

Upon your birth, the earth was bathed in brightness,
 And by your light the far horizons shined,
 And we, beneath this brightness and this radiance,
 Burn gladly in the glory of your guiding light.³⁹²

HIS GLORIOUS BIRTH ﷺ

The birth of the Prophet ﷺ was showered with Divine honour, and overseen by Holy providence. Upon his ﷺ birth, Allah ﷻ revealed many miracles and wonders, as a foreshadowing of his Prophethood, and a preparation for his Message, and a sign of his immense rank, and an indication that he ﷺ occupied an exalted status.

One manifestation of this was the light that shined out at the moment of his birth ﷺ. Imām Aḥmad narrated, on the authority of ‘Irbāḍ b. Sāriya ؓ, that the Messenger of Allah ﷺ said: ‘Indeed, I was Allah’s Seal of the Prophets whilst Adam yet lay in his mould of clay.³⁹³ I shall tell you of this: I am the answer to Ibrāhīm’s prayer, and the good news of ‘Īsā, and the vision my mother saw, as indeed all the mothers of the Prophets saw.’ ‘Irbāḍ b. Sāriya added: ‘When the mother of the Messenger of Allah ﷺ bore him, she saw a light that illuminated the palaces of the Levant.’³⁹⁴

between her three sons; the word then became a symbol of fine lineage. The meaning of ‘a plateau above a wide expanse’ is that the Prophet’s ﷺ nobility was above all other, just as the peak of a mountain is above all the lands below it. (*Sharḥ al-Mawāhib*).

³⁹² These lines can be found in Ibn Kathīr’s *Tārīkh*, and in *Sharḥ al-Mawāhib*, and *Majma’ al-Zawā’id*, and Dhahabī’s *Tārīkh al-Islām*, and elsewhere.

³⁹³ Qaṣṭalānī said: ‘This means when he lay on the ground, before the spirit had been breathed into him.’

³⁹⁴ Also narrated by Bazzār and Ṭabarānī. Ḥāfiẓ Ibn Ḥajar said: ‘It was declared rigorously authentic by Ibn Ḥibbān and Ḥākim, and Aḥmad also narrated a similar Ḥadīth on the authority of Abū Umāma; and Ibn Ishāq narrated the like of it on the authority of Thawr b. Yazid, on the authority of Khālid b. Ma’dān, on the authority of several of the

So he ﷺ was the answer to the prayer Ibrāhīm ؑ made when he said: «Our Lord, and raise up among them a Messenger from amongst them, who shall convey unto them Your Revelations...»³⁹⁵ And he ﷺ was the good news that ʿĪsā ؑ conveyed when he said: «And [I am] a conveyer of the glad tidings of a Messenger who shall come after me, whose name is Aḥmad...»³⁹⁶ And the light that appeared at the moment of his birth was seen by his mother with her own eyes, clearly and plainly, as the other narrations confirm.

Abū Nuʿaym narrated, on the authority of Umm Salama ؓ, that ʿĀmina, mother of the Messenger of Allah ﷺ, said: ‘On the night of his birth, I saw a light that illuminated the palaces of Syria so I could see them.’

Muḥammad b. Saʿd narrated, on the authority of several transmitters including ʿAṭāʾ b. ʿAbbās, that ʿĀmina bint Wahb said: ‘The moment he ﷺ came from me, a light emerged that illuminated everything from east to west, and then he ﷺ fell to the floor and knelt.’

ʿUthmān b. Abī al-ʿĀṣ narrated that his mother, the Companion Umm ʿUthmān al-Thaqafiyya, whose name was Fāṭima bint ʿAbdullāh,³⁹⁷ said: ‘When I attended the birth of the Messenger of Allah ﷺ I saw that the room where he was born was filled with light, and I saw the stars come nearer until I thought they would fall upon me. When ʿĀmina bore him, a light shined forth from her that illuminated the room and the whole house, until I could see nothing but light.’³⁹⁸

Companions of the Messenger of Allah ﷺ, who said that Buṣrā in the land of Syria was illuminated by this light.’

³⁹⁵ Qurʿān 2:129

³⁹⁶ Qurʿān 61:6

³⁹⁷ Zurqānī said that Abū ʿUmar [Ibn ʿAbd al-Barr] and others counted her as being among the Companions.

³⁹⁸ Zurqānī said: ‘It was narrated by Bayhaqī, Ṭabarī, and Ibn ʿAbd al-Barr, and the author of *Fath al-Bārī* ascribed it to Ṭabarānī, and said that it is attested to by the Ḥadīth of ʿIrbāḍ b. Sāriya (which we have just mentioned).’ (vi. 426).

In *al-Sīrat al-Shāmiyya*, it is reported that Shaykh Abū Shāma ﷺ said: ‘The light that appeared at the moment of his ﷺ birth was famous amongst the Quraysh, and oft-mentioned by them. It was to this light that ‘Abbās ﷺ alluded in his poem when he said:

*Upon your birth, the earth was bathed in brightness,
And by your light the far horizons shined.*

The appearance of this light at the moment of his ﷺ birth was a sign of what would later come, and the light that would guide the world, and put an end to the darkness of disbelief.

Allah ﷻ said: (There has come unto you from Allah a light and a clear Scripture, by which Allah will guide those who seek His pleasure to paths of peace, and take them out of the darkness and into the light by His leave.)³⁹⁹

And with this light which he brought from Allah, he illuminated minds, and gave life to dead hearts, and opened blind eyes and deaf ears.

Another of the wonders that accompanied his birth ﷺ to foreshadow his Prophethood was that narrated by Bayhaqī and Abū Nu‘aym, on the authority of Ḥassān b. Thābit, the poet of the Prophet ﷺ: ‘I was a boy of seven or eight years,⁴⁰⁰ possessed of full reason and able to understand what I saw and heard, when one day, a Jew shouted: “O hordes of Quraysh! Was any born to you this night?” They answered that they did not know, and so he said, “Find out, because this night the Prophet of this community was born.”’⁴⁰¹

³⁹⁹ Qur’ān 5:15-16

⁴⁰⁰ Zurqānī said: ‘They say that he lived until the age of one hundred and twenty, as did his father, grandfather, and great-grandfather before him; he died in the year 54 AH.’

⁴⁰¹ Narrated by Ḥākim, and also by Ya‘qūb b. Sufyān with a sound chain of transmission. (*Fath al-Bārī*).

Another of the wonders that accompanied his birth ﷺ to foreshadow his Prophethood was the trembling and splitting of the palace of Khosrau, and the collapse of fourteen of its towers, in which state it has remained until the present day, as Ḥāfiẓ al-Zurqānī stated.

The palace did not split because of a defect in its construction, since its construction in Iraq was carried out proficiently, and it was built with large bricks and plaster, its breadth one hundred cubits and its height the same.

The caliph Hārūn al-Rashīd wanted to demolish it because he had heard there was a great treasure buried beneath it, but he was unable to do so. This is because Allah ﷻ decreed that it remain a sign of His Prophet ﷺ for all the ages.

Ḥāfiẓ Ibn Kathīr devoted a special section of his *Bidāya* to the signs and wonders that appeared on the night of the Prophet's ﷺ birth, mentioning among them: the appearance of light as he ﷺ was born, and his falling to the ground, kneeling, and raising his head to the sky, and the light that was seen in the house in which he was born, and the way the stars drew near, and the splitting of the palace of Khosrau and the collapse of its towers, and the extinguishing of the fires, and the vision of the High Priest of the Zoroastrians.

He then added: 'And there were more signs besides these.' He then went on to list all the proofs for these events and their multiple chains of transmission.

Ḥāfiẓ Ibn Ḥajar also mentioned a number of signs of Prophethood that were revealed before the mission began, and then said, 'And as for the signs of his Prophethood ﷺ that appeared at his birth ﷺ,' and then mentioned the Ḥadīth that chronicle the appearance of the light.

He then said:

There is also the Ḥadīth of Makhzūm b. Hānī al-Makhzūmī, who narrated from his father—who lived to the age of one hundred and fifty—that on the night when the Messenger of Allah ﷺ was born, the palace of Khosrau split twain, and fourteen of its towers fell.

The fires of Persia went out after having been lit for a thousand years,⁴⁰² and the waters of Lake Sāwa dried up, and the Zoroastrian High Priest dreamt of wild camels leading Arabian horses across the Tigris and spreading through the land. When Khosrau awoke, he was frightened by what had happened (i.e. the rupture of the palace and so on), and so he asked the scholars of his kingdom about it, and they sent a message to Saṭīḥ... (the story goes on).

Ḥāfiẓ al-‘Asqalānī also mentioned this, and ascribed it to Bayhaqī, Abū Nu‘aym, Kharā‘itī, Ibn ‘Asākir and Ibn Jarīr. The only reason we have mentioned that this was narrated by all these great Ḥadīth masters is to provide a definitive argument against those whose hearts are diseased or astray, and to increase the certainty and strength of those who were already certain of these matters.

One of the wonders that foreshadowed his Prophethood ﷺ and occurred even before his birth was the story of the Owners of the Elephant, and how Allah ﷻ sent dense clouds of birds to attack them one by one, each bird finding its mark, not missing a single one of them, and how Allah ﷻ destroyed them and crushed them.

And all of this was for no reason other than to protect the Sacred House which would become the *qibla* (direction of prayer) for the Messenger of Allah ﷺ and his followers, and their place of prayer and pilgrimage, standing firm for them until the Day of Resurrection.

Because of this, Allah ﷻ mentioned this story in the Noble Qur’ān, and revealed to the Messenger of Allah ﷺ to remind him of this great favour, and how He ﷻ charged Himself with defending this Sacred House, which one day would be the place of prayer and pilgrimage for the Messenger of Allah ﷺ; and so He said: ﴿Have you not seen how your Lord dealt with the owners of the Elephant?﴾⁴⁰³

⁴⁰² The fires were kept burning as a religious rite of the pagan Zoroastrians. [t]

⁴⁰³ Qur’ān 105:1

The date of his birth ﷺ: He ﷺ was born in the Year of the Elephant fifty days after the incident took place, on the twelfth day of *Rabi' al-Awwal* at the break of dawn, according to the opinion of the majority of the scholars. The day was a Monday, as is borne out by the Ḥadīth narrated by Muslim in his *Ṣaḥīḥ*, on the authority of Abū Qatāda, in which it was mentioned that the Messenger of Allah ﷺ was asked about the merits of fasting on Mondays, to which he replied, 'That is the day I was born, and the day I was sent.' (Or 'the day I received Revelation.')

Aḥmad narrated in his *Musnad* that Ibn 'Abbās said: 'The Messenger of Allah ﷺ was born on a Monday, and received the Revelation on a Monday, and left Mecca to emigrate to Medina on a Monday, and entered Medina on a Monday, and raised the Black Stone and put it in its place on a Monday.'

This refers to the day the Quraysh rebuilt the Ka'ba, and argued as to which of them should be the one to lift the Black Stone, as we mentioned earlier.

CELEBRATING AND COMMEMORATING HIS BIRTHDAY ﷺ

It is the duty of any intelligent person to rejoice on the day he ﷺ was born, and celebrate the day when the whole world was bathed in light, guidance and knowledge; for on that day was born the Messenger of mercy to the worlds, and the Prophet of guidance and light for all humanity, and the leader of the Prophets and Messengers. Magnify, then, that day, and honour it, and rejoice and exult in its coming!

Gathering to read the story of his ﷺ birth is a gathering that encompasses all manner of mercies and blessings, and goodness and righteousness; for the narration of the story of his glorious birth involves the recitation of many verses from the Noble Qur'ān; and remembrance of the honour and grace Allah extended to His Messenger ﷺ, and how He watched over him and protected him; and remembrance of the physical and moral beauty of our Master MuḤammad ﷺ; and the invocation of much benediction and salutation upon the Prophet ﷺ; and the reading of many poems expressing praise and love for the our Master the Messenger of Allah ﷺ; and much supplication and prayer to