

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

To rejoice and express happiness for the Prophet ﷺ coming to us is an obligation given by Allāh ﷻ through His Words in the Qurʾān, "of the Favor of Allāh and His Mercy, in that they should rejoice (Q10:58). Ibn ʿAbbās said that "His Mercy" refers to the Prophet ﷺ as documented in the many *tafsirs* of that verse. What greater Mercy did Allāh ﷻ give to us than the Prophet ﷺ of whom Allāh ﷻ says, "Indeed, Allāh granted an immense bounty upon the believers when He sent a Messenger from among their selves." (Q3:164)

Allāh ﷻ also commanded us to honor and venerate the Prophet ﷺ and informs us that He sent him "...so that you may believe in Allāh and His Messenger, and that you may honor him and venerate him and glorify Him morning and evening."(Q21:107). According to one group of scholars of *tafsir* the first two admonitions refer to the Prophet ﷺ and the last refers to Allāh ﷻ.

Allāh ﷻ says, "Whoever honors the symbols of Allāh does so from the *taqwa* in their hearts." (Q22:32) and there is no doubt that Muhammad ﷺ and the other Prophets ﷺ are among the greatest symbols of Allāh ﷻ upon this earth.

But perhaps the strongest injunction is the saying of Allāh ﷻ, "Indeed Allāh and His Angels shower blessings upon the Prophet. Oh you who truly believe ask blessings upon him and greet him with greetings [worthy of his station] (Q33:56).

In accord with that ʾayāt, coming together and remembering the Prophet ﷺ causes us to pray for blessings upon him and greet him with the best greetings and is a means of our consolidating frequent remembrance and love for him in our hearts, which is one of the manifestations of the experience of true faith. As such it is known among the scholars of fiqh as "any action which aids one in performing an obligation is itself praiseworthy and recommended." Therefore, this is one of the Qurʾānic injunctions that serve as a primary basis for the Mawlid and takes it out of the category of reprehensible innovation (*bidʿah*) and turns it into praiseworthy innovation (*bidʿah ḥasanah*) and as such remembrance of the birth and death of the Prophet ﷺ is an occasion for and an encouragement to pray for the blessings upon the Prophet ﷺ and praising him which we can see from the above verse is obligatory upon us.

With all of that in mind we understand that the Mawlid as it is celebrated today did not exist in the first three generations of Muslims and so in the literal sense it is an innovation as is the

gathering of the Qurʾān in a book or the pointing of the text which allows the non-Arabic reader to know the difference between a *ba* or a *ta* or *ṭha* or *the tashkīl* used for pronunciation of the Arabic letters in the Qurʾān allowing the non-Arabic reader (and contemporary Arabic reader) to distinguish between the sound of *aa* or *uu* or *ee*. All of these did not exist in the time of the Prophet ﷺ either but without them people would not be able to correctly read the Words of Allāh ﷻ which is these *bidʿah* are classified as *bidʿah ḥasanah* or innovations which are good.

Equally since the Mawlid has a basis both in Qurʾān (see above) and in sunnah (the Prophet ﷺ celebrated his own birthday by fasting every Monday — the day he was born) the majority of the scholars of Islām have accepted it as a positive or a useful (*ḥasanah*) innovation (*bidʿah*) and do not look upon it for the most part (followers of Abdu-l Wahḥab an-Najdi excepted) as something reprehensible or forbidden.

According to the saying of Ibn Masʿūd, "Whatever [the majority of] Muslims see as right, then it is good before Allāh ﷻ, and whatever is seen by [the majority of] Muslims as evil then it is evil before Allāh. How then can anyone declare the belief of the vast majority of Muslims as a reprehensible *bidʿah* when we are followers of *ahlu-s-sunnah wa-jamʿah*?"

When Shaykh Nooruddeen returned to the USA in 1994 after a long stay in Egypt where the Miladu-n-Nabiyy ﷺ is a national holiday, he found that there was almost no observation of the Milad in the USA. Indeed, many of the major "Islamic" organisations in North America viewed such observation as a reprehensible innovation (*bidʿah*) and roundly condemned it, and actively vilified those who took part in any form of observation of the Milad of the Nabi ﷺ. In spite of the long documented history of Mawlid and the blessings that such observations provide for the community, mainly in the form of knowledge of the life (sunnah) of the Blessed Prophet ﷺ and the awakening of love in the hearts as a result of coming to know more of who and what he was and is ﷺ.

One notable exception was Dr. Ahmed Mirza's Naqshbandi Foundation for Islamic Education (NFIE), which arranged for a Milad in Chicago and invited Shaykh Nooruddeen to take part. A year later Shaykh Nooruddeen was blessed with meeting Seyed Zaynu-l-ʿAbdīn who had founded the Islamic Study & Research Association (ISRA) which had, as one of its principal purposes, the re-establishment of the observation of the Mawlid, and who invited him to become part of the Asso-

ciation. Shaykh Noordeen immediately became a strong supporter of ISRA and has taken part in every one of the twelve subsequent observations of the Milad arranged by the Islamic Study & Research Association.

In 2007, the North American Islamic Foundation (NAIF), based in Northern Virginia invited Shaykh Nooruddeen to take part in their observation of the Milad in Herndon. This year marks the third year of the collaboration between an-Noor Educational Foundation, Green Mountain School and the North American Islamic Foundation. In the page below you will see and hear some of the fruits of that collaboration which has seen the numbers in attendance swell, by the Grace of Allāh ﷻ, from 500 to 1,000 and this year, Alḥamdulillāh to more than 1,500.

We are pleased to inform you know that we are already planning for next year's observation, which will be held at the same venue on the 20th of February 2010, °inshallāh. Also we are pleased to announce that once again we will also be arranging, in conjunction with the North American Islamic Foundation, to observe Ashura, which will, °inshallāh, be held on 26th of December at the same venue.

Please mark your caledars now and check back on this web site and the NAIF site to see who will be the presenters this year, °inshallāh.

A list of participants over the past three years follows.

#### **Melad un Nabi Salalaho Alahe Walahe Wasalam 2007**

Speech Dr. Zafar Iqbal Noori

Speech by Allama Usman Khan Noori

Speech by Shaykh Nooruddeen Durkee

Speech by Kargah

Salat o Salam & Ziyarat Moy-e-Mubarak

#### **Melad un Nabi Salalaho Alahe Walahe Wasalam 2008**

Tilawat-e-Quran (Qira) by Ibrahim Hakim

Naat Shareef by Al Ustadh Muhammad Said Hunafa

Tilawat-e-Quran (Qira) by Qari Syed Sharaft Ali from Pakistan

Naat Shareef by Alhaj Noor Mohammad Jaral

Speech Mufti Wafa-ul-Mustafa form Hyderabad India

Speech by Syed Riaz Hussain Shah from Pakistan

Speech by Shaykh Nooruddeen Durkee

Speech by Shaykh Muhammad bin Yahya Al-Husayni Al-Ninowy

Salaam-wa-Salawaat-un-Nabi & Ziyarat Moy-e-Mubarak

**Melad un Nabi Salalaho Alahe Walahe Wasalam 2009**

Tilawat-e-Quran (Qira) by Ibrahim Hakim

Naat Shareef by Alhaj Mohammad Asghar Sultani of Medina Munawara

Mufti Asif Ali Raza from Alexandria VA

Allama Ahzer Abbas from Vienna Austria

Naat Shareef by Alhaj Mian Shahid

Speech by Shaykh Abdullah Nooruddeen Durkee

Speech by Shaykh Muhammad bin Yahya Al-Husayni Al-Ninowy

Nasheed and Qasaids by Qari Abdul Karim and Brothers of Morocco

Salaam wa Salawaat un Nabi & Ziyarat Moy-e-Mubarak