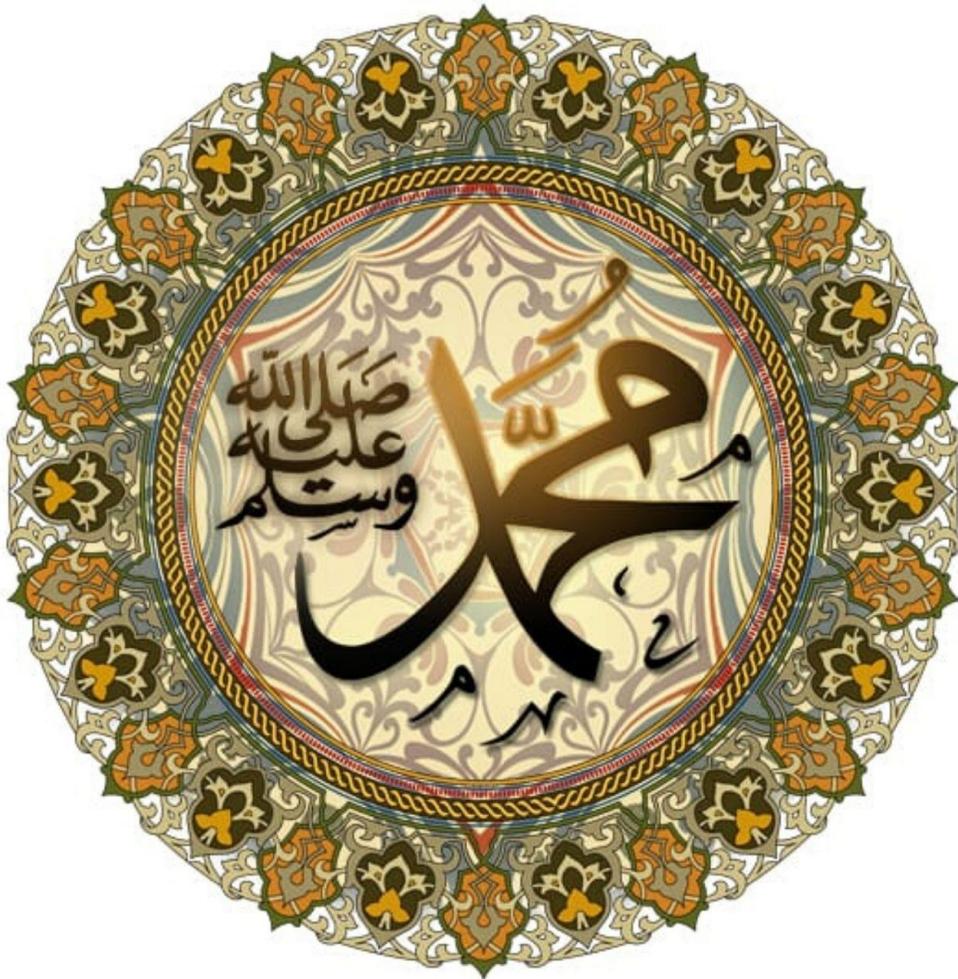


SAHIH IMAN SEREIS

MILADUN

NABI ﷺ



SHAIKH MIR ASEDULLAH QUADRI

MILAD-UN-NABI

صلى الله عليه وآله
(وسلم)

Written By

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Sahih Iman Publication

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

Every nation remembers birth and death of their guide/leader and arranges public meetings / gatherings so that successive generations among their people become aware of their leader and benefit from his life and achievements. On these occasions large gatherings celebrate this event. This kind of gatherings and festivities help people in many ways, particularly in doing good deeds and remain united.

People also celebrate and remember important events of their history and show happiness and pride for their past achievements. The following Quranic verse establishes the fact that the day when food was sent from skies to the people of Isa (عليه السلام) it became the day of celebration (Eid) for them.

It is in Quran - قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا - (عليه السلام - Isa Ibn Maryam) said, O'Our Lord! Send down to us a table spread from heaven, so that it may become a day of celebration for us for our former and latter people and a sign from You; and give us sustenance and You are the Best Provider Of Sustenance.] (Al-Ma'idah - 114)

The annual pilgrimage of Hajj is also a celebration and remembrance for all Muslims of the world who gather at Makka al-Mukarrama, Muna, Arafat and Madina al-Munawwara and show their unity and solidarity towards Islam.

Thus, celebration of the birth of Prophet Mohammad (صلى الله عليه و آله وسلم), is an expression of gratitude and happiness towards Allah (عَزَّ وَجَلَّ), for His favor on humanity by sending His Apostle (صلى الله عليه و آله وسلم) as mercy for all the worlds.

This book is an important read for all Muslims of the world. It will help them know the significance of the celebrations of Milad-un-Nabi (صلى الله عليه و آله وسلم).

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CELEBRATIONS OF PROPHETS' BIRTH DAYS IN THE QURAN

The Quran and Ahadith books are full of the remembrance of the births of Prophets like Adam (عليه السلام), Musa (عليه السلام), Isa (عليه السلام), Yahya (عليه السلام), etc.

It is in Quran - اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ - [Remember and express with gratitude the gracefulness of Allah that He sent Prophets among you.] (Al-Ma'ida - 20).

In the above Quranic verse Allah (عَزَّ وَجَلَّ) has commanded people to celebrate the births of Prophets who were sent for the guidance.

In the following verse, Allah (عَزَّ وَجَلَّ) has mentioned the complete Milad of Prophet Yahya (عليه السلام).

It is in Quran - وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا - [And Salaam (peace) is on him the day when he was born and the day when he will die and the day when he will be raised alive.] (Al-Maryam - 15).

Prophet Mohammad (صلى الله عليه وآله وسلم) used to celebrate the birth days of Prophets by keeping fast on that day.

It is in Hadith - Ibn Abbas (رضي الله تعالى عنه) narrated that when Prophet Mohammad (صلى الله عليه وآله وسلم) heard from Jews that the day of A'shoora (the tenth day of Moharram) is the day of 'deliverance of Musa (عليه السلام)' (Najat-e-Moosa - عليه السلام from Fir'awn), he said - فأنا أحق بموسى منكم - [In comparison with Jews, we the Muslims deserve Musa (عليه السلام) more.] Then the Prophet (صلى الله عليه وآله وسلم) kept fast on that day and asked others to follow'. (Bukhari, Muslim)

CELEBRATION OF PROPHET MOHAMMAD'S (صلى الله عليه و آله وسلم) BIRTHDAY IN AHADITH

Prophet Mohammad (صلى الله عليه و آله وسلم) celebrated his own Birth Day by keeping fast on (every) Monday - the day of his birth.

It is in Hadith - Abi Qatada Ansari (رضي الله تعالى عنه) reported that Allah's Apostle (صلى الله عليه و آله وسلم) was asked about fasting on Monday, whereupon he said : It is (the day) when I was born and the revelation was sent down to me. (Muslim, Abu Dawood, Ahmad, Bayhaqi, Mishkat, Abdur Razzaq, etc.)

Following Hadith proves that when Abu Lahab showed happiness on the birth of the Prophet Mohammad (صلى الله عليه و آله وسلم), he was rewarded (after his death) by reducing his punishment on that day every week. This establishes the fact that Allah (عَزَّ وَجَلَّ) will surely bless Muslims who show happiness and celebrate the birth of Prophet Mohammad (صلى الله عليه و آله وسلم).

It is in Hadith - When Abu Lahab died, someone from his household saw him in a dream, they asked him what happened in the grave? He said : I am being punished severely, but on Mondays, I get water from my finger with which I freed Thuwayba. (Bukhari, Abdur Razzaq, Fathul Bari, Umdatul Qari)

Ibn Hajr Asqalani wrote : Sohaily said that Abbas (رضي الله تعالى عنه), the uncle of the Prophet (صلى الله عليه و آله وسلم) had seen the above dream. Many other Hadith Scholars have also attributed this dream to Abbas (رضي الله تعالى عنه). (Fath-ul-baari).

Ibn Jawzi stated : Abu Lahab was a kafir who has been specially referred in Qur'an for his evil behavior. If such a person can be rewarded for showing happiness on Milad of the Prophet (صلى الله عليه و آله وسلم), then imagine how great the reward would be for a Muslim when he celebrates it!

Ibn Abdul Wahhab, the Imam of Salafis wrote in his book 'Mukhtasar Seera-tur-Rasool (صلى الله عليه و آله وسلم) : Abu Lahab freed (his female slave) Thuwayba when she informed him that a son has been born at his brother's house. After the death of Abu Lahab he was seen in a dream, in which he said 'I am in severe punishment but this is lessened on Mondays. He showed his forefinger and said that he would suck (water) from it. "This is so because it was with this finger that I freed Thuwayba when she informed the birth of Prophet (صلى الله عليه و آله وسلم)".

PROPHET'S (صلى الله عليه و آله وسلم) BIRTH MARKED THE CELEBRATIONS IN THE ENTIRE COSMOS



The place of birth of Prophet Mohammad (صلى الله عليه و آله وسلم) shown in circle

The following Ahadith confirm that it was festive celebration in the entire Cosmos when Prophet Mohammad (صلى الله عليه و آله وسلم) was born.

It is in Hadith - Prophet Mohammad (صلى الله عليه و آله وسلم) said : "When my mother gave birth to me she saw a light proceeding from her that showed her the castles of Syria.

References - Musnad Ahmad Vol. 4, Page 127; Ibn Hisham; Tafsir Ibn Kathir, Vol. 4, Page 360; Bayhaqi, Dala'il an-Nubuwwah, Vol. 1, Page 110; Haythami, Zawa'id, Vol. 8, Page 221; Ibn al-Jawzi 'al-Wafa'; Qadi Iyad, 'al-Shifa', etc.



The place of birth of Prophet Mohammad (صلى الله عليه و آله وسلم)

It is in Hadith - Abu Nu'aym reports from Abdullah bin Abbas (رضي الله عنه) who narrated that the mother of the Apostle (صلى الله عليه و آله وسلم), Sayyida Amina (رضي الله تعالى عنها) used to state : (When the Apostle of Allah (ﷺ) was born, he fell straight into prostration. Then I saw a white cloud from the sky appearing and covering the Apostle of Allah (صلى الله عليه و آله وسلم) such that he disappeared from me. When the cloud appeared, I saw that the Prophet (صلى الله عليه و آله وسلم) was covered in a white woolly shawl and there was a green mat spread on the floor. Within the hands of the Apostle (صلى الله عليه و آله وسلم) there were three keys made of diamonds and there was an unseen voice heard saying, 'The Apostle of Allah (صلى الله عليه و آله وسلم) has grasped the key of giving victory, the key of giving benefit and the key of Prophet-hood.' Then I saw another cloud which enclosed the Apostle of Allah (صلى الله عليه و آله وسلم) such that he disappeared from my view and it became illuminated. I saw that the Apostle of Allah (صلى الله عليه و آله وسلم) is holding a folded piece of green silk in his blessed hands and an unseen voice was heard saying, 'How great! How great! The Apostle of Allah (صلى الله عليه و آله وسلم) has grasped all worlds; all the creation has entered into his grasp, with none left out.'

References - (1) Musnad **Ahmad**, narrated from Ibn Mas'ud (رضى الله تعالى عنه), (Published Al-Maktab al-Islami, Beirut), Vol. 1, Page 386. (2) **Sunan al-Darimi**, the chapter on Ma U'tiya al-Nabiyyu Min al-Fadl, (Published Dar al-Mahasin li al-Taba'ah, Cairo), Vol. 1, Page 30. (3) **Al-Khasais al-Kubra**, the chapter on Ma Zahara Fi Lailat Moulidi, (Published Markaz Ahl Sunnat, Gujarat), Vol. 1, Page 48.

SAHABA CELEBRATED MILAD-UN-NABI

(صلى الله عليه و آله وسلم)

The companions of the Apostle of Allah (صلى الله عليه و آله وسلم) celebrated the birth of Prophet Mohammad (صلى الله عليه و آله وسلم) in their style during Prophet's (صلى الله عليه و آله وسلم) time. Sahabah used to write poetry in praise of Prophet Mohammad (صلى الله عليه و آله وسلم) and recite it in large gatherings. The poetry also related to show happiness on the birth of Prophet Mohammad (صلى الله عليه و آله وسلم).

It is in Hadith - Hadhrat Abbas (رضى الله تعالى عنه) composed poetry praising the birth of Prophet Mohammad (صلى الله عليه و آله وسلم) in which the following couplets were mentioned.

"When you were born, a light rose over the Earth until it illuminated the horizon with its radiance. We are in that illumination and that original light and those paths of guidance and thanks to them we pierce through".

References - (i) **Majmua'al-Zawaid**, the Hadith book of Ali Ibn Abu Bakr al-Haythami (735-897 AH). (ii) **Ibn Sayyid** al-Nas narrated it with his Isnad through al-Tabarani. (iii) Al-Bazaar mentioned it in '**Minah al-Madh**, Pages 192-93. (iv) **Ibn Kathir** wrote it in al-Sira al-Nabawiyya (Edition - Mustafa Abd al-Wahid 4:51). (v) **Ali Al-Qari** wrote it in his 'Sharh al-Shifa' (1:364). (vi) **Ibn Hajar** mentioned it in 'Fath al-Bari'. (vii) **Ibn al-Qayyim** (Salafi scholar and famous student of Ibn Taymiyya) mentioned it in Zad al-Ma'ad.

It is in Hadith - Ummul Momineen Aisha (رضى الله تعالى عنها) reported that Allah's Apostle (صلى الله عليه و آله وسلم) kept a pulpit within the mosque for Hassaan bin Thabit (رضى الله تعالى عنه) that he might take his stand thereon

to praise Allah's Apostle (صلى الله عليه و آله وسلم) or to meet opposition. The Prophet (صلى الله عليه و آله وسلم) used to say : 'Allah (عَزَّ وَجَلَّ) helps Hassaan with Jibreel (عليه السلام) as long as he meets opposition or contends on behalf of Allah's Apostle (صلى الله عليه و آله وسلم)'. (Bukhari)

It is in Hadith - Abu Said al-Khudhri (رضي الله تعالى عنه) narrated that Muawiya (رضي الله تعالى عنه) said : Once Prophet Mohammad (صلى الله عليه و آله وسلم) came out of his Hujra to a gathering (Halaqa) of Sahabah who had gathered in Masjid-e-Nabawi and inquired as to why they were sitting in a Jalsa (ما اجلسكم). The Sahabah said 'the purpose of our gathering is to call upon Allah (عَزَّ وَجَلَّ) and to praise Him because He has done a great favor upon us by sending you to us and showing his Deen'. The Prophet (صلى الله عليه و آله وسلم) asked, can you swear by Allah (عَزَّ وَجَلَّ) that you have really gathered for this purpose (to celebrate my Mawlid)? The Sahabah said, we swear to Allah (عَزَّ وَجَلَّ) that we are sitting for that purpose only. Then the Prophet (صلى الله عليه و آله وسلم) said, 'I did not mean that I doubted your statement, but it is for the reason that Jibreel (عليه السلام) came to me and informed that Allah (عَزَّ وَجَلَّ) expresses His happiness by showing your gathering to His Angels. (Muslim, Tirmidhi, Nasai, Baihaqi).

Prophet Mohammad (صلى الله عليه و آله وسلم) showed a lot of happiness on the gatherings related to the celebration of his Birth Day. He informed the people who were celebrating his birth day that they will get salvation in Hereafter for their virtuous act.

It is in Hadith - Umro Bin Wahia Kalbi has narrated this Hadith in his book '**At tanweer fi Mauludil basheer an-nazeer**' that Abu Darda (رضي الله تعالى عنه) narrates that 'I went to the house of Aamer Ansari (رضي الله تعالى عنه) along with the Prophet (صلى الله عليه و آله وسلم). Abu Aamer (رضي الله تعالى عنه) was narrating the events of the birth of Prophet Mohammad (صلى الله عليه و آله وسلم) to a gathering of his relatives and children and was repeating; "this was the day and this was the day". The Prophet (صلى الله عليه و آله وسلم) said, O'Aba Amer (رضي الله تعالى عنه), Allah (عَزَّ وَجَلَّ) has opened the doors of His mercy for you and the angels are praying for your absolution (Maghfirah). Whoever does this act of yours, he would also get the Salvation like yours". (Siblul Huda fi Mauludil Mustafa ﷺ by Jalaluddin Suyuti)

The above Hadith confirms the following.

(a) Prophet Mohammad (صلى الله عليه و آله وسلم) has declared that whoever celebrates his birth day will get salvation on the Day of Judgment.

(b) Whoever celebrates the birthday of Prophet Mohammad (صلى الله عليه و آله وسلم), the doors of Allah's (عَزَّ وَجَلَّ) mercy are opened for him.

(c) Whoever celebrates the birthday of Prophet Mohammad (صلى الله عليه و آله وسلم), the angels pray for his absolution (Maghfirah).

It is in Hadith - Abdullah Ibn Abbas (رضي الله تعالى عنه) said that "one day at my home I had gathered people and was describing about the birth of Prophet Mohammad (صلى الله عليه و آله وسلم) and the people were feeling over joyous and were invoking the praise of Prophet Mohammad (صلى الله عليه و آله وسلم) and Prophet Mohammad (صلى الله عليه و آله وسلم) himself came to our gathering and said "My intercession for you (حلت لكم شفاعة) has become legitimized.

Reference : (i) Suyuti in his book "Siblul Huda", (ii) Ahmad Bin Hujr Al-Makki in his book "Maulud al-Kabeer", and (iii) Abul Qasim Mohammad Ibn Osman in his book "Addurul Munazzam".

CELEBRATION, PROCESSION AND CHANTING OF SLOGANS BY SAHABAH IN FRONT OF PROPHET (صلى الله عليه و آله وسلم)

When Prophet Mohammad (صلى الله عليه و آله وسلم) arrived in Madina, a large gathering of Sahaba welcomed him and he was taken in a procession while they chanted slogans in his praise. There was an atmosphere of celebration and festival in Madina, a like of which was never witnessed before. Men, women and children joyously greeted the Prophet (صلى الله عليه و آله وسلم). Sahabah played Tambourines, they whirled in joy and following couplets were sung

طلع البدر علينا

ṭala'a 'l-badru 'alaynā
The full moon rose over us

من ثنيات الوداع

min thaniyyāti 'l-wadā'
From the valley of Wada'

وجب الشكر علينا

wajaba 'l-shukru 'alaynā
And it is incumbent upon us to show gratitude

ما دعى لله داع

mā da'ā li-l-lāhi dā'
For as long as anyone in existence calls out to God

أيها المبعوث فينا

'ayyuha 'l-mab'ūthu finā
Oh our Messenger (Emissary) amongst us

جئت بالأمر المطاع

ji'ta bi-l-'amri 'l-muṭā'
**Who comes with the exhortations
(injunctions/commandments) to be heeded**

جئت شرفت المدينة

ji'ta sharrafta 'l-madīnah
You have brought to this city nobility

مرحبا يا خير داع
marḥaban yā khayra dā'
Welcome you who call us to a good way

It is in Hadith - Narrated Anas Ibn Malik (رضي الله تعالى عنه) - When the Apostle of Allah (صلى الله عليه و آله وسلم) came to Madina, the Abyssinians played for his coming due to joy, they played (danced) with spears (**Abu Dawood, Book 41, Hadith # 4905**)

It is in Hadith - Narrated Anas Ibn Malik (رضي الله تعالى عنه) - The news of Allah's Prophet (صلى الله عليه و آله وسلم) had come circulated in Madina. The people came out and were eagerly looking and saying 'Allah's Prophet (صلى الله عليه و آله وسلم) has come! Allah's Prophet (صلى الله عليه و آله وسلم) has come! So the Prophet (صلى الله عليه و آله وسلم) went till he alighted near the house of Abu Ayub Ansari (رضي الله تعالى عنه) (part of the Hadith) (**Bukhari, Vol. 5, Book 58, Hadith # 250**)

It is in Hadith - Narrated Al-Bara bin Azib (رضي الله تعالى عنه) - The first people who came to us (in Madina) were Mus'ab bin 'Umar (رضي الله تعالى عنه) and Ibn Um Maktum (رضي الله تعالى عنه) who were teaching Quran to the people. Then came Bilal (رضي الله تعالى عنه), Sa'd (رضي الله تعالى عنه) and Ammar bin Yasir (رضي الله تعالى عنه). After that Umar bin al-Khattab (رضي الله تعالى عنه) came along with 20 other companions of the Prophet (صلى الله عليه و آله وسلم). Later on the Prophet (صلى الله عليه و آله وسلم) himself came and I had never seen the people of Madina so joyful as they were on the arrival of Allah's Apostle (صلى الله عليه و آله وسلم); for even the slave girls were reciting 'Allah's Apostle (صلى الله عليه و آله وسلم) has arrived'. (part of the Hadith) (**Bukhari, Book 58, Hadith # 262**).

OPINIONS OF FUQAHA ABOUT CELEBRATION OF MILAD UN NABI (صلى الله عليه وآله وسلم)

Hundreds of books have been written by our Imams and Islamic scholars on Milad-un-Nabi (صلى الله عليه وآله وسلم). Some of these are mentioned below.

(i) Imam Tirmizi titled a Chapter in his Jami al Tirmizi as 'Bab Maja fi Milad al Nabi (صلى الله عليه وآله وسلم)'.

(ii) 'Kitab fil Mawlid' by Imam Muhammad bin Ayaz al Qurashi (d. 233 AH), the author of 'Al Maghazi'.

(iii) 'Kitab fil Mawlid' by Imam Abu Bakr Ahmad bin Umar al Nabil bin Abi Asim al Shaybani (d. 287 AH)

(iv) 'Al Mawlid al Nabvi' by Imam Abdul Karim bin Hawazin al Qushayri (d. 465 AH), the famous author of the Tasuwwuf Manual - Al Risala al Qushayriya.

(v) 'Al-Tanwir fi Mawlid al Siraj al Munir' by the grand Muhaddith Imam Abul Khattab Umar bin Hasan bin Ali bin Muhammad bin Dihya al Kalabi al Bisti (d.633 AH), famously known as Imam Ibn Dihya al Kalabi. This book is referred to as an important work on 'Mawlid al-Nabi' by Ibn Kathir in his famous book Al-Bidaya wal Nihaya.

(vi) 'Al Mawlid al Jismani wal Ruhani' by Shaikh al Akbar Mohiuddin Ibn Arabi (d.638 AH)

(vii) "Al A'laam fima Yajub alal Anaam min Ma'rifati Mawlid al Mustafa alaihis Salam" by Imam Muhammad bin Ahmad al-Qurtubi (d .671 A.H)

(viii) 'Al Radd ala min Ankar al Qiyam inda Wiladatihi sal Allahu alayhi wa sallam' by Imam Alauddin Mughaltai bin Qulayj bin Abdullah al Hanafi al Turki al Misri (d.762 AH). This book is refutation of those who oppose Qiyam (Standing) while mentioning the Blessed Birth of Prophet (صلى الله عليه وآله وسلم) out of Respect and Reverence.

(ix) 'Mawlid al Nabi' by Abdul Aziz bin Muhammad bin Jama'ah (d.767 AH)

(X) "The Fact of Ascension" (حقيقتِ معراج) by Shaikh Mohammad Abdul Qadeer Siddiqui (رحمته الله عليه).

Deviant sects like Salafis/Deobandis and their like minded groups stop their followers from celebrating Milad-un-Nabi (صلى الله عليه و آله وسلم) by giving absurd excuses. A person who does not want to show happiness on the birth of the Prophet (صلى الله عليه و آله وسلم) surely cannot be a Muslim in his heart. His claim of love of Prophet (صلى الله عليه و آله وسلم) is not real; it is only on his lips. Meaning, he belongs to the category of Munafiqoon.

Imdadullah Muhajir Makki (1817-1899) is the Grand Shaikh of most of the prominent Deobandi scholars (Akabir) like Rashid Gangohi, Qasim Nanotwi, Ya'qub Nanotwi, Ashraf Ali Thanwi, Mahmood-ul-Hasan, Husain Ahmad Tandvee, etc. It is written in his books "Shama'em Imdadiyya" and "Faisla Haft Mas'ala" as follows:

QUOTE "Miladun Nabi (صلى الله عليه و آله وسلم) is celebrated by everyone, including the Arab scholars of Haramain Ash-Sharifain. This is sufficient proof for us to celebrate Miladun Nabi (صلى الله عليه و آله وسلم). Also, how could someone say that the remembrance and narration about Prophet Mohammad (صلى الله عليه و آله وسلم) is not appropriate? As far as I am concerned, I take part in Milad functions; rather I consider it the source of Barakah and I also arrange Miladun Nabi (صلى الله عليه و آله وسلم) gatherings and functions every year and I feel a lot of satisfaction and happiness in doing so" **UNQUOTE**

(Imdadullah Muhajir Makki - Shama'em Imdadiyya - 87-88, and 'Faisla Haft Mas'ala - 9)

Shah Waliullah (1713-1762) has written in his book "Fuyudhul Haramain" as follows:

QUOTE - I participated in a Miladun Nabi (صلى الله عليه و آله وسلم) celebration in Makka Al-Mukarrama wherein people were reciting Durood and Salaam on Prophet Mohammad (صلى الله عليه و آله وسلم) and were narrating the incidents that were witnessed at the time of the birth of Prophet Mohammad (صلى الله عليه و آله وسلم) and the incidents which were observed before the birth of Prophet Mohammad (صلى الله عليه و آله وسلم). During these celebration I witnessed Allah's (عَزَّ وَجَلَّ) mercy and 'noor' being showered

over the gathering. I do not say that I witnessed this extraordinary happening only from my physical eyes or exclusively from spiritual eyes; however when I considered about it closely, I realized that these kind of 'Anwaar' may have been the result of the Angels who attend these gatherings or it was the result of exclusive 'Rahma' from Allah (عَزَّ وَجَلَّ) or both. UNQUOTE.

Reference - Shah Waliullah, famous Hadith Scholar of India in his book 'Fuyudhul Haramain' pages 80-81.

Salafis, Deobandis and their likeminded groups confuse innocent Muslims claiming showing happiness and celebrations on the occasion of Milad un Nabi (صلى الله عليه و آله) as Biddah (an evil practice). But they show a lot of happiness on the birth of a child in their homes. They also celebrate birth days of their leaders. They spend millions of Dollars in celebrating National Days in their countries with great fan fare every year.

WHAT IS INNOVATION (البدعة)

We will discuss briefly what is the meaning of Bid'ah so that innocent Muslims do not fall victim to the misleading claims of deviant sects in this context.

Anything new, skills or actions of doing things in a different way, not practiced during the life time of Prophet Mohammad (صلى الله عليه و آله وسلم) is known as Bid'ah (innovation). **Biddah can be Good (البدعة الحسنة), Bad (البدعة السيئة), and both.**

In certain issues, it is compulsory for us to do things differently. Like in our urban modern cities we cannot live like the people lived 1450 years ago in the world. We use modern transportation, like cars, Fast underground/underwater trains and airplanes. We live in high rise apartment buildings and we use internet, mobile phones and computers for our communications and commerce. Usage of all these facilities are bid'ah (innovation) as these were not available during Prophet's (صلى الله عليه و آله) time.

The issues dealt with differently but based on the basic rules of Islam are acceptable, rather necessary and sometimes mandatory. **You cannot freeze Islamic nation in History by your illogical biddah arguments.**

It is in Hadith - Jarir bin 'Abdullah al-Bajali (رضي الله تعالى عنه) stated : the Apostle of Allah (صلى الله عليه و آله وسلم) said :“Whoever introduces some good practice in Islam will have the reward of it, as well as the reward of those who act on it after him, without their rewards being diminished in any respect. And whoever introduces some evil practice in Islam will bear the burden of it as well as the burden of those who act on it after him, without theirs being diminished in any respect. (Muslim Book 5, Hadith # 2219; Muslim Book 34, # 6466, Nasai Hadith# 2554, Ibn Majah Hadith # 203, 206, 207; Ahmad - V.4 P-358)

Salafis, Deobandis and their likeminded groups confuse innocent Muslims by misquoting the following Hadith.

(ii) It is in Hadith - Jabir b. Abdullah (رضي الله تعالى عنه) said: When Allah's Apostle (صلى الله عليه و آله وسلم) delivered the sermon, his eyes became red, his voice rose and his anger increased so that he was like one giving a warning against the enemy and saying : 'The enemy has made a morning attack on you and in the evening too.' He would also say : 'The last Hour and I have been sent like these two.' and he would join his forefinger and middle finger; and would further say : 'The best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad (صلى الله عليه و آله وسلم). And the most evil affairs are their innovations and every innovation is misguidance and every misguidance goes to Hell fire. (Muslim, Book 4, Hadith #1885).

Watch the wordings of the above Hadith, 'And most evil affairs are their innovations and every innovation is a misguidance and every misguidance goes to Hell Fire.'

Salafis/Deobandis and their like minded groups confuse innocent Muslims saying that every thing new is innovation and every innovation is misguidance. The above Hadith is talking about "evil issues" (شَرُّ الْأُمُور), meaning evil deeds which are referred to as "Biddah". The Hadith is not talking about virtuous deeds which are based on Quran and Sunnah and which are not to be treated as "Biddah".

The Hadith of Jabir (رضي الله تعالى عنه) narrated by Imam Muslim states -the Apostle of Allah (صلى الله عليه و آله وسلم) said : 'Whoever introduces some good practice in Islam will have the reward of it, as well as the reward of those who act on it after him, without their rewards being diminished in any respect.

Good innovations (البدعة الحسنة) introduced by Sahabah were allowed by Prophet Mohammad (صلى الله عليه و آله وسلم) during his life time.

It is in Hadith - Mu'adh Ibn Jabal (رضي الله تعالى عنه) said : "We were praying (in congregation) when a man arrived who had missed part of the Salah. The person next to him indicated to him : 'You missed such-and-such' so he performed it." He said : "We were between bowing and prostrating and standing and sitting. So I came and had missed part of the Salah. It was indicated to me what I had missed." I said : "I do not find him in any state except that I am in that state. So I was with them in the state which I found them upon. Then when the Prophet (صلى الله عليه و آله وسلم) completed, I stood and prayed." The Apostle of Allah (صلى الله عليه و آله وسلم) faced the people and said : "Who said such-and-such?" They replied : "Mu'adh ibn Jabal." So he said : "Mu'adh has initiated a (new) practice for you so follow him in it. If any of you comes and has missed something of the Salah, then let him pray with the Imam. Then when the Imam completes (the Salah) let him perform that which he missed out." (**Abu Dawood, Ahmad, and Ibn Abi Shaibah** related this Hadith with a sound and continuous chain.)

It is in Hadith - Sa'id Ibn al-Musayyib narrated that Bilal (رضي الله تعالى عنه) came to the Prophet (صلى الله عليه و آله وسلم) to call him to the Salah of Fajr. It was said to him : "He is sleeping." He replied : "Salah is better than sleep (الصلاة خير من النوم), Salah is better than sleep (الصلاة خير من النوم)." The Prophet (صلى الله عليه و آله وسلم) said to Bilal (رضي الله تعالى عنه) : "How excellent this is! Include it in your (Fajr) Adhan." So it became established as part of the adhan of Fajr. (**Al-Hidaya, Vol. 1, Sunan Ibn Majah**) There are similar Ahadith in this context in **Nasai, Abu Dawood, at-Tahaawi, Daaraqutni, Ibn Khuzaima, Sunan Baihaqi**, etc.)

Some people say that this phrase was added in Fajr Azan by Hadhrat Umar (رضي الله تعالى عنه). This is not a correct understanding. They have

misunderstood the wording of a Hadith in some Ahadith books. Let us read the wording of that Hadith.

It is in Hadith - الصلاة: إن المؤذن جاء الي عمر بن الخطاب يؤذنه لصلاة الصبح فوجده نائماً فقال: الصلاة - خير من النوم فأمره أن يجعلها في نداء الصبح [The azan reciter went to Umar Ibn Al-Khattab (رضي الله تعالى عنه) informing him the Fajr prayer time, He found Umar Ibn Al-Khattab (رضي الله تعالى عنه) asleep, so he shouted "Assalatu Khairum Minan Naum". Umar (رضي الله تعالى عنه), ordered to include it in the Azan. (Muatta, Imam Malik)

Read the wordings of the Hadith. The person **shouted** on the house of Hadhrat Umar (رضي الله تعالى عنه) 'as-Salatu khairun min an-Naum'. What Hadhrat Umar (رضي الله تعالى عنه) told him was 'include that phrase in Azan al-Fajr and do not use it independently to wake people. The utterance of Hadhrat Umar (رضي الله تعالى عنه) has been misunderstood by some people. What Hadhrat Umar (رضي الله تعالى عنه) said to that person was 'keep that phrase included in Azan al-Fajr' and do not use it to wake up people for Fajr prayer. Hadhrat Umar (رضي الله تعالى عنه) did not like a phrase of Azan to be used to wake people in their houses individually.

As this phrase was already part of Azan al-Fajr, from the time of Prophet Mohammad (صلى الله عليه و آله وسلم), where was the need for Hadhrat Umar (رضي الله تعالى عنه) to tell him to include it in Azan al-Fajr?

It is in Hadith - Abdur Rahman bin Abdul Qari (رضي الله تعالى عنه) said, "I went out in the company of Umar bin al-Khattab (رضي الله تعالى عنه) one night in Ramadhan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, Umar (رضي الله تعالى عنه) said, "In my opinion I would better collect these (people) under the leadership of one Qari (reciter) (ie., let them pray in congregation)". So, he made up his mind to congregate them behind Ubai bin Ka'b (رضي الله تعالى عنه). Then on another night I went again in his company and the people were praying behind their reciter. On that Umar (رضي الله تعالى عنه) remarked "What an Excellent Biddah (البدعة) (الحسنة) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering". He meant the prayer in the last part of the night. (In those days) People used to pray in the early part of the night (Bukhari).

It is in Hadith - Rifa'ah bin Rafi' (رضى الله تعالى عنه) narrated: "We were praying one day behind the Prophet (صلى الله عليه و آله وسلم). When he raised his head from Ruku' he said : 'Allah listens to the one who praises Him (سَمِعَ اللهُ لِمَنْ حَمَدَهُ).' So a man behind him said : 'Our Lord to You is all praise - many, good and blessed praise (رَبَّنَا وَ لَكَ الْحَمْدُ).' Then when he completed (the Salah) the Prophet (صلى الله عليه و آله وسلم) said : "Who is the one who said that?" The man replied: "I". He (صلى الله عليه و آله وسلم) said : "I saw more than thirty angels rushing to see which of them would write it down first." (Bukhari)

Ibn Hajr said in **Al-Fath al-Bari** : "It is inferred from the above Hadith the permissibility of doing Dhikr during Salah."

It is in Hadith - Ikrimah reported from Ibn 'Abbas (رضى الله تعالى عنه) that the Apostle of Allah (صلى الله عليه و آله وسلم) said to Abbas Ibn Abdul Mutalib (رضى الله تعالى عنه) : O'Abbas (رضى الله تعالى عنه) "O'Uncle, shall I not give you, shall I not present to you, shall I not donate to you, shall I not tell you ten things which, if you do, Allah (عَزَّ وَجَلَّ) will forgive your first and last sins, past and present sins, intentional and unintentional sins, private and public sins? The ten actions are : Pray four rak'at, reciting this Tasbih - سبحان الله والحمد لله ولا اله الا الله و الله اكبر - [Glory to Allah; all Praise is for Allah; there is no God except Allah; and Allah is the greatest.] seventy five times in each rakah.

If you can pray Salat at-Tasbih (صلاة التسبيح) once a day, do so. If you cannot, then (pray) once every Friday. If you cannot do that, then (pray it) once a year. And if you cannot do that, then (pray it at least) once in your life time."

[References - (i) Abu Dawud, (ii) Ibn Majah, (iii) Tabarani. (iv) Imam Tirmidhi said many 'Ulama, like Imam 'Abdullah ibn al-Mubarak accepted the virtue of Salat al-Tasbih. (Al-Tirmidhi vol 2, pg 348), (v) Imam Bayhaqi stated that 'Salat at-Tasbih was the practice of 'Abdullah ibn al-Mubarak and many pious predecessors of various eras (Shu'b al-Imam vol 1, pg 427). (vi) Ibn Khuzaimah mentioned it in his Sahih. (vii) Mundhiri stated that this Hadith has been related through many chains and from a number of companions; the best of them is the one from 'Ikrimah. (viii) Many other scholars like Hafez Abu Bakr al-'Ajari, Abu Muhammad 'Abdurrahim al-Misri, and Abu al-Hassan al-

Maqdisi graded this Hadith as Sahih. (ix) **Ibn al-Mubarak** stated - **Salat at-tasbih** is a greatly desired act and it is important that one should punctually observe and never neglect it. (x) **Ibn Hajar al-Asqalani** said this Hadith is Sahih. (xi) It is meritorious, said **Shami**, vol 2, pg 27. (xii) **Suyuti** mentioned that over 20 great Muhaddithin have accepted this Hadith's authenticity which include **Abu-Sa'eed al-Sam'ani**, **Khatib al-Baghdadi**, **Hafiz ibn-Mandah**, **al-Bayhaqi**, **al-Subki**, **Nawawi**, **ibn al-Salah**, **Abu-Musa al-Madini**, **al-Ala'i**, **Sirajuddin al-Bulqini**, **Zarkashi** and others (al-Lal al-Masnu'ah vol 2, pg 40) (xiii) Muhadidithin like **Imam al-Darani**, **Abu-Musa al-Madini**, **Ibn Mandah**, **Ibn Nasiruddin al-Dimishqi**, **Suyyuti**, **Ibn Tulun** and others have written articles on the authenticity of this Hadith (xiv) Many books of **Hanafi Fiqh** have endorsed this Hadith's authenticity. (Rad al-Mukhtar vol 2, pg 27). (xv) Many Shafi'i Jurists like **Imam Mahalli**, **Imam Juwayni**, **Imam al-Haramayn**, **Imam Ghazali**, **Imam Rafi'i** and others have endorsed this Hadith as authentic, (Al-La-ali vol 2, pg 43; al-Adhkar of Imam Nawawi pg 242)]

The above Hadith confirms that repetitive Dhikr/Tasbih during Salah is a virtuous deed which brings abundance of rewards from Allah (عَزَّ وَجَلَّ).

It is in Hadith - Ibn Abbas (رضي الله تعالى عنه) said : To raise the voice for Zikr of Allah after the people had finished their obligatory prayer was the practice during the time of the Apostle of Allah (صلى الله عليه و آله وسلم). Ibn Abbas said : By this Zikr, I used to know when they have finished the prayer and would listen to the Zikr of Allah. (**Abu Dawood, Bk 2, Hadith 614**)

The actions done differently which are not based on basic rules of Islam are indeed evil innovations (البدعة السيئة) and these are forbidden in Islam.

Salafis, Deobandis and like minded groups also confuse people with following arguments. We have provided facts based on Quran and Sunnah to repudiate these absurd arguments. We have listed these arguments below and have explained the factual position.

Q 1 - The date of birth of Prophet Mohammad (صلى الله عليه و آله وسلم), as claimed by some Ulema is 8th Rabi' al-Awwal. While some Ulema claimed it is 2nd Rabi' al-Awwal. Some others claim it is 12th Rabi' al-Awwal. Then why Muslims celebrate their Prophet's (صلى الله عليه و آله وسلم) Birth day on 12th Rabi' al-Awwal?

Ans - While some scholars have mentioned other dates, but 99.99% of Muslim Ulema/scholars/ Imams / Awliya Allah have confirmed that the date of birth of Prophet Mohammad (صلى الله عليه و آله وسلم) is 12th Rabi' al-Awwal only. It is consensus opinion (ijma) of an absolute majority of Muslims scholars in the world.

(a) The Apostle of Allah (صلى الله عليه و آله وسلم) was born on 12th Rabi' al-Awwal.

References - Seerah an-Nabawiyah by **Ibn Hisham**; Seerah an-Nabawiyah by **Ibn Ishaq**; Rawd al-Unuf by **Suhayli** (4/439, 440); Seerah an-Nabawiyah by **Ibn Katheer** (4/509); Fath al-Baari by **Ibn Hajar** (8/130), etc.

(b) **Ibn Ishaq** (85-151 AH) : Apostle of Allah (صلى الله عليه وآله وسلم) was born on 12th Rabi' al-Awwal in Aam-ul-Feel. (Ibn al Jawzi in Al-Wafa, Page 87)

(c) **Ibn Hisham** (d. 213 AH): Apostle of Allah (صلى الله عليه وآله وسلم) was born on Monday 12th Rabi' al-Awwal in A'am al-Feel. (**Ibn Hisham in As-Sirat-un-Nabawiya, Vol. 1, Page 158**)

(d) **Ibn Jareer at-Tabari** (224-310 AH): Apostle of Allah (صلى الله عليه وآله وسلم) was born on Monday 12th Rabi' al-Awwal in Aam-ul-Feel. (**Tarikh-ul-Umam-wal-Muluk, Vol. 2, Page 125**)

(e) **Abu al-Hassan Ali Bin Muhammad Al-Mawardi** (370-480 AH): Apostle of Allah (صلى الله عليه وآله وسلم) was born 50 days after the event of As'hab al-Feel and after the death of His father on Monday 12th Rabi-ul-Awwal. (Ailam-un-Nabuwa, Page 192)

(f) **Abu al-Fatah Al-Undalasi** (671-734 H): Our leader and our Prophet Muhammad (صلى الله عليه وآله وسلم), the Apostle of Allah, was born on Monday 12th Rabi'al-Awwal in Aam-ul-Feel. (**Aayun-al-Asr, Vol.1, Page 33**)

(g) **Ibn Khaldun** (732-808 H): Apostle of Allah (صلى الله عليه وآله وسلم) was born on 12th Rabi'a-Awwal in Aam-ul-Feel. It was the 40th year of Emperor Kasra Noshairwan. (**Ibn Khaldun in At-Tarikh Vol. 2, Page 394**)

(h) **Shaikh Abdul-Haq Muhadath Dehlvi** (950-1052 AH): Know it well, that over-whelming majority of the experts of biographers and historians

hold the opinion that An-Hadhrat (Prophet صلى الله عليه وآله وسلم) was born in Aam-ul-Feel. It is well known that the month was of Rabi' al-Awwal and its date was 12th. Various scholars have shown their agreement with this date. (Madarij-un-Nabuwa, Vol. 2, Page 14)

(i) **Ibn Jawzi** has narrated a consensus (of scholars) that the birth of Prophet (صلى الله عليه وآله وسلم) happened in Makka at the time of Fajr on Monday 12th Rabi' al-Awwal in Aam-ul-Feel. Majority of Ulema hold similar opinion on this issue.(Ash-Shumama-tul-Anbariya Fi Mowlid Khair-al-Bariya, Page 7. Author Muhammad Sadiq Hasan Khan Bhopali - a well known Salafi scholar)

(j) **It is in Hadith** - Ibn Abi Shaybah in his Musannaf narrates from Affan Sa'id Jabir (رضي الله تعالى عنه) and Ibn Abbas (رضي الله تعالى عنه) who said : Apostle of (صلى الله عليه وآله وسلم) was born in the year of elephant on Monday, 12th Rabi' al-Awwal] [Ibn Kathir in Seerat un Nabi, volume 1, page 199. He said this is what is famous amongst the majority of Ulema (وهذا هو المشهور عند الجمهور).

Q 2 - Prophet Mohammad (صلى الله عليه وآله وسلم) was born and died on the same date; ie., 12th Rabi' al-Awwal. Since he died on 12th Rabi' al-Awwal, then it is a day of mourning, rather than the day of Celebration.

Ans : Muslims are not allowed to mourn on the dead for more than 3 days with the exception of a woman who is allowed to mourn the death of her husband for 4 months and 10 days.

It is in Hadith - Zainab bint Abu Salamah (رضي الله تعالى عنها) said : I went to Ummul Momineen Umm-e-Habibah (رضي الله تعالى عنها) the wife of the Prophet (صلى الله عليه وآله وسلم), when her father Abu Sufyan bin Harb (رضي الله تعالى عنه) died. Ummul Momineen Umm-e-Habibah (رضي الله تعالى عنها) sent for a yellow colored perfume or something else like it, and she applied it to a slave girl and then rubbed it on her own cheeks and said : "By Allah I heard the Prophet (صلى الله عليه وآله وسلم) saying from the pulpit, "It is not permissible for a woman who believes in Allah and the last Day to mourn for the dead beyond three days, except for the death of her husband, in which case the period of mourning is four months and ten days". (Part of the Hadith) (Bukhari, Muslim)

The incident of using scent (which was reported in the above Hadith) must have occurred after the stipulated 3 days period. After the expiry of the mourning period, the woman is allowed to resume her routine.

As a matter of fact, Muslims celebrate the date of death of Awliya Allah as Urs every year. The date of death is auspicious for the virtuous soul as he meets with his Lord and receives abundance of bounties in Life after Death.

Haji Imdadulla Muhajir Makki, the Grand Shaikh of Rashid Ahmed Gangohi, Qasim Nanotvi, Ashraf Ali Thanvi, Mahmood-ul-Hasan, Meher Ali Shah Golravi, etc., wrote about the permissibility of Urs in his famous book 'Faisla Haft Mas'ala'. He wrote "My practice in this matter is that I make Isaal-e-Thawaab to the soul of my Shaikh every year. Firstly, Quran is recited, and if there is enough time, Moulood Sharif is read. Thereafter the reward of this is conveyed."

Ashraf Ali Thanvi, in his book 'Ashraf Sawaneh, Vol 3, page # 355-56 stated that the "Faisla Haft Mas'ala" is written by Shaikh Haji Imdadullah Muhajir Makki".

Q 3 - Why Muslims fix 12th Rabi' al-Awwal to celebrate Milad un Nabi (صلى الله عليه و آله وسلم)? The birth can be celebrated any day of the Lunar calendar.

Ans : The objective of fixing the day and time is that people become aware of the event in advance, gather at the appropriate time at predetermined locations and make collective Du'a and benefit from it. It is reported in many Ahadith that Prophet Mohammad (صلى الله عليه و آله وسلم) had fixed certain days for certain activities.

(a) It is in Hadith - Abi Qatada Ansari (رضى الله تعالى عنه) reported that Allah's Apostle (صلى الله عليه و آله وسلم) was asked about fasting on Monday, whereupon he said : It is (the day) when I was born and revelation was sent down to me. (Muslim, Abu Dawood, Ahmed)

(b) It is in Hadith - Prophet Mohammad (صلى الله عليه و آله) used to keep fast on Mondays and Thursdays. (Abu Dawood, Mishkaat)

(c) It is in Hadith - Prophet Mohammad (صلى الله عليه و آله) used to go to Masjid-e-Quba every Saturday; sometimes traveling on horse back and sometimes walking. He would perform two Raka'a Salah there. (Bukhari, Muslim)

(d) It is in Hadith - Prophet Mohammad (صلى الله عليه و آله) went for the battle of Tabook on Thursday and he preferred to journey on Thursdays. (Bukhari, Mishkaat)

(e) It is in Hadith - Prophet Mohammad (صلى الله عليه و آله) told Abu Dhar Ghaffari (رضي الله تعالى عنه) that if he wished to fast, then he should fast for three days in a month, namely the 13th, 14th and 15th of every Islamic month (Mishkaat, Nasa'i)

(f) It is in Hadith - Narrated Anas (رضي الله تعالى عنه) : Prophet Mohammad (صلى الله عليه و آله وسلم) used to visit the graves of the Martyrs of Uhud in the beginning of every year. Thereafter, the Khulafa-e-Rashideen continued doing so. (Tafseer Durr Manthoor, Tafseer Kabir)

(g) It is in Hadith - Narrated Abu Wail: Abdullah Ibn Masud (رضي الله تعالى عنه) used to give a religious talk to the people on every Thursday. Once a man said, "O Aba 'Abdur-Rahman (رضي الله تعالى عنه)! (By Allah) I wish if you could preach us daily." He replied, "The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet (صلى الله عليه و آله وسلم) used to do with us, for fear of making us bored. (Bukhari, Volume 1, Book 3, # 70)

Q 4 - There are only two Eids in Islam, Eid ul Fitr and Eid uz Adhuha. Therefore calling the Birth Day of Prophet Mohammad (صلى الله عليه و آله) as Eid Milad un Nabi (صلى الله عليه و آله وسلم) is Bid'ah.

Ans : Prophet (صلى الله عليه و آله وسلم) has conveyed to us that Friday has been declared as Eid by Allah.

It is in Hadith - Prophet Mohammad (صلى الله عليه و آله وسلم) said : "O Muslims! Allah has made this day (Friday) a day of Eid. So have a bath on this day, whoever has perfume should apply it and use Miswak. (Ibn Majah)

In another Hadith in Abu Dawood (Chapter Ghusl on the day of Juma'), it is mentioned Muslims to wear nice clothes as well on Friday.

Why Friday was declared as a day of Eid? The answer to this question is also available in Ahadith.

(a) It is in Hadith - Prophet (صلى الله عليه و آله وسلم) said: "Juma' is the best of days. It was on this day that Prophet Adam (عليه السلام) was created, it was on this day that he was granted entry into Jannah, it was on this day that he was removed from Jannah (which is a precursor for human existence on Planet Earth, and Alhamdulillah is a great blessing), and the day of resurrection will also be evidenced on this day." (Sahih Muslim)

(b) **It is in Hadith** - Abu Huraira (رضي الله تعالى عنه) narrated that Allah's Apostle (صلى الله عليه و آله وسلم) said, "The best day on which the sun rises is Friday; on it Adam (عليه السلام) was created; and on it, he descended on Earth; and on it, his repentance was accepted; and on it, he died; and on it, the Hour will be established" (Abu Dawood, Book of Salah, #1046).

(c) It is in Hadith - Narrated Omar (رضى الله تعالى عنه) : The Prophet (صلى الله عليه و آله وسلم) said : When Adam (عليه السلام) committed his mistake he said : O My Lord, I am asking you to forgive me for the sake of Mohammad (صلى الله عليه و آله وسلم). Allah (عَزَّ وَجَلَّ) said : O'Adam (عليه السلام), how do you know about Mohammad (صلى الله عليه و آله وسلم) whom I have not yet created? Adam (عليه السلام) replied, My Lord, after you created me with your hands and breathed into me of Your Spirit, I raised my head and saw written on the heights of the Throne (لا إله إلا الله محمد رسول الله). I understood that You would not place next to Your name but the Most Beloved one of Your creation. Allah (عَزَّ وَجَلَّ) said : O'Adam (عليه السلام), I have forgiven you, and were it not for Mohammad (صلى الله عليه و آله وسلم), I would not have created you".

References : (i) Baihaqi, (ii) Abu Nu'aym, (iii) al-Hakim in Mustadrak (2:615), (iv) Tabarani in his Saghir (2:82, 207), (v) Ibn 'Asakir on the authority of 'Umar ibn al-Khattab (رضى الله تعالى عنه). (vi) Qadi 'Iyad in al-Shifa. (vii) Ibn al-Jawzi considered it sound. (viii) Suyuti in his Qur'anic commentary al-Durr al-manthur (2:37); in al-Khasa'is al-kubra (1:12); and in al-Riyad al-aniqa fi sharh asma' khayr al-khaliqa (p. 49), where he said Baihaqi considered it sound. (ix) Ibn Kathir in al-Bidaya wan Nihaya (1:75, 1:180). (x) Haythami in Majma' al-zawa'id (8:253 #28870).

(d) It is in Hadith - Prophet Mohammad (صلى الله عليه و آله وسلم) said : Recite Durood upon me in abundance on the day of Juma' since this is presented to me." (Ibn Majah)

When the day of the creation (birth) of Adam (عليه السلام) has been declared as Eid, then imagine the greatness and importance of the day when Prophet Mohammad (صلى الله عليه و آله وسلم) was born.

(e) It is in Hadith - Narrated Abdullah Ibn Abbas (رضى الله تعالى عنه) : Prophet Mohammad (صلى الله عليه و آله وسلم) said : I am the beloved of Allah (عَزَّ وَجَلَّ) and I say it without pride, and I

am the bearer of the flag of praise on the Judgment Day, and Adam (عليه السلام) and everyone descended from him, are under my flag on Judgment Day and I say it without pride. I am the first intercessor and the first to intercede on the Judgment Day and I say it without pride. And I am the first to move the handles of the door of Paradise and Allah (عَزَّ وَجَلَّ) will open Paradise for me and I am the first to enter it and with me will be the poor and humble of the believers, and I say it without pride and I am the first to be honored among the first and last of creation and I say it without pride (Part of the Hadith). (Thirmidhi, Darimi, Ibn Kathir, Syyuti and others)

Q 5 - Salafis, Deobandis and likeminded groups quote the following Hadith.

It is in Hadith - Abi Qatada Ansari (رضي الله تعالى عنه) reported that Allah's Apostle (صلى الله عليه و آله وسلم) was asked about fasting on Monday, whereupon he said : It is (the day) when I was born and the revelation was sent down to me. (Muslim, Abu Dawood, Ahmad, Bayhaqi, Mishkat, Abdur Razzaq, etc.).

They say that since keeping fast is totally opposed to celebrations, how come people show happiness on Prophet's (صلى الله عليه و آله وسلم) Birthday and celebrate it?

Ans : Salafis, Deobandis and like minded groups consider fasting as opposed to happiness. It is their hard luck to consider it that way.

The above Hadith describes that the Prophet (صلى الله عليه و آله وسلم) used to show happiness and as and show of gratitude to Allah (عَزَّ وَجَلَّ) for his birth and for sending revelations of the Quran, he fasted that day. Fasting is a show of happiness as it carries great many rewards.

It is in Hadith – ‘Every action of the son of Adam is given manifold reward, each good deed receiving ten times its like, up to seven hundred times. Allah (عَزَّ وَجَلَّ) said, 'Except for fasting, for it is for Me and I will give recompense for it.’
(Bukhari)

It is in Hadith - Abu Umamah (رضي الله تعالى عنه) narrated that, he said, 'O Apostle of Allah (صلى الله عليه و آله وسلم), tell me of an action by which I may enter Paradise'. The Prophet (صلى الله عليه و آله وسلم) said, take to Fasting, there is nothing like it.'
(Nasai, Ibn Hibbaan, Al-Hakim)

HISTORY OF MILAD-UN-NABI (صلى الله عليه و آله وسلم) CELEBRATIONS

Ibn Jauzi (508-597 AH) wrote : "People of Hijaz, Egypt, Yemen, Syria and Eastern and Western cities of Arabia hold functions in celebration of the birth of the Prophet (صلى الله عليه و آله وسلم), they rejoice at the sighting of the moon of Rabi' al-Awwal, take bath, wear best dresses and use colognes/scent and give alms with great joy and listen to events of Mawlid an-Nabi (صلى الله عليه و آله وسلم). By doing so, they themselves attain success, as it has been proved that by celebrating the Mawlid of the Prophet (صلى الله عليه و آله وسلم) much good accrues the whole year round, security and comfort, greater means of livelihood, increase in children and in wealth, peace in cities and contentment and peace in homes by the grace of Allah." (Tafsir Ruh al-Bayan by Allama Ismail Hiqqi, Vol. 9, Page 56; Milad al-Uroos, "Bayan-e-Milad-un-Nabi", Page 34/35, Published in Pakistan. (3) Ad-Durr al-Munazzam, Page 100/101.)

Mulla Ali Qari (d: 1014 AH) wrote in his book "Mawrid ar-Rawi fi Mawlid an Nabawi" , page 29, that for a long time the people of Madina used to arrange and attend mawlid gatherings with great enthusiasm and sincerity on the occasion of Milad un Nabi (صلى الله عليه و آله وسلم).

Third Century Hijri Historian Al-Azraqi, from Makka al-Mukarrama, in his book **Akhbaar Makka**, Vol. 2, p. 160, wrote : "performance of Salah is Mustahab in Bait-ul-Mawlid an-Nabi (صلى الله عليه و آله وسلم). He mentioned that Bait-ul-Mawlid was converted into a mosque by the mother of Abbasid Caliphs Musa al-Hadi and Harun al-Rashid around 140 AH (60 years after the martyrdom of Imam Hussain - عليه السلام).

When Saudi Salafis came to power, they destroyed that mosque and built an Astable for horses. When Muslims of the world showed a log of anger and recentment, they built a public library there. The library was closed later and they attempted several times to destroy the library to build a palace for their Royal Family but looking at the Muslims outrage in the world, they have not done so.



Al-Naqqash (266-351 AH), the famous scholar wrote that Dua in Bait-ul-Mawlid an-Nabi (صلى الله عليه و آله وسلم) on Mondays, before noon, is answered. He quoted several books, including al-Fasi's Shifa' al-Gharam, Vol. 1, p. 199, in this context.

Massive large scale public celebrations of Milad-un-Nabi (صلى الله عليه و آله وسلم) were common in early Islamic period. Ibn Jubayr (540-614 AH) wrote in his book "Rihla" (travels), page 114-15 as follows:

"This blessed place [Bait-ul-Mawlid an-Nabi - صلى الله عليه و آله وسلم] is opened, and all men enter into it to seek blessing from it (Mutabarrikin Bihee), on every Monday of the month of Rabi` al-Awwal; for on that day and in that month Prophet Mohammad (صلى الله عليه و آله وسلم) was born."

The 7th-century Hijri historians Abul `Abbas al-`Azafi and his son Abul Qasim al-`Azafi wrote in their book (unpublished work) "*Kitab ad-durr al-munazzam*" as follows:

"Pious pilgrims and prominent travelers testified that, on the day of the Mawlid in Makka, no activities are undertaken, and nothing is sold or bought, except by the people who are busy visiting Prophet's (صلى الله عليه و آله وسلم) noble birthplace, and rush to it. On this day the Ka`ba is opened and visited."

Ibn Batuta, the famous 8th Century Hijri Historian wrote in his book **Rihla**, Vol. 1, p. 309 and 347, that on every Friday, after the salah, and on the birthday of the Prophet (صلى الله عليه و آله وسلم), the door of Ka`ba is opened by the head of the Banu Shayba, the doorkeepers of the Ka`ba, and that on the Mawlid, the Shafi`i Qadhi (Chief Justice) of Makka, Najmuddin Muhammad Ibn al-Imam Muhyiddin al-Tabari, distributes food to the Shurafa' (descendants of the Prophet - صلى الله عليه و آله وسلم) and to all the other people of Makka.

Ibn Kathir wrote in his book *al-Bidaya Wan Nihaya* as follows:

QUOTE - Malik Muzzafar Abu Sa'ed Kokabri Ibn Zayn-ud-din Ali bin Tabaktakin of Irbil (Kurdistan) (died 630 AH) used to arrange the celebration of the Milad with honor, glory, dignity and grandeur. He was a pure hearted, brave, wise and knowledgeable person and a Just Ruler. May Allah shower His Mercy on him and grant him exalted status.

Shaikh Abu al - Khattab Ibn Dhiyah wrote a book on the request of Malik Muzaffar on Milad un Nabi (صلى الله عليه و آله وسلم) titled 'al-Tanwir fi Mawlid al-Bashir al-Nadhir'. The Malik was very happy and presented him a 'Nazr' (Gift) of 1000 Dinars.

Sibt Ibn al-Jauzi wrote in "Mir'at al-Zaman" eye witness account of a participant of Milad un Nabi (صلى الله عليه و آله وسلم) celebrations organized by Malik Muzaffar that a massive feast of about 500 goats, ten thousand chickens and thirty thousand baskets of sweet fruits was provided to the participants of the festivities of Milad un Nabi (صلى الله عليه و آله وسلم). Eminent Ulema and Sufi shaikhs used to attend the Milad celebrations. The

Sultan used to honor the Ulema with robes of distinction. Sufi Shaikhs used to organize Mehfil-e-Sama which was attended by the Sultan. People traveling from far and wide places used to attend these celebrations. For the accommodation and food of these people a special guest house was constructed in which they were allowed to stay free of cost. Every year, during this time, the Sultan used to pay ransom money to Europeans to buy freedom for Muslim Prisoners of wars. In addition, the King used to spend for the maintenance of two Grand Mosques in Makka and Madina and for the welfare of Hajj pilgrims every year in Hejaz. **UN QUOTE**

There are 4 eye witness accounts of 10th Century Hijri Historians (a) Historian Ibn Huhayra from his al-Jami` al-latif fi fasl Makka wa ahliha, p. 326; (b) Ibn Hajar al-Haytami from his Kitab al-Mawlid ash-Sharif al-Mu`azzam, and (c) Historian al-Nahrawali from al-I`lam bi-a`lam Bayt Allah al-haram, p. 205. (d) al-Diyarbakri (d. 960) in his Ta'rikh al-Khamis, as follows:

"Each year on 12th of Rabi` al-Awwal, after the salat al-Maghrib, the four Qadhis of Makka (representing Four Schools of Thought) and large groups of people including **Fuqaha'** (scholars) and **Fudhala'** (notables) of Makka, **Shaykhs**, **Zawiya** teachers and their students, **Ru'asa'** (magistrates), and **Muta`ammimeen** (scholars) leave the Grand Mosque and set out collectively for the **Ziyarah** of the Birthplace of Prophet Mohammad (صلى الله عليه و آله وسلم), shouting out Dhikr and **Tahlil** (لا اله الا الله). The houses on the route are illuminated with numerous lanterns and large candles, and a great many people are out and about. They all wear special clothes and they take their children with them. Having reached the Birthplace, inside a special sermon for the occasion of the Birthday of the Prophet (صلى الله عليه و آله وسلم) is delivered, mentioning the miracles that took place on that occasion. Hereafter the dua for the Sultan (Caliph), the Emir of Makka, and the Shafi`i Qadhi is performed. And all pray humbly. Shortly before the Salat al-`Isha', the whole party returns from the Birthplace of Prophet (صلى الله عليه و آله وسلم) to the Grand Mosque, which is heavily overcrowded at that time. All sit down in rows at the foot of the Maqam Ibrahim (عليه السلام). In the Grand Mosque, a preacher first mentions the **Tamhid** and the **Tahlil**, and once again the **dua** for the Sultan, the Emir, and the Shafi`i Qadhi is performed. After that, the call (azan) for Salat al-Isha is made. After the salah, the crowd gets dispersed.

"

MILAD-UN-NABI (صلى الله عليه و آله وسلم) CELEBRATIONS IN THE WORLD TODAY

There are no limitations on showing happiness during the celebration of the birth day of Prophet Mohammad (صلى الله عليه و آله وسلم). The Quranic verses, Ahadith and Quotes mentioned above confirm that arranging peoples' gatherings, describing events of Prophet's (صلى الله عليه و آله وسلم) birth and showing happiness and greeting each other on the birth day of Prophet Mohammad (صلى الله عليه و آله وسلم) is Sunnah and practice of Sahabah, Imams, Awliya Allah and scholars of Islam. Prophet Mohammed (صلى الله عليه و آله وسلم) has confirmed that those who arrange nativity gatherings on his birth day, his (Prophet Mohammad's - صلى الله عليه و آله وسلم) intercession for them becomes legitimized.

Eid Milad un Nabi (صلى الله عليه و آله وسلم) is celebrated in almost all countries of the world with great enthusiasm and religious fervor. Muslims wear new clothes, illuminate their homes and mosques, distribute sweets, greet each other in their traditional styles, take out Milad processions, arrange gathering of people, feed people, conduct Sama, Salam, Durood Mehfiles and inform people about the Seerah of Prophet Mohammad (صلى الله عليه و آله وسلم). There are hundreds of video clips of these celebrations in almost all countries of the world available online and on you tube.
