



# Mawlid Enthusiast King

- An Astonishing Parable
- The King who formally initiated the [celebration of the] Mawlid
- Devilish people
- A non-Muslim accepted Islam after seeing Mawlid illuminations

Presented by  
**Majlis Al-Madina-tul-'Ilmiyyah**

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**Translation Department (Dawat-e-Islami)**

عاشق میلاد بادشاہ

Aashiq-e-Milad Badshah

# MAWLID ENTHUSIAST KING

This booklet was written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ in Urdu. The **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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## Aashiq-e-Milad Badshah

The English translation of 'Aashiq-e-Milad Badshah'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَتَابَعُدُّ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Du'a for Reading the Book

**R**ead the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O Allah **عَدَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

**Note:** Recite Salat upon the Holy Prophet ﷺ once before and after the Du'a.

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## MAWLID ENTHUSIAST KING

### Du'a of Attar

O Lord of Mustafa! Whoever reads or listens to the 28 page booklet '*Mawlid Enthusiast King*', forgive him and his family for the sake of the birth of the Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Excellence of Salat

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to someone who offered Salah and then glorified and praised Allah Almighty and recited *Salat upon the Prophet*: 'Supplicate, you will be answered; ask, you will be given.' (*Nasai, p. 220, Hadees 1281*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## An Astonishing Parable

On page 52 of the book *نِعْمَةُ الْكُبْرَى*, Sayyiduna Allama Ibn Hajar Al-Makki Al-Shafi'i رَحِمَهُ اللهُ عَلَيْهِ writes an astonishing faith-enlightening parable regarding the birth of the Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He writes that a man named Amir Yemeni had a daughter who, alongside suffering from illnesses like colic pain, leprosy and other diseases, could not walk either. Amir had an idol, which he would sit his daughter in front of and address by saying: 'If you can cure, then cure my daughter.' He continued saying this for many years, but the idol remained an idol—what could an idol of stone give anyway! A breeze of divine help and favour passed by, for one day, Amir said to his wife: 'How long will we continue asking from this deaf and dumb idol that does not speak or listen. I don't think we're upon the correct religion.' His wife replied: 'Fine. Let us depart in search of guidance; perhaps we may find some direction towards the truth.' Both husband and wife were sitting on the roof of their house whilst having this discussion, when they suddenly saw a light that had spread across the whole sky—the whole world had been illuminated with its radiance. Allah Almighty removed the curtains of darkness from their eyes so that they may awaken from the sleep of negligence. They saw that angels, standing in a row, had encircled a house; mountains were prostrating; the earth was still; the trees were bowing; and someone was calling out: 'Congratulations! The Truthful and Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been born.'

*Mubarak ho keh Khatm-ul-Mursaleen tashreef lay aye*  
*Janab-e-Rahmat-ul-lil 'Aalameen tashreef lay aye*

Amir looked towards his idol, which had fallen flat on its face in a degraded manner. His wife began to say: 'Look at this idol! Look how it is on the floor with its head down!' Upon hearing this, the idol spoke: 'Know that great news has come! The pure entity that will bless the creation with dignity and honour has been born. Know that the Final Prophet ﷺ has been revealed: the one whose arrival everyone was awaiting, the one who the trees and stones will speak to, the one whose signal will split the moon into two pieces, the one who will be chief of the tribes of Rabi'a and Mudhar.' After hearing this, Amir said to his wife: 'Are you hearing what this stone is saying?' She replied: 'Ask it, what is the name of the blessed individual with whose light Allah Almighty illuminated the whole universe?' Amir asked: 'O voice from the unseen! This idol has only spoken today. So, inform us, what is his name?' A reply was given: 'His sanctified name is Muhammad (ﷺ). He is the son of the one associated with Zam Zam and Saffa [Sayidunna Isma'il عَلَيْهِ السَّلَام]. His land is Tihama,<sup>1</sup> and the Seal of Prophethood is between his two shoulders. A cloud will shade him when he walks.' (Rather the cloud will receive shade from him).

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<sup>1</sup>In Arabia, the land on which Makkah is situated.



Meanwhile, Amir's ill daughter, who was sleeping downstairs and was unaware of what was happening, walked up to the roof on her own feet. Amir, in astonishment, asked: 'My daughter! Where has the illness that you were suffering from, which had made it so difficult for you to live, gone?' The daughter replied: 'O Father! I was sleeping, completely unaware of my surroundings, when I saw a radiance of light in front of me. A saintly person appeared before me. I asked: "What is this light that I am seeing, and who is this saintly person with a light emanating from his teeth that has enveloped me?" It was said: 'This is the light of the son of Adnan (*Sayyiduna* Adnan is from the paternal lineage of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), by means of who, light is radiating on the cosmos—his honourable name is Ahmad and Muhammad. He will show mercy to the obedient, and he will forgive the wrongdoers.' I asked, 'What is his religion?' A response was given, 'He is on the true religion.' I asked, "Who does he worship?" A response was given: اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ, meaning Allah Almighty Who is One and Who has no partner.' I asked, 'Who are you?' A response was given: "I am an angel from those angels who have been honoured to convey the light of Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' I asked: "Do you not see the difficulty I am in?" The angel replied: 'Yes, make *Du'a* with the intercession of Prophet Ahmad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah Almighty has said: 'I have kept My secret and proof in the entity of the beloved; whoever makes *Du'a* with the intercession of My

beloved, I will resolve his difficulty.<sup>1</sup> Those who are disobedient to me, I will make my beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ an intercessor for them on the Day of Judgement.’ Upon hearing this, I spread out my hands and sincerely made *Du’a* to Allah Almighty, after which I wiped my hands over my face and body. When I awoke, I was as you are seeing me now.’

After hearing this, Amir Yemeni said to his wife: ‘Undoubtedly, we have witnessed the amazing and wondrous signs of this blessed individual. I will go to the jungles and rugged valleys due to my love and enthusiasm to see him.’ Therefore, Amir Yemeni and his family members went in search of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and intended on travelling to Makkah Al-Mukarramah رَادَهَا اللهُ شَرَفًا وَتَعْظِيمًا. Upon entering the land of Makkah, they asked for the address of the house of Sayyidatuna Aminah رَحِمَ اللهُ عَنْهَا and knocked on her door. Sayyidatuna Aminah رَحِمَ اللهُ عَنْهَا asked them for the reason of their arrival. They replied: ‘Show us the refulgent face of your dear and beloved son, the one whose radiance has illuminated the whole world and through whom Allah Almighty has illuminated the universe.’ Sayyidatuna Aminah

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<sup>1</sup> We also make *Du’a*: ‘O Allah! Keep our *Iman* secure. O Merciful Lord! Protect us from a bad end. O Allah! Cure us from the illness of sins. O Allah! Cure us from our inner and outer illnesses. O Lord! For the sake of the light of Ahmad, be pleased with us forever. O Lord! For the sake of the Mawlid, give us the company of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus. O Allah! Forgive the whole Ummah. أُمِّيْنَ بِجَاهِ النَّبِيِّ الْأُمِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

رضي الله عنها said: ‘I will not show you my beloved son as I fear that the Jews may harm him, and I am unaware of whom you people are and where you have come from.’ Amir and his family members replied: ‘It is in the love of this Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that we have left our country and our [false] religion. We wish to lighten up our eyes through seeing the one whose court does not return its attendees in vain.’ After hearing this, Sayyidatuna Aminah رضي الله عنها said: ‘Okay. If you cannot go without seeing my beloved son, then don’t be hasty and stay for some time.’ After saying this, she went back inside her home. Soon afterwards, she said, ‘Come inside.’ As soon as they received permission, they entered the blessed room in which the King of Both Worlds صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was resting. There, they were immersed in the splendour and magnificence that was present and became unaware of the world and everything within it. They spontaneously began to make the remembrance (*zikr*) of Allah Almighty. As soon as the cloth was removed from the refulgent face, they screamed in delight and cried so much that they began gasping. It was close that their souls would depart from their bodies. They went forward and kissed the blessed baby hands of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyidatuna Aminah رضي الله عنها said, ‘Now leave quickly.’ Eventually, Amir Yemeni reluctantly came outside the house. His state had transformed—he had become passionate to see the refulgent face. He frantically began to say: ‘Take me back to the house of Sayyidatuna Aminah رضي الله عنها and request her to allow me to see him again.’ They returned to the house of

Sayyidatuna Aminah رَضِيَ اللهُ عَنْهَا, and (this time) as soon as Amir Yemeni saw the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he advanced towards him and fell at his feet. Whilst letting out a loud cry, his soul departed at the blessed feet of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Nai'mat-e-Kubra*, p. 52)

*Amjad ka dil mutthi mayn lay ker sotay ho kaya anjaan!*

*Nannhay qadmon mayn sar ko rakh ker ho jao qurban madani*

اللهُ اللهُ اللهُ اللهُ اللهُ هُوَ. لَا إِلَهَ إِلَّا هُوَ

اللهُ اللهُ اللهُ اللهُ اللهُ هُوَ. لَا إِلَهَ إِلَّا هُوَ

## Mawlid-un-Nabi ﷺ

Dear Islamic brothers, the sanctified house in which the beloved of Allah Almighty, the Final Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born is known in Islamic history as 'مَوْلِدُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ' (the place of the Prophet's birth). It is a very blessed place. Allamah Qutb Al-Din رَحْمَةُ اللهِ عَلَيْهِ says: 'Du'a is accepted at the birth place of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.'

(*Balad-ul-Ameen*, p. 201)

The mother of Caliph Haroon Rasheed رَحْمَةُ اللهِ عَلَيْهِ had a Masjid constructed there. The Masjid was reconstructed many times. It was a very beautiful building whose most parts had been decorated with gold. (*Jami'-ul-Aasar*, vol. 2, pp. 751-752, selected)

## Blessed Place

Allamah Abu Al-Hussain Muhammad bin Ahmad Jubayr Al-Andalusi رَحِمَهُ اللهُ عَلَيْهِ, in mentioning this magnificent place (based on his era), writes: ‘The sacred place where the Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born was adorned with silver (and looked) like a pond of water with a surface of silver. This noble house is opened in Rabi’ Al-Awwal on Mondays, as Rabi’ Al-Awwal is the month of the Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ birth, and Monday is the day of his birth. People enter this house to attain blessings. This day is always ‘يَوْمِ مَشْهُودٍ’ in Makkah Al-Mukarramah, i.e. people gather on this day.’ (*Tazkirah bil Akhbar ‘an Itifaqaat-ul-Asfaar*, pp. 87-127, selected)

Ameer of Ahl-us-Sunnah, Allamah Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ requests in the court of Allah Almighty:

*Makkay mayn in ki jaye wiladat peh ya Khuda  
Phir chashm-e-ashkbar jamana naseeb ho*

## The Honour of Visiting the House of [His] Birth

Regretfully, all of these blessed customs have been suspended. At present, a library has been constructed in place of the house. There is a board on it which states ‘مَكْتَبَةُ مَكَّةَ الْبَكْرَمَةَ’. An easy way to reach this blessed house is to exit any nearby gate of Mount Marwah; ahead is a very large enclosure for those praying. This

blessed house is opposite to the enclosure- *إِنْ شَاءَ اللَّهُ* you will be able to notice it from afar. (*Aashiqan-e-Rasool ki 130 Hikayat, p. 238*)

## The King who formally initiated the [celebration of the] Mawlid

O Devotees of the Prophet! The prevalent method of formally commemorating the Mawlid was initiated by the King of Erbil: Abu Saeed Al-Muzaffar *رَحْمَةُ اللَّهِ عَلَيْهِ*. Upon his request, Ibn Dihya *رَحْمَةُ اللَّهِ عَلَيْهِ* wrote a book on the topic of Mawlid titled 'التَّنْوِيرُ بِمَوْلِدِ الْبَشِيرِ وَالنَّذِيرِ'. As a result, Abu Saeed Al-Muzaffar *رَحْمَةُ اللَّهِ عَلَيْهِ* rewarded Ibn Dihya *رَحْمَةُ اللَّهِ عَلَيْهِ* with one thousand gold coins. (*Jawahir-ul-Bihar, Urdu, vol. 4, p. 88*)

سُبْحَانَ اللَّهِ! What a blessed era that was, and how appreciative were the Prophet's devotees that they gave such a large reward for writing a book on Mawlid! It is also known from this that the pious predecessors would commemorate the Mawlid enthusiastically in their own way.

*Manana jashn-e-milad-un-nabi hargiz na chorayn gay*

*Jaloos-e-pak mayn jana kabhi hargiz na chorayn gay*

*Lagatay jayen gay ham ya Rasoolullah kay na'ray*

*Machana marhaba ki dhoom bhi hargiz na chorayn gay*

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## A grand Mawlid gathering in Madinah

*Sayyiduna* Shaykh Ali bin Musa Madeeni Al-Maliki رَحْمَةُ اللهِ عَلَيْهِ states: ‘Until a certain period, there would be a grand Mawlid gathering in Masjid Al-Nabawi during the day on 12 Rabi’ Al-Awwal. Great *Imams* would give speeches in these gatherings. The Mawlid gatherings began immediately after sunrise on 12 Rabi’ Al-Awwal, and four *Imams* were appointed to read the *Mawlid*. The blessed gathering would be held in the courtyard of the sacred precincts (*haram*). First, an *Imam* would sit on a specific chair of the Mawlid gathering and read *Hadees*. Then, the second *Imam* would deliver a speech on the birth of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Next, the third *Imam* would deliver a speech on the period in which the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was nursed, and the fourth *Imam* would then deliver a speech on the *Hijrah* [i.e. migration]. At the end, people would consume a drink and leave with almond halwa.’

*(Rasaail fi Tareekh Al-Madinah, p. 77, summarised)*

*Jab talak yeh chand taray jhilmilatay jayain gay*  
*Tab talak jashn-e-wiladat ham manatay jayain gay*  
*Un kay aashiq noor ki sham'een jalatay jayain gay*  
*Jabkeh hasid dil jalatay satpatatay jayain gay*

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Light upon light

Dear Islamic brothers, **الْحَمْدُ لِلَّهِ** we too commemorate the Mawlid. We hope for the sake of the pious that our efforts are also accepted. *Sayyiduna* Shah Waliyullah, the Hadith scholar of Delhi **رَحْمَةُ اللَّهِ عَلَيْهِ** states: ‘On the day of the Mawlid, I was present in Makkah *Mu’azzamah* at the birthplace of the Messenger of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Everyone was sending *salat* and *Salam* upon the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and speaking of the faith-enlightening events that took place at the time of his birth. I witnessed rays of light that suddenly manifested themselves upon that gathering; I cannot say whether I witnessed them with my apparent sight or my spiritual sight—Allah knows best. When I focussed on them, I realised that they were emanating from the angels who attend such blessed gatherings. I also witnessed that the rays of light from these angels were combining with the rays of light from Allah Almighty’s mercy.’ (*Fuyooz-ul-Haramayn*, p. 26)

## An elderly man stood for the whole of the Mawlid gathering

Read the following parable about a person who labelled standing up in the respect of the blessed Mawlid an innovation (*bid’ah*). *Sayyiduna* Allamah Abbas al-Maliki **رَحْمَةُ اللَّهِ عَلَيْهِ** said: ‘I was present in a Mawlid gathering at *Bayt Al-Muqaddas* on the night of 12 Rabi’ Al-Awwal. I saw that an elderly person was present in the gathering. He remained standing with great



respect from beginning to end. When someone asked him the reason for standing throughout the whole gathering, he replied: “I used to consider standing in respect whilst listening to the praise of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ a bad innovation (*bid'ah sayyiah*). One day, I dreamt that I was present in a very large gathering, and people were standing to welcome the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived, everyone welcomed him with great reverence and respect. However, I did not stand up in respect. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “You will not be able to stand up now.” When I awoke, I saw that I was still sitting down. In this distress, a year passed but I could not stand up. At the end, I made a vow that if Allah Almighty cures me from this illness, then I will stand in the gatherings of Mawlid from beginning to end. With the blessings of this vow, Allah Almighty granted me health. So, it has now become my practice in fulfilling my vow that I remain standing throughout the whole gathering in respect of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ (*Al-I'laam-bi-Fatawa aimmah-til-Islam, p. 94*)

*Khoob barsayn gi janazay per khuda ki rahmatayn  
Qabr tak sarkar ki na'tayn sunatay jayain gay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Make a vow that you are able to fulfil

O Devotees of the Prophet! The vow that he made here was not a [legally binding] *Shar'i* vow, rather it was a [non-binding] *urfi* vow. It is not compulsory (*Wajib*) to fulfil an *urfi* vow, although permissible vows that are made in this way should be fulfilled as there is good in it. مَا هَذَا إِلَهَ He made a vow, and Allah Almighty cured him, and so he stood in attendance in Mawlid gatherings. It should not be the case that everyone now makes such a vow in zealously, as not everyone has the ability to stand throughout the whole gathering. Also, if it is a large gathering and you stand up in the middle of it, then those behind will be distressed and pull you to sit you down; this will cause issues.

*Zikr-e-Milad-e-Mubarak kaysay chorayn ham bhala  
Jin ka khatay hayn unheen kay geet gatay jayain gay*

## Devilish people

Dear Islamic Brothers, it is an era of social media, and some foolish people who do not commemorate the Mawlid spread various rumours and adopt various methods to prevent the Prophet's devotees in partaking in this pious and blessed act. These are 'شَيَاطِينُ الْإِنْسِ', meaning devilish people, who try to misguide others and cause doubts in the hearts of people. The scholars say: 'A devilish person is severer than a satanic jinn.'  
(*Fatawa Razawiyyah Mukharrajah, vol. 1, pp. 780-781*)

The Final Prophet of Allah Almighty, Muhammad ﷺ told Sayyiduna Abu Zar Ghifari رضى الله عنه: ‘Ask for the protection of Allah Almighty from devilish people and devilish jinns.’ He رضى الله عنه asked: ‘Are there also devils amongst people?’ He ﷺ replied: ‘Yes.’ (*Musnad Imam Ahmad, vol. 8, p. 130, Hadees 21602*)

Hence, no matter how many deviant people there are, they all come under the category of ‘شياطين الإنس’ (devilish people), and we should seek refuge for protection from their evil, as well as Satan’s. However, it is unfortunate that so many Muslims intermingle with them and attentively listen to their speeches. They even take part in their religious programs and read their literature. This is the reason why, due to being unfamiliar with their religion, they fall into doubt over who is right. Some become victims of their trap to an extent whereby they begin praising them and are heard saying, ‘Well, they too are telling the truth!’

### **Sympathetic advice!**

Emphasising the need to refrain from intermingling with such people, the Imam of Ahl-us-Sunnah, Maulana Shah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ says: ‘Brothers, do you know more about what benefits you and what harms you, or do your Lord and your Prophet ﷺ know more? They command that if Satan comes whispering to you, then give a direct

response saying, “You are a liar” instead of running towards them (the disbelievers, irreligious and deviants). Out of ignorance, people think that because they are Muslims, such people can therefore have no effect on them, whereas, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: ‘It is compulsory (*Wajib*) upon the one who hears of the Dajjal to run far away from him, for I swear by Allah, a man will come to him thinking that Dajjal cannot harm me because I am a believer; there, he will fall into his treachery and become his follower.’  
*(Abu Dawood, vol. 4, p. 157, Hadees 4319)*

Do you think that the only Dajjal to come is that accursed Dajjal? Certainly not! All deviant preachers are Dajjals, and the command given is to run far away from all of them due to the same risk that has been mentioned.’*(Fatawa Razawiyyah Mukharrajah, vol. 1, pp. 781-782)*

*Sarwar-e-Deen! Lijiye apnay natuwaano ki khabar  
Nafs-o-shaytan Sayyidah! Kab tak dabatay jayain gay*

## **Responses to the remarks of those who prohibit celebrating the blessed Mawlid**

Dear Islamic brothers, some people always fall prey to doubts regarding celebrating Mawlid Al-Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Some questions and answers are presented with the intention of gaining the reward of providing clarity for such people and

averting confusion from naive individuals. If you are not satisfied by reading them once, then do so thrice. **إِنَّ هَذَا اللَّهُ** the heart will embrace what is said, doubts will be removed, and the heart will gain satisfaction.

**Question 1:** There is no mention of the Mawlid in the Quran or Hadith, and so it should not be commemorated.

**Answer:** Read the following three proofs from the Holy Quran.

1. Allah Almighty says:

**لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا**

*Allah has indeed bestowed a great favour upon the Muslims; that, He sent to them a (great) Messenger (i.e. the Prophet Muhammad) from amongst them,*

*[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imraan, Verse 164)*

2. Surah Yunus, verse no. Number 58:

**قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ**

*Say you (O Beloved), 'Only Allah's Bounty and His Mercy; and only upon it they should rejoice.' That is better than all of their (accumulated) wealth.*

*[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Yunus, Verse 58)*

3. Surah Al-Duha, verseno.11, Parah 30:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

*And publicise well the bounty of your Lord.*

*[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Duha, Verse 11)*

Dear Islamic Brothers, we come to know from this verse that rejoicing upon the favour of Allah Almighty is in fact His command. The Merciful Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrival in the world is the biggest blessing of Allah Almighty; He has made mention of it as a favour, the proclaiming of which is acting according to this verse. Today, if someone has a child, the child's birthday is celebrated every year; the date on which a country gained independence is commemorated every year and a procession is held - anyone who criticises this is labelled as a traitor. So, why would the date on which the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to this world not be the greatest day of happiness? Hence, celebrating the Mawlid is acting upon the Quranic commandment. Does the one objecting [to the Mawlid] not accept the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ birth as a blessing, bounty and mercy of Allah Almighty? Does he not consider a Mawlid gathering to be proclamation of the blessing of Allah Almighty and happiness of this bounty and favour? Or, can such a person mention where in the Qur'an and *Hadees* the gathering of Mawlid is prohibited?

*Khaak ho ja'ayn 'ado jal ker magar hum tu Raza  
Dam mayn jab tak dam hay zikr un ka sunatay ja'ayn gey y*

**Question 2:** The noble companions رَضِيَ اللهُ عَنْهُمْ never commemorated the Mawlid, so are you a greater devotee than them [that you celebrate the Mawlid]?

**Answer:** After the Holy Quran, the most reliable book is Sahih Al-Bukhari, and almost every Muslim accepts its authenticity. Imam Bukhari رَحِمَهُ اللهُ عَلَيْهِ would perform ghusl and offer two units of voluntary prayer [nafl] before writing any Hadees. (*Nuzha-tul-Qaari, vol. 1, p. 130*) This was despite no narration suggesting that the companions رَضِيَ اللهُ عَنْهُمْ would perform ghusl and offer two units of supererogatory prayer before mentioning any Hadees. On this basis, will it be said that Imam Bukhari رَحِمَهُ اللهُ عَلَيْهِ is a greater devotee of the Prophet than the companions رَضِيَ اللهُ عَنْهُمْ? Or will it be said that he رَحِمَهُ اللهُ عَلَيْهِ had more respect for the Hadees than the companions رَضِيَ اللهُ عَنْهُمْ?

Listen further! The great leader of millions of Malikis, Sayyiduna Imam Malik رَحِمَهُ اللهُ عَلَيْهِ would walk barefooted in the streets of Madinah, and out of respect for the soil of Madinah, he رَحِمَهُ اللهُ عَلَيْهِ never answered the call of nature in Madinah al-Munawwarah; he رَحِمَهُ اللهُ عَلَيْهِ would always leave the sacred precinct ('Haram) of Madinah for this purpose. However, he رَحِمَهُ اللهُ عَلَيْهِ was compelled when he was unwell. (*Bustan-ul-*

*Muhaddiseen, p. 19*) So, will it now be said that Imam Malik رَحِمَهُ اللهُ عَلَيْهِ is a greater devotee of the Prophet than the companions رَضِيَ اللهُ عَنْهُمْ? Certainly not! A principle has been mentioned in the Holy Qur'an, which is:

وَتَعَزَّزُوا وَتُوقِّرُوا

and honour and revere the Messenger  
(the Holy Prophet Muhammad),

[*Kanz-ul-Iman (translation of Quran)*] (Part 26, Surah Al-Fath, Verse 9)

Under this verse, the commentators of the Holy Quran state that any customary form of honouring the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that does not contravene the *Shari'ah* is included in this verse - no type of restriction was mentioned for this honour and reverence. Whether it is in the form of reciting *salat* and *salaam* while standing or in any other form, all forms of honouring the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be practiced. (*Tafseer Sirat-ul-Jinan, vol. 9, p. 353*)

There are many things being done today that were not present in the time of the companions رَضِيَ اللهُ عَنْهُمْ and the *Tabi'een* رَحِمَهُمُ اللهُ, but they exist in the religion. Those who prohibit the Mawlid are also involved in these things; for example, the current *Dars-e-Nizami* course; the current madrassa setup with separate classes for those reciting the Qur'an and those memorising it; appointing a teacher by paying a wage and



requesting donations for this wage; the inauguration ceremony of Bukhari; the concluding ceremony of Bukhari; in fact, Sahih Bukhari itself was written many years after the time of the companions رَضِيَ اللهُ عَنْهُمْ, Tabi'een رَحِمَهُمُ اللهُ and Tab'a Tabi'een رَحِمَهُمُ اللهُ; travelling in an aeroplane for Hajj and Umrah; and thousands of other religious works which are taking place and nobody objects to them. It is a matter of one's fortune. The one who loves a person ardently remembers that person and lights up the house in remembrance of his beloved. Conversely, some make excuses and continue to fume.

*Jun hi aamad mah-e-milaad-e-mubarak ki hui  
Ahl-e-Iman jhoom uthay shaytan ko gussa aaya hay  
Her malak hay shadman khush aaj her is hoor hay  
Han! Magar shaytan ma' rufaqa bara ranjoor hay*

**Question 3:** As there are only two Eids mentioned in Islam, should Mawlid Al-Nabi therefore not be celebrated?

**Answer:** It is mentioned in the *Sihah Sittah* (the six most famous books of Hadees) that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'Friday is a day of Eid.' Based on this, there are around 48 Eids in a year, and if Eid al-Fitr and Eid al-Adha are included, there are 50 Eids. These Eids were given by virtue of the Eid that is the 12<sup>th</sup> of Rabi' Al-Awwal. الْحَمْدُ لِلَّهِ This is the Eid of Eids for the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ devotees, because if he

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had not come, then no Eid would have been Eid, and no night would have been the Night of Salvation. All of the splendours of the universe are granted because of Allah Almighty's Final Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is stated in a Hadees: (Allah Almighty states that) 'O My beloved! I created the world and its inhabitants so that I can make them recognise the honour and rank you have in My court. And O My beloved! If it was not for you, I would not have created the world.' (*Lam'aat-ul-Tanqeeh*, vol. 9, p. 220; *Al-Mawahib-ul-Ladunniyyah*, vol. 1, p. 44)

*Woh jo na thay tu kuch na tha woh jo na hon tu kuch na ho  
Jaan hayn woh jahan ki jaan hay tu jahan hay*

**Question 4:** The 12<sup>th</sup> of Rabi'-ul-Awwal is not the day of the blessed birth; there is a difference of opinion regarding this. This is also mentioned in *Fatawa-e-Razawiyyah*. Therefore, the Mawlid should not be celebrated on 12 Rabi' Al-Awwal?

**Answer:** One answer to this question is that, in *Fatawa Razawiyyah*, A'la Hadrat, the Imam of Ahl-us-Sunnah رَحْمَةُ اللهِ عَلَيْهِ states: "The most well-known, reliable and widely accepted date is 12 Rabi'-ul-'Awwal." (*Fatawa Razawiyyah*, vol. 26, p. 411)

The second reply is that if you do not celebrate Mawlid on 12 Rabi'-ul-Awwal, then at least accept one of the other opinions [regarding the Prophet's birth] and celebrate the Mawlid with

great enthusiasm on, for example, the 2<sup>nd</sup>, the 8<sup>th</sup> or the 10<sup>th</sup> of Rabi'-ul-Awwal.

*Jhoom ker saray khusi say bar bar*

*Marhabah ya Mustafa farmaiye*

*Ya Rasoolallah kahiye zor say*

*Shaq Jigar Iblees ka farmaiye*

**Question 5:** Organising processions on 12 Rabi' Al-Awwal is an innovation (*bidah*), and every innovation is misguidance and leads to Hell. Therefore, is it not permissible to organise Mawlid processions and take part in them?

**Answer:** My naive Islamic brothers, the meaning of '*bid'ah*' is 'innovation,' and just as every innovation is not bad, so too every '*bid'ah*' is not bad either. Rather every innovation that opposes the Quran and Sunnah is a *bid'ah sayyiah*, i.e. a bad *bid'ah*. The Hadees **كُلُّ بَدْعَةٍ ضَلَالَةٌ** refers to bad *bid'ah*. An innovation that does not oppose the Qur'an, Sunnah, traditions of the companions or the consensus of the ummah is not bad. For example, the congregation of *Taraweeh* Salah, which takes place in almost every Masjid, was labelled as a good *bid'ah* by *Sayyiduna Umar Farooq رَضِيَ اللَّهُ عَنْهُ*. There are many *bid'ahs* which are permissible and even necessary.

It is stated in the book **عَيْنُ الْعِلْمِ**, which was written approximately 500 years ago: 'If something was not prohibited

in the beginning and became common amongst the people after the time of the companions and the *Tabi'een*, it is better to conform to it and make the Muslims happy, even if it is a *bid'ah* (innovation). The proof for this is the Hadees that *Sayyiduna* Abdullah Bin Mas'ood رَضِيَ اللهُ عَنْهُ narrated from the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - which is also established from his own statement - that the thing that Muslims deem good is also good before Allah Almighty.' (*'Ayn-ul-Ilm*, p. 412)

*Sayyiduna* Allamah Ibn Hajar رَحِمَهُ اللهُ عَلَيْهِ, who lived approximately 450 years ago, states: 'There is agreement on *bid'ah hasanah* [an innovation that does not oppose the Qur'an and Sunnah] being *mustahab* [something preferable]; celebrating the Mawlid and for people to gather for this purpose is from this type [i.e. celebrating the Mawlid is a *mustahab*, pious and good action].' (*Insan-ul-Uyoon*, vol. 1, p. 84)

Allamah Maulana Ali Shami رَحِمَهُ اللهُ عَلَيْهِ states: 'Only the person whose heart has been sealed by Allah will reject this.' (*Fatawa Razawiyyah*, vol. 26, p. 519)

*Lakh Shaytan hum ko rokay fazl-e-Rabb say ta-abad*  
*Jashan, Aaqa ki wiladat ka manatay ja' ayn gey*

**Question 6:** The pious predecessors did not mention anything about celebrating the Mawlid. Therefore, the Mawlid should not be celebrated?

**Answer:** Read the statements of a few predecessors from at least 500 years ago:

Approximately 850 years ago, *Sayyiduna* Allamah Abd Al-Rahman Ibn Jawzi رَحْمَةُ اللَّهِ عَلَيْهِ wrote a book called *مَوْلِدُ الْعُرُوسِ* [*Mawlid Al-'Uroos*] - a narration was mentioned from this on page 7 - in which he رَحْمَةُ اللَّهِ عَلَيْهِ states: 'The one who celebrates the Mawlid of *Sayyiduna* Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be granted blessings, honour, goodness and pride, and will wear a turban of pearls and a green robe and enter Paradise.' (*Mawlid-ul-'Uroos, p. 281*)

A great predecessor from 923 AH (approximately 500 years ago), Imam Ahmad bin Muhammad Qastalaani رَحْمَةُ اللَّهِ عَلَيْهِ says: 'The Muslims have continuously held gatherings of Mawlid in the month of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ birth. Out of happiness for the Mawlid, they have continued to offer banquet invitations, make food and give charity in abundance. They express great joy and spend open-heartedly. Also, they make arrangements for the remembrance of his blessed birth. Because of this, many great bounties and blessings of Allah Almighty descend upon them. Celebrating the Mawlid fulfils one's personal wishes. May Allah Almighty shower His Mercy

upon those who have made the nights of the Mawlid into days of Eid (a day of happiness). (He further states) Mawlid celebrations are a great problem for the one whose heart contains sickness and ill will.’ (*Zurqani ala Al-Mawahib, vol. 1, p. 139*)

*Sayyiduna* Imam Abu Shaamah رَحْمَةُ اللهِ عَلَيْهِ (the teacher of Imam Nawawi رَحْمَةُ اللهِ عَلَيْهِ) states: ‘A new matter that takes place in our time is that every year, the people give charity and express delight by decorating their homes and streets on the day of the Merciful Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Mawlid, because there are many benefits to this. The greatest thing is that Allah Almighty created His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and sent him as a mercy to the worlds; this is a great favour of His upon His slaves, and they express joy in order to show gratefulness.’ (*Al-Seera-tul-Halbiyyah, vol. 1, p. 80*)

*Jo keh jaltay hayn zikr mawlid say*

*Ker ‘ata in ko tu saqar Ya Rab*

**Question 7:** There is wastage by using so many lights [for decoration] on 12 Rabi’-ul-Awwal. If this money was distributed among the poor, wouldn’t many people benefit?

**Answer:** First of all, keep the following principle in your mind: The scholars state that: ‘لَا حَيْرَ فِي الْإِسْرَافِ وَلَا إِسْرَافَ فِي الْحَيْرِ’ ‘There is no goodness in wastage, and there is no wastage in spending in

good matters.’ The great *Tabi’ee*, *Sayyiduna* Imam Mujahid رحمته الله عليه states: ‘If a person was to spend wealth equivalent to Mount Uhud in the obedience of Allah Almighty, he would still not be from amongst those who waste.’ (*Hilya-tul-Awliya*, vol. 3, p. 333)

When it has already been established from the aforementioned narrations that celebrating the Mawlid is a virtuous and rewardable act, then no matter how much money is spent on a rewardable act, it is still inadequate and not wastage. According to one report, 20 to 25 million riyals are spent on the covering of the Ka’bah every year. Millions are spent on weddings and other new types of functions. Someone should go to those people and tell them to distribute that money among the poor instead of wasting it; one will see what sort of response is given. In fact, look at the decorations in your own home, your latest cars and your mobile phones, etc; benefit the poor instead by distributing these things to them. Use a cheap bike and mobile phone for yourself instead. In short, there are countless things taking place where millions and billions are being spent every year, yet nobody prohibits them.

In the recent past, during the lockdown caused by the Coronavirus, a post went viral on social media which said: **‘Look! Those distributing rations amongst the poor are the very people who put up lights on Mawlid.’** Nonetheless, aid the poor and also celebrate the Mawlid. Why do such objections

only come to mind on the occasion of the Mawlid; or is the real issue something else? Recite 'لا حول' and chant slogans of 'Marhaba Ya Mustafa' to silence the *Nafs-e-Ammarah* and Satan. Celebrate the Mawlid with great passion and zeal.

*Lahra'o sabz parcham ay Aaqa kay 'Aashiqo!  
Ghar ghar karo charaghan keh Sarkar aa gaey*

#### **A non-Muslim accepted Islam after seeing Mawlid illuminations**

What can be said about Mawlid illuminations. An Islamic brother states that the Masjid was decorated on the occasion of the Mawlid. A non-Muslim passed by and asked about the decorations, and he was told that the lights were put up to express happiness on the Prophet's ﷺ Mawlid. As a result, his heart became filled with awe for the Prophet ﷺ in thinking that despite 1,500 years passing since his birth, Muslims are still celebrating their Prophet's ﷺ Mawlid with great zeal and enthusiasm, and they decorate their Masajid and homes in such a manner. Therefore, only this religion can be true. *أَلْحَقْتُ بِاللَّهِ* he repented from his disbelief, recited the Shahada and became a Muslim.

*Ya Rasoolallah ka na'ra laga'o zor say  
Un kay dushman munh phulatay barr barratay ja'ayn gey*

It is stated in a Hadees that the Holy Prophet ﷺ said: 'Whoever started a virtuous practice in Islam, he will



receive its reward and the reward of all those who act upon it; and the reward of those who act upon it will not be reduced. And whoever started a bad practice in Islam, he will receive its sin and the sin of all those who act upon it; and the sin of those who act upon it will not be reduced.’ (*Muslim, p. 508, Hadees 69 (1017)*)

**Question 8:** Electricity is stolen for the lights of Mawlid and *Na’ats* (poems of prophetic praise) are played very loudly - these disturb other people. Also, food is distributed in a way that results in it being disrespected. Therefore, Mawlid should not be celebrated.

**Answer:** Keep one thing in mind: if a fly sits on the nose, it is the fly that is removed, and it is not the nose that is amputated. Please inform me of the following: where are weddings that conform to the *Shari’ah* taking place? Has anyone ever said that weddings should be stopped because many sins transpire? Many sins take place on Independence Day, yet nobody has prohibited it and said, do not celebrate Independence Day. So, why is it that people have issues when it comes to the Mawlid? Is the real issue something else?

*Mana’ayn gey khushi hum hashr tak Jashan-e-Wiladat ki  
Sajawat aur karna roshini hergiz na chhorrayn gey*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Peace and Safety for the Entire Year

Sayyiduna Imam Qastalaani رَحْمَةُ اللَّهِ عَلَيْهِ states: 'From the specialties experienced in holding the gatherings of Mawlid during the days of the blessed birth is that peace and safety remains for that year, and one quickly receives glad tidings in the fulfilment of every wish. May Allah Almighty shower His mercy upon the one who makes the nights of the blessed month into Eid.'

(Al-Mawahib-ul-Ladunniyyah, vol. 1, p. 148)



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