

Chapter Nineteen

Chapter in relation to what became apparent from the miracles and speciality during the night of his صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed birth

1. Imam Baihaqi (d. 458 AH) and Imam Abu Nu'aym (d. 430 AH) رَضِيَ اللَّهُ عَنْهُ extracted a narration from Sayyiduna Hassan Ibn Thabit رَضِيَ اللَّهُ عَنْهُ who stated, "Indeed I was a small boy around seven or eight years old, I would understand whatever I saw and heard when a Jew in Yathrib¹ was screaming one morning on a hill saying, 'O group of Jews!' So they all gathered and I was listening. They said, 'Woe upon you, what is the matter with you?' He said, 'The star of Ahmad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has risen who was born during this night.'"
2. Imam Baihaqi (d. 458 AH), Imam At-Tabarani (d. 360 AH), Imam Abu Nu'aym (d. 430 AH) and Imam Ibn Asakir (d. 571 AH) رَضِيَ اللَّهُ عَنْهُ extracted a narration from Sayyiduna 'Uthman Abil Aas رَضِيَ اللَّهُ عَنْهُ who stated, "My mother mentioned to me that she witnessed (Sayyidah) Aminah (رَضِيَ اللَّهُ عَنْهَا), the mother of Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), giving birth to the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) during the night of his Mawlid (blessed birth). She stated, 'Whatever I saw in the house was filled with Noor (light). I was looking towards the stars coming close to the extent that I was thinking they would fall upon me. So when she delivered the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) a Noor (light) came from her that illuminated the houses to the extent that all I could see was Noor (light).'"
3. Imam Ahmad (d. 241 AH), Imam Al Bazzar (d.292 AH), Imam Al-Tabarani (d. 360 AH), Imam Al Hakim (d. 405 AH) and Imam Baihaqi (d. 458 AH) رَضِيَ اللَّهُ عَنْهُ extracted a narration from Sayyiduna Al-Irbad Ibn Saariyah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) stated, "Indeed I was the special servant of Allah (عَزَّوَجَلَّ) and the seal of the Prophets (عَلَيْهِمُ السَّلَام) whilst (Sayyiduna) Aadam (عَلَيْهِ السَّلَام) was rotating with his clay. I will inform you in relation to that. (I am) The supplication of my father (Sayyiduna) Ibrahim (عَلَيْهِ السَّلَام), the glad tidings of (Sayyiduna) 'Isa (عَلَيْهِ السَّلَام) and the (interpretation of the) dream of my mother (رَضِيَ اللَّهُ عَنْهَا), which she saw and the mothers of the Prophets (عَلَيْهِمُ السَّلَام) see dreams like this." It was also stated that the mother of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) saw that the palaces of Ash-Shaam (Palestine, Syria, Jordon and Lebanon) lit up through a Noor (light) that she saw after delivering the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).
4. Imam Ibn Sa'd (d. 230 AH), Imam Ahmad (d. 241 AH), Imam Tabarani (d. 360 AH), Imam Al-Baihaqi (d. 458 AH) and Imam Abu Nu'aym (d. 430 AH) رَضِيَ اللَّهُ عَنْهُ extracted a narration from Sayyiduna Abu Umamah رَضِيَ اللَّهُ عَنْهُ who stated, "It was said, 'O Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) what was the beginning of your matter?' The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, "The supplication of my father (Sayyiduna) Ibrahim (عَلَيْهِ السَّلَام), the glad tidings of (Sayyiduna) 'Isa (عَلَيْهِ السَّلَام) and my mother (رَضِيَ اللَّهُ عَنْهَا) saw when she carried me that a Noor (light) came from her through which the palaces of Ash-Shaam (Palestine, Syria, Jordon and Lebanon) were illuminated."
5. Imam Hakim (d. 405 AH) رَحِمَهُ اللَّهُ narrated this and graded the Hadith Sahih (authentic). Imam Baihaqi (d. 458 AH) رَحِمَهُ اللَّهُ extracted a narration from Sayyiduna Khalid Bin Ma'daan رَضِيَ اللَّهُ عَنْهُ from the companions of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) that they said, "O Messenger of Allah

¹ Previous name of Madinah.

(صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), “Inform us about yourself.” The Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, “The supplication of my father (Sayyiduna) Ibrahim (عَلَيْهِ السَّلَام), the glad tidings of (Sayyiduna) ‘Isa (عَلَيْهِ السَّلَام) and my mother saw when she carried me as though a Noor (light) had come from her that illuminated Busra from the land of Ash-Shaam (Palestine, Syria, Jordon and Lebanon).”

(The author, Imam Suyuti (d. 911 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ stated that) I state, “His statement that when she carried me is referring to a dream that occurred when she was expecting the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. As for the night of the blessed birth then she saw that with her physical eyes as is narrated by Imam Ibn Ishaq (d. 151 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ; Sayyidah Aaminah رَضِيَ اللّٰهُ عَنْهَا used to say that she was visited during her expectation and it was said to her, “Indeed you are carrying the Master of this nation and a sign which is that a light will come out with him that will fill the palaces of Busra from the land of Ash-Shaam (Palestine, Syria, Jordon and Lebanon). So when this occurs then name him Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).

6. Imam Ibn Sa’d (d. 230 AH) and Imam Ibn Asakir (d. 571 AH) الرَّضَوَانُ extracted a narration from Sayyiduna Ibn ‘Abbas رَضِيَ اللّٰهُ عَنْهُمَا that Sayyidah Aaminah رَضِيَ اللّٰهُ عَنْهَا said, “I conceived² him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and I did not find any difficulty from it until I delivered him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). When he (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) separated from me (i.e. was born)³, a light left with him through which whatever is between the East and West was illuminated. Then he (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) came onto the ground resting against his hands. Then he (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) took a handful of sand and grasped it and raised his hands towards the heavens.”

7. Imam Ibn Sa’d (d. 230 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narrated from Thawr Ibn Yazeed from Abul Ajfa’ from the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who stated, “My mother saw when she delivered me that a light spread from her through which the palaces of Busra were illuminated.”

8. Imam Abu Nu’aym (d. 430 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narration of ‘Ata’ bin Yasaar from Sayyidah Umm Salmah رَضِيَ اللّٰهُ عَنْهَا and she from Sayyidah Aaminah رَضِيَ اللّٰهُ عَنْهُمَا who stated, “The night that I delivered him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), I saw a Noor (light) through which the palaces of Ash-Shaam (Syria, Jordon, Lebanon and Palestine) were illuminated to the extent that I saw them.”

² There is a difference of opinion amongst the great scholars in relation to when the blessed conception took place. Some will be presented here.

a) Ala Hadhrat, Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ عَلَيْهِ states; “...The correct view is that she conceived on 12th Dhul Hijjah and this is authenticated in the book, ‘Madarij an-Nabuwwah’...” (Fatawa-e-Razawiyyah. Vol. 3. P. 428. Chapter Taharat Mawlihi wa Tayyib aslihi).

b) Imam Ibn Asakir رَحْمَةُ اللّٰهِ عَلَيْهِ states that some scholars are of the opinion that Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was conceived in the month of Rajab while some state that he was conceived on the 10th of Muharram.

³ There is a difference of opinion in relation to the duration of the pregnancy. Ala Hadhrat رَحْمَةُ اللّٰهِ عَلَيْهِ states; “It is proclaimed to be ten months, nine months, six months, but the correct duration is nine months. (Fatawa-e-Razawiyyah. Vol. 26. P. 407). What was the Day of Birth? There is an agreement that it was a Monday. (ibid). Which month did the birth take place? Ala Hadhrat رَحْمَةُ اللّٰهِ عَلَيْهِ states; “Scholars have stated Rajab, Safar, Rabi ul Awwal, Muharram and Ramadhan, but the correct and authentic view of the majority is Rabi ul Awwal. (ibid). The Gregorian date of the birth is Monday, 20th April 571 AD. (ibid. P.414)

9. Imam Abu Nu'aym (d. 430 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration from Bariyadah who narrated from the Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) foster mother who was from Banu Sa'd⁴ that Sayyidah Aaminah رَضِيَ اللَّهُ عَنْهَا said, "I saw as though a ray came from me through which the land was illuminated until I saw the palaces of Ash Shaam (Palestine, Syria, Jordon and Lebanon)."

10. Imam Ibn Sa'd (d. 230 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration from Amr bin Aasim Kilabi who stated that Hammam Ibn Yahya stated to us from Ishaq Ibn 'Abdullah that the mother of Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) stated, "When I gave birth to him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), a light came from me through which the palaces of Ash-Shaam were enlightened. I gave birth to him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) in such a state that he was clean (and pure)⁵. There was no impurity on him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). He came down to the earth and he was sitting on the ground with his (blessed) hands."

11. Imam Ibn Sa'd (d. 230 AH) رَحْمَةُ اللَّهِ عَلَيْهِ stated, 'Mu'adh Al Ambari stated that Ibn Awn mentioned to us from Ibn Al-Qibtiyyah in relation to the birth of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) that his mother said, "I saw as though rays left from me through which the earth was enlightened."

12. Imam Ibn Sa'd (d. 230 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration from Hassaan bin Atiyy'ah that when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was born, he descended upon his arms and knees raising his sight to the heavens.

13. Imam Ibn Sa'd (d. 230 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration from Musa bin 'Ubaydah and he from his brother that when the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was born and he came down onto the earth, he descended on his hands raising his head towards the heavens. He grasped a handful of dust with his hand. This (news) reached a man from Lahab who stated to the person who informed him, "If this sign is true then this one who is born will overcome the people of the whole world (earth)."

14. Imam Abu Nu'aym (d. 430 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration from Sayyiduna 'Abdur Rahman bin Awf رَضِيَ اللَّهُ عَنْهُ and he from his mother, Sayyidah Shifa bint Amr bin Awf رَضِيَ اللَّهُ عَنْهَا who stated, "When the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was born, he came into my hands and he began to cry. I heard someone saying, "Allah (عَزَّوَجَلَّ) have mercy on you and may your Lord shower mercy on you." Sayyidah Ash-Shifa رَضِيَ اللَّهُ عَنْهَا stated, "Whatever was between the East and the West became enlightened for me to the extent that I looked towards some of the palaces of Rome." She رَضِيَ اللَّهُ عَنْهَا said, "Then I clothed him and laid him down. I came to such a state that darkness overcame me and awe and also (I felt) a tremor on my right." I heard someone saying, "Where did you go with him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)?" Someone said, "To the West." That situation was then removed from me. Thereafter awe, darkness returned to me and (I felt) a tremor on my left. I then heard someone say, "Where did you go with him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)?" Someone said, "To the East." Sayyidah Ash-Shifa رَضِيَ اللَّهُ عَنْهَا said, "This matter remained in my mind until Allah (عَزَّوَجَلَّ) sent him (until revelation came to him). So I was amongst the first people to accept Islam."

⁴ Sayyidah Halimah رَضِيَ اللَّهُ عَنْهَا.

⁵ Ala Hadhrat, Imam Ahmad Raza Khan states; "...All humans are not equal as far as being born with impurities is concerned. All Prophets were born pure and clean. It is proven from the Hadith that the exalted brothers, Sayyiduna Imam Hasan and Imam Husain were also born without any impurities..." (Fatawa-e-Razawiyya. Vol. 30. P. 662)

15. Imam Abu Nu'aym (d. 430 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration from Amr bin Qutaybah who stated, "I heard from my father who was a source of knowledge that he stated, When the time for (Sayyidah) Aaminah (رَضِيَ اللَّهُ عَنْهَا) to give birth came, Allah (عَزَّوَجَلَّ) said to His Angels, "Open the doors of the skies in its entirety and the doors of the Heavens in its entirety and Allah (عَزَّوَجَلَّ) commanded the Angels to be present so they descended giving glad tidings to each other and the mountains of the world rose and the oceans were elevated giving glad tidings to the people on them. Every Angel was present. Shaytan was grasped and was shackled with seventy shackles and he was thrown upside down into the depth of the green ocean and the devils and the evil jinns were shackled and the sun was covered on that day with an immense light. There were seventy thousand (70,000) heavenly maids⁶ stood in front of the sun in the atmosphere awaiting the birth of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Allah (عَزَّوَجَلَّ) had decreed that year for the women of the world that they would give birth to males out of granting honour for the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Allah (عَزَّوَجَلَّ) had ordained that every tree would blossom and every fearful one would return in the state of safety. When the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was born, the whole world was filled with Noor (light) and the Angels gave glad tidings. Pillars of green jewels were placed in every sky and pillars of ruby. These were enlightened for the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and this pillar is well known in the heavens. The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) saw during the night of Al-Isra that it was said, "This was placed for you as a glad tidings of your birth. Allah (عَزَّوَجَلَّ) placed seventy thousand (70,000) trees of fragrant musk (Al-Adhfar) on the corner of the river Al-Kawthar and made its fruits the Bakhoor (incense of the people of Jannah). All the dwellers of the Heavens were supplicating to Allah (عَزَّوَجَلَّ) for safety. All the idols turned upside down. As for Laat and Uzza (two idols), they left from their treasure and they were saying woe upon Quraysh. Al-Amin (the trust worthy) has come to them. As-Siddiq (the truthful) has come to them. Quraysh does not know what has reached it. As for the Ka'bah, for a number of days they heard from its midst a sound which was saying, "Now my Noor (light) has come to me. My visitors will come to me. Now I will be purified from the impurities of ignorance. O Uzza you will be destroyed." The Ka'bah was shaking continuously for three days and nights. This was the first sign that Quraysh saw during the birth of Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).

16. Imam Abu Nu'aym (d. 430 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration from Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا who stated that from the signs of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) being expected, was that every animal of the Quraysh spoke that night and rejoiced upon the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) being expected. "By the Lord of the Ka'bah! He is the peace of the world and the lamp of its people." Soothsaying amongst the Quraysh and amongst any of the tribes of the Arabs had become veiled from those who practised it and the science of soothsaying was seized from them. The throne of every king in the world turned upside down and the kings were made to be dumb that day. No king could speak that day. The wild animals of the East went to the animals of the West with glad tidings. Similarly, the dwellers of the oceans gave glad tidings to each other every month from the months of the expectation. There was a call in the earth and in the sky stating, 'Glad tidings, for indeed the time of Abul Qasim (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has arrived to come to the earth with blessings and generosity." Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا stated that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) remained in the stomach of his mother for nine months completely. She did not suffer from any pain nor any wind nor colic and nor what women are afflicted with when expecting. The father of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), (Sayyiduna) 'Abdullah رَضِيَ اللَّهُ عَنْهُ passed away whilst the Prophet

⁶ Hoor in Arabic.

(صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was in the (blessed) stomach⁷ of his mother (رَضِيَ اللّٰهُ عَنْهَا). The Angels said, "O our Lord and our Master (عَزَّوَجَلَّ), Your Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has been left without the presence of his father (رَضِيَ اللّٰهُ عَنْهُ)." Allah (عَزَّوَجَلَّ) stated, "I am his Guardian, Protector and Helper. Take blessings from his Mawlid (birth)." His birth was blessed and sacred. Allah (عَزَّوَجَلَّ) opened the doors of the heavens for his Mawlid (birth). (Sayyidah) Aaminah (رَضِيَ اللّٰهُ عَنْهَا) would narrate about herself stating, "Somebody came to me when six months of expecting had passed by and struck me with his leg during a dream and said to me, "O Aaminah (رَضِيَ اللّٰهُ عَنْهَا), indeed you are carrying the best of all creation. So when you give birth to him then name him Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)." (Sayyidah) Aaminah (رَضِيَ اللّٰهُ عَنْهَا) would mention in relation to her post-natal bleeding, "I was taken by what women are taken by. Nobody from my nation was aware. I had heard of severe pain and great matter so that frightened me. I saw as though a wing of a white bird had touched my heart. Therefore, all the feeling of frustration went from me and all the pain went which I was feeling then I turned and I was nearby to a white drink of milk. I was thirsty. So I took it and drank it. An elevated light left from me then I saw women who were like date palm trees. It was as though they were from the daughters of 'Abd Munaf. They encompassed me. So whilst I was astonished, I was then near a white silk cloth which was spread out between the sky and the earth. And there I was near a person saying who was saying, "Take it from the sights of the people." (Sayyidah) Aaminah (رَضِيَ اللّٰهُ عَنْهَا) said, "I saw men stood in the air. In their hands there were silver jugs and I saw a part of a bird moving forward till it covered my lap. The beaks of it were from emerald. Its wings were from rubies. Allah (عَزَّوَجَلَّ) opened up my sight and I saw at that time the East of the earth and the West of it and I saw three flags that were raised. One flag was raised in the East and one flag in the West and one was raised upon the roof of the Ka'bah.

The pangs of birth grasped me and I gave birth to Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). When he (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) left my stomach⁸, I looked towards him and I found he was in prostration (Sajdah). He raised his two fingers like he was crying and beseeching. Then I saw a white cloud coming from the sky until it covered him. He disappeared from in front of me. I heard someone calling out, "Roam the East and the West of it with Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and take him to the oceans so they know him by his name, by his description and by his appearance. And they know he is called Al-Maahi (the remover). Nothing from Shirk (polytheism) will remain except that it is removed from his time. Then it (the cloud) was removed away from him quickly and I was nearby to him whilst he was covered in a woollen white cloth and under him was a green silky cloth. He had three keys in his hands which were made of wet pearls. A person was saying that Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has grasped the keys of help, the keys of victory and the keys of Prophethood."

Then another cloud came from which the sounds of horses and the movements of wings could be heard until they covered him and he went out of my sight. I heard a person calling out, "Circumambulate with Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) the East and the West and over of the places of the births of the Prophets (عَلَيْهِمُ السَّلَام). And show him to every living creator from the jinn and the humans and the birds and the wild animals. Grant to him the speciality of (Sayyiduna) Aadam, the softness of (Sayyiduna) Nuh, the friendship of (Sayyiduna) Ibrahim, the tongue of (Sayyiduna) Ismail, the glad tidings of (Sayyiduna) Yaqub, the beauty of (Sayyiduna) Yusuf, the sound of (Sayyiduna) Dawood, the patience of (Sayyiduna) Ayyub, the piety of (Sayyiduna) Yahya and the generosity of (Sayyiduna) 'Isa (عَلَيْهِمُ السَّلَام). Make him live according to the character of the Prophets (عَلَيْهِمُ السَّلَام) then it (the cloud) was removed from him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and I was nearby and he had grasped a green silky cloth that was folded and there was a person saying, "Congratulations, Muhammad

⁷ Like a pearl in an Oyster.

⁸ Oyster.

(صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has grasped all of the world. There is nothing left from its dwellers except that it is included in his grasp.

Then I was near three people. In the hands of one of them was a jug of silver and in the hand of the second was a green plate of emerald and in the hand of the third there was a white silky cloth. He spread it out. He took out a ring from it which dazzled the sights of those looking at it. They bathed the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) from that jug seven times then he stamped between his (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) shoulders with the ring and they folded the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) in a silky cloth. Then he carried the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and placed the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) between his wings for a moment then he returned the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) to me.”

17. Imam Abu Nu’aym (d. 430 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narration with a Daif (weak) chain from Sayyiduna ‘Abbas رَضِيَ اللّٰهُ عَنْهُ who stated that when my brother⁹ (Sayyiduna) ‘Abdullah رَضِيَ اللّٰهُ عَنْهُ was born and he was the youngest of us, there was Noor (light) on his face which would shine like the light of the sun. His father said, “Indeed there is some matter for this boy. For I saw in my dream that a white bird came out from his nose and flew and reached the East and the West then it returned and fell on the Ka’bah. All of Quraysh fell into prostration. Then it flew between the skies and the earth. So I went to a female soothsayer from Banu Makhzoom who said to me, “If your dream is true, a boy will come from his loin who will be followed by the people of the East and the West.” When (Sayyidah) Aaminah (رَضِيَ اللّٰهُ عَنْهَا) gave birth, I said to her, “What is that which you saw during your delivery?” She (رَضِيَ اللّٰهُ عَنْهَا) said, “When the contractions of birth came to me and the matter became difficult for me, I heard a sound and a discussion which was not similar to the discussion of people. I saw that a flag made of silk upon a piece of wood that was covered with rubies had been placed between the heavens and the earth. I saw a light shining from his head until it reached the skies and I saw all of the palaces of Ash-Shaam (Syria, Jordon, Lebanon and Palestine) enlighten like blazing fire and I saw near me a flock of sandgrouse (type of bird) prostrating to him and spreading its wings. I saw a follower of Suayrah Al-Asadiyyah who passed by who was saying, “How great is what the idols and the soothsayers have met from this son of yours. Suayrah is destroyed and woe upon the idols.” I saw a young man who was from the tallest of the people and the whitest of them. He took the new born child from me and he placed his saliva in the mouth of the boy. He had a vessel of gold with him. He opened his chest then he took out his heart and opened it up. He took out a black spot from it and placed it. Then he took out a silk bag that was white and opened it. There was a ring in it which he stamped on his shoulder like an egg shape and he made him wear a shirt. This is what I saw.

(Imam Al-Suyuti (d. 911 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ stated that there is severe issue in this narration and the two narrations before it, that would cause them to be rejected. I have not mentioned anything in this book of mine that is more severe in being rejected then them. My heart did not feel good to mention them but I followed Hafidh Abu Nu’aym (d. 430 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ in this regard.)

18. (Imam) Hafidh Abu Zakariyya (Yahya ibn Aaidh) رَحْمَةُ اللّٰهِ عَلَيْهِ (d. 376 A.H.) mentioned in his Mawlid from Sayyiduna Ibn ‘Abbas رَضِيَ اللّٰهُ عَنْهُمَا that Sayyidah Aaminah رَضِيَ اللّٰهُ عَنْهُ would talk about the day of the Prophet’s birth (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and what she saw from the amazing matters. She said, “Whilst I was astonished, I saw three people who I thought that the sun had risen from their faces. In the hand

⁹ He was older by 2/3 years according to the scholars of history. Perhaps Sayyiduna ‘Abbas رَضِيَ اللّٰهُ عَنْهُ was narrating this from an older brother of his and the matter became confused for the narrator. At the age of 2/3 it was not possible for Sayyiduna ‘Abbas to go to a Soothsayer and attaining interpretation of a dream or asking Sayyida Aaminah رَضِيَ اللّٰهُ عَنْهُ regarding the birth of the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). This narration is weak.

of one of them there was a silver jug and in that was a fragrance like musk and in the hand of the second person there was a plate of green emerald. There were four corners to it. There were white pearls on each corner of it. There was a person saying, 'This world, the East of it and the West of it, the land on it and the ocean of it, so grasp O beloved of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) from whichever corner you wish.' So I turned to look at which corner he grasped from the plate and found he had grasped the middle of it. Then I heard somebody saying, 'Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has grasped the Ka'bah. By the Lord of the Ka'bah, indeed Allah عَزَّوَجَلَّ has made it a Qiblah (direction) for him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), and a blessed residence for him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).' I saw in the hand of the third person a white silky cloth that was folded a lot. He spread it out and there was a ring in it that would dazzle the sights of those who looked towards it. Then he came towards me. The person with the plate took it and then he bathed him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) with that jug seven times. Then he stamped a stamp between his (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) two shoulders with the ring. Then he covered him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) in the silk cloth tying it upon him with a thread of fragrant musk. Then he carried him and placed him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) between his arms for a moment.' (Sayyiduna) Ibn 'Abbas (رَضِيَ اللهُ عَنْهُمَا) said that he was Ridhwan (Angel), who is the treasurer of the heavens. He said words in his ear which I did not understand and he said, "Glad tidings to you O Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). There is no knowledge left from any Prophet (عَلَيْهِمُ السَّلَام) except that I have granted it to you. Therefore, you are the most knowledgeable of them and the most courageous of them. You have the keys of assistance. You have been adorned with the cloth of fear and awe. Nobody will hear your remembrance except their heart will become filled with awe and his heart will become filled with fear even if he did not see you, O Khalifah (representative) of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)."

Imam Ibn Dihya (d. 633 A.H.) (رَحِمَهُ اللهُ عَلَيْهِ) said in Tanweer that this Hadith is Gharib (narrated by one narrator).

19. Imam Ibn Sa'd (d. 230 AH), Imam Hakim (d. 405 AH), Imam Baihaqi (d. 458 AH) and Imam Abu Nu'aym (d. 430 AH) extracted a narration from Sayyidah A'aishah رَضِيَ اللهُ عَنْهَا who stated there was a Jew who lived in Makkah who established business there. When it was the night during which the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was born, he stated in a gathering of Quraysh, "Has anyone been born amongst you today?" The nation said, "By Allah (عَزَّوَجَلَّ) we do not know." He said, "Remember what I say to you. On this night, the Prophet of the last nation (Ummah) (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has been born. Between his shoulders there is a sign. There is continuous hair in it as though they are the hair on a horse. He will not drink milk for two days. That is because the Ifreet Jinn¹⁰ placed its finger in his mouth and prevented him from drinking. The nation moved away from their gathering and they were astonished by his statement. When they arrived in their homes each person informed his family. They said a boy was born in the house of (Sayyiduna) 'Abdullah Ibn 'Abdul Muttalib (رَضِيَ اللهُ عَنْهُمَا) and they named him Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). The nation gathered until they went to the Jew and informed him. The Jew said, "Take me until I look at him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)." So they left with him till they took him to (the house) of (Sayyidah) Aaminah (رَضِيَ اللهُ عَنْهَا). He said, "Bring your son out to me." (Sayyidah) Aaminah (رَضِيَ اللهُ عَنْهَا) brought him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) out. They opened his back¹¹ and they saw the beauty mark. The Jew fell over unconscious. When he regained consciousness they said, "Woe upon you, what is wrong with you?" He said, "By Allah (عَزَّوَجَلَّ)! Prophethood has gone from Bani Israel. Are you happy upon his birth, O nation of Quraysh? Nay by Allah (عَزَّوَجَلَّ)! He will overcome you in such a way that the news will reach from the East to the West."

¹⁰ This narration raised a question that we put to Mufti Muti' ur Rahman Ridawi (Allah preserve him). We are translating the question and answer at the end of this chapter for the benefit of the readers.

¹¹ We use the term other front out of respect.

20. Imam Baihaqi (d. 458 AH) and Imam Ibn Asakir (d. 571 AH) الرَّضَوَانُ عَلَيْهِمُ extracted a narration from Abul Hakam Tanukhi who stated, “When a child would be born amongst the Quraysh they would send it to the women of the Quraysh until the morning. They would cover the head of the child with a cooking pot. When the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born, (Sayyiduna) ‘Abdul Muttalib (رَضِيَ اللَّهُ عَنْهُ) sent him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to women who covered his صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (blessed) head with a cooking pot. In the morning, when they came, they found that the pot split in half and found his صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed eyes open and they found that he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was attentively looking towards the skies. Sayyiduna ‘Abdul Muttalib (رَضِيَ اللَّهُ عَنْهُ) came to them. They said to him, “We have never seen any child born like him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). We found that the cooking pot separated from him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and we found that his (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) (blessed) eyes were open and he (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was looking attentively towards the skies.” (Sayyiduna) ‘Abdul Muttalib (رَضِيَ اللَّهُ عَنْهُ) said, “Protect him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Indeed I hope that he (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) will reach goodness.” When it was the seventh day, (Sayyiduna) ‘Abdul Muttalib (رَضِيَ اللَّهُ عَنْهُ) sacrificed (out of happiness upon) his birth and invited Quryash. When they ate, they said, “O ‘Abdul Muttalib (رَضِيَ اللَّهُ عَنْهُ), what have you named him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)?” He said, “I have named him Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).” They said, “What made you turn away from the names of your family?” He said, “I hope that Allah (عَزَّوَجَلَّ) will praise him in the heavens and Allah’s (عَزَّوَجَلَّ) (creation will praise him) on the earth.”

21. It is narrated by Musayyab Ibn Shareek from Muhammad Ibn Shareek from Amr Ibn Shu’aib from his father from his grandfather who stated that there was a Rahib (monk) from the people of Ash-Shaam (Syria, Jordan, Lebanon and Palestine) who was known as ‘Isa. Allah (عَزَّوَجَلَّ) had granted him a lot of knowledge. He would hold onto his monastery and he would enter Makkah and meet the people. He would say, “Indeed it is close that a personality will be born amongst you, O people of Makkah, through which the Arabs will become religious and they will control the non-Arabs. This is his era (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). The one who found him and followed him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) then he has fulfilled his need and the one who found him and opposed him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) he has missed his need. By Allah (عَزَّوَجَلَّ)! I did not leave the land of alcohol and peace and nor did I enter the land of hunger and deprivation and fear except in search for him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).” No child would be born in Makkah except that he would be asked about the child and he would say he has not arrived yet. When it was the morning of the day when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born, (Sayyiduna) ‘Abdul Muttalib (رَضِيَ اللَّهُ عَنْهُ) left until he came to ‘Isa. He stood in the midst of his monastery and called out to him and he said, “Who is this?” He said, “I am ‘Abdul Muttalib (رَضِيَ اللَّهُ عَنْهُ).” So he rose towards him and he said, “You are his grandfather, for indeed on Monday that child was born who I used to speak to you about. He (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) will receive revelation on Monday and he (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) will pass away on Monday. His (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) star rose last night and the sign is he (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) will now feel pain and be ill for three days. Then he (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) will be fine. So protect your tongue for indeed nobody has jealousy for anyone like they have jealousy for him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and no body desires anyone like they desire him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).” (Sayyiduna) ‘Abdul Muttalib (رَضِيَ اللَّهُ عَنْهُ) said, “So what will be his age?” He said, “If his (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) age is long or less it will not reach seventy. He (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) will pass away in one of the odd numbers in his 60’s either the age 61 or 63 which is the life span of the majority of his Ummah (nation) (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).” He said, “The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was carried (in the womb) on the Day of Ashura in Muharram and he (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was born on Monday, twelfth of Ramadhan.”

22. Imam Abu Nu'aym (d. 430 AH) رَحْمَةُ اللهِ عَلَيْهِ extracted a narration from Sayyiduna Ibn 'Abbas (رَضِيَ اللهُ عَنْهُمَا) who stated that during the era of ignorance, when a child would be born during the night, they would place him under a utensil and not look at him till the morning. When the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was born they placed him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) under a cooking pot. When they arrived in the morning, they came to the cooking pot and found that it had been split into two pieces and the blessed eyes of the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) were raised towards the sky. They were astonished by this. He was taken to a woman¹² from Banu Bakr who would suckle him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). When she suckled him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), goodness arrived to her from every corner. She had sheep. Allah (عَزَّوَجَلَّ) blessed her in them so they grew and increased.

23. Imam Abu Nu'aym (d. 430 AH) رَحْمَةُ اللهِ عَلَيْهِ extracted a narration from Dawood Ibn Abi Hind who stated when the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was born, the mountains became enlightened upon his (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) birth and he (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) rested against the earth with his (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) (blessed) hands when he (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) came down and he (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) began to concentrate upon the skies with his sight. They covered him with a big cooking pot and it split into two parts.

24. Imam Ibn Sa'd (d. 230 AH) رَحْمَةُ اللهِ عَلَيْهِ extracted a narration from Ikrimah that when the mother of the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) gave birth to him, she placed him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) under a big cooking pot and it split. She said, "I looked towards him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and his sight was open and looking towards the skies."

25. Imam Ibn Abi Hatim (d. 327 AH) رَحْمَةُ اللهِ عَلَيْهِ extracted a narration in his Tafsir from Ikrimah who said that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was born, the earth became enlightened. Iblees¹³ said, "Last night, a child was born due to whom our matter is being destroyed." His army said to him, "If only you go to him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and disturb his mind." So when he tried to go close the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), Allah (عَزَّوَجَلَّ) sent (Sayyiduna) Jibreel السَّلَام who pushed Iblees harshly until he fell in the land of Aden.

26. Sayyiduna Zubayr Ibn Bakkar (d. 256 AH) and Imam Ibn Asakir (d. 571 AH) extracted a narration from Maroof Ibn Kharrabooz who stated that Iblees used to cross the seven skies. When (Sayyiduna) 'Isa (عَلَيْهِ السَّلَام) was born, he was veiled from three skies. However, he was able to reach four. When the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was born then Shaytan was veiled from all seven. He said, "He (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was born on Monday when Fajr started."

27. Imam Baihaqi (d. 458 AH), Imam Abu Nu'aym (d. 430 AH) and Imam Kharaiti (d. 327 AH) in his Hawatif and Imam Ibn Asakir (d. 571 AH) عَلَيْهِمُ الرِّضْوَانُ from the chain of Abu Ayyub Ya'la Ibn Imran al-Bajali extracted a narration from Makhzoomi Ibn Haani al-Makhzoomi from his father who reached the age of 150. He said, "When the night of the birth of the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) arrived the palace of Kisra shook and fourteen chandeliers fell from it and the fire of Persia became extinguished. It had not extinguished before that for more than 1,000 years. The Sawa lake became diminished (dried). When Kisra¹⁴ awoke, this scared him. He was patient in order to show courage. When his patience ran

¹² Sayyidah Halima

¹³ Shaytan

¹⁴ Persian Emperor

out, he saw that he couldn't hide this from his ministers, so he wore his crown and sat upon his throne and he gathered them around him and informed them about what he saw. Whilst they were in this situation, a letter came in front him with flames of fire. So his sorrow increased even more. Al-Mubidhaan (scholars of the fire worshippers) said, "I, may Allah (عَزَّوَجَلَّ) rectify the kingdom, saw in this night strong camels that are pulled by Arab horses cutting across Dajla (River Tigris) and spreading into its cities." The king said, "What will happen O Mubidhaan? He said, "An event will occur in the Arab peninsula." So Kisra wrote to Nu'man Ibn Mundhir, "After praise, send to me a scholarly man so that I can ask what I want." Nu'man sent 'Abdul Masih Ibn Amr Ibn Hassan Al-Ghassani to him. When he arrived, the king said, "Do you have knowledge of what I want to ask you about?" He said, "The king should tell me. If I have the knowledge about it then I will inform you, otherwise I will inform of the one who has knowledge of it. So he informed him." He said, "The knowledge of that is with my maternal uncle who resides in the highlands of Shaam. He is called Sateeh." The king said, "Go to him and ask him." 'Abdul Masih left till he arrived to Sateeh who was laying down and close to going to his grave. He gave Salam to him. When Sateeh heard the Salam, he raised his head and said, "'Abdul Masih upon a healthy camel has come to Sateeh when Sateeh is ready for the grave. The king of Sasan tribe has sent you due to the shaking of the palace, the extinguishing of the fire and the dream of Mubidhaan in which he saw harsh camels being pulled by Arab horses cutting across River Tigris and spreading into its cities. O 'Abdul Masih when the Tilawah (recitation) is abundant and when the person of the stick will appear and the valley of Samawa will flow and the lake Sawa will become dry and the fire of Persia will extinguish. The Shaam of Sateeh will not be such a Shaam. Kings and Queens will have control according to the number of highlands (there will be fourteen kings one after the other). Whatever is to come will come." Then Sateeh passed away in that place. 'Abdul Masih came to Kisra and informed him and said, "Until fourteen kings have control from amongst us there will be matters and matters. Ten kings had authority amongst them for four years and the remaining had control until the Khilafah of (Sayyiduna) 'Uthman (رضي الله عنه).

28. Imam Ibn Asakir (d. 571 AH) رَحْمَةُ اللهِ عَلَيْهِ said this Hadith is Ghareeb¹⁵, that we do not know except from the Hadith of Makhzoom from his father. Abu Ayyub Bajali was alone in this. This is what is stated in the biography of Sateeh in At-Taareekh of Imam Ibn Asakir رَحْمَةُ اللهِ عَلَيْهِ. In relation to the biography of 'Abdul Masih, after extracting the narration from the same chain, he also narrated it from Ma'roof Ibn Khurbudh from Bishr Ibn Taym al Makki who stated, "When it was the night when the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was born" and then he mentioned similar words. I stated, "From this chain is what Abdaan extracted in Kitab Al-Sahabah. Imam Ibn Hajar Al-Asqalani (d. 852 A.H) stated in Isabah that this hadith is Mursal¹⁶.

¹⁵ This is that Ṣaḥīḥ Ḥadīth which has only one narrator in at least one generation of its Sanad, if not all generations of its Sanad.

¹⁶ If it is possible to differentiate between the narrations narrated prior to this situation arising and the narrations narrated after this situation of memory loss, then the narrations that were narrated prior to the arising of memory loss will be accepted. If it is not possible to differentiate then there will be reservation in relation to all narrations. The same ruling will apply if any doubt arises about this matter.

If al-Mutābi'āt and al-Shawāhid are found for al-Mukhtalaṭ narrations, then the matter will rise to be acceptable. The same ruling applies to the narrations of somebody whose situation is unknown (Aḥādīth al-Mastūr) as well as to al-Mudallas and al-Mursal narrations.

29. Imam Al-Kharaiti (d. 327 AH) extracted a narration in Hawatif and Imam Ibn Asakir (d. 571 AH) from Urwah that a group from Quraysh amongst whom was Waraqah Ibn Nawfal, Zaid Ibn Amr Ibn Nufayl, Ubaydullah Ibn Jahash and 'Uthman Ibn Huwayrith, they were near an idol of theirs and they were gathering towards it. They entered upon it one night and they found it to be upside down on its face. They rejected (it being a significant thing) so they took it and returned it to its state. It wasn't long before it turned over in a horrible way. So they returned it to its state. Then it turned over the third time. 'Uthman Ibn Huwayrith said, "Indeed this is a matter that has occurred and that was in the night during which the night the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was born. 'Uthman began to recite some stanzas;

أيا صنم العيد الذي صف حوله ... صناديد وفد من بعيد ومن قرب

Idol of the festival around which great envoys make lines from distance and from proximity

تنكس مقلوبا فما ذاك قل لنا ... أأذاك شيء أم تنكس للعب

You are turning upside down so what is that, tell us, is that something (important) or did you turn over out of play.

فإن كان من ذنب أسأنا فإننا ... نبوء باقرار ونلوي عن الذنب

If it is due to a sin that you are upset with us about then we announce with acknowledgement and turn away from sins.

وإن كنت مغلوبا تنكست صاغرا ... فما أنت في الأوثان بالسيد الرب

And if you are overcome and you turned over out of disgrace then you are not amongst the idols a Master and Lord.

He stated that they took the idol and returned it to its place. When it became straight, a sound came to them from the unseen from the idol with a loud voice saying;

تردى لمولود أنارت بنوره ... جميع فجاج الأرض بالشرق والغرب

My turning over is for the one who was born through whose light all the paths of the earth are enlightened in the East and West.

وخرت له الأوثان طرا وأرعدت ... قلوب ملوك الأرض طرا من الرعب

The idols have fallen over for him and the hearts of the Kings have trembled due to his Awe.

ونار جميع الفرس باخت وأظلمت ... وقد بات شاه الفرس في أعظم الكرب

The fire of the Persians has extinguished and become dark and the Shah (king) of the Persians has spent the night in great calamity.

وصدت عن الكهان بالغيب عنها ... فلا مخبر منهم بحق ولا كذب

The soothsayers have been prevented from the Jinns who would come with the unseen so there is no one to inform them of the truth or falsehood.

فيالقصي اُرجعوا عَنْ ضلالكم ... وهبوا إِلَى الْإِسْلَامِ والمَنْزِلِ الرَّحْبِ

O Qusay! Turn away from your misguidance and rush towards Islam and the vast station.

30. Imam Al-Kharaiti (d. 327 AH) رَحِمَهُ اللهُ عَلَيْهِ extracted a narration from the chain of Hisham Ibn Urwah from his father (Urwah Ibn Zubayr) from his grandmother (Sayyidah) Asma bint Abi Bakr (رَضِيَ اللهُ عَنْهَا) who stated, "Zayd Ibn Amr Ibn Nufail and Waraqah Ibn Nawfil both mention that they came to Najjashi after the return of Abrahah from Makkah. They both said, "When we entered upon him, he said, "Tell me the truth, O you two Qurayshi men. Has there been someone born amongst you whose father intended to sacrifice him (رَضِيَ اللهُ عَنْهُ) and then he (رَضِيَ اللهُ عَنْهُ) placed lots upon it so he (رَضِيَ اللهُ عَنْهُ) was saved and many camels were sacrificed in his (رَضِيَ اللهُ عَنْهُ) place?" We said, "Yes." He said, "Do you have any knowledge of him (رَضِيَ اللهُ عَنْهُ), what he (رَضِيَ اللهُ عَنْهُ) has done?" We said, "He (رَضِيَ اللهُ عَنْهُ) has married a woman called (Sayyidah) Aaminah (رَضِيَ اللهُ عَنْهَا). He left her expecting a child and then left (this world)." He said, "Do you know if she (رَضِيَ اللهُ عَنْهَا) has given birth or not?" Waraqah said, "I inform you, O King, indeed during the night I spent the night near an idol when I heard a voice from the unseen coming from its stomach;

وَلَدَ النَّبِيِّ فَذَلَّتِ الْأَمْثَلُكُ ... وَنَأَى الضَّلَالُ وَأَدْبَرَ الْإِشْرَاقُ

The Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was born and the kings were disgraced, the misguidance went far and Shirk turned its back.

Then the idol fell over on its head. Zayd said, "I have a similar news to him, O King. On the similar night, I left until I came to Mount Abi Qubais. I saw a man descending. A man descending from the sky. He had two green wings. He stopped over Mount Abu Qubais and rose over Makkah. He said, "The shaytan is disgraced. The idols are void, and the trustworthy was born (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)." Then he spread out a cloth that he had with him and he covered with it the East and the West. I saw that it stood out greatly under the skies. A light spread out which almost blinded me. What I saw frightened me. This personality from the unseen flapped his wings until he fell on the Ka'bah. A Noor (light) spread out through which Tihamah¹⁷ became enlightened. He said the earth has become pure and it produced its yield (crop). He signalled towards the idols which were on the Ka'bah and they all fell. Najashi said, "Woe upon you! I am informing you of what about what afflicted me. I was sleeping in my dome during the night which you mentioned. During my seclusion, a head and a neck came out from the land saying, "Woe has entered upon the people of the Elephant. The birds have thrown stones of clay at them. Al-Athram who was a transgressor and criminal was destroyed. The Trustworthy Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was born, the Prophet of Al-Haram and Makkah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Whoever responded to the Prophet's (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) call was successful and whoever rejected it is unfortunate." Then it entered the land and disappeared. When I woke up in the morning I could not speak. I tried to stand but could not stand. My family came to me and I said, "Veil the people of Abyssinia from me." So they were veiled from me. Thereafter my tongue and leg were released."

¹⁷ Arid coastal plain stretching along the Red Sea from northwestern Saudi Arabia down to the Bab al Mandeb strait in Yemen.

Translators Notes

Referring to Hadith number 19.

Question:

السلام عليكم سيدي

We have come across a Hadith in Al Khasaais Al Kubraa by Imam Suyuti رحمه الله in the chapter pertaining to signs that became apparent during the night of the blessed Mawlid (Birth) of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from miracles and specialities. It is mentioned in a narration that an Ifreet Jinn placed its finger in the blessed mouth of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and prevented the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from suckling. We are working on the translation so we need clarification pertaining to these words. The confusion we have is that how could an Ifreet Jinn have any path to Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah عَزَّوَجَلَّ reward you immensely.

بسم الله الرحمن الرحيم

Answer:

و عليكم السلام ورحمة الله وبركاته

Respected and honourable Al-Shaykh, firstly I would like to apologise for the delay in response. The reason for this was that I was writing an important book besides my daily usual activities which caused me to forget that you sent a query. When I managed to send the book I was working on to the publishers and I finished from the urgent work I had, I remembered you are waiting for a response to your question. I found a copy of the book Al Khasaais al Kubra in my library published in Porbandar, India. This narration is mentioned in volume one on page 49. Al Imam al-Suyuti mentions this narration from Imam Ibn Sa'd, from Al Imam al Hakim, Al Imam al Baihaqi and Imam Abu Nu'aym عَلَيْهِمُ الرِّضْوَانُ. He did not mention (focus on) the Sanad (chain). It is extremely unfortunate that at this moment in time, I do not possess any of those books from which Imam Suyuti mentioned this narration to the extent that I could research as well as compare the works. Additionally, I am an old man in his 70's who is unable to effectively benefit from electronic means of the new era. I can only entertain conversations over the phone and I manage to read messages over WhatsApp only. There is a stanza, I do not know who wrote it which is in the meaning of, "These are the people from the eras that have passed so do not say anything to them." The son of this poor servant, Muhammad Ahmar al Ridawi, is on a journey since many days. He has access to Al Maktabah al Shamilah on his computer. He is used to reading books and articles online and has the ability to benefit from the online resources effectively. So I will not be able to access the books till he returns. What is certain is that this story as it is narrated with the words at the moment is incorrect in its place because the time in which the incident is attributed to have occurred was a time when Sayyiduna Abu Bakr wasn't born let alone Sayyida Aishah so how is it possible that Sayyida Aishah narrates this incident directly. And if it is said Sayyida Aishah narrated this incident in Makkah from a person who had reached Islam and was honoured to accept it. So we will say responding to this objection what were the matters preventing Sayyida Aishah from mentioning the name of this narrator such that she narrated this whilst attributing it to herself. For this reason, it is apparent to me in my initial assessment that this event is from the fabrications of some Jews who fabricated it and attributed it lyingly and falsely to Sayyida Aishah. Even if there is not anything from that which has been mentioned, indeed in the testimony of the Qu'ran and Ahadith and the Ijma (Consensus) of the Ummah is what frees us from the need of any other testimony in proving its falsehood and it being rejected. Allah Stated;

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ

So this day you will not have the power to benefit or hurt one another; and We shall say to the unjust, "Taste the punishment of the fire which you used to deny!"

Surah Saba. Surah No: 34. Verse: 42

In Ash Shifa of Imam Qadhi Iyad and Naseem Al- Riyaad (commentary upon Ash- Shifa of Imam Al- Khafaji) it is stated, "Know that the Ummah i.e. Ummah Ijabah has consensus upon Isma' of the Prophet (Prophet from shaytan). Allah states;

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ

"Indeed, you do not have any power over My bondmen, except those wanderers who follow you."
(The devil is unsuccessful in tempting Allah's chosen bondmen to commit sin.)

When shaytan didn't have any authority upon the most sincere servants it is known that he does not have any control over the Prophets even more so. Allah's protection from the shaytan i.e. Allah protects the Prophet from all types of harm i.e. of shaytan from whatever affliction comes from his army of jinn e.g. epilepsy, plaque, pleurisy. So indeed, they are from the shaytan. For this reason he was not happy for the Prophet being perplexed in his illness prior to passing away due to them believing that the Prophet had plurisy. He said, "Indeed it is from the shaytan and Allah has protected me from him." (Vol:4. P62 Published in Egypt).
I have written this much and will do more research when my son comes back In Sha Allah.

Allah knows Best
Al Faqeer Muhammad Muti-ur-Rahman
May he be forgiven.

In The Name of Allah

Assalam

Respected Shaykh!!! My beloved son Muhammad Ahmad al Ridawi returned from his journey yesterday and he printed off some references from al Maktaba ash Shamila and he also took out some materials from the internet. Fulfilling my promise I would like to add some words:
It is mentioned in Khasais that the origin of this event was taken from Mustadrak and from Dalail an Nabuwwah and other works. The Isnaad (chain) of it is mentioned in these works in the following way:

- A) Abu Muhammad Abdullah ibn Ja'far Al Farisi
- B) Ya'qub ibn Sufyan
- C) Abu Ghassaan Muhammad ibn Yahya al Kattani
- D) Yahya al-Kinani
- E) Ibn Ishaq
- F) Hisham ibn Urwah
- G) Urwah
- H) Sayyidah Aisha
- I) Jewish Merchant

Some of the scholars of hadith have ruled that this Sanad (chain) to Sayyidah Aishah is Hasan. Others have stated it is Sahih.

Sayyidah Aishah did not witness this event herself and nor did she experience herself. For this reason, in terms of Sanad this hadith is Munqati' through the Jew for sure. Imam Dhahabi has summarised the book al Mustadrak entitled in a book entitled Talkhis al Mustadrak. Imam has removed the word refereeing to Jin from the text of al Mustadrak. This signals that these words were Mudraj (added) by the Jew according to Imam Dhahabi. So the Mattan (core text) is definitely Mudraj.

And the Idraj (addition words) by a Jew narrator are not considered. When his narration is going against his principles that is not considered and one does not turn towards it as is well established (in the principles of Hadith). And that which shocked you is possible for us to say in that regard that the meaning of ifreet is evil and impure. These characteristics are found in human beings as well. Is there anyone more impure than the Jews and the polytheist about whom the Quran states:

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوا أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَسِقُونَ

“Had they believed in Allah and this Prophet (Muhammad – peace and blessings be upon him) and what is sent down upon him, they would not befriend the disbelievers, but most of them are disobedient.”

Surah Al-Maaida. Surah 5. Verse:82

Furthermore, their apparent distress they cause to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ does not negate Al-'Ismah Al-Muhammadiyah (the protection of the Prophet) as is established through Tawatur (mass Transmission).

Al Faqeer Muhammad Mat'i ur Rahman

May he be forgiven