

# حكم الاحتفال بمولد خير الأنام عليه الصلاة والسلام

## THE CELEBRATION OF THE PROPHET'S BIRTHDAY

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### THE REQUIRED CONDITIONS TO ACCEPT AN ACT OF WORSHIP

All praise is due to Allah, Lord of the Worlds. Peace and blessings be upon whom Allah sent as a mercy to the Worlds, and on his Family, Companions and Brothers till the Day of Recompense.

Indeed, *Ahl As-Sunna Wal Jamâ`a* (People of the Sunna and Community) have stated that worship is not regarded correct or accepted unless it is based on two great fundamentals:

**FIRSTLY: WORSHIPPING ALLAH ﷻ ALONE WITHOUT ASCRIBING ANY PARTNER TO HIM**, which is sincerity i.e. acts of worship have to be dedicated to Allah only, free from any blemish of *Shirk* (polytheism). Since every act of worship mingled with *Shirk* will be in vain;

Allah تعالى said:

(وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ. بَلِ اللَّهَ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ) [الزمر: 65-66]

The meaning of the verse: (And indeed it has been revealed to you (O Muhammad ﷺ) as it was to those (Allah's Messengers) before you: <If you join others in worship with Allah, (then) surely (all) your deeds will be in vain and you will certainly be among the losers.> Nay! But worship Allah (Alone and none else) and be among the grateful.) [Az-Zumar (The Groups): 65-66].

Allah ﷻ also said:

(وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ) [الأنعام: 88].

The meaning of the verse: (But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.) [Al-An`âm (The Beasts): 88].

As it is, basically, implied that Allah ﷻ is the only Legislator of acts of worship;

Allah تعالى said:

(أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ) [الشورى : 21].

The meaning of the verse: (Or have they partners with Allah (false gods) who have instituted for them a religion which Allah has not ordained?) [Ash-Shûra (The Consultation): 21].

Allah ﷻ said also:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ  
[الجاثية: 18]

The meaning of the verse: (Then We have put you (O Muhammad ﷺ) on a (plain) way of (Our) commandments [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islamic Monotheism)]. So follow you that (Islamic Monotheism and its laws) and follow not the desires of those who know not) [Al-Jâthia (The Kneeling): 18].

Allah ﷻ said also about his Messenger:

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنِ اتَّبِعُ إِلَّا مَا  
يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ [الأحقاف : 9]

The meaning of the verse: (Say (O Muhammad ﷺ) «I am not a new thing among the Messengers (of Allah i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner») [Al-Ahqâf (The Curved Sand-hills): 9].

This means that the acts of worship that Allah ﷻ has instituted are *Tawqîfi* (defined, precise and delimited) in their aspects, numbers, appointed times and amounts. It is not permissible to exceed or go beyond them in any manner and there is no room for opinion in them;

Allah تعالى said:

فَاسْتَقِمَّ كَمَا أَمَرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ  
[هود: 112]

The meaning of the verse:(So stand (ask Allah to make) you (Muhammad ﷺ) firm and straight (on the religion of Islamic Monotheism) as you are commanded and those (your companions) who turn to repentance (unto Allah) with you, and transgress not (Allah's Legal Limits). Verily, He is All-Seer of what you do.) [Hûd: 112].

**SECONDLY: WORSHIPPING ALLAH ﷻ WITH WHICH HE HAS LEGISLATED THROUGH HIS MESSENGER'S ﷺ SAYINGS ;** it appears from this fundamental that the Prophet ﷺ is the only informer from Allah تعالى.

He showed Allah's Sharia in words and deeds.

He is the best example in worship.

And worship will not be achieved righteously and correctly except if it is tied with the Sunna and sincerity as Allah تعالى said:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا  
[الكهف: 110].

The meaning of the verse: **(So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord).** [Al-Kahf (The Cave): 110].

Allah تعالى has enjoined us to obey Him and He has made the obedience of His Prophet ﷺ from His own obedience.

Allah تعالى said:

**(مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ) [النساء: 80]**

The meaning of the verse: **(He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allah.)** [An-Nissâ' (The Women): 80].

He تعالى also said:

**(وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا) [الحشر: 7]**

The meaning of the verse: **(And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it).)** [Al-Hashr (The Gathering): 7].

And He تعالى said:

**(لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا) [الأحزاب: 21]**

The meaning of the verse: **(Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much.)** [Al-Ahzâb (The Confederates): 21].

The Prophet ﷺ said:

**مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ**

**"He who did a thing, far from our tradition, then it would be cancelled"<sup>1</sup>**

In fact, the Prophet ﷺ manifested the religion and fulfilled the duty of proclaiming the Message dully.

He, indeed, submitted himself to his Lord's orders according to Allah's Statement:

**(يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ) [المائدة: 67].**

The meaning of the verse: **(O Messenger (Muhammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message.)** [Al-Mâ'ida (The Table Spread With Food): 67].

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<sup>1</sup> Reported by Muslim, chapter of "Judgments" (hadith 4590), Ahmad (hadith 25870), and Ad-Dâraquṭni in his "Sunan" (hadith 4593), from the hadith of `Aicha رضي الله عنها.

He performed it fully and Allah ﷻ has completed this religion with him. He ﷺ never diminished it but he accepted it and he did not become discontented with it at all.

Allah تعالى said:

(الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا)  
[المائدة: 3].

The meaning of the verse: (This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.) [Al-Mâ'ida (The Table Spread With Food): 3].

So, the Islamic Sharia has been perfected and has dispensed with the innovators' additions or any making up.

The Prophet ﷺ said:

وَأَيْمُ اللَّهِ لَقَدْ تَرَكْتُكُمْ عَلَى مِثْلِ الْبَيْضَاءِ لَيْلُهَا وَنَهَارُهَا سَوَاءٌ

« I swear by Allah, indeed I have left you on the white path; its night and day are alike. »<sup>2</sup>

His nation has already witnessed that he had conveyed the Message and rendered the trust; he questioned them about that in the greatest gathering in his speech in the day of the Farewell Pilgrimage.

In fact, the adherents of faith among our righteous *Salaf* (Early Predecessors) of the Companions and those who followed their footsteps with *Ihsân* (good-doing) took his way without changing, nor altering but proceeding along rightly. So, whoever turns aside or deviates from it, his destination will be evil;

Allah تعالى said:

(وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ  
نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا) [النساء: 115]

The meaning of the verse: "And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the Right Path has been shown clearly to him; and follows other than the believers' way, We shall keep him in the path he has chosen and burn him in Hell, what an evil destination." [An-Nissâ' (The Women): 115].

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<sup>2</sup> Reported by Ibn Mâjah in the introduction of his "Sunan" (hadith 5), from the hadith of Abu Ad-Dardâ' ﷺ. Al-Albâni considered it Hassan (good) in "Sahîh Al-Jâmi`" (hadith 9) and in "As-Silsila As-Sahîha" (hadith 688).

## THE CELEBRATION OF THE PROPHET'S BIRTHDAY AND ITS FIRST ORIGIN

Indeed, those are the people who love the Prophet Muhammad ﷺ.

Indeed, they are sincere in respecting and glorifying him, abiding by the Sharia he came with by submitting themselves to his orders, avoiding his prohibitions, accepting his rulings and copying him inwardly and outwardly, according to Allah's saying:

(قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
وَاللَّهُ غَفُورٌ رَحِيمٌ) [آل عمران: 31].

The meaning of the verse: (Say (O Muhammad ﷺ to mankind): "If you (really) love Allâh then follow me (i.e. accept Islamic Monotheism, follow the Qur'ân and the *Sunnah*), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful.) [Âl `Imrân (The Family of Imran): 31].

Imam Ibn Kathîr – رحمه الله – said:

هذه الآية الكريمة حاكمة على كلِّ مَنْ ادَّعى محبة الله وليس هو على الطريقة  
المحمّدية، فإنه كاذب في نفس الأمر حتى يتبع الشرع المحمّديّ والدين النبوي في جميع  
أقواله وأفعاله كما ثبت في الصحيح عن رسول الله صلى الله عليه وآله وسلّم أنه قال:

"This verse judges everyone who pretends to love Allah and he does not abide by the way of the Prophet Muhammad ﷺ; indeed he is a liar concerning this matter, until he follows up the prophetic religion and the Sharia with which Muhammad came in all his words and actions, as it is stated in the hadith:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

"He who did a thing, far from our tradition, then it would be cancelled"<sup>3</sup>.

Al-Hassan Al-Basri and some *Salaf* said:

زعم قوم أنهم يحبّون الله فابتلاهم بهذه الآية

"Some people pretended to love Allah, then He tested them by the following verse:

(قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ) [آل عمران: 31]

The meaning of the verse: (Say (O Muhammad ﷺ to mankind): "If you (really) love Allâh then follow me (i.e. accept Islamic Monotheism, follow the Qur'ân and the *Sunnah*), Allâh will love you) [Âl `Imrân (The Family of Imran): 31]<sup>4</sup>.

As a branch to what is aforesaid, the celebration of the prophetic birthday, that some people invented either by copying the Christians who celebrate Jesus ﷺ birthday, or – allegedly – by love and glorification for the Prophet ﷺ, is regarded as an innovation from others in matters of religion that the Sharia has warned against, because that deed is not founded in the Book of Allah ﷻ or in the Prophet's ﷺ Sunna.

<sup>3</sup> Previously mentioned

<sup>4</sup> See: "Tafsîr Al-Qur'ân Al-`Adhîm" by Ibn Kathîr (1/358).

He never took up birthday of those who were before him of the Prophets and the righteous or that of Adam ﷺ, nor those who died before him such as his uncle Hamza and his wife Khadîja رضي الله عنها.

No commemorations of such birthdays and celebrations were traced from the Companions and Successors.

Or no similar deed was reported from the people of *Al-Qurûn Al-Mufadhala* (the Best Generations) or from the Imams of the four schools: Abu Hanîfa, Mâlik, Ash-Shâfi`i and Ahmad.

So if the celebration of the Prophet's birthday is legal, it would be preserved, because Allah ﷻ has taken charge of preserving His Sharia; He said:

**(إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ) [الحجر : 9]**

The meaning of the verse: **(Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption)) [Al-Hijr (The Rocky Tract): 9].**

And if it had been preserved, the Guided Caliphs, the Companions and the Successors would not fail to celebrate it. Moreover, if it had been a good act of worship that shows love for the Prophet ﷺ, they would do it before us.

As they did not do that, we knew that this does not pertain to Islam at all; the Prophet ﷺ said:

**مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ**

**"If somebody innovates something which is not involved in the principles of our religion, that thing should be rejected"<sup>5</sup>.**

And in a narration of Muslim, the Prophet ﷺ said:

**مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ**

**"He who did a thing, far from our tradition, then it would be cancelled"<sup>6</sup>.**


The Prophet ﷺ said also:

**فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهُدَى هُدَى مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ بَدْعَةٍ ضَالَّةٌ**


**"The best speech is the Book of Allah, and the best guidance is that of Muhammad; the worst of affairs is its innovations (of heresies), and every innovation (or heresy) is an error"<sup>7</sup>.**

<sup>5</sup> Reported by Al-Bukhârî, chapter of "Reconciliation" (hadith 2697), Muslim, chapter of "Judgements" (hadith 4589), Abu Dâwûd, chapter of the "Sunna" (hadith 4608), Ibn Mâjah in the introduction of his "Sunan" (hadith 14) and Ahmad (hadith 26786) from the hadith of `Aicha رضي الله عنها.

<sup>6</sup> Previously mentioned

Hudhayfa  said:

كُلُّ عِبَادَةٍ لَا يَتَعَبَّدُهَا أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَلَا تَعْبُدُوهَا،  
فَإِنَّ الْأَوَّلَ لَمْ يَدْعُ لِلْآخِرِ مَقَالًا

"Do not do an act of worship that the Companions of the Prophet  used not to do, because the Predecessors did not fail to mention anything for those who would come after"<sup>8</sup>.

`Abd Allâh Ibn Mass`ûd  said:

اتَّبِعُوا وَلَا تَبْتَدِعُوا فَقَدْ كُفَيْتُمْ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ

"Follow and do not innovate, because what you have inherited is sufficient for you, and every innovation is an error"<sup>9</sup>.

It is also said:

وَشَرُّ الْأُمُورِ الْمُحَدَّثَاتِ الْبِدَائِعُ


وَخَيْرُ الْأُمُورِ السَّالِفَاتِ عَلَى الْهُدَى




وَكَلُّ شَرٍّ فِي ابْتِدَاعٍ مَنْ خَلَفَ

وَكَلُّ خَيْرٍ فِي اتِّبَاعٍ مَنْ سَلَفَ

*The best things are those done before on guidance  
And the worst things are the heresies invented  
Indeed, good lies in following the Predecessors  
And surely evil lies in what successors innovated*


This celebration occurred in the era of Banu `Ubayd from the Shiites who are Rafidhis. They are called Fâtimis.

These people innovated many celebrations for the Prophet , his Family and for others among pious people.

They did even innovate celebrations for others who are in error among superstitious people and *Qubâris* (worshippers of tombs); so they celebrate the New Year and copy the Jews, celebrate the Prophet's birthday and copy the Christians, celebrate the day of `Ashûra', the birthday of `Ali Ibn Abi Talîb , Al-Hassan and Al-Hussayn , Fâtima  and the caliph at the time.

They celebrate also the night of Rajab, the mid-Rajab night, the night of the first day of Sha`bân, the mid-Sha`bân night, *Aid Al-Ghadîr* (Stream Feast), *Kiswat Ash-Shitâ'* (Winter Clothing), *Kiswat As-Sayf* (Summer Clothing), the Gulf Opening Season, the day of An-Nawrôuz and many others.

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<sup>7</sup> Reported by Muslim, chapter of "Friday" (hadith 2005) and Ahmad (hadith 14566) from the hadith of Jâbir .

<sup>8</sup> Reported by Ibn Al-Mubârak in his book "Az-Zuhd" (47), Ibn Nasr in "As-Sunna" (89), Ibn Wadhâh in "Al-Bida'" (11), Ibn `Abd Al-Barr in "Al-Jâmi'" (1809) through `Abd Allâh Ibn `Awn through Ibrâhîm. This tradition has been considered authentic by Mashhûr Hassan Salmân in his revision for "Al-I'tissâm" of Ash-Shâtibi (1/122).

<sup>9</sup> Reported by Ad-Dârimi in his "Sunan" (hadith 209), At-Tabarâni in "Al-Kabîr" (hadith 8770), Al-Bayhaqi in "Shu`ab Al-Îmân" (hadith 2216). Al-Haythami said in "Majma`Az-Zawâ'id" (1/434): "It is narrated by At-Tabarâni in "Al-Kabîr", and the men who narrated it are mentioned in the "Sahîh" of Al-Bukhâri and that of Muslim". It is also reported by Al-Lâlakâ'i in "Sharh Ussûl Al-I'tiqâd" (1/96) and judged authentic by Al-Albâni in his revision for "Islâh Al-Massâdjid" (12).

The first one who innovated this celebration was **Al-Mu`iz Li-Dînillâh in 362H** in Cairo.

The celebration continued till it was suppressed by Al-Afdal Abu Al-Qâssim, the Emir of the armies Ibn Badr Al-Jamâli and the Minister of the Caliph Al-Musta`li Billâh in 490H<sup>10</sup>.

He came after them `Umar Ibn Muhammad Al-Mulla Al-Irbiliy<sup>11</sup>, one of the famous Sufis<sup>12</sup>.

He was, in fact, the first one to revive the celebration of the Prophet's birthday heresy in Al-Mawsil<sup>13</sup>.

The king of Irbil copied him<sup>14</sup> and so did others.

This means that these celebrations had been innovated by the Rafidhi Batini Fatimis (Shiites).

They were the first to make propaganda and endeavor to spread them as it is stated in the books of history.

This is done as an imitation to those we have been ordered to not follow among Jews and Christians.

The Prophet ﷺ said:

«لَتَتَّبِعَنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ، حَتَّىٰ لَوْ سَلَكَوا جُحْرًا ضَبًّا لَسَلَكَتُمُوهُ، قُلْنَا: يَا رَسُولَ اللَّهِ، الْيَهُودَ وَالنَّصَارَىٰ؟ قَالَ: فَمَنْ؟!»

"You will follow the wrong ways of your predecessors so completely and literally that if they should go into the hole of a mastigure, you too will go there. We said: "O Allah's Apostle! Do you mean the Jews and the Christians?". He replied: "Whom else?"<sup>15</sup>.

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<sup>10</sup> See "Al-Mawâ'idh Wal-I`tibâr" by Al-Maqrîzi (1/432-433), "Subh Al-A`sha" by Al-Qalaqshandi (3/398), "Al-Ibdâ'" by `Ali Mahfûdh (126) and "Al-Qawl El-Fasl Fi Hukm El-Ihtifâl Bi Mawlid Khayri Er-Russul" by Ismâ`il Al-Ansâri (68).

<sup>11</sup> Irbil is a big city and one of the regions of Mawsil (Mosul). And Mawsil is an ancient city founded on one of the sides of Tiger. It is one of the greatest cities of Iraq. It is called so [Mawsil] because it links between the Gulf and Iraq. It is said also that it linked Tiger to Euphrates. [See: "Ar-Rawdh Al-Mi`târ" of Al-Humayri (563), "Al-Lubâb" of Ibn Al-Athîr (1/39 – 3/269) and "Marâssid Al-Ittilâ'" of As-Safiy Al-Baghdâdi (1/51 – 3/1333).

<sup>12</sup> He is `Umar Ibn Muhammad Ibn Khadhir Al-Irbili Al-Mawsili Abu Hafs Mu`în Ad-Dîn, Sheikh Al-Mawsil called Al-Mulla. Many narrations have been reported about him regarding his relationship with king Nûr Ad-Dîn Mahmûd Ibn Zinki who died in (570H). [See his biography in "Al-Bidâya Wan-Nihâya" of Ibn Kathîr (12/282)] and "Al-A`lâm" of Az-Zarkali (5/60)].

<sup>13</sup> See: "Al-Bâ`ith `Ala Inkâr Al-Bida` Wal-Hawâdith" of Abu Shâma (24).

<sup>14</sup> He is the glorious king Abu Sa`îd Kûkubra Ibn Zîn Ad-Dîn Ibn Buktikîn. He died in the castle of Irbil in (630H). See "Al-Bidâya Wan-Nihâya" of Ibn Kathîr (13/136)], "Wafayât Al-A`lâm" of Ibn Khalakân (4/113) and "Shadharât Adh-Dhahab" of Ibn Al-`Imâd (5/138)].

<sup>15</sup> Reported by Al-Bukhârî, chapter of "Holding fast by the Book and Sunna" (hadith 7320) and Muslim, chapter of "Knowledge" (hadith 6952) from the hadith of Abu Sa`îd Al-Khudri ﷺ.

The Shiites are, undoubtedly, the most influenced by the Jews and the Christians. For that reason, they have as many celebrations and emblems as them, and most of their ideas and creeds are like theirs.

In fact, it is known for a person who analyzes the fundamentals of the Rafidhis that Shiites creed roots have idolater, Assyrian and Babylonian evident marks.

In addition, their sayings about `Ali Ibn Abi Tâlib ﷺ are as the same as the sayings of the Christians about Jesus ﷺ in every respect; and this not surprising, because the founder of the faith fundamentals of Rafidhis is `Abd Allâh Ibn Saba' Al-Himyari from Yemen, who converted to Islam outwardly; he transmitted his creed and what he found in the Jewish thought into Shiism<sup>16</sup>.

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<sup>16</sup> See the studies made on the Shiites in the following references: "Târîkh Al-Imâmiyya Wa Aslâfihim Mina Ash-Shî'a" by doctor `Abd Allâh Fayyadh, "Ash-Shî'a Wa At-Tashayu'", "Ashî'a Wa Ahl Al-Bayt" by Ihsân Ilâhi Dhahîr and "As-Sirâ` Bayna Ash-Shî'a Wat-Tashayu'" by doctor Mûssa Al-Mussawi...etc.



## EVENTS AND BLAMEWORTHY THINGS

The celebration of birthdays had never been known by the Muslims before the 4<sup>th</sup> century of Hegira.

Nor had the *Salaf* done it with the presence of its requirement and the absence of prohibition.

If that had been a pure good thing or preferred one, the *Salaf* ﷺ would have been more worthy doing it than we have.

Their love for the Prophet ﷺ was much more intense and glorified than ours.

They were more desirous to do good, as Sheikh El-Islâm Ibn Taymiya stated it in his book "Al-Iqtidhâ"<sup>17</sup>, knowing that the Prophet ﷺ said:

عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي،  
عَصُوا عَلَيْهَا بِالنَّوَاجِدِ

“Beware! You must adhere to Sunna and the ways of the Rightly-Guided Caliphs who came after me. Hold fast to it”<sup>18</sup>.

The Rightly Caliphs never did that.

The first to have done that are the Rafidhi Fatimis. Later, the Sufis had copied them and took the prophetic birthday as a religious feast.

Accordingly, they innovated some heresies under the pretext of loving the Prophet ﷺ; they light candles, turn on lights and enlighten homes, mosques and tombs.

They follow that with troubling the situation by using different kinds of bangers, as a way to play and manifest joy.

They make also big expenses in terms of adornment, in establishing feasts and feeding people, in addition to what is prepared by audiovisual mass media during this occasion, i.e. songs, music, popular [poetical] praising, mixing between men and women in a blameworthy way. During this occasion also, poets and writers apply themselves to praise the Prophet ﷺ and state his biography.

This happens by the help of some newspapers, which open the way for people of passions and they in whose hearts is a disease to spread distraction, ironical articles and things that shake the principles.

These criticisms include also exaggeration, false information and errors in the stated legal rulings and they are accompanied with provocation and defiance.

What is more dangerous is the way with which the Sufi brotherhoods celebrate the Prophet's birthday; they show the religious aspect by gathering around the tombs, uttering praises and special invocations.

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<sup>17</sup> "Iqtidha' As-Sirât Al-Mustaqîm" by Ibn Taymiya (2/123).

<sup>18</sup> Reported by At-Tirmidhi (hadith 2891), Ibn Mâjah in the introduction of his "Sunan" (44), and Ahmad (hadith 17606), from the hadith of Al-'Irbâdh Ibn Sâria ؓ. This hadith has been judged authentic by Al-Albâni in "As-Silsila As-Sahîha" (hadith 936).

They read untrue traditions as regarding the Prophet ﷺ and follow it with beating on drums, dancing acrobatically, applause and lack of respect to the Book of Allah ﷻ, let alone their praises and poems about the Prophet ﷺ which are full of exaggeration against which the Prophet ﷺ warned by saying:

لَا تُظْرُونِي كَمَا أَطْرَتِ النَّصَارَى عَيْسَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدٌ،  
فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ

"Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a slave. So, call me Allah's Slave and Apostle"<sup>19</sup>.

These are just some things among others which come – in their general appearance – under what is called the “Folkloric” popular feast marked with a religious aspect.

It is also supported by the authorities who consider the celebration of the Prophet's birthday as a religious feast in which holidays are established, even if the Sharia has instituted only two feasts;

Anas رضي الله عنه narrated that:

«قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الْمَدِينَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا فَقَالَ

"When the Apostle of Allah ﷺ came to Medina, the people had two days on which they would play. He asked: مَا هَذَانِ الْيَوْمَانِ "What are these two days (what is their significance)?" They said: كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ "We used to play on them in the pre-Islamic period". The Apostle of Allah ﷺ said:

إِنَّ اللَّهَ قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا: يَوْمَ الْأَضْحَى، وَيَوْمَ الْفِطْرِ

"Allah has given you instead of them two days that are better than them, the day of sacrifice and the day of the breaking of the fast"<sup>20</sup>.

What is particularly surprising is that some people, who are preachers and who pretend to follow the way of the Companions, Predecessors and those who follow them in a good way, and pretend to adhere to the Book and the Sunna, give them supremacy over every thing, act according to the understanding of the Pious Predecessors whose leadership and justice are admitted by the whole nation, when the Sufis have more influence in the country they take part in their processions, assemble with them around the tables and attend their feasts.

They strive to justify their acts by seeking for suspicions and sayings of the scholars, and form them – allegedly – in a way to give them the status of proofs.

<sup>19</sup> Reported by Al-Bukhârî, chapter of "The traditions of the Prophets" (hadith 3261), Ad-Dârimi in his "Sunan" (hadith 2682) and Ahmad in his "Musnad" (hadith 333) from the hadith of `Umar Ibn Al-Khattâb رضي الله عنه.

<sup>20</sup> Reported by Abu Dâwûd, chapter of "Prayer" (hadith 1134), Al-Hâkim in "Al-Mustadrak" (hadith 1091) and Ahmad in his "Musnad" (hadith 12416) from the hadith narrated by Anas رضي الله عنه. This hadith has been judged authentic by Ibn Hajar in "Fath Al-Bâri" (2/513) and Al-Albâni in "Sahîh Al-Jâmi`" (hadith 4381).

This is in order to legitimize their positions and preserve their different interests and aims.

By so doing, they please them by way of flattery according to the saying that goes: "*When in Rome do as the Romans do*".

Indeed, they do not know that Allah ﷻ is far better to please if they were believers and truthful; the Prophet ﷺ said:

مَنْ أَرْضَى اللَّهَ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ النَّاسَ،  
وَمَنْ أَسَخَطَ اللَّهَ بِرِضَى النَّاسِ وَكَلَهُ اللَّهُ إِلَى النَّاسِ

"Whoever pleases Allah by angering the people, Allah will suffice him, but whoever angers Allah by pleasing the people, Allah will leave him to the people"<sup>21</sup>.

What is far more surprising is that when the opinions of *Ahl As-Sunna* (People of the Sunna) agree on the truth and religion and that their union is consolidated, they change their positions and precipitate to be guiders and warners.

In fact, Allah ﷻ spoke about this kind of people in His Word:

(وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْلَىٰ ۗ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ. وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ) [العنكبوت: 10-11].

The meaning of the verse: "Of mankind are some who say: "We believe in Allâh." But if they are made to suffer for the sake of Allâh, they consider the trial of mankind as Allâh's punishment; and if victory comes from your Lord, (the hypocrites) will say: "Verily we were with you (helping you)." Is not Allâh Best Aware of what is in the breasts of the 'Ālamîn (mankind and jinn). Verily, Allâh knows those who believe, and verily, He knows the hypocrites [i.e. Allâh will test the people with good and hard days to discriminate the good from the wicked, although Allâh knows all that before putting them to test]." [Al-`Ankabût (The Spider): 10-11].

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<sup>21</sup> Reported by Ibn Hibbân in his "Sahîh" (hadith 277) and Ash-Shihâb Al-Qudhâ'i in his "Musnad" (hadith 501). This hadith has been judged authentic by Al-Albâni in "As-Silsila As-Sahîha" (hadith 2311).

## SUSPICIONS AND DECEPTION

The adherents of desires usually stick to suspicions to deceive the common people and all those who are on their footsteps.

And an ignorant person may think – by good intention – that they are the rulings of Sharia and its proofs<sup>22</sup>:

(وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ  
وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ) [آل عمران: 78]

The meaning of the verse: (... and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it) [Âl `Imrân (The Family of Imran): 78].

Among their suspicions and justifications is their founding on Allah's Statement:

(قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ) [يونس: 58].

The meaning of the verse: (Say «In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur`ân); therein let them rejoice. That is better than what (the wealth) they amass.) [Yûnus (Jonah): 58].

They argue that there is, in this verse, a proof justifying manifesting joy concerning the Prophet's birth and the celebration of his birthday.

Among their suspicions and justifications also, Allah's saying:

(وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ) [إبراهيم : 5]

The meaning of the verse: (...and remind them of the Annals of Allâh. Truly, therein are Ayât (evidence, proofs and signs) for every patient, thankful (person).) [Ibrâhîm (Abraham): 5].

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<sup>22</sup> The birthday of the Prophet ﷺ may be celebrated by an interpreter jurist or an imitating person who is ignorant of its ruling, but he has a good intention; in this case, he is excused for his ignorance because he doesn't know its ruling or he contradicts it by a jurisprudential effort of interpretation or by imitation; unlike someone who knows its ruling and acts in opposition to his knowledge.

This is, in fact, what did mean Sheikh Al-Islâm Ibn Taymiya – رحمه الله – when he said in his book "Al-Iqtidhâ" (2/162):

فتعظيم المولد واتخاذهُ موسمًا، قد يفعله بعض الناس ويكون له فيه أجر عظيم لحسن قصده،  
وتعظيمه لرسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ كما قدمته لك أَنَّهُ يحسن من بعض الناس ما  
يستقبح من المؤمن المسدد

"Glorifying the Prophet's Birthday and considering it a feast may be done by some people and they will have too much reward because of their good intention and their glorification for the Prophet ﷺ as I aforesaid. In fact, some people may do things which would be considered as good but they will be considered blameworthy acts if they are done by well guided people". [See: "Majmû` Al-Fatâwa" by Ibn Taymiya (22/23)].

This is to thank Allah ﷻ for the birth of the Prophet ﷺ.

There is in the verse – as they believe – evidence that it is permissible to take the month of Rabî` Al-'Awwal and its twelfth night to manifest rejoice and celebrate the Prophet's birthday, explain his biography to people, state his moralities, miracles, merits and what he faced during his dawah i.e. difficulties and sufferings, and how enduring he was in worshipping Allah ﷻ, avoiding his prohibitions and accepting His destiny.

He was grateful to Allah and thankful for the bounties he granted him. He abided by His orders; all this is a kind of remembrance of the Annals of Allah ﷻ.

Their support for that came, also, in what was reported in "Sahîh Muslim" that the Prophet ﷺ was asked about observing fasting on Monday and he said;

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ سُئِلَ عَنْ صَوْمِ الْاِثْنِينَ ؟  
فَقَالَ: «فِيهِ وُلِدْتُ، وَفِيهِ أَنْزَلَ عَلَيَّ»

"This is the day on which I was born, and on which, too, I was divinely inspired"<sup>23</sup>.

The meaning of the hadith shows the honor of his birth ﷻ and it indicates that the celebration of his birthday is legal.

And among their arguments about the permissibility of celebrating the Prophet's birthday, the fact that the punishment of Abu Lahab is alleviated on every Monday, because he set free Thuwayba when she brought him the glad tiding of the Prophet's ﷻ birth, as it is stated in "Sahîh Al-Bukhâri":

قَالَ عُرْوَةُ: وَتُؤَيَّبَةُ مَوْلَاةٌ لِأَبِي لَهَبٍ وَكَانَ أَبُو لَهَبٍ أَعْتَقَهَا فَأَرْضَعَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا مَاتَ أَبُو لَهَبٍ أَرِيَهُ بَعْضُ أَهْلِهِ بِشَرِّ حَيْبَةٍ، قَالَ لَهُ: مَاذَا لَقِيتَ؟ قَالَ أَبُو لَهَبٍ: لَمْ أَلْقَ بَعْدَكُمْ غَيْرَ أَنِّي سَقِيتُ فِي هَذِهِ بَعْتَاقَتِي تُؤَيَّبَةَ  
'Urwa narrated: "Thuwayba was the freed slave girl of Abu Lahab whom he had manumitted, and she suckled the Prophet ﷺ". When Abu Lahab died, one of his relatives saw him in a dream in a very bad state. He asked him: "What have you faced?" Abu Lahab said: "I have found no rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) just for my manumitting Thuwayba"<sup>24</sup>.

So, as rejoicing with the birth of the Prophet ﷻ is a reason to alleviate the punishment of Abu Lahab, this is a proof that it is permissible to manifest happiness and joy because of the Prophet's birth and then celebrate his birthday<sup>25</sup>.

<sup>23</sup> Reported by Muslim, chapter of "Fasting" (hadith 2807), Abu Dâwûd, chapter of "Fasting" (hadith 2428) and Ahmad (hadith 23215) from the hadith of Abu Qatâda Al-Ansâri ﷺ.

<sup>24</sup> Reported by Al-Bukhâri, chapter of "Marriage" (9/140), concerning Allah's saying:

(وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ) [النساء: 23].

(Forbidden unto you are your mothers) [An-Nissâ' (The Women): 23] and the foster relations prohibit what blood relations prohibit (regarding marriage) on the authority of 'Urwa Ibn Az-Zubayr.

<sup>25</sup> See: "Al-Mawâhib Al-Laduniya" by Al-Qastalâni (1/260).

Moreover, the aim behind the celebration of the Prophet's birthday – as it is stated by the Sufi brotherhoods – is to thank Allah ﷻ for the creation of the Prophet ﷺ, and that thanking Allah ﷻ for that is by establishing banquets, giving food to people and expending slavishly for the poor as they pretend, in addition to the other good deeds such as gathering to recite the Quran, uttering invocations, saluting the Prophet ﷺ, listening to his honorable attributes, reading his fragrant biography; all this is good – for them – and it is not prohibited.

It is even required for the celebration of this occasion.

Also, they justify this by the fact that the Prophet ﷺ urged his nation to observe fasting in `Ashurâ' as a way to thank Allah ﷻ because He rescued Mûssa (Moses) and those who were with him from Pharaoh.

All that is a proof that it is legal to celebrate the Prophet's birthday<sup>26</sup>.

And the fact of gathering to celebrate it reflects the love held for the Prophet ﷺ and his glorification.

Some say that the celebrations of birthdays are among the traditions of *Ahl Al-Kitâb* (People of the Book, i.e. Jews and Christians), and if a tradition is widespread among Muslims, it is considered as one of theirs, and that a heresy is not inherent to traditions but it is rather inherent to acts of worship.

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<sup>26</sup> See: "Al-Fatâwa Al-Hadîthiya" by Ibn Hajar Al-Haytami (909-974) and "Al-Hâwi Lil-Fatâwi" by As-Suyûti (1/260).

## REFUTING SUSPICIONS AND DIFFERENT JUSTIFICATIONS

It is obvious that the interpretation of the meaning of the following verse:

(قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ) [يونس: 58].  
The meaning of the verse: (Say «In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); therein let them rejoice. That is better than what (the wealth) they amass.») [Yûnus (Jonah): 58] by the birth of the Prophet ﷺ is not certified by any interpretation.

It is contrary to what the honored Companions and eminent Imams interpreted; they said that «The Bounty of Allah» is the Quran and «His mercy» is Islam.

This is the statement of Ibn `Abbâs, Abu Sa`îd Al-Khudri رضي الله عنه. And they also said:

وبهذا قال ابن عباس وأبو سعيد الخدري رضي الله عنهم، وعنهما -أيضاً-:

فضل الله: القرآن ورحمته: أن يجعلكم من أهله، وقيل: العكس

«The Bounty of Allah is the Quran and His Mercy is that He will make you its (the Quran) adherents». And it is said that it was the reverse<sup>27</sup>.

In short, Allah تعالى has never ordered His slaves to specify the birth eve with joy and celebration. However, He has enjoined them to be happy and glad with Islam, the religion of truth which Allah ﷻ has sent down upon His Prophet ﷺ.

The proof is Allah's Statement:

(وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ) [الأنبياء : 107]

The meaning of the verse: (And We have sent you (O Muhammad ﷺ) not but as a mercy for the `Ālamîn (mankind, jinn and all that exists)) [Al-Anbiyâ' (The Prophets): 107].

In fact, the verse pointed out to the sending of the Prophet ﷺ and not to his birth; Allah ﷻ said – when recalling His bounties on the believers –:

(لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ)  
[آل عمران: 164].

The meaning of the verse: (Indeed Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves) [Āl `Imrân (The Family of Imran): 164].

And in “Sahîh Muslim”, the Prophet ﷺ said:

إِنِّي لَمْ أُبْعَثْ لَعْنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً

“I have not been sent as an invoker of curse, but I have been sent as a (source of) mercy<sup>28,29</sup>”.

<sup>27</sup> See: "Tafsîr Al-Qurtubi" (8/353) and "Tafsîr Ibn Kathîr" (2/402-403).

Also, in another version in “Sahîh Muslim”, when the Prophet ﷺ was asked about observing fasting on Monday, he said:

وَيَوْمٌ بُعِثْتُ فِيهِ

“And this is the day on which I was sent”<sup>30</sup>

As for Allah’s Saying:

(وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ) [إبراهيم: 5].


The meaning of the verse: (...and remind them of the Annals of Allâh. Truly, therein are Ayât (evidence, proofs and signs) for every patient, thankful (person).) [Ibrâhîm (Abraham): 5].

This means that he (the Prophet ﷺ) should remind them of the bounties that Allah ﷻ has bestowed upon them and to warn them against His wrath which fell on people of Nûh (Noah), `Âd (Aad) and Thamûd (Thamud), i.e. he should admonish them by inciting them to good doing and warning them against bad doing, promising a good end for the pious and warning them against the bad one, because this remembrance includes major signs of monotheism and reveals the perfect power of Allah ﷻ for every Muslim.

In addition, this verse has been followed with the two aforementioned attributes which are: “Patience and thankfulness”, which are the quintessence of faith<sup>31</sup>, as it is reported in an authentic hadith in which the Prophet ﷺ said:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ  
سَرَاءٌ «شَكَرَ» فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ «صَبَرَ»، فَكَانَ خَيْرًا لَهُ


“Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (Allah), thus there is a good for him in it, and if he gets in trouble and shows resignation (and endures it patiently), there is a good for him in it”<sup>32</sup>.

And it is known that the Companions  and those who came after them among people of faith, who used to endure patiently in case of difficulties, thank [Allah] in easiness, revive the Sunna of the Prophet ﷺ and follow his way, did neither understand from the verse that it is permissible to celebrate the Prophet’s birthday nor did they celebrate it.


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<sup>28</sup> Reported by Muslim, chapter of “Virtue” (hadith 2778) on the authority of Abu Hurayra .

<sup>29</sup> See: “Hiwâr Al-Mâliki” by Ibn Manî` (85).

<sup>30</sup> Reported by Muslim, chapter of “Fasting”, concerning the desirability to observe three fasts monthly (hadith 2747) on the authority of Abu Qatâda Al-Ansâri .

<sup>31</sup> See: “Tafsîr Ibn Kathîr” (2/523) and “Fath Al-Qadîr” by Ash-Shawkânî (3/94).

<sup>32</sup> Reported by Muslim, chapter of “Abstinence and heart melting” concerning the fact that every act of a believer is a blessing for him (hadith 7500) on the authority of Suhayb .

This occurred, in fact, after the era of *Al-Qurûn Ath-Thalâtha Al-Mufadhala* (the Best Three Generations).

As for the suspicion that they aroused with the hadith:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ سُئِلَ عَنْ صَوْمِ الْاِثْنَيْنِ ؟  
فَقَالَ: «فِيهِ وُلِدْتُ، وَفِيهِ أُنزِلَ عَلَيَّ»

"This is the day on which I was born, and on which too, I was divinely inspired"<sup>33</sup>; it proves only that it is recommended to observe fasting on Monday<sup>34</sup>.

So, the Prophet did just fast on that day, and what was sufficient for the Prophet is, indeed, sufficient for his nation.

For this reason, thanking Allah for the creation of the Prophet ﷺ should be confined to this legal context which is to observe fasting.

This is in one hand, in another hand, Monday which witnessed the birth of the Prophet and his sending – as it is stated in he hadith – was also the day of his death as unanimously agreed among scholars<sup>35</sup>.

As it is much known also that both his date of birth and death were in the month of Rabî` Al-'Awwal.

So why people rejoice at his birth and do not be sad for his death; in fact, being sad because of his death is no less important than rejoicing at his birth, especially when we know that the death of the Prophet ﷺ is one of the greatest calamities that have ever befallen Muslims and their nation; the Prophet ﷺ said:


يَا أَيُّهَا النَّاسُ أَيُّمَا أَحَدٍ مِنَ النَّاسِ، - أَوْ مِنَ الْمُؤْمِنِينَ -  
أُصِيبَ بِمُصِيبَةٍ فَلْيَتَعَزَّ بِمُصِيبَتِهِ بِي، عَنِ الْمُصِيبَةِ الَّتِي تُصِيبُهُ بغيري،  
فَإِنَّ أَحَدًا مِنْ أُمَّتِي لَنْ يُصَابَ بِمُصِيبَةٍ بَعْدِي، أَشَدَّ عَلَيْهِ مِنْ مُصِيبَتِي

“O people, let any person – or any believer – who has been afflicted with a calamity remember his calamity by me and hence find solace in his calamity by any other person [or occurrence], for no one from my nation will be afflicted by a calamity after me that is more severe upon him than my calamity”<sup>36</sup>.

<sup>33</sup> Previously reported See Footnote 23

<sup>34</sup> One of the amazing contradictions is that the people who hold the celebration of the Prophet’s birthday detest to observe fasting on Monday if it coincides with it, because this would be a feast which implies joy and rejoice. So, fasting would be detested on such day. However, the Prophet ﷺ recommended fasting on that day; he used to observe fasting on that day and incited people to do it. Al-Hattâb reported in “Mawâhib Al-Jalîl” (2/406): “Sheikh Zarrûq said when he explained Al-Qortobiya that observing fasting when celebrating the Prophet’s birthday was detested by some who lived near the era of some people whose knowledge and piety are valid”. He said that it was one of the Aïds of Muslims and fasting should not be observed on it; in fact, our sheikh Abu Abd Allâh Al-Qawri used to mention it often and approves it!!?”

<sup>35</sup> See: “Fath Al-Bâri” by Ibn Hajar (8/129).

<sup>36</sup> Reported by Ibn Mâjah, chapter of “Funerals” (hadith 1599) and Al-Bayhaqi, chapter of “Branches of faith” (hadith 10154) on the authority of `Aicha . Al-Albâni judged authentic this hadith thanks to its *Shawâhid* (other hadiths that support it) in “As-Silsila As-Sahîha” (3/98).

Ibn Al-Hâdj Al-Mâliki – رحمه الله – said:

العجب العجيب كيف يعملون المولد بالمغاني والفرح والسرور – كما تقدّم – لأجل مولده صَلَّى اللهُ عليه وآله وسلّم في هذا الشهر الكريم، وهو صَلَّى اللهُ عليه وآله وسلّم فيه انتقل إلى كرامة ربه عزّ وجلّ، وفجعت الأمة وأصيبت بمصائب عظيم لا يعدل ذلك غيرها من المصائب أبداً، فعلى هذا يتعيّن البكاء والحزن الكثير، وانفراد كلِّ إنسان بنفسه لما أصيب به لقوله صَلَّى اللهُ عليه وآله وسلّم: ”

“What is particularly surprising is the fact that they celebrate the birthday of the Prophet by songs, joy and rejoice – as it is aforesaid – because he was born in this blessed month, at the same time when the Prophet ﷺ left this world. Thus, the nation has been seriously afflicted by such calamity. It is, in fact, an unequal and unprecedented calamity. Accordingly, one should rather weep and be very sad, and isolate himself for having lost the Prophet ﷺ. The prophet ﷺ said:

ليعزّي المسلمون في مصائبهم المصيبة بي

“Let my death be a solace for the Muslims during their afflictions”<sup>37</sup>.

Moreover, there is no particularity in the twelfth day of Rabî` Al-'Awwal out of the other days – if it were really the day in which the Prophet ﷺ was born – since nothing was reported from the Prophet ﷺ that he specified it with fasting or any other deed, nor that people of *Al-Qurûn Ath-Thalâtha* did it after him. So it shows clearly that it does not have any merit in relation to other days.

It is worth mentioning that `Umar Ibn Al-Khattâb ؓ and those who were with him among honorable Companions were unanimous to begin the Islamic calendar by the date of the emigration of the Prophet ﷺ. Thus, they contradicted the Christians who began their calendar by the birth of Jesus ؑ. Sa`îd Ibn Al-Mussayyib said:

«جمع عمرُ الناسَ فسألهم: من أيّ يوم يكتب التاريخ؟»

فقال علي بن أبي طالب:

«من يوم هاجر رسولُ الله وترك أرضَ الشرك، ففعله عمر رضي الله عنه»

“Umar gathered the Muslims and asked them: from when shall we begin our calendar? Ali Ibn Abi Tâlib said: “From the day the Prophet emigrated [to Medina] and left the land of polytheism. So, `Umar ؓ adopted it”<sup>38</sup>.

In addition, it is never reported that they took his birth, sending, emigration and death as feasts and celebrated them, nor did they copy the Christians in establishing the Islamic calendar.

And as it is known, the Christians used to celebrate the Prophets' birthdays.

<sup>37</sup> See: “Al-Madkhal” by Ibn Al-Hâj (2/16-17).

<sup>38</sup> Reported by Al-Hâkim in “Al-Mustadrak” (3/15) number (4278) and he said about it: “This tradition has an authentic chain of narration and it is not reported by Al-Bukhârî and Muslim”. It is reported on the authority of `Uthmân Ibn `Ubayd Allâh Abou Râfi` after Sa`îd Ibn Al-Mussayyib – رحمه الله –.

Thus, how one lets down the ways of the rightly guided Caliphs and follows the way of the lost Christians!?

The Prophet ﷺ said:

فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ تَمَسَّكُوا بِهَا،  
وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ

“You must adhere to my Sunna and to the way of the Rightly-Guided Caliphs, Adhere to it and cling to it strongly”<sup>39</sup>.

It is also notorious that the way of the Companions ﷺ should be followed, and that Allah ﷻ has warned those who contradict the [right] path of the believers.

Allah ﷻ said:

(وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ  
نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا) [النساء : 115]

The meaning of the verse: (And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the Right Path has been shown clearly to him; and follows other than the believers' way, We shall keep him in the path he has chosen and burn him in Hell, what an evil destination.) [An-Nissâ' (The Women): 115].

As for he who had seen in dream that the punishment of Abu Lahab was alleviated after his death on every night of Monday<sup>40</sup>, the answer for that can be made in different ways:

- **FIRSTLY:** it is neither stated in the tradition which is reported by Al-Bukhâri that his punishment is alleviated on every Monday, nor did Abu Lahab free Thuwayba because she brought him the good news of the Prophet's birth.

In fact, Ibn Hajar said that Abu Lahab freed her after the Prophet's emigration<sup>41</sup>.

It is also reported that he set her free so long before the Prophet's birth<sup>42</sup>.

- **SECONDLY:** this is a *Mursal*<sup>43</sup> tradition which is stated by `Urwa and he didn't mention the one who transmitted it to him.

- **THIRDLY:** even if we presume that this tradition is *Mamsûl* (connected), what was mentioned in this information is a vision, and a vision can not be an argument as Ibn Hajar declared it<sup>44</sup>.

<sup>39</sup> Reported by Abu Dâwûd, chapter of “Sunna” (hadith 4607), At-Tirmidhi, chapter of “Knowledge” (hadith 2891), Ibn Mâjah in the introduction of his “Sunan” (44) and Ahmad (hadith 17606) on the authority of Al-`Irbâdh Ibn Sâriya ﷺ. It is judged authentic by Al-Albâni in “As-Silsila As-Sahîha” (936).

<sup>40</sup> See: “Al-Mawâhib Al-Laduniya” by Al-Qastalâni (1/260).

<sup>41</sup> See: “Al-Issâba” by Ibn Hajar (4/258).


<sup>42</sup> See: “Sharh Az-Zarqâni” on “Al-Mawâhib Al-Laduniya” (1/259).


<sup>43</sup> *Mursal*: a *Mursal* hadith is a hadith which is attributed to the Prophet ﷺ by a *Tâbi`i* (Successor).

Al-Mu`allimi – رحمه الله – said:

اتفق أهل العلم على أَنَّ الرُّؤْيَا لَا تَصْلِحُ لِلْحُجَّةِ، وَهِيَ تَبْشِيرٌ وَتَنْبِيهُ، وَتَصْلِحُ لِلِاسْتِنَاسِ  
بِهَا إِذَا وَافَقَتْ حُجَّةً شَرْعِيَّةً صَحِيحَةً


“Scholars agree that visions are not valid as arguments. They are tidings and warnings. We can refer to them when they coincide with a correct legal [religious] proof”<sup>45</sup>.

- **FOURTHLY:** the one who saw him in the dream is his brother Al-`Abbâs , and this was one year after the death of Abu Lahab after the Battle of Badr as it is mentioned by As-Suhayli<sup>46</sup>; Al-`Abbâs might not be converted to Islam yet then<sup>47</sup>.
- **FIFTHLY:** this information contradicts the clear text of the Quran and contradicts also the unanimity of scholars:

Allah  said:


وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا [الفرقان : 23].

The meaning of the verse: (And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust) [Al-Furqân (The Criterion): 23].

Allah  said also:

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بَقِيَعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ  
لَمْ يَجِدْهُ شَيْئًا [النور : 39].

The meaning of the verse: (As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing) [An-Nûr (The Light): 39].

And Allah  said:

(مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ)  
[إبراهيم: 18]

The meaning of the verse: (The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day) [Ibrâhîm (Abraham): 18].

<sup>44</sup> See: “Fath Al-Bâri” by Ibn Hajar (9/145).

<sup>45</sup> See: “At-Tankîl” by Al-Mu`allimi (2/242).

<sup>46</sup> See: “Al-Bidâya Wan-Nihâya” by Ibn Kathîr (2/273).

<sup>47</sup> See: “Al-Issâba” By Ibn Hajar (2/271).

Indeed, Abu Lahab was one of the most harmful and hostile people toward the Prophet ﷺ. This undermines the said rejoice if it turns out correct.

Also, Al-Qâdhi `Iyâdh stated the unanimity that the acts of disbelievers will avail them naught. They will neither be rewarded by any delight, nor will their punishment be alleviated, even if some of them will be punished more than others<sup>48</sup>.

- **SIXTHLY:** even if we admit by way of argumentation that the punishment of Abu Lahab is alleviated because of his manumission of Thuwayba, the birth of the Prophet and the fact that he had been fed by Thuwayba, this would not go unknown by the Prophet ﷺ, as he had known that the punishment of Abu Tâlib is alleviated because of the protection he granted him; however no one reported that the Prophet ﷺ took his day of birth as a feast, nor did people of *Al-Qurûn Al-Mufadhala* do it after him.

As for giving charity to the poor, feeding the needy and performing other deeds of piety and righteousness, they are of the greatest goods and kinds of obedience as long as they occur according to Sharia, but doing them specifically in a way which is not confirmed except with a religious text is not permissible, according to the following rule:

إِذَا سَقَطَ الْأَصْلُ سَقَطَ الْفَرْعُ

“If a principle is invalid, its branch is invalid too”<sup>49</sup>

As for the lessons, examples, warnings, preaching, reciting the Quran, remembrance, blessing upon the Prophet ﷺ and reading his biography and others, they are allowed every time and place without specification, in mosques, schools, public and private meetings and gatherings.

They come under the previous rule:

إِذَا سَقَطَ الْأَصْلُ مَعَ إِمْكَانِهِ فَالتَّابِعُ أَوْلَى

“If a principle is invalid, and it is possible to apply it, the branch is invalid too”<sup>50</sup>.

And if we want by the lessons, admonitions and reading the biography of the Prophet ﷺ, the commemoration of his person, [we should know] that Allah ﷻ has exalted his fame in life, in the hereafter and during all the times; his name is mentioned with that of Allah ﷻ when calling to prayer, in sermons, in prayers, in *Iqâma*, in *Tashahud* ...etc.

So, mentioning him just when celebrating his birthday is a negligence regarding his right, an omission regarding his glorification and a lack as regards his reverence and love.

<sup>48</sup> See: “Fath Al-Bâri” by Ibn Hajar (9/135).

<sup>49</sup> This is a constant rule in both abstract and concrete things, because if the basis is undermined, all what is built on it will be undermined too. [See: “Al-Ashbâh Wan-Nadâ’ir” by As-Suyûti (119) and “Al-Ashbâh Wan-Nadâ’ir” by Ibn Nujaym (134)].

<sup>50</sup> An-Nawawi expressed it in this way. See: “Al-Majmû” by An-Nawawi (1/392).

As for `Ashurâ' that the Prophet ﷺ urged to fast by way of thanking Allah ﷻ for the rescue of Mûssa (Moses) and those with him; it was not but a submission to the order of the Prophet ﷺ and an obedience [for him] as well.

And it was to thank Allah ﷻ for His support of the truth against falsehood. But there is no close or far evidence to hold the birthday celebration, to gather for it and to create religious seasons to link – allegedly – times with events.

However, the Prophetic recommendation for his nation is to express their gratefulness for Allah ﷻ by fasting in `Ashurâ' and not by considering it as an Aïd and, consequently, joining the celebration of the Prophet's birthday to it, because there is no feast in the year, in Islam, except that of Aïd Al-Adha and Aïd Al-Fitr, as it is aforesaid.

And if it had been instituted as an Aïd, it would be recommended and fasting would be forbidden, because people are the guests of Allah ﷻ in the Aïd, and fasting is considered, then, an avoidance of hospitality.

For this reason, it is invalid to join the ruling regarding the celebration of the Prophet's birthday to `Ashurâ' by analogy, because the celebration of `Ashurâ' is not instituted by the Sharia.

In addition, the celebration of the birthday of Jesus ﷺ (Christmas) is not of the disbelievers' traditions, but it is of their acts of worship, as **Ibn Al-Qayyim** stated it by saying:

من خصَّ الأمكنة والأزمنة من عنده بعبادات لأجل هذا، كان من جنس أهل الكتاب  
الذين جعلوا زمان أحوال المسيح مواسم وعبادات، كيوم ميلاده،  
ويوم التعميد، وغير ذلك من أحواله

« Whoever distinguishes any place or time from himself with kinds of worship for that reason, he is of the people of the Scriptures (Jews and Christians) who make the time of the Christ's different states seasons and acts of worship, such as the day of his birth (The Nativity), Baptism Day<sup>51</sup> and others among his different states »<sup>52</sup>.

And if we presume, by way of argumentation, that it is of their traditions; it is prohibited that we copy the people of the Scriptures and that we should not copy them neither in their festivals nor in others, because the Prophet ﷺ said:

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

<sup>51</sup> The Baptism in Christianity: the priest sprinkles or puts the baby under water in the name of the Father, Son and the Holy Spirit and then recites some passages from the Bible upon him as a sign that he has become spiritually pure from sins and that he is now a Christian. [See "Al-Mu`jam Al-Wassît" (2/626) and "Al-Massîhiyya" by Ahmad Shabli (30/168-169)].

<sup>52</sup> See: "Zâd Al-Ma`âd" by Ibn Al-Qayyim (1/59).

“He who copies a people becomes one of them”<sup>53</sup>. This hadith indicates, at least, that it is forbidden to copy them; although its apparent meaning implies that the person who copies them disbelieves, as in the following verse:

[وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ] [المائدة: 51]


The meaning of the verse: **(And if any amongst you takes them (as Auliyâ'), then surely he is one of them)** [Al-Mâ'ida (The Table Spread With Food): 51]<sup>54</sup>.

It is known that if the similitude is on worldly matters, it will generate love, support, friendship; help, protection. Then, how is similitude in matters of religion?

So it will get close to more intense support, friendship, help and protection.

All such things negate faith as Ibn Taymiya – رحمه الله – stated<sup>55</sup>.

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<sup>53</sup> Reported by Abu Dâwûd, chapter of “Clothes” (hadith 4033) and Ahmad (hadith 5232) on the authority of Ibn `Umar . It is judged authentic by Al-`Irâqi in “Takhrij Al-Ihyâ” (1/359). It is judged *Hassan* (good) by Ibn Hajar in “Fath Al-Bâri” (10/288) and Al-Albâni in “Al-Irwâ” (1269).

<sup>54</sup> See: “Iqtidha' As-Sirât Al-Mustaqîm” by Ibn Taymiya (1/270).

<sup>55</sup> Previous source (1/550).

## OBEYING THE PROPHET ﷺ, A SIGN OF HIS LOVE AND GLORIFICATION

Indeed, committing heresies that the Prophet ﷺ warned against is not considered as a love for him. He informed us that they are evil and misguidance.

His love should be manifested through obeying him, carrying out his orders, submitting oneself to his rulings, following his way and method and copying him outwardly and inwardly.

Allah ﷻ said:

(قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
وَاللَّهُ غَفُورٌ رَحِيمٌ) [آل عمران: 31].

The meaning of the verse: (Say (O Muhammad ﷺ to mankind): "If you (really) love Allâh then follow me (i.e. accept Islamic Monotheism, follow the Qur'ân and the *Sunnah*), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful.) [Âl `Imrâne (The Family of Imran): 31].

Allah ﷻ also said:

(لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ  
اللَّهَ كَثِيرًا) [الأحزاب: 21].

The meaning of the verse: (Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much.) [Al-Ahzâb (The Confederates): 21].

The honoured Companions' ﷺ love and glorification for the Prophet ﷺ was much stronger than ours.

They were more desirous to do good than those who came after them, and more preceding for it than others.

They were the most knowledgeable people concerning what should be done to the Prophet ﷺ.

If there had been minimum favour, love and glory for the Prophet ﷺ in celebrating his birthday, they would have been the most hurried people to do it and the most desirous to hold it. But nothing was reported after them.

What was related indeed, was what they knew of the truth of loving and glorifying him in believing in him; obeying him; following his way; holding fast to his Sunna and spreading what he called for; striving with both heart and tongue. The love for the Prophet ﷺ should come first before the own self, family, wealth, son and all people<sup>56</sup>.

This is the sincere love that reflects the fact of obeying, submitting and following the way of the beloved. In fact, obeying the beloved is a sign of his love and glorification.

قال محمد البشير الإبراهيمي رحمه الله: «الْحُبُّ الصَّحِيحُ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ هُوَ الَّذِي يَدَعُ صَاحِبَهُ عَنِ الْبِدْعِ، وَيَحْمِلُهُ عَلَى الْإِقْتِدَاءِ الصَّحِيحِ، كَمَا كَانَ السَّلَفُ يَحِبُّونَهُ، فَيَحِبُّونَ سُنَّتَهُ، وَيُدَوِّدُونَ عَنِ شَرِيعَتِهِ وَدِينِهِ، مِنْ غَيْرِ أَنْ يَقِيمُوا لَهُ الْمَوَالِدَ، وَيَنْفَقُوا مِنْهَا الْأَمْوَالَ الطَّائِلَةَ الَّتِي تَفْتَقِرُ الْمَصَالِحُ الْعَامَّةُ إِلَى الْقَلِيلِ مِنْهَا فَلَا تَجِدُهُ»

Muhammad Al-Bashîr Al-Ibrâhîmi – رحمه الله – said: “*The real love for Muhammad ﷺ is that which turns away from heresies and incites to follow him correctly; as the Salaf used to love him, love his Sunna too, defend his Sharia and religion without establishing birthday celebrations and spend huge sums of money that public services need too much and do not find*”<sup>57</sup>.

Indeed, heresies are not a sign of his love and glorification, even if the one who do it consider it good, because the Prophet ﷺ said:

كُلُّ بَدْعَةٍ ضَلَالَةٌ

“...every innovation (or heresy) is an error”<sup>58</sup>.

He also said:

مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

“If somebody innovates something which is not involved in the principles of our religion, that thing should be rejected”<sup>59</sup>.

And in a narration of Muslim, the Prophet ﷺ said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

“He who did a thing, far from our tradition, then it would be cancelled”<sup>60</sup>.

In addition, the heresy can not be good, because it is either the Sharia which can judge it so; the heresy then is nullified, or it is the reason that may judge it; the reason which doesn't intervene in the establishment of the legal [religious] rulings, and neither praise and dispraise depend on it in life, nor reward and punishment in the hereafter according to *Ahl As-Sunna*. The only way to know this is through clear hearing.

**Sheikh Al-Islâm Ibn Taymiya** said:

<sup>56</sup> Previous source (2/132).

<sup>57</sup> See: “Âthâr Al-Bachîr Al-Ibrâhîmi” (2/341).

<sup>58</sup> Previously reported. See Footnote 7

<sup>59</sup> Previously reported. See Footnote 5

<sup>60</sup> Previously reported. See Footnote 1

معلوم أنّ كلّ ما لم يسنّه ولا استحبه رسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، ولا أحدٌ من هؤلاء الذين يقتدي بهم المسلمون في دينهم، فإنّه يكون من البدع المنكرات، ولا يقول أحدٌ في مثل هذا إنه بدعة حسنة

«It is known that all that the Prophet ﷺ did not consider from his Sunna, nor did he consider recommended, nor anyone of those whom the Muslims follow in their religion, is then of the sinful heresies. No one can say in such context that it is a good heresy»<sup>61</sup>.

Finally, we praise Allah ﷻ for the bounty of the Prophet's ﷺ birth, for the bounty of the Prophecy and Message.

The Quran was revealed upon him and Islam was completed with him and he manifested it completely, conveyed it fully.

This is how we get happiness and joy without exaggeration and flattery and how we get inspired with lessons and preaching through his fragrant biography and noble merits and all his honorable positions in strife and teaching fields, without doing it particularly in a given time, place or manner.

We should persist in following his way and in holding fast to his Sunna upon which our righteous *Salaf* – رحمهم الله – proceeded with.

Indeed, the one who is happy and well guided is he who joins those who revive the Sunna and undermines heresies.

We ask Allah with His Beautiful Names and High Attributes to show us the truth and guide us to follow it; and to show us falsehood and provide us its avoidance and not to make it a deception for us then we can lead astray.

We ask him also to help us to fulfill the duty of calling to Him and warning, according to His saying:

**(وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ) [التوبة: 122]**

The meaning of the verse:(...and that they may warn their people when they return to them, so that they may beware (of evil)) [At-Tauba (The Repentance):122].

**The perfect knowledge belongs to Allah. Our last prayer is all praise is due to Allah, the Lord of the Worlds. Peace and blessing be upon our Prophet, his Family, his Companions and Brothers till the Day of Resurrection.**

**Algiers, Safar 19th , 1426/  
March 28th, 2005**

<sup>61</sup> See: “Majmû` Al-Fatâwâ” by Ibn Taymiya (27/152).

ﺷﯩﺨﻨﺎ ﺃﺑﻮ ﻋﺒﺪ ﺍﻟﻤﻌﺰ ﻣﺤﻤﺪ ﻋﻠﻲ ﺑﻦ ﺑﻮﺯﻳﺪ ﺑﻦ ﻋﻠﻲ ﻓﺮﻛﻮﺱ ﺍﻟﻘﺒﻲ،  
OUR SHEIKH ABI `ABD AL-MU`IZ `ALI FARKOUS AL-QUBI