

MAWLID RASUL ALLAH ﷺ

-The Hadiths on the Birth of Prophet Muhammad ﷺ -

By

Imam Hafiz

Imaduddin Ismail bin Umar Ibn Kathir

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{d. 774 A.H / 1373 C.E}

Foreword

&

Hadith Documentation

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FOREWORD

Praise and Blessings be upon the Beloved Prophet Muhammad ﷺ.

This is a second attempt to translate and publish books on the ‘Milad’ {Birth} of the Prophet Muhammad ﷺ written by scholars of past and present eras. Before this noble endeavour, I had the honour to translate and publish the book of Shaykh Abdullah Harari Habshi, namely ‘*Ar Rawayih az Zakiyya fi Mawlati Khayr il Barriya*’. Similarly, on this very topic, the book of Imam Jalaluddin Suyuti – ‘*Husn al Maqsad fi Amal il Mawlad*’ and the compilation of Sayyid Muhammad Alawi Maliki Makki – ‘*Hawl al Ihtifal bil Mawlid an Nabawi ash Sharif*’ are also under print with extended notes and extensive Hadith documentation.

The purpose of these publications is to acquire the Blessings and to remove misconceptions from the minds of the people who consider the celebration of ‘Milad’ {Birth} of the Prophet Muhammad ﷺ to be a ‘Biddah’ {Innovation} from the non – Arab {Ajam} world and which has been started in the recent past!

Among the Imams of Hadith who have authored books on ‘Milad’ Sharif, are Hafiz Ibn Kathir, Hafiz Jalaluddin Suyuti, Hafiz Ibn Nasiruddin Dimishqi {777–842 A.H}, Hafiz Abdul Rahim Iraqi {d.725 A.H}, Hafiz Muhammad Bin Abdul Rahman Sakhawi {831–902 A.H}, Imam Hafiz Mulla Ali Qari Harwi {d. 1014 A.H}, Hafiz Ibn Dabi’ Shibani Yamani {866–944 A.H}, Hafiz Ibn Hajar Asqalani, Hafiz Ibn Hajar Yamani, Imam Ibn Jawzi, Imam Ibn Abidin Shami, and Imam Mujaddid-udin Ferozabadi Sahib ul Qamus among others.

BIDDAH {Innovation}:: Meaning and Explanation

Biddah. This is a word which is uttered by every Muslim, be an ordinary or an intellectual person, and is perhaps used very frequently and is said and heard very often in the context of ‘Milad’ Sharif. Thus, it would be appropriate to determine its meaning and interpretation before commencing the actual book.

It is a fact that to celebrate the ‘Milad’ of the Prophet Muhammad ﷺ is a ‘Biddah’, according to its lexical meaning, because this practice was neither present during the times of the Prophet Muhammad ﷺ nor in the times which immediately followed him. It started just at the beginning of the 7th Century Hijri! But, it is also incorrect that all ‘Biddah’ are contemptible and should be refuted. According to the Arabic dictionary, the word – ‘Biddah’ means: ‘*Any act that was not in existence*’ while according to the ‘Shariyah’ {Islamic Law} ‘Biddah’ refers to: ‘*Any new Act which does not have any proof from the Quran and Sunnah.*’ Thus, it is true that to celebrate ‘Milad’ is a ‘Biddah’ according to the Arabic lexicon but not according to the ‘Shariyah’! As celebrating ‘Milad’ is not only permitted, but there is substantial evidence of it being recommended by the Holy Quran and Noble Sunnah!

Imam Ibn Arabi says: “All ‘Biddah’ are not contemptible, but only those ‘Biddah’ are contemptible which are against ‘Sunnah’; and among innovative actions, only those are contemptible which take us astray!”

Thus, all ‘Biddah’ {Innovations} that are not contradicting the Holy Quran and the Noble Sunnah or are aligned with the objective of the ‘Shariyah’, are in fact not at-all ‘Biddah’! This can be understood from the Hadith mentioned

by Imam Bukhari and Imam Muslim in their ‘Sahihs’ as narrated by Sayyidah Ayesha Siddiqah ﷺ.¹

The Beloved Prophet ﷺ said: “The one who Innovates any new thing in our ‘Deen’ {Religion}; which is not from it; is ‘Mardud’ {Cursed}!”

That is, the innovation which is not in accordance with the soul, spirit and objective of ‘Deen’ is undoubtedly worthy of refutation and contempt.

The correct definition and meaning of ‘Biddah’ can also be understood from the Hadith of Sayyiduna Jarir bin Abdullah ﷺ which has been narrated by Imam Muslim in his ‘Sahih’.

Sayyiduna Jarir ﷺ narrated that the Beloved Prophet ﷺ said: “The one who innovates a good practice {‘Biddah al Hasanah’} in Islam would receive reward for it, and there would be reward for all those who follow it thereafter and there would be no reduction in the reward for any one of those following it. And, the one who innovates a bad practice {‘Biddah al Zalalah’} in Islam would receive sin for it, and there would be sin for all those who follow it thereafter, and there would be no reduction in the sin for any one of those following it!”²

The ‘Biddah’ of this type, that is, ‘Mazmoom’ {Evil/Blameworthy} can also be understood through the Hadith of Jami’ Tirmizi in which the Beloved Prophet ﷺ said: “The one who innovates any misleading thing which is against the will of Allah Almighty ﷻ and His Prophet ﷺ then the sins of all those who follow it will be on him and there will be no reduction in the sins

¹. Sahih Bukhari, Kitab us Sulhah, Bab. ‘Iza as Talahua Ala.....’ & Sahih Muslim, Kitab al Aqziya, Bab. ‘Naqs al Ahkam al Batilah.....’

². Sahih Muslim, Kitab uz Zakah, Bab. ‘As Has alas Sadaqa..’ & Kitab ul Ilm, Bab. ‘Min San fil Islam.....’

of those following it.” A similar Hadith with a little variation in words is also reported by Imam Ibn Majah in ‘Sunan’.³

While explaining a Hadith from Sahih Bukhari, narrated by Sayyiduna Umar ﷺ,⁴ Imam Ibn Hajr Asqalani says: “The narrator says that Sayyiduna Umar ﷺ has said: “‘Ne`mul Biddah’, and in other narrations, it is narrated with the addition of ‘ta’⁵, that is, ‘Ne`ma **tu**l Biddah’ has been mentioned. In fact, ‘Biddah’ is that innovation which does not have any model in the past and under ‘Shariyah’ it applies to that Innovation which is in contrast to the Sunnah of Rasul Allah ﷺ, and in that case it is ‘Mazmoom’ {Evil/Blameworthy/Contemptible}! Hence, the conclusion is that, if the ‘Biddah’ is ‘Mustahsan’ {Permissible} under Islam then it is permissible and if it is ‘Qabeeh’ {Deplorable/Disliked} in Islam then it is prohibited; Otherwise, it would be ‘Mubah’ {Permissible}, that is, practicing and not practicing upon it, is allowed. And sometimes, the ‘Ahkam’ {Commands} are classified under five categories; therefore, ‘Biddah’ can also be classified under five types!”⁶

It is to be noted that by five types of ‘Ahkam’, it means: ‘Farz’ {Obligatory}, ‘Mandub’ {Recommended}, ‘Mubah’ {Permissible}, ‘Makruh’ {Objectionable} and ‘Haram’ {Prohibited}.

Imam Nawawi writes in his book, ‘Tahzib ul Asma wal Lugh`at’ that: “Biddah {written with ‘Zayr’ under ‘Ba’} is that new innovation that was not there during the pious times of the Beloved Rasul Allah ﷺ, this refers to both good and bad!”

³. Jami’ Tirmidhi, Kitab ul Ilm, Hadith. 2601 & Sunan Ibn Majah, Muqaddama.Hadith. 206.

⁴. Sahih Bukhari, Kitab Salat ut Taraviih, Bab. ‘Fazl min Qama Ramazan.’

⁵. Muwatta Imam Malik, Kitab us Salah, Bab. ‘Bidd Qiyam Layali Ramazan.’

⁶. Fath ul Bari Sharh Sahih Bukhari; 4.253

Imam Abu Muhammad Abdul Aziz bin Abdullah who is unanimously accepted as a great scholar of Islam due to his vast knowledge and mastery of various Islamic sciences narrates at the end of the book, *'Kitab ul Qawayid'* that: "Biddah can be 'Wajib' {Compulsory}, 'Haram' {Prohibited}, 'Mandub' {Recommended}, 'Makruh' {Objectionable} and 'Mubah' {Permissible}, and it shall be tested as per the rules and regulations of 'Shariyah', and if in this way, it comes under the rules of 'Ijab' {Compulsoriness} then it is compulsory, if it comes under the rules of 'Haram' {Prohibition} then it is prohibited, and similarly it would be 'Mandub' {Recommended}, 'Makruh' {Objectionable} and 'Mubah' {Permissible}." ⁷

Some 'Mustahab' {Permissible} 'BIDDAH'

There are numerous 'Biddah' mentioned in the Holy Quran, the noble Sunnah and the practices of the pious Sahaba {Companions} which are all 'Biddah' according to the Arabic lexicon, but in the past 1400 years of Islamic history, no one dared to term them as 'Biddah' as per the 'Shariyah'! Because, the intention and objective of these innovations were not worldly, but they came into being purely to attain success in the hereafter and to acquire the proximity of Allah Almighty ﷻ. Some of these 'Biddah' {Innovations} are documented as follows.

1. Innovated 'Rahbaniyat' {Monasticism} of the followers of Sayyiduna Isa ﷺ.

Allah Almighty ﷻ says in His Holy book – the Noble Quran.

لَا تَمْ فَعَيْنَا عَلَىٰ آثَارِهِمْ بِرُسُلِنَا وَقَفَيْنَا بِعِيسَىٰ ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ ۗ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿١٥٦﴾

⁷. *Tahzib ul Asmaa was Sifat; 3:22; Under {Baa, Daa, Ayn}.*

"...We ordained in the hearts of those who followed him {Isa ﷺ} compassion and mercy, but the monasticism which they invented for themselves, we did not prescribe for them, and they did so only to please Allah."

{Surah al Hadid; 57: 27}

In this Ayah, Allah Almighty ﷻ has praised the 'Ummah' {Followers} of Sayyiduna Isa ﷺ who were compassionate and merciful and the innovators of new monasticism. And this monasticism which they have innovated by themselves was neither commanded by Allah Almighty ﷻ nor Sayyiduna Isa ﷺ ever taught them about it. This monasticism was their 'Biddah' which the Holy Quran itself has documented and the important point to note is that, the *'Badi'yi us Samawati wal Arz'* {i.e. The Innovator/Creator of the Skies and Land - Allah Almighty ﷻ} has Himself narrated and praised this act in commendable words!

2. Innovation by the noble Sahaba in the Prayer {Salah}.

Imam Bukhari in his 'Sahih' has narrated from Sayyiduna Rifa'a bin Rafi Zarqi ؓ that: "He said: "One day we were offering 'Salah' behind the Beloved Rasul Allah ﷺ when he raised his head from Ruku' {Bowling} and said: *'Sami Allah liman Hamidah'*, then one of the Sahaba said: *'Rabbana wa Lakal Hamd Hamdan Kathiran Tayyaban Mubarakan Feeh!'* After the 'Salah' was completed, the Beloved Rasul Allah ﷺ asked: "Who said that?" The Sahabi {Companion} replied: "Me!" To which the Beloved Rasul Allah ﷺ said: "I saw more than 30 Angles competing with each other to take lead in writing down these words!" ⁸

⁸. *Sahih Bukhari, Kitab ul Azan, Bab: 'Fazl Allahumma Rabbana lakal Hamd.'*

3. Offering of 2 Rakah of Salah at the time of Execution by Sayyiduna Khubayb ؓ:

Imam Bukhari mentions this incident in a lengthy Hadith narrated by Sayyiduna Abu Hurayrah ؓ in ‘Sahih Bukhari’. It is obvious that this act of Sayyiduna Khubayb ؓ was only with the intention of success in the hereafter, but in order to do so, did he have any evidence for it from the Holy Quran or the Noble Sunnah? Definitely No! But for him this act was not a ‘Biddah’ at all as it was not against ‘Shariyah’. This Innovation or ‘Biddah’ made him memorable in history of Islam! ⁹

4. The adding of Pronunciation or Diction marks in the Holy Quran by Yahya bin Ya`mar ؓ:

The addition of Pronunciation or Diction marks on the alphabets of the Holy Quran is among the praiseworthy Innovations of the ‘Tabayin’. Before this, the Sahaba used to write the Verses of Revelation from Allah Almighty ﷻ, on the dictation of the Beloved Rasul Allah ﷺ in the form of normal alphabets like ‘Ba’, ‘Ta’ etc without any pronunciation or diction marks. When Sayyiduna Usman ؓ made six copies of the Holy Quran and kept a copy with himself and sent the remaining copies to the Holy city of Makkah, Basra, etc, these copies did not having the pronunciation or diction marks on the alphabets.

The first person who introduced the pronunciation or diction marks on the alphabets of the Holy Quran was the blessed ‘Ta`bai’ {the one who saw the Sahaba of the Beloved Prophet ﷺ} was Sayyiduna Yahya bin Ya`mar ؓ.

Imam Abu Dawud Sajistani writes in his book, ‘Kitab al Masahif’ that: “I narrate from Abdullah who narrated from Muhammad bin Abdullah Makhzumi who narrated from Ahmad bin Nasr bin Malik who narrated

⁹. For Details read. Sahih Bukhari, Kitab ul Maghazi, Bab: ‘Ghazwa ar Rajee.’

from Husayn bin Waleed who narrated from Harun bin Musa, and he said: “The first person to add pronunciation or diction marks in the Holy Quran was <Sayyiduna> Yahya bin Yamar.” ¹⁰

5. Adding of an Extra ‘Azan’ {Call to Prayer} by Sayyiduna Usman ؓ:

This is an innovation started by the third pious Khalifa of the Beloved Prophet ﷺ – Sayyiduna Usman ؓ. It is narrated in Sahih Bukhari: “Adam narrated a Hadith to me, which he narrated from Ibn Abi Zaib who narrated from Zuhri who narrated from Sayyiduna Sayeb bin Yazid ؓ, and he said: “The Azan of Friday Salah used to start at a time when the Imam used to sit on the Pulpit {‘Mimbar’}, this practice was followed during the times of the Holy Prophet ﷺ, Sayyiduna Abu Bakr ؓ and Sayyiduna Umar ؓ, and when the rule of Sayyiduna Usman ؓ arrived, the population of Muslims increased,¹¹ therefore, he added a third Azan at the place of Zura’.” ¹²

Imam Hafiz Ibn Hajar writes in ‘Fath ul Bari’: “It is in the narration of Sayyiduna Waki’ ibn Abi Za’ab ؓ in Sahih Bukhari that: “During the era of Rasul Allah ﷺ, Abu Bakr ؓ and Umar ؓ there were only two Azans for the Friday prayer.”

Imam Ibn Khuzayma said that by ‘Two Azans’ he meant, the Azan and the ‘Iqamat’ {Prayer Call just before the beginning of the Salah} and he said “Two Azans’ due to ‘Taghleeb’ or because of the fact that both share the same purpose of Calling to Prayer as was mentioned in the chapter of Azan.” ¹³

6. Writing ‘Sal Allahu Alayhi wa Sallam’ ؓ {i.e. Peace and Blessings of Allah be upon him} after the name of the Prophet Muhammad ﷺ:

¹⁰. Kitab ul Masahif; 141

¹¹. Sahih Bukhari, Kitab ul Juma, Bab: ‘Al Azan Yawm ul Juma.’

¹². Az Zura’ is a place in Madinah Munawwarah; Refer: Mu`jam ul Baladan; 3:156.

¹³. Fath ul Bari Sharh Sahih Bukhari; 2:393.

Amongst the ‘Biddah al Hasanah’ {*Virtuous Innovations*} is the writing of ‘*Sal Allahu Alayhi wa Sallam*’ after the name of the Beloved Prophet ﷺ. In–fact, in the letters sent to the kings and leaders of various countries the Beloved Prophet ﷺ only mentioned, “*From Muhammad ur Rasul Allah to so and so person.*”

These were some ‘Biddah’ {*Innovations*} amongst numerous that are not cursed or contemptible as per the noble ‘Shariyah’, and but are actually virtuous. Through these examples, it becomes evident that every ‘Biddah’ is not bad, rather if a ‘Biddah’ is not in any way against the Holy Quran or Noble Sunnah, then it is neither actual ‘Biddah’ nor cursed or contemptible! If a ‘Biddah’ is for the benefit of ‘Deen’ {*Religion*} and complements a need which is allowed by the noble ‘Shariyah’, then it would fall under the category of ‘Sunnah’ and cannot be termed as ‘Biddah’. In–fact, the Beloved Prophet ﷺ termed it as ‘Sunnah Hasanah’ {*Good Practice*}, as:

"من سن في الإسلام سنة حسنة"

Therefore, naming such an act as ‘Biddah’ is a ‘Biddah’ itself! Apart from this, it also eliminates the need to classify ‘Biddah’ as ‘Hasanah’ {*Good Innovation*} and ‘Sayyiyah’ {*Bad Innovation*}! However, many Imams and scholars have adopted this classification of ‘Biddah’ and approved of it and most of them have been mentioned in the preceding lines.

Now, as regards to the Hadith, " كل بدعة ضلالة " *‘Kullu Biddatun Zalalah’* {*Every Innovation is Misguiding*} is concerned, it is narrated by Sayyiduna Arbaz bin Sariya ؓ in a Hadith mentioned by Imam Abu Dawud in ‘Sunan’ to be ‘*Aam Makhksus*’, that is, the Meaning of the words of the Hadith are common but the application and meaning are specific! And this means that ‘Biddah’ which is against the Holy Quran and the noble Sunnah is ‘Zalalah’ {*Misguiding*}. Imam Nawawi in the ‘*Sharh*’ {*Explanation & Annotation*} of Sahih

Muslim explains it in a different interpretative style, saying: “It refers to majority of ‘Biddah’ or Innovations!”

And through the emphasis by the word, ‘Kul’, it does not mean that this Hadith is not common and with specific application {*Aam Makhksus*}. For example, Allah Almighty ﷻ says in the Holy Quran.

﴿ تَدْمَرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَاكِينُهُمْ ۗ كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ﴾

“*Which (that wind) will destroy everything by the command of its Rab (Sustainer).....*” {*Surah Ahqaf; 46: 25*}

In the above Ayah, the word – “Everything”, includes all the things of universe, but the killing and destruction of everything is neither the actual meaning of the Holy Quran nor what the Holy Quran means to convey. Therefore, the noble ‘Mufassirin’ {*Scholars experts in the exegesis of the Holy Quran*} have explained “Everything” to be ‘*Aam Makhksus*’ {*i.e. having common words, but specific meaning and application*}!”

Imam Jalaluddin Suyuti has explained this specific meaning of the word “Everything” in this ‘Ayah’ as: “The wind destroyed only those things over which it passed!” Similarly, Imam Hafiz Ibn Kathir under the ‘Tafsir’ {*Exegation*} of this Ayah states: “The destructiveness of the wind was imposed only on the People of A`ad and was confined to only those areas and things which were bound to be destroyed.”¹⁴

In the same way, Islamic scholars explained the Hadith, ‘*Kullu Bidatun Zalalah*’ {*Every Biddah is Misguiding*} as follows: “That, it is having common words but specific meaning and application, and it refers to every ‘Biddah’ as misleading that is against the Holy Quran, the noble Sunnah and the practices of the ‘Sahaba’ {*Companions*} of the Beloved Prophet ﷺ.”

¹⁴. Refer: *Tafsir Jalalayn & Tafsir Ibn Kathir, in the context of this Ayah.*

Moreover, only through this factual explanation in the light of the Hadith of Sahih Muslim narrated by Sayyiduna Jarir bin Abdullah رضي الله عنه and numerous many other Hadiths that the contradictions regarding ‘Biddah’ can be explained and resolved. And only then, we can appreciate the initiatives taken by the noble Sahaba of the Beloved Prophet ﷺ and Tabayin *{People who saw a Companion of Rasul Allah ﷺ}* as regards to numerous ‘Biddah’ which they introduced!

Milad Sharif is also one such ‘Biddah’. A ‘Biddah Hasanah’ to be more precise; which is based on numerous religious strategic reasons and benefits. Therefore, the scholars have considered the celebration of Milad as ‘Mustahab’ *{Recommended}*!

Some of the benefits of celebrating Milad of the Beloved Prophet ﷺ can be described as follows;

- It is an expression of respect for the Beloved Prophet ﷺ.
- A source of getting closure to the noble Sunnah and understanding the ‘Sirah’ *{Life & Biography}* of the Beloved Prophet ﷺ.
- It is a way to reassure and enforce the Love of the Beloved Prophet ﷺ in our hearts.
- It is a way to be thankful and grateful to Allah Almighty ﷻ for the great favour bestowed upon us.
- It is a platform for invitation to Islam and social reforms.
- It is a way to enhance our commitment and passion for Islam.
- It is a reflection of our unity and brotherhood.
- It is a great opportunity to indulge in the acts charity and donations for the needy, deserving and deprived people.

Since all these acts are commendable as per the Shariyah, and hence celebrating Milad Sharif becomes a commendable and permissible act of Shariyah.

But Do Remember That.

The permissibility of celebrating Milad un Nabi ﷺ does not mean that we celebrate it as we will. In fact,

- We should not violate the commands and boundaries of Shariyah while celebrating the Milad of the Beloved Prophet ﷺ.
- We should organize these celebrations and gatherings keeping in mind the supreme status of the Beloved Prophet ﷺ of Allah Almighty ﷻ.
- The celebrations and gatherings of Milad should not include unethical, commercial and political speeches.
- The celebrations and gatherings should not be addressed by non-qualified, misguided speakers who can quote un-authentic references of Hadiths and episodes of Islamic History.
- We should avoid extravagant spending, wastage of food and money, etc.
- The organizers should not use these celebrations and gatherings for their personal undue worldly advantage and to gather praise from the Muslim society.

Biography of the Author – Imam Ibn Kathir

Hafiz Ibn Kathir’s personality does not require any introduction. He is among the great scholars of Islam and a renowned author of many Islamic books. Even a common Muslim who has little knowledge of Islamic sciences is familiar with Hafiz Ibn Kathir. His works have been universally accepted and appreciated by the Arab and Ajam *{Non –Arab}* scholars in the Muslim world, who have greatly benefitted from them since his times to this era.

Birth and Lineage.

Hafiz Ibn Kathir's complete name is Ismail bin Umar bin Kathir, his 'Kunniyah' is 'Abul Fida' and his title is 'Imad uddin'. He was from an Arab family belonging to the tribe of Banu Qais. He was one of the foremost authorities of the Shafai' school of Fiqh *{Islamic Jurisprudence}* and is known for his ardent following of this school.

He was born in Syria near Damascus in a town known as 'Busra' in 701 A.H / 1302 C.E. Most likely, it is the same town referred in the Hadith, which is said to have been illuminated divinely by the Birth of the Beloved Rasul Allah ﷺ in Makkah.

Upbringing and Education.

Imam Ibn Kathir was just 2 years old when his father passed away. His father was a religious scholar and a preacher in a mosque at 'Busra'. His family was highly scholastic and the environment in which he grew was very religious. As a result, he travelled to Damascus at the age of 7 years for education and thereafter remained in this city forever which also became his final resting place.

Imam Ibn Kathir at first completed the 'Hifz' *{Memorization}* of the Holy Quran and then acquired knowledge of all the Islamic sciences. He learned 'Fiqh' *{Jurisprudence}* from Burhan Fazari, Kamal bin Qazi Shahiya, Ibn Shehna and from Ishaq Amadi. He lived in the company of Imam Hafiz Zahabi, Imam Hafiz Mizzi, Shaykh Ibn Taymiya and Hafiz Barzali, and was influenced by their thoughts and views. He even married the daughter of Imam Hafiz Mizzi. ¹⁵

¹⁵. For Biography of Ibn Kathir; Refer: (i) *Kashf uz Zunun an Asmai' al Kutub wal Funun; Wakalat ul Ma'arif, 1941 C.E & Beirut. Dar Sadir, 1968 C.E,1.228;* (ii) *Kahala, Mu'jam ul*

Imam Ibn Imad Hanbali writes: "He had a strong memory and was able to remember even intricate things and used to forget seldom. He took the companionship of Ibn Taymiya and married the daughter of Imam Hafiz Mizzi and thus became his son in law. Because of his demise, the knowledgeable kingdom of Tarikh, Tafsir, and Hadith came to an abrupt end." ¹⁶

Imam Ibn Hajr Asqalani writes: "He acquired knowledge from Ibn Taymiya, was influenced by his proximity, and as a consequence faced tough times. He possessed excellent memory and also had a great sense of humour. His books and works gained credit and acceptance across the Islamic world while he was still alive, and people still benefit equally from his works even after his demise. He did not follow mere conventional methods of Hadith collection and authentication like numerous other 'Muhaddithin'; in fact, he was amongst the 'Jurist Muhaddithin'. He was a well respected person in Damascus and also used to participate in social and political gatherings as well. ¹⁷

Bibliography of his Works.

Ibn Kathir has authored numerous books in every important field of Islamic sciences; some of his memorable and excellent works are: 'Tafsir Quran ul Azeem' also popularly known as '*Tafsir Ibn Kathir*' in Quranic Exegation, '*Al Bidaya wan Nihaya*' in Islamic History, '*Tabaqat ush Shafai'ya*' on his fellow scholars of 'Shafai' Fiqh, '*At Takmil fi Rijal il Hadith*' on Hadith narrators,

Mu'allifin, Damascus, Matba at Tarati, 1958 C.E, 2.284; (iii) *Al Zarkali, Al A'lam, 9th Edition, Beirut, Dar ul Ilm lil Mulayyin, 1990, 1.320.*

¹⁶. *Shazarat uz Zahab fi Akhbar min Zahab, Beirut, Dar ul Kutub al Ilmiya, Undated, 6.231.*

¹⁷. *Ad Durar al Kaminah fi A'ayan il Miyatis Thaminah, Hyderabad, Dar ul Ma'arif al Osmania, 2nd Edition, 1972 C.E, 1.445-446.*

'Jami al Masanid al Ashrah fil Hadith' in the field of Hadith Compendiums, and *'Al Baas al Hasees il Ma'arifat Ilm il Hadith'* in the field of Hadith principles amongst others.

Among these books, his *'Tafsir Quran al Azeem'* and book of Islamic history – *'Al Bidaya wan Nihaya'* received considerable critical recognition and fame in Islamic literature.

Death and Burial.

Imam Ibn Kathir lost his eyesight in his later years and passed away in 774 A.H. He was buried in a burial ground in the city of Damascus known as *'Maqbarat us Sufiyya'* which also has the grave of Shaykh Ibn Taymiya.

Important Note about this book.

No Bio-Bibliographer has mentioned this book – *'Mawlid Rasul Allah ﷺ'* of Imam Ibn Kathir! The reason for this may be because of its brief content compared to his other books.

The credit for sourcing out this rare and valuable book goes to Dr. Salahuddin al Manjad. He traced this work and found it in the famous library of the Princeton University, United States of America. It was archived in the collection known as 'Yahuda' bearing Manuscript # 4098. In all, there are 17 volumes in this collection and this short book of Imam Ibn Kathir spans from page 90 to 100 of this valuable collection.

'Mawlid Rasul Allah ﷺ' was written in 786 A.H, just 12 years after the death of Imam Ibn Kathir. Dr. Manjad published it for the first time in 1969 C.E from Dar ul Kitab al Jadid, Beirut, Lebanon. This edition had no Hadith documentation and sourcing, and the text of this book was just compared with the famous *'Al Bidaya wan Nihaya'* and at certain places references of *'Sirat Ibn Hisham'* were provided in the footnotes in order to establish the

credibility and authenticity of the content. Thus, Dr. Manjad writes in his forward that:

“Imam Ibn Kathir wrote this book on the request of the ‘Muazzin’ *{the person who calls for prayer}* of ‘Jami’ Muzaffari.’ This mosque of Damascus is also known as ‘Jami’ Hanabila’ and was constructed by the king of Irbil – Sultan Muzaffaruddin Kokabri *{d. 630A.H}*. This is the same king who started the celebration of ‘Milad’ in the present format. Presumably, the ‘Muazzin’ of this Masjid got this book written by Imam Ibn Kathir in order to read in the gatherings of ‘Milad’ *<held in the Masjid>*. This book also provides substantial evidence that Imam Ibn Kathir considered the organizing of such gatherings as permissible!”¹⁸

I have done extensive Hadith Documentation and Sourcing *{Takhrij}* of the Hadiths mentioned in the text, authored some marginal notes *{Hawashi}* and short commentary *{Taliqat}* at some places apart from translating it. I have not given references of *'Al Bidaya wan Nihaya'*, as it was unnecessary because the majority of Hadiths in this brief book are present in the beginning of *'Al Bidaya wan Nihaya'*, where the author – Imam Ibn Kathir mentioned the biography of the Beloved Rasul Allah ﷺ.

May Allah Almighty ﷻ accept this work, and shower this grace and reward me on the Day of Judgment! Amin!

“Innahu bil Ijaba Jadeer wa Innahu ala Kulli Shay'in Qadeer wa Sal Allahu Ta'ala ala Khayri Khalqih Muhammad wa ala Alihi wa Ashabihi Ajmayin.”

Prof. Dr Syed Aleem Ashraf Jaisi

Aligarh, India

20th Shaban, 1425 A.H

8th October, 2004 C.E

¹⁸. Refer: *Mawlid Rasul Allah ﷺ*, Beirut, Dar ul Kutub al Ilmiyah, 1961 C.E, 9-10.



Mawlid Rasul–Allah ﷺ

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ﴾

“Indeed Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Verses (the Qur’ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’an) and Al-Hikmah (the Wisdom), while before that they had been in manifest error.” {Surah Aal Imran; 3. 164}

All praises to the Allah Almighty ﷻ Who enlightened every existence through the advent of the Leader of the Messengers ﷺ {*Sayyid ul Mursalin*}!

And Erased the darkness of falsehood through the light of truth!

And guided Human race onto the open path of Truth, when they were wandering through the narrow tunnels of misguidance!

I praise only Him, with praise which is countless, holy and pure and which fills the utmost corners of the earth and the sky;

And I bear witness that there is no God but Allah ﷻ and He is the One with no partners and the Sustainer of all creations from beginning to end;

And I witness that the Beloved Prophet Muhammad ﷺ is His Servant {‘Abd’} and Messenger {‘Rasul’}, and is His Friend {‘Khalil’} and His Most Beloved {‘Habib’}, and has been sent as Mercy for All Creations, has been sent as the deliverer of glad tidings to the believers and warnings to the disbelievers, and as the leader of the pious people and the one who shall Intercede for the sinners on the Day of Judgment!

May Allah Almighty’s ﷻ Peace and Blessings be upon the Beloved Prophet ﷺ till the Day of Judgment and May Allah Almighty ﷻ be content with his wives, noble progeny, and the holy companions! <Amin!>

This book is a brief collection of Hadiths and ‘Athar’ {*Reports*} describing the ‘Mawlid’ {*Birth*} of the Beloved Prophet ﷺ which the memorizers and experts of Hadith and Imams of ‘Isnad’ {*Chains of narrations*} criticism have narrated, approved and liked.

<The Genealogy of the Beloved Prophet ﷺ>

He is ‘MUHAMMAD ﷺ’, the son of Abdullah ﷺ, son of Abdul Mutallib ﷺ, on of Hashim ﷺ, son of Abd Munaaf ﷺ, son of Qusay ﷺ, son of Kilab, son of Murrah, son of Ka’ab, son of Luwah, son of Ghalib, son of Faher, son of Malik, son of Nazar, son of Kinana, son of Khuzayma, son of Mudraka, son of Ilyas, son of Muzar, son of Nizaar, son of Ma’add, son of Adnan.¹⁹

‘Abul Qasim’, <as the Prophet ﷺ is also known> is the supreme leader of entire human race, the Unlettered Prophet {‘Nabi ul Ummi’} who is a ‘Makki’ as regards to birthplace and is a ‘Madani’ by immigration and by his final resting place. May Allah’s ﷻ Mercy and Blessings be upon him, whenever those who remember him and whenever those who are negligent, neglect his remembrance!

His great grandfather Adnan ﷺ was from the descendents of Prophet Ismail ﷺ, who was the ‘Zabeeh <Allah>’ <i.e. the one to be sacrificed for Allah Almighty’s ﷻ appeasement>, the son of the Prophet Ibrahim ﷺ who was the ‘Khaleel Allah’ <i.e. the friend of Allah Almighty ﷻ >.

¹⁹. Ibn Hisham, Abu Muhammad Abdul Malik {d. 218 A.H}, ‘As Sirath un Nabwiya’ also known as ‘Sirat Ibn Hisham, Edition. Mustafa Saqqa and others, 2nd Edition, Cairo, Mustafa Babi Halabi, 1955 C.E, 1:1.

His grandfather Abdul Mutallib ﷺ, son of Hashim ﷺ was the leader of the Quraysh tribe, the custodian of Holy Haram {Sanctuary}, and was the most respected amongst the descendants of Prophet Ismail عليه السلام. And the descendents of Prophet Ismail عليه السلام were the most respected and supreme amongst all the tribes of Arabs.

Allah Almighty ﷻ revealed to Sayyiduna Abdul Mutallib ﷺ in his dream and guided him to the well of Holy Zamzam as it was situated during the times of Prophet Ismail عليه السلام and his descendants. But, it was levelled by Banu Jarham when they migrated from the city of Makkah. And the tribe of Banu Khiza'ah who became the custodians of the Holy Haram after 500 years of Banu Jarham's departure were not aware of the actual location of the well of Holy Zamzam. When the location of the well of Holy Zamzam was revealed to Sayyiduna Abdul Mutallib ﷺ in his dream, he immediately decided to dig the place but the Quraysh rejected his idea of digging in the Haram premises.

At that time, Sayyiduna Abdul Mutallib ﷺ had only one son – Sayyiduna Harith ﷺ who helped him to accomplish this task. Finally, when Sayyiduna Abdul Mutallib ﷺ located the Zamzam well and retrieved the ornaments which were once offered as gifts and offerings to the Holy Kabah in ancient times, the Quraysh became highly impressed with him, began to respect and recognize his piety, status and marvels which were awarded to him by Allah Almighty ﷻ! ²⁰

After this incident, <Sayyiduna> Abdul Mutallib ﷺ vowed that if he is to be blessed with ten children, he would sacrifice one of them in the path of Allah Almighty ﷻ. And when he was blessed with ten children, he decided

²⁰. *Sirat Ibn Hisham, Zikru Hafr Zamzam, 1:142.*

to select one of them for sacrifice by means of a draw. This draw revealed the name of Abdullah ﷺ, {the father of the Beloved Prophet ﷺ}! Sayyiduna Abdul Mutallib ﷺ decided to fulfil his pledge by sacrificing him but the Quraysh persuaded him to change his decision and sacrifice 100 camels instead, ²¹ and this incident is described in detail in my book, 'As Sirat un Nabawiya'.

After few years, <Sayyiduna> Abdul Mutallib ﷺ married his son <Sayyiduna> Abdullah ﷺ to the most respected and noble lady from the tribe of Banu Zuhra – <Sayyidah> Aminah ﷺ, the daughter of Wahab bin Abd Munaf ²² and thus Holy Prophet ﷺ arrived in his mother's womb.

Muhammad bin Ishaq bin Yasar says:

"Sayyidah Aminah ﷺ used to say that when the Beloved Prophet ﷺ arrived in her womb she used to be told in her dreams that:

"The leader of this Nation is in your womb. And when he is born you should say:

”أعجبه بلو احد‘ من شركل حاسد‘ هي كل بر عاهد‘ و كل عبد راند‘ يرود خير زاند‘ فإنه عبد الحميد الواحد‘ حتى أراه قد أتى المشاهد“ ²³

And the sign of his Birth {‘Milad’} will be that:

- With his birth a bright light will emit which will spread and illuminate the palaces of ‘Busrah’ city in the distant Syria;
- And when he is born, name him as ‘MUHAMMAD’.

In the Holy Books of ‘Torah’ {Old Testament} and the ‘Injeel’ {Bible} his name is ‘Ahmad’, and all the Creations of the Earth and the Skies will praise him! ²⁴

²¹. *Sirat Ibn Hisham, under title Zikr Nazar Abdul Mutallib Zibha Waladihi, 1: 151-155.*

²². *Sirat Ibn Hisham, 1:156.*

²³. *Sirat Ibn Hisham, 1:158.*

²⁴. *Ibn Sa'ad, 'At Tabqat ul Kubra', also known as 'Tabqat Ibn Sa'ad', Beirut, Dar al Sadir, 1960 C.E; 1:102.*

Sor bin Yazid reported from Khalid bin Ma'dan, who narrates to me that:

“It is narrated from the companions of the Beloved Prophet ﷺ that they asked him to describe about his personality and the Beloved Prophet ﷺ said:

“I am the supplication of my father Ibrahim {ﷺ} and the glad tidings of Isa {ﷺ}. When I arrived in the womb of my mother, she saw a light which emitted from her and illuminated the city of ‘Busrah’ ²⁵ located in the country of Syria.”

It is narrated from Sayyiduna Abu Umama Bahali ؓ that he said:

“O Rasul Allah! Describe to me the beginning of your appearance.” And the Prophet ﷺ said: “I am the supplication of my father Ibrahim {ﷺ} and the glad tiding of Isa {ﷺ}. And my mother saw a light which emitted from her and illuminated the palaces of Syria!” ²⁶

Sayyiduna Arbaz bin Sariya Salma ؓ narrated that the Beloved Prophet ﷺ said:

“Indeed I was the Final Prophet {‘Khatim ul Nabiyyin’} when Adam {ﷺ} was still in the stage of creation in the form of clay. I will inform you about my beginning, I am the supplication of Sayyiduna Ibrahim {ﷺ}, the glad tiding of Sayyiduna Isa {ﷺ} and the dream of my mother which she saw and this is how the mothers of believers see!” ²⁷

²⁵. ‘Busrah’ is a town near Damascus, Syria. See *Mujam ul Baldan* by Yaqut al Hamawi. Beirut, Dar al Sadir, 1957 C.E, 1. 441.

²⁶. *Musnad Ahmad*, 5:262; & *Imam Bayhaqi, Dalail un Nabuwah*, 1:84; & *Abu Dawud Tayalasi, Al Musnad, Hadith*. 1140; & *Ibn Hajr Haythami, Majma uz Zawa'id*, 8:222.

²⁷. *Musnad Ahmad*, 4:127-128; & *Dalail un Nabuwah*, 1:80; & *Al Mustadrak of Imam Hakim*, 2:600, *Imam Hakim* has classified this Hadith as ‘Sahih ul Isnad’ & *Imam Zhabhi* accepted this Hadith classification; *Imam Ibn Hajr Haythami* has recorded this on the authority of *Ahmad, Tibrani* and *Bazzar*; see: *Majmu uz Zawa'id*, 8:22.

It is narrated from Sayyiduna Umar ؓ that Sayyiduna Adam ؑ said:

“O Allah! I ask you through the ‘Wasilah’ {Intermediation} of Muhammad to forgive me!”

And Allah Almighty ﷻ said in response:

“How did you know Muhammad whereas I have not yet unveiled him?”

Sayyiduna Adam ؑ replied:

“When You created me with Your hands {i.e. power} and blew Your Soul into me, I lifted my head and saw “La Ilaha Illallahu Muhammad ur Rasul Allah” written on the pillars of the ‘Arsh’ {Throne}. Therefore, I realized that you will inscribe with Your name, the name of someone who is most Beloved to You among all Your creations!”

Allah Almighty ﷻ replied:

“O Adam! You said the truth. Indeed he is the most Beloved to Me amongst all My creations! And since you have asked for forgiveness with his ‘Wasilah’ {Intermediation}, I forgive you! If Muhammad had not been there, then I would not have created you!” ²⁸

²⁸. * Note by the Translator: *Imam Ibn Kathir* narrates this Hadith in ‘*Bidaya wal Nihaya* (1:81/1:91 & 2:322/2:393); in ‘*Sirat un Nabwiyah* (1:30)’ and in ‘*Qisas al Anbiya* (1:29)’. *Imam Jalaluddin Suyuti Shafai* narrates this Hadith in ‘*Tafsir Durr al Manthur* (1:60); *Imam Hakim* in ‘*Mustadrak* (2:615)’ who classed it as ‘Sahih’ and *Imam Bayhaqi* in ‘*Dala’il ul Nubuwa* (5:488-489)’ and *Shaykh Mahmud Mamduh* in ‘*Raf al Minarah* (p. 246-247)’. It is also mentioned in ‘*Mu’jam al Saghir* (2:82; H:992)’ and in ‘*Mu’jam al Awsat* (6:313-614; H:6502)’ by *Imam Tibrani* with slight variations in the Hadith Wordings.

This Hadith is also supported by other similar ‘Sahih’ Hadiths on this very topic of Sayyiduna Adam’s ‘Tawassul’ or ‘Wasilah’ through the Beloved Rasul-Allah ﷺ as narrated by Sayyiduna Maysarat al Fajr in ‘*Al Wafa bi Ahwal ul Mustafa*’ of *Imam Ibn Jawzi*; in ‘*Subul ul Huda wal Rashad* (Beirut ed. 1:86/Cairo ed. 1:104)’ of *Imam Salih Dimishqi* who said: “Its chain is Good and there is no harm in it.”

The Description of ‘Milad’ {Birth} of the Beloved Prophet ﷺ

When Allah Almighty ﷻ decided to unveil the existence of the Beloved Prophet ﷺ; and decided to provide guidance to every creation by the Light of the Beloved Prophet ﷺ; and decided to have Mercy on His creations through the medium of the Beloved Prophet ﷺ so that He may guide all the Creations to the oneness of their Creator; it was then that the pregnant noble mother of the Prophet ﷺ started experiencing labour pains on the blessed night of Monday; and as per the most authentic narrations, this was the year of elephant {Year when the incident of ‘Ashab ul Feel’ took place}. According to the most famous reports of <Imam> Ibn Ishaq, the Beloved Prophet ﷺ was born in the month of Rabi-ul-Awwal ²⁹ and in the field of ‘Sirah’, it is Ibn Ishaq who is mostly relied upon.

It is narrated in Sahih Muslim by Sayyiduna Abu Qatada Ansari ؓ that the Beloved Prophet ﷺ was asked about the day of Monday and he replied.

“This is the day on which I was born and upon this day Revelation {‘Wahi’} was sent upon me!” ³⁰

Sayyiduna Abdullah bin Abbas ؓ said.

“Your Prophet ﷺ was born on Monday, he was given {i.e. he declared his} Prophet-hood on Monday, he migrated on Monday and he entered the holy city of Madinah on Monday. May Peace and Blessings be upon him.” ³¹

It is narrated by Ibrahim bin Munzir Huzami that. “The fact in which none of our ‘Alims’ {Scholars} have doubt is that the Beloved Prophet ﷺ was born

in the Year of Elephant and forty years after this he declared his Prophet-hood.”

Hafiz Bayhaqi narrated from Sayyiduna Usman bin Abu A’as Saqafi ؓ that he narrated.

“My mother told me that. “I was present in the house of Aminah bint Wahab ؓ on the night when the Beloved Prophet ﷺ was born every object I used to see in the house used to be highly illuminated and I saw stars coming closer to me such that I almost felt as if they would fall on me!”

Sayyiduna Makhzum bin Hani Makhzumi ؓ narrated from his father who had reached the age of 150 years, that.

“When the night arrived in which the Beloved Prophet ﷺ was born,

- The palaces of ‘Kisra’ {Chosroes} started shaking with a loud noise and 14 of its pillars fell down.
- The fire of Persia got extinguished on its own that was continuously burning for past 1000 years.
- The water of ‘Sadah’ ³² lake disappeared and it became completely dried.

And he described the dream of Mubzan, the Priest of Fire Worshippers who saw in his dream that strong camels are leading the Arabian horses and they have crossed the river Tigris and have spread all over Persia. All fire worshippers and ‘Kisra’ became frightened. Then, the advisor of ‘Kisra’ – Nu’man bin Manzar sent Abdul Maseeh bin Baqila Ghasani to ‘Sateeh’ – the great fortune teller living in neighbouring Syria so that he can ask the interpretation of this dream.

Abdul Maseeh reached Sateeh and before he could say a word, Sateeh opened his eyes and said.

²⁹. *Sirat Ibn Hisham, Wiladat ur Rasul Allah ﷺ wa Rida’ahu, 1:158-159.*

³⁰. *Sahih Muslim, Kitab us Siyam, Bab. ‘Istehbab us Siyam min Kulli Shahr....’; & Musnad Ahmad, 5:297-299; & Sunan Bayhaqi, 4:293.*

³¹. *Musnad Ahmad, Musnad Bani Hashim, Hadith. 2376.*

³². ‘Sadah’ was a famous city in ancient Persia. Refer: *Mujam ul Baldan, 3:24.*

“Abdul Maseeh! You have reached Sateeh after riding a fast camel whose lips have dried, and you have been sent by the king of Banu Sasan, due to shacking of the palaces of ‘Kisra’, the fire getting extinguished and because of the dream of Mubzan! He has seen strong camels leading the Arabian horses and they have crossed the river Tigris and have spread all over Persia!”

He then added:

“O Abdul Maseeh! When the people of faith will be in majority,

- A person with ‘Asa’ *{Supporting stick/staff}* will appear,
- And when the valley of ‘Samawah’ will flood,
- And the water of ‘Sadah’ lake will become dry,
- And the fire of Persia will get extinguished.

Then Syria will not remain Syria of Sateeh and there will be kings as much as there are houses, and whatever is bound to happen will happen. Then Sateeh got up from his place.”³³

This dream was a warning that the kingdom of rulers of Iran will end and their kingdom will transform into an Islamic state and Arabs will enter and conquer Iran.

Later, it became true, just as the Beloved Prophet ﷺ had said:

“When Qaysar *{Caesar}* will die there will not be another Qaysar and when Kisra will die there will not be another Kisra. And By Allah Almighty ﷻ in

³³. Imam Bayhaqi has reported this in detail in ‘*Dalail un Nabuwah*’, 1:126–129; & Imam Ibn Jarir Tabri in ‘*Tarikh ur Rusul wal Maluk*’, also known as ‘*Tarikh Tabari*’, Egypt, Dar ul Ma’arif, 1961 C.E, 2:131–132.

whose custody is my life, you will spend the wealth of both Qaysar and Kisra in the path of Allah Almighty ﷻ!”³⁴

The essence of describing the events in the previous pages is to conclude that the night of the Beloved Prophet’s ﷺ birth was highly dignified and sacred and was a night of blessings and mercy for the believers. It was a pure and holy night, a night whose luminosity was clearly apparent and which certainly deserves to be valued as a sacred, blessed and respected night. It was in this night that Allah Almighty ﷻ unveiled the secured, secret and sacred personality of the Beloved Prophet ﷺ, whose Nur *{Light}* kept travelling from one pious person to another through noble marriages and not by illicit relationships and by travelling into the pure wombs of noble respected women! This chain of transcendence of Nur of the Holy Prophet ﷺ started from Prophet Adam ﷺ and ended with Abdullah ﷺ bin Abul Mutallib ﷺ. Then this Nur transcended from Sayyiduna Abdullah ﷺ to Sayyidah Aminah bint Wahab ﷺ, and finally the Beloved Prophet ﷺ was born on this sacred and blessed night.

The numerous real and marvellous, apparent and hidden realities and lights which occurred during the birth of the Beloved Prophet ﷺ kept everyone astonished and amazed and have been described in the books of Hadith.

Among the distinctive occurrences which <Imam> Muhammad bin Ishaq has described at the birth of the Beloved Prophet ﷺ are:

- He was born circumcised with his umbilical cord detached from his mother.

³⁴. Sahih Bukhari, *Kitab ul Ayman wan Nuzur*, Bab. ‘*Kayfa Kana Yamin un Nabi ﷺ*’, Hadith. 6139; & Sahih Muslim, *Kitab ul Fitn wa Ashrat us Sa’ah*, Bab. ‘*Li Taqum us Sa’ah Hatta Yamru Rajul...?*’, Hadith. 5196.

- And soon after his birth he fell down into prostration before Allah Almighty ﷺ!
- As per the custom of Makkah at that time, few women covered him with an earthen pot but the pot overturned and they saw that the Prophet's ﷺ eyes were open and he is staring at the sky.

The women informed about these events to his grandfather <Sayyiduna> Abdul Mutallib bin Hashim ﷺ, as his father had already passed away while he was still in his mother's womb. Then, <Sayyiduna> Abdul Mutallib ﷺ ordered the women: "Safeguard and take care of this new born baby, as I expect that he will have great dignity, honour and luck."

<Sayyiduna> Abdul Mutallib ﷺ performed the 'Aqiqah' of the Beloved Prophet ﷺ on the seventh day after his birth and invited the people of Quraysh. After the feast, the Quraysh asked <Sayyiduna> Abdul Mutalib ﷺ as to what name he has chosen for the new born boy? He replied: "I have named him 'MUHAMMAD'." People asked him as to why he ignored names from his family for this new born baby? <Sayyiduna> Abdul Mutallib ﷺ said: "I wish that Allah Almighty ﷻ Praises this boy in the Skies and the Creations of Allah ﷻ Praise him on the Earth!"

The scholars say that Allah Almighty ﷻ had inspired <Sayyiduna> Abdul Mutallib ﷺ to choose the name 'MUHAMMAD' for the Beloved Prophet ﷺ since this name is a combination of all attributes that are worthy of praise, and that his noble name be according to his lofty character and noble attributes.

As his <the Prophet's ﷺ> uncle, Abu Talib said.

وَشَقَّ لَهُ مِنْ اسْمِهِ لِيَجْلَهُ * فَذُو الْعَرْشِ مَحْمُودٌ وَهَذَا مُحَمَّدٌ

"Allah Almighty ﷻ, in order to honour the Beloved Prophet ﷺ with dignity and piety, has named the Prophet's ﷺ name as per His name. And that, Allah—the owner of Arsh is 'Mahmud' and the Beloved Prophet ﷺ is 'MUHAMMAD'!"

A Hadith of Imam Zuhri is narrated in Sahih Bukhari and Sahih Muslim by Sayyiduna Muhammad bin Muta`m bin Jubayr ﷺ, who narrated from his father that: I have heard the Prophet ﷺ saying that: "I have many names. I am 'MUHAMMAD', I am 'Ahmad', I am 'Mahi', through me Allah Almighty ﷻ will abolish 'Kufr', I am 'Hashir' as people will be gathered on my feet and that I am 'Aqib' as there is no Prophet after me!" ³⁵

It is in Sahih Bukhari and Sahih Muslim, narrated by Sayyiduna Abu Hurayrah ﷺ that the Beloved Prophet ﷺ said: "Name your children upon my name, but do not adopt my title." ³⁶

It is narrated in Jami' Tirmidhi that the Beloved Prophet ﷺ said: "Do not combine my name and title. I am 'Abul Qasim', Allah Almighty ﷻ gives and I distribute!" ³⁷

³⁵. Sahih Bukhari, Kitab ul Mana'iq, Bab: 'Majaa fi Asma in Nabi ﷺ', Hadith. 3268; & Kitab ut Tafsir, Bab: 'Qawlahu Ta'ala Min ba'adi Ismuhu Ahmad', Hadith. 4517; & Sahih Muslim, Kitab ul Fazail, Bab: 'Fi Asma-ih', Hadith. 4343; & Jami' Tirmizi, Kitab ul Adab, Bab: 'Maja' fi Asma in Nabi ﷺ', Hadith. 2766; & Muwatta Imam Malik, Bab: 'Asma in Nabi ﷺ'; & Musnad Ahmad, 4:80-84; & Bayhaqi, Dalail un Nabuwah, 1:252-253; & Musnad Darimi, Kitab ur Riqaq, Bab: 'Fi Asma in Nabi ﷺ'.

³⁶. Sahih Bukhari, Kitab ul Ilm, Bab: 'Ismua man Kadhaba alan Nabi ﷺ', Hadith.107; & Kitab ul Mana'iq, Bab: 'Kunyat un Nabi ﷺ', Hadith. 3274- 3275; & Kitab ul Adab, Bab: 'Qawl un Nabi ﷺ Tasammu bi Ismi...', Hadith. 5719, narrated from Sayyiduna Jabir ﷺ; & Sahih Muslim, Kitab ul Adab, Hadith. 3974, 3976, 3978, 3981; & Sunan Ibn Majah, Kitab ul Adab, Hadith. 3725, 3726, 3727; & Dalail un Nabuwah, 1:162.

Imam Ahmad narrated from Sayyiduna Anas ؓ who said:

“When Ibrahim bin Maria was born, Jibrail ؑ came to the Beloved Prophet ﷺ and said: “Peace and Blessings be upon You! Ya Aba Ibrahim!”³⁸

Fostering of the Beloved Prophet ﷺ

The first woman to foster the Beloved Prophet ﷺ was the slave girl of Abu Lahab – Sayyidah Suwayba ؓ. She was the one who had brought the Glad-tidings of the Prophet’s ﷺ Birth to Abu Lahab and was freed by him as a reward.

This was the reason that after the death of Abu Lahab, <Sayyiduna> Abbas bin Abdul Mutallib ؓ saw Abu Lahab in his dream in a very bad condition and asked him what did he reap?

Abu Lahab replied: “After getting separated from you I have received nothing except water which flows from this finger of mine with which I had freed Suwayba and he pointed to his finger!”³⁹

³⁷. The author- Imam Ibn Kathir has referenced this to Imam Tirmizi, but I did not get this Hadith in Jami’ Tirmizi with these words. This Hadith is also reported by Imam Bayhaqi in Dalail un Nabuwah, 1:163.

³⁸. The Author- Imam Ibn Kathir has given reference of the Imam Ahmad, but I did not get this Hadith in his Musnad Ahmad. It is also reported by Imam Hakim on the authority of Sayyiduna Anas bin Malik ؓ in Al Mustadrak, 2:604.

³⁹. Imam Bukhari says: “Sayyiduna Urwah bin Zubayr ؓ narrates that Suwayba was a slave-girl of Abu Lahab who was freed by him; and she fed her milk to the Prophet ﷺ. When Abu Lahab died, one of his family members saw him in dream in a very bad state and asked: “What did you reap after your death?” Abu Lahab replied: “After leaving you I did not get anything good, except that I get to drink from my finger which I used to free Suwayba!” Sahih Bukhari, Kitab un Nikah, Bab: ‘Yahramu min ar Rida’a ma Yahramu minan Nasab’, Hadith. 4711;

When Suwayba ؓ, the slave girl of Abu Lahab fostered the Beloved Prophet ﷺ with her milk, it benefited Abu Lahab and due to which he was provided with water after his death despite of the fact that Abu Lahab is the same person who has been condemned by an entire Surah of the Holy Quran.

Sayyiduna Suhayli ؓ and others have reported that Abu Lahab told his brother Sayyiduna Abbas bin Abdul Mutallib ؓ in his dream that: “Every Monday my punishment is reduced.”⁴⁰

Scholars have reasoned out the reduction in the punishment of Abu Lahab as follows: “He had freed Suwayba ؓ the very moment she had given him the Glad-tidings of the Birth {‘Milad’} of the Beloved Prophet ﷺ. Therefore, every time this moment arrives his punishment is reduced!”

The Beloved Prophet ﷺ said: “Suwayba has fostered me and Abu Salma, therefore do not offer your daughters and sisters to me for marriage.”⁴¹

It is narrated in Sahih Bukhari from Sayyiduna Urwah ؓ who said: “Suwayba ؓ was slave girl of Abu Lahab who was freed by him; therefore she fostered the Beloved Prophet ﷺ with her milk.”⁴²

Imam Ibn Hajr Asqalani states in the explanation of this Hadith that: “Sayyiduna Abbas ؓ saw Abu Lahab in his dream and Abu Lahab told him: “After leaving you I did not get any relief except that every Monday my punishment is reduced!” Sayyiduna Abbas ؓ said: “This is because the Holy Prophet ﷺ was born on this day and Suwayba had given the good news to Abu Lahab and then she was freed by him!” Refer: Fath ul Bari Sharh Sahih Bukhari, 1st Edition, Bulaq, Egypt, 1301 A.H, 9:124.

⁴⁰. This narration of Suhayli has been mentioned in footnote 39 with reference to Imam Ibn Hajr’s Fath ul Bari.

⁴¹. Sahih Bukhari, Kitab un Nikah, Bab: ‘Yahramu minar Rida’a ma Yahramu minan Nasab’, Hadith. 4711; & Sahih Muslim, Kitab ur Rida’a, Hadith. 2626.

⁴². Sahih Bukhari, refer footnote 39.

Sayyidah Halima Sa'diya's ﷺ Fostering of the Beloved Prophet ﷺ

Imam Ibn Ishaq narrated from Jahim Ibn Abu Jahim who narrated from a person who heard Sayyiduna Abdullah bin Ja'far ﷺ saying:

“The narrator has described about Halima bint Abu Zuyaib and a group of other women who came to Makkah. These women used to visit Makkah each year in search of babies who were in need of breast feeding as the people of Makkah used to send their babies with rural women so that they can be fostered and brought up in more natural environment and healthy weather and for the people of Makkah, the area of Banu Sa`ad was the most preferable place.”

Sayyidah Halima ﷺ states: “There was no woman in our group who was given the offer to foster the Beloved Prophet but they all rejected because of the reason that he was an orphan. Actually, we used to expect good returns from the father of the baby whom we used to foster. When I did not get any other baby to foster, I decided to take the Beloved Prophet ﷺ with me and brought him near my camel. I realized that milk started flowing in my breasts and I fed the Beloved Prophet ﷺ until his thirst was quenched, and then I fed his foster brother as well until he was also satisfied. When my husband went near our weak and old She-camel, he saw that it has got enough milk in its udders, looking at this, my husband exclaimed: “O Halima! By Allah! You have a noble and dignified baby with you!”

Sayyidah Halima ﷺ states: “We all started returning towards our village and realized that our Donkey was running very fast whereas it was very weak and could not run properly before and the other women travelling started praising Me <i.e. Sayyidah Halima ﷺ> saying she has become a dignified women now.”

Sayyidah Halima ﷺ further narrates that: “We finally reached the area of Banu Sa`ad and I had not seen any land more barren than it from amongst the Lands of Allah Almighty ﷻ. However, when my goats used to go for grazing they would return with their stomach full in the evening, and we would get enough milk from them. Contrary to this, our neighbours couldn't even milk a drop from their goats which used to return hungry in the evenings.

And they used to say to their shepherds, “Woe to You! See how the cattle of the daughter of Abu Zuwayb <Sayyidah Halima>, graze well, graze our cattle along with the cattle of Halima.” The shepherds started grazing their cattle along with our cattle but still their cattle would return hungry without a drop of milk in their udders and our cattle would return fully satisfied and with udders full of milk and we used to milk them as much as we could.

Allah Almighty ﷻ kept showing us his <the Prophet's> Blessings {‘Barakah’} and two years passed in this way. The Beloved Prophet ﷺ was growing very fast as compared to other children of his age and was very healthy and strong even at the age of two. Then, we took the Beloved Prophet ﷺ to his mother and took her permission to bring him back with us for few more months.”

“Once, when the Beloved Prophet ﷺ was playing with his foster brother behind our house with lambs, his foster brother came running to us and said: “Two men in white dress came to the Qurayshi brother, they made him lie down and have cut open his stomach!”

Sayyidah Halima ﷺ further narrates that: “Hearing this, I and my husband rushed to the Beloved Prophet ﷺ and saw him standing with his face pale. My husband embraced him and asked: “What happened to my son?” Upon this, the Beloved Prophet ﷺ replied: “Two men in white dress came to me,

and made me lie down. Then they cut opened my stomach and took out something from inside and threw it away and brought my stomach to its original form.” We heard this and brought him back home. My husband said. “O Halima! I am afraid that this child of mine has been affected by some evil force. Let us go and return him to his family.”

“We took the Beloved Prophet ﷺ back to his mother. She <Sayyidah Aminah ؓ> asked. “Why have you brought him back when you were so eager to keep him.” We replied. “We are afraid that some evil may befall him, and were worried that calamities may affect him. Therefore, we brought him back.” Sayyidah Aminah ؓ then enquired. “What is the real matter? Please reveal the truth.” And when she insisted, we narrated the entire episode which occurred with her beloved son. After listening to this she replied. “You became frightened by the Satan as regards to my son? By Allah Almighty! Indeed the Satan cannot reach my son! This son of mine is very special! If you say, I may narrate about him. And we replied saying. “Please do inform us!”

Sayyidah Aminah ؓ said.

“When I conceived the Beloved Prophet ﷺ, my pregnancy was extremely light weight, and no pregnancy can be so light. And when I was pregnant with him, I was shown in a dream, as if Light originated from me which illuminated the palaces of Syria. And at the time of his Birth, he was born as no other child can be born in such a way. He took the support of his own hands and had lifted his head to the sky. Therefore, you leave him on his own!”⁴³

It is mentioned in Sahih Muslim that.

⁴³. *Sirat Ibn Hisham*, 1.162-165; & *Tarikh Tabari*, 2.158-160.

“The Beloved Prophet ﷺ was playing with children <in his childhood>, Jibrail ؑ came to him and made him lie down on his back and cut opened his chest, and took out his heart. Then from his heart, Jibrail ؑ separated a small clot of blood and said this part belongs to Satan, his heart was then placed in a golden plate and was washed with Zamzam water and it was restored back on its original place. The children came running to his foster mother and said that Muhammad has been killed. When people came to him they saw that he has become pale.”⁴⁴

Sayyiduna Anas ؓ narrates that he used to observe the marks of the stitching on the Beloved Prophet’s ﷺ chest.”

It is mentioned by Imam Bukhari, Imam Muslim and others that Sayyiduna Anas ؓ, Sayyiduna Abu Zar ؓ and Sayyiduna Malik bin Sa’sa’ ؓ have narrated a Hadith on the topic of ‘Isra’ and ‘Mairaj’ and have described that even during the night of ‘Mairaj’, the chest of the Beloved Prophet ﷺ was cut open, may Allah’s ﷻ Mercy and Blessings be upon him.”⁴⁵

Thus, the fostering of the Beloved Prophet ﷺ by the women of Banu Sa’ad became a means of blessings and grace for them and other tribes. And particularly when the battle of Hunayn took place, the women of Banu Sa’ad became the prisoners of war along with other prisoners and pleaded for Mercy from the Beloved Prophet ﷺ asked for favour in return for fostering the Beloved Prophet ﷺ. So, the Beloved Prophet ﷺ demonstrated an act of great generosity and mercy upon the Banu Sa’ad.

⁴⁴. *Sahih Muslim, Kitab ul Iman, Bab. ‘Al Isra’, Hadith. 236; & Musnad Ahmad, ‘Baqi Musnad ul Muktakhirin’, Hadith.12084,13555, 3.121, 149; & Bayhaqi, Dalail un Nabuwah, 1.147; & Ibn Hibban, Al Ihsan, 8. 82.*

⁴⁵. *Sahih Muslim, Kitab ul Iman, Bab. ‘Al Isra’, Hadith. 237- 238.*

And when the people of Banu Sa`ad entered the fold of Islam, one of them said to the Beloved Prophet ﷺ. “We are related and associated with you, and O Rasul-Allah! And the difficult situation which we are facing is not hidden from you, therefore, we request you to have mercy on us.”

The spokesperson of Banu Sa`ad – Zuhayr bin Suru stood up and said: “O Rasul-Allah! There are aunts and women who fostered you amongst the prisoners of War, the ones who were responsible for your upbringing during your infancy. If we had fostered Harith bin Abi Shamar or Nu`man bin Manzar and would have faced a similar situation with them, as we are facing with you, we would have expected benefits and mercy from them and that you are better in dealings and guardianship than these men! Then he recited the following poem: *<in which he requested the Beloved Prophet ﷺ for mercy and described the upbringing and fostering of the Beloved Prophet ﷺ by his tribe>*

أمنن علينا رسول الله في كرم * فانك المرء نرجوه ونذخر
أمنن على بيضة قد عاقها قدر * ممزق شملها في دهرها خير
أبقت لنا الدهر هتافا على حزن * على قلوبهم الغمء و الغمر
إن لم تداركها نعمى تنشرها * يا أرجح الناس حلما حين تختبر
أمنن على نسوة كانت ترضعنا * إذ فوك يملأه من محضها درر
أمنن على نسوة كانت ترضعنا * وإذ يزينكما تأتي وهاتذر
لا تجعلنا كمن شالته نعامتهم * و استبق منا فإننا معشر زهر
إننا لنشكر للنعمى إذ ا كهرت * و عندنا بعد هذا اليوم مدخر
فألبس العفو من قد كانت ترضعه * من أمهاتك إن العفو مشتمر
وإننا نؤمل عفوامن تلبسه * هذى البرية إذ تعفو و تنتصر
فأعفوا عما الله عما أنت راهبه * يوم القيامة اذ يهدى لك الغفر

When the Beloved Prophet ﷺ heard these submissions, he ﷺ said: “Whatever is my share and share of Banu Hashim in this wealth *<war booty>*,

it belongs to you and Allah Almighty ﷻ!” And the Believers *<amongst them>* in return shouted: “Whatever is our share, it belongs to Allah Almighty and His Messenger!”

Many Scholars of ‘Sirah’ have written that: “The number of prisoners from Banu Sa`ad were about six thousand!”

Abul Hasan Farasi Laghawi says that: “The amount of wealth which was returned back to Banu Sa`ad was worth about Fifty Crore Dirhams!”

Physical Attributes & the Noble Character of the Beloved Prophet ﷺ

The Beloved Prophet ﷺ had moderate height, was neither very tall nor very short; his complexion was neither very fair nor very whitish; his hair were neither very curly nor very straight. When he passed away from this world, his age had crossed sixty. And there were not even Twenty white hair in his head and beard! ⁴⁶

⁴⁶. Imam Muslim narrated in his Sahih from Sayyiduna Anas bin Malik ؓ that: “The Beloved Prophet ﷺ was neither very tall nor very short, he was neither very fair nor very whitish in complexion, his hair were neither very curly nor very straight, Allah Almighty declared his Prophet-hood at the age of forty. He stayed in Makkah for ten years, he departed from this mortal world when he started the age of sixty and at that time he had less than twenty grey hairs in his head and beard.” Sahih Muslim, Kitab ul Fazail, Bab. ‘Sifat un Nabi ﷺ wa Mabu thawu wa Sinahu’, Hadith. 4330; & For further details refer Bayhaqi, Dalail un Nabuwah, 1:203.

Sayyiduna Bara bin Azib ؓ narrates that: “The Beloved Prophet ﷺ was of modest height, his upper back was broad, he was the most beautiful among the people, his holy hair locks used to reach till his ears and he was wearing red dress, I have not seen anyone more beautiful than him.” Refer Sahih Bukhari, Kitab ul Manaqib, Bab. ‘Sifat un Nabi ﷺ’, Hadith. 3287; & Sahih Muslim, Kitab ul Fazail, Bab. ‘Sifat un Nabi ﷺ’, Hadith. 4308; & Bayhaqi, Dalail un Nabuwah, 1:240.

The Beloved Prophet ﷺ had a comparatively large head; a round face; black eyes; long eye brows; soft cheeks and comparatively large mouth. His face used to glitter like a full moon and he had a dense beard.

The Seal of Prophet-hood was between his shoulders as if it was a buttoned buckle. There was a fair distance between his shoulders, to which his hair used to reach; and sometimes when his hair would be short, it would reach till the middle of his ears. He used to straighten his hair lock first and then used to create a rift between them. His shoulders, arms and upper chest had hair. He had long hands, broad palms and feet, comparatively fat fingers; while his chest and stomach were aligned. His open body parts used to glitter and shine. He had very little flesh on hips. When he used to walk, he used to lean forward as if he is coming downhill or as if the earth has been folded up for him.

It is narrated by Sayyiduna Abu Hurayrah ؓ that.

“We used to struggle to walk along with the Beloved Prophet ﷺ and he used to walk comfortably without any concern.”⁴⁷

The Beloved Prophet ﷺ used to wear cloths which would cover his entire body. He liked wearing Shirt, trouser and woollen or Yemeni shawl. Sometimes, he would wear a ‘Jhubbah’ {Long Overcoat} which would have tight sleeves. He used to wear ‘Amama’ {Turban} with loose ends that could also cover half of his face. He would also use Shawl and ‘Tehband’ {A long

⁴⁷. I have not seen anything more beautiful than the Beloved Prophet ﷺ, it was as if the sun is revolving in his face, and I have not seen anyone walking faster than the Beloved Prophet ﷺ as if the earth has been folded underneath him and we used to struggle to be along with him.” Jami’ Tirmizi, Kitab ul Manaqib, Bab. ‘Sifat un Nabi ﷺ’, Hadith. 3581; & Musnad Ahmad, Hadith. 8249, 8586, 2:350, 380.

clothed wrapped below the waist until the ankles}. He never rejected any ‘Halal’ food and never used to feel shy for food and cloths.

The Beloved Prophet ﷺ was always very brave and soft spoken. None was equal to him in generosity nor was anyone more strong hearted than him in matters of Truth. His noble Companions used to say: “Whenever war would be at its peak, we would take shelter of the Beloved Prophet!”⁴⁸

During the Battle of Hunayn, the companions of the Beloved Prophet ﷺ dispersed and retreated, only about 100 companions were left behind with him. The enemy fighters were in thousands with full arms, arrows and swords. Despite this situation, the Beloved Prophet ﷺ used to take his mule towards the enemy lines and would proclaim his name, and would say:

أنا النبي لا كذب * أنا ابن عبد المطلب

“I am the Prophet and this is not false and I am the son of Abdul Muttalib.”

This was due to the fact that the Beloved Prophet ﷺ had complete faith and confidence in Allah Almighty ﷻ and of His Promised Help and its accomplishment towards him and had ultimate faith on the Victory of the word of Truth.

And Indeed Muslims were helped by Allah Almighty ﷻ, the enemy army was crushed and were brought as prisoners along with their children. And the noble Companions <who had retreated> returned at a time when the enemies were brought as prisoners with their hands and feet cuffed in chains before the Beloved Prophet ﷺ.

⁴⁸. Imam Ahmad bin Hanbal narrated from Sayyiduna Ali bin Abu Talib ؓ that: “On the day of Badr, we defended the Beloved Prophet ﷺ against the polytheist enemies and yet he was the strongest amongst all.” Musnad Ahmad, ‘Musnad al Ashrat ul Mubasshirin bil Jannah’, Hadith. 991, 1:86.

The generosity of the Beloved Prophet ﷺ was such that he would never say no to any seeker! Whatever he acquired, he never used to accumulate or save it, and even in times of need, he preferred giving to others over himself.

Sayyidah Ayesha ؓ was asked about the character of the Beloved Prophet ﷺ and she replied: “His character was nothing but the Holy Quran!”⁴⁹

Many scholars described the meaning of this as: “Whatever has been commanded in the Holy Quran, the Beloved Prophet ﷺ would do accordingly and whatever has been prohibited in the Holy Quran, the Beloved Prophet ﷺ would refrain or stay away from it. Whatever has been recommended / advised, he would lead in doing that and whatever has been prohibited, he would stay away from it more than anyone else.”

Allah Almighty ﷻ says in Holy Quran.

مَنْ وَالْقَلَمِ وَمَا يَسْطُرُونَ * مَا أَنْتَ بِنِعْمَةٍ رَبِّكَ بِمَجْنُونٍ * وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ * وَإِنَّكَ لَعَلَىٰ
خُلُقٍ عَظِيمٍ ﴿١﴾

“Noon {Only Allah ﷻ and the Messenger ﷺ know the real meaning}. By the pen and by that (subject) which (the angels) write down. (O Esteemed Beloved!) By the Grace of your Lord you are not (at all) insane, and assuredly for you there is a reward that will never end, and assuredly you are placed high on the Most Glorious and Exalted (seat of) Character (i.e. adorned with the Quranic morality and endowed with the character traits of Allah Almighty ﷻ).”

{Surah Qalam. 1-4}

Many scholars of previous centuries have said that this means: “The Beloved Prophet ﷺ is upon the most superior Religion {‘Deen’}!”

Sayyiduna Abdullah bin Salam ؓ says:

“When the Beloved Prophet ﷺ came to Madinah, I was among those who maintained distance from him. But when I saw his holy face, I realized that it cannot be of a liar and the first words which I heard from the Beloved Prophet ﷺ were:

“O people! Spread the passing of Greetings to each other; feed people, be compassionate to others; and when the people sleep at night, offer your <voluntary> prayers such that you may peacefully enter the heavens.”⁵⁰

The Beloved Prophet ﷺ had noble attributes and character from the time of his birth to the declaration of his Prophet-hood and until his demise. Such as: Truthfulness; Safeguarding the wealth entrusted to him; Charitable; Merciful; the one with Highest Piety; Benevolent; Brave; excessive Worshiper at nights; Obedience to Allah Almighty ﷻ in every situation and at all circumstances; Abundant Knowledge; Exemplary Oration; being Absolute well-wisher of others; Lovely towards all; Affectionate; Helping the Needy; Sympathetic towards everyone, especially Orphans, Widows and the Helpless, etc!

Apart from this, he had an attractive and charming appearance, most beautiful and heart rendering looks, and he was from the most respectful and noble lineage amongst his people, the lineage that was the most superior on earth due to its association with the Holy City and its dwelling.

Allah Almighty ﷻ said:

“Allah Almighty ﷻ knows best where to keep His Prophet-hood.”

The Beloved Prophet ﷺ said:

“Allah Almighty ﷻ chose Ismail ؑ from the children of Ibrahim ؑ, chose ‘Banu Kinana’ from ‘Banu Ismail’, chose ‘Quraysh’ from ‘Banu

⁴⁹. Sahih Muslim, Kitab us Salat il Musafirin, Bab. ‘Jami’ Salat il Layl’, Hadith. 1233.

⁵⁰. ‘Jami’ Tirmizi, Kitab Sifat ul Qiyamah, Bab. ‘Maja’ fi Sifat ul Awani...’, Hadith. 2409.

Kinana’, chose ‘Banu Hashim’ from ‘Quraysh’ and chose me from ‘Banu Hashim’.”⁵¹

Imam Hakim narrated in his ‘Mustadrak’ through his chain of narrators from Sayyiduna Abdullah bin Umar رضي الله عنه that:

“Allah Almighty ﷻ created seven skies and chose the highest sky, and then inhibited His chosen creations in it as He Wished. Then He created all creations, and chose ‘Banu Adam’, and chose ‘Arabs’ from ‘Banu Adam’, chose ‘Muzar’ from ‘Arabs’, chose ‘Quraysh’ from ‘Muzar’, chose ‘Banu Hashim’ from ‘Quraysh’ and chose me from ‘Banu Hashim’. Indeed! I am the Chosen amongst the Chosen ones! Therefore, those who love Arabs love them due to their love towards me, and those who hate Arabs hate them due to hatred towards me!”

Imam Hakim narrated through his chain of narrators from Sayyidah Ayesha رضي الله عنها that the Beloved Prophet ﷺ said:

“Jibraail عليه السلام told me: “I have searched the entire Earth from east to west, but found none as supreme as the Beloved Prophet ﷺ. And I have searched the entire Earth from east to west but could not find a family or lineage more superior than the ‘Banu Hashim’!”

Imam Hafiz Bayhaqi said:

“The former Hadith of Sayyiduna Wathila bin al Asqa’a رضي الله عنه is a supplementary proof of these narrations.”

The uncle of the Beloved Prophet ﷺ – Abu Talib who in-spite of following his old religion; used to defend and support him. Ibn Ishaq has reported some couplets <of Praise> said by him, a part of these couplets are as follows:

إذا اجتمعت يوماً فريش لمؤخر * فعبد مناف سرها و صميمها
فإن حصلت أشراف عبد منافها * فهي هاشم أشرافها وقديمها
وإن فخرت يوماً فإن محمداً * هو المصطفى من سرها و كرمها

<“If the people of Quraysh gather to feel proud of themselves, then they will be proud of ‘Banu Abdul Munaf’, because they are the true representatives of ‘Quraysh’, and if you see in ‘Banu Abdul Munaf’ you will find ‘Banu Hashim’ to be the most noble and respectful. And if ‘Banu Hashim’ has to be proud, then for them, there is the noble personality of Muhammad ﷺ, who is the chosen one from ‘Banu Hashim’, the most pious among them and representative of all their noble attributes.”>

Sayyiduna Abbas bin Abdul Mutallib رضي الله عنه said, and in another narration, it is reported from Sayyiduna Abbas Ibn Mirdas Sulami رضي الله عنه that:

من قبلها طبت في الظلال و في * مستودع حيث ينصفه الورع
ثم هبطت البلاد لا بشر أن * ته و لا مضغة و لا علق
بل نطفة تركب السفين و قد * ألجم نسرا و أهل العرق
حتى احتوى ببيتك المنهيم من * خذنه علياء تحتها النطق
وأنت لما ولدت أشرفته ال * ارض و خاء ته بنورك الأفق
فمن في ذلك الضيا و في ال * نور وسبل الرشاد نحترق



⁵¹. Jami’ Tirmizi, Kitab ul Manaqib, Bab. ‘Fazl un Nabi ﷺ’, Hadith: 3538; & Sahih Muslim, Kitab ul Fazail, Hadith: 4221; for further details refer: ‘Al Ihsan bi Tartib Sahih Ibn Hibban, 8:81.

AlHamdu Lillah!

This Mawlid ends with the Help of Allah Almighty ﷻ and with His guidance. Its script was completed on the 3rd of Muharram ul Haram 786 Hijri. All Praise belongs to Allah Almighty ﷻ and Salutations and Peace be upon our Leader- Muhammad ﷺ and upon his Companions till the Day of Judgement.

حسبنا الله و نعم الوكيل و لا حول و لا قوة الا بالله العلي العظيم

The writer of this manuscript, the one in need of the Lord's Mercy is Muslim bin Muhammad bin Maymun bin Al Hanbali. May Allah Almighty ﷻ

pardon all his sins and that of all Muslims!

AlHamdu Lillahi Rabb il Alamin!



Translated into English by the Humble Servant {‘Abd’} of Allah Almighty ﷻ
- and the Follower {‘Ummati’} of ‘Muhammad Al Mustafa ﷺ’ ---

Faquir al Quadri Basharith Ali Siddiqui Matrudi Hanafi Ashrafi Hyderabad, in Safar 1433 A.H / January 2012 C.E in the blessed city of Jeddah, Hijaz; through the Blessings of Ashraf ul Murshidin Shaykh ul Islam wal Muslimin Rayis ul Muhaqqiqin Sayyid Muhammad Madani Ashrafi Jilani Kichochovi.

THE  END


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