

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# MAWLID UN-NABI ﷺ : CELEBRATIONS OF THE BIRTH OF PROPHET MUHAMMAD ﷺ ARE WORLDWIDE

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(Request: Please recite the benedictions as given to gain the full blessings).

## 1.The main conclusions of this study

All praise is for Allah ﷻ and may the peace and blessings of Allah ﷻ shower in perpetuity on our Beloved Holy Prophet Muhammad al-Mustafa ﷺ (53 B.H-11A.H, 571-632 C.E).

When we recite the Holy Qur'an, Hadith Sharif, **sīrah** (biography) and books about the **Mawlid** (birth) of our Beloved Holy Prophet Muhammad ﷺ to study the topic of his birth, and when we organize and/or attend gatherings of **Mawlid un-Nabi** ﷺ to celebrate his birth, and when we benefit from the oral tradition, we come to the following observations and conclusions.

The birth of our Beloved Holy Prophet Muhammad ﷺ is the most historic birth of any human being and the most significant event in world history as Allah ﷻ sent him as the Final Prophet for all creation till the end of time to establish Islam which is the universally acceptable and accepted religion till the end of time. With the Grace and Mercy of Allah ﷻ, he will take more people with him to Paradise than any other Prophet ﷺ. For this reason, the date of his birth, 12<sup>th</sup> Rabi' ul-Awwal, is the most important date in the whole of human history.

The year he was born is the most significant year in all human history, as in that year Allah ﷻ saved from destruction the Holy Ka'ba which is the most loved building in the whole of human history for all times.

The birth of Nabi 'Isa ibn Maryam ﷺ (Prophet Jesus, peace be upon him) is the most miraculous birth among all the human beings as he was born without a father.

The blessed parents of the Prophet ﷺ, Hadrat 'Abdullah ibn 'Abdulmuttalib ﷺ, and Hadrat Amina ﷺ were noble, and on **al-Fitrah** (pure monotheism and natural piety).

Among the first ones to celebrate the birth of Prophet Muhammad ﷺ when he was born were his grandfather Hadrat Abdulmuttalib; and Sayyidina Jibril ﷺ, the greatest angel who descended with the heavenly host of angels to be present at his birth. Also present were Sayyidatina Maryam ﷺ (the blessed Virgin Mary, peace be upon her), and Sayyidatina Asiya ﷺ who are among the greatest souls.

His uncle Abu Lahab celebrated his birth by freeing Thuwayba, a slave girl. So, although he became a bitter enemy of the Prophet ﷺ when he proclaimed Islam, his punishment in his grave is lessened on Monday, the day the Prophet ﷺ was born. So, we hope to gain forgiveness from Allah ﷻ by celebrating the birth of the Prophet ﷺ.

Our beloved Prophet ﷺ celebrated his birth every week by fasting on Mondays as he was born on a Monday. We should fast every Monday to fulfill his **Sunnah** (tradition) of fasting, as well as to fulfill his **Sunnah** of celebrating his birth every Monday.

Allah ﷻ created his **nūr** (light) first which is the most significant event in universal history. We distinguish between world history and universal history as world history relates to events that happen in this world while universal history relates to all creation, even before the creation of this world.

Before Allah ﷻ created this world, in the ‘**ālam ul-arwāh** (world of souls), he took a Covenant from all the Prophets ﷺ that they would help Prophet Muhammad ﷺ when he comes. This shows the centrality of our Prophet ﷺ in the universal history of all creation.

The Companions of the Prophet ﷺ such as his uncle Sayyidina ‘Abbas ﷺ, and Hadrat Hassān bin Thabit ﷺ, his poet, celebrated his birth in their poems, which they recited in his presence and in the presence of other Companions ﷺ, in public gatherings. So, it is a **Sunnah** to celebrate his birth, and Muslims have fulfilled this **Sunnah** since his time.

Since the time of the Prophet ﷺ, thousands of books of biography have been written on him, hundreds of books of **mawlid** which are specifically about his birth, and hundreds of thousands of **qasāid** (poems, eulogies) or **madīh** (panegyrics) in his honour, in at least fifty major languages. When we survey books of **mawlid** (birth), we conclude that one conservative estimate that can be given is that at least a hundred books of **mawlid** have been written in the Arabic language alone.

Those who have written books of **mawlid** are recognized even today by Muslims worldwide as the most outstanding ‘**ulamā**’ (scholars), among whom are the **sufiyyah**, **mufasssirin**, **muhaddithin**, **fuqahā**, **imams**, **huffaz ul-Qur’an**, **huffaz ul-Hadith**, and the **zuhhād**.

Eighty-five percent of the world’s Muslims, or a large majority get 12<sup>th</sup> Rabi‘ ul-Awwal, the day of Mawlid un-Nabi ﷺ as a public holiday just like ‘**Eid ul-Fitr** and ‘**Eid ul-Adha**. Hence, it is called a day of ‘**Eid** and is well-known as ‘**Eid Milad un-Nabi** ﷺ. This shows the high esteem with which the day he was born is held world-wide.

When he went for **mi‘rāj** (heavenly ascension), on the way, our Beloved Prophet Muhammad al-Mustafa ﷺ prayed (two) **rak‘atayn Salat us-Sunnah** at Bayt Lahm (Bethlehem), the birth place of Nabi ‘Isa ﷺ. In this way, he taught us that the place where a Prophet ﷺ is born is important.

Mawlid un-Nabi celebrations are held worldwide on a regular basis. They are either local, usually held in **masājid** and halls with attendances of up to a thousand, or they are international with visitors from other countries. Such international gatherings sometimes have attendances of more than ten thousand. Many families also have such celebrations in their homes to obtain **barakāt** (blessings) that flow from it.

Mawlid un-Nabi ﷺ celebrations are usually held on 12<sup>th</sup> Rabi‘ ul-Awwal which by consensus of Muslim scholars is the date of his birth. In some countries, they are held on the first twelve days of Rabi‘ ul-Awwal. In some countries, they are held every day in Rabi‘ ul-Awwal. In some countries, they are held every Thursday night as well, throughout the year, as the night before Friday is considered auspicious.

The celebration of Mawlid un-Nabi ﷺ is an ‘**amal sālih** (meritorious good deed). Allah ﷻ exhorts us in the Holy Qur’an to do good deeds, as in **Surah al-‘Asr**.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾

In the Name of Allah, the Beneficent, the Merciful.

By the time.

Indeed, man is surely in a state of loss.

Except those who believed and did good deeds,

and exhorted one another to the truth,

and exhorted one another to have patience. (103: 1-3)

Many good things happen at a Mawlid un-Nabi ﷺ celebration. For example, teaching and learning takes place. We learn for example that our Beloved Prophet ﷺ is the greatest personality among all the human beings and **al-Insān al-Kāmil** (the perfect human being) who combined in himself all the beautiful attributes in the greatest measure.

Many non-Muslims accept Islam when they come to a program of Mawlid to celebrate his birth. الحمد لله (All Praise is for Allah!).

It is well known among the **Awliyā’ Allah** (Friends of Allah, sufi masters) that the Beloved Prophet ﷺ, together with the **malaikah** (angels) attend some of the gatherings of the recitation of the Holy Qur’an, Zikr of Allah ﷻ and Mawlid un-Nabi ﷺ. He is seen in waking visions in such gatherings, as well as in dreams in Masjid an-Nabawi in Madina and elsewhere. Many such historical incidents have been reported. This shows that such gatherings have his approval. He came in a dream to one of the authors of books of Mawlid to instruct him how to write the book of Mawlid. He instructed some **sufi shaykhs** in their dreams to compose **madih** (panegyrics) and

**qasāid** (poems, eulogies). This shows that he approves of books of **mawlid** and the recitation of **qasāid** (poems). And since these are recited at gatherings of Mawlid, it follows that such gatherings that are held with love and devotion and according to his **Sunnah** (Tradition) have his approval. And how blessed are the gatherings in which he attends. Many incidents have also been narrated about the souls of the **Awliyā' Allah** (Friends of Allah, **sufi** masters) who attend these gatherings.

الحمد لله (All Praise is for Allah!).

I will now elaborate on each of these points.

## **2.The Birth of Prophet Muhammad ﷺ is the most significant birth in all human history**

The birth of our Beloved Holy Prophet Muhammad ibn Abdillah ﷺ is the most historic birth of any human being as he is the **Rahmatullil ‘alamīn** (mercy for all the worlds), **Sayyidul Mursalīn** (the leader of the Prophetic Messengers of Allah ﷺ) and **Khātamun-Nabiyyīn** (the Seal of the Prophets ﷺ). Allah ﷻ appointed him as the Final Prophet till the end of time to establish Islam which is the universally accepted and acceptable religion till the end of time. With the Grace and Mercy of Allah ﷻ, he will take more people with him to Paradise than any of the other Prophets ﷺ will take with them. For this reason, the date of his birth, 12<sup>th</sup> Rabi‘ ul-Awwal, is the most important date in the whole of human history.

He was born on Monday at the time of **subh sadiq** (true dawn when fasting begins).

The birth of Nabi ‘Isa ibn Maryam عليهما السلام (Prophet Jesus, peace be upon him) is the most miraculous birth among all the human beings as he was born to the Blessed Virgin Mary عليها السلام without a father, as we learn from the Holy Qur’an. It is interesting to note that there are some who call themselves Christians but do not believe in this.

The miraculous birth of Nabi ‘Isa عليهما السلام is mentioned in the Holy Qur’an in Surah Maryam, verses 29 to 36. These verses are recited publicly in **Salat at-Tarawih** by Muslims all over the world, as part of the recitation of the whole Qur’an. All the **imāms** of all the **masājid** anywhere in the world are free to recite these verses in any **Salah** (Prayer), or at any other time, in congregation, or alone. All Muslims are free to recite these verses, publicly in congregation or alone, everyday if they wish. And what joy it is to recite any verse of the Holy Qur’an!

The year Prophet Muhammad ﷺ was born is called **‘ām ul-fil** (the year of the elephant) as in that year, Abraha came with his army and an elephant to destroy the Ka‘ba and he was unsuccessful as we learn from the Holy Qur’an in Surah al-Fīl. So the year he was born is the most significant year in all of human history, as in that year, Allah ﷻ saved the Ka‘ba, which is the most loved building in the whole of human history for all times.

We learn from books of **mawlid** (his birth) written by Imam Ja‘far al-Barzanji رحمته الله (1128-1177 A.H / 1716-1764 C.E) and Imam ‘Ali bin Muhammad al-Habashi رحمته الله (1259-1333 A.H) that when he was born, Sayyidatina Maryam عليها السلام (the Blessed Virgin Mary, peace be upon her) and Sayyidatina Asiya عليها السلام, who took care of Nabi Musa عليه السلام when he was a baby, came with maidens of Paradise; and we know from the Hadith Sharif (Saying of Prophet Muhammad ﷺ) that they are among the four greatest women in the whole of humanity, the other two being Sayyidatina Khadija al-Kubra رضي الله عنها (68 B.H – 3 B.H) and Sayyidatina Fatima az-Zahra رضي الله عنها (18 B.H - 11A.H).

Al-Habib Ahmad Mash-hur bin Taha al-Haddad رحمته الله (1325 – 1416 A.H / 1908 – 1995 C.E) informs us in his **dars** (lesson, study session) that when the Holy Prophet ﷺ was born, Sayyidina Jibril عليه السلام also came with the heavenly host of angels, kissed him on his forehead and addressed him as Yāsīn, Tāhā and Hā Mīm. They were the first to celebrate his birth when he was born. This was the first **hafla**, gathering to celebrate **Mawlid un-Nabi** ﷺ, at which were present the greatest angel and those who are among the greatest souls. This is enough historical evidence that his birth is the most significant birth in all of human history.

We learn from books about his **mawlid** (birth) that his grandfather Hadrat ‘Abdumuttalib ibn Hashim was filled with joy at his birth, took him to the Ka‘ba and named him Muhammad which means the “most praised one” and when he was seven days old he did his **‘aqiqah**, sacrificing a lamb. That is how he celebrated his birth. Since that time, his birth has been remembered with joy and celebrated to this day.

الحمد لله (All Praise is for Allah!).

His mother Sayyidatina Amina az-Zuhriyyah as-Sa‘diyyah عليها السلام knew the great significance of his birth and celebrated its importance by informing that when he was born, a light emanated with him that illuminated everything from east to west as reported in the books of Hadith. This historical fact is affirmed in this verse of the Holy Qur’an in which Allah ﷻ says that Prophet Muhammad ﷺ is **nūr** (light).

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Undoubtedly, there has come to you a Light from Allah and a clear Book. (5:15)

This light was on the forehead of his father Hadrat ‘Abdullah عليه السلام. We learn from books of **sīrah** (biography) that one lady saw it and proposed marriage to him for this reason, but he declined. When he got married to Sayyidatina Amina عليها السلام, and Prophet Muhammad ﷺ was conceived, he realized she was no longer interested in marrying him so he asked her the reason. She said the light that was on his forehead had left him.

صَلُّوا عَلَى النَّبِيِّ

## اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah's blessings on the Prophet!  
O Allah! Bless him and grant him peace.

When his uncle Abu Lahab heard of his birth, he freed Thuwayba, the slave maid for giving him this good news. When our Beloved Prophet ﷺ proclaimed his Prophethood at the age of forty, Abu Lahab became an enemy of Islam and Surah Lahab was revealed in his condemnation. When he died, Sayyidina 'Abbas ibn 'Abdumuttalib رضى الله عنه asked him in a dream, what happened to him after his death. He said that he receives punishment in his grave everyday but his punishment in his grave is lessened every Monday as on that day, he freed Thuwayba the maid who gave him the glad news of the birth of the Prophet ﷺ.

Hafiz Muhammad bin Abubakr ad-Dimashqi رضى الله عنه (of Damascus) (passed ahead in 842 A.H) has mentioned this incident in his book Mawrid al-Sādī fī Mawlid al-Hādī (The water fount for the thirsty in the Birth of the Guide). Referring to this incident, he composed these three couplets:

إِذَا كَانَ هَذَا كَافِرًا جَاءَ ذِمُّهُ      يَتَبَتَّ يَدَا فِي الْجَحِيمِ مُخَلَّدًا  
أَتَى أَنَّهُ فِي يَوْمِ الْإِثْنَيْنِ دَائِمًا      يُخَفَّفُ عَنْهُ لِسُرُورٍ بِأَحْمَدًا  
فَمَا ظُنُّ بِالْعَبْدِ الَّذِي كَانَ عُمُرُهُ      بِأَحْمَدَ مَسْرُورًا وَمَاتَ مُوَحِّدًا

When this is a non-believer and his censure has come (in the Qur'an):  
perish his hands in the fire of hell forever.

It has been narrated that always on Monday (his punishment)  
is lessened because of his happiness at (the birth of) Ahmad  
What is the view then about the servant (of Allah) who spent his whole life  
being happy at (the birth of) Ahmad and died an upholder of Tawhīd?

(Quoted by Imam Jalaluddin Suyuti رضى الله عنه (849 – 911 A.H / 1445 – 1505 C.E), **sāhib ut-tafsīr**, in Husn al-maqsid fī 'amal al-Mawlid (The Excellence of the Objective in Celebrating the Birth of the Noble Prophet ﷺ). (Translated by Shaykh Siddiq Ahmad Nasir).

In this way, Muslims hope to gain forgiveness from Allah ﷻ in celebrating the birth of the Prophet ﷺ.

His nurse Sayyidatina Halima as-Sa'diyyah رضى الله عنها had every reason to celebrate his birth as her goats and sheep which hardly gave any milk began to give milk in abundance when she began to take care of him and her family prospered, as reported in books of history.

الحمد لله (All Praise is for Allah!)

Our beloved Prophet ﷺ celebrated his birth every week by fasting on Mondays. When he was asked why he fasted on Mondays, he said that he was born on that day and revelation descended upon him on that day, as narrated in a Hadith by Hadrat Abu Qatadah رضي الله عنه, and reported in Sahih Muslim. We should fast every Monday to fulfil his **Sunnah** of fasting, as well as to fulfil his **Sunnah** of celebrating his birth every Monday.

صَلُّوا عَلَى النَّبِيِّ  
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah's blessings on the Prophet!  
O Allah! Bless him and grant him peace.

### **3. Allah ﷻ created his nūr (light) first which is the most significant event in universal history**

We learn from the following Hadith Sharif quoted by Imam 'Ali bin Muhammad al-Habashi رحمته الله in Simtud-Durar (The Necklace of Pearls), the book of Mawlid he wrote, that the first thing Allah ﷻ created is the **nūr** (light) of Prophet Muhammad ﷺ.

وَقَدْ أَخْرَجَ عَبْدُ الرَّزَّاقِ بِسَنَدِهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ يَا أَبَايَ وَأُمِّي أَخْبِرْنِي عَنْ أَوَّلِ شَيْءٍ خَلَقَهُ اللَّهُ قَبْلَ الْأَشْيَاءِ؟ قَالَ يَا جَابِرُ إِنَّ اللَّهَ خَلَقَ قَبْلَ الْأَشْيَاءِ نُورَ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نُورِهِ

And as elucidated by 'Abdur-Razzaq with a chain of narrators that Hadrat Jabir bin 'Abdullah al-Ansari رضي الله عنهما said: I asked, O Prophetic Messenger of Allah, for the sake of my father and mother, inform me about the first thing that Allah ﷻ created before all other things. He said, "O Jabir! Allah ﷻ created from His **Nūr** (Light), the **nūr** (light) of your Prophet Muhammad ﷺ before all other things".

Hence, one of his titles is: **Nūrīn min Nūrillāh** (light from the Light of Allah ﷻ).

سبحان الله (Glorified is Allah!)

This then is another fact of universally historical significance. For this reason, those '**ulamā**' (scholars) who write books of Mawlid, normally talk about **Nūr un-Nabī** (the light of the Prophet ﷺ) as well. From this we also learn about the sweep of Islamic history and how central is our Beloved Prophet ﷺ in it.



So we distinguish between world history and universal history. World history relates to events that happen in this world while universal history relates to all creation, even before the creation of this world.

The sweep of Islamic history is indeed very comprehensive. In Islam, we have the ‘**ālam ul-arwāh**’ (the world of souls). And before Allah ﷻ created the heavens and the earth, in the ‘**ālam ul-arwāh**’, He took a Covenant from the Prophets ﷺ that they will help Prophet Muhammad ﷺ when he comes, as we learn from the following verse of the Holy Qur’an. This verse also shows the centrality of Prophet Muhammad ﷺ in universal history.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَّا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۖ قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

And remember when Allah took from the Prophets their Covenant, (He said): “Now that I have given you a share of Scripture and Wisdom. Then comes to you a (Prophetic) Messenger, confirming that which is with you. You must believe in him, and you must help him”. He (Allah) said: “Do you agree, and will you take up My Covenant (as binding upon you) in this matter?” They said, “We agree”. He said, “Then bear you witness, and I am with you among the witnesses”. (3:81)

So the physical birth of the Prophet ﷺ is the most significant event in world history, while the creation of his **nūr** (light) is the most significant event in universal history. The Covenant of the Prophets ﷺ is an equally significant event in universal history, and shows the centrality of our Prophet ﷺ in the universal history of all creation.

صَلُّوا عَلَى الرَّسُولِ  
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah’s blessings on the Prophetic Messenger!  
O Allah! Bless him and grant him peace.

#### **4. His Companions ﷺ celebrated his birth, life and achievements**

His Companions ﷺ celebrated his birth, life and achievements in poetry as reported in books of Hadith and **sīrah** (biography). This couplet about his blessed birth (**mawlid**) recited by his uncle, Hadrat ‘Abbas ibn ‘Abdulmuttalib ﷺ, in the presence of the Prophet ﷺ and his Companions ﷺ is quite well known.



وَأَنْتَ لَمَّا وُلِدْتَ أَشْرَقَتِ الْأَرْضُ وَضَاءَتْ بِنُورِكَ الْأُفُقِ  
فَنَحْنُ فِي ذَلِكَ الضِّيَاءِ وَفِي النُّورِ وَسَبِيلِ الرَّشَادِ نَحْتَرِقُ

And when you were born the earth shone and your light illuminated the horizon  
So we travelled in the illumination of that light and in the paths of right guidance.

(Reported by Tabarani, and quoted by Imam Yusuf bin Isma‘il an-Nabahani رحمته الله (1265 - 1350 A.H / 1849 – 1932 C.E) in Anwar ul-Muhammadiyah (The Muhammadan Lights).

Hadrat ‘Abdullah ibn Rawaha رحمته الله and Hadrat Ka‘b ibn Zuhayr رحمته الله are well-known poets of the Prophet ﷺ but his main poet is Hadrat Hassān bin Thabit رحمته الله who defended his honour in poetry as we learn from this Hadith in Sahih Muslim.

Sayyidatina ‘Aisha رضي الله عنها said: I heard Allah’s Messenger ﷺ saying to Hassān: “Verily, Rūh ul-Quds would continue to help you as long as you put up a defense on behalf of Allah and His Messenger”. And she said: I heard Allah’s Messenger ﷺ as saying: “Hassān satirized against them and gave satisfaction to the Muslims and disquieted the non-Muslims.”

Let us benefit from the three opening couplets of his fourteen couplet poem as given in Volume 4, Book 29, page 1328 of Sahih Muslim.

هَجَوْتُ مُحَمَّدًا فَأَجَبْتُ عَنْهُ      وَعِنْدَ اللَّهِ فِي ذَلِكَ الْجَزَاءُ  
هَجَوْتُ مُحَمَّدًا بَرًّا حَنِيفًا      رَسُولَ اللَّهِ شَيْمَتُهُ الْوَفَاءُ  
فَإِنَّ أَبِي وَوَالِدَهُ وَعِرْضِي      لِعِرْضِ مُحَمَّدٍ مِنْكُمْ وَقَاءُ

You satirized Muhammad, and I replied on his behalf  
and there is reward in the presence of Allah for that  
You satirized Muhammad, righteous, upright,  
the Prophetic Messenger of Allah whose nature is faithfulness  
So surely, my father and grandfather, and my honour  
are a protection from you to the honour of Muhammad ﷺ.

We notice that this poem in Sahih Muslim is a **Hamziyya** as all the couplets rhyme in the letter **hamza**.

Hadrat Hassān bin Thabit رحمته الله composed so many poems that they have been compiled by numerous Muslim scholars who have then written a **sharh** (appreciative explanation) on it. Such a book of collected poems is called a Diwan, One such Diwan was compiled by ‘Abd al-Rahman al-Barquqi together with his **sharh** (explanation). This Diwan has 238 poems arranged in alphabetical order beginning with those that rhyme in the letter **hamza**, and ending with those

that rhyme in the letter **yā**. Of all these **qasāid**, the verses that are most popular are these two about the birth of our beloved Holy Prophet Muhammad al-Mustafa ﷺ.

وَأَحْسَنُ مِنْكَ لَمْ تَرْقُطْ عَيْنِي      وَأَجْمَلُ مِنْكَ لَمْ تَلِدِ النِّسَاءُ  
خُلِقْتَ مُبْرَرًا مِنْ كُلِّ عَيْبٍ      كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

(Sharh Diwan Hassān bin Thabit, page 66)

I have never seen anyone better than you  
nor did any woman give birth to anyone more beautiful than you  
You were created free from all faults  
as if you were created just as you desired.

الله أكبر (Allah is Supremely Great!)

Since the Companions رضي الله عنهم celebrated the **mawlid** (birth) of the Prophet ﷺ in his presence and in the presence of the other Companions رضي الله عنهم, in public gatherings by reciting poetry in his honour, it is a **Sunnah** (Prophetic Tradition) to celebrate his birth, and Muslims have fulfilled this **Sunnah** since his time.

الحمد لله (All Praise is for Allah!)

صَلُّوا عَلَى الْحَبِيبِ  
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah's blessings on the Beloved (Prophet)  
O Allah! Bless him and grant him peace.

## **5. Books on Mawlid un-Nabi ﷺ**

Since the time of the Prophet's Companions رضي الله عنهم, the '**ulamā**' (scholars) and the **shu'arā**' (poets) have celebrated the birth, life and achievements of the Beloved Prophet ﷺ in their books and poems. Thousands of books have been written on his **sīrah** (biography) and hundreds of thousands of poems have been composed in his praise in at least fifty major languages (not counting the dialects).

Biographies on him are either comprehensive or based on a certain theme.

\*Biographies that have his birth as the main theme are called **Mawlid un-Nabi ﷺ**.

\*Biographies that have his **mi‘rāj** (heavenly ascension to meet Allah ﷺ) as the main theme are called **mi‘rājiyya**.

\*Biographies whose main theme is the battles he fought against the non-believers who persecuted him and his Companions (رضي الله عنه) are called **maghāzī**.

Since the subject under discussion is Mawlid un-Nabi ﷺ, we will talk about books of Mawlid un-Nabi ﷺ.

Since the time of the **Sahaba** (Companions) (رضي الله عنهم), hundreds of books of Mawlid un-Nabi ﷺ have been written of which some became well-known. All these books are based on the Holy Qur’an Karim, Hadith Sharif and original books of **sīrah** (biography). Of all these books, the ones that are at present well-known and generally recited at gatherings of Mawlid are:

#### A. In Arabic

1. Mawlid un-Nabi ﷺ by Imam as-Sayyid Ja‘far bin Hasan ‘Abd al-Karim al-Barzanji al-Husayni, al-Madani, ash-Shāfi‘ī (رحمته الله) (1128 - 1177 A.H / 1716 - 1764 C.E).

He was a **mufti** of the **Shafi‘ī** in Madina. He was Imam and teacher in Masjid an-Nabawi from 1159 A.H / 1746 C.E. He was a **zāhid** (one who practiced worldly renunciation).

He also composed Manzūma Asmā’ Ahl Badr wa Shuhada’ Uhud, a poem with the names of the warriors of the Battle of Badr and the martyrs of the Battle of Uhud (رضي الله عنه), but he became well-known for his book of Mawlid.

Imam al-Barzanji (رحمته الله) composed two books of **Mawlid**. The first is Mawlid Barzanji Nathr, a nineteen **fasl** (chapter) history of the Holy Prophet ﷺ in poetic prose with 355 sentences, which is recited worldwide; while the second is Mawlid Barzanji Nazm, a similar sixteen part history in poetic form with 205 couplets all rhyming in the letter “**noon**”, which did not become so popular. Mawlid Barzanji is truly international. It has been applauded by Imam Ahmad Raza Khan (رحمته الله) in Iqāmat al-Qiyāma ‘alā Tā’in al-Qiyām li-Nabiyy Tihāmah (رحمته الله) (The Elite Stand in Honour of the Chosen one) and by ad-Dā‘ī al-Kāmil Mawlana ‘Abdul ‘Alim Siddiqi (رحمته الله) in Zikr-e Habib (Remembrance of the Beloved Prophet ﷺ); it has been reproduced in countless other books including Bāqatun ‘Atirah (A Perfumed Bouquet) of Imam as-Sayyid Muhammad ‘Alawi al-Maliki (رحمته الله) of Makkah who also wrote a **sharh** (appreciative explanation) on it; it has been translated into Kiswahili by Mzee bin ‘Ali Muhammad of the Comoros Islands of Africa; it has been beautifully transcribed by Mawlana Osman Wali ‘AbdulKarim of Mombasa (1309-1379 A.H / 1892-1960 C.E); it is printed in Singapore; its introduction is in the Indonesian language in the Javanese dialect; and it is recited all over the world by Muslims of all the four **madhhab**s (schools of sacred Muslim law), and all **tariqas** (spiritual paths).

Congratulations **muhibbīn** (loving followers) of the Prophet ﷺ! There are confirmed reports that Mawlid Barzanji is recited as far as China.

الحمد لله (All Praise is for Allah!)

2. The **kitāb** (book) of **Mawlid** by Imam Al-Hāfiz ‘Abd al-Rahman bin ‘Ali bin Muhammad bin ad-Dayba’ī رحمته الله of Zabīd, Yemen. (866 - 944 A.H). He received the title **Hāfiz** because he knew more than 100,000 **Ahādīth** (Sayings) of the Prophet ﷺ by heart.

الله أكبر (Allah is Supremely Great!)

This **kitāb** of **Mawlid** has twenty-two **fasls** (chapters). I have so far been able to ascertain that it is recited in Yemen, East Africa, Indonesia, Malaysia, Singapore, Canada and Cyprus.

3. Simtud-Durar (A Necklace of Pearls) by Imam al-‘Ārif Billāh As-Sayyid ‘Ali bin Muhammad al-Habashi نفعنا الله of Say’un, Hadramawt, Yemen, (1259 - 1333 A.H).

He also compiled Latāif i’l-‘Arshiyyah (Subtleties from Allah’s Throne) which is a book of **Salawāt ‘ala’r-Rasul** (Invocation of Blessings on the Prophetic Messenger, ﷺ), but he became more famous for his **Mawlid**.

This **Mawlid** has fifteen chapters and so far I have been able to ascertain that it is recited in Yemen, Indonesia, Kenya, Tanzania, Somalia, Comoros, Malaysia, Singapore, United Arab Emirates, Bahrain, Canada, U.K., and Sweden.

Al-Imam ‘Ali bin Muhammad al-Habashi نفعنا الله instructed that this **kitāb** be recited at a Mawlid un-Nabi celebration on the last Thursday of Rabi‘ ul-Awwal in Say’un (Yemen), in Solo (Indonesia), and in the three towns of Lamu, Mambui, and Mombasa (in Kenya). Such was his international vision! **Al-Hamdu Lillah**, this tradition continues to this day.

4. Mawlid Sharaf al-Anām (The Birth of the Most Noble in all mankind) has been attributed to al-‘Allamah Shaykh Ahmad bin Qasim al-Maliki رحمته الله, a resident of Morocco. This **kitāb** has seventeen chapters, interspersed with eighteen poems in honour of the Prophet ﷺ. It has been reported that its ancient handwritten scripts are available in Indonesia and Ethiopia. It is known to be recited in Tarim (in Yemen); and in Dubai.

5. Diyā’ ul-Lāmi’ (Shimmering Lights) composed by Al-‘Ālim ul-‘Allāmah Shaykh ul-Mashayikh, As-Sayyid ‘Umar bin Hafiz حفظه الله (born 1383 A.H / 1963 C.E). He is one of the most famous ‘**ulamā**’ (scholars) worldwide. So the evidence is right in front of our eyes that books of **Mawlid** are written by the most well-known ‘**ulamā**’ (scholars). And it was composed recently showing that ‘**ulamā**’ in every age write books about the Mawlid and will continue to do so, **InshāAllah**.

This **kitāb** has eight chapters all of whose 119 **qāfiyah** (rhyming words) in 119 couplets rhyme in **ānā** (in three letters: **alif**, **noon**, and **alif**). That is what makes the recitation so resounding.

It is recited in Yemen, United Arab Emirates, Indonesia, Malaysia, Singapore, Kenya, U.K., U.S.A., and surely in many other countries.

Each book of Mawlid inevitably begins with the recitation of this verse of the Holy Qur'an, among other verses.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

Allah and His angels shower blessings on the Prophet. O you who believe! Ask blessings on him and salute him with a worthy salutation. (33:56)

Those who write books of **Mawlid** also compose a **Qasida Muhammadiyyah**, a eulogy with the name of Prophet Muhammad ﷺ in each couplet, whose opening couplet normally is:

يَا رَبِّ صَلِّ عَلَى مُحَمَّدٍ يَا رَبِّ صَلِّ عَلَيْهِ وَسَلِّمْ

O Lord! Bless Prophet Muhammad  
O Lord! Bless him and grant him peace

The opening chapter of each book of the Mawlid is in Praise of Allah ﷻ and its closing chapter is **du'a** (supplication to Allah ﷻ). After the Praise of Allah ﷻ, the first three or more chapters are about **Nūr-Muhammadi** (light of the Prophet ﷺ), **haqīqat al-Muhammadiyyah** (his physical and spiritual reality), his **maqām al-Mahmūd** (Praised Station with Allah ﷻ) and his pure and noble genealogical descent. When we come to the mention of the birth of the Prophet ﷺ, all stand and recite **Salam** (Greeting of salutation) in standing ovation to him. After the **Salam**, there are four or more chapters, usually about his nursing by Sayyidatina Halima As-Sa'diyya ؓ, his exemplary moral character, the revelation of the Holy Qur'an, the first of his Companions ؓ to accept Islam, how he and his Companions ؓ were persecuted by the non-believers, his **mi'rāj** (heavenly ascension), his other miracles, his **hijra** (migration to Madina), how he propagated Islam for thirteen years in Makkah and for ten years in Madina until the whole of Arabia accepted Islam, and so on.

After the recitation of each sentence or couplet, the congregation responds:

صَلَّى اللَّهُ عَلَيْهِ

May Allah bless him,

or

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

O Allah! Bless him and grant him peace.

Each **fasl** (chapter) ends with a recitation that is specific to that **kitab** (book). For example, each **fasl** (chapter) in Simtud-Durar ends with this invocation of blessings on the Prophet ﷺ:

اللَّهُمَّ صَلِّ وَسَلِّمْ أَشْرَفَ الصَّلَاةِ وَالَّتْسَلِيمِ  
عَلَى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ الرَّؤُفِ الرَّحِيمِ

O Allah! Bless and bestow peace, the most noble blessing and peace,  
on our master and our Prophet, Muhammad; the kind, the merciful.

So we learn about Islam and simultaneously recite **salawāt ‘ala’r Rasūl** ﷺ, as commanded by Allah ﷻ in the Holy Qur’an (33:56).

After the recitation of one or more chapters, there is **hamd** (Praise of Allah ﷻ) or **madīh** (praise of the Prophet ﷺ) in poetry.

Each book of Mawlid is distinct for its specific highlights. For example, the distinctive highlights of the book of Mawlid written by Imam ad-Dayba‘ī رحمه الله are:

- \*the quotation of verses of the Holy Qur’an in the first chapter which extol Allah ﷻ as **al-Khāliq** (the Creator),
- \*Hadith about the coming of Prophet Muhammad ﷺ as the Final Prophet, in chapters seven and eight,
- \*the recitation of the Declaration of Muslim Faith, **lā ilāha illallāh** (none is to be worshipped but Allah) after each verse in the first chapter,
- \*the recitation of the Testimony of Muslim Faith at the end of the eighth chapter,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

(I bear witness that none is to be worshipped but Allah and that Muhammad is the Prophetic Messenger of Allah, may Allah bless him and grant him peace),

- \*the recitation four times of the third Declaration of Muslim Faith in the eleventh chapter,

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

(Glorified is Allah, and all Praise is for Allah, and none is to be worshipped but Allah, and Allah is Supremely Great!)

- \*the heart-warming **du‘ā** (supplication to Allah ﷻ) in the final chapter in which the intercession of the Beloved Prophet ﷺ is sought, and which ends with these verses of the Holy Qur’an:

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ ﴿١٨٢﴾

Glorified is your Lord, the Lord of Honour. (He is free) from what they ascribe (to Him)!  
And peace be upon (all) the (Prophetic) Messengers (of Allah).  
And all praise is for Allah, Lord of the worlds. (37:180-182)

The **Salam** (Greeting of salutation) to the Prophet ﷺ is an integral part of the Mawlid. The **Salam** composed by Imam al-Barzanji رحمه الله is so famous that almost all the Muslims know its introductory stanza by heart and indeed many other **salams** whether in Arabic, Urdu or English have adopted its introductory stanza which is:

يَا نَبِيَّ سَلَامٌ عَلَيْكَ      يَا رَسُولَ سَلَامٌ عَلَيْكَ  
يَا حَبِيبُ سَلَامٌ عَلَيْكَ      صَلَوَاتُ اللَّهِ عَلَيْكَ

O Prophet! Salutations to you!  
O Messenger of Allah! Salutations to you!  
O Beloved! Salutations to you!  
Blessings of Allah be upon you

Historically, many other books of Mawlid un-Nabi ﷺ have been written in Arabic but these are no longer known to be generally recited these days. Besides the books already mentioned, Imam As-Sayyid Muhammad al-Hasan bin ‘Alawi al-Maliki رحمه الله (1944 – 2004) of Makkah mentions the following well-known authors in Bāqatun ‘Atirah (A Perfumed Bouquet).

- (a) Hāfiz Imad ud-Deen Isma‘il ibn Kathir رحمه الله (703 - 774 A.H) who is well-known for his **Tafsīr** (exegesis, explanation) of the Holy Qur’an. He wrote Zikr (Dhikr) Mawlid Rasulillah ﷺ (Remembrance of the Birth of Allah’s Messenger ﷺ). Its contents have been composed into a **nazm** (instructive poem) in fourteen parts with 300 couplets by As-Sayyid al-‘Allamah Muhammad bin Salim bin Hafiz ibn Shaykh Abibakr bin Salim رحمه الله (1332 – 1392 A.H / 1914 – 1973 C.E). This **nazm** has been presented together with its **sharh** (explanation) in Bāqatun ‘Atirah.

This **Mawlid** eulogy is a **mathnawi** in poetic diction in which each of the two hemistiches (**misra**) rhyme, and the rhyme changes from one couplet to the next.

- (b) Hafiz Muhammad bin Abubakr bin ‘Abdallah ad-Dimashqi رحمه الله, popularly known as Hafiz Shamsuddin Muhammad bin Nāsir ad-Deen ad-Dimashqi رحمه الله (of Damascus)



(777 - 842 A.H). He was a **muhaddith** (authority in Hadith, Sayings of the Prophet ﷺ).

- (c) Hafiz ‘Abd al-Rahim bin al-Husayn bin ‘Abd al-Rahman al-Misri, popularly known as Hafiz al-‘Iraqi (725 - 808 A.H). He is famous as an authority in Hadith who composed an **Alfiyya**, a thousand couplet poem on the subject of Hadith. Mawlid al-Barzanji mentions this book of Mawlid in the second chapter.
- (d) Al-Hafiz Muhammad bin ‘Abd al-Rahman bin Muhammad al-Qahiri (of Cairo), popularly known as Hafiz as-Sakhawi (791 - 902 A.H), a great Imam of Hadith, (831 - 902 A.H, 1428 - 1497 C.E). He passed ahead in Madina.
- (e) Al-Hafiz Imam Mulla ‘Ali al-Qāri bin Sultan bin Muhammad (791 - 902 A.H) of Afghanistan (passed ahead in 1014 A.H). He is more well-known for his **sharh** (commentary) of the Mishkat, the famous book of Hadith.

Other well-known books of **Mawlid** which are in print even if not generally recited are by:

- (i) Imam as-Sayyid Muhammad ‘Uthman al-Mīrghanī (791 - 902 A.H) (passed ahead 1286 A.H), titled Al-Asrār ar-Rabbaniyyah (Lordly Secrets), with fourteen chapters in poetic prose where the odd number sentences rhyme in the letter “**haa**”, while the even number sentences rhyme in the letter “**noon**” for a total of 352 sentences! When you recite the first chapter, you marvel at the “original idea” of the rhyming prose in it. When you come to the second chapter, the author, As-Sayyid al-Mīrghanī informs you that this “original idea” in fact came from our Beloved Holy Prophet Muhammad himself who instructed him in a dream to write a **kitab** of Mawlid with such rhyming prose. This shows that the Prophet wants that books of Mawlid should be written and he also guides how to write them. And since books of Mawlid are written to be recited, he approves of their recitation in public gatherings.

Al-Asrār ar-Rabbaniyyah is recited in some places in Egypt, Sudan, Eritrea and Ethiopia which are some of the countries to which Imam al-Mīrghanī travelled from his residence in Makkah to spread Islam, and by the Will of Allah, thousands of people accepted Islam.

- (ii) Imam Abu’l Faraj ibn al-Jawzi (509 – 597 A.H) titled Mawlid i’l-‘Arūs (The Birth of the Bridegroom), a twenty-three chapter biography of the Beloved Prophet together with twenty-three **qasāid** (poems, eulogies) in his honour, a **qasīda** following each chapter.
- (iii) Shaykh Muhammad ‘AbdAllah Shaddad bin ‘Umar Baa ‘Umar (1316 – 1391 A.H) titled Ad-Durrul Munaddad fī Sirati Sayyidina Muhammad (A String of Pearls in the History of our Master Muhammad), in fourteen parts with 169 couplets all rhyming in the letter “**meem**”.

- (iv) Mawlid un-Nabiyy (The Birth of the Prophet ﷺ) by Shaykh Muhammad bin Muhammad al-‘Azb ﷺ, in eleven parts with 138 couplets all rhyming in the letters **daal** and **alif** (pronounced **da**).

Three well-known **shuyūkh** (spiritual masters) from Somalia also wrote books of **Mawlid**. They are:

(aa) Shaykh Uways bin Muhammad al-Qādirī ﷺ (1263-1327 A.H), titled Mawlid ash-Sharfān fī madh Sayyidi Waladi ‘Adnān (In Praise of the Noble Birth of the Master of the children of Adnan). His religious poems, seven in Praise of Allah ﷻ and seven in Praise of the Prophet ﷺ are given in a separate book titled Jawharu’n Nafīs (Precious Pearls) and have become more popular.

(bb) Ash-Shaykh al-‘Allamah ‘Abd ar-Rahman bin Ahmad az-Zayla‘ī ﷺ (passed ahead 1299 A.H), titled Rabī‘ ul-‘ushshāq fee dhikri Mawlid Sāhib u’l-Burāq (The Spring Season for Loving Disciples in the Remembrance of the birth of the one who rode the heavenly Buraq). It has seventeen chapters with ten interspersed **qasāid** (eulogies).

The Prophet ﷺ asked him in a dream to compose a poem of one hundred verses. In fulfillment of this request, he composed **al-‘ayniyyah** in praise of the Prophet ﷺ, in which all the one hundred couplets rhyme in the letter ‘**ayn**. His **al-‘ayniyyah** has become very popular and is recited at gatherings of **Mawlid un-Nabi** ﷺ, and on other festive occasions.

(cc) Shaykh ‘Abd al-Rahman bin Shaykh ‘Umar al-Qādirī ﷺ (born 1313 A.H) titled Mawlid i’t-Taqrīb ilallahi Ta‘ālā wa ilā Habibihi’l Mustafa ﷺ (Mawlid to bring you close to Allah ﷻ and to His Beloved, the Chosen Prophet ﷺ), given in Majmu‘ (Collected Works). It is in eighteen parts with 315 couplets, all rhyming in the letters **laam** and **alif** (pronounced **laa**). He says in one of the couplets that he chose to have 315 couplets as Allah ﷻ sent 315 **Rusul** (Prophetic Messengers ﷺ). This **mawlid** is a poetic rendition of the prose in Mawlid al-Barzanji, phrase by phrase, chapter by chapter, in the Arabic poetical meter of **mutaqārib**. This gives us an indication of how much he loved the **mawlid** of Imam al-Barzanji.

الله اكبر (Allah is Supremely Great!).

His other unique masterpiece, **Qasida Muhammadiyyah** in praise of the Prophet ﷺ in which each couplet begins and ends in the name Muhammad ﷺ is so resounding that it has become more popular, and is generally recited.

Although these three Somali **mashāyikh** (spiritual masters) have written books of **Mawlid**, some of their other writings have become more popular while the book of **Mawlid** written by Imam al-Barzanji ﷺ continues to be widely used in Somalia.

Al-‘Allamah Huseyn Hilmi Isik, in Advice for the Muslim (pages 204-205) notes that Mustafa Katib Celebi ﷺ (1609-1657 C.E) has listed ten books of **Mawlid un-Nabi** ﷺ in his book Kashf az-Zunun (Clearing the doubts). Shaykh ‘Uthman bin Shaykh ‘Umar bin Shaykh Dawud

Hiddig of Somalia lists forty-three books of **Mawlid** with the names of their authors in Laāli's-Saniyyah (Valuable Pearls). Other researchers list other books of Mawlid that are not on these lists mentioned. So many books have been written on Mawlid that it is difficult to come up with a comprehensive list. We conclude that one conservative estimate that can be given is that at least a hundred books of Mawlid un-Nabi ﷺ have been written in Arabic.

When we review all that has been written, we find that those who have written books of **Mawlid** are recognized even today by Muslims worldwide as the most outstanding ‘**ulamā**’ (scholars), well-known for possessing one or more of these titles:

- \***sūfi**, spiritual master in the Sufi tradition,
- \***mufasssir**, one who has done exegesis (explanation) of the Holy Qur’an,
- \***muhaddith**, an authority in Hadith,
- \***faqīh**, legal expert in **sharī‘a** (sacred Muslim law),
- \***imām**, leader of the Muslims,
- \***hāfiz u’l-Qur’an**, one who has memorized the whole Qur’an,
- \***hāfiz u’l-Hadith**, one who had memorized more than a hundred thousand Hadith, and/or
- \***zāhid**, pious abstainer.

Allah ﷻ bestowed upon them love for Him and for the Prophet ﷺ, and as a reward for loving Him and the Prophet ﷺ, He bestowed upon them spiritual ranks and honours, and honoured them more by bestowing upon them the ability to author books of Mawlid, and compose **hamd** in His Praise, and **madīh** in praise of the Prophet ﷺ, after which He ﷻ raised their **darajāt** (spiritual ranks) even higher.

صَلُّوا عَلَى النَّبِيِّ  
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah’s blessings on the Prophet!  
O Allah! Bless him and grant him peace.

## B. Mawlid un-Nabi ﷺ in Turkish

Of the many books of **Mawlid un-Nabi** ﷺ in Turkish (pronounced **Mevlud-i-Nabi** in Turkish), the most well-known book that continues to be recited till today is by Suleyman Celebi Efendi ر.ه.ق (1377-1411 C.E), who was the Imam of the Masjīd in Bursa.

This **Mawlid** is in rhyming couplets. Its main theme is that Prophet Muhammad ﷺ is the greatest Prophet. It is recited on 12<sup>th</sup> Rabi‘ ul-Awwal and at marriage and at memorial ceremonies. It is recited in Turkey and countries where Turks have migrated, for example European countries and North America. Its recitation is interspersed with this **Salāt ala’r Rasūl** ﷺ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

O Allah! Bless our Master Sayyidina Muhammad,  
the Prophet not taught by any human  
(but directly by You, O Allah)  
and (bless) his Family and his Companions (as well),  
and grant him peace.

### C. Mawlid un-Nabi ﷺ in Urdu

The most well-known book of **Mawlid un-Nabi ﷺ** in Urdu is titled Milad-e Akbar by Khawaja Muhammad Akbar Warthi راجہ.

It is in thirty parts with transliteration and translation in English. It begins with **Hamd** (Praise of Allah ﷻ) and ends with **du‘ā** (Supplication to Allah ﷻ). It is interspersed with twenty poems in Praise of Allah ﷻ and the Prophet ﷺ. It is recited in India, and was taken by Indian migrants to Fiji, Guyana, and Suriname who established its recitation there to maintain Muslim traditions. And when the Guyanese migrated to Canada, they established its recitation here!

الحمد لله (All Praise is for Allah!)

The greatest number of Urdu-speaking people are in Pakistan and India. Here the dominant tradition is not to recite from the books of **Mawlid** mentioned so far but to recite verses of the Holy Qur'an in praise of the Prophet ﷺ, **hamd**, **naats** (eulogies) in Urdu especially about the birth of the Prophet ﷺ, **salams** on the Prophet ﷺ and **du‘ā**, with talks in Urdu.

In Urdu, the most well-known **Salam** on the Holy Prophet ﷺ is by A'la Hazrat Imam Ahmad Raza Khan راجہ (1272 - 1340 A.H / 1856 – 1921 C.E). It is the longest **Salam** in any language with 171 couplets. It is recited in Pakistan, Bangladesh and India, and wherever those who speak Urdu have migrated. We were blessed to recite the whole of it on two occasions in Toronto. We are fortunate to be associated with Syed Hamid Yazdani saheb, who has composed a **tazmin** (**takhmis**) of the whole **Salam**, augmenting it from couplets to quintets. We were also blessed to recite the whole **tazmin** on three separate occasions in Toronto. Each such recitation takes about four hours in standing ovation to the Prophet ﷺ.

الحمد لله (All Praise is for Allah!)

The opening couplet of this **Salam** is:

مُصطفیٰ جانِ رحمت پہ لاکھوں سلام  
شمعِ بزمِ ہدایت پہ لاکھوں سلام

Millions of salutations on the Chosen Prophet, essence of mercy  
Millions of salutations on the brightest light of guidance

#### D. Mawlid un-Nabi ﷺ in English

And now Brother Irshaad Rashid, the Ustad of Madrasa al-Riyada in Toronto who associates with us, has composed A poem on the noble birth of Allah's Messenger, Prophet Muhammad, the Helper of those who Stumble, in English. Its opening couplets are:

Praise be to Allah the Glorified  
Infinitely He doth abide  
And **salawaat** upon His Noble Guide  
Muhammad Sallallahu 'alayhi wa Sallam

On his Family the Purified  
And those who saw and testified  
In the Messengership of our Noble Guide  
Muhammad Sallallahu 'alayhi wa Sallam

And the scholars who became qualified  
And the teachers by whom they were certified  
A sacred link to our Noble Guide  
Muhammad Sallallahu 'alayhi wa Sallam

And may the secret be sanctified  
Of Imam al-Habshi who versified  
The mawlid of our Noble guide  
Muhammad Sallallahu 'alayhi wa Sallam

We notice that this poem is also a **qasida Muhammadiyyah** as the name Muhammad concludes every stanza.

الحمد لله (All Praise is for Allah!)

#### **6. Eighty five percent of the world's Muslims get Mawlid un-Nabi ﷺ as a public holiday**

The Department of Awqaf of United Arab Emirates has published a list of 47 countries in which Prophet Muhammad's **mawlid** (date of birth) is a public holiday. To find out what percentage of the world's Muslims get Mawlid un-Nabi ﷺ as a public holiday, I found figures for their Muslim populations from international statistics for the year 2013 as given in the following Table 1.

Table 1: Muslim Populations of Countries that have  
Mawlid un-Nabi ﷺ as a Public Holiday

African Countries:

*Algeria	35 m
Benin	2 m
*Burkina Faso	10 m
Cameroon	4 m
*Comoros	1 m
Cote d'Ivoire (Ivory Coast)	8 m
*Djibouti	1 m
*Egypt	80 m
Eritrea	2 m
Ethiopia	29 m
*Gambia	2 m
*Guinea	9 m
*Libya	6 m
*Mali	12 m
*Mauritania	3 m
*Morocco	32 m
*Niger	15 m
Nigeria	76 m
*Senegal	12 m
*Sierra Leone	4 m
*Somalia	9 m
*Sudan	31 m
Tanzania	19 m
Togo	1 m
*Tunisia	10 m

(A total of 25 out of 54 African countries)

Middle East

*Bahrain	1 m
*Iran	75 m
*Iraq	31 m
*Jordan	6 m
*Kuwait	3 m
*Lebanon	3 m
*Oman	3 m
*Palestine Territory	4 m
*Syria	21 m
*United Arab Emirates	4 m
*Yemen	24 m

## Asia

*Afghanistan	29 m
*Bangladesh	145 m
*Brunei Darussalam	0.2 m
India	177 m
*Indonesia	204 m
*Malaysia	17 m
*Pakistan	178 m
Sri Lanka	2 m
*Uzbekistan	27 m

## Others

Fiji (in Melanesia)	0.1 m
Guyana (in South America)	0.1 m
Total	1366 million

Sources: List of countries published by Department of Awqaf, U.A.E.

Estimated populations are from various national and international publications. Some of the figures have been rounded to whole numbers.

We find that of the 47 countries listed above, 35 are Muslim-majority countries, that is, countries in which the Muslim population is more than 50%. These have been marked with a \* in the table. There are 12 countries in which Muslims are in a minority yet their Governments give a public holiday on the day of Mawlid un-Nabi ﷺ. This shows the high esteem with which the day he was born is held. We Muslims are grateful to these countries for granting this privilege. This fact should encourage those Muslim-majority countries that do not give a public holiday on 12 Rabi‘ ul-Awwal to do so.

There are 49 Muslim-majority countries in the world. Of these, there are 35 countries, or about 70%, a sizeable majority, which have Mawlid un-Nabi ﷺ as a public holiday. This is another indication of the high esteem with which the day the Prophet ﷺ was born is held.

The total Muslim population of the world in 2013 was 1600 million. Of these, 1366 million or 85% of the Muslim population of the world has Mawlid un-Nabi ﷺ as a public holiday.

We draw the conclusion that a very large majority consider the birth date of the Prophet ﷺ to be very important, just like ‘Eid ul-Fitr and ‘Eid ul-Adha which are also public holidays. Hence, it is a day of ‘Eid and is well-known as ‘Eid Milad un-Nabi ﷺ. In fact, among the Urdu speaking Muslims, it is called ‘Eid-e Milad un-Nabi ﷺ, and in Nigeria, it is called ‘Eid el mawlud ﷺ.



Prophet Adam عليه السلام was created on Friday, and Friday is considered a day of ‘Eid. In the same way, the date on which Prophet Muhammad ﷺ was born is also considered a day of ‘Eid, according to Imam as-Sayyid Muhammad bin ‘Alawi al-Maliki رحمته الله of Makkah in Hawl i’l-Ihtifāl bi-dhikrā al-Mawlid i’n-Nabawiyyish-Sharīf (On celebrating the birth of the Noble Prophet ﷺ).

صَلُّوا عَلَى الرَّسُولِ  
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah’s blessings on the Prophetic Messenger!  
O Allah! Bless him and grant him peace.

This is the broad world-wide scenario. Now we come to details about the celebration of **Mawlid un-Nabi** ﷺ in some individual countries and cities. When we obtained details about this for Kenya from Brother Mohamed Hussein Ayoob Harunany, we found that more than a hundred **masājid** and organizations celebrated it in Kenya in 1425 A.H, twelve years ago. Now, there must be more. So, we compiled a similar list of **masājid** and organizations in Toronto and found forty-one, with migrants from many countries. As is well-known, Toronto is truly multicultural. Now there must be more than a hundred such **masājid** and organizations. And there must be more than a thousand homes in Toronto in which a program is held to celebrate Mawlid un-Nabi ﷺ.

Another note-worthy fact is that when the Mawlid un-Nabi ﷺ procession is held in a town, almost all the Muslims of that town join it. We conclude that a majority of Muslims want to join in the celebration. And to show their commitment and love, a majority walk long distances through the town in the procession; some use conveyances such as bicycles, scooters, cars, mini-vans, buses or trucks; and those who are more enthusiastic are on horse-back or on a camel! Along the way, in some towns, they are served soft drinks, tea or coffee, and snacks.

الحمد لله (All praise for Allah!)

By now, it is very obvious to a large majority of Muslims and to independent-minded people worldwide that sectarians who are opposed to the celebration of Mawlid un-Nabi ﷺ are a very small minority, even if vocal and well-funded. May Allah ﷻ guide the sectarians not to follow their political leaders who tell them to destroy graves and prohibit them to join in Mawlid un-Nabi gatherings. Who in his right mind would want to follow such a deviant sect? No wonder it has remained such a small minority. A sect that is based on the destruction of graves is obviously bound to fail. This is one of its many crimes against Muslims. These sectarians would be well-advised to give up watching the filth that is on T.V, stop the extravagance in celebrating the birthdays of their children, not to indulge in **ghuluww** (excessive praise) of those who fund

them, and stop the **haram** (prohibited) and the acts of **bid‘āt sayyiāt** (bad innovations) in their organizations, gatherings and activities. May Allah ﷻ continue to guide us to follow the **Awliyā’ Allah** (Friends of Allah) who organize and participate in Mawlid un-Nabi gatherings.

آمين يارب العالمين

May it be so, O Lord of the worlds!

Once in a while, some racists in the west go berserk and release their latest brand of mischief. They demonize and slander our Beloved Holy Prophet Muhammad ﷺ. They then claim that they do it because it is their freedom of speech to do so. Did you ever hear such drivel anywhere else in the world? We, in the **sufi** tradition, show our deep-rooted love for our Holy Prophet ﷺ by holding more gatherings of Mawlid un-Nabi ﷺ and by attending such gatherings in larger numbers. This has been reported by Muslims, as well as by independent minded non-Muslim observers. May Allah ﷻ guide all the non-Muslims to Islam so that they also feel the joy of being a Muslim. **Amin.**

## **7. Some noteworthy observations about the celebration of Mawlid un-Nabi ﷺ world-wide**

The most blessed and blissful gatherings of Mawlid un-Nabi ﷺ that I have attended were at someone’s home in Makkah together with Hajj Pilgrims, and in the tent in Mina. It would be such a thrill to publicly celebrate the Mawlid un-Nabi ﷺ in Makkah and Madina. And wouldn’t it be a thrill as well to celebrate it in other historical cities like al-Quds (Jerusalem), Bayt Lahm (Bethlehem, the birth-place of Nabi ‘Isa ﷺ), Baghdad, Damascus, Ajmer and at al-Bashshār in Tarim?

If we get the opportunity to visit Bayt Lahm, we should first pray **rak‘atayn Salat us-Sunnah** there, because our Holy Prophet Muhammad ﷺ prayed them on the night of his **mi‘rāj** (heavenly ascension) to honour the birth-place of Nabi ‘Isa ﷺ. In doing so, he taught us that the birth-place of a Prophet ﷺ is important. And in this **Salat u’s-Sunnah**, we should recite verses of the Holy Qur’an (19:29-36) about the birth of Nabi ‘Isa ﷺ, after which we should have a Mawlid un-Nabi celebration, as our Beloved Prophet ﷺ is the one who taught us to love Nabi ‘Isa ﷺ, and to love all the Prophets of Allah ﷻ! What a win-win joyful situation!

صَلُّوْا عَلَى الْحَبِيبِ  
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah’s blessings on the Beloved (Prophet ﷺ)!  
O Allah! bless him and grant him peace.

The most spiritually charged Mawlid un-Nabi ﷺ gathering that I have attended was in Lamu, Kenya in Masjid Riyada, under the aegis of a **WaliyAllah** (Friend of Allah, **sufi** master), As-Sayyid ‘Ali bin Ahmad al-Badawi ر.ه.ا. (As is well-known, Masjid Riyada was established by his grand-father, also a **WaliyAllah**, al-Habib Sayyid Salih bin ‘Alawi Jamal al-Layl ر.ه.ا. (1269 – 1354 A.H / 1853 – 1936 C.E). Lamu is the cradle of Islamic civilization in East Africa. This is an international gathering where visitors come from other countries of East Africa, Arab countries, U.K, Europe, U.S.A, and Canada. Such gatherings that are international are increasing in number.

Al-‘Ālim ul-‘Āllāmah Ustadh Muhammad Sharif Sa‘id al-Biedh ر.ه.ا. (1361 – 1434 A.H / 1942 – 2013 C.E), generally considered to be the greatest Muslim scholar in Eastern Africa in his time, organized the greatest number of Mawlid un-Nabi ﷺ programs in Kenya and indeed all over East Africa, especially everyday in the month of Rabi‘ al-Awwal, sometimes more than one in a day. He composed **qasāid** (poems) and **Salam** in honour of the Holy Prophet ﷺ. He has trained more than a hundred **ustads** (teachers) who teach Qur’an and Hadith, and conduct programs of Mawlid un-Nabi ﷺ in their **madrasas**.

سبحان الله (Glorified is Allah!)

Sometimes, the Mawlid program is held in an open ground where the whole town is invited. An example is the Mawlid in the Makadara grounds in Mombasa, Kenya which attracts about a thousand visitors. Here gather the **munshidīn** (reciters) and scholars from the whole town. Such gatherings are local in nature in which attendances are increasing.

The largest gatherings of Mawlid un-Nabi ﷺ are in Indonesia, Pakistan, Bangladesh, India, Nigeria, Egypt and Turkey since these have large Muslim populations. In some gatherings, attendance is about ten thousand or more. To accommodate everyone, sometimes the program is held in a stadium or in an open ground. One memorable tradition in Pakistan, Bangladesh and India is the celebration of Mawlid everyday in the first twelve days of the month of Rabi‘ ul-Awwal. On the twelfth, the program continues the whole night and ends with **Salāt ul-Fajr** (morning Prayer). In Nigeria, the Mawlid program is held for seven days and **Salāt ut-Tasbīh** which is **Sunnah** is prayed in one of the gatherings. In Senegal, Qasida al-Burda of Imam al-Busiri ر.ه.ا. (608-695 A.H., 1212-1296 C.E) is recited for the first ten days of Rabi‘ ul-Awwal, and the grand Mawlid is held on the twelfth night after mid-night.

In some countries, Mawlid un-Nabi ﷺ celebration is held on every Thursday night as well, throughout the year, as the night before Friday is considered auspicious. Mawlid un-Nabi ﷺ is recited at weddings, when a new house is bought, when wishing farewell to loved ones, and on many other joyous occasions to increase the joy.

A program of Mawlid un-Nabi ﷺ takes about one to three hours, unless of course it is a whole night program. A program in which many international speakers are invited may take about five to seven hours.

If we get an opportunity to attend Mawlid un-Nabi ﷺ in Turkey, we can also marvel at the outstanding Ottoman architecture of the beautifully built Turkish **masājid** whose outstanding feature is the big **minbar** (pulpit). The emphasis here is on doing everything beautifully in style, and to perfection. In the same way, we can celebrate Mawlid un-Nabi ﷺ in beautiful **masājid** with Mughal architecture in Pakistan and India. Here, as everywhere else, the Mawlid is celebrated with great joy, with lots of lights and decorations.

The recitation of Mawlid in Morocco is a unique experience as you might find in a **masjid** about 200 **munshidīn** (reciters), all simultaneously reciting **qasāid** (eulogies) in Arabic in congregation. Here you find the greatest congregation of reciters.

If we want to be connected with ancient history, we should join the Mawlid in the Sayyidah Zaynab neighbourhood in Cairo.

In Indonesia, Malaysia, Singapore and Brunei, we are with **bapak-bapak** (the fathers) in batik shirts and sarong, **ibu-ibu** (the mothers) in **hijab**, and **saudara-saudara** (brothers) who recite the **madīh** (eulogies, panegyrics on the Prophet ﷺ). One of the most pleasing aspects here, as almost everywhere else, is the many flower pots arranged in line in front of the reciters of the Mawlid.

The Mawlid un-Nabi ﷺ celebration in Hazratbal, Kashmir is a specially joyous occasion with historical significance as the hair of the Prophet ﷺ was brought from Madina to Hazratbal by the king at that time. This hair is displayed with love and devotion on the day of the Mawlid, 12 Rabi‘ ul-Awwal. It should be remembered that when our Beloved Prophet ﷺ had his hair cut, his Companions رضي الله عنهم preserved his hair. Since that time, some of his hair has been distributed to other countries to increase **barakāt** (blessings) there. For example, Turkey has some of the hair of the Prophet ﷺ, and many of his blessed relics. Some of this blessed hair was brought to the Turkish **masjid** in New York and from there to the Turkish **masjid** in Toronto to increase **barakāt** (blessings) here.

To keep the hair of the Prophet ﷺ to obtain blessings is a **Sunnah** (tradition) of his Companions رضي الله عنهم. Let us recall that the Sword of Allah, Hadrat Khalid bin Walid رضي الله عنه had sewn some of the hair of the Prophet ﷺ in his cap, and he used to wear that cap in battle against the non-Muslims to benefit from its **barakāt** (blessings) and become victorious.

The esteem with which the hair of the Prophet ﷺ is held can be gleaned from the following Hadith Sharif:

Narrated Ibn Sirin: I said to ‘Abida, “I have some hair of the Prophet ﷺ which I got from Hadrat Anas رضي الله عنه or from his family”. ‘Abida responded, “No doubt, if I had a single hair of that, it would have been dearer to me than the whole world and whatever is in it”. (al-Bukhari)

If you are a Muslim migrant to North America, Europe or Australia, you cannot miss out on the Mawlid un-Nabi ﷺ Program, as you wish to maintain this noble tradition held in your country of birth. Examples are the Mawlid un-Nabi ﷺ programs held in **masājid** and on campuses of

universities in U.S.A. and in Canada; in the **masjid** in Lakemba, Australia; and in more than a hundred **masājid** in U.K. and in at least twelve countries in Europe.

Mawlid un-Nabi ﷺ programs are led by various categories of learned and pious Muslims such as

- \*a **Shaykh ut-Tariqa** (the elder in the spiritual path), or his deputy,
- \*an **‘ālim** (scholar) well-versed in **fiqh** (jurisprudence) in at least one of the four **madh-habs** (schools of sacred Muslim law) which are the Hanafī, Shafī‘ī, Maliki, and Hanbali,
- \*the **imām** who leads the **Salah** (Prayer) in the **masjid**,
- \*a **Hafiz ul-Qur’an**, one who has memorized the whole Qur’an,
- \*an **ustad**, a teacher in an institute of higher learning,
- \*a **mu‘allim**, a teacher in a **madrassa** (school), and / or
- \*a **munshid** (**naat khwan** in Urdu), one who recites religious poetry.

Do the Arabs love the Prophet ﷺ more than the non-Arabs? When you hear the Arabs recite **madh** (panegyrics) in honour of the Prophet ﷺ, you feel they love the Prophet ﷺ more, and when you hear the non-Arabs recite in Arabic as well as in their own languages, you feel they love the Prophet ﷺ more. You realize that he is the Prophet for one and all, both Arab and non-Arab.

صَلُّوا عَلَى الْحَبِيبِ  
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah’s blessings on the Beloved (Prophet)!  
O Allah! Bless him and grant him peace.

Did your mother or grandmother teach you love for the Prophet ﷺ? All the parents should continue to instill love for the Prophet ﷺ in their children.

In Makkah where the Prophet ﷺ was born and in Madina where he was laid to rest, Mawlid un-Nabi ﷺ is celebrated in the privacy of people’s homes as the Saudi royal family does not allow its celebrations in public. Historical evidence shows that before the rule of the Saudi royal family, Mawlid un-Nabi ﷺ was publicly celebrated for centuries with great joy in both Makkah and Madina.

However, we can fill our hearts with **nūr** (spiritual light) by reciting **Salam** on RasulAllah ﷺ at his **Rawda** (Garden of Paradise) in Masjid un-Nabawi in Madina. It is estimated that ten million Muslims do his **ziyāra** (visit him there) every year and greet him as follows:

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ  
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَحْمَةً لِّلْعَالَمِينَ

Blessing and peace be upon you, O Prophetic Messenger of Allah  
Blessing and peace be upon you, O Beloved of Allah  
Blessing and peace be upon you, O the Best Creation of Allah  
Blessing and peace be upon you, O mercy for all the worlds.

## **8. Mawlid un-Nabi ﷺ celebration is a meritorious good deed**

Mawlid un-Nabi ﷺ celebration is among the ‘**amilu’s-sālihāt** (good deeds). As explained earlier, it is **Sunnah** as his Companions ؓ eulogized him in their poetry in gatherings where he was present with his other Companions ؓ. And, ‘**ulamā**’ (scholars) have through centuries explained in their books of Mawlid that it is a meritorious good deed. Indeed, as explained in detail later, it is such a great good deed that the Beloved Prophet ﷺ himself attends some of the gatherings of Mawlid that are held with love and devotion according to the Qur’an and the Sunnah. And if the Mawlid un-Nabi ﷺ program is conducted under the aegis of a **Shaykh al-kāmil** (accomplished spiritual master), then it is sure to be done according to the Qur’an and the Sunnah. The isolated incidents, one in a thousand, of what is against the Qur’an and the Sunnah, should be rooted out. Our ‘**ulamā**’ (scholars) are very vocal about this. This should not distract us, however, from the fact that many good things happen in gatherings of Mawlid un-Nabi ﷺ.

1. We make sure we do not miss out on **Salah** (Prayer) which is **fard** (obligatory).
2. The program begins with the recitation of **Surah al-Fatiha**, and/or **Surah YaaSeen**, and/or the recitation of other verses of the Holy Qur’an, or the whole Qur’an is recited. For each letter of the Qur’an that we recite, we get ten **thawāb** (heavenly rewards) according to a Hadith (Saying) of Prophet Muhammad ﷺ.
3. There is recitation of **Salawāt** and **Salam ala’r Rasul** ﷺ. This is in fulfilment of the Command of Allah ﷻ in the Qur’an (33:56). And RasulAllah ﷺ said that those people will be closer to him in the Hereafter who recite **salawāt** upon him the most.
4. We get the **barakāt** (blessings) of reciting the **kitab** (book) of **Mawlid**, in which we learn about the birth, history and the noble attributes and character (**shamāil**) of RasulAllah ﷺ. This increases our urge to be pious.
5. The hearts of both young and old are filled with joy reciting and/or listening to **hamd** (poems in praise of Allah ﷻ) and **madih/naats** (poems in honour of the Beloved Prophet ﷺ), and we appreciate the rich poetic diction in such poetry.

The two most popular qasidas that continue to be recited worldwide till today are “**Tala’al Badru ‘alayna**” with which the children of Madina greeted the Prophet ﷺ when he entered Madina, and (selected couplets of the) Qasida al-Burda of Imam al-Busiri.

6. We get an opportunity to meet and greet our brothers, and eat together with them. And sisters meet their sisters. This strengthens friendship.
7. There is no intermingling of the sexes, and ladies love to hold gatherings of Mawlid un-Nabi ﷺ separately on a separate occasion.
8. At the conclusion of the program of Mawlid; food, water, and/or soft drinks are served. Those who donate towards this, and those who prepare and serve it, get **thawāb** (heavenly reward).
9. When we eat, we clean our plate and do not waste food in fulfilment of the **Sunnah** (Prophetic Tradition). We have to make sure there is no extravagance or waste. We should do everything with **ikhlas** (spiritual excellence) knowing full well that Allah ﷻ is watching us.
10. There is proper decorum, **adab** (propriety), and respect. The elders recite the book of **Mawlid**, the youthful **ustads** (teachers) recite religious poetry, the rest chant the opening couplet, and the scholars deliver talks. Everyone feels committed and involved. Someone walks around applying musk to everyone. The atmosphere is fragrant with flowers as well, and the hearts are fragrant with the love of Allah ﷻ and the love of RasulAllah ﷺ.
11. We hear talks with explanation of verses of the Qur'an, Hadith and **sīrah** (biography). Teaching and learning takes place.

We learn for example that our Beloved Holy Prophet Muhammad ﷺ is the greatest personality among all the human beings as he is:

- \*the most written about person in the whole of human history,
- \*the most blessed person among all the human beings as all the Muslims invoke blessings (**salawāt**) on him every day in Prayer as well as after Prayer,
- \*the most lovingly imitated person in all of humanity as Muslims try to follow his **Sunnah** (Tradition) and try to do everything exactly as he did, and we can do that because his **Sunnah** has been written in Hadith in full detail.

We also learn that more people in the world are named Muhammad compared to any other name. Muhammad is the most popular name in the world. We also name our boys after the other Prophets ﷺ, such as Adam, Ibrahim, Musa, 'Isa, Nuh, Isma'il, Ishaq, Ya'qub, Dawud and Yusuf. In comparison, those in the west who call themselves Christians and claim to follow Nabi 'Isa ﷺ (Jesus Christ, peace be upon him), only know how to slander and demonize our beloved Holy Prophet Muhammad ﷺ. This shows that we have the true religion and are following it.

He is also **Al-Insān al-Kāmil** (the perfect human being) who combined in himself all the beautiful attributes in the greatest measure.

الله أكبر (Allah is Supremely Great!)

Some other things we learn are that:



- (a) RasulAllah ﷺ emancipated slaves and turned them into noble masters and teachers.
- (b) In the beginning, it was mainly the poorest and down-trodden people who followed him whom he appointed as leaders. In this way, he removed (economic) class-consciousness from people.
- (c) When the non-Muslims tried to bribe him to give up preaching Islam, he told his uncle Abu Talib to tell them that even if they put the sun in his right hand and the moon in his left hand, he would not give up preaching about pure Islamic monotheism.
- (d) Before the coming of Islam, some of the Arabs despised their daughters and some even buried them alive. The Qur'an mentions this:

بِأَيِّ ذَنْبٍ قُتِلَتْ

For what sin was she killed? (81:9)

RasulAllah ﷺ put an end to this practice.

- (e) When he went to Madina, he reconciled the two feuding tribes of Aws and Khazraj there. He began alone and worked tirelessly his whole life so that at the end of his mission, the whole of Arabia had accepted Islam.
- (f) He said that any prisoner who teaches ten Muslims to read and write, will be set free. He turned prisoners into teachers and instituted a way of freeing them.
- (g) He prayed so much **salah** that no one can pray as much as he did, nor can anyone pray with such fervour as he prayed.
- (h) He fasted so much that no one can keep as many fasts as he did, nor can anyone fast as he fasted.
- (i) He was the most generous person and gave away even the little that he had.
- (j) He used to patch his own clothes, mend his own shoes, and help in household work.
- (k) He was best towards his wives and instructed everyone to be best towards their wives.
- (l) He was born an orphan and took care of orphans, so one of his titles is **Abu'l aytām** (the father of orphans).
- (m) He established rights for animals, one of which is that they shall not be overloaded.
- (n) He had the best manners, as we learn from the Qur'an:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And indeed you are of the most exalted character. (68:4)

And in a Hadith:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ خُلُقًا، (مُتَّفَقٌ عَلَيْهِ)

Hadrat Anas bin Malik رضي الله عنه said, “The Holy Prophet ﷺ had the best manners among all the human beings. (al-Bukhari and Muslim)

(p) He conveyed the teachings of the Holy Qur’an, some of which are to avoid major sins like murder, fraud, bribery, corruption, injustice, alcohol, fornication, adultery, sodomy, lying and malice; and instead to embellish the heart with love, compassion and mercy. He taught us to practice Islam both inwardly and outwardly. One verse of the Qur’an immediately comes to mind.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

Indeed faithful Muslim believers are brothers. So bring reconciliation between your two brothers, and be in reverential awe of Allah so that you may be shown mercy. (49:10)

12. Finally, the celebration of Mawlid un-Nabi ﷺ is such a meritorious good deed that non-Muslims accept Islam when they come to a program of Mawlid. They see that there is no racism in Islam. Africans are naturally attracted to Islam when they come to know that after his mother passed ahead when he was six, the Prophet ﷺ was taken care of by Umm Ayman who was of African ancestry. And one of his closest Companions was Sayyidina Bilal رضي الله عنه who was of African ancestry and was appointed the first **mu’adhdhin** by the Prophet ﷺ. At a Mawlid program, we see all the races eating together whether they are African, Arab or Asian. Our ‘**ulamā**’ (scholars) eat together with all the ordinary people from the same plate whereas when Christian priests come, they eat separately. An African lecturer at the University of Nairobi, who is a Christian, told me that half of the budget of the Christian priests who came to Kenya from Western countries was for their own selves. First, they build a separate bore-hole for their own exclusive use, then they build a bore-hole for the people. They have helicopters for their own use. Our ‘**ulamā**’ (scholars) sleep among the people on mats. There is a world of difference in the practice of our ‘**ulamā**’ and the Christian priests. It is no wonder then that people accept Islam in large numbers especially at gatherings of Mawlid un-Nabi ﷺ.

صَلُّوا عَلَى النَّبِيِّ  
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah's blessings on the Prophet!  
O Allah! Bless him and grant him peace.

In sharp contrast is the celebration of Christmas by capitalists to celebrate the birth of Nabi 'Isa ibn Maryam ﷺ. All that the capitalists are interested in during the Christmas season is the consumerism in Christmas shopping and how many million dollars of liquor is sold. May Allah ﷻ save us from that. **Amin**. May Allah ﷻ guide the non-Muslims to the truth of Islam. **Amin**.

Let us then conclude this section by getting the blessings of reciting **As-Salatu'l Munjiya** (the Blessing of Salvation) which is popularly recited besides As-Salatu Ibrahimiyya and many other **salawāt** at gatherings of Zikr of Allah ﷻ and Mawlid un-Nabi ﷺ.

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ صَلَوةً تُنَجِّينَا بِهَا مِنْ جَمِيعِ الْاَهْوَالِ وَالْاَفَاتِ وَتَقْضِي لَنَا بِهَا جَمِيعَ  
الْحَاجَاتِ \* وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ \* وَتَرْفَعُنَا بِهَا عِنْدَكَ اَعْلَى الدَّرَجَاتِ \* وَتُبَلِّغُنَا بِهَا  
اَقْصَى الْغَايَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيَاةِ وَبَعْدَ الْمَمَاتِ

O Allah! Bless Sayyidina Muhammad  
such a blessing by means of which  
You may save us from all terrors and oppression  
and fulfil all our needs  
and purify us of all evils  
and grant us high ranks in Your Presence  
and make us reach the utmost limit  
of whatever is good in this life and after death (in the Hereafter).

## **9. The Beloved Prophet ﷺ attends some of the gatherings of Mawlid**

According to a Hadith Sharif narrated by Hadrat Abu Hurayra رضى الله عنه and reported by Imam Muslim رضى الله عنه, the angels attend the gatherings of Zikr of Allah ﷻ. It is well-known among the **Awliyā' Allah** (Friends of Allah, **sufi** masters) that the Beloved Prophet ﷺ attends some of the gatherings of the recitation of the Holy Qur'an, Zikr of Allah ﷻ and Mawlid un-Nabi ﷺ together with the **malāikah** (angels).

The Prophet ﷺ is seen both in dreams and in waking vision at his **Rawda** (Garden of Paradise) in Madina as well as elsewhere. So first let us mention some incidents of the **Awliyā' Allah** about their visits to him at his **Rawda**.

The most well-recorded such historical incident is that of As-Sayyid Ahmad ar-Rifa'i al-Kabir رحمته الله (512 – 578 A.H / 1119 – 1183 C.E). At the **Rawda**, he requested RasulAllah ﷺ that he wished to kiss his hand, so RasulAllah ﷺ stretched out his hand and he kissed it.

الله اكبر (Allah is Supremely Great!)

It has been recorded in the biography of Khwaja Gharib Nawaz Mawlana Mu'inuddin Chishti رحمته الله (536 – 633 A.H / 1141 – 1236 C.E) that he heard the voice of the Prophet ﷺ in Masjid an-Nabawi instructing him to go Ajmer to spread Islam there.

Al-Habib Ahmad Mash-hur bin Taha al-Haddad رحمته الله informs us in his **dars** (lesson, study session) that al-Habib 'Ali bin 'Alawi "Khali' Qasam" رحمته الله (passed ahead in 529 A.H / 1134 C.E) heard the reply of the Prophet ﷺ when he greeted him with **Salam** at his **Rawda**.

Imam 'Abdallah bin 'Alawi al-Haddad رحمته الله (1044 – 1132 A.H) informs us in his **qasida ar-Ra'yyah** that when he greeted the Prophet ﷺ with **Salam**, he replied to him. The relevant three couplets are:

وَقَفْنَا وَسَلَّمْنَا عَلَى خَيْرِ مُرْسِلٍ      وَخَيْرِ نَبِيٍّ مَالَهُ مِنْ مُنَاطِرٍ  
فَرَدَّ عَلَيْنَا وَهُوَ حَيٌّ وَحَاضِرٌ      فَشَرَّفَ مِنْ حَيِّ كَرِيمٍ وَحَاضِرٍ  
زِيَارَتُهُ فَوْزٌ وَنَجْحٌ وَمَغْنَمٌ      لِأَهْلِ الْقُلُوبِ الْمُخْلِصَاتِ الطَّوَاهِرِ

We stopped and said salam to the best Prophetic Messenger of Allah  
and the best Prophet, none can equal him  
So he replied to us as he is alive and present  
and is most ennobled from among those who are alive and present  
Visiting him is a triumph, success and bounty  
for possessors of pure and sincere hearts

An incident has been narrated about the visit (**ziyara**) of Imam 'Ali bin Muhammad al-Habashi رحمته الله in his biography. When he was in **Masjid an-Nabawi**, he saw a brilliant light descending from up above, and when it touched the floor of the Masjid, it was RasulAllah ﷺ whom he saw.

صَلُّوْا عَلَى الْحَبِيبِ الْأَعْظَمِ  
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah's blessings on the Most Beloved (Prophet)!

O Allah! Bless him and grant him peace.

A'la Hazrat Imam Ahmad Raza Khan رحمته اللہ علیہ writes in his religious poetry that he saw RasulAllah ﷺ at his **Rawda** when he went for Hajj.

Shaykh Uways bin Muhammad al-Qādirī رحمته اللہ علیہ of Somalia saw the Holy Prophet ﷺ at his **Rawda** after reciting Dalāil ul-Khayrāt of Imam al-Jazuli رحمته اللہ علیہ (passed ahead 870 A.H / 1465 C.E) nine times, reports Shaykh 'Uthman bin Shaykh 'Umar bin Shaykh Dawud Hiddig of Somalia in Laāli's-Saniyyah (Valuable Pearls).

Now we come to incidents about seeing the Prophet ﷺ in other places.

At a gathering of Mawlid un-Nabi ﷺ in Lamu, Shaykh Hasan Muhammad Shaddad bin 'Umar Baa 'Umar رحمته اللہ علیہ saw RasulAllah ﷺ in waking vision, so automatically he stood up in respect. He composed a book about seeing RasulAllah ﷺ in a dream and in waking vision titled Kayfiyyatul wusul li-ru'yati Sayyidina'r Rasul Muhammad ﷺ (How to obtain the vision of our Master, the Prophetic Messenger Muhammad ﷺ). He narrates 134 incidents of the **Awliyā' Allah** and the **sālihīn** (pious) who saw RasulAllah ﷺ either in waking vision or in a dream when they recited particular surahs (chapters) or verses of the Qur'an, or recited some **du'a** (Supplication to Allah ﷻ) or **salawāt 'ala'r Rasul** ﷺ or attended **majālis** of **zikr** / **dhikr** (gatherings of remembrance of Allah ﷻ). He himself saw RasulAllah ﷺ two hundred times.

الله اكبر (Allah is Supremely Great!)

The very fact that the Beloved Prophet ﷺ attends gatherings of Mawlid is enough proof that gatherings of Mawlid have his approval. And how blessed is the Mawlid gathering which the Holy Prophet ﷺ himself attends!

Imam al-Habashi رحمته اللہ علیہ talks of the presence of the Prophet ﷺ in his book of mawlid, Simtud-Durar as follows:

وَجْعَلْنَا فِي حَضْرَةِ هَذَا الْحَبِيبِ مِنَ الْحَاضِرِينَ

(O Allah!) Give us presence in the presence of this Beloved (Prophet ﷺ), among those who are present (in the gathering). **Amin**.

Since the Prophet ﷺ is expected to attend the gathering of Mawlid, he is greeted with **Salam**.

يَا نَبِيَّ سَلَامٌ عَلَيْكَ

O Prophet! Salutations to you!

Since he is expected to be present at the gathering, he is welcomed with the refrain:

مَرْحَبًا مَرْحَبًا يَا نُورَ عَيْنِي  
مَرْحَبًا مَرْحَبًا جَدَّ الْحَسَنَيْنِ

Welcome! Welcome! O light of my eyes!

Welcome! Welcome! Grandfather of Imam al-Hasan and Imam al-Husayn

Finally there is recitation of **Surah al-Fatiha** to his presence.

الْفَاتِحَةُ إِلَى حَضْرَةِ النَّبِيِّ

**Al-Fatiha** to the presence of the Prophet ﷺ!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ② الرَّحْمَنِ الرَّحِيمِ ③ مَلِكِ يَوْمِ  
الدِّينِ ④ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ  
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

In the Name of Allah, the Beneficent, the Merciful.

All Praise is for Allah, Lord of the worlds.

The Beneficent, the Merciful.

Owner of the Day of Judgement.

You only do we worship,

and You alone we ask for help.

Guide us on the Straight Path,

the Path of those whom You have favoured,

not of those on whom is Your anger

nor of those who have gone astray. (1:1-7)

And this is the sequence in which it is done in a gathering of Mawlid un-Nabi ﷺ: first the recitation of **Salam**, followed by the welcome (**marhabā**), and finally the **Fatiha** to his presence.

A lady who comes to our gatherings in Masjid Imdad in Toronto informed my wife that she saw RasūlAllah ﷺ at our **Mawlid un-Nabi** ﷺ program in the **masjid**.

سبحان الله (Glorified is Allah!)

**Awliyā' Allah** are also present at the **majālis** (gatherings) of **zikr**. Waliyyah 'Aisha Khamisa رضى الله عنها informed me when I was in Kenya that there was the presence of Ghawth u'l A'zam Shaykh 'Abdul Qadir al-Jilani رضى الله عنه (470 – 561 A.H / 1077 – 1166 C.E) , Pir Khizr (Khadir) Hayat رضى الله عنه, Mujaddid Alfī Thani رضى الله عنه (971 – 1034 A.H / 1564 – 1624 C.E), and al-Habib Ahmad Mash-hur bin Taha al-Haddad رضى الله عنه in a gathering of **dhikr** held in the **zawiya-madrassa** (religious school) in Dandora, Nairobi.

Someone told me that my shaykh, al-Habib Ahmad Mash-hur bin Taha al-Haddad رضى الله عنه was present at our gathering of **zikr** in my home in Toronto. He wanted to know how it was possible that al-Habib who lived thousands of miles away in Jeddah could be present in Toronto. So al-Habib came to him in a dream and informed him that his soul leaves his body and is able to fly to Toronto.

سبحان الله (Glorified is Allah!)

As the **shaykh** is present in a gathering, there is **Fatiha** to the presence of the **shaykh**:

أَلْفَاتِحَةٌ إِلَى حَضْرَةِ الشَّيْخِ

Al-Fatiha to the presence of the shaykh!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ② الرَّحْمَنِ الرَّحِيمِ ③ مَلِكِ يَوْمِ  
الدِّينِ ④ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ  
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

Now we come to an incident about Mawlana Shah Ahmad Noorani Siddiqui رحمته اللہ علیہ. After he passed ahead, someone once saw him after **Salat al-Jumu'a** descend from up above as light in the middle of Masjid Noor ul-Haram in Metro-Toronto, and when the light touched the floor, it was Mawlana Noorani whom he saw!

سبحان الله (Glorified is Allah!)

Finally, we come to the incident of Mawlana Fasihuzzaman رحمته اللہ علیہ, an **'ālim** from India in the previous generation who had migrated and settled in Kenya. This incident was narrated to me by al-Hajj 'Abdullah Haji Muhammad Jin رحمته اللہ علیہ of Mombasa. When he was a child, in his dream, Mawlana Fasihuzzaman رحمته اللہ علیہ saw RasūlAllah ﷺ with his **Sahāba** (Companions) رضی اللہ عنہم in a gathering. At the end of the gathering, milk was served to everyone. The **Sahābi** (Companion) رضی اللہ عنہ who served it, was asked whether he had given it to everyone. He said "yes". RasulAllah ﷺ told him that there is a boy in the last row who has not yet received it. So, he also got the drink. When he woke up, he could taste the milk on his lips as if he was still sipping it. When his mother told him to eat, he told her he was not hungry. He narrated this incident to his **ustad** (teacher) who told him not to tell anyone, otherwise the milk would stop to flow. So he did not eat anything the next day. His mother was beside herself with worry as to why her son was not eating, so he went and informed his **ustad**, who advised him that in that case, he had to inform her. When he did that, the milk stopped.

May Allah ﷻ bless us to see RasulAllah ﷺ either in a waking vision or in a dream. **Amin**.

May Allah ﷻ bestow upon us love for Him, love for the Holy Prophet ﷺ, love for the **Ahl al-Bayt** رضی اللہ عنہم (his Family) and the **Sahāba** رضی اللہ عنہم (his Companions), and love for the **Awliyā' Allah** and the **sālihīn** (pious) رضی اللہ عنہم.

آمین یا رب العالمین

May it be so, O Lord of the worlds!

## **10. Du'a: Supplication to Allah ﷻ**

Each book of Mawlid un-Nabi ﷺ ends with a **fasl** (chapter) of **du'a** (supplication to Allah ﷻ). The **du'a** always begins with the Praise of Allah ﷻ and **salāt 'ala'r Rasul** (invocation of Blessing on the Prophet ﷺ). The **du'a** is only and only to Allah ﷻ. As the authors of books of **mawlid** are **sufi mashāyikh** (spiritual masters), they have used **tawassul** (mediation, means), for example of **Asmā' Allah ul-Husnā** (the Most Beautiful Names of Allah ﷻ) or by mentioning the Prophet ﷺ, and / or his Family and Companions رضی اللہ عنہم. The intention is to please Allah ﷻ by



mentioning them as He loves them. The **du‘ā** is for the author, the family, the neighbours, for all Muslim men and women, as well as for everyone. It is both for here and for the Hereafter. It is both for religious as well as worldly matters. It is for specific matters while being generally comprehensive as well. It is both to help us to achieve goodness and to protect us against evil. It ends with the last three verses of Surah as-Saffāt from the Holy Qur’an (37:180-182).

Let us then gain the **barakāt** (blessings) of the gist of the **du‘ā** (in translation) in the books of Mawlid un-Nabi ﷺ written by Imam al-Barzanji, Imam ad-Dayba‘ī, Imam al-Habashi, Shaykh Ahmad bin Qasim, Imam al-Mīrghanī, Imam az-Zayla‘ī, Shaykh Muhammad bin Muhammad ‘Azb, Shaykh Muhammad ‘AbdAllah Shaddad bin ‘Umar Baa ‘Umar, Shaykh Abd al-Rahman bin Shaykh ‘Umar al-Qādirī, Shaykh Muhammad bin Salim bin Hafiz (based on the book of Mawlid of Imam Ibn Kathir, **Sahib ut-Tafsīr** رحمه الله), and Shaykh ‘Umar bin Hafiz حفظه الله.

### The du‘ā

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All Praise is for Allah, Lord of the worlds. (1:1)

**Allahumma!** O Allah ﷻ Who is Munificent in Bestowing, Transcendent in His Being with the Beautiful Attribute of Divine Unity, Singularly Unique in Everlastingness and in Beginningless Eternity, Self-Existing with His Power, Guiding with His Grace whom He causes to be guided.

**Allahumma!** O Allah! Bless our master Sayyidina Muhammad ﷺ and bestow peace and favours upon him, and his Family and Companions رضي الله عنهم who are established on the Pure Way, and those connected with him, in abundance and forever, in each and every moment, and as much as is Your Greatness.

O Allah! We supplicate to You to bless and bestow peace on this Beloved Prophet ﷺ, who is the perfect being, the preserver of Your spiritual mystery, the distributor of Your Help among Your servants, the leader of both the worlds, the most noble in all creation, Your singularly beloved servant, singled out by You with singularly unique noble attributes.

Peace be upon you, O Prophet ﷺ, and the Mercy of Allah ﷻ and His Favours.

O Allah! May our salutation and greeting reach the Prophet ﷺ. O Allah! Reward him on our behalf more than any other Prophet ﷺ has been rewarded on behalf of his community. Grant him mediation, and eminence and nobility and the high exalted position. And raise him up to the

Station of Praise (**Maqām al-Mahmud**) which You have promised him, O the Most Merciful of those who show mercy.

**Allahumma!** O Allah! We beseech You by means of Your Pure, Pleasant and Blessed Name, O Kind One, by means of which the supplication is always accepted. Accept our supplication through the mediation (means) of Your Most Beautiful Names and for the sake of Your Holy Light. O Allah! Accept our supplication for the sake of the secret of Your Remembrance (**Zikr**). Indeed the supplication is accepted in a place like this.

O Allah! We have Faith in You, in Your Prophet ﷺ, and what he came with in matters of religion.

We ask of You, O Allah ﷻ, by the means of the Noble Muhammadan essence. Accept our supplication for the sake of the exalted position of our master and our beloved Chosen Prophet ﷺ, the Pure, the Guide, Your Beloved and Your Selected One, who is the Beauty of Existence; and for the sake of his Family who are stars for the safety of mankind and the ark of safety and salvation; and for the sake of his Companions, his Rightly Guided Successors ﷺ, possessors of guidance and eminence; and for the sake of the people of the Sacred Muslim Law (**sharī'a**); and for the sake of the people of piety ﷺ with praiseworthy attributes and specialities who were given glad tidings of bliss and bounty from Allah ﷻ.

O Allah! We have gathered to recite the Mawlid of Your Noble Prophet ﷺ. We beseech You with this panegyric on the Prophet ﷺ. We supplicate to You, the One and Only, the Exalted, by the means of those who supplicate to You. Accept our supplication, O Allah. **Amin.**

**Allahumma!** O Allah! In supplicating to you, O Allah ﷻ, we raise our hands in needfulness and with hope, and seek Your Special Mercy. Have mercy upon us and forgive us. Do not take us to task for our mistakes. Wipe out our sins and hide our blemishes. Make things easy for us. Bestow peace in the country. Give us success in drawing near to you, O Allah ﷻ. Fulfil our needs and pardon us. **Amin.**

**Yā Allah! Yā Allah! Yā Allah!** O Allah! O Allah! O Allah! Make each of our gatherings such that our sins are washed with the water of sincere repentance, and cover our faults with the clothing of forgiveness. O Allah! Give us the heavenly reward and the bounty of this night. **Amin.**

O Allah! Accept the pleader with his pleas and the hopeful with what he hopes for. Complete Your favours upon us and grant us a felicitous end. **Amin.**

O Allah! Help us in reality and essence, and grant us what we ask for in the pure spiritual path of the Prophet ﷺ. Keep us steadfast on it. Guide us on the path of guidance. Give us certitude in right guidance, and light in our hearts. Bestow upon us goodness and bliss. Improve our condition, pardon us, heal us, and be pleased with us. Continuously provide us refreshing and beneficial rain. May our rulers be just, and grant them victory. **Amin.**

O Allah! Grant us intentions, words and actions that are pure and sincere. Reconcile us and keep us independent of people. Bestow upon us Your Special Care, kindness, and reverential awe for You. **Amin.**

O Allah! May we spend the rest of our lives with goodness. Bestow upon us your Good Pleasure and Paradise, and be with us, O our Lord! Set right all our matters in this world and in the Hereafter. Illuminate our eyes and inner sight. Strengthen our hearing and vision. Shield us and have mercy upon us. Purify our hearts and souls with your Mercy. **Amin.**

O Allah! Make the religion victorious and its bounty clear. O Allah! We raise our hands to You. Answer our prayers. **Amin.**

O Allah! Give us presence in the presence of this Beloved Prophet ﷺ among those who are present in this gathering. **Amin.**

**Allahumma!** O Allah! May we use our tongues in praising the Prophet ﷺ. May we follow his **Sunnah** (Tradition). O Allah! Help us with his **Sunnah**. May we die with his love and in his community. May we visit him every year in Madina. Make us among the spiritual travellers who follow his path. Give us to drink from the fount of the love of the Prophet ﷺ. May the eyes of the Chosen Prophet ﷺ be cooled by us all. O Allah ﷻ, we love him from the inner-most recesses of our hearts. Keep us firm in the footsteps of the beloved Prophet ﷺ. O Allah! By the means of his blessing, accept us with honour and nobility and bestow upon us robes of honour and nobility. With Your Grace, may we see the rising of the Prophet ﷺ in the splendour of the eye of acceptance. **Amin.**

**Allahumma!** O Allah! Make us among the **zākirīn** (those who remember You) and **shākirīn** (those who are thankful to You). May we remain forever in Your obedience and in Your service, O Allah! Establish us on truthfulness. O Allah! Spread justice with the truth everywhere. Make us scrupulously honest and abstinent. Bestow upon us trust, perfection, beauty, majesty, righteousness, steadfastness and spiritual unveilings. Make us friendly and victorious. Make all of us successful in a good way. May we spend our time in pious deeds. Make us walk the path of Tāhā, al-Mustafa (the Chosen Prophet ﷺ). **Amin.**

**Allahumma!** O Allah! We also supplicate to you on behalf of our pious predecessors, our parents, family, children, relatives, spiritual masters, teachers, brethren, those who are present and absent, the reciters and the listeners. We supplicate to you, O Allah, on behalf of all Muslim men and women, and believing men and women everywhere, as well as neighbours and our descendants. Set right all their matters. In all situations, keep us and our loved ones and the followers of the Prophet ﷺ connected to his rope. O Allah! Listen with Your Grace to those who do good deeds with excellence, those who respond to the call of goodness, the possessors of rights, and spiritual seekers. We turn to you O Allah! Accept our supplication. **Amin.**

**Allahumma!** O Allah! Keep away all evil from us and protect us against the harm of **shaytān** (the devil). Keep away from us the mischief and the evil of the oppressors and safeguard us from the trials and tribulations of this world. Remove from us diseases, and cause all our debts to be paid off. We seek Your protection O Allah ﷻ, from all problems and difficulties. We seek Your protection O Allah ﷻ against enmity, oppression, magic and jealousy. Purify us of carnal desires and diseases of the heart. O Allah ﷻ, remove from us the evil of our times and the darkness of doubt. Save us from earthquakes. Safeguard the Muslims against the evil of the traitors and destroy our enemies. O Allah! Do not make us among sectarians. O Allah! Give us an impregnable fortress against all problems. **Amin.**

**Allahumma!** O Allah! Bestow upon us the **shafā‘ah** (intercession) of the Beloved Prophet ﷺ in the Hereafter. May we enter Paradise with him, as he will be the first to enter Paradise. Have Mercy upon us when we go to our graves. May we get to drink from the fount of the Prophet ﷺ in the Hereafter. Raise us up in his group. You are for us, O Allah ﷻ in this world and in the Hereafter. Give us a felicitous end (to our life) and make our Hereafter good for us. **Amin.**

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ ﴿١٨٢﴾

Glorified is Your Lord, the Lord of Honour. (He is free) from what they ascribe (to Him)!  
And peace be upon (all) the (Prophetic) Messengers (of Allah).  
And all praise is for Allah, Lord of the worlds. (37:180-182)

**Note:** This paper is based on the talk I gave at the celebration of Mawlid un-Nabi ﷺ in Masjid Imdad, Toronto, on 26 Rabi‘ ul-Awwal 1437 A.H / 7 January 2016; and it is based as well on my earlier talks and writings.

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Siddiq Osman Noormuhammad

Toronto.

[www.madrasahidaya.net](http://www.madrasahidaya.net)

Rabi' ul-Awwal 1438 A.H / December 2016

## Related web-pages

**From Madrasa Hidayah web-site** [www.madrasahidayah.net](http://www.madrasahidayah.net)

What we learn from the Holy Qur'an about our Beloved Holy Prophet Muhammad ﷺ

[www.madrasahidayah.net/LearnProphetMuhammad.html](http://www.madrasahidayah.net/LearnProphetMuhammad.html)

Also in the Iqra web-site: [www.iqra.net/Muhammad/verses/index.html](http://www.iqra.net/Muhammad/verses/index.html)

Translations of some of the Dars given by Al-Habib Ahmad Mash-hur bin Taha al-Haddad رَحْمَةُ اللهِ عَلَيْهِ

Dars 10: Love for Allah ﷻ and Prophet Muhammad ﷺ

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Twelve Mawlid un-Nabi Programs in Toronto in 1433 A.H.

[www.madrasahidayah.net/MAWLID%20AN-NABI-%20programs%201433.pdf](http://www.madrasahidayah.net/MAWLID%20AN-NABI-%20programs%201433.pdf)

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[www.iqra.net/Salaams/index.html](http://www.iqra.net/Salaams/index.html)

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[www.iqra.net/qasaaid/alburda.html](http://www.iqra.net/qasaaid/alburda.html)

Panegyrics on Prophet Muhammad ﷺ

[www.iqra.net/email/ramadan24.php](http://www.iqra.net/email/ramadan24.php)

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Arabic Honorific Symbols

جَلَّالَهُ	Jalla Jalālahu, Majestic is His Majesty
سُبْحَانَهُ وَتَعَالَى	Subhānahū wa Ta‘ālā, The Glorified and the Exalted
اَللّٰهُ اَكْبَرُ	Allāhu Akbar, Allah is Supremely Great
سُبْحَانَ اللَّهِ	Subhān Allah, Glorified is Allah
وَسَلَامٌ عَلَىٰ	Sallallahu ‘alayhi wa Sallam, May Allah bless him and grant him peace
عَلَيْهِ السَّلَامُ	‘Alayhissalam, Peace be upon him
عَلَيْهَا السَّلَامُ	‘Alayhassalam, Peace be upon her
عَلَيْهِمُ السَّلَامُ	‘Alayhimussalam, Peace be upon them
رَضِيَ اللَّهُ عَنْهُ	Rady Allāhu ‘Anhu, May Allah be pleased with him
رَضِيَ اللَّهُ عَنْهَا	Rady Allāhu ‘Anha, May Allah be pleased with her
رَضِيَ اللَّهُ عَنْهُمْ	Rady Allāhu ‘Anhum, May Allah be pleased with them (m)
رَضِيَ اللَّهُ عَنْهُمْ	Rady Allāhu ‘Anhunna, May Allah be pleased with them (f)
رَضُوا بِاللَّهِ رَضِوا بِاللَّهِ	Rady Allāhu ‘Anhum Ajmain, May Allah be pleased with them
نَفَعْنَا بِهِ	Naf’anAllahu bih, May Allah make us benefit from him
رَحْمَتُ اللَّهِ	Raḥmatullāhi ‘alayh, May Allah have mercy on him
رَحْمَتُ اللَّهِ	Raḥmatullāhi ‘alayhā, May Allah have mercy on her
رَحْمَتُ اللَّهِ	Raḥmatullāhi ‘alayhim, May Allah have mercy on them