was narrated in Bukhaaree (955) and Muslim (1961) and Al Haafidh (Ibn Hajar) said in Al Fath¹⁸ (10/17):

“Shaykh Aboo Muhammad Ibn Abee Hamzah said: And in it is that actions, **even if there is a good intention behind it is not correct unless it goes in accordance with the legislation.**”

And what gives evidence of this is what is in Sunan Ad-Daarimee (210) with an authentic chain that ‘Abdullah Ibn Mas’ood (رضي الله عنه) went to some people who were gathered in circles in the Masjid, and in their hands were pebbles and there was a man among them who was saying: “Say Takbeer (Allaah Akbar) 100” Therefore they made Takbeer 100 times counting it on pebbles, he then said: Halliliu (Say La ilaaha illaallaah) 100 times, and Sabihu (say Subhaanallaah) 100 times like this. He (Ibn Mas’ood) therefore stood and said: “What is that I see you all are doing?” They said: “Oh Aba ‘Abdir Rahmaan! These are pebbles we are using for Takbeer, Tahleel and Tasbeeh.” He then said: “Count your evil deed and I will guarantee that your good deeds would not be wasted in the least. Woe to you Oh Nation of Muhammad! How quickly you are destroyed! These are the companions of your Prophet (صلى الله عليه وآله وسلم) who are plentiful, and his clothing are still in good condition, and his wares are not broken.¹⁹ By the one whose hands my soul is in it is either you are upon a religion that has more guidance than that of the religion of Muhammad or that you are opening the door to misguidance.”²⁰ They said: “Oh Aba Abdir Rahmaan we didn't want anything but good.” He said: “And how many people want good but never gain it.” Look at the Silsilah as-Saheehah of Al-Albaanee (2005).

And Muslim narrated in his authentic collection in a long Hadeeth on the authority of Abee Qatadah (رضي الله عنه) and in it: “And he was asked about fasting on a Monday?” He said:

“That was the day I was born and the day I was made a Prophet or which revelation was first sent to me.”

And there is no connection in this Hadeeth (to the celebration of the Prophet's (صلى الله عليه وآله وسلم) birthday) for those who celebrate it because it shows that it is liked to fast every Monday and it is liked throughout the year. And this opposes their condition in

¹⁸ Haafidh Ibn Hajar al-Asqalanee (رَحْمَةُ اللهِ) wrote the famous explanation of Saheeh al Bukhaaree called Fath ul-Baaree.

¹⁹ Showing how close it was to the Prophet's death.

²⁰ One wonders what he would have said about the Mawlid in this time which has songs containing clear Shirk and when some even believe that the Prophet (صلى الله عليه وآله وسلم) is omnipresent and sees everything!

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eating during their celebrations (of the Prophet's (صلى الله عليه وآله وسلم) birthday).²¹ And Shaykh Umar Ibn 'Alee al Faakihaanee al-Maalikee said in Al Maurid Fee 'Amal al-Mawlid which is found in Al-Haawi from the ruling of As-Suyootee (1/294): "And I don't know a basis from the book or the Sunnah regarding this Mawlid, and it is not reported that any of the scholars of the Ummah did it, those who are the leaders of the religion, those who hold firmly to the narrations of those who went before. Rather this is an innovation that those upon misguidance invented and desires of those who love eating have put emphasis upon."

And I ask Allaah to guide the Muslims in all places to follow the Sunnah and to traverse upon what the pious predecessors of this nation were upon. He is all generous.

²¹ Likewise, the Prophet (صلى الله عليه وآله وسلم) fasted on the Monday, he didn't fast on the specific date of his birthday