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## The ruling concerning Mawlid an-Nabawi

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Item Type	Book
Authors	al-Fawzan, Saleh ibn Fawzan
Publisher	Quran Sunnah Educational Programs
Rights	With permission of the license/copyright holder
Download date	2026-06-25 08:19:09
Link to Item	<a href="http://hdl.handle.net/20.500.12424/212028">http://hdl.handle.net/20.500.12424/212028</a>

حكم الاحتفال بذكرى المولد النبوي  
لشيخ صالح بن فوزان بن عبدالله الفوزان

# the ruling concerning **Mawlid** an-nabawi

the celebration of Prophet's birthday

by Shaikh Saleh ibn Fawzan ibn al-Fawzan

translated by Shawana A. Aziz



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the ruling concerning  
**Mawlid**  
**an-nabawi**

(celebration of the Prophet's ﷺ birthday)

by **Shaikh Saleh ibn Fawzan al-Fawzan**

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with additional quotes from

'Hukm al-Ihtifal bil-Mawlid war-Radd ala man ajaaz'

by **Shaikh Muhammad ibn Ibraheem Aal-Shaikh**

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A Dialogue between

**Shaikh al-Albanee** and a proponent of Mawlid

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translated by Shawana A. Aziz



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All praise is for Allah, the Lord of the worlds. May the peace and blessings of Allah be upon our Prophet Muhammad, his family and companions.

The command to abide by the Sharee'ah of Allah and the instructions of Allah's Messenger ﷺ and to refrain from innovating in the religion is clearly cited in the Qur'aan and the Sunnah.

"Say (O Muhammad), 'If you (really) love Allah then follow me,  
Allah will love you and forgive you your sins.'"

[Soorah aali-Imran (3): 31]

"Follow what has been sent down unto you  
from your Lord (the Qur'aan and the Sunnah)  
and follow not any besides Him (Allah). Little do you remember!"

[Soorah al-A'raf (7):3]

"Verily, this is my Straight Path.  
So follow it, and follow not (other) paths,  
for they will separate you away from His Path."

[Soorah al-An'am (6): 153]

Allah's Messenger ﷺ said,  
"Verily, the truthful Speech is the Book of Allah,  
and the best guidance is the guidance of Muhammad  
and the worst affairs are the innovations."

"Whosoever innovates in our religion that is not from it  
will have it rejected."

[Agreed upon]



The celebration of Mawlid an-Nabawi is from amongst the rejected innovative celebrations, and those who participate in the celebration of Mawlid are of different types;

- Some simply gather on the occasion and read the story of birth, give speeches and recite poems.
- Some prepare food and sweets, and distribute it to the attendees.
- Some commemorate the celebration in the mosques while others in the houses.
- Some do not limit themselves to the above, they add to it prohibited actions of mingling between men and women, dancing, singing or acts of Shirk like invoking and calling upon Allah's Messenger ﷺ etc.

## translator's notes

The celebration of Mawlid an-Nabawi (birthday of Allah's Messenger) is celebrated on the day the Prophet ﷺ passed away (i.e., 12th of Rabie al-Awwal). The birth-day of the Prophet as proven by the almanac is 9th Rabie al-Awwal. Ironically, only a few years ago the celebration was called, 'Bara Wafaat' (i.e., 12th - the day of death), but recently it was renamed, 'Eid Milad' (the celebration of Milad/Mawlid) or Mawlid an-Nabawi.



# translator's notes

Shaikh Abdul Aziz ibn Baz (rahimahullah) writes  
in Hukhmul-Ahtafal bil-Mawlid,

“Some (of those who celebrate Mawlid an-Nabawi) believe that the Messenger of Allah visits (the celebrations of) Mawlid. They also stand to greet and welcome the Prophet. This is the greatest falsehood and worst form of ignorance because the Prophet ﷺ shall never come out of his grave before the Day of Resurrection. He will neither meet/make contact with any person nor attend their gatherings.

Instead, the Prophet ﷺ shall reside in his grave until the Day of Resurrection while his soul rests with his Lord in the most exalted and highest place. Allah says in Soorah al-Muminoon (23): 15-16, "After that, surely you will die. Then (again), you will be resurrected on the Day of Resurrection."

The Prophet ﷺ said, "I am the first one to rise from the grave on the Resurrection Day and I will be the first intercessor and the first one whose intercession is to be accepted."

This Qur'aanic verse and hadeeth prove that the Messenger of Allah ﷺ and all the deceased will leave their graves only on the Day of Resurrection and there is a consensus of the scholars on this issue.

A Muslim should be aware and not be misled by innovations and superstitions created by ignorant people without any authority from Allah at all."



With all its various forms and intentions of those who celebrate it, commemoration of Mawlid an-Nabawi is indisputably a prohibited innovation originated by the Fatimite Shi'ah after the three best generations in order to corrupt the Deen of the Muslims.

The first one to encourage this celebration was King Muzaffar Abu Sa'eed Koukabouri, the king of Irbil at the end of the sixth century or at the beginning of the seventh century as has been documented by historians like Ibn Katheer, Ibn Khalkan and others.

Abu Shaamah said,

"The first person to do that in Mosul was Shaikh Umar ibn Muhammad al-Malaa - one of the well-known righteous people - and the ruler of Irbil and others followed his example."

Hafidh Ibn Katheer (rahimahullah) writes in al-Bidayah in reference to Abu Sa'eed Koukabouri,

"He (Abu Sa'eed Koukabouri) used to celebrate Mawlid in the month of Rabei al-Awwal in an appalling way with a huge celebration.

Some of those who witnessed the activities of Muzaffar during few Mawlid celebrations have narrated that he used to offer five thousand grilled heads of sheep, ten thousand chicken, one thousand bowls of cream, and thirty thousand plates of sweets... in those celebrations.

It was said, 'He used to let the Soofis sing from Dhuhur to Fajr, and he would himself dance with them.'"



Ibn Khalkaan said in Wafiyat al-A'yaan (3/274),

"In the beginning of the month of Safar, domes were decorated with various fancy adornments. In every dome sat a group of singers, a group of puppeteers and a musical group. No dome was spared of these performers.

The people abandoned all activities during this period except going around and watching the entertainment.

Two days before Mawlid, people would gather in the square accompanied with drums and musical instruments along with a huge number - more than can be described - of camels, cows and sheep.

On the night of Mawlid after Maghrib, nasheed recitals were held in the citadel."

In this way initiated the celebration of Mawlid coupled with amusement, extravagance and squandering of wealth over an innovation regarding which Allah did not reveal any evidence.



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The celebration of Mawlid an-Nabawi  
is prohibited and rejected due to

# several reasons



**1. The celebration of Mawlid is neither from the Sunnah of Allah's Messenger ﷺ nor his Caliphs ؓ, and anything that is not from these, is a prohibited Bidah (innovation).**

Allah's Messenger ﷺ said,  
"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,  
for every new matter is an innovation  
and every innovation is misleading."  
[Musnad Ahmad (4/126) and at-Tirmidhee (2676)]

Whosoever performs an act with the intention of achieving closeness to Allah while such an act was neither performed or commanded by Allah's Messenger nor by his ؓ Caliphs after him - then performing such an act constitutes accusing the Messenger of not (correctly/completely) explaining the Deen to the people.

Performing this act also amounts to belying the statement of Allah, "This day, I have perfected your religion for you." [Soorah al-Maidah (5): 3]

Such is because (by performing an innovated act) one comes up with something supplementary claiming that it is from the religion while Allah's Messenger ﷺ did not order us with it.



**2. Celebrating Mawlid (birthday) of Allah's Messenger ﷺ is an imitation of the Christians** in their celebrating the birthday of Prophet Eesa ﷺ, whereas imitating them- especially in matters of their religion - is strictly prohibited, and differing from them is prescribed in the Ahadeeth of Allah's Messenger ﷺ

The Prophet ﷺ said,

"Whoever imitates/resembles a people is one of them."

[Musnad Ahmad (2/05) and Abu Dawood (4/314)]

"Be different from the Mushrikeen

(those who associate partners with Allah)."

[Saheeh Muslim]



3. Apart from being a Bidah (innovation) and Tashbeeh (imitation) of the Christians - and both of them are prohibited - **Mawlid is also a means of exaggeration in the honor of Allah's Messenger ﷺ** to the extent that those who participate in this celebration call upon the Prophet ﷺ, seek his ﷺ help and chant poems of Shirk in his praise, like Qasidah al-Burdah, and its like. Allah's Messenger ﷺ has prohibited such forms of exaggeration.

The Prophet ﷺ said,  
"Do not exaggerate in me,  
as the Christians exaggerated about the son of Maryam.  
I am only a slave, so say  
'the slave of Allah and the Messenger of Allah.'  
[Saheeh al-Bukharee (4/142 -3445)]

This Hadeeth means, do not exaggerate in praising and honoring me like the Christians, who exaggerated in honoring and praising Eesa ﷺ - such that they ended up worshiping him.

Allah forbade the Christians from worshiping Eesa ﷺ saying, "O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah anything but the truth. The Messiah Eesa, son of Maryam, was (no more than) a Messenger of Allah and His Word, ('Be!' - and he was) which He bestowed on Maryam and a spirit (Ruh) created by Him." [Soorah an-Nisa (4): 171]

Allah's Messenger ﷺ prohibited us from exaggeration fearing that we might be effected by that (Shirk) which the Christians were effected with. He ﷺ said, "Beware of exaggeration for those before were destroyed due to exaggeration." [Saheeh Sunan an-Nisaae (2863)]



**4. Celebrating the Bidah of Mawlid opens the door to other innovations** and diverts people towards it. We thus find those who participate in such innovations active in reviving the Bidah and lazy in performing the Sunnah, and enraged at the people of Sunnah until all their religion revolves around innovated memories and birthdays. They split up in groups - each group preserving the reminiscences of their scholar's birthdays, like the Mawlid of Badawi, Ibn Arabi, ad-Dasooki and Shazali - in this way, they do not free themselves from one Mawlid and get busy with another celebration.

This results in exaggeration (in the honor and praise) of the deceased and invoking others besides Allah and the belief that the deceased benefits and harms – until these people depart from the pale of Islam and return to the Deen of the people of Jahiliyah (ignorance) concerning whom Allah said,

"They worship besides Allah things  
that hurt them not, nor profit them,  
and they say, 'These are our intercessors with Allah.'  
[Soorah Yunus (10): 18]

"Those who take Awliya (protectors and helpers)  
besides Him (say),  
'We worship them only that they may bring us near to Allah.'  
[Soorah az-Zumar (39): 3]



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# Clarifying Doubts

and Replying to the False Claims  
of those who commemorate Mawlid an-Nabawi



# Doubt 1

**Celebration of Mawlid is honoring the Prophet ﷺ**

## Reply

Honoring the Prophet ﷺ is in his Ittiba (following); acting upon his commands, refraining from that which he has prohibited and loving him.

The adulation of the Prophet ﷺ is not by innovation, corruption, sin and commemoration of celebrations in memory of his birthday in this undesirable way because it is a sin.

The Sahabah were the ones, who honored Allah's Messenger ﷺ the most as Urwa ibn Mas'ood said to the Quraish,

"O people, by Allah I have visited kings. I went to Caesar, Chosroes and the Negus, but by Allah I have never seen a king whose companions respected him as much as the companions of Muhammad respected Muhammad (ﷺ).

...If he instructed them to do something, they would hasten to do as he commanded. When he performed wudhu, they would almost fight over his water.

When he spoke they would lower their voices in his presence; and they did not look him in the eye out of respect for him."

[Saheeh al-Bukharee]

Even with this enormous amount of respect and honor for Allah's Messenger ﷺ the Sahabah ﷺ did not commemorate a celebration or carnival on his birthday. If it was a prescribed matter, they would not have missed it.



## Doubt 2

Mawlid is celebrated by a large number of people in many towns and cities

## Reply

Hujjah (proof) is that which is established from the Prophet ﷺ. It is proven beyond doubt that Allah's Messenger ﷺ has explicitly prohibited innovations and Mawlid is amongst these innovations. Actions of the people that contradict the Daleel (proof from the Qur'aan and the Sunnah) are not Hujjah even if their number is huge.

"If you obey most of those on earth,  
they will mislead you far away from Allah's Path."

[Soorah al-An'am (6): 116]

Al-Hamdulillah, even today there are people who forbid this Bidah and explain its falsity. The act of someone who persists in this Bidah even after the truth has been made known to him is not a Hujjah (proof).

Those who have rejected festivity on this occasion are;

- Shaikhul-Islam Ibn Taymiyyah (rahimahullah) in 'Iqtida Sirat al-Mustaqeem',
- Imam Shatibi in 'al-I'tisaam',
- Ibn Haaj in 'al-Madkhal',
- Shaikh Tajud-Deen Ali ibn Umar al-Lakhmi has authored a complete book in its opposition.
- Shaikh Muhammad Bashir as-Sahsawani al-Hindi in his book, 'Siyanatul-Insan',



- Muhammad Rasheed Radha has written a complete article on the subject.
- Shaikh Muhammad Ibraheem aal-Shaikh,
- Shaikh Abdul-Aziz Ibn Baz and others have also authored articles on the subject and others are still writing in opposition to this Bidah every year in newspapers and magazines (published) at the time when this celebration is commemorated.



# translator's notes

Shaikhul-Islam Ibn Taymiyyah (rahimahullah) writes in Iqtida Sirat al-Mustaqeem,

"Whosoever believes that most of the customs that are against the Sunnah are acceptable because the Ummah has accepted it and not rejected it, then he is mistaken in his belief because in every age there has always been someone who forbade the common customs that are in contradiction to the Sunnah."

"It is not permissible to claim Ijma based upon the actions of a Muslim country or countries. So how can the actions of some sects be used (to claim consensus)."

He also writes,

"If most of the people of knowledge did not rely upon the actions of the people of Medina and their Ijma during the time of Imam Malik, but regarded the Sunnah a Hujjah upon them just like it was a Hujjah upon the others - with all the knowledge and Eeman they (the people of Medina) were bestowed with, then how can a believing learned person rely upon customs to which the common people have become habituated or bound to, or a group who is headed by ignorance and not firmly established in knowledge..."

Ibn Taymiyyah also wrote that claiming Ijma (consensus) based upon customs that contradict the Sunnah is not the way of the people of knowledge... and the correct way to discuss and argue is by bringing the proofs, and that simply making claims cannot be relied upon.

[Quoted from 'Hukm al-Ihtifal bil-Mawlid war-Radd ala man ajaaz'  
by Shaikh Muhammad ibn Ibraheem Aal-Shaikh]



# translator's notes

Shaikh Muhammad ibn Ibraheem Aal-Shaikh refuted Muhammad Mustafa Shanqiti's argument (that if the celebration of Mawlid was a Bidah, then the Ummah would not have accepted it) by explaining that such an argument was a sign of ignorance because the Ummah is free from uniting upon misguidance but misguidance in the issue of Mawlid is proven by the Ahadeeth of Allah's Messenger (because celebration of Mawlid is a clear opposition to Sunnah).



## Doubt 3

Commemorating Mawlid renews the memories of Allah's Messenger ﷺ

### Reply

The memories of Allah's Messenger ﷺ is renewed (everyday) by the Muslim;

- he remembers the Prophet ﷺ whenever his name is pronounced in the Adhan (the call to prayer), Iqamah and Khutbah (Friday sermon),
- every time he pronounces the Shahadatain (the two testimonies) after ablution,
- every time he sends Salaat (salutations) upon the Prophet ﷺ in his prayer and upon his ﷺ mention,
- every time he performs a good deed – an obligatory or a recommended deed which Allah's Messenger ﷺ has prescribed.

By performing these acts, a Muslim remembers Allah's Messenger ﷺ and the rewards of his actions reach the Prophet ﷺ similar to that of the person who performs the act...

In this way, a Muslim always revives the memories of Allah's Messenger ﷺ and is tied to it night and day - throughout his life by performing that which Allah has prescribed in the Sharee'ah - not only on the day of Mawlid.

As far as Bidah and contradiction to the Sunnah is concerned, it only distances and disassociates him from the Prophet ﷺ



Moreover, Allah's Messenger ﷺ is way above such innovative celebration. Allah has (rightly) praised and honored him ﷺ in His Saying, "(We have) Raised high your fame." [Soorah ash-Sharh (94): 4]

Allah did not mention the Prophet ﷺ in the Adhaan and Iqamah except with his status of being the slave of Allah and this is enough honor, love and memories for the one who wants to remember the Prophet ﷺ

Allah, the Exalted, did not take give importance to the birth of the Prophet in the Qur'aan but he remembered him through mentioning his Prophet-hood,

"He it is Who sent among the unlettered ones  
a Messenger (Muhammad) from among themselves."  
[Soorah al-Jumu'ah (62): 2]

**The argument** that the celebration of Mawlid an-Nabawi was innovated by King Malik Adil - who was a knowledgeable person - with the intention of achieving 'closeness to Allah.'

Reply: Bidah cannot be accepted from anyone; whoever it might be. A good intention does not make an evil deed permissible, and his being a knowledgeable and just person does not make him free from errors.



## Doubt 4

Mawlid is a Bidah Husna (good innovation) because it is a means of showing gratitude towards Allah for sending the Prophet ﷺ

### Reply:

There is nothing good in Bidah.

Allah's Messenger ﷺ said,

"Whosoever innovates in our religion that is not from it,  
will have it rejected."

[Saheeh al-Bukharee]

"Every innovation is a misguidance."

[Musnad Ahmad (4/126) and at-Tirmidhee (2676)]

The Prophet ﷺ thus declared all forms of Bidah as misguidance (so how can one) argue that not all forms of Bidah are misguidance. There is Bidah Husna (good innovation)!!

Hafidh Ibn Rajab writes in Sharh al-Arba'een,

"The saying of Allah's Messenger ﷺ 'Every Bidah is misguidance' is a comprehensive statement, which does not exclude anything (i.e. any innovation). This Hadeeth is a great fundamental of the Deen, like his ﷺ saying, "Whosoever innovates in our religion, which is not from it will have it rejected."

[Saheeh al-Bukharee and Fath al-Baree (5/355)]



# translator's notes

Shaikhul-Islam Ibn Taymiyyah explains in Iqtida Siraat al-Mustaqeem that it is not permissible for someone to contradict the comprehensive statement of Allah's Messenger ﷺ "Every Bidah is misguidance" by depriving the statement of its generality and claiming that not every innovation is misguidance because by doing this you are closer to opposing the Messenger of Allah ﷺ than to misinterpreting (his statement). Verily, the generality of the statement of the Prophet is very clear in this comprehensive statement.

Shaikhul-Islam also explained that to specify/restrict a general ruling without a proof from the Book, Sunnah or Ijma is not acceptable. It is obligatory to stick to the generality of the statement.

Quoted from 'Hukm al-Ihtifal bil-Mawlid war-Radd ala man ajaaz'

So everyone who innovates and ascribes the innovation to the religion without any basis in the Deen, then it is indeed an innovation and the religion is free from it - whether the issue is of Aqeedah (beliefs) or actions.

Those who uphold this argument (that there is Bidah Husna in Islam) have no proof to withstand their claim except the saying of Umar رضي الله عنه concerning Salaat at-Taraweeh, "What a good Bidah this is!"

They also claim that there existed innovations (at the time of the Salaf) which were not disliked by the Salaf like, gathering all the Qur'aan in one book, writing and documentation of the Hadeeth.

Reply: All these actions have an origin in the religion and thus are not innovations (explanation ahead).



## The saying of Umar ﷺ, 'What a good Bidah is this?'

The intention of Umar ﷺ by this statement was innovation in the linguistic form and not innovation in the religion because if it is said, "It is a Bidah." - concerning an act which has an origin in the Sharee'ah then it means Bidah in the linguistic form and not a Bidah in the Sharee'ah because Bidah in the Sharee'ah is something that has no origin in the Sharee'ah.

## translator's notes

Shaikhul-Islam Ibn Taymiyyah explained the meaning of Bidah

"Bidah in the language is everything that is carried out for the first time without a similar example in the past.

Bidah in the Sharee'ah is everything that does not have any proof from the Sharee'ah."

Shaikhul-Islam explained that if Allah's Messenger ﷺ in his lifetime indicates that a certain action is recommended (Mustahabb) or obligatory but it is not acted upon until after his death then such an action is linguistically called Bidah because it is a new action.

Shaikhul-Islam further explained that during the life-time of Allah's Messenger ﷺ people used to establish the Qiyam of Ramadaan in Jama'ah, but on the third or fourth night Allah's Messenger ﷺ explained that nothing prohibited him from coming out to pray with the companions except the fear that Taraweeh might be made obligatory upon the Ummah...



So, the excuse of not coming out to pray was the fear of obligation and it is established that if there was no such fear then Allah's Messenger ﷺ would have come out.

This fear was not existent at the time of Umar ؓ (because the revelation was completed). Umar ؓ thus gathered the people behind one Imam and the mosque was lit up (with the people who joined in the Jama'ah) and this (delightful) atmosphere came into existence.

This action of gathering in the mosque behind one Imam was not carried out by the people prior to this day and thus, Umar called it a Bidah because it is a new action in the linguistic form.

It is not a Bidah in the Sharee'ah because the Sunnah has established that praying Taraweeh in groups is a righteous action, if there was no fear of obligation, and this fear vanished with the death of Allah's Messenger ﷺ..”

See, Iqtida Sirat al-Mustaqeem.

Quoted from 'Hukm al-Ihtifal bil-Mawlid war-Radd ala man ajaaz'  
by Shaikh Muhammad ibn Ibraheem Aal-Shaikh (rahimahullah)



**Gathering the Qur'aan in one book** has basis in the Sharee'ah because the Prophet ﷺ approved and ordered writing of the Qur'aan, though it was inscribed in parts. The Sahabah collected it in one book in order to preserve it.

**As far as Taraweeh is concerned**, Allah's Messenger ﷺ performed Taraweeh with his Sahabah but he later discontinued it fearing that Taraweeh might become an obligatory duty upon the Muslims. However, the Sahabah continued praying Taraweeh in separate groups during the life of Allah's Messenger ﷺ and after his death until Umar ؓ gathered them behind one Imam like they used to pray behind Allah's Messenger ﷺ and so, this is not a Bidah in the religion.



# translator's notes

Shaikhul-Islam Ibn Taymiyah (rahimahullah) also explained that Salaat Taraweeh is not a Bidah in the Sharee'ah rather it is a Sunnah of Allah's Messenger because he ﷺ performed it and said,

“Allah has made the fasts of Ramadaan obligatory upon you and made Qiyaam a Sunnah.”

Praying Taraweeh in the Jama'ah is also not a Bidah because Allah's Messenger ﷺ is known to have performed this prayer in Jama'ah in the beginning of the Ramadaan for two nights, rather three nights.

The Prophet ﷺ also established this Salaat many times during the last ten days and he ﷺ said,

“If a man prays behind the Imam until he (the Imam) completes his prayer then the reward of performing Qiyaam during the whole night will be recorded for him.”

...This saying of the Prophet ﷺ is an encouragement to perform Qiyaam behind the Imam and it further establishes that Qiyaam is a Sunnah and people used to pray in groups during his ﷺ time and he ﷺ approved of them and approval of the Prophet ﷺ is a Sunnah.

See, Iqtida Sirat al-Mustaqeem.

Quoted from 'Hukm al-Ihtifal bil-Mawlid war-Radd ala man ajaaz'  
by Shaikh Muhammad ibn Ibraheem Aal-Shaikh (rahimahullah)



**Documentation of Ahadeeth** also has roots in the Sharee'ah. Allah's Messenger ﷺ ordered that Ahadeeth be written for some Sahabah ﷺ who requested it.

The documentation was prohibited in general at the time of Allah's Messenger ﷺ fearing that something might be added to the Qur'aan which was not from it.

After the death of Allah's Messenger ﷺ the cause (behind this prohibition) ended because the Qur'aan had been completed and arrangement of the verses were also determined.

So, the Muslims wrote down the Sunnah in order to preserve it from being lost. May Allah grant them good returns for their efforts in safeguarding the Book of Allah and the Sunnah of His Messenger.



## Doubt 5

Celebration of Mawlid an-Nabawi is out of love for the Prophet and an expression of one's love, which is permissible.

### Reply

No doubt that it is obligatory to love the Messenger more than one's own-self, one's father, child and all of mankind but this does not mean that we innovate something which the Prophet ﷺ has not ordered us with - on the pretext of loving him.

**Love for the Prophet ﷺ demands obedience to him.** This is the greatest expression of love for him ﷺ as it is said, "If your love was true then you would have obeyed him, the lover is obedient to his beloved."

The love of Allah's Messenger ﷺ is reviving his Sunnah, biting on it with one's molar teeth (i.e, holding firmly onto it), defending it and not opposing it – neither by action nor by words.

Everything that contradicts the Sunnah is a rejected Bidah (innovation) and clear evil which includes innovations like the celebration of Mawlid.

**Good intention alone does not make an innovation in the religion** permissible because the religion stands upon two fundamentals; Ikhlas (sincerity) and Ittiba (obedience to the Prophet). Allah says,

"Yes, but whoever submits his face (himself) to Allah and he is a Muhsin (doer of Ihsan) then his reward is with his Lord, on such shall be no fear, nor shall they grieve."

[Soorah al-Baqarah (2): 112]



- Submitting one's face is Ikhlas (sincerity)
- Ihsan (doing good) is obedience to Allah's Messenger ﷺ

**The claim that remembering the birth of the Prophet and reading his Seerah (biography) at this occasion motivates towards his obedience.**

**Reply:** Reading the Seerah of the Prophet ﷺ is required from every Muslim all year round and throughout his life but assigning this act for a specific day without proof constitutes a Bidah,

"every Bidah is misguidance."

[Musnad Ahmad]

Bidah yields nothing except evil and distance from the Prophet ﷺ



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# Summary



The celebration of Mawlid an-Nabawi in all its various forms is a rejected Bidah which the Muslims are required to refrain from and warn others from it. (The Muslims should) engage in reviving the Sunnah and holding firm to it. They should not support or defend those who spread this Bidah.

(defending those who spread Bidah is prohibited) because those who spread the Bidah are more interested in reviving the Bidah than reviving the Sunnah or perhaps they are not concerned with the Sunnah at all. So, whoever spreads Bidah should not be followed even if such people are the majority and those who follow the Sunnah are few because the truth is not assessed by (the number of) men, rather men are assessed by the truth.

Allah's Messenger ﷺ said, "Whoever amongst you lives (for a long time) will see many differences. I urge you to follow my Sunnah and the way of the rightly-guided Caliphs after me. Hold on to it firmly. Beware of newly-invented matters, for every innovation is misguidance." [Musnad Ahmad (4/164) and at-Tirmidhee (2676)]

In this Hadeeth, Allah's Messenger ﷺ has explained to us whom we should follow at the time of difference, just like he explained that everything that contradicts the Sunnah whether in statement or action is a Bidah and every Bidah is misguidance.

If we analyze the celebration of Mawlid an-Nabawi, we do not find any basis for it, neither in the Sunnah of Allah's Messenger ﷺ nor in the Sunnah of the Rightly Guided Caliphs. It is thus from the newly invented matters of misguided Bidah. For this reason, the following verse is suitable in this regard, "If you differ in anything amongst yourselves, refer it to Allah and His Messenger (ﷺ), if you believe in



Allah and in the Last Day. That is better and more suitable for final determination." [Sooah aali-Imran (4): 59]

Returning to Allah is going back to His Book and returning to the Prophet ﷺ is referring to his Sunnah after his death. So, the Book and the Sunnah are the authority at the time of conflict and differing.

So, where in the Book and the Sunnah is a reference to the permissibility of celebrating Mawlid an-Nabawi?

It is therefore required from him, who does such an action or considers it to be good - to repent to Allah.

It is from the characteristics of a believer that he seeks the truth but whosoever is stubborn and proud after the Hujjah (proof) has been established, then his reckoning is with His Lord.

We ask Allah to bestow us with strong following of His Book and the Sunnah of His Prophet ﷺ until we meet Him and may He send peace and blessing upon our Prophet Muhammad, his family and companions.



**References** (mentioned by Shaikh Saleh ibn Fawzan al-Fawzan):

- The Noble Qur'aan,
- Saheeh al-Bukharee,
- Saheeh Muslim,
- al-Bidayah wan-Nihayah,
- Musnad Ahmad,
- Sunan at-Tirmidhee,
- Sunan Abu Dawood,
- Jamee as-Sagheer as-Suyuti,
- Sunan Nisae,
- Silsilah as-Saheehah al-Albanee,
- Fath al-Baree lil-Ibn Hajr,
- Wafyat al-A'yaan li-Ibn Khalqan,
- Iqtida as-Siraat al-Mustaqeem li-Shaikhul-Islam Ibn Taymiyah.



# Appendix

by the translator



# Meaning of the Hadeeth, “...He who initiates a Sunnah Husna (a good Sunnah) in Islam.”

The fundamental argument of those who support the celebration of Mawlid an-Nabawi is that they refer to the celebration of Mawlid an-Nabawi as a 'Bidah Husna' for which they present arguments such as the saying of Umar ؓ, “What a good Bidah is this?’, the gathering of the Qur'aan in one book and the collection of Hadeeth - which are explicitly refuted by Shaikh Salih al-Fawzan.

However, one of their main argument still remains unanswered that Allah's Messenger ﷺ said,

“He, who establishes/initiates a Sunnah Husna (good Sunnah)  
in Islam, he will have the reward of those  
who perform it after him until the Day of Judgment.”  
[Saheeh Muslim]

In a reply to this argument, Shaikh Fawzan says in a fatawa,

“This Hadeeth does not prove their stance because Allah's Messenger ﷺ did not say, 'Whosoever innovates a Bidah,' rather he said, “Whosoever initiates a good Sunnah.” and Sunnah is the opposite of Bidah.

Sunnah is something that is in agreement with the Qur'aan and the Sunnah and in agreement with the proof. So (the meaning of the Hadeeth is) he, who performs a Sunnah which is proved by the Qur'aan



and the Sunnah, he will have the reward of it (his action) and the reward of those who perform it until the Day of Judgment.

(Thus) Whoever revives a Sunnah and performs it for the people, and enlightens it before them, and they follow him then he will have the reward equal to theirs.

The reason/context of the Hadeeth is well-known. When some needy people came to Allah's Messenger ﷺ he was grieved to see their state, and he ordered and encouraged Sadaqah (charity). One man from the Sahabah stood up and gave in charity a huge amount and the people followed him because he took the first step.

Allah's Messenger ﷺ said on this occasion, "He, who (Sanna) establishes/initiates a Sunnah Husna (good Sunnah) in Islam, he will have the reward of those who perform it after him until the Day of Judgment." [Saheeh Muslim]

So, this man performed a Sunnah i.e., Sadaqah and helping the poor. Sadaqah is not a Bidah because it is ordered in the Qur'aan and the Sunnah. It is a Sunnah Husna. He who revives a Sunnah and acts upon it and enlightens it for the people until they follow him, he will have the reward equal to their rewards."

Al-Muntaqa min Fatawa Shaikh Salih ibn Fawzan al-Fawzan  
(1/173), fatawa no. 96



Shaikh Muhammad ibn Saleh al-Uthaimen (rahimahullah) explained the issue in these words,

“Bidah in Sharee'ah can be defined as, 'worshiping Allah with that which is not legislated by Allah.'

If you wish, you can say, 'worshiping Allah with that which Allah's Messenger ﷺ and Khulafa ar-Rashidoon were not upon.'

The first definition is deduced from the verse,

“Or have they partners with Allah (false gods),  
who have instituted for them a religion  
which Allah has not allowed.”

[Soorah ash-Shura (42): 21]

The second definition 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,  
for every new matter is an innovation  
and every innovation is misguidance.”

[At-Tirmidhee (2676)]

So, anyone who worships Allah with that which Allah did not legislate or with that which Allah's Messenger ﷺ or the Rightly Guided Caliphs were not upon then he has innovated regardless or whether that worship is linked to the Names and Attributes of Allah, His Orders or Sharee'ah.



As far as the common practices or traditions are concerned, they are not called Bidah in Deen. They may be referred to as Bidah in the language but not in Deen. This is not the Bidah from which Allah's Messenger ﷺ has warned against.

There is no Bidah Husna in Islam. The Sunnah Husna is that which is in agreement with the Sharee'ah and this includes that one may initiate a Sunnah, which means that one starts practicing the Sunnah (before others and others follow him), or he revives it after it has been forgotten, or he does something that may become a means for a legislated command. So, these are three things:

1. Applying (the ruling of initiating a) Sunnah upon one, who initiates an action. This meaning is proved by the intent behind the saying of Allah's Messenger ﷺ which is encouragement towards Sadaqah (charity) to the needy people who had come to Allah's Messenger ﷺ

The Prophet ﷺ encouraged, and a man from the Ansar brought out gold for charity. Allah's Messenger ﷺ said, "He, who establishes/initiates a Sunnah Husna (good Sunnah) in Islam, he will have the reward of those who perform it after him until the Day of Judgement." [Saheeh Muslim]

So, this man (Sanna) initiated practicing the action and he did not initiate (or innovate) in the Sharee'ah.

2. Reviving a forgotten Sunnah by someone who practices it is also called 'Sunna' (initiating) meaning 'revive'...

3. To do something which is a means to performing a legislated command like building (Islamic) schools and publishing books. This act



is not a worship in itself but since it is a means (to perform a legislated command) it is included in the Hadeeth of Allah's Messenger ﷺ "He, who establishes/initiates a Sunnah Husna (good Sunnah) in Islam, he will have the reward of those who perform it after him until the Day of Judgment." [Saheeh Muslim]

Majmoo Fatawa wa-Rasaa'el Fadhilatus-Shaikh Muhammad ibn Salih al-Uthaimeen  
(291/2) fatawa no. 346



# dialogue

between

**Shaikh Al-Albanee (rahimahullah)**  
and a proponent of Mawlid

on the subject,

**Is the celebration of Mawlid  
a good deed (Khayr)?**



**Shaikh al-Albanee:** Is the celebration of Mawlid an-Nabawi Khayr (good) or evil?

**The opponent:** Khayr.

**Shaikh al-Albanee:** So, were the Messenger of Allah ﷺ and his Sahabah ﷺ unaware of this Khayr (good)?

**The opponent:** No.

**Shaikh al-Albanee:** I am not convinced with your saying, 'No' because it is impossible that this Khayr (i.e. the celebration Mawlid) if it is Khayr - be concealed from the Prophet ﷺ and his Sahabah since we do not know Islam and Eeman except through Prophet Muhammad ﷺ. So, how do we know a Khayr (good deed) that he did not know of? This is impossible.

**The opponent:** Establishing Mawlid an-Nabawi is reviving his ﷺ memories and is a tribute to him ﷺ.

**Shaikh al-Albanee:** This is a philosophy that we know of, and have heard from many and read in their books, but when Allah's Messenger ﷺ invited the people (to the Deen of Allah), did he call them to Islam as a whole or he invited them to Tawheed?

**The opponent:** Tawheed.

**Shaikh al-Albanee:** First, he invited them to Tawheed, next prayer was made obligatory, then fasting, later the obligation of Hajj, and so on. So,



you follow this Sunnah of the Sharee'ah, (and talk about the issue under discussion) step-by-step.

We have now agreed that it is impossible that there could be a Khayr with us which the Prophet ﷺ did not know of. (Because) we know all the Khayr through the Messenger ﷺ.. and I believe that anyone, who doubts in this matter, is not a Muslim.

From the Ahadeeth of Allah's Messenger ﷺ that support this statement is, "There is nothing that will take you closer to Paradise but that I have enjoined it upon you, and there is nothing that will take you closer to Hell but that I have warned you of it." [Musnad ash-Shafa'ee and others]

So, if Mawlid was Khayr and something that could bring us closer to Allah, then Allah's Messenger ﷺ would have guided us to it. Right or wrong?

I don't want you to agree with me except if you are convinced of every word I say. You have complete freedom to say, "Please, I do not agree with this point." So, do you stop at some point from what I have just said, or are you with me completely?

**The opponent:** I am with you totally.

**Shaikh al-Albanee:** Jazak Allah Khair.

We say to everybody who approves of this celebration – Mawlid is Khayr in your opinion, so did the Messenger of Allah ﷺ guide us to it or did he not.



If they say, "He guided us to it."

We say to them, "Produce your proof if you are truthful." [Soorah al-Baqarah (2): 11] and they can never bring a proof of it... they have no proof or argument except (saying), "This is a Bidah Husna (a good innovation)!!"

All - those who approve of Mawlid and those who forbid it - are in agreement that this (celebration of) Mawlid neither existed at the time of Allah's Messenger nor at the time of the Sahabah...

However, the supporters of Mawlid say, "What is in Mawlid? It is just remembering the Prophet ﷺ, sending blessing upon him and similar acts."

We say, "If it was Khayr, there would have been precedence in it (by the Salaf as-Salih). You know the Hadeeth of Allah's Messenger ﷺ "The best of my ummah is my generation, then those who come after them, then those who come after them." This is an agreed upon Hadeeth.

The Prophet's generation was in which he ﷺ and the Sahabah lived, then those who followed them were the Tabi'oon, and then those who followed them were the followers of Tabi'oon. This again is an agreed upon matter.

So, do you think that there could be any Khayr in which we could excel them in terms of knowledge and actions? Is it possible?



**The opponent:** Concerning knowledge - if the Messenger had informed someone at his time that the earth rotates.

**Shaikh al-Albanae:** Please no divergence (from the issue under discussion).

I asked you about two things; knowledge and action.  
As a matter of fact, this divergence of yours has been helpful to me.

So, (to say in a more clear way), my question is in terms of the Sharee'ah knowledge and actions. It is not concerning (the knowledge of) medicine for example.

The doctor today is more knowledgeable than Ibn Seena in his age because he was born after a long time and various experiments (were) carried out (during this period) but this does not increase him (in status) in the sight of Allah nor does he achieve precedence over the best generations. Rather he possesses a superior status in the field of knowledge he possesses.

We are however, speaking about the Sharee'ah knowledge Barak Allah Feek (may Allah bless you).

So, you have to keep this in mind. When I tell you, do we believe that we can be more knowledgeable, it refers to the Sharee'ah knowledge not the experimental knowledge like Geography, Astronomy, Chemistry and Physics.

In this time of ours, a disbeliever is more knowledgeable than the other people in these secular sciences - does this bring him closer to Allah?

**The opponent:** No



**Shaikh al-Albanee:** So, now we are not talking in terms of worldly knowledge but we are speaking about knowledge with which we seek nearness/closeness to Allah.

Just a little while ago, we were speaking about the celebration of Mawlid. The question again is and please reply openly without another divergence.

Do you think with the mind and intellect bestowed upon you (by Allah) that it is possible for us, in this later time to be more knowledgeable than the Sahabah and the Taba'een with regards to the Sharee'ah knowledge and be hastier in performing actions and that we be closer to Allah than the Salaf as-Salih?

**The opponent:** Do you mean the Tafseer of the Qur'aan by the knowledge of the Sharee'ah?

**Shaikh al-Albanee:** They are more knowledgeable than us in Tafseer, they are more knowledgeable than us in the Ahadeeth of Allah's Messenger - consequently they are more knowledgeable than us in the Sharee'ah of Islam.

**The opponent:** Perhaps today in our time (we are more knowledgeable) concerning the Tafseer of the Qur'aan, for example the Qur'aanic verse, "You will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allah, Who perfected all things. Verily! He is Well-Acquainted with what you do." [Soorah an-Naml (27): 88]

If the Messenger of Allah ﷺ had informed someone in his time that the earth rotates, would he have believed him? Nobody would have believed him.



**Shaikh al-Albanee:** Do you want us to write down another divergence in your record?

Brother, I am asking about the totality and not some part, we are asking a common question - who is more knowledgeable as a whole about Islam?

**The opponent:** Obviously Allah's Messenger ﷺ and his Sahabah.

**Shaikh al-Albanee:** This is (the answer) we want from you, Barak Allah Feek.

The Tafseer, which you keep repeating, has no relation with actions. It relates to thinking and intellect. Those who mention this verse in order to conclude that the earth rotates are mistaken because the verse relates to the Day of Judgment, "On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible." [Soorah Ibraheem (14): 48]

(However,) We are not discussing this subject.

I accept that that the later people are more knowledgeable about secular sciences than the Sahabah, the Taba'een and others - but this has no relation with righteous actions.

For example, today the disbelievers are more knowledgeable in the sciences of astronomy but will it benefit them in any way? No. So, we don't have to plunge into this subject, we are to speak about everything that brings us closer to Allah. We have to discuss about Mawlid an-Nabawi.



We have so far agreed that if there was any Khayr then the Salaf as-Salih and at their head Allah's Messenger ﷺ would have been more knowledgeable about it than us and enthusiastic in performing that action. Is there any doubt in it?

**The opponent:** No, no doubt.

**Shaikh al-Albane:** Do not restrict this to experimental sciences it has nothing to do with closeness to Allah or righteous deeds.

So, Mawlid was non-existent during the time of Allah's Messenger ﷺ - as agreed upon by everybody. So, this Khayr was non-existent during the time of Allah's Messenger ﷺ his Sahabah, Taba'een and the Imams. How could this Khayr be concealed from them?

We have to say one of the two things;

They knew this Khayr like we know (because) they were more knowledgeable than us.

OR

They did not know this Khayr, then how did we know it?

So, if we say, they knew - and this saying is more in favor of those who approve the celebration of Mawlid - so, why did they not act upon it? Are we closer to Allah than they were?!

Why did not even one of them perform this act - a Sahabi, a Taba'ee, a knowledgeable or even a common person?



Does it suit your mind that nobody ever acted upon this Khayr – although their number was in millions, they were more knowledgeable than us, righteous than us and closer to Allah than us?

You know the saying of Allah's Messenger ﷺ "Do not revile my companions. By (Allah) in Whose Hand my soul is, if any one of you spends gold (piled up) like (mount) Uhud it will not equal a pint of any one of them, nor its half." [Agreed upon]

Do you see the difference between them and us? They struggled in the path of Allah with the Prophet ﷺ They took the knowledge 'gaddan taryan' (fresh and anew) without these many mediums that are between us and the Prophet ﷺ

Allah's Messenger ﷺ pointed towards a similar meaning in the Saheeh Hadeeth, "Whoever wants to read the Qur'aan as gaddan taryan as when it was revealed, then let him read according to the recitation of Ibn Umm Abd (i.e. Abdullah ibn Mas'ood)."

We cannot imagine that these Salaf as-Salih and at the head of them the Sahabah were ignorant of something that would bring one closer to Allah and we know of it.

If we say that they knew it like we know then we cannot imagine that they ignored this Khayr.

Insha'Allah, this issue has been made clear to you after I have repeatedly mentioned it. If the celebration of Mawlid was Khayr then it would have been from Islam.

**The opponent:** al-Hamdulillah.



**Shaikh al-Albanee:** Jazak Allah Khair

One more thing, There are numerous verses and Ahadeeth which explain that Islam has been completed/perfected. I believe you are well-aware of this and firmly believe in it – both a scholar and a common man know this truth that Islam is complete and it is not like the religion of the Jews and Christians in which there is alteration and modification every day.

I remind you of the saying of Allah, "This day I have perfected your religion for you, completed my Favor upon you and have chosen for you Islam as your religion." [Soorah al-Maidah (5):3]

So here comes the question and this is another way to prove that the celebration of Mawlid is not Khayr. If the celebration of Mawlid was Khayr then it would have been from Islam.

So are we all - those who approve of the celebration of Mawlid and those who disapprove of it - agreed upon this issue like our agreement upon the issue that the celebration of Mawlid was non-existent during the time of Allah's Messenger?

Are we agreed upon now that if the celebration of Mawlid was Khayr then it would have been from Islam and if it was not Khayr then it is not from Islam?



"This day I have perfected your religion for you, completed my Favor upon you and have chosen for you Islam as your religion." [Soorah al-Maidah (5):3]

The day when the above verse was revealed, there was no celebration of Mawlid. **So do you think the Deen would have been complete (without this celebration)?**

Please be frank with me, do not think of me as those scholars who quiet their students and common people saying, 'Be quiet, you do not know and you don't understand.'

Use your freedom to speak as if you were speaking to a person of your age and knowledge. If you are not convinced say, 'I am not convinced.'

So, if the celebration of Mawlid was Khayr then it would have been from Islam and if it was not Khayr then it would not have been from Islam and we are agreed upon that Mawlid was non-existent when this verse was revealed.

I base my argument upon the saying of Malik Ibn Anas, who said,

"He, who innovates a Bidah in the religion of Islam and he considers it to be Khayr then he has maligned the Messenger of Allah, Muhammad ﷺ that he ﷺ betrayed the Message (i.e., did not completely convey the message)."

Notice that Malik Ibn Anas says one Bidah and not many Bidah. So, this is a dangerous matter. What is the proof, O Imam?



Imam Malik said,

"Read if you wish, 'This day I have perfected your religion for you, completed my Favor upon you and have chosen for you Islam as your religion.'" [Soorah al-Maidah (5):3]

So, something that was not from the Deen that day is also not from the Deen today."

When did Imam Malik make this statement?

In the 2nd century after Hijrah - one of the generations that was promised goodness. So, how about the 14th century?!

This statement of Imam Malik should be carved with letters of gold. But we are ignorant of the Book of Allah and the Ahadeeth of Allah's Messenger ﷺ and from the saying of the scholars whom we claim to follow, between their example and ours is a distance equal to the distance between east and west.

Imam Malik speaks in clear Arabic, 'something that was not from the Deen that day, is not from the Deen today.'

If it was not so then there would have been no controversy or dispute among the scholars who adhere to the Sunnah and those who defend the Bidah.

How can the celebration of Mawlid be from the Deen, when it was not so during the time of Allah's Messenger, the Sahabah, the Taba'een and their followers?!



Imam Malik was from the followers of the Taba'een and was included in the Hadeeth, "The best of my ummah is my generation, then those who come after them, then those who come after them." [Agreed upon]

Imam Malik said,

"The affairs of the later part of this ummah can never be corrected except with that which corrected the affairs of the early generations of this Ummah."

With what were the first part of the Ummah corrected?

By innovating in the religion and (seeking to) achieve closeness to Allah with that which Allah's Messenger ﷺ did not prescribed??!

Allah's Messenger ﷺ said, "There is nothing that will take you closer to Paradise but that I have enjoined it upon you, and there is nothing that will take you closer to Hell but that I have warned you from it." [Musnad ash-Shafa'ee]

Why did Allah's Messenger ﷺ not order us with the celebration of Mawlid?

This is a question and it has an answer, (because) there exists a legislated celebration of Mawlid an-Nabawi in contrast to the unlegislated celebration of Mawlid an-Nabawi.

The legislated celebration existed during the time of Allah's Messenger ﷺ in contrast to the unlegislated one.



There are two big differences between these two celebrations;

**1) The legislated celebration is a form of worship** and is agreed upon by all the Muslims (in contrast to the unlegislated one, which is neither legislated nor a worship and is not agreed upon by all Muslims)

**2) The legislated celebration comes once every week** and their celebration of Mawlid comes once a year.

I do not say this without a proof, I will relate to you a Hadeeth from Saheeh Muslim,

Abi Qatadah al-Ansaree related, "There came a man to Allah's Messenger ﷺ and said, 'O Messenger of Allah, why do you fast on Mondays?' He ﷺ replied, "That is the day on which I was born and the day on which I was entrusted with the Mission or when I was first given Revelation." [Saheeh Muslim]

What is the meaning of this statement?

The Prophet ﷺ is saying, why do you ask me this while on this day Allah gave me life and revealed the Qur'aan upon me?! Which means that it is required to fast on Mondays as a gratitude to Allah for His creating me and revelation of the Wahy.

This is similar to the fast of Aashoorah. The fast of Aashoorah was made obligatory upon every Muslim before the month of Ramadaan.

It has been related in the Ahadeeth that when Allah's Messenger migrated to Medina, he found the Jews fasting the day of Aashoorah and inquired about it. They replied saying this is the day



when Allah saved Moosa ؑ and his people from Fir'awn and his army. So we fast on this day in thankfulness to Him.

Allah's Messenger ﷺ said, "We have more right upon him than you." So, he fasted and ordered fasting on this day and it was made obligatory until Allah revealed this verse, "The month of Ramadan in which was revealed the Qur'aan, a guidance for mankind and clear proofs for the guidance and criterion (between right and wrong)." [Soorah al-Baqarah (2): 185]

The obligation of fasting on the day of Aashoorah was abrogated later and it became a Sunnah.

It is evident from this that Allah's Messenger ﷺ participated with the Jews in their fasting on the day of Aashoorah in thankfulness to Allah for saving Moosa ؑ from Fir'awn. So, the door of Shukr (thankfulness) has been opened - even for us - in the form of fasting on Mondays because it is the day when Allah's Messenger ﷺ was born and on this day the Wahy (revelation) came down upon him.

Now I ask, 'These people who celebrate Mawlid, do they fast on Mondays?'

No, they do not fast on Mondays. But most of the people celebrate Mawlid an-Nabawi every year! Is this not altering the facts?

For these people, the following verse is true with regards to Jews (alone), 'Would you exchange that which is better for that which is lower?' [Soorah al-Baqarah (2): 61]



The fast which is agreed upon by all the Muslims on Mondays is Khayr although majority of the Muslims do not fast this day!!

There are a very few people who fast on these days. So, do they know the reason behind this fast? No, they don't.

So, where are the scholars who defend Mawlid, why don't they enlighten the people that fasting on Monday is the legislated celebration of Mawlid (i.e., birthday of Allah's Messenger)? And why don't they encourage the people to it instead of defending the unlegislated celebration?

Allah truly says, "Would you exchange that which is better for that which is lower?" [Soorah al-Baqarah (2): 61]

The Messenger truly said, "They will follow the ways of those who came before them, handspan by handspan, cubit by cubit, until even if they entered a lizard's hole they will follow them." We said, "O Messenger of Allah, (do you mean) the Jews and Christians?" He said, "Who else?" [Agreed upon]

So, we have followed in the footsteps of the Jews, they chose that which was less over that which was Khayr, like we have chosen the celebration of Mawlid an-Nabawi that comes once a year and is baseless - over the Khayr i.e., celebration (of Mawlid an-Nabawi) every Monday.

It is a legislated practice that you fast while keeping in mind the motive behind it which is being thankful to Allah for His creation of Allah's Messenger ﷺ on this day and the revelation of Wahy...

**The opponent:** Isn't reading the Seerah (biography) of Allah's Messenger an act of honoring him?



**Shaikh al-Albanee:** Yes

**The opponent:** In it is reward - this is Khayr from Allah.

**Shaikh al-Albanee:** All of it is Khayr, there is no benefit (for your stance) in this question so I interrupt you with a question, 'Does anybody stop you from reading his ﷺ Seerah?'

Let me ask you a question, 'If there was a legislated worship, but Allah's Messenger ﷺ did not assign a specific time or specific manner for it. Is it allowed for us to set a specific time and manner for it from ourselves? Do you have an answer?'

**The opponent:** No, I don't have an answer.

**Shaikh al-Albanee:** Allah says, "Or have they partners with Allah, who have instituted for them a religion which Allah has not allowed." [Soorah Shurah (42): 21]

Similarly, Allah says, "They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam, while they (Jews and Christians) were commanded to worship none but One Ilah (Allah) La ilaha illa Huwa (none has the right to be worshiped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)." [Soorah Tawbah (9): 31]



Narrated Adee Ibn Hatim ؓ that he heard the Prophet of Allah ﷺ reciting the verse: (above verse), he (Hatim) said “We didn't worship them.” The Messenger of Allah ﷺ “Did they not make Haraam what Allah made Halaal and you all made it Haraam, and they made Halaal what Allah made Haraam and you all made it Haraam?” He replied, 'Certainly.' The Prophet of Allah ﷺ said, “That is your worship to them.” [at-Tirmidhee, vol. 3, p. 56. no. 247]

This shows the danger of innovating in the Deen of Allah.

Adapted from  
cassette no 1/94 of the series al-Huda wan-Nur  
Translated by Shawana A. Aziz  
Arabic text can be found on [www.binbaz.org](http://www.binbaz.org)

