



THE QUESTION OF CUSTOMARY MEEELAD CELEBRATIONS ???

Published by:
The Mujlisul Ulama of South Africa
P.O Box 3393, Port Elizabeth, 6056
South Africa

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THE QUESTION OF CUSTOMARY MEELAD CELEBRATIONS

(O Believers! Obey Allah, and obey the Messenger ...)

The Sources of Islamic Law (the Shariah) are four, viz.,

- (i) The Quran
- (ii) The Sunnah
- (iii) Ijmaa' or the Consensus of opinion of the Jurists
- (iv) Qiyaas or the Analogical reasoning process of the Jurists of Islam.

The abovementioned four PRINCIPLES constitute the basis of Islamic law. If any act or practice is substantiated or proved on the firm foundations of the abovementioned four Principles of the Islamic Shariah, then such an act or practice constitute ISLAMIC LAW and as such is the DIVINE LAW of ALLAH, and no member of the Ummah has the right to reject such an act or practice. On the other hand, if any act, practice or custom conflicts with the four abovementioned Principles or if any act or practice cannot be substantiated on the basis of the four Islamic Principles of the Shariah then it will stand condemned in the Eyes of the Shariah and as such it will have to be rejected as a bad innovation ... an evil introduction into the Deen of Allah. The custom of Meelad as celebrated nowadays cannot be substantiated on the basis of the four Principles of Islamic Law. It is an absolute necessity to prove conclusively that this custom of Meelad in its present form of prevalence is sanctioned by any of the Principles of Islamic Law before it (this custom) could be accorded an Islamic status. Insha'Allah, in this article it shall be proved that the prevailing customary celebrations of Meelad have no Islamic status whatsoever and these constitute gross transgression of Allah Ta'ala's Law because they (these forms of Meelad celebrations) have been innovated into the Deen of Islam.

Allah Ta'ala says in the Holy Quran:

"Then, We have established you on a Shariah (Law-Path) with regard to affairs. Therefore follow it (this Shariah) and do not follow the desires of those who do not know."

Allah Ta'ala commands in this verse of the Holy Quran total submission to His Law. This verse of the Holy Quran emphatically prohibits the following of any practice or custom which is not sanctioned by the Shariah. Any custom which has no basis in the Shariah is described by Allah Ta'ala in this verse as "the desires of those who do not know". Further in this article it shall be shown that these Meelad celebrations of today have no sanction in the Shariah of Allah Ta'ala.

Elsewhere in the Holy Quran Allah Ta'ala states:

"What! Have they partners who have ordained for them such things of which Allah has not granted permission?"

This verse of the Holy Quran clearly deprecates any introduction of practices and customs within the Deen. Only such customs and practices have the favour of Allah for which there exists Divine Sanction. Insha'Allah, it shall be shown that the customary Meelad celebration was not ordained by Allah or His Rasool (sallallahu alayhi wasallam), but was an un-Islamic innovatory practice which crept into the Ummah with the aid of such persons, who had no love for the Deen.

In another verse of the Holy Quran Allah Ta'ala says:

"Whatever the Rasool brings to you, accept it. And, whatever he (the Rasool) forbids you of, abstain from it."

Insha'Allah it shall be proved that this custom of Meelad was not given to us by our Nabi (sallallahu alayhi wasallam) nor was it ever practised by the beloved Sahabah of our Nabi (sallallahu alayhi wasallam). Furthermore, it shall be proved that this custom did not exist among Muslims for a full six centuries after the demise of our Nabi (sallallahu alayhi wasallam).

Muhaddith Hazrat Qazi Sanaullah (Rahmatullah alayh) narrates the following Hadith:

"Verily, a statement is not accepted if not practised upon it; And, a statement and a practice are not accepted without a sincere intention. And, the statement, the practice and the niyyat (intention) are not accepted if they are not in accord with the Sunnah."

(Irshaadut Taalibeen)

Hazrat Gauthul Azam Sayyid Abdul Qadir Jeelani (Rahmatullah alayh) states.

"A statement without practice is not accepted. Nor a practice without sincerity and without the correct Sunnah (method)."

(Fathe Rabbaani)

Hazrat Sufyaan Thauri (Rahmatullah alayh) states:

"A statement, an act and an intention is only in order if these are in conformity with the Sunnah."
(Talbeese Iblees)

Hazrat Ahmed Bin Abul Hawari (Rahmatullah alayh) said:

"The deed of a person is null if he practices it without following the Sunnah." (Al-I'tisaam)

From the foregoing statements it will be clear that an action will be described as Islamic only if it is executed in conformity with the Sunnah of our Nabi (sallallahu alayhi wasallam) and the Sunnah of his Sahabah (Radiallahu anhum). We have included here the Way of the Sahabah in the Sunnah because our Nabi (sallallahu alayhi wasallam), himself described the Way of the Sahabah as 'the Sunnah', and commanded strict obedience to the Sunnah of his Sahabah (Radiallahu anhum). Hence, the Holy Messenger of Allah (sallallahu alayhi wasallam) said:

"Regard my Sunnah and the Sunnah of my righteous Khalifahs as obligatory upon you."

With regard to the Sunnah of Rasulullah's (sallallahu alayhi wasallam) Sahabah, the Messenger of Allah (sallallahu alayhi wasallam) said:

"Those who live after me will witness much controversy. Therefore, my Sunnah and the Sunnah of the pious and righteous Khulafaa are incumbent upon you. Hold firmly onto it. Cling to it (the Sunnah) with your jaws. Beware of innovation. Every new thing (i.e. new practice introduced as part of the Deen) is an innovation (Bida'). And every Bida' (innovation) is error manifest".

(Tirmizi, Ibn Majah, Abu Dawood)

In explaining this Hadith, Mullah Ali Qari (Rahmatullah alayh) said that Rasulullah (sallallahu alayhi wasallam) commanded obedience to the Sunnah of the Khalifahs after him because they (Rasulullah's – sallallahu alayhi wasallam – Khalifahs) only acted in accordance with the Sunnah of Rasulullah (sallallahu alayhi wasallam). This is stated in Mirkaatul Mishkaat.

Now, this custom of Meelad is not to be found anywhere in the Holy Quran. Allah Ta'ala has not commanded this customary Meelad celebration. Neither can any substantiation for it be found in the Hadith of our Nabi (sallallahu alayhi wasallam), nor in the practices of the noble Companions of Rasulullah (sallallahu alayhi wasallam). No one can deny the great and true love which the Sahabah had for our Nabi (sallallahu alayhi wasallam). Is there any person who can claim greater love for Rasulullah (sallallahu alayhi wasallam) than the Sahabah? Can any person claim that he has understood the Quran and the Ahadith better than the great and learned Sahabah of our Nabi (sallallahu alayhi wasallam)? Can any person claim that the Sahabah did not know how to manifest their love for Rasulullah (sallallahu alayhi wasallam), and that Muslims of nowadays know how to manifest love for Rasulullah (sallallahu alayhi wasallam)? Now let us ask: What is the reason for celebrating Meeladun-Nabi? Whatever answer the upholders of the customary Meelad will give we shall say that, that very same reason existed during the time of the noble Sahabah. Yet, despite its existence the Sahabah of our Nabi (sallallahu alayhi wasallam) did not keep Meeladun Nabi celebrations. The love of the Sahabah for Rasulullah (Sallallahu alayhi wasallam) is indisputable. The Sahabah had greater cause for rejoicing at the birth of Rasulullah (Sallallahu Alayhi wasallam). The Sahabah had greater cause than us for the manifestation of their love for Rasulullah (Sallallahu Alayhi wasallam). The Sahabah had greater cause to commemorate the Holy Birth of our Nabi (sallallahu alayhi wasallam) than us. Yet, not a single Sahabi ever initiated or celebrated Meeladun Nabi. This custom was unknown to the Sahabah, and it was unknown to the Tabi'een (the followers of the Sahabah). The great Jurists of Islam did not initiate this practice. They celebrated no Meeladun-Nabi. In fact for a full six hundred years after our Nabi (sallallahu alayhi wasallam) this custom was not in vogue among Muslims. Surely if this custom had any merit in it the great and beloved Sahabah of our Nabi (sallallahu alayhi wasallam) could not have overlooked it. If this custom had any Islamic significance surely, the great Fuqahaa (Jurists) and the Muhadditheen would not have shunned it. How is it possible that a custom which was originated and introduced into the Deen six centuries after our Nabi (sallallahu alayhi wasallam) could be accorded Islamic status and assigned the category of near-compulsion?

THE ORIGATION OF MEELAD CELEBRATION

The History of Islam is fourteen centuries old. But the history of Meelad celebration is seven centuries old. The Golden ages of Islam – the era of Rasulullah (sallallahu alayhi wasallam), of the Sahabah, of the Tabi'een, and of the Tabe-Taabi'een (Quroone Thalaathah) had long passed, yet the custom of Meelad was not initiated. Six centuries after our Nabi (sallallahu alayhi wasallam) an irreligious ruler initiated this custom in the city of Mosul. Imam Ahmed Bin Muhammad Bin Bisri Maliki (Rahmatullah alayh) writes in his Kitaab, AL-QOULUL MUTAMAD:

"Allamah Muizzuddin Hasan Khwaarizmi (Rahmatullah alayh) states in his Kitaab:

'The Ruler of Irbal, King Muzaffar Abu Saeed Kaukari was an irreligious king. He ordered the Ulama of his time to act according to their opinions and discard the practice of following any of the Mazhabs. A group among the learned men inclined towards him. He (this king) organized Moullood sessions during the month of Rabiul Awwal. He was the first of the kings to have innovated this practice.' (Al-Qoulul Mutamad)

This irreligious ruler squandered vast sums of public funds in the organization and upkeep of these celebrations which had no sanction in Islamic Law. Allamah Zahbi (Rahmatullah alayh) died 748 Hijri-says:

"Every year this ruler spent three hundred thousand (from the Baitul Maal) on Moullood celebrations." (Doulul Islam)

So, this practice of Moullood 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. The evil character of this irreligious learned man is a fact upon which there exists unanimity among the great and pious learned men of Islam. Hafiz Ibn Hajar Askalaani (Rahmatullah alayh) says about this Molvi who was responsible to a great extent for the innovation of Moulood customs:

"He was a person who insulted the Jurists of Islam and the pious learned men of former times. He had a filthy tongue. He was ignorant, excessively proud, and possessed no insight in matters pertaining to the Deen and he was extremely negligent as far as the Deen was concerned." (Lisaanul Mizaan)

Hafiz Ibn Hajar Askalaani (Rahmatullah alayh) further adds:

"Allamah Ibn Najjaar (Rahmatullah alayh) said:

'I have witnessed unanimity of opinion among the people as to him (this irreligious Molvi), being a liar and an unreliable person'."

(Lisaanul Mizaan)

Every unbiased Muslim will realise from the foregoing discussion that the Moulood 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 Nabi (sallallahu alayhi wasallam) has warned against the introduction of customs into the Deen of Islam. Said our Nabi (sallallahu alayhi wasallam):

"Whoever introduces into this Deen of ours something which is not of it is condemned."

The Sahabah of our Nabi (sallallahu alayhi wasallam) had great detestation for any new custom which tried to raise its head in the Deen. The Sahabah did not tolerate in the least bit any new form of worship or custom which anyone desired to bring into the Deen.

We shall illustrate the detestation for innovation which the Sahabah had, with a few examples.

A man sneezed in the presence of Abdullah Ibn Umar (Radiallahu anhu) and said: Alhamdulillah wa Salaamun Ala Rasulillah

Abdullah Ibn Umar (Radiallahu anhu) immediately rebuked this person and said that our Nabi (sallallahu alayhi wasallam) taught us to recite: Alhamdulillah ala kulli haal 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 wa Salaamun Ala Rasulillah, after the words. Alhamdulillah. In reality the recital of the sentence: wa Salaamun Ala Rasulillah is an act of merit. The more we remember Rasulullah (sallallahu alayhi wasallam) the more Sawaab we get. In fact, we have been commanded to constantly offer salutations to our Nabi (sallallahu alayhi wasallam). However, despite this, Hazrat Abdullah Ibn Umar (one of the great Sahabah) rejected this form of recitation after one has sneezed. And, the reason as explained by Hazrat Abdullah Ibn Umar (R) was that this formula was not taught to us by Rasulullah (sallallahu alayhi wasallam).

"Hazrat Abdullah Ibn Masood (Radiallahu anhu) was informed of a group of people who sat in the Masjid after Maghrib Salaat. One among them would say: 'Recite Allahu Akbar so many times, recite Subhaanallah so many times; and recite alhamdulillah so many times.' The group would then do as was instructed (by its leader). Abdullah Ibn Masood (Radiallahu anhu) arrived at the Masjid and when he heard what they were reciting he said.

'I am Abdullah Ibn Masood. I take oath by Allah besides whom there is no object of worship, that you have innovated a dark Bidat, or you are regarding yourselves superior to the Companions of Muhammad (sallallahu alayhi wasallam).

(Al'itisaam and Majaalisul Abraar)

The point to note here is that these people were merely reciting Takbeer and glorifying Allah Ta'ala with Tasbeeh and Tahmeed. Now we ask; what is wrong in reciting Alhamdulillah? What is wrong in reciting Subhaanallah? Why did Abdullah Ibn Masood (Radiallahu anhu) who was among the great

Sahabah of our Nabi (sallallahu alayhi wasallam) describe the reciting of Takbeer, Tahmeed and Tasbeeh of this group as a "dark Bida"? The only reason is that the form, the manner in which this group was reciting the Greatness of Allah was not taught by our Nabi (sallallahu alayhi wasallam). The Sahabah did not recite the praises in the way this group did, hence it was regarded as a dark and evil innovation by such a great and learned Sahabi as Abdullah Ibn Masood (Radiallahu anhu).

Ibn Masood (Radiallahu anhu) heard that some people gathered in the Musjid and were reciting Laa-liaha Ilal-lah and Durood Sharief aloud. He went to there and said: This (way of recital) was non-existent during the time the Nabi (sallallahu alayhi wasallam). I regard you as innovators.

Ibn Masood (Radiallahu anhu) repeated this over and over until these people were ejected from the Musjid." (Fatawa Qazi Khan)

It must be noted here that these people were only reciting Laa-ilaha illallah and Durood Sharief, and both these are acts of Ibadat of a very high order. Despite this, Hazrat Ibn Masood (Radiallahu anhu) had these people ejected from the Musjid and described them as innovators because they were reciting these two forms of Zikr in a manner not taught by our Nabi (sallallahu alayhi wasallam) and in a manner not practised by the noble Sahabah of Rasulullah (Sallallahu Alayhi wasallam). Further Hazrat Ibn Masood (Radiallahu anhu) said:

"This method was not in vogue during the time of Rasulullah (sallallahu alayhi wasallam)."

This statement of Hazrat Ibn Masood (Radiallahu anhu) clearly means that if a form of worship was not instructed by our Nabi (sallallahu alayhi wasallam) then it will be a Bida'. If the Sahabah did not entertain any new systems or new ways of worship then we have no right whatsoever of introducing into Islam any new way or form of worship.

"Mujahid says that Urwah Bin Zubair and himself entered the Musjid and saw Abdullah Ibn Umar (Radiallahu anhu) sitting near to the room of Aishah (Radiallahu anha). Some people in the Musjid were performing the Duhaa prayers (the Salaat which is performed sometime after sunrise). We asked Ibn Umar (Radiallahu anhu) about the Salaat being performed by these people. He replied that it was a Bida' (innovation)."

(Bukhari-Muslim)

It should be remembered that Salaatud-Duhaa has been narrated by many Sahabah. It is an act of Ibadat 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, Hazrat Abdullah Ibn Umar (Radiallahu anhu) described the Duhaa Salaat of this particular group of people as Bida'. The reason for branding it as Bida' 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 (sallallahu alayhi wasallam). Many such examples could be cited to illustrate the dislike which the Sahabah of our Nabi (sallallahu alayhi wasallam) had for innovation. If the practice of innovation was tolerated in Islam there would be no pure Islam left. However, Allah Ta'ala has blessed this Ummah with righteous and steadfast Ulama who diligently defended the pure Deen of Allah through this long corridor of fourteen centuries against the onslaught of innovation.

TO REGARD A MUSTAHAB OR A PERMISSIBLE ACT AS COMPULSORY, IS BIDA' SAY-YIAH – EVIL INNOVATION

The Islamic Law Books state unambiguously that to regard something which is either Mubah (permissible) or Mustahab (preferable and meritorious) as Waajib (compulsory) is in fact Bida' Say-yiah or an evil innovation which has to be shunned. To assign anything to a category other than prescribed for it by the Shariah is tantamount to rejection of the Law of Allah, for Allah has assigned to an act, e.g. to the category of Mustahab and the servants of Allah give it a different classification. For example, should someone argue that because Salaat is a high form of Ibadat we shall perform four raka'ts Fardh in Fair instead of the ordained two; the washing of limbs in Wuzu thrice is Sunnat, but we shall now make it Waajib, etc., then needless to say such transgressions will be Bida' Say-yiah and the perpetrator of these will be condemned as he is rejecting the stipulations and classifications

assigned by Allah Ta'ala to the various Islamic rules and laws. Similar is the case of the innovators of the Moulood functions. Nowhere has Allah Ta'ala commanded this practice; our Nabi (sallallahu alayhi wasallam) did not instruct or advise the Sahabah about this custom; the Sahabah after the demise of our Nabi (sallallahu alayhi wasallam) did not introduce this custom; the great Imams of Islamic Law like Imam Abu Hanifah, Imam Maalik, Imam Shaafi and Imam Ahmed Bin Hambal did not practice this custom, nor did they advise anyone about it. Yet today this customary Meelad celebration is regarded as an integral part – a compulsory part of the Deen. Those who indulge in this practice of Meelad generally regard this function to be more important than even the compulsory Salaats.

The very fact that those who organize and participate in these functions degrade and revile those who do not take part in them, is ample proof that these functions are regarded as compulsory. In many places in India we see blood flowing because some refuse to take part in these functions. Those who do not participate in Meelad customs are branded as Kaafirs and Heretics. Yet it is not permissible to brand even one who neglects his compulsory Salaats as a Kaafir. The attitude and the actions of those who are in the forefront of this custom clearly indicate that this practice is regarded as compulsory. This is a notoriety and a great falsehood committed against the Deen of Allah, for Allah Ta'ala and His Holy Messenger (sallallahu alayhi wasallam) did not accord the customary Meelad function any Islamic status. In fact it was non-existent for centuries after Rasulullah (sallallahu alayhi wasallam) as mentioned previously. Besides this aspect there are many other evils attendant to the customary Meelad functions which we shall discuss, Insha'Allah, in the ensuing pages.

FACTORS WHICH MAKE THE CUSTOMARY MOULOOD CELEBRATIONS UNISLAMIC

There are many wrongs and evils 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 and performance of 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 (sallallahu alayhi 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, Nahi anil Munkar when these become necessary at these functions.
- 11) Israaf or waste of money in unnecessary ventures.
- 12) Soliciting public funds for the upkeep and organization 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 Nabi (Sallallahu Alayhi wasallam) presents itself at these functions.

The un-Islamic factors mentioned above accompany Meelad functions. Sometimes all these are present in a single function, and sometimes all are not present. Nevertheless, even if all these factors are not present at once in a single Meelad function, the function will still be un-Islamic because of the presence of at least several of the enumerated un-Islamic elements.

We shall now proceed to discuss these factors which are responsible for the customary Meelad functions being un-Islamic and as such to be shunned.

THE COMPULSORY NATURE ASSIGNED TO MOULOOD

It has already been stated previously that it is a crime to accord any act or practice a status other than that accorded to it by the Shariah, If even a Mustahab act is regarded as compulsory it becomes necessary to forgo that act and rectify one's belief and attitude with regard to this particular act. Now when the Shariah does not even permit a Mustahab act being regarded as compulsory, it stands to reason to say that an act which has no, sanction in the Deen will be condemned to a much greater extent when it is regarded as compulsory. And, the attitude and manner of the votaries of Meelad clearly indicate that this practices of Meelad is regarded as a compulsory Islamic duty. The customary Meelad practices do not even qualify to be classified in the Mustahab category for it was completely unknown to the Messenger of Allah (sallallahu alayhi wasallam) and his noble Sahabah (Radiallahu anhum) and the great Jurists and Ulama of Islam. On the assumption if all the malpractices prevalent and attendant to the present-day Meelad function could be eliminated then too, it could not be accorded a compulsory or a Sunnah status because this practice did not exist in Islam for the first six hundred years of Islam's History. In other words this customary Meelad function just does not have any basis in Islamic Law.

QIYAAM OR THE PRACTICE OF STANDING WHEN THE SALAAMI OR SALAWAAT IS RECITED

The practice of standing during the recitation of the Salaami is without any Islamic foundation. This practice could not be established on the basis of any statement or practice of our Nabi (sallallahu alayhi wasallam), of the Sahabah (Radiallahu anhu) and of the Jurists of Islam. But the votaries of Meelad claim that it is Fardh (Compulsory) to make Qiyaam (stand) during these Meelad functions. They proceed further to commit an act of extreme gravity by branding as Kaafir the one who does not make this Qiyaam of the Meelad celebration. Yet, it could never ever be substantiated that one who does not make the Qiyaam is a Kaafir. The Kitaabs written by the votaries of Moulood unambiguously state that the one who does not make the Qiyaam is a Kaafir. Now, what is the basis of making such a grave statement? Our Nabi (sallallahu alayhi wasallam) did not like people to stand in his respect even when he (sallallahu alayhi wasallam) was alive, leave alone after his (sallallahu alayhi wasallam) death. It is a proven fact that our Holy Nabi (sallallahu alayhi wasallam) detested people standing for him (sallallahu alayhi wasallam). Read the following Hadith and you will see, the light dispelling the darkness which enshrouds this practice. Hazrat Anas (Radiallahu anhu), one of the closest of Rasulullah's (Sallallahu Alayhi wasallam) Sahabah narrates the following Hadith.

"There was none whom the Sahabah loved as much as Rasulullah (sallallahu alayhi wasallam). When they saw Rasulullah (sallallahu alayhi wasallam) they did not stand because they knew that he (sallallahu alayhi wasallam) detested this (practice of standing)." (Tirmizi-Musnad Ahmad)

The abovementioned Hadith which all the learned men of Islam accept as being authentic, proves that our Nabi (sallallahu alayhi wasallam) disliked standing for him. Who can question the love which the Sahabah had for Rasulullah (sallallahu alayhi wasallam)? However, despite the burning love and the total submission which the Sahabah offered Rasulullah (Sallallahu Alayhi wasallam) the Sahabah did not stand in respect of Rasulullah (sallallahu alayhi wasallam) for the simple reason that Rasulullah (sallallahu alayhi wasallam) disliked such a practice. Now when this was the case during the very lifetime of Rasulullah (sallallahu alayhi wasallam), then reason demands that the dislike of our Nabi (sallallahu alayhi wasallam) for this practice of Qiyaam will be greater after his (sallallahu alayhi wasallam) death and in his (sallallahu alayhi wasallam) absence.

If this Qiyaam was necessary whenever we talk or discuss or mentioned the holy name of Rasulullah (sallallahu alayhi wasallam) then surely Qiyaam (standing) would have been incumbent upon us on the following occasions:

a) During Tashah-hud (i.e. when sitting in the second rakaat of any Salaat). In this sitting posture of Salaat we recite At-tahi-yaat, and during this recital the following salutations for our Nabi (sallallahu alayhi wasallam) occur:

Salaamu Alayka Ayuhan Nabi *"Salaams upon you, O Nabi."*

However, no one ever stands up during his Salaat when he recites the above salutations in Tashah-hud.

b) If we happen to be sitting and the Muezzin during Azaan call out: Ashaduanna Muhammadur Rasulullah, then we do not stand up. Even though Rasulullah's (sallallahu alayhi wasallam) holy name is mentioned in the Azaan ten times a day no one stands at the mention of Rasulullah's (sallallahu alayhi wasallam) name, if he happens to be seated.

c) During a lecture when the lecturer speaks about the Holy Birth of Rasulullah (sallallahu alayhi wasallam) or when he mentions the name of Rasulullah (sallallahu alayhi wasallam), no one stands in reverence at the mention of Rasulullah's (sallallahu alayhi wasallam) holy name.

d) When we recite the Kalimah:

Laillaha illallahu Muhammadur Rasulullah, then we do not stand at the mention of the Holy name of our Nabi (sallallahu alayhi wasallam)

e) Allah Ta'ala has instructed us to recite Durood Sharief on Rasulullah (sallallahu alayhi wasallam). But when anyone recites Durood he does not stand when mentioning the Holy name of Rasulullah (sallallahu alayhi wasallam).

f) During the Khutba on Friday the name of Rasulullah (sallallahu alayhi wasallam) is mentioned several times, but everyone remains seated. No one stands up when the Imam who recites the Khutba says: Ya Ayuhull Lazina Aamanu Sallu Alayhi wasallimu Taslima.

g) In the Holy Quran the name of Rasulullah (sallallahu alayhi wasallam) is mentioned on several occasions, but when we recite the relevant verses containing the name of Rasulullah (sallallahu alayhi wasallam) we do not stand, and we are not commanded to stand by Allah Ta'ala.

h) In the Holy Quran Allah Ta'ala says: Ya Ayuhull Lazina Aamanu Sallu Alayhi wasallimu Taslima. However, despite Allah Ta'ala commanding us in the above-mentioned verses to recite salutations on our Nabi (sallallahu alayhi wasallam) we do not stand at the recital of Durood because we are not commanded to do so. Allah Ta'ala only commands the recitation of salutations and not Qiyaam or standing when we recite these salutations.

Thus, it is abundantly clear that the Shariah does not command or exhort us to stand when the Holy name of Rasulullah (sallallahu alayhi wasallam) is taken. If it was necessary to stand in respect of the name of Rasulullah (sallallahu alayhi wasallam) then it would be a greater necessity to stand in respect when the Glorious Name of Allah Ta'ala is mentioned. But no one ever stands when the Name of Allah Ta'ala is mentioned or when glorifications unto Allah Ta'ala are recited.

The fact that people stand only when Rasulullah's name is sung in the Meelad salaam is ample proof that they do not stand in respect and reverence at the mention of our Nabi (sallallahu alayhi wasallam) name. If they did in reality stand for the respect of our Nabi's (sallallahu alayhi wasallam) name then they would have stood whenever the Holy name of our Nabi (sallallahu alayhi wasallam) was mentioned. But in that case life would become very difficult for the votaries of Meelad because if the lecturer happens to deliver a lecture on the life of Rasulullah (sallallahu alayhi wasallam) and he mentioned the name of our Nabi (sallallahu alayhi wasallam) a hundred times, our supporters of Meelad would have to jump up every time the name of our Nabi (sallallahu alayhi wasallam) is mentioned. Hence, it is clear that people stand during the recital of Salaamis not because of reverence for Rasulullah (sallallahu alayhi wasallam), but because of force of custom. They stand because it is customary to stand when these salaamis are recited. They stand because the crowd stands. And, this standing or Qiyaam was the invention of irreligious persons. Nowhere in the Shariah could this Qiyaam be established. Thus the majority of people stand because it is a custom (made compulsory by the innovators of the Meelad) of these functions.

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 belief that the Soul of our Nabi (sallallahu alayhi 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 to Divinity. Let us assume that A holds a Meelad function in his home, B does the same in his home; C also has a Meelad celebration and D does likewise; also Meelad functions are taking place in various Musjids 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 one and the same time. A is under the impression that Rasulullah's (sallallahu alayhi wasallam) Soul is present at his function, B, C, D and the people in the various Musjids 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 (sallallahu alayhi 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 (sallallahu alayhi wasallam) is present here, there and everywhere at one and the same time. This is bestowing the Divine Attribute of Omnipresence upon our Nabi (sallallahu alayhi wasallam). Thus this belief assigns to our Nabi (sallallahu alayhi wasallam) Divinity by way of according Omnipresence to our Nabi (sallallahu alayhi wasallam). This is in reality the commission of Shirk which is a capital crime – a crime most heinous in the Eyes of Allah.

MEELAD FUNCTIONS REGARDED AS BEING OF GREATER IMPORTANCE THAN SALAAT

Whenever these functions take place in places other than Musjids wholesale neglect of Salaat occurs. People are more concerned with the Meelad celebration than with their Salaat. They are ostensibly gathered to remember MUHAMMAD, RASULULLAH (sallallahu alayhi wasallam), but they very conveniently overtook and transgress the MESSAGE and the LAWS brought and taught to us by Rasulullah (sallallahu alayhi wasallam). If Rasulullah (sallallahu alayhi wasallam) was present today, what would he (sallallahu alayhi wasallam) say at this wholesale massacre of Salaat – the most important Pillar (as far as practice is concerned) of Islam – and especially so by those who claim to sing his (sallallahu alayhi wasallam) praises and make claims to being the sole repositories of his (sallallahu alayhi wasallam) love? The Meelad function proceeds while the time for Salaat passes by. What kind of love – what kind of demonstration of love for Rasulullah (sallallahu alayhi wasallam) is this?

Those who participate in these functions do not make any special preparations to perform Salaat in Jamaat which is Sunnatul Muakkadah, yet they see that elaborate and special preparations are made for a custom which has no origin in the Shariah of Islam – for a custom which contains many innovations.

QAWWALI AND MUSIC

There exists no difference of opinion among the Fuqahaa (the Jurists of Islam) like Imam Abu Hanifah, Imam Maalik, Imam Shaafi, Imam Hambal, etc. on the prohibition of music. We shall content ourselves at this juncture to say the MUSIC is strictly and unanimously prohibited in Islam. At some of these functions qawwali with the accompaniment of music takes place. This indeed is an open and a flagrant violation of the law of Allah. Its evil is emphasised when it takes place at a function ostensibly organized in honour of our Nabi (sallallahu alayhi wasallam).

RECITING OF UN-ISLAMIC VERSES

Many a time such poetry is composed and sung at these functions, which are blasphemous. Much of the subject matter of these verses is unsubstantiated, much is mere figments of the composer's imagination, and some verses go so far as to deify our Nabi (sallallahu alayhi wasallam). This, needless to say, amounts to the capital crime of SHIRK.

THE CONGREGATION OF FUSSAQ AND FUJJAAR

People of all types frequent and gather at these functions. Audacious and rebellious sinners, people of immoral characters merely attend these functions to listen to the sweet voices of young boys and girls singing, and for casting surreptitious and evil glances at members of the opposite sex – and this too is strictly forbidden in Islam.

INTERMINGLING OF SEXES AT THE FUNCTIONS

Seclusion and separation of the sexes is a compulsory law in Islam. Islam demands the strictest separation of the sexes. The Law of Islam is categoric in banning women from coming even to Musjids for purposes of Salaat. Salaat is the greatest practical obligation imposed upon the Believers by Allah Ta'ala, yet Allah Ta'ala did not decree the performance of Jummah Salaat on women. The performance of Salaat in Jamaat has not been ordained by Shariah for women. Our Nabi (sallallahu alayhi wasallam) in fact said that women's noblest and best Salaat is her Salaat performed alone in the darkest corner of her home. Now when it is not even permissible for females to come to the Musjid for Salaat purposes, how can it be permissible for them to attend these Meelad functions? Their presence at these Meelad functions is a very strong factor establishing the prohibition of these functions. Wherever Intermingling of sexes takes place Satan is present to plunge man into the tentacles of immorality. Our Nabi (sallallahu alayhi wasallam) said so. Even if it is possible to screen the females completely from the men, then too, it is not permissible for them to emerge from their homes to attend these functions for the simple reason that the Shariah has decreed that they may not emerge from their homes for even Salaat in the Musjid.

ABSTENTION FROM THE COMMAND OF AMR BIL MA-ROOF AND NAHI ANIL MUNKAR

When evil and sin occur it is the duty upon a Muslim to either speak out against it if he is able to do so, or alternatively, he must withdraw from the place where the un-Islamic practices are being carried on. Now at these celebrations many of the wrongs listed on page 12 take place, but no one will speak out against these even though convinced of it being un-Islamic. They will not speak out against the crimes committed against Allah nor will they leave the venue where such wrongs are being perpetrated in the Holy Name of Islam. They choose to be silent compatriots in these evils. In so doing they are inviting Allah Ta'ala's Wrath upon them by shunning the extremely important Islamic Injunction of **Commanding what is good and prohibiting what is evil**.

ISAAAF OR WASTE OF MONEY AND LABOUR IN THE ORGANIZATION OF MEELAD.

Great sums of money and considerable time in labour are squandered in organizing these customs which have no Islamic origin or sanction. Money which could be utilized for the poor, the needy, the widows and the orphans are squandered in preparing elaborate Meelad celebrations. Money is spent unnecessarily in the hiring of tents, halls, cooking utensils, eating utensils, for the preparation of foods, for engaging the qawaal, etc. In short this whole affair becomes a mere frivolous party attendant with wrongs and evils.

SOLICITING PUBLIC FUNDS

Many a time the organizers engage in public collections in order to accumulate funds to organize such functions. Charity is extracted from the public under the pretences of organizing an "Islamic" function. Rich and poor eat the food prepared of this charity. The Muslim public who attend these functions indulge in merrymaking at the expense of the charities collected.

TASHASSUH BIL KUFFAAR

The celebration of birthdays and anniversaries has no connection with Islam. This is an exclusive custom of the Kuffaar. Our Nabi (sallallahu alayhi 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 Shariah. In up keeping these innovatory customs Muslims are in fact imitating the Kuffaar and this our Nabi (sallallahu alayhi wasallam) has strictly forbidden. The Hindus have customs of celebrating the anniversaries of the death or the birthdays of their holy people, and so have the Christians as well as the Rawaafiz sects which have gone astray. In reality Muslims too have imitated the Kuffaar in the introduction of these customs. The Sahabah of our Nabi (sallallahu alayhi wasallam) never celebrated the birthday of our Nabi (sallallahu alayhi wasallam) nor did the great learned Jurists and Ulama of Islam. In fact the Muslim innovators have resorted to a greater ignorance than their non-Muslim counterparts (in custom and innovation). The non-Muslim celebrate the birthdays and death anniversaries of their holy men on a fixed day each year. But, the Muslim innovators celebrate the birthday of our Nabi (sallallahu alayhi wasallam) on various dates throughout the year. They do so on different dates yet they call these various celebrations MEELAD or MOULOODUN-NABI which means the BIRTH of the NABI.

MAINTAINING A CUSTOM WHICH WAS ORIGINATED BY IRRELIGIOUS PERSONS

It has already been explained elsewhere in this article that the originators of the Meelad custom were irreligious persons. Six hundred years after our Nabi (sallallahu alayhi 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 practice introduced by evil men. They are aiding and abetting in the fostering of a custom which is in total conflict with the Shariah 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.

REVILING AND BRANDING AS UNBELIEVERS THOSE WHO DO NOT PARTICIPATE IN THESE PRACTICES

One of the vilest of habits which exists in those who desire to establish these un-Islamic customs is to brand as Kaafir or unbeliever whoever does not agree with their views or do not participate in these Meelad functions. Indeed, these innovators have not shield from even branding as Kaafir great Ulama, Auliya and pious men of Islam. At every corner they produced Kaafirs. It seems that their only function is to maintain innovatory customs and to brand Muslims as Kaafir. The votaries of these customs have written in their books that those who do not make the Qiyaam, etc. are Kaafir. They have written that to make Qiyaam at these ceremonies is FARDH (Compulsory). What blasphemy they utter? They seem to be totally unconcerned of the Great Allah on High, hence they proceed without any hesitation to pronounce as Kaafir the great Auliya and Ulama of Islam. This factor of reviling the non-participants is a very strong reason for the non permissibility of this innovatory practice.

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 perpetrated in the name of Islam.

THE BELIEF THAT THE SOUL OF OUR NABI (SALLALLAHU ALAYHI 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 the crime of Shirk is resultant on this belief.

WHAT THE LEARNED AUTHORITIES OF ISLAM SAY ABOUT MOULOOD

Imam Ahmad Bin Muhammad Bin Bisri Masliki (Rahmatullah alayh) states:

And, the Ulama of the four Mazhabs (Hanafi, Shaafi, Hambali and Maaliki) are unanimous in condemning this practice (i.e. Moulood)." (Al-Qoulul Mu'tamad)

"Imam Abul Hassan Ali Bin Fadhl Muqaddisi (Rahmatullah alayh) states in his Kitaab, JAAMIUL MASAA-IL: The practice of Moulood was not of the practices of the great, pious predecessors (SALFE SAALIHI). It was introduced after the QOROONE THALAATHAH (the three periods following our Nabi (sallallahu alayhi wasallam) which he (sallallahu alayhi wasallam) described as the "best of times". It (moulood) was innovated during the age of evil (i.e. of evil people). We do not follow a practice introduced by later people, if the pious predecessors did not practice on it. It suffices for us to follow the Salfe Saaliheen. And, we have no need to innovate new customs."

(Al-Qoulul Mu'tamad)

Imam Ibnul Haaj states:

"Among the Bidats (innovations) which these people have introduced is the practice of Moulood during the month of Rabiul Awwal. They believe that the Moulood is among the great acts of Ibaadat (worship) and the customs of Islam. This practice consists of Bidats and Haraam acts." (Mudkhal)

Imam Shamsul A-immah Taajud-din Faakahaani says in his RISALAH:

"I know of no basis for this practice of Moulood as regards the Quraan and the Sunnah. It has not been reported from any of the great Ulama and imams who were the Leaders of the Deen and who held on firmly to the ways of the great predecessors. In reality, this practice of Moulood is a Bida' innovated by evil people who were followers of lust..."

Allamah Abdurrahman Mughzi (Rahmatullah alayh) states in his Fataawa:

"Verily, the practice of Moulood is a Bida'. The Messenger of Allah did not order or practice it, nor did his Khulafaa (his representatives) or the Jurists of Islam." (Sharatul Illahiy-yah)

Besides the abovementioned opinions and statements of the Jurists of Islam there are many other references on the subject. The true Ulama and the Jurists of Islam have condemned and branded this practice as forbidden right from the very time it was introduced as port of the Deen of Allah, i.e. 600 years after our Nabi (sallallahu alayhi wasallam). In every age the true and uprighteous learned men of Islam have opposed and rejected this practice. Ibn Taimiyyah (Rahmatullah alayh) rejected this practice in his Fatawa. Imam Nasiruddin Shafi (Rahmatullah alayh) condemned this practice in Irshaadul Akhyaar, and so did Hazrat Mujaddid Alfe Thaani (Rahmatullah alayh) (See Maktoobaat, Part V).

The discussion of these pages is sufficient, in fact more than sufficient for the unbiased seeker of the Truth to arrive at the right – the Islamic Conclusion, that the customary Moulood practices are not permissible in terms of the Shariah. Never mind what the votaries of these innovatory practices say, just remember that this custom of Meelad was *not* ordered by Rasulullah (sallallahu alayhi wasallam); it was *not* practiced by Rasulullah (sallallahu alayhi wasallam); it was *not* practiced by even one Sahabi of our Nabi (sallallahu alayhi wasallam) – the Sahabah did *not* practice it; the great Imams and Jurists of Islam did not practice it. It (Meelad) was introduced in Islam by men who loved this life and its pleasures – it was innovated 600 years after Rasulullah (sallallahu alayhi wasallam). These are

facts which even the votaries of Meelad do not refute. May Allah save us and all Muslims from all un-Islamic customs, Ameen.

EVIL OF BIDAH

- ❁ I vehemently prohibit the practice of Moulood because it is contrary to our Path (Shariah). I prohibit whatever is in opposition to our Path, whether the contrary act be 'simaa', riqs (Spiritual dance and music), poetry, music or moulood practices. (Mujaddid Alfe Thaani)
- ❁ Allaamah Ibn Humaan (rahmatullah alayh) writes: "Every practice which is not established by the Sunnah is forbidden at the graveside. Among the established Sunnah practices are ziyarah (visiting the graves) and dua (praying to Allah Ta'ala for the dead). The dua at the graveside should be made standing as Rasulullah (sallallahu alayhi wasallam) has done when he went to (the cemetery) Baqee'..." (Fathul Qadeer)
- ❁ Imaam Nawawi (rahmatullah alayh) writes in Sharul Muhazzab: "Hadhrat Ali (radhiyallahu anhu) saw a Muazzin during Isha time making tathweeb (i.e. calling out 'as-salaah, as-salaah!') This practise was introduced to invite people towards the Salaat.) Hadhrat Ali (radhiyallahu anhu) ordered: 'Eject this bidatee (innovator) from the Masjid'."
- ❁ Rasulullah (sallallahu alayhi wasallam) said: "After me some men will lead you in your affairs (Deen). They will eliminate Sunnah with bidah." (Jaamiul Uloom)
- ❁ Rasulullah (sallallahu alayhi wasallam) said: "When a community invents a bidah, Allah removes (from it) a like portion of the Sunnah..." (Musnad Ahmad)
- ❁ It has been narrated that Iblees said: "I have broken the back of Bani Aadam by means of sin and they have broken my back by means of Istighfaar and Taubah. I have, therefore, introduced for them a sin for which they will not seek forgiveness. And that sin is **BIDAH**." (Majaalisul Abraar)
- ❁ Imaam Ghazali (rahmatullah alayh) said: "An act not in accordance with the command and method of Rasulullah (sallallahu alayhi wasallam) is sin even if it has the resemblance of Ibaadat." (Maktub)
- ❁ Hadhrat Sufyaan Thauri (rahmatullah alayh) condemning bidah said: "Among all sin, Iblees loves bidah the most. Because where other forms of sin are concerned, repentance (taubah) is usually made. But repentance is (generally) not made in the case of bidah since the bidatee labours under the notion that he is rendering Ibaadat."
- ❁ Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu), one of the top-ranking Sahaaba, said about bidah: "Follow in our footsteps and do not innovate, for verily, you have been fully provided (with a perfect and complete Deen)." (Al-I'tiswaam)
- ❁ Hadhrat Huzaifah (radhiyallahu anhu), one of the Sahaaba who was closest to Rasulullah (sallallahu alayhi wasallam) and to whom Rasulullah (sallallahu alayhi wasallam) entrusted the list of names of the Munaafiqeen, said: "Do not practice an ibaadat which the Companions of Rasulullah (sallallahu alayhi wasallam) did not render." (Al-I'tiswaam)
- ❁ Hadhrat Naafi' (radhiyallahu anhu) narrates: "A man in the presence of Ibn Umar (radhiyallahu anhu) sneezed and said: 'Al-hamdulillah and Salaam upon Rasulullah.' Ibn Umar replied: 'I too acknowledge that all praises are due to Allah and peace be upon Rasulullah (sallallahu alayhi

wasallam), but, Rasulullah (sallallahu alayhi wasallam) did not teach us like this. He taught us to say, Al-hamdulillah, alaa kullu haalin, when we sneeze’.” Mishkaat)

- ❁ Hadhrat Anas Bin Maalik (radhiyallahu anhu) said: “Taubah is blocked upon every man of bidah.” (Tibraani)