

**Celebrating
The Birth
of The Prophet ﷺ**

Meelad

By:
Mufti Ahmad Yar Khan Naeemi رحمہ اللہ علیہ

Translated by:
Maulana Omar Qadri Moeeni

Anjuman-e-zia-e-taiba

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انجمن ضیاء طیبہ

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Anjuman Zia-e-Taiba

B-1, Shadman Apartments Block 7-8, Shabirabad
Society, Shaheed-e-Millat Road, KCHS,
Karachi, Pakistan

Ph: +92(21)34320720-21

info@ziaetaiba.com,

www.ziaetaiba.com

Firstly, we should know what Meelad Sharif actually is and what is the rule concerning it. Thereafter will its proofs be presented.

Meelad Sharif is essentially narrating the occasion of the Holy Prophet's ﷺ blessed birth, incidents, concerning him being in the womb of his respected mother, the miracle of the Noor-e-Muhammad ﷺ, his genealogy, family heritage and infancy, narrating incidents of when he was in the care of Sayyidah Halima ؓ and praising him in either poetry (i.e. Naath Sharif) or prose. Now, whether the above is done in seclusion or in a gathering of people, in poetry or prose, sitting or standing - in short, any permissible manner - it will contribute it to being known as Meelad Sharif. Holding gatherings of Meelad Sharif, expressing happiness on his birth, applying perfume (itr) or rosewater at the time of his remembrance, distributing sweetmeats and generally expressing happiness in whichever permissible method is Mustahab (preferred), a means of barkat being attained and the reason for Allah's ﷻ mercy to descend.

Hadrat Esa ؓ supplicated to Allah ﷻ,

”ربنا انزل علينا مائدة من السماء تكون لنا عيداً الاولينا و اخرنا“¹

We see that Hadrat Esa ؓ made the day in which the Heavenly Table-Spread (Maa'ida) descended to be a day of Eid (something Christians commemorate on Sunday as well). Surely the coming of the Holy Prophet ﷺ is a greater blessing than this. For this reason, the day of his birth is also the day of Eid.

Yes, to do Haraam in such a pure gathering is a severe offense and sin, e.g. women reciting Naath in such a loud voice that a foreign (ajnaabee) man can hear them. It is impermissible for ajnaabee men to hear the voice of ajnaabee women. While performing namaaz, if a man wants to stop someone from passing before him, he should audibly say, "Subhanallah."

¹ Surah Maida, Verse 114

However, if a woman wishes to do so, she shouldn't say this but hit the back of her left hand with her right hand instead. This explains that in namaaz, even in a situation of need, a woman should not make her voice audible. Similarly, reciting Naath Sharif with music and the loud voice of women in Meelad gatherings is a big sin. Music itself is Haraam as it is utterly vain. Using it with Naath recitation, which is an act of worship (ibaadat), is an even greater sin. If any gathering of Meelad has these incorrect practices, they should be done away with. However, the Meelad Sharif itself shouldn't be abandoned. If a woman recites the Holy Quran in a loud voice or if recitation is made with music, these vices should be stopped, not the recitation (because reading the Quran Sharif is an act of worship).

Meelad Sharif is proven from the Quran, Ahadith, and opinions and practices of the Ulama, Angels and Prophets. The Holy Quran states,

1. "واذكر نعمة الله عليكم"²

The coming of Sayyiduna Rasoolullah ﷺ is the greatest blessing of Allah ﷻ. Meelad Sharif remembers this. Therefore, holding gatherings of Meelad is acting upon this ayat.

2. "Publicize well the favours of your Lord."³

Indeed, the Holy Prophet's ﷺ coming to this world is the greatest of all Divine favours. Allah ﷻ has reminded us of this. Thus, to publicize it is practicing upon the instruction of this verse. Today, people commemorate the birthdays of their children every year. Marches (juloos) are held annually by leaders and kings to demonstrate happiness on the day when governance was obtained. So, how can displaying joy on the day in which the greatest blessing of Allah ﷻ was received be prohibited? The Quran itself speaks of the Prophet's ﷺ Meelad in various places. Allah ﷻ states, "O Muslims! The Prophet of

² Surah Maida, Verse 7

³ Surah Duhaa, Verse 11

Greatness came to you (speaking of the Holy Prophet's ﷺ birth)." The ayat continues, 'Min anfusikum' -explaining his genealogy (i.e. that he is from amongst you or from the most celebrated group amongst you). From 'Hareesun alaikum' until the end of the ayat, the Holy Prophet's ﷺ Naath is recited. Today, Meelad gatherings are comprised of these three things.

3. "Allah ﷻ has done a major favour upon Muslims by sending His Beloved Messenger ﷺ to them."⁴

"It is He (Allah ﷻ) Who has sent His Messenger ﷺ with salvation and the Deen of Truth (Islam)."⁵

In short, there are various ayats which speak of Rasoolullah's ﷺ blessed birth. We see from these that remembering the Meelad is the practice of Allah ﷻ. Now, if an Imam reads these ayats of Meelad in namaaz, our Beloved Nabi's ﷺ Meelad Sharif is made! Pay attention to this - the Imam and those standing behind him make up a congregation, and at that moment the pure birth (wilaadat) is remembered.

Even the Kalima Tayyiba contains Meelad Sharif, as it says, "Muhammad ﷺ is the Rasool of Allah ﷻ." Rasool means *the one who is sent*, and 'coming' is necessary in being sent. Thus, the Holy Prophet's ﷺ coming has been spoken of and the actual Meelad Sharif is made by it.

The Holy Quran has spoken of the Meelad of other Prophets as well. In Surah Maryam, it records the entire incident of Sayyidah Maryam's ﷺ pregnancy with Hadrat Esa' ﷺ, his birth, what she said while giving birth, how she was consoled by the angels, what she ate at the time and how Hadrat Esa' ﷺ communicated to his nation. In short, the process and what occurred afterwards was spoken of. This is what reciters of Meelad Sharif also do. They mention the 'miracles Sayyidah Amina's ﷺ experienced at the time of our Beloved Prophet's ﷺ birth, i.e. the coming of the Hoors from Jannat, the Kaaba

⁴ Surah Aale-Imran, Verse 164

⁵ Surah Tauba, Verse 33

prostrating towards her home, etc. As a result, the Sunnah of the Holy Quran may be found in these actions.

The Quran Sharif also chronicles the birth, infancy, nurturing, etc. of Hadrat Musa عليه السلام. Whatever it mentions about the other prophets are the very things remembered in gatherings of Meelad Sharif.

Madaarijun-Nubuwwah and other books state that all prophets informed their respective peoples and tribes of the Holy Prophet's صلى الله عليه وسلم advent to this world. Even the Holy Quran records the informing of Hadrat Esa عليه السلام, "I give glad tidings of a prophet named Ahmad to come after me." ⁶

Subhanallah! The names of children are kept by their parents on the seventh day of their births, but 570 years before the birth of our Beloved Rasool صلى الله عليه وسلم. Hadrat Esa 85B stated that Ahmed will be the name of the coming prophet. From this, we come to know that Allah صلى الله عليه وسلم named His Beloved Prophet صلى الله عليه وسلم. When? Only He who has kept the name knows.

This too is Meelad Sharif. The only difference is that, amongst their respective nations, the prophets said, "He will come." We say, "He has come." There is a difference of tenses but the matter is the same. It is proven from this that Meelad is the practice of the prophets.

Allah صلى الله عليه وسلم states, "Express much happiness and joy on the mercy and blessings of Allah صلى الله عليه وسلم." ⁷

This means that expressing joy on the blessings of Allah صلى الله عليه وسلم is a Divine instruction. Rasoolullah صلى الله عليه وسلم is both the Mercy and Favour of Allah صلى الله عليه وسلم. Thus, demonstrating happiness on his birth is acting in accordance to this ayat, as *happiness* here is absolute (mutlaq). Every permissible happiness is included in it. Therefore, holding Meelad Sharif, decorating the area where it will occur, etc. are all means of reward.

⁶ Surah Saff, Verse 6

⁷ Surah Yunus, Verse 58

4. "On the night of the Holy Prophet's ﷺ birth, angels came and stood at the door of Sayyidah Amina's ﷺ home and commenced recital of Salaat and Salaam. Yes, the natural wretch and disgraced Shaitaan ran in sadness."⁸

This proves that Meelad is also the practice of angels, and to stand at the time of the birth is their doing. Running away is the action of Shaitaan. Now, people have the choice of acting upon the practice of the angels on the remembrance of Meelad Sharif or follow the action of Shaitaan.

5. The Holy Prophet ﷺ himself remembered his blessed birth and qualities before the congregation of the Sahaaba, while he was standing on the mimbar. This proves that reciting the Meelad is the Sunnah of Rasoolullah ﷺ himself."

Hadrat Ibn Abbas ﷺ states, "I once presented myself in the service of the Holy Prophet ﷺ. Probably news had reached him of some people slandering his genealogy. He stood on the mimbar and asked, "Who am I?" Everybody present said, "You are the Messenger of Allah ﷺ!" He then said, "I am Muhammad, the son of Abdullah, son of Abdul-Muttalib! Allah ﷻ created the creation and placed me amongst the most excellent of all. He then divided the best (humans) into two groups (Arabs and Non-Arabs) placed me amongst the best (i.e. the Arabs), then made the Arab nation into a few tribes and placed me amongst the best (i.e. the Quraish). Thereafter, He divided the Quraish into a few families and placed me amongst the best (i.e. the Banu Haashim)."⁹

The Prophet ﷺ has also said, "I am the Last Prophet to come (Khaatamun-Nabiyeen), I am the dua of Hadrat Ibrahim 3&SI and the glad-tidings of Hadrat Esa ﷺ. I am the scene of my

⁸ Mawaahibul-Ladunya, Madaarijun-Nubuwwah, etc discussing the blessed birth

⁹ Mishkaat, Vol. 2, Baabu Fadhaailis-Sayyidil-Mursaleen, Section 2

mother who saw it at the time of my birth. It was a Noor she saw emanate from her. The light made the buildings of Syria bright, and she was able to see them." ¹⁰

In this congregation, the Holy Prophet ﷺ explained his genealogy and family heritage, recited Naath Sharif and spoke of events around his blessed birth (wilaadat). This is accurately what happens in gatherings of Meelad Sharif. Hundreds of Ahadith like this can be presented to prove our stance.

6. The Sahaaba used to visit and request each other to recite the Naath Sharif of the Prophet ﷺ. This proves that Meelad Sharif is the Sunnah of the Sahaaba. Hadrat Ataa ibn Yasaar رضي الله عنه states, "I went to Abdullah ibn Amr ibn A'as رضي الله عنه and requested him to recite the praise (Naath) of the Holy Prophet ﷺ found in the Torah (old testament). He recited it for me." ¹¹

Likewise, Hadrat Ka'ab ibn Ahbaar رضي الله عنه reveals that we find the praise (Naath) of the Prophet ﷺ in the Torah in the following manner, "Muhammad ﷺ is the Messenger of Allah ﷻ. He is My (Allah's ﷻ) beloved servant. Neither is he ill-mannered nor a hard man. His birth will occur in Makkah, and Taiba (Madina) will be where he migrates to. His governance will be in Syria. In happiness, sadness, and in every condition, his Ummah will praise Allah ﷻ considerably." ¹²

7. All of the above were regarding favoured servants, but even the disbelievers expressed joy on the Prophet's ﷺ birth. Due to this, they did attain some sort of benefit. The Ahadith state, "When Abu Lahab died, some of his family members saw him in a dream in a very terrible state. They asked him what he experienced so far, and he replied, "After being separated from you, I did not

¹⁰ Ibid

¹¹ Mishkaat, Baabu Fadhaailis-Sayyidil-Mursaleen, Section 1

¹² Ibid

receive any goodness. Yes, I receive water from this finger because I used it to free my slave, Thuwaiba." ¹³

Abu Lahab was the brother of Hadrat Abdullah رضي الله عنه. On the day Sayyiduna Rasoolullah صلى الله عليه وسلم was born, his slave, Thuwaiba, came to him and said that a son was born in the home of his brother, Hadrat Abdullah رضي الله عنه, he pointed with his finger to her out of happiness and said, "Go, you are free." Abu Lahab was an infamous kaafir whose notoriety was mentioned even in the Holy Quran. However, through the blessings of expressing happiness, Allah سبحانه was graceful to him. Whenever he experiences thirst in Jahannam, he sucks that very forefinger and his thirst is quenched. This occurs in spite of the fact that he was a Kaafir. We are Mu'mins. He was an enemy and we are Allah's سبحانه slaves. Abu Lahab expressed joy on the birth of his nephew, not on the Messenger of Allah صلى الله عليه وسلم. We demonstrate happiness on the birth of the Beloved and Prophet of Allah صلى الله عليه وسلم. So, when He is our Master and we are His bondsmen, will Allah سبحانه not bless us all?

After recording this very incident of Abu Lahab, Shaikh Abdul-Haqq رحمته الله, writes, "This incident is a major proof for people who host Moulods, demonstrate happiness and spend wealth on the night of the Prophet's صلى الله عليه وسلم birth date. If Abu Lahab, who was a Kaafir, attained benefit by expressing joy on Rasoolullah's صلى الله عليه وسلم birth and rewarding his slave for feeding milk to him, what will that Muslim who is filled with love and happiness and spends his wealth for this purpose attain? Still, gatherings of Meelad should be free from the Innovations of the general public (i.e. music, etc)." ¹⁴

8. In every time and place, the Learned (Ulama), Saints, Mashaaiikh and general Muslim public would (and still continue to) have Meelad gatherings, deeming Meelad Sharif as Mustahab (preferred). This important assembly

¹³ Bukhari, Vol. 2, Kitaabun-Nikaah, Baabu Wa Ummahaatumukum

¹⁴ Madaarijun-Nubuwwah, Vol. 2, Sect. of Rasoolullah 's صلى الله عليه وسلم milk-drinking

is held with much pomp and preparation, even in Makkah and Madina. The practice is found amongst Muslims in all countries all over the world. The Auliya and Ulama have narrated several blessings and benefits of these gatherings.

We have already presented the Hadith that states, "Whatever action or practice is deemed to be good by the Muslims is also recognized as good in the sight of Allah ﷻ. The Holy Quran states, "So that you, O Muslims, be witnesses." The Prophet ﷺ also states, "You are witnesses of Allah ﷻ on earth."¹⁵

It is for this reason that functions of Meelad are preferred (Mustahab). Discussing the month of Rabiul-Awwal [during which the Holy Prophet ﷺ was born], Muhaddith Shaikh Muhammad Taahir ﷺ writes, "فانه شهر امرنا باظهار الحبور فيه كل عام."¹⁶

We can deduce from this that we are instructed to display happiness in Rabiul-Awwal, every year. Under the ayat, "محمد رسول الله", Allama Ismail Haqqi ﷺ writes, "Having Meelad Sharif is a respect to the Holy Prophet ﷺ when it is free from incorrect practices. Imam Suyuti ﷺ states, "It is preferred (Mustahab) for us to express thanks on the Holy Prophet's ﷺ birth."¹⁷

He further writes, "Allama Ibn Hajar Haithami ﷺ states, "It is unanimously agreed that the Good Innovation (Bidat-e-Hasana) is Mustahab. Hosting Meelad Sharif and gathering people for it is, likewise, a Good innovation." Imam Sakhaawi ﷺ states, "Meelad Sharif was not practiced in the three generations (Khairul-Quroon) but was introduced later on. After that, Muslims everywhere always held Meelad Sharif in every city. They continue to do so, give various charities (khairaat) on this occasion and recite Meelad with great enthusiasm and

¹⁵ Hadith Sharif

¹⁶ Majmaul-Bihaar, Pg. 550

¹⁷ Tafseer Roohul-Bayaan

arrangements. Due to the blessings of this gathering, the people of Mouloud are shown immense mercy by Allah ﷻ." Allama Ibn Jauzi رحمته الله writes, "The effect of Meelad Sharif is that through its blessings, tranquility and safety descends the entire year and glad-tidings of needs being fulfilled are given. The ruler of Arbil was the first king to introduce it. Ibn Dahya رحمته الله wrote a book of Meelad Sharif for him and in turn the king presented him with 1,000 gold coins as a reward. Haafiz Ibn Hajar رحمته الله and Imam Suyuti رحمته الله have proven it to be originally from the Sunnah. They have refuted and rejected those who say that it is a Bad hinnovation (Bidat-e-Sayyia) and consequently prohibit it." ¹⁸

Mulla Ali Qaari رحمته الله writes,

”لا زال اهل الاسلام يحتفلون في كل سنة جديدة ويعتنون بقراءة مولده الكريم
ويظهر من بر كاته كل فصل عظيم“ ¹⁹

He also records the following verses in the introduction of this book,

لهذا الشهر في الاسلام فضل، ومنقبة تفوق على الشهور
ربيع في ربيع في ربيع، ونور فوق نور فوق نور ²⁰

Three facts emerge from these extracts,

1. Muslims from east to west, north to south have Meelad gatherings deeming them to be good.
2. Major and eminent Ulama, Fuqahaa, Muhadditheen, Mufasssireen and Sufiya have accepted Meelad, such as Imam Suyuti, Allama Ibn Hajar Haithami, Imam Sakhaawi, Ibn Jauzi, Hafiz Ibn Hajar, etc. رحمته الله
3. Through the blessings of Meelad Sharif, safety is assured in the home for the entire year and needs and wishes are completed.

¹⁸ Tafseer Roohul-Bayaan

¹⁹ Introduction to the book, Mauroodur-Rawaa

²⁰ Anwaar-e-Saatia

9. Even rationally, Meelad gatherings are very beneficial. A few benefits follow,
1. By hearing the excellence of the Holy Prophet ﷺ, his love is increased in the hearts of Muslims. Shaikh Abdul-Haqq Muhaddith Dehlwi رحمته اللہ علیہ and other Sufiya state, "To increase one's love of the Prophet ﷺ, an increase in the amount of Durood Sharif recited is necessary, as well as studying his life-stages." Literate people can read about the progression of his life in deeni books. However, those who do not have a complete education cannot read such books yet get an opportunity to hear of the history and life of Sayyiduna Rasoolullah ﷺ through Meelad gatherings.
 2. Meelad gatherings are an excellent means of calling towards and propagating (dawat and tabligh) Islam to non-Muslims. They can attend these functions and hear of the life and pristine teachings of the Noble Messenger ﷺ. After seeing the goodness of Islam, they may accept the deen if Allah ﷻ grants them the grace (taufeeq) to do so.
 3. Through these assemblies, the opportunity to inform Muslims of religious laws is attained.
 4. In Meelad functions, poetry (Nazms) that propagate and inform concerning religious laws are to be read for the benefit of Muslims because poetry has a greater effect on the heart and is easier remembered (in contrast to prose).
 5. After hearing about the genealogy (nasab) of the Prophet ﷺ, his children, wives, birth, nurturing and conditions of his life in these Meelad Sharifs, Muslims come to know and remember the above.

Today, Qadianis, Shias, etc. have complete information about their religions. Even the Shia children know the full names of the twelve Imams, as well as the names of the Khulafaa-

Raashideen for the mere reason of swearing and slandering the Khalifas and Sahaaba. Children aside, even the adults of the Ahle-Sunnah have no idea of knowledge of the Prophet's ﷺ life and things connected to him. How many children did he have? How many son-in-laws, etc.? The vital elements of knowledge being related in gatherings of Meelad Sharif are very beneficial.

Do not destroy that which is established. Try to build that which is destroyed.

10. The Peer and Murshid of the opposition, Haaji Imdaadullah Sahib رحمته اللہ علیہ states that hosting and attending gatherings of Meelad Sharif is permissible and a means of blessings (barkat). He writes, "The practice of this faqeer (i.e himself) is that I attend the Mouloud Sharif. In fact, believing it to be a means of blessings, I host it annually. I attain immense grace and great relish in qiyaam (standing for Salaami)." ²¹

What a strange state of affairs? The Peer Sahib has Mouloud Sharif believing it to be a means of much barkat every year but his "sincere" disciples have the belief that the gathering of Meelad Sharif is an assembly of polytheism (shirk) and infidelity (kufr). What fatwa will now be placed on the Peer?

11. In the discussion of Urs (the Death Anniversary of a Saint), we will prove that according to the Jurists, without proof, Meelad even being Makrooh-e-Tanzeehi cannot be proven. Impermissibility is far-off. For something to be Mustahab (preferred), it is enough that Muslims accept it to be good. Thus, whatever action or deed that is not prohibited by the Shariah yet Muslims complete with a good intention, or if the general Muslim population deems something to be acceptable and good, it is Mustahab. Proof of this has already been given in the discussion of Innovation.

²¹ Faisla Haft Mas'ala, Pg. 8

In the end, concerning gatherings (mehfils) of Meelad, it can be said that the Shariah has not prohibited it and, believing it to be a rewarding practice, Muslims have Meelad Sharif with good intent. Therefore, it is preferable (Mustahab). What Qatee'us-Thuboot, Qatee'ud-Dalaalat Hadith or Ayat can be furnished in proof of Meelad being Haraam? Merely labeling it as an Innovation (Bidat) will not suffice.

OBJECTIONS & ANSWERS TO MEELAD SHARIF

OBJECTION 1

Mehfil-e-Meelad is an Innovation (Bidat) because it did not take place in the time of the Holy Prophet ﷺ, Sahaaba or Taba'een. Due to every Innovation being Haraam, Meelad is therefore also Haraam.

Answer — To call Meelad Sharif an Innovation (Bidat) is sheer ignorance. We have already proven in the previous chapter that Meelad is primarily a Divine practice, the Sunnah of the Prophets, Angels, Sayyiduna Rasoolullah ﷺ himself, Sahaaba, the pious predecessors and the practice of the general body of Muslims. How then can it be an Innovation? Even if it was one, it wouldn't necessarily be Haraam. In the discussion of Bidat, we have proven that Innovations can be Makrooh or Haraam but even Waajib and Mustahab. In the first chapter, with reference to Roohul-Bayaan, we have said that gatherings of Meelad are a Good Innovation (Bidat-e-Hasana) and Mustahab. How can the remembrance of the Holy Prophet ﷺ be Haraam?!

OBJECTION 2

There are many Haraam things that occur in these gatherings, such as intermingling between men and women, beardless men reciting Naath Sharif and narrations of incorrect Ahadith. It is as if these assemblies are a collection of Haraam. Thus, the gathering itself is Haraam.

Answer - Firstly, these Haraam things do not occur in every mehfil of Meelad. In fact, the majority of Meelads are free from them. Women sit in pardah separate from men, reciters are observers of the Shariah, the narrations are sound (Sahih) and it has also been noticed that reciters and listeners sit with wudhu. They continuously recite Durood Sharif until tears fall when the Beloved Prophet ﷺ is remembered.

Even if these Haraam things were found in any place, these actions themselves will be Haraam, but how can the actual Meelad Sharif (i.e. remembering the birth of the Holy Prophet ﷺ) be Haraam? We shall submit, in the discussion of Urs, that a Sunnah or permissible action does not become Haraam due to Haraam things infiltrating it. If that was the case, religious Madrassahs should be the first to be Haraam because males with beards live in these Uloom with young boys. During the process of learning, disapproved results occasionally emerge. In Darul Uloom, Tirmidhi, Ibn Majah and other books of Hadith are also constantly read. Not all of their traditions are Sahih. Some are of weak narration (zaeef) while others are at times fabricated (mauzoo). Some religious students and even some Islamic teachers shave their beards. So, due to these facts, should Madrassahs be closed? No! Rather, an attempt should be made to do away with these ills. Tell me, if a person who shaves his beard recited the Quran, will you prohibit the recitation of the Holy Quran? Definitely not. So if a person who shaves his beard recites Meelad Sharif, why do you prohibit that?

OBJECTION 3

Due to Meelad Sharif, people go to sleep late at night and miss Fajr namaaz due to this. Whatever causes the Fardh to be lost is Haraam. Thus, Meelad is Haraam.

Answer - Firstly, Meelad Sharifs do not always take place at night. They occur regularly during the day. Whenever they do take place at night, they are not run until very late. By 9 or 10 o' clock, the functions conclude (people generally stay awake until

this time anyway). Even if they did take longer, those people who strictly observe namaaz with jamaat unquestionably wake up for Fajr salaah. This has been experienced many times. Thus, this objection is merely under pretense to stop the remembrance of the Prophet ﷺ. Even if Meelad Sharif runs for a long time and someone doesn't wake up at the time of namaaz because of this, why will Meelad Sharif become Haraam? Annual Jalsas of Madrassahs and other religious and cultural functions conclude late at night, in some places, Nikah functions last until almost dawn. After these gatherings, we have to still stay awake to travel back to our homes. Tell us, will these Jalsas, Nikahs and traveling afterwards be Halaal or Haraam? When all of these things are Halaal, why do gatherings of Meelad become Haraam? Please explain the reason for this difference.

OBJECTION 4

Allama Shaami رحمته الله has said that Meelad Sharif is the worst of things. ²²

Similarly, Tafseeraat-e-Ahmadia has labeled Meelad as Haraam and has deemed the person who accepts it to be Halaal as a Kaafir. This proves that gatherings of Meelad are strictly unacceptable.

Answer - Allama Shaami رحمته الله has not termed Meelad Sharif as Haraam. Rather, he has prohibited the gathering wherein music and absurdities are present which people refer to as "Meelad", as well as deeming it to be a work of reward, in this very discussion, he writes, "Even worse than this is taking a vow (nazar) to read a Mouloud from the minarets, in spite of the Mouloud having music and absurdity, with its thawaab being presented to the Holy Prophet ﷺ as a gift." ²³

Likewise, Tafseeraat-e-Ahmadia has prohibited those gatherings in which music and nonsensical acts occur (even the consumption of alcohol) which people label as "Sunnah" and a

²² Raddul-Muhtaar, Vol. 2, Kitaabus-Saum, Discussion of Nazar-e-Amwaat

²³ Raddul-Muhtaar

work of reward. Tafseeraat-e-Ahmadia has even elucidated these irregular actions. Refer to it under the following ayat,

”ومن الناس من يشتري لهو الحديث“²⁴

We have already said that Meelad gatherings should be free from absurdity and definitely do not accept or allow such gatherings to be soiled with Haraam and nonsensical acts, hi the times of these Scholars, Meelad gatherings were probably affected with such vile acts which were what lead to them to prohibit these things. If you completely accept Meelad Sharif as impermissible and infidelity (kufr), what decision will be taken on your Peer and Murshid, Haaji Imdaadullah Muhaajir Makki Sahib رحمته الله?

OBJECTION 5

Recital of Naath is Haraam because this is also a form of music, which has been censored by the Ahadith. Likewise, distributing sweetmeats is Haraam as this is wastage.

Answer - Reciting and saying Naath Sharif is an excellent form of ibaadat. The entire Quran is the praise (Naath) of Rasoolullah صلى الله عليه وسلم. Refer to my book Shaane-Habibur-Rahman for insight into this. The previous Prophets recited the Naath of Sayyiduna Rasoolullah صلى الله عليه وسلم. The Sahaaba and all Muslims accept Naath Sharif as Mustahab. The Prophet صلى الله عليه وسلم himself heard his Naath Sharif and made dua to its reciter. Hadrat Hasan رضي الله عنه used to pen verses of Naath and poetry, censoring the Kuffaar through it, and used to come before the Holy Prophet صلى الله عليه وسلم who would then offer the mimbar to him. He once stood on it and proceeded to recite the Naath Sharif, after which the Prophet صلى الله عليه وسلم made the following dua for him, "O Allah صلى الله عليه وسلم! Help Hasan رضي الله عنه through Roohul-Quds." ²⁵

This proves that reciting or speaking the Naath Sharif is such an excellent ibaadat that even a mimbar was presented for

²⁴ Surah Luqmaan, Verse 6

²⁵ Mishkaat, Vol. 2, Baabus-Sher

Hadrat Hasan رضي الله عنه because of it (and that too, in the gathering of the Noble Messenger صلى الله عليه وسلم!) Abu Talib also wrote Naath. Kharputi, the Sharah of Qaseeda Burda, states that the author of Qaseeda Burda was once struck with paralysis and no treatment proved to be beneficial. Eventually, he penned his famous Qaseeda and recited it in a dream before the Prophet صلى الله عليه وسلم, through which he attained the cure from his sickness and received a shawl (Burda) as a reward.

Blessings of the world and Hereafter are attained through Naath Sharif. Maulana Jaami, Imam Abu Hanifa, Hadrat Ghauthul-Azam and, in short, all the Saints and Ulama رضي الله عنهم have written Naath Sharif which are all noted and famous amongst us Muslims. The Ahadith and Islamic Jurisprudence (Fiqh) have censored music, not Naath Sharif. Verily, the reciting of those verses and songs that speak of unbecoming behaviour, or those melodies that praise alcohol and the features of women, are impermissible. For a detailed explanation of this, refer to Mirqaat, the Sharah of Mishkaat, Baabu Maa Yuqaalu Ba'dat-Takbeer, Kitaabus-Salaah and within Baabush-Sher.

The Jurists state that it is Fardh-e-Kifaaya to learn eloquent and rhetoric verses of poetry even if their content is bad because knowledge is benefited through understanding their words. Diwaane-Mutanabi, etc is included in the syllabus of Islamic Madrassahs while its content is repulsive. So, how can learning, memorizing and reciting verses of Naath Sharif, whose content and wordings are of quality, substance and purity, be impermissible in any manner? Allama Shaami writes, "Knowing, understanding and narrating the verses of poetry by poets during the Period of Ignorance is Fardh-e-Kifaaya according to the Jurists of Islam because rules of the Arabic language are established through them. Although it is possible that their writings have mistakes in meaning, there is no linguistic or grammatical error in them."²⁶

²⁶ Raddul-Muhtaar, Discussion on Sher

The complete examination of music and singing will be presented in the section of Urs wherein Qawwali is present, Insha-Allah.

Distributing sweetmeats is a good action. Feeding food and distributing sweet edibles on occasions of happiness is proven from the Ahadith. Inviting people to eat for an Aqeeqah, Waleemah, etc. is Sunnah - but why? Simple! These are occasions of happiness. At the specific time of Nikah, distributing dates is Sunnat as an expression of joy. Muslims experience bliss through the remembrance of the Holy Prophet ﷺ. Hence, we issue invitations for meals, give out charity and distribute sweetmeats. Likewise, it is the custom of deeni teachers to distribute sweetmeats on the commencement and ending of a deeni kitaab. It is also my personal experience that, close to the Madrassah where I was studying for a short while near Aligarh, there was a Deobandi Darul Uloom whose teachers distributed sweetmeats on beginning and concluding a deeni book. Thus, we come to know that to distribute sweetmeats before and after completing any Islamic work is the practice of the Pious Predecessors (Salaf Saaliheen).

Meelad Sharif is also an integral, religious work. Feeding relatives, Meelad reciters and attendees of this gathering before, and to distribute sweetmeats to them afterwards, all fall under this distinction. The practice of distribution is originally established from the Quran and Hadith. The Holy Quran states, "O Believers! If you wish to say something quietly to the Prophet ﷺ, give out some charity before you do. This is better and purer for you." This ayat makes it known that in the initial stages of Islam, it was necessary on the wealthy to give out some charity before having consultation with the Noble Messenger ﷺ. Thus, Hadrat Ali رضي الله عنه gave a dinar in charity and learnt ten Islamic laws from the Prophet ﷺ. The obligation of this ayat was later nullified.²⁷

²⁷ Tafseer Khaazaainul-Irfaan, Khaazin, Madaarik

However, original desire to practice this and it being appreciated still remains, confirming that taking some sweet edibles to the tombs (Mazaars) of the Saints or to the Murshids and Pious is Mustahab. Likewise, giving out some charity before beginning any book of Hadith, Quran or any deeni book is good. To give out some charity before reciting Meelad Sharif is also a rewarding act, as the subject matter of Meelad gatherings is the Holy Prophet ﷺ. Shah Abdul-Azeez Muhaddith Dehlwi رحمته اللہ علیہ records the following Hadith, "In the book Shabul-Imaan, Imam Baihaqi narrates on the authority of Hadrat Ibn Umar رضی اللہ عنہما, "Hadrat Umar رضی اللہ عنہ learnt Surah Baqarah, with all of its secrets and clandestine knowledge, for 12 years. When he completed his study, he slaughtered a camel, prepared various dishes and fed the Sahaaba."²⁸

This proves the distribution of food and sweetmeats after completing an important deeni work. Meelad Sharif is also an important work. The elders state, "When going to visit family and friends, do not go empty-handed. Instead, take something and *then* go." A Hadith states "Give gifts to each other. Love will increase through this." The Jurists state, "When going to the city of the Beloved Prophet ﷺ (i.e. Madina Sharif), give charity to the poor and needy of this city because they are in the service of Rasoolullah ﷺ." Also, the first question asked by Allah جبار will be, "What deeds have you brought'?"

This distribution is not waste (israaf) Someone once said to Hadrat Abdullah ibn Umar رضی اللہ عنہما, "There is no goodness in waste He immediately replied, "To spend in goodness is not waste."

OBJECTION 6

Calling and inviting each other for the gathering of Meelad is Haraam. When it is prohibited to call people for performing nafl salaah in jamaat, why should it be allowed for Meelad?²⁹

²⁸ Tafseer Fat'hul-Azeez, Pg. 86

²⁹ Baraheen-e-Qaatiya

Answer - People are called for functions, lectures, wedding feasts, examinations, marriages, Aqeeqahs, etc. Tell us, will these gatherings become Haraam or remain Halaal? If you say, "Nikah, lectures, etc are obligations of the deen, so calling people for these things is Halaal," then we say to you that the respect of Rasoolullah ﷺ is from amongst the **most** important obligations. Thus, to gather people for it is also Halaal. To make a deduction (Qiyaas) from other affairs such as namaaz is sheer ignorance. If a person says, "Namaaz without wudhu is prohibited. So, due to this, reading the Hadith without wudhu should also be prohibited," he's an idiot because this is incorrect assumption.

OBJECTION 7

To remember someone and fix a date for it is polytheism (shirk). Meelad Sharif comprises of both of these things, so it is also a shirk.

Answer - To remember a happy or a joyous event is the Sunnah, and to appoint a day and date for this is proven from it (masnoon). Branding it as polytheism (shirk) is the lowest level of ignorance and a sign of not being of the deen. Allah ﷻ ordered Hadrat Musa عليه السلام, "Make the Bani Israel remember the day in which Allah ﷻ descended His blessings on them."³⁰

This refers to the day Firaun drowned, the day Manna and Salwa descended, etc.³¹

We know from this that we've been ordered to remember those days in which Allah ﷻ blessed His servants with blessings. The Ahadith state, "The Noble Messenger ﷺ was asked about fasting on Monday. He explained, "I was born on that day and Revelation (of the Holy Quran) began on it as well."³²

This establishes that fasting on Monday is Sunnah because this is the day the Holy Prophet ﷺ was born. Three facts emerge from this,

³⁰ Surah Ibrahim, Verse 5

³¹ Khazaainul-Irfaan

³² Mishkaat, Kitaabus-Saum, Saumut-Tatawu, Section 1

1. It is Sunnah to hold remembrance.
2. To fix a day and date for remembrance is Sunnah.
3. To make ibaadat on the happiness of the Holy Prophet's ﷺ birth is Sunnat, irrespective of whether it is physical (i.e. fasting, nafl salaah, etc) or financial (giving out charity, distributing sweetmeats, etc.)

When the Holy Prophet ﷺ came to Madina, he found the Jews there keeping fast on the Day of Ashura (10th of Muharram). He questioned them about this and was told, "It was on this day that Allah ﷻ saved and protected Hadrat Musa ﷺ from Firaun. In thanks of this, we fast." The Holy Prophet ﷺ replied, "We are closer to Musa ﷺ than you are." He then kept fast himself and ordered this fast of Ashura to be kept.³³

Incidentally, this fast was Fardh in the beginning of Islam. Its obligation is now annulled (mansookh) but it being preferred (Mustahab) still remains. Regarding this very fast of Ashura, it was said, "O Prophet of Allah ﷻ, there is likeness towards the Jews in it." He replied, "If we are alive next year, we shall keep two fasts."³⁴

In other words, the Holy Prophet ﷺ did not forsake it. In fact, he increased it to be saved from similitude to the Jews, hi my book Shaan-e-Habibur-Rahman, I have explained, with reference, why the units of namaaz are different. Fajr has two, Zohr has four, etc. We have proven in it that these Salaahs are the remembrance of the past Prophets. When Hadrat Adam ﷺ descended to the world and experienced nightfall, he became apprehensive and performed two Rakaats of Nafil Salaah at dawn, which became the Fajr salaah. When Hadrat Ismail ﷺ was saved from the sacrifice, Hadrat Ibrahim ﷺ offered four rakaats in thanks, which became Zohr salaah, etc. This proves that even the rakaats of namaaz are the remembrance of the other Prophets. From beginning until end, Hajj is the remembrance of

³³ Mishkaat, Kitaabus-Saum, Saumut-Tatawu, Section 3

³⁴ Ibid

Sayyidah Haajra عليها السلام Hadrat Ibraheem عليه السلام and Hadrat Ismail عليه السلام. Nowadays there is no need there to search for water nor is Shaitaan preventing Qurbaani occurring, but all acts of the Hajj, such as running between Safaa and Marwa, pelting the devil at Mina, etc. are still emplaced. They serve as remembrance. For a detailed explanation of this, consult Shaan-e-Habibur-Rahman.

The month of Ramadaan, especially Lailatul-Qadr (27th night), is the most excellent because the Holy Quran was revealed in them. Allah سبحانه وتعالى states, “شهر رمضان الذي انزل فيه القرآن” and “ان انزلناه في ليلة القدر”.

When the Quran being revealed is the reason for Ramadaan and Lailatul-Qadr becoming distinguished, then through the birth of the Holy Quran Personified, Sayyiduna Rasoolullah صلى الله عليه وسلم, why cannot Rabbiul-Awwal and its 12th date be superior until the Day of Qiyaamat? The day of Hadrat Ismail's عليه السلام sacrifice became known as a day of Bid (showing that the day on which Allah's سبحانه وتعالى mercy descended on His favoured servant becomes a day of mercy until Qiyaamat). Friday (Jumaa) is eminent because it was on this day that previous Prophets attained Divine favours (e.g. the creation of Hadrat Adam عليه السلام sajda was made for him on this day, he came to the world on this day, the ark of Hadrat Nuh عليه السلام reached land, Hadrat Yunus عليه السلام came out of the belly of the fish, Hadrat Yaqoob عليه السلام was reunited with his sons, Hadrat Musa عليه السلام attained safety from Firaun, Qiyaamat will take place on this day, etc) All of these events have or will occur on the day of Friday, proving that it is the Leader of Days (Sayyidul-Ayyam).

Conversely, we should also be aware of those days, dates and areas wherein Divine anger was meted out to the nations. Tuesday is the day of blood because it was the day wherein Habel was killed and Sayyidah Hawa عليها السلام first experienced haiz. These events occurred only once but because of them, the day became either revered or abhorred.

If fixing or appointing something impels polytheism (shirk), then Darul Uloom Deoband will be the biggest Mushrik,

because Deobandis themselves fix and appoint dates for exams, times for classes, rest, food, holidays, jamaat, etc. and salaries for their teachers, not to mention dates for any Nikah, Waleemah or Aqeeqah, etc. Do not burn down your home while attempting to make Meelad shirk.

These dates are fixed merely for convenience and habit. No one believes that Meelad is not possible on other dates besides the appointed ones. This is why Meelad Sharif, Fatiha, Urs, etc. occur throughout the year the world over, except of course in Darul-Uloom Deoband.

It should be noted that appointing or fixing a day or place is sometimes prohibited for a few reasons,

1. If the day or place has an association towards an idol or the Kuffaar (e.g. Holi, Diwali, Christmas, i.e. days of non-Muslim celebrations and "eminence"), to cook food or give out charity at temples in the respect of it (is prohibited). Once, a person vowed to slaughter a camel at a place called Bawaana. The HoLy Prophet ﷺ asked him if there was any concentration or festival of the Kuffaar or idols there. When he said, "No," the Prophet ﷺ replied, "Go and complete your vow."³⁵
2. If there is a similitude to the Kuffaar in the appointing of the dates.
3. If these fixed dates are believed to be compulsory (Waajib). This is why keeping fast on only the day of Jumaa has been prohibited because there is likeness towards the Jews in this action³⁶

Prohibition for this could have also been made to either stop people from believing this fast to be Waajib or because Jumaa is the day of Eid and should not be made a day of fasting.

³⁵ Mishkaat, Baabun-Nazar

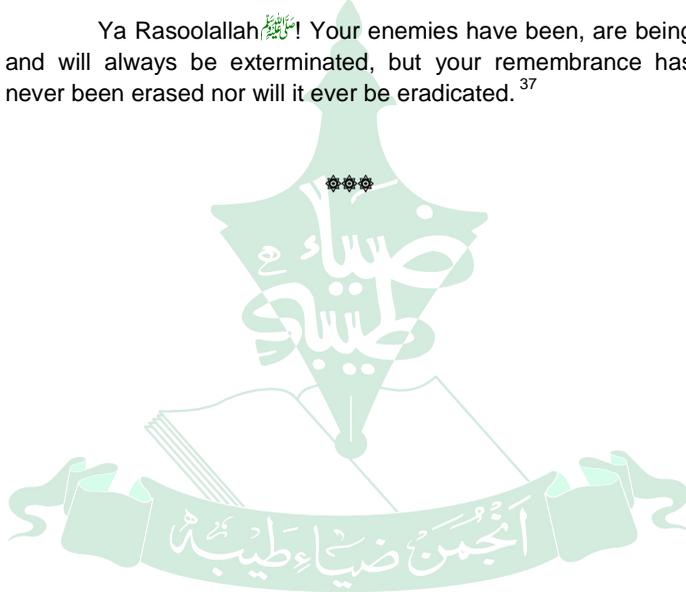
³⁶ Mishkaat, Baabu-Saumin-Nafl

These objections establish that the dissenters have no proof of impermissibility. They merely rule it to be Haraam out of their unholy and baseless deductions. They should take heed however, because,

مٹ گئے مٹتے ہیں مٹ جائیں گے اعداء تیرے

نہ مٹا ہے نہ مٹے گا کبھی چرچا تیرا

Ya Rasoolallah ﷺ! Your enemies have been, are being and will always be exterminated, but your remembrance has never been erased nor will it ever be eradicated.³⁷



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³⁷ Alahazrat Imam Ahmad Raza Khan Barailwi رحمۃ اللہ علیہ