



JASHNE EID~E~MILAD~UN~NABI ﷺ

Part 2

In this era, there are many ignorant people that say that Milad Shareef is Haraam, and some have even gone to the extent of saying that it is Shirk. Astaghfirullah! Below we present logical and rational proof from Hazrat Mullah Ali Qaari (Radiallahu Ta'ala Anh) on the permissibility of Milad celebrations.

- It is a requirement of the Holy Qur'an to show respect on the Milad of Rasoolullah (Sallallahu Alaihi Wasallam). Allah Ta'ala says: "In the bounty of Allah Almighty and His mercy, in that, let them rejoice, that is better than the wealth they accumulate." [Surah 10, Verse 58] Almighty Allah has ordered us to rejoice on His Mercy and Rasoolullah (Sallallahu Alaihi Wasallam) is the greatest Mercy of Allah Ta'ala to all the Worlds.
- Rasoolullah (Sallallahu Alaihi Wasallam) used to respect the day of his own Milad. He used to thank Allah Ta'ala for that great favour. He used to fast in order to respect the day of his birth, as it is reported in Muslim Shareef from Hazrat Abu Qatadah (Radiallahu Ta'ala Anh). In assemblies of Milad functions, although the manner of respect is different, the meaning of respect is the same.
- Abu Lahab set Thuwaibah free, being happy for the Milad of Rasoolullah (Sallallahu Alaihi Wasallam). It is in Bukhari Shareef that Abu Lahab's punishment is made light every Monday as a reward of this act i.e. of expressing happiness for the birth of Rasoolullah (Sallallahu Alaihi Wasallam).
- If any great event occurred in the past and when that period or season returns, then that period or season should be respected. Rasoolullah (Sallallahu Alaihi Wasallam) set this rule himself. When Rasoolullah (Sallallahu Alaihi Wasallam) saw the Jews fasting on the Day of Ashoorah to thank Almighty Allah for freeing them from Firoun (Pharoah), Rasoolullah (Sallallahu Alaihi Wasallam) said, "We have more right than the Jews to rejoice on the bases of Allah's Favour upon Moosa (Alaihis Salaam)." Therefore every year the day of Ashura is remembered and respected.
- Although the present form of Milad is Bid'at-e-Hasanah but the origin of Milad is found in the time of Rasoolullah (Sallallahu Alaihi Wasallam). Rasoolullah (Sallallahu Alaihi Wasallam) himself made mention of his own Milad by saying, "I am the Du'a of my father Hazrat Ebrahim (Alaihis Salaam), I am the good tidings of 'Isa (Alaihis Salaam), and I am the son of the two slaughtered ones (Hazrat Ismail (Alaihis Salaam) and Hazrat Abdullah (Radiallahu Ta'ala Anh)."
- Milad celebration involves the recitation of Durood and Salaam upon Rasoolullah (Sallallahu Alaihi Wasallam). Durood and Salaam are required by Shariah and it is the Shari' principle that anything which leads towards an act which is desired by Shariah, then this leading factor (Milad in this case) is also desired by Shariah.
- The miracles, excellences and the character of Rasoolullah (Sallallahu Alaihi Wasallam) are mentioned in Milad gatherings. We are ordered to practice upon his life. In order to practice upon Rasoolullah's (Sallallahu Alaihi Wasallam) life, we need to learn about his

life and the Milad functions presents one with one of the best means of learning about Rasoolullah's (Sallallahu Alaihi Wasallam) life.

- When certain of the Sahaabah used to recite the praises of Rasoolullah (Sallallahu Alaihi Wasallam) in poetry form, Rasoolullah (Sallallahu Alaihi Wasallam) used to rejoice and reward those Sahaabah. In the Milad function, the character and virtues of Rasoolullah (Sallallahu Alaihi Wasallam) are explained and his praises are recited in poetry and prose form. This will please Rasoolullah (Sallallahu Alaihi Wasallam). The pleasure of Rasoolullah (Sallallahu Alaihi Wasallam) is the requirement of Shariah.
- In the Milad function there is rejoice, feeding of the people and the praises of Rasoolullah (Sallallahu Alaihi Wasallam). All this shows the respect for him and the respect for Rasoolullah (Sallallahu Alaihi Wasallam) is the requirement of Shariah.
- Rasoolullah (Sallallahu Alaihi Wasallam) expressed the virtues of Jumma (Friday) by saying that Hazrat Adam (Alaihis Salaam) was born on that day. Therefore, imagine the virtue of that day when Rasoolullah (Sallallahu Alaihi Wasallam) was born. A place where any Nabi is born is respected by Shariah because at the time of Me'raj, Hazrat Jibra'eel (Alaihis Salaam) indicated to Rasoolullah (Sallallahu Alaihi Wasallam) a special place near Baite Lahm. He said, "Ya Rasoolullah (Sallallahu Alaihi Wasallam), please perform two Rakaats Salaah. This is the place where 'Isa (Alaihis Salaam) was born."
- All the Ulama and Muslims of all the countries have regarded Milad as Mustahab (recommended). According to the Hadith of Hazrat Ibn Masood (Radiallahu Ta'ala Anh), whichever deed is regarded as good by Muslims is good by Almighty Allah as well, and whichever deed is regarded as evil by Muslims is evil by Almighty Allah as well. Imam Ahmad (Radiallahu Ta'ala Anh) has narrated this Hadith.
- To gather in a Milad function in order to distribute charity to the people and to praise Rasoolullah (Sallallahu Alaihi Wasallam) is showing respect to Rasoolullah (Sallallahu Alaihi Wasallam). All these things are Sunnah and good and desired in Shariah.
- Almighty Allah says in the Holy Qur'an: "And all that We relate to you of the tiding of the Messengers is for the purpose of strengthening your heart therewith". [*Surah 11, Verse 120*] We are in need of strengthening our hearts with the mentioning of Rasoolullah (Sallallahu Alaihi Wasallam) and other Prophets (Alaihimus Salaam).
- All those things which did not exist in the time of Rasoolullah (Sallallahu Alaihi Wasallam) cannot be regarded as evil or Haraam. In fact, each one would be examined with Shari' proofs. If there is any necessary expediency in it, then it will be regarded as necessary (Wajib). Similarly, they can be classified as Mustahab, Mubah, Makrooh or Haraam. All these are the various categories of Bid'at.
- Anything which was not present in the first period with its present collective form but its singular members were there, is also desired by Shariah because anything whose singular members are required by Shariah, its collective and plural form is also required by Shariah. Therefore since every part of the Milad celebration singularly was present in the first period, i.e. Qiraat, Naath, Lecture, Zikr, Salaam, Dua, Feeding etc, therefore all these collectively under a Milad celebration will also be desired.

- If every Bid'at is Haraam then the collecting of the Holy Qur'an as was done by Hazrat Abu Bakr Siddiq and Hazrat Omar Farooq (Radiallahu Ta'ala Anhum), Hazrat Omar (Radiallahu Ta'ala Anh) starting the Salaah of Taraweeh with Jama'at, and the writing of many other useful branches of knowledge will become Haraam. It will then be Wajib upon us to fight the enemies with arrows and spears. The use of guns and canons will become Haraam. It will be Haraam then to give Azaan in Minarets and to build schools, hospitals, guest houses and orphanages. Remember, that the only factor that makes new things Haraam is if it is based on evil things. Therefore, Milad is permissible because it is based on good things.
- Hazrat Imam Shafa'ee (Radiallahu Ta'ala Anh) said: "Anything which opposes (or changes) the Qur'an, Sunnah, Ijma (consensus) or the sayings of the Sahaabah is Bid'at. Any good deed that is not opposed to them is praiseworthy." Milad celebration does not oppose any of them therefore it is praiseworthy.
- Rasoolullah (Sallallahu Alaihi Wasallam) said that anyone who invented a good deed and people later practiced upon it, they will be rewarded. · As in the practices of Hajj, the running between Safa and Marwa are legal in order to refresh the remembrance of pious people. Similarly, the celebration of Milad-un-Nabi is also legal to refresh the remembrance of Rasoolullah (Sallallahu Alaihi Wasallam).

[*Al Maurudur Rawa Fil Moulidin Nabi by Hazrat Mullah Ali Qaari Radiallahu Ta'ala Anh*]

In reply to those ignorant people who refuse to accept the permissibility of Milad Shareef, the beautiful words of A'la Hazrat Imam Ahmad Raza Khan (Radiallahu Ta'ala Anh) are sufficient to answer them:

*Mit Gaye Mit te hain Mit Jaayenge Aada There
Na Mita Hain Na Mite Ga Kabhi Charcha Thera*

Ya Rasoolullah Sallallahu Alaihi Wasallam, Your enemies have been, are being and always will be exterminated, but never has your remembrance been erased nor will it ever be eradicated.

*Rahega Yuhi Unka Charcha Rahega
Pare Khaak Hojaye Jal Jane Wale*

Oh enemies of Rasoolullah Sallallahu Alaihi Wasallam! You can burn at listening to the praises of Rasoolullah Sallallahu Alaihi Wasallam, burn and die and get mixed in the sand, but the praises and remembrance of Rasoolullah Sallallahu Alaihi Wasallam will always continue, because when Allah Ta'ala Himself has elevated his remembrance then who would dare try to stop it! [*Sharha Hadaaiqe Bakhshish*]

May Allah Ta'ala grant us steadfastness on the straight path and keep us away from those who do not have the true respect for our Beloved Aaqa Muhammad Mustafa Sallallahu Alaihi Wasallam, Ameen.