

**Analysis of the Arguments for
'Eed Mawlid an-Nabawī**



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1.0 Introduction

We begin by affirming that indeed all praise is for Allāh. We praise him, we seek His help and we ask for His forgiveness. And we seek refuge in Allāh from the evils of our own selves and from the evils of our actions.

Whoever Allāh guides, no one can lead him astray; and whoever is led astray, there is no guide for him. I bear witness that there is no deity that has the right to be worshipped except Allāh – alone and with no partner – and I bear witness that Muhammad (ﷺ)¹ is His slave and Messenger.

“O you who believe, fear Allāh as He ought to be feared and do not die except as Muslims.” (Surah Aal Imrān, 3:102)

“O mankind, fear Allāh who created you from a single soul (Ādām), and created from that it’s mate (Hawwā). And from both of them, He brought forth many men and women. And fear Allāh to whom you demand your mutual rights. Verily, Allāh is the All-watcher over you.” (Surah An-Nisā, 4:1)

“O you who believe, fear Allāh and speak a word that is precise (i.e. truthful). He will rectify your deeds for you and forgive you your sins. And whoever obeys Allāh and His Messenger has indeed achieved a great success.” (Surah Al-Ahzāb, 33:70-71)

Verily, the best of speech is the book of Allāh and the best of guidance is the guidance of Muhammad (ﷺ). The worst affairs are the newly-invented matters in the religion, and every such matter is an innovation (Bid`ah). And every innovation² in the religion is misguidance and every misguidance is in the hellfire.

The *`Eed Mawlid an-Nabawī*, commonly known as “*Mawlid*” or “*Milad*”, is a ritual celebration instituted by some latter-day Muslims many centuries³ after the death of the Prophet (ﷺ).

This treatise will provide an analysis of some arguments and *proofs* put forward by proponents of the *`Eed Mawlid an-Nabawī*. In particular, some such *proofs* summarised in an article by G H Qadri (titled: “*The Religious and Legal status of the Birthday of the Holy Prophet (saw) In light of the Qur`ān and Sunnah*”) will be examined. However, as the approach to dealing with any proof in this subject matter will be common, G H Qadri’s article is used as just an example and the refutation is general. It is hoped in-shā Allāh that this treatise will provide an easy method to handle claims of *proofs* for *`Eed Mawlid an-Nabawī* and provide an insight into such claims to assess whether there can be any substance behind them.

¹ ﷺ – SallAllāhu `alayhi wasallam – a supplication to Allāh to grant His praise and security to Prophet Muhammad, and to protect the Prophet’s message.

² Ref. Saheeh Muslim: Book 7, Hadith 55.

³ The *`Eed Mawlid an-Nabawī* was introduced almost 400 years after the time of the Prophet (ﷺ), in the Fātimid Shee`ah state in Egypt.

This treatise aims to be concise and will not go into a very detailed study on the ruling on *`Eed Mawlid an-Nabawī*, however for those that are interested in this, reference to useful material will be included in the “Further Reading” section (8.0).

2.0 Processing the claims

As the Qur'ān and Sunnah are the sources for religious legislation, the origin of all valid acts of worship must be able to be traced to these two noble sources. Therefore, any *Mawlid*-proponents who admit that there are no proofs from the Qur'ān or Sunnah, but rather submit something else as proof, have no case and their claim may be rejected without consideration or any further investigation.

Thus, the only way that *Mawlid*-proponents can add any weight to their argument would be to claim that it is in the Qur'ān or Hadeeths. A refutation of these types of claims will be provided later in this treatise, but firstly let us outline an easy approach to handle such claims.

2.1 The claim that `Eed Mawlid an-Nabawī is in the Qur'ān

With regard to the claim that *`Eed Mawlid an-Nabawī* is in the Qur'ān, let us firstly comprehend what the implications of this claim are. Since this annual *`Eed* (celebration of *Mawlid*) was not done by the Prophet (ﷺ) or any of the early generations of the Muslims, how is it that this is in the Qur'ān and the best of the Muslims did not act upon it?

Every sincere Muslim must accept that the Prophet (ﷺ) understood the correct meanings of the Qur'ān with respect to what Allāh has commanded and prohibited. Since Allāh, subhānahu wa ta`ālā, has stated:

“...We revealed to you the message [i.e., the Qur'ān] that you may make clear to the people what was sent down to them and that they might give thought.” (Surah An-Nahl, 16:44)

“And thus We have revealed to you an inspiration of Our command [i.e., the Qur'ān]. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad] you guide to a straight path” (Surah Ash-Shoorā, 42:52)

“...We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom (i.e. Sunnah, Islāmic laws and Fiqh - jurisprudence) and teaching you that which you did not know.” (Surah Al-Baqarah 2:151)

Therefore, if there was any act legislated in the Qur'ān that could bring a Muslim closer to Allāh, then the Prophet (ﷺ) would have sufficiently understood the Qur'ān to know about it. So knowing and accepting this, if someone claims that the *`Eed Mawlid* is in the Qur'ān, then this claim has the implication that the Prophet (ﷺ) knew this *`Eed Mawlid* was a good act but did not do it; neither did he inform others about it! Every sincere Muslim knows this goes against the very core of Islāmic belief, and to highlight the severity of error of this line of argument, it is worth noting that the Prophet's (ﷺ) wife `Ā'ishah (radiAllāhu `anha) said: "Whoever says that

Muhammad (ﷺ) concealed part of what was revealed to him, is a liar." Then she read following verse: "O Messenger proclaim what is revealed to you from your Lord." (Surah Al-Māidah, 5:67). (Saheeh Al-Bukhārī, Book 65, No. 4612)

Furthermore, the Prophet (ﷺ) himself testified: "I have not left a single thing which brings you closer to paradise and distances you from hellfire except that I have commanded you with it and I have not left a single thing which brings you closer to the hellfire and distances you from paradise except that I have prohibited you from it" (Ibn Khuzaimah and Ahmad)⁴.

Thus, we can easily conclude that any claim that that the *`Eed Mawlid an-Nabawī* is in the Qur'ān is a false one. In summary, this is because this claim has to base itself on one of two (false) notions:

- 1) Either – that the Prophet (ﷺ) and the best generations of Muslims were unaware of a ruling in the Qur'ān to perform an act of worship that will take them closer to Allāh.
- 2) Or – that the Prophet (ﷺ) understood all commands legislated in the Qur'ān that could bring a Muslim closer to Allāh BUT still did not do the *`Eed Mawlid* or inform anyone about it.

Therefore, having established these principles, we know that examining the *Mawlid*-proponent's modern interpretations of Qur'ānic verses would be a waste of time for most Muslims; and for the one who is not learned in the fundamentals of Usool-ut-Tafseer⁵ (or does not possess an authentic Tafseer), to do this could be akin to opening the door of misguidance.

So, we have established that there is no need to examine their *proofs* from (their interpretations of) the Qur'ān for the purpose of guidance, because the best guidance is that given by Muhammad (ﷺ). Whatever he gives us, we take; whatever he leaves, we also leave:

"And whatsoever the Messenger (Muhammad) gives you, take it; and whatsoever he forbids you, abstain (from it)" (Surah Al-Hashr, 59:7)

Thus, any examination of *proofs* from the *Mawlid*-proponent's interpretation of the Qur'ānic verses should be for refutation and reform; to sincerely warn others by correcting the misinterpretations.

Later in this treatise, we will briefly examine some of the Qur'ānic verses that *Mawlid*-proponents provide as proofs.

⁴ See also Saheeh At-Targheeb wat-Tarheeb (1/93/35) and the Tafseer of Surah Al-Kahf, verse 17 (Ibn Katheer – ref. [4]).

⁵ The methodology of Qur'ānic interpretation.

2.2 The Claim that `Eed Mawlid an-Nabawī is in the Hadeeths

The Hadeeths are narrations about the Prophet (ﷺ) and his companions, and we have already established that the `Eed Mawlid an-Nabawī was not done at their time, so how can it be in the Hadeeths? If someone is claiming that it is in a Hadeeth, then this has to be a misinterpretation by them of the Hadeeth. This is because, the other alternative would mean that the Prophet (ﷺ) commanded an act of worship that he himself and the best generations of Muslims ignored, and that is not possible.

The other possibility is that what the *Mawlid*-proponents cite as being *hadeeths* are not really Hadeeths. In that, the narration is not authentically reported from the Prophet (ﷺ); rather a fabricated narration has been attributed to him (ﷺ). Inauthentic narrations are not proof, and the claim of the *Mawlid*-proponents presenting these may be rejected without consideration or any further investigation.

Later in this treatise, we will briefly examine some authentic Hadeeths provided by *Mawlid*-proponents as proof and in-shā Allāh that will exemplify how some of the Hadeeths have been misinterpreted and misused.

3.0 Analysis of alleged proofs in the Qur'ān

G H Qadri's main Qur'ānic *proofs* rest on interpretations of the following verses (and speculations deduced therefrom):

- Firstly, Surah Yūnus verse fifty-eight,
- Secondly, Surah Maryam verse fifteen.

Please note: to keep this treatise brief, we will not delve into a full critical analysis of G H Qadri's article. The focus will be on just those main points that are used as evidences for the *`Eed Mawlid an-Nabawī*.

3.1 Tenuous speculations deduced from Surah Yūnus

Regarding verse fifty-eight of Surah Yūnus, G H Qadri says "In the Holy Qur'ān Allah Almighty gives a clear order to celebrate and rejoice the raising and coming of the Holy Prophet (saw)".

G H Qadri provides the translation of verse fifty-eight as: "Say: Because of the (fadl) Blessings of Allah and His (rahma) Mercy you should celebrate (with happiness and pleasure). That is better than what (wealth) they amass." Then this author goes on to speculate that the way to rejoice in (or *celebrate*) the blessings and mercy of Allāh is by means of the *`Eed Mawlid an-Nabawī*.

In a bid to justify this speculation, G H Qadri also goes on to mention the mercy of Allāh in sending His Messenger (ﷺ) to mankind, then mentions some of the qualities of the Prophet (ﷺ) and that Allāh has placed a favour on us. These are of course points that are not under question. Therefore, none of this can detract from the fact that the verse quoted does not give any clear command for the ritual celebration of the *`Eed Mawlid an-Nabawī* (which neither the Prophet ﷺ nor his companions celebrated).

Provided below is the meaning of what Allāh said in the Qur'ān in Surah Yūnus verse fifty-eight, and in-shā Allāh the sincere reader will clearly see that it has no command to celebrate the *`Eed Mawlid an-Nabawī*. The preceding verse has also been provided because it gives the context for the verse that has been quoted.

"O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ān, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, – a guidance and a mercy (explaining lawful and unlawful things) for the believers. Say: "In the bounty of Allāh, and in His Mercy (i.e. Islām and the Qur'ān); – therein let them rejoice." That is better than what (the wealth) they amass." (Surah Yūnus, 10:57-58)

It is explained in Tafseer⁶ Ibn Katheer (regarding these verses) that the Qur'ān is an admonition, cure, mercy and guidance for mankind. Allāh conferred a great favour on His creatures in what He has sent down of the Qur'ān to His Messenger (ﷺ).

The Tafseer continues and cross-references the following verse: “And We send down of the Qur'ān that which is a cure and a mercy to those who believe, and it increases the wrongdoers nothing but loss.” (Surah Al-Isrā', 17:82)

Regarding the word “rejoice”, the Tafseer explains “Let them rejoice in the guidance and the religion of truth. It is better than anything they might rejoice in.”

Just as a point of interest, and since verse fifty-eight has been cited by the *Mawlid*-proponents, let us also look at the next couple of verses, as the guidance provided is very relevant to this subject matter. This is because the verses mention that no-one can make anything lawful or unlawful except Allāh (and this would naturally include *`Eed Mawlid an-Nabawī*). Allāh instructed His Messenger (ﷺ) to:

“Say: ‘Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful?’ Say: ‘Has Allāh permitted you (to do so), or do you invent a lie against Allāh?’ And what think those who invent a lie against Allāh, on the Day of Resurrection? Truly, Allāh is full of bounty to mankind, but most of them are ungrateful.” (Surah Yūnus, 10:59-60)

It is explained in Tafseer Ibn Katheer that Allāh criticized those who make lawful what Allāh has made unlawful or vice versa. This is because they are based on mere desires and false opinions that are not supported with evidence or proof. Allāh then warned them with a promise of the Day of Resurrection.

3.2 Tenuous speculations deduced from Surah Maryam

G H Qadri also makes the claim that the Qur'ān "singles out the birthday as an important event and worthy of mention" and then gives the translation of Surah Maryam, verse fifteen as: "And send salaam on him the day he was born, and the day he dies and the day he will be raised up to life (again) ”

We will look at the authentic translation and meanings of this verse later in this treatise in-shā Allāh. However, using the above verse (translated in this way) as evidence, the article says "If the celebration of birthdays is an innovation and prohibited then why would Allah Ta'ala single out the birthday of Hadhrat Yahyah (a.s)?"

⁶ The Tafseer (exegesis) of Imām Ibn Katheer is a commentary on the verses of the Qur'ān according to the explanation provided by the Prophet (ﷺ) and the understanding of the early generations of the Muslims.

We see here that G H Qadri does not clearly relate how this verse gives a command for the ritual celebration of the *Eed Mawlid an-Nabawī*, rather discusses the ‘birthday’ as something that is “singled out”. For instance, the above translated verse regarding Yahyā (‘alayhissalām) mentions:

- 1) "the day he was born" (at the start of the verse the event count is equal to one);
- 2) "the day he dies" (the verse continues, so now the number of events mentioned is two);
and
- 3) "the day he will be raised up to life (again)" (so finally, the total number of events mentioned is three).

Thus, three events are mentioned and none is “singled out” – pedantry here is justified because G H Qadri’s article labours the point that the birthday is "singled out ". Since it goes on to say "a birthday is significant in that a day is singled out for collective worship." That is not the case; as there is no *singling out* of an event in this verse, neither is there any command for *collective worship* at a birthday.

Provided below is what Allāh said in the Qur’ān in Surah Maryam verse fifteen, and the preceding verses have also been provided because they give the context for the verse that has been quoted:

“...”O Yahyā! Hold fast the Scripture [the Taurāt].” And We gave him wisdom while yet a child. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins and he was righteous, and dutiful towards his parents, and he was neither arrogant nor disobedient (to Allāh or to his parents). And Salām (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!”
(Surah Maryam, 19:12-15)

It is explained in Tafseer Ibn Katheer that, after mentioning the beautiful characteristics of Yahyā (‘alayhissalām), Allāh mentions his reward for this. So the verse “And salām (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!” means that Yahyā (‘alayhissalām) had security and safety in these three circumstances. The first situation is on the day that he is born, the second is on the day that he dies (when he sees people that he will not see anymore) and the third is on the day when he is resurrected (when he sees himself in the great gathering). Allāh has honoured Yahyā (‘alayhissalām) by granting him peace in these situations.

4.0 Analysis of alleged proofs in the Hadeeths

G H Qadri claims that: "There are many Hadiths that provide clear evidences for the legality of celebrating the birth and raising of the Holy Prophet (saw)." So let us examine some of the Hadeeths presented as evidence.

4.1 Tenuous speculations deduced from the Hadeeth of `Ashoorā

The following Hadeeth has been cited as one which provides the principle for the legality of the `Eed Mawlid an-Nabawī. However, any sincere reader will find that it provides clear evidence for the legality of observing the `Ashoorā (and not the `Eed Mawlid).

“Ibn Abbas (radiAllāhu `anhuma) reported that when Allāh's Messenger (ﷺ) came to Madīnah, he found the Jews observing the fast on the day of `Ashoorā. They (the Jews) were asked about it and they said: ‘It is the day on which Allāh granted victory to Moosā and (his people) Bani Isra'il over the Pharaoh and we observe fast out of gratitude to Him.’ Upon this the Apostle of Allāh (ﷺ) said: ‘We have a closer connection with Moosā than you have’, and he commanded to observe fast on this day.” (Saheeh Muslim, Book 13, No. 162)

A great degree of tangential thought is required to change this Hadeeth from its clarity (i.e. a narration about `Ashoorā) to a misconstrued obscurity – i.e., making it a command for the `Eed Mawlid. Essentially, G H Qadri claims that if it is permissible to observe a day relevant to Moosā (‘alayhissalām) then why can they (the Mawlid-proponents) not institute a day to celebrate an event which they feel is more important? And in G H Qadri's own words: “if the day of Ashura was made blessed due to Hadrat Musa (a.s) and the Jews celebrated it out of gratitude to him and Allah, then surely the day that the Holy Prophet (saw) was made rahmatil alimeen should also be celebrated by us.”

This argument seems to be drawing its logic from observing another recorded practice and, in effect, saying “if we are allowed to do that, then why can't we do the `Eed Mawlid?” The point is that Mawlid-proponents need to be focused on recorded evidence of the actual practice that they are preaching, as opposed to drawing similes. If an act of worship really is that important, then there would be clear evidence of what was done, by whom, when and how it should be done. It is not a strong argument if you have to give reference of another practice and say, for example “if we can do this established practice, why can't we implement another practice as well, which we think is better?” Mawlid-proponents should realise that the only evidence that would be valid in this matter is that which depicts whether and how the Prophet (ﷺ) celebrated his birth.

4.2 Hadeeth cited by *Mawlid*-proponents which is actually proof against them

This next Hadeeth is very often cited by *Mawlid*-proponents as proof for the *`Eed Mawlid an-Nabawī*. However, the Hadeeth is in fact a clear proof against them, alhamdulillah, as it shows us the correct way to commemorate the Prophet's (ﷺ) birth, which is by fasting on Mondays.

“Abu Qatada Ansari (radiAllāhu `anhu) reported that Allāh's Messenger (ﷺ) was asked about fasting on Monday, whereupon he said: ‘It is (the day) when I was born and revelation was sent down to me.’” (Saheeh Muslim, Book 13, No. 256)

Using this Hadeeth, G H Qadri makes the following speculation "it is clear from this Hadith that the Holy Prophet (saw) was very happy about the day of his birth and so fasted out of gratitude. Fasting is a form of worship, so one can celebrate this day by any form of ibada. One can fast or hold gatherings or provide food to the poor, all being acts of worship."

The above Hadeeth says that the Prophet (ﷺ) fasted on Mondays. He did not single out one reason for doing so, rather he gave two reasons, namely:

1. He (ﷺ) was born on a Monday;
2. Revelation was sent down to him (ﷺ) on a Monday.

There is no contention amongst the Muslims about fasting on Mondays, it is accepted and encouraged. This Hadeeth does not give the go-ahead for any annual event or feast, rather an event observed weekly by fasting on Monday. Also, in the above Hadeeth is proof that the Prophet (ﷺ) did not take his birthday as an `Eed (celebration), since an `Eed is an event when fasting is prohibited. So, the only legislated way to commemorate the event of the birth of the Prophet (ﷺ) is by fasting on Mondays. Any other way of commemorating this event deduced by human reasoning would not be in line with the teachings of the Prophet (ﷺ) and therefore would not be accepted in Islām. This is because the Prophet (ﷺ) stated that “Whoever performs an act that does not conform with our matter (religion), then it will be rejected.” (Recorded by Al-Bukhārī⁷ and Muslim⁸).

⁷ Saheeh Al-Bukhārī: Book 53, No. 7. See also Fath al-Bāri 5:355.

⁸ Saheeh Muslim: Book 30, no. 23.

5.0 The argument of “*Bid`ah Husna*”

Amongst the *Mawlid*-proponents are those who accept that the *`Eed Mawlid an-Nabawī* is an innovation (*Bid`ah*) but claim that it is a good innovation (*Bid`ah husna*). The Hadeeths quoted earlier (see footnotes 2, 4, 7 and 8) are clear proofs against this argument. Indeed, if there was any good in the *`Eed Mawlid*, then the Prophet (ﷺ) and his companions (*radiAllāhu `anhum*) would have preceded us in doing it.

Despite the well-known saying of the Prophet (ﷺ) that every *Bid`ah* is misguidance, the *Mawlid*-proponents still look to derive the concept of *good Bid`ah*. They use the saying of `Umar (*radiAllāhu `anhu*) regarding congregating at the Masjid for *Salāt at-Tarāweeh*: “What an excellent innovation this is!” (Saheeh Al-Bukhārī⁹). The term “innovation” referred by `Umar (*radiAllāhu `anhu*) is meant in the linguistic form and cannot be the *Bid`ah* in *Sharee`ah* (Islamic legislation) because congregating for *Salāt at-Tarāweeh* has its origin in the *Sharee`ah*, since the Prophet (ﷺ) initially prayed it with his companions (*radiAllāhu `anhum*). He (ﷺ) later discontinued it fearing that it might become an obligatory duty upon all Muslims. However, the companions continued praying *Tarāweeh* in separate groups during the life of Prophet (ﷺ) and after his death until `Umar (*radiAllāhu `anhu*) gathered them behind one Imām like they used to pray behind the Prophet (ﷺ).

The above points are explained in the following Hadeeth:

“Allah's Apostle went out in the middle of the night and prayed in the Masjid and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the people again talked about it and on the third night the Masjid was full with a large number of people. Allāh's Apostle came out and the people prayed behind him. On the fourth night the Masjid was overwhelmed with people and could not accommodate them, but the Prophet came out (only) for the morning prayer. When the morning prayer was finished he recited *Tashahhud* and (addressing the people) said, ‘...your presence was not hidden from me but I was afraid lest the night prayer should be enjoined on you and you might not be able to carry it on.’ So, Allāh's Apostle died and the situation remained like that (i.e. people prayed individually).”

(Saheeh Al-Bukhārī, Book 31, No. 5)

⁹ Saheeh Al-Bukhārī: Book 31, No. 3.

There is no concept of *Bid`ah husna* in Islām, however there is Sunnah Husna and the two must not be confused.

Shaykh Al-Uthaymeen¹⁰ explained that Bid`ah in Sharee`ah can be defined as:

- 1) Worshiping Allāh with that which is not legislated by Allāh. This is deduced from the verse: “Or have they partners with Allāh (false gods), who have instituted for them a religion which Allāh has not allowed.” (Surah Ash-Shoorā, 42:21)
- 2) Worshiping Allāh with that which the Prophet (ﷺ) and Khulafa ar-Rashidoon (rightly guided Caliphs) were not upon. This is deduced from the Hadeeth: “Stick to my Sunnah and the Sunnah of my rightly guided Caliphs, cling to it firmly with your molar teeth. Beware of newly invented matters in the religion, for every new matter is an innovation and every innovation leads astray.” (At-Tirmidhī, Hadeeth No. 2676)

On the other hand, the Sunnah Husna is that which is in agreement with the Sharee`ah that one may initiate or revive, meaning that:

- 1) One starts practicing a Sunnah before others and others follow him,
- 2) Or one revives it after it has been forgotten,
- 3) Or one does something that may become a means for fulfilling a legislated command.

The first two aspects are self-explanatory. The third refers to doing something which is a means to performing a legislated command, such as building Islāmic schools and publishing books; as this is not worship in itself but a means (to perform a legislated command).

The example of Sunnah Husna provided in the Hadeeth recorded in Saheeh Muslim is when the Prophet (ﷺ) exhorted people to give charity to some poor desert Arabs who came to him in need, but the people showed some reluctance. Then a person from the Ansār¹¹ came with a purse containing silver, then another person came and then others followed them in succession. Whereupon the Prophet (ﷺ) said: “He who sets a good precedent in Islām, there is a reward for him for this (act of goodness) and reward of those also who acted according to it subsequently, without any deduction from their rewards. He who sets in Islām an evil precedent, there is upon him its burden and the burden of those who acted upon it subsequently, without any deduction from their burden.” (Saheeh Muslim, Book 47, No. 26)

¹⁰ Ref [2], (291/2), Fatwa No. 346

¹¹ The “Helpers” – the Muslims in Madeenah, who assisted the Prophet (ﷺ) and the emigrants from Makkah.

6.0 Gathering on the day of *Mawlid an-Nabawī* but calling it something else

Finally, there is also a compromise scenario where people gather on the day of the *Eed Mawlid an-Nabawī* but they claim that they are not celebrating this day specifically. Rather their claim is that what they gather upon: “*is not a new celebration into the religion, rather a gathering to read the Prophet’s (ﷺ) Seerah on this day*”. So, on the face of it, the *Mawlid*-proponents see these people gathering on the same day as them and may therefore be pleased with this behaviour. Also, since the holders of this argument claim not to celebrate the *`Eed Mawlid*, they feel that any refutation of the *`Eed Mawlid* is not applicable towards them. So, they may even be in agreement with the text of this treatise up to this point.

However, as the *`Eed Mawlid an-Nabawī* is something that is well-known, we do not feel that it is necessary to delve into too much detail regarding the above (supposedly oblivious) argument. This is because no Muslim will argue with anyone to deter them from reading the Prophet’s (ﷺ) *Seerah* (biography); that is not the issue here and Allāh knows best the intentions of people. The point to reflect on in this regard is that for any legislated worship (such as studying the *Seerah*) for which Allāh’s Messenger (ﷺ) did not assign a specific time or specific manner, then is it allowed for us to legislate a specific time and manner for it from ourselves? Also, if people take something which is well-known - such the *`Eed Mawlid an-Nabawī* - and re-label it, then does that change the reality of it? They still observe it on the same day (i.e. on the date they consider to be the Prophet’s (ﷺ) birthday) and in a similar manner, whilst calling it a different name. Is that not deception of their own selves whereby they create deniability without confronting the reality? Allāh subhānahu wa ta‘ālā said:

“And do not mix truth with falsehood, nor conceal the truth while you know it.” (Surah Al-Baqarah, 2:42)

7.0 Conclusion

In this treatise we have covered some basic principles in dealing with any claims of proof for the *`Eed Mawlid an-Nabawī*, and although we deduced from those principles that there can be no real proof; we still looked at some of these so-called proofs in order to expose the falsity of the claims. So if any further *proofs* of this claim are presented to you that have not been refuted in this treatise; it is all the same and can be rejected by applying the principles discussed.

One may have wondered: ‘how is it that lengthy articles and books can be written supporting the *`Eed Mawlid an-Nabawī*, when it is not from the teachings of Islām?’ It is hoped that this treatise, by examining some of the *proofs* provided by *Mawlid*-proponents, has given some insight into answering this question. Whether it is a five-page article or a thousand page *novel* supporting the *`Eed Mawlid*, it will generally be text that is indirect for the most part; not dealing precisely with the subject matter in question. Furthermore, the text may even have a lot of truth within it; for example regarding the virtues of the Prophet (ﷺ) and the obligation to love him. With these truths it can pull on the emotions of the reader, then slip in some speculative ideas and make them seem affable to the reader. The human mind is vulnerable to these types of suggestions and is in constant need of guidance from its Creator. The Prophet (ﷺ) thus taught us the supplication: “O (Allāh, the Most High) turner of the hearts, keep our hearts firm on Your religion.” (Saheeh Muslim, Book 46, No. 29).

In conclusion, let us consider some well-known facts:

1. There is no historical evidence to indicate that an annually recurring ritual celebration of the Prophet’s (ﷺ) birthday took place in the time of the Prophet (ﷺ) or his companions. In fact, the exact date of the Prophet’s (ﷺ) birth is unknown. Compare this with events that have acts of worship (truly) legislated for them, where the dates are always provided.
2. The Prophet’s (ﷺ) guidance was complete; if there is anything that will bring us closer to Allāh then he (ﷺ) has conveyed it to us. If there is any specific legislated act of worship, then he (ﷺ) has exemplified it and has shown us how to do it. The annual *`Eed Mawlid* celebration has neither been specified nor exemplified by the Prophet (ﷺ).
3. The Prophet (ﷺ) had the best understanding of the legislation pertaining to worship and what will bring us closer to Allāh (and what will take us away from Him – *subhānahu wa ta’āla*) and he (ﷺ) did not command us to take his day of birth as an *`Eed*. Rather he (ﷺ) has provided us the correct guidance on how to commemorate his birth, and that is by fasting on Mondays (and not by taking the day as an *`Eed*, since an *`Eed* is a day when fasting is prohibited).

Let us contemplate the words of Allāh, subhānahu wa ta'ālā, who said:

“This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islām as your religion” (Surah Al-Mā'idah, 5:3)

Imām Mālik (rahimahullāh) said concerning this verse: "Whosoever introduces into Islām an innovation, which he deems is good, then he has claimed that Muhammad (ﷺ) has betrayed (the trust of conveying) the Message... So whatever was not (part of) the religion on that day, is not (part of) the religion on this day. And the last part of this ummah (nation) will not be rectified, except by that which rectified its first part."¹²

Let us be warned further by the following hadeeth of Allāh's Messenger (ﷺ), who said: “I will be ahead of you in reaching my fountain (al-Kawthar), and whoever will come to it, will drink from it, and whoever will drink from it, will never become thirsty after that. There will come to me some people whom I know and they know me, and then a barrier will be set up between me and them.” Abu Sa'īd Al-Khudri added that the Prophet further said: “I will say ‘those people are from me.’ It will be said, ‘You do not know what changes and new things they did after you.’ Then I will say, ‘(let them be) far removed (from mercy), far removed (from mercy), those who changed the religion after me!’ ” (Saheeh Al-Bukhārī¹³ and Saheeh Muslim¹⁴).

With all the above in mind, let us conclude by supplicating Allāh:

"Our Lord, let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Indeed, You are the Bestower." (Surah Aal Imrān, 3:8)

¹² Taken from ref. [1].

¹³ Saheeh Al-Bukhārī: Book 92, No. 4.

¹⁴ Saheeh Muslim: Book 43, No. 31 to 35, 37, 39, 40 to 42 and 56.

8.0 Further Reading

Al-Fawzan, Saleh Ibn Fawzan. The Ruling Concerning Mawlid an-Nabawī. Internet: qsep.com.

9.0 References

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- [8] (Refuted Article) *Qadri, G. H. "The Religious and Legal status of the Birthday of the Holy Prophet (saw) In light of the Qur'ān and Sunnah". Internet: minhaj.org/english/tid/2951.*