

REVIVING LOVE FOR THE HOLY PROPHET MUHAMMAD ﷺ :

The Solution to the Contemporary Muslim Condition



Prof. Mohammad Ahmed Qadri, Ph.D.



**ISLAMIC EDUCATIONAL & CULTURAL
RESEARCH CENTER OF NORTH AMERICA**

A Non-Profit, Non-Political Organization

P.O. Box 1646

Union City, CA 94587, USA

Email: info@iecrcna.org

Website: www.iecrcna.org

Phone: (510) 739-6759, (510) 732-6786

❧ **PREFACE** ❧

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Prof. Dr. Mohammad Ahmed Qadri
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِهِ الْكَرِيمِ

❧ **RABI'UL AWWAL - THE MONTH OF THE BIRTH OF
THE HOLY PROPHET MUHAMMAD ﷺ** ❧

Rabi'ul Awwal, the third month in the Islamic lunar calendar, is a month of great blessings from Allah, Most Glorified and Exalted is He. Muslims scholars believe that *Rabi'ul Awwal* is a supreme month and has a very special status in Islam, even more important than the blessed month of Ramadan. The significance of the holy month of Ramadan is due to the revelation of the Noble Quran, in which Allah Almighty says:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

"The month of Ramadan in which was sent down the
Qur'an..." [Al-Quran, Chapter *al-Baqarah*, 2:185]

On the other hand, in the month of *Rabi'ul Awwal*, the Holy Prophet Muhammad ﷺ, the true interpreter of the Noble Quran, came to this world. Therefore the real Eid (festival) for the *Mu'mineen* (believers) is in *Rabi'ul Awwal* because Allah sent His Beloved Muhammad ﷺ as a great gift to humanity in this month. If He ﷺ had not been born, there would not have been blessings from Allah Almighty such as Ramadan, *Iman* (faith), *Tauheed* (Oneness of God), Prophethood and so forth. If He ﷺ had not been born, nothing else would have been created.

❧ **THE NIGHT OF MILAD (BIRTH) OF THE HOLY PROPHET
IS MORE VIRTUOUS THAN LAYLAT-UL-QADR (THE NIGHT OF
POWER IN RAMADAN)** ❧

Imam Qastallani (d. 923 H, may Allah have mercy on him)

says in his Mawahib-ul-Ladunniyya that the night of the birth of the Holy Prophet ﷺ is superior to *Laylat-ul-Qadr* for the following three reasons:

1. The night of *Milad* is when the Holy Prophet ﷺ became known to us and we received *Laylat-ul-Qadr* through Him ﷺ. No one disputes this.
2. *Laylat-ul-Qadr* is considered great because the angels descended on this night whereas on the night of *Milad*, the Prophet ﷺ Himself came.
3. *Laylat-ul-Qadr* is specific for Muslims in that that if they seek forgiveness Allah Almighty will forgive them, whereas the night of *Milad* is for all of humanity, because He ﷺ is a Mercy to all the worlds [Al-Quran, Chapter *Al-Ambiya* 21:107].

❧ THE PHILOSOPHY OF LOVE WITH THE HOLY PROPHET ﷺ ❧

The Noble Quran states:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ
مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

“Indeed there has come to you a Noble Messenger from among you - your falling into hardship aggrieves Him, most concerned for your well being, for the believers most compassionate, most merciful.”

[Al-Quran, Chapter *al-Taubah*, 9:128]

In commenting on this verse, Hazrat Abdullah ibn Abbas (may Allah be pleased with them both) writes in his famous exegesis of the Holy Quran, Tafseer ibn-e-Abbas, that when Hazrat Moosa (upon him be peace) was honored by Allah Almighty at Mount Sinai, he said, *“You have bestowed me with such honor that has not been given to anyone before me.”* Allah Al-

mighty replied to this saying, *“Be grateful for what you have been given and be on Tauheed and the love of Prophet Muhammad ﷺ till the last moments of life.”* Hazrat Moosa asked Allah Almighty, *“Is the love of Prophet Muhammad ﷺ necessary with your Tauheed?”* To this, Allah Almighty replied that if Muhammad ﷺ and His Ummah (community) were not there, He Almighty would not have created anything - heaven, hell, the sun, the moon, night, day, angels, Prophets, and so on and would not have created Hazrat Moosa either.

The following *Hadeeth Qudsi* (A saying of the Holy Prophet ﷺ that has the exact words of Allah Almighty, but is not part of the Noble Quran) corroborates the same reality:

لَوْلَاكَ لَمَا أَظْهَرْتُ الرَّبُوبِيَّةَ

“If not for you, I would not have revealed my Lordship.”

Therefore the *zaat* (being) of the Holy Prophet is Allah Almighty’s greatest blessing to the rest of creation, one that He Himself is proud to make mention of, as in the following verse of the Noble Quran:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ
رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَإِنْ كَانُوا مِن قَبْلُ
لَفِي ضَلَالٍ مُّبِينٍ

“Allah has indeed bestowed a great favor upon the Muslims, in that He sent to them a Noble Messenger (Prophet Mohammed ﷺ) from among them, who recites to them His verses,

and purifies them, and teaches them the Book and wisdom; and before it, they were definitely in open error."

[Al-Quran, Chapter Aal Imran, 3:164]

Allah Almighty has bestowed His creation with countless bounties & favors, such as those of breath, air, eyes, limbs, parents, beauty and so forth, but He never explicitly enumerates them. The Noble Quran says:

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا
إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ

"And if you enumerate the favors of Allah, you will never be able to count them; indeed Allah is Oft Forgiving, Most Merciful."

[Al-Quran, Chapter al-Nahl, 16:18]

But when it comes to the Holy Prophet ﷺ, He mentions Him ﷺ specifically as mentioned in the previous verse. This clearly reveals Allah Almighty's great esteem & love for His Best Creation ﷺ.

Tafseer ibn-e-Abbas continues with a grammatical analysis of verse 9:128 explaining that the *tanween* (nunation) on the word *Rasool* (Messenger) represents the Holy Prophet's ﷺ greatness. He also writes that there are two ways of reciting the word after *laqad*:

1. The first way is *Anfusikum* which means "among you"
2. The second way is *Anfasikum* means "from a special gracious group from among you" i.e. Arab *Afzal* i.e. the noble clan of Bani Hashim from the noble tribe of Quraysh

If He ﷺ had not come from us, then we would not have been able to gain spiritual benefit. Everything about the Holy Prophet ﷺ is the most virtuous - the month in which He ﷺ

came, the Book which He ﷺ brought, the *Deen* (religion) which He ﷺ taught, the city that He ﷺ lived in, the time that He ﷺ was in, His ﷺ Companions, His ﷺ *Ummah* (Community), His ﷺ Laws and so forth. It is mentioned in the Holy Quran that His ﷺ words are of Allah, His speaking is Allah's speaking, His seeing is Allah's seeing, His throwing is Allah's throwing, His *bai'ah* (spiritual contract) is Allah's *bai'ah*.

The *Mufasssir* (exegete) continues to write that the Prophet ﷺ loves His *Ummah* the most. Any pain experienced by His ﷺ *Ummah* is painful for Him ﷺ. This is why, Imam Qastallani writes in his *Mawahib-ul-Ladunniyya* that when the Prophet ﷺ was born, being cognizant of His *Ummah's* sins, according to His mother Hazrat Amina, his first statement was "**Rabbi Habli Ummati**" – Oh my Lord! Forgive my Community!

His ﷺ grandeur is mentioned in verse 9:128 by Allah Almighty as *Raof-ur-Raheem*, mirroring the attributes of Allah Almighty Himself. As Allah says in His Noble Quran:

إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

"... *Indeed Allah is Most Compassionate, Most Merciful towards mankind.*"

[Al-Quran, Chapter *al-Baqarah*, 2:143]

The same characteristics have been delegated to the Holy Prophet ﷺ. Similarly, commenting on the following verse:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

"*He only is the First and He only the Last, and He only is the Evident and He only the Concealed; and it is He Who knows all things.*"

[Al-Quran, Chapter *al-Hadeed*, 57:3]

Shaykh Abdul Haqq Muhaddith Dehlawi (d. 1052 H, may Allah have mercy on him) says in his famous Madarij-un-Nabuwwah that this verse is *Hamd-e-Khuda* (Praise of Allah) and *Naat-e-Mustafa* (Praise of the Chosen Prophet ﷺ), being that the Holy Prophet ﷺ is the first creation and final Prophet. Also, it is written in the famous Hadeeth book, Khasaisul Kubra (Vol 1 p 56) that Hazrat Anas (may Allah be pleased with him) narrates that on the Night of *Miraj* (Ascension), some people met the Holy Prophet ﷺ and offered *salaam* (greetings of peace) to Him ﷺ as follows: *Assalaamu alayka yaa Awwalu, Assalaamu alayka yaa Akhiru, Assalaamu alayka yaa Hashiru*. Jibreel said, "O Prophet! These people who offered *salaam* to you were Hazrat Ibrahim, Hazrat Moosa and Hazrat Isa (peace be upon them all)." So the Prophets used to send *salaam* to the Holy Prophet ﷺ with these attributes.

A very famous Hadeeth related by Imam Bukhari's teacher Syed Abdur Razzaq (d. 211 H) in his Musnad is as follows:

It is related that Jabir ibn `Abd Allah said to the Prophet ﷺ: "O Messenger of Allah, may my father and mother be sacrificed for you, tell me of the first thing Allah created before all things." He ﷺ said:

"O Jabir, the first thing Allah created was the light of your Prophet from His light, and that light remained (lit. "turned") in the midst of His Power for as long as He wished, and there was not, at that time, a Tablet or a Pen or a Paradise or a Fire or an angel or a heaven or an earth. And when Allah wished to create creation, he divided that Light into four parts and from the first made the Pen, from the second the Tablet, from the third the Throne, [and from the fourth everything else]." [Quoted from Light of the Full Moon by GF Haddad]

The above hadeeth is quoted by the following famous scholars:

1. Imam Bayhaqi (d. 458 H) in his Dalail-un-Nubuwwa
2. Imam Qastallani (d. 923 H) in his Mawahib-ul-Laduniyya

3. Imam Ibn Hajar Makki in his Afzal-ul-Qura
4. Imam Ahmad ibn Hajar Haytami (d. 974 H) in his Fatawa Hadithiyya
5. Shaykh Abdul Haq Muhaddith Dehlawi (d. 1052 H) in his Madarij-un-Nubuwwa

Another famous Hadeeth related by Shaykh Abdul Haq Muhaddith Dehlawi in his Madarij-un-Nubuwwa and by Al-lama Ali Muttaqi Hindi in his Kanz-ul-Ummal is as follows:

كُنْتُ نَبِيًّا وَ أَدَمُ بَيْنَ الرُّوحِ وَ الْجَسَدِ

“I was a Prophet when Adam was between soul and body.”

Also, Imam Fakhruddin Razi (may Allah have mercy on him) states in his famous Tafseer Kabeer that Hazrat Adam (peace be upon him) was prostrated to because the light of Muhammad ﷺ was in his forehead.

❧ HIS ﷺ COMING INTO THIS WORLD ❧

Ninety-two days before the Holy Prophet ﷺ graced this earth, Abraha, the Yemeni governor of King Najashi of Ehtiopia was making plans to attack the Holy Kaba. He gathered his army of men and elephants and proceeded in the direction of Mecca; however, the elephants resisted going beyond Wadi Mehsar, a place 30 miles from Mecca. Nevertheless, the army continued to move and when the inhabitants of Mecca saw the elephants, they became afraid and went into hiding. However, Hazrat Abdul Muttalib, the Holy Prophet’s ﷺ grandfather, and twelve other relatives stayed in Mecca to fight against Abraha. Abraha’s soldiers stole some of Abdul Muttalib’s camels. The Holy Prophet’s ﷺ grandfather got on his horse and made his way to Abraha, who came out of his tent to greet him. *“Your soldiers have taken my camels”,* said Abdul Muttalib to which Abraha mockingly responded saying that Abdul Muttalib should worry about the

Kaba and not some paltry camels, because he had come to raze the Kaba. To this Abdul Muttalib responded that the Owner of the Kaba is responsible for it and he had come to take his camels, which he is responsible for. Upon hearing this Abraha became silent and returned his camels. Abdul Muttalib brought his camels home and with Hazrat Amina went to the Kaba Shareef and prayed *“O King of the Kaba, O Creator of the Universe, You are The Hearing and The Seeing, You are The All Knowing! You know that an enemy has come with the intention to destroy your pure House. My Lord! You had given me the glad tidings that there will shine a light in Your House. My Lord! If that Light is in Amina’s womb, then we ask for His sake (waseela)! O King! We are not afraid of anyone except You. O King! Save the sanctity of Your house from the enemy and the honor of the family of Ismail.”* At sunrise Abraha began to make preparations to attack the Holy Kaba and the prayer that was asked by the *waseela* of the Prophet ﷺ was accepted immediately. Abdul Muttalib and his relatives went to a mountaintop to observe Allah Almighty’s response. As the elephants approached the Kaba, they went into prostration as soon as they saw it. The mahout beat the elephants to try to make them continue towards the Kaba, but they refused. Abraha’s elephant Mahmoud would not get up at all. This frightened Abraha and he consequently ordered his army to march by foot. He had just issued this command that a flock of Martin Swallows (*Ababeel*) came from the direction of Jeddah. There were three pebbles in each of their beaks and one pebble in their feet. They started to throw these pebbles onto the soldiers, and upon impact, each pebble, tore through the body of the soldier and came out through their feet. Each pebble had the name of the soldier that it killed. Allah Almighty describes this fateful event in His Noble Quran:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

“{O dear Prophet ﷺ}, Did you not see how did your Lord

deal with the People of the Elephant?"

[Al-Quran, Chapter *al-Feel*, 105:1]

On grammatical analysis one can see that this verse is being directly addressed to the Holy Prophet ﷺ because the verb *tara* is singular and the pronoun *ka* in *rabbuka* is also singular referring to the Holy Prophet ﷺ, indicating that Allah Almighty is addressing His Beloved ﷺ, referring to this event even as He ﷺ was in the womb of His mother saying that didn't the Prophet ﷺ see Himself how Allah Almighty did justice with Abraha and his army.

Allama Qastallani (may Allah have mercy on him) states that when the Holy Prophet ﷺ was in Hazrat Amina's womb she saw a tall man who consoled her saying that she is given the good news that she is the mother of the Leader of all the Prophets ﷺ. When she asked the man who he was, he said that he was Adam (peace be upon him). Because she was carrying the Best of Creation ﷺ in her womb, she was free from all the normal pregnancy conditions such as nausea and the like.

During the time of the Holy Prophet's ﷺ birth, the night was going out and the day was coming in – it was dawn on a Monday. Allama Qastallani writes in his Mawahib-ul-Ladunniyya that Hazrat Amina relates that during the time of her delivery, she saw a small group descending from the sky who had three white flags. They put one in her courtyard and one on the roof of the Holy Kaba and one on *Bayt-ul-Maqdas*. She continues that during that beautiful night, the stars were coming close to her, which filled the world with light. The doors of the sky were opening and she was alone. Abdul Muttalib had gone to circumambulate the Kaba. She says that suddenly she saw a white bird that massaged its wings on her heart, which removed her nervousness and delivery related symptoms. She looked intently and saw in front of her a pure white cup. She drank from it thinking it was milk, and it was sweeter than honey. Then, a few

women came to her. One said she is Maryam, the mother of Isa (peace be upon him), the second said she is Asiya, the wife of firaun, the third said she is Hajra, and the rest were virgins of Paradise (*hoor*). They said to Hazrat Amina, "We have all come to serve you." Then she heard a voice that concerned her. She saw that a white silk sheet was between the sky and earth. A caller said, "Cover Him ﷺ from the eyes of this world." Women were descending from the sky, who had white cups in their hands. Then, she saw a white cloud with green birds whose beaks were like red rubies. Seeing this her body began to perspire, and her drops of sweat had the odor of musk. She saw that the west and east, the earth and the sky had all lit up. She could see the castles of Syria and the necks of the camels of Basra. She relates that the center of this light was coming from her. It was announced in the universe that Muhammad ﷺ is born.

❧ AFTER HIS ﷺ BIRTH ❧

The Noble Quran says:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾

"...indeed towards you has come a light from Allah, and a clear Book."

[Al-Quran, Chapter *al-Maidah* 5:15]

All commentators are agreed upon that in this verse the word *noor* (light) refers to the Prophet's being (*zaat*). Some say that the *noor* is also Quran. However, this opinion is not supported by great *Mufasssireen* such as Imam Fakhruddin Razi, who writes in his famous Tafseer Kabeer that to say that *noor* (light) in this verse refers to the Quran is weak because *kitab* (book) already refers to the Quran, and to say both of them refer to the Quran is a weak opinion (even though the Quran is light). What is more correct is that *noor*

in this verse refers to the Holy Prophet ﷺ whose name and essence is light.

Allah Almighty had given the Prophet ﷺ a special station & strength even before His ﷺ birth because Allah wanted to keep Him ﷺ distinguished. Allah says in His Noble Quran:

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ
خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ
نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

“Had We sent down this Qur’an upon a mountain, you would have then surely seen it bowed down, blown to bits by the fear of Allah; and We illustrate such examples for people, for them to ponder.”

[Al-Quran, Chapter *al-Hashr* 59:21]

But the heart of the Chosen One ﷺ has the light of Allah, that if no one could carry this weight, then the Prophet ﷺ could carry it. This is also an indication towards the point that the Prophet ﷺ is light and the Quran is also light. The Quran could not have been revealed on anything else or it would have crumbled as indicated in the aforementioned verse. However, because the Prophet’s ﷺ heart is light and the Quran is also light, therefore light was absorbed by light.

❧ MIRACLES OF THE HOLY PROPHET ﷺ ❧

It was a tradition of the Arabs of the desert to take a child for suckling. When the Holy Prophet’s ﷺ wet nurse Hazrat Haleema (may Allah be pleased with her) arrived in Mecca, all the children of the well to do families had been taken. She then heard a voice, *“Don’t grief! Today in your laps is coming the wealth of the worlds!”* The Holy Prophet ﷺ was the only

child left and feeling sorry for Him ﷺ, she took Him ﷺ. However, she soon began to experience the great blessings of the presence of the Prophet ﷺ. Her emaciated ride on which she had come, now became full of energy and didn't stop even if she tried! Her goats that hitherto had dry udders now began to generate abundant milk. She saw that when the Prophet ﷺ was in His ﷺ cradle, the moon used to move with His ﷺ blessed baby fingers. It is interesting to note that ordinary people play with toys made of clay because that is what we are made of, but Allah Almighty made the moon, which reflects light, an apt toy for the Prophet ﷺ to play with because He ﷺ is light!

Once Hazrat Haleema (may Allah be pleased with her) went to drink Zamzam and upon her return did not find the Prophet ﷺ. She became exhausted looking for Him ﷺ, and when she did find Him ﷺ, she saw that He ﷺ was in the Kaba and the idols had all fallen.

When He ﷺ was twelve years old, he went to Syria with a caravan with Abu Talib. When this caravan stopped at a monastery of an ascetic, his face stopped at the face of the Prophet ﷺ and he called and said, "*This is the Leader of the Messengers*". Abu Talib was quiet upon hearing this. But the others asked the ascetic how he knew this. The ascetic said that when they were descending from the mountain, he saw that the stones were bending towards Him ﷺ. Hearing the ascetic's words Abu Talib began to love the Prophet ﷺ even more, so much so that he didn't do anything without the Prophet's ﷺ consultation. The famous scholar Qadi Iyad writes in his famous book Ash-Shifa that Hazrat Ali (may Allah ennoble his face) narrates that he still remembers that rock that he used to pass by with the Prophet ﷺ and the rock used to say in loud voice: *As-salaatu was-salaamu alayka ya Rasoolallah, As-salaatu was-salaamu alayka ya Habeebullah*. Also, wherever the Holy Prophet ﷺ went, a cloud used to go with

Him ﷻ providing Him with cover. How apt that Allah Al-mighty would assign the rest of His creation in service to His Beloved ﷻ!

🌀 THE FIRST MILAD 🌀

The Noble Quran clearly states that Allah, the Most Glorified and Exalted is He, assembled all the souls in the spiritual world and said as stated in the following verse:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ
مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ شَهِدْنَا

“And remember when your Lord brought forth the generations from the backs of the Descendants of Adam, and made them their own witness; "Am I not your Lord?"; they all said, "Yes surely You are, why not? We testify ...”

[Al-Quran, Chapter *al-Aa'raf* 7:172]

After this, another oath was taken. This second spiritual meeting was specific to the Prophets and Messengers and has been reported in the Quran in the following verse:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ
ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِءَ وَتَنْصُرُنَّهُ
قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۗ قَالُوا أَقْرَرْنَا
قَالَ فَاشْهَدُوا ۗ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

“And remember when Allah took a covenant from the

Prophets; 'If I give you the Book and knowledge and the (promised) Noble Messenger (Prophet Mohammed ﷺ) comes to you, confirming the Books you possess, you shall positively, definitely believe in him and you shall positively, definitely help him'; He said, 'Do you agree, and accept My binding responsibility in this matter?' They all answered, 'We agree'; He said, 'Then bear witness amongst yourselves, and I Myself am a witness with you.'"

[Al-Quran, Chapter *Aal Imran* 3:81]

It is interesting to note that in the above verse Allah Almighty has used the *noon of takeed* (emphatic *noon*) twice and made it compulsory on the Prophets to have faith in and to help the Holy Prophet ﷺ. This indicates the magnificence of the Holy Prophet ﷺ. If one ponders on the philosophy of this verse and analyzes it, it is seen that for His own Lordship Allah Almighty only asked the people about it, but for the Messengerhood and love of His Beloved ﷺ, Allah Almighty made much emphasis making all the Prophets and Messengers witnesses to each other and Himself became a Witness, saying that if anyone moves away after accepting this oath, they have rejected the command.

This was the first spiritual gathering (*Mehfil-e-Milad*) commemorating the birth of the Holy Prophet ﷺ in which Allah Almighty announced the venerable personality of the Holy Prophet ﷺ. This spiritual gathering was established by Allah Almighty Himself. It is therefore clear then that to establish a gathering to remember the Prophet ﷺ is a Sunnah (practice) of Allah Almighty Himself. Additionally, the way that the Prophets and Messengers listened to the *Dhikr* (mention / remembrance) of the Prophet ﷺ, elucidates that hearing this *Dhikr* is a Sunnah of the Prophets and Messengers. It is therefore clear from this Quranic analysis that Allah Almighty exalted the name of His Beloved ﷺ by instituting this spiritual gathering. And He Almighty bound the Prophets and Messengers to listen to the *Dhikr* of His Beloved ﷺ, to believe

in Him ﷺ and to help Him ﷺ. This shows that the Prophet's ﷺ Prophethood was established and the Prophets and Messengers became His *Ummah* and the Prophet ﷺ was then sent to the earth as the last Prophet, just like a chief guest is slated to speak at the end, saving the best for last.

For the happiness of the *Milad* (birth) of the Prophet ﷺ, Muslims must organize similar spiritual gatherings. Happiness must be expressed openly as the Quran says:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا

"Say, 'Upon Allah's munificence and upon His mercy - upon these should the people rejoice ...'"

[Al-Quran, Chapter *Yunus* 10:58]

The greatest happiness is the birth of the Holy Prophet ﷺ and here by using the word *Qul*, Allah Almighty is commanding the Muslims that the Prophet's ﷺ birth *must* be declared and celebrated with happiness. Imam Qastallani (may Allah have mercy on him) writes that in the pure month of the Holy Prophet's ﷺ birth, believers have been celebrating and eating and feeding people, expressing their happiness, and giving charity in this blessed night, and have been making special arrangements for organizing the *Milad*, which makes Allah Almighty's bounties prevalent. Experience shows that the year in which *Milad* is performed, there is peace and security in that area. Allah Almighty showers His blessings on that person who celebrates the night of the birth as Eid. The celebration of *Mehfil-e-Milad* and to gather people to read *Naat* (poetry in praise of the Holy Prophet ﷺ), and to fast on the 12th of *Rabi'ul Awwal*, the exact day on which the Prophet ﷺ was born, and to give charity have all been happening since the early times.

❧ COMPONENTS OF MILAD ❧

The gatherings of Milad have the following components:

- Recitation of the Holy Quran
- *Naats* of the Holy Prophet ﷺ
- *Salaam* (salutation) to the Holy Prophet ﷺ
- *Dua* (supplication)

None of the above is against Shariah (Islamic Law). Islam is the name of congregating; this is why *Milad* is done together with people. Islam teaches people to be together and to celebrate happiness together. Therefore worship in Islam is also expressed through collectivism. When we get together and read Quran and worship together, there are many spiritual and social benefits. The biggest benefit is that we are oriented spiritually through these gatherings. The other big benefit is that through exposure to religious knowledge we learn about the time of the Prophet ﷺ and can then teach our children about these historical facts so that the new generation can benefit. *Mehfil* of *Milad* increases love in families and the home in which this gathering is held, the blessing of the *Dhikr* of Allah and the Prophet ﷺ, Quran & *Naat*, removes the devil and its effects. The tradition of reading *Naat*, is following in the footsteps of the great Companion of the Holy Prophet, Hazrat Hassan ibn Thabit (may Allah be pleased with him). He used to read *Naat* and the Holy Prophet ﷺ used to give him *dua*. Adherents of other faiths take to Islam being touched by the beauty of these poems. In addition, by attending *Milad*, a connection is developed with the Arabic language, since it is the language of all the primary sources of religious knowledge in Islam. The regular attendees of such gatherings become adept at effectively teaching others, including people of other faiths. Therefore *Milad* is a big social and spiritual institution that strengthens Muslims all over the world and establishes relations between people.

❧ THE CURRENT MUSLIM CONDITION ❧

Some people analyze the current Muslim condition and conclude that today we are faced with many great challenges. However, if one reflects upon history and analyses the people of all the Prophets from Adam to Isa (peace be upon them all), two principles surface:

1. The communities that follow and support their Prophets with their hearts, and sincerely love their Prophets, overcome any and all challenges on the basis of their *Iman* (faith).
2. However, the ones whose *Iman* is weak, and they abandon their Prophet, making their love victim of *wasawis* (evil suggestions) after him, then punishment is sent upon them.

This has happened in the past with all the communities. In the contemporary period, we can say that Muslims are not facing challenges but are receiving punishment and humiliation from Allah Almighty because we love everything except our true leader, the Noble Prophet Muhammad ﷺ. In our social and political life, Muslims and their scholars are ready to pay respect to our kings, presidents, and prime ministers of our countries. We are ready to pay respect to socio-political power based personalities. We pay respect to judges of the courts. We act according to the conventions of the states and constitutions. If the judge appears in the court, we cannot sit, standing up to pay respect. Or in the flag hosting ceremony we stand up and keep our hands on our hearts. In passing out parades, soldiers salute their officers. Even students stand up when a teacher comes into the classroom. This is a common conventional approach of the people paying respect to power based personalities. On the other hand, there are thousands of irrelevant and illogical questions regarding basic beliefs especially about love of Holy Prophet Muhammad ﷺ declaring everything as *shirk* (polytheism) and *bid'ah* (innovation) creating a love-phobia toward the Holy Prophet ﷺ. People want to love the Holy Prophet ﷺ but they have been wrongly taught and given misleading and

false interpretations in the light of *bid'ah* and *shirk* which has created a culture of frustration in the Muslim *Ummah*. This is seriously resulting in fear of worldly forces and subordination by a class that was once under Muslim rule in history. This in turn is resulting in chaos, disorganization and disinformation in the Muslim *Ummah*. In academia, Muslims are weak. And in social organization Muslims look for help and support from strata of society that once were under Muslim rule. In most fields, Muslims are subordinate. What is the main reason for this decline? The answer is simple: Obviously, when we don't love the Holy Prophet ﷺ according to this Hadeeth:

Narrated Anas (may Allah be pleased with him) that Allah's Apostle ﷺ said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ
مِنَ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

“None of you will have faith until I am more beloved to him than his father, his children and all mankind.”

[Sahih Bukhari, Volume 1, Book 2 #14]

then Allah Almighty's punishment has been declared for the Muslim *Ummah*.

❧ WHAT SHOULD MUSLIMS DO? ❧

The question arises: What should Muslims do today? What message should Muslims gain through *Milad*? The biggest message of course is the love for the Holy Prophet ﷺ. There is still time to rectify our wrong doings and submit ourselves to Allah Almighty and to the feet of His Rasool ﷺ, realizing that the Muslim *Ummah* has committed a grave mistake regarding understanding the gravity of love with the Noble Prophet ﷺ. We must follow the tradition of the Sahabas (Companions), Tabi'een (followers of the Sahabas), Tabi' Tabi'een (followers of the Tabi'een), and the great scholars of

the early generations such as Imam Malik, Imam Shaf'i, Imam Ahmed bin Hanbal and Imam Abu Hanifa, and the spiritual leaders of Qadriya, Chishtiya, Naqshnandiya, Soharwardiya orders (may Allah have mercy on them all). How did these great personalities follow Islam? They used to sit in their homes and perform *Dhikr* of Allah and His Prophet ﷺ and also used to distribute food or at least sweets or dates on this occasion of *Milad*.

Love with the Holy Prophet ﷺ is neither *shirk* nor *bid'ah*. When Hazrat Khalid bin Waleed (may Allah be pleased with him) used to go battle, he used to keep the Blessed hair of the Holy Prophet ﷺ in his helmet. When Hazrat Bilal (may Allah be please with him) used to say the *Adhan* (call to prayer) he used to do it seeing the Prophet ﷺ, and he stopped giving the *Adhan* after the passing away of the Holy Prophet ﷺ because he couldn't bear His ﷺ separation. Hazrat Abubakr (may Allah be pleased with him) gave everything from his home in charity, and when asked what he had left at home, he replied, "*Allah Almighty and His Rasool's ﷺ love*". Similarly when the Prophet's ﷺ blessed teeth were martyred in battle, Hazrat Owais Qarni (may Allah be pleased with him) broke all his teeth, wanting to be one with the Beloved Prophet ﷺ in His ﷺ pain. After the overt passing of the Holy Prophet ﷺ from this world, Hazrat Umar (may Allah be pleased with him) said that he would kill anyone who said that He ﷺ has died - this was a unique expression of his love. Imam Malik (may Allah be pleased with him) went for Hajj only once and then stayed in the city of Medina for fear that he might die outside the city of his beloved Prophet ﷺ. Imam Bukhari (may Allah have mercy on him) would face the *Mazar-e-Mubarak* (Blessed Resting Place) of the Holy Prophet ﷺ when he wrote Hadeeth - this was his love. There are thousands of such examples present in books with references, which show the love of our great saints with the Holy Prophet ﷺ. Loving Him ﷺ is unconditional and does not include fear. What has

happened today is that we have made love for Him ﷻ conditional. This has created a psychological *shirk* and *bid'ah* phobia. This self-created viewpoint has caused serious repercussions against the Muslim *Ummah*. The spirit of *Iman* has left the Muslim heart and mind and has been replaced with fear of the world.

If an analysis is done on the difference between life and death and we say for example a person is alive because he is at a particular body temperature and if the temperature falls below that, clinically the person dies. The soul has not been seen. It is hidden in the body. But if this heat is gone, then this same person who has the potential to reach the sky as the limit, cannot even remove a fly from him and he dies and people are repelled by his decaying body. What is this thing that has gone from his body? According to the Noble Quran:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

"They ask you concerning the soul; proclaim 'The soul is an entity by the command of my Lord ...'"

[Al-Quran, Chapter *Bani Israel* 17:85]

The Muslims are also like a body, which used to be alive and vital at one time in history because it had the spirit of the love of the Holy Prophet ﷺ. However with the modern phenomenon of disconnection with the Prophet's love ﷺ, the Muslims have become victims of humiliation. It is time once again to revitalize the Muslim *Ummah* through breathing its soul back into it, which is none other than the love for the Holy Prophet ﷺ. As Allah Almighty promises that He makes the living come out from the dead and the dead from the living in the following verse:

وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۗ

“... You bring forth the living from the dead, and You bring forth the dead from the living ...”

[Al-Quran, Chapter *Aal Imran* 3:27]

It is imperative that we take advantage of this blessed month of *Rabi'ul Awwal* to make collective *Istighfar* (seek forgiveness) repenting for any errors we may have committed in the grandeur, dignity and honor of the Best of Creation ﷺ. After Allah Almighty, He ﷻ is the *Rahmah* to humanity (Mercy) and one cannot measure or limit mercy, just like one cannot measure or limit love with one's parents or children. How can one then limit love with the One whose love heralds the completeness of *Iman*?

Let us pray that Allah Almighty by the *waseela* of His Beloved grants true love of His Beloved ﷺ in our hearts that makes each one of us vibrant and positive contributors to humanity. (Aamin)



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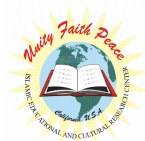
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About the Author

Prof. Dr. Mohammad Ahmed Qadri is the Founding Director of IECRC, Northern California. Dr. Qadri is a renowned scholar from Pakistan who taught at colleges there as well as the University of Karachi, Pakistan for over 20 years. He has expertise both in modern education as well as traditional Islamic sciences having completed the Dars-e-Nizami: An 18 year traditional Islamic course from Pakistan and has studied with scholars from Al-Azhar University, Cairo.

Dr. Qadri's goal at the IECRC is to foster and promote the light and love of our beloved Master, Prophet Muhammad (prayers and peace of Allah Almighty be upon Him) and carry on the legacy of the Saints of our tradition of unconditional service to humanity.



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**P.O. Box 1646
Union City, CA 94587, USA
Email: info@iecrcna.org
Website: www.iecrcna.org
Phone: (510) 739-6759, (510) 732-6786**