

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

جشن میلاد النبی

The Intercession
of the
Holy Prophet

BY:

SAYYED MOHAMMAD ALAVI
MALIKI HAMBALI MAKKI

MAKTABA-E-TAIBAH



Assalato Wasallaamo 'Alaika Yaa Rasool Allah

صلی اللہ علیہ وسلم

Wa 'Alaa Aalika Wa As Haabika Yaa Noor Allah

صلی اللہ علیہ وسلم

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Holy Prophet 

Author:

Syed Muhammad bin 'Alawi Maliki Makki

(Makkah Mukarramah)



Markaz Ismail Habib Masjid

126, Kambekar St, Mumbai 3.

The Intercession of the Holy Prophet

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Translator: Yasin Akhtar Misbahi (Urdu)

Translator: Hafiz Muhammed Salim Noorie (English)

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WORLDWIDE HEADQUARTERS

MAKTAB E TAIBAH

Ismail Habib Masjid, 126 Kambekar St, Mumbai-3

Tel: 0091 22 23434366

U.K.

S.D.I Youth Education Centre.

33 Hibbert St, Bolton, BL1 8JG. U.K.

Tel: +44 7739918385

Website: www.sunnidawateislami.net

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صلى الله عليه وسلم

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About the Author

The blessed city of Makkah Mukarramah, which houses the sacred Ka'aba, has produced many great personalities who have illuminated the hearts and minds of people through the generations with their knowledge, wisdom and impeccable lifestyles. Evidence of this can be found in the thousands of pages of books written by them and even today the hearts of Muslims are filled with admiration, love and respect for these shining lights.

One of the most famous and pious personalities of the Fourteenth century Hijri is Hazrat Shaikh Syed 'Alawi bin 'Abbas Maliki 'Alaihir Rahmah who guided a whole generation of Muslims with his wisdom filled words and teachings. Those who learnt from him spread out all over the world and are passing on that great knowledge to others in all corners of the world.

A great and respected Scholar of Makkah, Syed Muhammad bin 'Alawi Maliki is the son and rightful heir of this fountain of knowledge and wisdom. The book in your hands is a translation of a booklet written by this great personality and we would like to begin by presenting a brief introduction of the author.

Family lineage: His family lineage is such that it reaches Rasool Allah ﷺ through 27 generations. Muhammad Hasan bin 'Alawi bin 'Abbas bin 'Abdul 'Aziz bin 'Abbas bin 'Abdul 'Aziz bin Muhammad bin Qasim bin 'Ali bin 'Arabi bin Ibrahim bin 'Umar bin 'Abdul Raheem bin 'Abdul 'Aziz bin Haroon bin 'Aloosh bin Mandil bin 'Ali bin 'Abdul Rahman bin 'Isa bin Ahmed bin Muhammad bin 'Isa bin Idris bin 'Abdullah Al Kamil bin Hasan Musanna bin Hazrat Hasan bin Hazrat Ali married to Sayedah Fatimah Zahra daughter of Rasool Allah ﷺ.

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Birth and Education: He was born in 1946 in the holy city of Makkah in the famous al-Maliki al-Hasani Syed family of traditional Ulema. He was fortunate to have as his father the most learned scholar of Makkah. His father was his first and primary teacher, teaching him privately at home and as well as at the Haram of Makkah, where he memorized the Holy Qur'an at a young age.

Some of his famous teachers are as follows:

- 1) His learned father and his first teacher, Syed 'Alawi bin Abbas al-Maliki
- 2) Shaikh Muhammad Yahya Aman al-Makki
- 3) Shaikh Syed Muhammad al-Arabi al-Tabbani
- 4) Shaikh Hasan Sa'id al-Yamani
- 5) Shaikh Hasan bin Muhammad al-Mashshat
- 6) Shaikh Muhammad Nur Sayf
- 7) Shaikh Muhammad Yasin al-Fadani
- 8) Syed Muhammad Amin Kutbi
- 9) Syed Ishaq bin Hashim 'Aziz
- 10) Habib Hasan bin Muhammad Fad'aq
- 11) Habib Abd-al-Qadir bin 'Aydarus al-Bar
- 12) Shaikh Khalil Abd-al-Qadir Taybah
- 13) Shaikh Abd-Allah al-Lahji

He was educated by his eminent father from childhood and was authorized to teach every book he studied with him. With his father's instruction, he also studied and mastered the various traditional Islamic sciences of Aqidah, Tafsir, Hadith, Fiqh, Usul, Mustalah, Nahw etc at the feet of other great scholars of Makkah, as well as Madinah, all of whom granted him full Ijazah (certification) to teach these sciences to others. By the age of 15, the Syed was already teaching the books of Hadith and Fiqh in the Haram of Makkah to fellow students, by the orders of his teachers!

It has been the way of most great Scholars to travel in pursuit of knowledge. Syed Muhammad bin 'Alawi Maliki was no exception to this rule. He traveled from a young age to seek knowledge from those who possess it. He travelled extensively in North Africa, Egypt, Syria, Turkey and the Indo-Pak sub-continent to learn from great Scholars, meet the Friends of Allah, visit the Mosques and Shrines and collect manuscripts and books. In each of these lands, he met the great Scholars and Auliya and benefited immensely from them. They

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in turn were also very impressed by this young student from Makkah and gave him special attention. Many already had great respect for his learned father, so were honored to have the son as their student.

His Writings: Syed Muhammad bin 'Alawi Maliki was a prolific writer and has produced close to one hundred books. He has written on a variety of religious, legal, social and historical topics and many of his books are considered masterpieces on the subject and are prescribed textbooks in Islamic institutes around the world.

We mention here some selected works on various subjects:

Aqidah: 1) Mafahim Yajib 'an Tusahhah

2) Manhaj al-Salaf fi Fahm al-Nusus

3) Al-Tahzir min al-Takfir

4) Huwa Allah

5) Qul Hazihi Sabeeli

6) Sharh 'Aqidat al-'Awam

Tafsir: 1) Zubdat al-Itqan fi 'Ulum al-Qur'an

2) Wa Huwa bi al-Ufuq al-'A'la

3) Al-Qawa'id al-Asasiyyah fi 'Ulum al-Quran

4) Hawl Khasa'is al-Quran

Hadith: 1) Al-Manhal al-Latif fi Usul al-Hadith al-Sharif

2) Al-Qawa'id al-Asasiyyah fi 'Ilm Mustalah al-Hadith

3) Fadl al-Muwatta wa Inayat al-Ummah al-Islamiyyah bihi

4) Anwar al-Masalik fi al-Muqaranah bayn Riwayat al-Muwatta lil-Imam Malik

Sirah: 1) Muhammad ﷺ al-Insan al-Kamil

2) Tarikh al-Hawadith wa al-Ahwal al-Nabawiyyah

3) 'Urf al-T'arif bi al-Mawlid al-Sharif

4) Al-Anwar al-Bahiyyah fi Isra wa M'iraj Khayr al-Bariyyah

5) Al-Zakha'ir al-Muhammadiyyah

6) Zikriyat wa Munasabat

7) Al-Bushra fi Manaqib al-Sayyidah Khadijah al-Kubra

Usul: 1) Al-Qawa'id al-Asasiyyah fi Usul al-Fiqh

2) Sharh Manzumat al-Waraqat fi Usul al-Fiqh

3) Mafhum al-Tatawwur wa al-Tajdid fi al-Shari'ah al-Islamiyyah

Fiqh: 1) Risalah al-Islamiyyah Kamaluha wa Khuluduha wa Alamiyyatuha

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- 2) Labbayk Allahumma Labbayk
- 3) Al-Ziyarah al-Nabawiyyah bayn al-Shar'iyah wa al-Bid'iyah
- 4) Shifa' al-Fu'ad bi Ziyarat Khayr al-'Ibad
- 5) Hawl al-Ihtifal bi Zikra al-Mawlid al-Nabawi al-Sharif
- 6) Al-Madh al-Nabawi bayn al-Ghuluww wa al-Ijhaf

Tasawwuf: 1) Shawariq al-Anwar min Ad'iyat al-Sadah al-Akhyar

- 2) Abwab al-Faraj
- 3) Al-Mukhtar min Kalam al-Akhyar
- 4) Al-Husun al-Mani'ah
- 5) Mukhtasar Shawariq al-Anwar

Miscellaneous: 1) Fi Rihab al-Bayt al-Haram (History of Makkah)

- 2) Al-Mustashriqun Bayn al-Insaf wa al-'Asabiyyah (Study of Orientalism)
- 3) Nazrat al-Islam ila al-Riyadah (Sports in Islam)
- 4) Al-Qudwah al-Hasanah fi Manhaj al-Da'wah ila Allah (Methods of Dawah)
- 5) Ma La 'Aynun Ra'at (Description of Paradise)
- 6) Nizam al-Ussrah fi al-Islam (Islam and Family)
- 7) Al-Muslimun Bayn al-Waqi' wa al-Tajribah (Contemporary Muslim world)
- 8) Kashf al-Ghumma (Virtues of helping fellow Muslims)
- 9) Al-Dawah al-Islahiyyah (Call for Reform)
- 10) Fi Sabil al-Huda wa al-Rashad (Collection of speeches)
- 11) Sharaf al-Ummah al-Islamiyyah (Superiority of the Muslim Ummah)
- 12) Usul al-Tarbiyah al-Nabawiyyah (Prophetic methods of education)
- 13) Nur al-Nibras fi Asanid al-Jadd al-Sayyid Abbas (Set of Grandfather's Ijazahs)
- 14) Al-'Uqud al-Lu'luiyyah fi al-Asanid al-Alawiyyah
- 15) Al-Tali' al-Sa'id al-Muntakhab min al-Musalsalat wa al-Asanid (Set of Ijazahs)
- 16) Al-'Iqd al-Farid al-Mukhtasar min al-Athbah wa al-Asanid .

This was a selected list of the works the learned Shaikh has authored and published. There are many other publications that were not mentioned and many works that are still to be published. We also did not mention the numerous important classical works that he has located, researched and published for the first time, with notes

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and commentary. All together, his contribution in this field has been great. Many of his works have been translated into foreign languages.

Syed Muhammad bin 'Alawi Maliki was also a keen propagator of true Islamic guidance and spirituality and has travelled all over Asia, Africa, Europe and America calling people to heed to the Words of Allah and His final Prophet Muhammad ﷺ. In Southeast Asia especially, he personally established and runs more than 70 Islamic schools to counter Christian missionary activities. Large numbers of Christians and Buddhists have embraced Islam at his blessed hands – many, only by looking at the Muhammadi Light shining on his face. Wherever he went, the leaders, scholars and masses of that country received him with jubilation. He has often addressed crowds of hundred thousand people. He is dearly loved and adored all over the Muslim world, not only because of his Muhammadi Lineage but also because of his immense knowledge, wisdom, humble manners and spiritual charisma. He was known to be extremely generous with his knowledge, wealth and time.

Syed Muhammad bin 'Alawi Maliki followed and advocated the mainstream majority tradition of Islam, the way of Ahle Sunnah wa al-Jama'at, the hallmark of which is tolerance and moderation, knowledge and spirituality, and unity in diversity. He believed in adherence to the four established Madhhabs, but without fanaticism. He teaches respect for the great Ulema and Auliya of the past. He was against the hasty condemnation of fellow Muslims as Kaafir and Mushrik, something that has become the trademark of certain sects today. He was very critical of so-called 20th century 'reformers' who wish to simply wash away the Islam of the previous generations in the name of 'pure Islam?' He believed that condemning all Ash'aris, or all Hanafis, Shafi'i's and, Malikis or all Sufis, as some sects are doing nowadays, means condemning the whole Ummah of Islam for the past thousand years. This can only be the attitude and approach of an enemy of Islam, not a friend. Syed Muhammad bin 'Alawi Maliki strongly believed that the great Madhhabs following Sunni-Sufi Islamic scholars of the past thousand years, are our connection to the Qur'an and Sunnah, and not a barrier between them and us, as some would like to believe. True understanding of the Quran and

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Sunnah is one that is based on the interpretation of the great scholars of Islam, not the whims and fancies of modern day extremists who don't think twice before condemning the majority of the Muslims of the world. Syed Muhammad bin 'Alawi Maliki believed that the majority of this Ummah are good. It's the fanatical minority groups that must check their extremist ideologies.

The Shaikh was also a proponent of true Shari'ah based Sufism, the Sufism of the great Auliya and saints of this Ummah. He himself was a spiritual master of the highest calibre, linked to most of the great Spiritual Orders of Islam, through great Shaikhs of the Tariqah. He believed that reciting Dhikr, alone and in congregation, is an integral part of a Muslim's spiritual well being. All his students are required to pray Tahajjud and read morning and evening Awrad. Syed Muhammad bin 'Alawi Maliki believed that Muslims must use their resources to uplift the state of their Ummah, spiritual, socially and materially, and not waste their precious time in fighting over petty issues. He believed Muslims should not condemn each other on matters that have been differed upon by the Ulema; they must rather join hands in combating that which is agreed upon to be evil and sin.

The respected Shaikhs book 'Hawlal Ehtifal bil Mawlundun Nabvi Sharif' has been translated into Urdu and English so that Muslims can understand the true foundations of this blessed occasion and can save themselves from being misguided by false propagandas and baseless accusations. Alhamdulillah gatherings of Milad Shareef are organised regularly in Makkah, Madinah, Ta'if, Jeddah, and all over the Arabian Peninsula in which Muslims of all different countries participate and gain blessings and benefits from. May Allah Ta'ala safeguard this act of goodness until the Day of Judgement and may He grant all Muslims true love of His Beloved ﷺ. May He grant us the guidance to keep the lamp of faith and belief illuminated and bless us with His Mercy and Grace, Aameen.

Akhtar Al- A'azmi
Riyadh

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Volumes of work have been written about gatherings of Milad un Nabi ﷺ. This topic is like a poem whose majesty and beauty increases over time and whose splendour knows no bounds. Currently, my thoughts and the thoughts of other Muslim intellectuals is on many other subjects which is why I did not want to write on this particular subject at this time. However, due to the fact that many Muslims have been specifically asking for my opinion on this topic, I feel it would be a disservice to remain quiet on the subject and therefore have decided to write this booklet. May the Almighty Lord guide all Muslims to understand and walk upon the path of truth and reward, Aameen.

Before presenting evidence proving the validity of Milad Sharif and participating in it, I feel it necessary to clarify a few points.

1) I am a firm believer that arranging gatherings of Milad to listen to speeches on the life of the Prophet ﷺ, recite Salat o Salam, listen to poetry (Naats) praising Rasool Allah ﷺ, to feed people on such occasions and to instil love and peace into the hearts of the Ummah is without doubt a valid and allowable deed.

2) We do not state that it is a Sunnah to fix a specific day on which this has to be arranged. Rather, one who insists that it has to be done on a particular day has innovated something new. The reason for this is that it is essential for Muslims to remember and love Rasool Allah ﷺ at all times. It is a fact that one's passion, enthusiasm and awareness are heightened and increased during the month of the birth of Rasool Allah ﷺ because of its association with that blessed event.

3) These gatherings are a great opportunity and method of inviting people towards Allah Ta'ala which should never be missed. Rather, it is compulsory on Scholars and Muballigeen to remind the Ummah about the character, manners, habits, actions, relationships and piety of Rasool Allah ﷺ in order to guide and direct them in how to live their lives. People should be invited towards goodness and should be

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guided in refraining from evil, innovations, trials and tribulations. It is a great blessing of Allah Ta'ala that we partake in these gatherings and invite Muslims towards goodness and away from evil.

O People! These gatherings are not merely ceremonial rituals but they are organised for a specific reason which is the means to obtaining goodness and blessings. The person who does not obtain any benefits from these gatherings is devoid of the blessings of Milad Shareef.

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Evidence Proving the Validity of Mehfil e Milad

(1) Celebrating the birth of Rasool Allah ﷺ is to express joy and delight towards the personality of Rasool Allah and this act has even helped infidels.

It is stated in Bukhari Shareef that the punishment of Abu Lahab is decreased every Monday because when his slave-girl Thuwaiba gave him the good news of the birth of Rasool Allah on a Monday he freed her. In relation to this incident, Hafiz Shamsuddin Muhammad bin Naasiruddin Mishqi states:

‘When the punishment of one whose punishment is never ending, and whose condemnation is the basis of a whole Surah in the Qur’an, is reduced because he expressed happiness on a Monday at the birth of Rasool Allah ﷺ, then what must be the status of one who spends his whole life drowned in love of Rasool Allah ﷺ and leaves this world with faith?’

(2) Rasool Allah ﷺ himself used to respect the day of his birth and would thank the Almighty for the great blessing that he granted himself and the whole universe because his arrival was a means of great blessings and benefits for the entire universe. Respect for this day was expressed in the form of Fasting which is explained in a Hadith narrated by Hazrat Abu Qatadah ؓ. He reports that when Rasool Allah ﷺ was asked about Fasting on Mondays, he replied, “I was born on this day and began receiving revelations on this day.”

This is the basis and foundation of celebrating Milad, although the method and form are different. However, the aim and intention is exactly the same. Whether expressed through Fasting, feeding others, organising gatherings to remember Rasool Allah ﷺ, sending blessings and salutations upon him, or hearing about his qualities and virtues, the aim and intention of each method is exactly the same.

(3) To celebrate and express happiness towards the personality of Rasool Allah ﷺ is an order of the Holy Qur’an. Allah Ta’ala states, **“In the bounty of Allah Almighty and His Mercy let them rejoice; that is better than the wealth they accumulate.”** (Surah Yunus verse 58).

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In this verse, Allah Ta'ala has ordered us to rejoice upon receiving mercy and Rasool Allah ﷺ is the greatest mercy. Allah Ta'ala Himself states, **“And We did not send you except as a mercy for the entire world.”** (Surah Anbiyaa verse 107).

(4) Rasool Allah ﷺ would respect all the days on which religious incidents occurred. Therefore, those days on which special incidents took place are an opportunity to recognise and respect those days. Those days are to be respected because of the specific incidents which took place on those days and those days are special as a result of the incident. Rasool Allah ﷺ himself specified this rule as is stated in the Hadith when Rasool Allah ﷺ arrived in Madinah and observed the Jews fasting on the day of A'ashura. When he enquired about the reason for their fasting on that day he was told that the Jews fasted on that day because that was the day on which Allah Ta'ala freed their Prophet and destroyed his enemies. Therefore they fasted to express gratitude for this blessing. Upon hearing this, Rasool Allah ﷺ said, **“We are closer to Moosa ؑ than they are”** and Rasool Allah ﷺ also Fasted on that day and instructed the people to Fast on that day as well.

(5) Gatherings of Milad were not arranged during the time of Rasool Allah ﷺ. They are therefore an innovation (Bid'at) but they are a good innovation (Bid'at e Hasana) because its foundation and base is found in Islamic Shariah. Only the method is different but the actual act of celebration is also found in the time of Rasool Allah ﷺ which we will learn about in the upcoming pages Insha Allah.

(6) Gatherings of Milad are a means of sending blessings and salutations (Salat o Salam). Both these acts are in accordance with the Order of Allah Ta'ala – **“Indeed Allah and His Angels send blessings on the Prophet; O People who believe! Send blessings and abundant salutations upon him.”** (Surah Ahzab verse 56)

It is a direct Command to believers from Allah Ta'ala to recite blessings and salutations. Milad gatherings are a method for us to act upon this order and carry it out. It is impossible to list all the benefits and advantages that there are in reciting blessings and salutations.

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(7) Gatherings of Milad are the means for teaching and learning about the blessed birth, miracles, life and excellent qualities and attributes of Rasool Allah ﷺ. Have we not been ordered to learn about the Beloved Prophet ﷺ and to obey, respect and follow him? Have we not been ordered to believe in his miracles and testify to the truthfulness of his message? Gatherings and books of Milad are a means of fulfilling these orders.

(8) Learning about the exemplary character and impeccable attributes of Rasool Allah ﷺ is achieved and obtained through attending these blessed gatherings. Poets used to bring and recite their verses to Rasool Allah ﷺ and this act was liked very much by Rasool Allah ﷺ who would shower them with gifts and supplications.

When Rasool Allah ﷺ is pleased with those who praise him then why would he not be pleased with those who speak about his beautiful attributes and sing his praises? This is a means of not only obtaining his pleasure and happiness but also of achieving closeness to Rasool Allah ﷺ.

(9) Learning about the exemplary manners, amazing miracles and perfect character of Rasool Allah ﷺ is the means by which love of Rasool Allah ﷺ is increased in a person. It is in the nature of man to love one who is the most handsome, knowledgeable, learned and possesses immaculate character. There is no one more handsome than Rasool Allah ﷺ and no person has better character and morals than him. When the aim is to increase our love and respect and thereby perfect our faith then the person who possesses all these qualities should be our focal point.

(10) Respect of Rasool Allah ﷺ is essential and legitimate. Expressing joy at the blessed birth of Rasool Allah ﷺ through arranging gatherings of Milad, talking about his blessed life and qualities and feeding the poor and needy on such occasions is a great way to show respect and courtesy. These deeds also express our gratefulness to Allah Ta'ala that He guided us to this truthful religion and bestowed on us a great favour by sending His Beloved amongst us.

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(11) In describing the excellence of Friday, Rasool Allah ﷺ said that on this day 'Hazrat Adam was born.' The day on which any Prophet is born becomes a blessed day worthy of merit and respect. So what about the day on which the leader of all Prophets, best of all mankind ﷺ is born?

The respect is not limited to that specific day only but that day should be respected whenever it comes around just as the day of Friday is respected each week and not just once. This is so that remembrance of the blessed event that took place on that day is kept alive and for us to constantly express thanks and gratefulness for the blessings we received on that day. This is similar to respecting the place of birth of a Prophet. On the night of Me'raj Hazrat Jibreel ؑ asked Rasool Allah ﷺ to perform Prayer (Salah) at a particular place. Upon enquiring as to the virtues of that place Hazrat Jibreel ؑ replied that it was the place where Hazrat 'Isa ؑ was born.

(12) Scholars from all over the world consider Milad gatherings to be commendable and they are commemorated worldwide. The following Hadith of Hazrat Ibn Mas'ood testifies to the validity and permissibility of Milad where he narrates that, "The thing which is considered good by Muslims is considered good by Allah Ta'ala and the thing which is considered bad by Muslims is considered bad by Allah Ta'ala."

(13) Gatherings of the remembrance of Rasool Allah ﷺ where he is praised and respected, where people are invited towards goodness and charity is distributed are Sunnah as these kinds of gatherings have been advocated by Rasool Allah ﷺ and Muslims have been instructed to attend such gatherings.

(14) Allah Ta'ala states in the Holy Qur'an, "**And We relate to you all the accounts of Noble Messengers, in order to steady your heart with it;**" (Surah Hud verse 120)

This verse makes it apparent that relating the incidents and stories of the Noble Prophets 'Alaihimus Salaam is a means of gaining peace and contentment in the heart. There is no doubt that we need this more

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than Rasool Allah ﷺ because we grant peace and contentment to our hearts by relating incidents from his blessed life.

(15) It is **not** correct to say that anything that was not in existence during the early days of Islam and which was not done by our pious predecessors is a reprehensible innovation (Bid'at e Sayyi'a) which is forbidden and must be opposed. Rather, it must be presented in the court of Islamic Law and Islamic Law will decide whether the act is compulsory (Waajib), forbidden (Haram), disliked (Makrooh), commendable (Mandoob) or permissible (Mubah).

Scholars have differentiated innovations (Bid'ats) into five categories:

Waajib – Such as opposing deviation from the right path, and learning knowledge of Arabic syntax and grammar ('Ilm e Nahw).

Mandoob – Such as establishing Madrasahs, guest houses and calling to Prayer (Adhaan) from minarets and performing any good deed that was not done in the first century of Islam.

Makrooh – Such as embellishing a Mosque or the Holy Qur'an with bright colours.

Mubah – Such as sifting flour and using cutlery or utensils when eating and drinking.

Haram – Those things which are contradictory to Sunnah and have no basis or foundation under Islamic Law.

(16) All innovations are not forbidden. If this was the case then it would have been forbidden for Hazrat Abu Bakr, Hazrat 'Umar and Hazrat Zaid ؓ to have the Qur'an compiled and put into the form of a single book. It would also have been forbidden to gather everyone together and perform Taraweeh Prayer with congregation as Hazrat 'Umar ؓ established and then said, "This is a good innovation."

In a similar manner, all educational compilations and publications would also be forbidden and it would be compulsory upon us to fight our enemies with bows and arrows even if they have guns, missiles, tanks, planes, warships etc. Building minarets, calling the Adhaan from them, establishing Madrasahs, guest houses, hospitals, building jails and establishing social agencies etc would all be forbidden.

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This is why our respected Scholars have stated that the term 'every innovation is misguidance' refers to those things which are classed as Bid'at e Sayyi'a (objectionable or false innovations). This point can be understood and clarified by the fact that many great Companions and Tabi'een  carried out many such acts that were not present during the time of Rasool Allah .

We ourselves have established many new acts which our pious predecessors never did. For example, in the in last 10 days of Ramadhan, to appoint an Imam to lead the people in Jama'at for Tahajjud Prayers and to complete the whole Qur'an in this manner is not something that was done by any of our pious predecessors. In a similar manner, reciting Dua e Khatmul Qur'an, Imam giving a Khutbah on the 27th of Ramadhan and a caller waking people up for night Prayers (Tahajjud) are things that were not done by Rasool Allah  nor by any of our pious predecessors  after him. Therefore, does this make these deeds that we do reprehensible and misguidance?

(17) Hazrat Imam Shaf'i states, "Every new thing that goes against the Qur'an, Sunnah or consensus of the Ummah is misguidance. All new things which contain goodness and do not go against Qur'an, Sunnah or consensus of the Ummah are desirable."

Imam 'Azaluddin bin Abdus Salaam, Imam Noowi, Ibn Atheer and many others are of the same opinion as we have mentioned above.

(18) Anything that is in accordance with Islamic Laws and does not go against Shariah and does not invite towards any forbidden act is considered a part of religion.

For bigoted people to simply say, "Our pious predecessors did not do this" is no proof or evidence of its invalidity, rather it is the contrary. Rasool Allah  himself classed good innovations as Sunnah and promised reward to one who follows it when he said, "The person who introduces something good (Sunnatey Hasana) will be rewarded the same as all those who act upon that deed without any reward being taken away from those who acted upon it."

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(19) Gatherings of Milad are organised in order to rekindle remembrance of Rasool Allah ﷺ and in our opinion this is a legitimate and lawful practice. You can see that most of the acts performed during Hajj (Pilgrimage) are rekindling remembrances of historically significant places and dates. Running between the hills of Safa and Marwa, stoning the devil and sacrifice in Mina etc are all incidents that occurred in history. Muslims emulate these acts and rekindle the remembrance of these incidents and the people who performed them.

Milad gatherings that have been described as legitimate in the preceding pages refer to those Milad gatherings which are free from any unlawful or un-Islamic activities.

Those gatherings which are based on unlawful foundations – men and women freely mixing and sitting together, illegal activities or performing any act or deed that had been disliked by Rasool Allah ﷺ are undoubtedly forbidden as they are based on prohibited acts. However, this should not apply to gatherings that are free from illegal activities as they are commendable and allowable.

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Ibn Taymiyyah's Opinion on Milad

He states, "And similarly what some people innovate by analogy with the Christians who celebrate the birth of Jesus ﷺ, or out of love for the Prophet ﷺ and to exalt him, and Allah will reward them for this love and effort, not on the fact that it is an innovation."

He then states, "Some lawful acts and deeds contains goodness and also contains innovations and therefore that act become wicked and illegitimate because it goes against the teachings of the religion – just like hypocrites and open transgressors. Towards the end of time the majority of people will be affected by this. It is important to understand and remember two points here:

1) Instil in yourselves and your colleagues the ability to differentiate between apparent and hidden. Recognise goodness and evil and dislike evil.

2) As much as possible, invite people towards Sunnah. If you see that someone is embroiled in a sin and if you stop him then he will become embroiled in an even bigger sin then do not stop him as he will do something even worse if you stop him or he will forsake a compulsory or desirable deed and will be worse off.

If there is goodness in an innovation then present something better to the people because patients will not give up their medication until they find something better. No one should give up any goodness until they find something that is better and contains more goodness."

He further goes on to say, "Some people celebrate and respect the Milad and claim that it is an honoured occasion and honoured season. There is great reward in this because of their good intentions in honouring the Prophet ﷺ. As I have stated before, there are some deeds which are better for some people even though others may think of them as evil or bad innovations."

Further on in the same text Ibn Taymiyyah mentions a fatwa given by Imam Ahmad ibn Hanbal, whereby when the people told Imam Ahmad about a prince who spent 1000 dinars on the decoration of a Qur'an he said: "That is the best place for him to use gold" – even

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though decorating the Qur'an in such a manner is undesirable according to Imam Ahmed's rulings.

Meaning of Milad – in my Opinion

"I am not of the opinion that gatherings have to be called Milad and people have to be forced to only attend those gatherings. Rather, any act or deed that invites people to good, guides them on the right path, and shows them the way to achieve benefit in both worlds achieves the same aim as gatherings of Milad.

If we congregate to listen to Na'ats of Rasool Allah ﷺ, hear about his struggle in the Path of Allah Ta'ala, learn about his qualities and beauties then the gathering is a Milad gathering. Even if no mention is made about incidents surrounding the birth of Rasool Allah ﷺ, which some people consider a must and believe that without it a Milad is not complete, even then the gathering is a Milad gathering and the aim of the Milad is fulfilled. I do not believe that anyone should have any objection on this point."

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Standing during Milad

Some people have very false and misguided opinions and views on speaking about the blessed birth of Rasool Allah ﷺ and standing (out of respect) when mentioning certain blessed incidents or reciting salutations. Never mind Scholars, even uneducated masses can see that there is no base or foundation for the false opinions and views of this minority.

The false opinion and belief is they think that we stand when relating certain incidents or reciting salutations because we believe that at that time Rasool Allah ﷺ himself attends the gathering with his blessed body and soul. Some objectors further have the misconception that fragrances and incense sticks that are lit are for Rasool Allah ﷺ and the water that is there is for Rasool Allah ﷺ to drink.

These kinds of thoughts and objections are not created in the mind of any right thinking Muslim who has even an ounce of common sense. We seek refuge from Allah from such beliefs and thoughts because such thoughts limit the majesty of Rasool Allah ﷺ and shows disrespect towards Rasool Allah ﷺ, which no right minded Muslim would even think about or believe. Only Allah Ta'ala knows what will happen in the hereafter to those who slander and falsely accuse people and then say that 'this is what Muslims believe who gather for Milad.'

The status and majesty of Rasool Allah ﷺ is much more elevated and superior than to say that Rasool Allah ﷺ leaves his blessed resting place at such a time and attends such a gathering. I say that such a claim is a malicious slander which only a person, who for some reason or other, has animosity and hatred in his heart.

Undoubtedly it is our belief that Rasool Allah ﷺ is alive and has a complete life in his blessed grave according to his status. It is also our belief that his blessed soul is free to travel to all corners of Allah Ta'ala's Kingdom. It is also possible that he may attend gatherings of goodness, knowledge and illumination. This is also the state of the souls of those people who believe in Allah Ta'ala and His Beloved ﷺ and are sincere in their belief.

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Imam Malik ؒ states, "I have been told that souls are free and can travel wherever they want."

Hazrat Salman Farsi ؓ states, "The souls of believers are in a state of 'Barzakh' (between death and resurrection) and are free to travel where they wish."

When we have learnt all of this then also know that standing during Milad is neither Waajib nor is it Sunnah. It is also not proper to hold such a belief. Standing during Milad is an act through which people express their joy and delight. When events surrounding the birth of Rasool Allah ﷺ are mentioned during Milad, the listeners have the thought in their hearts and minds that the whole universe is rejoicing and in ecstasy upon receiving this blessed gift from Allah Ta'ala. In order to express that joy and ecstasy themselves they stand.

This standing is something that is an addiction and habit; it is not a religious requirement. This is not any form of worship nor is it a part of Shariah or Sunnah. It is a custom and tradition that has been passed on from generation to generation and which many Scholars have stated to be commendable.

Shaikh Barzanji who wrote a book on Milad himself states, "Scholars have stated that standing during Milad and when talking about the blessed birth is commendable. There is good news and glad tidings for the Muslim who goes to such lengths in order to show his love and respect for Rasool Allah ﷺ."

In a poem he states a stanza in which he says, "Those with knowledge, excellence and piety saw the needs of the people and with their exquisite consideration introduced the habit of standing in Milad... Those who are present in order to remember Rasool Allah ﷺ should know that he is close and present, no matter where and when you remember him."

It is important to realise that he said 'those with knowledge, excellence and piety', he did not say 'Rasool Allah ﷺ' or 'the Rightly guided Caliphs' but he says that the knowledgeable Scholars of the Ummah introduced this habit. He goes on to state that those who stand are standing in order to remember Rasool Allah ﷺ and this is how it should always be because that is the only way that we can

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instil in our minds and hearts eternal remembrance and that will lead us to always follow and obey his commands.

The love, passion, respect, esteem and adoration that is present for the personality of Rasool Allah ﷺ in the hearts of believers is what causes people to stand when remembering him. They are able to appreciate his majesty, status, and eminence and that appreciation is what causes them to stand.

This is an act of habit as we have mentioned and therefore if a person does not stand there should be no retribution against him nor is he a sinner. However, if a person does not stand out of spite, animosity or to insult the status of Rasool Allah ﷺ then such a person undoubtedly is a grave sinner.

Islamic Reasons for Standing

Reason 1: The reason for standing is to show respect for Rasool Allah ﷺ and this habit of standing is practised in all towns, cities and countries. Scholars from east and west have declared it to be commendable and permissible. The thing that is considered commendable by Muslims is also commendable in the Sight of Allah Ta'ala and the thing which is considered evil by Muslims is also evil in the Sight of Allah Ta'ala.

Reason 2: There are many proofs and evidences which show that it is permissible and Sunnah to stand for those who hold a high rank and status.

Hazrat Imam Noowi has written a whole book on this topic and Allama Ibn Hajar Asqalani has supported the view of Imam Noowi in his book and negated the view of Ibnul Haaj who disagreed with Imam Noowi.

Reason 3: It is reported in an authentic Hadith upon which there is no doubt that Rasool Allah ﷺ addressed the Ansaar and said, "Stand for this leader of yours." This standing was in order to show respect for Hazrat Sa'ad ؓ. This was not done because Hazrat Sa'ad was ill otherwise he would have said 'stand for the patient' and neither

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would he have ordered all the Ansaar to stand. Rather, he would have just asked a few of them to stand (in order to help Hazrat Sa'ad).

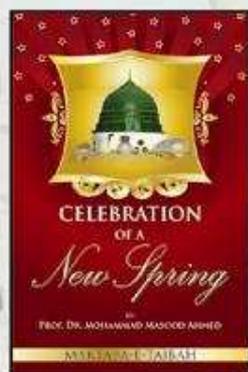
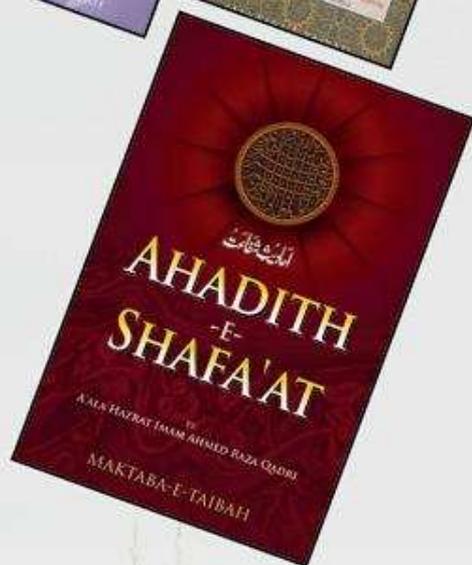
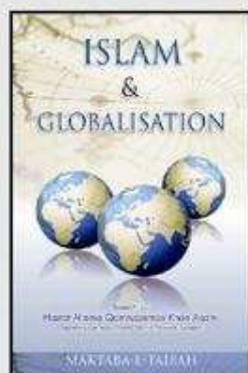
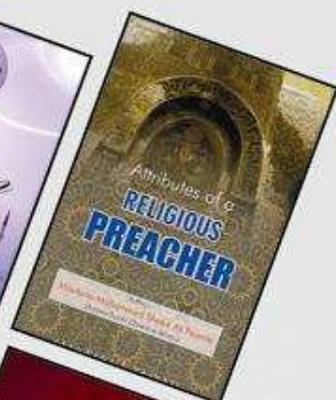
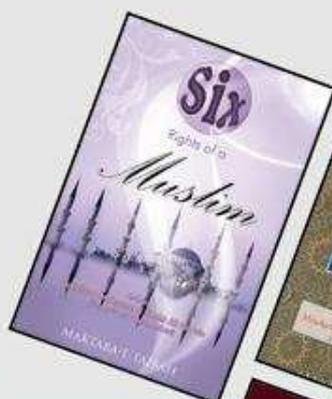
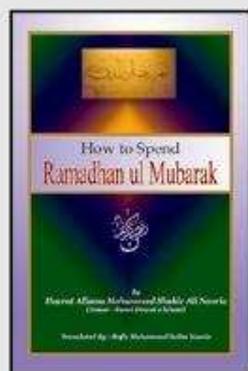
Reason 4: It was the habit of Rasool Allah ﷺ to stand when someone came to his home in order to display love, friendship and respect, just as he stood when his blessed daughter Sayyedah Fatimah ﷺ would come to his home. When Sayyedah Fatimah ﷺ emulated her father and did the same when he came to her house he allowed her to do that and did not forbid her. In a similar manner, he ordered the Ansaar to stand for their chief which shows the validity and permissibility of standing. Standing for a descendant of the Holy Prophet or for a chief is done out of respect and therefore who is more deserving of this respect than Rasool Allah ﷺ?

Reason 5: People say that this was all done when Rasool Allah ﷺ was physically present in this world. However, he himself is not present in Milad gatherings that are conducted nowadays. The answer to this is that the person who talks about the blessed birth of Rasool Allah ﷺ and is singing his praises does so with the mindset and firm belief in his mind and heart that Rasool Allah ﷺ is present. The talk centres on the fact that Rasool Allah ﷺ came from the world of light and spirituality into this physical world at that time and the person talking about the blessed birth believes Rasool Allah ﷺ to be close to him.

This belief and closeness of Rasool Allah ﷺ is in a spiritual sense as Rasool Allah ﷺ is adorned and decorated with the most sublime and elevated characteristics by Allah Ta'ala. It is stated in a Hadith e Qudsi that Allah Ta'ala states, "Whoever remembers Me, I am beside him."

In another narration it states, "I am with him who remembers Me."

Rasool Allah ﷺ has been bestowed with the best attributes and qualities by Allah Ta'ala and therefore in acting upon and following the rules laid down by Allah Ta'ala Rasool Allah ﷺ is spiritually present with his soul with all those who remember him, regardless of where they may be. Undoubtedly, this firm belief in the mind and heart of a person talking about Rasool Allah ﷺ is a means for increasing love for him and respect for him.



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MAKTA'ABATUL TAIBAH

Markaz Ismail Habib Masjid, 126, Kambekar St, Mumbai-3