



Responding to 10 Common Justifications for Celebrating the Prophet ﷺ's Birthday (Mawlid)

Description

10 Popular Doubts used to justify celebrating The birthday of The Prophet ﷺ Sallallahu ﷺ Alaihi Was Salam ﷺ (Eid Mawlidun Nabi)

1. It is a Sunnah of the Prophet ﷺ.
 2. It is a Sunnah of the Sahabah.
 3. It is a Sunnah of the Ummah.
 4. It is a Sunnah of the Muslim world.
 5. It is a Sunnah of the Muslim world.
 6. It is a Sunnah of the Muslim world.
 7. It is a Sunnah of the Muslim world.
 8. It is a Sunnah of the Muslim world.
 9. It is a Sunnah of the Muslim world.
 10. It is a Sunnah of the Muslim world.

11. It is a Sunnah of the Muslim world.

With the advent of the yearly celebration of the birthday of the Prophet ﷺ Sallallahu ﷺ Alaihi Was Salam ﷺ Muhammad, in this brief article we clarify the correct Islamic position concerning this practice, namely the fact it is not a legislated practice in Islam. It was not practiced by the first three noble generations of the Muslim at all. Rather it was innovated in the 4th century by the Fāṭimidīs who were known as the Ubaidiyān and they were Bāṭinīyah Ismāʿīliyah Shia, and not people of Sunnah. They not only innovated the celebration of the mawlid of the Prophet ﷺ Sallallahu ﷺ Alaihi Was Salam -, they also innovated alongside it, the celebration of the mawlid of Fāṭimah, Ali, Hasan, and Hussain ﷺ Radhiyallahu ﷺ Anhum. In its practice, is resemblance of the people of the book in celebrating the birth of Jesus, a practice that was not carried out by the disciples of Jesus. Thus here we present, 10 popular arguments used by those who carry the practice out, and brief responses to their arguments.

Wa Billahit Tawfīq.

The Response: Allah has informed us that our success lies in following them and their practice of the religion, and destruction lies in opposing them.

Allah Says:

وَالَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ أَلِيمٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَبِيرٌ وَالَّذِينَ كَفَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ السُّعُورِ أُولَٰئِكَ فِي عَذَابٍ مُّهِينٍ وَالَّذِينَ كَفَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ السُّعُورِ أُولَٰئِكَ فِي عَذَابٍ مُّهِينٍ وَالَّذِينَ كَفَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ السُّعُورِ أُولَٰئِكَ فِي عَذَابٍ مُّهِينٍ

âﷻ **And whoever contradicts and opposes the Messenger (Muhammad SAW) after the right path has been shown clearly to him, and follows other than the believersâﷻ way. We shall keep him in the path he has chosen, and burn him in Hell âﷻ what an evil destinationâﷻ {Nisaa:115}**

So once again, if they did it we do it, if they didnâﷻ t we donâﷻ t!

4. Millions of Muslims practice it! So are they all wrong and you few are right!

The Response: Truth is not known or recognized due to the numbers of people that practice it. If that were the case Hindus and Christians would be upon the Haq! Allah has never praised majorities in the Qurâﷻ n, rather majorities have been dispraised in the Qurâﷻ n!

Allah said:

وَالَّذِينَ كَفَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ السُّعُورِ أُولَٰئِكَ فِي عَذَابٍ مُّهِينٍ وَالَّذِينَ كَفَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ السُّعُورِ أُولَٰئِكَ فِي عَذَابٍ مُّهِينٍ وَالَّذِينَ كَفَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ السُّعُورِ أُولَٰئِكَ فِي عَذَابٍ مُّهِينٍ

âﷻ **And if you obey most of those on earth, they will mislead you far away from Allahâﷻ s Path âﷻ {Anâﷻ aam:116}**

and he said:

وَالَّذِينَ كَفَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ السُّعُورِ أُولَٰئِكَ فِي عَذَابٍ مُّهِينٍ وَالَّذِينَ كَفَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ السُّعُورِ أُولَٰئِكَ فِي عَذَابٍ مُّهِينٍ

âﷺ **And We certainly sent into every nation a messenger, [saying], âﷺ
Worship Allah and avoid TaghÄ«tâﷺ {An Nahl 36}**

Thus if this celebration were prescribed and permissible it would have been for his being sent as a prophet over and above his birth! Yet it is not prescribed for any of the two.

6. You people say it is a bidâﷺ ah as though all bidâﷺ ah is bad! It may be a bidâﷺ ah But it is a bidâﷺ ah hasanah (A good bidâﷺ ah). The Prophet âﷺ Sallallahu âﷺ Alaihi Was Salam âﷺ said: **âﷺ Whosoever brings about in Islam a good Sunnah then he has the reward for it, and the reward of all who act upon it without their reward being diminished in any wayâﷺ {Muslim: 1017}**

The Response: There are no bidâﷺ ah hasanah! The Prophet âﷺ Sallallahu âﷺ Alaihi Was Salam âﷺ said âﷺ **EVERY bidâﷺ ah is misguidance..âﷺ The Intent behind the hadeeth is whoever practices an established Sunnah that had been left, or neglected, he revives it, and due to him this Sunnah is practiced. It does not refer to there being innovations that are considered good! The clearest proof of this, is present in the hadeeth itself! The reason The Messenger -Sallallahu Alaihi was Salam- made the statement, was because some poor people had come to the Messenger of Allah -Sallallahu Alaihi was Salam- and he requested from his companions to give charity to them. Some were slow to do so, and so one of the companions seeing this, hastened and gave charity. The rest of them then hastened to give charity, and so The Prophet âﷺ Sallallahu âﷺ Alaihi Was Salam âﷺ said: **âﷺ Whosoever brings about in Islam a good Sunnah..âﷺ Thus the question that has to be asked is, was the Prophet âﷺ Sallallahu âﷺ Alaihi Was Salam âﷺ speaking of innovation or a sunnah that was already established? Of course giving in Charity was and is, an established Sunnah, therefore there is no evidence in this hadeeth for the statement.****

7. People have brought about actions that have been accepted by the Muslims for generations. For example Umar gathered the people in congregation for salÄ« tul TarÄ« wÄ«h and he made three pronouncements of divorce made in one sitting be considered as three, while that was not the case at the time of The Prophet âﷺ Sallallahu âﷺ Alaihi Was Salam -. Likewise UthmÄ« n gather the qurÄ« n together in one book, this was not done before. This is proof that not everything new thing must be rejected, if it is a good thing.

The Response: As far as the TarÄ« wÄ«h issue, then the response to this is similar to point 6, it was something practiced by The Prophet âﷺ Sallallahu âﷺ Alaihi Was Salam âﷺ but he left it on the third night, after practicing it for two nights, fearing it would be

made compulsory upon the ummah. Umar only revived the practice. As far as the Talaq issue and the gathering of the Qurân then this falls under â The Sunnah of the Rightly Guided Caliphs that The Prophet â Sallallahu â Alaihi Was Salam â commanded us to hold onto with our molar teeth in his statement

â Cling to my Sunnah and the Sunnah of the rightly guided caliphs, cling to it and hold onto it with your molar teeth..â {Abu Dawood: 4607 Declared SahÄ«h By Shaikh AlbÄ«ni in SahÄ«hul JÄ«mi 2549}

Therefore this does not fall under blameworthy innovation especially since there was an established overall good in that which they legislated.

8. The word ÙÙ (every) does not always mean all. Therefore there are some exceptions to the rule like mawlid

The Response: The origin with the words of Allah and his messenger is that words are held upon their apparent meanings except if there is textual evidence indicating otherwise. Thus ÙÙ means â everyâ wherever it occurs, unless there is clear textual evidence indicating the contrary. This does not exist here. In fact, the statement has a strong precursor of warning, emphasizing the fact that what is intended is *every* and *all* newly invented affairs in the religion. The Prophet â Sallallahu â Alaihi Was Salam â said: â **Beware of newly invented affairs, for indeed ALL newly invented matters are innovation and all innovations are in the fire**â . So where is the evidence that â ALLâ is not absolute?

9. Abu Lahab was seen in a dream. It was said to him what is your state? He said: â *I am in the hellfire, but my punishment is lightened every Monday night due to my happiness with the birth of The Messenger, and due to me freeing Thuwaibah (the wet nurse of the Prophet â Sallallahu â Alaihi Was Salam)* â If this is the case with one of the worst of the kufÄ«r that ever lived, then what about when the believer rejoices his happiness at the birth of the Prophet â Sallallahu alaihi was Salam!

The Response: The authentic version of the hadeeth occurs in BukhÄ«ri (5201) The hadÄ«th mentions that Abu Lahab was seen in a dream by one of his relatives, so he said to him what is your state? He replied â *I am in a wretched state but I am (occasionally) given something to drink through a hole like this (and he pointed to a small crevice between his thumb and index finger) because of my freeing Thuwaibah*â . Thus the authentic version of the hadeeth has no mention of his â Happiness with the birth of

The Prophet ﷺ Sallallahu ﷺ Alaihi Was Salam. Secondly it doesn't occur in any of the sound sources of hadith. Thirdly even if it were authentic (for argument sake), then the narrator of the dream is unknown, we do not know if he or she was Muslim or an unbeliever. Fourthly, apart from the dreams of The Prophet ﷺ Sallallahu ﷺ Alaihi Was Salam or the dreams of individuals that The Prophet ﷺ Sallallahu ﷺ Alaihi Was Salam affirmed were true dreams (Like the dream of Abdullah Ibn Zaid when he heard the adhān before its legislation and the Prophet ﷺ Sallallahu ﷺ Alaihi Was Salam affirmed it was a true dream) peoples dreams are not a source of legislation!

10. Do you prevent the remembrance of Allah and reciting the life of The Prophet ﷺ Sallallahu ﷺ Alaihi Was Salam?!

The Response: No we do not! But we are against legislating a religious practice that is carried out on a particular day without evidence specifying its legislation.

Wa Sallallahu ﷺ Alaa Nabiyyinaa Muhammad

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Date

04/17/2026

Date Created

11/09/2019