

CLASS 7

CELEBRATING THE BIRTH OF THE PROPHET ﷺ

MAWLID | MILAD UN NABI

THE YEAR OF HIS NOBLE BIRTH

The Prophet ﷺ was born in the city of Makkah in the year of the Elephant (in the year 570 or 571CE), in the month of Rabee'ul-Awwal.

THE DAY OF HIS NOBLE BIRTH

There is an agreement amongst the Scholars that the Prophet ﷺ was born on a Monday, since he ﷺ was asked about fasting on a Monday, and he said: *"On that day I was born and on that day Revelation descended upon me."* (Related by Muslim and Ahmad).

However, as regards the exact date of his birth, then the Scholars have differed about this, although the majority of Scholars say that he ﷺ was born on the 12th of Rabee'ul-Awwal.

Imaam an-Nawawee (d.676H) – rahimahullaah– said: *"There is on agreement that he was born on Monday in the month of Rabee'ul-Awwal. There is a difference of opinion whether this day was the 2nd, 8th, 10th or 12th day of the month – and these are the four most well-known opinions concerning this."*

EVENTS AT THE TIME OF HIS BIRTH

Certain miraculous events are reported to have occurred at the time that the Prophet ﷺ was born. However, most of them are not authentically related, rather they are da'eef (weak) or mawdoo' (fabricated) and therefore cannot be relied upon as decisive proof; such as the narration which relates that some of the galleries of Kisraa's palace broke-up and collapsed, that the sacred-fire of the Magians died-out and that some of the churches on Lake Saawah collapsed and sank down.

However, it is authentically related that the Prophet ﷺ said. *"I am a result of the supplication of my father Ibraaheem and the glad-tidings brought by 'Eesaa 'alayhimus salaam. And my mother – when she bore me – saw that a light shone out from her, which lit up the palaces in Syria..."* (Related by al-Haakim and Ibn Katheer in al-Bidaayah wan-Nihaayah)



He died on 12th Rabi Al Awwal

The majority are of the view that he passed away on 12th Rabee' al-Awwal in the 11th Hijri year. Therefore, surely this makes that day worthier of sadness than happiness?

What Muslims who celebrate the Birthday of the Prophet do on this day

Some of them simply make it an occasion to gather and read the story of the Mawlid, then they present speeches and qaseedahs (odes) for this occasion. Some of them make food and sweets etc., and offer them to the people present. Some of them hold these celebrations in the mosques, and some of them hold them in their houses.

Some people do not limit themselves to the actions mentioned above; they include in these gatherings haraam and reprehensible things, such as free mixing of men and women, dancing and singing, imitating the Kuffaar by cutting cakes or worse by committing actions of shirk such as seeking the help of the Prophet ﷺ, calling upon him, seeking his support against their enemies and so on. Basically doing things that the Prophet ﷺ commanded us to stay away from, how can one go against the command of the Prophet to express their Love towards him?

Whatever form it takes and whatever the intentions of those who do this are, there is no doubt whatsoever that this was never done by the Prophet nor his wives nor his companions nor the first three generations neither did anyone of them ask anyone to do it.

Origin of Milad un Nabi (Mawlid)

It was introduced by the Shi'a Faatimids after the three best centuries, in order to corrupt the religion of the Muslims. The first person to do this after them was the king al-Muzaffar Abu Sa'eed Kawkaboori, the king of Irbil (in Iraq), at the end of the sixth century or the beginning of the seventh century AH.

Ibn Katheer said in al-Bidaayah wa'l-Nihaayah (13/137), in his biography of Abu Sa'eed Kazkaboori: *"He used to observe the Mawlid in Rabee' al-Awwal and hold a huge celebration on that occasion... he would let the Sufis sing from Zuhr until Fajr, and he himself would dance with them."*

This is the origin of this celebration on the occasion of the Prophet's birthday. Eid Milad Un Nabi was not established amongst the Ummah after the time of the Prophet until SIX CENTURIES (600 years) had surpassed. There was no evidence from the Companions, Tabi'een, Mujtahideen, Muhaditheen or those who followed them from this Ummah to ever have even thought of performing this act of celebrating the birth of the Prophet. There is no dispute that these are the great personalities who had greater knowledge of the Qur'an and Hadith than any one that came later.



CELEBRATING THE DAY OF HIS NOBLE BIRTH

Imaam Maalik (d.179H) – rahimahullaah – said: ‘Whosoever introduces into Islaam an innovation, and holds it to be something good, has indeed alleged that Muhammad ﷺ has betrayed his message. Read the saying of Allaah : *“This day I have perfected your religion for you, completed My favour upon you and I have chosen for you Islaam as your religion.”* [Soorah al-Maa’idah 5:3].

So that which was not part of the religion at that time, cannot be part of the religion today. And the last part of this Ummah cannot be rectified, except by that which rectified its first part.”

Thus, had the practice of celebrating milaadun-Nabee (the birthday of the Prophet ﷺ) been something praiseworthy then: “the Sahaba and the first three generations – may Allaah be pleased with them all – would have instituted it. For they were the ones having a greater love and honour for Allaah’s Messenger ﷺ and a greater zeal for doing good. Indeed, the most perfect expression of love and honour for him is by following him, obeying him, carrying out his commands, upholding and reviving his Sunnah (guidance and example) – both inwardly and outwardly – and in spreading his message and striving in this, with the heart, the hand and the tongue. Such was the path of the Companions and those who followed them in goodness (i.e. beliefs and actions).”

All evidences are derived from understanding, no direct hadeeth or action of the Sahabah

If we look at all the evidences quoted by the people who support Milad, none of the ayahs or ahadeeth are directly talking about Milad, they use their own understanding to derive things, things that the Sahabah dint derive and we take from people who came later on (400+ years) & came up with these interpretations.

The most commonly used ayahs are: *“And We have sent thee not but as Mercy to Worlds.”* (Surah Al-Ambiya, 21:107) and then they quote another ayah saying what Allah Ta’ala has commanded for us in regards to His blessings. Allah Ta’ala says: *“Say, ‘Upon Allah’s munificence and upon His mercy – upon these should the people rejoice ...’”* (Surah Yunus 10:58)

But if we see the ayah before this one that is Ayah 57 of Surah Yunus the matter becomes clear, Allah says, *“O mankind! There has come to you good advice from your Lord, and a cure for that which is in your breasts, -- a guidance and a mercy for the believers.”*

Allah confers a great favor on His creatures in what He has sent down of the Gracious Qur’an to His Noble Messenger. He said: *(O mankind! There has come to you good advice from your Lord.)* A warning and a shield from shameful deeds. *(and a cure for that which is in your breasts,)* A cure from suspicion and doubts. The Qur’an removes all the filth and Shirk from the hearts.

If misinterpretations were not enough, recently we see some completely fabricated hadeeths being quoted or they add some things which were not there in the authentic hadeeths to support their claims, but they cannot show any of what they present in the major books of ahadeeth.



Competing with Wrongdoers cannot be an excuse to do this in the name of the Prophet

People especially from the Sub continent or the third world countries say they do this to show the strength of the Sunnis. Shias come out in rallies and in numbers in Muharram, Hindus have their festivals they come out in huge numbers, similarly other religions have their own demonstrations, so they say we have to have one of our own.

SubhaanAllah, is that how we show strength by wasting all that money? Doing things that are forbidden? Rather that money if given to the poor Muslims of the community will make us stronger and united.

Remember, strength and unity is only with the Sunnah

The Sahaba are more befitting to be followed

All Sunni Muslims say it but than we do things they dint do and take the interpretations of Quran and Sunnah opposing to that of theirs. They were taught by the best of Teachers the Prophet ﷺ and they were selected by Allah to be the best of Students. So they are more befitting to be followed than any one who came later on.

We Muslims Love and Follow the Prophet ﷺ in the way he ﷺ taught his companions and in the way they put it into practice in their lives.

Those who celebrate it say it is GOOD BIDAHA

The irony is that even the staunch supporters at the end also say that it is Bidah Hasanah (Good Innovation), SubhaanAllah after all the ayahs and hadeeths they try to derive that it is allowed to celebrate it they still do not call it Sunnah or the way of the Sahabah.

They retaliate by pointing out a lot of things like making Quran into 30 parts, using of Loudspeakers or Mics for Khutbahs, Adhaan and Salah, celebrating of national days, etc but again are these all ibaadah in itself? No they are not. And even if we for argument sake agree that these are Bidah then does that mean doing Bidah is ok? Two wrongs do not make a right!

For anything to be an Ibadah it has to be for the Sake of Allah and in the way of the Prophet ﷺ

To conclude

We conclude with the ahadeeth which has been repeated throughout this course and by the scholars many many times

- 'Aa'ishah, may Allaah be pleased with her, narrated that the Prophet ﷺ said: *"He who performs any deed which is not according to what we are upon (i.e., the Prophet ﷺ and his companions) then it is rejected."* (Muslim).
- Also Prophet ﷺ said: *"He who lives long enough will see many things which he will not recognise, therefore, hold on to my Sunnah and that of the rightly guided caliphs who succeed me; bite onto it (i.e., the Sunnah) with your molars. Stay away from innovations, because every innovation is misguidance."* (Ahmad, Abu Daawood and Tirmidhi).

If you feel the need to do something to proclaim your love for the Prophet ﷺ, fast on the Mondays as the prophet and his companions did nothing but fast on the day he was born (Monday). But they never singled out the 12th Rabi Al Awwal for that.

And when we have more than a 1000 authentically proven Sunnahs for a single day and night than why do we need any innovations, there is nothing that is good that the Prophet ﷺ has left without informing us. Let us follow the proven Sunnahs first and if we have time lets talk about doing more, We challenge you none can do anything more than what the Prophet ﷺ and His companions achieved in their 24hrs.

Imaam Maalik, may Allaah have mercy on him, said: *"The Sunnah is like the rescue ship of Noah, whoever who gets on board will be saved and whoever is left behind is doomed. That which made the former part of the Muslim nation guided is the only thing that will make the latter part of it guided."*

We leave you with a Question, can anything that one of us has innovated be better than what the Sunnah is? Can anything by anyone be better than what the Prophet ﷺ and his companions did? The Muslim's heart would say No!

Let us stick to his Sunnah and the way of the Sahaba and pray Allah to guide us and keep us on the straight path!