

THE STORY OF THE
BLESSED BIRTH
OF THE
PROPHET
MUHAMMAD ﷺ
& His Blessed Nursing

By the Great Historian, Exegete, & Scholar

Ibn Kathīr

(701-774 AH)





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info@imamghazali.co | www.imamghazali.co

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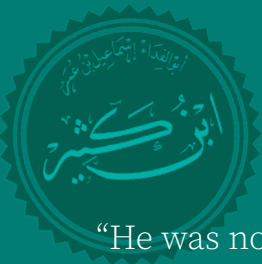
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“He was not a typical scholar of Hadith who occupied himself with niche pursuits such as gathering short-chained transmissions and studying them against longer ones. Rather, he was an expert in *fiqh* with a specialisation in Hadith.”


Author's Biography



He is 'Imād al-Dīn Abū al-Fidā' Ismā'īl ibn 'Umar ibn Kathīr ibn Ḍaw' ibn Kathīr al-Qaysī al-Baṣrī al-Dimashqī, the erudite scholar of Hadith, *tafsīr*, and *fiqh*.¹

He was born in a small village within the provinces of Bosra² in the Levant, southeast Syria, in the year 701 AH. His father passed away in 703 AH, after which he moved to Damascus with his brother in 706 AH where he was raised. He acquired Hadith from Shaykh Shihāb al-Dīn Aḥmad ibn Abī Ṭālib ibn Ni'mah ibn Ḥasan al-Ṣālihī al-Ḥijār ibn al-Shiḥnah (d. 730 AH); Shaykh Ishāq ibn Yaḥyā ibn Ishāq al-Āmidī (d. 725 AH); Shaykh 'Alam al-Dīn al-Qāsim ibn

1 Publisher's Note: We have used the Arabic edition edited by Muhammad al-Arnā'ūt and Yāsīn Muhammad al-Sawwās for the purpose of this translation.

2 Bosra is a large city the southwest of Syria. It was the main part of Ḥawrān, well-known to the Arabs, past and present. It was captured by Khālīd ibn al-Walīd  in 13 AH. For a detailed account, see *Mu'jam al-Buldān*, 1:441, and other geographical works.

Muhammad ibn Yūsuf ibn Muhammad al-Birzālī (d. 739 AH); the Hadith master, Jamāl al-Dīn Abū al-Ḥajjāj Yūsuf ibn ‘Abd al-Raḥmān ibn Yūsuf al-Mizzī (d. 742 AH); and Shaykh Taqiy Abū al-‘Abbās Aḥmad ibn ‘Abd al-Raḥmān ibn ‘Abd al-Ḥalīm ibn ‘Abd al-Salām ibn Taymiyyah al-Ḥarrānī al-Dimashqī (d. 728 AH). Ibn Kathīr possessed an excellent ability to recall information. He would rarely forget and had strong comprehension. He produced contributions in the Arabic language; he was a well-rounded composer of didactic verses, such as the example below:

*The days pass by us, one after the other, as they are...
merely being led to their ends, as the eyes watch.
There is no return to the youth that has passed,
nor is there any end to that troubling grey that has arrived.*

Below is an excerpt of what the scholars have said about him:

- ◆ The Hadith master, al-Dhahabī, describes him in *al-Mu‘jam al-Mukhtaṣṣ* as an erudite scholar of Hadith and a skilled Mufti.
- ◆ A number of scholars, amongst whom were Husaynī and ‘Irāqī, have said that he memorized many texts and had an excellent memory.

- ◆ Ibn Ḥajjī said: “Every time I was with him, I benefited from him. I kept close company with him for six years.”
- ◆ Ibn Ḥabīb said: “[He is] the master of those who invoke, and the leader of the masters of exegesis. He acquired Hadith and authored books, offering delightful insights. He conveyed Hadith and taught [the Islamic sciences], causing his legal opinions to spread far across the lands. He was well known for being meticulous and was the absolute authority in the sciences of history, Hadith, and *tafsīr*.”
- ◆ The Hadith master, Ibn Ḥajar, said: “He had an excellent memory. His books became popular everywhere throughout his life and people continued to benefit from them even after his death. He was not a typical scholar of Hadith who occupied himself with niche pursuits such as gathering short-chained transmissions and studying them against longer ones. Rather, he was an expert in *fiqh* with a specialisation in Hadith.”³

3 In *Tabaqāt Al-Huffādh*, p. 530, Suyūṭī comments on the words of the Hadith master, Ibn Ḥajar, saying: “One’s primary concern in the field of Hadith is detecting authentic and inauthentic narrations, identifying hidden defects, different chains of transmission, and verifying the reliability of the narrators themselves. As for the

His most notable works are as follows:

1 *Al-Bidāyah wa al-Nihāyah*: It is a very important work, one which the scholars have always benefited from and has been in circulation amongst students in all corners of the Islamic world. He speaks about the state of the world since the beginning of creation, touching on the lives of the Prophets and speaking in great detail about the life of the Messenger of Allah ﷺ.

He records, at great length, all that which transpired following his life ﷺ. He starts from the age of the Rightly Guided Caliphs until the year 767 AH, concluding the book with the trials that will appear nearer to the Hour. The book has been in publication for a very long time, and copies have been printed numerous times. However, printed copies of the book are void of critical editing, referenced and graded narrations, necessary vowel signs, cross-checks, revision, or a useful and detailed table of contents.

length of the chains, that is a secondary issue, not from the foundational subjects.”

2 *Tafsīr al-Qur'ān al-'Aẓīm*: This book is considered to be one of the best *tafsīr* works in which the authors primarily use the narrations of the Messenger of Allah ﷺ for interpreting the verses of the Honourable Book. This monumental piece of work enjoyed great popularity and subsequently spread throughout the Islamic world. It was also valued by the vast majority of scholars from all four schools for a long time and people continue to benefit. The book was printed numerous times and the first edition was copied a few times in Beirut. The book still requires thorough and professional editing that reflects its vast academic worth.

3 *Jāmi' al-Masānīd wa al-Sunan*: This book is still in manuscript form and has unfortunately not been published yet. It is considered to be one of Ibn Kathīr's best works on the topic of Prophetic narrations. It is one of his later works, if not his last. He passed away before completing it ﷺ.

This should not stop us from publishing what we have available to us, given the significance of this erudite scholar's opinions pertaining to Hadith, especially the weak ones. We ask Allah to inspire one of the scholars of

Prophetic Hadith to take up the editing and publishing of this book.

4 *Al-Fuṣūl fī Ikhtīṣār Ṣīraṭ al-Rasūl:* This book is deemed to be one of the most useful abridged works on the Prophetic biography, concisely presenting it to both laymen and experts. This is the first half of the book. The second half also touches on his circumstances, features and characteristics, and unique attributes ﷺ in a brief and beneficial manner. This made the book really desirable to all people.

The book was first printed in Egypt, without any professional editing. It was printed again in Damascus and was edited by Dr. Muhammad al-Īd al-Khaṭrāwī and Mr Muḥyī al-Dīn Mistū. It is an excellent and thorough edition including a table of contents. It was very popular, and as a result was reprinted a number of times, the last of which was published recently by Dār Ibn Kathīr in Damascus and Dār al-Turāth in Madinah.

His death:

This great scholar passed away on Monday, 26 Sha'bān 773 AH. The whole city of Damascus came out in astonishing numbers to follow his funeral procession. He

was buried next to his teacher, Shaykh Ibn Taymiyyah, in the Cemetery of the Sufis. May Allah the Exalted show him mercy and munificence and unite us on the Day of Reckoning under the banner of the Master of all Messengers. He is the best of those who are asked.



Author's Opening Prayer



In the Name of Allah, the Most Compassionate, Most Merciful.

“Indeed, Allah has done the believers a great favour by raising a Messenger from among them – reciting to them His Revelations, purifying them, and teaching them the Book and wisdom. For indeed they had previously been clearly astray.”⁴

All praise is due to the One who illuminated the world with the emergence of the Leader of all Messengers, the One who cast away the darkness of falsehood with the brilliant light of Truth, and made clear the paths that lead to the Truth after the people were lost, wandering through the many pathways of ignorance.

I declare for Him a praise that is abundant, good, and blessed; one that fills all corners of the heavens and earth.

⁴ *Āl 'Imrān*, 164

I bear witness that there is none worthy of worship besides Allah alone; He has no partner; He is the Lord of the earlier and later generations

I bear witness that Muhammad is His servant, Messenger, beloved, and close friend. He was sent as a mercy to creation; as a bearer of glad tidings to the believers; as a warner to the disbelievers; as a leader to the pious; and as an intercessor to the sinners. May the peace and blessings of Allah always be upon him till the Day of Reckoning. And may Allah be pleased with all his wives, offspring, family, and Companions.

The following is a collection of narrations and reports regarding the birth of the Messenger of Allah ﷺ, ones that have been accepted by the critical and leading scholars of Hadith.

The Lineage of the Messenger of Allah ﷺ



He is Muhammad ibn ‘Abdullāh ibn ‘Abd al-Muṭṭalib ibn Hāshim ibn ‘Abd Manāf ibn Quṣayy ibn Kilāb ibn Murrah ibn Ka‘b ibn Lu‘ayy ibn Ghālib ibn Fihri ibn Mālik ibn al-Naḍr ibn Kinānah ibn Khuzaymah ibn Mudrikah ibn Ilyās ibn Muḍar ibn Nizār ibn Ma‘add ibn ‘Adnān, Abū al-Qāsim, master of the children of Adam, the *ummi* Prophet. He was born in Makkah, wherein he settled, and then migrated to Madinah. May Allah’s peace and blessings continue to be upon him whenever he is mentioned by the observant and whenever his mention is forgotten by the negligent.

His earliest [confirmed] male ancestor was ‘Adnān, from the lineage of Prophet Ismā‘īl, the son of Ibrāhīm – the close friend of the Compassionate⁵. According to the

⁵ In the published editions it reads as “the son of Ibrāhīm, the close friend of the Compassionate,” whilst it is Ibrāhīm (may Allah’s peace be upon him) who is His close friend.

most correct opinion,⁶ he was the one who was offered in sacrifice.

His immediate grandfather, ‘Abd al-Muṭṭalib ibn Hāshim, was the chief of Quraysh. He was the most senior figure of the Sacred Precinct and was the treasure of his people, Banū Ismā‘īl, who were in turn the noblest tribe of all the Arabs.

Allah disclosed the location of Zamzam to him in a dream. This was the same Zamzam that had existed since the time of Ismā‘īl and was used by his progeny after him all the way until Jurhum⁷ departed Makkah, leaving the well covered up, levelled, and traceless for Khuzā‘ah⁸, who were the then caretakers of the Ka‘bah for approximately five hundred years. They were unaware of its

6 There were some scholars who were of the opinion that the one offered as sacrifice was Ishāq. This was attributed to a group of scholars from the early generations and even some of the Companions (may Allah be pleased with them). This claim is not supported by anything in the *Qur’ān* or *Sunnah*. It was most likely taken from scholars of the People of the Book at face value, without any evidence. This was mentioned by Ibn Kathīr in his *Tafsīr*, 4:14.

7 Ibn Mandhūr: “Jurhum was a Yemeni tribe which settled in Makkah. Ismā‘īl, the son of Ibrāhīm ﷺ married into that tribe; they are his in-laws. They later deviated from what they were commanded to do in the Sacred Precinct of Makkah, and as a result Allah exterminated them. (*Lisān al-‘Arab*: جرهم)

8 Khuzā‘ah are the descendants of ‘Amr ibn Rabī‘ah. Rabī‘ah’s full name is Luhayy ibn Hārithah. They were the first to distort the religion of Ibrāhīm. (*Lisān al-‘Arab*: خزع)

location until Allah spoke to ‘Abd al-Muṭṭalib in his dream and showed him its whereabouts, after which he got up and went to start digging. However, Quraysh prevented him from digging in the Sacred Precinct.

At that time, he only had one son, Ḥārith, who assisted him until they eventually unearthed the well and extracted things that were buried within, like the fineries from the Ka‘bah, amongst other things. This made Quraysh revere him and acknowledge his status and honour, granted to him by Allah.⁹

‘Abd al-Muṭṭalib swore an oath to Allah the Exalted that if he were granted a total of ten sons, he would sacrifice one of them for His sake. When he was granted all ten male children, he cast lots in order to choose one to sacrifice, and it was ‘Abdullāh, the Messenger of Allah’s ﷺ father. ‘Abd al-Muṭṭalib decided to go ahead with the sacrifice but he was prevented by Quraysh. To redeem his son, he sacrificed a hundred camels in his place, as recorded at length in my book *al-Sīrah al-Nabawīyyah*.¹⁰

9 The author has a detailed account of the unearthing of **Zamzam** in his book *al-Bidāyah wa al-Nihāyah*, 2:244-248, on the authority of ‘Alī ibn Abī Tālib ﷺ. Refer to it for more details as it contains great benefits. Ibn Hishām also speaks about it in *al-Sīrah al-Nabawīyyah*, 1:142-147.

10 For a more detailed account of this incident, see the sections relating to the Prophetic biography in *al-Bidāyah wa al-Nihāyah*, 2:248-249.

His father then took him away and married him to Āminah ibn Wahb ibn ‘Abd Manāf ibn Zuhrah, the best woman from Banū Zuhrah.¹¹ After he consummated the marriage with her, she conceived the Messenger of Allah ﷺ.¹²

Muhammad ibn Ishāq ibn Yasār¹³ said:

“Āminah used to say that during her pregnancy, the Messenger of Allah ﷺ would be brought to her in her dreams and it would be said to her: ‘You are carrying the Master of this Ummah, so say the following upon his delivery:

I place him under the protection of the One, from the harm of any and every envious one, who envies regardless of where he is. And from the evil of every malicious soul, not wishing for him any good at all. For he is the servant of the Praiseworthy and Glorious, [I ask for this] until I see the signs.

11 Ibn Mandhūr: “Banū Zuhrah are a sub-tribe of Quraysh, who are paternally related to the Prophet ﷺ. Zuhrah is the name of the wife of Kilāb ibn Murrāh ibn Kā‘b ibn Lu‘ayy ibn Ghālib ibn Fihr. He ascribed his son to her (Lisān al-‘Arab: زهر).

12 For a more detailed account, see *al-Bidāyah wa al-Nihāyah*, 2:249-251.

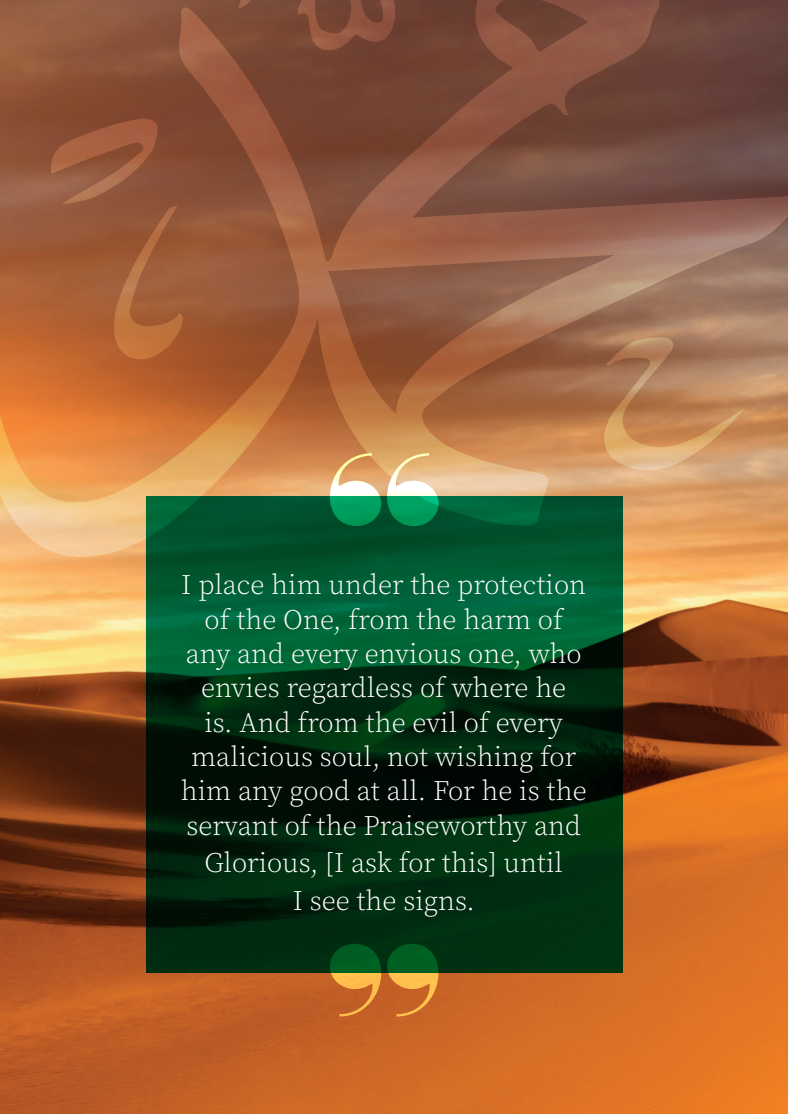
13 See Ibn Ishāq’s *al-Sīrah al-Nabawīyah*, 22. The author quoted the incident and the verses from Bayhaqī’s *Dalā’il al-Nubuwwah*, 3:18-19.

The sign for this is a light that will exit with him and fill the palaces of Bosra in the Levant. When he is born, you are to name him Muhammad, for his name in the *Tawrāh* is Aḥmad: the one who is praised by those in the heavens and the earth. His name in the *Injīl* is Aḥmad: the one who is praised by those in the heavens and the earth. His name in the *Furqān* (i.e., the Qur'ān) is Muhammad, so, name him that.¹⁴

It was narrated to me by Thawr ibn Yazīd, from Khālīd ibn Ma'dān, from the Companions of the Messenger of Allah ﷺ that they said to him, “O Messenger of Allah, tell us about yourself.” He replied, “I am [the manifestation] of the prayer of my father, Ibrāhīm, and the glad tidings of 'Īsā. When my mother was pregnant with me, it was as if a light came out of her body which illuminated the palaces of Bosra in the Levant.”¹⁵

14 The section within the parenthesis has been added on from Ibn Ishāq's *al-Sīrah al-Nabawīyah*, which is one of the primary sources of the author.

15 It is mentioned by Ibn Ishāq in *al-Sīrah al-Nabawīyah*, 28. Khālīd ibn Ma'dān is known for narrating directly from the Messenger of Allah despite never meeting the Companions themselves. See Ibn Hajar's *Taqrīb al-Tahdhīb*, 190; ed. Muhammad 'Awwamah. However, the Hadith is authentic via other routes of transmission as will be discussed shortly.



I place him under the protection
of the One, from the harm of
any and every envious one, who
envies regardless of where he
is. And from the evil of every
malicious soul, not wishing for
him any good at all. For he is the
servant of the Praiseworthy and
Glorious, [I ask for this] until
I see the signs.

On the authority of Abū Umāmah al-Bāhili, “I said, ‘O Messenger of Allah, how did it all begin with you?’” To which he replied, “The prayer of my father, Ibrāhīm, the glad tiding of ‘Īsā, and the light which my mother saw leaving her body illuminating the palaces of the Levant.”¹⁶

It is narrated on the authority of ‘Irbād ibn Sāriyah ﷺ that “The Messenger of Allah ﷺ said, “In the sight of Allah (as stated in the Master Record),¹⁷ I was the Seal of the Prophets whilst Adam was still clay on the ground.¹⁸ It all began with the prayer of Ibrāhīm, then the glad tiding of ‘Īsā, and then the dream witnessed by my mother, which was also witnessed by the mothers of the believers.”

16 Narrated by Aḥmad in *Musnad*, 5:262. Haythamī comments on it in *Mujam al-Zawā'id*, 8:222: “Aḥmad narrates it with a good chain; it has supporting narrations that strengthen it. It is also narrated by Ṭabarānī.”

17 This addition is from Bayhaqī's *Dalā'il al-Nubuwwah*.

Translator's note: The Arabic states أم الكتاب which refers to al-Lawḥ al-Mahfūz (see *tafsīr* Ibn Juzayy under 13:39).

18 In other printed editions, the word has been distorted to المجنبد. Baghawī says in *Sharḥ al-Sunnah*, 13:207: “The word المجنبد means ‘being left on the ground, soulless, in the form of clay’. The prayer of Ibrāhīm ﷺ was: *Our Lord! Raise from among them a messenger who will recite to them Your revelations (al-Baqarah, 129)*; and the glad tiding of ‘Īsā ﷺ was: “O children of Israel! I am truly Allah’s messenger to you, confirming the Torah which came before me, and giving good news of a messenger after me whose name will be Aḥmad” (*al-Ṣaff*, 6).

Both reports were narrated by Imam Aḥmad ibn Ḥanbal in his *Musnad* as well as the Hadith master, Bayhaqī, in his book *Dalā'il al-Nubuwwah*.¹⁹

Bayhaqī also narrates the following in *Dalā'il*, as does al-Ḥākim in his book *Mustadrak*, on the authority of 'Abd al-Raḥmān ibn Zayd ibn Aslam, who narrates from his father, who narrates from his grandfather, who narrates from 'Umar ؓ attributing it to the Messenger of Allah ﷺ: “Adam ؑ said, ‘O Lord, if you do not forgive me, I shall ask you to do so by the right of Muhammad.’ So, He said, “O Adam, how have you come to know of Muhammad whilst I have not yet created him?’ Adam replied, ‘When you created me with Your Hands and had a spirit of Your Own [creation] breathed into me, I raised my head and saw that it was written on the legs of the Throne: *None is worthy of worship besides Allah, and Muhammad is the Messenger of Allah.* I understood that you would only attach to your name, the name of the dearest creation

19 Narrated by Bayhaqī in *Dalā'il al-Nubuwwah*, 1:16-17; Aḥmad in *Musnad*, 4:127-128; Ibn Ḥibbān in his *Ṣaḥīḥ*, 2093; Ḥākim in *Mustadrak*, 2:600; Baghawī in *Sharḥ al-Sunnah*, 3626. It was authenticated by Ibn Ḥibbān and Ḥākim; Dhahabī agreed with the latter. Haythamī mentions it in *Mu'jam al-Zawā'id*, 223/8, commenting: “It was narrated by Aḥmad, Ṭabarānī, and Bazzār. The narrators of one of the chains of transmission belonging to Aḥmad are all narrators of the *Ṣaḥīḥ*, with the exception of Sa'īd ibn Suwayd, who was deemed trustworthy by Ibn Ḥibbān.

to you.’ To which Allah the Exalted said, ‘That is true, O Adam. He most certainly is the dearest of my creations, and whenever you ask me whilst invoking his right, I will forgive you. If it were not for Muhammad, I would not have created you.’”²⁰

20 Narrated by Bayhaqī in *Dalā’il al-Nubuwwah*, 5:489; Hākim in *Mustadrak*, 2:615. Bayhaqī said: “Abd al-Raḥmān ibn Zayd ibn Aslam is the sole narrator of this transmission, which is weak. Allah knows best.” Dhahabī states in his commentary on *Mustadrak*: “Rather, it is fabricated.”



It was a night of happiness for the believers. It was pure, brilliantly glowing, and of great majesty.



His Birth



Allah the Exalted wanted to bring His servant and Messenger Muhammad ﷺ into this world to convey the light of His guidance to all that exists. He was sent as a mercy and so that mankind may be guided to monotheism through him. [That is when] the pure, expecting woman gave birth on a radiant Monday night in the Year of the Elephant (according to the most correct opinion).²¹ It was in the month of Rabī' al-Awwal according to the popularly held view by Ibn Ishāq, who happens to be an authority with regards to the biography of the Prophet ﷺ.²²

It is established in *Ṣaḥīḥ Muslim*, on the authority of Abū Qatādah al-Anṣārī ﷺ that:

21 As per Ṭabarī in his *Tārīkh*, 2:155; Ibn Ishāq in *al-Sīrah al-Nabawīyyah*, 26; Suhaylī in *al-Rawd al-Unuf*, 1:181; Ibn Kathīr in *al-Bidāyah wa al-Nihāyah*, 2:260.

22 As per Ibn Hishām in *al-Sīrah al-Nabawīyyah*, 1:158; Suhaylī in *al-Rawd al-Unuf*, 1:181; Ibn Kathīr in *al-Bidāyah wa al-Nihāyah*, 2:260.

“The Messenger of Allah ﷺ was asked about fasting on Mondays, to which he replied, ‘That is the day on which I was born and on which I started receiving revelation.’”²³

Ibn ‘Abbās ؓ said:

“Your Prophet ﷺ was born on a Monday; he received revelation on a Monday; he died on a Monday;²⁴ he migrated on a Monday; and he arrived at Madinah on a Monday ؓ.”

This was narrated by Imam Aḥmad ibn Ḥanbal and Bayhaqī.²⁵

Ibrāhīm ibn al-Mundhir al-Hizāmī²⁶ states: “None of our scholars have any doubt that the Messenger of Allah ﷺ was born in the Year of the Elephant and soon after the passing of forty years, he was sent as a Messenger.”

The Hadith master Bayhaqī transmits via his chain back to ‘Uthmān ibn Abī al-‘Āṣ, who said:

23 This is part of a larger narration in Ṣaḥīḥ Musim in the chapter: Recommendation of Fasting for Three Days Every Month, the Days of ‘Arafah, ‘Āshūrā, and on Mondays and Thursdays.

24 This addition “he died on a Monday” is from Aḥmad’s *Musnad* and Bayhaqī’s *Dalā’il al-Nubuwwah*.

25 Narrated by Aḥmad in *Musnad*, 1:277; Bayhaqī in *Dalā’il al-Nubuwwah*, 7:233.

26 A leading figure from the trustworthy erudite scholars. Bukhārī and Ibn Mājah narrated from him whilst Tirmidhī and Nasā’ī narrate from him via others. A large number of senior scholars have narrated from him. He died in the year 236 AH. See his biography in *Siyar A’lām al-Nubalā’*, 10:689-691.

“My mother narrated to me that on that very night, she witnessed Āminah ibn Wahb give birth to the Messenger of Allah ﷺ. She said, ‘Every single thing I laid my eyes on inside the house was illuminated. I would notice the stars drawing so close that it would seem as if they were about to collapse upon me.’”²⁷

It was narrated by Makhzūm ibn Hāni’ al-Makhzūmī, via his father – who was already 150 years of age – that:

“On the night in which the Messenger of Allah ﷺ was born, the palace of Khosrow shook vehemently²⁸ and fourteen of its acroterion²⁹ fell; the Great Fire of Persia died after it had been burning continuously for a thousand years; and the river of Saveh³⁰ sank into the earth.”

27 Narrated by Bayhaqī in *Dalā’il al-Nubuwwah*, 1:111; Haythamī in *Mu’jam al-Zawā’id*, 8:220, who said, “It is narrated by Ṭabarānī. The chain contains ‘Abd al-‘Aziz ibn ‘Imrān, who is a discarded narrator.”

28 Ibn Mandhūr: “The word *irtajasa* means to tremble and shake such that noise can be heard.” *Lisān al-‘Arab*: رَجَسَ

29 In the available editions, the word reads *shurāfah*, which is incorrect. It has been corrected based on *al-Bidāyah wa al-Nihāyah*, 2:268. The word *shurfah* refers to the structure or the ornament that is placed on top of palaces. Its plural is *shuraf* or *shurafāt*.

Translator’s note: An ornamental statue or carving placed on the centre and sides of a pediment, or at the upper corner of a building, tower, pillar, etc.

30 Translator’s note: Saveh is a city in Iran, located between Rayy and Hamadan. See *Mu’jam al-Buldān*, 3:179 -180.

He mentioned that which Mūbidhān – the supreme judge of the Zoroastrians – saw in his dream: intractable camels leading Arabian horses that crossed the Tigris³¹ and spread throughout its lands. This frightened the Zoroastrians and Khosrow alike and led to Khosrow's deputy, al-Nu'mān ibn al-Mundhir, sending 'Abd Al-Masīḥ ibn Buqaylah al-Ghassānī³² to Saṭīḥ³³, a famous soothsayer in the outskirts of the Levant, to ask him about this serious issue. When he reached him, Saṭīḥ yelled out the dream even before it was disclosed to him. He opened his eyes and said:

31 Tigris (Dijlah) is the river of Baghdad.

32 His name is 'Abd al-Masīḥ ibn 'Amr ibn Qays ibn Hayyān ibn Buqaylah. Buqaylah's real name is Tha'labah, whilst it is said that it is Hārith. He was called Buqaylah (mini herb) because one day he came out wearing two green mantles, so the people said, "You are just a Buqaylah." He was alive during the advent of Islam but did not embrace it. He resided in Hīrah and was a distinguished and intelligent personality during the pre-Islamic days. He was a nephew of Saṭīḥ, the soothsayer. He died around 12 AH. See his biography in *Mu'ammariin*, 47-48; *Amālī al-Muradā*, 1:260-263; *A'lām*, 4:153.

33 A soothsayer, whose real name is Rabi' ibn Rabī'ah ibn Mas'ūd from the tribe of Banū Māzin of Azd. He was a pre-Islamic soothsayer from the Ghassanids. He was from the *mu'ammariin* (granted a long life) and went by the name Saṭīḥ. He passed away in the year 52 BH. The Arabs would go to him for adjudication and were satisfied with whatever judgement he passed. When people would visit him, they would ask: "We have come to you with a matter. What is it?" and he would tell them what is on their minds. See *Jamharat al-Ansāb*, 374; *Lisān al-'Arab and Tāj al-'Arūs*: *سطح*; Zirikli's *A'lām*, 3:14.

“[You are] ‘Abd al-Masīḥ, who has come riding a camel to see Saṭīḥ when he is approaching his death. You were sent by the king of Banū Sāsān because the palace trembled, the fire died, and al-Mūbidhān saw intractable camels running ahead of Arabian horses crossing the Tigris spreading through the land.”

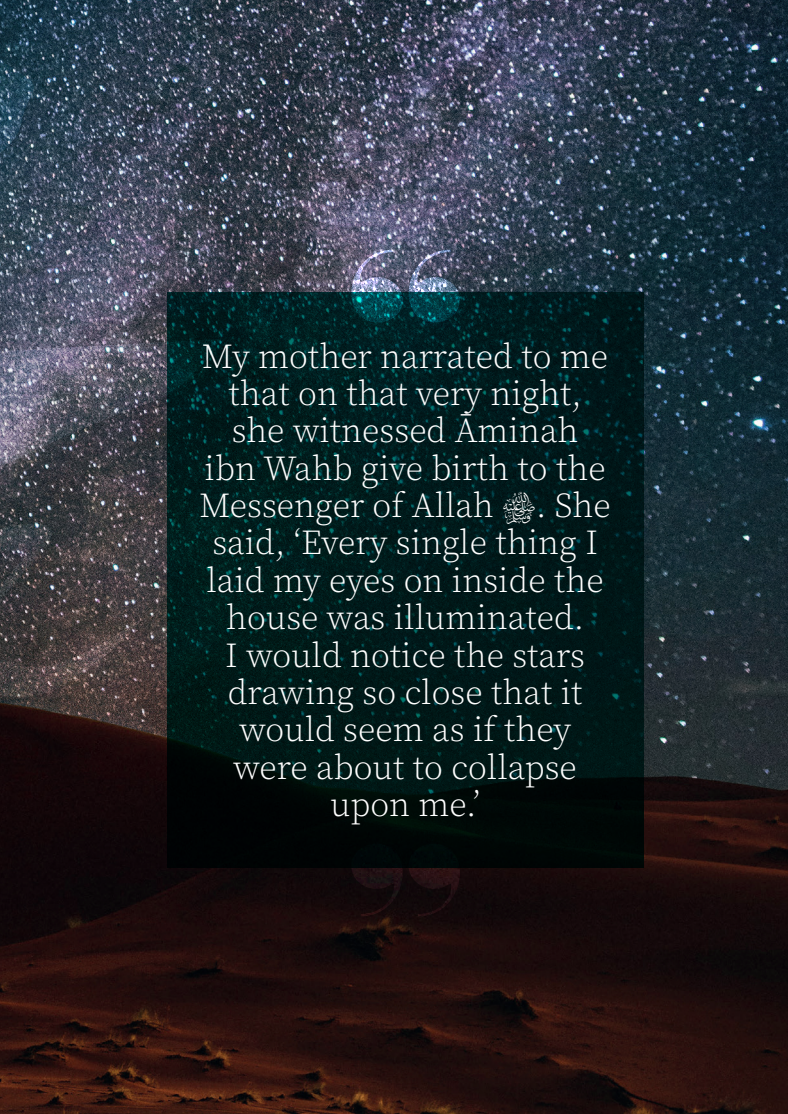
He continued: “‘Abd al-Masīḥ! When recitations increase, and the man with the stick emerges, and the valley of Samāwah becomes flooded, and the river of Saveh sinks into the earth, and the Great Fire of Persia dies out – the Levant will no longer be the Levant known to Saṭīḥ. From them will arise kings and queens, as many as the number of acroterial ornaments, and all that is to transpire, will transpire.” Following that, Saṭīḥ passed away then and there.³⁴

This vision was a warning that Khusrow’s rule will come to an end, and that it will be turned over to the rule of Islam and its adherents, along with Arabs entering their lands.

That is exactly what came to be. Just as the Messenger ﷺ said – as reported in the *Ṣaḥīḥayn* – “When Caesar perishes, there will be no Caesar after him. When Khusrow

34 See *al-Bidāyah wa al-Nihāyah*, 2:268-271; *Lisān al-‘Arab and Tāj al-‘Arūs*: سطح.





My mother narrated to me that on that very night, she witnessed Āminah ibn Wahb give birth to the Messenger of Allah ﷺ. She said, 'Every single thing I laid my eyes on inside the house was illuminated. I would notice the stars drawing so close that it would seem as if they were about to collapse upon me.'

perishes, there will be no Khusrow after him. By the One who possesses my soul, their treasures will be spent in the cause of Allah.”³⁵

The conclusion here is that the night in which the Messenger of Allah ﷺ was born was a night of honour, greatness, and blessings. It was a night of happiness for the believers. It was pure, brilliantly glowing, and of great majesty. On that night, Allah brought forth the well-preserved, hidden gem; one whose light was passed down in wedlock, not illicit relations, through every noble loin and pure, chaste wombs; starting from Adam, the father of all humans, until the prophethood reached ‘Abdullāh ibn ‘Abd al-Muṭṭalib, and then onto Āminah ibn Wahb al-Zuhriyyah. She then bore him on that sublime night, after which lights – both literal and spiritual – emerged, dazzling the minds and the eyes. Reports and narrations passed on by the best of scholars testify to all of this.

35 Narrated by Bukhārī, 3120, in the section regarding the statement of the Prophet ﷺ: War booty has been made permissible for you; 3618, under *Manāqib*: the section regarding the signs of prophethood; 6630, in *Aymān wa al-Nudhūr*: the description of the oath of the Messenger of Allah ﷺ. Narrated by Muslim, 2918, under *Fitan*: the Hour will not be established until a man would pass a grave of another man and, due to the trials, wish that that he was in his place instead. Narrated by Tirmidhī, 2216, under *Fitan*: narrations regarding the fall of Caesar and there not being any Caesar after that, from the Hadith of Abū Hurayrah ﷺ.

Among the things Muhammad ibn Ishāq documents is that he ﷺ was born circumcised with his navel-string attached. As soon as he was born and was placed on the ground, he prostrated to Allah the Exalted. The women around him covered him with a cooking-pot – as per the customs of the people of Makkah – but it flipped away from him, and they saw him lay there, gazing at the sky. They then informed his paternal grandfather ‘Abd al-Muṭṭalib ibn Hāshim of what they had witnessed. His father had passed away when he was still in the womb. ‘Abd al-Muṭṭalib said to them, “Take care of him as I sense that he will be someone significant and that he will do much good.”

On the seventh day he offered the ‘Aqīqah³⁶ and invited Quraysh to the feast. When they finished eating, they asked what he had named him. “I named him Muhammad” he replied. “What made you avoid names of his family members?” To which he replied, “I desire for Allah and His creation to praise him in the heavens and earth.”

Some scholars have said that he was divinely inspired by Allah the Exalted to name him Muhammad, as it carries

36 The sacrifice for a new-born. A sheep is slaughtered when the new-born’s hair is shaved on the seventh day. See Ibn al-Qayyim’s *Tuhfat al-Mawdūd Bi Ahkām al-Mawlūd*, 34-96, where he discusses the topic from different angles.

many praiseworthy virtues and so that the beholder may reflect the name. In this spirit, his uncle said:

“And He drew out for him [a name] from His own Name so as to further venerate him.

The Owner of the Throne is the Glorious, and this is the praiseworthy.”

It is established on the authority of al-Zuhri, in the *Ṣaḥīḥayn*, via Muhammad ibn Jubayr ibn Muṭ'im, who narrates from his father, that:

“I heard the Messenger of Allah ﷺ say, ‘I have many names: I am Muhammad; I am Aḥmad; I am al-Māḥi: through me Allah eradicates disbelief; I am al-Ḥāshir: everyone will be resurrected after me; I am al-Āqib: there will be no prophet after me.’”³⁷

Abū Hurayrah ؓ narrates in the same source:

“The Messenger of Allah ﷺ said: ‘Name yourselves after me, but do not take my patronym.’”³⁸

37 Narrated by Bukhārī, 3532, under *Manāqib*: Names of the Messenger of Allah ﷺ; 4896, under *Tafsīr*: section relating to the verse: *a messenger after me whose name will be Aḥmad*. Narrated by Muslim, 2354: 124-125, under *Faḍā'il*: His names.

38 Narrated by Bukhārī, 110, under 'Ilm: Sin of the one who lies about Prophet ﷺ; 3539, under *Manāqib*: Patronym of the Prophet ﷺ; 6188, under *Adab*: The statement of the Messenger ﷺ: “Name yourselves after me, but do not take my patronym.”; 6197, under *Ādāb*: Prohibition of using Abū al-Qāsim as a patronym and recommended names.

It is mentioned in Tirmidhī:

“Do not combine my name and my patronym. I am Abū al-Qāsim. Allah grants sustenance and I distribute.”³⁹

Imam Aḥmad narrates on the authority of Anas:

“Upon the birth of Ibrāhīm, the son of Māriyah⁴⁰, Jibrīl visited the Messenger of Allah ﷺ and said, ‘Peace by upon you, Abū Ibrāhīm.’”⁴¹

39 This is the wording of Aḥmad’s narration in the *Musnad*; we did not find it in *Tirmidhī*.

40 Māriyah ibn Sham’un al-Qibtiyyah, Umm Ibrāhīm; she was ethnically Egyptian.

41 We could not find this in Aḥmad’s *Musnad*, but in Ḥākim’s *Mustadrak*, 2:604; and in Ibn ‘Asākir’s *Tārikh*, in the first section of the prophetic biography, 110.

“The Messenger of Allah ﷺ was given to every woman amongst us but they refused due to him being an orphan, as we used to expect payment from the child’s father.”



His Nursing



The first to nurse him was Thuwaybah⁴², the freed-woman of his uncle Abū Lahab. She was the one who gave his uncle the good news of his birth. He was so happy that he freed her. After he had passed away, his brother, Al-‘Abbās ibn ‘Abd al-Muṭṭalib, saw him in his dream in an awful state. He asked him: “What happened to you?” He replied: “I have not encountered anything good after leaving you all, except that I am given some water in this part (pointing to a cavity under his thumb) on account of freeing Thuwaybah.”

The original narration is in the *Ṣaḥīḥayn*.⁴³

42 Thuwaybah: She was the first wet-nurse of the Prophet ﷺ and was Abū Lahab’s slave-girl. She breastfed the Prophet ﷺ with the milk that was for her son, Masrūh. After the Prophet ﷺ married Khadījah, she would visit him and they would honour her. She was freed by Abū Lahab. The Messenger ﷺ would have clothes sent to her from Madinah until she passed away after the conquest of Khaybar in the year 7 AH. See *Isābah*, 4:257; al-*Bidāyah wa al-Nihāyah*, 2:272; *A’lām*, 2:102.

43 See the text of the Hadith with its chains and sources in Maqdisī’s ‘Umdah

Abū Lahab benefitted from his freedwoman breast-feeding the Prophet ﷺ. This is despite Allah censuring him in a full Chapter of the Qur’ān.⁴⁴ Al-Suhailī⁴⁵ and others mention that he said to his brother, Al-‘Abbās, in his dream: “I am granted some respite on a day like Monday.” They explained: “When she gave him the good news of his birth ﷺ, he freed her, and because of that he is given some respite for a similar duration.”

It is mentioned in the *Ṣaḥīḥayn*, on the authority of Zuhri, who narrates from ‘Urwah, who narrates from Zainab ibn Umm Salamah, who narrates from her mother in a lengthy narration: “He ﷺ said: ‘Thuwaybah nursed me and Abū Salamah⁴⁶, so do not offer me your daughters or your sisters.’”⁴⁷

Thuwaybah was a freedwoman of Abū Lahab. He freed her, after which she breastfed the Prophet ﷺ.

al-Ahkām, 207-208), ed. Dār al-Ma’mūn li al-Turāth, Damascus.

44 Sūrah al-Masad, in which Allah the Exalted says: “May the hands of Abū Lahab perish, and he himself perish! Neither his wealth nor worldly gains will benefit him. He will burn in a flaming Fire, and so will his wife, the carrier of thorny kindling, around her neck will be a rope of palm-fibre.”

45 See Ibn Kathīr’s *al-Bidāyah wa al-Nihāyah*, 2:273.

46 Abū Salamah ibn ‘Abd al-Asad al-Makhzūmī. See Ibn al-Athīr’s *Asad al-Ghābah*, 3:294-295; Ibn al-Qayyim’s *Zād al-Ma’ād*, 1:82-83.

47 Narrated by Bukhārī. 5106, 5107; Muslim, 1449.

Ḥalīmah al-Sa‘diyyah Nursing Him ﷺ



Ibn Ishāq⁴⁸ narrates from Jahm ibn Abī al-Jahm who narrates from the one who heard from ‘Abdullāh ibn Ja‘far ibn Abī Ṭālib, that:

“It has been narrated to me from Ḥalīmah ibn Abī Dhu‘ayb...” and then went on to mention her story of how she came to Makkah with other women seeking infants as per their annual custom. The people of Makkah would send their infants to Bedouin women so that they may nurse them in their own lands of healthier environments in exchange for a fee. The land of Banū Sa‘d was the most barren of all.

Ḥalīmah said: “The Messenger of Allah ﷺ was given to every woman amongst us but they refused due to him being an orphan, as we used to expect payment from the child’s father.”

48 *Al-Sīrah al-Nabawīyyah*, 26-27. The author borrows from this book whilst summarising and making his own adaptations.

She further said: “When I was unable to receive any other child, I took him and brought him back to my camp and my breasts gave him all the milk he wanted with ease. He drank until he was full, as did his milk-brother.⁴⁹ My husband then went to our old she-camel, and to our surprise its udder was full of milk. He was able to milk so much that he and I both drank till we were full and then spent the best night. My husband said to me: ‘Ḥalimah...by Allah, I really think that you have brought a blessed soul.’”

She said: “After that, we began our journey back home.” She mentioned how her she-ass would be ahead of the others, even though it used to be weak and slow. “The women started to say, ‘By Allah, there is something really special about it.’ When we returned to the land of Banū Sa’d – and I know of no land belonging to Allah that is more barren than it – our sheep left to graze and returned full; we were able to milk as much as we liked. Meanwhile, the sheep belonging to others around us would not let out a drop of milk and would return back to their owners hungry. They said to their shepherds: ‘What is wrong with you? Look how the sheep of Abū Dhu’ayb’s

49 Translator’s note: Milk-kinship is formed when nursed by a non-biological mother.

daughter graze! Take the animals to graze with hers.' They would do so and still return hungry, not yielding a single drop of milk, whilst mine returned full of milk, allowing us to milk as much as we desired.

Allah continued to display these blessings until he was two years old. He broke out of infancy and into his youth in a way exceeding all other children. I swear by Allah, he was well-developed and able to eat by the time he was two years old. We returned him to his mother but then took him back to our home for two or three more months.

One day he was with his milk-brother behind our house with the lambs when his brother came running, 'My brother from Quraysh! Two men wearing white clothes came, placed him on the ground, and tore open his stomach!'"

Ḥalimah then said, "I ran to him with his father (i.e., her husband) and found him standing still, pale-faced.⁵⁰ His father embraced him and said, 'Son, what happened to you?' To which he replied, 'Two men wearing white clothes came to me and lay me on the ground and opened up my stomach. They took something out, threw it away, and then returned [my stomach] back to normal.'

50 *Intaqa'a lawnuhu*: When the colour of one's face changes and appears to be void of blood due to fear or illness.

We decided to give him back; his father said: ‘Ḥalimah, I fear that my son may have been afflicted with something. Come with us. Let us give him back to his family.’”

“We carried him back to find his mother surprised to see him. ‘What made you two bring him back whilst you were previously so keen to keep him?’ she asked. We told her that we feared that he might lose his life, or that something might befall him over time. She retorted, saying, ‘That is not the thing that is bothering you. Tell me what the issue is.’ So we informed her of the aforementioned matter. ‘You both fear that he may be affected by the devil? Never. The devil cannot get to him. This son of mine will be very important one day. Should I not tell you about him?’ ‘Of course.’ we replied.

She said, ‘I never experienced a lighter pregnancy than with him.⁵¹ As I carried him in my stomach, it was as if a light emanated from my body and illuminated the palaces of the Levant. And when I gave birth to him, he came out like no other: resting on his hands with his head lifted towards the sky. So stop worrying about him.’”

It is reported in *Ṣaḥīḥ Muslim*, on the authority of

51 It says in *al-Sīrah al-Nabawīyyah*, 1:165: “Then I conceived him. By Allah, I never experienced a pregnancy that was easier for me than this.”

Ḥammād ibn Salamah, who narrated from Thābit, who narrated from Anas ﷺ that:

“Jibrīl ﷺ came to the Messenger of Allah ﷺ whilst he was playing with the children. He took hold of him, threw him to the ground, tore open his chest, pulled out the heart, and took out a clot of blood. He said, ‘This is the “devil’s share” in you.’ He then washed it in a golden basin with the water of Zamzam, mended it, and restored it to its place. The boys went running to his mother (i.e., his wet nurse), shouting: ‘Muhammad was murdered!’ They rushed to him and found him pale-faced.”

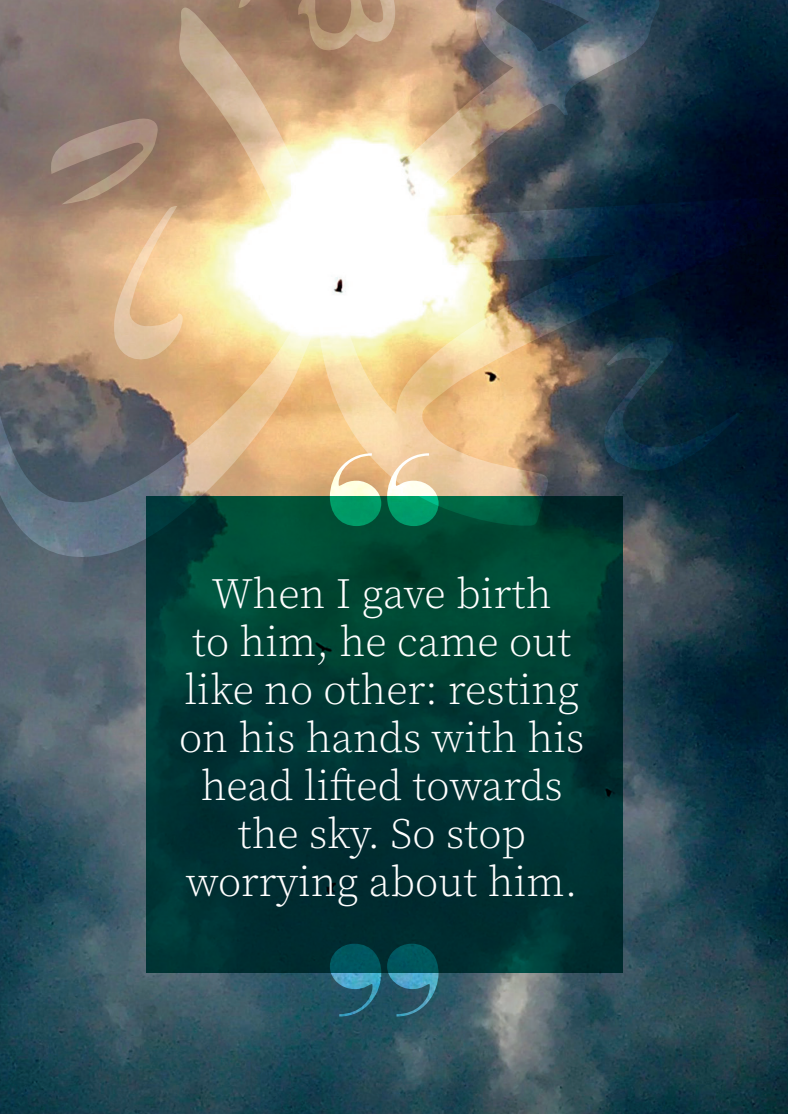
Anas said: “I used to notice the marks left by the needle on his chest.”⁵²

It is reported in the *Ṣaḥīḥayn* and elsewhere, on the authority of Anas, Abū Dharr, and Mālik ibn Ṣa’sa’ah, in the narration of the Night Journey, that his chest ﷺ was torn open on that night too.⁵³

In short, breastfeeding the Prophet ﷺ continued to be a blessing for the women of Banū Sa’d as well as those who came after them, especially when they were taken as

52 Narrated by Muslim, 164, 261, under *Aymān*: The night journey of the Messenger of Allah ﷺ to the heavens and the obligation of prayer.

53 See the text of the narrations and their chains and grading and meanings of the uncommon words in *Jāmi’ al-Usūl* by Ibn al-Athīr, 11:292-310)



“
When I gave birth
to him, he came out
like no other: resting
on his hands with his
head lifted towards
the sky. So stop
worrying about him.
”

captives alongside their children on the day of Ḥunayn. They benefited from being who they were when they asked the Prophet ﷺ to have mercy and reminded him that they had nursed him.⁵⁴

After they embraced Islam, one of them said: “We are family. You are well aware of the calamities we faced. Be kind to us...may Allah be kind to you!”

Their speaker Zuhayr ibn Ṣurad⁵⁵ stood up and said, “O Messenger of Allah, the captives held within those enclosures⁵⁶ are your aunts and caretakers⁵⁷ who were responsible for you. Had we breastfed Ḥārith ibn Abū Shimr or Nu'mān ibn al-Mundhir⁵⁸ and faced at their hands what we are now facing at yours, we would expect their help and sympathy. You, on the other hand, are the best responsibility.”

Then he sang:

54 This paragraph and the one following has been adapted from the author's book *al-Bidāyah wa al-Nihāyah*, 2:277.

55 In Ibn Hishām's *Sīrah* it says, “Zuhayr, whose patronym was Abū Surad”.

56 *Hadhā'ir* (sing. *Hadhirah*): Built for camels to guard them from the cold and the wind. The prisoners were kept within similar structures.

57 *Hawādhin* (sing. *Hādhinah*): Referring to those who breastfed the Messenger of Allah, as his caretaker was from the tribe of Banū Sa'd ibn Bakr, from Hawāzin.

58 Hārith ibn Abī Shimr al-Ghassānī was the king of the Arabs in the Levant and Nu'mān ibn al-Mundhir was the king of the Arabs in Iraq.

The image features a sunset over a desert dune. The sky transitions from a bright yellow-orange near the horizon to a deep purple at the top. The dune is a warm reddish-brown color. The bottom half of the image is covered in a teal-colored overlay with a wavy, textured pattern. The text is centered and written in a white, italicized serif font.

*Be kind to us, O Messenger of Allah, out of your nobility
for you are someone we place our hope in and love.*

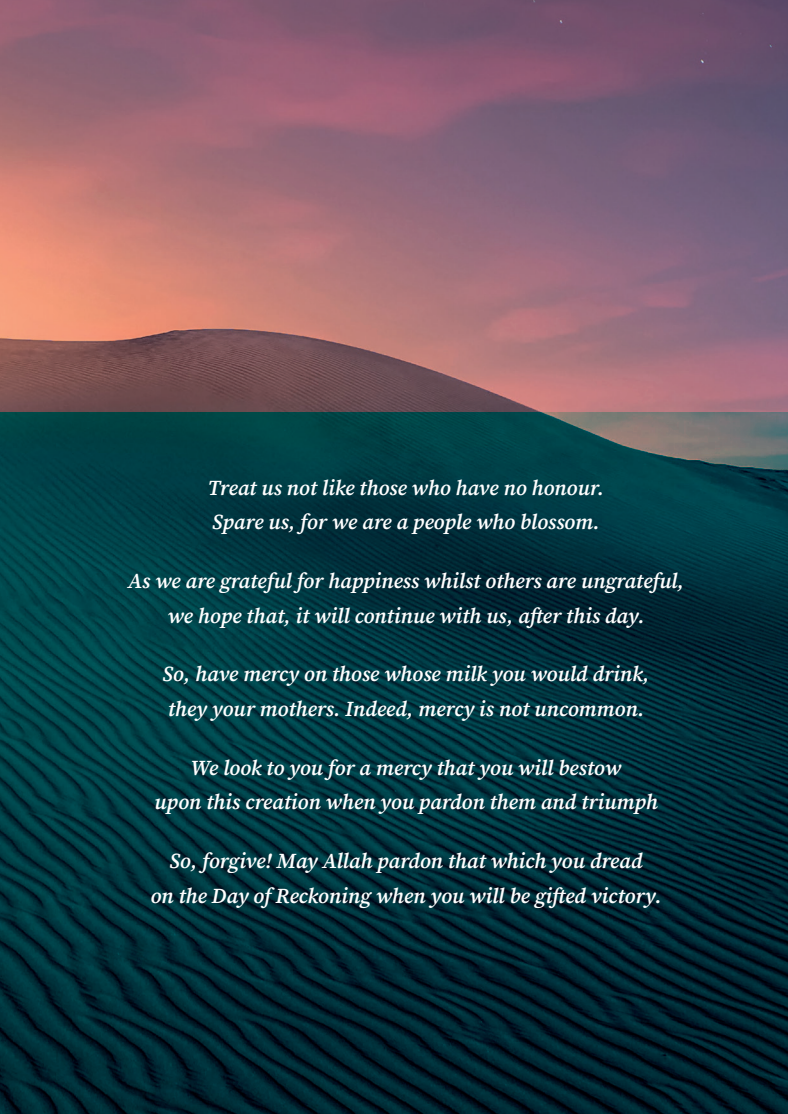
*Be kind to a people who have been restrained by fate,
divided among themselves, faced with the instabilities of time*

*It has left us in a state that is screaming in grief,
where hearts will remain covered in distress and hate,*

*If it isn't met with the grace that you bestow,
O most gentle one, upon being tested.*

*Be kind to the women from whose breasts you drank
and your mouth remained full with its pure milk*

*Be kind to the women from whose breasts you used to drink
All whilst being graced by all that which surrounded you*

A photograph of a desert landscape at sunset. The sky is a mix of orange, pink, and purple. In the foreground, there are sand dunes with distinct ripples. The text is overlaid on the lower half of the image.

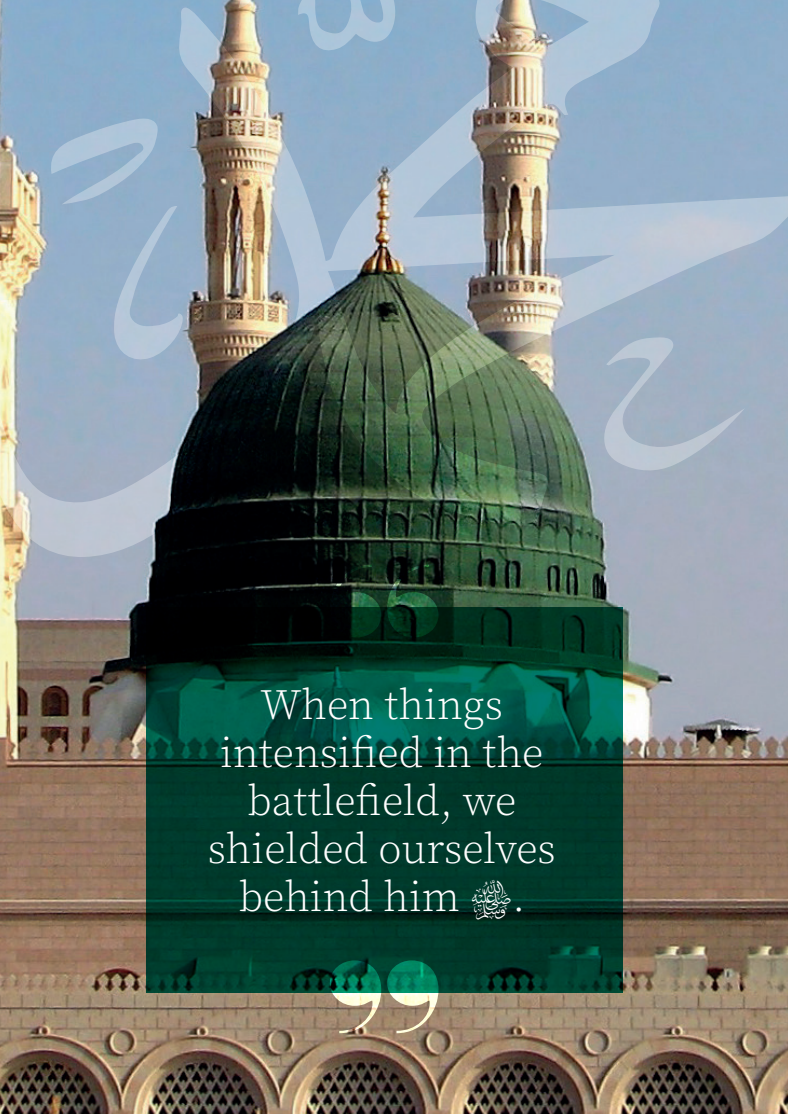
*Treat us not like those who have no honour.
Spare us, for we are a people who blossom.*

*As we are grateful for happiness whilst others are ungrateful,
we hope that, it will continue with us, after this day.*

*So, have mercy on those whose milk you would drink,
they your mothers. Indeed, mercy is not uncommon.*

*We look to you for a mercy that you will bestow
upon this creation when you pardon them and triumph*

*So, forgive! May Allah pardon that which you dread
on the Day of Reckoning when you will be gifted victory.*



When things
intensified in the
battlefield, we
shielded ourselves
behind him ﷺ.

His Outward Features and Pure Mannerisms



He was of a medium build, not exceedingly tall nor too short. He was not purely white nor entirely black. His hair was not too curly nor was it completely straight. When he died, having passed the age of sixty, he had less than twenty grey hairs on his head and face.

He had a large head and a round face. He had jet-black eyes, long eyelashes, cheeks that were not elevated at the cheekbones, a wide mouth, and a thick beard. His face was like the full moon when it shines at night.

He had the seal of prophethood between his shoulder blades; it resembled the button of a curtained canopy. He had broad shoulders. His hair would reach his shoulders and at times it would be short, reaching the middle of his ears. Initially, he would let his hair loose but then he began to part it. His shoulders, forearms, and upper chest were hairy. He had long forearms and wide palms. His hands were somewhat thick with thick

fingers. His stomach and chest were level. He had a beautiful body which would radiate and glow. His heels were not too fleshy. He walked as though he were descending a declivity, as if the earth was made easy for him.

Abū Hurayrah said, “We would be exerting ourselves whilst the Messenger of Allah ﷺ would not struggle.”

He ﷺ would wear whatever was available. He was fond of gowns, wraparounds, cloaks, and both nomadic and Yemeni mantles. At times he would wear a topcoat as well as tight-sleeved coats.

He ﷺ also wore turbans that had a tail and those that could be wrapped around the face. He would not go out of his way for clothes or food, nor would he avoid that which was permissible for him.

He ﷺ was always brave and honourable. No one was more giving than him nor was there anyone more unyielding upon the truth.

His Companions would say about him: “When things intensified in the battlefield, we shielded ourselves behind him ﷺ.” During the Battle of Ḥunayn, [some of] his Companions faced defeat and fled, turning their backs on him, except a hundred or so who remained with him, facing an enemy who were in their thousands. Facing an overwhelming number of arrows and swords, he remained on his mule, charging it towards the enemy, chanting:

“I am the Prophet, this is no lie,
I am the son of ‘Abd al-Muṭṭalib”⁵⁹

This was derived purely from his trust in Allah, his certainty in Allah’s promise and victory, and in raising the banner of His message.

As a result, Allah granted victory against the enemies, allowed for their lands to be taken, their prisoners to be driven, and their offspring to be taken as captives. His Companions never returned except that they would bring the soldiers and prisoners to his feet ﷺ.

As for his generosity, he never rejected a request, nor would he think much of the amount he gave. In most cases, he placed the welfare of others above his own, even if he were in dire need himself.

‘Ā’ishah ؓ was asked about the character of the Messenger of Allah ﷺ. She said: “His character was the Qur’ān.” This was narrated by Bukhārī and Muslim.⁶⁰

59 See this verse in Ibn Hajar’s *Fath al-Bārī*, 4315, 4316, under *Maghāzī*: The verse: “Indeed Allah has given you believers victory on many battlefields, even at the Battle of Hunayn when you took pride in your great numbers, but they proved of no advantage to you. The earth, despite its vastness, seemed to close in on you, then you turned back in retreat.” (*al-Tawbah*, 25); Muslim, 1776, under *Jihād*: The conquest of Hunayn.

60 This Hadith is not in the *Ṣaḥīḥayn* as stated by the author ﷺ. Rather, it is a part of a longer Hadith narrated by Muslim, 746, under: Prayer of Those Travelling. It is also narrated by Aḥmad in *Musnad*, 6:91, and by Ḥākim in *Mustadrak*, 2:499, with whom Dhahabī agrees.

Many scholars understand this to mean that whatever the Qur'ān commanded, he would do; whatever it forbade, he would refrain from; whatever it preferred, he would hasten to; and whatever it rebuked, he would be the furthest from.

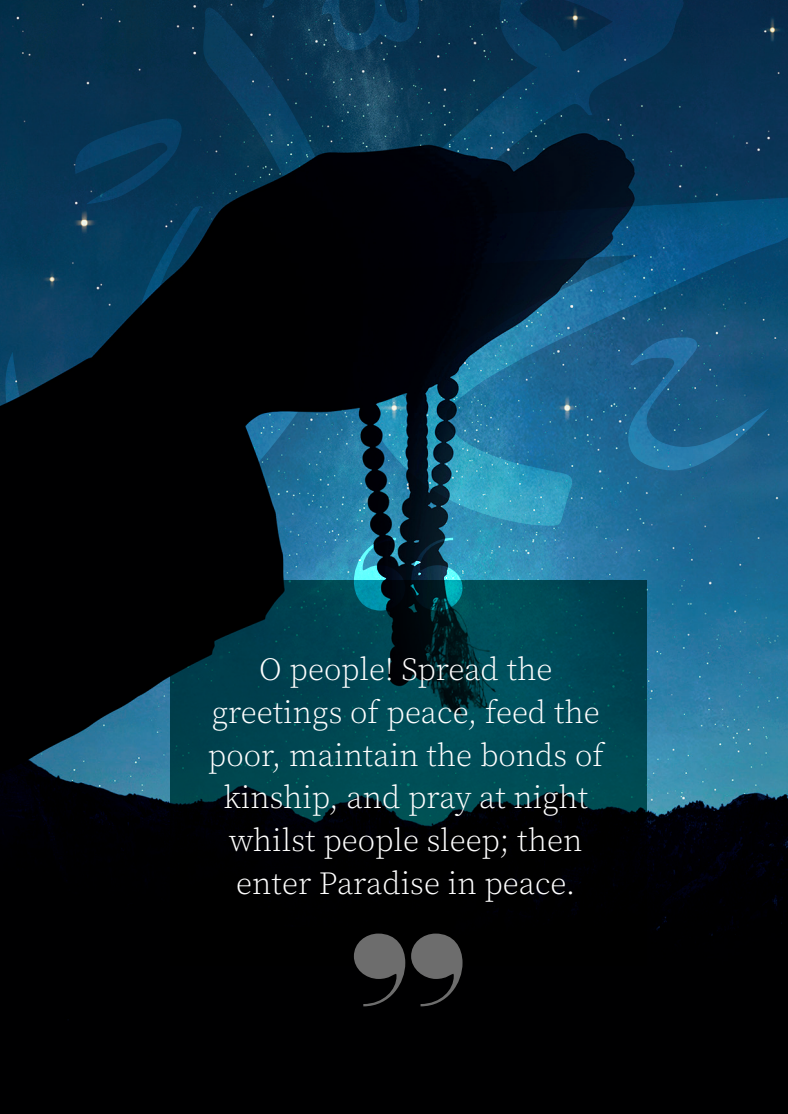
Allah ﷻ said: “Nūn. By the pen and what everyone writes! By the grace of your Lord, you O Prophet are not insane. You will certainly have a never-ending reward. And you are truly a man of outstanding character.”⁶¹

Many scholars of the early generations understood this to mean: “And you are truly a man of outstanding Faith.”

‘Abdullāh ibn Salām said: “When the Messenger of Allah ﷺ arrived at Madinah, I was among those who rushed towards him. But when I saw his face, I knew that this was not the face of a liar. The first words I heard him say were, “O people! Spread the greetings of peace, feed the poor, maintain the bonds of kinship, and pray at night whilst people sleep; then enter Paradise in peace.”

He ﷺ was marked by all these beautiful traits throughout his early life, during prophethood, and all the way until he returned to Allah the Exalted. This includes

61 *Al-Qalam*, 1-4

A silhouette of a hand holding prayer beads against a starry night sky. The background is a deep blue with white stars and faint, light blue Arabic calligraphy. The hand is on the left, holding a string of dark beads that hang down. A semi-transparent teal rectangle is positioned behind the text.

O people! Spread the greetings of peace, feed the poor, maintain the bonds of kinship, and pray at night whilst people sleep; then enter Paradise in peace.

”

truthfulness; reliability; generosity; maintaining kinship; chastity; honour; bravery; maintaining the night prayers; obedience to Allah in every state, at every time, with every breath; vast knowledge, startling eloquence, graciousness, mercy, empathy, beneficence; and giving to the poor, needy, orphans, widows, vulnerable, and helpless.

This was all in addition to his exquisiteness, his beautiful and pleasant appearance, and his extremely noble lineage amongst his people, who themselves had the most noble of lineages on earth and the best of abodes.

Allah the Exalted says, “Allah knows best where to place His message.”

It can be found in *Ṣaḥīḥ Muslim*, on the authority of Awzā‘ī, who narrates from Shaddād ibn ‘Aws Abū ‘Ammār, who narrates from Wāthilah ibn al-Asqa’ ﷺ that the Messenger of Allah ﷺ said,

“From of the children of Ibrāhīm, Allah chose Ismā‘īl. From the children of Ismā‘īl, Allah chose the children of Kinānah. From the children of Kinānah, Allah chose Quraysh. From Quraysh, Allah chose the children of Hāshim. And from Banū Hāshim, Allah chose me.”

Al-Ḥākim narrates in his *Mustadrak*, on the authority of Ibn ‘Umar, attributing it to the Messenger of Allah ﷺ:

“Allah created seven heavens and chose the highest one, allocating it to whomsoever He wished from His creation. Then He created others and chose from them the progeny of Adam. From the progeny of Adam He chose the Arabs. From the Arabs he chose Muḍar. From Muḍar he chose Quraysh. From Quraysh he chose Banū Hāshim. From Banū Hāshim He chose me. Thus, I am from the best of the best. Whomsoever loves the Arabs has loved them due to their love for me, and whomsoever hates the Arabs has hated them due to their hate for me.”

Al-Ḥākīm transmits on the authority of ‘Ā’ishah ﷺ that:

“The Messenger of Allah ﷺ told me: ‘Jibrīl said to me: I searched the whole world, and I could not find a man who was better than Muhammad. I searched the whole world, and I could not find a people better than Banū Hāshim.’”

The Hadith master Bayhaqī said:

“These reports are supported by the aforementioned narration of Wāthilah ibn al-Asqa‘, and Allah knows best.”

Below is an excerpt from the poetry cited by Muhammad ibn Ishāq that belonged to the uncle of the Messenger of Allah ﷺ, Abū Ṭālib, who protected him ﷺ despite remaining on the religion of Quraysh:

If Quraysh were to come together to boast about a thing,

‘Abd Manāf would then be at its heart.

If all the highborn of ‘Abd Manāf came together,

Hāshim would then be their highborn.

If they also were to boast one day, then it would be

Muhammad

The chosen one – their essence, their noble one.

His uncle Al-‘Abbās ibn ‘Abd al-Muṭṭalib ﷺ recites the following, whilst it is also attributed Al-‘Abbās ibn Mirdās al-Sulamī:



*Before it, you were good in the shades of Paradise,
in a depository, where leaves are used to conceal*

*Then you descended on earth, not yet a human you were,
nor a lump of flesh, nor a clinging clot of blood.*

*Rather, a drop of sperm, riding the ship whilst
Nasr and its devotees were bridled by water.*

*Until your honour towered and encompassed
Khindif, the high, under it the belts.*

*It was your birth due to which the earth was radiant
and it was your light that made the horizons glow.*

*And it is by that glow, by that light,
by those paths to guidance, we are consumed.*

Praise be to Allah. With His aid and excellent facilitation, we reach the end of our account of the Blessed Birth.

Completed on 3 Muḥarram 786 AH.⁶²

Praise be to Allah alone. May the peace and blessings of Allah be upon him ﷺ in abundance until the Day of Reckoning. Allah alone is sufficient as an aid for us and He is the best Protector. There is no power nor might except with Him, the Most High, the Greatest.

Written by the one in most need of His mercy, Muslim ibn Muhammad ibn Maymūn al-Ḥanbalī. May Allah forgive him and all the Muslims, āmīn.

All praise be to Allah, Lord of all worlds.

62 Notes from the manuscript scribe.

