

Celebrating The Prophets Birthday on an Incorrect Date Just Like The Christians Do With Jesus

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Part 1

Traditionally 12th Rabe'e ul-Awwal is considered to be the Day of the Birth of the Messenger of Allaah (Sallallahu Alayhee Wassallam) and this is the day the soofee and bareilwees gather to indulge in this innovation.

However from a historical perspective this seems to be an incorrect day and the scholars of Islaam have differed as to the day the Messenger of Allaah (Sallallahu Alayhee Wassallam) was born.

The Seerah of Ibn Ishaq mentions the Messenger of Allaah (Sallallahu Alayhee Wassallam) was born in the year of the elephant ie when the army of Abraha attacked the Kab'ah which was compromised of elephants thereby incurring Allaah's anger. (with a good chain from Ibn Ishaq as was said by Shaikh Abdur Rahman al-Banna in his Fath ar-Rabbaanee (20/190)

Imaam Suhailee mentions, "Elephants came to Makkah in the month of Muharram and the Messenger of Allaah (Sallallahu Alayhee Wassallam) was born 50 days after this event." This also seems to be the opinion of the majority of the scholars according to Imaam Suhailee and Muhammad ibn Ishaq. (Fath ar-Rabbaanee (20/190)

The famous historian Haafidh Ibn Katheer writes in his well known book of history, *al-Bidaayah Wan-Nihaayah* that the majority of the people of knowledge believe the Messenger of Allaah (Sallallahu Alayhee Wassallam) was born in the month of Rabe'e ul-Awwal however there are varying statements pertaining to the exact date, whether this was in the beginning of the month, at the end or during the middle. Some have opined 2nd of Rabe'e ul-Awwal, some have said 8th Rabe'e ul-Awwal, some have said 10th, some have said the 17th, some have said the 18th, and some have even said the 21st of Rabe'e ul-Awwal. The dates that have precedence are the 8th of Rabe'e ul-Awwal and the 12th of Rabe'e ul-Awwal. Haafidh Ibn Katheer himself has given precedence to the 8th of Rabe'e ul-Awwal. This is also what Imaam Humaidee has transmitted from Imaam Ibn Hazm and many other scholars have also supported this date. (al-Bidaayah Wan-Nihaayah (2/259-262) of Ibn Katheer)

Imaam Tabaree and Ibn Khaldoon have favoured 12th of Rabee ul-Awwal (cited from Allaamah Qadhee Suleimaan Mansoorpoorees book, *Rehmatul Lil-A'alameen* (1/40)

Imaam Ibn al-Jawzee has favoured the opinion that the Messenger of Allaah (Sallallahu Alayhee Wassalams) date of birth was on the 10th of Rabee ul-Awwal in his book '*al-wafaa Bi-Ahwaal al-Mustafaa*' (1/154).

In recent years 2 well known biographers ie Allaamah Qadhee Suleimaan Mansoorpooree in his *Rehmatul Lil-A'alameen* and Allaamah Shiblee in his *Seeratun-Nabee*, both opined the date of the birth of the Messenger of Allaah (Sallallahu Alayhee Wassalam) was on the 9th of Rabee ul-Awwal corresponding to 20th April 571 ce (Shiblees *Seeratun-Nabee*(1/171), Allaamah Qadhee Suleimaan Mansoorpoorees *Rehmatul Lil-A'alameen*(1/40).

The same date has been endorsed to be correct by Muhammad Tala'at in '*Taareekh Duwal al-Arab*'(cited from Qadhee Suleimaan Mansoorpoorees *Rehmatul Lil-A'alameen* (1/40) footnotes and (2/367) and also refer to Muhammad *al-Qudwah al-Kaamilah* (pg.7)

(From '*Celebrating Milaad On the Day Of Messenger of Allaah (Sallallahu Alayhee Wasallam) Demise*' with slight adaptation (pgs. 11-12)

Are the Celebrations of Mawlid of the Messenger of Allaah (*Sallallahu Alayhee Wasallam*) For his Birth or His Death?

By Shaikh Muhammad Muneer Qammar

From his book '*Celebrating Milaad On the Day Of Messenger of Allaah (Sallallahu Alayhee Wasallam) Died*' (pg.12-14)

Translated & Annotated by Abu Khuzaimah Ansaari and Abu Hibbaan

PART 2

We have already talked about the varying opinions of the scholars of Islaam in relation to the actual birth date of the Messenger of Allaah (*Sallallahu Alayhee Wasallam*) in Part 1 so,

The well known expert of astronomy from Egypt, Mr Mahmood Pashaa has established the following points in his book, '*at-Taqweem al-Arabee Qabl al-Islaam Waa Taareekh Milaad ar-Rasool Waa Hijrati*' based on his mathematical findings as well as numerous other factors. He said

"On the basis and in light of the event of the Elephants (of the army of Abraha) occurring on the Monday in the month of Rabee ul-Awwal and also on the basis of the Solar eclipse that occurred at the time of the death of the Prophets (Sallallahu Alayhee Wasallam) son, Ibraahim, the Prophets correct birth date corresponds to the 9th of Rabee ul-Awwal. With regards to the Christian Gregorian calendar this correlates to 20th of April 571ce which was on a Monday morning."(Hadaa'iq al-Anwaar (1/29) printed with '*at-Taqweem al-Arabee* (pg.36-39)

Mr Mahmood Pashas research is spread over a number of pages and this can be summarised as follows

(1) The Saheeh of Imaam Bukhaari mentions at the time of the death of the younger son of the Messenger of Allaah (*Sallallahu Alayhee Wasallam*) there was a solar eclipse. This solar eclipse occurred in the year 10 Hijree and the Messenger of Allaah (*Sallallahu Alayhee Wasallam*) at the time was 63 years old.

(2) Using the principles of mathematics and calculating the time of the solar eclipse that occurred in 10 Hijree, this corresponds to the 7th of January 632ce at approximately 8.30 in the morning.

(3) This calculation also establishes that if we subtracts these 63 lunar years (from 632ce) we get 571ce which in specific relates to the 12th of April, which in turn correlates to the 1st of Rabee ul-Awwal.

(4) There are differences of opinion relating to the birth date of the Messenger of Allaah (Sallallahu Alayhee Wasallam) however what is universally agreed upon is that it was on a Monday in the Islamic month of Rabee ul-Awwal and this date is restricted between the 8th and 12th of Rabee ul-Awwal.

(5) In the month of Rabee ul-Awwal (in the year 571ce), Monday only falls on the 9th between these restricted dates ie between the 8th and 12th. So on this basis the birth date seems to be unequivocally on the 20th of April 571ce corresponding to the 9th of Rabee ul-Awwal 632H. Furthermore although the report of 12th of Rabee ul-Awwal is culturally famous it is not by any means correctly established via the appropriate calculations. (cited from Seetun-Nabee (1/171-172) of Shiblee)

So we find from the aforementioned discussion and details that the Messenger of Allaah (Sallallahu Alayhee Wasallam) was not born on the 12th of Rabee ul-Awwal, rather what is correct is that he was born on the 9th of Rabee ul-Awwal. Yet, what we do find and what we know is correct is that the Messenger of Allaah (Sallallahu Alayhee Wasallam) passed away on the 12th of Rabee ul-Awwal which is well documented in the books of History and Biographies and this is not the place for such details or discussion.

At this instance our intention is just to mention the day our brothers allegedly celebrate the birth day of the Messenger of Allaah (Sallallahu Alayhee Wasallam) is not the day of his birthday but in actual fact it is really the day that he died. The 12th of Rabee ul-Awwal is generally famously known as the date of the demise of the Messenger of Allaah (Sallallahu Alayhee Wasallam) so then we must pose and ask the question what is all this happiness and celebrations on the day that he died? May Allaah the most High grant us understanding and comprehension. Ameen

The Sharee'ah Ruling Concerning the Customary Practice of Mawlid un-Nabee (*Sallallahu Alayhee Wasallam*) in Light of the Quraan and Sunnah

By Shaikh Muhammad Muneer Qammar

From his book '*Celebrating Milaad On the Day Of Messenger of Allaah (Sallallahu Alayhee Wasallam) Died*' (pg.15-18)

Translated & Annotated by Abu Khuzaimah Ansaari and Abu Hibbaan

PART 3

All of the Muslims from the various lands especially those from the sub-continent have been accustomed to celebrating the Prophets (*Sallallahu Alayhee Wasallam*) birthday, similarly they lead processions and gatherings in the streets. They indulge in festivities of food and drink and absorb themselves in traditional folk music (Qawwalee – assumed religious music) although another group of people consider such practices to be absolutely impermissible in the Sharee'ah.

The Quraan has given us numerous excellent principles for dealing with this and other contentious and issues that are differed over. From them the first principle is

(1) Contentious differences should not be even allowed to escalate thereby compromising the ultimate power of the Muslim Ummah as a verse from Soorah al-Anfaal mentions,

And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient. (Soorah al-Anfaal:46)

(2) If contentious difference do arise then they must be addressed and judged according to what Allaah and his Messenger (*Sallallahu Alayhee Wasallam*) have ruled. Then it becomes incumbent upon to accept the ruling that has been decreed, as a verse in Soorah an-Nisaa mentions

O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result. (Soorah an-Nisaa:59)

(3) When Allaah and his Messenger (*Sallallahu Alayhee Wasallam*) decide on something, then from the aspect of preserving our Eemaan it is to accept such decrees without any questions or objections. Hence Allaah says in verse no 65 of Soorah an-Nisaa

But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission. (Soorah an-Nisaa:65)

We find from this verse anyone harbouring any disagreement with the Messenger of Allaahs (*Sallallahu Alayhee Wasallam*) decree is in essence contrary to our Eemaan.

Hence it has been narrated in one hadeeth that the Messenger of Allaah (*Sallallahu Alayhee Wasallam*) said, "No one is a believer up until his desires are in accordance with what I have bought." (refer to Tafseer ibn Katheer in explanation of verse 36 of Soorah al-Ahzaab)

(4) When Allaah and his Messenger decree something then no one has the authority or right to adopt his own path or way, rather he must accept the divine decree. Hence Allaah the most high said,

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error. (Soorah al-Ahzaab:36)

(We find out in light of this verse that the opinion of a mujtahid should not be acted upon in opposition to the Quraan and Hadeeth, rather the Quraan and Hadeeth are to be unconditionally wholeheartedly accepted in comparison to the statement of a mujtahid, even though his opinion is respected it will still be rejected as this is preservation of eemaan and salvation from misguidance.)

So with these principles in mind when we attempt to find a solution to this contentious issue ie the celebrations of the Mawlid we open the Quraan, the book of Allaah, The Almighty. So if you were to read, consult and research all the 30 juzz of the Quraan and traverse through its 114 Soorahs you will not find a single verse which proves celebrating the Mawlid (or Milaad) therefore we find Allaah has not decreed the celebrating of the Mawlid and hence it does not favour those who advocate or support it. Therefore expecting reward from something which Allaah has not commanded is a mere waste of effort and futile

Furthermore when we refer to the decree of the Messenger of Allaah (*Sallallahu Alayhee Wasallam*) we consult, read and look into his beloved awe inspiring life and we find that he never celebrated his birthday himself and nor did he command others to do so. It cannot be claimed he may not have celebrated his birthday because he was poor or lacked finances because his early life in Makkah was difficult and he faced great hardship. This again is an incorrect notion as he (*Sallallahu Alayhee Wasallam*) became the leader of all of the wealth of the Islamic state after Hijrah whilst he was in Madeenah. Furthermore all the wealth and treasures of the different lands from the east to the west were placed at his feet. So even though he possessed all this wealth, it is not established if he ever celebrated his birthday or organised gatherings. At the same time he never commanded or ordered anyone to do likewise, therefore how can practising and doing such actions be worthy of any good rewards or righteousness?

If such actions carried reward or if there were any religious or worldly benefits, the Messenger of Allaah (*Sallallahu Alayhee Wasallam*) would have most certainly ordered his companions to do this because Allaah the most high in relation to the Messengers grandeur said,

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful. (Soorah at-Tawbah :128)

How could such a loving and caring Messenger of Allaah (*Sallallahu Alayhee Wasallam*) have deprived his companions of such righteous actions. We also find from the actions and statement of the Messenger of Allaah (*Sallallahu Alayhee Wasallam*) about the 2 Eeds ie Eed ul-Fitr and Eed ul-Adhaa and yet there is no mention or even the mere suggestion of the concept of a third Eed yet we do find from some of his statements addressing the day of Friday as Eed in fact more virtuous than the other 2 Eeds.

Nonetheless even though numerous opportunities arose during the lifetime of the Messenger of Allaah (*Sallallahu Alayhee Wasallam*) to celebrate his birthday, we still do not find him commanding or ordering us to do this and therefore this is a clear and manifest evidence that celebrating his birthday is not something good or praiseworthy.