



ANSWERING OBJECTIONS ABOUT MAWLID AL-NABIY ﷺ

#1 *Nothing in the Sharīah permits the celebration of birthdays*

This is an idiotic objection crafted by ignorant minds. Celebrating birthdays like disbelievers is not permitted; but thanking Allāh for His favours by doing good deeds is a sunnah. The Prophet ﷺ would fast on Mondays; and when asked, he ﷺ replied “**That is the day on which I WAS BORN.**” **ذَٰكَ يَوْمٌ وَلِدْتُ فِيهِ**

Ṣaḥīḥ Muslim, 1162 | Musnad Imām Aḥmad, 22537, 22541, 22550 | Abū Dāwūd, 2426

Obviously, the Prophet **commemorated** his own birthday by fasting. So ‘celebrating’ birthdays by fasting or other forms of worship in gratitude to Allāh for His favours is permissible. The Prophet’s ﷺ birthday is a great favour of Allāh جَلَّ وَعَلَا upon Muslims, as He has said:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا

Allāh has bestowed a great favour upon believers, when He sent among them, a Messenger (Prophet Muḥammad ﷺ) *Aāl Imrān 3:164*

The Qur’ān mentions birthdays of Prophets as a significant event!

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ

[Yīsā عَلَيْهِ السَّلَام said:] Peace be upon me on THE DAY I WAS BORN *Maryam 19:33*

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ

Peace be upon him [Yaḥyā عَلَيْهِ السَّلَام] on THE DAY HE WAS BORN *Maryam 19:15*

The Prophet ﷺ is sent as a Mercy [Al-Anbiya 21:107] and elsewhere, Allāh has commanded us to rejoice for receiving His Grace and Mercy.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا

Say: In the bounty of Allāh and in His Mercy, let them rejoice *Yūnus 10:58*



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#2

None of the Sahabah, the Tabi'een or the Taba at-Tabi'een celebrated the Prophet's birthday.

None of the Ṣaḥābah had copies of the Qur'ān with diacritics. None of the Ṣaḥābah wrote books of tafsir or referred to ḥadīth compilations. None of the Ṣaḥābah **translated Qur'ān or Ḥadīth**. Classification of ḥadīth was unheard of in the time of the Ṣaḥābah. There were no **'fatwā committees,'** no universities, no degrees and no Qur'ān competitions. All these were adopted later in the cause of Islām.

Summary of a fatwā of the great ḥadīth master Ibn Ḥajar al-Āsqalānī

- There is sound basis in **SUNNAH** for celebrating Mawlid, that is the ḥadīth found in Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim:

“When the Prophet arrived in Madīnah, he found the Jews fasting on the tenth of Muḥarram, so he asked them about it. They replied: “it was the day when the Pharoah was drowned and Sayyidunā Mūsā عَلَيْهِ السَّلَام was rescued; and we fast on this day in gratitude to Allāh tāālā.” RasūlAllāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **“We have more right to [rejoice for] Mūsā”** and he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ fasted on that day. *Al-Bukhārī, #2004.*

- It is commendable to thank Allāh tāālā on a specific day for favours received or for deliverance from adversity and grief.
- To **commemorate** it **every year** on its **anniversary** is permissible.
- Thanking Allāh tāālā can be in various forms – prostration, fasting, charity, recitation of the Qur'ān etc.
- There is no other favour for a Muslim greater than the coming of our Prophet ﷺ, the Mercy to mankind who was born on this day.

See: *Ḥusn al-Maqṣid fī Āmal al-Mawlid* of Suyūṭī. For the English translation, follow the link below:

<http://www.ridawipress.org/wp-content/uploads/sublime-aspiration.pdf>



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#3 It is a BID'AH that was introduced during 4 AH by Shiites

This is another extremely stupid statement. 4 AH is the time of the Prophet ﷺ. Perhaps they meant another date, but it is still a **LIE**. Shameless and faithless people circulate lies that celebrating Mawlid was initiated by a wicked and irreligious king.

Hāfiẓ ibn Kathir [701-774 AH] is a famous ḥadīth master, author of the tafsīr and a historian. In his famous *Al-Bidāyah wa'n Nihāyah*, he says recounting the events of year 630 AH:

- Celebrating Mawlid was started by the ruler of Irbil
- His name is: King Muẓaffar Abū Sa'yīd al-Kūkūburī ibn Zaynuddīn Ālī ibn Buktikkīn
- He was a magnanimous ruler
- He was a glorious leader and a noble king
- He was chivalrous, brave, fearless, intelligent
- He was a scholar and he honoured scholars

Regardless of who started it, the practice is rooted in the sunnah. Even a disbeliever feels happy upon the birth of a child, and this is out of love; should a Muslim not feel any joy upon remembering the momentous occasion of the birth of their Prophet ﷺ, whom they should love **MORE** than their own children, parents and all others?

The Prophet ﷺ fasted on Mondays and performed his own **āqīqah** (which is a form of thanks to Allah).



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#4

Imitation of the disbelievers (Christmas)

The printing press was invented to print the Christian Bible. So, is printing the Qur'ān also classed as imitating the Christians?

Whichever dolt thought of this objection did not know that major ḥadīth scholars, towering imāms and authors deemed it permissible, commended and praised it, let alone call it imitation of disbelievers.

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

So ask the People of Remembrance [i.e., scholars] if you do not know *Al-Naḥl* 16:43

PROMINENT HADITH SCHOLARS WHO COMMENDED MAWLID

- Imam Ábd ar-Raḥmān ibn Ismāyīl **Abū Shāmah** [599–665 AH / 1202–1266 CE]
- Ḥāfiẓ Ímāduddīn Abu'l Fidā'a Ismāyīl **Ibn Kathīr** [701–774 AH / 1301–1372 CE]
- Ḥāfiẓ Zaynuddīn Abu'l Faḍl Ábd ar-Raḥīm **al-Írāqī** [725–806 AH / 1325–1403 CE]
- Ḥāfiẓ Shamsuddīn Muḥammad **ibn al-Jazarī** [751–833 AH / 1350–1429 CE]
- Shaykh al-Islām Aḥmad **ibn Ḥajar al-Ásḡalānī** [773–852 AH / 1371–1448 CE]
- Ḥāfiẓ Abū Bakr **ibn Nāṣiruddīn al-Dimashqī** [777–842 AH / 1375–1438 CE]
- Ḥāfiẓ Muḥammad ibn Ábd ar-Raḥmān **al-Sakhāwī** [831–902 AH / 1427–1496 CE]
- Ḥāfiẓ **Jalāluddīn** Ábd ar-Raḥmān **al-Suyūṭī** [849–911 AH / 1445–1505 CE]
- Ḥāfiẓ Shihābuddīn Aḥmad **al-Qaṣṭallānī** [851–923 AH / 1505–1517 CE]
- Ḥāfiẓ Shihābuddīn Aḥmad **ibn Ḥajar al-Haytamī** [899–974 AH / 1493–1566 CE]
- Mullā Nūruddīn **Álī al-Qārī** [d. 1014 AH / 1605 CE]
- Shaykh **Ábd al-Ḥaqq Muḥaddith** Bukhārī Dihlawī [958–1052 AH / 1551–1642 CE]
- **Shāh Waliyullāh** Aḥmad al-Dihlawī, his father Shāh **Abdu'l Raḥīm** al-Dihlawī and his son, the great Indian muḥaddith **Shāh Ábd al-Ázīz al-Dihlawī**



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#5

EXAGGERATION of the Prophet ﷺ

Is it 'exaggeration' to remember the Prophet ﷺ to **learn and teach about his life, his miracles, his attributes** and the lofty stations bestowed upon him by Allāh? If not, what exactly is 'exaggeration'? A Muslim should love the Prophet ﷺ far more than anyone else in the creation. And he ﷺ will be given the Exalted Station of Praise on Judgement Day. Glory be to Allāh! His name Muḥammad ﷺ means the 'Praised One' and we are commanded to respect and honour him:

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ

That you believe in Allah and His Messenger, and honour him and revere him *Al-Fat'h 48:9*

Is it 'exaggeration' to remember the Prophet ﷺ to learn and teach about his life, his miracles and exhort people to love and obey him?

#6

Opens the DOOR to shirk and other innovations

This is mindless parroting of a foolish idea. Every Muslim knows that among the Attributes of Allāh is, that He **جَلَّ وَعَلَا** is "**neither born, nor has He given birth to anyone**". Thus, anyone who is born is **NOT** a god. By stating that RasūlAllāh ﷺ is **BORN**, we refute polytheism and celebrating his birthday is proclaiming of **Tawhīd**! If remembering the Prophet is a **DOOR** to shirk, then they should stop reading **Ṣaḥīḥ al-Bukhārī**, which is actually named: **The Compendium of Authentic Reports of RasūlAllāh ﷺ; his sayings, his traditions and his age.**



This may open the door to shirk and innovation – according to blind followers of extremist sects.

لا حول ولا قوة إلا بالله العظيم
والصلاة والسلام على رسوله الكريم



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Ĥadīth of Bukhārī, #5101: Ūrwah ibn al-Zubayr said: Thuwaybah is the slavegirl of Abū Lahab, who set her free and she was the wet nurse of the Prophet ﷺ. After Abū Lahab died, one of his relatives saw him in his dream in a miserable state and he asked him: “What happened to you?” Abū Lahab replied: “I did not get any [comfort] after I left you. Except that I am given a drink for freeing Thuwaybah”.

Suhaylī in *Rawḍ al-Unuf* reports from Ābbās ؓ: After Abū Lahab died, I saw him in my dream after a year in a miserable condition and he said: “I did not get any comfort after I left you, except that **punishment is eased a bit on Mondays**.” This was because, the **Prophet was born on Monday** and when Thuwaybah gave him the **good news of his birth**, Abū Lahab set her free. [Fat’h al-Bārī, 11/371].

Ĥāfiẓ Abū Bakr Muḥammad ibn Nāṣiruddīn al-Dimashqī [777–842 AH / 1375–1438 CE] is a prominent ḥadīth imām. He has written a seven-volume compendium on the Prophet’s ﷺ life named *Jāmiy al-Aāthār fi’s Siyari wa Mawlid al-Mukhtar*. He has also written a small book on Mawlid named: *Mawrid al-Ṣādī fī Mawlidī’l Hādī*. In it, he says:

وَتَبَّتْ يَدَاهُ فِي الْجَحِيمِ مُخَلَّدًا
يُخَفَّفُ عَنْهُ لِلْسُرُورِ بِأَحْمَدَا
بِأَحْمَدَ مَسْرُورًا وَمَاتَ مُوَحِّدًا

إِذَا كَانَ هَذَا كَافِرًا جَاءَ ذَمُّهُ
أَتَى أَنَّهُ فِي يَوْمِ الْإِثْنَيْنِ دَائِمًا
فَمَا الظَّنُّ بِالْعَبْدِ الَّذِي طُولَ عُمُرِهِ

If this is what a kāfir [Abū Lahab] can get, who is deplored as: **Destroyed be his both hands**; who, will remain in hell forever.

It has been reported that he gets a reprieve every Monday His torment subsides on account of his rejoicing for Aḥmad ؓ

What will be the reward of a man, who spends his entire life Being pleased with Aḥmad ؓ and dies as a monotheist?

صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ