اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Arrival of the Chosen One—Welcome! Welcome!

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا حَبِيْبَ الله

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا نُوْرَ الله

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I make the intention of Sunnah i'tikāf.

Dear Islamic brothers! Whenever you enter a mosque, remember to make the intention of i'tikāf. In this way, you will continue to receive the reward of i'tikāf for as long as you remain in the mosque. Remember: one is not permitted to eat, drink or sleep in the mosque, or to partake of suḥūr or iftār there—even if one merely wishes to drink Zamzam water or water over which prayers have been recited. However, once the intention of i'tikāf has been made, these things become permissible as incidental activities. The intention of i'tikāf should not be made solely for the purpose of eating, drinking or sleeping; rather, its purpose should be to seek the pleasure of Allah. It is stated in *Fatāwā Shāmī*: If someone wishes to eat, drink or sleep in the mosque, he should make the intention of i'tikāf and engage in the remembrance of Allah for a short while. Thereafter, he may do what he wishes—that is, he may eat, drink or sleep.

The Blessing of Ṣalawāt

The Master of Madinah, the comfort of every heart, the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated:

اِنَّ اللّٰهَ وَكَّلَ بِقَبْرِيْ مَلَكًا اَعْطَاهُ اَسْمَاعَ الْخَلَائِقِ فَلَا يُصَلِّيْ عَلَيَّ اَحَدٌ اِلٰى يَوْمِ الْقِيَامَةِ اِلَّا اَبْلَغَنِيْ بِاِسْمِهٖ وَاسْمِ اَبِيْهِ هٰذَا فُلَانُ بْنُ فُلَانٍ قَدْ صَلّٰى عَلَيْكَ

"Indeed, Allah has appointed an angel at my grave and granted him the ability to

hear the voices of all creation. Thus, until the Day of Judgement, whenever anyone sends *ṣalawāt* (blessings) upon me, the angel conveys to me his name and his father's name, saying: 'So-and-so, son of so-and-so, has sent ṣalawāt upon you.'"[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Intentions for Listening to a Bayan

The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم commanded: اَفْضَلُ الْعَمَلِ اَلنِّيَّةُ الصَّادِقَةُ. A sincere intention is the best of deeds.[2] O devotees of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Make it a habit to form good intentions before undertaking any action, for a good intention can lead a person to Paradise. You should therefore form good intentions before listening to a bayan as well. For example, intend:

- I will listen to the entire bayan in order to acquire knowledge.
- I will sit respectfully.
- I will guard against becoming inattentive or lethargic during the bayan.
- I will listen with the intention of reforming myself.
- I will try to convey to others what I learn.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Cured Through the Blessing of the Mawlid

It is related that there was a saintly figure named Mian Ghulam Haidar رَحْمَةُ اللّٰهِ عَلَيْه, who had a disciple named Jumuah. Jumuah was very fond of reading accounts of the Mawlid written by the noble scholars.

On one occasion, Mian Ghulam Haidar رَحْمَةُ اللّٰهِ عَلَيْه visited the city of Dhadar for some work. All his disciples came to meet him, but Jumuah was absent. Upon

[1] Majmaʿ al-Zawāʾid, Kitāb al-Adʿiyah, vol. 10, p. 251, Hadith: 17291

[2] Jāmiʿ Ṣaghīr, p. 81, Hadith: 1284

enquiring about him, Mian Sahib رَحْمَةُ اللّٰهِ عَلَيْه learnt that he had been ill for the past eighteen months and was unable to walk due to a severe condition affecting his feet.

Mian Sahib رَحْمَةُ اللّٰهِ عَلَيْه summoned him and said, "Recite an account of the Mawlid tonight. Allah will bestow goodness."

The disciple readily obeyed the instruction of his spiritual guide and spent the entire night reciting the Mawlid with complete conviction. Allah bestowed His grace upon him. The following morning, when he attempted to stand, he was able to rise with the support of a walking stick. Through the blessing of reciting the Mawlid, he was cured and walked home on his own feet.

O Devotees of the Holy Prophet! اَلْحَمْدُ لِلّٰه !اَلْحَمْدُ لِلّٰه! The blessed month of light, Rabīʿ al-Awwal, is the month in which the blessed birth of the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم took place. Thus, as soon as this blessed month arrives, a wave of happiness spreads among the devotees of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Young and old alike rejoice at its arrival:

May Allah grant us the blessings of this sacred month. ❁ May we illuminate our surroundings in celebration of the blessed birth. ❁ May we decorate our homes and streets. ❁ May we recite the Quran abundantly. ❁ May we send abundant ṣalawāt upon the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. ❁ May we arrange gatherings in remembrance of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. ❁ May we celebrate the Mawlid enthusiastically, while refraining from sin and remaining within the boundaries of the Shariah.

If we do all of this sincerely, seeking the pleasure of Allah and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, then, اِنْ شَآءَ اللّٰه, we will receive countless blessings of religion and the world. May Allah Almighty grant us the ability.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Sarkar ki Āmad! Marhaba! *Sardar ki Āmad! Marhaba!*

Achhay ki Āmad! Marhaba! *Sachhay ki Āmad! Marhaba!*

Mukhtar ki Āmad! Marhaba! *Ghamkhwar ki Āmad! Marhaba!*

Bashīr ki Āmad! Marhaba! *Nazīr ki Āmad! Marhaba!*

Munīr ki Āmad! Marhaba! *Basīr ki Āmad! Marhaba!*

Huzoor ki Āmad! Marhaba! *Pur noor ki Āmad! Marhaba!*

Mention of Milad in the Holy Qur'an

Dear Islamic brothers! Our master and guide, the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, is the greatest and most exalted of all creation.

اَلْحَمْدُ لِلّٰه! It has been stated that the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is mentioned in approximately seven thousand places in the Quran—explicitly, implicitly, allusively and by indication.[1] ۞ His blessed names are mentioned in the Quran. ❁ His blessed birthplace is mentioned. ❁ His blessed limbs are mentioned. ❁ His noble attributes are mentioned. ❁ His virtues are mentioned.

Furthermore, اَلْحَمْدُ لِلّٰه, the Mawlid—that is, the coming of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم into this world—is mentioned not merely on two or four occasions, but, according to a cautious estimate, in twenty-seven places in the Quran.

Indeed, a Messenger Has Come to You

In Para 11, Surah At-Tawbah, verse 128, Allah declares:

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِیْزٌ عَلَیْهِ مَا عَنِتُّمْ حَرِیْصٌ عَلَیْكُمْ بِالْمُؤْمِنِیْنَ رَءُوْفٌ رَّحِیْمٌ ﴿۱۲۸﴾

Surely there has come to you an exalted Messenger from among you, anxious is he by what you endure, deeply concerned for your wellbeing, exceptionally gracious, merciful to the believers.[2]

[1] Baṣāʾir Dhawī al-Tamyīz fī Laṭāʾif al-Kitāb al-ʿAzīz vol. 6, p. 17

[2] Al-Quran, Surah Al-Tawbah, verse 128; translation from Kanz al-ʿIrfān

The renowned commentator of the Quran, Ḥakīm al-Ummat Mufti Ahmad Yar Khan Naʿīmī رَحْمَةُ اللّٰهِ عَلَيْه states:

This noble verse is a treasure-house containing praise of the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. His Mawlid is mentioned within it. Reflect upon this: everyone already knew that the Beloved Chosen One صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم had come into the world, so why was something already known expressly stated? It was stated so that his blessed birth would be remembered.

اَلْحَمْدُ لِلّٰه! The noble Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام also spoke of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, his honour and greatness, and his matchless and incomparable rank. Allah Almighty has likewise mentioned these matters in the Quran. This demonstrates that mentioning the blessed Mawlid is both a Divine practice and a practice of the Prophets.[1]

Brief Explanation of the Noble Verse

Mufti Ahmad Yar Khan Naʿīmī رَحْمَةُ اللّٰهِ عَلَيْه further states: The greatest blessing of Allah Almighty is the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Therefore, the merciful Lord described the Milad Sharif of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in various places in the Holy Qur'an in different styles:

In some places, Allah relates his Mawlid to humanity in general. ❁ In some places, He informs the Muslims in particular. ❁ In some places, He announces it to the whole of creation. ❁ In other places, He relates the Mawlid of His Beloved صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to His Prophets. Wherever his Mawlid is mentioned, it is described with such grandeur that one can only marvel in love and devotion!

Thus, in this noble verse, the blessed Mawlid is mentioned together with numerous qualities of the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. It is as though it is being proclaimed: O people! That Noble Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has come to you—the one whose coming was celebrated even before humanity was created; whose coming was proclaimed by all the Prophets; and whom the entire world had been awaiting. That magnificent personality has now come to you. Remember: although our Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم came

[1] Shān-e-Ḥabīb al-Raḥmān, p. 95 summarized

physically to Arabia, his message will reach every home and every heart until the Day of Judgement. Listen also to the sublime qualities of this Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! He is so compassionate towards you and so well acquainted with your circumstances that your suffering weighs heavily upon him. Just as you never tire of receiving and asking, he never tires of bestowing upon you; such is his eagerness to give. His general mercy encompasses all the worlds, while his special mercy is for the believers—in this world, in the grave and on the Day of Resurrection.[1]

He Came into the World Adorned with Every Noble Quality

The noble Sufi masters state in their explanation of this verse that Allah sent the blessed soul of the Chosen One صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in a luminous form. His blessed head was adorned with blessing; his blessed eyes with modesty; his blessed ears with dignity; his blessed tongue with the remembrance of Allah; his blessed lips with His glorification; his radiant countenance with Divine pleasure; his sacred chest with sincerity; his pure heart with mercy; and his blessed hands with generosity. Having adorned him with all these noble qualities, Allah Almighty sent him into this world.[2]

The Faith-Refreshing Explanation of the Word جَآءَ

Dear Islamic brothers! In the noble verse we have just heard, Allah uses the word جَآءَ—"he came." This word itself contains a faith-inspiring expression of praise for the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Mufti Ahmad Yar Khan Naʿīmī رَحْمَةُ اللّٰهِ عَلَيْه explains that the Quran uses two words when speaking of the creation of people generally:

1. خَلَقَ— to create or fashion
2. بَدَعَ— to originate

[1] Tafsīr-e-Naʿīmī, Part 11, Al-Tawbah, under verse: 128, vol. 11, p. 159 summarized

[2] Tafsīr-e-Naʿīmī, Part 11, Al-Tawbah, under verse: 128, vol. 11, p. 159 summarized

However, when speaking of the coming of the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم into this world, three expressions are used:

1. جَآءَ— he came
2. أَرْسَلَ— He sent
3. بَعَثَ— He raised and sent forth

Thus, when the Quran speaks specifically of his coming into the world, it does not employ خَلَقَ or بَدَعَ; rather, it describes him as having come, having been sent and having been raised as a Messenger. One wisdom underlying this is that the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the supreme blessing of the Lord of the universe, bestowed upon creation as a magnificent gift.[1]

Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللّٰهِ عَلَيْه illustrates this by giving the example of an official who is transferred from one place to another. His arrival at the new location does not mean that he has only just come into existence; rather, he already existed and has now moved from one place to another.

In a comparable sense, the blessed light of the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم had been created before the rest of creation. Before his physical arrival in this world, he was already a Messenger in the realm of souls and was bestowing spiritual grace upon the Prophets. Through the noble Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام, his lights and spiritual manifestations were illuminating the world. He then came into this world himself and began to bestow his grace directly.

Imam al-Būṣīrī رَحْمَةُ اللّٰهِ عَلَيْه states:

فَإِنَّهُ شَمْسُ فَضْلٍ هُمْ كَوَاكِبُهَا ... يُظْهِرْنَ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ

Translation: For he is the sun of excellence, while they are its stars, displaying its radiance to people amid the darkness.[2]

[1] Tafsīr-e-Naʿīmī, Part 11, al-Tawbah, under verse: 128, vol. 11, p. 151 summarized

[2] Dīwān al-Būṣīrī p. 168

In other words, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the sun of excellence, while the other noble Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام are the stars that convey the radiance of this sun. Every Prophet who came into the world was, in reality, spreading the light of that luminous lamp, the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Just as the sun remains the sun both before and after it rises—the difference being that, before sunrise, its light is manifested through the stars, whereas after rising it illuminates the world directly—likewise, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was previously in the realm of souls, from where he bestowed spiritual grace upon the noble Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام, and then came into this world himself.[1]

Huzōr ki Āmad! Marhaba! ... Ghayōr ki Āmad! Marhaba!

Pur-noor ki Āmad! Marhaba! ... Dāta ki Āmad! Marhaba!

Mawla ki Āmad! Marhaba! ... Pyāray ki Āmad! Marhaba!

Ah! What a Glorious Arrival It Is...!!

O devotees of the Noble Messenger! The true grandeur of the blessed soul of our master, the Chosen One صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم lies beyond our ability to describe. The manner in which he physically came into this world was itself unique and glorious.

The eminent hadith scholar ʿAbd al-Razzāq رَحْمَةُ اللّٰهِ عَلَيْه narrates from Sayyidunā Jābir رَضِیَ اللّٰهُ عَنْهُ that the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: O Jabir! Allah first created the light of your Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[2]

It is related from Sayyidunā Kaʿb al-Aḥbār رَضِیَ اللّٰهُ عَنْهُ that when Sayyidunā Adam عَلَيْهِ السَّلَام was created, Allah placed this light within his blessed back. The angels would stand in rows behind him in order to behold it.

Sayyidunā Adam عَلَيْهِ السَّلَام submitted, “My Lord! I too wish to behold this light.” When it was shown to him, he pointed towards it and offered ṣalawāt.

[1] Tafsīr-e-Naʿīmī, Part 11, At-Tawbah, under verse: 128, vol. 11, p. 151 summarized

[2] Al-Juzʾ al-Mafqūd min Muṣannaf ʿAbd al-Razzāq, Kitāb al-Īmān p. 63, Hadith: 18

The rays of this sacred light shone from his blessed forehead like the sun in the sky and the moon on a dark night. Sayyidunā Adam عَلَيْهِ السَّلَام heard a sound resembling the melodious chirping of birds coming from his forehead. He submitted, "My Lord! What is this sound?" Allah revealed: "This is the sound of the glorification of the Final Prophet, the Master of the Messengers صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم."

When Sayyidunā Shīth عَلَيْهِ السَّلَام was born, the light of the Chosen One صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم shone from his forehead, and the angels came to congratulate him upon his birth.[1]

Sayyidunā Shīth عَلَيْهِ السَّلَام later married Sayyidatunā Bayḍā' رَضِیَ اللّٰهُ عَنْهَا, who was among the most beautiful and virtuous women of her time.[2] Sayyidunā Jibrīl عَلَيْهِ السَّلَام delivered the marriage sermon, and the angels served as witnesses.[3]

After Sayyidunā Shīth عَلَيْهِ السَّلَام came his son Anūsh, followed by his descendant Qaynān and then Sayyidunā Idrīs عَلَيْهِ السَّلَام. In short, from Sayyidunā Adam عَلَيْهِ السَّلَام to Sayyidunā ʿAbdullāh رَضِیَ اللّٰهُ عَنْهُ, all the noble forefathers of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم were people of faith, purity and noble character.

The Splendours of the Prophetic Light

۞Before the light of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم manifested itself in this world, all the idols throughout the world were found lying face down.[4] ۞ The thrones of kings were overturned. ۞ Animals were given the ability to speak. ۞ The birds of the East conveyed glad tidings to the inhabitants of the West. ۞ The animals of the Quraysh proclaimed:

"By the Lord of the Kaʿbah! He is the leader of the world and a radiant sun for all its inhabitants."[5]

The Quraysh had been suffering from a severe drought. However, around the time of the blessed arrival of the Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the drought

[1] Sharḥ al-Zurqānī ʿalā al-Mawāhib al-Ladunniyyah vol. 1, p. 124

[2] Ḥujjat Allāh ʿalā al-ʿĀlamīn p. 163

[3] Sharḥ al-Zurqānī ʿalā al-Mawāhib al-Ladunniyyah vol. 1, p. 124

[4] Mawāhib al-Ladunniyyah, al-Maqṣad al-Awwal vol. 1, p. 61 summarised

[5] Mawāhib al-Ladunniyyah, al-Maqṣad al-Awwal vol. 1, pp. 62-63 summarised

came to an end, the land became lush and green, and the trees began to bear fruit. For this reason, that year became known as:

سَنَةُ الْفَتْحِ وَالْاِبْتِهَاجِ

"The Year of Triumph and Rejoicing."[1]

What Sayyidatunā Aminah رَضِیَ اللّٰہُ عَنْہَا Witnessed

The noble mother of the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, Sayyidatunā Āminah رَضِیَ اللّٰہُ عَنْہَا, relates: "One day, while I was dozing, someone appeared to me in a dream and said, 'Do you know that you are to become the mother of the leader and Prophet of this Ummah? At the time of his birth, a light will shine forth through which the palaces of Buṣrā in Syria will be illuminated. When he is born, name him Muhammad (صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم)." [2] According to another narration, she was told in a dream: "A son will soon be born to you. Name him Aḥmad صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, for he is the leader of all the worlds"[3]

It is related by the hadith master Abū Nuʿaym رَحْمَۃُ اللّٰہِ عَلَیْہ that when the time of the blessed birth drew near, Allah Almighty commanded the angels to open the gates of Paradise and all the heavens. On that day, the sun was enveloped in a magnificent light and, in honour of the Noble Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, only male children were born that year.[4]

Sayyidunā ʿAbdullāh ibn ʿAbbās رَضِیَ اللّٰہُ عَنْہُمَا relates that Sayyidatunā Āminah رَضِیَ اللّٰہُ عَنْہَا said: "In a dream, a voice said to me, 'O Aminah! You are to become the mother of the best of all creation. When he is born, name him Muhammad صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم and keep this matter concealed.'"[5]

Sayyidatunā Aminah رَضِیَ اللّٰہُ عَنْہَا further relates: "When the time of the blessed birth arrived, I was alone in the house, as Sayyidunā ʿAbd al-Muṭṭalib رَضِیَ اللّٰہُ عَنْہُ

[1] Mawāhib al-Ladunniyyah, al-Maqṣad al-Awwal vol. 1, p. 61 summarised

[2] Subul al-Hudā vol. 1, p. 328

[3] Fatāwā Riḍawiyyah vol. 30, p. 259 summarised

[4] Mawāhib al-Ladunniyyah, al-Maqṣad al-Awwal vol. 1, p. 65

[5] Mawāhib al-Ladunniyyah, al-Maqṣad al-Awwal vol. 1, p. 65

had gone to perform *ṭawāf*. It was a Monday. I heard a powerful, awe-inspiring sound. I then felt as though a bird had touched me with its white wings, whereupon all my fear disappeared. "A white drink was then brought to me—perhaps it was milk. I was thirsty, so I drank it, and a light rose from me. I was then surrounded by tall women. I initially thought that they were women of the Banū ʿAbd Manāf. While I was wondering how they had come to know about me, one of them said, 'I am Āsiyah,' while another said, 'I am Maryam bint ʿImrān.' Pointing towards the remaining women, they said, 'These are the maidens of Paradise.'

"As my labour pains intensified, unfamiliar sounds repeatedly caused me to feel afraid. Suddenly, I saw that a white silk cloth had been suspended from the earth to the sky, while a number of people stood in the air holding silver vessels. "I began to perspire. The drops of perspiration resembled pearls, and their fragrance was like musk. Suddenly, a flock of birds entered my room. Their beaks appeared to be made of emerald and their wings of ruby. "At that moment, Allah lifted the veils from my sight, and I was able to see the eastern and western reaches of the earth. I saw three flags: one in the East, one in the West and the third planted upon the roof of the Kaʿbah."[1]

The time of the blessed birth then arrived. The women gathered around Sayyidatunā Āminah رَضِیَ اللّٰہُ عَنۡہَا, and for a short while she was unable to see anything.

The Beloved Prophet Muhammad صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم was born in a state of prostration, with his index finger raised towards the sky.[2] Sayyidunā ʿAbdullāh ibn ʿAbbās رَضِیَ اللّٰہُ عَنۡہُمَا relates that Sayyidatunā Āminah رَضِیَ اللّٰہُ عَنۡہَا said: "At the time of his birth, a light emerged from me through which the eastern and western reaches of the earth were illuminated."[3]

Another narration states: "Through that light, I saw the palaces of Syria." The Beloved Prophet Muhammad صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم was born pure and clean.[4]

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[1] Mawāhib al-Ladunniyyah, al-Maqṣad al-Awwal vol. 1, p. 65 summarised

[2] Ibid pp. 65-66 selected

[3] Ibid p. 67

[4] Ibid p. 66

Sayyidatunā Āminah رَضِیَ اللّٰہُ عَنۡہَا further relates: "A cloud then descended from the sky and covered the Beloved Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم, concealing him from my sight. I heard a voice proclaim: 'Take Muhammad صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم throughout the East and the West, and take him to the oceans, so that the whole of creation may come to know his name, appearance and qualities. Let everyone know that he is *al-Māḥī*—the one through whom polytheism will be erased.' "The cloud then quickly dispersed."[1]

In a narration reported by al-Khaṭīb al-Baghdādī رَحۡمَۃُ اللّٰہِ عَلَیۡہ, Sayyidatunā Āminah رَضِیَ اللّٰہُ عَنۡہَا relates: "I then saw him صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم wrapped in a green silk cloth from which water was dripping. A voice proclaimed:

'How magnificent! How wonderful! Muhammad صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم has been granted authority over the entire world. All creation has been placed under his authority, dominion and obedience.'

"I then looked upon his radiant countenance, which shone like the full moon. A pure fragrance of musk emanated from his blessed body.

"Three figures then appeared. The first held a silver vessel, the second held a tray made of green emerald, and the third held a radiant signet ring. After washing the ring seven times, the third figure placed the Seal of Prophethood between the blessed shoulders of the Noble Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم. He then wrapped him in a silk cloth, lifted him and entrusted him to me."[2]

Huzōr ki Āmad! Marhaba! ... Ghayōr ki Āmad! Marhaba!

Pur-noor ki Āmad! Marhaba! ... Dāta ki Āmad! Marhaba!

Mawla ki Āmad! Marhaba! ... Pyāray ki Āmad! Marhaba!

صَلُّوۡا عَلَی الۡحَبِیۡب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

[1] Mawāhib al-Ladunniyyah, al-Maqṣad al-Awwal vol. 1, p. 68 summarised

[2] Ibid p. 66 selected

The Blessings of Celebrating the Mawlid

سُبْحٰنَ اللّٰہ! Dear Islamic brothers! Reflect upon the magnificent manner in which our glorious master, the Beloved of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم came into this world, and upon the extraordinary blessings that were manifested at his arrival!

The narrations and events we have heard show that, at the time of the blessed birth of the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, the heavens and the earth were filled with expressions of joy. Although most of humanity was immersed in disbelief and polytheism at that time, Allah Almighty raised and exalted the mention of the Mawlid of the Chosen One صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

Sayyidunā 'Abbās رَضِیَ اللّٰہُ عَنْہُ Commemorated the Mawlid in Verse

Dear Islamic brothers! Remember: celebrating the Mawlid of the Chosen One صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, expressing joy upon his blessed birth and arranging gatherings in which he is remembered are not new practices.

اَلْحَمْدُ لِلّٰہ! Muslims have performed this virtuous deed from the earliest generations, according to the circumstances and customs of their respective times. The noble Companions رَضِیَ اللّٰہُ عَنْہُم also held gatherings in which the blessed birth was remembered.

Let us listen to one such account to receive its blessings. It is related that when the Noble Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم returned from the Expedition of Tabūk, Sayyidunā ʿAbbās ibn ʿAbd al-Muṭṭalib رَضِیَ اللّٰہُ عَنْہُ sought permission to recite verses he had composed concerning the Mawlid. When the Noble Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم granted him permission, he recited his poem. Some of its verses are as follows:

قَبْلَهَا طِبْتَ فِي الظِّلَالِ وَفِي
مُسْتَوْدَعٍ حَيْثُ يُخْصَفُ الْوَرَقُ

Before your blessed birth, you were in the shades of Paradise, within the blessed loins of Sayyidunā Adam عَلَیْہِ السَّلَام, where the leaves of Paradise were stitched together.

ثُمَّ هَبَطْتَ الْبِلَادَ لَا بَشَرٌ

اَنْتَ وَلَا مُضْغَةٌ وَّلَا عَلَقُ

You then descended to the earth within the loins of Sayyidunā Adam عَلَيْهِ السَّلَام, when you were neither in human form, nor a morsel of flesh, nor a clot of blood.

بَلْ نُطْفَةٌ تَرْكَبُ السَّفِينَ وَقَدْ

اَلْجَمَ نَسْرًا وَاَهْلَهُ الْغَرَقُ

Rather, you were carried within the loins of Sayyidunā Nūḥ عَلَيْهِ السَّلَام as he boarded the Ark, when the flood overwhelmed the idol Nasr and those who worshipped it.

تُنْقَلُ مِنْ صَالِبٍ إِلَى رَحِمٍ

إِذَا مَضَى عَالَمٌ بَدَا طَبَقُ

You continued to be transferred from pure loins to pure wombs; whenever one generation passed, another appeared.

وَأَنْتَ لَمَّا وُلِدْتَ أَشْرَقَتِ

الْأَرْضُ وَضَاءَتْ بِنُورِكَ الْأُفُقُ

When you were born, the earth shone brightly, and the horizons gleamed with your light.

فَنَحْنُ فِي الضِّيَاءِ وَفِي النُّورِ

وَسُبُلِ الرَّشَادِ نَخْتَرِقُ

We continue to travel the paths of guidance within that radiance and light.[1]

Dear Islamic brothers! Reflect upon this scene: the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was present, as were the noble Companions رَضِیَ اللهُ عَنْهُم. Within that luminous gathering, Sayyidunā ʿAbbās رَضِیَ اللهُ عَنْهُ recited verses describing events connected to the blessed birth of the Chosen One, Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

[1] *Muʿjam al-Kabīr* vol. 3, p. 96, Hadith: 4057 selected

This is precisely what takes place in a gathering of Mawlid. It demonstrates that commemorating the Mawlid is not a newly introduced practice; rather, Muslims have remembered the blessed birth from the earliest generations.

Satan Does Not Celebrate the Mawlid

ʿAllāmah al-Suhaylī رَحْمَةُ اللّٰهِ عَلَيْه writes that Satan cried out and wept bitterly on four occasions:

1. When he was accursed and cast out of the Divine Court.
2. When he was sent down to the earth.
3. When Surah al-Fātiḥah was revealed.
4. At the time of the blessed birth of the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[1]

It is related from Sayyidunā ʿIkrimah رَضِیَ اللّٰهُ عَنْهُ that when the Mercy to All the Worlds صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was born, Satan said:

“Tonight, a child has been born who will bring our work to ruin.”

His followers said, “Go immediately! Try to harm him and place an obstacle in his path!”

Satan therefore attempted to approach the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Allah sent Sayyidunā Jibrīl al-Amīn عَلَيْهِ السَّلَام, who struck him with such force that he was hurled as far as the region of ʿAdan.[2]

ʿAdan is a city in Yemen situated upon the coast of the Indian Ocean. It was historically described as being approximately one month’s journey from Makkah al-Mukarramah.[3]

[1] Al-Rawḍ al-Unuf, vol. 1, p. 308

[2] Subul al-Hudā vol. 1, p. 350

[3] Al-Masālik wa al-Mamālik, p. 28; Muʿjam al-Buldān vol. 4, p. 88

Arrange a Mawlid Gathering in Every Home!

اَلْحَمْدُ لِلّٰه! We are Muslims and Devotees of the Holy Prophet. We rejoice at the arrival of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم into the world. Therefore, express this joy with great enthusiasm! Decorate every home! Decorate the streets as well! Celebrate grandly!

اَلْحَمْدُ لِلّٰه! Gatherings of Mawlid are held in many of our mosques. Alongside this, every devotee of the Noble Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم —whether rich or poor—should try to arrange a gathering of Mawlid in his own home.

Those whom Allah has blessed with ample means may arrange a larger gathering if they wish. Those with limited means should arrange one according to their circumstances. Even if the programme is brief, make an effort to hold a gathering of Mawlid.

This need not be difficult. Choose a suitable place within your home and ensure that appropriate arrangements for modesty and segregation are observed. Invite eight or ten Islamic brothers from your street or neighbourhood. Request the imam of your local mosque to attend. اِنْ شَآءَاللّٰه he will not refuse an invitation to participate in the remembrance of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

The programme may be kept simple:

- Begin with a short recitation from the noble Quran.
- Recite one or two naʿats.
- Ask the imam to deliver a speech lasting approximately fifteen or twenty minutes.

If an imam or preacher is unavailable, there is still no difficulty. The Shaykh of the spiritual path and Amīr of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has written a booklet entitled *Ṣubḥ-e-Bahārān*. Maktaba tul Madinah has also published several other booklets, including:

- Siyāh-Fām Ghulām
- Bhayānak Ūnṭ
- Būddhā Pujārī
- Nūr Wālā Chehrah
- Nūr kā Khilaunā
- ʿĀshiq-e-Milad Bādshāh

You may obtain any one of these booklets, or the concise collection entitled *Twelve Speeches on the Eminence of the Chosen One*. These can also be downloaded free of charge from Dawat-e-Islami's website. Read one of them aloud, and this will serve as the speech for the gathering.

At the end, distribute sweets or refreshments according to your means. If sweets are not available, there is no cause for concern; offer whatever is readily available. Serving food or distributing sweets is not a requirement for celebrating the Mawlid.

In the Court of Allah Almighty, it is not wealth or elaborate arrangements that are accepted, but the sincerity of the heart. Therefore, offer the attendees whatever Allah Almighty has enabled you to provide. In this simple way, a gathering of Mawlid can be arranged and, through its blessings, اِنْ شَآءَاللّٰه your home will remain blessed throughout the year.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد