

### The Mawlid

is the Messenger of Allah.” I knew that You would not affix anyone to Your name except the most beloved of people to You.’ Allah ﷻ said: ‘You have spoken the truth, O Ādam! He is the most beloved of people to Me, and since you ask Me by his right I forgive you. If it had not been for Muḥammad I would not have created you.’<sup>13</sup>

### DESCRIPTION OF HIS BIRTH ﷻ

When Allah, exalted is He, intended to bring out His slave and Messenger Muḥammad ﷻ to existence, and to make the light of His guidance apparent to everything that exists, and He had mercy upon the slaves through him in order to guide them to the worshipped One’s oneness, then the chaste, pregnant Lady Āminah delivered him on the radiant Monday eve.<sup>14</sup> This occurred in the Year of the Elephant

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<sup>13</sup> Al-Bayhaqī mentioned it in *Dalā’il an-Nubuwwah* (5/489), and al-Ḥākim in his *Mustadrak* (2/615). Al-Bayhaqī said: “‘Abd ar-Raḥmān ibn Zayd Ibn Aslam alone narrated it in this way, thus it is weak. Allah knows best.” Adh-Dhahabī said in his commentary upon the *Mustadrak*: “Rather it is fabricated”. Al-Bayhaqī however graded it as weak in his *Dalā’il al-Nubuwwah* (5/489). This ḥadīth however does have a strong supporting narration related by Ibn al-Jawzī in his *Al-Wafā’ bi Faḍā’il al-Muṣṭafā* which was mentioned by Shaykh ‘Abdullāh al-Ghumārī in his *Al-Radd al-Muḥkām al-Matīn* (p.138–139), where he commented, “The chain of narration for this ḥadīth is strong and is the strongest supporting narration I have found for the ḥadīth of ‘Abd al-Raḥmān ibn Zayd.”

<sup>14</sup> The night preceding Monday.

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Ibrāhīm ibn Mundhir al-Ḥizāmī said: “That about which there is no doubt amongst any of our ‘ulamā’ is that the Prophet ﷺ was born in the Year of the Elephant, and was given prophethood forty years after the Year of the Elephant.”

Ḥāfiẓ al al-Bayhaqī narrated with his chain from ‘Uthmān ibn Abi’l-‘Āṣ ath-Thaqafī who said: “My mother narrated to me that she was present at the delivery of Āminah the daughter of Wahb the night she gave birth to the Messenger of Allah ﷺ. She said: ‘There was nothing in the house that I looked towards except that it was a light. I was looking at the stars which were drawing near until I began to say: “They will most definitely fall upon me.”’”<sup>20</sup>

Makhzūm ibn Hānī’ al-Makhzūmī related from his father, who lived for a hundred and fifty years, that he said: “When it was the night in which the Messenger of Allah ﷺ was born, the court of Chosroes shook, from which fourteen balconies came tumbling down, and the fire of Persia was extinguished—and it had not been extinguished for a

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Nubuwwah (7/233)

<sup>20</sup> Al-Bayhaqī narrated this tradition in *Dalā’il an-Nubuwwah* (1/111). Al-Haythamī also mentioned it in *Majma’ az-Zawā’id* (8/220) and said: “Aṭ-Ṭabarānī related this and in it (it’s chain) there is ‘Abd al-‘Azīz ibn ‘Imrān and he is matrūk (abandoned).”

Ibn Kathīr

Quraysh to it. When they finished eating and settled, they said: “What will you call him?” He said: “I have called him Muḥammad.” They then asked, “What did you mean by not choosing a name from your family?” He said: “I want Allah to praise him in Heaven and people to praise him on Earth.”

One of the ‘ulamā’ said that Allah inspired them to name him Muḥammad due to the praiseworthy qualities found in him, so as to have the name conform with the meaning, and hence his uncle Abū Ṭālib alluded to this:

And he derived a name for him from His own names to honour him.

Thus the Lord of the Throne is Maḥmūd and this is Muḥammad.

It has also been established in the two ṣaḥīḥ books from the hadith of az-Zuhrī from Muḥammad ibn Jubayr ibn Muṭ‘im from his father who said: “I heard the Messenger of Allah ﷺ saying: ‘Indeed I have names. I am Muḥammad, and I am Aḥmad, and I am the eraser by whom Allah will eradicate kufr (disbelief), I am the gatherer in whose footsteps people will be gathered, and I am the last after whom there will be no prophet.’”<sup>27</sup>

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<sup>27</sup> Al-Bukhārī in (3532) in *al-Manāqib*, in the chapter on what has been nar-

ḤALĪMAH AS-SA‘DIYAH’S SUCKLING HIM ﷺ

Ibn Ishāq<sup>38</sup> narrates from Jahm ibn Abī’l-Jahm from someone who heard ‘Abdullāh ibn Ja‘far ibn Abī Ṭālib saying: “I have been informed from Ḥalīmah bint Abī Dhu‘ayb...”, he then mentioned her story and her coming to Makkah among a group of women who had accompanied her in search of suckling babies as was their practice every year. The people of Makkah would send their children with the Bedouin women, in search of their healthy lifestyle, who would suckle them for a fee. The lands of Banī Sa‘d happened to be the most barren land amongst the Bedouins.<sup>39</sup>

Ḥalīmah said; “There wasn’t a single woman from amongst us to whom the Prophet ﷺ was not offered. They refused him because he was an orphan, as we were all seeking kindness and concern from the child’s father.” She said: “When all options ran out for me except him, I took him and brought him to my mount. My breasts had abundant milk for him as he desired and he and his [suckling] brother drank to their fill. My companion” —meaning her husband— “went towards our aged one” —i.e. the she-camel— “and it was completely full (of milk). He milked so much that both he and I drank to our fill and we spent a very

<sup>38</sup> *As-Sirat an-Nabawiyyah* (26–27)

<sup>39</sup> See *as-Sirat an-Nabawiyyah* by Ibn Hishām (1/164)

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MENTION OF HIS ATTRIBUTES,  
OUTWARD APPEARANCE AND PURE  
QUALITIES OF CHARACTER ﷺ

He ﷺ was a man of middle stature, not loftily tall nor considerably short. He wasn't extremely white nor tawnily tanned. His hair was neither extremely curly nor lank. He passed away when he did, may Allah bless him, having lived beyond sixty years of age and on his head and beard there were less than twenty strands of white hair.

He ﷺ had a large head, oval face, very black eyes, lengthy eyelashes, soft cheeks, a wide mouth, his face would shine like the moon when it is full, and he had a dense beard.

The seal of prophethood between his shoulder blades was as though it were a raised button. There was a distance between the shoulder blades, and his hair would fall towards them. On some occasions he would shorten his hair to the middle of the ears. Originally he would let his hair hang down, then later he began to part the hair in the middle. His shoulders, forearms and upper chest had hair. He had long forearms, a wide grip, his palms were rough and his fingers strong. His chest and stomach were level and he possessed a good-looking body—meaning a distinct body. He was luminous in terms of what was unclad of his body, light heeled—meaning, he had little flesh on the heels.