

[The Beauteous Fragrances formatted3.pdf](#) 

The Beauteous Fragrances

Of Celebrating the Birth of Prophet Muhammad

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Milad An-Nabiyy

An Iridescence of Bliss

Selected and Translated by Riad Nachef

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FOREWORD

This compilation that I called "The Beauteous Fragrances of Celebrating the Birth of Prophet Muhammad ﷺ ﷺ ﷺ ﷺ *Milad An-Nabiyy An Iridescence of Bliss*" is a humble selection from the writings and sayings of some of the great scholars of the People of Truth, *Ahlu-Sunnah wal-Jam*

a
^ah
, among the
Ash^ariyy
and the
Maturidiyy
, and is primarily based on the work of His Eminence,
Shaykh ^Abdull
a
h al-Harariyy
entitled:

Ar-Rawa'ih Az-Zakiyyah Fi Mawlid Khayr al-Bariyyah

(The Beauteous Fragrances of Celebrating the Birth

of the Best of the Creations)

Most Muslims today are *Ash^ariyy* who are the followers of *Imam Abu Al-Hasan Al-Ash^ariyy* and they are of the *Shafi^yy* school of thought. A significant number of Muslims are *M*
a
turidiyy
s who are the followers of Imam

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and they are of the

H

anafiyy s

chool of thought. Both schools reflect the one and same creed of

Ahlu-Sunnah wal-Jam

a

^ah

.

Sine 1150 years the astute scholars and knights of knowledge of the People of Truth,

Ahlu-Sunnah wal-Jam

a

^ah

, have been among the

Ash^ariyyis,

primarily, and the

Maturidiyyis.

The purpose of selecting and translating this work is to highlight to the English reader the scholars' support for the practice of celebrating the birth of the Prophet, their reasons for judging it as a good and rewardable innovation, and that they are the authority upon which Muslims at large--in the East and the West--rely in implementing this honorable practice.

Contrary to the vast majority of Muslims, scholars and laypeople alike, the Wahhabi faction—just a handful of 1.5M supporters among 1.3B Muslims worldwide-- deem such

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honorable practice as devious and grounds for blasphemy. Yet the Wahh

a
bies have no way of attempting to transmit the knowledge of the religion except through the
narrations and reports of the

Ash^ariyy

and the

Maturidiyy

scholars.

www.aicp.org/IslamicInformation/English/TheAshariyys.htm

Riad Nachef

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Contained Therein)..... 60

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INTRODUCTION

I begin with the name of *Allah*, the Lord of the Worlds. I praise Him and I seek His generosity and forgiveness. I humbly ask Him to raise the rank of Prophet

Mu

h

ammad

and protect his nation from what he feared for them. I profess that no one is God except

All

a

h

, and I reaffirm my belief about

All

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as beautifully stated by the famous

Sh

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a
fi^iyy
scholar,
Shaykh Fakhrud-D
i
n Ibn ^As
a
kir
, who died in 620 AH:

Allah is the only God in His Dominion. He created the entire world, the upper and lower, the ^
Arsh
and
Kursiyy
, the heavens and earth, and what is in them and in between them.

All the creation is subjugated by His Power. No speck moves except by His will.

He has no manager for the creation with Him, and has no partner in Dominion.

He is attributed with Life and His Existence does not come to an end (*al-Qayyum*). He is not seized by somnolence or sleep.

He is the One Who knows about the unforeseen and what is evidenced by His creation. Nothing on earth or in heaven is hidden from Him. He knows what is on land and in the sea. Not a leaf does fall but He knows about it. There is no grain in the darkness of earth, or anything that is moist or dry except which is inscribed in a clear Book. His Knowledge encompasses everything. He knows the count of all things.

He does whatever He wills. He has the power to do whatever He wills.

To Him is the Dominion and He needs none; To Him belong the Glory and Everlastingness. To

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Him are the Ruling and the Creating (*al-Qada*). He has the Names of Perfection. No one hinders what He decreed. No one prevents what He gives. He does in His dominion whatever He wills. He rules His creation with whatever He wills.

He does not hope for reward and does not fear punishment. There is no right on Him that is binding, and no one exercises rule over Him.

Every endowment from Him is due to His Generosity and every punishment from Him is just. He is not questioned about what He does, but they are questioned.

He existed before the creation. He is not attributed with a before or an after, an above or a below, a right or a left, an in front of or a behind, a whole or a part.

It must not be said: When was He? Or Where was He? Or How is He? He exists without a place. He created the universe and willed for the existence of time. He is not bound to time and is not designated with place.

His management of one matter does not distract Him from another. Delusions do not apply to Him, and He is not encompassed by the mind. He is not conceivable in the mind. He is not imagined in the self nor pictured in delusions. He is not grasped with delusions or thoughts.

{ ﷻ }

This *ayah* means: [Absolutely nothing is like Him and He is attributed with Hearing and Sight.]

I profess that *Muhammad* is the slave and messenger of *Allah* and I confirm my conviction about *Muhammad*
mad
and the prophets before him, may
All
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raise their ranks, as profoundly elucidated in the

Mutamimah of Ibn ^As

a

kir

:

Know, may *Allah* be merciful to you by guiding you to the acceptable deeds, that our Master *M*
hammad

, the son of

^Abdull

a

h

, the son of

^Abdul Mu

tt

alib

, the son of

H

a

shim

, the son of

^Abdu Man

a

f

, the son of

Qu

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ayy

, the son of

Kil

a

b

, the son of

Murrah

, the son of

Ka^b

, the son of

Lu'ayy

, the son of

Gh

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, the son of

Fih

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, the son of

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, the son of

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, the son of

Mudrikah

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, the son of

Ma^add

, the son of

^Adn

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—is the slave of

All

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, His Messenger, His Prophet, and His

Khal

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He is the best of the entire creation, and the leader of his followers who will have shining faces and illuminated upper arms and lower legs on the Day of Judgment. His Lord sent him to the humans and *jinn* as a luminous lantern—giving good tidings and warnings, and calling to worship
Allah by His Will.

He received the Revelation through the entrusted *Jibril* who is the head of the honored angels.
Allah created them from light.

Obedience is inherent in them, and

All

a

h

gave them the strength to obey. They do not sleep and they do not get tired. They do not eat or drink. They do not disobey

All

a

h

, but rather they perform all what

All

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ordered them to do.

His Book is the Wise *Dhikr*. [1] His laws are straight, truthful, and easy. His nation is the best of the nations. No human has a higher status than his, and no creature can attain his status.

He is the last of the Prophets and their leader, the most knowledgeable among them and the highest in status, the most articulate and the strongest, the most beautiful, brave, courageous, and generous. He had the most signs among them and the most outstanding miracles.

All the prophets were people of merit and patience, belief and certainty, truthfulness and religiosity, chastity and impeccability, intelligence and brilliance, trustworthiness; and conveyance of the Message. The prophets were numerous—the first of them was *Adam*, peace be upon him, who was created from clay as an unimpaired human in the best of forms. After him among his progeny are:

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, and many others.

Their religion is one—*Islam*. They are the best of *Allah's* creations. They are alive, praying in their graves. They are *a wasilah*, they intercede on the Day of Judgment, and the intercession of our prophet is the greatest.

The summation of all what was mentioned is included in the *hadith* of the Messenger of *Allah*,
s
allall
a
hu ^alayhi wa sallam
:

<< >>
<< >>

<<The belief is to believe in *Allah*, His Angels, His Books, His Messengers, the Day of Judgment, and destiny—what is good and what is evil.>> This

h
ad
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hih
, related by
Muslim
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Without a doubt, our beloved Prophet *Muhammad*, *sallallahu ^alayhi wa sallam*, the Trustworthy, conveyed the full message from

All

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h

. He delivered to the nation what grants it success in this life and everlasting winning in the Hereafter. May

All

a

h

reward him greatly for the prolific benefits he delivered to us.

Thereafter, every year when the month of *Rabi^ al-Awwal* appears, it brings with it the fragrant tones and shades of the memory of the honorable birth of Prophet

Mu

h

ammad

,

s

allall

a

hu ^alayhi wa sallam

. The birth of the last prophet and best of all creations was a beacon of light shining in the vast desert, spreading throughout the entire world. His birth turned the sun-scorched desert into a garden that leads to Paradise, providing the world with the glittering brilliance of

Isl

a

m

. His message altered the course of the world from prevailing dungeons of ignorance into sparkling gardens of knowledge and belief. Those who followed his message were raised from the pits of sinfulness to the proud peaks of obedience. Those who genuinely follow his message shall be bestowed with the everlasting enjoyments of Paradise.

Celebrating the birth of our Master *Muhammad* is sound, gratifying, and rewarding practice, for it reflects our delight for the birth of the one whom

All

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sent as a mercy for us. Among its merits are such rewardable practices as joining with other Muslims in remembering

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All

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h

, praising the Prophet and recalling the events of his honorable life story and learning rich lessons from them, feeding the poor, and reciting verses of the

Qur'

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n

. In performing these and other good deeds one is hopeful to be rewarded by

All

a

h

.

The reputable Muslim scholars of the East and the West regarded the practice of celebrating the *Mawlid* as honorable, good, and rewardable. Many of them authored books to praise and highlight the legitimacy of this practice.

[2] This compilation is a humble selection from the writings and sayings of some of the great scholars of the People of Truth,

Ahlu-Su

nnah wal-Jam

a

^ah

,

among the

Ash^ariyyis

and the

Maturidiyyis

, and is primarily based on the work of his Eminence,

Shaykh ^Abdull

a

h al-Harariyy

entitled:

Ar-Raw

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Mawlid Khayr Al-Bar

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The Beauteous Fragrances of Celebrating the Birth of the Best of the Creations

). The purpose of selecting and translating this work is to highlight to the English readers the scholars' support for the practice of celebrating the birth of the Prophet and their reasons for judging it as a good and rewardable innovation.

We encourage those Muslims who celebrate the birth of the Prophet to continue their practice and to encourage others to do so. We hope to convince those who have been deluded and who are doubtful about the legitimacy of this practice, to listen to the words of the reputable scholars on this issue and to stop depriving themselves (and others) of the rewards they otherwise might earn.

INNOVATIONS: □ MEANING AND JUDGMENT

According to the Arabic language, the term 'innovation' (*bid^ah*), refers to any newly introduced matter, one not based on a preceding example. In the religious context, the innovation (*bid^ah*) is

any newly introduced matter, one neither mentioned in the

Qur'

a

n

nor ordered by the Prophet.

Ibn ^Arab

i

said: "...innovations are not dispraised due to the term "innovation" or its meaning. Rather, innovations are dispraised if they contradict the rules of the Religion and if they invite to misguidance."

There are two categories of innovations:

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The Innovation of Misguidance. The innovation of misguidance is the innovation which contradicts the *Qur'an* and the *Sunnah*.

1. The Innovation of Guidance. The innovation of guidance is the innovation which conforms to the *Qur'an* and the *Sunnah*.

Categorizing innovations into these two types is derived from the *hadith* of the Prophet *al-*
narrated by *Bukh*
a
riyy
and
Muslim
in their
S
a
hih
s
from the route of
^
A
'ishah
in which she said: "The Messenger of
All
a
h
said:

<< ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ >>

(which means) : <<The matter innovated in our Religion which does not comply with it is judged as rejected.>>" *Muslim* narrated this saying of the Prophet with the following words:

<< ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ >>

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n Ibn ^Abdul Q
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as were reported by

al-Bukh

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riyy

in his

S

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hih

, the Chapter on

Tar

a

wi

h

Prayers.

Ibn Shih

a

b

said, "At the time of the death of the Prophet, it was not the practice of the people." (

Ibn

H

ajar

said this means the people did not pray the

Tar

a

w

ih

Prayer in congregation.)

Ibn Shih

a

b

continued to say, "The situation stayed as such during the caliphate of

Ab

u

Bakr

and part of the caliphate of

^Umar

.

^Abdur-Ra

h

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m

a

n Ibn ^Abd Al-Qariyyii

said, "I went out to the mosque one evening during

Rama

da

n

with

^Umar Ibn al-Kha

tta

b

. We found the people praying as individuals and in small congregations.

^Umar

said he saw it better if all the people would congregate behind one

im

a

m

, and he congregated them behind

Ubayy Ibn Ka^b

. Then, on another evening during

Rama

da

n

, I went out to the mosque with

^Umar

and we found the people congregating behind one

im

a

m

.

^Umar

said: (ﻟﻮ ﻛﺎﻧﺖ ﻣﻮﺳﻘﻰ ﻣﻮﺳﻘﻰ), and in the narration of

Al-Muwa

tt

a'

of

Im

a

m M

a

lik

,

^Umar

said: (ﻟﻮ ﻛﺎﻧﺖ ﻣﻮﺳﻘﻰ ﻣﻮﺳﻘﻰ).” Both narrations contain the word

bid^ah

(innovation) and mean: “Indeed this is a good innovation.”

ﷺﷺﷺﷺﷺﷺﷺﷺﷺ The *Hafidh Ibn Hajar* commented on *^Umar's* statement by saying, "The innovation is the matter which is done without a preceding example. Religiously it sometimes means a matter done against the *Sunnah* and as such the innovation is dispraised. However, to be more thorough, if the innovation falls under what is religiously good, then it is good. If it falls under what is religiously bad, then it is bad. Otherwise, the innovation is permissible (*mubah*) . The innovation can also be classified according to the five judgments." He means the judgments pertaining to the doings of the slave, i.e., obligatory, recommended, permissible, disliked, or forbidden.

ﷺﷺﷺﷺﷺﷺﷺ *Al-Bukhariyy* reported in his *Sahih* the following saying of *Rifa^ah Ibn Rafi^az-Zarqiyy* :

One day we were praying behind the Prophet. When he straightened up from *ruku^* he said:
) ﷺﷺﷺﷺﷺﷺﷺﷺ
sami^ll
a
hu liman
h
amidah
) . A man praying behind the Prophet added: ﷺﷺﷺﷺﷺﷺﷺﷺﷺﷺﷺﷺﷺﷺﷺﷺ
) ﷺﷺﷺﷺﷺﷺﷺ
rabban
a
wa lakal
h
amdu
h
amdan kath
i
ran
t
ayyiban mub
a
rakan fihi

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ﷺ ﷺ ﷺ ﷺ *Ibn Abidin* (in "*Radd Al-Muhtar*") said "The innovation can be an obligatory matter such as establishing proofs to refute the factions of misguidance or learning Arabic grammar which facilitates one's comprehension of the *Qur'*

a
n
and the
h
ad
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th

. The innovation can be a recommended matter such as establishing schools, monitoring stations and every charitable matter that did not exist at the time of the Prophet. The innovation can be a disliked matter such as ornamenting mosques. The innovation can be a permissible matter such as excessive eating and drinking and lavish clothing."

In *Rawdat at-Talibin*, *Imam an-Nawawiyy* said about Supplication of Qunut:"This is what is reported about the Prophet and the Scholars added to it : (ﷺ ﷺ ﷺ ﷺ) before (ﷺ ﷺ ﷺ ﷺ) and (ﷺ ﷺ ﷺ ﷺ is there said companions Our" ,say to proceeded He .it after(ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ nothing wrong with this addition.

Ab
u
Ha
mid
and
al-Bandaniji
and others said it is a liked addition."

ﷺ ﷺ ﷺ ﷺ ﷺ In his book "*Manaqib ash-Shafi'iy*," *Imam al-Bayhaqiyy* narrated the saying of *ash-Sh*

a
fi'iy
: "The innovated matters are of two types. One of them contradicts the book of the *Qur'*

a
n
, the
Sunnah

, the doings or sayings of the companions, or the scholarly consensus. This type is the

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innovation of misguidance. The other one is the innovation of goodness which does not contradict any of the aforementioned. This is an innovation which is not dispraised.”

EXAMPLES OF GOOD INNOVATIONS

1. 1.ﷺ The “*Rahbaniyyah*,” a practice innovated by the followers of Prophet [^]*Isa*.

ﷺIn *Surat al-Hadid, Ayah 27 Allah* said:

ﷺ }
ﷺ }
{ ﷺ

This Ayah contains the proof that there are good innovations due to that *Allah* praised the believing Muslims among the nation of Prophet

[^]
I
s
a
who correctly followed him in the matters of the belief and in clearing
All
a
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from resembling the creation, for the
Rahb
a
niyyah
they innovated.
All
a

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h
praised those followers of Prophet
^
l
s
a
because they were people of sympathy and mercy, and for innovating the practice of
Rahb
a
niyyah
, which is giving up the worldly matters to an extent that they would not marry because they
desired to dedicate their lives entirely for worshipping
All
a
h
.

In Verse 27 of *Surat al-Hadid*, Allah established that He did not obligate Prophet *^Isa'*

s
followers with the
Rahb
a
niyyah
, and He praised them for innovating this practice which was not ordained upon them in the
Inj
i
l
or in the sayings of Prophet
^
l
s
a
. Rather, this was something they innovated and chose to do to exaggerate in obedience to
All
a
h
and be accepted by Him. Those who practiced the
Rahb
a
niyyah
chose not to marry, so as not to occupy their time in providing the obligatory spending on the
spouse and family members. Their living quarters were modest structures built of clay in
secluded areas, and there, they dedicated all their time for worshipping
All

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.

2.□□□□□ For the prisoner to pray two (2) rak^ahs prior to his execution by his captors—a practice first begun by *Khubayb Ibn ^Adiyy* (one of the best of the Companions).

□□□□□□□□□□□□□□□□ In his *Sahih*, *al-Bukhariyy* narrates the story of *Khubayb* as follows: *Ibrahim Ibn M* *usa*
told me that
Hish
a
m Ibn Y
u
suf
told us from the route of
Ibn Ma^mar
from the route of
az-Zuhriyy
from the route of
^
A
mr Ibn Ab
u
Sufy
a
n ath-Thaqafiyy
from
Ab
u
Hurayrah
that he said:

The Prophet sent a delegation and assigned *^Asim Ibn Thabit* as their leader. *^Asim* was the grandfather of
^
As
im Ibn ^Umar Ibn al-Kha

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tta

b

. They headed towards their destination until they reached an area between

^Usaf

a

n

and

Makkah

. When the news of this delegation reached a group of blasphemers called

Ban

u

La

h

y

a

n

, these blasphemers gathered one-hundred (100) skilled archers and followed the delegations trail intending to kill them. The

Ban

u

La

h

y

a

n

troop stopped in one of the houses where they found some pits from the dates of

Mad

i

nah

left behind. Knowing they were on the right trail, they continued until they caught up with them.

^Asim and his men sought the protection of a nearby hill overlooking the terrain called *Fadfad*, but they were surrounded by the blasphemers. At that time,

Ban

i

La

h

y

a

n

gave their word that they would not kill them if they would surrender.

^

As

im

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said, "As far as I am concerned, I shall not surrender to a

k

a

fir.

O

All

a

h

, inform our Prophet of that for us." They fought until

^

As

im

and six others were killed by the arrows of

Ban

u

La

h

y

a

n

. When

Khubayb

,

Zayd

,

and a third man were the only ones left alive, the

Ban

u

La

h

y

a

n

repeated their promise. Believing their word, the three Companions surrendered to them.

However, as soon as they came down from their position on the hill, the men of

Ban

i

La

h

y

a

n

began to tie them up using the strings from their own bows. The third companion said, "This is the first sign of betrayal," whereupon he resisted the surrender and was killed. The

Ban

i

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La
h
y
a
n
took
Khubayb
and
Zayd
and sold them in
Makkah
.

The blasphemers of the tribe of *Harith Ibn ^Amir Ibn Nawfal* bought *Khubayb*, because *Khuba*
yb was
the one who had killed

Ha
rith
during the Battle of
Badr

. He remained their prisoner for a time until they decided to execute him. At that time he asked to borrow a razor blade from one of the women of the tribe so he could shave. She lent him a blade. This same woman, who later on became Muslim, reported: "I was not paying attention, and one of my sons went to our prisoner,

Khubayb
, and sat in his lap. I jumped, terrified, knowing that I had lent him a razor blade.

Khubayb
read the fear on my face and said, "Are you afraid that I might kill him? God willing, I shall not."
In telling about

Khubayb
, this woman said, "I have not seen any prisoner of war better than
Khubayb

. I observed him, though he was chained in iron, eating grapes at a time when the whole of
Makkah
did not have a single grape. It was surely a sustenance given to him from

All
a
h
."

When they took *Khubayb* to the place of his execution he said, "Let me pray two (2) *rak^ahs*, and he did. Then he told them, "I would have prayed more had it not been the case that you

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would think I am stalling my execution out of fear of death.” Then

Khubayb

authored several verses of poetry:

□□□□□ □□□□ □□□ □□□□□ □□□□□

□□□□□ □□□□ □□ □□□ □□ □□ □□□

□□□ □□□ □□□□□ □□□ □□ □□□□

□□□□ □□□□ □□□□□ □□□ □□□□□

This mean: “If I get killed as a Muslim for the sake of *Allah*, I shall not care on which of my sides I receive the fatal strike. If

All

a

h

wills, He shall bless me even if my body was torn apart in pieces.”

^

Uq

bah Ibn al-

Ha

rith

killed

Khubayb

.

The tribe of *Quraysh* had sent some people to where *^Asim* had fallen to bring a part of his body to them, by which they could identify him and confirm his demise. They wanted to make sure *^Asim* was dead because he

had killed one of their prominent men during the Battle of

Badr

.

All

a

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h
, however,
protected
^
As
im's
body from the people of
Quraysh,
and they were not able to obtain any part of his body.

3.□□□□□ The addition of writing dots on certain letters of the Arabic alphabet to easily differentiate them from other similarly shaped letters in the Book of the *Qur'an* —an innovation of

Ya
h
y
a
Ibn Ya^mar

One of the very good innovations is the addition of dots to distinguish certain letters from others in the written Book of the *Qur'an*. This good innovation was introduced by *Yahya Ibn Ya^mar*

. The Companions who had first written down the verses of the *Qur'*

a
n
that were revealed to the Prophet wrote the Arabic letters like the

b
a
,
,(□)
t
a
,

six the were letters Arabic the on dots without written Likewise .dots the without like the and ,(□) books of the

Qur'
a
n
that
^Uthm

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a

n Ibn ^Aff

a

n

ordered to be written and distributed to the different countries including

Basr

a

,
Makkah

,
and others. The copy that was left with

^Uthm

a

n

was even without dots.

□□□□□□□□□□ □□ Ya^{ya} Ibn Ya^{mar}, who was the first to introduce the dots to the letters of the Qu

r'

a

n

,
was among the followers of the Companions (

t

a

bi[^]

i

n

) and was a man of knowledge, merit, and piety.

Ibn Ab

u

D

a

w

u

d as-Sajastani

narrated in his book,

Al-Ma

sa

hif

: “

^Abdull

a

h

told us that

Mu

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h
ammad Ibn ^Abdull

a
h al-Makhz

u
mi

told us that
A

h
mad Ibn Na

s
r Ibn M

a
lik

told us that
al-

H
usayn Ibn al-Wal

i
d
told us from the route of

Har

u
n Ibn M

u
s
a
that he said: 'The first to introduce the dots to the letters of the

Mu

s
hafs

was

Ya
h

y
a

Ibn Ya^mar
'." When

Ya
h

y
a

initiated this innovation, the scholars did not denounce his innovation even though the Prophet had not ordered the dots to be added.

[\[i\]](#)

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4. ﷺ Calling a second *adhan* (call to prayer) for the Friday Prayer—an innovation of [^]*Uth* *m* *an*

Ibn ^Aff

a

n

, may

All

a

h

raise his rank. ﷺ

In his *Sahih*, *al-Bukhariyy* reported: “*Adam* told us that *Ibn Abu Dhi’b* told us from the
route of *az-Zuhi*
rriyy fro

m the route of

Ass

a

’ib Ibn Yaz

i

d

that during the Prophet's time and the caliphates of

Ab

u

Bakr

and

[^]*Umar*

, the call for the Friday Prayer (

adh

a

n

) used to be performed when the

im

a

m

sat on the pulpit. During the caliphate of

[^]*Uthm*

a

n

, when the Muslim population grew larger,

[^]*Uthm*

a

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n
enforced a third call on the region of
az-Zawr
a
,
in
Mad
i
nah
." In his book,
Fat
h
Al-B
a
r
i
,
lbn
H
ajar
reported the narration of
Wak
i
^
from the route of
Ab
u
Dhi'b
: "At the time of the Prophet and the caliphates of
Ab
u
Bakr
and
^*Umar*
, the
adh
a
n
on Friday used to be two (2) calls."
Ibn Khuzaymah
said the two calls mentioned refer to the usual
adh
a
n
and
iq

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a
mah

.

lbn
H

ajar
then explained the saying that

^Uthm

a
n
enforced a third call, that is, an

adh

a
n
added after the usual

adh

a
n
and

iq

a
mah

. It may also be called a first

adh

a
n
in that it was added before the usual

adh

a
n
and

i

qa
mah

. Also it may be called a second

adh

a
n
in that it followed the usual

adh

a
n
as in the narration of

^Aq

i

l

5. ﷺ ﷺ The Innovation of Celebrating the Birth of the Prophet.

An entire chapter in this book is devoted to this subject. See pages 24-29.

6. ﷺ ﷺ The muezzin (caller of *adhan*), calling *salah* on the Prophet after calling the *adhan*

The innovation of saying aloud:” *as-salah ^alan-nabiyy*” after the *adhan*-- by the muezzin-- was initiated after the year 700 AH; Prior to that it was not called out aloud.

7. ﷺ ﷺ Writing *sallallahu ^alayhi wa sallam* (ﷺ ﷺ ﷺ ﷺ) after writing the name of the Prophet. ﷺ

This practice is widely spread among the Muslims and can be found in literally every authored religious work, yet this was not a practice that the Prophet himself did. The letters that the Prophet sent to kings and leaders were addressed, “From *Muhammad*, the Messenger of *Alh* to so and so...”

8. ﷺ ﷺ The Sufi Orders (*Tariqas*).

Among the good innovations are the Sufi Orders started by pious, religious people including The *Rifa^iyy* Order, the *Qadiri* Order, and about forty (40) other orders—which are all, in essence, good innovations. The unfortunate fact that some of those who attribute themselves to these orders have actually deviated from them has no bearing on the authenticity and goodness of these orders as originally founded.

EXAMPLES OF BAD INNOVATIONS

There are two categories of bad innovations, one pertaining to the creed and one related to the practice.

A. INNOVATIONS OF MISGUIDANCE RELATED TO THE CREED

The bad innovations that contradict the creed of the Prophet and the Companions are numerous. Examples of such innovations of misguidance are:

1. ﷺ Denouncing the attribute of Destining of *Allah*—an innovation of the *Qadariyyah*.

Ma^bad al-Jahniyy, in *Basrah*, was the first to innovate this horrendous innovation of misguidance, as was reported by *Imam Muslim* in his *Sa*
hih

from the route of

Ya

h

y

a

Ibn Ya^mar

. Those who followed in this misguidance are called the

Qadariyyah

. They claim that

All

a

h

neither decrees nor creates the voluntary actions of the slaves but rather it is the slave himself who creates his own voluntary actions. Some of them claim that

All

a

h

decreed and created goodness but not evil. Other examples of their misguidance is their claim that the enormous sinner is neither a believer nor a

k
a
fir
—rather he is in a state in between those two-- and will be in Hellfire forever. Moreover, they deny the fact that some Muslim sinners shall be granted the intercession as well as denying the fact that

All
a
h
will be seen in the Hereafter by the People of Paradise.

2. ﷺ Claiming the slave does not have a will—the innovation of the *Jahmiyyah*.

The *Jahmiyyah* are the followers of *Jahm Ibn Safwan*. Another name for them is *al-Jab riyyah*. They claim the slave is compelled in his doings and has no choice whatsoever in what he does. Rather, they say he is like a feather floating in the air which has no choice in its own direction— it moves left or right depending on whichever way the wind blows.

3. ﷺ Claiming as *kafir* the Muslim who commits enormous sins—the innovation of the *Kh aw rij*.

The *Khawarij* are a group who revolted and went against the rightly guided caliph, *Ima m ^Aliyy Ibn Ab i Ta lib*. They claim the Muslim who commits an enormous sin blasphemes by that.

4. ﷺ Claiming that there is no beginning to the creation, i.e., claiming that the universe—like *Allah*—exists without a beginning.

Such a claim contradicts the judgment of the sound mind and the explicit reliable religious texts.

B. ﷺ ﷺ INNOVATIONS OF MISGUIDANCE RELATED TO PRACTICE

Innovations of misguidance pertaining to practice that contradict the methodology of the Prophet and the Companions and contradict the rules of the Religion are numerous. Examples of such innovations of misguidance are:

1. ﷺ ﷺ Writing the letter *sad* (س) when writing the name of the Prophet. ﷺ What is even worse is writing (SAW) (ﷺ ﷺ).

2. ﷺ ﷺ Performing Dry Ablution (*tayammum*) using carpets and pillows that do not contain purifying dust.

3. ﷺ Perverting the name of *Allah* when making *dhikr*, as do many of those who claim to be following Sufi orders. ﷺ

Some pervert the name *Allah* to *Allh* with leaving out the *alif* of the *madd* (the extension represented in

a
) . Some omit the
h
a
,

say even Some .((ﷺ ﷺ ‘alla’ say and ((ﷺ
Aa

h, which the linguists unanimously agree is a term used as an expression of pain and ailment.

Al-Khal

i
I Ibn A

h
mad

said it is not permissible to eliminate the (

alif
of
madd

) (ﷺ
a
) from the term
All

a
h

.

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D
a
w
u
d
from the route of
al-[^]Irb
ad
Ibn S
a
riyah

is: <<Beware of the innovated matters, because most of them are of the bad type, and every such innovation is an innovation of misguidance.>>

Imam an-Nawawiyy in his explanation of *Sahih Muslim* said with regards to this *hadith*, the saying of the Prophet:

<<ﷺ ﷺ ﷺ ﷺ>>

is of the [^]am/*makhsus* type and it means ‘**most** of the innovations’.” Then, *an-Nawawiyy* divided the innovations into five (5) divisions obligatory, recommended, forbidden, disliked, and permissible. This categorization was mentioned by

Shaykh ^Abdul ^A

ziz

Ibn ^Abd as-Sal

a

m

in some details in the end of the book,

Al-Qaw

a

[^]id

. The

Ha

fi

dh

Ibn

H

ajar

copied that from him in his book,

Al-Fat

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h

.

An-Nawawiyy proceeded to give examples of the *^am/makhsus* and cited the saying of *^Umar* ﷺ ﷺ”

term the although that stressed He .(is this innovation good a What) ,“ﷺ

kul

) general is (ﷺ)

^

a

m

),

it can be specific (

makh

sus

)

as in the saying of

All

a

h

in

S

u

rat

al-A

h

q

a

f

,

A

yah 25

that wind the to reference in { ﷺ ﷺ ﷺ } :

All

a

h

sent as a punishment to the people of

^

A

d

to destroy them. Literally the

a

yah

has the general (

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^
a
m
)
meaning of: [The wind destroys everything]. However, the intended meaning is specific (
makh
sus
)
and it is: [The wind destroys
most of
the things].

Likewise, the term *kul* the in (ﷺ) *hadith* of the Prophet << ﷺ ﷺ ﷺ >> that was
narrated by *Ibn Hibban* and others is an *^am/*
makh
sus
. The meaning of the
h
ad
i
th
is that
most of
the people look an unlawful look that invites to adultery. Definitely it is known that the prophets
are impeccable from such abjectness, and
kul
the in (ﷺ)
h
ad
i
th
does not include them.

In summary the *^am/makhsus* is a known technique used in the *Qur'an* and the *hadith*
and is recognized by the reputable and qualified scholars. Under this methodology, although the
term used is all-inclusive—to reflect the exaggeration intended by the term—it is restricted to a
specific meaning.

In *Ayah 25* of *Surat al-Ahqaf* the term *kul* (ﷺ) **is literally** all-inclusive which would

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mean that the wind destroyed everything. However, the **intended meaning** is to reflect its overwhelming effect in that the wind destroyed the people of
^
A
d
, their belongings, and most of the things that came in its way.

Likewise, in the *hadith* of the Prophet << ﷺ ﷺ ﷺ >> *kul* (ﷺ) **is literally** all-inclusive which would mean that everyone looks the unlawful look. However, the **intended meaning** is to reflect the overwhelming reality that **most** of the people—clearing the prophets, some of the highly righteous whom All
a
h protected and those born blind until death—look the unlawful look that invites to adultery.

The *hadith* of the Prophet << ﷺ ﷺ ﷺ >> falls under the same methodology. *Kul*
the ,However .innovation every includes literally used if (ﷺ)
intended meaning
is to reflect the exaggeration in that **most of**
the innovations are of the bad kind.

The true meaning of this *hadith* elucidates that this *hadith* of the Prophet does not conflict in meaning with the other
s
a
hih
h
ad
i
ths
of the Prophet (previously mentioned) nor with the
a
yahs
of the
Qur'
a

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n
that establish the existence of good innovations.

**CELEBRATING THE HONORABLE MAWLID
(THE BIRTH OF THE PROPHET)
AND THE PROOFS OF ITS PERMISSIBILITY**

Celebrating the birth of the Prophet is a good innovation. This celebration was neither practiced at the time of the Prophet nor for several hundred years thereafter. It was not until the early part of the 7th century AH that this occasion was first celebrated. This was an innovation begun by the King of *Irbil*. *Irbil* is a city in Iraq southeast of *Musil* on the way towards Iran.

The King of *Irbil*, *al-Mudhaffar* (the Victorious) *Kukbiriyy*, was known for his scholarly status, piety, and bravery. He gathered many scholars, including scholars of

h
ad
i
th,
and the true Sufis, to participate in this honorable celebration. Many traveled from near and far—places like Baghdad,
M
us
il
,
Ja
zi
rah
,
Suij
a

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r

,

Na

s

ib

i

n

, and others—to attend and participate in this honorable celebration.

The scholars of both the East and the West judged this innovation as a good, rewardable practice. The *Hafidh Ibn Hajar al-[^]Asqalaniyy*; his student, the *Hafidh as-Sakhaw* ;t

he

Ha

fi

dh

as-Suy

u

tiyy

, and many others accepted this practice as a good innovation, as evidenced in their sayings and writings.

The *Hafidh as-Sakhawi* said in his book of *fatwas* (edicts), “Celebrating the birth of the Prophet was innovated after the lapse of the first three centuries. Since then, the Muslims at large in the major cities have been celebrating the

Mawlid

. During the nights of the celebration they give much in charity and recite the story of the honorable

Mawlid

. As a result, they reap many blessings and merits.”

The *Hafidh as-Suyutiyy* authored a treatise in support of the *Mawlid*. He called it *Husn Al-Maq*

s

ad F

i

[^]*Amal Al-Mawlid*

(The Good Endeavor of Celebrating the

Mawlid

). In this book he replied to a question regarding the judgment of celebrating the

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Mawlid

during the month of

Rab

i

^ al-Awwal

, and whether such practice is praised, dispraised, rewardable, or non-rewardable. His reply was: "I see the basis of the celebration, i.e., gathering the people, reciting

Qur'

a

n

, narrating the story of the

Mawlid

and the wondrous signs accompanying it

, offering food for people to eat --after which they leave--to be a good innovation. That is, it is rewardable for the one who does it, because it involves aggrandizing the status of the Prophet and it reflects one's delight about the honorable birth of the Prophet. The first to innovate celebrating the

Mawlid

was the King of

Irbil

, the

Mu

dh

affar, Ab

u

Sa^

i

d K

u

kbiriyy Ibn Zayn ad-D

i

n ^Aliyy Ibn Buktak

i

n

. He was one of the glorious, grand, and generous kings with many good traces. He is the one who built the

Mu

dh

affariyy

Mosque on the pinnacle of Mount

Q

a

siy

u

n

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.”

In his book of history, *Ibn Kathir* said, “He, the *Mudhaffar* King, used to grandiosely celebrate the honorable *Mawl*

id

during the month of

Rab

i

^ al-Awwal

. He was courageous and was one who cared for others. He was a hero, a scholar, mindful, and just; may

All

a

h

bestow His mercies upon him and reward him.

Shaykh Ab

u

al-Kha

tta

b Ibn Di

h

yah

compiled a volume on the honorable birth of the Prophet for

al-Mu

dh

affar

that he called

At-Tanw

i

r F

i

Mawlid Al-Bash

i

r An-Nadh

i

r

(The Enlightenment of the

Mawlid

of the One Who Gives the Good Tidings of Paradise and Warns Against the Tortures of Hellfire).

Al-Mu

dh

affar

rewarded this

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shaykh

for authoring that book by giving him one thousand dinars. He ruled for a long time until he died while holding the

Faranj

[\[3\]](#)

under siege in the city of

^Akk

a

in Palestine

in the year 630 AH. He had a praiseworthy history and inner self.”

The grandson of *Ibn al-Jawziyy* mentioned in “*Mir’at az-Zaman*” that the elites of the scholars and the Sufis used to attend the celebration with him.

In his biography of *Ibn Dihyah*, *Ibn Khillikan* said: He (*Ibn Dihyah*) was among the elite of the scholars and the famous people of merit.

Ibn Di

h

yah

entered the countries of

ash-Sh

a

m

and Iraq coming from Morocco. In his travels he passed through

Irbil

in the year 604 AH and found its king, the glorious

Mu

dh

affar ad-D

i

n Ibn

Z

ayn ad-D

i

n

,

very keen about celebrating the honorable

Mawlid

. He authored a book about the

Mawlid

for the king entitled

Al-Tanw

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i
r F
i
Mawl
i
d Al-Bash
i
r An-Nath
i
r
, and personally read it for him. The king rewarded him with one thousand dinars.”

The *Hafidh as-Suyutiyy* said, “The *Imam* of the *hafidhs*, *Ahmad Ibn Hajar al-^Asqalan*
iy
,
found one ground for celebrating the
Mawlid
and I have found a second...”
Ibn
H
ajar’s
ground
as-Suyutiyy
is referring to can be found in
Ibn
H
ajar’s
response regarding celebrating the
Mawlid
:

“The basis for celebrating the *Mawlid* is an innovation that was not reported about any of the pious scholars who lived during the first three hundred years after the immigration of the Prophet (*as-Salaf as-Salih*). Even so, this celebration has merits and disadvantages. As such, the one who is keen to observe implementing the merits and avoiding the disadvantages during the celebration is performing a good innovation, otherwise one is not. (*Ibn Haj*
ar
said) I found solid grounds for celebrating the
Mawlid
in the
h

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ad
i
th
of the Prophet reported by
al-Bukh
a
riyy
and
Muslim
in their
S
a
hih
s
:

<< >>
<< >>
<< >>

This narration was also reported by *Ibn Majah*, *Malik* in his *Muwatta'*, and *Ahmad Ibn Hanbal* i
n his
Musnad

. It reports that the Prophet came to
Mad
i
nah
and found the Jews fasting the tenth day of
Mu
h
arram

. When he inquired about the reason, the Jews said, "This is the day on which
All

a
h
drowned Pharaoh and rescued
M

u
s
a
. We fast it every year to be thankful to
All

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a
h
." The Prophet said, "I am more deserving of

M
u
s
a
than you are," and he fasted this day and ordered the Muslims to fast it also.

(After stating the incident *Ibn Hajar* said) "From this incident, we benefit in understanding the permissibility of doing something on a specific day to show our thanks to

All
a
h
for an endowment that He bestowed upon us or a hardship he removed from us. Moreover, it shows the permissibility of repeating that action every year on that specific day. What reflect our thanking to

All
a
h
can be various acts of worship such as praying, fasting, giving charity, or reciting
Qur'

a
n
. On what day do we find a grace or an endowment greater than the emergence of the Prophet, the Prophet of Mercy?"

Ahmad Ibn Zayni Dahlan, the Mufti of Makkah, (in his book: "*Ad-Durar As-Saniyyah*)
said, after mentioning the saying of

All
a
h
(
Al-
H
ajj, 32
):

{ □□□□□□□□□□ □□□□□□ □□□□ □□□□□□□□□□ □□□□□□ □□□□□□□□ □□□□□□ □□□□□□ }

“What reflects aggrandizing the Prophet is the delight on the day of his birth, narrating the story of his *Mawlid* on that night, offering food, and other good things that Muslims usually do.”

Henceforth, it stands tall and clear that celebrating the *Mawlid* of the Prophet is a good innovation. There are no grounds whatsoever for one to denounce this practice. Rather, it is worthy of being classified as a good innovation because it is included in the

h
ad
i
th
of the Prophet related by
Muslim
mentioned earlier:

وَمَنْ أَحْدَثَ فِي أُمْنِيٍّ شَيْئًا لَمْ يَكُنْ مِنِّيَ
وَمَنْ أَحْدَثَ فِي أُمْنِيٍّ شَيْئًا لَمْ يَكُنْ مِنِّيَ
وَمَنْ أَحْدَثَ فِي أُمْنِيٍّ شَيْئًا لَمْ يَكُنْ مِنِّيَ
<< وَمَنْ أَحْدَثَ فِي أُمْنِيٍّ شَيْئًا لَمْ يَكُنْ مِنِّيَ >>

which means: <<The one who innovates a good innovation in *Islam* shall be rewarded for it and similarly rewarded when another imitates him in performing that deed—without the reward of the latter being decreased. Likewise, the one who innovates a bad innovation in *Islam* will be sinful for it and will similarly bear a sin when another imitates him in that bad innovation—without any of the latter’s sin being lessened.>>

It is true that the Prophet mentioned this *hadith* in relation to a specific incident which occurred when a group of very poor people came to the Prophet in

al-Mad
i
nah
. Their extreme state of poverty was manifested by their clothing. They were wearing only a single sheet of material to cover their

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^awrah

(unlawful nakedness) with a hole cut in the middle for their head. These people were not inhabitants of

al-Mad

i

nah

, though they had come there out of their love for and desire to meet the Prophet. When the Prophet saw their state of poverty, the expression on his face changed to sadness. He urged the Muslims to contribute and pay in charity to those needy people what would be enough to alleviate their sadness and their need. The Muslims responded by gathering a sizable amount and that pleased the Prophet.

Although the Prophet stated this *hadith* at that specific incident, the meaning is general and covers the general cases. It is not permissible to claim that this

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ad

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applies only to

charities

because the Prophet used a general term in this

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. He did not specify the reward to 'he who spends in charity'; rather, he said, 'he who innovates a good innovation.' The scholars of the fundamentals of the Religion stated a clear rule:

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This means the scope of application (i.e., of the *hadith*) is determined by the generality of the term used and not by the specific incident that triggered the

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. Hence, anyone who denies that is defying the course of the one who is mindful.

Surat al-Fath, Ayah 29, points out Allah's praise of Prophet Muhammad in the books

All
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revealed to His prophets:

...}

Surah Al-Imran, Ayah 81, shows that Prophet Muhammad is favored over the rest of the prophets:

...}

Ayahs 4 and 5 of Surat al-Hujurat, Ayah 24 of Surat al-Anfal, and Ayah 63 of S

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rat
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r

all show the obligation of respecting, aggrandizing, and holding the Prophet at a sublime status.

A
yahs 4
and 5 of
S
u
rat
al-

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call the Prophet, 'O *Muhammad*', 'O *Abul-Qasim*'; rather, the *Ayah* orders honoring him by calling him 'O Prophet of *All*
a
h
 ', 'O Messenger of
All
a
h
 ').

Surat al-Ahzab, Ayahs 6 and 53 indicate the continuity of the obligation of aggrandizing the Prophet. *Allah* said:

{
 {

These *ayahs* mean: [The Prophet is more deserving to the believers than their own selves. and his wives are the mothers of the believers] and [Do not ever marry his wives after him]

Surat al-Hijr, Ayah 72 reveals that *Allah* swore by the Prophet's life-- thereby honoring his status. *Allah* said:

.{

This *ayah* means: [I adjure by your life O'Prophet *Muhammad*) they (the blasphemers) are confused and hesitant in their intoxication.]

THE HONORABLE GENEALOGY OF THE PROPHET

The details of the lineage (genealogy) of the Prophet up to *^Adnan* are a case of consensus among the Muslims. The Prophet is:

Mu

h

ammad

the son of

^Abdull

a

h

the son of

^Abdul-Mu

tt

alib

the son of

H

a

shim

the son of

^Abdu Man

a

f

the son of

Qu

s

ayy

the son of

Kil

a

b

the son of

Murrah

the son of

Ka^b

the son of

Lu'ayy

the son of

Gh

a

lib

the son of

Fih

the son of

M

a

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lik
the son of
an-Na
d
r
the son of
Kin
a
nah
the son of
Khu
z
aymah
the son of
Mudrikah
the son of
Ily
a
s
the son of
Mu
d
ar
the son of
Ni
za
r
the son of
Ma^add
the son of
^Adn
a
n
.

^Adnan is a descendant of Prophet *Isma^il*, the son of Prophet *Ibrahim* (Abraham).
According to the authentic narrations,

Isma
a
^
i
l
is the one whom
All

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a
h
ordered Prophet

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a

h

i

m

to slaughter. The scholars hold different opinions as to the details of the lineage between

^Adn

a

n

and

lsm

a

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. May

All

a

h

raise the rank of Prophet

Mu

h

ammad

, the Master of the sons of

A

dam

, and the ranks of all his brothers' prophets and messengers?

Prophet *Muhammad*, who has the above mentioned honorable lineage, is the elite of the sons of *Hashim* and the greatest among them. *Imam Muslim* narrated in his

S

a

hih

,

as did others from the route of

W

a

thilah Ibn al-Asqa^,

that he said, "The Prophet said:

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:

□□□□□ □□ □□□□□□ □□□□□□ □□□□□□□□ □□□ □□ □□□□□□ □□□□□□□□ □□□ □□ □□□□□ □□□□ □□ >>
<< □□□□ □□□ □□ □□□□□□□□ □□□□ □□□ □□ □□□□□□ □□□□□□

This means: <<Allah chose *Isma'il* from the sons of *Ibrahim*, *Kinana*h from the sons of *Isma'i*
l
,
Quraysh
from
Kin
a
nah
, the tribe of
H
a
shim
from
Quraysh
,
and He chose me from the sons of
H
a
shim
.>>

These texts, and more, unequivocally testify that the Prophet is definitely the choicest of the choicest.

AMINAH'S PREGNANCY WITH PROPHET MUHAMMAD

^Abdullah, the Prophet's father, married a woman from the tribe of *Bani Zuhrah* named *Amina*
h Bint Wahb Ibn ^Abd Man
a
f Ibn

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Z
uhrah Ibn Kil

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. She conceived the Master of all Creations and Nations whom

All

a

h

brought into existence as a blessing .All

a

h willed to bestow the endowment of emerging Prophet

Mu

h

ammad

in this existence as a mercy for all—Arabs and non-Arabs. His Message is a guiding light for Bedouins and city dwellers alike.

Ibn Sa^d narrated in his book, *Tabaqat Ibn Sa^d*, from the route of the aunt of *Yazid Ibn ^Abdull*

ah

Ibn Wahb Ibn Zam^ah

that she said, "We used to hear that

A

minah

said about her conceiving and carrying the Prophet:

I felt neither conceiving him nor the burden of pregnancy women usually feel. However, I did notice skipping my menstruation, and perhaps it used to appear and disappear. Someone came to me while I was half asleep and half awake and asked me, 'Do you feel you have conceived?' It was as if I answered, 'I do not know.' He told me, 'You have indeed conceived the Master of this nation and its Prophet.' This confirmed to me that I was pregnant. It was on a Monday. When the time of my delivery became near, he came again and said to me, 'Say: I seek refuge for him by the One Who does not have a partner in Godhood (*al-Wahid*), the One of Whom the entire creation is in need (

a

s

-

S

amad

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)-- from the evil of every envious person.’ She said, ‘This is what I used to say’.”

THE HONORABLE BIRTH OF THE PROPHET

Imam Ahmad narrated (in his Musnad), al-Bayhaqiyy (in Ad-Dala'il), al-Hakim (in his Mustadrak), and others from the route of al-^Irbad Ibn Sarih, the Companion of the Prophet, that he said: "I have heard the Prophet say:

... :... .. >>
... ..
"<<

This means: <<I was decreed by Allah as His slave and the last of the prophets when Adam, prior to his creation, was still a form of clay. And I shall tell you more. My revelation as a prophet was

Allah's answer to Prophet Ibrahim's supplication.

^ I saw a dream, the son of Mary, announced the good news of my forthcoming. My mother saw the dream

about me as all mothers of prophets see dreams about them.>> When the Prophet’s mother delivered him she saw a light that illuminated the palaces of the countries of

ash-Sh

a

m

.

Al-Bayhaqiyy

commented that Prophet

Mu

h

ammad

was predestined as the slave of

All

a

h

and the last of the prophets before

A

dam

was created as the father of humans and the first of the prophets.

Imam Ahmad, al-Bayhaqiyy, and at-Tayalisiyy narrated from *Abu ‘Ummah* that he said, “It was asked, ‘O Messenger of

All

a

h

, how did you come about?’ The Prophet said:

”<< >>

which means: <<In revealing me as a prophet, *Allah* answered the supplication of my forefather, Prophet *Ibrahim*, and confirmed the good tidings announced by

^

I

s

a

, the son of

Maryam

, and my mother saw a light come out of her that illuminated the castles of

ash-Sh

a

m

.

Ibn Sa^d

narrated that the Prophet said:

<< >>

which means: <<When my mother delivered me, she saw a light glowing out of her that illuminated the palaces of *Busra*. It was narrated that when *Aminah* delivered the Prophet, he landed on his knees with his head raised to the sky. A light came out with him that illuminated the palaces of *ash-Sham* and enabled his mother to see the necks of the camels in *Bu s r a* (an old Damacene city known as *Hura n* by the Jordanian borders).

Ayahs 126 and 129 of *Surah al-Baqarah* tell about the supplication of Prophet *Ibrahim* (mentioned in the previous *h a d i t h*) which he made after he finished building the *Ka^bah*. Verse 126:

{

Means: [And remember *Ibrahim* said, "My Lord make this a city of peace and feed its people with fruits, those of them who believe in *Allah* and the last day"]. Verse 129:

{

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means: [Our Lord, send amongst them a messenger of their own, who shall recite to them Your Verses and teach them the *Qur'anic* scripture and the wisdom, and purify them, for You are the

^A
ziz
and the Wise.]
All
a
h
answered Prophet
lbr
a
h
i
m's
supplication for a prophet to be sent and sent our prophet, Prophet
Mu
h
ammad
.

The good tidings that Prophet *^Isa* announced to his people regarding the forthcoming of Prophet *Muhammad* (mentioned in the previous

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) is told to us in the
Qur'
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Hani'

□

I-Makhz

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that he said, "On the night of the birth of the Messenger of

All

a

h

, the palace of

Kisra

(the King of the Persians) shook and fourteen (14) balconies fell from it. The fire of the Persians which had been burning continuously for one thousand (1,000) years went out. The lake of

S

a

wah

(*in Persia*) dried

up.

The fourteen (14) fallen balconies from the palace of *Kisra* mentioned in the *hadith* was a sign that the ruler ship of the Persians would last for only fourteen (14) more Persian kings. And this is what happened—the fourteenth (and last) Persian king ruled during the caliphate of

^Uthm

a

n

, may

All

a

h

raise his rank.

The fire of the Persians is in reference to a fire that they had kept burning day and night for one thousand (1,000) years. At the time of the birth of the Prophet, the Persians were fire-worshippers. They worshipped the fire unrightfully. On the night of the birth of the Prophet, this fire went out—a sign of the truthful call of Prophet *Muhammad* to worship *Allah* alone.

The lake of *Sawah* mentioned in the *hadith* was a lake so vast that ships used to sail in it. It dried up when the Prophet was born.

Some scholars mentioned that another sign which accompanied the birth of the Prophet was that the devils were stricken with falling stars and were blocked from hearing any of the news exchanged by the angels in the sky. However, the more famous saying is that the devils were stricken with falling stars when *Allah* revealed *Muhammad* as a prophet.

The *Hafidh al-^Iraqiyy* mentioned in his book, *Al-Mawlid Al-Hani*, from the route of *Baqiyy Ibn Makhlad*

“Among the signs is that

Ibl

i

s

, the forefather of the devils, was blocked from the news of the sky so he rang out a very loud scream. Likewise, he rang out when he was damned, when he was taken out of Paradise, and when the Chapter of the

F

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ti

h

ah

was revealed.”

Also among the signs are the sounds that were heard at the time of *Zawal* (beginning of noon time) coming from the interiors of the idols in

Makkah

announcing the good news of the appearance of Prophet

Mu

h

ammad

.

THE TIME AND PLACE OF THE PROPHET'S BIRTH

Although some scholars have different opinions regarding the year in which the Prophet was born, most of them agree that he was born in the Year of the Elephant. *Ibn ^Abd al-Barr* said

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that the Prophet was born a month after the incident of the elephant. It was also said his birth was forty (40) days after that incident, and others said after fifty (50) days.

Al-Bayhaqiyy

narrated in his book,

Dal

a

'il An-Nubuwwah

, from the route of

Ibn ^Abb

a

s,

that he said, "The Prophet was born in the year of the Elephant."

The Prophet was born in the month of *Rabi^ al-Awwal*, the third month of the Islamic lunar calendar. The adopted saying is that he was born after the lapse of twelve (12) nights of the month of *Rabi^ al-Awwal*. The scholars agree that he was born on a Monday.

Im

a

m Muslim

narrated in his

S

a

hih

from the route of

Ab

u

Qat

a

dah al-An

sa

riyy

that when the Messenger of

All

a

h

was asked about why it is

sunnah

to fast on Monday, he replied:

<<ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ >>

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This means: <<This is the day on which I was born and the day on which I received the Revelation.>> The Prophet was born in the honorable city of *Makkah*, most likely in an area known as *Suq al-Layl*.

The mother of

H
a
r
u
n ar-Rash

i
d
turned this place into a mosque, as was mentioned by the

Ha
fi
dh
al-^Iraq

i
and others.

Al-Azraq
i
said, "There is no difference in opinion among the people of *Makkah*

that the Prophet was born in that house." Nowadays this place is known as ‘

Ma
h
allat A
l-
Mawlid

’
.

THE NAMES AND DISTINGUISHED EPITHETS OF THE PROPHET

Allah said in *Surah al-Fath, Ayah 29*:

{□□□□□□□ □□□□□□□ □□□□□□□□□□}

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This means [*Muhammad* is the Messenger of *Allah*] and in *Surah as-Saff, Ayah 6*, predicating about Prophet

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{ } }

This means: [I give the good tidings that a messenger will come after me whose name is *Ahmad* .]

Al-Bukhariyy, Muslim, at-Tirmidhiyy, and others narrated from the route of *Jubayr Ibn Mu'tim* that he said, "I heard the Messenger of *Allah* say:

<< I have certain names. I am *Muhammad*. I am *Ahmad*. I am *al-Mahiy*—the one by whom removes blasphemy. I am *al-Ha-shir*—the one at whose feet (i.e. following after me) the people shall assemble. I am

This means : <<I have certain names. I am *Muhammad*. I am *Ahmad*. I am *al-Mahiy*—the one by whom

Allah
a
h
removes blasphemy. I am
al-
Ha
shir
—the one at whose feet (i.e. following after me) the people shall assemble. I am
al-
A

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a
h
said:

<< ﷺ ﷺ ﷺ ﷺ >>

which means: <<Indeed I am a mercy given as a gift to you.>>”

Al-Bayhaqiyy (in *Dala'il An-Nubuwwah*) and *at-Tayalisiyy* (in the *Musnad*) narrated from the route of *Jubayr Ibn Mu t'im* that he said, "I heard the Messenger of *All a h say:*

<< ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ >>

This means : <<I am *Muhammad* and *Ahmad* and *al-Hashir* and *Nabiyy at-Tawbah* and *Nabiyy al-Mal h amah .>>*

With regards to the epithets of the Prophet, *al-Bukhariyy* and *Muslim* (in their *Sahihs*) and others narrated from the route of *Ab u Hurayrah* that he said, "The Messenger of *All a h*

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said:

<< ﷺ ﷺ ﷺ ﷺ >>

This means : <<Name yourselves after my name but do not name yourselves with my epithet>>” *Al-Bayhaqiyy* narrated in *Dala’il An-Nubuwwah* from the route of *Abu Hurayrah* that he said, “The Messenger of

All

a

h

said:

<< ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ >>

This means : <<Do not name yourselves after my name and epithet conjointly. I am *Abu al-Qasim*

,
All

a

h

gives the sustenance and I distribute.>>”

Al-Hakim narrated in his *Mustadrak* from the route of *Anas Ibn Malik* that he said, *Ibrahim*,

“When
the son of

M

a

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[\[4\]](#)

was born,

Jibr

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came to the Messenger of

All

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and told him:

<< ﷺ ﷺ ﷺ ﷺ >>

(which means) : <<As-salamu ^alayka, O Abu Ibrahim.>>” This *hadith* of *al-Hakim* has *Abu Lah*

i

^ah

among its narrators and he is a weak link in the chain of narration.

THE STORY OF THE NURSING OF THE PROPHET AND THE SPLITTING OPEN OF HIS CHEST

Some reports say the Prophet’s father, ^*Abdullah*, died when the Prophet was two months old. Some said he died even before the Prophet was born. There are also other reports on the subject.

as-Sa^diyyah

Halimah

was

honored to be the wet-nurse of the Prophet and she told the following story:

I went to *Makkah* with other women from the tribe of *Bani Sa^d Ibn Bakr*. We were looking for infants whose parents wanted them wet-nursed. During the journey to *Makkah*

, I was riding a female donkey off-white in color. It was a year of drought and we had nothing, only an old camel that hardly gave any milk. My own son’s hungry crying kept my husband and I awake at night because I did not have a drop of milk in my breasts to feed him.

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When we arrived in *Makkah*, each one of us was offered the Prophet as a nursing son. We all refused at first because he was an orphan, and we depended on the generosity of the child's father for our services. We used to say, "He is an orphan. How generous can his mother be?" Every woman in our group except for me managed to get a baby to nurse. I hated to return the only one empty handed. I told my husband I would go back and take that orphan, and I did. When I came back to where my animal was, my husband asked me, "Did you take him?" I told him I had because I could not find any other. He said, "May *Allah* endow His blessings on us."

By *Allah*, as soon as I put him in my lap my breasts filled with milk. Both he and his brother (her own son) drank their fill. When my husband went out that night to check our old camel, he found her udder full of milk. We got all the milk we wanted from her. My husband and I drank our fill and slept soundly that night, as did our boys. My husband said, "O *Halimah*, I think you have put your hands on a blessed creation. Look how our sons sleep."

We started heading back, and to everyone's surprise my female donkey was energetic and in the lead. They asked me, "Is this the same donkey you rode on our trip here?" I said it was. My donkey remained in the lead until we reached the outskirts of where our tribe, *Bani Sa^d Ibn Bakr*, was camped, and it was a very dry land.

We all used to send our sheep out to graze with our shepherds. By *Allah*, my sheep would come back satiated; their udders full of milk, whereas the others' sheep would come back hungry and dry. We had all the milk we wanted when none of the others had a drop of milk. The others told their shepherds to take their sheep to the same place

H
al
i
mah's
shepherd takes hers to graze. They sent their sheep to graze in the same meadow with ours, but their sheep would still come back hungry and dry when ours came back satiated and full of milk.

The Prophet matured in a day what a child normally matures in a month and in a month what a

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child normally matures in a year. At one (1) year old, [5] he was a very strong child. [ii] We went back to his mother, and I, or rather my husband, asked if she would allow us to keep him a while longer. We told her we were afraid for him to be exposed to the diseases of

Makkah

. In reality, we wanted to keep him with us because of the blessings we saw from having him. We kept on asking her until she agreed that we take him. We took him back and he stayed with us for two months. One day, he and his brother were attending to one of our animals behind the houses and his brother rushed back trembling. "Rescue my brother!" he said to his father and me. "Two men came, laid him down, and split his chest open!!" We were terrified and rushed out to him. When we reached him, we found him standing, very pale in color. His father and I embraced him and asked him about the matter. He said, "Two men in white clothing came to me, laid me down, and split open my abdomen. By

All

a

h

, I do not know what they have done." We carried him back home. His father said, "O

H

al

i

mah

, I see this child has been inflicted with a matter. Let us take him back to his mother before any signs of that appear." So, we took him back to his mother.

His mother wanted to know what brought us back so soon when we had been so persistent in wanting to take him away. I said that we had fulfilled our commitment and it would be better for her to keep him because now we feared for him. His mother knew this was not the real reason. She insisted we tell her what had happened, and we did. She said, "So this is why you feared for him." Then, she reassured us, saying, "This child of mine has a special status. Let me tell you about him. I conceived and carried him, yet I felt I never had carried a lighter load or any greater blessing. When I delivered him, I saw a great light coming out of me, similar to a shooting star that illuminated the necks of the camels in *Busrah*. Contrary to most deliveries, he came out putting his hands on the ground and raising his head to the sky." Then his mother told us, "Leave him here, and go attend to your business."

The *Hafidh al-Bayhaqiyy* said (after attributing the story to *Muslim*), "It conforms to that which is known to the people who authored about the subject of raids. In his

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hih

Muslim

also narrated from the route of

Anas

that he said, "The Messenger of

All

a

h

said:

<< ... >>

This means : <<When I was with my parents, I was approached and taken to the Well of Zamzam

My chest was split open and washed with Zamzam

water. The contents of a golden container full of belief and wisdom were stuffed inside my chest. (

Anas

said, "The Prophet would be pointing out the trace for us.") The angel took me up to the lower sky and requested the gate be opened...>>" and

Anas

continued to mention the

H

ad

i

th

of the

Mi^r

a

j

(the Ascension).

The Hafidh al-Bayhaqiyy in Dala'il An-Nubuwwah said after mentioning the hadith, "It is possible that this incident occurred twice; once when the Prophet was a child with

H

al

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i
mah
, his wet nurse, and once when he was in
Makkah
after his Revelation on the night of the
Mi^r
a
j
(Ascension).”

What supports these words is the saying of *Ibn Hibban* in his book, *Al-Ihsan*. He said, “The chest of the Prophet was split open when he was a lad playing with the boys. The clot was removed from him. When

All
a
h
willed for him to ascend to the skies,
All
a
h
sent
Jibr
i
l
to split his chest open a second time. He took his heart out, washed it and put it back in its place. It is not contradictory that this might have happened two times at two different locations.”

A GLANCE AT THE PROPHET’S GENUINE ATTRIBUTES, HONORABLE MERITS, AND PURE MANNERS

Al-Bukhariyy and *Muslim* (in their *Sahihs*) and others narrated from the route of *al-Bara’ Ibn ^*
A
zib
that he said, “The Messenger of
All
a
h
had the most beautiful face and the best manners. He was neither exceedingly tall nor short.”
Al-Bayhaqiyy
(in

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Ad-Dal

a

'il

),

a

t

-

T

abar

a

niyy

(in

Al-Mu^jam Al-Kab

i

r

and

Al-Awsa

t

) narrated from the route of

Ab

u

^Ubaydah Ibn Mu

h

ammad Ibn ^Amm

a

r Ibn Y

a

sir

that he said, "I asked

ar-Rubbayyi^ Bint Mu^awwidh

to describe the Prophet for me. She said, 'If you see him you would say the sun is shining. '"

At-Tirmidhiyy (in his *Sunan*) and *Ahmad* (in his *Musnad*) narrated from the route of *Abu Hurayrah*

that he said, "I have not seen anything more beautiful than the Prophet and anyone faster in his walk than the Prophet. It is as if the land folds up for him. We endeavored to walk as swiftly as the Prophet."

Al-Bukhariyy, *Muslim*, and *an-Nasa'iyy* (in their *Sahihs*) and others narrated from the route of *Anas Ibn M*

a

lik

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that he said, "The Prophet's hair was shoulder-length."

Al-Bukh

a

riyy

and

Muslim

using different terminology said, "The Prophet's hair reached to the middle of his ears."

Muslim narrated in his *Sahih* from the route of *Anas Ibn Malik* that he said, "I have not smelled anything --whether musk, amber, or other than that-- better smelling than the Prophet. I have not touched anything-- whether silk, taftan, or other than that-- smoother than the hand of the Prophet."

Al-Bukhariyy and *Muslim* narrated in their *Sahihs* from the route of *al-Bara' Ibn ^Azib* that he said, "The Prophet was medium in height and he had wide shoulders. He was the greatest of the people. His hair reached his ears. I have never seen anything more beautiful especially when he wore maroon-colored clothing.

Muslim narrated in his *Sahih* from the route of *Anas Ibn Malik* that he said, "The Prophet was neither exceedingly tall nor short. His complexion was neither whitish pale nor too dark. His hair was neither extremely curly nor straight.

All

a

h

revealed him as a prophet when he was forty (40) years old. He lived in

Makkah

for ten (10) years. When he died in his early sixties, he did not have more than twenty (20) white hairs in his beard and on his head."

Al-Bayhaqiyy (in his *Dala'il*) narrated from the route of *Ibn ^Umar* that he used to recite in the mosque of the Prophet the piece of poetry that

Ab

u

Ta

lib

(the Prophet's uncle) used to recite in describing the Prophet's complexion:

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Qur'

a

n

."

Al-Bukhariyy (in his *Sahih*) and others narrated from the route of *^Abdullah Ibn az-Zub*

ayr

that he said in explaining

A

yah 199

of

S

u

rah al-'A^r

a

f

" {ﷺ ﷺ ﷺ ﷺ} :

All

a

h

ordered His Prophet to overlook and forgive the shortcomings of others."

Al-Bukhariyy and *Muslim* (in their *Sahihs*), *al-Bayhaqiyy* (in *Ad-Dala'il*), and others narrated from the route of

^

A

'ishah

that she said, "Every time the Prophet had a choice between two matters, he chose the easier one as long as it did not involve a sin. If it was sinful, he would be the farthest of the people from it. The Prophet never revenged for his own sake. He would revenge only when the religious boundaries were crossed."

Al-Qa

tta

n

added, "He would revenge for the sake of

All

a

h

."

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Abu Dawud at-Tayalisiyy (in his *Musnad*) and *al-Bayhaqiyy* (in his *Dala'il*) narrated from the route of

^

A

'ishah

that when asked about the manners of the Prophet, she replied, "He was neither abhorrent nor outrageous and he did not hawk in the marketplace. He did not reciprocate an ill-doing with an ill-doing; rather, he would forgive and overlook.

Al-Bukhariyy and *Muslim* (in their *Sahihs*) and *al-Bayhaqiyy* (in his *Dala'il*) narrated from the route of

Ab

u

Sa^

i

d al-Khudriyy

that he said, "The Messenger of

All

a

h

was more shy than a virgin in her quarters and if he hated something we could see it in his face."

Al-Bukhariyy and *Muslim* (in their *Sahihs*) and *at-Tirmidhiyy* and *Ibn Majah* (in their *Su*

nans

) narrated from the route of

al-Mugh

i

rah Ibn Shu^bah

that he said, "The Prophet prayed night prayers until his feet swelled. Ought I to not be a

thankful slave'?"

Also among his praiseworthy characteristics is that the Prophet was extremely courageous. He was strict in carrying out the matters ordered by Allah. *Ahmad* (in his *Musna*

d)

narrated from the route of

^Aliyy Ibn Ab

u

Ta

lib

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that he said, "On the day of the Battle of *Badr*

we shielded ourselves from the blasphemers behind the Prophet. He was the most severe of the people on the blasphemers."

Among Prophet *Muhammad's* honorable merits is that he was extremely generous, and stories of his generosity are numerous. *Muslim* (in his *S*

a
hih
) and
A
h
mad
(in his
Musnad

) narrated from the route of *Anas*

that he said, "The Prophet never denied the request of the one who just embraced

Isl
a
m
. Once a man who had just embraced
Isl
a
m

came to the Prophet and asked that he is given something. The Prophet gave him a flock of sheep filling the area between two mountains. This man rushed to his people and told them, 'Embrace

Isl
a
m
, for
Mu
h
ammad

gives like what the one who does not fear poverty gives. "

The Prophet was well-known for being humble, detached from this world, and one who chooses the Hereafter over this world. *Al-Bayhaqiyy* (in *Ad-Dala'il*) and *at-Tirmidhiyy* and *Ibn*

M *aj*
ah
(in their

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The honorable merit of the Prophet is well-founded in the *Qur'an* and the confirmed *hadiths*

. Hence, no fabrications or exaggerated narrations are needed to confirm his sublime status and profound merit.

Ahmad ibn Hanbal
(in his *Musnad*)

and *Ibn*

Hisham ibn

Asad
(in his *Sunan*)

Sahih

) narrated from the route of *Umar ibn al-Khattab*

Abu

that he said, "The Messenger of *Allah*

ah

said:

<< Do not praise me unlawfully as the Christians did when they unlawfully praised me >>

This means : <<Do not praise me unlawfully as the Christians did when they unlawfully praised

me
I
am
just
a

. I am just a slave of

Allah
ah
h

. So say about me, 'He is the slave of

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This means: <<Let the one who fabricates a *hadith* about me prepare himself for his seat in Hellfire.>>

It is clear that attributing to the Prophet a fabricated and untrue matter is a dispraised exaggeration. Moreover, doing so can not be justified by claiming it to be similar to narrating the weak *hadiths* pertaining to the *fada'il* (merits of the Prophet). According to most of the scholars (*jumhur*) it is acceptable to narrate a weak *h*

ad
i
th
if it pertains to the
fa
da
'il

. However, there is consensus among the scholars that it is not acceptable to narrate a fabricated

h
ad
i
th
pertaining to the
fa
da
'il
.

Unfortunately, these days many of the books on the *Mawlid* which are widespread and read by many are full of contraventions and vileness. Included in these books are fabricated

h
ad
i
ths
, defective narrations, and dispraised exaggerations. They contain lying about the Religion, likening

All
a
h
to the creations, and attributing bodily attributes to Him. It is forbidden to narrate such fabrications without exposing their false content. It is obligatory upon one to warn against such books and fabrications.

One of the most widespread of these books is called *Mawlid Al-^Arus* which was falsely attributed to *Ibn*

al-Jaw

z

iy

. That

Mawlid Al-^Ar

u

s

was

not

authored by

Ibn al-Jaw

z

iy

is obvious because his writings are full of statements which contradict what is written in

Mawlid Al-^Ar

u

s

with regard to clearing

All

a

h

from resembling the creations and from attributing bodily attributes to Him. The weak language and poor sentence structure of

Mawlid Al-^Ar

u

s

is another evidence that its author was not

Ibn al-Jaw

z

iy

.

Ibn al-Jaw

z

iy

was a scholar of

h

ad

i

th

, a scholar of jurisprudence, an interpreter of the

Qur'

a

n

, and was deeply rooted in preaching and providing guidance. Whenever

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Ibn al-Jaw

z

iy

spoke, he moved the hearts of the people. One hundred thousand people became Muslim after listening to his strong preaching, profound articulation, and good expressions.

Ibn al-Jaw

z

iy

mastered the Arabic language and was extremely articulate. It was Brookleman, an Orientalist, who falsely attributed

Mawlid Al-^Ar

u

s

to

Ibn al-Jaw

z

iy

.

Among the blasphemous statements contained in *Mawlid Al-^Arus* is that *Allah* took a handful of the 'light of His Face' and ordered it to be

Mu

h

ammad

, and so it was. Such a statement means that part of

All

a

h

became

Mu

h

ammad

. May

All

a

h

protect us from blasphemy.

All

a

h

is clear of having parts and is clear of dispersing.

All

a

h

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a
t
) narrated from the route of
^Imr
a
n Ibn al-
H
usayn
that he said, "The Messenger of
All
a
h
said:

<< ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ >>

(which means): <<Allah existed eternally and there was nothing else existing and Allah create
d His
Arsh
(the ceiling of Paradise) on water.>>" Ibn

H
ibb
a
n
(in his
S
a
hih

) narrated from the route of
Ab
u
Hurayrah
that he said, "O Messenger of
All
a
h,
when I see you I feel good on the inside and it delights my eyes, so tell me how the creation
started. The Prophet said:

<< ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ >>

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This means : <<Everything was created from water.>>”

As-Suddiyy narrated from many routes in the explanation of *Fath Al-Bari* the saying of the Prophet:

<< ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ >>

Which means: <<*Allah* did not create any of His creations prior to the water.>>

The first *hadith* explicitly states that the water and the *^Arsh* are the first creations of *Al*
a

h
h
. The fact that the water was created before the
^Arsh
is taken from the second and third
h
ad
i
ths
.

The claim that *Hadith Jabir* was narrated by *al-Bayhaqiyy* is untrue. The claim that *Ha*

d
i
th J
a
bir
is in
Musannaf ^Abdur-Ra
zza
q
is also untrue. It is neither in
Musannaf ^Abdur-Ra
zza

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q

nor in his

J

a

mi^

nor in his

Tafs

i

r

of the

Qur'

a

n

. Rather, one finds in his

Tafs

i

r

what contradicts

H

ad

i

th J

a

bir

. Indeed what he mentioned is that the water is the first creation of

All

a

h

.

The *Hafidh as-Suyutiyy* said in his book *Al-Hawi Lilfatawa* about *Hadith Jabir*, "It does not have any reliable chain of narration." Moreover, he explicitly stated in his explanation of *at-Tirmidhiyy*

, "The

h

ad

i

th

referencing that the light of

Mu

h

ammad

is the first creation is not confirmable. The superficiality of the terms of

H

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ad

i

th J

a

bir

is a proof that it is fabricated. The Prophet was the most articulate of the creations of

All

a

h

; hence, he did not utter any superficial statement.”

The *Hafidh* and Scholar of *Hadith*, *Shaykh Ahmad Ibn as-Siddiq al-Ghumariyy* judged
Hadith

J

a

bir

as fabricated on the grounds of the superficiality of its terms and the invalidity of its meanings.

Shaykh ^Abdull

a

h al-Harariyy

explained that the meaning of the statement in

H

ad

i

th J

a

bir

that

All

a

h

created the Prophet from ‘His Light’ before other things is contradictory and superficial enough to judge the

h

ad

i

th

as fabricated. He said that on one hand, it could mean that

All

a

h

created a light and from that light He created

Mu

h

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ammad

. As such,

Mu

h

ammad

would be the

second

creation of

All

a

h

—and this is contrary to what is claimed. On the other hand, it can mean that

Mu

h

ammad

is a

part of

All

a

h

—and this is abhorrent blasphemy for attributing parts to

All

a

h

.

Another defect of this *hadith* is the *idtirab* (shakiness) of its terms. There are some narrations of *Hadith Jabir* in which the terms used are very divergent—enough to change the meaning. The terminology of the narration of

a

z

-

Z

arq

a

niyy

and

a

s

-

S

awiyy

are very different and this makes the

h

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ad
i
th mu
dt
arib
(shaky).

The *hadith*: <<I was the first of the prophets in creation and the last in Revelation>> is a weak *hadith*, as copied by the scholars in *Al-Maqasid Al-Hasanah, Kashf*

Al-Khaf

a
, and
Asn

a
Al-Ma
ta
lib

.
Bugyah Ibn al-Wal

i
d
, who is a
mudallis

,
[\[7\]](#)
is one of the narrators of this

h
ad
i
th

.
Sa^
i
d Ibn Bash

i
r
is also among the narrators and he is

d
a^
i
f

(a weak narrator).

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The so called *hadith*: <<I was a prophet when *Adam* was in a state between water and clay>> and the so called *hadith*:

<<I was a prophet and there was no

A

dam

, no water and no clay>> are fabricated and have no foundation as mentioned in

At-Tadhkirah F

i

Al-A

ha

d

i

th Al-Mushtahirah

,

Al-Maq

a

sid Al-

H

asanah

,

Kashf Al-Khaf

a

,

Tan

zi

h Ash-Shar

i

^ah

,

Al-Asr

a

r Al-Marf

u

^ah

, and

Asna Al-Ma

ta

lib

.

The rule remains strong that there is no need to ascribe a meaning or an interpretation to a *sahih hadith* for the sake of a fabricated *hadith* which has no foundation.

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Another fabrication found in some books on the *Mawlid* is the saying: "O *Muhammad*, if it were not for you I would not have created the planets." This saying was judged by the scholars of

h
ad
i
th
as fabricated-- as reported by
al-^Ajluni
(in
Kashf Al-Khaf
a
) and
a
s
-
S
agh
a
niyy
(in his
Mawd
u
^
a
t
).

Also, an abhorrent lie is what was mentioned about *Jibril* receiving the Revelation from behind a barrier. It is claimed that one time the barrier was removed and

Jibr
i
l
saw Prophet
Mu
h
ammad
receiving the Revelation. So it is claimed
Jibr
i

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SUPPLICATION

Praise be to *Allah*, the Lord of the Worlds, Who endowed upon us many endowments, and Who enabled us to translate this valuable booklet about the honorable birth of the Prophet that we named "The Beauteous Fragrances Of Celebrating the Birth of Prophet Mu

hammad□□□ □□□□ □□□□ □□□□

Milad An-Nabiyy

An Iridescence of Bliss". We ask

All

a

h

to make it of widespread benefit and to make our intentions pure and sincere in seeking the reward from

All

a

h

alone. We humbly ask

All

a

h

to make this work a reason for our winning on a day in which neither money nor children will benefit one, and only one's own piety, God-fearingness, and soundness of heart shall matter.

No one evades sinning except by the protection of *Allah*, and no one gives us the strength to be obedient to

Allah

except

All

a

h

. May

All

a

h

raise the rank of Prophet

Mu

h

ammad

and his kind

A

I

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and Companions and protect his nation from what he fears for them.

O *Allah* we ask you and direct ourselves to You by Your Prophet, *Muhammad*, the Prophet of Mercy. O

Mu

h

ammad

we direct ourselves to

All

a

h

by you, so that

All

a

h

may forgive all of our sins, enable us to see you in your original form in our dreams, assemble us under your banner, move us away from Hellfire, and grant us the upper parts of Paradise.

Praise be to *Allah*, the Lord of the Worlds.

**Completed *Ramadan* 12, 1419 AH ﷻ December 30, 1998 at
9:45PM**

Riad Nachef

ENDNOTES

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[1] *Dhikr* here refers to the *ayahs* of the *Qur'an*.

[2] Among such works are *Al-Maqsad Fi ^Amal Al-Mawlid* by the *Hafidh of Hadith* □ *as-Suyutiyy* and

At-Tanw

i

r F

i

Mawlid Al-Bash

i

r An-Nadh

i

r

by

Ab

u

al-Kha

tta

b Ibn Di

h

yah

.

[3] The army of the enemy which is constituted of non Muslims.

[4] *Marya* was owned by the Prophet.

[5] *Al-^Iraqi* said the one (1) year is an error in *Ibn Hibban's* narration and what is correct is two

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(2) years. For more detail, see endnote (ii), page _____

[6] A fabricated *hadith* is a fabricated statement attributed to the Prophet.

[7] *Mudallis* means he insinuates the names of the wrong narrators.

[i] □□□□□□□□□□ When the Companions first wrote down the *Qur'an*, for certain wisdom they did so without writing the dots. This was because the

Qur'
a
n
was revealed to the Prophet with different methods of recitation. In some of the recitations, the word would be recited with the letter

t
a
,

letter the with recited be would it ,recitations other in and (□)

y
a
,

The .(□)

t
a
,

and the

y
a
,

are written in the same shape or format, however, they differ in the placement of the dots on them. The

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t
a
,

the and top on dots two has ()

y
a
,

for allow would dots the without word the of format the Writing .underneath dots two has ()
either the

t
a
,

or the

y
a
,

to be read. As such, one Book, compiling the letters and the words (without the dots) would enable more than one method of recitation. However, if the dots are applied, this is restricted. The flexibility of reading the different recitations from one Book is eliminated, and if one wanted to recite according to a different recitation, one would need to rewrite the words with the dots placed differently to suit that recitation. For that wisdom, the Companions did not innovate the dots before this time. However, later on (at the time of

Ya
h
y
a

Ibn Ya^mar

), the benefit of this innovation became apparent. At that time, many of the non-Arabs had embraced

Isl
a
m

and reading the

Qur'
a
n

without the dots without making errors and mistakes constituted a hardship for those Muslims. To reduce the difficulty,

Ya
h
y
a

applied the dots to the letters of the

Qur'
a
n

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. The Companions found that to be a good action on his part. This innovation of

Ya

h

y

a

Ibn Ya^mar

is included and covered by the

h

ad

i

th

of the Prophet: << The one who innovates a good innovation in

Isl

a

m

shall be rewarded for it and similarly rewarded when another imitates him in performing that deed—without the reward of the latter being decreased...>>

[\[ii\]](#) *Ibn Hibban in Al-Ihsan Bitartib Sahih Ibn Hibban* said, after he mentioned the
aforementioned story, “

Wahb Ibn Jar

i

r Ibn

Haz

im

told us from the route of his father from the route of

Mu

h

ammad Ibn Is

ha

q

. We were told the same by

Jahm Ibn Ab

i

Jahm

.

^Abdull

a

h Ibn Mu

h

ammad

told us,

Is

ha

q Ibn Ibr

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a
h
i
m
told us
Wahb Ibn Jar
i
r
told us the
Ha
fi
dh
al-^Ir
a
q
i
said, after attributing the story to
lbn
H
ibb
a
n
and reporting his words, "This is how
Z
iy
a
d Ibn ^Abdull
a
h al-Bakk
a
'iyy
narrated it from the route of
lbn Is
ha
q
.
"—So he was explicit in stating that it was narrated, however, he was doubtful about the continuity of the chain (the
itti
sa
l
) . Likewise, he said, it was narrated to us by a
^
a
li
chain of narration from the route of

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Mu
h
ammad Ibn ^Aliyy Ibn ^Abd al-^A
ziz
al-Qa
t
raw
a
niyy
; narrated to us by
Mu
h
ammad Ibn Rab
i
^ah
, by
^Abd al-Qawiyy Ibn ^Abd al-^A
ziz
Ibn al-
H
asan al-Khal^iyy
by
^Abdur-Ra
h
m
a
n Ibn ^Umar an-Na
hha
s
. We were told by
^Abdul Malik Ibn Hish
a
m
, by
Z
iy
a
d Ibn ^Abdull
a
h al-Bakk
a
'iyy
, by
Mu
h
ammad Ibn Is

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ha

q

he said:

Jahm Ibn Ab

u

Jahm

, the freed slave of

al-

Ha

rith Ibn

Ha

tib al-Juma

hi

, from the route of

^Abdull

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h Ibn Ja^far Ibn Ab

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or from he who told him he said:

Halimah Bint Abu Dhu'ayb as-Sa^diyyah, the mother of the Messenger of *Allah* that wet-nursed him, narrated that she left her town with her husband, a young son of hers that she was nursing... and he mentioned the rest of the story using different terminology and he added: the Prophet kept on taking from the endowments and blessings that

All

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provided for him until both of his years lapsed. He used to grow up vigorously unlike other children; by the time he became two years of age he was a very strong child. He said --'both of his years,'-- which is correct. Likewise, the narration of

al-Bayhaqiyy

stipulates. The narration of

Ibn

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ibb

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of 'one year' is an error on the part of one of the narrators. This is the end of the words of

al-^Ir

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Written by Selected and translated by Riad Nachef

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