

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE CELEBRATION OF THE PROPHET'S BIRTHDAY

الإحتفال با لمولد النبوي على ضوء الكتاب والسنة و الحقائق
التاريخية

IN THE LIGHT OF THE *QUR'AAN*, THE PURIFIED
SUNNAH, AND HISTORICAL FACTS.

ذوا الفقار إبراهيم الأثري :ترجمة اللغة الإنجليزية

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!الحمد لله رب العالمين و الصلاة والسلام على رسوله الكريم

All Praise is due to Allah, the Lord of the Aa'lameen (mankind, Jinn and all that exists) and may the peace and blessings be upon His honourable messenger (Muhammad).

قل ان كنتم تحبون الله فاتبعونى يحببكم الله و يغفرلكم ذنوبكم والله غفور :قال الله تعالى (31:أل عمران)رحيم

“Say (O Muhammad (صلى الله عليه وسلم) to mankind): “If you (really) love Allah then follow me (i.e. accept Islamic monotheism, follow the Qur’aan and the Sunnah), Allah will love you and forgive you of your sins, And Allah is Oft-Forgiving, Most Merciful.”

وما أتاكم الرسول فخذوه وما نهاكم عنه فانتهوا واتقوا الله ان الله شديد العقاب :قال الله تعالى (7:الحشر)

“And whatsoever the Messenger (Muhammad, (صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allah; verily Allah is Severe in Punishment.”

تركت فيكم أمرين لن تضلوا ما تمسكتم بهما كتاب الله و :و قال رسول الله صلى الله عليه وسلم سنة نبويه

(648رقم الحديث , مؤطا إمام مالك)

The Messenger of Allah (صلى الله عليه وسلم) said: “ I am leaving behind two things, you shall never be lead astray if you hold firm to these two, the book of Allah, and the Sunnah of His Prophet (صلى الله عليه وسلم).”

The Celebration of Prophet's Birthday in the era of the Messenger (صلى الله عليه وسلم), and his noble companions (رضى الله عنهم اجمعين)

There is no doubt or uncertainty that firm belief and affection towards the Prophet (صلى الله عليه وسلم) is considered as strong belief. Every minute of his life is regarded as a reflective torch of guidance for our lives. In fact, no one can truly be a believer until the love of the Prophet (صلى الله عليه وسلم) has preference and precedence over his life, wealth, parents, children, and the whole of mankind.

Surely, no Muslim has ever opposed or differed on the above issue. And we also believe that Abu Bakr, Umar, Uthmaan, Ali and all other companions (رضى الله عنهم اجمعين) loved the Prophet in the highest degree possible. Their love for him reached the best and highest position ever attained by anyone, such that it is said about them, "Allah is pleased with them and they are pleased with Him" (رضى الله عنهم اجمعين). (ورضوا عنه).

We also believe that the manner of love and obedience toward the Prophet (صلى الله عليه وسلم) as exemplified by the companions (رضى الله عنهم اجمعين) was taught to them by the Prophet (صلى الله عليه وسلم), which was the most dignified and elevated in status. No true believer whose love for the Prophet (صلى الله عليه وسلم) is true can disagree or differ on this significant point.

But unfortunately there are still people today who have introduced and adopted different ways of love for the Prophet (صلى الله عليه وسلم). Ways that were neither exemplified nor practiced by the noble companions (رضى الله عنهم اجمعين). An example is specifying the 12th of *Rabiul-Awwal* for celebrating the Prophet's (صلى الله عليه وسلم) birthday, illuminating and lighting special kind of lamps, hoisting flags, marching in the streets, feeding and distributing money to the poor, celebrating this day as a holiday, making images of the green mausoleum (dome) that is above the blessed grave of the Prophet (صلى الله عليه وسلم) at Madeenah, strolling and circumambulation with it, around the streets and markets, forming congregational gatherings in order to send peace and blessings upon the prophet in a collective audible fashion.

All the above acts are positively innovated acts, which are in opposition to the methodology of the companions (رضى الله عنهم اجمعين). Therefore, they are worthy of being classified as contrary to the actions of companions (رضى الله عنهم اجمعين).

Because of the saying of the Prophet (صلى الله عليه وسلم):

عليكم بسنتي وسنة :
الخلفاء الرشدين
و قال النبي صلى الله عليه وسلم
(الترمذي وقال حسن صحيح ,ابو داؤد)

“Upon you is to cling to my *Sunnah* and to the *Sunnah* of the rightly guided caliphs.”

In addition, it is evident and obvious to all people that to celebrate the 12th *Rabiul-Awwal* as the Prophet’s (صلى الله عليه وسلم) birthday and to do all the above things is **not** regarded as the Prophet’s *Sunnah* or the *Sunnah* of the rightly guided caliphs. But yes, we can say that it is regarded as the *Sunnah* of the Christians, who celebrate Issa’s (عليه صلوة والسلام) birthday on the 25th of December.

We have been commanded to oppose and differ from the People of the Book (Jews & Christians).

(2234 رقم الحديث ,مسند أحمد)خالفوا أهل الكتاب :و قال النبي صلى الله عليه وسلم

The Prophet (صلى الله عليه وسلم) said: **“Oppose the People of Book (Jews & Christians).”**

If in reality celebrating the Prophet’s (صلى الله عليه وسلم) birthday was such a rewarding and blessed action, then how could it be possible that such a rewarding and magnificent act was not done by the companions (رضي الله عنهم اجمعين)? Why did they deprive themselves from such a blessed action? Whereas it is explicitly clear and accepted by all, that the companions (رضي الله عنهم اجمعين), every single one of them, was obliterate and tactful in following all the elegant examples of the Prophet (صلى الله عليه وسلم).

The Historical glance and reality in celebrating the Prophet's (صلى الله عليه وسلم) birthday

Six centuries of Islam had passed and there was no origin of this innovated act. The era of the companions passed by ((رضي الله عنهم اجمعين)), the era of the *Tab'e'en* passed by, the period of the great *Imaams* of *hadeeth* and Jurists passed by, and none of them perceived or were endowed with this innovated act.

However, it was perceived and introduced by an extravagant king by the name of Muzafar-Adeen (died 630 A.H.) who employed a scholar to legalise this celebration. He paid a reward of one thousand Dinaars to this worldly scholar who was devoted to worldly pleasures. The worldly scholar's name was Umar *Bin* Dahiyah (died 633 A.H.). He was the culprit responsible for introducing this innovated act in the year 604 A.H. (seventh century of Islam).

Let us now examine and analyse the rulings and judgments that the ancient researching scholars have made regarding the extravagant king and the worldly scholar.

The great historian Ahmed *Bin* Muhammad Misree writes: **“Muzafarud-Deen was an extravagant king who would celebrate the Prophet's birthday. He was the first person to introduce this act.”** Moreover, nearly every year he would spend approximately three hundred thousand rupees on this innovated act.

Imam *Ibn* Kathir has written regarding the innovating scholar Umar *Bin* Dahiyah saying that he was a liar. People discarded his narrations and held themselves back from trusting them. For this reason he was extremely humiliated and degraded.

كثير الوقيحة في الأئمة السلف من العلماء خبيث اللسان أحمق شديد : و قال ابن حجر العسقلاني
(4,296لسان الميزان) الكبر قليل النظر في امور الدين متهاونا

Hafiz *Ibn* Hajar Asqalaani says: about Umar *Ibn* Dahiyah: **“He was very impudent and would insolently speak ill of the great *Imaams* and the *Salaf* (the predecessors). He possessed a filthy and evil tongue. He was extremely foolish, stupid, and arrogant. He had very little insight of the affairs of the *Deen* and was lazy.”**

لسان الميزان) رأيت الناس مجتمعين علي كذبه وضعفه :قال ابن التجار :و قال ابن حجر العسقلاني
4,295)

Hafiz Ibn Hajar Asqalaani also narrates: *Ibn Tujjar's* saying: “I found that there was a consensus amongst the people regarding Umar *Ibn Dahiyyah* being a liar and weak.”

إن عمل المولد بدعة لم يقل به ولم يفعله رسول الله :و قال عبد الرحمن مغربي في الفتاوى
(الشرعية الالهية) .صلي الله عليه و سلم والخلفاء والأئمة

Allamah Abdur-Rahman Maghrabee has written in his *Fataawaa*: “No doubt the celebration of the Prophet’s birthday is an innovation, it was never practiced by the Prophet (صلى الله عليه وسلم), nor his companions the rightly guided caliphs, and the great *Imaams*; nor did anyone of them command that it should be practiced.

القول) .قد اتفق العلماء المذهب الاربعة بدم هذا العمل :وقال أحمد بن محمد مصري مالكي
(المعتمد)

Allamah Ahmed *Bin* Muhammad Misree Maalikee says: “Verily there is a consensus amongst the scholars of the four *Madhabs* on the derogation (dispraise) of this action.”

Oh respectful Muslim! In the light of all the above evidences and the witnessing of other proofs it becomes obvious to every single person that the people of the best generations up until the 6th Century of Islam were not aware of this innovated act, in fact it became known in the 7th century of Islam due to the effort of an extravagant king and a worldly innovating scholar.

If after knowing all this, if even then a person is to assume this action to be a rewarding action, a cause of attaining closeness to *Allah* and His messenger (صلى الله عليه وسلم), and an action of love and gratitude then the remedy for this person can only be given by *Allah*, which is guidance.

Is there a consensus amongst the Researching Ancient Scholars of History regarding the birth date of the Prophet (صلى الله عليه وسلم)?

So let us examine, analyse and research on this day that the people specify for the Prophet's birthday. Is it actually the exact day on which the prophet صلى الله عليه وسلم was born?

Imam *Ibn Kathir* in his book "*Al-Bidaayah Wan-Nihaayah*" has narrated all the differing opinions of the scholars:

1. The Prophet was born on the 2 nd of <i>Rabiul-Awwal</i> .	"قيل الليلتين خلتامنه "
2. The Prophet was born on the 8 th of <i>Rabiul-Awwal</i> .	"و قيل لثمان خلون منه "
3. The Prophet was born on the 10 th of <i>Rabiul-Awwal</i> .	"و قيل لعشر خلون منه "
4. The Prophet was born on the 12 th of <i>Rabiul-Awwal</i> .	"وقيل لثنتي عشرة خلت منه "
5. The Prophet was born on the 18 th of <i>Rabiul-Awwal</i> .	"وقيل الثامن عشر من شهر ربيع الأول "
6. The Prophet was born on the 17 th of <i>Rabiul-Awwal</i> .	"و قيل لسبعة عشر خلت منه "
7. The Prophet was born on the 12 th of <i>Ramadhanul-Mubarak</i> .	"البداية والنهاية) لثنتي عشرة ليلة من شهر رمضان " (2,320
8. The Prophet was born on the 9 th of <i>Rabiul-Awwal</i> .	"التاسع من شهر ربيع الأول "

Allamah Safiur-Rahmaan Mubarakpuri (*Hafidhahullah*) chose the last opinion in his book "*The Sealed Nectar*".

Respectful reader! From the above statements you have come to know that the honourable *Imaams* could not specify an actual birth date for the Prophet (صلى الله عليه وسلم). How then is it possible that the so-called scholars of today specify a birth date? What evidence do they refer to? Whereas the *Imaams*, Scholars of History, and the *Muhaddeetheen*, could not even specify an exact date?

We do say in response that, in reality, those who celebrate the Prophet's are actually celebrating the Prophets death. This is because the date of the death of the Prophet

was on the 12th *Rabiul-Awwal*.

A final word: May Allah, The Glorified and Exalted, give all the Muslims the ability to abstain from all types of innovation and obscenity and guide all Muslims to follow the *Qur'aan* and *Sunnah* according to the Understanding of the noble companions (رضي الله عنه اجمعين). *Ameen!*