

SUFFAH

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TAFSIR

SURAH AL-FATIHA (THE OPENING)

In the name of Allah, All Merciful, Most Merciful

- 1) Praise be to Allah, Lord of all the worlds,
- 2) The All-Merciful, the Most Merciful,
- 3) The King of the Day of Judgement
- 4) You alone we worship, You alone we ask for help
- 5) Guide us on the Straight Path,
- 6) The Path of those whom you have blessed,
- 7) Not of those with anger on them, nor of the misguided.

There are several traditions on record regarding the revelation of this Surah, some claim it a Makkan and the others, a Madinite. The jurists, however, agree that it was revealed once at Makka and then at Madina as well. Wahdi [in his Asbab-I-Nazul] and Thalibi [in his commentary of the Holy Qur'an] have both narrated Hadrat Ali' saying: "The chapter Al-Fatiha was revealed from a treasure in Makka that was situated beneath al-'Arsh (the Exalted Throne)."

Abu Na'im writes [in his Dalayl al-Nubuwwat]: "When the young men of the Tribe Banu Salma accepted Islam, so did the son of 'Umro bin Jamuh. Then 'Umro's wife said to her husband: 'Ask your

son what does he know about this man i.e. the Holy Prophet, 'Umro asked his son to recite his revelations. His son went on to recite: 'Al-Hamdu lillah Laddalin!' At this the father remarked: 'What a beautiful revelation! Are all the revelations like this?' His son replied: 'They are more of them more beautiful than this.'" This dialogue dates back to the time before Hijrah (migration), which traditions indicate that this is a Makkan Surah.

Imam Ibn Sha'ibah [in his Mussanaf], Abu Said bin 'Arabi [in Mu'ajam] and Tabarani [in Aoust]

have all, on the authority of Mujahid, narrated: "Iblis wept bitterly at its revelation in Madina." In his Commentary Imam Wakih has reported Mujahid saying that Surah Al-Fatiha was revealed in Madina.^[1]

THE DIFFERENT NAMES OF SURAH AL-FATIHA

1. Fatiha Al-Kitab, it is known by this name as the Holy Qur'an begins with this Surah and so does learning and knowledge. The daily prayers begin with its recitation. Many Ahadith have it that the Holy Prophet (Peace be upon him) named it as such.

2. Umm Al-Qur'an, the source and the meanings of anything are called Umm, which it is intended to mean by the whole of the Holy Qur'an.

(i) Uluhiyyat, the Dhat (being) and Sifat (qualities) of Allah, the Almighty, as in 'Al-Hamdulillahi

**SURAH AL-FATIHAH IS A JEWEL BUT THE KNOWLEDGE
HIDDEN BEHIND THIS IS LIKE MANY OCEANS.**

Rabh-il'Alamin...;'

(ii) Ma'ad (Resurrection after death) as meant by 'Maliki Yaum-id-Din...;'

(iii) Nubuwat (the institution of Prophethood) as derived from 'Thdenissrat al-mustaqeem...,' that is it is a supplication for guidance like those who are successful i.e. His Prophets (Peace be upon them all);

(iv) Qada Al-Qadr (free will and predestination) as in 'Tyyakana'budu ...,' that is the human being is bound to discharge the obligatory duties and is not the originator of his deeds.

Abu Huraira has narrated the Holy

Prophet saying: "The Surah al-Hamd is Umm al-Qur'an, Umm al-Kitab and Saba'min al-Mathani."^[2]

3. Surah Al-Hamd, this Surah is named as such as it abounds in the Almighty Allah's praise. According to Sunnan Al-Darami the Holy Prophet has called this Surah Al-Hamd.

[1] Al-Duarr Al-Manshur in Al-Tibyan Al-Qur'an V1, P143-1440

[2] SunnanAl-DaramiV2, P321

TAFSIR

A MERCY TO MANKIND

"AND WE HAVE NOT SENT YOU (O MUHAMMAD) BUT AS A MERCY FOR ALL THE WORLDS"

(HOLY QURAN 21:107)

The Ummah of Muhammad (Peace be upon him) is unequivocal over the fact that the Kaaf pronoun [denoting 'You' male singular] in this verse refers to the chief of the worlds Muhammad (Peace be upon him).

Only our Prophet is 'Rahmah tul'il Aalameen'

It is also clear that Rahmah tul'il Aalameen (mercy for all the worlds) is a specific attribute of the Prophet. In other words, no one other than the Prophet is Rahmah tul'il Aalameen and this is proven by the fact that this verse was revealed in praise (mad'ha) of the Prophet and the rule is that an attribute mentioned in praise must be specific to the praised, because unless it was specific it could not be used in praise. Consequently it is necessary for the attribute Rahmah tul'il Aalameen to be specific to the Prophet.

However, if any Muslim does use

this term or any other like meaning term for any one other than the Prophet it will be deemed either an exaggeration or a metaphor. It will bear no relation to reality.

Aalameen

The term 'Aalameen' does not only refer to Humans, Jinn, Bashr and Angels but to everything except Allah. This is because his being Rahmah tul'il Aalameen is a function of his Prophethood which is general, as he mentioned himself "I have been sent (as a Prophet) to the whole of creation" (Muslim). So just as his Prophethood applies to the whole creation so too does his mercy, it is general to all the worlds and covers everything except Allah! Praise is for Allah!

Rahmah

Now let us turn [your attention] to the word Rahmah. The Mufasssireen have dealt with it in two ways:

1) If (in the verse) it is deemed to be 'Mustasna Minhu a'amm illa' (an exceptioned cause from all causes) it will be the Mafhool Lahu (subject) of the Fail (verb) Aarsalna

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(we sent). The verse will then be interpreted as:

"We have not sent you for any cause/ reason but only for the reason of being a mercy for all the worlds."

2) If it is deemed to be Mustasna Minhu a'aam Ahwaal (an exceptioned state/condition from all states/conditions). Rahmah will be the Haal (condition) of the Dhameer ul Khitaab (Kaaf pronoun) and the word Rahmah will be Masdar Mabni Lil Faail in the meaning of Raahim (the unchanging root giving the meaning 'one who performs Mercy'). The verse will in this case be interpreted as:

"Oh beloved, We have not sent you in any condition state but only in the state of a bestower of mercy upon all the worlds."

Whether the word Rahmah is treated as Mahfool lahu or Haal [either way] it proves that the Prophet is Raahim (bestower/merciful of mercy) because both Mafhool Lahu and Faail are Sabab ul fail (outcomes of the verb). In summary, the Prophet bestows mercy upon the whole universe; the entire creation, upon each and every particle and every drop, in short, upon everything except Allah.

Necessary Conditions for Mercy

In light of the above, it is proven that the Prophet is a mercy for the whole universe. It then necessarily follows that all the prerequisites of him being a mercy are also proven. This premise is based on the fact 'the proof of an item necessitates proof of all its conditions/prerequisites,' in other words when an item is proven, so too are all its conditions and prerequisites. Four matters are pre-requisites [must exist for someone] for one to be merciful, they are:

1) Alive

It is necessary for the merciful to be alive and not dead. This is because the deceased person, rather than being able to bestow mercy, is himself in need and entitled to mercy. Thus if the Prophet, Allah forbidding, was not alive he could not be 'Raahimun Lil Alameen' (Merciful for the world). Consequently because the Quranic verse proves the Prophet is 'Raahimun Lil Alameen' it [must] also prove him being alive.

2) All-Knowing

Just being alive is not sufficient to being merciful because the merciful cannot bestow mercy without being aware of the state and condition of the Marhoom (the one upon whom mercy is bestowed). An ignorant and unaware person cannot show mercy!

An example (to illustrate this point): Zaid is oppressed and wishes for someone to show him mercy and free him from the oppression of a tyrant. With this desire in his heart he approaches Umar in hope of his mercy. Umar hears Zaid's request for mercy but is unaware of his condition and does not know of his tribulations and the kind of mercy he needs. He thus asks Zaid of his problems

and the type of help he needs. If Zaid does not reveal his condition and instead pleads with Umar not to ask about his condition and to simply have mercy upon him, will Umar be able to show mercy to Zaid? Definitely not. Until Zaid informs Umar of his condition and Umar becomes fully aware of it he will not be able to show mercy.

Because this verse confirms the fact that the Prophet is 'Raahim an Lil Alameen' so unless he is aware of the condition of the entire Universe, save Allah, and has complete knowledge of Maa Kaana (what has happened) & Maa Yakoon (what will happen) he can not be 'Raahiman Lil Alameen'.

Because it is proven that the Prophet is 'Raahiman Lil Alameen', consequently his knowledge of the condition of the whole universe is also proven.

3) Authority & Ability

Only having knowledge would not allow one to be merciful until one also had the ability & authority to *deliver* the mercy to the marhoom. Take the example of a man who spends all his time with us, his days and nights are occupied in so much worship and effort that he becomes too weak and frail to stand, sit or walk. If this innocent person was ever sentenced to death for the crimes of rape and murder and he called out to us, "You know well that I am innocent, why do you not take mercy upon me." We would respond, "We know your need (the kind of mercy you need) and know perfectly well that you are innocent but what can we do? We do not possess the power or authority to save you from the death sentence. Until we have the power or authority to implement our mercy we cannot be merciful upon you."

This example shows that having

power & authority is another necessary pre-requisite to being merciful. It follows that as the Prophet is merciful upon all the creation and must necessarily possess the power and authority to deliver and implement his mercy upon every particle of this universe.

4) Close to the Universe

Having only the ability and authority is still not sufficient. To be merciful upon others it is important for the merciful to be close to the marhoom and the marhoom to be close to the merciful. Understand this concept with the help of another example.

A close friend of yours is 30 metres away from you when you suddenly notice a viscous enemy ready to attack him. He cries out for your mercy. You run sincerely to his aid but before you arrive the enemy kills him.

Study this example carefully! You are alive, you can see your friend, you are aware of his condition and you have the ability and authority to be merciful and yet you were unable to help him because you were too far away from him and he was far from you. Although you had life, knowledge, power and authority you could not be merciful. Consequently we learn that it is necessary for the Raahim to be close to the marhoom.

As the Quranic verse proves that the Prophet is merciful upon each and every tiny particle of the entire universe it is also clear that he, with his Ruhaaniyah and Nuraaniyah must be close to the whole universe and the whole universe must be close to him.

Clarification

A confusion could possibly arise here over how one person can be close to the whole universe. If he is

close to one thing, he cannot at the same time be close to any other thing? It must be impossible for a single person to be close to every single entity in the universe!

This possible confusion can be clarified in the following way, if the proximity in question is between two *Katheef* (solid) entities then it is true that one entity can not be close to many different entities in one single time and place. But if both or one of the two entities in question is *Lateef* (sublime) then the sublime can at one time be close to all of the things in the universe. There is no *Shar'ee* (legal) or logical reason for this to be impossible. Take the Quran, it is found all over the world. In the East and the West, the North and the South, Africa & America, it exists in the hearts of all Muslim *Huffaaz* and despite it being one single entity, it is close to each one of them.

In sensual terms take the image and sound, a single image or sound can be close to many viewers and listeners. The voice of one speaker reaches the ears of many listeners and the one same image can be found in numerous eyes and minds. This phenomena arises because despite the *Huffaaz* of the Quran being solid objects like the listeners and viewers, the Quran, images &

sounds are all *Lateef* (diffuse/sublime). Consequently they are close to everyone and far from none.

The Prophet's *lataafat* (adjective of *lateef*) is so grand, elevated and pronounced that it is unmatched by any other creation. Consequently the Prophet's being close to every single item is perfectly clear and obvious. We may be solid but the Prophet is *Lateef* so his being close to us is not an impossible matter. The diffusion of sound is such that wherever the air travels so too does sound but the Prophet is more *lateef* than air and sound. The air cannot exceed its boundaries and sound cannot go beyond the range of the air but where the sound and air cannot reach, Indeed, what is air and sound! What *Jibril* cannot reach, our Prophet passes!

Furthermore the Prophet was seen where even time and place could not be found! If you are not convinced then remind yourself of the episode of the *Mirraaj*, it will substantiate our claim! In short, *lataafat* is an attribute which makes consideration of distance redundant. No other thing in the universe has been made as *Lateef* as the Prophet. *Shaykh Mujaddid Alf Thaani* (may Allah have mercy upon him) states^[1] the Prophet did not have a shadow. The proof of

this is that the shadow of an item must be more *lateef* than the original. If the Prophet had a shadow then it had to have been more *Lateef* than him but we know that nothing is more *Lateef* than the Prophet. Thus how could the Prophet have had a shadow!

The fruit of our discussion is that the Prophet can only be close to all the worlds if his *nur*, *ruh* and *lataafat* (sublimity) are of the highest order. Because by being '*Rahimam Lil alameen*' means he has to be close to the worlds he must be *nur*, *ruh* and *lateef*.

(Al Hamdulillah) Five issues have been clearly proven from one verse; the Prophet is alive; aware of the condition of the universe; has the power and authority to deliver his mercy to every particle of creation and covers the whole world and is close to every item. His *nur*, *ruh* and *lataafat* are such that his being close to one item does not negate his being close to another but instead makes possible his being close to all individuals items in the universe at the one time.

[1]Maktoobaat shareef (vol 3 p.187 Nolkshoor, Lucknor, India)

Sayyid Ahmad Saeed Kazmi
Translation by Sajid Younis

that it means to help him. *At-Tabari* said that it means to assist him.

In the second ayat above it is forbidden to speak before him. To do so was considered extremely bad behaviour according to what *Ibn 'Abbas* and others have said. That is preferred by *Tha'lab*. *Sahl ibn 'Abdullah at-Tustari* said, "It means, 'Do not speak before he speaks. When he speaks, then listen to him and be silent.'" They were forbidden to go ahead and carry

SEERAH

THE MESSENGER OF THE QURAN

Allah says, "O Prophet, We have sent you as a witness and a bringer of good news and a warner, so believe in Allah and His Messenger and help him and respect him." (48:7-8)

He says, "O you who believe, do not advance before Allah and His Messenger. O you who believe, do not raise your voices above the voice of the Prophet." (49:1)

He says, "Do not make the calling of the Messenger among you like your calling of one another." (24:63)

So He made it an obligation to help and respect the Prophet and demanded that he be honoured and esteemed. *Ibn 'Abbas* said it means to honour him and *al-Mubarrad* that it means to respect him to the utmost. *Al-Akhfash* said

out a matter before he had made a decision about it or to differ about any matter - fighting or otherwise - in their deen unless he commanded it. They were not to precede him in this. This is what the statements of al-Hasan, Mujahid, ad-Dahhak, as-Suddi and ath-Thawri say about it.

Then Allah warns and cautions them against doing that. He says, "Fear Allah. Allah is Hearing, Knowing." (49:1) Al-Mawardi said that fear of Him means to avoid taking precedence over His Prophet. As-Sulami said, "Fear Allah when you disregard what is due to the Prophet and neglect to respect him. He hears what you say and knows what you do." Then He forbade them to raise their voices above his voice and to talk loudly to him in the way that they used to talk loudly to each other with raised

use - like Messenger of Allah or Prophet of Allah. This is what Allah says in the other ayat, 'Do not make the calling of the Messenger among you like your calling of each other.'" Another scholar said that it means they should only speak to him when asking questions.

Then Allah made them fear that their actions would come to nothing if they acted in that way and cautioned them about it. It is said that the ayat was sent down about the delegation of the Banu Tamim. They came to the Prophet and called out to him, "O Muhammad, O Muhammad, come out to us:" Allah censured them for being ignorant and described most of them as being without understanding. It is said that the former ayat was sent down about a conversation between Abu Bakr

by the Prophet to counter the boasting of the Banu Tamim. He was somewhat deaf and used to raise his voice. When this ayat was revealed, he stayed in his house, fearing that his actions were worthless. Then he went to the Prophet and said, "O Prophet of Allah, I fear that I am destroyed. Allah has forbidden us to raise our voices and I am a man with a loud voice." The Prophet said, "Thabit, are you not content to live in a praiseworthy manner and be killed as a martyr and enter the Garden?" He was killed in the Battle of Yamama.

It is related that when this ayat was revealed, Abu Bakr said, "By Allah, Messenger of Allah, after this I will only speak to you as one speaks to someone when telling him a secret!"

"O you who believe, do not advance before Allah and His Messenger. O you who believe, do not raise your voices above the voice of the Prophet." (49:1)

voices. It is said that it means to call to each other familiarly by name. Abu Muhammad Makki said, "It means not to speak before him and talk coarsely to him. Do not call him by name as you do each other. Respect and esteem him and call him with the noblest title you can

and 'Umar which took place in the presence of the Prophet. It turned into a dispute and led to raised voices.'

It has also been said that it was revealed about Thabit ibn Qays' ibn Shammash, the orator chosen

When 'Umar also spoke like someone telling a secret after that, his voice was not audible enough for the Messenger of Allah to understand so Allah revealed this about them: "Those who lower their voices in the presence of the Messenger of Allah, those are the

THE BEAUTIFUL NAMES: MUHAMMAD

Sayyiduna Muhammad (peace be upon him): Our Leader the Highly Praised.

"Muhammad is no more Than an Apostle." (Al-i-Imran 3:14)
"...sent down To Muhammad..."
(Muhamad 47:2)
"Muhammad is the Apostle of Allah"
(Al-Fat-h 48:29)

Hadrat Muhammad bin Hubair bin Mut'im has reported on the authority of his father that the Almighty Allah's Messenger said: "I have several names; I am Muhammad, I am Ahmad,

I am al-Mahi by whom Allah the Almighty will obliterate disbelief; and I am Hashir (The Gatherer) at whose feet people will gather together; I am Aqib that there will be no Prophet after me."
(Sahih Muslim V3, P261)

Hadrat Hudhaifa has reported that one of the streets of Madina he met the Holy Prophet Muhammad (pbuh) who introduced himself thus: "I am Muhammad, I am Ahmad; I am Nabi-ur-Rahma (the Messenger of Mercy); I am Nabi-ut-Tauba (the Messenger of Repentance); I am Muqaffa (the last of the Prophets); I am Hashir (the Gatherer), and I am also Nabi-ul Malahim (the Prophet of battles and the one who unites the community by

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reforming them and by infusing love and harmony amongst them)."
(Shama'il al-Tirmidhi P26)

Ibn Ishaq has reported that the Quraishites often detracted the Almighty Allah's Messenger by calling Mudhammam (blameworthy). When they called him names, the Holy Prophet (pbuh) said: "Are you not maazed at how Allah the Almighty protects me from the ill-will of the Quraishites who call me Mudhammam and defame me? On the contrary, I am Muhammad (the Highly Praised)."
(Sirat Ibn-e-Hisham V3 P104)

ones whose hearts Allah has tested for fearfulness. For them forgiveness and a mighty wage.” (49:3)

It is said that the ayat, “Those who call unto you from behind the apartments, most of them do not understand,” (49:4) was revealed about some other people besides the Banu Tamim who called him by name. Safwan ibn 'Assal related that once the Prophet was on a journey when a bedouin called to him in a loud voice, “O Muhammad! Muhammad!” He was told to lower his voice and

informed that he had been forbidden to raise his voice (to the Prophet).

Allah says, "O you who believe, do not say, 'Take notice of us.'" (2:104) One of the commentators said that this refers to something in the dialect of the Ansar which they were forbidden to use out of respect for the Prophet because it means, "Take notice of us and we will take notice of you." They were forbidden to say it since it means something to the effect that they will only take notice of him if he takes notice of them. It is his right

to be taken notice of in any situation.

It is said that when the Jews used it in mockery of the Prophet, the Muslims were forbidden to say it to cut off the means of that happening and so as not to be like them through the use of a similar phrase. Other things have been said as well.

Asb-Shifa of Qadi Iyad
(Part II, Chapter III, Section 1)

SEERAH

THE BIRTH OF THE PROPHET

When we celebrate Milad, we gather, in order to send salutations (Esal-e-Swaab) to the Prophet (Peace be upon him), give charity to the poor (Sadaqah Khairat) and remember wilaadah (Birth) and virtues of the Prophet (Peace be upon him).

The Ahl as-Sunnah does not say that one **must** celebrate the “Milad” only on 12th Rabi Al-Awwal, in fact it can be celebrated at anytime of the year. Generally Milad-un-Nabi is celebrated, on the 12th of Rabi Al-Awwal, by Muslims all over the world. In every Muslim country, there is a public holiday for “Milaad-un-Nabee”, except one country, but even in that country, the people celebrate “Milaad” individually. The birth of the Prophets has been mentioned in the Qur'an. For example, Adam, Musaa, Eesaa, and Yahyaa (Peace be upon them all). If it is wrong to talk about the birth of the Prophet (Peace be upon him), then why has Allah Ta'ala mentioned it in the Qur'an?

Evidence of Milaad-un-Nabi from the Qur'an

Allah Ta'ala says in the Holy Qur'an: “Say: ‘In the bounty of Allah, and his mercy; Therein let them rejoice.’ That is better than what they Amass.” (10:58)

In this verse, Allah Almighty tells us that we should be happy when we receive blessings and mercy from him. Without doubt, the Prophet (Peace be upon him) is the greatest mercy and blessing of Allah Almighty. Allah Almighty says in the Qur'an: “And we sent not to you but a mercy for all the worlds.” (21:107)

“O Prophet! The communicator of unseen news. We have sent you as a present beholder and bearer of glad tidings and a warner. And an inviter towards Allah by His command and a brightening sun. And give glad tidings to the believers that for them is great bounty of Allah.” (33:44-47)

“...remind them of the day of Allah...” (14:5)

Hafidhh Ibn Kathir and Qadi Shawkani write^[1] that “the day of Allah” refers to the day on which Allah Almighty has done a favour on mankind. For example, the freedom of Bani Isra'il from the slavery of Fir'awn.

Allah's greatest favour on mankind was the birth of the Prophet (Peace be upon him). This means that the Milaad of the Prophet (Peace be upon him) is a “day of Allah,” therefore we should remember it.

Hafidh Ibn Rajab writes^[2] that “It is recommended to fast on those days on which Allah Almighty has sent blessings on us. The greatest favour which Allah Almighty has bestowed us with, is the sending down of the Prophet (Peace be upon him). Allah Almighty says in the Qur'an: ‘I have favoured among nations and sent to you a Prophet from among you.’”

Some other evidences of Milaad

Our Prophet (Peace be upon him) celebrated the birth of his son Ibraaheem by freeing a slave^[3].

Imam Muslim writes that the Prophet (Peace be upon him) was

asked about the fast on Mondays, which he used to keep, the Prophet replied “This is the day of my birth.”^[4] This proves that the Prophet (Peace be upon him) kept fast on Mondays to show gratitude for his birth.

Imam Bukhari writes that “when Abu Lahab died, someone from his household saw him in a dream, they asked him what happened in the grave he said ‘I am being punished severely, but on Mondays, I get water from my finger with which I am freed Thuwayba.’”^[5]

Friday is a special day for Muslims because this is the day that Allah created Adam (Peace be upon him).^[6]

Hafidhh Ibn Kathir writes that Abu Lahab freed Thuwayba on the day that the Prophet (Peace be upon him) was born.^[7] This proves that a kaafir, Abu Lahab, was happy on the day of the birth of the Prophet (Peace be upon him) and was rewarded by having his punishment reduced. If this is true, then indeed Allah will bless a Muslim who rejoices the birth of the Prophet (Peace be upon him). This hadith has been used by many ‘Ulamaa’ to justify the celebration of Milad.

Allama Ibn Hajr Asqalani writes that Sohaily said that Abbaas (May Allah be pleased with him), who was the uncle of the Prophet (Peace be upon him), had the above dream. Apart from this, other Muhadditheen have also attributed this dream to Abbaas (May Allah be pleased with him).^[8]

A person may ask, “When did Abbaas (May Allah be pleased with

him) have this dream? Was it before or after he embraced Islam?” The answer to this is that he had this dream after coming into the fold of Islam.^[9] Abu Lahab died after the battle of Badr before which Abbaas (May Allah be pleased with him) embraced Islam.

Fatwa of Scholars for Milad

Hafidhh Ibn Taymiyyah writes “Those people who celebrate Milaad through the love and respect of the Prophet (Peace be upon him), will be rewarded by Allah.”^[10] He also writes that “If someone celebrates Milaad with the love and respect of Prophet (Peace be upon him), he will have a ‘big reward.’” He says that in Muslim communities, Milaad-un-Nabi gatherings are only done with the respect and love of the Muslims for the Prophet (Peace be upon him).^[11]

Hafidhh Ibn Kathir wrote that “There was once a King, Abu Sa'eed Malik Muzaffar - a man of good deeds. In his kingdom, wherever he saw a lack of water, he would build a well. He also established many Islamic study centers. Every year, he would spend half a million dinars on hosting a gathering of his people to celebrate the birthday of the Prophet (Peace be upon him).^[12]

Ibn Muhammad bin Abdul Wahhab Najdi, in his book, writes “Thuwaiba, who was the freed slave of Abu Lahab fed Rasolallah Sallalalhu 'alaihi wa sallam milk. Abu Lahab freed Suwaiba at the time when she informed him that a son has been born at your brother's house. After the death of Abu Lahab he was seen in a dream, in which he said ‘I am in severe punishment but this is lessened on Mondays,’ he showed his

forefinger, and said that he would suck from it. This is so because it was with this finger that I freed Suwaiba when she informed of the birth of the Prophet, and she also fed the Prophet Sallalalhu 'alaihi wa sallam milk”. Ibn Jawzi states “Abu Lahab is that kaafir who has been specially referred to, in the Qur'an. If such a person can be rewarded for celebrating the Milaad of the Prophet Sallalalhu 'alaihi wa Sallam, then imagine how great the reward would be for a Muslim when he celebrates it.”^[13]

The above is evidence that celebrating the birthday of the Prophet (Peace be upon him) in the form of a gathering is permissible. Otherwise Hafidhh Ibn Kathir would not have referred to it as a good deed and Hafidhh Ibn Taymiyyah would not have said that there would be a “big reward” for doing so.

Some people have the opinion that King Abu Sa'eed introduced the celebrating of this occasion. This is not true because Hafidh Ibn Kathir states that in the 5th Century hijree, a King named Malik Shah celebrated it also with a gathering.^[14]

Some people even argue that the Holy Prophet was not even born on the 12th Rabi Al-Awwal. This argument is baseless, as Hafidh Ibn Kathir has discussed this in Sirat-un-nabi. He states that the majority of the scholars agree that the Prophet was born on the 12th of Rabi Al-Awwal. The evidence of the people who do not accept this is weak.^[15]

Muhammad Ibn Is-haaq states that the Prophet was born on the 12th of Rabi Al-Awwal.^[16] Ibn Is-haaq was a Taabi' and was born in 75 Hijrah.

His book is the oldest book available of seerah in Islamic history. The first book of seerah was written by Musa bin Uqba. This book is no longer available for reference.

The Ahl as-Sunnah celebrate the Milaad of the Prophet (Peace be upon him) with love and respect. If someone does not celebrate it, we do not call them a kaafir because the matter of Milaad does not affect the 'Aqeedah of a person. The celebrating of this should not cause any divisions among Muslims.

Hafidhh Salaahuddeen Yoosuf [A great follower of Hafidhh Ibn Taymiyyah and Shaikh Najdee] writes "On the birth date of the Prophet (Peace be upon him), to give charity to the poor or to build a Masjid. We agree in this type of celebration of Milaad."^[17]

Hafidh Ibn Kathir writes: "On the

day of the birth of Prophet (Peace be upon him), Shaytaan cried a lot."

^[18] From Ibn Kathir's narration we can see that to feel unhappy on the birthday of the Prophet (Peace be upon him) is the way of shaytaan not the way of a Muslim!

[1] Tafsir Ibn Kathir, and Fath-ul-qadeer, by Hafidhh Ibn Kathir and Qaadee Shawkaanee

[2] Itaa'if-ul-ma'rif, page 111, by Hafidh Ibn Rajab

[3] Tareekh Ibn Kathir, "Birth of Ibraaheem"

[4] Muslim, "Kitaab-us-Sawm"

[5] Bukhari, "Kitaab-un-Nikaah"

[6] The Muslim book of Jum'ah, also Tareekh Ibn Kathir, vol.1, "Story of Adam (Peace be upon him)"

[7] Sirat-un-Nabee, "Birth of Prophet May Allah bless him and grant him peace", by Hafidh Ibn Kathir

[8] Fath-ul-baari, "Nikaah", by Hafidh Ibn Hajar Asqalaanee

[9] Seerah-Ibn-Hashaam

[10] Iqtida as-Sirat al-Mustaqim, page 294

[11] Iqtidaa' as-siraat-il-Mustaqeem, page

297, by Hafidhh Ibn Taymiyyah

[12] Tareekh Ibn Kathir, see story of King Abu Sa'eed, Volume 13

[13] Mukhtassar Sirat-ur-rasool, "Milaad-un-nabi", by Ibn Muhammad bin Abdul wahhaab Najdi

[14] Tareekh Ibn Katheer biography of Malik Shah

[15] As-Sirat-un-nabi, vol.1, "Birth of the Prophet (Peace be upon him)"

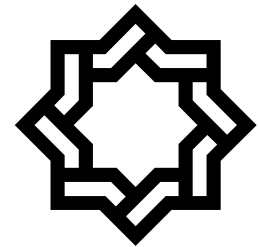
[16] Seerah Ibn Hashaam, "Chapter Birth of the Prophet (Peace be upon him)"

[17] Milaad-un-nabi, by Hafidhh.Yoosuf, page 92

[18] Sirat-un-nabi, "Birth of the Prophet (Peace be upon him)", by Hafidh Ibn Kathir

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Some Questions Raised Concerning the Milad

(Q) Although the Prophet was born on the 12th of Rabi' al-Anwal, he also died on the same date. How then can the 12th of Rabi' al-Anwal be a happy day?

(A) Mourning for someone's death should not be more than three days, except for a woman who has lost her husband. The Prophet's (may Allah bless him and grant him peace) death was over 1400 years ago, so the period of mourning has passed. But, after someone dies, his death is remembered by reciting the Qur'an, remembering his merits, giving alms, and making du'a' for him. Even if the period of mourning for the Prophet's (may Allah bless him and grant him peace) death exists, all the actions mentioned above are included when people gather for Milad an-Nabi. For this reason, there is no need to separate the celebration of the Prophet's (may Allah bless him and grant him peace) birth, and the mourning of his death.

(Q) How can there be an 'Id Milad an-Nabi when there are only two 'Ids (al-Fitr and al-Adha)?

(A) Allah Most High says in the Qur'an:

"Said 'Isa, son of Maryam,, 'Oh Allah, our Lord, send down to us a tray of food from the Heavens so that it may be an occasion of 'Id for the first and the last of us'" [5,114]

Imam al-Hakim writes that the Prophet (may Allah bless him and grant him peace) said, "Friday is also an 'Id day". Once, in the Prophet's time, 'Id came on Friday and the Prophet (may Allah bless him and grant him peace) said, "Allah has given you two 'Ids today"

[al-Hakim, *Mustadrak*, 'Jumu'a'; summary by Imam adh-Dhahabi]

Imam at-Tirmidhi writes:

"'Abdullah ibn 'Abbas was reciting the third verse of SurahMa'ida from the Qur'an. A Jew, sitting close by, heard it and said to 'Abdullah, 'If that verse which you recited was revealed to us, we would make that day an 'Id day'. 'Abdullah ibn 'Abbas replied, 'When this verse was revealed, there were two 'Ids on that day. One of them was the Hajj day and the other Friday"

[at-Tirmidhi, 'Tafsir'; and also Tafsir Ibn Kathir, Surah 5, verse 3]

From the references above, it is proved that the term "'Id day" does not specifically apply to the two 'Id days (al-Fitr and al-Adha) but instead, it could be used for any Islamic holy day. This means that we can refer to 'Milad an-Nabi' as "'Id-Milad an-Nabi'".