

IN DEFENCE OF THE SUNNĪ CREED AND MANHAJ

*The Legal Status
of Eīd Milād
an-Nabī*

By

al-Allamah Badī'ud din
Shah Rashidī as-Sindhī
[1416H]

Compiled, Translated and Annotated

Abū Ḥibbān & Abū Khuzaimah Anṣārī

SALAFI RESEARCH INSTITUTE

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE LEGAL STATUS OF EID MILAD AN-NABI

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Rabi al-Awwal 1437H / December 2015ce

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PUBLISHERS FOREWORD

Alhamdulillahil Rabbil A'lamīn, Wasalatu Wasalam Ala
Rasūlillahil Karīm, Wa Ba'd

This is another translated work of Imām Badi' ud din Shāh ar-Rāshidī Sindhī [1416H] which had been gathering dust on the shelves and is now being presented to the reader, there are numerous other works, we pray that Allāh aids their publication, insha'Allāh.

The author, the great Allāmah and Imām who was given the title of Shaikh al-Arab Wal-Ajam used to deliver lectures and lessons in the blessed sanctuary of Makkah whilst sitting in front of the Ka'aba. He delivered this particular lecture on the 17th of Rabī al-Awwal in the year 1398 after Hijrah.

The Imām delivered the lecture in front of everyone in Baitullāh, Masjid al-Harām and it was considered a historical lecture. The reader will see how this great Allāmah elucidates and expounds the Prophetic Methodology in calling to Tawhīd and how he reverts the issue of Milād back to this fundamental and pivotal message.

The reader will also see the phenomenal deductions of this illustrious Salafī and Ahl al-Ḥadīth multi disciplinary mountain of knowledge and how he only resorts to the Qurān. He does this so that the average listener has no choice but to reflect, ponder, accept and agree with the Qurān.

This treatise aside from others is unique in the sense that it deals with the issue from the perspective of Usūl as well as debates and presents logical thought provoking arguments, which are no match even for the most progressive of the intellectuals.

This book is essentially a transcription and translation of the original lecture, the translators have further added notes and references where needed and thus none of the footnotes are from the author himself, Rahimahullāh.

Last but not least the Shaikh set a challenge for anyone to prove the validity and permissibility of celebrating the Mawlid and offered a sum of 100,000 Pākistānī Rupees, bearing in mind this was approximately 38-39 years ago. This challenge of Allāmah Badī' ud din's still remains and while extending it we are now offering 200,000 Pākistānī Rupees as reward.

Salafī Research Institute
10th Rabī al-Awwal 1437H
Tuesday 2nd December 2015ce
Birmingham
England.

[Verily] all praise is for Allāh, we seek His help and His forgiveness. We seek refuge with Allāh from the evil of our own souls [and from our bad deeds]. Whomsoever Allāh guides will never be led astray, and whomsoever Allāh leaves astray, no one can guide. I bear witness that there is no Deity worthy of worship but Allāh, [alone and without any partner] and I bear witness that Muhammad is His slave and Messenger.

Allāhumma! Send blessings upon (Holy Prophet) Muhammad and upon the Progeny of (Holy Prophet) Muhammad as You sent blessings upon Ibrāhīm and upon the Progeny of Ibrāhīm; indeed, You are praiseworthy and glorious. Allāhumma! Bless (Holy Prophet) Muḥammad and the Progeny of (Holy Prophet) Muḥammad as You blessed Ibrāhīm and the Progeny of Ibrāhīm; indeed, You are praise worthy and glorious.

O you who have believed, obey Allāh and obey the Messenger and do not invalidate your deeds. Indeed, those who disbelieved and averted [people] from the path of Allāh and then died while they were disbelievers - never will Allāh forgive them.¹

Dear friends, the beloved Prophet Sallallahu Alayhi Wasallam conveyed the Dīn of Allāh to us and the methodology of every Prophet was to convey the Dīn of Allāh to their respective nations. The Messenger of Allāh Sallallahu Alayhi Wasallam was the last of the Prophets to be sent and so he presented the complete final Dīn.

¹ Surah Muhammad:33-34

“Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allāh to you all,”²

and

“And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner.”³

The Qurān continued to be revealed and likewise legal rulings of the Sharī‘ah continued to be explained and expounded. The companions May Allāh be pleased with them, mentioned 10 Ayahs would be revealed and we would act upon them before the next 10 were revealed. In this way the Qurān was completely revealed and the actions (of the companions) were also complete. The Qurān was complete as well the actions.⁴

Whatever was good and beneficial for us, was made apparent and clear to us. Similarly, we were informed and warned from whatever was harmful and necessitated Allāhs anger. Thus, there is nothing that was held back from us, which we could benefit from or seek closeness to Allāh or that would benefit us in the hereafter. On the contrary, everything was explained and made clear to us, this is also the command of Allāh,

“O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message.”⁵

² Surah al-A‘rāf:158

³ Sūrah as-Sabā:28

⁴ Musannaf ‘Abdur Razzāq cited via Ulūm al-Qurān [pp.1]

⁵ Sūrah al-Ma'idah:67

THE DĪN WAS ALREADY COMPLETE DURING THE TIME OF THE MESSENGER OF ALLĀH (SALLALAHU ALAYHI WASALLAM)

When the time for the farewell Hajj came the Messenger of Allāh Sallallahu Alayhi Wasallam delivered his last sermon and the following ayah of the Qurān was revealed

This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion”⁶

Dear friends, the Messenger of Allāh Sallallahu Alayhi Wasallam at the time asked the companions what they would say on the Day of Judgement whether if he had conveyed the Dīn of Allāh completely. The companions replied in unity and said indeed you have truly conveyed the Dīn and guided the Ummah to goodness.⁷

⁶ Sūrah al-Ma'idah:3

⁷ This narration is summary of various narrations from Bukhārī and Muslim. ‘Abd Allāh Ibn ‘Umar RaḍiAllāhu Anhuma narrates, “The Prophet started saying repeatedly, "O Allāh! Be Witness (I have conveyed Your Message)." He then bade the people farewell. The people said, "This is Hajjat-al-Wada’." [Ṣaḥīḥ al-Bukhārī, Kitāb al-Manāsik, Bāb al-Khutbah Ayām al-Mina [no.1742] and the Ḥadīth of Abu Bakra RadiAllāhu Anhu in the same chapter where he narrates, “Haven't I conveyed Allah's message to you? They said, "Yes." He said, "O Allah! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him. Beware! Do not renege (as) disbelievers after me by striking the necks (cutting the throats) of one another.” [Bukhārī no.1741] and the Ḥadīth of Ikrimah from ‘Abd Allāh ibn ‘Abbās

This proves whatever the Dīn entailed; all of it was conveyed and propagated. Allāh described an attribute of this revelation and said,

“as clarification for all things...”⁸

and

“and as a detailed explanation of all things...”⁹

and

RaḍiAllāhu Anḥuma who said, *“Allāh's Messenger delivered a sermon on the Day of Nahr, and said, 'O people! (Tell me) what is the day today?' The people replied, 'It is the forbidden (sacred) day.' He asked again, 'What town is this?' They replied, 'It is the forbidden (Sacred) town.' He asked, 'Which month is this?' They replied, 'It is the forbidden (Sacred) month.' He said, 'No doubt! Your blood, your properties, and your honour are sacred to one another like the sanctity of this day of yours, in this (sacred) town (Mecca) of yours, in this month of yours.' The Prophet repeated his statement again and again. After that he raised his head and said, 'O Allāh! Haven't conveyed (Your Message) to them'. Haven't I conveyed Your Message to them?' " Ibn 'Abbās added, "By Him in Whose Hand my soul is, the following was his will (Prophet's will) to his followers:--It is incumbent upon those who are present to convey this information to those who are absent Beware don't renegade (as) disbelievers (turn into infidels) after me, Striking the necks (cutting the throats) of one another.” [Bukhārī no.1739]. A variation also occurs in Ṣaḥīḥ Muslim via the Ḥadīth of Abd Allāh ibn Jābir RaḍiAllāhu Anḥu *“I have left among you the Book of Allāh, and if you hold fast to it you would never go astray. And you would be asked about me what would you say? They said: "We bear witness that you have conveyed (the message), discharged (the ministry of Prophethood) and given wise (sincere) counsel." He (the narrator) said: "He (the Prophet) then raised his forefinger toward the sky and pointed it at the people (and said): "O Allāh, bear witness, O Allāh, bear witness.” [Muslim, [4:38-43].**

⁸ Sūrah an-Nahl:89

⁹ Sūrah al-Anām:154

“And never is your Lord forgetful...”¹⁰

If we consult the Qurān and Sunnah, we will have knowledge of all of the issue of the Dīn. In the end the Messenger of Allāh Sallallahu Alayhi Wasallam left this world and revelations stopped and thus, there are no new commands or prohibitions after this. Do you understand this point?

So when this is the affair and any new affair (in the Dīn) after the Messenger of Allāh Sallallahu Alayhi Wasallam which he did not order, it was not practised during his era nor was it practised, we ask, can that be considered to be the Dīn?

We have to accept that from the two possible scenarios there is only one reality, either one is incorrect, wrong, contrary to the Sharī‘ah, worthy of Allāh’s punishment and an innovation in the Sharī‘ah or we have to say the Messenger of Allāh Sallallahu Alayhi Wasallam failed to convey the Dīn completely. Which essentially leads to saying the Dīn was deficient in this way and our venerated elders completed it. There is no third possibility that comes to mind.

“And We did not send any messenger except to be obeyed by permission of Allāh.”¹¹

When we know The Messenger of Allāh Sallallahu Alayhi Wasallam is the final Messenger and obeying him is obligatory, it necessitates the Dīn should be complete otherwise, the people will be in need of following and obeying someone else. Furthermore Allāh encompassed the Sharī‘ah in two points,

¹⁰ Sūrah Maryam:64

¹¹ Sūrah an-Nisā:64

“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from”¹²

After his demise there is no one who can formulate and issue legal command and rulings nor is there anyone who can prohibit or forbid any specific action. So this is the true reality and affair however we have changed the Sharī‘ah; there are numerous examples for this and without mentioning all of them I can but mention a few.

We should pay attention and reflect in how much we have altered and changed the Dīn. We have totally altered the Dīn Allāh sent the Messenger of Allāh Sallallahu Alayhi Wasallam with, the Dīn, which the Messenger of Allāh Sallallahu Alayhi Wasallam conveyed, to us, the Dīn he practically showed us and how to practise it and he eventually left us after completing it.

SOME EXAMPLES OF ALTERATIONS IN THE DĪN

From the manners of the Messenger of Allāh Sallallahu Alayhi Wasallam that have been explained to us, one such etiquette is to recite the salutation upon hearing the name of the Messenger of Allāh Sallallahu Alayhi Wasallam. We should send blessings upon hearing the name of the Messenger of Allāh Sallallahu Alayhi Wasallam and similarly he informed us of the following,

"The miserly person is the one who hears my name and fails to send blessings upon me."¹³

¹² Sūrah al-Hashr:7

¹³ Narrated by Ḥussain bin ‘Alī bin Abī Ṭālib, Jām‘e Tirmidhī [no. 3546], who graded it Ḥasan Ṣaḥīḥ, Ahmad, Musnad [1:201 no.1736] Nasā‘ī, al-

We have altered and distorted this and innovated a new method and instead of reciting and sending salutations upon the Messenger of Allāh Sallallahu Alayhi Wasallam we have started to kiss our thumbs.

So we ask them, where did this innovated practice emanate from, is there any evidence or basis for it? Is there a ruling in the Qurān, any evidence from the Messenger of Allāh Sallallahu Alayhi Wasallam or did the companions or anyone else practise this after the Messenger of Allāh Sallallahu Alayhi Wasallam? Where was practise taken from? Who started this practise?

The Mu'adhin pronounces the Adhān, all of which is being neglected and because when he says Allāhu Akbar Allāhu Akbar which means Allāh is the greatest (there are no actions by the one who hears these words.) Have we not venerated the dead superior over and beyond Allāh. Is this not a form of rejection and denial.

WHY ARE THE TOMBS VENERATED MORE THAN THE MASĀJID.

For example a thief is caught or he is accused of stealing, however he denies these allegations. So he is told if you are truly innocent of stealing then, swear, and tell the truth? Therefore, he replies and says he is willing to swear. So he performs his ablution and then enters the masjid and whilst

Kubra [no.8046] and in A‘mal al-Yaum Wal-Laylah [no’s.55-57], Hākīm, al-Mustadrak [1:734 no.2015], Tabrizī, Mishkāṭ [no.933] with Mir‘ah, Ibn Ḥajr, Fath al-Bārī [11:168], Ibn Qayyim, Jalā al-Afhām [pp.42]

placing the Qurān on his head,¹⁴ he says I swear by Allāh whilst making him my witness I did not steal nor did I see anything.

What can be more convincing than this that he swears by Allāh whilst placing the Qurān on his head inside a masjid. So whilst all of this is going on a person says I do not believe him, whereas a Muslim should accept another Muslims testimony. The person says we will only believe and accept his testimony when he does this at the grave of a holy Saint.

So if he is from Punjab he will go to the tomb ‘Alī Hujwairī, who you people have named Dhata Ganj Baksh. If he is from Multan he will go to the tomb of Baha al-Haq. If he is a Sindhi he will go to the tomb of ‘Abdul latīf Bhatai and if he is an Indian he will go to the tomb of Nizam ud Dīn Ajmeri.

So, the thief should go to one of the tombs and then swear that he never stole. So then, this thief will say I feel embarrassed as I really did steal. So we ask did such a person venerate Allāh or the dead person in the grave? Did he respect the masjid more or the tomb?

So in the same way these people have negated and rejected the call, Allāh is the greatest ie Allāhu Akbar in the Adhān. The

¹⁴ This a common practise which rampant in the sub continent, that when people need to show the importance and gravity of an issue and they intend to swear by Allāh, they place the Qurān on their heads. The Shaikh mentions it here for the average person to be able to relate to the common practice and thus understand the point. We say although this practise is bāṭil it weighs much more than the ignorant Ash‘arī’s who say Allāh’s Kalām ie speech is internal where as the average person believes the Qurān is the Speech of Allāh and hence the reason why they hold it over their heads!!!

Mu'adhin says I bear witness there is no deity save Allāhs, this individual (who kisses his thumbs) also rejects this statement and establishes taghut.

Allāh ordered and commanded you to visit Arafah on these specific days and you people have established specific dates in a year to visit these tombs and mausoleums. All of these visits you people undertake to these tombs and shrines are like performing Hajj and just as you perform Tawāf of the house of Allāh you people also perform Tawāf of these graves. So here also there is no Imān in the testimony, there is no deity except Allāh.

KISSING THE THUMBS IS AN INNOVATION

The Mu'adhin then says I bear witness that Muhammad is the Messenger of Allāh Sallallahu Alayhi Wasallam, you people are not even willing to accept this. They say we will only do as our holy saints and Pirs say whereas we have been commanded to send salutations and blessings on the Messenger of Allāh Sallallahu Alayhi Wasallam but we begin to kiss our thumbs.

We ask whose Sunnah is this? There is no answer from them, I mean what answer can they even give? They will not present any Hadīth, any ayah of the Qurān nor the action of a single companion as evidence. However they inevitably always say in answer, what do you know about loving the Messenger of Allāh Sallallahu Alayhi Wasallam, this is a great action because these thumbs have nūr ie divine light hence we kiss them.

We ask them, who even told you this? Does the Qurān or Hadīth say this? We ask them, who have you seen doing this or whose statement or opinion is it to do this?

We say, further, there is no need for it because as you claim the nūr of Messenger of Allāh Sallallahu Alayhi Wasallam is in the thumbs, so here we ask what do you perform your cleanliness with? Is it with this same nūr? The same nūr on the eyes, the same nūr on your lips and the same nūr on your backsides when you are doing istinja? This is your reality, right!

LAZINESS WITH THE PRAYER.

The Mu'adhin says come to prayer, do we respond and go and pray, of course we do not. The Mu'adhin says come to success, do we respond, no of course we do not. The reality is that success lies with the prayer and on the contrary we people have totally altered and changed the Sharī'ah.

THE RIGHTS OF THE MESSENGER OF ALLĀH SALLALAHU ALAYHI WASALLAM

The Prophets were sent by Allāh

“And We did not send any messenger except to be obeyed by permission of Allāh.”¹⁵

The right of the Messenger of Allāh Sallallahu Alayhi Wasallam is that he is followed and obeyed. Allāh explained this major principle in a few words that he Messenger of Allāh Sallallahu Alayhi Wasallam should be obeyed and followed and every action should be acted upon according to his way and method. This is his right yet we have changed this.

¹⁵ Sūrah an-Nisā:64

WHY SINGLE OUT ONE MONTH FOR HIS LOVE AND VENERATION

We have numerous months in a year, 12 months to be precise. Do we not remember his rights in the remaining 11 months? The Messenger of Allāh Sallallahu Alayhi Wasallam conveyed the Dīn and Sharī'ah to us, he showed us the path of guidance, he informed us of the path of misguidance and destruction and warned us against it, so we do not remember all these things in the remaining 11 months.

These people only remember the Messenger of Allāh Sallallahu Alayhi Wasallam in this one specific month. We ask how do they even remember this month, they do so only for food, by making dishes and feeding the people (ie in festivity) and organise gatherings which they call Milād nowadays.

I say ask them, where have they got this Milād from? Did Allāh order this? Did the Messenger of Allāh Sallallahu Alayhi Wasallam command this? Did this (Milād) happen during the khilāfah of Abū Bakr as-Siddiq RadiAllāhu Anhu? Did it happen during the khilāfah of 'Umar Al-Khattab RadiAllāhu Anhu? Did it happen during the khilāfah of Uthman RadiAllāhu Anhu, Ali RadiAllāhu Anhu or even during the era of Mu'awiyah RadiAllāhu Anhu?

Did a single one of them adopt and practise this during their lifetime? It would be surprising if they themselves even knew where the Milād came from. I know where this Milād originated from, it came via parcel and I will explain this in detail.

NOT A SINGLE PROPHET ALAYHIS SALAM CELEBRATED HIS OWN MILĀD [BIRTHDAY]

We need to see if it is permissible to celebrate this day in Islām. These people celebrate everyone's birthday. I say, go and ask these Moulvis¹⁶ if the birthday of a single Prophet from Ādam Alayhis Salām to Muhammad the Messenger of Allāh Sallallahu Alayhi Wasallam was celebrated, ask them is this mentioned in the Qurān, of course not.

Blind Taqlīd has destroyed these people to the end of realms and the enemies overpowered them. The Islamic elements were taken away from them and replaced by this Milād in order to make them happy. Where have you got this Milād from?

Ādam Alayhis Salām, who is the father of everyone was created by Allāh himself with his two hands, so it is obvious that he also has a birthday. The 12 months have always existed

Indeed, the number of months with Allāh is twelve [lunar] months in the register of Allāh [from] the day He created the heavens and the earth;¹⁷

The 12 months existed from the time Allāh created the heavens and earths, man was created later. This proves the months existed from the beginning and thus there must be a birth date for Ādam Alayhis Salām. Therefore, there must be a

¹⁶ This is colloquial term, which mostly refers to a religious person. It is also quite often used in a demoting way to refer to the 'fake shakes' and those who tarnish the virtuous and righteous scholars of the Dīn ie the true Shaikhs.

¹⁷ Sūrah Tawbah:36

Milād date, when it was celebrated by either him or his offspring. Is Ādam Alayhis Salām not more deserving of his birthday being celebrated after all he is the father of the human race?

Then further his wife was created from him

“...and created from it its mate...”¹⁸

Therefore, the day she was created is another day that can be celebrated (but it is not).

Then it was the Messenger Nūh Alayhis Salām who was ordered by Allāh to make a ship to save himself from the storm. However, these oppressive people oppressed him so such an extent that Nūh Alayhis Salām said

“So he invoked his Lord, "Indeed, I am overpowered, so help."¹⁹

He endured 950 years of their oppression, abuse and hardship. Therefore, if there was such a thing as Milād in Islām then the Milād of Nūh Alayhis Salām should be celebrated.

Then came Ibrāhīm Alayhis Salām who was subjected to specific favours by the people and he passed every test levied against him, Allāh said

And [mention, O Muhammad], when Abraham was tried by his Lord with commands and he fulfilled

¹⁸ Sūrah an-Nisā:1

¹⁹ Sūrah al-Qamar:10

them. [Allāh] said, "Indeed, I will make you a leader for the people."²⁰

So Ibrāhīm Alayhis Salām was tested and put through trials and he remained steadfast and patient and Allāh declared him to be the Imām of the world. So should not have this Milād been for the Imām of the world.

Did the people of Ibrāhīm Alayhis Salām celebrate his birthday, can even anyone tell us? The one who offered numerous sacrifices and was willing to sacrifice his son when Allāh ordered him. He left his wife and young child in the desolate land where there was no one, no residents, there was no water, and there was nothing to eat.

He was ordered to leave them there and he obeyed. When he left them, he was ordered not to look back and he obeyed. His wife said to him are you leaving us due to your own accord or due to the command of Allāh. He replied and says due to Allāh's command. His father asks him to leave his house and the whole nation is ardent in tormenting and opposing him, they say

"They said, "Burn him and support your gods.."²¹

And the answer of Abraham's people was not but that they said,

"Kill him or burn him,"²²

²⁰ Sūrah al-Baqarah:124

²¹ Sūrah al-Anbiyā:68

²² Sūrah al-Ankabūt:24

Then from Allāh's infinite mercy the fire is unable to burn him. We ask is this something that is well established or not? Is this person not worthy that his birthday be celebrated ie his Milād be celebrated or that he be remembered?

REMEMBRANCE IS BY ACTIONS AND NOT BY CELEBRATING MILĀD.

Remembrance is an action and birth is something common and so remembering or remembrance is an action, are you understanding what I am saying? So remembering someone is by an action. Ibrāhīm offered a sacrifice and Allāh made it a Sunnah for us, he said,

“And when they had both submitted and he put him down upon his forehead, We called to him, "O Abraham, You have fulfilled the vision." Indeed, We thus reward the doers of good. Indeed, this was the clear trial. And We ransomed him with a great sacrifice, And We left for him [favorable mention] among later generations.”²³

So Allāh kept the Sunnah of Ibrāhīm Alayhis Salām continuous and not his Milād or birthday. This practice and example is of the Jews and Christians who abandon the actions but remember the birthdays or Milād. Do you understand this?

Allāh kept the Sunnah ie the action of Ibrāhīm Alayhis Salām alive and continuous and not his birthday or Milād and now millions of people offer this sacrifice here in Makkah (and around the world). This is the real meaning and intent of remembering someone that they are remembered through

²³ Sūrah al-Sāffāt 103-108

their actions. This is what they did and we shall also do the same.

So now if we need to look at anyone's actions then let us look at the actions of Ismā'īl Alayhis Salām who was ready to be sacrificed,

“He said, "O my father, do as you are commanded. You will find me, if Allāh wills, of the steadfast.”²⁴

So Ismā'īl Alayhis Salām is someone who should be remembered in this way and his birth day or Milād should be celebrated as his birth was indeed a great and magnificent one. Ibrāhīm Alayhis Salām while praising and glorifying Allāh said,

“Praise to Allāh, who has granted to me in old age Ismā'īl and Ishāq. Indeed, my Lord is the Hearer of supplications.”²⁵

Therefore, if there was this concept of Milād or celebrating birthdays then the Milād of these two Prophets should have been celebrated.

So now, let's mention Yaḥya Alayhis Salām and how Allāh bestowed him upon Zakariyyah Alayhis Salām. Zakariyyah Alayhis Salām supplicates to Allāh in his old age and Allāh grants him a child. When the Angels come to give him the glad tidings, what does he say?

“He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?”²⁶

²⁴ Sūrah al-Sāffāt:102

²⁵ Sūrah Ibrāhīm:39

“[An angel] said, "Thus [it will be]; your Lord says, 'It is easy for Me’”²⁷

Then Allāh granted him a child with the following attributes,

“So the angels called him while he was standing in prayer in the chamber, "Indeed, Allāh gives you good tidings of Yahya, confirming a word from Allāh and [who will be] honorable, abstaining and a prophet from among the righteous.”²⁸

And

“And dutiful to his parents, and he was not a disobedient tyrant. And peace be upon him the day he was born and the day he dies and the day he is raised alive.”²⁹

So was this Prophet Alayhis Salām not worthy that his Milād be celebrated if Milād was permissible? I say tell me, I say go and ask the people (who celebrate Mawlid) how many years did Zakariyyah Alayhis Salām celebrate his son’s birthday? Yaḥya Alayhis Salām did not even celebrate his own Milād and there is no evidence whatsoever that he ever did.

Now let us move onto Mūsa Alayhis Salām who was an honourable Messenger of Allāh and the one who Allāh spoke to and he said specifically,

²⁶ Sūrah Maryam:8

²⁷ Sūrah Maryam:9

²⁸ Sūrah Āl-Imrān:39

²⁹ Sūrah Maryam:14-15

“And Allāh spoke to Moses with [direct] speech.”³⁰

And

“[Allāh] said, "O Moses, I have chosen you over the people with My messages and My words [to you].”³¹

He was a most memorable person, the Mūsa Alayhis Salām via which Allāh saved and freed an oppressed nation whose sons would be slaughtered and their daughters would be taken away. Allāh said

“slaughtering their [newborn] sons and keeping their females alive.”³²

Were they freed from slavery or not? How was this possible? It was through the efforts of Mūsa Alayhis Salām, his dawah and call. His dawah and continuous effort was rewarded and Allāh freed his nation who had no honour. He said

“And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because of what they had patiently endured. And We destroyed [all] that Pharaoh and his people were producing and what they had been building.”³³

Firaun would continuously oppress them, he would slaughter their children and weaken them wherever they went

³⁰ Sūrah an-Nisā:164

³¹ Sūrah al-A‘rāf:144

³² Sūrah al-Qasas:4

³³ Sūrah al-A‘rāf:137

intending to render them insignificant. Allāh changed this and eventually made this nation wealthy and prosperous.

Mūsa Alayhis Salām was not a normal personality to the extent the Messenger of Allāh Sallallahu Alayhi Wasallam said on the Day of Dudgegment the earth will open for me first and I will see Mūsa Alayhis Salām holding onto the ‘Arsh.³⁴

He is not a normal personality, did anyone celebrate his Milād or did his nation celebrate his Milād? Did his brother Harūn Alayhis Salām celebrate his Milād? Of course not and neither is there a shred of evidence for it.

Now the turn of Isa Alayhis Salām who was miracle in himself as Allāh created him without a father and his birth has been mentioned in the Qurān as follows,

“Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented. O sister of Harūn, your father was not a man of evil, nor was your mother unchaste.”³⁵

Maryam Alayhis Salām was pregnant and when the people saw an unmarried woman was pregnant, they questioned her. She was unmarried and they said to her she had dishonoured the

³⁴ Ṣaḥīḥ al-Bukhārī, Kitāb al-Anbīyā, Chapter, The Statement of Allāh Ta‘ala: "And We appointed for Musa thirty nights..." [no.3398]. The full text of the Ḥadīth as narrated by Abū Sa‘īd is, “The Prophet said, 'People will be struck unconscious on the Day of Resurrection and I will be the first to regain consciousness, and behold! There I will see Mūsa holding one of the pillars of Allah's Throne. I will wonder whether he became conscious before me or he was exempted, because of his unconsciousness at the Tur (mountain) which he received (on the earth).”

³⁵ Sūrah Maryam:27-28

families and her parents were not like this nor had they raised her to be like this. Where did the child come from. So Maryam Alayhis Salām,

“So she pointed to him.”³⁶

She said ask the child, they replied how can we speak to this child,

“They said, "How can we speak to one who is in the cradle a child?"³⁷

They said to her, first you bear a child without a husband and then you are asking us to speak to the child, when Allāh at that very moment gave Isa Alayhis Salām speech and he said

“[Isa] said, "Indeed, I am the servant of Allāh. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive And [made me] dutiful to my mother, and He has not made me a wretched tyrant. And peace is on me the day I was born and the day I will die and the day I am raised alive.”³⁸

What a great Prophet he was but did the Muslims celebrate his Milād? Did our Prophet celebrate it? Of course he did not and that is because there is no such concept of Milād in Islām.

This custom and new practise was formulated by the Europeans and Christians so that the true Dīn is abandoned and the Muslims act on fabricated customs. They had two

³⁶ Sūrah Maryam:29

³⁷ Sūrah Maryam:29

³⁸ Sūrah Maryam:30-33

motives, the first being to engage the Muslims into innovations and evil practices and to cause dissension and disunity.

THE LIFE OF THE PROPHET

You know the Islamic calendar is Hijrī and we are in 1398H, why is it called Hijrah? Meaning that Hijrī began after the Hijrah or migration and so if Milād was permissible the Islamic calendar should have started from his birthday. Having Imān on the Messenger of Allāh Sallallahu Alayhi Wasallam became obligatory upon us after he reached the age of 40 when he received his Prophethood. Therefore we were not commanded to have Imān in him before the age of 40 and nor did the Messenger of Allāh Sallallahu Alayhi Wasallam know about his Prophethood.

“And you were not expecting that the Book would be conveyed to you.”³⁹

and

“And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith,”⁴⁰

THE PROPHET MESSENGER OF ALLĀH SALLALAHU ALAYHI WASALLAM HAS TWO STATUS'S

³⁹ Sūrah al-Qasas:86

⁴⁰ Sūrah al-Shūra:52

The first is Muhammad Messenger of Allāh Sallallahu Alayhi Wasallam bin ‘Abdullah and the second as Muhammad the Messenger of Allāh Sallallahu Alayhi Wasallam. These people accept the first status only and not the second because if they did, they would have accepted and adopted his way as well as the Dīn he conveyed.

Likewise, they would not have formulated and fabricated their own Dīn and set up their Sūfī patrons, which they adopted as the Dīn. All of this points to the fact that these people do not accept the Messenger of Allāh Sallallahu Alayhi Wasallam but only accept Muhammad bin Abdullah Sallallahu Alayhi Wasallam. The companions believed and accepted the Messenger of Allāh Sallallahu Alayhi Wasallam and made Hijrah with him from Makkah to Madīnah.

After the Hijrah the Islamic laws were implemented and the Islamic state was set up. If he wanted, he could have started the Islamic calendar from his birth date but rather he began it from the date of Hijrah where the Islamic rulings and laws were implemented.

Therefore, for the Muslims the date of Hijrah was important and monumental. They ask what the date is and we say today is the 17th of Rabi ul-Awwal 1398H and where did this date start from? It started from the Hijrah when the Islamic government was established. When the Messenger of Allāh Sallallahu Alayhi Wasallam was born, even the Mushriks were not against him, nor were the Jews.

The idol worshipping mushriks were not against him and in fact they used to praise him. However when Islām came they

opposed him and abandoned him. You people are also opposing the true Islām and want to join the opposers of Islām.

If Milād was something permissible in Islām the Messenger of Allāh Sallallahu Alayhi Wasallam would have celebrated it himself. He lived for another 23 years after Prophethood of which 13 years were in Makkah, did he once celebrate his own Milād?

Then he lived in Madīnah for another 10 years; did he celebrate his Milād once? Then it was the khilāfah of Abū Bakr RadiAllāhu Anhu and Umar RadiAllāhu Anhu which lasted for 2 and 10 years respectively; did they celebrate the Milād of the Messenger of Allāh Sallallahu Alayhi Wasallam. Then it was the khilāfah of Uthmān RadiAllāhu Anhu and Ali RadiAllāhu Anhu who was a close relative; did they celebrate his Milād?

They boldly claim this is our love for the Messenger of Allāh Sallallahu Alayhi Wasallam, this is not love but rather it is deception as this is not the criteria for loving the Messenger of Allāh Sallallahu Alayhi Wasallam. One must remember this method of love originates from the Christians and this is not the way the Muslims show love.

THE CRITERIA OF LOVING

The criteria for loving the Messenger of Allāh Sallallahu Alayhi Wasallam is following and obeying him as the Messenger of Allāh Sallallahu Alayhi Wasallam himself said

“Whosoever loves my Sunnah indeed loves me and whoever loves me will be with me in Jannah.”⁴¹

So, whoever loves the Sunnah truly loves the Messenger of Allāh Sallallahu Alayhi Wasallam, however these people dislike and hate the Sunnah and it frustrates them. The Sunnah causes these people anxiety, they get angry with the Sunnah, they get annoyed at it and yet they claim they are Muslims upon the Sunnah and they have no shame.

These people should die of shame who fabricate their own madhabs. If you people truly loved the Messenger of Allāh Sallallahu Alayhi Wasallam, you would not need to innovate nor fabricate a madhab other than the way and madhab of the Messenger of Allāh Sallallahu Alayhi Wasallam. These people have set up Taghuts and yet they claim love for the Messenger of Allāh Sallallahu Alayhi Wasallam and after great difficulty their love for the Messenger of Allāh Sallallahu Alayhi Wasallam is apparent for only one month.

THE SUNNAH (WAY) OF ABŪ LAHAB

If you ask them, where they got the Milād celebration from, organising gatherings and distributing food? If you ask them, is this permissible in Islām? They will say, Oh Abū Lahab, who was an open enemy of Islām did such and such.

They say after his death someone had a dream, look at their evidences and please think about this, so they say in the dream

⁴¹ Timirdhī, Jām‘e Tirmidhī, Chapters of Knowledge, Chapter Adhering to the Sunnah and Abstaining from Bid‘ah [no.2678] as narrated by Anas ibn Mālik RaḍiAllāhu Anhu, Tabrizī, Mishkāt, Chapter holding on to the Kitāb and Sunnah [no.173], Ibn ‘Asākir, Tārīkh Dimashq [9:253].

they saw Abū Lahab and he had milk and honey on his fingers which he was eating (licking). So they asked him how this blessing came about? He replied that when the Messenger of Allāh Sallallahu Alayhi Wasallam was born I freed a slave in celebration and happiness.

Glory be to Allāh, is a dream the Shari‘ah now? Who says this, Abū Lahab (does he have a VIP status in hell licking milk and honey of his fingers- we seek refuge in Allāh) the Qurān says

“May the hands of Abu Lahab be ruined, and ruined is he. His wealth will not avail him or that which he gained. He will [enter to] burn in a Fire of [blazing] flame And his wife [as well] - the carrier of firewood. Around her neck is a rope of [twisted] fiber.”⁴²

So the Qurān is a lie and Abū Lahab is truthful? We seek great refuge in Allāh. Abū Lahab and his wealth were destroyed, his wealth did not benefit him in the slightest. The female slave was a part of his wealth and the Qurān says nothing will benefit him and you people are saying he benefited.

So shall we believe you people or the Qurān? It is clear that you people are liars, as are those you imitate. You have also admitted this is Abū Lahabs Sunnah.

AN OPEN CHALLENGE

I will tell you the truth but tell us where is the evidence in Islām for this. It is not established or proven from a single companion, successor and their successors. You people formulated 4 or 5 madhabs, Hanafī, Shāf‘ī, Mālikī, Hanbalī and Ja‘farī, did a single one of them celebrate Milād and if you

⁴² Sūrah Lahab:1-3

prove a single one of them celebrated Milād. in challenge I will give you 100,000 rupees as reward, even if you prove it from a single Imām from amongst the five.

These people have no basis at all. Then the period of the third century started which was the period of the scholars of Hadīth and Fiqh and celebrating Milād is not established from them. Neither is anything established from the 4th century. Then the fifth century started in which there were tribulations but this innovation was still unheard of. So we ask them, tell us if any Muslim celebrated the Milād in the fifth century?

WHEN DID CELEBRATING THIS CUSTOMARY MILĀD BEGIN

This innovation started in the sixth century when a king started this practice. Suyūti writes in al-Hāwī that a king started this custom of Milād. A Moulvi thought he could personally benefit from it and hence wrote a small treatise on the subject and sent it to the king.

He informed him that celebrating Milād would be beneficial as gatherings will be organised remembering and venerating the Messenger of Allāh Sallallahu Alayhi Wasallam, there will be dhikr, numerous poor orphans will be fed and the people will think the king has organised something praiseworthy. Therefore, the Moulvi sent the treatise to the king. The King sent 2,000 gold coins to the Moulvi.⁴³

As a result this satanic Moulvi set himself up for the year with the gift money and this innovation became prevalent in every household which neither Allāh or his Messenger Sallallahu

⁴³ Ibn Kathīr, al-Bidāyah Wan-Nihāyah, refer to the sixth century

Alayhi Wasallam ordained. So this is the true affair which you people have changed to the Dīn. Whoever does or accept this celebrating of the Milād you people excommunicate and declare them to be unbelievers.

THE SUNNAH OF FIRAUN

Where did the King get this Bid‘ah from, I think this should also be clarified. He first looked at the bible and read the birthday of Firaun was celebrated and even until this day, the bible mentions his birthday was celebrated in the third year. So, this Milād and celebrating the birthday is Firauns Sunnah. During the same era Mūsa and Harūn Alayhis Salām were Prophets. The Qurān says

“Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allāh] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allāh , and they were witnesses thereto...”⁴⁴

There were numerous Prophets during that era and these people would kill the Prophets, which is mentioned in the Qurān. The orientalist also mention this, that one day they killed numerous prophets, this is all well documented in the books.

Do any of these books mention that they celebrated the Milād of these prophets? It only mentions Firaun as the person whose birthday was celebrated but not of the prophets. Thus, it is a Sunnah of Firaun and not the Sunnah of the Prophets. In

⁴⁴ Sūrah Al-Ma'idah:44

later years, the Christians adopted this practise and they continue to celebrate their prophets birthday, which is his Milād.⁴⁵

A well known Christian Priest who was also a debator, whose name was baraktullah who authored a book called 'Tumi Rasūl'. Tumi was probably a prophet according to them and this priest authored his biography. He writes, that as long as we were at his grave (ie of Tumi) we would celebrate his birthday or make Milād. The people would gather and a huge number of tents would set up because there were thousands of people. Later when the Muslims increased in number our celebrations, festivities and Milād stopped. We ask now, is celebrating Milād the religion of the Muslims or the Christians?

After the Messenger of Allāh Sallallahu Alayhi Wasallam your Pirs have set up numerous Sūfī tariqahs like for example Suharwardī, Naqshbandī, Chistī and numerous others and so did Abdul Qādir al-Jilānī celebrate the Milād of the Messenger of Allāh Sallallahu Alayhi Wasallam?

Where will you people get the evidence from, even he was from the fifth century. So, this is the affair of your Islām. The main issue was obeying, loving and following the Messenger of Allāh Sallallahu Alayhi Wasallam and these are things, which have been abandoned and neglected. Instead, we have been given one day in the whole year to make sweet dishes in order to show our great and immense love for the Messenger of Allāh Sallallahu Alayhi Wasallam.

⁴⁵ Allegedly known as Christmas

We ask, was this the belief of the companions and successors? All the righteous people who have passed, was this their belief? Of course it was not as this is totally wrong! What we will rather find is you people saying oh such and such person said this or such and such person said that etc... Let me remind you, the statement of any righteous or holy Saint does not constitute Shari'ah as this is only the statement of the Messenger of Allāh Sallallahu Alayhi Wasallam!

DEAR FRIENDS

There is no such thing as celebrating the Milād of the Messenger of Allāh Sallallahu Alayhi Wasallam, from the time of Ādam Alayhis Salām till the Messenger of Allāh Sallallahu Alayhi Wasallam himself, no one celebrated Milād. What you will rather find is that this is from the Firaunis and the Christians as this is their Sunnah which has no basis with the Muslims.

If this was a sign and a characteristic of loving the Messenger of Allāh Sallallahu Alayhi Wasallam then who was more loving of the Messenger of Allāh Sallallahu Alayhi Wasallam than the companions? We say prove celebrating Milād from a single companion? We are willing to accept the celebrations of the Milād even if you show evidence from Ali, Fatima, Hasan, Hussain and the mother of the believers RaḍiAllāhu Anhum Ajma'in that they celebrated it.

How can something be a part of the Shari'ah when it has no evidence whatsoever, dear readers these are our thoughts and situation!

A STRANGE DECEPTION

Today we have totally altered the Shariah, which has paved the way for numerous other issues. For example in the Milād gatherings, the men and women freely mix.

At some stage in their festivities, they are asked to stand up because the Messenger of Allāh Sallallahu Alayhi Wasallam has come! Oh slaves of Allāh, the Milād is celebrated by thousands of people in various places so how can the Messenger of Allāh Sallallahu Alayhi Wasallam be present everywhere in every gathering! How did you invite the Messenger of Allāh Sallallahu Alayhi Wasallam in the first place and when? What a deception and what sheer treachery.

They further fabricated the belief that whoever celebrates Milād will be saved from Allāh's wrath and the torment of the fire of hell!!! This is totally false and absolute nonsense, no one can be saved except through actions. Allāh said,

“Paradise is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allāh a protector or a helper. And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.”⁴⁶

If someone does evil deeds it will not benefit him and if however a person does righteous deeds, it will benefit him and lead him to paradise.

⁴⁶ Sūrah an-Nisā:123-124

EXPRESSING LOVE IS DECISIVE BY ACTIONS, NOT MERE CLAIMS

If celebrating the Milād were permissible and praiseworthy, the companions would have most definitely celebrated it and expressed their love for the Messenger of Allāh Sallallahu Alayhi Wasallam. They loved the Messenger of Allāh Sallallahu Alayhi Wasallam and this is why some of them left their families, wives and children. The Qurān says

“For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allāh and [His] approval and supporting Allāh and His Messenger, [there is also a share]. Those are the truthful.”⁴⁷

What love do these people have as they can not even accept one Sunnah of the Messenger of Allāh Sallallahu Alayhi Wasallam. As soon as a Hadīth is mentioned, these people remember their grandfathers or their Pirs. The companions were a group of people that whenever they heard a command of the Messenger of Allāh Sallallahu Alayhi Wasallam they would immediately act upon it.

THE EXAMPLE OF THE COMPANIONS

A question was posed to Abdullah Ibn Abbas RadiAllāhu Anhu and normally in our community you will hear someone often say oh Haji so and so said, I say what status do these people have. Anyway an issue was presented and he replied the Messenger of Allāh Sallallahu Alayhi Wasallam said such and

⁴⁷ Sūrah al-Hashr:8

such. The man replied but Abū Bakr and Umar RadiAllāhu Anhu said something else. Ibn Abbas replied, do you not fear the punishment of Allāh, if not that the earth will swallow you or the heavens unleash on you, I am telling you the statement of Messenger of Allāh Sallallahu Alayhi Wasallam and your telling me so and so said.⁴⁸ What can show more love than this for the Messenger of Allāh Sallallahu Alayhi Wasallam.

Another incident was regarding the leaders of the hypocrites, Abdullāh bin Ubayy bin Salūl. He had a son named Abdullāh who was an honest and true Muslim. One day a person filled his ears and said to him the Messenger of Allāh Sallallahu Alayhi Wasallam wants to murder your father. The aim of the person was to cause enmity and animosity between Abdullāh and the Messenger of Allāh Sallallahu Alayhi Wasallam and thus leave him.

So Abdullāh went to the Messenger of Allāh Sallallahu Alayhi Wasallam directly and said, oh Messenger of Allāh Sallallahu Alayhi Wasallam I have heard this and if it is true I wish that you give me this order only to me and I will bring you his head. I fear if you were to give the command to anyone else, I would end up fighting them and if I was to kill him I'll be destined for the fire of Hell for the sake of a disbeliever. The Messenger of Allāh Sallallahu Alayhi Wasallam replied, I did not issue any such order and this is nothing but a false thought.⁴⁹

The Dīn is only correct by obeying and following the Messenger of Allāh Sallallahu Alayhi Wasallam and this is what

⁴⁸ Abdur Rahman ibn Ḥasan Āl-ash-Shaikh, Fath al-Majīd [pp.383], Ibn Taymiyyah, Majmu' al-Fatāwa [20:215]

⁴⁹ Ibn Kathīr, Tafsīr Qurān al-A'zīm [Sūrah Munafiqūn]

salvation lies in. Supplicate to Allāh that he keeps us on the straight path. Amin