

The Ruling Concerning the Celebration of Mawlid an- Nabiyy According to Ahādīth

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**“Hadislere Göre Mevli-i Nebi’yi
Kutlamının Hükümü”**

Özet: Mevlidü’n-Nebi’yi kutlamak ve hadislerden hareketle hükümünün ne olduğu, ulema arasında pek çok tartışmaya yol açmıştır. Yine, Hz. Peygamber’in doğduğu tarihi İslâm âlimleri arasında her zaman tartışma konusu olagelmiştir. Bu nedenle bu makale, hadislerin söz konusu kutlamalarla ilgili hükümünü incelemeyi amaçlamaktadır. Burada, Mevlidü’n-Nebi’nin kökeni, gelişimi ve Hz. Peygamber’in doğum tarihi ile ilgili çeşitli görüşler incelenecektir. Çalışma tabiatı gereği teorik nitelikte olup; konuyla ilgili kitap, dergi, hadis, Kur’ân gibi mevcut literatür ve araştırmalar gözden geçirilecektir. Araştırmalar, söz konusu kutlamaya dair temelde iki farklı görüşün olduğunu ortaya koymaktadır. Peygamber’in kendisi ya da ashâbı tarafından kutlanmadığı için bazı âlimler bunun bid’at olduğunu savunurken; diğer bir kesim, kutlamanın caiz olduğuna hükmetmiş ve söz konusu uygulamalar tavsiye edilmiştir. Zira bu, insanların bu vesileyle O’nun icraatlarıyla ilgili sohbetleri dinlemesine vesile olacak bir hâdisedir. Yine onlar, Peygamber’in vefatından sonra, sahâbenin, günümüzde ibadet olarak uygulanan pek çok fiil icat ettiğine dair sahîh hadis olduğunu ileri sürerler. Bunun çok güzel bir örneği terâvihdir. Hatta bu uygulamayı yerleştiren ikinci Halife, onu ‘bid’at-i hasene’ olarak nitelendirmiştir. Temel hadis kaynaklarında bu uygulamaya dair hiçbir bilginin verilmeyişi gerçeği bile, başlı başına, onun söz konusu dönemde, daha sonraki otoriteler nezdinde sâhip olduğu kadar bu hususa önem verilmediğini göstermektedir.

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Anahtar Kelimeler: Kutlama, Mevlidü’n-Nebi, Doğum günü, Hz. Peygamber, Şeri’at.

I. Introduction

Mawlid an-nabiyy, which occurs on the 12th day of *Rabī’ al-awwal*, the third month in the Islamic calendar every year has been a bone of contention among Muslim jurists (*fuqahā*), scholars and literati (*mutakalimūn*) since its inception.

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Some of them ruled that the celebration is innovation (*bid'ah*), while others ruled that the celebration is permissible and recommended act. Interestingly, some Muslim countries, most notably Saudi Arabia, actually discourage the celebration since it is often the occasion for the excessive veneration of the Prophet Muhammed (SAW). It generally involves an assembly where lengthy poems are recited in Arabic to eulogizing the Prophet, his birth, life, and sufferings, etc. Such veneration conflicts with Islamic teaching which against saint worship. Regardless how one may feel about this matter, the fact remains that *Mawlid an-Nabiyy* is now listed among the public holidays in nearly every country around the world. Along with the two *Eids*, this holiday is now widely celebrated by Muslims of different sectarian and *tariqa* backgrounds.

II. What is *Bid'ah*?

The word *bid'ah* is an Arabic Language which derived from the root word of *bada'h*, literally mean to create a new thing without precedence.¹ It is synonymous with the word *khalk* which means to create something out of something else. The attributive name *al-Badi'* is also derived from the same root to denote Allah as the Creator of things that had no previous existence. For example, in the Glorious Qur'an Allah is *Badi'u's-samawati wa'l-ard* i.e. the Creator of the heavens and earth (out of nothing). Therefore, in its literal sense, the word *bid'ah* has no negative connotations, it plainly refers to anything that comes into existence that is novel or not previously known. In the technical sense, in the way it is used in the *Sharī'ah* it means an addition to the Islam that was not known or practiced at the time of the Prophet or his companions.²

Therefore, to simply *bid'ah* (innovation) in Islam is invention, creation or addition of any matter which is not in harmony with Islamic principles. In this regard, Imam Bukhari documented the saying of the Prophet that "He who innovates something that is not in agreement with our matter (religion), will have it rejected."³ This *hadīth* clarify the following *hadīth* which says: "...Beware of newly invented matters, for ALL invented matter is an innovation (*bid'ah*) and every innovation is misguidance, and all misguidance is in Hell-fire."⁴ Here the *bid'ah* (innovation)' that is being refer to and condemned are those with No conformity or harmony with the principles of Islam. Though, it is a well-documented fact that *Sahāba* innovated many acts after the demise of the

¹ Wehr Hans, *Arabic-English Dictionary*, Spoken Language Services Inc. 1994, P. 57.

² M. Ibn Manzūr, *Lisān al- 'Arab 3rd edition*. Beirut: Dar Sader 1414 H.

³ Abū 'Abdullāh Muhammad bin Ismā'il, *al-Jāmi al-Sahīh (Sahīh al-Bukhārī)*, Cairo: Dar Ihyā al-turath al-'Arabī n.d., Vol. 3, Book. 49, 861.

⁴ Muslim bin al-Hajjāj bin Muslim al-Qushairī, *Sahīh-i Muslim*, Cairo 1393 H, 867 and An-Nasāi: *Sunan an-Nasāi*, Beirut: Dār al-Kutub al-'Ilmiyya 1981, 1578.

Prophet that constitutes the act of *ibādāt* (worship) today. A very good example is *tarāwīh*, because, the name was never used by the Prophet; and the act (of praying *nawāfil* after *Salāt 'Ishāi* during the holy month of *Ramadan*) was never practiced by the Prophet either. In fact, the 2nd Khalīfa of the Prophet who institutionalized this act tagged it *bid'at hasana'* that is good innovation.⁵ They based their argument on the hadīth which reported that, the Prophet was reported to have said "Actions shall be judge according to Intention."⁶ Therefore not all innovations are misguidance. Therefore, there are two kinds on innovation viz: good and bad innovations.

III. The Origin and Development of *Mawlid an-Nabiyy*

The history of the celebration of *Mawlid an-Nabiyy* goes back to the early days of Islam when some of the successors of the Companions of the Prophet (*Tabi'in*) began to hold sessions in which poetry and songs composed to honor the dignity and the righteous example of Prophet Muhammed (SAW) were recited and sung to overflowing crowds in the major cities of Islamic Civilization.⁷ Scholars told that the immediate companions of the Prophet did not necessarily engage in the practice of *Mawlid an-Nabiyy*.⁸ This, however, does not mean to say that the Holy Prophet forbade his Companions from composing poems in his honor. It should be remembered that during the struggle against the Meccan infidels (*kāfirūn*), the Meccans assigned poets to compose negative poetry against the Prophet. This was in the tradition of the Arabs who valued verbal skills in occasional wars of words.⁹ It is indeed against this background that one can understand the development of the various forms of *Qasidas*

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- ⁵ Jalaluddin al-Suyutī, "Celebrating Eid-e-Milad-un-Nabi (Salallahu Alaihi Wasallam)," Retrieved, June 20, 2020 from: http://www.sportsjaw.com/Eid_E_Milad_Un_Nabi_Sallallaho_Alaihi_Wasallam.pdf and N. H. M. Keller, *The Concept of Bid'a in the Islamic Shari'a*, Muslim Academy Trust 1995, 12.
- ⁶ al-Nawawī, Abū Zakariyyā Yahyā ibn Sharaf, *Matn al-Arba'in al-Nawawiyah*. al-Ghawriyah, Cairo: 'Abd al-Hamid Ahmad Hanafi, n.d, 1.
- ⁷ K. O Sulaiman, "The Qadiriyyah and Tijaniyyah Sufi Brotherhoods in Nigeria: A Historical Perspective" in *the Heritage of Islam in Nigeria: Essays in Memory of Dr. Dawood Adekilekun Tijani, 1942-2006*, Siyan Oyefeso, et.all (Eds), Abūja: Digita Quest Publ.g 2016, pp. 262-279.
- ⁸ S.B Soharwardy, *Why Should You Celebrate the Birthday of Prophet Muhammad (Peace be upon him) known as Eid Milad un Nabi OR Mawlid un Nabi?*, Canada: Islamic Supreme Council of Canada/Jama'at Ahle Sunnat 2020 and R.M Abdullah, "Why is Celebrating Prophet Muhammad's Birthday Considered a Sin?," Retrieved, May 12, 2020 from: <https://www.quora.com/Why-is-celebrating-Prophet-Muhammads-birth-day-considered-a-sin>.
- ⁹ Fahd al-Olaqi, "The Prophet Muhammad's Leadership: An Islamic View," Retrieved, May 22, 2020 from: https://www.researchgate.net/publication/283181029_The_Prophet_Muhammad's_Leadership_An_Islamic_View.

composed in the name of the Holy Prophet.¹⁰

IV. The Birth-date of the Prophet Muhammed (SAW)

It is a commonly held belief that the birth-date of the Prophet Muhammed (SAW) was the 12th of *Rabī' al-Awwal*, in the 'Year of the Elephant', which was the year that the Abyssinian Emperor Abraham attacked the *Ka'bah* with an army of elephants¹¹. Most Muslims are unaware that there has always been great controversy over the precise date of the Prophet's birth, and it is quite possible that the 12th of *Rabī' al-Awwal* is not in fact the strongest opinion on the matter. There is no narration in the famous 'Six Books' of *ḥadīth* that specifies when the Prophet was born. Rather, the only narration that exists specifies the day he was born, and not the date. For instance, Abū Qatāda narrates that a Bedouin came to the Prophet and asked him about his fasting on Mondays, to which the Prophet replied "That is the day I was born on, and the day that the revelation began."¹² This *ḥadīth* specifically shows that, the Prophet was born on Monday but Monday of which month, and which year? Therefore, there is no standard source book of *ḥadīth* mentions any precise date. However, there is a tradition of disputed authenticity, in the *Sunan* of al-Bayhaqī which states that Suwayd b. Ghafila narrated that, "The Prophet and I were born in the same year, the 'Year of the Elephant.'¹³ Hence, from the extended books of *ḥadīth*, two pieces of information can be gleaned: that he was born on a Monday (and this is confirmed), and that he was born in the 'Year of the Elephant' (and this is most likely correct).

However, if one turns to the books of history, a number of dates regarding the birth of the Prophet are found. For instance, Ibn Ishāq, the earliest and most authoritative biographer of the Prophet, states, without any *isnād* or other reference, that the Prophet was born on Monday, the 12th of *Rabī' al-Awwal*, in the 'Year of the Elephant.'¹⁴ The history has it that, between Ibn Ishāq and the birth of the Prophet lies almost two centuries, so some more proof is needed

¹⁰ Rifayal Ka'bah, "The Prophet Muhammad's Birthday Celebration," *Retrieved*, December 12, 2019 from: http://www.IslamiCity.com/forum/forum_posts.asp?TID=659.

¹¹ M. H. Haykal, *The Life of Muhammed*, Lagos: Academic Press Ltd. 1976, 34 and Darul Ifta', "Fatwa from Darul Ifta' of United Arab Emirates, Dubai," *Retrieved*, June 20, 2020 from: <http://www.Islamicsupremecouncil.com/eidmilad-fatwa-dawa-irshad-dubai.htm>.

¹² *Sahīh-i Muslim*, Bk. 6, 260 and al-Baihaqī, *al-Madkhal ila al-Sunan al-Kubra*, Riyadh: Maktabah Adwa' al-Salaf 1999, Volume.4, 8182 and 8259.

¹³ al-Baihaqī, *al-Madkhal ilā al-Sunan al-Kubrā*, 1, 79.

¹⁴ M. H. Haykal, *The Life of Muhammed*, Lagos: Academic Press Ltd 1976, 34 and Al Qaradhawi Yousuf, "Eid Milad-un-Nabi (Peace be upon him)," *Retrieved*, June 20, 2020 from: <https://www.islamic-supremecouncil.com/can-we-celebrate-hijrah/>.

before this date is settled on.¹⁵ Another extremely important early source was Ibn Sa'd (d. 230 AH) in his *Ṭabaqāt*, mentions the opinion of a few early authorities regarding the date of his birth. In order, they are:

Firstly: The biographers and historians differed concerning the day and month of the birth of the Prophet Muhammed (SAW). According to them, the reason is that, as it was not known what status the newborn the Prophet Muhammed (SAW) would achieve; his situation was like that of any other newborn. Hence, no one can state with certainty the date of his birth. In another opinion, it was said that, perhaps the reason for this difference of opinion is that when he was born, no one expected that he would attend such a status¹⁶. For that reason, he did not live in the spotlight from the beginning of his life. When Allah decreed that he should begin to convey His message forty years after he was born, people began to seek out whatever memories they had about this Prophet, and they asked one another about every detail of his life.¹⁷ They were helped by what the Prophet himself narrated about incidents that he had experienced from his birth, as well as the reports narrated by his Companions and those who had also gone through those events with him. At that time, the Muslims began to collect everything that they had heard about the life story of their Prophet in order to transmit it to the people down throughout the ages.

Secondly: Among the matters on which there is consensus with regard to his birth is the definition of the year and the day.

1. With regard to the year

It was the Year of the Elephant. According to Ibn al-Qayyim,¹⁸ "There is no difference of opinion concerning the fact that he was born in Mecca, and that his birth was in the Year of the Elephant." This is supported by the modern

¹⁵ el-Sayed el-Aswad, "Mawlid/Maulid," Retrieved, May 22 2015, 2020 from: https://www.academia.edu/15378823/Mawlid_Maulid and S. Dharmie, "Reasons Why We Should Celebrate Maolid," Retrieved, May 12, from: 2020 [https:// www.Nairaland.com/4208788/reasons-why-should-celebrate-maolid](https://www.Nairaland.com/4208788/reasons-why-should-celebrate-maolid).

¹⁶ Yasir Qadhi, "The Birth-Date of the Prophet and the History of the Mawlid-Part I, II and III" Retrieved, June 20, 2020 from: <https://www.google.com/search?q=Yasir+Qadhi.+2009.+The+Birth-Date+of+the+Prophet+and+the+History+of+the+Mawlid-Part+I+%2C+%27II+and+III&ie=utf-8&oe=utf-8> and Claudia Seise, "Women Remembering the Prophet's Birthday: Maulid Celebrations and Religious Emotions among the Alawiyyin Community in Palembang, Indonesia" *Austrian Journal of South-East Asian Studies*, 2018, 11 (2), 217-230.

¹⁷ S Tarsitani, "Mawlūd: Celebrating the birth of the Prophet in Islamic Religious Festivals and Wedding Ceremonies in Harar, Ethiopia," *Musiques traditionnelles d'Éthiopie*, O. Tourny, (ed.) *Annales d'Éthiopie*, 2008, XXIII, 153-176; Schussman Aviva, "The Legitimacy and Nature of Mawid al-Nabi: (Analysis of a Fatwa)" *Islamic Law and Society*, 1998, 55 (2), 214-234.

¹⁸ Ibn Qayyim al-Jawziyah, *Zad al-Ma'ād fi Hadī Khayr al-'Ibad*, Beirut: Dar Ibn Kathīr 2013, 55.

study undertaken by both Muslims and Orientalists researchers who stated that the Year of the Elephant corresponds to the year 570 CE and 571 CE.¹⁹

2. With regard to the day

It was a Monday. He was born on a Monday, his mission began on a Monday and he died on a Monday. It was narrated that Abū Qatadah al-Ansari (may Allah have mercy on him) said: The Prophet (SAW) was asked about fasting on Mondays and he said: “That is a day on which I was born and on it my mission began or Revelation came to me.”²⁰ Ibn Kathīr added that: Those who say that he was born on Friday 17 Rabi‘al-Awwal was mistaken. Then Ibn Dihyan stated why Friday 17 Rabi‘al-Awwal was *da‘if* (weak), and it deserves to be classed as *da‘if* because it is contrary to the text.²¹

Thirdly: With regard to the point on which there is scholarly disagreement that has to do with defining the month and the day of the month. According to Abd Al Malik,²² there are many opinions concerning that, including the following:

1. That he was born on 2 Rabi‘ al-Awwal. Ibn Kathīr said: It was said that he was born on the second of the month. This was stated by Ibn ‘Abd al-Barr in al-Isti‘ab, and was narrated by al-Wāqidī from Abū Ma‘shar Nujayh ibn ‘Abd ar-Rahman al-Madanī.²³

2. It was said that he was born on 8 Rabi‘ al-Awwal. This was narrated by al-Humaydī from Ibn Hazm, and was narrated by Malik, ‘Aqīl, Yunus ibn Yazid and others from az-Zuhrī from Muhammad ibn Jubayr ibn Mut‘im. Ibn ‘Abd al-Barr narrated that the historians regarded it as *sahīh*; it was stated definitively by al-Hafiz al-Kabīr Muhammad ibn Musa al-Khawarizmī, and was regarded as most likely to be correct by al-Hafiz Abū‘l-Khattān ibn Dihyah.²⁴

3. It was said that he was born on 10 Rabi‘ al-Awwal. This was narrated by Ibn Dihyah, and was narrated by Ibn ‘Asākīr from Abū Ja‘far al-Baqir. It was also narrated by Mujālid from ash-Sha‘bi.²⁵

¹⁹ S. A. A. Malik, *Yasin Wal-Qur’an*. Ilesha: Ilesanmi Press 1988.

²⁰ *Sahīh-i Muslim*, 1162.

²¹ Abdul Hakīm Murad, “Mawlid and why it is being neglected in West,” *Retrieved*, June 20th, 2020 from: <http://www.halaltube.com/abdal-hakim-murad-supersession-and-intercession-of-mawlid>.

²² *Ibid*.

²³ Sālih al-Fawzān, “Ruling on Celebrating the Birthday of the Prophet,” *Retrieved*, December 12th, 2019 from: <https://www.google.com/search?q=Salih+alFawzan.+n.d.+Ruling+on+Celebrating+the+Birthday+of+the+Prophet&ie=utf-8&oe=utf-8>.

²⁴ M.S al-Munajid, “Ruling on celebrating the birthday of the Prophet,” *Retrieved*, June 21, 2020 from: <https://islamqa.info/en/articles/60/ruling-on-celebrating-the-birthday-of-the-prophet>.

²⁵ Ibn Abdillah As-sudaisiy, “Birthday and Maolid Celebration: Religious, Cultural or Innovative?,” *Retrieved*, June 12, 2020 from: <https://web.facebook.com/notes/ibn-abdillah-as>

4. It was said that he was born on 12 Rabi‘al-Awwal. This was stated by Ibn Ishāq. It was narrated by Ibn Abi Shaybah in his Musanaf from ‘Afan from Sa‘id ibn Mena’ that Jabir and Ibn ‘Abbas said: The Messenger of Allah was born in the Year of the Elephant on Monday 12 Rabi‘al-Awwal; on Monday his mission began, on Monday he was taken up to heaven, on Monday he migrated, and on Monday he died. This is the well-known opinion according to the majority.²⁶

In another opinion, it was also said that he was born in Ramadan or in Safar or some other month. What appears to be the case is that the strongest opinion concerning the birth of the Prophet is that he was born between the eighth and the twelfth of *Rabi‘al-Awwal*.²⁷ Some Muslim mathematicians and astronomers have determined that the Monday in question was the ninth of *Rabi‘al-Awwal*. It may be that this is another opinion, and it has some merit. That corresponds to 20 April 571CE. This is what the authors of some modern books on History (Prophet’s biography) regard as most likely to be correct.²⁸ Also, Abū’l-Qāsim as-Suhaylī²⁹ and el-Sayed el-Aswad³⁰ said that, the mathematicians say that his birth occurred in the solar month of April, on the twentieth of that month.

As can be seen, there are numerous opinions regarding the precise date of the birth of the Prophet, some of which differ about the month, and others even the year. However, an overwhelming majority of historians and scholars agreed that he was born on a Monday, in *Rabi‘al-Awwal*, in the ‘Year of the Elephant’, which corresponds to 570 (or 571) C.E.³¹ Within the month of *Rabi‘al-Awwal*,

sudaisiy-al-iloori/birthday-and-mawlid-celebration-religious-cultural-orinnovative/79904731010 9390/?_rdc=1&_rdr.

²⁶ Omid Safi, “The Celebration of Mawlid, The Birthday of the Prophet,” *Retrieved*, December 20, 2019 from: <https://onbeing.org/blog/the-celebration-of-mawlid-the-birthday-of-the-prophet/> and P. S Susan, *The Mantle Odes: Arabic Praise Poems to the Prophet Muhammad*. Bloomington: Indiana University Press 2010.

²⁷ Yasir Qadhi, “The Birth-Date of the Prophet and the History of the Mawlid-Part I,II and III” *Retrieved*, June 20, 2020 from: <https://www.google.com/search?q=Yasir+Qadhi.+2009.+The+Birth-Date+of+the+Prophet+and+the+History+of+the+Mawlid-Part+I%2C+%27II+and+III&ie=utf-8&oe=utf-8> and Annemarie Schimmel, *Muhammad Is His Messenger: The Veneration of the Prophet in Islamic Piety*, Carolina: University of North Carolina Press 1985.

²⁸ A.M. Muhammad, “Introduction to of Dhikra Mawlid Rasul Allah(s)” *Retrieved*, August 22, 2020 from: <http://sunnah.org/publication/ikathir/introdik.htm>, N. J. G. Kaptein, *Muhammad’s Birthday Festival: Early history in the Central Muslim Lands and Development in the Muslim West until the 10th/16th century*. Leiden: Brill 1993 and Samuli Schielke, *The Perils of Joy: Contesting Mawlid Festivals in Contemporary Egypt*. Syracuse: Syracuse University Press 2012.

²⁹ *Ibid.*

³⁰ el-Sayed el-Aswad, “Mawlid/Maulid,” *Retrieved*, 2015, May 22, 2020 from: https://www.academia.edu/15378823/Mawlid_Maulid.

³¹ Ibn al-Fawzan Saleh ibn Fawzan, *The Ruling Concerning Mawlid an-Nabawi, The Celebration of Prophet’s Birthday*. Quran Sunnah Educational Programs, n.d, 1962, 50.

more than half a dozen opinions exist. Out of all of these dates, the two dates of the 8 and the 10 were in fact more popular opinions in the first halve centuries of Islam, and in particular the former opinion was given greater credence. Why, then, is the date of the 12 of *Rabī' al-Awwal* considered the most popular in recent times, so much so that most people are unaware of alternate opinions? This question is all the more compelling in light of the fact that Ibn Ishāq narrates this opinion without any reference. This can be explained, by two factors:

Firstly, the popularity of Ibn Ishāq himself is the first factor. His book of *sīra* is a primary source of information regarding the biography of the Prophet. Since his book is a standard reference for all later writings, many scholars simply copied and pasted his opinion, disregarding the other opinions (some of which were given more weight by earlier authorities).³²

Secondly, this perhaps is a stronger factor, the first time that a group of people decided to take the birthday of the Prophet as a public day of celebration (i.e., the inception of the celebration of the *mawlid*), it so happened that they chose this opinion (viz., the 12 of *Rabī' al-Awwal*). Hence, when the practice of the *mawlid* spread, so did this date. This also explains why Ibn 'Abd al-Barr, writing before the conception of the *mawlid* in the fifth century of the *hijrah*, stated that the most common opinion amongst historians was in fact the 8 of *Rabī' al-Awwal*, and yet Ibn Kathīr, writing three centuries later, after the *mawlid* had been introduced as a public festival, stated that the 12 of *Rabī' al-Awwal* was the most common opinion.³³

Therefore, the exact birth-date of the Prophet has always been the subject of dispute amongst classical scholars. Nothing authentic has been reported in the standard source books of tradition, and this fact in itself shows that it was not held in the significance that later authorities did. The 12 of *Rabī' al-Awwal* is a strong candidate for being the exact birth date of the Prophet, but the 2, 8 and 10 are also viable and well-respected positions, with the 8 being the weightiest.

V. Argument against the Celebration

The people who oppose celebrating the birthday of Prophet Muhammad

³² M. Lukgaf, "Ten Reasons You Shouldn't Celebrate Maolid Nabiy, Retrieved, June 12, 2020 from: <https://www.nairaland.com/4208181/ten-reasons-shouldnt-celebrate-maolid> and Ibn Abdillah As-sudaisiy, "Birthday and Maolid Celebration: Religious, Cultural or Innovative?, Retrieved, June 12, 2020 from: https://web.facebook.com/notes/ibn-abdillah-as-sudaisiy-al-iloori/birthday-and-maolid-celebration-religious-cultural-orinnovative/799047310109390/?_rdc=1&_rdr.

³³ Tahir-ul-Qadri Muhammad, *Mawlid al-Nabi: Celebration and Permissibility*. Minhaj-ul-Quran Publications 2014 and M. H. Katz: *The Birth of the Prophet Muhammad: Devotional Piety in Sunni Islam*. London: Routledge 2007.

(SAW) argue that, did the Prophet, celebrate his birthday? In the first instance, if he did not, why should we celebrate it for him? Did the Companions of the Prophet celebrated the birthday of the Prophet? If they did not and we insist on celebrating it, does it mean we love the Prophet more than them (The Companions)? Also, who among the great scholars of the Islam celebrated the birthday of the Messenger? If there is none, are we more pious or knowledgeable than them? Is celebrating birthday of the Prophet a good thing? If it is, then how come the Prophet did not tell us about it is celebration? Did he forget to tell us or he didn't complete his message?

As a result, they said that, it is a superstitious action which was mischievously added to Islam. "It is a *bid'a* (a sinful religious innovation) that crept into Islam after the first three centuries when the companions and successors of the companions lived"³⁴ they advised that Muslims should be more concerned about heeding to the ways and life of the Messenger of Allah. They cited a verse of the Glorious Qur'an to buttress this point saying: "the true love of the Messenger of Allah is manifested by following in his footsteps and supporting his *Sunnah*, that is how the love for the Prophet is expressed," added that Allah says: "If you do love Allah, follow me: Allah will love you and forgive your sins"³⁵. Furthermore, they added another verse from the Glorious Qur'an to corroborate the earlier stance. The verse reads:

Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline; or the dwellings in which you delight, are dearer to you than Allah, or His messenger, or the striving in His cause, then wait until Allah brings about His decision, and Allah guides not the rebellious.

They opined there is no an *Ibādat* in Islam for celebrating the birth day of the Prophet and there is no birthday celebration for the Prophet in Islam. They argued that, Prophet's followers had never done any kind of celebration or birthday party for him when he was alive.³⁶ Therefore, they opined that, birthday celebration for the Prophet is definitely *bid'at*. Even those who intensely claim that it is not *haram* accept that it is a *bid'at*. But they say that it is a good kind of *bid'at* (*bid'at hasana*).³⁷ According to them, every *bid'at* is *haram*, there is no

³⁴ Oladele Hakeem, "Celebrating Prophet Muhammad's Birthday is a Sin against God, Retrieved July 22, 2020 from: <https://www.legit.ng/1077278-celebrating-prophet-muhammads-birthday-a-sin-god-world-famous-preacher-warns.html>, M Holmes Katz, "Women's, "Mawlid" Performances in Sanaa and the Construction of "Popular Islam" *International Journal of Middle East Studies*, 2008, 40(3), 467-484 and A. M. B. Solagberu, "An Examination of the Emergence of *Faydah At-Tijaniyyah* in Ilorin, Nigeria," *Ilorin Journal of Religious Studies*, 2018, 8(1), 63-78.

³⁵ Qur'an, 3: 31.

³⁶ M. H. Katz, *The Birth of the Prophet Muhammad*, and Imam Hafiz: *Mawlid Rasul Allah -The Hadīths on the Birth of Prophet Muhammad*. India: Dar-ul Islam Foundation, n.d.

³⁷ Noor Muhammad, "Mawlid un-Nabi: Celebrations of the Birth of Prophet Muhammad are Worldwide," *Retrieved*, 20 June, 2020 from: www.madrasahidayana.net, M.W.I Jihad, "Should

kind of 'good *bid'at*'. The Prophet was born in year 571. But, the first *Mawlid* was celebrated in 1232 in Egypt.³⁸

In their opinion, these celebrations are done mostly by *mushriks* of the type that are defined in Qur'an as the ones who are obedient to the pat which they find their fathers on. According to them also, the protagonists defend themselves by saying, these celebrations are being done for centuries. Did all those people do wrong all those years? There were many scholars and omniscient among them and how do you know better than them?"

And when it is said to them "Come to what Allah has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?³⁹ They further added that, the number of people doing something cannot be used to prove that the thing is rightful. There is no such celebration in Islam. They are injected inside Islam many years after the death of the *nabiyy*. Christians celebrate birthday of a certain *nabiyy*, we Muslims don't have such a *sunnah* (convention).⁴⁰

They argued further that, if there was any reward in celebrating the *Mawlid*, do anybody think the Prophet would have remained silent on this? And were not the *Sahabah* who loved the Prophet the most? They also said that, there is no report from the Prophet's own daughter, Fatimah. There is no report from 'Ali. Then are we better than them or do we know better than them? They pointed to the *hadith* of Abū Dharr said: The Prophet left us (in such a state) that there was not a bird flapping its wings in the air except that he would teach us about it. He (Abū Dharr) said: the Prophet said: "There is nothing left which would take you closer to the jannah and distance you from the fire, except that it has been made clear to you."⁴¹ Also, *Sunan Ibn Majah*⁴² said:

The Messenger of Allah delivered a moving speech to us which made our eyes flow with tears

we Celebrate Eid-e-Milad-un-Nabi (Salallahu Alaihi Wasallam)," Retrieved, June 20, 2020; from: <http://www.Noore Madinah.net> and N. J. G. Kaptein, *Muhammad's Birthday Festival: Early history in the Central Muslim Lands and Development in the Muslim West until the 10th/16th century*. Leiden: Brill 1993.

³⁸ H Fuchs and J Knappert, "Mawlid or Mawlud" in P. Bearman, Th. Bianquis, C.E. Bosworth, *Encyclopedia of Islam*. Brill 2007 and Islamic Supreme Council, "Why Eid Milad un Nabi OR Mawlid un Nabi? - Islamic Supreme," Retrieved, June 20, 2020 from: <https://www.yumpu.com/en/document/view/9019984/why-eid-milad-unnabi-or-mawlid-un-nabi-islamic-supreme>

³⁹ Qur'an, 5: 104.

⁴⁰ Jalaluddin Sayuti, "Mawlid An Nabi (S.A.W.S)," Retrieved, June 20, 2020 from: https://www.academia.edu/29701811/MAWLID_AN_NABI_S_A_W_S_by_Imam_Jalaluddin_al_Suyuti_R_A_ENGLISH_

⁴¹ al-Tabarānī, quoted in al-Albānī, Muhammad N (1983), *Silsilat al-Ahadeeth al-Sahīhah*, al Maktab al-Islāmī, Beirut: 1647.

⁴² Ibn Majah, *Sunan Ibn Majah*, Cairo: Dar Ihya' al Kutub al Arabiyah 1371 H, 43.

and made our hearts melt. We said: “O Messenger of Allah! This is a speech of farewell. What did you enjoin upon us?” He said: I am leaving you upon a bright (path) whose night is like its day no one will deviate from it after I have gone but one who is doomed. Whoever among you lives will see great conflict. I urge you to adhere to what you know of my Sunnah and the path of the Rightly-Guided Caliphs, and cling stubbornly to it. And you must obey, even if (your leader is) an Abyssinian leader. For the true believer is like a camel with a ring in its nose; wherever it is driven, it complies.

Also, apart from the above reasons, below are some other cogent reasons why Muslims should not celebrate *Maulud Nabiyy* (the Prophet Birthday) according to them:

1. ‘Milad’ (birthday) is not in Islamic *Sharī’ah*, it was later introduced by the Shia Fātimid in Egypt.

2. Historians differed about the date of birth of Prophet Muhammad (SAW). Some said it’s Ramadan, some in *Shabān* and some in *Rabiul awwal*.

3. The celebration is neither from *sunnah* nor Qur’an. Anything that is not part of these two cannot be part of Islam.

4. Prophet s said, “Stick to my *Sunnah* and the *Sunnah* of my rightly guided *caliphs*, beware of newly invented matters, for every new matter is a *Bid’ah* and every *Bid’ah* is misleading.”⁴³

5. Allah says in Qur’an:⁴⁴ “This day, I have perfected your religion for you.” when Islam is perfect and complete, then who gave the authority to these people to introduce new concepts in Islam?

6. Celebrating ‘Milād’ is imitations of Christians and Jews. Jews celebrate birthday of Uzair, while Christians celebrate birthday of Isa (A.S).

7. Prophet Muhammed (SAW) said, “Whoever imitates a sect such people becomes one of them.”⁴⁵

8. Prophet Muhammed (SAW) also said, “Be different from *Mushrikeen* (the Unbelievers).”⁴⁶

9. Prophet Muhammed (SAW) again said, “Do not exaggerate in praising me.”⁴⁷

They recommended that, for a Muslim to truly celebrate the birth of the Prophet is to follow his teachings and emulate his lifestyle. God commanded the

⁴³. al-Tirmidhī, Muhammad bin Īsā, *al-Jami’ al-Sahīh* well known as Sunna al-Tirmidhī, Cairo: Dar Ihyā al-Turāth al-‘Arabī 1352 A.H, 2676.

⁴⁴. Qur’an, 3: 3.

⁴⁵ *Sunan Ibn Majah*, 43, Abū Dāwūd, Sulaimān bin al-Ash’ath al-Sijistānī, *Sunan Abī Dāwūd*, Beirut, Dar al-Kutub al-Ilmiyah 2001, 4021 and Ibn-Hanbal, *Musnad Ahmad*, Cairo Egypt, Dar Ihyā’ al Kutub al Arabiyah 1955, 2150.

⁴⁶ *Sahīh-i Muslim*, 4, 222, no. 259.

⁴⁷ *Sahīh al-Bukhārī*, 4, 142, no. 3445 and an-Nasāī, *Sunan An-Nasāī*, Beirut: Dār al-Kutub al-Ilmiyya 1981, 2863.

Prophet Muhammad (SAW) to “Say, if you love God, follows me, (then) will God love you and forgive you your faults. And God is Most Forgiving, Most Merciful”⁴⁸. They commented that, unfortunately, many Muslims have forgotten what the Prophet taught but instead resorted to malign his name by confusing people and justifying their actions and attributing same to the teachings of Islam and its Prophet. The best way to celebrate the birthday of Prophet Muhammed (SAW) is not by killing rams or traveling here and there but to follow all his teachings. During the days of Prophet Mohammed (SAW), the first Muslims fasted and had special prayers.

Arguments in Support of the Celebration

The supporters Mawlid an-Nabiyy claimed that, the Prophet is our ladder to God and as such, there is nothing wrong about celebrating his life⁴⁹. Since, during such occasions, Muslims would learn how to achieve nearness to Allah through his biography and reflect upon his characters. It is an avenue also of showing compassion and kindness towards our fellow human beings and the creatures of God.⁵⁰

They further said that, the birth of Prophet is the best thing that has happened to humanity which is the reason for the yearly celebration. Although, they accepted that, it was never an occasion during the time of the prophet himself and also a pity that many people do not get it right. The celebration is not about merry making but a special day of worship. It is meant to serve as a reminder for Muslims to follow the exemplary life of Prophet. That is why Allah in the Glorious Qur’an⁵¹ said; “... Prophet Muhammed is an epitome of every good thing, so every Muslim should see him as a role model.” However, the best way to celebrate the birth of Prophet Mohammed is to give alms and listen to teachings that will boost our faith.

According to them also, in present era Muslims are suffering from some self-acclaimed scholars who imposes verdicts of *Shirk* and *Bid’ah* on those who celebrate *Mawlid an-Nabiyy* with great enthusiasm and integrity and due to which the simple and straightforward people who are less in knowledge of

⁴⁸ Qur’an, 3: 32.

⁴⁹ Ibn ‘Alawi al-Maliki Muhammad, “On Celebrating the Birth of The Prophet. Mawlid” Retrieved, June 20, 2020 from: http://www.Youtube.com/watch?v=wi_78LzuIGE. and M. H. Katz, *The Birth of the Prophet Muhammad: Devotional Piety in Sunni Islam*. London: Routledge 2007, 284.

⁵⁰ S.M. Muhammed, “Ruling on Celebrating the Birthday of the Prophet, Sallallaahu ‘Alayhi wa Sallam,” Retrieved, June 22, 2020 from: <https://islamhouse.com/en/articles/2823706/>, and Zaid Shakir, “The Blessed Mawlid,” Retrieved, June 20, 2020 from: https://www.newislamicdirections.com/nid/notes/the_blessed_mawlid.

⁵¹ Qur’an, Chapter 33.

Qur'an and *Hadīth* get nervous whether they are following the truth or not.

The argued further that, Prophet Isa (A.S), said, "O Allah, O our Lord! Send down to us a table spread from heaven, so that it may become a day of celebration for us, for our former and latter people and a sign from you; and give us sustenance - and you are the Best Provider Of Sustenance."⁵² So also to them, the day when food is sent from skies is day of rejoicing (*Eid*); then the day when soul of universe was born must be the delight for the day of rejoicing. To them also, this is what we do, we celebrate; we rejoice; we do spend our money to show gratitude to Allah Almighty on his greatest mercy and Blessing i.e. celebrations of *Mawlid an-Nabiyy* because Qur'an⁵³ says: "And We did not send you (O dear Prophet Muhammad (SAW) except as a mercy for the entire world."

They also claimed that the Prophet himself commemorated about his birth in *hadīth* narrated by Abi Qatada (R) reported that Allah's Messenger was asked about fasting on Monday, whereupon he said: It is (the day) when I was born and revelation was sent down to me.⁵⁴ Therefore, when the Prophet is celebrating his birthday not yearly but every Monday then how it can be labeled as *Shirk* or *Bid'ah*? Apart from these, they equally emphasized on other ten proofs from the Qur'an and *Sunnah* that Celebrating the Prophet's birthday is accepted in *Shari'ah*.

First: Allah asks the Prophet, to remind his Nation that it is essential for those who claim to love Allah, to love His Prophet: "Say to them: If you love Allah, follow (and love and honor) me, and Allah will love you."⁵⁵ The Celebration of the Holy Prophet's birth is therefore, motivated by this obligation to love the Prophet, to obey him, to remember him, to follow his example, and to be proud of him as Allah is proud of him, since Allah has boasted about him in His Glorious Qur'an by saying, "Truly you are of a magnificent character."⁵⁶ Love of the Prophet is what differentiates the believers in the perfection of their *īmān*. In an authentic *hadīth* related in al-Bukhari,⁵⁷ the Prophet said: "None of you believes until he loves me more than he loves his children, his parents, and all people." In another *hadīth* in al-Bukhari⁵⁸ he said: "None of you believes until he loves me more than he loves himself" and Sayidinā 'Umar said: "O Prophet, I love you more than myself." They believed that, perfection of faith is

⁵² Qur'an, 5: 114.

⁵³ Qur'an, 21: 107.

⁵⁴ *Sahīh-i Muslim*, 2807.

⁵⁵ Qur'an, 3: 31.

⁵⁶ Qur'an, 68: 4.

⁵⁷ *Sahīh-i al-Bukhārī*, 15.

⁵⁸ *Ibid*, 16.

dependent on love of the Prophet because Allah and His angels are constantly raising his honor, as is meant by the verse already quoted, “Allah and His angels are praying on the Prophet.”⁵⁹ The divine order that immediately follows in the verse, “O believers prey on him,” makes it clear that the quality of being a believer is dependent on and manifested by preying on the Prophet.

Second: The Prophet emphasized Monday as the day he was born. For instance, Abū Qatada al-Ansari narrates in *Sahīh Muslim* that the Prophet was asked about the fast of Monday, and he answered: “That is the day that I was born and that is the day I received the prophecy.”⁶⁰ According to them, the Prophet emphasized the day of his birth and thanked Allah for the big favor of bringing him to life by fasting on that day as is mentioned in the *hadīth*. This means according to them, that the Prophet was expressing his happiness for that day by fasting, which is a kind of worship. Therefore, to them, since the Prophet emphasized that day by fasting, worship in any form to emphasize that day is also acceptable. Even if one changes the form, the essence is kept. Therefore, fasting, giving food to the poor, coming together to praise the Prophet or coming together to remember his good manners and good behavior, all of these are considered ways of emphasizing that day.

Third: To express happiness for the Prophet coming to this world is an obligation given by Allah through Qur’an, as Allah said in Qur’an:⁶¹ “Of the favor and mercy of Allah let them rejoice.” This order came because joy makes the heart grateful for the mercy of Allah. And what greater mercy did Allah give than the Prophet himself, of whom Allah says, “We did not send you except as a mercy to human beings.”⁶² Because the Prophet was sent as a mercy to all mankind, it is incumbent not only upon Muslims, but upon all human beings to rejoice in his person. They remarked that, unfortunately, today it is some Muslims who are foremost in rejecting Allah’s order to rejoice in His Prophet.

Fourth: The Prophet always made the connection between religious events and historical events, so that when the time returned for a significant event, he reminded his *Sahāba* to celebrate that day and to emphasize it, even if it had happened in the distant past. This principle can be found in the following *hadīth* of Bukhari and others: “When the Prophet reached *Madīna*, he saw the Jews fasting on the day of ‘Ashura’. He asked about that day and they told him that on that day, Allah saved their Prophet Musa and drowned their enemy. Therefore they are fasting on that day to thank Allah for that favor.”⁶³ At that

⁵⁹ Qur’an, 33: 56.

⁶⁰ *Sahīh-i Muslim*, 1162.

⁶¹ Qur’an, 10: 58.

⁶² Qur’an, 21: 107.

⁶³ *Sahīh al-Bukhārī*, 2, Book 21, 284 and *Sunan Abi Dāvūd*, 13, 2415.

time the Prophet responded with the famous *hadīth*, “We have more right to Musa than you” and he used to fast that day and the day preceding it.”⁶⁴

Fifth: Remembrance of the birthday of the Prophet encourages us to pray on the Prophet and to praise him, which is an obligation on Muslims through Allah’s order in the verse, “Allah and His angels are praying on (and praising) the Prophet; O believers! pray on (and praise) him and send him utmost greetings.”⁶⁵ Therefore, coming together and remembering the Prophet causes us to pray on him and to praise him. Who has the right to deny the obligation which Allah has ordered us to fulfill through the Glorious Qur’an? To them, the benefit brought by obeying an order of Allah, and the light that it brings to our heart, cannot be measured. That obligation, furthermore, is mentioned in the plural: Allah and His angels are praying on and praising the Prophet in a gathering. It is entirely incorrect, therefore, to say that praying on and praising the Prophet must be done alone.

Sixth: Expressing happiness and celebrating the Prophet on his birthday causes even unbelievers, by Allah’s favor and mercy, to gain some benefit. It was reported that, every Monday, Abū Lahab in his grave is released from punishment because he freed his handmaid Thuwayba when she brought him the news of the Prophet’s birth.⁶⁶ Therefore, if this, a *kāfir* who was condemned to hell eternally with “Perish his hands”⁶⁷ is said to enjoy a respite every Monday because he rejoiced in the Prophet what then do you think of the servant who, all his life, was happy with the Prophet, and died saying, “One”?

Seventh: Muslims are asked to know about the Prophet, life, miracles, birth, manners, faith, signs (*āyat wa dalā’il*), seclusions, worship, and is not this knowledge an obligation for every Muslim? What is better than celebrating and remembering his birth, which represents the essence of his life, in order to acquire knowledge of his life? To remember his birth begins to remind us of everything else about him. This will make Allah happy with us because then we will be able to know the Prophet’s life history better, and we will be readier to take the Prophet as an example for ourselves, to correct ourselves, and to imitate him.⁶⁸ That is why the celebration of his birthday is a great favor sent to the Muslims.

⁶⁴ *Sahīh al-Bukhārī*, 2, Book 21, 284 and *Sunan Abī Dāwūd*, Book 13, 2415.

⁶⁵ Qur’an, 33: 56.

⁶⁶ Abdul Hakim Murad, “Mawlid and why it is being neglected in West”, *Retrieved*, June 20th, 2020 from: <http://www.halaltube.com/abdul-hakim-murad-supersession-and-intersession-of-mawlid>.

⁶⁷ Qur’an, 111.

⁶⁸ F. F Salley, *The Ruling Concerning Mawlid an-Nabawi, the Celebration of Prophet Birthday*, Translated by Shawarna A. A., Qur’an Sunna Educational Programme, 2015 and A.Y Khan, “Bid’a,” *Retrieved*, June 20, 2020 from: <http://www.Islamicsupremecouncil.com/bid’a2.htm>.

Eighth: In the time of the Prophet, it is well-known that poets came to him with all kinds of works praising him, writing about his campaigns and battles and about the Sahaba. This is proved by the numerous poems quoted in the *Sīras* of Ibn Hishām, al-Wāqidī, and others.⁶⁹ The Prophet was happy with good poetry since he reported that, there is wisdom in poetry.

Ninth: The Prophet emphasized in his *hadīth* both the day and the place of birth of previous prophets. Speaking of the greatness of the day of Friday (*Jum‘a*), that “On that day (i.e. *Jum‘a*), Allah created Adam.” This means that the day of Friday is emphasized because Allah created Adam on that day. That day is emphasized because it saw the creation of the prophet and father of all human beings. What about the day when the greatest of prophets and best of human beings was created?⁷⁰

Tenth: Remembering the Prophet’s birthday is an act that all ‘*ulamā*’ of the Muslim world accept and still accept. This means that Allah accepts it, according to the saying of Ibn Mas‘ūd related in Imam Ahmad’s Musnad with a sound chain, whatever the majority of Muslims see as right, then this is good to Allah, and whatever is seen by the majority of Muslims as wrong, it is wrong to Allah.

IX. Conclusion

From the foregoing, it was cleared that, the exact birth-date of the Prophet has always been the subject of dispute amongst classical scholars. Nothing authentic has been reported in the standard source books of ahādīth, and this fact in itself shows that it was not held in the significance that later authorities did. The 12 of Rabī‘ al-Awwal is a strong candidate for being the exact birth date of the Prophet, but the 2, 8 and 10 are also viable and well-respected positions, with the 8 being the weightiest. It is also shown that, there are basically two (2) different opinions regarding the commemoration of the birthday of the Prophet. Some ‘Ulamā ruled it to be Bid‘ah (innovation) by argued that since it was not practiced by the Prophet himself, or by his companions. Other ‘Ulamā ruled it to be permissible, in fact, a recommended act. Yet, they agreed that, it is a bid‘at but a good kind of bid‘at (bid‘at hasana). The paper also noted that, there are well-documented facts that Sahaba innovated many acts after the demise of the Prophet that constitute the act of ibādāt (worship) today. A very good example is ‘Tarāwīh’, the name was never used by the Prophet; and the act (of praying x-nawāfil after salāt Ishāi during the holy month of Ramadan) was never practiced

⁶⁹ Ibn Hishām, *As-Sīrah an-Nabawīyyah Li Ibn Hisham*. Beirut: Dar al-Kotob al-Ilmiyah 2012.

⁷⁰ Sulayman Nyang, “Mawlid an-Nabi: Celebrating Prophet Muhammad’s (s) Birthday,” *Nigeria Tribune News Paper*, 2018 and Abūl A’la Maudoodi, “Prophet Mohamed PBUH -Milad-e-Nabi&Life,” *Retrieved*, June 20, 2020 from: <http://www.ismaili.net/html/modules.php?op=modload&name=phpBB2&file=viewtopic&t=6701&sid=8b5869675bc750c3fc960c20b19f4a51>.

by the Prophet either. In fact, the 2nd Khalīfa who institutionalized this act tagged it good Innovation (bid'at hasana). It's therefore concluded that, Mawlid an-Nabiyy with this noble intention where family, friends, young, old, Muslims and non-Muslims would listen to sermon about his excellent moral character, struggle in the course of his mission etc is definitely and absolutely a praiseworthy act, and never a bid'ah of an act of misguidance.

“The Ruling Concerning the Celebration of Mawlid an-Nabiyy According to Ahādīth”

Abstract: The celebration of *Mawlid an-Nabiyy* has generated a lot of argument among the Muslim Scholars as regard to the ruling concerning it according to *ahādīth*. Also, the exact birth-date of the Prophet has always been the subject of dispute amongst Islamic scholars. This paper therefore, intends to examine the *ahādīth* ruling concerning the celebration. It will look at the origin and development of *Mawlid an-Nabiyy* and the various opinions regarding the birth-date of the Prophet. The study is theoretical in nature, the existing available literatures like books, journals, *ahādīth*, Qur'an, and research work related to the topic will be reviewed. The study reveals that, there are basically two different opinions regarding this celebration. Some scholars ruled it to be *bid'ah* by arguing that, since it was not celebration by the Prophet himself or by his companions. Others ruled it to be permissible and recommended act because it's an event where people would listen to sermon about his mission etc. They claim that, there are well-documented facts of *ahādīth* that companions was innovated many acts after the demise of the Prophet that constitute the act of *'Ibādāt* today. A very good example is *tarāwīh*. In fact, the 2nd *Khalīfa* who institutionalized it tagged it good Innovation (*Bid'at hassana*). Nothing authentic has been reported in the standard source books of *ahādīth*, and this fact in itself shows that it was not held in the significance that later authorities did.

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Key word: Celebration, Mawlid an-Nabiyy, Birthday, Prophet Muhammad, Sharī'ah.

”نقاش حول أحكام الشريعة في الطبيعة والوظائف: من الكلاب بين علماء الإسلام المعاصرين“

لمخلص: أثار الاحتفال بالمولد النبوي جدلاً كبيراً بين علماء المسلمين في حكمه عند الحديث. كما أن تاريخ ميلاد النبي كان دائماً موضع خلاف بين العلماء. لذا فإن هذه الورقة تهدف إلى فحص حكم الأحداث في الاحتفال. وسوف ينظر في أصل وتطور المولد النبوي والآراء المختلفة المتعلقة بتاريخ ميلاد النبي. الدراسة نظرية بطبيعتها، وسيتم مراجعة الآداب المتاحة مثل الكتب والمجلات والأحداث والقرآن والأعمال البحثية المتعلقة بالموضوع. تكشف الدراسة أن هناك في الأساس رأيين مختلفين بخصوص هذا الاحتفال. وحكم بها بعض العلماء على أنها بدعة بحجة أنها لم تكن احتفالاً بالنبي نفسه أو لأصحابه. حكم الآخرون أن الاحتفال جائز وموصى به لأنه حدث يستمع فيه الناس إلى خطبة عن رسالته وما إلى ذلك. ويزعمون أن هناك حقائق مؤتمة جيداً عن الأحداث أن الصحابة ابتدعوا العديد من الأعمال بعد وفاة النبي التي تشكل فعل العبادة اليوم. التراوح خير مثال على ذلك. في الواقع، الخليفة الثاني الذي أضفى الطابع المؤسسي عليها وصفها بالابتكار الجيد (بدعة حسنة). لم يتم الإبلاغ عن أي شيء حقيقي في كتب المصادر المعيارية للأحداث، وهذه الحقيقة في حد ذاتها تظهر أنه لم يكن لها أهمية كما فعلتها السلطات اللاحقة.

عطف: كمال الدين الأولي سليمان، ”حكم الاحتفال بالمولد النبوي في الأحداث“، مجلة بحوث الحديث، المجلد التاسع عشر، العدد الأول، 2021، ص. 49-65.

الكلمات المفتاحية: الاحتفال، المولد النبوي، ولادة، محمد رسول الله، الشريعة.