

EID MEELAD UN NABI

In The Light of Quran and Sunnah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
Upon the Methodology of Pious Predecessors

Shaikh Arshad Basheer Umari Madani
Hafizahullah



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In The Light of Quran and Sunnah
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Book No: 39 – Edition 2021

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hafizahullah

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وما أرسلناك إلا رحمة
للعالمين

**We sent thee not,
but as a Mercy for all
creatures.**

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PREFACE

All praise is due to Allāh, the Lord of the Worlds, and may the salāt and salām be upon His Final Messenger, To proceed:

Much debate regarding the subject of the Eid Meelad has taken place and continues to take place. The confusion regarding this subject returns back to the lack of clarity about what precisely is the nature of the innovation (bid'ah) that the legislation of Islām, the Sharī ah, has prohibited and warned against. The dispute is between:

- a) the People of Tawḥīd and Sunnah who worship none but Allaāh alone and who worship Him only through what He legislated and who respect and venerate His Messenger (sallallahu alayhi wa sallam) only through what He ordered and permitted, and.
- b) The innovators in the fatimid dynasty in Egypt who introduced birthday celebrations three centuries after the Prophet (sallallahu alayhi wa sallam) and then the innovators who inherited this practice from them and spread it in the

Muslim nation after the sixth century hijrah. Birthday celebrations have their origins among the ancient Egyptian polytheists and tyrant kings who believed in magic and astrology and they cannot be found in the Sharīah or Sunnah of any Prophet ever sent by Allaāh.

For detail please refer the following books in sha Allaah

- 1) Taqi Al Din Al Miqrizi (d. 845 Hijri) in his book “Al Khutat “[Cairo, First Edition, 1417 Hijri, 2/359]
- 2) Shihab Al Din Abul Abbas Qalqshandi (d. 821 Hijri) in his book “Subh Al Asha” [3/ 502-503]
- 3) Shaykh Muhammad bin Bakhit Al Muti'i (d.1354 Hijri) in his book “Ahsan Al Kalaam Fima Yata'allaq Bi Sunnah Wal Bidah Min Al Ahkam” [Pg. 59-60]
- 4) Shaykh Ali Mahfuz (d. 1361 Hijri) in his book “Al Ibda Fi Madarri Al Ibtida” [Pg.231]

In this work, we establish some important foundations which no Muslim is able to deny and on the basis of those foundations, the various arguments which are presented to argue for the celebration of the Eid Meelad are evaluated. The scholars of Tawhid, Sunnah and Āthār have written extensively on this subject and our work draws upon their writings, so may Allaāh reward them with a great reward for aiding the Sunnah and purifying it from what is ascribed to it of innovations for which Allāh sent down no authority.

I would also like to adopt an attitude of gratitude towards my Abmqurannotes.com's team for supporting me consistently throughout their efforts. At last but not the least, I thank my brother Mohammad Faisal Afroze {May Allaah Protect Him} of Peddapalli for assisting me in the compilation of this book in English Language.

This is my striving and Allaah is the one to be asked to make it beneficial when it goes back to Him. And He is the one to be asked to make it on the scales of my good deeds on the

day in which wealth and children will not avail anyone except for the one who comes to Allah with a pure heart. And may the peace and blessings be upon our Prophet Muhammad, his family and all of his Companions.

Date: 9/Sep/2024

ĀMEEN



I. CHAPTER

DEFINITION OF AL-BID'AH

Shaykh Ali bin Muhammad bin Nasir Al Faqih said:

Al-Bid'ah in the Arabic language is to invent something that does not have a precedent and from it is the statement of Allaāh,

“Badee'us samaawaati wal ardi”

“He is the Originator of the heavens and the earth”

[Surah Al Anam: 101]

That is, Allaāh invented both of them in an unprecedented manner.

And it is said: So and so invented (ibti'da) an innovation. Meaning, he began a path that had no precedent or previous example. So this is a new and unprecedented way. This term is used for something new that is deemed good, which has no precedent in goodness. So with this meaning, **بدعة** "innovation has been named bid'ah So the derivative for traversing upon it is al-ibtida' and the form that it takes is al-bid'ah. Indeed, the act that is undertaken in that manner is a bid'ah. So from this meaning, the deed that is

performed without any evidence in the Shariah is a bid'ah.

So al-bid'ah in the Shari'ah is a path chosen in the Religion, which rivals the Shari'ah.

Traversing this path would involve exaggeration in the worship of Allāh and this definition comprises everything that is newly invented into the Religion from whatever has no basis in the Shari'ah.

End Quote

Shaykh al-Islām Ibn Taymiyyah (d.728H) said:

“Innovation (al-bid'ah) is whatever opposes the Book and the Sunnah, or the consensus (ijmā) of the Salaf of this Ummah, from beliefs and acts of worship.”

Refer to Majmū al-Fatāwā (18/346) of Ibn Taymiyyah.

And he also said,

“Innovation (al-bid'ah) in the Arabic language comprises everything that is done without precedent and without a previous example. And as for innovation (al bid'ah) in the Shariah, then it refers to

whatever does not have evidence in the Shari'ah."

Refer to Iqtida' al-Şirāt al-Mustaqim (2/593) of Ibn Taymiyyah.

Al-Hafiz Ibn Rajab al-Hanbalī (d.795H) said:

"And the intended meaning of al-bid'ah is: whatever is invented, not having an origin in the Shari'ah to which it refers back. And as for whatever has an origin in the Shariah to which it refers back, then it is not an innovation in the Shari'ah, it is only an innovation in the Arabic language."

Refer to Jami' al-'Ulum wa al-Hikam (1/266) of Ibn Rajab.

Al-Hāfiz Ibn Hajar al-'Asqalānī (d.852H) said:

"And al-muhdathat is the plural form of al-muhdathah (newly invented affair). And the intended meaning of that is whatever has been invented whilst it does not have an origin in the Shariah to which it refers back and it is called a bid'ah in the custom of the Shari'ah. As for whatever has a basis in the Shari'ah to

which it refers back, then it is not a bid'ah. So al-bid'ah is blameworthy in the Shari'ah, contrary to the Arabic language. So every newly invented affair that does not have a precedent is called a bid'ah, regardless of whether it is praiseworthy or blameworthy." **Refer** to Fath al-Bāri (13/266-267) of Ibn Hajar.

Imām al-Hafiz al-Hakamī (d.1377H) said,
"And the meaning of al-bid'ah is: to legislate something for which Allāh has granted no permission, and which the Prophet sallallahu alayhi wa sallam and his Companions did not command."
Refer to Ma'arij al-Qubūl (2/502) of al-Hāfiz al-Hakamī .

Imām Muhammad Ibn Ṣālih al-'Uthaymin (d.1421H) said:
"It is whatever has been innovated into the Religion in opposition to what the Prophet (sallallahu alayhi wa sallam) and his Companions were upon, whether it is a belief or a deed."
Refer to Sharḥ Lum'ah al-I'tiqad (p. 24) of al-'Uthaymīn.

Imām Muḥammad Nāṣir al-Dīn al-Albānī (d.1420H) said whilst speaking about al-bid'ah, “Every affair that is intended to bring one closer to Allāh and it has been prohibited by the Messenger of Allāh sallallahu alayhi wa sallam and every affair that it is impossible to legislate, except with a text or divine order and there is no text for it, then it is an innovation (bid'ah), except if it occurred from a Companion. And it is whatever is connected to worship from the customs of the disbelievers and whatever is mentioned as being supererogatory by the Scholars, especially the historians from amongst them, whilst there is no evidence for it, and every act of worship whose method has not come, except in a weak (da’if) or fabricated (mawdū) ḥadīth, and every act of worship where Allāh has confined the people to some limits, such as a place, or a time, or a description, or a specified number.”

Refer to Ahkām al-Janā'iz (p. 306) of al-Albānī, slightly adapted.

**WHATEVER HAS A BASIS [ASL] IN THE SHARĪ AH IS
NOT CALLED AN INNOVATION:**

Shaykh Ali bin Muhammad bin Nasir Al Faqihī said:

“So as for whatever does have a basis in the Shariah, then it is not a bid'ah in the Sharī ah, even if it is called a bid'ah in the Arabic language.”

And this is the meaning of that has been mentioned in the speech of some of the Salaf with regards to their statements about some innovations, 'What an excellent innovation.

For example, there is the statement of 'Umar Ibn al-Khattāb (may allāah be pleased with him) when he gathered the people together for the night Prayer in Ramadan behind one Imām in the mosque. So he came out and he saw them praying like that, so he said:

“What an excellent innovation this is.”

This is because the Tarāwih Prayer in one congregation during Ramadan has a basis. Indeed, the Messenger of Allāah (sallallahu alayhi wa sallam) prayed with the people for two or three nights in Ramadan, then he

stopped out of fear that it would become compulsory upon the Ummah and they would be unable to establish it.

Imām al-Shāṭibī (d.790H) said,

“So whoever calls it an innovation with this expression, then there is no dispute concerning the name. Along with that, it is not permissible to use it for the allowance of innovation with the meaning of Religion, because that is a type of distortion of the statement from its context.”

Refer to al-I'tisām (1/250) of al-Shāṭibī.

Shaykh al-Islām Ibn Taymiyyah (d.728H) said:

“There is much that has been mentioned with regards to 'Umar referring to this as an excellent innovation, but this is a linguistic term, not a religious term. And that is because innovation (bid'ah) in the Arabic language refers to anything that is done without a precedent or a previous example. And as for innovation in the Shariah, then it refers to anything that does not have a proof in the Shari ah.”

Refer to Iqtidā al-Şirāt al-Mustaqim (p. 276) of Ibn Taymiyyah.

Al-Hāfiz Ibn Kathir (d.774H) said,

“Innovation (al-bid'ah) is of two categories. Sometimes it is an innovation in the Sharī ah, such as his (sallallahu alayhi wa sallam) statement, “So every newly invented affair is an innovation and every innovation is misguidance.” And sometimes, it is an innovation in the Arabic language, such as the statement of the Leader of the Believers, 'Umar Ibn al-Khattāb (may allaah be pleased with him) when he gathered the Companions together for the Tarawih Prayer: What an excellent innovation this is.”

Refer to Tafsir al Qur'an al-Azim (1/166) of Ibn Kathīr.

Al-Hāfiz Ibn Rajab (d.795H) said:

“So as for whatever occurs within the speech of the Salaf that appears to deem certain innovations good, then that is only referring to innovations in terms of the Arabic language, not innovations in the

Shari'ah. So from that is the statement of Umar (may allāh be pleased with him), "What an excellent innovation this is."

And it means that this deed was not done in this manner before this time. However, it has an origin within the Shariah to which it is referred back."

Refer to Iqāz al-Himam (p. 402)

THE DEEDS OF THE RIGHTLY GUIDED CALIPHS ARE SUNNAH:

Likewise, it is not correct for anyone to use the actions of Umar Ibn al Khattāb and the all of the Rightly Guided Caliphs (may allāh be pleased with all of them) as a proof for the invention of innovations and declaring them good, such as the Tarāwih Prayer in one congregation during Ramadan, and such as the gathering of the Qur'ān into one book. It was already written down during the time of the Prophet (sallallahu alayhi wa sallam), but it was scattered and not compiled into one book. So it was gathered together in the time of Abū Bakr (may allāh be pleased with him) when the Companions encountered heavy casualties amongst the

reciters during the battle of al-Yamāmah against Musaylamah the liar.

Likewise, those pages were gathered together during the time of Abu Bakr and they remained during the time of 'Umar Ibn al-Khattāb. So Uthmān gathered and placed them into one book. This was acceptable because the deeds of the Rightly Guided Caliphs are a Sunnah according to the text of the hadīth, which was related by Abū Dāwūd (d.275H) and al Tirmidhī (d.274H) from the hadīth of al-'Irbād Ibn Sariyah.

In this hadīth is the statement of the Messenger of Allaāh (sallallahu alayhi wa sallam) to his Companions, “So whoever from amongst you lives after me shall see many disagreements. So adhere to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me.”

So this is clear evidence that their deeds are a ‘Sunnah’ and not an innovation.



2. CHAPTER

THE TWO TYPES OF INNOVATION: HAQEEQIYYAH AND IDAAFIYYAH

The Scholars of Ahl al-Sunnah like Imam al-Shatibee in al-I'tisam and of Shaykh Ibn al-Uthaymin in al-Ibdaa' Fi Bayaan Kamaal al-Shar' have explained that innovation is of two types.

Firstly, Bid'ah haqeeqiyyah means proper innovation. It means, in every sense of the word, it has absolutely no association to, or basis in the Shari'ah. It is when a person seeks nearness to Allaah through something that the Messenger (sallallahu alayhi wa sallam) never sought nearness to Allaah with at all, in its very foundation. From the examples of this type of innovation is seeking nearness to Allaah through celebrating birthdays, or through dancing and music, or through acting.

As for that which is idaafiyyah (relative), this is when a person seeks nearness to Allaah on account of something by which nearness is in fact sought with Allaah in its foundation (asl), but to which he adds something which takes it away from the form that it came with in the Shari'ah and this is done in respect to six matters:

- Al-kam (number)
- Al-kayf (form)
- Al-jins (type, species)
- Al-sabab (cause, reason)
- Al-makan (place)
- Al-zaman (time)
- And an illustration of each is as follows:
- Al-kam (number):

This is when a person worships Allaah through altering the number as it relates to acts of worship, such as praying four rakahs for maghrib, or stoning the jamarat in Hajj ten times instead of seven, or making dhikr of Allaah through adkhaar a certain number of times that is not established in the Sunnah, such as repeating it five times, when the Sunnah says three and so on.

AL-KAYF [FORM]:

This is when a person changes the form and nature of the act of worship, such as performing an act of worship in unison (such as dhikr) when in the Sunnah it is not done like that, or making sa'ee before the tawaaf in Umrah, or performing wudhu by washing his feet first. All

of this is a departure from the form of the act of worship as it has come in the Shari'ah.

AL-JINS [TYPE, SPECIES]:

This is when a type or species is mentioned in relation to an act of worship is changed. For example, instead of sacrificing a sheep, a person sacrifices a gazelle or some other animal, which is not from the species specified in the Shari'ah.

AL-SABAB [CAUSE, REASON]:

This is when a person performs an act of worship due to a reason or cause to which it has not been attached in the Shari'ah. For example, a funeral prayer is not performed when an eclipse occurs and the eclipse prayer is not performed in relation to other events. Likewise specifying the performance of tahajjud prayer on the night it is claimed that the Messenger ascended to the heavens is another example, and likewise making expiation (by fasting) because of breaking one's promise. Associating acts of worship with reasons or causes not established in the Shari'ah is a common form of innovation.

AL-MAKAN [PLACE]:

This is when a person stops at a place other than Arafat during Hajj (on the day of Arafat), or makes tawaf and sa'ee at other than the respective places, or when a man makes i'tikaf in other than a mosque.

AL-ZAMAN [TIME]:

This is when a person performs acts of worship outside of their legislated times such as sacrificing the animal at the very beginning of the days of Hajj, or specifying the sacrifice of an animal within Ramadan when the Shari'ah has not specified that, or fasting the Ramadan fasts in another month.

It can also be when a person specifies an act of worship for a time that the Shari'ah has not specified such as making a particular remembrance or recitation of a surah of the Qur'an at a particular time of the day or day of the week, such as when a person specifies the recitation of Surah Mulk on a Wednesday, believing it to be righteousness and nearness to Allaah to do so.

The majority of innovations are idaafiyyah (relative) and it is why innovation is

deceptive and appealing because it does not appear to be inherently evil, rather it appears as goodness, resembling the Shari'ah in its essence or foundation, but opposing the Shari'ah in the abovementioned matters. And this is what indicates the great evil of innovation in that it is alluring and hardly appears to be misguidance.

It is for this reason that the Messenger (sallallahu alayhi wa sallam) would make a recurring warning against innovatoins, their misguidance and evil.

UNDERSTANDING THE NATURE OF THE ARGUMENT OF THE INNOVATORS IN JUSTIFYING INNOVATION

One of the arguments used by the some mulism and innovators is that what they perform of innovations have a basis (asl) in the Shari'ah and as such they are "good innovations (bid'ah hasanah)" and not "evil innovations." Then they make use of the statements of certain scholars which they wrongly believe support them in this classification. This is not the place to address that particular doubt, but the point we wish to make here is that when you present all of the examples and illustrations given above such an individual will never be able to dispute the fact

that all acts of worship have come in the Shari'ah restricted and specified in terms of their number (kam), form (kayf), type (jins), sabab (reason), zaman (time) and makan (place).

In practical experience, we have never come across anyone who is able to dispute this matter, especially when given the practical examples of how acts of worship which have a foundation in the Shari'ah are done in a way other than what the Shari'ah has come with. Given a person's acceptance of this matter of fact, their claim that their innovation is "good" because it has a foundation in the Shari'ah is invalidated.

Rather, it is an evil innovation (as are all innovations in the religion) because it is in opposition to the Shari'ah in its form and detail.



3. CHAPTER

CATEGORIES OF AL BID'AH:

The categories of al-bid'ah are as follows:

- 1) Innovation in Deeds (amaliyyah)**
- 2) Innovation in Belief (I'tiqādiyyah)**
- 3) Innovation in Statement (qawliyyah)**

BID'AH AL AMALIYYAH:

So the innovation in deeds occurs within outward actions, such as the Prayer in a manner that opposes what the Prophet (sallallahu alayhi wa sallam) mentioned and the likes of that from deeds which have been mentioned previously. So all of them enter into the statement of the Prophet (sallallahu alayhi wa sallam):

“Whosoever performs a deed that is not in accordance with this affair of ours, then it is rejected.”

[Related by al-Bukhārī (13/302) and Muslim (4/206)]

BID'AH AL I'TIQIDIYYAH:

And innovation in belief is when an individual believes in something contrary to what the Prophet (sallallahu alayhi wa sallam) came

with, such as the innovation of the Khawarij in their belief in takfir of the sinners from amongst the Muslims. Rather, through their desires, they ended up believing in the disbelief of a number of the Companions.

Likewise, there are the Mujassimah and the Mushabbihah who liken Allaāh to His creation. Allaāh is far above that with a great exaltedness!

BID'AH AL QAWLIYYAH:

And innovation in statement is when there is an alteration of what is found in the Book of Allāah and in what has been confirmed from the Messenger of Allāah (sallallahu alayhi wa sallam), such as the statements of the innovators from amongst the famous sects. And from that which is apparently in opposition to the Book and the Sunnah and evident in corruption and repugnance are the statements of the Rāfidah, the Khawārij, the Jahmiyyah, the Mu'tazilah, the Ash'ariyyah and all of the sects that perform ta'wil.

These sects have formed for themselves methodologies (manāhij) that oppose the manhaj of the Saved and Victorious Group that

is apparent upon the truth up until the establishment of the Hour. They have been described as such by the Messenger of Allāh (sallallahu alayhi wa sallam), as occurs in the hadīth of Abu Hurayrah, which is related by Abū Dāwūd (d.275H), al-Tirmidhi (d.274H) and Ibn Mājah (d.273H).

The Messenger of Allaāh (sallallahu alayhi wa sallam) said:

“Indeed, the Jews split up into seventy one sects and the Christians split up into seventy two sects. And this Ummah will split into seventy three sects; all of them will be in the Fire, except for one.”

So when he was asked about that one, he replied:

"It that which I am upon and my Companions"

Bid’ah may be divided into another two categories:

- I. Bid’ah which constitutes kufr.
- II. Bid’ah which does not constitute kufr.

If you ask, what is the definition of bid’ah which constitutes kufr and that which does not constitute kufr?

The answer is:

Shaykh Haafiz al-Hakami (may Allaah have mercy on him) said:

“The kind of bid’ah which constitutes kufr is when one denies a matter on which there is scholarly consensus, which widely-known, and which no Muslim can have any excuse for not knowing, such as denying something that is obligatory, making something obligatory that is not obligatory, or making something haraam halaal, or making something halaal haraam; or believing some notion about Allaah, His Messenger and His Book when they are far above that, whether in terms of denial of affirmation – because that means disbelieving in the Qur’aan and in the message with which Allaah sent His Messenger (sallallahu alayhi wa sallam).”

Examples include the bid’ah of the Jahamiyyah, who denied the attributes of Allaah; or the notion that the Qur’aan was created; or the notion that some of the attributes of Allaah were created; or the bid’ah of the Qadariyyah who denied the knowledge and actions of Allaah; or the bid’ah of the Mujassimah who likened Allaah to His creation... etc.

The second category, bid'ah which does not constitute kufr, is defined as that which does not imply rejection of the Qur'aan or of anything with which Allaah sent His Messengers.

Examples include the Marwaani bid'ahs (which were denounced by the greatest Sahaabah who did not approve of them, although they did not denounce them as kaafirs or refuse to give them bay'ah because of that), such as delaying some of the prayers until the end of the due times, doing the Eid khutbah before the Eid prayer, delivering the khutbah whilst sitting down on Fridays, etc.

End Quote

(Ma'aarij al-Qubool, 2/503-504)



4. CHAPTER

10 RIGHTS OF PROPHET MUHAMMAD SALLALLAHU ALAIHI WASALLAM

01. Affirming the Prophet hood and Loving the Messenger of Allaah (sallallahu alayhi wa sallam)

Allaah says in the Quran,

“O you who believe! Believe in Allaah, and His Messenger (Muhammad sallallahu alayhi wa sallam), and the Book (the Qur’an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.”

[Surah Nisa 4: 136]

There are a number of very important questions that any person who is celebrating the birthday of the Prophet (sallallahu alayhi wa sallam) should ask themselves:

- 1) How many times did the Prophet (sallallahu alayhi wa sallam) celebrate his own birthday?**

- 2) In which place did the noble Companions (may Allaah be pleased with them) first celebrate the Prophet's birthday?**
- 3) What route did the noble Companions (may Allaah be pleased with them) take in their march (jaloos) for the Prophet's birthday?**
- 4) What type of sweets were distributed and eaten by the Prophet (sallallahu alayhi wa sallam) and his noble Companions (may Allaah be pleased with them) on the day of the Prophet's Birthday?**
- 5) Which poetry and Nasheeds were sung by the Prophet (sallallahu alayhi wa sallam) and his noble Companions during the Milaad?**

If you have looked through the books of Hadeeth and you cannot find the answers with respect to the Prophet (sallallahu alayhi wa sallam) and his companions, then try looking at the history books specific to the era of the Four Rightly Guided Caliphs:

- 6) How much did Abu Bakr, Umar, Uthman and Ali (may Allaah be pleased with**

them) spend on state decorations for the Eid Meelad?

- 7) How many people took part in their marches on the 12th of Rabee' al-Awwal?
- 8) For how many days did they declare a public holiday with respect to the Eid Meelad?

If you can't find the answers in the era of the Caliphs, then try answering the same questions in the life time of the early Imaams such as Imaam Abu Haneefah, Imaam Shaafi'ee, Imaam Malik and Imaam Ahmad ibn Hanbal as well as the other pious scholars of the first three generations of Muslims.

- 9) What is mentioned about Eid Meelad an-Nabee in the early books of the Hanafi, Maliki, Shaafi'ee and Hanbalee Imaams?
- 10) In which mosques did these great Imaams hold their 'mehfils' and conferences on the night of the Eid Meelad?
- 11) What Eid Meelad instructions did Imaam Abu Haneefah give to his two great students Imaam Abu Yusuf and Imaam Muhammad?

If you cannot find the answers at all, then ask yourselves the following questions:

- 1) If you can't find a precedent from the Prophet (sallallahu alayhi wa sallam), the wives of the Prophet, the rightly guided Caliphs, the noble companions, the early Imaams – in fact nobody from the first three generation of Muslims, then where did you get this action from?**
- 2) Why do you do something with the intention of loving the Prophet (sallallahu alayhi wa sallam) and yet those who loved him the most never did?**
- 3) Why do you blame the people who leave off this action that the Prophet (sallallahu alayhi wa sallam) himself, his Companions and the great Imaams of the early generations also left off?**

0.2 Following and Obeying the Messenger of Allaah (sallallahu alayhi wa sallam)

After answering these questions, answer one more question:

What is the only way to actualise and demonstrate true love and devotion to the Prophet (sallallahu alayhi wa sallam)?

You will find the answer in the following Aayah:

“Say if you truly love Allaah, then follow me [Muhammad sallallahu alayhi wa sallam] and Allaah will love you and forgive your sins. Indeed Allaah is Most Forgiving and Most Merciful.”

[Surah Imran 03:31]

**Al-Haafidh Ibn Katheer (rahimahullah) said:
This honorable Aayah judges against those who claim to love Allaah, yet do not follow the way of Muhammad (sallallahu alayhi wa sallam). Such people are not true in their claim until they follow the Law of Muhammad (sallallahu alayhi wa sallam) and his religion in all his statements, actions and conditions.**

End Quote

**Tafseer Ibn Katheer, Soorah Aal Imraan, Aayah:
31-33**

We ask Allaah to guide us to His love and the love of His Messenger, we ask Allaah to save us and the Muslims from all forms of innovation.

Abdullaah ibn ‘Umar, the son of the second Caliph, ‘Umar ibn al-Khattaab (may Allaah be pleased with them both), was known for his devout following of everything the

Messenger of Allaah (sallallahu alayhi wa sallam) did.

Imaam Ibn Maajah reports that:

“Whenever he heard a hadeeth from the Messenger of Allaah (sallallahu alayhi wa sallam), he would not do anything more than it, nor would he stop until fulfilling it (completely).”

Sunan Ibn Maajah (no.4)

Mujahid reported: We were with Ibn Umar, may Allaah be pleased with him, on a journey. We passed by a place and he kept to the side away from it. He was asked:

“Why did you do that?” Ibn Umar said, “I saw the Messenger of Allaah, (sallallahu alayhi wa sallam), do that, do I did that.”

[Musnad Ahmad 4730; Sahih (authentic) according to Ahmad Shakir]

Abdullaah ibn Wahb narrated from Maalik, from someone who told him that Ibn ‘Umar used to follow the order of the Messenger of Allaah (sallallahu alayhi wa sallam), trace his footsteps and show great concern for emulating his composure, so much

so that some were concerned for his sanity because of his level of involvement in that.

Khaarajah ibn Mus'ab narrated that Moosaa ibn 'Uqbah heard Naafi' [the freed slave of Ibn 'Umar] saying: "Had you seen how devoutly Ibn 'Umar used to follow the Messenger of Allaah (sallallahu alayhi wa sallam) you would have considered him insane!"

On the authority of 'Abdullaah ibn 'Umar, Naafi' said that Ibn 'Umar used to trace the footsteps of the Messenger of Allaah (sallallahu alayhi wa sallam), going to every place he prayed. The place where the Prophet (sallallahu alayhi wa sallam) took rest under a tree once, was a place Ibn 'Umar used to maintain later on, watering the tree so it would not dry up.

Naafi' said that after Ibn 'Umar narrated the hadeeth from the Messenger of Allaah (sallallahu alayhi wa sallam) requesting a certain door to be left for the women to use, Ibn 'Umar refrained from using the door until he died.

These reports have all been mentioned by Imam Dhahabee in his book, Siyar A'laam an-Nubalaa' (3/213)

“Love the Prophet (sallallahu alayhi wa sallam) through his Sunnah, not by innovations”

0.3 Firm Belief that the Messenger of Allaah (sallallahu alayhi wa sallam) conveyed everything with which Allaah sent him. [Meaning, He did not add even one letter from himself or omit or conceal or alter anything]

We need to strongly believe that Allaah sent to every nation a Messenger from amongst them, to call them to worship Allaah alone and to disbelieve in everything that is worshipped instead of Him, and that they (the Messengers) were all truthful, speakers of the truth, righteous, wise, pious and honest, and that they conveyed everything with which Allaah sent them, concealing and altering nothing. They did not add even one letter from themselves or omit anything.

“Are the Messengers charged with anything but to convey clearly the Message?”
[al-Nahl 16:35 – interpretation of the meaning]
Imam Malik said:

Whoever innovates an innovation in Islam and deems it good then he has claimed that Muhammad (sallallahu alayhi wa sallam) has not conveyed the message because Allaah said, ‘today I have completed your religion’ [5:3] therefore what was not the religion on that day is not the religion today.

End Quote

[Imam ash-Shaatabi, al-l’itisam 1/65]

Aisha reported:

“The Messenger of Allaah (sallallahu alayhi wa sallam) said,

“Whoever innovates into this matter of ours that which does not belong to it, it will be rejected.”

In another narration, the Prophet (sallallahu alayhi wa sallam) said,

“Whoever performs a deed that is not in accordance with our matter, it will be rejected”

[Ṣaḥīḥ al-Bukhārī 2697, Ṣaḥīḥ Muslim 1718]

Compiling the Qur’aan is not bid’ah, rather it is Sunnah such as the Prophet (sallallahu alayhi wa sallam) enjoined us to adhere to when he said:

“I urge you to adhere to my Sunnah and the Sunnah of the Rightly-Guided khaleefahs after me.”

(Narrated by al-Tirmidhi, 2676; Abu Dawood, 4607; Ibn Maajah, 42. This hadeeth was classed as saheeh by al-Tirmidhi, by al-Haakim, 1/177; and by al-Albaani in Saheeh al-Jaami’, 2549, from the hadeeth of al-‘Irbaad ibn Saariyah)

This is one of the Sunnahs of the Rightly-Guided Khaleefah Abu Bakr al-Siddeeq (may Allaah be pleased with him).

Al-Qaadi Abu Bakr al-Baaqillaani mentioned the justification for the action of Abu Bakr, the five most important points of which were:

- 1) That the Messenger of Allaah (sallallahu alayhi wa sallam) did not do that for a reason, and Abu Bakr did it because there was a need for it.**
- 2) Allaah referred in the Qur’aan to al-Suhuf al-Oola (the former Scriptures – al-A’laa 89:19), and He stated that Muhammad (sallallahu alayhi wa sallam) had something similar in the aayah (interpretation of the meaning): “reciting (the Qur’aan) purified pages [purified**

from Al-Baatil (falsehood)]. Wherein are correct and straight laws from Allaah” [al-Bayyinah 98:2-3] So this [action of Abu Bakr] was following that which was prescribed by Allaah and His Messenger.

3) By doing that, their intention was to fulfill the words of Allaah: “Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur’aan) and surely, We will guard it (from corruption)” [al-Hijr 15:9] It was preserved with Him, and He told us that He would preserve it after it had been sent down. Part of His preserving it was His enabling the Sahaabah to gather it and to agree upon how its spelling and punctuation were to be regulated.

4) The Prophet (sallallahu alayhi wa sallam) had scribes to whom he dictated it, so that everyone would understand from this that it should be written down and preserved on sheets. If Allaah’s guarantee to preserve it meant that the ummah would have nothing to do with it, the Messenger of Allaah (sallallahu alayhi wa sallam) would not have had it written

down after Allaah had told him of His guarantee to preserve it.

But it is known that the way in which Allaah has preserved it is by causing us to preserve it and making that easy for us, and showing us how it is to be written down.

5) It is proven that the Prophet (sallallahu alayhi wa sallam) forbade traveling with the Qur'aan to the land of the enemy. This indicates that it was written down and that the people used to take it with them when they travelled.

Abu Bakr ibn al-'Arabi said: this is the clearest evidence for anyone who studies the issue.

See Ahkaam al-Qur'aan, 2/612

04. Infallibility of The Messenger of Allaah (sallallahu alayhi wa sallam)

Allaah says in the Quran, (He Alone) the All-Knower of the Gha'ib (unseen) and He reveals to none His Gha'ib (unseen).

Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band

of watching guards (angels) to march before him and behind him.

[He (Allaah) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allaah). And He (Allaah) surrounds all that which is with them, and He (Allaah) keeps count of all things (i.e. He knows the exact number of everything).

[Surah Jinn 72: 26-28]

Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allaah have mercy on him) said in Fataawa Ibn Baaz, 6/371:

All the Muslims are unanimously agreed that the Prophets (peace be upon them) – especially Muhammad (sallallahu alayhi wa sallam) – are infallible and protected from error in that which they conveyed from Allaah.

Allaah says (interpretation of the meaning):

“By the star when it goes down (or vanishes), Your companion (Muhammad sallallahu alayhi wa sallam) has neither gone astray nor has erred, Nor does he speak of (his own) desire, It is only a

**Revelation revealed, He has been taught
(this Qur'aan) by one mighty in power
[Jibreel (Gabriel)]”**

[al-Najm 53:1-5]

**Our Prophet Muhammad (sallallahu alayhi wa
sallam) is infallible in all that he conveyed from
Allaah, in word and deed and in what he
approved of. There is no dispute on this point
among the scholars.**

End quote.

**Some people exaggerate about their imams,
claiming that they are infallible, and they
devote many acts of worship to them such as
supplication, seeking help, offering sacrifices
and tawaaf (circumambulating their tombs).
This is major shirk which Allaah tells us will not
be forgiven. These acts of shirk are committed
by their scholars and common folk alike,
without anyone among them objecting to that.**

**According to consensus of the people of
knowledge, even the companions of the
prophet (may allaah be pleased with all of
them) were not infallible and free from sin, and
with regard to what was narrated about some
of them having committed a sin or having been**

warned about committing a sin, we should think of them in the best manner with regard to that and understand that this does not mean that he is not of good character or that Allah is not pleased with him.

Rather Abu Muhammad Ibn Hazm (may Allah have mercy on him) said:

All the Sahaabah are definitively people of Paradise. Allaah, may He be exalted, says (interpretation of the meaning):

“Not equal among you are those who spent and fought before the conquering (of Makkah with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, Allâh has promised the best (reward)”

[al-Hadeed 57:10]

“Verily those for whom the good has preceded from Us, they will be removed far therefrom (Hell)”

[al-Anbiya’ 21:101]

And it is proven that all of them are among the people of Paradise.

End quote.

Quoted from him by al-Ameer al-San'aani in Tawdeeh al-Afkaar li Ma'aani Tanqeeh al-Anzaar, 2/245

Imām Mālik Ibn Anas (rahimahullāhu ta'ālā) said:

“Everyone’s speech is either accepted or it is rejected, except for the companion of this grave.”

End Quote

And he pointed towards the grave of the Prophet (sallallāhu ‘alayhi wa sallam).

05. The Messenger of Allaah (sallallahu alayhi wa sallam) is the Seal of the Prophets and Messengers:

Allaah says in the Quran,

“Muhammad (sallallahu alayhi wa sallam) is not the father of any man among you, but he is the Messenger of Allaah and the last (end) of the Prophets. And Allaah is Ever All-Aware of everything.”

[Surah Al Ahzab 33: 40]

If the text said that the Messenger Muhammad (sallallahu alayhi wa sallam) is the Seal of the

Messengers, that would not suggest that there would be no Prophet after him, because it would be possible for there to be a Prophet who was not a Messenger.

But, the text states that the Messenger Muhammad (sallallahu alayhi wa sallam) is the Seal of the Prophets and that there will be no Prophet after him and this means that there can be no Prophet after him and no Messenger after him.

Ibn Katheer (may Allaah have mercy on him) said:

“But he is the Messenger of Allaah and the last (end) of the Prophets’ [al-Ahzaab 33:40]. This verse states that there will be no Prophet after him, and if there will be no Prophet after him, then there can be no Messenger after him either, because the status of Messenger is higher than the status of Prophet; a Messenger is also a Prophet but the converse is not necessarily the case.”

**Tafseer Ibn Katheer (3/645)
Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) said: If he was the Seal of the**

Prophets then he was also the Seal of the Messengers for sure, because there is no Messenger who is not also a Prophet. Hence it is said: Every Messenger is a Prophet but not every Prophet is a Messenger.

End quote.

Majmoo' Fataawa Ibn 'Uthaymeen (1/250)

The Prophet (sallallahu alayhi wa sallam) said:

“Are you hesitant or uncertain O son of Khattāb? I have come to you with that which is pure and clear proof. And if Mūsā (may Allaah’s peace be upon him) was alive, and then you were to follow him and abandon following me, you would certainly have strayed.”

End Quote

It was mentioned by Al-Haythami in Majma' Az-Zawā'id from Jābir (radiyallāhu 'anhu) in Kitāb al-'Ilm, Chapter:

“It is not for anyone’s speech to be placed alongside that of Allaah’s Messenger (sallallāhu ‘alaihi wasallam).” (1/174, no. 808); He said it was reported by Ahmad (3/387), Abu Ya'lā (4/102, no. 2235) and

Al-Bazzār. It was also reported Ibn Abī Shaybah in his Musannaf (5/312, no. 26421)

And in a narration, Umar Ibn Al-Khattāb came to the Prophet (sallallahu alayhi wa sallam) with a book or scroll that he had acquired from some of the People of the Book. He read it to the Prophet (sallallahu alayhi wa sallam).

So the Prophet (sallallahu alayhi wa sallam) became angry and said:

“Are you hesitant regarding it O son of Al-Khattāb? By the One in whose Hand is my soul, I have certainly been sent with that which is pure and clear proof. Do not ask them (the People of the Book) about anything, for they may inform you of something which is true and you may reject it; or they may inform you of something which is false and you may believe it. By the One in whose Hand is my soul, even if Mūsā (may the peace and blessings of Allaah be upon him) was alive,

he would have no choice but to follow me.”

Reported by Ahmad in his Musnad (3/387, no. 14859) from Jābir Ibn Abdillāh and declared Hasan by Al-Albāni in Irwā Al-Ghalīl (1589)



5. CHAPTER

06. The Messengership of The Messenger of Allaah (sallallahu alayhi wa sallam)

Allaah says in the Quran:

He it is Who sent among the unlettered ones a Messenger (Muhammad sallallahu alayhi wa sallam) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, etc. of Prophet Muhammad sallallahu alayhi wa sallam). And verily, they had been before in mainfest error;

[Surah Al Jumuah 62: 2]

Imam Muslim (rahimahullah) has recorded a Hadith wherein Prophet (sallallahu 'alayhi wa sallam) said, 'بعثني معلما' [Ba'athani mu'alliman-Allah sent me as a teacher].

Jabir ibn Abdullah reported: The Messenger of Allaah (sallallahu alayhi wa sallam) said:

Verily, Allaah did not send me to be harsh or obstinate, rather He sent me to teach and to put at ease.

[Ṣaḥīḥ Muslim: 1478]

Imam Ibn Majah (rahimahullah) has recorded the following words on the authority of Sayyiduna ‘Abdullah ibn ‘Amr (radiyallahu ‘anhuma): **‘بَعَثْتُ مَعْلَمًا** [Bu’ithtu mu’alliman- I have been sent as a teacher].

Sunan ibn Majah, Hadith: 229

The innovators think of the Messenger of Allaah (sallallahu alayhi wa sallam) as a postman-prophet impede their own paths by succumbing to their nonsensical assumptions.

We may sum up man’s need for the Messengers as follows:

- 1) Man is created and subjugated, and he has to know his Creator and what He wants of him, and why he was created. Man cannot come to know that independently. He has no way of finding that out except through knowing the Prophets and Messengers, and the guidance and light which they brought.
- 2) Man is composed of body and soul, His body is nourished by his food and drink, but the nourishment of his soul is that

which was explained by its Creator, namely the true religion and righteous deeds. The Prophets and Messengers brought the true religion and taught them to do righteous deeds.

- 3) Man is religious by nature; he has to have a religion to follow, and this religion has to be correct. There is no way to the true religion except through believing in the Prophets and Messengers and believing in the message they brought.
- 4) Man needs the way through which he may attain the pleasure of Allaah in this world, and reach His Paradise and bliss in the Hereafter. No one can show these ways and guide people to them apart from the Prophets and Messengers.
- 5) Man is weak by nature, and there are many enemies lying in wait for him, such as the Shaytaan who wants to lead him astray and bad companions who make evil things attractive to him, and his own self which is inclined towards evil. Hence he needs something to protect himself from the plots of his enemies. The

Prophets and Messengers guide him towards that and show it to him clearly.

6) Man is sociable by nature. In human meetings and interactions, there have to be laws to guide people in a fair and just manner – otherwise the law of the jungle would prevail. This guiding law must protect the rights of all those who have rights, without neglecting or exaggerating in any way. No one can produce a perfect law except the Prophets and Messengers.

7) Man needs something that will give him security and peace of mind, and guide him to the means of true happiness. This is what the Prophets and Messengers guide people towards.

[Al-Islam Usooluhu Wa Mabaadi'uhu, By Dr. Muhammad Ibn 'Abd-Allaah Ibn Saalih Al-Husaym]

07. Following Sunnah Completely and Perfectly:

Allaah says in the Quran,

"O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and

follow not the footsteps of Shaitan (Satan). Verily! He is to you a plain enemy."

[Surah Baqarah 02: 208]

When 'Abdullah ibn Salam (may Allaah be pleased with him) and others reverted to Islam, they brought some of their previous beliefs along. For example, Saturday was a sacred day and a day of no work in Judaism, and camel meat was unlawful. They thought they could honor the laws of Judaism that Islam does not require dishonoring. By maintaining the sanctity of Sabbath and staying away from camel meat and practicing Islam at the same time they were not going against the law of any of the prophets (Moses and Muhammad, peace be upon both of them).

Through these verses Allaah corrects this approach and commands the believers to enter into Islam in its entirety. There is no pick-and-choose in religion. Neither can we borrow some of the practices of other religion nor can we leave out some practices of Islam. We have to accept and practice everything that Islam offers.

The word silmi [السِّلْمِ] is from the root seen-laam-meem and it means to submit, conform or obey.

The word kaffatan [كَافَّةً] is from the root kaf-fa-fa and it means to withhold, desist, refrain from, withdraw or keep back.

The word khutuwaat [خُطُواتٍ] is from the root kha-Ta-wau and it means step or way.

The word zalaltum [زَلَلْتُمْ] is from the root zaa-laam-laam and it means to move away, slip or slide.

Allaah commands His servants to adhere to all of Islam's commandments, as much as one can, and to refrain from all of its prohibitions.

A little slip in religion allows Shaytan to take over us and trip further. Therefore, it was said, "...and do not follow the footsteps of Satan." He is an enemy always waiting to attack us.

About Shaytan's plots, the Qur'an states:

"He (Shaytan) commands you only what is evil and sinful, and that you should say about Allah what you know not."

[Al-Baqarah 2:169]

“He only invites his followers to be among the companions of the Blaze.”

[Fatir 35:6]

By following a pick-and-choose policy or straying away from the Shariah and Sunnah, he can make us practice what seems as worship or a good thing.

But it is against the commands of Allaah and the teachings of The Messenger of Allaah (sallallahu alayhi wa sallam). This is the reason why many people fall for the innovations (Bid’at). They claim there is no harm in practicing a good thing even if it is not proven by the Qur’an and Sunnah. The issue is that Islam is Allaah’s religion and it has been completed By Him; He has provided us a clear guideline as to what is to be followed and what is prohibited. We must abide by His law and not follow our nafs or cultural practices.

Everything that the Prophet taught is Guidance for Us

The scholars explain that “...enter into Islam completely (and perfectly)...” also means that our words and actions should be in agreement to one another. We should walk the talk and not simply make verbal declarations of

our faith. Our mind and heart should be at rest with what we believe in, and practice our belief with full conviction and faith. All our dealings, whether personal or professional, should be in accordance to the Islamic teachings. In earning a living, we should not cheat others nor should we get into impermissible businesses or relationships.

An important matter to consider here is that being an obedient slave of Allaah does not entail that one should isolate himself in the Masjid [mosque] or get busy in worship such that he neglects his personal, social and business commitments. Although priority should be given to worship, there should be a balance as our beloved Prophet (sallallahu alayhi wa sallam) displayed through his Seerah.

After having received clear laws and rules that lead to the straight path, there is no justification left for any deviation. Those who still slip, they must remember that Allaah is Mighty, has the power to punish, and is Wise too, lest one should misread any delay in punishment.

08. The Prophet Muhammad (sallallahu alayhi wa sallam): A Shining Example to Follow and A Mercy To Entire Creation

Allaah says in the Quran,

"Indeed in the Messenger of Allaah (Muhammad sallallahu alayhi wa sallam) you have a good example to follow for him who hopes in (the Meeting with) Allaah and the Last Day and remembers Allaah much."

[Surah Ahzab 33: 21]

It is narrated that Ibn Abbaas (may Allaah be pleased with him) performed Tawaaf with Mu'aawiyah (may Allaah be pleased with him) one day and saw him touching all the corners of the Ka'bah.

Ibn Abbaas (may Allaah be pleased with him) disapproved of that and said to him, "Why do you touch these two corners (i.e. the Iraqi and the Syrian corners), and the Prophet (sallallahu alayhi wa sallam) did not touch them?"

Mu'aawiyah (may Allaah be pleased with him) replied, "Nothing from the House should be abandoned."

Ibn ‘Abbaas (may Allaah be pleased with him) recited (what means): {There has certainly been for you in the Messenger of Allaah an excellent pattern (to follow)} [Qur'aan 33:21]

Thereupon Mu‘aawiyah, may Allaah be pleased with him, said, "You are absolutely right"

[Al-Awsat by At-Tabaraani (3/17) and also in Musnad Ahmad as quoted by Shaykh Uthaymeen in his Fatawa on the Topic Titled: Errors during Tawaaf]

Ibn Abbas reported: The Prophet (sallallahu alayhi wa sallam) said,

“He is not a believer whose stomach is filled while the neighbor to his side goes hungry.”

[al-Sunan al-Kubrá 19049; Sahih (authentic) according to Al-Albani]

Al-Bukhaari (5185) and Muslim (47) narrated from Abu Hurayrah that the Prophet (sallallahu alayhi wa sallam) said:

“Whoever believes in Allaah and the Last Day; let him not annoy his neighbour.”

Al-Bukhaari (6015) and Muslim (2625)

narrated that Ibn ‘Umar (may Allah be pleased with him) said: The Messenger of Allaah (sallallahu alayhi wa sallam) said:

“Jibreel kept urging me that neighbours should be treated well until I thought he would make them heirs.”

Shaykh Ibn ‘Uthmaymeen (may Allaah have mercy on him) said on fulfilling the needs of a kaafir neighbor:

"That depends on what is customary; if it is customary for neighbours to meet one another's needs, such as if one neighbour is going to the marketplace and his neighbours say to him: "Bring me such and such" – fruit or food and the like, then there is nothing wrong with doing that for his kaafir neighbour, because that is part of honouring one's neighbour, and the Prophet (sallallahu alayhi wa sallam) said: "Whoever believes in Allaah and the Last Day, let him honour his neighbour."

But if that is not customary, then he should see what is best.

End quote

09. Following Innovations Equalizes to Disobeying Prophet (sallallahu alayhi wa sallam)

Jabir ibn Abdullah reported: The Messenger of Allaah (sallallahu alayhi wa sallam) would praise Allaah in his sermon, as He deserves to be praised, and then he would say, "Whomever Allaah guides, no one can lead him astray. Whomever Allaah sends astray, no one can guide him.

The truest word is the Book of Allaah and the best guidance is the guidance of Muhammad.

The most evil matters in religion are those that are newly invented, for every newly invented matter is an innovation.

Every innovation is misguidance,

"and every misguidance is in the Hellfire."

[Sunan al-Nasā'ī 1578; Sahih (authentic) according to Al-Albani]

Ash-Shaatibi (may Allah have mercy on him) said:

This hadith is general in meaning and applies to every innovation. But this gives rise to the

question: is every innovation to be judged in the same manner, or not?

We say: it is established in the principles of Islam (usool) that shar'i rulings fall into five categories. If we take away three of them [namely: waajib (obligatory), mandoob (encouraged) and mubaah (permissible)], what is left is the ruling of makrooh (disliked) and the ruling of haraam (prohibited). Therefore we should think of innovation as falling into two categories: some are prohibited innovations and some are disliked innovations.

That is because innovation comes under the heading of disallowed things, and disallowed things are either makrooh (disliked) or haraam (prohibited). Therefore innovation is likewise. This is from one perspective.

From another perspective, if you think of the content of the innovation, you will find that innovations are of various categories:

Some of them constitute blatant disbelief...

Some of them constitute sins, but do not come under the heading of disbelief, or there is a difference of opinion as to whether they constitute disbelief or not, such as the

innovations of the Khawaarij, Qadaris and Murji'ah, and similar misguided groups.

Some of them constitute sins, but there is scholarly consensus that they do not constitute disbelief, such as the innovations of celibacy, fasting whilst standing in the sun, and castration for the purpose of stopping sexual desire.

Some of them are disliked, as Maalik said about following Ramadan immediately with six days of Shawwaal, or reading Qur'an out loud in turn, or gathering to offer supplication (du'aa') on the afternoon of the day of 'Arafah, and so on...

End quote

from al-I'tisaam (2/353-355)

He (may Allaah have mercy on him) also said:

As it is proven that the innovator is a sinner, then we should note that sins are not all of the same level of seriousness. Rather sin varies in degree, and the reason for it varying depends on many factors, according to the fiqhi point of view.

It may vary according to whether the one who does it thinks that he is qualified to engage in

ijtihaad, or he is following someone else in his innovation;

- Or according to whether the innovation has to do with the necessities (as defined by Islamic teaching) or needs or good but non-essential matters; and in each of these categories there are subcategories;**
- Or according to whether the innovator is concealing it or doing it openly;**
- Or according to whether he is promoting it or not;**
- Or according to whether, in addition to promoting it, he is also rebelling against authority or not;**
- Or according to whether the innovation is introducing an entirely new act of worship or adding something to an already established act of worship (and doing it in a manner other than that which is prescribed);**
- Or according to whether it is clear or ambiguous;**
- Or according to whether it constitutes disbelief or not;**
- Or according to whether he is persisting in it or not...**

And there are other factors to determine whether the level of sin incurred by innovation is great or small.

End quote
from al-I'tisaam (1/286)

10. Committing Shirk Signifies Disbelief in Allaah and His Messengers

Shaykh Albani said:

"All kufr is shirk and all shirk is kufr there is no difference between them legislatively, linguistically there is, because in the language kufr means to cover. Shirk is to make something a partner of another, like the polytheists who make equals with Allaah."

But later I came to recognise that every unbeliever, even if he wasn't a polytheist linguistically, he was in reality. No unbeliever is free from being anything but a polytheist [mushrik], our Lord said, "Have you seen he who has taken as his god his [own] desire?" [Jaathiyah 45:23] He took as his god his own desires, so, everyone who follows his desires has made it a partner with Allaah, thus, any kufr-[for example] if someone were to reject a

letter from the Noble Quraan it would mean that he has put his intellect in charge and has taken it as a god and it is from this angle that the shirk has come.

So, the one who said that all disbelief is polytheism and all polytheism is disbelief spoke truthfully, not like the one who says that not all kufr is shirk like you heard from at-Tahawi.

In reality this is knowledge which is very rare and is something through which many, many problems are resolved, from them being the verse, “Indeed, Allaah does not forgive association with Him, but He forgives what is less than that for whom He wills.” [Nisaa 4:48]

I read [a mention of] a problem about this verse in the Al-Manaar magazine which Sayyid Rashid Rida used to publish. An objection came his way which stated that the meaning of the aayah is that these unbelieving Europeans who believe in ‘nature’, they call it nature, i.e., that this universe has a creator and who do not know any more than that, it is possible that Allaah will forgive them because they are not polytheists.

And so Sayyid Rashid Rida at that time was not able to give an answer like this one

which if he had known then would have been the conclusive judgement, [i.e., that] all kufr is shirk and all shirk is kufr.

End Quote

Al-Hudaa wan-Noor, 341

Imam Ibn Baz (rahimahullaah):

Kufr is the denial and concealment of the Truth such as those who deny the obligation of Salah, Zakah, Sawm, Hajj in case of being financially and physically able, and dutifulness to one's parents, and so on. It is also like those who deny the prohibition of Zina (premarital sexual intercourse and/or adultery), consuming Khamr (intoxicants), and disobeying one's parents.

Shirk is to devote the acts of worship to anything besides Allaah (Exalted be He) such as those who seek the help of the dead, the absent, the Jinn, idols, the stars, and so on or those who offer sacrifices or make vows to them.

A Kafir (disbeliever) may be called a Mushrik (one who associates others with Allah in His Divinity or worship) and vice versa

End Quote

(Majmoo al Fatawa of Ibn Baz, Part No : 9, Page No: 175-176)

CONCLUSION:

When a person innovates something and adds to the deen something that does not belong to it, he is implying a number of bad things, each worse than the last, for example:

- 1) 1That the religion is lacking, that Allaah did not complete and perfect it, and that there is room for improvement. This clearly contradicts the statement in the Qur'aan (interpretation of the meaning): "This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion" [al-Maa'idah 5:3]
- 2) 2That the religion remained imperfect from the time of the Prophet (sallallahu alayhi wa sallam) until the time when this innovator came along and completed it with his own ideas.
- 3) 3That the Prophet (sallallahu alayhi wa sallam) was "not ameen" of either of two things: either he was ignorant of this

"good innovation," or he knew about it but concealed it, thus letting his ummah down by not conveying it.

- 4) That the Prophet (sallallahu alayhi wa sallam), his Companions and the righteous salaf (early generations) missed out on the reward of this "good innovation" - until this innovator came along and earned it for himself, despite the fact that he should say to himself, "If it was truly good, they would have been the first to do it."
- 5) Opening the door to bid'ah leads to changing the deen (religion) and opens the way for personal whims and opinions, because every innovator implies that what he is introducing is something good, so whose opinion are we supposed to follow, and which of them should we take as a leader? Following bid'ah leads to the cancelling out of sunnah practices and the ways of the salaf. Real life bears witness that whenever a bid'ah is followed, a sunnah practice dies out; the reverse is also true.

**We ask Allaah to save us from the
misguidance of personal whims and from all
trials whether they are open or secret.**

And Allaah knows best.



6. CHAPTER

Analyzing the Arguments Used To Permit the Eid Meelad

Introduction

With the purported date of the birth of the Prophet (sallallahu alayhi wa sallam) coming up, it is time again to discuss the ostensible evidence used to sanction the celebration of the Eid Meelad. In addition to the broad points related to the Eid Meelad that I discussed in this book, we will see here that there are no specific evidences sanctioning the Eid Meelad.

Rather, those who call to it use general evidences, or specific evidences related to other matters and then perform Qiyās (Analogous Example) upon them for the Eid Meelad.

With regards to the matter of using general evidences in ways that they were not used by the first three generations, we say:

**General Evidences Cannot Be Used To
Sanction Specific Actions**

What is meant by this is that the celebration of the Eid Meelad is a specific deed, with specific actions and statements tied to it, around specific times or dates. So the likes of these specific actions cannot be permitted by

evidences that are general in nature, such as the obligation of loving the Prophet (sallallahu alayhi wa sallam).

Al-Awzā'ī (d. 157 H.) said:

Make yourself patient upon the Sunnah, and stop where the people stopped. And believe what they believed, and avoid that which they avoided. And follow the path of your Righteous Predecessors, because what was sufficient for them is sufficient for you.

End Quote

Collected by Al-Lālakā'ī in “Sharḥ Uṣūl I'tiqād Ahl as-Sunnah wal-Jamā'ah”, (#280)

Muḥammad Ibn 'Abdil-Hādī (d. 744 H.) said:

And it is not permissible to innovate a new interpretation of a Verse or a Ḥadīth which the Salaf (predecessors) did not hold, know of or convey to the Ummah.

Otherwise, this implies that they were ignorant of the truth in this (matter), and went astray regarding it, and that the one in opposition (to them) from a later generation was (somehow) guided to it (i.e. the truth).

End Quote

Aṣ-Ṣārim al-Munkī Fir-Radd ‘Alā as-Subkī, pg. 318

Ibn al-Qayyim (d. 751 H.) said:

Innovating an opinion in the explanation of the Book of Allaāh, while the predecessors and the Imāms were upon something contrary to it, necessitates one of two matters: Either it is a mistake in-and-of itself, or (else) the opinions of the Salaf which contradict it are mistaken. And no intelligent person would doubt that he is more likely to be wrong and mistaken than the opinions of the Salaf (are).

End Quote

Mukhtaṣar aṣ-Ṣawā’iq al-Mursalāh ‘Alā al-Jahmiyyah wal-Mu’aṭṭilah, Vol. 2/128

Ash-Shāṭibī (d. 790 H.) stated:

Had [it] been an evidence for it, it would not have been far removed from the understanding of the Ṣaḥābah and the Tābi’īn (i.e. the generation after the Ṣaḥābah), then those ones (who came

later) understand it. Because how could it be that the actions of the earlier ones would be in opposition to what is necessitated by [this (false)] understanding and in contradiction to it, even if it is (represented by their not participating in it)? So whatever the later ones act upon from this type (of innovation), then it is contrary to the consensus of the earlier ones, and anyone who contradicts [their] consensus is mistaken. And the Ummah of Muḥammad (sallallahu alayhi wa sallam) does not come to an agreement upon something which is a misguidance. So whatever they were upon, participating in or not participating in, then it is the Sunnah and (it is) the matter that is to be given consideration, and it is the guidance. And there is nothing but right and wrong. So everyone who contradicts the earlier Salaf; then he is upon misguidance, and this is sufficient (to prove this point).

End Quote

Al-Muwāfaqāt Fī Uṣūl ash-Sharī'ah, Vol. 3/72

And he said:

And due to all of this, it is obligatory upon the one who is looking at a Shar'ī (legal) evidence to consider what the earlier ones understood from it and how they acted upon it, as it is more appropriate to be considered correct and more sound to be taken as knowledge and acted upon.

End Quote

Al-Muwāfaqāt Fī Uṣūl ash-Sharī'ah, Vol. 3/77

So we see that it is a dangerous matter to use the Texts of the Sharī'ah in ways that they were not used by the Ṣaḥābah, the Tābi'īn and the Righteous Predecessors. And this applies to situations that were around during their time and they were able to discuss, not matters that only appeared afterward (i.e. not referring to events or situations, technologies, etc. that came later on)

Acts of Worship Are Tawqīfī (Only Allowed When Sanctioned By a Text)

Allaah says in the Quran,

“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.”

[Surah Al Maidah 5: 3]

And on the authority of ‘Abdullāh Ibn ‘Amr Ibn al-‘Āaş who narrated that The Messenger of Allaah (sallallahu alayhi wa sallam) said:

There was no Prophet, before me except that it was a duty upon him to show his Ummah the good that he knew for them and to warn them about the evil that he knew for them.

[Sahih Muslim: 1844]

So anything that is from the religion would have been clarified by the Prophet (sallallahu alayhi wa sallam)

And whatever was not is not from the religion.

And in the time of the Şahābah, they rejected actions because they were done in ways that were not according to the Sunnah.

And on the authority of Nāfi’ who narrated:

That a man used to meet Ibn ‘Umar, so he would greet him by saying:

“As-Salāmu ‘Alayka Wa Raḥmatullāhi Wa Barakātuhu Wa Maghfiratuḥu Wa Mu’āfātuh.”

He (i.e. the narrator) said:

“And he would do this often. So Ibn ‘Umar said to him: ‘And upon you one hundred times. And if you do it again, I will treat you harshly.’”

[Abdur-Razzāq in Al-Muṣannaf]

And a similar incident has been narrated from ‘Abdullāh Ibn ‘Abbās (may allāah be pleased with him)

[Al-Bayhaqī in Al-Jāmi’ Li’Shu’ab al-Īmān, Vol. 6/455]

Reported by ad-Daarimee in his Sunan (1/79):

Amr ibn Salmah said:

We used to sit by the door of ‘Abdullah ibn Mas’ood before the Morning Prayer, so that when he came out we would walk with him to the mosque. (one day) Abu Moosaa al-Ash’aree came to us and said,

“Has Abu Abd ar-Rahmaan (i.e. Ibn Mas’ood) come out yet?”

We replied, “No.”

So he sat down with us until he came out. When he came out, we all stood along with him, so Abu Moosaa said to him,

“O Abu ‘Abd ar Rahmaan! I have just seen something in the mosque which I deemed to be evil, but all praise is for Allaah, I did not see anything except good.”

He (Ibn Mas’ood) enquired,

“Then what is it?”

(Abu Moosaa) replied, “If you live you will see it. I saw in the mosque people sitting in circles awaiting the Prayer. In each circle they had pebbles in their hands and a man would say ‘repeat Allaahu Akbar a hundred times.’ So they would repeat it a hundred times. Then he would say, ‘say Laa ilaaha illallaah a hundred times.’ So they would say it a hundred times.

Then he would say, ‘say Subhaanallaah a hundred times.’ So they would say it a hundred times.”

(Ibn Mas’ood) asked, “What did you say to them?”

(Abu Moosaa) said, “I did not say anything to them. Instead I waited to hear you view or what you declared.”

(Ibn Mas'ood) replied, "Would that you had ordered them to count up the evil deeds they acquired and assured them that their good deeds would not be lost!"

Then we went along with him (Ibn Mas'ood) until he came to one of these circles and stood and said, "What is this which I see you doing?"

They replied, "O Abu 'Abd ar-Rahmaan! These are pebbles upon which we are counting takbeer, tahleel and tasbeeh."

He said,

"Count up your evil deeds. I assure you that none of your good deeds will be lost. Woe to you, O Ummah of Muhammad (sallallaahu alaihi wa sallam)! How quickly you go to destruction! These are the Companions of your Prophet (sallallaahu alaihi wa sallam) and who are widespread. There are his clothes which have not yet decayed and his bowl which is unbroken. By Him in Whose Hand is my soul! Either you are upon a Religion better guided than the Religion of Muhammad (sallallaahu alaihi wa sallam) or that you are opening the door of misguidance."

They said, “O Abu ‘Abd ar-Rahmaan! By Allaah, we only intended good.”

He said, “How many there are who intend good but do not achieve it. Indeed Allaah’s Messenger (sallallaahu alaihi wa sallam) said to us ‘A people will recite the Qur’aan but it will not pass beyond their throats.’ By Allah! I do not know, perhaps most of them are from you.” Then he left them.

Umar ibn Salmah (the sub-narrator) said:

“We saw most of those people fighting against us on the day of Nahrawaan, along with the Khawaarij.”

[Authenticated by Sheikh Saleem al-Hilaalee in al-Bid’ah (pp. 26-29)]

So despite the fact that greeting a Muslim and performing Dhikr is things that are good in and of them, the Şahābah rejected these actions, as they were done in a manner that was not specifically legislated.

Muḥammad Ibn Aḥmad as-Sarakhsī al-Ḥanafī (d. 482 H.) stated:

Opinion is not a contributing factor in knowing what obedience to Allaāh is. And

due to this, it is not allowed to sanction the basis of worship through opinion.

End Quote

Uṣūl as-Sarkhasī, Vol. 2/122

Ibn Daqīq al-ʿĪd (d. 702 H.) said:

And the majority of the acts of worship are Ta'abbudī (done for 'Ibādah without knowing the exact causal factor) and based upon Tawqīf (forbidden until proven).

End Quote

Iḥkām al-Aḥkām Sharḥ Uṣūl al-Aḥkām, pg. 122

Muḥammad Ibn Mufliḥ al-Ḥanbalī (d. 763 H.) stated:

No actions of the religion are allowed to be taken as a means (of worship) unless it is legislated. This is because acts of worship are based upon Tawqīf.

End Quote

Al-Ādāb ash-Shar'iyyah, Vol. 2/265

Ibn Ḥajar al-'Asqalānī (d. 852 H.) stated:

The sanctioning of acts of worship is only taken from Tawqīf.

End Quote

Fat’ḥ al-Bārī, Vol. 2/80

And he said:

**The default concerning acts of worship is
Tawqīf.**

End Quote

Fat’ḥ al-Bārī”, Vol. 3/54

**Muḥammad Ibn Aḥmad ar-Ramlī ash-Shāfi’ī (d.
1004 H.) stated:**

**The default concerning acts of worship is
Tawqīf.**

End Quote

Ghāyat al-Bayān Sharḥ Zubud Ibn Raslān, pg. 79

**Muḥammad Ibn ‘Abdil-Bāqī az-Zarqānī al-Mālikī
(d. 1122 H.) stated:**

The default concerning ‘Ibādah is Tawqīf

End Quote

**Sharḥ az-Zarqānī ‘Alā Muwaṭṭa’ Mālik, Vol.
1434**

**The Specific Evidences Used To Sanction the Eid
Meelad**

1-In His Qur'ān, Allāh Legislated Rejoicing in His Bounty and His Mercy

They say: Allāh said:

Say: “In the Bounty of Allaāh, and in His Mercy; therein let them rejoice.” That is better than what they amass.

[Sūrat Yunus, 58]

They state that what is meant in this Verse is the Prophet (sallallahu alayhi wa sallam), And that this Verse proves the permissibility of rejoicing in his birth, therefore, having a celebration for this is permissible.

Response

RECIPROCATIVE (Ilzami Answer) :

A. Then why sahabah did not perform?

B. The major Scholars of Tafsīr, such as Ibn Jarīr aṭ-Ṭabarī, Al-Qurṭubī, Ibn Kathir, AlBaghawī, and others did not mention this type of Tafsīr at all. Rather, they explained it as being the Qur'ān, being from its people, the Sunnah, and Islām. And this is the Tafsīr (interpretation) that they narrated from the Ṣaḥābah and the Tābi'īn.

But even if one were to say that what was meant is the Prophet, himself, then it

would be his being sent as a Prophet, and not his birth, which is a mercy and something to rejoice in. This is because it has come in the Qur'ān and the Sunnah that his being a Mercy was by being sent as a Prophet, not merely being born.

Allāh said:

“And we have sent you not but as a mercy for the Al-‘Ālamīn.”

[Surah Al Anbiya: 107]

And on the authority of Abū Hurayrah (may Allaah be pleased with him) who narrated:

It was said: “O Messenger of Allāh, supplicate against the polytheists.” He said: “I was not sent as a curser, rather, I was only sent as a mercy to the Worlds.”

Sahih Muslim: 6705

2-Allaāh Commanded Us to Send Blessings upon the Prophet (sallallahu alayhi wa sallam) and Celebrating the Eid Meelad Encourages People to Do So, Allaah says in the Quran:

Allaah sends His Salat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad sallallahu alayhi wa sallam)

and also His angels too (ask Allaah to bless and forgive him). O you who believe! Send your Salat on (ask Allaah to bless) him (Muhammad sallallahu alayhi wa sallam), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salamu 'Alaikum).

[Surah Ahzab 33: 56]

They state that having the Eid Meelad encourages people to perform this Şalāt upon the Prophet (sallallahu alayhi wa sallam)

However, we say:

Firstly, we have general evidences for performing Şalāt upon the Prophet (sallallahu alayhi wa sallam) which cannot be specified or restricted to certain times, places, etc. without any evidence.

Some of these general evidences are:

The Messenger of Allaah (sallallahu alayhi wa sallam) said:

Whoever sends Salah upon me once, Allaah will send Salah upon him ten-fold, and will erase ten sins from him, and will raise him ten degrees in status.

[Narrated by Nasai #1297 V.3 Pg.50; and Haakim in Mustadrak 1/550 (He said, it is authentic and Zahabi agreed); and Ibn Hibban in his Saheeh #904 (Shaikh Shu'aib said, its chain is authentic.)]

After The Adhaan,

Abd Allaah bin 'Amr bin al-Aas reported the Messenger of Allaah (sallallahu alayhi wa sallam) as saying:

When you hear the mu'adhhdhin repeat what he says, invoke a blessing on me, for everyone who invoke one blessing on me will receive ten blessings from Allah. Then ask Allaah to give me the wasilah, which is a rank in paradise fitting for only one of Allaah's servants, and I hope that I may be the one. If anyone asks Allaah that I be given the wasilah, he will be assured of my intercession.

[Sunan Abu Dawud: 523; Sahih according to Shaikh Albani]

DURING THE SALAT

Narrated Fudalah ibn Ubayd:

The Messenger of Allaah (sallallahu alayhi wa sallam) heard a person supplicating during prayer.

He did not mention the greatness of Allaah, nor did he invoke blessings on the Prophet (sallallahu alayhi wa sallam).

The Messenger of Allaah (sallallahu alayhi wa sallam) said: He made haste.

He then called him and said either to him or to any other person:

If any of you prays, he should mention the exaltation of his Lord in the beginning and praise Him; he should then invoke blessings on the Prophet (sallallahu alayhi wa sallam); thereafter he should supplicate Allaah for anything he wishes.

[Sunan Abu Dawud: 1481; Sahih according to Shaikh Albani]

So we have evidence proving that it is recommended in general, as well as at specified times in the Sharī'ah. So how can other specific times be added to these?

3- Those who celebrate Eid Meelad— They may say that Prophet (sallallahu alayhi wa sallam) used to fast on Mondays and Thursdays citing the reason “as for Monday, it was the day I was born.” (Muslim: 1162)?

The Prophet (sallallahu alayhi wa sallam) commemorated the day of his birth NOT

THE DATE. Monday is a weekly occurrence but the Eid Meelad is celebrated yearly in month of Rabi ul awwal. He did not follow up his fast by any celebration nor did he encourage it. Besides, this was not the only reason why he used to fast on this day.

Other narrations mention that he also fasted on these days because Monday was the day when he started receiving the revelation (Muslim 1162), and Mondays and Thursdays are the days when the record of our deeds are raised up to Allaah (Tirmidhi 747). Also, it is forbidden to fast on an 'Id day; if the Eid Meelad was a legitimate 'Id then why did the Prophet (sallallahu alayhi wa sallam) fast on it?

Furthermore, there is not a single narration from the 6 collections which mention an exact date for the Prophet (sallallahu alayhi wa sallam) birth. It is important to mention here that within Arab custom, an individual is recognized by the date of his death and not by the date of his birth. In fact, the date of birth is often not known, hence, the difference of opinion with regards to the date of the Prophet's (sallallahu alayhi wa sallam) birth.

7. CHAPTER

The difference of opinion with regards to the Eid Meelad

- 1)** 1st of Rabee' al-Awwal: Mentioned by Muhammad ibn Muhammad ibn Munhad [in It'haaf al-Waraa].
- 2)** 2nd of Rabee' al-Awwal: Mentioned by Ibn Sa'd [in Tabaqaat], Ibn Katheer [in Bidaayah wa an-Nihaayah] and Zarqaanee [in Sharh al-Mawaahab].
- 3)** 3rd of Rabee' al-Awwal: Mentioned by Ibn AbdilBarr [in al-Isti'aab], Ibn Hajr al-Haythami [in Sharh Matn al-Hamziyah] and al-Qastalaanee [in al-Mawaahab al-ladaniyyah].
- 4)** 9th Rabee' al-Awwal: Mentioned by Shiblee an-Nu'maani [in Seerah anNabi], Sayyid Sulayman al-Masufooree [in Rahmat al-'aalameen] and also Safee ar-Rahmaan al-Mubaarakfooree in [Raheeq al-Makhtoom]
- 5)** 10th Rabee' al-Awwal: Mentioned by Al-Waaqidee [in Taareekh], Ibn Katheer [in al-Bidaayah wa an-Nihaayah] and Ibn Sa'd [in Tabaqaat]

- 6) 11th Rabee' al-Awwal: Mentioned by Ibn al-Jawzee [in al-Muntadham]**
- 7) 12th Rabee' al-Awwal: Mentioned by Ibn Hishaam [in Seerah an-Nabawiyyah], Ibn Hibbaan [in ath-Thiqaat] and al-Bayhaqi [in Dalaail an-Nubuwwah]**
- 8) 17th Rabee' al-Awwal: Mentioned by Ibn Dahiyah by some of the Shia scholars [in al-Bidaayah wa an-Nihaayah]**
- 9) 18th Rabee' al-Awwal: Mentioned by Ibn Katheer, he said this is the opinion of the Majority [in al-Bidaayah wa an-Nihaayah] and also Muhammad Husayn Haykal, he narrated it from Ibn Is.haaq [in Hayaat Muhammad]**
- 10) The first Monday of Rabee' al-Awwal: Mentioned by Ibn AbdulBarr [in al-Isti'aab] and Ibn Sayyid an-Naas [in 'Uyoon al-Athar]**
- 11) 18th Ramadhan: Mentioned by Ibn Kalby and also Zubayr ibn Bakkaar [narrated by Ibn Hajar in Fat.h al-Baaree]; also mentioned by Ibn Asaakir [Tareekh ad-Dimishq]**
- 12) Before the Year of the Elephant by 15 years: Mentioned by Kalby, upon the**

authority of Abu Saalih, upon the authority of Ibn Abbaas

- 13) There are ten years between his birth and the Year of the Elephant: Mentioned by Ya'qoob al-'Atamy, upon the authority of Ja'far ibn Abee al-Mugheerah...
- 14) The month of Muharram: Mentioned by Haykal [in Hayaat Muhammad]
- 15) The month of Safar: Mentioned by al-Qastalaanee [in al-mawaahib] and Muhammad Hussayn Haykal [in Hayaat Muhammad]
- 16) The month of Rajab: Mentioned by Muhammad Husyan Haykal [in Hayaat Muhammad]
- 17) Rabee' al-Aakhar: Mentioned by al-Qastalaanee [in al-Mawaahib]
- 18) The day of the Elephant: Mentioned by Hajaaj ibn Muhammad upon the authority of Ibn Abbaas [in Seerah Nabawiyyah of adh-Dhahabee]

CONCLUSION

Eighteen different opinions have been mentioned above, some stronger than others, which demonstrates the historical inaccuracy in

specifying the Eid Meelad an-Nabawi on the 12th Rabee' al-Awwal.

The fact that so many different opinions exist, and yet no authentic Hadeeth, also shows that the Prophet (sallallahu alayhi wa sallam) himself, the noble companions (may Allaah be pleased with them), the great Imaams of Hadeeth and early pious scholars attached no importance to this matter.

The fact that his date of birth is unknown is a proof in and of itself that the Muslims never used to celebrate his birthday, because if they did, they would have recorded his date of birth and we would have known it. It just so happens that when the people first started celebrating the Eid Meelad they chose the date of 12th Rabi' Al-Awwal due to the popularity of Ibn Ishaq with them; so when this celebration spread, so did the date. However, the other dates that have been put forward by the scholars cannot be denied.

► The only thing that is obligated of the Muslim is for him or her to see where they stand in terms of their love for the Prophet (sallallahu alayhi wa sallam), how closely and how well they are able to follow the Shari'ah that he was

sent with, how sincere is their striving to follow his Sunnah and in helping guide others also to its divine precepts and last but not least their commitment & dedication to espousing his noble character and virtues in their own daily lives and dealings with others.

4- Those who celebrate Eid Meelad— They may quote a narration that states that a person saw Abu Lahab in a dream and asked him about his punishment and Abu Lahab replied that his punishment in hell is reduced every Monday because he rejoiced at the birth of Muhammad (sallallahu alayhi wa sallam) and freed a slave girl?

Al-Bukhari said: Urwah said:

Thuwaibah was the freed slave of Abu Lahab and she was freed to suckle the Prophet (sallallahu alayhi wa sallam). When Abu Lahab died, some of his family members saw him in a dream in a bad state and asked him 'What have you encountered?' Abu Lahab replied 'I have not found any rest since I left you except I have been given water to drink between my fingers because I freed Thuwaibah.'

Sahih Bukhari: 5101

The response is divided into 5 parts:

- a) Deception of ahlul bidah using report mentioned in seerah book without sanad but posting it as though it's part of bukhari hadith.
- b) Explanation of bukhari hadith by Ibne Al Hajar in Fath Al Bari
- c) Ibn Abdul-Barr
- d) Our comment
- a) Deception of ahlul bidah using report mentioned in seerah book but posting it as a bukhari hadith:
 - The Narration present in "Sahih Bukhari" does not contain that Abu Lahab freed Thuwaiba on the day of birth of Prophet (sallallahu alayhi wa sallam), when he heard the blessed news of the birth of Prophet (sallallahu alayhi wa sallam).
 - The narration in Bukhari doesn't mention that person who saw Abu Lahab in dream was Abbas (may allaah be pleased with him)"
 - The narration doesn't mention birthday as Monday

- The narration doesn't mention Every Monday Abu Lahab is released from punishment..." rather, this is additional information came from (seerah book & not Bukhairi) the narration of As-Suhaili in "Rawd Al-Unf", without any chain of narration (at all).

He said in "Rawd al-Unf" (vol.3)

In the narration of other than Bukhari, the person who saw the dream was Abbas (may allah be pleased with him), his (Abu Lahab's) brother. He (Abbas) said, 'After a period of time I saw Abu Lahab in dream in very bad condition. He (Abu Lahab) said, 'I have not encountered after you (worldly life) any comfort except the punishment has lightened on me every monday.

And this is because Prophet (sallallahu alayhi wa sallam) born on monday.

Thuwaiba informed Abu Lahab that the son of his brother Abdullah has been born. So Abu Lahab said to her, 'Go, you are free.' And this act is benefitting him in Hell like Abu Talib.

End Quote

- And from this, the mistake and fault of the reporter is clear, and today's innovators ascribe it to Bukhari by not mentioning that this is not present in Bukhari rather in a Seerah book without a Sanad.
- The saying that Abu Lahab set her (Thuwaiba) free at the time of birth of Prophet (sallallahu alayhi wa sallam), (as mention in 'Rawd al-Anf' not in Sahih Bukhari. Read the hadith again, It is against what is mentioned by Ahl as-Siyar (the Prophet's Biographers n Historians). (According to them) Abu Lahab set her free long time after the birth of Prophet, after the Hijra (migration), as mentioned by Ibn Hajar in "Fath Al-Bari"(9.84). He also opined this in Al-Isaabah (7/548). Similarly, it is opined by Hafiz Ibn Abdul-Barr in his Al-Istai'aab (1/10) and Hafiz Ibn Al-Jawzi in his book Al-Wafa bi Ahwalil Mustafa
- b) Hafiz Ibn Hajar talked about it in detail he said in the commentary of this hadith
- Saying "Abu Lahab whom he had manumitted, and then she suckled the Prophet (sallallahu alayhi wa sallam)."

Apparently (according to this hadith) Abu Lahab set her (Thuwaiba) free before breastfeeding, but this is against Siyar (the Prophet's Biography and History). That he Abu Lahab set her free before Hijrah and that after the lactation which was long time (after the birth of Prophet) and Suhaili relates same that he freed before the breastfeeding. I will mention what he (suhaili) said

- (Then Ibn Hajar mentioned the narration of Suhaili (which is without chain) which states that Abu Lahab freed at the time of birth of prophet (sallallahu alayhi wa sallam) . And the person who saw dream was Abbas)

Then Ibn Hajr answered that:

- "In the Hadith there is an indication that the Disbeliever may receive benefit in the Hereafter on account of a righteous deed, however this is contrary to what is apparent from the text of the Qur'aan. Allaah said: 'And we shall attend to whatever deeds the Disbelievers did, and we shall make them as scattered dust particles'(Noble Qur'an: 25:23)

- Even if it were taken to be connected, then what occurs in the report is a dream, and therefore there is no proof in it (dreams are not proof in Islam); and
- Perhaps the one who saw the dream had not accepted Islam at that time, so there would be no evidence in it; and secondly,
- Even if it were accepted, then it is possible that anything relating to the Prophet (sallallahu alayhi wa sallam) is a specific exception to that, as indicated by the story of Abu Taalib, as has preceded—that the punishment will be lessened for him, such that he is transferred from the lowest depths to a shallow part;

and al-Bayhaqee said:

What occurs regarding good being rendered null and void for the Disbeliever, then its meaning is that they will not escape the Fire, nor enter into Paradise on account of it; but it is possible that the punishment which they became deserving of for the crimes which they committed besides Shirk, may be lessened for them on account of the good deeds which they did....

End Quote

c) Ibn Abdul Barr

Abu Lahab freed her after the Hijrah of Prophet (sallallahu alayhi wa sallam) towards Madeenah

Al-Istai'aab fe muarifat al-Ashaab by Ibn Abdul Barr , 1/28.

d) Our Comment:

It still would not prove the celebration of the Eid Meelad. This is because the hadith does not mention anything about the Eid Meelad (birthday), never mind an annual celebration that we see today called Meelad un nabi. reciprocative

RECIPROCATIVE (Ilzami Answer) :

The question is still remaining that why sahaba did not perform Eid Meelad and why you are following the steps of abu lahab?

5- Those who celebrate Eid Meelad– If Jumuah is special because Adam (peace be upon him) was created on it then is not the birthday of Muhammad (sallallahu alayhi wa sallam) worthier?

The Messenger of Allaah (sallallahu alayhi wa sallam) said:

The best day the sun has risen is on yawmul Jumuah, and (not “because”) Aadam was created on it, on it he entered Jannah, on it he was expelled from it and the hour will not begin except on it

(Muslim 854)

It is not always the case that when a day comes, in which a significant historical event took place, that we take that day as a day of celebration because if that was the case then we would have taken the day in which the legislations of the Shari’ah became complete as a day of celebration:

Ibn Abbas said that a Jew said to Umar: ‘There is a verse in your book that if it was revealed to us we would have taken it as a day of celebration’ Umar asked which verse it was and he replied: ‘This day I have perfected your religion...’(Qur’an 5:3)

Umar replied: ‘Indeed it was revealed on yamul ‘iidain: yamul Jumuah and Yamul Arafat’”

(Bukhari 45)

The point is that the same ruling should not be given for both events because Islam legislated

for one but not the other. Also, Yawmul Jumuah is not honored because Adam was created on it; the hadith just states that this event took place on this day but does not mentioned that it is honored because of this.

6: The Hadeeth in which Shaytaan screamed during the Eid Meelad
They use the following Hadeeth:
Iblees – may the curse of Allaah be upon him – screamed four times:

A scream when he was cursed

A scream when he was exiled from Paradise

A scream when the Messenger of Allaah (sallallahu alayhi wa sallam) was born

A scream when Faatihah was revealed

End Quote

Rawdh Al-Unf 2/93

RESPONSE:

This Hadeeth has no basis to it; it has not been narrated with any known isnaad (chain of narration).

It is attributed to the Tafseer of Baqee Ibn Makhlad, also shaikh imam al-Jilaani

mentioned it in Al-Ghunya – however all of them mentioned it without any Isnaad (chain of narration).

Even if it was authentic, it does not contain an evidence for the Eid Meelad.

Even if Iblees did scream, his scream was only once at that time.

Does he scream every year? Where have these people understood this from?

So using this narration as an evidence to criticize anybody who forbids the Eid Meelad and then comparing them to Shaytaan – this is being obscene in argumentation.

The birth of the Prophet (sallallahu alayhi wa sallam) makes every Muslim happy but what is forbidden is celebrating the birthday because the Prophet (sallallahu alayhi wa sallam) did not celebrate it, and neither the Sahaabah nor Taabi'een.

So we disapprove of introducing something into the religion of Allaah which is not from it, and neither did the Prophet, Companions or pious generations do it.

7- What did Ibn Taymiyyah really say about Eid Meelad an-Nabee?

Due to the lack of authentic evidences, the people of innovation use various methods in trying to justify their innovation. Amongst the methods used, is selectively transmitting sections of the speech of the people of knowledge. Recently, an image has been broadcast selectively quoting the words of Ibn Taymiyyah, challenging the “Wahabis” to “atleast [sic] listen to your leaders.”

Even more strange is that some people would seek to quote the words of Ibn Taymiyyah, whose opposition to them and their innovations is known.

Below is a translation of the words of Ibn Taymiyyah followed by points of benefit from his speech.

He said in his book: ‘Iqtidhaa as-Siraat al-Mustaqeem’ under the Chapter: ‘Innovated Festival Periods – Taking the birthday of the Prophet (sallallahu alayhi wa sallam) as an ‘Eid emulating the Christians in the Eid of the birthday of ‘Eesa (alayhi salaam)’:-

What some of the people have innovated, either emulating the Christians in the birthday of ‘Eesa (alayhi salaam) or out of love for the Prophet (sallallahu alayhi wa

sallam) and honouring him. Perhaps Allaah might reward them for this love and their striving to come to a decision, but not for the Bid'ah (innovation) of taking the day of the birth of the Prophet (sallallahu alayhi wa sallam) as an 'Eid.

Along with the difference between the people with regards to his birth, this (celebration) was not done by the early generations of pious scholars even though factors that would have necessitating [the Eid Meelad] were present and there was a lack of any factors that would prevent them from doing so if it had indeed been good.

If this [the Eid Meelad] was genuinely good or the correct opinion then the pious scholars of the early generations (may Allaah be pleased with them) would have been more entitled to it than us. They had greater love for the Prophet (sallallahu alayhi wa sallam) and were more honouring of him than us; they were more eager upon goodness.

Indeed, from the perfection of loving and honouring him is in following him, being obedient to him, following his command, reviving his Sunnah both in secrecy and open,

spreading that which he was sent with, striving regarding that with one's heart, hand and tongue. Indeed this is the path of the first of the early generations from the Muhaajiroon and the Ansaar and those that followed them in goodness.

Most of them who you find eager upon such innovations (Bid'ah) despite their good intention and striving – for these two things reward is hoped (i.e. their good intention and striving) – however you find them weak in following the command of the Messenger (sallallahu alayhi wa sallam) in that which they were commanded to be energetic and enthusiastic.

They are like a person who adorns the Mus.haf (a copy of the Qur'an) yet does not read what is in it; or they are like somebody who reads [what is in the Qur'an] but never follows it; or somebody who adorns the Masjid yet does not pray in it or only prays a little in it; or like a person who takes extravagant prayer beads and mats. Such apparent adornments which have not been legislated and are accompanied with showing off, pride and being pre-occupied away from what is actually

legislated – this all corrupts the state of the person who is like this.

Know that from the actions are those that have some good in them, due to including types of legislated actions and also they include evil such as innovations and other than that. So this action would be good due to what it includes of good and [at the same time] evil due to what it contains of turning away from the religion in its entirety – such is the state of the hypocrites and disobedient people. This is what most of the Ummah has been afflicted by in the later times...)) [to the end of the Chapter]

End Quote

Points of Benefit from Ibn Taymiyyah:

Ibn Taymiyyah wrote the above words under the chapter: ‘Innovated Festival Periods.’ This shows that he considered the Eid Meelad as a Bid’ah (innovation) and not a Sunnah. He compared it to the action of the Christians towards ‘Eesa (alayhi salaam).

The innovator left his clear speech whereby he named the Eid Meelad as an innovation and clarified that nobody from among the pious generations celebrated it –

even though they could have done it and there was nothing preventing them.

Those who celebrate the Prophet's birthday are ignorant with regards to its innovated nature, and they might be rewarded for their good intention of loving the Prophet (sallallahu alayhi wa sallam) – not the innovated act of the Eid Meelad.

True love and devotion to the Prophet (sallallahu alayhi wa sallam) is demonstrated through following his Sunnah, reviving it and spreading it among the people

Those who are eager upon such innovations are often weak and feeble in following the established Sunnah of the Prophet (sallallahu alayhi wa sallam)

The example of such people is like a person who adorns a copy of the Qur'an yet never reads it.

An action may have some reward and also some punishment in it. The reward is for any good in it (like the intention of loving the Prophet but not the innovated Eid Meelad) and the sin and punishment is for the evil in it (due to the actual innovation).

CONCLUSION

It can be concluded from the words of Ibn Taymiyyah that he does not approve of the innovated Eid Meelad and the possible reward he mentioned is only for the intention of an ignorant person in loving the Prophet – and not the actual action of the Eid Meelad, which is sinful and therefore punishable.

Finally it is important to note, had Ibn Taymiyyah actually approved of the Eid Meelad, the other scholars of Ahlus Sunnah would have also disapproved of his statement as the Sunnah is more beloved to us than any individual.

I ask Allaah to guide the ignorant to the Sunnah of His Messenger (sal Allaah alayhi wa sallam). O Allaah, we ask you beneficial knowledge, righteous actions and lawful provision. May peace and blessings be upon the Prophet, his family, companions and all those who follow his guidance.



SUMMARY

and Introduction about BIDAH from
www.askislampedia.com

Bid'ah is the every introduced innovation that did not exist at the time of the Prophet Muhammad ﷺ and his companions رَحْمَةُ اللَّهِ . Moreover, Bid'ah refers to every addition or deletion made to the religion after the age of the Companions that is not approved by the Sharee'ah (Islamic Law). From the point of view of Shari'ah, every bid'ah is Zalalah and there is no such thing as 'good' bid'ah. Prophet ﷺ said in a hadith, "Kullo bid'a tin dhalala (every bid'ah is Zalalah)." Zalalah means to be astray or to be away from the truth.

The sinner, at least, knows that whatever he is doing is wrong and doesn't claim that it's halal and should be done to please Allah تَعَالَى و سُبْحَانَهُ and so on. However, the one who commits bid'ah not only goes against Qur'an and Sunnah (Saying and Actions of Prophet Muhammad ﷺ) but also claims that what he does is pleasing to Allah و سُبْحَانَهُ تَعَالَى and a way of getting closer to Him. [1]

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LINGUISTIC MEANING

The word Bid'ah (Arabic: بدعة) or "innovation" linguistically means anything new or newly invented matter'.

ISLAMIC MEANING

Bid'ah is any type of innovation in Islam. A Bid'ah is anything that has no basis in the Qur'an, Sunnah or sayings of any of the companions. Though innovations in worldly matters, such as science, medicine and

technology are acceptable and encouraged, Bid'ah within the religion is considered a sin.

According to Scholars Imaam Ash-Shaafi' رحمه الله said:

“A Bid'ah is anything that has no basis in the Qur'aan, Sunnah or sayings of any of the companions رضي الله عنهم.”

Ibn Al-Jawzi رحمه الله said: “A Bid'ah is any form of worship that did not exist (at the time of the Prophet ﷺ and his companions رضي الله عنهم then later it was innovated.”

Ibn Rajab رحمه الله said: “A Bid'ah is any form of worship which has no basis in the Sharee'ah (Islamic Law).”

HADITH

The Messenger of Allah ﷺ said: "Every innovation is misguidance and going astray" Reported by Sahih Al- Bhukari H:2697. Abu Daawood H:4607, At-Tirmidhee H:2676) and it is saheeh. Ibn Hajr رحمه الله authenticated it Takhreej Ahaadeeth Ibn ul-Haajib 1/137.

And He ﷺ also said: "... and every innovation is misguidance and all misguidance is in the Hellfire." Reported by An-Nasaa'ee

H:1/224 from Jaabir bin Abdullaah **رضي الله عنه** and it is saheeh as declared by Shaikh ul-Islaam Ibn Taymiyyah **رحمه الله** in Majmoo' ul- Fataawaa 3/58.

The Messenger **ﷺ** also warned against the People of Innovation, from befriending, supporting or taking from them saying: "Whoever innovates or accommodates an innovator then upon him is the curse of Allah **تعالى** و **سبحانه**, His Angels and the whole of mankind." Reported by Sahih Al-Bukhari H:12/41 and Sahih Al-Muslim H:9/140.

Prophet Muhammad **ﷺ** said, "...and the best speech is the Speech of Allah **تعالى** و **سبحانه**, and the best guidance is the guidance of Prophet Muhammad **ﷺ** and the worst of all affairs are the newly invented matters (in the religion)" Sahih Al-Muslim H:867.

Prophet Muhammad **ﷺ** says in this respect: "He who innovates something that is not in agreement with our matter (religion), will have it rejected." Sahih Al-Bukhari 2697 and Sahih Al-Muslim 1718

Narrated Anas **رضي الله عنه**: The Prophet **ﷺ** said, "Some of my companions will come to me at my Lake Fount, and after I recognize

them, they will then be taken away from me, whereupon I will say, 'My companions رضي الله عنه!' Then it will be said, 'You do not know what they innovated (new things) in the religion after you.'" Sahih al-Bukhari 6582 (Vol. 8:584)

QUR'AN

Every act of worship that is induced by people and was not ordained or approved by the Messenger ﷺ is considered an act of Bid`ah, for the Messenger ﷺ said: Whoever introduces a practice which is not authenticated by me, it is to be rejected

Therefore, Muslims should adhere to Islam and abide by it, for this will suffice them and lead them to attain perfection (of Eeman), for they are not in need of such acts of Bid`ah, Allah تعالى و سبحانه says: This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. Qur'an. Surah Maidah 5:3.

Allah تعالى و سبحانه has completed the Deen (way of Life as prescribed by Allah سبحانه و تعالى) and made it perfect by virtue of His Grace. Thus, people do not need to observe acts of Bid`ah. The Prophet ﷺ also said: You must

adhere to my Sunnah and the way of the Rightly-Guided Caliphs, who come after me. Adhere and cling to it strongly.

People are in no need of acts of Bid`ah introduced by so and so; rather, they should adhere to the Prescriptions of Allah سبحانه و تعالی, follow His Path, avoid His Prohibitions, and abandon whatever is innovated by people (in religion). Allah سبحانه و تعالی has described the acts of Bid`ah and their people in His Saying: Qur'an. Surah Shura 42:21 Or have they partners (with Allâh سبحانه و تعالی — false gods) who have instituted for them a religion which Allah سبحانه و تعالی has not ordained?

Allah سبحانه و تعالی Says (what means): "On the Day [some] faces will turn white and [some] faces will turn black, [to them it will be said]: 'Did you disbelieve [i.e., reject faith] after your belief? Then taste the punishment for what you used to reject.'" Qur'an. Surah Al-Imran 3:106.

In tafseer of above ayath Ibn 'Abbaas رضي الله عنه commented: "The faces of the people who adhered to the Sunnah will turn white and bright, while the faces of the innovators will turn black and gloomy." [2]

Allah سبحانه و تعالى Says (what means):
“And whoever opposes the Messenger ﷺ after guidance has become clear to him and follows other than the way of the believers – We will give him what he has taken [i.e., make him responsible for his choice] and drive him into Hell, and evil it is as a destination.”
Qur’an.Surah An-Nisa 4:115.

Allah سبحانه و تعالى Says (what means):
“...This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as a religion...”
Qur’an.Surah AL-Meada 5:3.

Allah سبحانه و تعالى Says (what means):
“And [moreover], this is my path. Which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you so that you may become righteous.” Qur’an.Surah Al-Anaam 6:153. Mujaahid رحمه الله commended: "The other ways mentioned are desires and innovations."

Allah سبحانه و تعالى Says (what means):
“So let those beware who dissent from his [i.e., the Prophet's] order lest trials strike them or a

painful punishment.” Qur’an.Surah Al-Furqan
24: 63. [3]

GENERAL RULES TO RECOGNISE BID’AH:

Any act of worship is based on a fabricated Hadeeth is a Bid’ah,

Any act of worship which the Prophet ﷺ did not perform, although there were no preventing factors is a Bid’ah, like calling Adhaan for any prayer other than the five obligatory ones.

Any habitual act performed with the intention of pleasing Allah سبحانه و تعالى which Islaam did not consider as an act or worship is a Bid'ah, such as for example: wearing coarse woollen clothes, continuous silence, refraining from eating bread or meat, not drinking cold water or standing in the sun.

Performing prohibitions acts with the intention of pleasing Allah سبحانه و تعالى is a Bid'ah, such as singing songs about Him.

Moreover, all acts of worship must be performed in exactly the same manner as the Prophet ﷺ did them. This cannot be achieved unless the following six conditions are fulfilled:

- 1) The act of worship must coincide with the Sharee'ah in the reason for which it is done, or else it would be rejected.**
- 2) The act of worship must coincide with the Sharee'ah in its category. Therefore, it is not acceptable if a person were to slaughter a horse instead of a camel or goat as a sacrifice after Hajj.**
- 3) The act of worship must coincide with the Sharee'ah its quantity. Therefore, if somebody were to add two Rak'ah to the Dhuhr prayer, making a total of six Rak'ah instead of four, this would be, unacceptable as it would not be coinciding with the Sharee'ah in its quantity.**
- 4) The act of worship must coincide with the Sharee'ah in the manner or order in which it is performed. Therefore, if someone were to begin their wudoo' by washing their feet instead of their hands, then this act would be unacceptable.**

- 5) The act of worship must coincide with the Sharee'ah in the timing of its performance. Therefore, praying the Dhuhr prayer after sunset is unacceptable.
- 6) The act of worship must coincide with the Sharee'ah in the place it which it is performed. Therefore, one cannot perform stand on a mountain other than 'Arafah during Hajj. [4]

The dangers of Bid'ah and their Evil Effects

Bid'ah is a pre-cursor to disbelief.

Making unfounded statements on behalf of Allah سبحانه و تعالی.

Correcting the Prophet ﷺ or claiming that he had deficiencies.

- Dividing the Muslim nation.
- Abandoning the Sunnah.
- Igniting disputes among the Muslims.
- Accusing the Prophet ﷺ of not completely conveying the message of Islam.
- Altering the religion.
- Reasons behind Innovations
- Ignorance about Islam.
- Following whims.
- Clinging to doubts.

The sole use of ration with no reference to the Islamic texts (Qur'an and Sunnah).

- Islamic Scholars not fulfilling their expected role.
- Dependence on weak or fabricated narrations.
- Extreme reactions to others' errors.
- Blind imitation of the masses.
- Not following the instructions of sincere scholars. vocabulary
- Following the forefathers.
- Following the Imams (Scholars) Blindly.
- Ways to eradicate Bid'ah
- Warning against its dangers and evil effects.
- Calling people to adhere to the Qur'an and Sunnah.
- Distinguishing between weak and the authentic narrations.
- Spreading knowledge and correcting the people's understanding of faith, worship, morals and deeds.
- Warning against the innovators.
- Receiving knowledge from the correct sources. [5]

THE SAYINGS FROM THE SECOND AND THIRD GENERATIONS

Al-Hasan al-Basri **رضي الله عنه** said, "Do not sit with the people of innovation. Do not debate with them or listen to them." Ad-Darimi H:1/121.

Abul 'aliyah **رضي الله عنه** said, "Learn Islam. Then when you have learned Islam, do not turn away from it to the right or to the left, but be upon the Straight Path and be upon the Sunnah of your Prophet **ﷺ** and that which his Companions **رضي الله عنهم** were upon ... and beware of these innovations because they cause enmity and hatred amongst you, but stick to the original state of affairs that was there before they divided." Al-Hilya of Abu Nuaym, 2/218.

Sufyan ath-Thawri **رضي الله عنه** said, "Innovations are more beloved to Shaytan than sin, since a sin may be repented from but an innovation is not repented from." Sharh Usul I'tiqad of al-Lalika'i (d. 414H) H:238, the great 4th century Imam who wrote on the belief of Ahl us-Sunnah] This is because the innovator believes he is doing something good and therefore sees no need to repent. He also said,

" ... so cling to the original state of affairs," Al-Hilya, 6/376. meaning the way of the Prophet ﷺ and his companions.

Imamal-Awza'i رحمه الله said, "Patiently restrict yourselves to the Sunnah, and pause where the people paused, say what they said, and avoid what they avoided. Take to the path of the Pious Predecessor, for indeed, what was sufficient for them is sufficient for you." Ash-Shari'ah, p58.

Ibrahim al-Masayrah رحمه الله said, "He who honours an innovator has assisted in the demolition of Islam." Sharh Usul I'tiqad, 1/139.

THE SAYINGS OF THE FOUR IMAMS

Imam Abu Hanifah رحمه الله said, "Stick to the narrations and the way of the Pious Predecessor, and beware of newly-invented matters for all of it is innovation." Sawn ul-Mantaq of as-Suyuti, p32

Imam Malik رحمه الله said, "He who innovates an innovation in Islam regarding it as something good, has claimed that Muhammad ﷺ has betrayed his trust to deliver the message as Allah تعالى و سبحانه says, "This day I have

perfected for you your religion." And whatsoever was not part of the religion then, is not part of the religion today." [Al-I'tisam] He also said, "How evil are the people of innovation, we do not give them salam." Al-Ibanah of Ibn Battah (d. 387H), Page. 441.

Imam ash-Shafi'i رحمه الله said, "Whosoever considers an innovation to be good has corrected the Prophet ﷺ." [Bulugh al-Maram of Ibn Hajar رحمه الله (available in English), p190 footnote 2] And all that has been related from him that contradicts this statement, regarding innovation as being of two types is either weak or baseless as al-Hafidh adh-Dhahabi رحمه الله and others from the scholars of hadith state.

Imam Ahmad رحمه الله said, "The fundamental principles of the Sunnah with us are: ... avoiding innovation and every innovation is misguidance." Usul us- Sunnah (available in English), p.1

Imam al-Bukhari رحمه الله said, "I have met more than a thousand scholars ... (then he named the more prominent in each of the lands he visited) and I found that they all agreed on the following points: ... they all used to prohibit

bid'ah - that which the Prophet ﷺ and his Companions رضي الله عنهم were not upon, because of the saying of Allah تعالى و سبحانه, '...and hold fast to the rope of Allah و سبحانه and do not separate.' " [From his article on belief, quoted in Sharh Usul I'tiqad, 1/170. Amongst the scholars he met were Ahmad bin Hanbal رحمه الله, Abu Ubayd al-Qasim رحمه الله, ibn Ma'in رحمه الله, ibn Asim رحمه الله, ibn Abi Shaybah رحمه الله, and Abu Salih رحمه الله the scribe of Layth bin Sa'ad رحمه الله.

What we have narrated to you here is a small number of narrations from amongst literally hundreds from the early scholars of Islam with regard to the sin of innovation. [6]

RELATED STORIES

Ibn 'Abbaas رضي الله عنه was circumambulating the Ka'bah with Mu'aawiyah Ibn Abu Sufyaan رضي الله عنه during Mu'aawiyah's رضي الله عنه reign. Mu'aawiyah رضي الله عنه would touch all four corners of the Ka'bah while circumambulating and so Ibn 'Abbaas رضي الله عنه remarked: "The Prophet ﷺ only touched two corners (the black stone and the Yemeni corner)." Mu'aawiyah رضي الله عنه replied: "No

part of the house of Allah **سبحانه و تعالی** should be neglected." Thereupon, Ibn 'Abbaas **رضي الله عنه** recited the ayath (which means): "There has certainly been for you in the Messenger of Allah **ﷺ** an excellent pattern (i.e., example to be followed) for anyone whose hope is in Allah **تعالى** and the Last Day and [who] remembers Allah **سبحانه و تعالی** often." Qur'an.Surah Al-Ahzab 33:21. Upon hearing this, Mu'aawiyah **رضي الله عنه** refrained. Tirmidhi H:858 [7]

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