

The Blessing of Meelaad Shareef

with
Standings and Salutations

Mujaddid-e-Maslaik-e-Ahle-Sunnat 'Aashiq-Rasool
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(Rahmatul Lailat 'Alaih)

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برکات میلاد شریف
سلام و قیام

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(Allaah have mercy on him)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّی وَنُسَلِّمُ عَلَیْ حَبِیْبِهِ الْکَرِیْمِ وَعَلَیْ آلِهٖ وَاصْحَابِهِ اَجْمَعِینَ

Rabi-ul-Awwal is the blessed month in which the Sun of prophet hood and the Moon of the Divine Mission, holy Prophet (*Sallaal Laahu 'Alaiehi Wa Sallam*), arrived and illuminated the entire universe with his (*Sallaal Laahu 'Alaiehi Wa Sallam*) brilliance. The supplication of Khaleel (Hazrat Ibraaheem (*salutation on him*)) and the glad tidings of Ieesa (*salutation on him*) appeared in physical form on the blessed morning of Monday, the 12th of *Rabi-ul-Awwal*. By his (*Sallaal Laahu 'Alaiehi Wa Sallam*) arrival to the world of creation the darkness of infidelity and oppression was dispelled and every corner of the universe was illuminated. The doors of continuous progress opened for the world. The dormant powers of the universe awoke and became active. Those people, who were more savage than human, attained the status of outstanding humanity and became a portrait of character and excellent qualities.

بھکے ہوؤں پہ کی نظر رشک خضر بنا دیا
تیرے کرم نے ڈال دی طرح خلوص بندگی

*You glanced at the wanderers and made an admirer out of Khizr (*Salutation on him*). He called to the robbers and they became a light of guidance*

رہ نزوں کو دی ندا بن گئے شمع رہ بڑی
تیرے غصب نے بندگی رسم و رہ ستم گری

Your kindness placed the foundation of sincerity and graciousness. Your passion stopped the tradition and way to the practice of oppression

تیری پیغمبری کی یہ سب سے بڑی دلیل ہے
دشت نور دوں کو دیا تو نے شکوہ قصری

*This is the greatest proof of your prophet hood you gave the desert wanderers
the might of Kings*

By remembering this day, the descendants of Islaam express joy and happiness. They earn everlasting auspiciousness by sending the gift of devotion, peace and salutation in the honour of the Joy of both Worlds, Light Personified, Mercy unto the Worlds and the Intercessors of the sinful, Ahmad-e-Mujtabaah Muhammad-e-Mustafaa (*Sallal Laahu 'Alaiehi Wa Sallam*).

The devotees of this light of Prophet hood enlighten their hearts by listening to the melodious poetry of *Hamd* and *Na'at* as well as speeches describing the beauty, character, attributes, excellence, virtues and the qualities of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), who is also the Lord of both the Worlds, the Cause of the Universe and the Benefactor of the Universe. Furthermore, they thank the saviour of humanity i.e. the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) for his favours and the Creator of the Universe for His rewards.

However, there are still some unfortunate people who are deprived of this worthy blessing and they try with every possible effort to deprive others. Therefore, every year in this sacred month they publish thousands of pamphlets and distribute them for free. They emphasize greatly on this topic that to celebrate the birthday of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and to read salutation while standing is polytheism and innovation. Furthermore, whoever celebrates Meelaad and reads salutation is an infidel, innovator and a dweller of hell.

Neither his Salaat is accepted, nor his Zakaat, Rozah, Hajj or any other good actions. (May Allaah forbid us!) **نَعُوذُ بِاللَّهِ مِنْ ذَلِكَ**

Therefore, I considered it appropriate to present a few lines to the readers.

وَمَا تَوْفِيقٌ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

(And it is not my own potential but from Allaah only)

Servant of Ahle Sunnat
Muhammad Shafee Okarvi
(*Ghufira Laahu*)

Karachi

Why Is a Day Celebrated?

In every religion the tradition of celebrating different occasions is established from an early period. People of every nation and society celebrate their festivals with great joy. Festivals in every nation are very important for everyone. Especially the festivals in the religion of Islaam are considered very important in every aspect. They were not established for the sake of customs or for fun and games but rather to commemorate the great events of yesteryear and the glorious achievements of our leaders hidden within.

The purpose of celebrating these special occasions is to remember those personalities who came to this world and made exemplary sacrifices in the way of Allaah to destroy oppression and establish justice and equality and also to keep alive the memory of their remarkable character and actions in the field of hostility and how they raised the flag of truth and honesty to eradicate the evildoers. Moreover, these celebrations invigorate Muslims, bring emotions of happiness, increase their knowledge and elevate their thoughts. Thus Muslims will be able to mould their character and actions in the shape of the great personalities of the past and regain their lost greatness.

Is It Permissible to Celebrate a Day?

Allaah Ta'aalaa says in His Sacred Scripture the Holy Qur'aan:

وَذَكِّرْهُمْ بِيَمَّ اللَّهِ (الْأَيَّامِ: ٥)

“And remind them of the days of Allaah” - (Al- Qur'aan, Chapter 14, Verse 5)

There is no doubt that Allaah Ta'aalaa created all the days and nights and that they are all His. But we have to understand, which days are the ones we are specifically commanded to remember? The respected chief of interpreters of Qur'aan Hazrat Ibne Abbaas, Hazrat Ubaiy Ibne Ka'ab, Hazrat Mujaahid and Hazrat Qataadah (*Allaah be pleased with them*) along with several other interpreters say, “the days of Allaah refer to those days on which Allaah bestowed rewards to His bondsmen”. (*Ibne Jareer, Khaazan, Madaarij, Mufridaat-e-Raaghib*)

The true believers know that Almighty Allaah's greatest blessing is the King of Both Worlds, the Reason of all Creation, The Mercy Unto the Worlds, the Intercessor of the Sinful, Hazrat Ahmad-e-Mujtabaah Muhammad-e-Mustafaa (*Sallal Laahu 'Alaiehi Wa Sallam*). All other blessings are because of him, if he was not created than nothing else would have been created. So to revive the memories of the day that the greatest blessing was bestowed and to tell others that this is the day Allaah bestowed great blessing on all Muslims by sending His beloved Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is definitely obeying the command of Allaah. And to follow any command of Allaah is not an innovation but is a cause of blessing and mercy. Based on this, consideration must be given to those days on which great events took place and Divine blessings were bestowed on respected holy people of Islaam.

فُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَلِيُفْرَحُوا (يُسْ: ٥٨)

“(O beloved say) On receiving Allaah's bounty and His mercy the people should rejoice” - (Al-Qur'aan, Chapter 10, verse 58)

This Qur'aanic verse states that it is Almighty Allaah's command to express joy and happiness on His graciousness and blessings.

Surely sending the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) as the mercy to the world is the greatest blessing and graciousness of Almighty Allaah. Hence continuing to express every lawful happiness for the arrival of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) to this world complies with this Qur'aanic verse. This proves that celebrating the birth of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is not an innovation, rather it is permitted. Also remember only true Muslims can be happy on his (*Sallal Laahu 'Alaiehi Wa Sallam*) birth. The enemies and opponents cannot be happy instead they will be very depressed, like Satan (*Shaitaan*) was on the day of his (*Sallal Laahu 'Alaiehi Wa Sallam*) birth.

Hazrat Abdul Iaah bin Abbaas (*Allaah be pleased with him*) says, "When the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) migrated from Makkah to Madinah he saw the local Jewish people keeping the fast of *Aashuurah* (*Muharram 10th*). The holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) asked them why did they fast on the day of *Aashuurah*. They answered that, "this day is very sacred and blessed as on this day Allaah Ta'aalaa saved Bani Israa'eel (the Progeny of Hazrat Ya'qoob (*Salutation on him*) from their enemy, *Fir'aun* (Pharaoh). Hence in respect we fast". Therefore, the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said:

فَنَحْنُ أَحَقُّ بِمُؤْسَى مِنْكُمْ فَصَامَهُ وَأَمْرَبْصِيَّمُهُ (بخاري، مسلم، ابو داود، بشاشة)

"We have more right than you in observing the day of Moosa's (*Salutation on him*) victory." - (*Bukhaari*: 2004, *Muslim*: 2658, *Aboo Dawood*: 2444, *Mishkaat*: 2067)

Therefore the holy prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) fasted on this day and ordered his companions to fast on this day as well."

Respected readers, consider this fact the Bani Israa'eel

considered the day Allaah Ta'aalaa granted Bani Israa'eel freedom from *Fir'aun* (Pharaoh) auspicious. The holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) also considered it auspicious and so he did not call the *Bani Israa'eel* celebration of this day an innovation. Instead he said we have more right to respect and observe this auspicious day. Hence he observed it and ordered his Companions to do so as well. So now when Muslims observe the day of the battle of *Badr* or the day of the conquest of Makkah then how can it be an innovation? The day on which *Bani Israa'eel* gained freedom from *Fir'aun* (Pharaoh) that day was celebrated by the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the respected companions. So how can the celebration of day when the generous savior of the universe came and liberated the universe from infidelity, polytheism, oppression, cruelty, illiteracy and ignorance be called an innovation (*Bid'at*)?

Allamah Ismaa'eel Haqqi (*Allaah have mercy on him*), the author of *Roohul Bayaan* under the summary of *Aayat-e-Kareemah*: **مُحَمَّدُ رَسُولُ اللَّهِ** Verse: 29), writes:

وَمِنْ تَعْظِيمِهِ عَمَلُ الْمُولَدِ إِذَا لَمْ يَكُنْ فِيهِ مُنْكَرٌ قَالَ الْإِمَامُ السَّيُوطِيُّ قُدْسَ سَرُورُهُ يُسْتَحْبِطُ لَنَا إِظْهَارُ الشُّكْرِ لِمَوْلَدِهِ عَلَيْهِ السَّلَامُ۔ (روح البيان صفحه 68، ج 5، مطبوعة دائرة اتراث العربي، بيروت)

"Celebrating Meelaad-un-Nabee is a form of showing respect to the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) when it is free from nonsense. Imaam Suyuuti (*May his grave be purified*) said it is essential for us to express thankfulness on the day of the birth of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)." *(Tafseer Rooh ul Bayaan, vol 9, pg 68)*

He further says:

وَقَدْ إِسْتَخْرَجَ لَهُ الْحَافِظُ ابْنُ حُجَّرَ أَصْلًا مِنْ الْمُسْنَدِ وَكَذَ الْحَافِظُ السَّيُوطِيُّ وَرَدَ عَلَى إِنْكَارِهِ فِي قَوْلِهِ إِنَّ عَمَلَ الْمُولَدِ بِدُعْةٍ مَدْهُوَةً۔ (روح البيان صفحه 68، ج 5)

"Haafiz Ibne Hajar and Haafiz Suyuuti have verified the true reality of Meelaad from the Sunnat (traditions of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)). They have disproven the claims of those who call the Meelaad Shareef a bad innovation and do not allow it."

Imaam-e-Rabbaani Mujaddid Alf-e-Saani Shaiekh Ahmad Faarooqi (*Allaah have mercy on him*) describes the Meelaad-un-Nabee celebration in his sacred writings Maktoobaat Shareef:

نفس قرآن خواندن بصوت حسن و در قصائد و مناقب خواندن چه مضاائقه است (كتاب 72، فترسوم)

"What is the matter in reciting the holy Qur'aan, laudatory poems (*Qaseedah*) and holy *Na'at* in a good voice and in describing the qualities?"

Hazrat Shaah Waliyul Laah Muhaddis Dehlvi (*Allaah have mercy on him*) says, "On the day of Meelaad I was in Makkah Mu'azzamah, the blessed birth place of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). During that time the people presented salutations to him (Sallal Laahu 'Alaiehi Wa Sallam), described his (Sallal Laahu 'Alaiehi Wa Sallam) blessed birth and described the miracles evident during his (Sallal Laahu 'Alaiehi Wa Sallam) birth. I saw illumination and blessings in that gathering."

فتَامَلْتُ تِلْكَ الْأَنُوَارَ فَوَجَدْتُهَا مِنْ قَبْلِ الْمُلَائِكَةِ الْمُؤْكِلِينَ بِأَمْثَالِ هَذِهِ الْمُشَاهِدِ وَبِأَمْثَالِ هَذِهِ الْمُعَجَالِسِ وَرَأَيْتُ بِخَالِطِهِ أَنُوَارَ الْمُلَائِكَةِ أَنُوَارَ الرَّحْمَةِ۔ (غیش اخرين صفحه 27، مطبوعه مطبع احمدی، دہلی)

"So I observed and found that this illumination was of the angels who are appointed to gather and observe such congregations. And I saw the illumination of the angels and the illumination of compassion mixed together."

And the same Shaah Saahib says in another place:

أَخْبَرَنِي سَيِّدُ الْوَالِدِ قَالَ كُنْتُ أَصْنَعُ فِي أَيَّامِ الْمُوْلَدِ طَعَامًا صَلَةً بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَفْتَحْ لِنِي سَنَةً مِنَ السَّنِينَ شَيْءٌ أَصْنَعُ بِهِ طَعَامًا فَلَمْ أَجِدْ إِلَّا حَمْصًا مُفْلِيَ فَقَسَمْتُهُ بَيْنَ النَّاسِ فَرَأَيْتُهُ عَلَيْهِ وَبَيْنَ يَدِيهِ هَذِهِ الْحِمْصُ مُتَهَجِّجًا بَشَاشًا۔ (الدارشین فی مبشرات النبی الامین، ص 8، مطبوعہ مطبع احمدی، دہلی 1899ء)

"My respected father said, "I used to prepare meals during the days of Meelaad in the happiness of the birth of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) but one year there was nothing but roasted grams so I distributed only those to the people. So in my dreams I saw the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and the roasted grams were placed in front of him and he was happy and smiling." (Ad-durr us sameen, Page: 8)

The Chief of the Narrators of *Ahaadees* Hazrat Maulana Shaah Abdul Azeez Saahib Dehlvi (*Allaah have mercy on him*) states, "two gathering were held in my house the first was in memory of the deceased and the second to commemorate the the martyrdom of Imaam Husaien (*Allaah have mercy on him*). Hundreds of people would gather. The holy Qur'aan and durood shareef was recited, a lecture was given then the salaam was presented. After this *Khatm Shareef* (course of holy verses) was read on the food and it was given to all the people present. If I, this *fqaer* (servant) believed all this was prohibited then I would have never done it." (Fataawaa Azeeziyah, vol. 1)

Hazrat Haaji Imdaad ul Laah Saahib Muhaajir Makki (*Allaah have mercy on him*) says:

"The belief of this humble person is this: I attend the gatherings of Meelaad Shareef and I also organize it every year and consider it a source of blessings. I receive joy and happiness in standing in respect." (Faisalah-e-Haft Mas'alah pg: 5, Printed by Rashid Company, Deoband)

The teacher of Mufti Rasheed Ahmad Gangohi, Shaah Abdul Ghani Saahib Dehlvi says:

وَهُنَّ آنَتْ كَهْنُ ذَكْرُولَادَتْ آخْضُرَتْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسُرُورَتْ نَمُونَنِي اِيْصَالَ ثَوَابَ
بِرُوحِ فُتُوحِ سَيِّدِ الْقَمَيْنِ اِزْكَمَالِ سَعَادَتِ اِنْسَانِ اَسْتَ (شَفَاعَ السَّائِلَ)

“And the truth is that describing the birth of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), forwarding rewards by reading *Faatihah* to his blessed soul and celebrating the happiness of the holy Meelaad is truly the greatest fortune for a to a person.”
(*Shifaa-us-Saa'il*)

The Benefits of Celebrating the Holy Birth (Meelaad)

At the time of the holy Prophet's (Sallal Laahu 'Alaiehi Wa Sallam) birth, the slave-girl of Aboo Lahab, Suwaiebah came and informed him, “At the house of your brother Abdul Laah a son (Muhammad (Sallal Laahu 'Alaiehi Wa Sallam)) was born.” Aboo Lahab was so happy to hear this he signaled with his finger and said, “Suwaiebah, go you are free from today.” Every Muslim knows Aboo Lahab was a rigid infidel. An entire *Soorah* (Chapter number 111) of the Holy Qur'aan condemns him but listen to the benefit he received for rejoicing in the birth of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam):

فَلَمَّا مَاتَ اَبُو لَهَبٍ فَرَأَهُ بَعْضُ اَهْلِهِ بِشَرِّ حِيَّةٍ قَالَ لَهُ مَا ذَا لَقِيْتَ ؟
قَالَ اَبُو لَهَبٍ لَمْ اُلْقِيْ بَعْدَكُمْ خَيْرًا اِنِّي سَقِيْتُ فِي هَذِهِ بِعْتَافِي ثُوَيْبَةً۔ (بخاری شریف کتاب النکاح)

“After Aboo Lahab died his family member (Hazrat Abbaas) saw him in a dream in a very bad state. When asked what he endured, Aboo Lahab said, “After I left you all, I did not receive

any welfare. But yes, I do receive water through this finger (the index finger) by which my punishment is decreased, because with the sign of this finger I freed Suwaiebah.” (*Bukhaari Shareef*: 5101)

Allamah Imaam Haafiz Ibne Hajar 'Asqalaani (*Allaah have mercy on him*) says:

ذَكَرَ السُّهَيْلُيُّ أَنَّ الْعَبَّاسَ قَالَ لَمَّا مَاتَ اَبُو لَهَبٍ رَأَيْتُهُ فِي مَنَامٍ بَعْدَ حَوْلٍ
فِي شَرِّ حَالٍ فَقَالَ مَا لَقَيْتُ بَعْدَ كُمْ رَاحَةً اِلَّا أَنَّ الْعَذَابَ يُخَفَّفُ عَنِي فِي كُلِّ
يَوْمٍ اِثْنَيْنِ وَذَلِكَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَدَ يَوْمَ الْأُثْنَيْنِ وَكَانَتْ ثُوَيْبَةُ بَشَّرَتْ اَبَا
لَهَبٍ بِمَوْلِدِهِ فَأَغْنَقَهَا۔ (فتح الباري ج 6/ 118)

"Imaam Suhaieli stated Hazrat Abbaas (*Allaah be pleased with him*) said, “a year after Aboo Lahab (*Abdul 'Uzza*) died I saw him in a dream, he was in a very bad condition and said, “I have not received any happiness after separating from you. Yet this much is certain, every Monday the punishment is reduced.”” Hazrat Abbaas (*Allaah be pleased with him*) says, “this is because the birthday of the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is on Monday and when Suwaiebah told him the good news of the birth of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) Aboo Lahab freed her in delight.” (*Fathul Baari*, vol. 6, pg 118)

The same *Hadees* is copied by Allamah Imaam Badr-ud-deen Aienee Hanafee in *Umdatul-Qaari* summary of *Bukhaari*, Vol 2, pg 95.

Bear in mind, Aboo Lahab was an infidel. We are true Muslims, he an opponent. We are devotees; he rejoiced the birth of only his nephew but not as a prophet of Allaah. We celebrate the birth of a prophet of Allaah. When an infidel receives so much benefit on celebrating this happiness than think how much benefit we, the devotees, will receive?

دوستاں را کجا کنی محروم تو کہ باشمناں نظر داری

"How can you (Sallal Laahu 'Alaiehi Wa Sallam) ever desert your friends, when you cast a look of mercy even on your enemies?"

Hazrat Shaah Abdul-Haqq Muhaddis Dehlvi (Allaah have mercy on him) says in the interpretations of this Hadees:

درین جاسنداست مرابل موالیدرا که در شب میلاد آن حضرت ﷺ سرور کنند و بذل اموال نمایند یعنی ابوالهباب که کافر بود و قرآن بخدمت و نازل شده چون بسرور میلاد آن حضرت و بذل شیر جاریه و بجهت آن حضرت جزا داده شد تا حال مسلمان که مملوست به محبت و سرور بذل دروے چه باشد و لیکن باید که از بذعت ہا کے عوام احاداث کرده اند از تعقی و آلات محرمو و مکرات خالی باشد۔ (مدارج النبیت ج 19، ص 25)

"This incident is a clear proof for those who celebrate Meelaad Shareef, those who celebrate great joy on the eve of the birth of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and spend money. Look, Aboo Lahab was an infidel and his condemnation is revealed in the Qur'aan, when he was rewarded for celebrating the birth of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and when the slave girl was rewarded for feeding milk then what will happen to that Muslim who overwhelmed with love for the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) spends money to celebrate the Meelaad Shareef. But these gathering of Meelaad Shareef should be free from the unlawful and wrong public activities, singing and unlawful instruments etc." (Madaarij-un-Nubuwat page 19, Vol 2)

Haafiz-ul-Hadees Allamah Abul Khaier Shams-ud-Deen Muhammad bin Muhammad Al-Juzri Dimishqi (Allaah have mercy on him) writes about this same incident of Aboo Lahab. He says:

فَمَا حَالَ الْمُسْلِمِ الْمُوَحَّدِ مِنْ أُمَّتِهِ عَلَيْهِ السَّلَامُ الَّذِي يُسْرُ بِمَوْلَدِهِ وَيَبْذُولُ
مَا تَصَلَّ إِلَيْهِ قُرْتَةَ فِي مُحَبَّتِهِ لِعَمْرِي إِنَّمَا يَكُونُ جَزَاءُهُ مِنَ اللَّهِ الْكَرِيمِ
أَنْ يُدْخِلَهُ بِفَضْلِهِ الْعَمِيمِ جَنَّاتِ النَّعِيمِ (رقانی علی المواہب صفحہ 139/139)

"When the infidel Aboo Lahab is granted blessings for rejoicing the birth of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) then what will happen to a true Muslim who believes in the oneness of Allaah in happiness spends according to his ability in the joy of the birth of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). I swear upon my life! From the Graciousness of Almighty his reward will be that Almighty Allaah will send him with His overflowing Excellences to the paradise of delight." (Zarqaani Alal Mawaahib, vol 1, pg 139)

The commentator of Bukhaari Shareef, Allamah Imaam Ahmad bin Muhammad Qustalaani (Allaah have mercy on him) says regarding Meelaad Shareef:

وَلَا زَالَ أَهْلُ الْإِسْلَامِ يَحْفَلُونَ بِشَهْرِ مَوْلِدِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَيَعْمَلُونَ الْوَلَانَمْ وَيَتَصَدَّقُونَ
لِيَ لِيَاهِي بِأَنْوَاعِ الصَّدَقَاتِ وَيُظْهِرُونَ السُّرُورَ وَيَبْذِلُونَ فِي الْمُبَرَّاتِ وَيَعْتَنُونَ بِقَرَاءَةِ مَوْلِدِهِ
الْكَرِيمِ وَيُظْهِرُ عَلَيْهِمْ مِنْ بَرَكَاتِهِ كُلَّ فَضْلٍ عَمِيمٍ وَمَمَّا جُرِبَ مِنْ خَوَاصِهِ أَنَّهُ أَمَانٌ فِي ذَلِكَ
الْعَامِ وَبُشْرَى عَاجِلَةٍ بِنَسْلِ الْبَغْيَةِ وَالْمَرَامِ فَرَحْمَ اللَّهُ أَمْرًا إِتَّخَذَ لِيَا لِيَ شَهْرَ مَوْلِدِهِ الْمُبَارَكِ
أَعْيَادًا لِيَكُونُ أَشَدُ عَلَيْهِ مِنْ فِي قَلْبِهِ مَوْضِعٌ۔ (رقانی علی المواہب صفحہ 139/139 مطبوعہ مطبعۃ الازہر، مصر، 1325)

"During the month of the birth of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) the people of Islaam always organize gatherings of Meelaad. With great joy they cook food and have feasts. During the course of the evening they give several kinds of charities and alms (sadaqah and khaieraat). They express joy and happiness and also engage enthusiastically in good actions. They make special arrangements to discourse his Meelaad Shareef. Hence they are blessed with the manifestation of the special bounties and blessings of Gracious Allaah. It has been tested in the qualities of Meelaad Shareef that the year in which Meelaad Shareef is read, that year is one of protection and peace for Muslims. Moreover, due to the celebration of Meelaad

Shareef their innermost desires are fulfilled. May Gracious Allaah grant great blessing on that person who has made the holy nights of the month of birth as *eids* (festivals) of joy and happiness, so that these *eids* (festivals) of the holy Meelaad become most severe pain and problem for those whose hearts have disease and contempt."

From this, Imam Qustalaani proved that organizing the gatherings of the Meelaads in the month of *Rabi-ul-Awwal*, narrating the *Meelaad*, cooking food and inviting people to feast, doing different kinds of charities and alms, expressing joy and happiness, doing many noble deeds have always been the ways of the upholders of Islaam. Due to these actions the overflowing excellences and special bounties of Gracious Allaah were manifested upon them. With the blessing of these gatherings their whole year is spent in protection and peace. Their heartiest desires are fulfilled. May the mercy of Allaah be upon those who celebrate eid on the nights of the month of Meelaad. The joy of the sacred *Rabi-ul-Awwal* and *eids* (festivals) are immense difficulty for those whose hearts are filled with the disease of enmity, malice and the hatred for the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). May the unlimited blessings of Allaah Ta'aalaa be on Imaam Qustalaani. Undoubtedly he has spoken the truth.

Intellectually the gatherings of Meelaad Shareef are very beneficial because listening to the excellences of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) reinforces our belief and strengthens our love. Furthermore, literate people can read and learn about the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and other religious matters but the illiterate people cannot read the books. It is just by listening to Meelaad Shareef that the illiterate get the chance to learn about the holy Prophet's

(*Sallal Laahu 'Alaiehi Wa Sallam*) lineage, family, birth, upbringing, childhood, youth, Divine mission, Prophethood, qualities, progeny, wives, character, teachings and many other religious matters. And this information is immensely needed these days as people of deviated groups make hundreds of attacks and incorrect accusations on the beliefs and actions of *Ahle-Sunnat* while propagating their own preaching. How can *Ahle-Sunnat* answer them back if they do not have knowledge of their own correct religion and beliefs?

Thus from both the intellectual and referenced proofs, it is clear that celebrating Meelaad Shareef is very beneficial and is a reason for blessing and bounties.

لا کھ مر جائیں سر پک کے حسود ہم نہ چھوڑیں گے مخفی مولود
اپنے آقا کا ذکر کیوں چھوڑیں جن کی اُست ہیں ان سے مونھ کیوں مورڈیں

Jealous people can die from banging their head millions of times; we will not leave the gatherings of Meelaad. Why should we leave the remembrance of our master whose Ummah (followers) we are, why should we turn our faces from him?

The Day of Birth is a Day of Eid

In His holy Qur'aan, Allaah mentions Hazrat Iesaa (*Salutation on him*) who says:

اللَّهُمَّ رَبَّنَا أَنْزَلْتُ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ تَكُونُ لَنَا عِيْدًا لِلْأَوْلَى وَالْآخِرَنَا (الْمَائِدَةٌ: ١١٤)

"O Allaah, our Lord, send down to us *Maa'idah* (a tray of food) from heaven (the day of the descent of (the spread food) let it become *eid* (rejoicing) for our ancestors and descendants." (*Al Qur'aan chapter 5, verse 114*)

Here Hazrat Iesaa (*Salutation on him*) made the day of the descent of the mat (*maa'idah*) a day of *eid* for the ancestors and the descendants. For this reason Christians to this day take a holiday on Sunday and rejoice because of the mat that descended on this day.*

Take note, the day the mat descended became *Eid* for Hazrat Iesaa (*Salutation on him*), and for his ancestors and the descendants. So the day on which Allaah sent His greatest bounty and mercy, the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), that day is definitely an *eid* for the Muslims.

Hazrat Taariq Bin Shahaab (*Allaah be pleased with him*) says:

"A Jew came to Hazrat 'Umar-e-Faaroq (*Allaah be pleased with him*) and said, "O Caliph of Muslims, there is a verse in your book Qur'aan that if revealed to us Jews we would have celebrated *eid* on the day of its descent *eid*."

He asked, "Which *aayat*?" That Jew replied,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ (الْأَنْعَاد: 3)

He (Hazrat 'Umar) said, "I know the day and place when this was revealed. That place was Arafaat and that day was Friday." [By this he meant that this day was already *eid* for us]." (*Bukhaari*: 45, 4606, *Muslim*: 7527)

*Note: Hazrat Iesaa (*Salutation on him*) desired to celebrate the day of food descending (*maa'idah*) and a prophet of Allaah does not desire to do anything unlawful. This supplication of Hazrat Iesaa proves that the day on which a blessing and bounty descends is one of *eid*. After this Qur'aanic proof there is no room for any doubt in having *eid* on the birth of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). *Kaukab Noorani Okarvi Ghufira Lahu*.

A Jew also said the same thing to Hazrat Ibne Abbaas (*Allaah be pleased with him*). He said, "The day when this *aayat* was revealed was a double *eid* for us it was the day of Arafaat [Hajj day] and *Jum'ah*." (*Tirmizi*: 3044 and *Khaazan*)

By analyzing these two *Ahaadees* we discover that the Jew's reasoning was that this Quraanic verse is so highly elevated that if it had been revealed to them (the Jews) that they would have considered that the day of its descent *Eid*. In reply both the respected Companions did not say for us (Muslims) it is considered an innovation to declare or celebrate a day on which a joyous incident occurs or a blessing descents from Allaah as *eid*. Instead they say that for us that day was a double *eid*.

Now it is confirmed that to declare or celebrate a day that any great blessing is rewarded as *eid* is proven by the Qur'aan and the Sunnah. Hence the day of arrival of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is undoubtedly a day of *eid*.

The saying of the holy Qur'aan, sacred *Ahaadees*, esteemed Authorities (*Imaams*) and noble scholars prove the lawfulness of Meelaad Shareef and it being a cause of many blessings and bounties.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Al Hamdu lil Laahir Rabbil Aalameen!

Salaat-o-Salaam

(Peace and Salutation)

In the gathering of Meelaad during the narration of birth to stand and present the gift of peace and salutation in the merciful

court of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is a source of mercy, blessings, rewards and bounties. To call this an innovation or polytheism is absolutely ignorant and misguided.

Allaah Tabaarak Wa Ta'aalaa says:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلِّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُوْعَ عَلَيْهِ وَسَلَّمُوا تَسْلِيْمًا۔ (الْجَنَّاب: ٥٦)

“Undoubtedly Allaah and His Angels send blessing on the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). O you who believe send blessing upon him (the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)) and salute him (*Sallal Laahu 'Alaiehi Wa Sallam*) abundantly.”

(Al Qur'aan, chapter 33, verse 56)

In this sacred verse Allaah Ta'aalaa commands the believers to do two things; firstly, to read *durood* on the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and secondly to send salutation. After hearing this command of Allaah we can find the reality of belief, its strength or weakness by the feeling of happiness or contempt in the heart and by the enthusiasm or aversion to perform it. Those whose hearts are illuminated with the radiance of belief feel a spiritual pleasure and delight in reading peace and salutation. And those whose hearts are devoid of the radiance of belief run away from peace and salutation and oppose it.

There cannot be a true believer who would deny this most auspicious act or place obstacles in its way, one which is so liked and prefer by Allaah that Allaah Ta'aalaa, along with His angels continuously does this and commands His beloved true Muslims to do this. And the beauty of this is that after *salloo* (salloo) it is not ordered to say *تَسْلِيْمَةً* (tasliyatan) and after *sallimoo* (sallimoo) by saying *تَسْلِيْمًا* (tasleemaa) an absolute object [according to Arabic grammar] it emphasizes the command to

read salutations by ordering that we must read salutation. Because the grammatical purpose of an absolute object is to emphasize. Because Allaah Ta'aalaa is the Knower of the Unseen He knew there such people will come who will deny reading salutation and will stop others from reading it. Therefore, He emphatically ordered the true believers:

“O true believers, the deniers may say whatever they want but you must read the *salaam* (salutations), and read it again and again!”

By the Grace of Allaah Ta'aalaa all true Muslims obey this command of Allaah with complete heart and soul and collect infinite rewards and blessings. Since this divine command to send peace and salutation is only for the true believers so it is only the true believers who will do this as Allaah Ta'aalaa has said:

فَسَلِّمُ لَكَ مِنْ أَنْصَارِ الْجَنَّابِ (الْجَنَّاب: ٩١)

“O beloved salutations upon you from those on the right hand side (*Jannati*).” (Al Qur'aan, Chapter 56, verse 91)

It is evident that sending peace and salutation to the merciful court of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is the share of the true believers, the pious people, the people on the right hand side (*Jannati*) and it is not for those of left hand side (*Jahannami*).

Hazrat Aboo Talhah (*Allaah be pleased with him*) narrates:

“One day the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came with an expression of great happiness and delight on his face. He said, “the reason for my happiness is this Hazrat Jibreel came to me and said,

فَقَالَ إِنَّ رَبَّكَ يَقُولُ أَمَا يُرِضُّكَ يَا مُحَمَّدَ أَن لَا يُصْلِي عَلَيْكَ أَحَدٌ مِّنْ أَمْكَ إِلَّا صَلَّيْتَ عَلَيْهِ عَشْرًا وَلَا يُسْلِمَ عَلَيْكَ أَحَدٌ مِّنْ أَمْكَ إِلَّا سَلَّمَ عَلَيْهِ عَشْرًا قُلْتَ بَلَى ! (نَسَائِي، مَكْحُوَّة، كَنزُ الْعَمَالِ)

He said, "Your Rabb (Creater) says, 'O Muhammad (Sallal Laahu 'Alaiehi Wa Sallam), are you not pleased by this that when any one from your *Ummah* (followers) sends one *durood* (peace) upon you then I send ten mercies upon him and when anyone from your *Ummah* (followers) sends one *salaam* (salutation) upon you and I send ten salutations upon him?" I (the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)) said, "why not, I am pleased with it." (Nasaai: 1296, Miskhaat: 928, Daarmi: 2776, Ahmad: 16477, Kanzul ummaal: 2169)

From the above *Hadees* it is proven that anyone who sends *durood* once and *salaam* once upon the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), Allaah Ta'aalaa bestows ten mercies and ten salutations on that person. In *Kanzul 'Ummaal*, it is also narrated by the same Companion that Allaah Ta'aalaa has said:

"Whoever reads peace and salutation upon you (O holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)), Me and My angels send ten times peace on him. And anyone who reads salutation on you, Me and My angels send ten times salutations on him." (2207)

It is confirmed that those who read *Durood-o-Salaam* (peace and salutations) unlimited blessings of Allaah Ta'aalaa descend on them and uncountable angels of Allaah Ta'aalaa supplicate blessings of mercy for those believers and send salutations on them.

Hazrat Ibne Wahaab (Allaah be pleased with him) says:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ سَلَّمَ عَلَيَّ عَشْرًا فَكَانَمَا إِعْنَقَ رَقْبَةً - (الشَّفَاعَةِ بِحَقِّ الْمُصْطَفَى صَفَرِ 61)

"The holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) says, "Whosoever sends ten salutations upon me it is like he has freed a slave." (Ash-Shifa Shareef, Vol. 2, pg 61)

Hazrat Aboo Bakr Siddeeq (Allaah be pleased with him) says,

الصَّلَاةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْحَقُ لِلذُّنُوبِ مِنَ الْمَاءِ الْبَارِدِ لِلنَّارِ
وَالسَّلَامُ عَلَيْهِ أَفْضَلُ مِنْ عِنْقِ الرَّقَابِ - (شَفَاعَةِ بِحَقِّ الْمُصْطَفَى صَفَرِ 61)

"Sending *durood* upon the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) wipes away the sins just like cold water extinguishes fire. And sending salutations upon the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is better deed than freeing a slave." (Shifa Shareef, vol 2, Pg 61)

Hazrat Abdul Laah Bin Masood (Allaah be pleased with him) says,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلَّهِ مَلِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُلْعَنُونَ
مِنْ أُمَّتِي السَّلَامَ - (نَسَائِي، دَارِي، مَكْحُوَّة)

"The holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) say, "Many angels of Allaah travel the earth and deliver the salutations from my followers to me." (Nasaa'ee: 1283, Daarmi: 2777, Mishkaat: 924)

The above *hadees* proves that the travelling angels look for the people who read salutations and then deliver their salutation in the merciful holy court of the holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*.

Hazrat Aboo Hurairah (Allaah be pleased with him) narrates,

قَالَ رَسُولُ اللَّهِ ﷺ مَا مِنْ مُسْلِمٍ يُسَلِّمُ عَلَىٰ فِي شَرْقٍ وَلَا غَربٍ
إِلَّا آنَا وَمَلِئَكُهُ رَبِّي يُرْدُ عَلَيْهِ السَّلَامَ - (Jilaal ul Afhaam, Vol. 25, Pg. 25)

The holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) says, "There is no Muslim in the east or west who would send salutation to me and not get a reply from me and the angels of my Allaah." (Jilaal ul Afhaam, pg 25)

The above mentioned *hadees* proves that each and every Muslim who sends salutations in the holy court of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and the angels of Allaah honor him with an answer to the salutations.

From one Quraanic *ayyat* and six holy *ahadees* it is proven that the peace and salutation is preferred and loved and by reading it we receive infinite blessings and rewards.

It is an immense cruelty to call such a sacred deed an innovation and polytheism and to stop Muslims from getting countless rewards. As far as standing respectfully with folded arms to recite salutation on the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is concerned, this is an honorable act respecting him and his respect is mandatory on us by the command of Allaah Ta'aalaa the Creator of The Universe.

Allaah Ta'aalaa says,

وَتُعَرِّوْهُ وَتُوَفِّرُوْهُ (النَّٰٰتِ: ٩)

"And respect and honor him!" - (Al-Quraan Chapter: 48, Verse: 9)

Therefore Allamah Saiyyid Ahmad Zaien Dahlaan Makki writes in his book "Durar-e-Saniyyah":

وَمِنْ تَعْظِيمِهِ ﷺ الْفَرْحُ بِلِيَةٍ وَلَادَتِهِ وَقِرَأَهُ الْمُولَدُ وَالْقِيَامُ عِنْدَ ذِكْرِهِ وَلَادَتِهِ ﷺ

"To express happiness on *Lailat-ul-Mee'aad* [the night before birth], to recount the birth events and to stand during the narration of his arrival is to respect the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)."

Allamah Usmaan bin Hasan Muhaadis Damyaati states in his booklet, "Asbaat-e-Qiyaam":

الْقِيَامُ عِنْدَ ذِكْرِهِ وَلَادَتِهِ سَيِّدُ الْمُرْسَلِينَ ﷺ أَمْرٌ لَا شَكَّ فِي اسْتِحْبَابِهِ
اسْتِحْسَانِهِ وَنُدُبِّيَهُ يَحْصُلُ لَفَا عَلَيْهِ مِنَ التَّوَابِ الْأَوْفُرُ وَالْحَيْرُ الْأَكْبَرُ لِأَنَّهُ تَعْظِيمُ
الْبَيْتِ الْكَرِيمِ ذِي الْخُلُقِ الْعَظِيمِ الَّذِي أَخْرَجَنَا اللَّهُ بِهِ مِنْ ظُلُمَاتِ الْكُفُرِ الْأَلِيَّ
الْأَيْمَانِ وَخَلَصَنَا اللَّهُ بِهِ مِنْ نَارِ الْجَهَنَّمِ إِلَى جَنَّاتِ الْمَعَارِفِ وَالْإِيْقَانِ -

"To stand during the narration of the birth of the holy Prophet ((Sallal Laahu 'Alaiehi Wa Sallam)), is an act such that there is no doubt or suspicion of it being desirable, commendable and recommended. Also, the person who stands will receive great rewards and numerous bounties because this standing is respect. Who is this respect for? It is for that magnificent Prophet (Sallal Laahu 'Alaiehi Wa Sallam) who possess great character and due to him Almighty Allaah brought us towards faith out of the darkness of polytheism and saved us from the fire of ignorance and turned us to the paradise of knowledge and conviction."

After this he presented much evidence and states,

قَدِ اجْتَمَعَتِ الْأُمَّةُ الْمُحَمَّدِيَّةُ مِنْ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ عَلَى اسْتِحْسَانِ
الْقِيَامِ الْمُذَكُورِ وَقَدْ قَالَ ﷺ لَا تَجْتَمِعُ أُمَّتِي عَلَى الصَّلَاةِ -

"Undoubtedly the people of *Ahle Sunnat Wa Jamaa'at* from the *Ummat* the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) agree

unanimously that this standing as mentioned above is commendable. And indeed the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says, "My followers will not unite on deception."

Allamah Saiyyid Jaafar Barzani mentions in his publication, *Iqdu Jawaahir*:

قَدِ اسْتَحْسَنَ الْقِيَامُ عِنْدَ ذِكْرِ مَوْلَدِهِ الشَّرِيفِ أَئِمَّةُ دُورٍ وَآيَةٍ وَدَرَيْةٍ
فَطُوبِي لِمَنْ كَانَ تَعْظِيمُهُ عَالِيَّةٌ مُرَامَةٌ وَمَرْمَاهٌ

"Most certainly those great authorities, who were highly knowledgeable assessors of traditions state it is better to stand at the time of narrating the birth of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). So glad tidings for those whose ultimate desire is the respect of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)."

Allamah A'lee bin Burhaan-ud-Deen Halabi states in his book *Insaan-ul-'Uyoon* also known as *Seerat-e-Halabiyyah*:

قَدْ وُجِدَ الْقِيَامُ عِنْدَ ذِكْرِ اسْمِهِ عَالِيٌّ مِنْ عَالَمِ الْأُمَّةِ وَمُفْتَدِي الْأَئِمَّةِ دِيْنًا
وَوَرْعًا الْإِمَامُ تَقْوَى الدِّينُ السُّبْكُى (رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ) وَتَابِعُهُ عَلَى
ذَلِكَ مَشَائِخُ الْإِسْلَامِ فِي عَصْرِهِ - (ص: 137، ج: 1، دار المعرفة، بيروت)

"Undoubtedly standing while taking the holy name of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) it has been confirmed by Imaam Taqi-ud-Deen Subki (Allaah have mercy on him) who is an esteemed scholar of this nation (*Ummah*) and in religion and piety he is the *Imaam* of the *Imaams*. Also the eminent Islamic scholars of his time follow him in regard to this standing. (*Seerat-e-Halabiyyah* Page: 137, Vol: 1)

Allamah Jamaal bin Abdul Laah bin 'Umar Makki, Hanafee Mufti of the *Hanafee* doctrine, states in his Islamic verdicts,

الْقِيَامُ عِنْدَ ذِكْرِ مَوْلَدِهِ الْأَعْطَرِ إِسْتَحْسَنَةٌ جَمِيعٌ مِنَ السَّلَفِ فَهُوَ بَذَّعَةٌ حَسَنَةٌ -

"Past scholars have unanimously declared standing during the narration of the birth of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) praiseworthy, so it is an excellent innovation."

Allamah Maulana Husain bin Ibraaheem Makki, Maalikee Mufti of the *Maalikee* doctrine says,

إِسْتَحْسَنَهُ كَثِيرٌ مِنَ الْعُلَمَاءِ وَهُوَ حَسَنٌ لِمَا يَجِدُ عَلَيْنَا تَعْظِيمُهُ

"According to many scholars this act of standing is considered praiseworthy and it is better because the respect of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is compulsory for us."

Allamah Muhammad bin Yahyaa, Mufti of the *Hamnbalee* doctrine states,

نَعَمْ يَجِدُ الْقِيَامُ عِنْدَ ذِكْرِ وَلَادَتِهِ إِذْ يَحْضُرُ رُوْحَانِيَّةُ عَنْدَ ذَلِكَ يَجِدُ التَّعْظِيمُ وَالْقِيَامُ -

"Yes, it is mandatory to stand while narrating the birth of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) because the divine spirit of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) manifests. Hence it is compulsory to respect and stand at that time."

The esteemed authority of *fiqh* and *hadees* and the *Siraaj-ul-Ulamaa*, Maulana Abdul Laah Siraaj Makki, Mufti of *Hanafiyah* doctrine says,

تُوَارِثُهُ الْأَئِمَّةُ الْأَعْلَامُ وَأَقْرَأَهُ الْأَئِمَّةُ وَالْحُكَّامُ مِنْ غَيْرِ نِكْرِ مُنْكِرٍ وَرَدَّ
رَادُولَهُذَا كَانَ حَسَنًا وَمَنْ يَسْتَحِقُ التَّعْظِيمَ غَيْرُهُ لِلَّهِ وَيَكْفُى أَثْرُ عَبْدِ اللَّهِ
ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ مَارَأَهُ الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ -

"This standing has been passed down continuously from the renowned *Imaams* and the rulers of the *Imaams* have endorsed it no one has discarded or denied it. It is therefore desirable.

And besides the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) who else is worthy of more respect? This Hadees narrated by Hazrat Abdul Ilaah Ibne Mas'ood (*Allaah be pleased with him*) is proof enough:

“Whatever is good [righteous] according to the Muslims [true believers] is also good before Allaah.”

Similarly Allamah Mufti 'Umar bin Abi Bakr Shaafi'ee, leading Islamic researcher Maulana Ahmad bin Zaien Shaafi'ee, lecturer of Masjid-e-Nabvee Maulana Muhammad bin Muhammad bin Muhammad Arab Shaafi'ee, Maulana Abdul Kareem bin Abdul Hakeem Hanafee Madani, Maulana Abdul Jabbaar Hanmabalee Basri and Maulana Ibraaheem bin Muhammad Khiyaar Husaieni Shaafi'ee Madani (*Allaah have mercy on them*) have clearly confirmed that standing is desirable and appropriate.

For more excellent research on this matter and details about all these topics see the publication “*Iqaamatul Qiyaamah*” written by A'laa Hazrat Imaam-e-Ahle Sunnat, Maulana Shaah Ahmad Razaa Khan Saahib Barelvi (*Allaah have mercy on him*).

Dear readers, all these *Imaams*, eminent scholars of Islaam and the respected Jurists of all four doctrines say standing in respect and presenting *salaam* (salutation) is desirable and appropriate. And all of them say this is for the respect of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Now if this act of standing for respect is called polytheism and innovation then that would mean respecting the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is polytheism and innovation. So what else can be said but this:

شکھرے جس میں تظمیم حبیب (صلی اللہ علیہ وسلم)
اُن نے نہب پ لعنت کیجے

*Damn that bad religion which considers the respect of the beloved Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) polytheism.*

Hazrat Haaji Imdaad ul Laah Saahib Muhaajir Makki (*Allaah have mercy on him*) says:

“If any practice involves actions that conflict with the laws of Islaam (*sharee'at*), do not deny the practice rather remove the unlawfulness from it. To deny such practices like the standing in the holy Meelaad, stops the abundance of virtues. What is wrong with someone standing respectfully to the arrival of the holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) name? When someone arrives people often stand in respect of that person so if the respected name of the master of the all worlds and its people [the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)], for whom our soul is sacrificed, is honored then what sin has been committed?” - (*Imdaad-ul-Mushtaaq*, pg of 88)

He further says,

“Surely, while standing [you] shouldn't believe it is for the birth but there is no harm to believe it is for the possibility of the arrival of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) because the World of Creation (*Aalam-e-Khalq*) is restricted by time and space but the World of Command (*Aalam-e-Amr*) is free from both. Hence the arrival for this bless personality [the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)] is possible.” - (*Imdaad-ul-Mushtaaq*, pg 56)

See here Hazrat Haaji Saahib says that to prohibit the act of standing in holy Meelaad is to repel an abundance of goodness/blessing because it is the respect of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). And there is nothing wrong in keeping this belief that he manifests at the time of standing

because he can come. Now if one declares standing in Meelaad polytheism and innovation than that one is calling an abundance of blessing polytheism and innovation and what should we call such a person? And who will consider such a person a leader and spiritual guide?

لو آپ اپنے دام میں صیاد آ گیا
الْجَهَا هے پاؤں یار کا زلفِ دراز میں

The foot of the beloved has entangled in the hair of the friend, now see the hunter has come in its own trap.

First Doubt

“Some people say the respected Companions did not read salutation this manner therefore it is an innovation.”

In reply, I would like to say that if this is the case that all those practices not done by the respected Companions are innovations then what about the form of the books of holy Qur'aan today, for example on colourfully decorated pages, printed by various methods with diacritical signs, translations, footnotes, interpretations etc. Also today's form of the books of *Ahaadees* including their explanations, the books of jurisprudence (*Fiqh*), fundamentals of jurisprudence, course books etc. As well as the form of today's religious schools, their method of teaching, class time tables, examinations, distribution of certificates, monthly and annual collection of donations, teachers' salaries etc. And the manner in which gatherings for preaching are held today along with the form of today's masaajid, salaries of the *imaam*, the *mu'azzin* and the committees and furthermore the manner of the journey of today's *Hajj* pilgrimage. Similarly there are so many other practices. Did the Companions (*Allaah have mercy on them*) do all of this? Was all of this present at their time?

No, absolutely not. So then those who deny peace and salutation should also call all the forms of these things innovations. And they should give speeches against them, print posters and try to eliminate them in every possible way. Why are they obsessed with only one thing that is Meelaad Shareef and standing for salutation?

Keep in mind, that if this manner (of Meelaad Shareef and standing for salutation) was established by the respected Companions then it would have been either mandatory or *sunnat* (prophetic tradition). And we don't call it mandatory or *sunnat*. According to us reading salutation in this manner is *mustahab* (desirable). And a *mustahab* act is one that is considered good by the true Muslims like this saying of the holy Prophet (*Sallaal Laahu 'Alaiehi Wa Sallam*):

مَازَاهُ الْمُسْلِمُونَ حَسَنَا فَهُوَ عَنْدَ اللَّهِ حَسَنٌ - (مناجاة المدرک)

“Whatever is good [righteous] according to the Muslims [true believers] is also good before Allaah.”
(Ahmad: 3600, Al-Mustadrik: 4465)

Second Doubt

Some people say that the position of standing with arms folded is for worshipping of Allaah meaning that this form is specifically for *salaat* therefore standing in this manner for anyone other than Allaah is polytheism.

In reply to matter, it is absolutely absurd, unjustified and based on ignorance. Otherwise it would also be polytheism to sit in front of any respectable person in the manner of *At tahiyyaat* as this position is also of *Salaat*. Furthermore, it should also be polytheism to stand in front of anyone with our arms by our

sides because this position is also of Salaat. As after getting up from *Rukoo'* before going to *Sajdah* we have to stand by with our arms by our sides.

What are all these objections about the positions of *salaat*? Our *salaat* is not even complete until we read salutation on the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) It is a strange thing that reading salutation in the standing position of *salaat* is called polytheism and yet it is mandatory (*waajilb*) to read salutation in *salaat* in *At tahiyyaat*.

The reality is that being in a position of worship is not worshipping until there is an intention of worshipping and the one being worshipped is considered worthy of worship. Just staying hungry is not fasting (*saum*). It is only fasting when there is an intention of worshipping.

I feel that at this point it is necessary to explain the definitions of worshiping (*Ibaadat*) and respecting (*ta'zeem*) and to differentiate between them so that Muslims can easily understand the issue.

Worship and Respect

Worshipping (*Ibaadat*) is to believe someone has the qualities of being worthy of worship and godliness and with an intention of worshipping pay respect accordingly.

Respecting (*ta'zeem*) is to accept a prophet, saint, spiritual guide, teacher, mother, father or any other respectable and honorable person and with the intention of paying respect only honor them without considering them worthy of worship or

having any godly attributes. This is only respect not worship.

With this belief to worship in any form anyone beside Allaah will not be allowed, instead it will be polytheism. But any form of respect cannot be polytheism. Yes, it can be forbidden (*haraam*) and disliked (*makrooh*) for example, *Rukoo* and *sajdah* because we have been stopped from it. But it is absolutely allowed to sit in the form of *At tahiyyaat* in the posture of *Tashahhud* in front of a pious person or to stand respectfully on their arrival. And it is definitely allowed, to stand up respectfully and read *durood* and salutation on the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). This has not been stopped anywhere, instead its proof is present in the books of *Ahaadees* and the books of Jurispudence (*Islaamic Law i.e. Fiqh*).

Therefore Hazrat Umar Faarooq-e-'A'zam (*Allaah be pleased with him*) narrates:

نَحْنُ عَنْدَ رَسُولِ اللَّهِ ﷺ ذَاتِ يَوْمٍ أَذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الشَّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرَفُهُ مِنَ الْأَحَدِ حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسْنَدَ رُكْبَتِيهِ إِلَى رُكْبَتِيهِ وَوَضَعَ كَفَيْهِ عَلَى فَحْدَيْهِ أَنْ (بخاري و مسلم و متفق عليه)

"One day we were present in the honor of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) when suddenly a man came whose clothes were extremely white, his hair was very black and he had no signs of travelling etc, none of us recognized him. Until he sat down with his knees towards the knees of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). He placed both his hands on his thighs meaning he sat in the position of *At tahiyyaat*." - (*Bukhaari, Muslim: 93, Miskhat: 1, Nasaa'ee: 4993*)

Hazrat 'Umar (*Allaah be pleased with him*) says, "that person asked a few questions and the holy Prophet (*Sallal Laahu 'Alaiehi Wa*

(Sallam) replied to them. When he left the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, "that was Jibra'eel-e-Ameen who had come to teach you your religion."

See the beloved and the chosen angel, like the trust worthy Jibra'eel, sat on his knees (in the manner of *At tahiyyaat*) in the court of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) to teach the Nation (*Ummah*) of Mustafaa (*Sallal Laahu 'Alaiehi Wa Sallam*) that it is allowed to sit on knees in the presence of a great personality chosen by Allaah. This is not worshipping but it is respect and honor. Otherwise it would have to be said that the trustworthy Jibra'eel committed polytheism by worshipping the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). (Allaah forbid!)

See sitting in that manner (of *At tahiyyaat*) in the court of Almighty Allaah is worshipping and to sit in the presence of the prophets and the friends of Allaah is respect and honor. Only the posture is the same but one is worshipping and the other is respecting and the thing that differentiates them is only intention (*Niyyat*).

Hazrat Aboo Sa'eed Khudree (*Allaah be pleased with him*) says,

When *Banu Qureizah* (the Jews of Madinah) were surrounded (by the people of the holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*) for twenty-five days they agreed on the decision of Hazrat Sa'ad bin Ma'aaz. (Because Hazrat Sa'ad was their comrade, they thought that he will try to release them by favoring them) So the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) called Sa'ad (*Allaah be pleased with him*). When he came he was riding on a donkey.

فَجَاءُ عَلَى حِمَارٍ فَلَمَّا دَنَّا مِنَ الْمَسْجِدِ قَالَ رَسُولُ اللَّهِ ﷺ لِلْأَنْصَارِ

فُوْمُوا إِلَى سَيِّدِكُمْ ! (بخاري و مسلم و مسلمون و بودا و مسلمون)

When he came near the Masjid the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said to *Ansaar* (the people of Madinah), stand up for your leader. (*Bukhaari*: 4121, *Muslim* 4596, *Miskhaat*: 4695)

See in this *Hadees* the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) gave the order himself to the *Ansaar*: "stand for your leader!". Those who are the deniers of standing for respect say that Hazrat Sa'ad (*Allaah have mercy on him*) was sick, he had wounds on his shin; he could not get off the donkey by himself. Due to this the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) ordered the people to get up and take him off. But their saying is not correct because to take him off the donkey one or two people were enough. What was the need of ordering the whole nation? And with the words of the *Hadees*: *إِلَى سَيِّدِكُمْ* "stand up for your leader", it can be clearly known that this standing up was only done for the reason of leadership. Not for illness and because Hazrat Sa'ad (*Allaah be pleased with him*) was the leader of the *Ansaar* therefore, the *Ansaar* were specially ordered.

Hence Hazrat Imaam Navavi states in reference to this *Hadees*,
فِيهِ أَكْرَامُ أَهْلِ الْفَضْلِ وَتَلَاقِيْهِمْ وَالْقِيَامُ إِذَا قَبَلُوا وَاحْتَجَ بِهِ الْجَمْهُورُ . (جاشیہ مشکوٰۃ صفحہ 344)

"In this there is a clear evidence to stand for respect at the time of meeting the people of distinction. And the majority take this as evidence." - (*Footnotes of Mishkaat*, pg 344)

Hazrat Shaah Abdul Haqq Muaddid Dehlvi (*Allaah be pleased with him*) in reference to this *Hadees* quotes Allamah Taiyyibi:
اجماع کردہ اند جمایر علماء میں حدیث بر اکرام اہل فضل از علم باصلاح باشرف بقیام و امام محبی السنی حجی الدین نووی رحمۃ اللہ علیہ گفتہ کہ ایں قیام مرائب فضل را وقت قدوم آور دن ایشان مستحب است و احادیث دریں باب وودیافتہ درونی ازاں صریح اچیز کے صحیح نہ شدہ (ابو الفتح المدعیات صفحہ 4/28 جلد 4، مطبوعہ نول کشور، لکھنؤ 1934ء)

In this Hadees there is a consensus and unity among majority of the scholars for standing in respect for the people of knowledge, excellence and nobility. The reviver of the traditions Imaam Navavi (*Allaah have mercy on him*) says, "At the time of arrival of distinctive people it is desirable to stand. Since there are Ahadees in favors of it but there are absolutely no hadees which are against it." - (*Ash'i'atul Ima'aat*, pg 2, vol 4)

Hazrat Aa'ishah (*Allaah be pleased with her*) mentions:

قَامَ إِلَيْهَا فَأَخَذَ بِيَدِهَا فَقَبَّلَهَا وَأَجْلَسَهَا فِي مَجْلِسِهِ وَكَانَ إِذَا دَخَلَ عَلَيْهَا قَامَتْ إِلَيْهِ فَأَخَذَ بِيَدِهِ فَقَبَّلَهُ وَأَجْلَسَهُ فِي مَجْلِسِهِ۔ (ابوداؤ، مکہۃ، ترمذی)

"When Hazrat Faatimah Zahraa (*Allaah be pleased with her*) would come in the presence of the holy Prophet (*Sallaal Laahu 'Alaiehi Wa Sallam*), he would stand up for her, kiss her and seat her in his place. And when the holy Prophet (*Sallaal Laahu 'Alaiehi Wa Sallam*) would go to her then she would stand up for him (*Sallaal Laahu 'Alaiehi Wa Sallam*), kiss him (*Sallaal Laahu 'Alaiehi Wa Sallam*), and seat him in her place." - (*Miskhat*: 4689, *Abu Dawood*: 5217, *Tirmizi*: 3872)

From this *hadees* it is proven that if an elderly person stands up to shows kindness to a younger and a younger shows respect to an elder by standing then it is allowed and this has been proven by the actions of the holy Prophet (*Sallaal Laahu 'Alaiehi Wa Sallam*).

Hazrat Aboo Huraiyerah (*Allaah be pleased with him*) states that the holy Prophet (*Sallaal Laahu 'Alaiehi Wa Sallam*) would sit and talk with us in the *Masjid*:

فَإِذَا قَامَ قُمْنَا قِيَامًا حَتَّى تَرَاهُ قَدْ دَخَلَ بَعْضُ بَيْوْتَ أَرْوَاجِهِ۔ (مکہۃ)

And when he would stand up then we would also stand and would remain standing until he would enter the house of one

of his wives." - (*Mishkaat*: 4705)

From these narrations it is clearly proven that standing for respect is permissible. Therefore, how can it be prohibited, polytheism and innovation to stand for the holy Prophet (*Sallaal Laahu 'Alaiehi Wa Sallam*).

The respectable Islaamic Jurists say at the time of visiting the holy mausoleum of the holy Prophet (*Sallaal Laahu 'Alaiehi Wa Sallam*) when the salutation is being **يَقْفُ كَمَا يَقْفُ فِي الصَّلَاةِ** read we stand up and read salutation in the honor of the holy Prophet (*Sallaal Laahu 'Alaiehi Wa Sallam*) like you stand respectfully during Salaat with folded arms. (*Fataawaah Aalamgeeri Kitaabul Hajj*, Page: 265)

Third Doubt

The holy Prophet (*Sallaal Laahu 'Alaiehi Wa Sallam*) said:

لَا تَقْرُمُوا كَمَا تَقْرُمُ الْأَغَاجِمُ۔ (مکہۃ باب الْقِيَامِ، ابوداؤ)

"Do not stand in the way the non Arab people stand." - (*Miskhaat*: 4700, *Abu Dawood*):

Some people that based on this *hadees* it is prohibited to stand.

Reply: The majority of the Scholars say regarding this *Hadees* that the prohibition is not for standing up but is for staying standing like the way of the non-arabs. Because the courtiers of the non-arab kings were not allowed to sit, rather when in the presence of a king they were compelled to remain standing with their arms folded and heads bowed down.

Likewise it has been narrated:

لَا يَلْعُجَ أَحَدُكُمْ كَمَا يَلْعُجُ الْكُلْبُ - (ابن ماجه، ثقة الأئمّة صفحه 370)

"None of you should drink in the way a dog drinks." - (Ibne Maajah: 3431, Fath ul Kabeer pg 380, vol 3)

This does not mean that no one should drink but the meaning is not to drink like a dog. Similarly, the meaning of the previous Hadees does not forbid one to stand. We are forbidden to stand like the non-arab courtiers and this has been declared forbidden by the respected Islaamic Jurists and without any doubt it is forbidden.

Hence the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

مَنْ سَرَّهُ أَنْ يَنْتَهِيَ الْرِّجَالُ قِيَامًا فَلِيَتَبَوَّءْ مَقْعَدًا إِنَّ النَّارَ

"Whoever likes that people should stay standing in his presence should prepare his abode in hell." (Tirmizi: 2755, Mishkaat: 4699)

Fourth Doubt

Hazrat Anas (Allaah be pleased with him) says That even though the respected Companions use to consider the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) their most beloved but when they would see the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam):

لَمْ يَقُومُ مُؤْلِمًا يَعْلَمُونَ مِنْ كَرَاهِيَّةِ لِذَلِكَ - (مکہۃ باب القیام، ترمذی)

They would not stand because they knew that the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) does not like it." - (Mishkaat: 4698, Tirmizi: 2754)

So from this Hadees it is understood that the holy Prophet

(Sallal Laahu 'Alaiehi Wa Sallam) did not like standing up for respect.

Reply: This dislike was due to the holy Prophet's (Sallal Laahu 'Alaiehi Wa Sallam) nature meaning due to humility and politeness. He did not like that whenever his Companions would see him; they would stand because there was formality in it. Personal dislike is something different. Divine and Shar'ee dislike is separate therefore, the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to his Companions, "Do not give me honor over Yuunus bin Mati (Salutation on him)!" His saying this was only due to humility and even though it is proven from the clear text of Qur'aan and the hadees that he is *Saiyyid-ul-Mursaleen* (The leader of all the Prophets) and the most excellent of the prophets.

His (Sallal Laahu 'Alaiehi Wa Sallam) saying is,

مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ

"Whoever shows humility for Allaah's sake, Allaah elevates him." (Ibne Maajah: 4176, Ahmed: 11747, Kanzul Ummaal: 5727)

The holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) showed humbleness and politeness for Allaah and the Almighty Allaah gave him such elevation and excellence that till the Day of Judgment the whole world will keep on talking about his excellences and grandeur. And till the Day of Judgment his servants will keep standing in his presence with folded arms and will keep sending the gifts and offerings of peace and salutation.

رہے گا یونہی ان کا چرچا رہے گا
پڑے خاک ہو جائیں جل جانے والے

"His praise will continue like this forever, even if the enviers burn to ashes."

Fifth Doubt

People think standing during narration of the birth of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is necessary and important. And it is not allowed to take any desirable (*Mustahab*) act and make it necessary (*waajib*) or to take any unimportant act and make it important. Therefore they say standing is unlawful.

Reply: If someone always does good or desirable (*mustahab*) acts it does not mean that those actions are necessary (*waajib*) or obligatory (*Farz*) because regularity is not a sign of being necessary. Like if a person regularly read *tahajjud salaat* or *Chaahst Salaat* then would it be permissible to say that this person considers *Tahajjud* and *Chaahst salaat* necessary and obligatory? Not at all, rather this is a slander on him. And it would be an unlawful attack on his intention.

Remember it is desirable and appreciated if actions are regularly and punctually performed. The holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said,

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ - (بُخَارِي، بُكْهَارِي)

“To Allaah Ta'aalaa that action is loved which is regularly done even if it is a little.” - (*Bukhaari*: 6462, *Mishkaat*: 1242, *Kanzul Ummaal*: 5398, 5473)

It is proven by the holy Qur'aanic, the *Ahaadees*, the respected great Imaams of all the four doctrines, the respected Jurists and the Scholars of Islaam that it is desired (*mustahab*) and appropriate (*mustahsan*) to stand up with folded arms and read peace and salutation, also it is a cause of great blessing and mercy and a source of rewards and bounties.

After all these replies we hope the honest people will truly realize the greatness and importance of Meelaad Shareef and standing respectfully to read peace and salutation. Along with this realize the ignorance and religious persecution (*ta'assub*) of those people who say doing Meelaad Shareef and standing while reading salutation is polytheism and innovation. And the wickedness to call those who stand respectfully polytheists and innovators and say their worship will not be accepted. (*Allaah Forbid!*)

Peace and Salutation on the holy Friday

Hazrat Aboo Dardaa (*Allaah be pleased with him*) says,

قَالَ رَسُولُ اللَّهِ ﷺ أَكْثِرُوا الصَّلَاةَ عَلَى يَوْمِ الْجُمُعَةِ - (ابن ماجه، جلاء الافهام صفحه 73)

“The holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, “On the day of Friday read a lot of peace and salutation on me.”
(Ibne Maajah: 1085, Nisaa'ee: 1375, Jilaa ul Afhaam, pg 73)

Hazrat Abdul Laah Bin 'Umar (*Allaah be pleased with him*) says,

أَكْثِرُوا مِنَ السَّلَامِ عَلَى نَبِيِّكُمْ كُلَّ جُمُعَةٍ - (شفاء شریف صفحه 64)

“On every Friday read a lot of peace and salutation on your holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).” - (*Shifaa Shareef*, pg 64, vol 1)

Pay attention in both *Ahadees* the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the respected Companions give the order to read peace and salutation abundantly every Friday therefore it is a prescribed *sunnat (Masnoon)* to read peace and salutation on Fridays.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“All Praise to Allaah who is the Lord of all the Worlds!”

To learn the truth of reading Durood Shareef after before and 'Azaan read my respected father Hazrat Khateeb-e-Pakistan's (*Allaah have mercy on him*) book: 'Anwaar-e-Risaalat' and my booklet: 'Azaan and Durood Shareef'. Kaukab-e-Noorani Ra Ahmad Shafee.

I Wish...

How nice would be if these people who prohibit Muslims from virtuous deeds like celebrating Meelaad Shareef, standing respectfully and reading salutation and label them polytheists and innovators, instead would make an effort to diminish sinful acts like drinking, gambling, adultery, stealing, bribing, lying and backbiting.

But how can we have such expectations from them when the arrows of their words and pens are only for violating the righteous emotions of Muslims. May Allaah Ta'aalaa protect the Muslims from every deviation, **أَمِين: بِحَمْدِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** Aameen, with the blessings of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

Servant of Ahle Sunnat
Muhammad Shafee Okarvi
(Ghufira Lahu) (May Allaah grant him forgiveness)
Karachi
1957

Respected Readers

Who are familiar with the Arabic language will know that the words “meelaad” (birth) and “eid” are only used for Allaah’s creation. I feel like laughing at the intellect and comprehension of those people who say it is polytheism (*shirk*) to celebrate Eid Meelaad. Have they not read the Qur'aan? It is clearly described in the holy Qur'aan for Almighty Allaah:

“*Lam yalid wa lam yoolad*”

لَمْ يَلِدْ وَلَمْ يُوْلَدْ

Without any doubt, *meelaad* (birth) is only recognized for a creation. Those who celebrate the *meelaad* (birth) of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) are publicly announcing and expressing the belief that they consider the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) a creation. Those who celebrate the Meelaad are not committing polytheism rather they are cutting the roots of polytheism (*shirk*).

The holy Qur'aan is the word of Almighty Allaah and it is not without an explanation of *meelaad* (birth). The complete meelaad of human race is mentioned in the Qur'aan. The meelaads of Hazrat Aadam, Hazrat Hawwaa, Hazrat Ibraaheem, Hazrat Moosa, Hazrat Maryam and Hazrat Ieesaa (*Salutation on them*) are all mentioned in the Qur'aan.

In the chapter Maryam, Allaah's Salutation to a prophet on the day of his birth is clearly mentioned. There is a special importance for the day of birth of a prophet which is why it is mentioned in the Holy Qur'aan. In the famous book of sacred *ahaadees*, *Tirmizi Shareef* there is a entire chapter titled “Meelaad-un-Nabee (*Sallal Laahu 'Alaiehi Wa Sallam*).” Deniers of the the Meelaad,

forget strong evidence, don't even have so-called evidence while there are hundreds of old and new books with excellent evidence in favour of celebrating the Meelaad.

When discussing any personality the first thing mentioned is the day and location of his birth (i.e. *meelaad*.) There is a sacred *hadees* of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) present where he says he was born on Monday therefore he (*Sallal Laahu 'Alaiehi Wa Sallam*) also tells his own meelaad.

The deniers of the Meelaad say that the Companions of the Prophet (*Allaah be pleased with them*) did not celebrate Eid-e-Meelaad in this manner discussed so why should we? Firstly, to this I would like to say to them: do they only do those things that the companions of the Prophet did? And that too in the same way the companions did?? Certainly it is not like this. Yet why is their objection only for celebrating Meelaad? Secondly, with complete honesty and full accountability, can they give use any real law or evidence that any thing not done by the Companions cannot be done at all? When there is no such law or evidence then all that can be said is that it is nothing more the ignorance and stubbornness of those who deny the celebration of *Eid-e-Meelaad*.

Additionally the word *eid* is explained in the chapter *Al-Maa'idah* of the holy Qur'aan. The word *eid* is associated with happiness and the arrival of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is the greatest happiness for this universe. In the joy of *Meelaad-un-Nabee* (*Sallal Laahu 'Alaiehi Wa Sallam*) to decorate with lights, wave flags, stand respectfully and read peace and salutations are the traditions of Almighty Allaah. Also processions (*Juloos*) and slogans of “*Yaa Rasool Allaah!*” (Sallal Laahu 'Alaieka Wa Sallam) for the joy of the Prophet's arrival is proven by the

Companions of the Prophet and this hadees is present in *Muslim Shareef*. But then those who consider “*Eid-ul-Watani*” (Independence Day) lawful and accordingly put up lots lights, arrange gatherings and organise all kinds of celebrations what would they know what a great and important happiness *Eid-e-Meelaad-un-Nabee* (*Sallal Laahu 'Alaiehi Wa Sallam*) is? The truth is Allaah Ta'aalaa does not guide the transgressor. True believers should beware and not become victims of the deviated propaganda of these transgressors, the enemies of religion. Celebrate *Eid Meelaad-un-Nabee* with more enthusiasm and receive the unlimited bounties and blessings of Almighty Allaah. For more details on Meelaad Shareef see my book, “*Islaam's First Eid*.”

This booklet “*Barakaat-e-Meelaad Shareef*” was written 55 years ago by my respected father Khateeb-e-A'zam Hazrat Maulana Muhammad Shafee Okarvi (*Allaah have mercy on him*). More than two hundred editions have been published in Urdu. This English translation was done by S.Y.Z. Qaadiri and her daughter. May Almighty Allaah bless them with abundant reward. If there are any real mistakes in this translation please inform us, *Jazaa kumul Laahu Ta'aalaa!* جزاكم الله تعالى

Faqeer: Kaukab Noorani Okarvi
(Ghufira Lahu)

Karachi 2012

EID MEELAAD UN NABI

(*Sallal Laahu 'Alaiehi Wa Sallam*)

MUBAARAK

Lets celebrate the birthday of our beloved holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with immense love and devotion

Allaah Kareem's last and beloved holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)'s birthday celebrations include putting decorative lighting, waving flags, while standing in respect with folded hands sending peace and salutations (*Durood o Salaam*), arranging celebratory gatherings about the holy Prophet's arrival in this world, greatness and excellences of his distinguished blessed life (*Seerat of the Prophet*), distributing sweets and sweet drinks (*Sharbat*), to participate in processions and rallies, and greeting Eid Meelaad un Nabee to each other, emotionally and loudly to call out *Yaa Rasoolal laah!*, (*Sallal Laahu 'Alaiehi Wa Sallam*) (*na'ray lagaanaa*) these no doubt are all very auspicious and virtuous acts. Celebrating Eid Meelaad un Nabee along with these good deeds make an effort to do all these also in this whole month of Rabi-ul-Awwal, especially during

1st Rabi-u-Awwal to 12th Rabi-ul-Awwal

- In every Sunni Masjid and in every Sunni house recite either 12 Parts (*Paarah's*), or 12 Chapters (*Soorah*), or 12 portions of Quraanic chapter (*Rukoo'*) of the holy Qur'aan every day. And through its correct translation and interpretation try to understand its meaning and promise to act upon it.
- Send peace and salutations (*Durood o Salaam*) on the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) as much as possible.
- Keep a voluntary (*nafli*) fast on Monday. Once when the holy Prophet was asked about fasting on a Monday, said, “I keep fast on this day because I was born on this day, and the first revelation which came to me was on a Monday”. (*Muslim Shareef*)
- According to your capacity feed a few poor and needy people.

- ◆ Pay the expenses for a poor person's wedding, or arrange clothes or some other necessities of life for any helpless widow or person.
- ◆ Pay the expenses for a poor and deserving student's education, or pay expenses of at least one child in a religious school (*Deeni Madrasah*) until he becomes a true religious scholar (*Aalim e Deen*).
- ◆ Make arrangements for any poor patient's medicine, or at least visit a sick person in your neighborhood or family.
- ◆ Due to any worldly reason if anyone's relation is broken with any relative or Muslim brother then in rejoicing Eid Meelaad un Nabi (*Sallal Laahu 'Alaiehi Wa Sallam*), try to be the first to reconnect.
- ◆ If we have any religious, social or human rights of anyone on us, then on this happiest occasion of Eid Meelaad un Nabi (*Sallal Laahu 'Alaiehi Wa Sallam*) we should try to do our best to fulfill it.
- ◆ If a needy person has taken loan from us, then just for Allaah Kareem and Rasool e Kareem (*Sallal Laahu 'Alaiehi Wa Sallam*)'s pleasure and for their sake, according to our ability and capacity, either forgive the entire loan or some portion of the loan, or at least increase the return time of the loan.
- ◆ Meet the non-Muslims whom you know, give them a small gift along with a small book either of introduction to Islaam or on virtues and excellences of the holy Prophet. Or at least verbally inform them about the teachings of Islaam and about the greatness of the holy Prophet.
- ◆ Plant a tree in your house, town or estate, the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, that, "When a Muslim plants a tree, till the time people will eat its fruits, and sit under its shade, till that time it will be continuous charity (*Sadaqah-e-Jaariyah*) for that person." Nowadays planting a tree is also beneficial for the betterment of the environment.

Maulana Okarvi Academy (Al A'lami)

Note: Please do not forget to take care of the banners, posters, flyers, badges and flags from being torn and thrown, also the tabarruk (food/drink) has to be respected. So be careful and try not to become the cause of disrespect in any way.