

The Beauteous Fragrances of Celebrating the Birth of Prophet Muḥammad  
صلی اللہ علیہ وسلم *Milad An-Nabiyy* An Iridescence of Bliss

**The Beauteous  
Fragrances  
Of Celebrating the Birth  
of Prophet Muḥammad**  
صلی اللہ علیہ وسلم

***Milad An-Nabiyy***  
**An Iridescence of Bliss**  
Selected and Translated by Riad Nachef

The Beauteous Fragrances of Celebrating the Birth of Prophet Muḥammad  
صلى الله عليه وسلم *Milad An-Nabiyy* An Iridescence of Bliss

First Edition February 2001

Printed and Distributed by Riad Nachef

## FOREWORD

This compilation that I called "The Beauteous Fragrances of Celebrating the Birth of Prophet Muḥammad صلى الله عليه وسلم *Milād An-Nabiyy An Iridescence of Bliss*" is a humble selection from the writings and sayings of some of the great scholars of the People of Truth, *Ahlu-Sunnah wal-Jama'ah*, among the *Ash'ariyy*s and the *Maturidiyy*s, and is primarily based on the work of His Eminence, *Shaykh ^Abdullah al-Harariyy* entitled:

### **Ar-Rawa'ih Az-Zakiyyah Fi Mawlid Khayr al-Bariyyah (The Beauteous Fragrances of Celebrating the Birth of the Best of the Creations)**

Most Muslims today are *Ash'ariyy*s who are the followers of *Imam Abu Al-Hasan Al-Ash'ariyy* and they are of the *Shafi'yy* school of thought. A significant number of Muslims are *Maturidiyy*s who are the followers of *Imam Abu Mansur Al-Maturidiyy* and they are of the *Hanafiyy* school of thought. Both schools reflect the one and same creed of *Ahlu-Sunnah wal-Jama'ah*.

Sine 1150 years the astute scholars and knights of knowledge of the People of Truth, *Ahlu-Sunnah wal-Jama'ah*, have been among the *Ash'ariyy*s, primarily, and the *Maturidiyy*s.

The purpose of selecting and translating this work is to highlight to the English reader the scholars' support for the practice of celebrating the birth of the Prophet, their reasons for judging it as a good and rewardable innovation, and that they are the authority upon which Muslims at large--in the East and the West--rely in implementing this honorable practice.

Contrary to the vast majority of Muslims, scholars and laypeople alike, the *Wahhabi* faction—just a handful of 1.5M supporters among 1.3B Muslims worldwide-- deem such honorable practice as devious and grounds for

The Beauteous Fragrances of Celebrating the Birth of Prophet Muḥammad  
صلى الله عليه وسلم *Milad An-Nabiyy* An Iridescence of Bliss

blasphemy. Yet the Wahhābīes have no way of attempting to transmit the knowledge of the religion except through the narrations and reports of the *Ashʿariyy* and the *Maturidiyy* scholars.

[www.aicp.org/IslamicInformation/English/TheAshariyy.htm](http://www.aicp.org/IslamicInformation/English/TheAshariyy.htm)

Riad Nachef

## TABLE OF CONTENTS

	PAGE
Forward.....	3
Table of Contents.....	5
INTRODUCTION .....	6
Innovations: Meaning and Judgment .....	12
Examples of Good Innovations .....	17
Examples of Bad Innovations Related to the Creed ...	23
Examples of Bad Innovations Related to the Practice	24
<i>Hadiths</i> Mentioning Innovation ( <i>Bid'ah</i> ) And Their Meanings .....	26
Celebrating the <i>Mawlid</i> And the Proof of its Permissibility .....	29
Verses of the <i>Qur'an</i> that Honor Prophet <i>Muḥammad</i>	35
The Honorable Genealogy of the Prophet .....	38
Aminah's Pregnancy with Prophet <i>Muḥammad</i> .....	40
The Honorable Birth of the Prophet .....	41
The Signs that Accompanied the Prophet's Birth.....	44
The Time and Place of the Prophet's Birth .....	46
The Names and Distinguished Epithets of the Prophet	47
The Story of the Nursing of the Prophet And the Splitting Open of His Chest.....	50
A Glance at the Prophet's Genuine Attributes, Honorable Merits, and Pure Manners .....	55
Warning Against Some Works Authored In the Name of the <i>Mawlid</i> (For the Misguidance Contained Therein) .....	60
SUPPLICATION.....	67
ENDNOTES .....	68

## INTRODUCTION

I begin with the name of *Allāh*, the Lord of the Worlds. I praise Him and I seek His generosity and forgiveness. I humbly ask Him to raise the rank of Prophet *Muḥammad* and protect his nation from what he feared for them. I profess that no one is God except *Allāh*, and I reaffirm my belief about *Allāh* as beautifully stated by the famous *Shāfiʿiyy* scholar, *Shaykh Fakhrud-Dīn Ibn ʿAsākir*, who died in 620 AH:

*Allāh* is the only God in His Dominion. He created the entire world, the upper and lower, the *ʿArsh* and *Kursiyy*, the heavens and earth, and what is in them and in between them.

All the creation is subjugated by His Power. No speck moves except by His will.

He has no manager for the creation with Him, and has no partner in Dominion.

He is attributed with Life and His Existence does not come to an end (*al-Qayyūm*). He is not seized by somnolence or sleep.

He is the One Who knows about the unforeseen and what is evidenced by His creation. Nothing on earth or in heaven is hidden from Him. He knows what is on land and in the sea. Not a leaf does fall but He knows about it. There is no grain in the darkness of earth, or anything that is moist or dry except which is inscribed in a clear Book. His Knowledge encompasses

everything. He knows the count of all things.

He does whatever He wills. He has the power to do whatever He wills.

To Him is the Dominion and He needs none; To Him belong the Glory and Everlastingness. To Him are the Ruling and the Creating (*al-Qada'*). He has the Names of Perfection. No one hinders what He decreed. No one prevents what He gives. He does in His dominion whatever He wills. He rules His creation with whatever He wills.

He does not hope for reward and does not fear punishment. There is no right on Him that is binding, and no one exercises rule over Him.

Every endowment from Him is due to His Generosity and every punishment from Him is just. He is not questioned about what He does, but they are questioned.

He existed before the creation. He is not attributed with a before or an after, an above or a below, a right or a left, an in front of or a behind, a whole or a part.

It must not be said: When was He? Or Where was He? Or How is He? He exists without a place. He created the universe and willed for the existence of time. He is not bound to time and is not designated with place.

His management of one matter does not distract Him from another. Delusions do not apply to Him, and He is not encompassed by the mind. He is not conceivable in the mind. He is not imagined in the self nor

pictured in delusions. He is not grasped  
with delusions or thoughts.

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}

This *ayah* means: [Absolutely nothing is  
like Him and He is attributed with Hearing  
and Sight.]

I profess that *Muḥammad* is the slave and  
messenger of *Allah* and I confirm my conviction about  
*Muḥammad* and the prophets before him, may *Allah* raise  
their ranks, as profoundly elucidated in the *Mutamimah* of  
*Ibn Asakir*.

Know, may *Allah* be merciful to you by  
guiding you to the acceptable deeds, that  
our Master *Muhammad*, the son of  
*Abdullah*, the son of *Abdul Muttalib*, the  
son of *Hashim*, the son of *Abdu Manaf*, the  
son of *Qusayy*, the son of *Kilab*, the son of  
*Murrah*, the son of *Ka'ab*, the son of *Lu'ayy*,  
the son of *Ghalib*, the son of *Fihir*, the son of  
*Malik*, the son of *an-Nadr*, the son of  
*Kinana*, the son of *Khuzaymah*, the son of  
*Mudrikah*, the son of *Ilyas*, the son of  
*Mudar*, the son of *Nizar*, the son of *Ma'add*,  
the son of *Adnan*—is the slave of *Allah*,  
His Messenger, His Prophet, and His *Khalif*.

He is the best of the entire creation, and the  
leader of his followers who will have shining  
faces and illuminated upper arms and lower  
legs on the Day of Judgment. His Lord sent  
him to the humans and *jinn* as a luminous  
lantern—giving good tidings and warnings,  
and calling to worship *Allah* by His Will.

He received the Revelation through the  
entrusted *Jibril* who is the head of the  
honored angels. *Allah* created them from  
light. Obedience is inherent in them, and  
*Allah* gave them the strength to obey. They



do not sleep and they do not get tired. They do not eat or drink. They do not disobey *Allah*, but rather they perform all what *Allah* ordered them to do.

His Book is the Wise *Dhikr*.<sup>1</sup> His laws are straight, truthful, and easy. His nation is the best of the nations. No human has a higher status than his, and no creature can attain his status.

He is the last of the Prophets and their leader, the most knowledgeable among them and the highest in status, the most articulate and the strongest, the most beautiful, brave, courageous, and generous. He had the most signs among them and the most outstanding miracles.

All the prophets were people of merit and patience, belief and certainty, truthfulness and religiosity, chastity and impeccability, intelligence and brilliance, trustworthiness; and conveyance of the Message. The prophets were numerous—the first of them was *Adam*, peace be upon him, who was created from clay as an unimpaired human in the best of forms. After him among his progeny are: *Shith*, *Idriss*, *Nuh*, *Hud*, *Salih*, *Shu^ayb*, *Ibrahim*, *Lut*, *Isma^il*, *Ishaq*, *Ya^qub*, *Yusuf*, *Musa*, *Harun*, *Yusha^*, *Yunus*, *Ayyub*, *Dhu-I-Kifl*, *Ilyas*, *al-Yasa^*, *Dawud*, *Sulayman*, *Zakariyya*, *Yahya*, *^Isa*, *al-Khadir*, and many others.

Their religion is one—*Islam*. They are the best of *Allah*'s creations. They are alive, praying in their graves. They are *al-wasilah*, they intercede on the Day of

---

<sup>1</sup> *Dhikr* here refers to the *ayahs* of the *Qur'an*.

Judgment, and the intercession of our prophet is the greatest.

The summation of all what was mentioned is included in the *ḥadīth* of the Messenger of *Allāh*, *ṣallallāhu ^alayhi wa sallam*:

>> الإيمان أن تؤمن بالله وملائكته وكتبه  
ورسله واليوم الآخر والقدر خيره وشره <<

<<The belief is to believe in *Allāh*, His Angels, His Books, His Messengers, the Day of Judgment, and destiny—what is good and what is evil.>> This *ḥadīth* is *ṣaḥīh*, related by *Muslim*.

Without a doubt, our beloved Prophet *Muḥammad*, *ṣallallāhu ^alayhi wa sallam*, the Trustworthy, conveyed the full message from *Allāh*. He delivered to the nation what grants it success in this life and everlasting winning in the Hereafter. May *Allāh* reward him greatly for the prolific benefits he delivered to us.

Thereafter, every year when the month of *Rabiʿ al-Awwal* appears, it brings with it the fragrant tones and shades of the memory of the honorable birth of Prophet *Muḥammad*, *ṣallallāhu ^alayhi wa sallam*. The birth of the last prophet and best of all creations was a beacon of light shining in the vast desert, spreading throughout the entire world. His birth turned the sun-scorched desert into a garden that leads to Paradise, providing the world with the glittering brilliance of *Islām*. His message altered the course of the world from prevailing dungeons of ignorance into sparkling gardens of knowledge and belief. Those who followed his message were raised from the pits of sinfulness to the proud peaks of obedience. Those

who genuinely follow his message shall be bestowed with the everlasting enjoyments of Paradise.

Celebrating the birth of our Master *Muḥammad* is sound, gratifying, and rewarding practice, for it reflects our delight for the birth of the one whom *Allāh* sent as a mercy for us. Among its merits are such rewardable practices as joining with other Muslims in remembering *Allāh*, praising the Prophet and recalling the events of his honorable life story and learning rich lessons from them, feeding the poor, and reciting verses of the *Qurʾān*. In performing these and other good deeds one is hopeful to be rewarded by *Allāh*.

The reputable Muslim scholars of the East and the West regarded the practice of celebrating the *Mawlid* as honorable, good, and rewardable. Many of them authored books to praise and highlight the legitimacy of this practice.<sup>2</sup> This compilation is a humble selection from the writings and sayings of some of the great scholars of the People of Truth, *Ahlu-Sunnah wal-Jamaʿah*, among the *Ashʿariyy*s and the *Maturidiyy*s, and is primarily based on the work of his Eminence, *Shaykh ʿAbdullāh al-Harariyy* entitled: *Ar-Rawāʾih Az-Zakiyyah Fī Mawlid Khayr Al-Bariyyah* (The Beauteous Fragrances of Celebrating the Birth of the Best of the Creations). The purpose of selecting and translating this work is to highlight to the English readers the scholars' support for the practice of celebrating the birth of the Prophet and their reasons for judging it as a good and rewardable innovation.

---

<sup>2</sup>Among such works are *Al-Maqṣad Fī ʿAmal Al-Mawlid* by the *Hafidh* of *Hadīth as-Suyutiyy* and *At-Tanwīr Fī Mawlid Al-Bashīr An-Nadhīr* by *Abū al-Khattāb Ibn Dihyah*.

The Beauteous Fragrances of Celebrating the Birth of Prophet Muḥammad  
صلى الله عليه وسلم *Milad An-Nabiyy* An Iridescence of Bliss

We encourage those Muslims who celebrate the birth of the Prophet to continue their practice and to encourage others to do so. We hope to convince those who have been deluded and who are doubtful about the legitimacy of this practice, to listen to the words of the reputable scholars on this issue and to stop depriving themselves (and others) of the rewards they otherwise might earn.

## INNOVATIONS: MEANING AND JUDGMENT

According to the Arabic language, the term ‘innovation’ (*bid^ah*), refers to any newly introduced matter, one not based on a preceding example. In the religious context, the innovation (*bid^ah*) is any newly introduced matter, one neither mentioned in the *Qur’an* nor ordered by the Prophet. *Ibn ^Arabj* said: “...innovations are not dispraised due to the term “innovation” or its meaning. Rather, innovations are dispraised if they contradict the rules of the Religion and if they invite to misguidance.”

There are two categories of innovations:

1. The Innovation of Misguidance. The innovation of misguidance is the innovation which contradicts the *Qur’an* and the *Sunnah*.
2. The Innovation of Guidance. The innovation of guidance is the innovation which conforms to the *Qur’an* and the *Sunnah*.

Categorizing innovations into these two types is derived from the *hadith* of the Prophet narrated by *al-Bukhariyy* and *Muslim* in their *Sahih*s from the route of *^A’ishah* in which she said: “The Messenger of *Allah* said:

<< مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ >>

(which means) : <<The matter innovated in our Religion which does not comply with it is judged as rejected.>>” *Muslim* narrated this saying of the Prophet with the following words:

<< مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ >>

This means: <<The one who does something that does not conform to our Religion is judged as rejected.>>”

This saying of the Prophet on the one hand elucidates that it is not just any new matter in general which is judged as rejected, but rather only that new matter which does not conform to the rules of the Religion. On the other hand, it is understood if it conforms to the rules of the Religion, it is not rejected.

Likewise, the same meaning is understood from the saying of the Prophet that was narrated by *Muslim* in his *Sahih* from the route of *Jarir Ibn ^Abdullah al-Bajliyy* in which he said: “The Messenger of *Allah* said:

>> مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ  
بِهَا بَعْدَهُ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ وَمَنْ سَنَّ فِي  
الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ  
بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ <<

This means: <<The one who innovates a good innovation in *Islam* shall be rewarded for it and similarly rewarded when another imitates him in performing that deed—without the reward of the latter being decreased. And, the one who innovates a bad innovation in *Islam* will be sinful for it and will similarly bear a sin when another imitates him in that bad innovation—without any of the latter’s sin being lessened.>>”

In *Fath al-Bari*, (*Ibn Hajar’s* explanation of *al-Bukhariyy*) the *Hafidh Ibn Hajar* explained the statements of *Ibn Shihab* and *^Abdur-Rahman Ibn ^Abdul Qari* as were reported by *al-Bukhariyy* in his *Sahih*, the Chapter on *Tarawih* Prayers. *Ibn Shihab* said, “At the time of the death of the Prophet, it was not the practice of the

people.” (*Ibn Hajar* said this means the people did not pray the *Tarawih* Prayer in congregation.) *Ibn Shihab* continued to say, “The situation stayed as such during the caliphate of *Abu Bakr* and part of the caliphate of *Umar*.” *Abdur-Rahman Ibn Abd Al-Qariyyi* said, “I went out to the mosque one evening during *Ramadan* with *Umar Ibn al-Khattab*. We found the people praying as individuals and in small congregations. *Umar* said he saw it better if all the people would congregate behind one *imam*, and he congregated them behind *Ubayy Ibn Ka'b*. Then, on another evening during *Ramadan*, I went out to the mosque with *Umar* and we found the people congregating behind one *imam*. *Umar* said: ( نعم البدعة ( هذه ), and in the narration of *Al-Muwatta'* of *Imam Malik*, *Umar* said: ( نعمت البدعة هذه ).” Both narrations contain the word *bid'ah* (innovation) and mean: “Indeed this is a good innovation.”

The *Hafidh Ibn Hajar* commented on *Umar's* statement by saying, “The innovation is the matter which is done without a preceding example. Religiously it sometimes means a matter done against the *Sunnah* and as such the innovation is dispraised. However, to be more thorough, if the innovation falls under what is religiously good, then it is good. If it falls under what is religiously bad, then it is bad. Otherwise, the innovation is permissible (*mubah*). The innovation can also be classified according to the five judgments.” He means the judgments pertaining to the doings of the slave, i.e., obligatory, recommended, permissible, disliked, or forbidden.

*Al-Bukhariyy* reported in his *Sahih* the following saying of *Rifa'ah Ibn Rafi' az-Zarqiyy*:

One day we were praying behind the Prophet. When he straightened up from *ruku'* he said: سَمِعَ اللهُ لِمَنْ حَمِدَهُ (sami'Allahu liman hamidah). A man praying behind the Prophet added: رَبَّنَا وَلَكَ الْحَمْدُ (rabbanā wa lakalḥamdu ḥamdan kathīran ṭayyiban mubārakan fihī). When the Prophet terminated his prayer he inquired about the person who made the addition. When the person identified himself, the Prophet told him:

>>رَأَيْتُ بضعَةً وثلاثينَ مَلَكًا يبتدرونَهَا أَيُّهُمُ  
يَكْتُبُهَا أَوَّلَ<<

This means: <<I saw some (over) thirty angels rushing to write it down first.>>

The *Hafidh Ibn Hajar*, commenting on this report (in *Fath al-Bari*) said that it holds the proof that it is permissible to innovate a statement of remembrance (*dhikr*) during the prayer that the Prophet did not say, as long as it does not contradict what the Prophet had established.

*Abu Dawud* (in his *Sunan*) reported that *Abdullah Ibn Umar* used to add the words لا شريكَ لَهُ in reciting the *Tashahhud* and that he used to say, "I have added that."

*Imam an-Nawawiyy* (in his book, *Tahdhib Al-Asma' Wal-Lughat*) said, "Innovation in The Religious Law refers to innovating a matter that was not done at the time of the Prophet. It is divided into good and bad.



The astute *Imam, Abu Muḥammad ^Abdul ^Aziz Ibn ^Abdus-Salam* (in *Al-Qawa'id*) said, "The innovation is divided into obligatory, forbidden, recommended, disliked and permissible. The way to determine the type of innovation is to measure it by the scale of the Religion. If it falls under the rules of being obligatory, then it is of the obligatory type. If it falls under the rules of being forbidden, then it is of the forbidden type. By the same analogy it would be classified as recommended, disliked, or permissible."

*Ibn ^Abidin* (in "*Radd Al-Muhtar*") said "The innovation can be an obligatory matter such as establishing proofs to refute the factions of misguidance or learning Arabic grammar which facilitates one's comprehension of the *Qur'an* and the *hadith*. The innovation can be a recommended matter such as establishing schools, monitoring stations and every charitable matter that did not exist at the time of the Prophet. The innovation can be a disliked matter such as ornamenting mosques. The innovation can be a permissible matter such as excessive eating and drinking and lavish clothing."

In *Rawdat at-Talibin*, *Imam an-Nawawiyy* said about Supplication of Qunūt: "This is what is reported about the Prophet and the Scholars added to it: (ولا يعز) : (ولك الحمد على) (تباركت وتعاليت) (من عادت before (ما قضيت استغفرك وأتوب إليك) after it. He proceeded to say, "Our companions said there is nothing wrong with this addition. *Abu Hamid* and *al-Bandaniji* and others said it is a liked addition."

The Beauteous Fragrances of Celebrating the Birth of Prophet Muḥammad  
صلى الله عليه وسلم *Milad An-Nabiyy* An Iridescence of Bliss

In his book “*Manaqib ash-Shāfiʿiyy*,” *Imām al-Bayhaqiyy* narrated the saying of *ash-Shāfiʿiyy*: “The innovated matters are of two types. One of them contradicts the book of the *Qurʾān*, the *Sunnah*, the doings or sayings of the companions, or the scholarly consensus. This type is the innovation of misguidance. The other one is the innovation of goodness which does not contradict any of the aforementioned. This is an innovation which is not dispraised.”

## EXAMPLES OF GOOD INNOVATIONS

### 1. The “*Rahbaniyyah*,” a practice innovated by the followers of Prophet ʿIṣā.

In *Surat al-Hadid*, *Ayah* 27 *Allāh* said:

{وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً  
ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ }

This *Ayah* contains the proof that there are good innovations due to that *Allāh* praised the believing Muslims among the nation of Prophet ʿIṣā who correctly followed him in the matters of the belief and in clearing *Allāh* from resembling the creation, for the *Rahbaniyyah* they innovated. *Allāh* praised those followers of Prophet ʿIṣā because they were people of sympathy and mercy, and for innovating the practice of *Rahbaniyyah*, which is giving up the worldly matters to an extent that they would not marry because they desired to dedicate their lives entirely for worshipping *Allāh*.

In Verse 27 of *Surat al-Hadid*, *Allāh* established that He did not obligate Prophet ʿIṣā’s followers with the *Rahbaniyyah*, and He praised them for innovating this practice which was not ordained upon them in the *Injil* or in the sayings of Prophet ʿIṣā. Rather, this was something they innovated and chose to do to exaggerate in obedience to *Allāh* and be accepted by Him. Those who practiced the *Rahbaniyyah* chose not to marry, so as not to occupy their time in providing the obligatory spending on the spouse and family members. Their living quarters were modest structures built of clay in secluded areas, and there, they dedicated all their time for worshipping *Allāh*.

**2. For the prisoner to pray two (2) rak<sup>^</sup>ahs prior to his execution by his captors—a practice first begun by *Khubayb Ibn <sup>^</sup>Adiyy* (one of the best of the Companions).**

In his *Sahih*, *al-Bukhariyy* narrates the story of *Khubayb* as follows: *Ibraḥim Ibn Musa* told me that *Hisham Ibn Yusuf* told us from the route of *Ibn Ma<sup>^</sup>mar* from the route of *az-Zuhriyy* from the route of *<sup>^</sup>Amr Ibn Abu Sufyan ath-Thaqafiyy* from *Abu Hurayrah* that he said:

The Prophet sent a delegation and assigned *<sup>^</sup>Asim Ibn Thabit* as their leader. *<sup>^</sup>Asim* was the grandfather of *<sup>^</sup>Asim Ibn <sup>^</sup>Umar Ibn al-Khattab*. They headed towards their destination until they reached an area between *<sup>^</sup>Usafan* and *Makkah*. When the news of this delegation reached a group of blasphemers called *Banu Lahyan*, these blasphemers gathered one-hundred (100) skilled archers and followed the delegations trail intending to kill them. The *Banu Lahyan* troop stopped in one of the houses where they found some pits from the dates of *Madinah* left behind. Knowing they were on the right trail, they continued until they caught up with them.

*<sup>^</sup>Asim* and his men sought the protection of a nearby hill overlooking the terrain called *Fadfad*, but they were surrounded by the blasphemers. At that time, *Bani Lahyan* gave their word that they would not kill them if they would surrender. *<sup>^</sup>Asim* said, “As far as I am concerned, I shall not surrender to a *kafir*. O *Allah*, inform our Prophet of that for us.” They fought until *<sup>^</sup>Asim* and six others were killed by the arrows of *Banu*

*Lahyan*. When *Khubayb*, *Zayd*, and a third man were the only ones left alive, the *Banu Lahyan* repeated their promise. Believing their word, the three Companions surrendered to them. However, as soon as they came down from their position on the hill, the men of *Banī Lahyan* began to tie them up using the strings from their own bows. The third companion said, “This is the first sign of betrayal,” whereupon he resisted the surrender and was killed. The *Banī Lahyan* took *Khubayb* and *Zayd* and sold them in *Makkah*.

The blasphemers of the tribe of *Harith Ibn Amir Ibn Nawfal* bought *Khubayb*, because *Khubayb* was the one who had killed *Harith* during the Battle of *Badr*. He remained their prisoner for a time until they decided to execute him. At that time he asked to borrow a razor blade from one of the women of the tribe so he could shave. She lent him a blade. This same woman, who later on became Muslim, reported: “I was not paying attention, and one of my sons went to our prisoner, *Khubayb*, and sat in his lap. I jumped, terrified, knowing that I had lent him a razor blade. *Khubayb* read the fear on my face and said, “Are you afraid that I might kill him? God willing, I shall not.” In telling about *Khubayb*, this woman said, “I have not seen any prisoner of war better than *Khubayb*. I observed him, though he was chained in iron, eating grapes at a time when the whole of *Makkah* did not have a single grape. It was surely a sustenance given to him from *Allah*.”

When they took *Khubayb* to the place of his execution he said, “Let me pray two (2) *rak'ahs*, and he did. Then he told them, “I would have prayed more had it not been the

case that you would think I am stalling my execution out of fear of death.” Then *Khubayb* authored several verses of poetry:

فلستُ ابالی حین اقتل مسلماً  
على ای شق کان فی الله  
مصرعی  
وذلك فی ذات الإله وإن یشأ  
بیارك على أوصال شلوممزع

This mean: “If I get killed as a Muslim for the sake of *Allah*, I shall not care on which of my sides I receive the fatal strike. If *Allah* wills, He shall bless me even if my body was torn apart in pieces.” *^Uqbah Ibn al-Harith* killed *Khubayb*.

The tribe of *Quraysh* had sent some people to where *^Asim* had fallen to bring a part of his body to them, by which they could identify him and confirm his demise. They wanted to make sure *^Asim* was dead because he had killed one of their prominent men during the Battle of *Badr*. *Allah*, however, protected *^Asim*'s body from the people of *Quraysh*, and they were not able to obtain any part of his body.

**3. The addition of writing dots on certain letters of the Arabic alphabet to easily differentiate them from other similarly shaped letters in the Book of the *Qur'an*—an innovation of *Yahya Ibn Ya^mar*.**

One of the very good innovations is the addition of dots to distinguish certain letters from others in the written Book of the *Qur'an*. This good innovation was introduced by *Yahya Ibn Ya^mar*. The Companions who had first written down the verses of the *Qur'an* that were revealed to the Prophet wrote the Arabic letters like the *ba'* (ب), *ta'*

(ت), and the like without the dots. Likewise written without dots on the Arabic letters were the six books of the *Qurʾān* that *ʿUthmān Ibn ʿAffān* ordered to be written and distributed to the different countries including *Basra*, *Makkah*, and others. The copy that was left with *ʿUthmān* was even without dots.

*Yahya Ibn Yaʿmar*, who was the first to introduce the dots to the letters of the *Qurʾān*, was among the followers of the Companions (*ṭabiʿīn*) and was a man of knowledge, merit, and piety. *Ibn Abū Dawūd as-Sajastani* narrated in his book, *Al-Maṣāḥif*. “*ʿAbdullah* told us that *Muḥammad Ibn ʿAbdullah al-Makhzūmi* told us that *Aḥmad Ibn Naṣr Ibn Maḥlik* told us that *al-Husayn Ibn al-Walīd* told us from the route of *Harūn Ibn Mūsā* that he said: ‘The first to introduce the dots to the letters of the *Muṣḥafs* was *Yahya Ibn Yaʿmar*.’” When *Yahya* initiated this innovation, the scholars did not denounce his innovation even though the Prophet had not ordered the dots to be added.<sup>i</sup>

#### 4. Calling a second *adhān* (call to prayer) for the Friday Prayer—an innovation of *ʿUthmān Ibn ʿAffān*, may *Allāh* raise his rank.

In his *Saḥīh*, *al-Bukhārīyy* reported: “*ʿAdam* told us that *Ibn Abū Dhiʿb* told us from the route of *az-Zuhirry* from the route of *Assāʿib Ibn Yazīd* that during the Prophet's time and the caliphates of *Abū Bakr* and *ʿUmar*, the call for the Friday Prayer (*adhān*) used to be performed when the *imām* sat on the pulpit. During the caliphate of *ʿUthmān*, when the Muslim population grew larger, *ʿUthmān* enforced a third call on the region of *az-Zawraʿ* in *Madīnah*.” In his book, *Fath Al-Barj*, *Ibn Hajar* reported the narration of *Wakiʿ* from the route of *Abū Dhiʿb*: “At the time of the Prophet and the caliphates of

*Abu Bakr* and *Umar* , the *adhān* on Friday used to be two (2) calls.” *Ibn Khuzaymah* said the two calls mentioned refer to the usual *adhān* and *iqamah*. *Ibn Hajar* then explained the saying that *Uthman* enforced a third call, that is, an *adhān* added after the usual *adhān* and *iqamah*. It may also be called a first *adhān* in that it was added before the usual *adhān* and *iqamah*. Also it may be called a second *adhān* in that it followed the usual *adhān* as in the narration of *Aqil*.

**5. The Innovation of Celebrating the Birth of the Prophet.**

An entire chapter in this book is devoted to this subject. See pages 24-29.

**6. The muezzin (caller of *adhān*), calling *ṣalaḥ* on the Prophet after calling the *adhān*.**

The innovation of saying aloud:” *as-ṣalaḥ ḥalan-nabiyy*” after the *adhān*-- by the muezzin-- was initiated after the year 700 AH; Prior to that it was not called out aloud.

**7. Writing *sallallahu ḥalayhi wa sallam* ( صلى الله عليه و سلم ) after writing the name of the Prophet.**

This practice is widely spread among the Muslims and can be found in literally every authored religious work, yet this was not a practice that the Prophet himself did. The letters that the Prophet sent to kings and leaders were addressed, “From *Muḥammad*, the Messenger of *Allāh*, to so and so...”

**8. The Sufi Orders (*Tariqas*).**

Among the good innovations are the Sufi Orders started by pious, religious people including The *Rifaʿiyy*



The Beauteous Fragrances of Celebrating the Birth of Prophet Muḥammad  
صلى الله عليه وسلم *Milad An-Nabiyy* An Iridescence of Bliss

Order, the *Qadiri* Order, and about forty (40) other orders—which are all, in essence, good innovations. The unfortunate fact that some of those who attribute themselves to these orders have actually deviated from them has no bearing on the authenticity and goodness of these orders as originally founded.

## EXAMPLES OF BAD INNOVATIONS

There are two categories of bad innovations, one pertaining to the creed and one related to the practice.

### A. INNOVATIONS OF MISGUIDANCE RELATED TO THE CREED

The bad innovations that contradict the creed of the Prophet and the Companions are numerous. Examples of such innovations of misguidance are:

#### 1. **Denouncing the attribute of Destining of *Allāh*—an innovation of the *Qadariyyah*.**

*Maʿbad al-Jahniyy*, in *Basrah*, was the first to innovate this horrendous innovation of misguidance, as was reported by *Imam Muslim* in his *Sahih* from the route of *Yahya Ibn Yaʿmar*. Those who followed in this misguidance are called the *Qadariyyah*. They claim that *Allāh* neither decrees nor creates the voluntary actions of the slaves but rather it is the slave himself who creates his own voluntary actions. Some of them claim that *Allāh* decreed and created goodness but not evil. Other examples of their misguidance is their claim that the enormous sinner is neither a believer nor a *kāfir*—rather he is in a state in between those two-- and will be in Hellfire forever. Moreover, they deny the fact that some Muslim sinners shall be granted the intercession as well as denying the fact that *Allāh* will be seen in the Hereafter by the People of Paradise.

#### 2. **Claiming the slave does not have a will—the innovation of the *Jahmiyyah*.**

The *Jahmiyyah* are the followers of *Jahm Ibn Safwan*. Another name for them is *al-Jabriyyah*. They claim the slave is compelled in his doings and has no choice whatsoever in what he does. Rather, they say he is like a feather floating in the air which has no choice in its own direction— it moves left or right depending on whichever way the wind blows.

**3. Claiming as *kāfir* the Muslim who commits enormous sins—the innovation of the *Khawarij*.**

The *Khawarij* are a group who revolted and went against the rightly guided caliph, *Imam ^Aliyy Ibn Abi Talib*. They claim the Muslim who commits an enormous sin blasphemes by that.

**4. Claiming that there is no beginning to the creation, i.e., claiming that the universe—like *Allah*—exists without a beginning.**

Such a claim contradicts the judgment of the sound mind and the explicit reliable religious texts.

**B. INNOVATIONS OF MISGUIDANCE RELATED TO PRACTICE**

Innovations of misguidance pertaining to practice that contradict the methodology of the Prophet and the Companions and contradict the rules of the Religion are numerous. Examples of such innovations of misguidance are:

**1. Writing the letter *sad* (ص) when writing the name of the Prophet. What is even worse is writing (SAW) (صلعم).**

2. **Performing Dry Ablution (*tayammum*) using carpets and pillows that do not contain purifying dust.**
3. **Perverting the name of *Allāh* when making *dhikr*, as do many of those who claim to be following Sufi orders.**

Some pervert the name *Allāh* to Allh with leaving out the *alif* of the *madd* (the extension represented in a). Some omit the *hā'* (ه) and say 'alla' (الله). Some even say *Aah*, which the linguists unanimously agree is a term used as an expression of pain and ailment. *Al-Khalil Ibn Aḥmad* said it is not permissible to eliminate the (*alif* of *madd*) (a) from the term *Allāh*.

## EXPLANATION OF THE HADITH OF THE PROPHET NARRATED BY ABU DAWUD FROM THE ROUTE OF AL-<sup>^</sup>IRBAD IBN SARIYAH

The Prophet, sallallahu alayhi wa sallam, said:

>>وَأَيُّكُمْ وَمُحَدَّثَاتُ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ  
ضَلَالَةٌ<<

The terminology of this hadith, in particular the term kul (كل) is known as am (عام) (general) that has a makhsus (مخصوص) (specific) meaning. Classifying the term kul (كل) in this hadith as am/makhsus is determined from the previously mentioned hadiths of the Prophet that established two types of innovations, the good and the bad. Thus, the meaning of the hadith of the Prophet narrated by Abu Dawud from the route of al-<sup>^</sup>Irbad Ibn Sariyah is: <<Beware of the innovated matters, because most of them are of the bad type, and every such innovation is an innovation of misguidance.>>

Imam an-Nawawiyy in his explanation of Sahih Muslim said with regards to this hadith, the saying of the Prophet:

>>وَكُلُّ بَدْعَةٍ ضَلَالَةٌ<<

is of the am/makhsus type and it means ‘most of the innovations’.” Then, an-Nawawiyy divided the innovations into five (5) divisions obligatory, recommended, forbidden, disliked, and permissible. This categorization was mentioned by Shaykh Abdul Aziz Ibn Abd as-Salam in some details in the end of the book,

*Al-Qawa'id*. The *Hafidh Ibn Hajar* copied that from him in his book, *Al-Fath*.

*An-Nawawiyy* proceeded to give examples of the *ʿam/makhsus* and cited the saying of *ʿUmar* “ نعمت هذه البدعة ” (What a good innovation this is). He stressed that although the term *kul* (كل) is general (*ʿam*), it can be specific (*makhsus*) as in the saying of *Allah* in *Surat al-Aḥqaf*, *Ayah 25*: { تدمر كل شيء } in reference to the wind that *Allah* sent as a punishment to the people of *ʿAd* to destroy them. Literally the *ayah* has the general (*ʿam*) meaning of: [The wind destroys everything]. However, the intended meaning is specific (*makhsus*) and it is: [The wind destroys **most of** the things].

Likewise, the term *kul* (كل) in the *hadith* of the Prophet << وكل عين زانية >> that was narrated by *Ibn Hibban* and others is an *ʿam/makhsus*. The meaning of the *hadith* is that **most of** the people look an unlawful look that invites to adultery. Definitely it is known that the prophets are impeccable from such abjectness, and *kul* (كل) in the *hadith* does not include them.

In summary the *ʿam/makhsus* is a known technique used in the *Qur'an* and the *hadith* and is recognized by the reputable and qualified scholars. Under this methodology, although the term used is all-inclusive—to reflect the exaggeration intended by the term—it is restricted to a specific meaning.

In *Ayah 25* of *Surat al-Aḥqaf* the term *kul* (كل) is **literally** all-inclusive which would mean that the wind destroyed everything. However, the **intended meaning** is to reflect its overwhelming effect in that the wind

destroyed the people of ^Ad, their belongings, and most of the things that came in its way.

Likewise, in the *ḥadīth* of the Prophet << وكل عين >> زانية *kul* (كل) is **literally** all-inclusive which would mean that everyone looks the unlawful look. However, the **intended meaning** is to reflect the overwhelming reality that **most** of the people—clearing the prophets, some of the highly righteous whom Allāh protected and those born blind until death—look the unlawful look that invites to adultery.

The *ḥadīth* of the Prophet << وكل بدعة ضلالة >> falls under the same methodology. *Kul* (كل) if used literally includes every innovation. However, the **intended meaning** is to reflect the exaggeration in that **most of** the innovations are of the bad kind.

The true meaning of this *ḥadīth* elucidates that this *ḥadīth* of the Prophet does not conflict in meaning with the other *ṣaḥīḥ ḥadīths* of the Prophet (previously mentioned) nor with the *āyahs* of the *Qurʾān* that establish the existence of good innovations.

## **CELEBRATING THE HONORABLE *MAWLID* (THE BIRTH OF THE PROPHET) AND THE PROOFS OF ITS PERMISSIBILITY**

Celebrating the birth of the Prophet is a good innovation. This celebration was neither practiced at the time of the Prophet nor for several hundred years thereafter. It was not until the early part of the 7th century AH that this occasion was first celebrated. This was an innovation begun by the King of *Irbil*. *Irbil* is a city in Iraq southeast of *Musil* on the way towards Iran.

The King of *Irbil*, *al-Mudhaffar* (the Victorious) *Kukbiriyy*, was known for his scholarly status, piety, and bravery. He gathered many scholars, including scholars of *ḥadīth*, and the true Sufis, to participate in this honorable celebration. Many traveled from near and far—places like Baghdad, *Musil*, *Jazirah*, *Suijar*, *Naṣibīn*, and others—to attend and participate in this honorable celebration.

The scholars of both the East and the West judged this innovation as a good, rewardable practice. The *Hafidh Ibn Hajar al-ʿAsqalaniyy*, his student, the *Hafidh as-Sakhawī*; the *Hafidh as-Suyutiyy*, and many others accepted this practice as a good innovation, as evidenced in their sayings and writings.

The *Hafidh as-Sakhawī* said in his book of *fatwas* (edicts), “Celebrating the birth of the Prophet was innovated after the lapse of the first three centuries. Since then, the Muslims at large in the major cities have been celebrating the *Mawlid*. During the nights of the



celebration they give much in charity and recite the story of the honorable *Mawlid*. As a result, they reap many blessings and merits.”

The *Hafidh as-Suyutiyy* authored a treatise in support of the *Mawlid*. He called it *Husn Al-Maqṣad Fī Amal Al-Mawlid* (The Good Endeavor of Celebrating the *Mawlid*). In this book he replied to a question regarding the judgment of celebrating the *Mawlid* during the month of *Rabiʿ al-Awwal*, and whether such practice is praised, dispraised, rewardable, or non-rewardable. His reply was: “I see the basis of the celebration, i.e., gathering the people, reciting *Qurʿan*, narrating the story of the *Mawlid* and the wondrous signs accompanying it, offering food for people to eat --after which they leave--to be a good innovation. That is, it is rewardable for the one who does it, because it involves aggrandizing the status of the Prophet and it reflects one’s delight about the honorable birth of the Prophet. The first to innovate celebrating the *Mawlid* was the King of *Irbil*, the *Mudhaffar*, *Abu Saʿid Kukbiriyy Ibn Zayn ad-Dīn ʿAliyy Ibn Buktakīn*. He was one of the glorious, grand, and generous kings with many good traces. He is the one who built the *Mudhaffariyy* Mosque on the pinnacle of Mount *Qasiyun*.”

In his book of history, *Ibn Kathīr* said, “He, the *Mudhaffar* King, used to grandiosely celebrate the honorable *Mawlid* during the month of *Rabiʿ al-Awwal*. He was courageous and was one who cared for others. He was a hero, a scholar, mindful, and just; may *Allāh* bestow His mercies upon him and reward him. *Shaykh Abu al-Khattab Ibn Dihyah* compiled a volume on the honorable birth of the Prophet for *al-Mudhaffar* that he called *At-Tanwīr Fī Mawlid Al-Bashīr An-Nadhīr* (The

Enlightenment of the *Mawlid* of the One Who Gives the Good Tidings of Paradise and Warns Against the Tortures of Hellfire). *Al-Mudhaffar* rewarded this *shaykh* for authoring that book by giving him one thousand dinars. He ruled for a long time until he died while holding the *Faranj*<sup>3</sup> under siege in the city of *^Akka* in Palestine in the year 630 AH. He had a praiseworthy history and inner self.”

The grandson of *Ibn al-Jawziyy* mentioned in “*Mir’at az-Zaman*” that the elites of the scholars and the Sufis used to attend the celebration with him.

In his biography of *Ibn Dihyah*, *Ibn Khillikan* said: He (*Ibn Dihyah*) was among the elite of the scholars and the famous people of merit. *Ibn Dihyah* entered the countries of *ash-Sham* and Iraq coming from Morocco. In his travels he passed through *Irbil* in the year 604 AH and found its king, the glorious *Mudhaffar ad-Din Ibn Zayn ad-Din*, very keen about celebrating the honorable *Mawlid*. He authored a book about the *Mawlid* for the king entitled *Al-Tanwir Fi Mawlid Al-Bashir An-Nathir*, and personally read it for him. The king rewarded him with one thousand dinars.”

The *Hafidh as-Suyutiyy* said, “The *Imam* of the *hafidhs*, *Ahmad Ibn Hajar al-^Asqalaniyy*, found one ground for celebrating the *Mawlid* and I have found a second...” *Ibn Hajar’s* ground *as-Suyutiyy* is referring to can be found in *Ibn Hajar’s* response regarding celebrating the *Mawlid*:

---

<sup>3</sup> The army of the enemy which is constituted of non Muslims.

“The basis for celebrating the *Mawlid* is an innovation that was not reported about any of the pious scholars who lived during the first three hundred years after the immigration of the Prophet (*as-Salaf as-Salih*). Even so, this celebration has merits and disadvantages. As such, the one who is keen to observe implementing the merits and avoiding the disadvantages during the celebration is performing a good innovation, otherwise one is not. (*Ibn Hajar* said) I found solid grounds for celebrating the *Mawlid* in the *hadith* of the Prophet reported by *al-Bukhariyy* and *Muslim* in their *Sahihs*:

>> إن النبي قدم المدينة فوجد اليهود  
يصومون يوم عاشوراء فسألهم فقالوا:  
هو يوم أغرق الله فيه فرعون ونجى  
موسى فنحن نصومه شكراً لله تعالى فقال  
النبي أنا أحق منكم بموسى فصامه وأمر  
بصيامه <<

This narration was also reported by *Ibn Majah*, *Malik* in his *Muwatta'*, and *Ahmad* *Ibn Hanbal* in his *Musnad*. It reports that the Prophet came to *Madinah* and found the Jews fasting the tenth day of *Muharram*. When he inquired about the reason, the Jews said, “This is the day on which *Allah* drowned Pharaoh and rescued *Musa*. We fast it every year to be thankful to *Allah*.” The Prophet said, “I am more deserving of *Musa* than you are,” and he fasted this day and ordered the Muslims to fast it also.

(After stating the incident *Ibn Hajar* said) “From this incident, we benefit in understanding the permissibility of doing something on a specific day to show our thanks to *Allah* for an endowment that He

bestowed upon us or a hardship he removed from us. Moreover, it shows the permissibility of repeating that action every year on that specific day. What reflect our thanking to *Allah* can be various acts of worship such as praying, fasting, giving charity, or reciting *Qur'an*. On what day do we find a grace or an endowment greater than the emergence of the Prophet, the Prophet of Mercy?"

*Aḥmad Ibn Zayni Daḥlan*, the *Mufti of Makkah*, (in his book: "*Ad-Durar As-Saniyyah*) said, after mentioning the saying of *Allah* (*Al-Hajj*, 32):

{وَمَنْ يُعْظَمَ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ }

"What reflects aggrandizing the Prophet is the delight on the day of his birth, narrating the story of his *Mawlid* on that night, offering food, and other good things that Muslims usually do."

Henceforth, it stands tall and clear that celebrating the *Mawlid* of the Prophet is a good innovation. There are no grounds whatsoever for one to denounce this practice. Rather, it is worthy of being classified as a good innovation because it is included in the *ḥadīth* of the Prophet related by *Muslim* mentioned earlier:

>> مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمَلَ  
بِهَا بَعْدَهُ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ وَمَنْ سَنَّ فِي  
الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمَلَ بِهَا مِنْ  
بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ <<

which means: <<The one who innovates a good innovation in *Islam* shall be rewarded for it and similarly rewarded when another imitates him in performing that

deed—without the reward of the latter being decreased. Likewise, the one who innovates a bad innovation in Islam will be sinful for it and will similarly bear a sin when another imitates him in that bad innovation—without any of the latter’s sin being lessened.>>

It is true that the Prophet mentioned this *ḥadīth* in relation to a specific incident which occurred when a group of very poor people came to the Prophet in *al-Madīnah*. Their extreme state of poverty was manifested by their clothing. They were wearing only a single sheet of material to cover their *ʿawrah* (unlawful nakedness) with a hole cut in the middle for their head. These people were not inhabitants of *al-Madīnah*, though they had come there out of their love for and desire to meet the Prophet. When the Prophet saw their state of poverty, the expression on his face changed to sadness. He urged the Muslims to contribute and pay in charity to those needy people what would be enough to alleviate their sadness and their need. The Muslims responded by gathering a sizable amount and that pleased the Prophet.

Although the Prophet stated this *ḥadīth* at that specific incident, the meaning is general and covers the general cases. It is not permissible to claim that this *ḥadīth* applies only to **charities** because the Prophet used a general term in this *ḥadīth*. He did not specify the reward to ‘he who spends in charity’; rather, he said, ‘he who innovates a good innovation.’ The scholars of the fundamentals of the Religion stated a clear rule:

( العبرة بعموم اللفظ لا بخصوص السبب )

This means the scope of application (i.e., of the *ḥadīth*) is determined by the generality of the term used and not by

The Beauteous Fragrances of Celebrating the Birth of Prophet Muḥammad  
صلى الله عليه وسلم *Milad An-Nabiyy* An Iridescence of Bliss

the specific incident that triggered the *ḥadīth*. Hence, anyone who denies that is defying the course of the one who is mindful.

## VERSES OF THE QUR'AN THAT HONOR PROPHET MUḤAMMAD, صلى الله عليه وسلم AND AGGRANDIZE HIM

*Allah* honored His chosen Prophet in many verses of the *Qur'an*. Some verses highlight the refined manners of the Prophet as in *Surat al-Qalam*, *Ayah 4*:

{وَأِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ}.

This *ayah* means: [Certainly you have the great manners (morals).]

*Surat at-Tawbah*, *Ayah 128*, highlights the sublimity of the Prophet's genealogy and status. *Allah* said:

{لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ}.

This *ayah* means: [A messenger from among you came who grieves for what is hard on you, who wants very much that which benefits you (the guidance...). He is very kind and merciful to the believers.]

*Surat al-Fath*, *Ayah 29*, points out *Allah's* praise of Prophet *Muḥammad* in the books *Allah* revealed to His prophets:

{مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ}

*Surah Al-Imran, Ayah 81*, shows that Prophet Muḥammad is favored over the rest of the prophets:

{وَأِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا  
وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ}

*Ayahs 4 and 5 of Surat al-Hujurat, Ayah 24 of Surat al-Anfal, and Ayah 63 of Surat an-Nur* all show the obligation of respecting, aggrandizing, and holding the Prophet at a sublime status. *Ayahs 4 and 5 of Surat al-Hujurat*:

{إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ (4)  
وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ  
رَحِيمٌ}

mean: [Certainly most of those who call you from behind your wives' chambers lack understanding. Had they patience until you went out to them this would have been better for them. *Allah* is forgiving and merciful. *Ayah 24 of Surat al-Anfal*:

{يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا  
يُحْيِيكُمْ}

means: [O believers, respond obediently to *Allah* and to the Messenger when he calls you to that which makes you alive (life by *Islam* after death by blasphemy)]. *Ayah 63 of Surat an-Nur*:

{لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا}

means: [Do not call the Prophet the way you call one another] This refers to how they used to call the Prophet, 'O Muḥammad', 'O Abul-Qasim'; rather, the *Ayah* orders honoring him by calling him 'O Prophet of *Allah*', 'O Messenger of *Allah*').



*Surat al-Ahzab*, *Ayahs* 6 and 53 indicate the continuity of the obligation of aggrandizing the Prophet. *Allah* said:

{النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ}  
{وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا}.

These *ayahs* mean: [The Prophet is more deserving to the believers than their own selves. and his wives are the mothers of the believers] and [Do not ever marry his wives after him]

*Surat al-Hijr*, *Ayah* 72 reveals that *Allah* swore by the Prophet's life-- thereby honoring his status. *Allah* said:

{الْعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ}.

This *ayah* means: [I adjure by your life O'Prophet Muḥammad) they (the blasphemers) are confused and hesitant in their intoxication.]

## THE HONORABLE GENEALOGY OF THE PROPHET

The details of the lineage (genealogy) of the Prophet up to *^Adnan* are a case of consensus among the Muslims. The Prophet is: *Muḥammad* the son of *^Abdullah* the son of *^Abdul-Muttalib* the son of *Ḥashim* the son of *^Abdu Manaf* the son of *Qusayy* the son of *Kilab* the son of *Murrah* the son of *Ka^b* the son of *Lu^ayy* the son of *Ghalib* the son of *Fihr* the son of *Malik* the son of *an-Nadr* the son of *Kinānah* the son of *Khuẓaymah* the son of *Mudrikah* the son of *Ilyas* the son of *Mudar* the son of *Nizar* the son of *Ma^add* the son of *^Adnan*.

*^Adnan* is a descendant of Prophet *Isma^il*, the son of Prophet *Ibrahim* (Abraham). According to the authentic narrations, *Isma^il* is the one whom *Allah* ordered Prophet *Ibrahim* to slaughter. The scholars hold different opinions as to the details of the lineage between *^Adnan* and *Isma^il*. May *Allah* raise the rank of Prophet *Muḥammad*, the Master of the sons of *Adam*, and the ranks of all his brothers' prophets and messengers?

Prophet *Muḥammad*, who has the above mentioned honorable lineage, is the elite of the sons of *Ḥashim* and the greatest among them. *Imam Muslim* narrated in his *Sahih*, as did others from the route of *Wathilah Ibn al-Asqa^*, that he said, “The Prophet said:

>> إن الله اصطفى كنانة من ولد إسماعيل واصطفى قريشا  
من كنانة واصطفى من قريش بني هاشم واصطفاني من بني  
هاشم <<“

This means: <<*Allah* chose the tribe of *Kinānah* from the sons of *Isma^il*, the tribe of *Quraysh* from *Kinānah*, the

tribe of *Ḥashim* from *Quraysh*. And *Allāh* chose me from the sons of *Ḥashim*.>> In his *Sunan, at-Tirmidhiyy* narrated the following *ḥadīth* of the Prophet, which according to *Abu ʿIsa*, is *ḥasan saḥih*:

>> إن الله اصطفى من ولد إبراهيم إسماعيل واصطفى من ولد إسماعيل كنانة واصطفى من كنانة قريشا واصطفى من قريش بني هاشم واصطفاني من بني هاشم <<

This means: <<*Allāh* chose *Ismaʿīl* from the sons of *Ibrahīm*, *Kinānah* from the sons of *Ismaʿīl*, *Quraysh* from *Kinānah*, the tribe of *Ḥashim* from *Quraysh*, and He chose me from the sons of *Ḥashim*.>>

These texts, and more, unequivocally testify that the Prophet is definitely the choicest of the choicest.

## **AMINAH'S PREGNANCY WITH PROPHET MUHAMMAD**

^Abdullah, the Prophet's father, married a woman from the tribe of *Banī Zuhrah* named Aminah Bint Wahb Ibn ^Abd Manaf Ibn Zuhrah Ibn Kilab. She conceived the Master of all Creations and Nations whom Allah brought into existence as a blessing. Allah willed to bestow the endowment of emerging Prophet Muhammad in this existence as a mercy for all—Arabs and non-Arabs. His Message is a guiding light for Bedouins and city dwellers alike.

*Ibn Sa^d* narrated in his book, Tabaqat Ibn Sa^d, from the route of the aunt of Yazid Ibn ^Abdullah Ibn Wahb Ibn Zam^ah that she said, "We used to hear that Aminah said about her conceiving and carrying the Prophet:

I felt neither conceiving him nor the burden of pregnancy women usually feel. However, I did notice skipping my menstruation, and perhaps it used to appear and disappear.

Someone came to me while I was half asleep and half awake and asked me, 'Do you feel you have conceived?' It was as if I answered, 'I do not know.' He told me, 'You have indeed conceived the Master of this nation and its Prophet.' This confirmed to me that I was pregnant. It was on a Monday. When the time of my delivery became near, he came again and said to me, 'Say: I seek refuge for him by the One Who does not have a partner in Godhood (*al-Wahid*), the One of Whom the entire creation is in need (*aṣ-Ṣamad*)-- from the evil of every envious person.' She said,

The Beauteous Fragrances of Celebrating the Birth of Prophet Muḥammad  
صلى الله عليه وسلم *Milad An-Nabiyy* An Iridescence of Bliss

‘This is what I used to say’.”

## THE HONORABLE BIRTH OF THE PROPHET

*Imam Ahmad* narrated (in his *Musnad*), *al-Bayhaqiyy* (in *Ad-Dala'il*), *al-Hakim* (in his *Mustadrak*), and others from the route of *al-ʿIrbad Ibn Sariyah*, the Companion of the Prophet, that he said: “I have heard the Prophet say:

>> إني عبد الله وخاتم النبيين، وإن آدم لمنجدل في طينته،  
وسأخبركم عن ذلك: دعوة أبي إبراهيم، وبشارة عيسى بي  
ورؤيا أمي التي رأت، وكذلك أمهات النبيين يرين. وأن أم  
رسول الله رأت حين وضعت نوراً أضاعت له قصور الشام  
“<<

This means: <<I was decreed by *Allah* as His slave and the last of the prophets when *Adam*, prior to his creation, was still a form of clay. And I shall tell you more. My revelation as a prophet was *Allah's* answer to Prophet *Ibrahim's* supplication. *ʿIsa*, the son of Mary, announced the good news of my forthcoming. My mother saw the dream about me as all mothers of prophets see dreams about them.>> When the Prophet's mother delivered him she saw a light that illuminated the palaces of the countries of *ash-Sham*.” *Al-Bayhaqiyy* commented that Prophet *Muhammad* was predestined as the slave of *Allah* and the last of the prophets before *Adam* was created as the father of humans and the first of the prophets.

*Imam Ahmad*, *al-Bayhaqiyy*, and *at-Tayalisiyy* narrated from *Abu 'Ummah* that he said, “It was asked, ‘O Messenger of *Allah*, how did you come about?’ The Prophet said:

>> دعوة أبي إبراهيم، وبشارة عيسى ابن مريم، ورأت أمي  
أنه خرج منها نور أضاعت منه قصور الشام <<“

which means: <<In revealing me as a prophet, *Allah* answered the supplication of my forefather, Prophet *Ibraḥīm*, and confirmed the good tidings announced by *ʿIsa*, the son of *Maryam*, and my mother saw a light come out of her that illuminated the castles of *ash-Sham*.>> *Ibn Saʿd* narrated that the Prophet said:

<<رأت أمى حين وضعتنى سطلع منها نور أضاءت له  
قصور بصرى >>

which means: <<When my mother delivered me, she saw a light glowing out of her that illuminated the palaces of *Busra*. It was narrated that when *Aminah* delivered the Prophet, he landed on his knees with his head raised to the sky. A light came out with him that illuminated the palaces of *ash-Sham* and enabled his mother to see the necks of the camels in *Busra* (an old Damacene city known as *Huran* by the Jordanian borders).

*Ayahs* 126 and 129 of *Surah al-Baqarah* tell about the supplication of Prophet *Ibraḥīm* (mentioned in the previous *ḥadīth*) which he made after he finished building the *Kaʿbah*. Verse 126:

{وَأِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ  
الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ}

Means: [And remember *Ibraḥīm* said, “My Lord make this a city of peace and feed its people with fruits, those of them who believe in *Allah* and the last day”]. Verse 129:

{رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ}

means: [Our Lord, send amongst them a messenger of their own, who shall recite to them Your Verses and teach them the *Qurʾanic* scripture and the wisdom, and purify

them, for You are the <sup>^</sup>Aziz and the Wise.] *Allah* answered Prophet *Ibrahim*'s supplication for a prophet to be sent and sent our prophet, Prophet *Muhammad*.

The good tidings that Prophet <sup>^</sup>Isa announced to his people regarding the forthcoming of Prophet *Muhammad* (mentioned in the previous *hadith*) is told to us in the *Qur'an* in *Surah as-Saff*, *Ayah* 6:

{وَأَذِّقَ آلَ عِيسَى ابْنَ مَرْيَمَ يَابَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ}.

This *ayah* means: [And remember, Jesus the son of Mary said, "O children of Israel, I am the Messenger of *Allah* sent to you confirming the Torah which came before me and giving good tidings of a messenger to come after me whose name shall be *Ahmad*."]

The night of the *Mawlid* is an honorable, blessed, and grand night. It is a sublime night full of evident illuminations; a precious night on which *Allah* brought Prophet *Muhammad* into existence. His mother conceived him in a valid marriage and gave birth to him on that honorable night. The narrations, texts, and news testify to the mind-boggling and sight-astonishing enormous merits and blessings that accompanied his birth.



## THE SIGNS THAT ACCOMPANIED THE PROPHET'S BIRTH

Many signs accompanied the honorable birth of the Prophet. *Al-Bayhaqiyy*, *Ibn ^Asakir* and others narrated from the route of *Hani' I-Makhzumij* that he said, "On the night of the birth of the Messenger of *Allah*, the palace of *Kisra* (the King of the Persians) shook and fourteen (14) balconies fell from it. The fire of the Persians which had been burning continuously for one thousand (1,000) years went out. The lake of *Sawah* (*in Persia*) dried up.

The fourteen (14) fallen balconies from the palace of *Kisra* mentioned in the *hadith* was a sign that the ruler ship of the Persians would last for only fourteen (14) more Persian kings. And this is what happened—the fourteenth (and last) Persian king ruled during the caliphate of *^Uthman*, may *Allah* raise his rank.

The fire of the Persians is in reference to a fire that they had kept burning day and night for one thousand (1,000) years. At the time of the birth of the Prophet, the Persians were fire-worshippers. They worshipped the fire unrightfully. On the night of the birth of the Prophet, this fire went out—a sign of the truthful call of Prophet *Muhammad* to worship *Allah* alone.

The lake of *Sawah* mentioned in the *hadith* was a lake so vast that ships used to sail in it. It dried up when the Prophet was born.

Some scholars mentioned that another sign which accompanied the birth of the Prophet was that the devils

were stricken with falling stars and were blocked from hearing any of the news exchanged by the angels in the sky. However, the more famous saying is that the devils were stricken with falling stars when *Allah* revealed *Muḥammad* as a prophet.

The *Hafidh al-ʿIraqiyy* mentioned in his book, *Al-Mawlid Al-Hanj*, from the route of *Baqiyy Ibn Makhlad*, “Among the signs is that *Iblis*, the forefather of the devils, was blocked from the news of the sky so he rang out a very loud scream. Likewise, he rang out when he was damned, when he was taken out of Paradise, and when the Chapter of the *Fatihah* was revealed.”

Also among the signs are the sounds that were heard at the time of *Zawal* (beginning of noon time) coming from the interiors of the idols in *Makkah* announcing the good news of the appearance of Prophet *Muḥammad*.

## THE TIME AND PLACE OF THE PROPHET'S BIRTH

Although some scholars have different opinions regarding the year in which the Prophet was born, most of them agree that he was born in the Year of the Elephant. *Ibn ^Abd al-Barr* said that the Prophet was born a month after the incident of the elephant. It was also said his birth was forty (40) days after that incident, and others said after fifty (50) days. *Al-Bayhaqiyy* narrated in his book, *Dala'il An-Nubuwwah*, from the route of *Ibn ^Abbas*, that he said, "The Prophet was born in the year of the Elephant."

The Prophet was born in the month of *Rabi^ al-Awwal*, the third month of the Islamic lunar calendar. The adopted saying is that he was born after the lapse of twelve (12) nights of the month of *Rabi^ al-Awwal*. The scholars agree that he was born on a Monday. *Imam Muslim* narrated in his *Sahih* from the route of *Abu Qatadah al-Ansariyy* that when the Messenger of *Allah* was asked about why it is *sunnah* to fast on Monday, he replied:

<< ذاك يوم ولدت فيه، وأنزل على فيه >>

This means: <<This is the day on which I was born and the day on which I received the Revelation.>> The Prophet was born in the honorable city of *Makkah*, most likely in an area known as *Suq al-Layl*. The mother of *Harun ar-Rashid* turned this place into a mosque, as was mentioned by the *Hafidh al-^Iraqi* and others. *Al-Azraqi* said, "There is no difference in opinion among the people of *Makkah* that the Prophet was born in that house." Nowadays this place is known as '*Mahallat Al- Mawlid*.'

The Beauteous Fragrances of Celebrating the Birth of Prophet Muḥammad  
صلى الله عليه وسلم *Milad An-Nabiyy* An Iridescence of Bliss

## THE NAMES AND DISTINGUISHED EPITHETS OF THE PROPHET

*Allāh* said in *Surah al-Fath*, *Ayah 29*:

{مُحَمَّدٌ رَسُولُ اللَّهِ}

This means [*Muḥammad* is the Messenger of *Allāh*] and in *Surah as-Saff*, *Ayah 6*, predicating about Prophet *ʿĪsā*:

{وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ}

This means: [I give the good tidings that a messenger will come after me whose name is *Aḥmad*.]

*Al-Bukhārīyy*, *Muslim*, *at-Tirmidhiyy*, and others narrated from the route of *Jubayr Ibn MuʿĪnim* that he said, “I heard the Messenger of *Allāh* say:

>>إِن لِي أَسْمَاءَ: أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي  
يَمْحُو اللَّهُ بِي الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يَحْشُرُ النَّاسَ عَلَيَّ  
قَدَمِي، وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ أَحَدٌ<<

This means : <<I have certain names. I am *Muḥammad*. I am *Aḥmad*. I am *al-Māhiyy*—the one by whom *Allāh* removes blasphemy. I am *al-Ḥāshir*—the one at whose feet (i.e. following after me) the people shall assemble. I am *al-ʿĀqib*—the one after whom there is no prophet.>>”

*Muslim* narrated in his *Sahih* from the route of *Abu Mūsā al-Ashʿariyy* that he said, “The Prophet used to tell us about his names saying:

The Beauteous Fragrances of Celebrating the Birth of Prophet Muḥammad  
صلى الله عليه وسلم *Milad An-Nabiyy* An Iridescence of Bliss

>> أنا محمد، وأحمد، والمقفى، والحاشر، ونبي التوبة، ونبي  
الرحمة <<

This means : <<I am Muḥammad, and Aḥmad, and al-Muqaffi, and al-Ḥashir, and Nabiyy at-Tawbah, and Nabiyy ar-Raḥmah.>>”

*Imam Aḥmad* narrated in his *Musnad* from the route of *Jubayr Ibn Muṭʿim* that he said, “I heard the Prophet say:

>> أنا محمد، وأنا أحمد، والحاشر، والماحى، والخاتم،  
والعاقب <<

This means : <<I am Muḥammad, and I am Aḥmad, and al-Ḥashir and al-Maḥi, and al-Khaṭim and al-ʿAqib.>>”

*Al-Bayhaqiyy* narrated in his book, *Dalaʿil An-Nubuwwah*, from the route of *Abu Hurayrah* that he said, “The Messenger of *Allah* said:

>> إنما أنا رحمة مهداة <<

(which means): <<Indeed I am a mercy given as a gift to you.>>”

*Al-Bayhaqiyy* (in *Dalaʿil An-Nubuwwah*) and *at-Tayalisiyy* (in the *Musnad*) narrated from the route of *Jubayr Ibn Muṭʿim* that he said, “I heard the Messenger of *Allah* say:

>> أنا محمد، وأحمد، والحاشر، ونبي التوبة، ونبي الملحمة  
<<

This means : <<I am Muḥammad and Aḥmad and al-Ḥashir and Nabiyy at-Tawbah and Nabiyy al-Malḥamah.>>”

With regards to the epithets of the Prophet, *al-Bukhariyy* and *Muslim* (in their *Sahihs*) and others narrated from the route of *Abu Hurayrah* that he said, “The Messenger of *Allah* said:

<< تسموا باسمى ولا تكتنوا بكنيتى >>

This means : <<Name yourselves after my name but do not name yourselves with my epithet>>” *Al-Bayhaqiyy* narrated in *Dala'il An-Nubuwwah* from the route of *Abu Hurayrah* that he said, “The Messenger of *Allah* said:

<< لا تجمعوا بين اسمى وكنيتى، أنا أبو القاسم، الله يرزق،  
وأنا أقسم >>

This means : <<Do not name yourselves after my name and epithet conjointly. I am *Abu al-Qasim*, *Allah* gives the sustenance and I distribute.>>”

*Al-Hakim* narrated in his *Mustadrak* from the route of *Anas Ibn Malik* that he said, “When *Ibrahim*, the son of *Marya*<sup>4</sup> was born, *Jibril* came to the Messenger of *Allah* and told him:

<< السلام عليك يا أبا إبراهيم >>

(which means) : <<*As-salamu ^alayka*, O *Abu Ibrahim*.>>” This *hadith* of *al-Hakim* has *Abu Lahi^ah* among its narrators and he is a weak link in the chain of narration.

---

<sup>4</sup> *Marya* was owned by the Prophet.

## THE STORY OF THE NURSING OF THE PROPHET AND THE SPLITTING OPEN OF HIS CHEST

Some reports say the Prophet's father, *^Abdullah*, died when the Prophet was two months old. Some said he died even before the Prophet was born. There are also other reports on the subject. *Halimah as-Sa^diyyah* was honored to be the wet-nurse of the Prophet and she told the following story:

I went to *Makkah* with other women from the tribe of *Banj Sa^d Ibn Bakr*. We were looking for infants whose parents wanted them wet-nursed. During the journey to *Makkah*, I was riding a female donkey off-white in color. It was a year of drought and we had nothing, only an old camel that hardly gave any milk. My own son's hungry crying kept my husband and I awake at night because I did not have a drop of milk in my breasts to feed him.

When we arrived in *Makkah*, each one of us was offered the Prophet as a nursing son. We all refused at first because he was an orphan, and we depended on the generosity of the child's father for our services. We used to say, "He is an orphan. How generous can his mother be?" Every woman in our group except for me managed to get a baby to nurse. I hated to return the only one empty handed. I told my husband I would go back and take that orphan, and I did. When I came back to where my animal was, my husband asked me, "Did you take him?" I told him I had



because I could not find any other. He said,  
“May *Allah* endow His blessings on us.”

By *Allah*, as soon as I put him in my lap my breasts filled with milk. Both he and his brother (her own son) drank their fill. When my husband went out that night to check our old camel, he found her udder full of milk. We got all the milk we wanted from her. My husband and I drank our fill and slept soundly that night, as did our boys. My husband said, “O *Halimah*, I think you have put your hands on a blessed creation. Look how our sons sleep.”

We started heading back, and to everyone’s surprise my female donkey was energetic and in the lead. They asked me, “Is this the same donkey you rode on our trip here?” I said it was. My donkey remained in the lead until we reached the outskirts of where our tribe, *Banj Saʿd Ibn Bakr*, was camped, and it was a very dry land.

We all used to send our sheep out to graze with our shepherds. By *Allah*, my sheep would come back satiated; their udders full of milk, whereas the others’ sheep would come back hungry and dry. We had all the milk we wanted when none of the others had a drop of milk. The others told their shepherds to take their sheep to the same place *Halimah’s* shepherd takes hers to graze. They sent their sheep to graze in the same meadow with ours, but their sheep would still come back hungry and dry when ours came back satiated and full of milk.

The Prophet matured in a day what a child normally matures in a month and in a month what a child normally matures in a year. At

one (1) year old,<sup>5</sup> he was a very strong child." We went back to his mother, and I, or rather my husband, asked if she would allow us to keep him a while longer. We told her we were afraid for him to be exposed to the diseases of *Makkah*. In reality, we wanted to keep him with us because of the blessings we saw from having him. We kept on asking her until she agreed that we take him. We took him back and he stayed with us for two months. One day, he and his brother were attending to one of our animals behind the houses and his brother rushed back trembling. "Rescue my brother!" he said to his father and me. "Two men came, laid him down, and split his chest open!!" We were terrified and rushed out to him. When we reached him, we found him standing, very pale in color. His father and I embraced him and asked him about the matter. He said, "Two men in white clothing came to me, laid me down, and split open my abdomen. By *Allah*, I do not know what they have done." We carried him back home. His father said, "O *Halimah*, I see this child has been inflicted with a matter. Let us take him back to his mother before any signs of that appear." So, we took him back to his mother.

His mother wanted to know what brought us back so soon when we had been so persistent in wanting to take him away. I said that we had fulfilled our commitment and it would be better for her to keep him because now we feared for him. His mother knew this was not the real reason.

---

<sup>5</sup> *Al-Iraqi* said the one (1) year is an error in *Ibn Hibban's* narration and what is correct is two (2) years. For more detail, see endnote (ii), page

---

She insisted we tell her what had happened, and we did. She said, “So this is why you feared for him.” Then, she reassured us, saying, “This child of mine has a special status. Let me tell you about him. I conceived and carried him, yet I felt I never had carried a lighter load or any greater blessing. When I delivered him, I saw a great light coming out of me, similar to a shooting star that illuminated the necks of the camels in *Buṣrah*. Contrary to most deliveries, he came out putting his hands on the ground and raising his head to the sky.” Then his mother told us, “Leave him here, and go attend to your business.”

The *Hafidh al-Bayhaqiyy* said (after attributing the story to *Muslim*), “It conforms to that which is known to the people who authored about the subject of raids. In his *Sahih*, *Muslim* also narrated from the route of *Anas* that he said, “The Messenger of *Allah* said:

>> أتيت وأنا في أهلي، فانطلق بي إلى زمزم، فشرح  
صدرى ثم غسل بماء زمزم، ثم أتيت بطست من ذهب ممتلئة  
إيماناً وحكمة فحشى بها صدرى – قال أنس: ورسول الله  
صلى الله عليه وسلم يرينا أثره – فعرج بي الملك إلى السماء  
الدينا، فاستفتح الملك ... <<

This means : <<When I was with my parents, I was approached and taken to the Well of *Zamzam*. My chest was split open and washed with *Zamzam* water. The contents of a golden container full of belief and wisdom were stuffed inside my chest. (*Anas* said, “The Prophet would be pointing out the trace for us.”) The angel took me up to the lower sky and requested the gate be opened...>>” and *Anas* continued to mention the *Hadith* of the *Miʿraj* (the Ascension).

The *Hafidh al-Bayhaqiyy* in *Dala'il An-Nubuwwah* said after mentioning the *hadith*, "It is possible that this incident occurred twice; once when the Prophet was a child with *Halimah*, his wet nurse, and once when he was in *Makkah* after his Revelation on the night of the *Mi'raj* (Ascension)."

What supports these words is the saying of *Ibn Hibban* in his book, *Al-Ihsan*. He said, "The chest of the Prophet was split open when he was a lad playing with the boys. The clot was removed from him. When *Allah* willed for him to ascend to the skies, *Allah* sent *Jibril* to split his chest open a second time. He took his heart out, washed it and put it back in its place. It is not contradictory that this might have happened two times at two different locations."

## **A GLANCE AT THE PROPHET’S GENUINE ATTRIBUTES, HONORABLE MERITS, AND PURE MANNERS**

*Al-Bukhariyy* and *Muslim* (in their *Sahih*s) and others narrated from the route of *al-Bara’ Ibn ^Azib* that he said, “The Messenger of *Allāh* had the most beautiful face and the best manners. He was neither exceedingly tall nor short.” *Al-Bayhaqiyy* (in *Ad-Dala’i*l), *at-Tabaraniyy* (in *Al-Mu^jam Al-Kabir* and *Al-Awsaṭ*) narrated from the route of *Abu ^Ubaydah Ibn Muḥammad Ibn ^Ammar Ibn Yasir* that he said, “I asked *ar-Rubbayyi^ Bint Mu^awwidh* to describe the Prophet for me. She said, ‘If you see him you would say the sun is shining.’”

*At-Tirmidhiyy* (in his *Sunan*) and *Aḥmad* (in his *Musnad*) narrated from the route of *Abu Hurayrah* that he said, “I have not seen anything more beautiful than the Prophet and anyone faster in his walk than the Prophet. It is as if the land folds up for him. We endeavored to walk as swiftly as the Prophet.”

*Al-Bukhariyy*, *Muslim*, and *an-Nasa’iyy* (in their *Sahih*s) and others narrated from the route of *Anas Ibn Malik* that he said, “The Prophet’s hair was shoulder-length.” *Al-Bukhariyy* and *Muslim* using different terminology said, “The Prophet’s hair reached to the middle of his ears.”

*Muslim* narrated in his *Sahih* from the route of *Anas Ibn Malik* that he said, “I have not smelled anything --whether musk, amber, or other than that-- better smelling than the Prophet. I have not touched anything--

whether silk, taftan, or other than that-- smoother than the hand of the Prophet.”

*Al-Bukhāriyy* and *Muslim* narrated in their *Saḥihs* from the route of *al-Barā' Ibn ^Azib* that he said, “The Prophet was medium in height and he had wide shoulders. He was the greatest of the people. His hair reached his ears. I have never seen anything more beautiful especially when he wore maroon-colored clothing.

*Muslim* narrated in his *Saḥih* from the route of *Anas Ibn Maḥlik* that he said, “The Prophet was neither exceedingly tall nor short. His complexion was neither whitish pale nor too dark. His hair was neither extremely curly nor straight. *Allāh* revealed him as a prophet when he was forty (40) years old. He lived in *Makkah* for ten (10) years. When he died in his early sixties, he did not have more than twenty (20) white hairs in his beard and on his head.”

*Al-Bayhaqiyy* (in his *Dala'il*) narrated from the route of *Ibn ^Umar* that he used to recite in the mosque of the Prophet the piece of poetry that *Abu Talib* (the Prophet's uncle) used to recite in describing the Prophet's complexion:

**White face, by it**

One asks *Allāh* for the rain,  
He was the resort and feeder of the orphans  
And the protector of widows.

Everyone who heard him recite this poetry used to say, “This is how the Prophet was.”

*Al-Bazzar* narrated in *Kashf Al-Astar* from the route of *^A'ishah* that she said, "I said about my father (*Abu Bakr*), 'White face, by it one asks *Allah* for the rain, the supporter of the orphans and protector of widows.' My father said, 'This is the attribute of the Prophet. '"

*Surah al-Qalam, Ayah 4* best elucidates the manners of the Prophet:

{وَأِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ}.

This *ayah* means: [Indeed you have great manners.]

*Muslim* narrated in his *Sahih* from the route of *^A'ishah* that when she was asked about the manners of the Prophet, she said, "His manners were the glorious *Qur'an*."

*Al-Bukhariyy* (in his *Sahih*) and others narrated from the route of *^Abdullah Ibn az-Zubayr* that he said in explaining *Ayah 199* of *Surah al-'Araf*: {خُذِ الْعَفْوَ} "Allah ordered His Prophet to overlook and forgive the shortcomings of others."

*Al-Bukhariyy* and *Muslim* (in their *Sahih*s), *al-Bayhaqiyy* (in *Ad-Dala'il*), and others narrated from the route of *^A'ishah* that she said, "Every time the Prophet had a choice between two matters, he chose the easier one as long as it did not involve a sin. If it was sinful, he would be the farthest of the people from it. The Prophet never revenged for his own sake. He would revenge only when the religious boundaries were crossed." *Al-Qattan* added, "He would revenge for the sake of *Allah*."

*Abu Dawud at-Tayalisiyy* (in his *Musnad*) and *al-Bayhaqiyy* (in his *Dala'il*) narrated from the route of *^A'ishah* that when asked about the manners of the Prophet, she replied, "He was neither abhorrent nor outrageous and he did not hawk in the marketplace. He did not reciprocate an ill-doing with an ill-doing; rather, he would forgive and overlook.

*Al-Bukhariyy* and *Muslim* (in their *Sahih*s) and *al-Bayhaqiyy* (in his *Dala'il*) narrated from the route of *Abu Sa'id al-Khudriyy* that he said, "The Messenger of *Allah* was more shy than a virgin in her quarters and if he hated something we could see it in his face."

*Al-Bukhariyy* and *Muslim* (in their *Sahih*s) and *at-Tirmidhiyy* and *Ibn Majah* (in their *Sunans*) narrated from the route of *al-Mughirah Ibn Shu'bah* that he said, "The Prophet prayed night prayers until his feet swelled. Ought I to not be a thankful slave'?"

Also among his praiseworthy characteristics is that the Prophet was extremely courageous. He was strict in carrying out the matters ordered by *Allah*. *Ahmad* (in his *Musnad*) narrated from the route of *^Aliyy Ibn Abu Talib* that he said, "On the day of the Battle of *Badr* we shielded ourselves from the blasphemers behind the Prophet. He was the most severe of the people on the blasphemers."

Among Prophet *Muḥammad's* honorable merits is that he was extremely generous, and stories of his generosity are numerous. *Muslim* (in his *Sahih*) and *Ahmad* (in his *Musnad*) narrated from the route of *Anas* that he said, "The Prophet never denied the request of



the one who just embraced *Islām*. Once a man who had just embraced *Islām* came to the Prophet and asked that he is given something. The Prophet gave him a flock of sheep filling the area between two mountains. This man rushed to his people and told them, 'Embrace *Islām*, for *Muḥammad* gives like what the one who does not fear poverty gives. '''

The Prophet was well-known for being humble, detached from this world, and one who chooses the Hereafter over this world. *Al-Bayhaqiyy* (in *Ad-Dala'il*) and *at-Tirmidhiyy* and *Ibn Majah* (in their *Sunans*) narrated from the route of *Abdullah* that he said, "The Prophet was lying on a bamboo carpet which left a mark on his skin. I started rubbing it off, saying, 'O Messenger of *Allah*, I favor you over my own mother and father. Will you not permit that we spread something underneath you to protect you from this carpet?' The Prophet said, 'What business do I have with this world? I am like a rider who stopped under a tree for some shade and then he went on and left it behind. '''

The Prophet was attributed with all the good attributes. He was truthful, trustworthy, kind to his relatives, chaste, generous, and brave. He was obedient to *Allah* all the time, in every circumstance and situation, and with every breath. He was profoundly articulate and advised others perfectly. He was full of mercy and sympathy for others. He was charitable and full of pity for others. He was the caretaker of the poor, the needy, the orphans, the widows, and the weak. He was humble. He loved the needy and attended their funerals and visited the sick among them. He was all this and he was a beautiful person with an honorable lineage.

The Beauteous Fragrances of Celebrating the Birth of Prophet Muḥammad  
صلى الله عليه وسلم *Milad An-Nabiyy An Iridescence of Bliss*

*Allah* said in *Surah al-An'am, Ayah 124*:

{اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ}

This means: [*Allah* knows best who to entrust for conveying His message.]

**WARNING AGAINST SOME WORKS  
AUTHORED IN THE NAME OF THE MAWLID  
(FOR THE MISGUIDANCE CONTAINED THEREIN)**

The honorable merit of the Prophet is well-founded in the *Qur'an* and the confirmed *hadiths*. Hence, no fabrications or exaggerated narrations are needed to confirm his sublime status and profound merit. *Aḥmad* (in his *Musnad*) and *Ibn Hibban* (in his *Sahih*) narrated from the route of *Umar Ibn al-Khattab* that he said, "The Messenger of *Allah* said:

>> لا تطروني كما أطرت النصارى عيسى، فإنما أنا عبد،  
فقولوا عبد الله ورسوله <<

This means : <<Do not praise me unlawfully as the Christians did when they unlawfully praised *Isa*. I am just a slave of *Allah*. So say about me, 'He is the slave of *Allah* and His Messenger'.>>"

Lying about the Messenger of *Allah* is not a matter taken lightly. Rather, it is an enormous sin. *Muslim* (in his *Sahih*) and *at-Tirmidhiyy* and *Ibn Majah* (in their *Sunans*) narrated that the Messenger of *Allah* said:

>> من حدث عني بحديث يرى أنه كذب فهو أحد الكاذبين  
<<

This means: <<The one who narrates a *hadith* about me and knows that it is fabricated, and then he is one of the fabricators.>>

*Al-Bukhariyy* and *Muslim* (in their *Sahih*s) and *Abu Dawud*, *at-Tirmidhiyy*, and *Ibn Majah* (in their *Sunans*) narrated that the Messenger of *Allah* said:

>> من كذب علي فليتبوأ مقعده من النار <<

This means: <<Let the one who fabricates a *ḥadīth* about me prepare himself for his seat in Hellfire.>>

It is clear that attributing to the Prophet a fabricated and untrue matter is a dispraised exaggeration. Moreover, doing so can not be justified by claiming it to be similar to narrating the weak *ḥadīths* pertaining to the *fada'il* (merits of the Prophet). According to most of the scholars (*jumhur*) it is acceptable to narrate a weak *ḥadīth* if it pertains to the *fada'il*. However, there is consensus among the scholars that it is not acceptable to narrate a fabricated *ḥadīth* pertaining to the *fada'il*.

Unfortunately, these days many of the books on the *Mawlid* which are widespread and read by many are full of contraventions and vileness. Included in these books are fabricated *ḥadīths*, defective narrations, and dispraised exaggerations. They contain lying about the Religion, likening *Allāh* to the creations, and attributing bodily attributes to Him. It is forbidden to narrate such fabrications without exposing their false content. It is obligatory upon one to warn against such books and fabrications.

One of the most widespread of these books is called *Mawlid Al-ʿArus* which was falsely attributed to *Ibn al-Jawziyy*. That *Mawlid Al-ʿArus* was **not** authored by *Ibn al-Jawziyy* is obvious because his writings are full of statements which contradict what is written in *Mawlid Al-ʿArus* with regard to clearing *Allāh* from resembling the creations and from attributing bodily attributes to Him. The weak language and poor sentence structure of *Mawlid Al-ʿArus* is another evidence that its author was not *Ibn al-Jawziyy*. *Ibn al-Jawziyy* was a scholar of

*ḥadīth*, a scholar of jurisprudence, an interpreter of the *Qurʾān*, and was deeply rooted in preaching and providing guidance. Whenever *Ibn al-Jawzīyy* spoke, he moved the hearts of the people. One hundred thousand people became Muslim after listening to his strong preaching, profound articulation, and good expressions. *Ibn al-Jawzīyy* mastered the Arabic language and was extremely articulate. It was Brookleman, an Orientalist, who falsely attributed *Mawlid Al-ʿArūs* to *Ibn al-Jawzīyy*.

Among the blasphemous statements contained in *Mawlid Al-ʿArūs* is that *Allāh* took a handful of the 'light of His Face' and ordered it to be *Muḥammad*, and so it was. Such a statement means that part of *Allāh* became *Muḥammad*. May *Allāh* protect us from blasphemy. *Allāh* is clear of having parts and is clear of dispersing. *Allāh* is clear of partitions and divisions. *Allāh* is clear of all of that. He does not resemble any of His creations, and none of His creations are like Him. *Allāh* said in *Surah ash-Shurā*, *Ayah 11*:

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}

Which means: [Absolutely nothing is similar to *Allāh*, and *Allāh* is attributed with Hearing and Sight.] The one who believes that *Muḥammad* or other than *Muḥammad* is part of *Allāh* is definitely a blasphemer.

*Allāh* said in *Surah az-Zukhruf*, *Ayah 15*:

{وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا}

Which means: [They (the blasphemers) attributed to Him a part among His slaves.]

Another widespread contravention is the false saying that *Muḥammad* is the first of the creations. This

false statement came about because of the spread of a fabricated *ḥadīth*<sup>6</sup> called *Ḥadīth Jabir*:

>>. أول ما خلق الله نور نبيك يا جابر خلقه من نوره قبل  
الأشياء <<

This means: <<“The first that *Allāh* created, O *Jabir*, was the light of your prophet. *Allāh* created him from His light before creating other things.”>> This *ḥadīth* has no foundation and is a fabrication about the Prophet. Moreover, it contradicts the *Qurʾān* and the *Sunnah*. Contradicting the *Qurʾān* is self apparent when one reads *Surah al-Anbiyaʾ*, *Ayah* 30:

{وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ}

This means: [We created from water all living things], and *Surah al-Kahf*, *Ayah* 110:

{قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ}

This means: [Say, O *Muḥammad*, I am only a human like you except that I receive the Revelation and you do not.]

*Ḥadīth Jabir* contradicts the confirmed *ḥadīths* about the first creation of *Allāh*. *Al-Bukhārīyy* (in his *Sahih*) and *al-Bayhaqīyy* (in *Al-Asmaʾ Was-Sifaʾ*) narrated from the route of *ʿImran Ibn al-Husayn* that he said, “The Messenger of *Allāh* said:

>> كان الله ولم يكن شيء غيره وكان عرشه على الماء <<

(which means): <<*Allāh* existed eternally and there was nothing else existing and *Allāh* created His *ʿArsh* (the ceiling of Paradise) on water.>>” Ibn *Hibbān* (in his *Sahih*) narrated from the route of *Abū Hurayrah* that he said, “O Messenger of *Allāh*, when I see you I feel good

---

<sup>6</sup> A fabricated *ḥadīth* is a fabricated statement attributed to the Prophet.

on the inside and it delights my eyes, so tell me how the creation started. The Prophet said:

<< كل شيء خلق من الماء >>

This means : <<Everything was created from water.>>”

*As-Suddiyy* narrated from many routes in the explanation of *Fath Al-Bari* the saying of the Prophet:

<< إن الله لم يخلق شيئاً مما خلق قبل الماء >>

Which means: <<*Allah* did not create any of His creations prior to the water.>>

The first *hadith* explicitly states that the water and the *Arsh* are the first creations of *Allah*. The fact that the water was created before the *Arsh* is taken from the second and third *hadiths*.

The claim that *Hadith Jabir* was narrated by *al-Bayhaqiyy* is untrue. The claim that *Hadith Jabir* is in *Musannaf Abdur-Razzaq* is also untrue. It is neither in *Musannaf Abdur-Razzaq* nor in his *Jami* nor in his *Tafsir* of the *Qur'an*. Rather, one finds in his *Tafsir* what contradicts *Hadith Jabir*. Indeed what he mentioned is that the water is the first creation of *Allah*.

The *Hafidh as-Suyutiyy* said in his book *Al-Hawi Lilfatawa* about *Hadith Jabir*, “It does not have any reliable chain of narration.” Moreover, he explicitly stated in his explanation of *at-Tirmidhiyy*, “The *hadith* referencing that the light of *Muhammad* is the first creation is not confirmable. The superficiality of the terms of *Hadith Jabir* is a proof that it is fabricated. The Prophet was the most articulate of the creations of *Allah*; hence, he did not utter any superficial statement.”

The *Hafidh* and Scholar of *Hadith*, *Shaykh Ahmad Ibn as-Siddiq al-Ghumariyy* judged *Hadith Jabir* as fabricated on the grounds of the superficiality of its terms and the invalidity of its meanings. *Shaykh Abdullah al-Harariyy* explained that the meaning of the statement in *Hadith Jabir* that *Allah* created the Prophet from 'His Light' before other things is contradictory and superficial enough to judge the *hadith* as fabricated. He said that on one hand, it could mean that *Allah* created a light and from that light He created *Muhammad*. As such, *Muhammad* would be the **second** creation of *Allah*—and this is contrary to what is claimed. On the other hand, it can mean that *Muhammad* is a **part of Allah**—and this is abhorrent blasphemy for attributing parts to *Allah*.

Another defect of this *hadith* is the *idtirab* (shakiness) of its terms. There are some narrations of *Hadith Jabir* in which the terms used are very divergent—enough to change the meaning. The terminology of the narration of *az-Zarqaniyy* and *as-Sawiyy* are very different and this makes the *hadith mudtarib* (shaky).

The *hadith*: <<I was the first of the prophets in creation and the last in Revelation>> is a weak *hadith*, as copied by the scholars in *Al-Maqasid Al-Hasanah*, *Kashf Al-Khafa*, and *Asna Al-Matalib*. *Bugyah Ibn al-Walid*, who is a *mudallis*,<sup>7</sup> is one of the narrators of this *hadith*. *Sa'id Ibn Bashir* is also among the narrators and he is *da'if* (a weak narrator).

The so called *hadith*: <<I was a prophet when *Adam* was in a state between water and clay>> and the

---

<sup>7</sup> *Mudallis* means he insinuates the names of the wrong narrators.



so called *ḥadīth*: <<I was a prophet and there was no Adam, no water and no clay>> are fabricated and have no foundation as mentioned in *At-Tadhkirah Fī Al-Aḥadīth Al-Mushtahirah*, *Al-Maqasid Al-Ḥasanah*, *Kashf Al-Khafa*, *Tanzīh Ash-Sharīʿah*, *Al-Asrār Al-Marfūʿah*, and *Asna Al-Matalib*.

The rule remains strong that there is no need to ascribe a meaning or an interpretation to a *ṣaḥīḥ ḥadīth* for the sake of a fabricated *ḥadīth* which has no foundation.

Another fabrication found in some books on the *Mawlid* is the saying: “O Muḥammad, if it were not for you I would not have created the planets.” This saying was judged by the scholars of *ḥadīth* as fabricated-- as reported by *al-ʿAjūnī* (in *Kashf Al-Khafa*) and *aṣ-Ṣaghāniyy* (in his *Mawduʿat*).

Also, an abhorrent lie is what was mentioned about *Jibrīl* receiving the Revelation from behind a barrier. It is claimed that one time the barrier was removed and *Jibrīl* saw Prophet Muḥammad receiving the Revelation. So it is claimed *Jibrīl* said: منك وإليك which means: “From you and on to you.” This contradicts the saying of *Allāh* in *Sūrah ash-Shurā*, *Ayah 52*:

{وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ  
وَلَا الْإِيمَانُ}

This means: [O Muḥammad, likewise We revealed to you *Jibrīl*, and prior to that you had neither knowledge of the Book nor the details of belief.]

Also among the fabrications is what some books on the *Mawlid* mention from the route of *Abu Hurayrah* they say he said, “The Prophet asked *Jibril* how old he was. *Jibril* replied, ‘O Messenger of *Allah*, I do not know except that there is a star that appears once every seventy thousand years, and I have seen it seventy-two thousand times.’ The Prophet said, ‘by the glory of my Lord, I am that star. ’”

## SUPPLICATION

Praise be to *Allāh*, the Lord of the Worlds, Who endowed upon us many endowments, and Who enabled us to translate this valuable booklet about the honorable birth of the Prophet that we named "The Beauteous Fragrances Of Celebrating the Birth of Prophet Muḥammad صلى الله عليه وسلم *Milad An-Nabiyy An Iridescence of Bliss*". We ask *Allāh* to make it of widespread benefit and to make our intentions pure and sincere in seeking the reward from *Allāh* alone. We humbly ask *Allāh* to make this work a reason for our winning on a day in which neither money nor children will benefit one, and only one's own piety, God-fearingness, and soundness of heart shall matter.

No one evades sinning except by the protection of *Allāh*, and no one gives us the strength to be obedient to *Allāh* except *Allāh*. May *Allāh* raise the rank of Prophet *Muḥammad* and his kind *Al* and Companions and protect his nation from what he fears for them.

O *Allāh* we ask you and direct ourselves to You by Your Prophet, *Muḥammad*, the Prophet of Mercy. O *Muḥammad* we direct ourselves to *Allāh* by you, so that *Allāh* may forgive all of our sins, enable us to see you in your original form in our dreams, assemble us under your banner, move us away from Hellfire, and grant us the upper parts of Paradise.

Praise be to *Allāh*, the Lord of the Worlds.

The Beauteous Fragrances of Celebrating the Birth of Prophet Muḥammad  
صلى الله عليه وسلم *Milad An-Nabiyy* An Iridescence of Bliss

**Completed *Ramadan* 12, 1419 AH December 30, 1998  
at 9:45PM**

Riad Nachef

## ENDNOTES

---

<sup>i</sup> When the Companions first wrote down the *Qur'an*, for certain wisdom they did so without writing the dots. This was because the *Qur'an* was revealed to the Prophet with different methods of recitation. In some of the recitations, the word would be recited with the letter *ta'* ( ) and in other recitations, it would be recited with the letter *ya'* ( ). The *ta'* and the *ya'* are written in the same shape or format, however, they differ in the placement of the dots on them. The *ta'* ( ) has two dots on top and the *ya'* ( ) has two dots underneath. Writing the format of the word without the dots would allow for either the *ta'* or the *ya'* to be read. As such, one Book, compiling the letters and the words (without the dots) would enable more than one method of recitation. However, if the dots are applied, this is restricted. The flexibility of reading the different recitations from one Book is eliminated, and if one wanted to recite according to a different recitation, one would need to rewrite the words with the dots placed differently to suit that recitation. For that wisdom, the Companions did not innovate the dots before this time. However, later on (at the time of *Yahya Ibn Ya^mar*), the benefit of this innovation became apparent. At that time, many of the non-Arabs had embraced *Islam* and reading the *Qur'an* without the dots without making errors and mistakes constituted a hardship for those Muslims. To reduce the difficulty, *Yahya* applied the dots to the letters of the *Qur'an*. The Companions found that to be a good action on his part. This innovation of *Yahya Ibn Ya^mar* is included and covered by the *hadith* of the Prophet: << The one who innovates a good innovation in *Islam* shall be rewarded for it and similarly rewarded when another imitates him in

performing that deed—without the reward of the latter being decreased...>>

ii *Ibn Hibban* in *Al-Ihsan Bitartib Sahih Ibn Hibban* said, after he mentioned the aforementioned story, “*Wahb Ibn Jarir Ibn Hazim* told us from the route of his father from the route of *Muḥammad Ibn Ishaq*. We were told the same by *Jahm Ibn Abi Jahm*. *^Abdullah Ibn Muḥammad* told us, *Ishaq Ibn Ibrahim* told us *Wahb Ibn Jarir* told us the *Hafidh al-^Iraqi* said, after attributing the story to *Ibn Hibban* and reporting his words, “This is how *Ziyad Ibn ^Abdullah al-Bakka’iyy* narrated it from the route of *Ibn Ishaq*.”—So he was explicit in stating that it was narrated, however, he was doubtful about the continuity of the chain (the *ittisal*). Likewise, he said, it was narrated to us by a *^ali* chain of narration from the route of *Muḥammad Ibn ^Aliyy Ibn ^Abd al-^Aziz al-Qatrawaniyy*; narrated to us by *Muḥammad Ibn Rabi^ah*, by *^Abd al-Qawiyy Ibn ^Abd al-^Aziz Ibn al-Hasan al-Khal^iyy* by *^Abdur-Rahman Ibn ^Umar an-Nahas*. We were told by *^Abdul Malik Ibn Hisham*, by *Ziyad Ibn ^Abdullah al-Bakka’iyy*, by *Muḥammad Ibn Ishaq* he said: *Jahm Ibn Abu Jahm*, the freed slave of *al-Harith Ibn Hatib al-Jumahi*, from the route of *^Abdullah Ibn Ja^far Ibn Abu Talib* or from he who told him he said:

*Halimah Bint Abu Dhu’ayb as-Sa^diyyah*, the mother of the Messenger of *Allah* that wet-nursed him, narrated that she left her town with her husband, a young son of hers that she was nursing... and he mentioned the rest of the story using different terminology and he added: the Prophet kept on taking from the endowments and blessings that *Allah* provided for him until both of his years lapsed. He used to grow up vigorously unlike other children; by the time he became two years of age

he was a very strong child. He said --‘both of his years,’-- which is correct. Likewise, the narration of *al-Bayhaqiyy* stipulates. The narration of *Ibn Hibban* of ‘one year’ is an error on the part of one of the narrators. This is the end of the words of *al-ʿIraqi*.