

Yes, Milad Celebration is Commendable (Point by Point Reply to Majlis-ul-Ulma)

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PREFACE

With Praise to Allah Subhanahu Wata'ala and Salaat-o-Salaam upon the Saviour of sinners, Ahmad-e Mujtaba, Hazrat Muhammad Mustafa (sallal laahu alaihi wasallam), the Mercy unto mankind, we are witnessing a milestone in the achievement of a well-researched reply to the opponents of Meelad celebrations.

The latter part of this Century saw the ever escalating opposition to the globally accepted celebration, which was always the opportunity for Muslims to flaunt their Islamic ideology and identify to the other religions on this sacred and respectable occasion.

Furthermore, it caused people from family-level to community level to attend an Islamic gathering in their own locality which fostered love and neighbourly ties. Overall, it was a platform for Muslim unity and an opportunity to entrench teachings from the Holy Quran and the authentic Traditions.

The spiritual perspectives and values are inestimable.

Moulana Abdun Nabi Hamidi has done service to a great cause. Despite his linguistic handicap (the writer is Urdu speaking), this booklet deals with the subject in a clear and systematic way.

May Allah Subhanahu Wata'ala always inspire him and bless him with increased resources and the ability to be of service to Islam.

Aameen. Summa Aameen.

Moulana Sayed YusufSaaberi Chisty SocietyLenasia. Johannesburg

THREE NECESSARY CLARIFICATIONS

Before I begin answering those objections which the organisation, Majlisul Ulema, has written against the celebration of Meelad, I feel it necessary to first clarify three important issues. These are:-

1. With reference to the Meelad celebration, only those celebrations or acts are recognised which discuss the Seerat-un-Nabi or noble life of Rasoolullah (sallal laahu alaihi wasallam). In such a celebration a session of Naat (Poems in praise of Rasoolullah - sallal laalhu alaihi wasallam) recitals take place, people are fed, and a sincere effort is made to fill the hearts of Muslims with the love of Rasoolullah (sallal laahu alaihi wasallam).
2. For the permissibility of Meelad celebrations, we have never meant that one should fix a particular day or night for the Meelad and believe that Meelad is not Ja'iz (permissible) on any other date. It is our view that whosoever does such an act does so out of ignorance because the love and the relation to the Holy Prophet (sallal laahu alaihi wasallam) demands that one should always mention him continuously. Yes, we do say that to mention him in the month of his birth should be increased so that the people could arrange gatherings and congregations to refresh the memories of the Nabawi period. By doing so, the message of the Deen could reach the audience in a strong way through these gatherings.
3. Thus, the gatherings of Meelad-un-Nabi are indeed a great means for calling people towards Almighty Allah. This is a golden opportunity which should not be wasted at any cost. It is, therefore, compulsory on the lecturers that they

should teach people about the virtues, excellences, character, Adab, life, dealings and worship of the Holy Prophet (sallal laahu alaihi wasallam). The masses should be invited towards good deeds, success and the fear of Shirk (polytheism), evil, Bid'at and Fitna (mischief) should be instilled in them.

With the blessings of Allah Ta'ala this had always been the tradition or way of our life. We wish to say in no uncertain terms that the purpose of these gatherings are not to merely gather the masses and demonstrate our collectivity. Rather, these functions are the means of achieving great and virtuous objectives.

The Majlisul Ulema have dropped bombs of abuse and unnecessary scandalous accusation in their booklet. Many statements were made which do not make sense to the people of knowledge and wisdom. We will not elaborate much about these in our discussion but we will try to briefly cover them towards the end of our treatise.

We will begin our subject by firstly making the readers aware of the 17 points which the Majlisul Ulema had so erroneously presented in their objections. What are their 17 points?

FACTORS WHICH MAKE THE CUSTOMARY MOULOOD CELEBRATIONS UN-ISLAMIC ACCORDING TO THE MAJLISUL ULAMA

There are many wrongs and evil attendant to the present forms of celebrating Meelad. These are as follows:

1. The Compulsory Nature assigned to Meelad by its votaries.
2. The Practice of Qiyaam or standing in reverence when the Salaami or Salawaat is recited.
3. Meelad functions regarded as being of greater importance than Salaat in Jamaat.
4. Qawwali - Music at Meelad functions.
5. Reciting of verses which transgress the limits of legitimate praise, thus assigning a position of Divinity to our Nabi (sallal laahu alaihi wasallam).
6. The congregation of various types of people such as Fussaaq (open and rebellious sinners), immoral people with evil intentions, etc.
7. Singing at these functions by young boys and girls.
8. Intermingling of the sexes at such gatherings.
9. Salaat and its performance by Jamaat neglected on a mass scale.
10. Abstention from the command of Amr Bil Ma'roof Nahy anil Munkar when these become necessary at these functions.
11. Israaf or waste of money is unnecessary ventures.
12. Soliciting public funds for the upkeep and organisation of these functions.
13. Tashab'uh Bil Kuffaar.
14. Maintaining a custom which was originated by irreligious persons.
15. Reviling and branding as unbelievers and heretics those who do not participate in these functions.
16. Regarding the distribution of sweetmeats as essential to these functions.

17. The belief that the soul of our Nabi (sallal laahu alaihi wasallam) presents itself at these functions.

It is clear that Majlisul Ulema have made several attacks on "The present form of celebrating Meelad". Before we answer each of these 17 points it is important to explain the present manner in which the Meelad is celebrated. The present manner or form in which Meelad is celebrated consists of the recitation of the Holy Quran, praises of the Holy Prophet (sallal laahu alaihi wasallam) in the form of Naats and educational lectures, charity, feeding and Salaatu Salaam which is respectfully recited in the standing position. All the above-mentioned practices are tangibly proven by the great Mohaddithin and pious personalities of Islam who are accepted as authorities amongst us and belong to the school of thought whom even the members of Majlisul Ulema claim to follow. References will be given in the discussion wherever necessary.

REPLY TO THE 17 OBJECTIONS POSED BY MAJLISUL ULAMA

FIRST OBJECTION

Meelad celebration is declared as Haraam and an evil Bid'at because of the following reasons:

1. The compulsory nature assigned to Meelad by its votaries.
2. It was completely unknown to the Messenger of Allah, his noble Sahabah and the great Jurists and Ulema of Islam (pg.12).

OUR ANSWER

1. No Sunni Muslim believes that Meelad celebration is compulsory. We believe that the Meelad celebration is Mustahab (recommended). Alamma Ismail Haqi (radi Allahu anhu) quotes in "Tafseer Ruhul Bayaan": "Imam Jalaaluddin Suyuti has said that it is Mustahab for us to celebrate Meelad of the Holy Prophet (sallal laahu alaihi wasallam) as to thank Allah". (Ruhul Bayaan, Vol. 9, pg. 56). Majlisul Ulema claims that Meelad is not even Mustahab (pg. 12).

I could present many facts to prove that the Meelad celebration is Mustahab, but would prefer to leave you, the reader, with the view and belief of the great Imam Suyuti (radi Allahu anhu). Let us see what Fatwa Majlisul Ulema will give on Imam Jalaaluddin Suyuti (radi Allahu anhu)!

CHALLENGE

If Majlisul Ulema is honest in their claim that the Ahlus Sunnah Wa Jamaah believe that Meelad celebration is necessary, then they must show us the proof of who wrote that?

2. It is true that in the time of Rasoolullah (sallal laahu alaihi wasallam), the period of the Sahabah and in the period of the Tabi'in, Meelad was not celebrated as it is done in the present form. But the Holy Prophet (sallal laahu alaihi wasallam), Sahabah or Tabi'in did not prohibit it as well. This is an accepted principle of Shari'ah that the performance of something is proof of Jawaaz (permissibility), and not doing it is NOT the proof of its prohibition. The same principle has been explained by Moulana Ashraf Ali Thanvi in "Nashrut-Teeb", pg.87, published by World Islamic Publishers, Delhi. Your claim that the Sahaba did not celebrate Meelad is destroyed by your own leader! In fact, this style of argument is childish and not academic. Please try to find some other proofs so that you may be heard!

The Holy Prophet (sallal laahu alaihi wasallam), the Sahabah and the Tabi'in did not have Ijtima, Ghust, forty days or Shab Ghuzari. The present form of "Tableegh" activities are completely unlinked with Rasoolullah (sallal laahu alaihi wasallam), the Sahabah, Tabi'in and Jurist Imams (radi Allahu anhum). Following the same principles, why don't you also regard these "Tableegh" related activities as Haraam? I suppose that you have taken Shari'ah as your slave-girl,

therefore, Shari'ah must give ruling according to your desire. Allah forbid!

SECOND OBJECTION

The Meelad celebration is declared as Haraam and an evil Bid'at by Majlisul Ulama due to the following reasons:-

1. The practice of Qiyaam or standing in reverence when the Salaami or Salwaat is recited.
2. The votaries of Meelad believe that it is Fardh (compulsory) to make Qiyaam (standing) during these Meelad functions.
3. They proceed further to commit an act of extreme gravity by branding as Kaafir the one who does not make this Qiyaam in the Meelad celebration.
4. Kitaabs written by the votaries of Moulood ambiguously state that the one who does not make Qiyaam (standing) is a Kaafir.
5. Hazrat Anas (radi Allahu anhu) narrates the following Hadith: "There was none whom the Sahabah loved as much as Rasoolullah (sallal laahu alaihi wasallam). When they saw Rasoolullah (sallal laahu alaihi wasallam), they did not stand because they knew that he detested this (practice of standing)". (Tirmizi ; Musnad Ahmed) (pg. 12) In the commentary of this Hadith, Majlisul Ulama writes that the "Sahabah did not stand in respect of Rasoolullah (sallal laahu alaihi wasallam) and that Rasoolullah (sallal laahu alaihi wasallam) disliked such a practice". (pg. 13)
6. Majlisul Ulama write: Why don't you people stand when Rasoolullah's (sallal laahu alaihi wasallam) name is mentioned in Tashahud, lectures, reciting of the Kalima, Khutba, etc.? Why you do not stand when the Quraan is recited or when Allah's name is mentioned? (I have summarised this question) (pg. 13 -4)
7. Others again stand because of a reason which is much more dangerous than the reason for which the majority of people stand. Some cherish the believe that the Soul of our Nabi (sallal laahu alaihi wasallam) presents itself at these sessions of Meelad, hence it is necessary to stand in respect. This is a fallacious and a highly misleading belief. This belief leads to Shirk or association with Allah Ta'ala in an attribute which is exclusive in Divinity. Let us assume that A holds a Meelad function in his home, B does the same in his home, C also has a Meelaad celebration and D does likewise also. Meelaad functions are taking place in various masaajids all over the world. Now let us assume that these functions happen to take place at the same time and the Salaami is being recited at these various venues at once at the same time. A is under the impression that Rasoolullah's (sallal laahu alaihi wasallam) Soul is present at his function. B, C, D and the people in the various masaajid all over the world are under the same impression. We have assumed that the Salaami is being recited at the same time in the various places, hence it will follow that our Nabi (sallal laahu alaihi wasallam) is present at the place of A, B, C, D, etc. at one and the same time. In other words, this belief means that our Nabi (sallal laahu alaihi wasallam) is present here, there and everywhere at one at the same time. This is bestowing the Divine Attribute of Omnipresence upon our Nabi (sallal laahu alaihi wasallam). Thus, this belief assigns to our Nabi (sallal laahu alaihi wasallam) Divinity by way of according Omnipresence to our Nabi (sallal laahu alaihi wasallam). This is in reality the commission of Shirk which is a capital crime - a crime most heinous in the Eyes of Allah (pg. 15)

OUR ANSWER

1. The Peer-o-Murshid (Spiritual leader) of the Ulema-e-Deoband, Hazrat Haji Imdadullah Muhaajir Makki (radi Allahu anhu) writes: "The way of life of this Faqeer (Muhaajir Makki) is that I participate in the assembly of Moulood, and I celebrate this function every year and regard this assembly as a source for blessings and I find enjoyment in Qiyaam (standing)". (Faisala Haft Mas'ala, pg. 5, printed by Madani Qutub Khana, Multan, Pakistan).

The following issues are proven from the above quotation of Hazrat Haji Imdadullah (radi Allahu anhu):

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- A. The Peer-o-Murshid says that Qiyaam is Ja'iz (permissible) and that he finds enjoyment in it. The Mureeds say that it is Haraam and evil Bid'at. I am sure that both cannot be correct. If the Mureeds are correct then it would mean that the Murshid has committed an act which is Haraam and evil Bid'at. But, if the Murshid is correct, then the Mureeds have given a wrong Fatwa on the Murshid for committing a Haraam and an evil Bid'at. Is this the Adab (respect) shown by the Ulema-e-Deoband for their spiritual leader? The Majlisul Ulama do not feel ashamed in addressing themselves as spiritual students of such a person, on one hand, yet this noble personality practiced something which they condemned as unacceptable.
 - B. Committing Haraam makes a person a sinner and to announce the sin makes a person a Fasiq-e-Mo'lin (an open sinner). It is Haraam to make Bai't (allegiance) on the hand of a Fasiq-e-Mo'lin. The spiritual Silsila (order) of the Majlisul Ulama becomes munqa-te (inconsistent) if their Murshid committed a Haraam act (which is Qiyaam). Why then do their Mashaa'ikh deceive people by making them their Mureeds, since they have no consistent spiritual order.
2. This is another false and baseless accusation. No one has ever said that the act of Qiyaam in Meelaad functions is Fardh. Aa'la Hazrat, Imam Ahle Sunnat, Moulana Ahmed Raza Khan (radi Allahu anhu) writes: "Qiyaam is consistently practiced by famous Imams. None of them refuted or denied this. Therefore, it is Mustahab (recommended)". (Iqaamatul Qiyaamah, pg. 19, Noori Qutub Khana).

CHALLENGE

You are requested to quote from an authentic source to prove that we have declared Qiyaam in Salaato-Salaam as Fardh.

APPEAL

We appeal to the public who follow the Ulema-e-Deoband that they should ask them proof for their claims. If they cannot present a proof, which I am certain that will be unable to, then at least tell them to please stop lying and to stop causing Fitna.

3. Another baseless accusation and an open lie. We have never ever branded anyone as Kaafir just because he does not participate in the act of Qiyaam (standing). Qiyaam is only regarded as Mustahab according to us. One who leaves a Mustahab act is not even a sinner, let alone becoming a Kaafir. Those who stop the people from taking part from Qiyaam or Meelaad are absolutely wrong because they are stopping people from taking part in a Mustahab act.

Aa'la Hazrat (radi Allahu anhu) or any other Ulema-e-Ahle Sunat have given the Fatwa of Kufr only against those people who were Mirza'i or those who insulted Almighty Allah and His Rasool (sallal laahu alaihi wasallam). Even till today, their blasphemous statements are being published in their books.

Now read carefully what Moulana Murtuza Hassen Naazim-e Taaleemat-e Darul Uloom Deoband has to say in this regard: "Khan Bereilvi says that some Ulema of Deoband do not accept Rasoolullah (sallal laahu alaihi wasallam) as Khaatamun Nabiy'yeen, regard the knowledge of Rasoolullah (sallal laahu alaihi wasallam) equal to animals and the insane, and regard Shaytaan as more knowledgeable than Rasoolullah (sallal laahu alaihi wasallam), therefore, they are Kaafirs. All the Ulema of Deoband say that this ruling of Khan Saheb is correct. Whoever makes this type of statement is a Kaafir Murtad (apostate) and cursed one. Bring your Fatwa. We will endorse it as well. One who does not regard these type of Murtads (apostates) as Kaafir, he is also Kaafir. These beliefs are indeed blasphemous". (Ashaddul Azaab, pg. 11).

"If, according to Khan Saheb, some Ulema of Deoband were really like that as he thought, than it was Fardh (compulsory) on Khan Saheb to declare them as Kaafirs. If he did not call them Kaafirs, then he himself would have become Kaafir". (Ashaddul Azaab, Moulana Murtuza Hassen Dar Banghi, pg. 12).

The following issues are proven from the above two statements from "Ashaddul Azaab":-

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- A. Aa'la Hazrat (radi Allahu anhu) did not regard anyone as Kaafir because of not participating in Meelaad or Qiyaam.
- B. Aa'la Hazrat (radi Allahu anhu) only regarded those people as Kaafirs who insulted Rasoolullah (sallal laahu alaihi wasallam).
- C. The principles upon whom the Fatwas of Kufr were given are accepted between Deobandi and Sunni Ulema.
- D. Aa'la Hazrat (radi Allahu anhu) was compelled by the Shari'ah to issue Fatwas of Kufr upon those people, otherwise he himself would have become Kaafir.
- E. Aa'la Hazrat (radi Allahu anhu) had given the Fatwa of Kufr on only few people - those who wrote blasphemous statements, and those who after understanding fully these statements, regarded them as accurate and in the spirit of Islam and Shari'ah.

CHALLENGE

We challenge Majlisul Ulema and all their affiliates to prove that which recognised Sunni Aalim has written that those who do not participate in Qiyaam are Kaafirs. If they can prove their claims, I will leave Sunnism to join them.

APPEAL

I appeal to the Tableegi Jamaat: Obtain the proof from your Ulema, because if you are able to obtain this proof from your Ulema, you will win me over in your mission. Lots of others will come with me as well and your job will become easier as well as you have been trained to convert people from Islam into the fold of Tableegism. We are prepared to come and join you just with one condition - just obtain the proof for us. If you are unable to do so, then do the real Tableegh and tell your Ulama, "Shame on you. What do you want to achieve through lying?" The people are not fools out there. Please stop lying!

4. This is another lie. If Kitaabs are written by the Meelaad supporters whereby it is stated that those who do not make Qiyaam are Kaafirs, why then did you not give the name of at least one Kitaab? Readers, please phone and write to Majlisul Ulama and the Y.M.M.A. and demand from them at least one of the names amongst of those Kitaabs.

5. Moulana Mohammed Zakaria, the author of "Tableeghi Nisaab", explains the Hadith of Hazrat Anas (radi Allahu anhu) in "Sharah Shama'ile Tirmizi": "This Hadith indicates towards the high degree of humbleness of Rasoolullah (sallal laahu alaihi wasallam). Rasoolullah (sallal laahu alaihi wasallam) did not like (that people should stand for him), although he is possessor of high glory and is Master of both the worlds. Therefore, the Sahabah sometimes did not stand due to the love because Rasoolullah (sallal laahu alaihi wasallam) disliked it as it is the requirement of this narration (of Hazrat Anas) and sometimes they used to stand due to the demand of love".

It is stated in "Abu Dawood" that, "Rasoolullah (sallal laahu alaihi wasallam) used to talk to us in the masjid. When Rasoolullah (sallal laahu alaihi wasallam) used to stand, we used to stand up and we used to remain standing till Rasoolullah (sallal laahu alaihi wasallam) used to get into the hom21;. (Sharah Shamaa'ile Tirmizi, pg. 342, Maktaba Rahmania , Lahore).

Moulana Zakaria explains the reason for not standing, "Qazi Ayaz (radi Allahu anhu) says that, 'Qiyaam is prohibited whereby somebody well known is sitting and rest of the people are standing. Therefore, in the Hadith of prohibition (from Qiyaam), it is also said, ' do not stand as the Ajmees (non- Arabs) stand for their chiefs'"'. (Sharah Shamaa'ile Tirmizi, pg. 342)

Moulana Zakaria writes further: "Imam Nowvi says that it is Mustahab to stand for Ulema, respectful and noble people". (Sharah Shamaa'ile Tirmizi, pg. 342).

Moulana Ashraf Ali Thanvi has written a long story about Moulana Qassim Nanotwi and Hakim Abdus Salaam. "Hakim Abdus Salaam had a desire to meet Moulana Nanotwi who was at the time sitting with many people. When Hakim

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Abdus Salaam arrived, everybody stood up to pay respect to him". (Arwahe Salaasa, pg. 230, story number 215, Islami Academy, Lahore.)

The narration of "Abu Dawood" proves that the Sahabah used to stand for Rasoolullah (sallal laahu alaihi wasallam) and the reason for prohibition was also dealt with. Imam Nowvi (radi Allahu anhu) said: "It is Mustahab to stand for Ulema and Moulana Nanotwi and all his fellows stood up to pay respect for Hakim Abdus Salaam".

I suppose that Majlisul Ulama are quick to condemn others and are lazy to study the literature of their own elders. Do we have to teach the Majlisul Ulama about their household matters also!

6. This objection is not worth any consideration. If Allah gives Tawfeeq to someone that every Zikr he recites or listens to from the beginning to the end in a standing position, it is a good practice and we will not stop him. We will not tell him to only stand at the time that the Salaami is recited and to remain seated for the other Ibaadah . It is difficult for people to stand in a Meelad assembly from the beginning to the very end, so they stand up when the birth of Rasoolullah (sallal laahu alaihi wasallam) is being mentioned or when the Salaami is read.

Why did the Ulema of Deoband open a Darul Uloom in Deoband and not in Makkah? Why do South African Tableeghis have Ijtijma during the Easter holidays and not in the December holidays? Why did Moulana Ashraf Ali Thanvi write "Nashruteeb" in the Zikr of Rasoolullah (sallal laahu alaihi wasallam) and not write a separate book about the Zikr of Allah only? Can someone prove Hurmat (prohibition) with these types of silly arguments?

7. Majlisul Ulema's spiritual guide, Moulana Ashraf Ali Thanvi, writes: "Mohammed Al Hazrami Majzoob was a possessor of amazing qualities and miracles. Once, he performed Jumma and gave Khutbah in 30 cities at the same time. He could be present in many cities in the same night". (Jamalul Auliya, pg. 188, Maktaba Islamia, Lahore).

Moulana Ashraf Ali Thanvi believed and trusted this story, therefore, he has included it in his book, "Jamalul Auliya". The presence of Mohammed Al Hazrami in many places was accomplished with his physical body. The physical world is a restricted place. Mohammed Al Hazrami was the servant of Rasoolullah (sallal laahu alaihi wasallam). He indeed achieved this station because of Rasoolullah (sallal laahu alaihi wasallam). One can now imagine the powers and the station of the mubarak (blessed) Soul of Rasoolullah (sallal laahu alaihi wasallam) who is the Master and Chief of all the Prophets. So the possibility of his soul being present in many places should not even be an issue of debate amongst Muslims.

If it was Shirk to believe that one person can be present in many places, then according to your own Fatwas, your elder, Moulana Ashraf Ali Thanvi, is a Mushrik because he believed in the correctness of the story of Mohammed Al Hazrami. Moulana Ashraf Ali Thanvi mentioned the story in his book and did not refute it. This proves that this story is authentic according to him and correct in his view.

Moulana Qassim Nanotwi explains the meaning of this verse "An Nabi Yu Aula Bil Mu'menina Min Anfosihihim" by saying: "Rasoolullah (sallal laahu alaihi wasallam) has such nearness with his Ummah that even their souls do not have, because in this verse the word 'Aula' is in the meaning of 'Aqrab' (nearest)." (Tahzeerun Naas, pg.14, Darul Isha'at, Karachi).

According to the explanation of Moulana Nanotwi, the meaning of the verse will be "The Nabi (sallal laahu alaihi wasallam) is nearer to the Believers than their own lives". Our lives are "present". Nobody can deny this fact because if the life is absent then it would mean that we are dead. Our being alive proves that our life is "present". I cannot seem to understand that when our life itself is "present" and the one who is nearest to us than our own lives, is regarded as being "absent". If someone believes that the Nabi (sallal laahu alaihi wasallam) is "present", then he is a Mushrik! What logic is this? Will the Majlisul Ulema or any other Deobandi Aalim be able to prove that the one who is nearest to our lives is absent? Let's see how much logic you can have behind your arguments.

Hazrat Haji Imdadullah Muhaajir Makki (radi Allahu anhu) writes: "Our Ulema fight in the issue of Meelad Shareef. The Ulema believed in its permissibility as well. When the side of permissibility exists, why then is there so much hardness on this issue? For us, it is sufficient to follow the people of Haramain (Makkah and Medina). At the time of Qiyaam one should not have the belief of Tawallud (that Rasoolullah - sallal laahu alaihi wasallam - is born now). The

possibility of the arrival of Rasoolullah (sallal laahu alaihi wasallam) in the Meelad assembly is not wrong because the bodily world is restricted to time and place, but the spiritual world is free from both. So the arrival of Rasoolullah (sallal laahu alaihi wasallam) is not far from being possible". (Shamaime Imdaadiya, pg.50, Madani Qutub Khana, Multan).

THE SUBJECT OF "OMNIPRESENT"

This is another false accusation that Sunnis believe Rasoolullah (sallal laahu alaihi wasallam) to be omnipresent. This is not the belief of the Ahle Sunnah Wa Jamaah, neither is it the meaning of the words "Haazir" and "Naazir". The word "omnipresent", according to the Oxford Dictionary, means "present everywhere". When the word "Haazir" and "Naazir" is used for Almighty Allah it means "Knower" and "Seeir" and does not mean to be present everywhere. (See details in "Fatawa Shami", Vol. 3, pg. 337). The meaning of the word "Haazir" in the Arabic dictionary is, "one who can be seen with the naked eye." (For refrence, refer to "Sarrah", pg. 170; "Mukhtaarus Sihaah", pg. 159; "Mufreedaat Imam Raaghib", pg. 372). The meaning of the word "Naazir" is "blackness of the eyeball in which the pupil of the eye is". Sometimes, the eye itself is called Naazirah (Reference "Mukhtaarus Sihaah", pg. 691)

It is now proven that the words "Haazir" and "Naazir" according to its literal meaning are not suitable for Almighty Allah. Whenever it is used for Allah it is used with Ta'weel (re-interpretation), as explained above.

CHALLENGE

We challenge Majlisul Ulama to prove that the words "Haazir-o-Naazir" means "omnipresent". (N.B.: not from Urdu to English or modern Arabic dictionaries because they are not based on Quranic Arabic). The literal meaning of the words "Haazir-o-Naazir" has been explained above and the Mu'awwal (re-interpreted) meaning of the words "Haazir-o-Naazir" for Allah is "Knower" and "Seeir". I have consulted many dictionaries to look for the word "omnipresent" and in all the dictionaries there are no meanings even close to the meaning of the words "Haazir-o-Naazir". I found that "omnipresent" is not the meaning of the words "Haazir-o-Naazir" at all.

The words "Haazir-o-Naazir" in its literal meaning is never used for Allah Ta'ala. Therefore, in the 99 Names of Allah, one would not find the Names of " Haazir" and "Naazir". Nowhere in the Quraan or Hadith are the names "Haazir" and "Naazir" used as Allah's Names. No one can prove that the Sahabah or Tabi'in or Jurist Imams have ever used the words "Haazir" and "Naazir" for Allah Ta'ala.

THE USE OF THE WORD "HAAZIR-O-NAAZIR" FOR THE HOLY PROPHET (SALLAL LAAHU ALAIHI WASALLAM)

Since it is proven that "Haazir-o-Naazir" does not mean "omnipresent" nor is it an Attribute of Allah Ta'ala which is impossible to manifest in the servants of Allah, like Uluhiyyat (Divinity). The Ulema have used the words "Haazir-o-Naazir" for Rasoolullah (sallal laahu alaihi wasallam). Hazrat Sheikh Abdul Haq Muhaddis Delwi (radi Allahu anhu) writes: "Rasoolullah (sallal laahu alaihi wasallam) is Haazir-o-Naazir on the deeds of his Ummah". (Haashiya Akhbarul Akhyaar, pg. 155).

THE CONCEPT OF "HAAZIR-O-NAAZIR" USED FOR RASOOLULLAH (SALLAL LAAHU ALAIHI WASALLAM)

Imam Ahle Sunnat, Hazrat Sayed Ahmed Sa'eed Qazmi (radi Allahu anhu) states: "When the word Haazir-o-Naazir is used for Rasoolullah (sallal laahu alaihi wasallam), it does not mean that the physical body of Rasoolullah (sallal laahu alaihi wasallam) is everywhere and that he is present in front of everybody. This in fact means that as the soul exists in every part of the body similarly the light filled reality of the Soul of both the worlds (sallal laahu alaihi wasallam) exist in every atom of the worlds. Based on that Rasoolullah (sallal laahu alaihi wasallam) arrives with his spirituality and lightfulness in many places at one time. Many times, the Pious observe the beauty of Rasoolullah (sallal laahu alaihi wasallam) in a state of wakefulness with their physical eyes". (Taskeenuul Khawatir fi Mas'alatil Haazir wan Naazir,pg.13, Maktabah-e-Haamdya, Lahore).

Nowhere in the above definition has it been mentioned that "Haazir-o-Naazir" means "omnipresent". It seems that the entire research of Majlisul Ulema is based on the issues which they have heard of or assumed.

THIRD OBJECTION

Meelad celebrations are declared as Haraam and an evil Bid'at because of the following reason: "Meelaad functions are regarded as being of greater importance than Salaat and performance of Salaat in Jamaat".

OUR ANSWER

This is another false accusation. No Muslim ever regards the Meelad function as being more important than Salaat. It is almost 10 years that I am residing in South Africa and I have attended hundreds of Meelad functions. Alhumdullillah, I have always found that the Salaat arrangement had been made with Jamaat. Those who are not punctual with their Salaat will miss Salaat even if they are sitting at home or are gone to attend a Tableeghi Ijtima. Now, due to some people not reading Salaat, does this make the Meelad function Haraam?

It is strange that those who have never attended Meelad functions, to them no arrangement of Salaat is made and people don't read Salaat at Meelad functions. You are giving testimony of an issue to a place in which you have not been present! Is this correct according to the Law of Shari'ah? This objection is just an excuse to stop people from participating in the Zikr (remembrance) of our beloved Rasool (sallal laahu alaihi wasallam).

Sometimes we observe in a Nikah (marriage) assembly that people get delayed due to some reason. Thereafter, some read their Salaat while others do not. Will one pass a Fatwa that Nikah functions are Haraam? If a person travelling by car from Johannesburg to Cape Town misses a few of his Salaah or misses the Jamaat, will one pass a Fatwa that travelling in a car from Johannesburg to Cape Town is Haraam? If an assembly of Nikah and travelling remains Halaal, why then does the Meelad function become Haraam? What criteria are you using?

FOURTH OBJECTION

Meelad functions are declared Haraam because of the following reason: "Qawwali - Music at Meelad functions".

OUR ANSWER

This is another baseless accusation. I have never observed any function of Meelad in which Qawwali is sung. If anyone has Qawwali with music in a Meelad function then he or she should be stopped and told that it is not correct. They should be advised to put a stop to such an activity, but should not be stopped from celebrating the Meelad function.

Eid-ul-Fitr and Eid-ul-Adha are days of worship and collective happiness for the Muslims. Some people have made these days as occasions of merry-making. On Eid-ul-Fitr, people in Johannesburg get together at the Zoo Lake. Inter-mingling of sexes is seen openly. Women wear fancy make-up on their faces. Blaring music is played. No Mufti has ever issued a Fatwa that Eid-ul-Fitr or Eid-ul-Adha should be stopped based on the non-Shari' activities, or that the days of Eid should not be celebrated anymore. Eid celebrations are not stopped although many Haraam activities have certainly mixed with the occasion. Why then should the Meelad celebrations be stopped?

FIFTH OBJECTION

Meelad function is declared Haraam because of the following reason: "Reciting of verses which transgress the limits of legitimate praise, thus assigning a position of divinity to our Nabi (sallal laahu alaihi wasallam)."

OUR ANSWER

Islamic Article: Yes, Milad Celebration is Commendable (Point by Point Reply to Majlis-ul-Ulma)

Here is another lie and false accusation. We believe that if anyone writes or says anything which proves Divinity to our Rasool (sallal laahu alaihi wasallam), then that person is a Kaafir and Mushrik. Majlisul Ulama failed to furnish any proof of the blasphemous verse being sung. This is another accusation based on assumption. This type of baseless accusation are not suitable at all for those who claim to be learned.

SIXTH OBJECTION

Meelad function is declared Haraam and an evil Bid'at because of the following reason: "The congregation of various types of people such as fussiaq (open and rebellious sinners), immoral people with evil intentions, etc.)"

OUR ANSWER

Before I answer this objection, I would like to ask all the Ulema of Deoband - you say that the Prophet's and the Awliya do not have Knowledge of the Unseen, since when do you have the Knowledge of the Unseen for you are able to see the good or evil intentions of people?

Can you say with certainty that not one amongst all those thousands of people who attend the Ijtima is an open sinner? I am sure that you cannot because this type of claim can only be done via Wahi (Revelation). Many sinners definitely attend the Ijtima. Why then you do not issue the Fatwa that Ijtima and partaking in the Ijtima is Haraam and an evil Bid'at?

If an open sinner recites Quraan, will you stop the recitation because the sinner is participating in the recitation of the Quraan? So if any sinner attends the Meelad function, why then does the Meelad function become Haraam and an evil Bid'at?

SEVENTH OBJECTION

Meelad function is branded Haraam, un-Islamic and an evil Bid'at because of the following reason: "Singing at these functions by young boys and girls".

OUR ANSWER

First and foremost, to describe the beautiful recitation of praises of our beloved Rasool (sallal laahu alaihi wasallam) with the word "singing" discloses your hidden agenda. It is a psychological fact that if you describe something with a distasteful or vile term it will definitely not create any importance in the mind of people about what you wish to describe. Your job is to belittle all those things which lead towards the love of Rasoolullah (sallal laahu alaihi wasallam).

If Na-Baligh (immature) boys and girls read in Meelad functions, there is nothing wrong with that. Baaligha (mature) girls do not read at all in Meelad functions. If in any function a baaligha girl reads a Naat in front of the audience, that will not make the Meelad Haraam. Rather, people should be told about the illegitimacy of this act. The reading of Baligh boys in front of an audience is Ja'iz (permissible). There is no proof in Shar'iah against it unconditionally. Therefore, it should not be an issue of debate.

In many Darul Ulooms, Amard (young boys with no beard grown yet) study with adult men and they mix with each other. Sometimes, evil results of that mixing emerge as well. Why then do the Ulema of Deoband not close Darul Ulooms? If they do not wish to close their Darul Ulooms, why then do they ask us to stop the celebration of Meelad in which such danger does not even exist because young children are under the continuous scrutiny of their parents and guardians? Otherwise, explain the reason for your illogical objection!

EIGHTH OBJECTION

Meelad is Haraam and Bid'at because of the following reason: "Inter-mingling of sexes at such gatherings".

We may add that Majlisul Ulama published a very interesting ruling: "Even if it is possible to screen the females completely from the man, then too, it is not possible for them to emerge from their homes to attend these functions for the simple reason that the Shari'ah has decreed that they may not emerge from their homes for even Salaah in the Masjid". (page 17)

OUR ANSWER

This is another false accusation. Women sit in Meelad gatherings separate from men with necessary Shari' Hijab.

NECESSARY SHARI' HIJAB (PARDAH)

The Shari' limit of Hijab for women is that they must cover the whole body besides the face, both hands and feet. Their hair must be covered and the clothes must not be so thin that the colour of the body may be seen. In the light of the Holy Quraan, Hadith and Fiqh it is not compulsory for woman to cover the face, hands and feet from a Ghair Mahram. (N.B.: It is Mustahab for women to cover the whole face and not Waajib) For further reference consult "Tafseer Mazhari", Vol. 6, pg. 493; "Tafseer Kabeer", Vol. 23, pg. 203; "Roohul Ma'aani", Vol. 18, pg. 128; "Khazin", Vol. 6, pg. 68; "Abu Dawood", Vol. 2, pg. 211; "Mishkaat", pg. 377; "Muslim", Vol. 2, pg. 212; "Mu'atta Imam Malik", pg. 708; "Ouduri", pg. 246; "Kanzud Daqa'iq", pg. 424; "Mabsoot", Vol. 10, pg. 152-153; "Badaai-us-Sanaai", Vol. 5, pg. 121-122

If the women attend the Meelad functions with Shar'i Hijab, which they do, and sit separately from the men, surely this is not called "inter-mingling of sexes". Even if in a Meelad function, inter-mingling of sexes does occur, the actual Meelad celebration still will not become Haraam or an evil Bid'at. In this case, if such a thing happens then the people should be taught the correct manners.

Allama Shaami (radi Allahu anhu) states: "One must not leave visiting the graves just because some illegal activities are taking place, for example, inter-mingling of sexes. Mustahabbaat (recommended acts) should not be left out because of this type of illegal activities. It is necessary for the people to visit the graves and stop the Bid'at". (Fatawa Shaami: Kitabul Jana'iz - Discussion on visiting the graves)

Allama Shaami (radi Allahu anhu) has stated categorically that inter-mingling of sexes will not make any Mustahab act Haraam or avoided. There were idols in the Kaaba before Makkah was conquered, but Muslims did not leave out performing the Tawaaf (circumbulation) or Umrah because of the idols. Yes, when Almighty Allah gave them the power, they eventually destroyed the idols.

When people go for Haj, there is inter-mingling of sexes at the airport, in the plane, during Tawaaf, at Mina and at Muzdalifah, yet no one puts a stop to Hajj. In Meelad gatherings, at least men and women sit separately and women are with Hijab. In the Nikah assembly, inter-mingling of sexes occurs and most of the women do not come with Shari' Hijab. Will the Majlisul Ulama issue Fatwas condemning Nikah gathering to be Haraam? If not, why then is your entire effort spent to make Meelaad functions Haraam?

INTERESTING RULING

Please read the eight objection (above) on the ruling of Majlisul Ulama and then read the our answer. There ruling is totally baseless. I wish that Majlisul Ulama could give proof of their ruling that under no circumstances may a woman emerge from her home.

LADIES TA'LEEM BECOMES HARAAM

Women belonging to the Tableeghi Jamaat have ladies Ta'leem programmes, which takes place sometimes during the day and sometimes during the evenings. The women emerge from their homes and gather at a particular house to have their programme. If, according to the Majlisul Ulama's argument, they cannot emerge from their homes even for Salaat, how can they emerge from their homes for ladies Ta'leem? According to the Fatwa of Majlisul Ulama, ladies Ta'leem programmes should also be considered Haraam.

NINTH OBJECTION

According to the Majlisul Ulama: "Salaat and its performance by Jamaat neglected in a mass scale".

OUR ANSWER

To show how seriously they object to the Meelad function, the Majlisul Ulama are merely repeating their objections just to add more condemnation. Please refer to the detailed answer given under objection number 3 earlier in our book.

TENTH OBJECTION

Meelad is declared Haraam and an evil Bid'at because of the following reason: "Abstention from command of Amr Bil Ma'roof and Nahy anil Munkar when these becomes necessary at these funtions".

OUR ANSWER

This is another baseless accusation. It seems that the Majlisul Ulama translate "light" into "darkness". We regard Meelad functions as the best opportunity for "Amr bil Ma'roof" and "Nahy anil Munkar". Our Ulema take full advantage of these functions and command "Amr bil Ma'roof" and "Nahy anil Munkar" (Commanding that which is Good and Forbidding that which is Evil).

The members of Majlisul Ulama do not attend Meelad functions, so how then can they say "Amr bil Ma'roof" and "Nahy anil Munkar" is not carried out at these functions?

ELEVENTH OBJECTION

Meelad functions are declared Haraam and an evil Bid'at because of the following reason: "Israaf or waste of money in unnecessary ventures".

OUR ANSWER

People are served a meal at Meelaad functions. This is regarded as a waste of money by the Majlisul Ulama. On the occasion of Walimah and Aqiqah, it is Sunnah to invite people for partaking in food. Why? Because it is an occasion of happiness. When the assembly of Zikr of the beloved Rasool (sallal laahu alaihi wasallam) takes place, a Muslim is happy and joyful, therefore, he invites people to partake in the food provided, he gives charity and distributes sweatmeats. To feed people after an important or virtuous deed is the practice of the Sahaba.

Shah Abdul Aziz Muhaddis Delwi (radi Allahu anhu) writes: "Imam Bihqi reports in 'Sha'bul Iman' that Ibn Umar narrated that when Hazrat Umar (radi Allahu anhuma) completed the study of Surah Baqarah with all its secrets and hints in twelve years, he slaughtered a camel, prepared lots of food and fed the Sahabah". (Tafseer Fathul Aziz, pg. 86)

Thus, it is proven that one may feed the people after an important virtuous deed. Meelad is also an important virtuous deed in the eyes of the Believers. Therefore, the distribution of food and sweatmeats is not Israaf (waste).

We wish to remind you of the famous saying of Hazrat Ibn Umar (radi Allahu anhuma). Somebody told Hazrat Ibn Umar (radi Allahu anhuma) that there is goodness in waste. He immediately replied that to spend in goodness is not waste.

TWELFTH OBJECTION

Islamic Article: Yes, Milad Celebration is Commendable (Point by Point Reply to Majlis-ul-Ulma)

Meelad is declared Haraam and an evil Bid'at because of the following reason: "Soliciting public funds for the upkeep and organizing of these functions".

OUR ANSWER

The Wahabi and Deobandi public do not contribute to Meelad functions at all. Why should there be a question of this nature? In most places, Meelad functions are arranged by individual families. They do not collect funds from anybody. In some places, certain organizations arrange massive Meelad gatherings and the members collect funds only from those people who believe in Meelad and thus, contribute happily. So, we ask, what is wrong with that? Don't you collect funds for your Tableeghi Ijtima, which is, in our view, a waste of time and Muslim resources? Hundreds and thousands of Rands are spent just to erect the structure of the stage and tent, etc. Where does that money come from? Why does the Majlisul Ulama not issue a Fatwa against Ijtima because of the use of public money? Why is the entire effort made to make Meelad Haraam only?

THIRTEEN OBJECTION

Meelad is declared Haraam and an evil Bid'at because of the following reason: "Tashaboh bil Kuffaar, the celebration of birthdays and anniversaries has no connection with Islam. This is an exclusive custom of the Kuffaar. Our Nabi (sallal laahu alaihi wasallam) did not celebrate birthdays and anniversaries. Nor did the Sahabah or the great learned Jurists of Islam. Such celebrations have no basis in the Shari'ah. In upholding these innovatory customs, Muslims are in fact imitating the Kuffaar and this our Nabi (sallal laahu alaihi wasallam) has strictly forbidden".

OUR ANSWER

- A. The Ulama of Deoband celebrated their hundred years anniversary of Darul Uloom Deoband in which they called Indhira Ghandi who was dressed in a Sarrie. She was seated on the stage while hundreds of Ulama were seated on the ground. Was this Islamic? Early Muslims did not celebrate hundred years establishment of Islam which was far more important than the establishment of Darul Uloom Deoband. According to you, our Nabi (sallal laahu alaihi wasallam) did not celebrate birthdays and anniversaries. If the Ulama-e-Deoband claim to be true followers of the Sunnah, why then did they celebrate the hundred year anniversary of Darul Uloom Deoband? Was this not a Bid'at?

According to you, every Bid'at is an evil Bid'at. Well, I suppose that it is permissible in the Shari'ah of Deoband that you may act upon evil Bid'ats sometimes or maybe there is exemption for Ulema-e-Deoband in Shari'ah as there is exemption for elite Brahman Caste in Hinduism!

- B. It is Sunnah to commemorate happiness. In order to explain this, I would like to quote a Hadith: "Rasoolullah (sallal laahu alaihi wasallam) was asked about fasting on a Monday. He replied, 'I was born on that day and Wahi (Revelation) began upon me on that day'." (Mishkat, Kitabus Sawm, Baab Sawmut Tatawwu)

It is now proven that to keep fast on a Monday is Sunnah because Rasoolullah (sallal laahu alaihi wasallam) was born on that day. Two issues are proven from the above Hadith: -

1. To commemorate important things is Sunnah.
2. It is Sunnah to do virtuous deeds and express happiness on the birth of Rasoolullah (sallal laahu alaihi wasallam). These virtuous deeds can be in the form of Badni Ibaadat (bodily worship), such as fasting and Nafil Salaah, or it can be in the form of Maali Ibaadat (worship by utilising one's wealth for Deen), like charity, feeding and distributing sweetmeats, etc.

To brand Meelad celebrations as being similar to the act of the Kuffaar is an insult to Rasoolullah (sallal laahu alaihi wasallam) and an expression of total ignorance.

FOURTEENTH OBJECTION

Meelad is declared Haraam and an evil Bid'at because of the following reason: "MAINTAINING A CUSTOM WHICH WAS ORIGINATED BY IRRELIGIOUS PERSONS. It has already been explained elsewhere in this article that the originators of Meelad custom were irreligious persons. Six hundred years after our Nabi (sallal laahu alaihi wasallam), the irreligious ruler of Irbal, assisted by irreligious learned men, invented and established this custom. Thus, those who organize Meelad functions and those who participate in them are in reality assisting to establish a practise introduced by evil men. They are aiding and abetting in the fostering of a custom which is in total conflict with the Shari'ah of Islam. It is a great crime to maintain and encourage customs and practices which were brought into being by those who had no connection with the Deen, more so, when these customs and practices are a conglomeration of un-Islamic elements".

OUR ANSWER

Some scholars have written that Meelad was invented in the 7th century by the king of Arbal, Abu Sa'eed Muzaffar. Those scholars have explained this with the reference of Haafiz Ibn Kaseer. But this not correct. Haafiz Ibn Kaseer has mentioned Abu Sa'eed Muzaffar in detail in "Al Bidaya Wan Nihaya". He wrote that King Abu Muzaffar used to celebrate Meelad-un-Nabi with pomp and glory, but nowhere has he mentioned that the King was an inventor of Meelad.

We present a complete quotation of Haafiz Ibn Kaseer for a clear understanding. Ibn Kaseer writes regarding the events of the year 630 A.H.: "Amongst pious, generous and great Kings, there was a King, Abu Sa'eed Muzaffar. He used to celebrate Meelad in Rabi-ul-Awwal. His assembly of Meelad used to be one of its kind. He was brave, a thinker, pious, just and an Aalim of Deen. Sheikh Abul Khitaab Ibn Dahya wrote a book on the topic of Meelad titled 'At Tanweer fi Moulidil Basheerin Nazeer'. On this, the King rewarded the Sheikh with one thousand Dinars. His government remained for a long time. He died while besieging Aka. His government and his character was excellent. Those people who attended the Meelad function arranged by King Muzaffar say that in his Meelad function there used to be 5 000 roasted sheep heads, 10 000 chickens, 100 000 pieces of cheese and 30 000 pieces of sweatmeats. Great Ulama and Sufis of that period participated in his Meelad assembly. His food table was open for people of all walks of life and from all areas. He used to give charity in all types of Ibaadah. He used to spend a lot on the Ibaadah of Makkah and Madina. He used to spend 30 000 Dinars in arranging water for Makkah and Madina. Charities which he gave secretly are hidden from us. May Allah send His Mercy upon King Muzaffar. He died in the year 630 A.H. in the fort of Arbal. He made a Wasiyat to be buried in Makkah but it was not carried out. He is buried in the neighbourhood of Hazrat Ali (radi Allahu anhu)". (Al Bidaya Wan Ni haya, Vol. 13, pg. 136-137, Darul Fikr, Beirut)

The following matters arise from the statement of Haafiz Ibn Kaseer:-

1. King Abu Sa'eed Muzaffar was not the inventor of Meelad celebrations,
2. He was a pious, brave, thinker, just, an Aalim-e-Deen and not an evil man,
3. Great Ulama and Sufis of that time participated in Meelad functions,
4. He was generous and hospitable,
5. Nowhere is it said that he used to spend Baitul Maal money to celebrate Meelad,
6. People like Haafiz Ibn Kaseer regarded King Muzaffar as one of the great kings amongst Muslim Kings.

Note that all the things which the Majlisul Ulama have mentioned about King Muzaffar are without any reference, therefore, making them unreliable. We have given our references in detail. You may check the original source.

FIFTEENTH OBJECTION

Meelad functions are branded Haraam and un-Islamic because of the following reasons: "Reviling and branding as

unbelievers and heretics those who do not participate in these functions”.

OUR ANSWER

This is another lie and baseless accusation. This objection has already been answered under the Second Objection earlier in our book. Please see the details there.

SIXTEENTH OBJECTION

Meelad function is branded Haraam because of the following reason: “Regarding the distribution of sweetmeats as essential. This too, is a further transgression committed against the Law of Allah. This custom of distributing sweetmeats at these functions is regarded as compulsory. A gross falsity in the name of Islam”.

OUR ANSWER

This is another lie and baseless accusation. No Sunni Muslim believes, wrote or said that the distribution of sweetmeats is compulsory. If you are certain with your claim, why then are you hiding the proof? It seems that the Deobandi Ulama have qualified in a Masters Degrees in lying, deceiving and making false accusations. Remember, this is an issue of belief. You are unable to ascertain someone's belief without that person uttering it or writing it. Why not show us who uttered or wrote that the distribution of sweetmeats is compulsory in Meelad functions?

SEVENTEENTH OBJECTION

Meelad functions is branded as Haraam because of the following reasons: “The belief that the soul of our Nabi (sallal laahu alaihi wasallam) presents itself at the Meelad function. This factor has already been explained under the section dealing with Qiyaam, and it was shown there how crime of Shirk is resultant on this belief”.

OUR ANSWER

The answer to this objection has already been explained in the section of Qiyaam. It was shown how ignorant Mujlisul Ulema are about the teaching of their own Elders.

Alhamdulillah! Thus far, we have answered all the 17 objections of Majlisul Ulema which will provide the reader with the full knowledge of the deception of Majlisul Ulema. Beside these 17 objections there are some other issues which we feel needs to be explained as well. With the Blessings of Allah, we will elaborate on those issues.

OTHER OBJECTIONS

OBJECTION

Majlisul Ulema wrote on page 8:- “Ibn Masood (radi Allahu anhu) heard that some people gathered in the Masjid and were reciting ‘Laa-ilaaha ilallah’ and Durood Shareef aloud. He went to them and said: ‘This (way of recital) was non-existent during the time of the Nabi (sallal laahu alaihi wasallam). I regard you as innovators.’ Ibn Masood (radi Allahu anhu) repeated this over and over until the people were rejected from the masjid”.

FATAWA QAADHI KHAN

It must be noted here that these people were only reciting Laa-ilaaha illallah and Durood Shareef, and both these are acts of Ibaadat of a very high order. Despite this, Hazrat Ibn Masood (radi Allahu anhu) had these people ejected from the masjid and described them as innovators because they were reciting these two forms of Thikr in a manner not taught by our Nabi (sallal laahu alaihi wasallam) and in a manner not practiced by the noble Sahabah of

Islamic Article: Yes, Milad Celebration is Commendable (Point by Point Reply to Majlis-ul-Ulma)

Rasulullah (sallal laahu alaihi wasallam). Further, Hazrat Ibn Masood (radi Allahu anhu) said: "This method was not in vogue during the time of Rasulullah (sallal laahu alaihi wasallam)".

This statement of Hazrat Ibn Masood (radi Allahu anhu) clearly means that if a form of worship was not instructed by our Nabi (sallal laahu alaihi wasallam) then it will be a Bid'ah. If the Sahaba did not entertain any new systems or any new ways of worship then we have no right whatsoever of introducing into Islam any new way or form of worship.

OUR ANSWER

There are two answers to this misleading attempt:-

1. You are also Bid'ati and act upon Haraam as well. You shout "Naara Takbeer" during your Jalsas when the lecturer makes a good point. You do not pass Fatwa against that and do not stop that loud Zikr.

Moulana Rashid Ahmed Gangohi writes: "Zikr is correct in whatever way it may be". (i.e., loud or soft) (Fatawa Rashidia, pg. 251) According to your Fatwa, Moulana Rashid Ahmed Gangohi has become a Bid'ati. Why then do you people make so much noise about Bid'at? Your Elders are Bid'atis themselves!

2. The quotation of "Fatawa Qazi Khan" is explained in "Fatawa Bazaazia": "To make Zikr with a loud voice is permissible as it happens in Azaan, Khutba, Jumma and Haj. This issue is explained in Fatawa Kharia Tharaly. Whatever is mentioned in Fatawa Qazi Khan, it means harmful loudness (is Bid'at)". (Fatawa Bazaazia, pg. 378)

It became obvious from here that Hazrat Ibn Masood (radi Allahu anhu) called those people Bid'atis who were making Zikr with harmful loudness. It is possible that they may have been making loud Zikr at the time of Jamaat or that this might cause harm to the Deen.

This "proof" which Majlisul Ulema presented to prove that Meelad functions are Bid'at did not help them at all. Rather it made them Bid'atis because Moulana Rashid Ahmed Gangohi wrote eight Fatawa in "Fatawa Rashidia" proving that loud Zikr is permissible.

OBJECTION

On page 7, Majlisul Ulama wrote (N.B. Transliterations were in Arabic):

A man sneezed in the presence of Abdullah Ibn Umar (radhiyallahu anhu) and said: "Al-Hamdu lil laahi was salaamu 'ala rasoolil laahi".

Abdullah Ibn Umar (radhiyallahu anhu) immediately rebuked this person and said that our Nabi (Salla lahu alayhi wa sallam) taught us to recite : "Al-Hamdu lil lahi 'ala qulli haalin" when we sneezed. This Hadith has been narrated by Tirmizi.

The point which we have to ponder here, is Abdullah Ibn Umar's rebuke because this man recited was, "Salaamu 'alar rasoolil laah", after the words "Al-Hamdu lillaahi". In reality, the recital of the sentence was "Salaamu 'alar rasoolil laah" is an act of merit. The more we remember Rasulullah Sallal lahi alayhi wa sallam the more thawaab we get. In fact, we have been commanded to constantly offer salutations to our Nabi sallal lahu alayhi wa sallam. However despite this, Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) (one of the great Sahabah) rejected this form of recitation after one has sneezed. And, the reason as explained by Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) was that this formula was not taught to us by Rasulullah sallal lahu alayhi wasallam.

OUR ANSWER

From this Hadith it is proven that people should not add any thing to that what is being proven in Shari'ah. It is stated in "Durre Mukhtaar": "Rasoolullah (sallal laahu alaihi wasallam) said, 'Do not mention me (my name) at the time of

sneezing and at the time of slaughtering” (Durre Mukhtaar, Kitaabuz Zabaih) Therefore, the saying of that person's, “Assalaamo Ala Rasulillah” falls under the prohibited command. It was the duty of Hazrat Ibn Umar (radi Allahu anhuma) to stop that person from committing a prohibited act, and, Alhamdulillah, we also stop people from performing prohibited acts.

We say that the reason of stopping was because this man established the rule of greeting by saying “Assalaamo Ala Rasulillah” at such an occasion in which there was already a fixed rule of Shari’ah to say “Al hamdo lillah”. This was against the Shari’ah and a change in the Deen. What relation can this incident have with the celebration of Melaad Shareef? The increase and creation of good and virtuous deeds in Islam is in accordance with this Hadith, “Whosoever establishes a virtuous path in Islam will be rewarded.” (Mishkaat, Babul I’im). This (Melaad) is not against the Shari’ah, and it does not cause a change in the Deen. In fact, it is a virtuous deed in which a person is rewarded.

In conclusion, I wish to state with regards to the Hadith of sneezing that, that person added “Assalamo Ala Rasulillah” which was in contradiction to the Nahi (prohibition) of Rasoolullah (sallal laahu alaihi wasallam). Therefore, Hazrat Ibn Umar (radi Allahu anhuma) did his duty and stopped him.

Practices attached to Melaad are not prohibited in Shari’ah, so to make analogy of non-prohibited practices on the prohibited practices is incorrect and based on ignorance.

Majlisul Ulama have used wrong analogies throughout their book, “Moulood and the Shari’ah”, to prove Melaad as Haraam, which makes very clear the height of their “Islamic knowledge”.

OBJECTION

On pages 8-9, Majlisul Ulama wrote:

“Mujahid says that Urwah Bin Zubair and himself entered the Musjid and saw Abdullah Ibn Umar (radhiyallahu anhu) sitting near to the room of Aishah (radhiyallahu anha). Some people in the masjid were performing the Duhaa prayers (the Salaat which is performed sometime after sunrise). We asked Ibn Umar (radhiyallahu anhu) about the Salaat being performed by these people. He replied that it was a Bid’ah innovation”. (Bukhari-Muslim)

It should be remembered that Salaatud-Duhaa has been narrated by many Sahaabah. It is an act of Ibaadat which carries considerable reward. We are encouraged to perform this salaat. The great pious men of Islam hardly omit this salaat. However, despite this fact, Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) described the Duhaa Salaat of this particular group of people as Bid’ah. The reason for branding it as Bid’ah is the fact that these people originated a new method of performing this prayer. They congregated and performed this salaat conspicuously in the Musjid, and this method of performing it in congregation form was not instructed by our Nabi sallal lahu alayhi wa sallam”.

OUR ANSWER

This argument is not useful at all for the deniers of Melaad celebration, because Hazrat Ibn Umar (radi Allahu anhuma) regards this Salaat of Duhaa as Bid’ate Hasanah. Khaatamul Mohaddeseen, Imam Zurqani (radi Allahu anhu) quotes a narration from Sha’bi in “Sharah Mawaahib”: “I have heard Ibn Umar saying, ‘Muslims have not invented anything better than Salaatud Duhaa (Chaasht)’. Ibn Shaiba reports from Hakam Bin Abdullah Bin Ishaag Bin Al A’raj, who said, ‘I asked Ibn Umar about Salaatud Duhaa. He replied, ‘It is Bid’at and what a good Bid’at it is.’” (Sharah Mawaahib Le Zurqaani, pg. 13, with the reference of Anwaare Saate’ah, pg. 84)

The Ulama of Islam said that this was not the denial on Salaatud Duhaa itself because this is Bid’ate Hasanah according to Hazrat Ibn Umar (radi Allahu anhuma) as well. In fact, people were reading this Salaat with the proper arrangement in the Masjid like Fardh Salaat, and this was against the Hadith.

Imam Tirmizi reported a Hadith from Hazrat Umar, Jabir, Abu Sa’eed, Abu Hurairah, Ibn Umar, Hazrat Aisha, Abdullah Ibn Mas’ood and Zaid Bin Khalid (radi Allahu anhum) that Rasoolullah (sallal laahu alaihi wasallam) said, “O people, read your Nafil Salaat at home”.

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Hazrat Ibn Umar (radi Allahu anhum), through his Ijtihad (authoritative interpretation), found this practice of some people against the Hadith, and for this reason he declared it as Bid'at. We also say that if anything is being invented against the Quraan and the Hadith (Sunnah) it is an evil Bid'at.

Therefore, this argument cannot be used against Meelad celebration, because Meelad celebration is not against any commandment of the Quraan or the Hadith.

OBJECTION

Majlisul Ulema writes under the title:- "WHAT THE LEARNED AUTHORITIES OF ISLAM SAY ABOUT MOULOOD - Imam Ahmad bin Muhammed bin Basri Maaliki (radi Allahu anhu) states: "And, the Ulama of the four Mathhabs (Hanafi, Shafi, Hambali and Maaliki) are unanimous in condemning this practice (i.e. Meelaad)". (Al Qoulul Mu'tamad).

OUR ANSWER

Allama Burhanuddin Halbi (radi Allahu anhu) writes refuting this: "Undoubtedly, Ibne Hajar has originated Meelad from Sunnah, and similarly, did Hafiz Imam Suyuti, and both of them severely refuted the saying of Allama Maliki that Meelaad is evil Bid'at". (Sirat Halbia, pg. 80). A quotation that had been refuted by great Ulema like Hafiz Ibn Hajar and Imam Suyuti (radi Allahu anhum) is the kind of proof of Majlisul Ulema against Meelad.

OBJECTION

Majlisul Ulema wrote:- Imaam Ibnul Haaj states: "Among the Bid'ahs (innovations) which these people have introduced is the practice of Mouloud during the month of Rabi-ul-Awwal. They believe that the Mouloud is among the great acts of Ibadaat (worship) and the customs of Islam. This practice consists of Bid'ahs and Haraam acts". (Mudkhal, pg. 20)

ANSWER

Imaam Ibnul Haaj did not write anything in "Madkhal" against Meelad itself in the manner that Majlisul Ulema expressed themselves. He only said that Meelad is a Bid'at. We shall elaborate on the point of "Bid'at" later in the book.

Imaam Qastalaani (radi Allahu anhu) explains the statement of Ibnul Haaj: "Imaam Ibnul Haaj has discussed in detail and refuted those things which people have invented through their carnal desires; adding singing with prohibited instruments in Meelad. Allah reward Ibnul Haaj for his good intentions". (Mawahibul li Duniya, Vol. 1, pg. 27)

Allama Ibnul Haaj (radi Allahu anhu) did not deny the very celebration of Meelad itself but those actions which are not permissible in Islam. Every Sunni Muslim also disapproves of un-Islamic activities if that take place in Meelad.

Allama Yousuf Salihi (radi Allahu anhu) comments on the statement of Ibnul Haaj: "Allama Ibnul Haaj did not condemn Meelad itself. But, he refuted those assemblies which contain un-Islamic and prohibited activities. He called Meelad Bid'at. This is against what he has first said (he approved of Meelaad). Maybe he meant Bid'at to be Bid'at-e Hasannah (good innovation)". (Sobolul Huda War Rishad, Vol. 1, pg. 453)

OBJECTION

Majlisul Ulema writes: "Shaikhul Islam, Taimiyyah Hambali, rejected this practice in his Fatawa". (pg. 21)

OUR ANSWER

Ibne Taimiyyah was a misled person, so his Fatawa against Meelaad carries no weight in our view.

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Hafiz Ibn Hajar Asqalaani (radi Allahu anhu) writes in "Ad Durarul Kaamina" that: "Ibne Taimiyyah wrote in 'Aqeedah Hamvia' and in 'Waastia' in which mention is made about Allah's Face and Hand and Shin are real Attributes of Allah, and Allah Ta'ala is sitting on the Arsh (Throne) physically. Some people have regarded Ibne Taimiyyah as Zindiq (heretic) because he used to say that you cannot seek help from Rasoolullah (sallal laahu alaihi wasallam).

"Some Ulema have said that he was a Hypocrite because he used to say that Hazrat Ali (radi Allahu anhu) made mistakes at 13 occasions and went against the Quraan. His fight was for Government (position) only, he was defeated every time. He tried to gain power again and again but he failed every time. He (Ibne Taimiyyah) said that Hazrat Uthman (radi Allahu anhu) was a lover of wealth; Abu Bakr (radi Allahu anhu) was old and he did not know what he was doing; Hazrat Ali (radi Allahu anhu) became a Muslim in childhood and the Imaan of a person in his childhood is not reliable according to one group". (Ad Durarul Kaaminah, Vol. 2, pg.155).

The grudge for Hazrat Ali (radi Allahu anhu) is a sign of a Hypocrite. A person who has this type of filthy belief has no right to represent Islam.

Hafiz Ibne Hajar (radi Allahu anhu) writes further: "Sheikh Naqi'uddin Subki has written many books refuting Ibne Taimiyyah because Ibne Taimiyyah regarded travelling with the intention of visiting the blessed grave of Rasoolullah (sallal laahu alaihi wasallam) as Haraam. Ibne Hajar Asqalaani says that this thought of Ibne Taimiyyah is really disgusting".

The charges of infidelity on Ibne Taimiyyah are approved by Mullah Ali Qari. For further reference please consult "Sharah Shifa Ala Nasseemir Riaz", Vol. 3, pg. 514, and "Fatawa Hadisia", pg. 99, 173.

Thus far, Majlisul Ulema has failed in producing concrete proof against the celebration of Meelad.

OBJECTION

Majlisul Ulema wrote: "In India, we see blood flowing because some refuse to take part in these functions".

OUR ANSWER

Is Majlisul Ulema bold enough to admit who causes this bloodshed? In fact, Muslims will be shocked to learn that fanatical and aggressive Wahabis and Deobandis embark on a campaign to cause bloodshed and kill innocent Muslims. The incident at Azaadville bears testimony to this fact. To refresh the memory of the Muslim public, a few years ago a band of Wahabi and Deobandi followers killed an innocent Muslim, Sheik Mohayuddin Shaheed, just because he participated in Meelad!

OBJECTION

Majlisul Ulema wrote: "So this practice of Mouloud was originated by irreligious people. In the year 604 Hijri this king, Muzaffaruddin Koukari, introduced this custom with the aid of some learned people whose purpose was to gain the wealth and honour of this world. A notable and a prime instigator in the origination of this custom was one Molvi Amr Bin Dahya Abul Khattab who died in the year 633 Hijri. He was a great supporter of the worldly and irreligious king of Irbal who introduced this custom.

"Every unbiased Muslim will realise from the foregoing discussion that the Mouloud custom was introduced by evil men and given prominence by evil men. Islamic history bears testimony to this fact. Right from its inception, all the great and pious Ulama and Jurists of Islam have condemned this innovation and have warned against participation in these un-Islamic functions. There exists consensus of opinion among the true learned Ulama of Islam that the customary Meelad functions are not permissible".

OUR ANSWER

We have already proven with the reference of Hafiz Ibne Kaseer (radi Allahu anhu) that:-

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1. Meelad was not originated by King Muzaffar. In actual facts, Meelad existed before him. There is no evidence to suggest that he was the founder of Meelad functions.
2. He was not an evil man. Ibne Kaseer writes that he was a pious man, just, kind and learned.
3. Hafiz Ibne Kaseer (radi Allahu anhu) wrote about Sheikh Amr Bin Dahya Abul Khattab saying that Sheikh Bin Dahya wrote a book in favour of Meelad. There is no mention whether he was an evil man or a good man.

Let us examine one of the statements of Majlisul Ulema from the above quotation: "Moulood custom was introduced by evil men and given prominence by evil men".

We will be presenting a few evidences to show the readers that what type of people gave prominence to Moulood and wrote books in the favour of Moulood celebration. Were they evil or good people? You be the judge.

1. Allama Jalaaluddin Suyuti (radi Allahu anhu) is a renowned scholar of Islam and possessed the true love of Rasoolullah (sallal laahu alaihi wasallam). Sheikh Anwar Shah Kashmiri Deobandi writes about Imam Suyuti: "According to me, it is possible to see Rasoolullah (sallal laahu alaihi wasallam) in the awakening state. As it is reported from Imam Suyuti that he saw Rasoolullah (sallal laahu alaihi wasallam) twenty-two times and he asked Rasoolullah (sallal laahu alaihi wasallam) regarding some Ahadith. He amended those Ahadith after Rasoolullah (sallal laahu alaihi wasallam) rectified them". (Faizul Baari, Vol. 1, pg. 304, Cairo)

Imam Suyuti (radi Allahu anhu) writes about Meelad: "According to me, gatherings, recitations of the Quraan, mentioning incidents of the holy life of Rasoolullah (sallal laahu alaihi wasallam) and mentioning those signs which appear at the time of his birth are amongst the good innovations in which a person is rewarded because in this there is respect, love and expression of happiness for the arrival of Rasoolullah (sallal laahu alaihi wasallam)". (Al Haavi Lil Fataawa, Vol. 1, pg. 189)

According to the Majlisul Ulema, Imam Suyuti (radi Allahu anhu), who was blessed twenty-two times with the Ziyaarat (visit) of Rasoolullah (sallal laahu alaihi wasallam) in a wakeful state, is an evil man. Allah forbid! Why? Because he gave prominence to Meelad?

2. Shareh Bukhari Imam Qastalaani (radi Allahu anhu) writes: "In the month of the birth of Rasoolullah (sallal laahu alaihi wasallam) Muslims always had assemblies. In the nights of that month they gave charities and expressed happiness. They always increased good deeds in those nights. They always made arrangements to read the Meelad of Rasoolullah (sallal laahu alaihi wasallam) with the auspicious (hope) that Allah show His blessings upon them. One of the experienced Barakah (blessing) of Meelad is that, that the year passes upon them peacefully. May Allah send His Blessings and Favour upon that person who took Meelaad-un-Nabi as Eid, so this Eid should become reason of hardness upon that person who has disease in his heart". (Mawahe bul Le Dunya, Vol.1, pg. 27, Egypt)

Imam Qastalaani (radi Allahu anhu) made Du'a for those people who took Meelad as Eid and he said that this Eid becomes very painful for those whose hearts are sick. Majlisul Ulema proved by writing the book against Meelad that they are in severe pain about the Meelad celebrations and by people taking Meelad as their Eid.

According to the Fatawa of Majlisul Ulema, Imam Qastalaani (radi Allahu anhu) is an evil man because he has given prominence to Meelad. Allah forbid!

3. Hazrat Sheikh Abdul Haqq Mohaddith Delwi (radi Allahu anhu) writes: "All Muslims have always celebrated Meelad functions in the month of Rabi-ul-Awwal. They always gave charities in the nights of that month and expressed their happiness. This is a common practice of Muslims that they particularly make mention of those incidents which are related to the birth of Rasoolullah (sallal laahu alaihi wasallam)". (Ma Sabata Bis Sunnah, pg. 102)

According to the Fatwa of Majlisul Ulema, Sheikh Abdul Haqq (radi Allahu anhu) is an evil man because he has given prominence to Meelad. Allah forbid!

4. Mullah Ali Qari (radi Allahu anhu) writes: "Firstly, we see that it is permissible to arrange an assembly of Meelad. It

is permissible to participate in that assembly for the purpose of listening to the praises and character of Rasoolullah (sallal laahu alaihi wasallam). Inviting people and expressing happiness is permissible. Secondly, we do not say that it is Sunnah to celebrate Meelad on any fixed night. Anyone who believes that it is Sunnah to celebrate Meelad on any fixed night (and not in any other night) is a Bid'ati because the Zikr of Rasoolullah (sallal laahu alaihi wasallam) is required all the time. Yes, in the month in which Rasoolullah (sallal laahu alaihi wasallam) was born, has more preference". (Al Mouridur-ravi fil Moulidin Nabi, pg. 6-7)

A great Muhaddith like Mullah Ali Qari (radi Allahu anhu) regarded Meelad as permissible, but the thought of him being evil man according to the Fatwa of Majlisul Ulama is preposterous! Allah forbid!

5. Allamah Ibn Abedeen Shami (radi Allahu anhu) writes: "Every person who is truthful in the love of Rasoolullah (sallal laahu alaihi wasallam) should express happiness in the month of Rabi-ul-Awwal . He should arrange an assembly for the Meelad of Rasoolullah (sallal laahu alaihi wasallam) in which the incidents of his birth are explained with correct Ahadith. There is a strong hope from Allah that such a person will be included in the group of pious people with the intercession of Rasoolullah (sallal laahu alaihi wasallam)". (Jawahi Rul Bihaar, Vol. 3, pg. 340 with reference to Sharhul Moulid Le Ibne Hajar)

What a beautiful quotation of Allamah Shaami (radi Allahu anhu) about Meelad! But, according to the Fatwa of Majlisul Ulama (Allah forbid!) he has become an evil man.

6. Haji Imdaadullah Muhajir Makki (radi Allahu anhu) writes: "The way of life of a Faqeer (himself) is this. I participate in Meelad celebrations. In fact, I consider it a means of blessings and arrange it every year and in Qiyaam (standing) I find enjoyment". (Faisalaha Haft Mas'ala, pg. 5, Madani Qutub Khana, Lahore)

Hazrat Haji Imdaadullah (radi Allahu anhu) is the spiritual mentor or Peer-o-Murshid of Moulana Qassim Nanotwi, Moulana Rashid Ahmed Gangohi and Moulana Ashraf Ali Thanwi. The members of Majlisul Ulema, Y.M.M.A. and all other Deobandis are devotees of the above mentioned Ulema. The Peer-o-Murshid of these three Ulemas participated in Meelad throughout his life and he enjoyed doing this. According to the Fatwa of Majlisul Ulema, Haji Imdaadullah (radi Allahu anhu) has become an evil man. Allah forbid! It is common sense that if someones Peer-o-Murshid is an evil man, then all the Mureeds (devotees) are evil people as well. With the enthusiasm of making Meelaad Haraam, Majlisul Ulema have made the entire Deobandi fraternity into evil people. " The lamp of the house has burnt the house".

EARLY SCHOLARS WHO WROTE ON THE TOPIC OF MEELAD-UN- NABI (SALLAL LAAHU ALAIHI WASALLAM)

Books written on this topic are many, some in poetry form and some in prose. We cannot mention all those books because there are so many. We will mention here a few books which became famous and are written by renowned scholars of Islam.

1. Haafiz Ibn Nasiruddin Damishqi (radi Allahu annhu): He is amongst the great Imams and Mohaditheen. He was born in 777 A.H. and passed away in 842 A.H. Hafiz Ibn Fahd wrote about Damishqi in "Lah Zul Al Haaz Fee Tazkaratil Hufaa", pg. 319. Ibn Nasiruddin Damishqi was a great historian. He was appointed as Sheikhu Hadith in Al Ashrafia Darul Hadith of Damascus. He is the author of many books and on the topic of Meelad, he has written three famous books, namely, "Jaame ul Aasaar Fee Moulidin Nabiyyil Mukhtaar (3 vol.)"; "Al Lafzur Raa'iq Fee Moulide Khairil Khalaa'iq" and "Mouredis Saadi Fee Moulidil Haadi".
2. Haafiz Iraqi (radi Allahu anhu): Hafiz Iraqi's full name is Hafiz Abdur Rahman Bin Al Hussain Bin Abdur Rahman Al Misri. He was born in 725 A.H. and passed away in 808 A.H. Any person who is familiar with this art of Hadith must know him well. He is an authority in the field of knowledge of Hadith. He was a genius and a unique person in his time. He wrote a book on Meelad-un Nabi named "Al Mouridul Hani Fil Moulidin Nabi".
3. Hafiz As Sakhaawi (radi Allahu anhu): Muhammed bin Abdul Rahman bin Muhammed Qahiri, famously known as "Hafiz As Sakhaawi" was born in 831 A.H. and passed away in 902 A.H. in Madinatul Munawwarah. He was a

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renowned Historian and Hafiz of Hadith. Imam Showkaani (radi Allahu anhu) said: "If As Sakhaawi did not write any book other than except 'Ad'dow ul Am', still this one book is enough proof for his Imaamat (being an authority in knowledge)". He wrote a book on the topic of Meelad named "Moulid un Nabi".

4. Mullah Ali Qari (radi Allahu anhu): His name was Imam Mullah Ali Qari Bin Sultan Bin Mohammed Al Harwi. His demise was in 1014 A.H. Imam Showkaani writes in "Al Badrut-taale" that Mullah Ali Qari was a Hafiz of Hadith, a Mujtahid (Jurist Imam), and a great lion of the Islamic world. Mullah Ali Qari wrote a book on the topic of Meelad named "Al Mowre Dur Rawi Fee Mouldin Nabi".
5. Ibn Kaseer (radi Allahu anhu): Hafiz Imam Imdaaduddin Ismail Bin Umar Bin Kaseer (passed away in 774 A.H.), the author of "Tafseer Ibne Kaseer", also wrote a book on Meelad which is presently being printed in Egypt with the marginal notes of Dr. Salaahudeen Al Munjad.
6. Imam Ibn Hajar Al Makki (radi Allahu anhu): Abul Abbas Ahmad Bin Muhammed Bin Ali Bin Hajar Haitmi Al Makki Ash Shafee (passed away in 974 A.H.) is a personality who needs no introduction. He was the teacher of Hazrat Mullah Ali Qari (radi Allahu anhu). He wrote two books on the topic of Meelad-un- Nabi, namely, "Tahrirul Kalaam Fil Qiyaam Inda Zikre Moulede Sayyedil Anaam" and "Tohfatul Akhyaar Fee Mouldil Mukhtaar".
7. Imam Ibne Jowzi (radi Allahu anhu): Abdur Rahman Bin Ali Bin Mahmood Bin Ali Bin Abdullah Bin Hamadi Al Qarshi Al Faqih Al Hambali (passed away in 597 A.H.) was a very well known Muhaddith and Historian. He has written more than 159 books. A detailed biography about him is found in "Tazkaaratul Huffaaz", Vol. 4, pg. 135. He wrote a book on Meelad-un- Nabi called " Al Mouldil Uroos".
8. Imam Jalaaluddin Suyuti (radi Allahu anhu): Who does not know about Abdur Rahman Bin Bar Bin Muhammed Bin Saabiqun Al Khazri Suyuti? His academic station is obviously known by every person like the sun. He was a great Muhaddith. He wrote approximately 700 books. He also wrote a book on Meelaad-un-Nabi which is famous and has been accepted throughout the world. The name of the book that he wrote is "Husnul Maqsad Fee Amalil Mouldil". This book is now included in "Al Haawi Lil Fataawa".

Besides these great Muhadditheen, there are many other great scholars of Islam who wrote in their books about Meelad and proved its authenticity from reliable sources. Some of their names are mentioned below:-

1. Imam Abu Shama the teacher of Imam Nowvi approved of Meelad in "Al Baa Iso Ala Inkaaril Bid'e Wal Hawadith", pg. 13
2. Shareh Bukhari, Imam Qastalaani approved of Meelad celebrations in "Al Mawa Hibul Li Dunya", Vol. 1, pg. 27
3. Imam Naseeruddin known as "Ibnut Tabbakh" approved of Meelad celebrations in "Sobo Lul Huda", Vol. 1, page 44
4. Sheikh Abdul Haq Muhaddithe Dhelwi approved of Meelad celebrations in "Madarijun Nabuwa", Vol. 4, pg. 19; "Maa Sabata bis Sunnah", pg. 79, 102
5. Allama Burhanuddin Halbi approved of Meelaad celebrations in "Seerat Halbia", Vol. 1, pg. 80
6. Allama Hussain Bin Muhammad Diyaar Bikri approved of Meelad celebrations in "Tareekhul Khamees", Vol. 1, pg. 222
7. Allama Zurqani approved of Meelad celebrations in "Sharhul Mawahib", pg. 139
8. Allama Ibn Abedeen Shaami approved of Meelad celebrations in "Sharhul Mouldil Ibn Hajar", Vol. 3, pg. 337
9. Shah Wali'ullah Muhaddith Dhelwi approved of Meelad celebrations in "Fuyuzul Haramain" pg. 80-81; "Ad Durrus-sameen", pg. 40

10. Hazrat Haji Imdaadullah Muhajir Makki approved of Meelad celebrations in "Faisala Haft Mas'ala", pg. 5; "Shamamia Imdaadia", pg. 88, 93
11. Moulana Abdul Hai Lacknowi approved of Meelad celebrations in "Fatawa Abdul Hai", Vol. 3, pg. 283

Hazrat Moulana Abdus Sammi'(radi Allahu anhu) has counted 73 names of great scholars of Islam who wrote about the validity of Meelad celebrations. (Anwaare Saati'a, pg. 504) All the above mentioned Imams, Muhadditheen and scholars of Islam are evil people in the view of Majlisul Ulama (Allah forbid!) because all of them have approved of Meelad celebrations!

PRESENT DAY MEELAD FUNCTIONS

Dear reader, if you have read this book thoroughly you must have learnt that all those things which we do in present day Meelad functions are approved by the practices and writings of renowned scholars of Islam. The present form of our Meelad celebrations centres around the recitation of the Quraan, the recitation of beautiful Naats, Wa'iz or Lecture on the life of our beloved Prophet (sallal laahu alaihi wasallam), Salaat-o-Salaam, Qiyaam, Du'a, and feeding the people.

I fail to understand what difference does Majlisul Ulama see in the present day Meelad celebrations to that of the early days Meelad celebrations? All those things which take place in the present day Meelad are approved by quotations of great scholars of Islam. What are your reasons for continually harping on the present day Meelad celebrations ?

TWENTY PROOFS ON MEELAD CELEBRATIONS

Had I presented my own proof for the permissibility of celebrating the Meelad, Majlisul Ulama, according to their nature, would have accused me of distortion. Therefore, I decided to quote Hazrat Mullah Ali Qari's (radi Allahu anhu) proofs on the permissibility of Meelad celebrations and see what Fatwa Majlisul Ulama issues on Hazrat Mullah Ali Qari (radi Allahu anhu). Now, we shall present the 20 proofs of Mulla Ali Qari (radi Allahu anhu) for the permissibility of celebrating Meelad.

1. Abu Lahab set Thuwaiba free being happy for the Meelad of Rasoolullah (sallal laahu alaihi wasallam). It is in "Bukhari" that Abu Lahab's punishment is made light every Monday as a reward of his act, i.e. of expressing happiness for the birth of the Holy Prophet (sallal laahu alaihi wasallam).
2. Rasoolullah (sallal laahu alaihi wasallam) used to respect the day of his own Meelad. He used to thank Allah Ta'ala for that great favour. He used to fast in order to respect that day, as it is being reported in "Muslim" from Abu Qatadah (radi Allahu anhu). In assemblies of Meelad functions, although the manner of respect is different, but the meaning of respect is there.
3. It is a requirement of the Quraan to show respect on the Meelad of Rasoolullah (sallal laahu 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 Yunus: 58) Almighty Allah had ordered us to rejoice on His Mercy and Rasoolullah (sallal laahu alaihi wasallam) is the greatest Mercy of Allah Ta'ala to all the Worlds.
4. If any great Deeni event occurred in the past and when that period or season returns, then that period or season should be respected. Rasoolullah (sallal laahu alaihi wasallam) set this rule himself. When Rasoolullah (sallal laahu alaihi wasallam) saw the Jews fasting on the Day of Ashura and found out the reason for their observing fast on that day - to thank Almighty Allah for freeing them from Firoun (Pharaoh) - Rasoolullah (sallal laahu alaihi wasallam) said, "We have more right than the Jews to rejoice on the bases of Allah's Favour upon Moosa (alaihis salaam)."

5. Although the present form of Meelad is Bid'at (Hasanah) but the origin of Meelad is found in the time of Rasoolullah (sallal laahu alaihi wasallam). Rasoolullah (sallal laahu alaihi wasallam) himself made mention of his own Meelad 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 - radi Allahu anhu)".
6. Meelad celebration causes the recitation of Durood and Salaam. Durood and Salaam are required by Shari'ah. It is the Shari' principle that any thing which leads towards an act which is desired by Shari'ah, then this leading factor (Meelad in this case) is also desired by Shari'ah.
7. The miracles, excellences and the character of Rasoolullah (sallal laahu alaihi wasallam) is mentioned in Meelad gatherings. We are ordered to practice upon his life. In order to practice upon Rasoolullah's (sallal laahu alaihi wasallam) life, we need to learn about his life and the Meelad functions presents one with one of the best means of learning about Rasoolullah's (sallal laahu alaihi wasallam) life.
8. When certain of the Sahabah used to recite the praises of Rasoolullah (sallal laahu alaihi wasallam) in poetry form, Rasoolullah (sallal laahu alaihi wasallam) used to rejoice and reward those Sahabah. In the Meelad function, the character and virtues of Rasoolullah (sallal laahu alaihi wasallam) are explained and his praises are recited in poetry and prose form. This will make Rasoolullah (sallal laahu alaihi wasallam) happy. The happiness of Rasoolullah (sallal laahu alaihi wasallam) is the requirement of Shari'ah.
9. To mention the miracles and character of Rasoolullah (sallal laahu alaihi wasallam) leads towards love and the completion of Iman with him which is required by the Shari'ah.
10. In the Meelad function there is rejoice, feeding of the people and the praises of Rasoolullah (sallal laahu alaihi wasallam). All this shows the respect for him and the respect for Rasoolullah (sallal laahu alaihi wasallam) is the requirement of Shari'ah.
11. Rasoolullah (sallal laahu 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 (sallal laahu alaihi wasallam) was born! A place where any Nabi is born is respected by Shari'h because at the time of Me'raj, Hazrat Jibraeel (alaihis salaam) indicated to Rasoolullah (sallal laahu alaihi wasallam) a special place near Baite Lahm. He said, "Ya Rasoolullah (sallal laahu alaihi wasallam), please perform two Rakaats Salaah. This is the place where 'Isa (alaihis salaam) was born".
12. All the Ulema and Muslims of all the countries have regarded Meelad as Mustahab (recommended). According to the Hadith of Hazrat Ibn Masood (radi Allahu anhu), 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 Ahmed (radi Allahu anhu) has narrated this Hadith.
13. To gather in a Meelad function in order to distribute charity to the people and to praise Rasoolullah (sallal laahu alaihi wasallam) is showing respect to Rasoolullah (sallal laahu alaihi wasallam). All these things are Sunnah and good and desired in Shari'ah.

14. Almighty Allah says in the Quraan: "And all that We relate to you of the tiding of the Messengers is for the purpose of strengthening your heart therewith". (Surah Hud: 20) We are in need of strengthening our hearts with the mentioning of Rasoolullah (sallal laahu alaihi wasallam) and other Prophets (alaihihimus salaam).
15. All those things which did not exist in the time of Rasoolullah (sallal laahu alaihi wasallam) cannot be regarded as evil or Haraam. In fact, it will be examined with Shari' proofs. If there are any necessary expediency in it, then it will be regarded as necessary (Waajib). Similarly, Mustahab, Mubah, Makrooh and Haraam. All these are the various categories of Bid'at.
16. Any thing which was not present in the first period with its present collective form but its singular members were there is also desired by Shari'ah because any thing whose singular members are required by Shari'ah. Its collective and plural form is also required by Shari'ah.
17. If every Bid'at is Haraam then the collecting of the Holy Quran as was done by Hazrat Abu Bakr and Hazrat Omar (radi Allahu anhuma), Hazrat Omar (radi Allahu anhu) starting the Salaah of Taraweeh with Jamaat, and the writing of many other useful know ledges will become Haraam. It will then be Waajib 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 Inns, 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, Meelad is permissible because it is based on good things.
18. Hazrat Imam Shafa'ee (radi Allahu anhu) said: "Any thing which opposes (or changes) the Quraan, Sunnah, Ijma (consensus) or the sayings of the Sahabah is Bid'at. Any good deed which is not opposed to them is praiseworthy." (Meelad celebration does not oppose any of them.)
19. Rasoolullah (sallal laahu alaihi wasallam) said that anyone who invented a good deed and people later practiced upon it, they will be rewarded.
20. As in the practices of Haj, the running between Safa and Marwa are legal in order to refresh the remembrance of pious people, similarly, the celebration of Meelad-un-Nabi is also legal to refresh the remembrance of Rasoolullah (sallal laahu alaihi wasallam). (Reference: Al Moure Dur Ravi Fil Mouldin Nabi, summarised pg. 9-17)

WHY PEOPLE DO NOT GRIEVE ON THE WISAAL MUBARAK (DEPARTURE FROM THIS WORLD) OF RASOOLULLAH (SALLAL LAAHU ALAIHI WASALLAM)?

Some foolish people pose this question: On the occasion of Eid Meelad-un-Nabi Rasoolullah (sallal laahu alaihi wasallam) was born and made Wisaal on the same day in the same month. Why do the people only rejoice and not grieve?

There are two answers to this objection:

1. To grieve is not the manner of the Muslim Ummah. To thank Almighty Allah for his favours and rejoicing in thanking Allah is the order of Almighty Allah. Allah Ta'ala did not command in any occasion that you should grieve. In fact, grieving is an insult to the Bounties of Allah. To disrespect the favours of Allah is indeed thanklessness. Let us see what Almighty Allah says about those who are thankless: "If you will be grateful, then I shall give you more, and if you are thankless then my torment is severe". (Surah Ebrahim: 7) Therefore, it is not the manner of the Muslim Ummah to grieve.

2. One can only grieve if the favour is snatched away from oneself. One can only grieve if something is finished or gone completely and all its benefits are ended. For example, if someone has lost his son, that person will feel extreme grief and remorse because a favour (in the form of a son) is taken away from him. But, this is not the correct manner of being thankful servants of Allah, because the loss of a son is but a test from Almighty Allah.

The greatest Favour of Allah which was bestowed upon us in the form of Rasoolullah (sallal laahu alaihi wasallam) and he is not taken away from us. How then does one have situation of grief? The Wisaal of Rasoolullah (sallal laahu alaihi wasallam) is a Mercy upon the Ummah just as his physical existence in this world.

Before bringing forth their objections, people should at least bear in mind the Mas'ala of Hayaat-un-Nabi, that is, that the Holy Prophet (sallal laahu alaihi wasallam) is alive. In reality, Rasoolullah (sallal laahu alaihi wasallam) exists. We should only grieve if the shadow of his mercy was removed from our heads and if the link and relation was disconnected with him. Rasoolullah (sallal laahu alaihi wasallam) is aware of the conditions of Ummah and helps them in every step. It will be prolonging to give proofs of the Mas'ala of Hayaat-un-Nabi (sallal laahu alaihi wasallam). This is in itself another topic. Scholars from different Schools of Thought have written books on this topic and all agree to the fact that Rasoolullah (sallal laahu alaihi wasallam) is alive in his blessed grave with the bodily life.

There is no shortage in his mercy, in his kindness upon the Ummah, in his guiding the Ummah, no shortage in his power, attributes, excellence and beauty. His status is still the same. He was the final Prophet and he is the final Prophet. When all these qualities and attributes are there, why should one express grief?

Allama Jalaluddin Suyuti (radi Allahu anhu) gave a beautiful answer to this objection. He writes: "The Shari'ah commanded Aqeeqah on the birth (of a child). This is a way to thank Allah and rejoice, but on the time of death no such commandment has been given. In fact, mourning and grieving is prohibited. The same principle of Shari'ah demands that happiness and the joy should be expressed in Rabi-ul Awwal on the birth of the beloved Rasool (sallal laahu alaihi wasallam) and not grieve on his Wisaal (Departure from this world)". (Husnul Maqsd Fee Amalil Moulid Al Haawi Lil Fatawa, Vol. 1, pg. 193)

OBJECTION

On page 30-31, Majlisul Ulama wrote under the heading: "Mujaddid Alf-E-Thaani on Bid'ah" - "The happiest, the most fortunate person is he who recovers one of the forgotten sunnats and annihilates one of the widespread bid'ats in a time when irreligiousness is on the increase. We are now in such a time when a thousand years have elapsed after the Best of mankind Hadhrat Muhammad SallalLahu Alayhi Wa Sallam. As we get farther from the time of happiness of our Prophet, the sunnats are gradually being covered and, lies being on the increase, the bid'ats are spreading. A hero is needed who will uphold the sunnats and stop, expel the bid'ats. To spread bid'ats is to demolish Islam. To respect those who make up and commit bid'ats, to deem them great will cause Islam to perish. It is declared in a hadith, "He who says 'great' about those who commit bid'ats has helped the demolition of Islam". The meaning of this should be given die consideration on. Utmost energy should be spent in striving for uncovering one sunnat and annihilating one bid'at. For strenghtening Islam any-time, especially when Islam has become so weak, it is necessary to spread the sunnats and demolish the bid'ats. The former Islamic savants, having seen maybe some beauty in the bid'ats, gave some of them the name of hasana (beautiful). But this faqir (Imaam-Rabbani means himself) do not follow them in this respect; I do not regard any of the bid'ats as beautiful. I see all of them as dark and cloudy. Our Prophet declared: "All bid'ats are aberration, deviation from the right way". In such a time as this when Islam has become weak, I see that salvation and escaping Hell is in holding fast to the sunnat; and destruction of the din is, no matter how, in falling for any bid'at. I understand that each bid'at is like a pickaxe to demolish the building of Islam and all sunnats are like brilliant stars to guide you on a dark night. May Allahu ta'ala give enough reasonableness to the hodjas of our time so that they will not say that any bid'at is beautiful or permit any bid'at to be committed. They should not tolerate bid'ats even if they seem to illuminate darkneses like the rising of the sun! For the satans do the work easily outside the sunnats. In the early times Islam being strong the darkness of Bida'ts were not conspicuous, but, maybe, along with the world-wide powerful light of Islam, some of those darkneses passed as bright. Therefore they were said to be beautiful. Whereas, those bid'ats did not have any brightness or beauty, either. But now, Islam having become weak and disbelievers' customs and even the symptoms of disbelief having become settled (as fashion) among Muslims, each bid'at has displayed its harm, and Islam, without anyone noticing it, has been slipping away. Our hodjas should be most vigilant in this respect, and they should not pioneer the spreading of bid'ats by saying, "it is permissible to do so and so", or "such and such things is not harmful", and putting forward the old fatwas.

Here is the place for the saying, "The din will change in process of time". It is wrong for disbelievers to use this saying as things for demolishing Islam and settling the bid'ats and disbelief. The sunnats being on the decrease, their light as blink like fire-flies flying here and there in dark night. As the committing of bid'ats increases, the darkness of the night has been increasing and the light of sunnat has been decreasing. But the increasing of the sunnats would decrease the darkness and increase the light. He who wishes may increase the darkness of bid'at, thus strengthening the devil's army! And he who wishes may increase the light of sunnat, thus strengthening the soldiers of Allahu ta'ala! Know well that the end of the devil's army is calamity, loss. He who is in the army of Allahu ta'ala will attain endless bliss".

The above excerpt very adequately states the viewpoint of Hadhrat Mujaddid on the question of practices dubbed Bid'ah Hasanah. (extracted from "The Majlis")

OUR ANSWER

There are three answers to this argument:

First answer: Majlisul Ulama have written a statement related to Hazrat Mujaddid Alif Saani (radi Allahu anhu), and the reference is given of "The Majlis" as if "The Majlis" is the book of Mujaddid Alif Saani. They have failed to give any reference from any of the original books of Mujaddid Alif Saani (radi Allahu anhu). Therefore, this argument is not even worthy of any consideration.

Second answer: Majlisul Ulama quoted Hazrat Mujaddid Alif Saani (radi Allahu anhu) and the words are as follow, "The former Islamic savants, having seen maybe some beauty in the Bid'ats, gave some of them the name of Hasanah (beautiful). But this Faqir (Imam Rabbani means himself) do not follow them in this respect. I do not regard any of the Bid'ats as beautiful."

In fact, Hazrat Mujaddid (radi Allahu anhu) has acknowledged the existence of Bid'ate Hasanah in this paragraph and he said that he differs with the early scholars of Islam in this regard. Hazrat Imam Rabbani was a Mujtahid (Jurist). If the research of the Mujtahid shows him a way which is different and opposite to the rest of the Ulama, he is entitled to differ. But the Fatwa is always given on the saying of Jamhooir (majority). I am sure that Majlisul Ulama is not ignorant of this Islamic rule. Therefore, this argument does not help Majlisul Ulama against Melaad at all.

Third answer: If this argument is taken to be correct, then this goes against the Ulama-e-Deoband as well. Because in this argument the existence of Bid'ate Hasanah is completely denied and the Ulama-e-Deoband confirm the existence and validity of Bid'ate Hasanah.

Moulana Rasheed Ahmad Gangohi writes: Question: "Is there any kind of Bid'at, which is called Bid'ate Hasanah?"
Answer: "There is no such thing as Bid'ate Hasanah, and the Bid'at, which is called Hasanah, is in fact Sunnah".
(Fatawa Rashidia, pg. 146, H.M.Saeed Company, Karachi)

Moulana Rashid Ahmad Gangohi, in his answer, denied the existence of Bid'ate Hasanah first, and then acknowledged it, but changed it into "Sunnah" which is in fact totally baseless and a distortion in the Deen.

BID'ATE HASANAH IS NOT SUNNAH

Bid'ate Hasanah is that which has any good in it, and is not against any Sunnah. For something to be Sunnah and for something not to be against Sunnah are two different things.

DEFINITION OF SUNNAH

Mufti Mahmood Hasan Gangohi Deobandi writes: "A path which is being established in the Deen by the saying and the practice of Rasoolullah (sallal laahu alaihi wasallam) is called Sunnah". (Fatawa Mahmoodia, Vol. 1, pg. 233, Maktabah Mahmoodia Meerath, India)

It becomes crystal clear from here that Sunnah is the name of the saying and the action of Rasoolullah (sallal laahu alaihi wasallam). Bid'at is that which Rasoolullah (sallal laahu alaihi wasallam) did not do or did not say. I wonder how Moulana Rashid Ahmad Gangohi translated Bid'ate Hasanah into Sunnah?

REASON FOR REGARDING BID'ATE HASANAH AS SUNNAH

Bid'ate Hasanah is an accepted and proven reality in Islam. If we do not recognize the status of Bid'ate Hasanah, then no Muslim in the world will be Bid'atless. If Moulana Rashid Ahmad Gangohi accepts the existence of Bid'ate Hasanah openly then he has to accept many practices which are against his desire, i.e. Melaad, 'Urs, Giyaarw,i etc. Therefore, he committed an offence of distortion in the Deen and regarded Bid'ate Hasanah as Sunnah. But the fact remains that he too has acknowledged the existence of Bid'ate Hasanah, though he distorted it.

DEOBANDI TRICKS TO DEFINE BID'AT

Moulana Ashraf Ali Thanwi defines Bid'at in following words: "Reality of Bidat is this, that someone takes it as Deen, if someone has taken it as a remedy than it is not Bidat. Therefore, one is IHDAAS LID DEEN (innovation for the Deen) and other is IHDAAS FID DEEN (innovation in the Deen). The meaning of IHDAAS LID DEEN is Sunnah, and the meaning of IHDAAS FID DEEN is Bidat". (Malfoozaat Hakimul Ummat, Vol. 1, pg. 230, Idaara Taaleefaate Ashrafia, Multaan, Pakistan)

Deobandi Ulama use many tricks to define Bid'at, so they can come out clean when questions are posed about Bid'at. They know that they also commit many Bid'ats, so to justify their Bid'ats. They regard it as IHDAAS LID DEEN (Bid'at for the Deen) and the practices of those people who do not approve Deobandi/ Wahaabi teachings are regarded as IHDAAS FID DEEN (Bid'at in the Deen).

In fact, to divide Bid'at into IHDAAS LID DEEN and IHDAAS FID DEEN in itself is Bid'at. It is against the correct Ahadith and the sayings of the Sahabah, Jurist Imams and Mohadditheen. Rasoolullah (sallal laahu alaihi wasallam) said, "Every new thing is Bidat." (Mishkaat, Babul I'tesaam). In this Hadith, there is no condition of Bid'at for the Deen or Bid'at in the Deen. In fact, every new thing is described as Bid'at. Bid'at is Bid'at, may it be for the Deen or in the Deen! Therefore, Deobandis are Bid'atis as well!

MOULANA ASHRAF ALI ACKNOWLEDGES THAT HE IS A BID'ATI

Moulana Ashraf Ali says: "Nowadays people have mischief in their natures. Therefore, I created a new Bid'at (innovation) for the sake of correction". (Malfoozaate Hakimul Ummat, Vol. 5, pg. 208, Idaara Taalifaate Ashrafia, Multaan, Pakistan)

I suppose that the Ulama-e-Deoband have been granted special permit by the Shari'ah to do things (Bid'ats) which Rasoolullah (sallal laahu alaihi wasallam), the Sahabah, Jurist Imams and early Muslims did not do.

MOULANA RASHID AHMAD GANGOHI IS A BID'ATI

Moulana Ashraf Ali writes a story about Moulana Rashid Ahmad Gangohi: "Khan Sahib said that Moulana Gangohi told me himself, 'When I came to stay in the Khanqah of Gangooh I never used to relieve myself in the Khanqah. In fact I used to go far in the jungle because this was the place of my Shaikh (Peer-o-Murshid). I never had courage to lie down and walk with the shoe"'. (Arwahe Salaasah, pg. 306, Islaami Akaadmi, Lahore, Pakistan)

In fact it is Bid'at to relieve oneself in the Khanqah of the Sheikh or not to walk there with the shoe because this is not mentioned in the Quraan or in the Hadith that you should respect the place of your Peer-o-Murshid in this fashion. Sahabah Ikraam lived in Makkah and Madinah with Rasoolullah (sallal laahu alaihi wasallam) and they did not do these types of practices as a sign of respect. Therefore, Moulana Rashid Ahmad Gangohi is a Bid'ati.

Whatever answer Deobandi Ulama will give here in order to protect Moulana Gangohi they must take the same as an answer from our side for the validity of Meelad, 'Urs, Giyaarwi, etc.

BID'ATS OF DEOBANDIS

The Deobandi principle regarding Bid'at is: If a Muslim does anything which was not in the first three periods, it is Bid'at. Based on the above-mentioned principle, Moulana Rashid Ahmad Gangohi has refuted the Meelad function. He writes: "This Meelad assembly is a evil Bid'at. It is sufficient proof for its being Na Ja'iz (unlawful), that it was not done in Qoroone Oola (first three Islamic periods)." (Fatawa Rashidia, pg. 114, H.M.Saeed Company, Karachi, Pakistan)

The Ulama-e-Deoband have made Melaad function unlawful based on the above-mentioned principle. Let us examine, under the light of this very same principle, how many Bid'ats and Haraam acts are committed by Deobandis?

The activities mentioned below were not there in the early Islamic periods, therefore, are evil Bid'ats and Haraam (unlawful) according to the teachings and principle of Ulama-e-Deoband: -

1. Formation of the Tablighi Jamaat,
2. Annual Tablighi Ijtima,
3. Gasht (moving house-to-house),
4. Going for three days, forty days, and four months with Tablighi Jamaat,
5. Appointing the book "Tablighi Nisaab" as a source of learning for the members of Tablighi Jamaat,
6. Organizing the ladies Ta'leem programs,
7. Making Tabligh to the Muslims only, since Sahabah Ikraam used to do Tabligh to the Kuffaar,
8. Establishment of Darul Uloom Deoband,
9. Setting up syllabus in the Darul Ulooms and Madrassas,
10. Teachers and Imams working on salary in Darul Ulooms, Madrassas and Masjids,
11. Setting up papers and dates for Madrassa and Darul Uloom examinations, and
12. Working out holidays for Madrassas and Darul Ulooms, when to open and when to close, etc.

These are just a few examples. In fact, there are many more. None of the above mentioned activities had existence in the first three periods of Islam. Therefore, they are all Haraam and evil Bid'ats.

Dear readers, please think carefully! Deobandis given Fatwa of Bidat and Shirk on the Muslims for every little things, but all the Bid'ats they commit are Ja'iz (permissible) for them. It seems as if the Shari'ah is their slave girl. They

dictate to the Shari'ah on what should be Halaal and what should be Haraam, and Shari'ah gives the ruling according to their desire! (Allah forbid!

In conclusion, I say, that those who themselves are Bid'atis have no right to fire the Fatwas of Bid'at upon others.

ON THE TOPIC OF BID'AT

Majlisul Ulema and all other Wahabis fire the Fatawa of Bid'at on every little thing. We would like to give you an explanation of Bid'at in a nutshell.

In fact the Bid'at which is condemned in the Hadith is that Bid'at which opposes the Deen. Therefore, Sheikh Abdul Haq Muhaddith Delhwi (radi Allahu anhu) explains in the commentary of one Hadith: "Whoever invents an opinion in the Deen which is not from the Deen, then that opinion is rejected". (that which is opposed to Deen or changes the Deen) (Ashatul Lamaat, Babul I'tisam).

From the above explanation we understand that something which is not mentioned has no basis for it being considered Haraam or a bad Bid'at. In fact, the ruling of it being Haraam or a bad Bid'at will only be justified if it is opposed to Shari'ah or changes it, for example, if it removes any Fardh, Waajib or Sunnah and replaces these.

Mufti Mahmood Hassan Gangohi Deobandi defines Bid'at with reference of "Shaami" in the following words: "To invent anything against the truth which has been proven from the Holy Prophet (sallal laahu alaihi wasallam) according to knowledge, practice or condition is called Bid'at". (Fatawa Mahmoodiya, Vol.1, pg. 235) According to this definition, if something is not against what has been proven from the Holy Prophet (sallal laahu alaihi wasallam) is not Bid'at, even though it did not exist in the first three periods of Islam.

Those people who ask for proof regarding Meelad, Fateha, 'Urs, Salaami, etc. should try another approach. Can they prove which Fardh, Waajib or Sunnah has been violated or removed by these practices?

May Almighty Allah accept this humble effort and make it beneficial for the Believers and open the hearts of those who are unable to see the light of the beloved Rasool (sallal laahu alaihi wasallam). Aameen.

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