

(O Prophet, peace be upon you) (O Lady Khadijah, peace be upon you)

ﷺ **Prophet Muhammad's** ﷺ

## **Birthday Celebration**

صَحِيحُ الْمَوْلِدِ النَّبَوِيِّ الشَّرِيفِ

(مَوْلِدُ الْعُلَوِيِّ وَالْعُمَارِيِّ)

A Ghumari and Alawi Authentic Manual

*The First Authentic Verified Manuscript by Ahmad Darwish the complier of the finale of all the Hadith collected in one book, the student and secretary of Sayed Habib Hafiz Abdullah Al Ghumari, Professor of Azhar for 8 years, Muhaddith of Egypt and Morocco*

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by  
Hafiz Abdullah Ghumari

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### Part I

Praise be to Allah who by the birth of the Master of Arabs and Persians/humanity, grants blessings, and prevents the curse falling upon those who believe and drives away sickness.

يَا رَبِّ صَلِّ عَلَيَّ وَسَلِّمْ      يَا رَبِّ صَلِّ عَلَى مُحَمَّدٍ  
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يَا رَبِّ وَاَرْضْ عَنِ الصَّعَابَةِ      يَا رَبِّ وَاَرْضْ عَنِ الْمَشَايِخِ  
يَا رَبِّ فَارْحَمْ وَالِدَيْنَا      يَا رَبِّ وَاَرْحَمْنَا جَمِيعًا  
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يَا رَبِّ أَجْرْنَا مِنْ عَذَابِكَ      يَا رَبِّ وَارْزُقْنَا الشَّهَادَةَ  
يَا رَبِّ حِطَّنَا بِالسَّعَادَةِ      يَا رَبِّ وَاصْلِحْ كُلَّ مُصْلِحٍ  
يَا رَبِّ وَاكْفِ كُلَّ مُؤْذِي      يَا رَبِّ نَخْتَمُ بِالْمُشَقِّعِ  
يَا رَبِّ صَلِّ عَلَيَّ وَسَلِّمْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ  
أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ  
رَءُوفٌ رَّحِيمٌ . إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ  
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا .

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ

يَا رَسُولَ اللَّهِ سَلَامٌ عَلَيْكَ      يَا رَفِيعَ الشَّانِ وَالذَّرَجِ  
عَظَمَةَ يَا حَبِيزَةَ الْعَالَمِ      يَا أَهْبِيلَ الْجُودِ وَالكَرَمِ  
نَحْنُ جِيرَانُ بَدَا الْحَرَمِ      حَرَمِ الْإِحْسَانِ وَالْحَسَنِ  
نَحْنُ مِنْ قَوْمٍ بِهِ سَكَنُوا      وَبِهِ مِنْ خَوْفِهِمْ أَمْنُوا  
وَبَايَاتِ الْقُرْآنِ عُنُوا      فَاتَّبَدْنَا أَخَا الْوَهْنِ  
نَعْرِفُ الْبَطْحَا وَتَعْرِفُنَا      وَالصَّفَا وَالْبَيْتُ يَا لَفُنَا  
وَلَنَا الْمَعْلَى وَخَيْفُ مَنِي      فَاعْلَمَنَّ هَذَا وَكُنْ وَكُنِ  
وَلَنَا الْخَيْرُ الْأَنَامِ أَبُ      وَعَلِيُّ الْمُرْتَضَى حَسْبُ  
وَأَلَى السَّبْطَيْنِ نَتَنَسَّبُ      نَسَبًا مَا فِيهِ مِنْ دَخَنِ  
كَمْ إِمَامٍ بَعْدَهُ خَلَفُوا      مِنْهُ سَادَاتُ بَدَا عُرْفُوا  
وَبِهَذَا الْوَصْفِ قَدْ وُصِفُوا      مِنْ قَدِيمِ الدَّهْرِ وَالزَّمَنِ  
مِثْلُ زَيْنِ الْعَابِدِينَ عَلِيٍّ      وَابْنِهِ الْبَاقِرِ خَيْرِ وَلِيِّ

وَالْإِمَامِ الصَّادِقِ الْحَمَلِ      وَعَلِيِّ ذِي الْعَلَاءِ الْيَقِينِ  
 فَهُمْ الْقَوْمُ الَّذِينَ هُدُوا      وَيَفْضَلُ اللَّهُ قَدْ سَعِدُوا  
 وَلِغَيْرِ اللَّهِ مَا قَصَدُوا      وَمَعَ الْقُرْآنِ فِي قَرْنِ  
 أَهْلِ بَيْتِ الْمُصْطَفَى الطُّهْرِ      هُمْ أَمَانُ الْأَرْضِ فَأَذْكُرِ  
 شَبَّهُوا بِالْأَنْجَمِ الزُّهْرِ      مِثْلَ مَا قَدَّجَاهُ فِي السَّنَنِ  
 وَسَفِينِ لِلنَّجَاةِ إِذَا      خِفْتَ مِنْ طُوفَانِ كُلِّ آذَى  
 فَأَنْجِ فِيهَا لَا تَكُونُ كَذَا      وَاعْتَصِمِ بِاللَّهِ وَاسْتَعِنِ  
 رَبِّ فَانْفَعْنَا بِبِرِّكَتِهِمْ      وَاهْدِنَا الْحُسْنَى بِحُرْمَتِهِمْ  
 وَأَمْتَنَا فِي طَرِيقَتِهِمْ      وَمُعَافَاةٍ مِنَ الْفِتَنِ

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ

### Muhammad, the son of the two sacrifices:

Referring to his pure lineage Prophet Muhammad ﷺ spoke of his great ancestor Prophet Ishmael and his father Abdullah. Prophet Muhammad ﷺ told his Companions, "I am the son of the two sacrifices." Both Prophet Ishmael and his own father Abdullah had been saved by Allah from being sacrificed.

### The Purity of his Lineage

The Prophet ﷺ said, "Allah brought me down to earth in the loins of Adam, and then He placed me in the loins of Noah and thereafter cast me into the loins of Abraham. Allah proceeded to move me from one noble loin and pure womb to another until He brought me out of my parents. None of them were ever joined together in waywardness."

The lineage of our Prophet is Muhammad son of Abdullah son of Abdul Muttalib, (the second of the two sacrifices) son of Hisham son of Abd Manaf, son of Qusay, son of Kilab son of Murrah (the mother of Prophet Muhammad is Lady Aminah, daughter of Wahab, son of Abdu Manaf, son of Zahra, son of Kilab, son of Murrah), son of Ka'b, son of Lu'ay, son of Ghalib, son of Fihri, son of Malik An-Nadar, son of Kinanah, son of Khuzaymah, son of Mudrikah, son of Elias, son of Mudar, son of Nazar, son of Ma'd, son of Adnan, whose pure lineage is traced to (the first of the two sacrifices) Ishmael son of Abraham, the Father of the Prophets, peace be upon them.

His mother was Aminah who was of noble birth and lineage. She was the daughter of Wahb, son of Abdu Manaf, son of Zuhra, chieftain of the tribe of Zuhra, a branch of the Koraysh.

Lady Aminah had many fine qualities. She was known for her upright, endearing character and was very intelligent. Years later, Prophet Muhammad ﷺ confirmed the status of both his mother and father when he told his Companions, "I have been chosen from the most choice."

Shortly after Abdullah married Aminah she conceived. At the moment of conception ibn Hajjar reported that she saw a light emitting from her that lit the palaces of Syria. The young couple were very happy together. Everything Abdul Muttalib told Abdullah about Aminah proved to be true and Abdullah was as delighted with Aminah as she was with him.

Two months after their marriage Abdullah joined a trading caravan destined for Al Sham. Today, Al Sham is a conglomerate of several countries known to us as Syria, Jordan and Palestine. On the return journey, Abdullah was taken seriously ill in Yathrib. Abdullah had many relatives in Yathrib and so the caravan left him in their care and continued on to Mecca without him.

### The Death of Abdullah

A messenger bearing news of Abdullah's illness was sent on in advance of the caravan and as soon as Abd Al Muttalib heard the disturbing news he sent his eldest son, Harith to Yathrib to bring Abdullah home. Harith was not destined to see his brother again as Abdullah died before he reached Yathrib and was buried near his cousins, the children of Adiy, the son of Najjar in Yathrib in the house belonging to An-Nabigha Al-Ju'di.

Harith returned to Mecca and conveyed the saddening news to his father and Aminah whereupon great sorrow fell upon the entire family.

### **The Memorable Year of the Elephant**

Before the advent of this year Arabs paid little attention to the passage of years but thereafter they would refer to events as being either before or after it. Allah caused that eventful year to be remembered by the Arabs to mark and honor the birth of His last Prophet ﷺ

Fifty days before Muhammad was born, an event occurred which the people of Mecca would remember for the rest of their lives. It was an attempt by Abraha As-Sabah Al Habashi, the Abyssinian, governor of Yemen, to destroy the Sacred Ka'bah with an elephant's might.

As-hamah son of Al-Abjar, the Negus (king) of Abyssinia ruled Yemen and had appointed a governor named Abraha to govern in his absence. Abraha decided he would build a magnificent church in Sanna with the intent of luring pilgrims from Ka'bah to it.

Upon completion of the church, Abraha sent word to the Negus that he had built a magnificent church in his honor and mentioned his underlying intention. Abraha bragged so much of his intention to lure pilgrims away from the Ka'bah that word spread like the fury of a violent sandstorm throughout Arabia.

As could be expected, the Arabs were enraged by the whole affair to the extent that a man from the tribe of Kinanah, a branch of the Koraysh set out for Sanna to defile Abraha's church. When Abraha learned of the defilement he swore that he would march on Ka'bah and destroy it with an elephant's might.

When Abraha reached the outskirts of Mecca with his army, his elephant refused to march any further and was treated in the most brutal and cruel way, but still it would not march on Ka'bah as it knew that it was the House of Allah. Then Allah sent a miracle. A large flock of birds filled the air each carrying in their claws and beak a stone that they dropped onto Abraha's army. Each stone fell on the soldiers and killed them. Allah says

In the Name of Allah, the Merciful, the Most Merciful. Have you not seen how Allah dealt with the companions of the Elephant? Did He not cause their schemes to go astray? And He sent against them flights of birds pelting them with stones of baked clay, so that He made them like straw eaten (by cattle). Chapter 105, The Elephant

KHADEIJAH IF THIS IS APPROVED INSERT IN JAN THE JOURNEY OF.....

Before the advent of this year Arabs paid little attention to the passage of years but thereafter they would refer to events as being either before or after it. Allah caused that eventful year to be remembered by the Arabs to mark and honor the birth of His last Prophet ﷺ

### **The Pregnancy of Lady Aminah**

Allah, the Most High, made Lady Aminah's pregnancy easy for her in fact she commented that she didn't feel any different from her usual self.

### **The Prophecy is Fulfilled**

On Monday, 12th of Rabi-al-Awwal (21st April) -- 571 years after Jesus ascended into heaven to await his return before the end of the world Lady Aminah gave birth to her blessed son in the house of Abu Talib and As-Shaffa, mother of Abd Al Rahman attended his birth. As Lady Aminah gave birth, a blessed light came from her that enabled her to miraculously see the far distant palaces of Syria.

The beautiful baby was born without a trace of dirt upon him, and a sweet aroma caressed his perfect little body. Lady Aminah remembered the instruction she had been given in a vision she had and supplicated to Allah with it for her little son, then gave him to Ash-Shaffa, the mother of Abd Al Rahman to hold.

As soon as Abd Al Muttalib heard the good news he rushed to see his new grandson. When he reached the house his heart was filled with joy and tender, loving care and he took him to the Ka'bah where he offered a prayer of thanksgiving to Allah for the safe delivery of his grandson.

Before returning his new grandson to Lady Aminah he went home to show him to his own family. Standing at the door waiting for his father's return was his three-year-old son Al-Abbas. Lovingly, Abd Al Muttalib told his son, "Al-Abbas, this is your brother, give him a kiss," so Al-Abbas, who was in reality his uncle, bent over and kissed his new baby brother.

After everyone had admired the baby, Abd Al Muttalib returned to Lady Aminah and in accordance with her vision and a vision Abd Al Muttalib had seen, the sweet baby was named Muhammad. When people asked why they had named him Muhammad they replied, "To be praised in the heavens and earth". Lady Aminah suckled her blessed son for a week and thereafter Thuyebah, the servant of Abu Lahab assisted in his suckling.

It has been reported that the Prophet's grandfather, Abdul Muttalib, circumcised the Prophet ﷺ seven days after his birth and prepared a feast by sacrificing an animal in thanksgiving.

### **The Rank of Lady Aminah, Mother of the Prophet**

After the Prophet ﷺ had been called to the prophethood he told his Companions, "Indeed, I am the worshipper of Allah, and the Seal of the prophets since Adam was set in clay. I will inform you about this. I am the supplication of my father Abraham, the glad tidings of Jesus, and the vision of my mother and as such, the mothers of the prophets see – and know that the mother of the Messenger of Allah ﷺ saw as she gave birth to me, a light emitting from her that lit the palaces of Syria, till she saw them."

This is a very important hadith as it draws our attention to the overlooked, very high rank of Lady Aminah, may Allah be pleased with her, by placing her in the elite company of Prophets Abraham and Jesus thereby negating the opinion of those who consider her to be just among the people of an upright nature before Islam. This prophetic quotation is proof that she is the first among the close friends of Allah (awlia) in Islam, and that she is the honorable mother of the family of the Prophet's house, since she saw with the eye of the close friends of Allah (awlia). This degree of ranking is referenced to in the Divine hadith, where Allah says, "I will be his sight with which he sees". This means that she saw the palaces not with her regular eyesight, which would be impossible, but with her son's light. Therefore, she endowed him with her best honor and milk, and he lit her before lighting the world.

In this hadith of the Prophet ﷺ he referred to himself as the second person with his mother and bore witness that she saw the whole light, whereas others only heard about it but did not see it. The Prophet ﷺ honored her and called her "Mother of the Messenger of Allah". This was the second occasion that she saw with the light of her son. Not only Lady Aminah's light, honor but her happiness and blessing were inherited by Lady Khadijah then her daughter Lady Fatima, may Allah be pleased with them.

There was no obligation upon Lady Aminah to believe in him through the witnessing of the tongue, yet Lady Aminah's certainty of the great affairs that lay ahead of him was unquestionable. In later years the Prophet ﷺ verified the spiritual nature of her status – how blessed is she!

This is, in brief, the blessing of Allah to us of the understanding of this hadith. It is the undisputable authentic reference to the light of the Prophethood and no one should consider the false hadith that says, "O Jabir, the first creation by Allah is the light of your Prophet" which its fabricator claimed to be reported in the Musannaf of Abdul Razzaq, and is not.

It should not be overlooked to the Prophet's father, Abdullah son of Abdul Muttalib enjoys the same status of Lady Aminah, may Allah be pleased with them.

### **The Decision of Lady Aminah and Abd Al Muttalib**

In those days it was the practice of noble and well-to-do families to entrust their newly born infants to the care of good families living far from Mecca where the infant would be less likely to contract the many diseases that all too often accompanied the pilgrims.

Among the many advantages of sending a newly born to be raised in the desert was that it was there that Arabic in its purest form was spoken, and the accomplishment of speaking pure Arabic was a most sought after quality. Youngsters also learned the essential art of survival through the mutual love and care of one another that in turn lead to excellent manners and a chivalrous nature. With this in mind Lady Aminah and Abd Al Muttalib decided to send Muhammad to be raised in the desert.

### **Halima, daughter of Abi Dhuaib**

Soon after the Prophet's birth, several Bedouin families made their twice-yearly journey to Mecca in search of a child to foster. Amongst the prospective foster mothers was a lady called Halima, the daughter of Abi Dhuaib from the tribe of Bani Sa'ad and her husband Al-Harith, son of Abdul Uzza - better known as Abi Kabshah. Halima's family had always been poor and that year in particular had been harsh for them because of the drought that had devastated the area.

Halima had a young baby of her own, so together with her husband, Abi Kabshah and baby they traveled in the company of other families from their tribe to Mecca. Halima carried her son as she rode upon their donkey whilst her husband walked by her side and their sheep ran along beside them. When they set out, the sheep's milk had been a constant source of nourishment for them, but the strain of the journey took its toll and its milk dried up. Halima's own milk was insufficient to satisfy her baby, and many a time her baby cried itself to sleep out of hunger.

Before reaching Mecca there was another setback, Halima's donkey started to show signs of lameness. So they proceeded slowly at their own pace whilst the others went on ahead. Because of the delay, Halima and her family were the last of the prospective foster parents to reach Mecca. By the time she arrived, each of the other prospective foster mothers had visited the homes of parents and chosen a baby. However, the plan of Allah was that all had declined the offer to take Lady Aminah's baby because he was an orphan. Allah had chosen Halima to be his suckling mother.

As Halima entered Lady Aminah's house she found the lovely little baby sleeping upon his back wrapped in a white woolen shawl under which a green piece of silk had been placed. Instantaneously, with just one glance, in the same way that the wife of Pharaoh's heart had been filled with love for the baby Moses, Allah filled Halima's heart with overflowing love for the baby Muhammad.

Halima was overcome by his beauty, and as she bent down to pick him up she smelt the delicate fragrance of musk. Fearing she might disturb him, she placed her hand over his chest and as she did, he smiled then opened his eyes and from his eyes beamed a radiant light. Gently and lovingly, she kissed him between his eyes and offered him her right breast and immediately felt a surge of milk, he accepted her breast and suckled away contentedly. After a little while she offered him her left breast, but even at this very tender age fairness was inherent in his nature and he declined, leaving it for his new suckling brother.

### **The Peaceful Night**

Whilst Halima was nursing Lady Aminah's baby, her husband, Abi Kabshah went to tend his sheep and was very surprised to find its udder full of milk. When he milked it there was so much milk that there was more than enough to satisfy the entire family. That night they drank their fill and slept peacefully. When they awoke, Abi Kabshah exclaimed, "Halima, by Allah, I see you have chosen a blessed infant, did you notice how we spent such a blessed night and are enjoying its benefits?"

### **The Bonding**

It is through the nourishing milk a foster mother gives to her charge that a baby gains an extended family into which marriage to its siblings is not permitted. And so it was that Halima's foster child would refer to her in later years as his "mother" and to her children as his "brothers and sisters".

Right from the very beginning, the bonding between Halima and her foster child proved to be a very great blessing, for not only her family but the entire tribe. And it was because of this very close relationship that her people were, in the years that followed, protected and led to Paradise.

### **Life in the Desert**

The time soon came for the foster parents to set off for their desert home with their charges, so Halima made her farewells to Lady Aminah who handed her beloved son up to her as she sat upon her donkey.

Halima and her husband were quick to notice the multiple blessings that constantly came their way. Their donkey had always been the slowest ride because it was frail, and more recently showed signs of progressive lameness, but now it out-ran the others whilst the rest of the party looked on in amazement asking Halima if the donkey was the same one she came with.

### **The Land of Bani Sa'ad**

Before they reached the land of Bani Sa'ad, the vegetation had already become scant and upon reaching it there was no vegetation in sight, the land was barren, the signs of drought were everywhere. However, Halima's sheep would wander off yet always return full. It was so noticeable that the others in her party told their shepherds to take their sheep and follow Halima's, however hers always returned full and continued to yield abundant milk, whereas theirs did not.

The blessings never ceased to escape the attention of Halima's family and when they reached home their land was no long drought stricken and the palm trees bore an abundance of dates.

### **The Return to Mecca**

Halima never ceased to wonder at the growth and strength of her foster son and as he was now two years old and had completed his weaning she thought it was time for him to visit his mother in Mecca, so preparations were made for the journey.

When they reached Mecca Lady Aminah was delighted to see and hold her son once more, but an epidemic had broken out and she feared for his safety so it was agreed that Halima should take him back with her to their desert home.

### **The First Opening of the Young Muhammad's Chest**

Little Muhammad loved to play with his brothers but also enjoyed sitting alone by himself. Several months had passed since his return from Mecca when one day as his brothers were playing not far away among the sheep and he sat alone Gabriel came to him and took him then laid him down on the ground and proceeded to open his chest and remove his heart. From his heart he removed a black particle and said, 'This is the portion of satan in you.' Then from a golden vessel he washed his heart with the water of Zamzam, restored it to its place and resealed his chest.

The children ran to his suckling mother saying, 'Muhammad has been killed!' Shortly afterwards Muhammad returned to them looking somewhat pale and Halima held him gently in her arms and asked what had happened. He told her that his chest had been opened. The only difference she could notice was that he appeared a little paler than usual.

### **The Second Opening of the Young Muhammad's Chest**

The Prophet ﷺ tells us of the time when he was herding some animals, he said, "I was herding some animals with my foster-brothers behind our tents when two men wearing white robes came to me. They held me tightly and split open my chest, from my throat down to my belly. Then they removed my heart and split it open. Then they washed my heart and chest with snow until they had cleansed it." One of the angels said to the other, "Weigh him with ten people of his nation," but I

outweighed them. So he said, "Weigh him with one hundred of his nation," but I still outweighed them. Then he said, "Weigh him with one thousand of his nation," but once again I outweighed them. Whereupon the angel said, "If you were to weigh him with his entire nation he would still outweigh them all!" He told his Companions that the two men were angels and that each son of Adam, except Mary and her son is touched by satan at birth.

Fearing for his safety, it was decided to return the young Muhammad to Lady Aminah, so once again Halima set off with Muhammad to Mecca.

### **Halima's Decision**

Halima decided not to tell Lady Aminah the real reason for his early return but Lady Aminah was quick to realize she was concealing something. At last Lady Aminah persuaded Halima to tell her the real reason for her son's return.

Lady Aminah listened intently to the account of the opening of his chest and of Halima's fear that some bad jinn may be trying to harm him. Lady Aminah comforted her and told her that no harm would come to him because she had been told that he was destined for an important role. She also told Halima about her blessed pregnancy and of the light that had shone from her womb at conception and birth. After hearing this, Halima's heart was at peace once more and greatly relieved to know her fears for her beloved foster child were unfounded.

Lady Aminah thanked Halima for the loving care she gave her son and so it was at the age of six he returned to live with his mother in Mecca.

### **Settling in**

The young Muhammad settled into his new lifestyle in Mecca and found he had lots of cousins, an affectionate grandfather named Abd Al Muttalib, as well as many uncles and aunts. Amongst the children Muhammad loved most were Hamza and his young sister Safiah, the children of his grandfather, Abd Al Muttalib..

### **The Journey to Yathrib**

One day, Lady Aminah learned a caravan would soon be leaving Mecca and passing through Yathrib (Medina) on its way north and she very much wanted to take her young son to visit the tomb of his father Abdullah and visit his relatives. So together with Barakah, the young Muhammad and Abdul Muttalib they set out on their long journey.

The Holy Family stayed in Yathrib for a month and the young Muhammad met more of his cousins, the children of Adiy. He enjoyed being with them and went kite flying and sometimes they would take him to their large well where he learned to swim. It was a happy time but the month soon passed and the caravan destined for Mecca was ready to leave, so they made their farewells and departed.

### **The Death of Lady Aminah**

As the caravan journeyed to Mecca, Lady Aminah was taken seriously ill and never recovered. The angels took away her soul at a village called Al Abwa and it is there that she lies buried.

Barakah and Abd Al Muttalib did their best to comfort the saddened young Muhammad at the loss of his mother and together they made the heartbreaking journey to the house of his grandfather in Mecca. Abd Al Muttalib took his grandson into his own household and a very special love bonded them even more closely together.

### **The Love of Abd Al Muttalib**

For many years Abd Al Muttalib had taken to sleeping near the Ka'bah at Hijr Ishmael, the place where he had been told in a vision to dig for the well of Zamzam many years before Abdullah, Muhammad's father was born. At Hijr Ishmael his couch would be spread out for him and more often than not it was there that one would find him.



There was an unwritten rule that no one sat on Abd Al Muttalib's couch, not even his young son Hamza, however such was the love he had for his grandson Muhammad that he alone was welcome to join him there. One day some of Muhammad's uncles found him sitting on the couch and suggested he should not do so. Immediately, his grandfather told them, "Let my son stay, by Allah, he has a great future." The young Muhammad was a constant source of pleasure to his grandfather and both enjoyed the company of each other. Such was his endearing personality that anyone who met Muhammad loved him.

It was noticeable that even at such a tender age, Muhammad showed signs of wisdom far beyond his years and when Abd Al Muttalib attended important tribal meetings in the House of Assembly with other elders of the tribe, he would take his grandson with him. Muhammad's opinion was often sought in earnest despite his age, whereupon, Abd Al Muttalib would proudly comment, "There is a great future ahead for my son!" Abd Al Muttalib always referred with pride to his grandson as being his "son".

Even in these early years Abd al-Muttalib instinctively knew the future role of his grandson and said, "Muhammad is the prophet of this nation." Later the Prophet ﷺ without out pride confirmed Abd Al-Muttalib's saying and said, "I am the Prophet, and this is no lie. I am the son of Abd al-Muttalib."

### **The Death of Abd Al Muttalib**

Abd Al Muttalib was now eighty-two years of age and a few months after his grandson's eighth birthday he was taken ill and passed away. Before Abd Al Muttalib died he entrusted the care of his grandson to his son Abu Talib, the blood brother of Muhammad's father Abdullah, who gladly became Muhammad's guardian and took him into his own household.

As Abd Al Muttalib's bier was carried to a place known as Al Hujun for burial, many walked in his funeral procession and his young grandson shed many tears as he walked with them to the graveside. It was a time of great sorrow.

Like his father before him, Abu Talib became a loving guardian to his nephew and his wife, Fatima, daughter of Asad, Hashim's son, and half brother of Abd Al Muttalib, did all she could to compensate for the mother he had lost. Indeed, such was the degree of her care that in later years after her beloved trust had attained prophethood, the Prophet told those around him that rather than let him go hungry, Fatima would have preferred to let her own children go without, however he was never of a greedy nature and would share whatever he was given.

Upon the death of Abd Al Muttalib the ascendancy to the house of Hashim had weakened for his family. All but one of the honorable offices he had held for so long now passed to Harb, the son of Umayyah. The only position left for his household was that of providing for the pilgrims.

### **The Guardianship of Abu Talib**

When Abd Al Muttalib passed away there was very little left for his heirs to inherit and Abu Talib, although his circumstances were restricted, was rich in heritage, honor, and nobility. Like his father, he loved his nephew dearly and there wasn't anything he would not do for him. Many a night the young Muhammad would be found snuggled up to his uncle in bed, sleeping peacefully until the light of the morning.

During the day, Muhammad would go with him wherever he might go and when he was old enough Abu Talib taught him the tender care and skill of how to be a master shepherd. Abu Talib's flock was a vital source of food and income to his family. It was a position of trust and one will no doubt recall that most prophets, peace be upon them, were shepherds at one time or another during their lives.

### **The Early Years**

It was time for the annual trip to Syria. Even though Hashim had secured pacts with tribes along the caravan route many years before, the journey was arduous and not without danger. With this in mind Abu Talib decided to leave his nephew behind thinking it was better for him to remain at home with Fatima and his other children.

When the time came for the caravan to depart, Muhammad, who was now twelve years old, rushed up to him and threw his arms around him. Abu Talib never had the heart to refuse his nephew anything at all and so it was agreed that he would join him on the long trip north to Syria.

### **Buhairah, the Monk**

After many weeks of arduous travel the caravan reached the vicinity of Howran - which was at that time under the control of the Roman Empire – on the outskirts of Basra and it was there that a hermit monk lived whose given name was George but better known as Buhairah.

Buhairah had lived there for many years and inherited the hermitage from a succession of hermit monks. Over the centuries, important religious documents had been brought to the hermitage and left by his predecessors so Buhairah had made it his life's work to study them well and had become very knowledgeable.

In the documents were prophecies that told of another prophet to come after Jesus, peace be upon him. The prophecies described in detail the time in which he would be born, his appearance, character, and background and it was Buhairah's dearest wish to be blessed to live long enough to see him.

One day as Buhairah was meditating outside his hermitage he noticed a caravan coming from the direction of Aqabah making its way towards the city. As he gazed towards it he noticed there was something very different about this one. As the caravan passed by the rocks and trees they bowed down and Buhairah knew from his learning that this only happened for a prophet.

When the caravan reached his village Buhairah went out to meet it and invited them to a meal. As soon as he saw the young twelve-year old boy Muhammad, he questioned him saying, "O young man, by al-Laat and al-Uzza, I want to ask you some questions. The Messenger of Allah ﷺ replied: "Do not ask me by al-Laat and al-Uzza. By Allah, there is nothing more hateful to me than them."

Then the Prophet ﷺ said to the monk: "Ask me whatever you like." Whereupon Buhairah questioned him about various matters, even his sleep and each of the replies of the Messenger of Allah ﷺ compiled with the Scripture that he had spent his life studying. Buhairah took hold of the young Muhammad's hand and declared, "This is the master of the worlds. Allah will send him as a mercy to the worlds."

The Korayshi merchants were astounded. Buhairah told them that as they traveled toward the village he had seen a cloud floating above the caravan, following it, and when the caravan changed direction, the cloud also changed direction casting its protecting shadow over it. Buhairah also reminded them that when they arrived they had all taken shelter from the sun under the shade of the tree, but when the young boy arrived there was no place to sit except in the sun and that he had noticed that as the young boy sat down in the sun, the branches of the tree moved and cast their shade over him and such occurrences only happened to a prophet.

Buhairah knew for certain his dearest wish had been fulfilled and that he had been blessed to live long enough to meet the boy destined to be the last Prophet of Allah. However, when Buhairah learned of the caravan's destination he became deeply troubled. He advised Abu Talib not to go any further because they would pass through a Jewish settlement and the Jews would be sure to recognize the signs and attempt to kill him, as they killed many prophets before, and so Abu Talib and the young boy returned to Mecca.

### **Early Character of Prophet Muhammad**

Muhammad had grown into a quiet, thoughtful youth preferring to look after his uncle's sheep rather than playing with the other children of Mecca. He loved the peace and tranquility of the valleys and mountainside. While tending his uncle's flock he would pass his time observing and marveling at the wonders of the creation of Allah.

Like all boys of the Koraysh tribe he was taught the art of manhood and how best to defend himself. Muhammad had very keen eyesight and so it wasn't surprising that he became an excellent archer like his ancestor Prophet Ishmael.

All who knew him recognized his reputation for being honest, trustworthy and among other fine qualities, his intelligence. He always went out of his way to oblige his companions. He was the most kindhearted of people, chaste and hospitable. When he made a promise, he always kept it and called by those who knew him "Al-Ameen" meaning trustworthy.

## **Trade**

By now, Muhammad was a young man. The caravan journeys he had made with his uncle had taught him many things, so it was natural that he too should take to trading as a livelihood.

Muhammad's reputation for fairness, honesty, and trustworthiness were known by all in Mecca, so when he started to trade on behalf of others, Meccan businessmen welcomed him as their profit-sharing partner.

It was not only with their trade that the Meccans trusted him. They trusted him completely in the knowledge that anything placed in his safekeeping would be returned without decrease. He did not ask a fee for that service because his inherent sense of fairness dictated that to receive a fee would ultimately detract from the value of the person's wealth.

## **Khadijah, daughter of Khoulid**

Among the traders of Mecca was a well-respected, honorable, refined, wealthy forty-year old widowed lady named Khadijah. She was very beautiful and had many suitors, however, she declined their offers of marriage.

Abu Talib suggested to his nephew, who was now twenty-five, that he might wish to contact Khadijah to ask whether she might like him to trade on her behalf. Muhammad, having dealt only with male traders, was somewhat respectfully shy to ask her, so he told his uncle that perhaps she would send someone to contact him if she needed his services. When news of the conversation reached Khadijah, she was delighted and sent a message to invite him to come to her house and discuss arrangements.

When Khadijah met Muhammad, she respectfully asked if he would take it upon himself to act on her behalf with her merchandise. She told him that she had already learned of his reputation for honesty and truthfulness and knew of his high morality. Muhammad agreed and as a mark of appreciation she told him she would gift him with twice the usual amount. Muhammad accepted, thanked Khadijah for her generosity, and returned to his uncle to tell him the good news. His uncle was delighted and told him Allah had sent him this blessing.

Just before the end of the month of Dhul Hijjah, Muhammad, in the company of Khadijah's devoted servant Maysarah, set out for Syria on his first trip. Upon reaching a place called Tayma, Muhammad and Maysarah sat down to rest under the shade of a tree not far from the hermitage of a monk named Nastura, who surprisingly rushed out to greet him.

After the exchange of greetings, Nastura kissed Muhammad's head and feet then said, "I believe you, and bear witness that you are the one Allah mentioned in the Torah." When Nastura saw the mark between his shoulders, he kissed him yet again and bore witness that Muhammad was to become none other than the Messenger of Allah, the illiterate prophet of whom Prophet Jesus, peace be upon him, had prophesied would come. Then, he turned to Maysarah and told him, "He is the last Prophet, I wish I could be with him when he is called!" Maysarah was taken aback by Nastura's statement; it was indeed something to tell his mistress.

After taking their farewells Muhammad and Maysarah continued on their way to Basra and as the heat of the mid-day sun blazed down, Maysarah noticed clouds casting their continuous, protective shade over his companion.

When they returned to Mecca Khadijah who had been resting in an upper room, happened to glance out of her window and saw them riding on their camels. Then to her amazement, as she looked up into the sky she saw the clouds drifting above Muhammad, shading him from the intense heat of the sun.

After the camels had been attended, Muhammad went to greet Khadijah and tell her of the trades he had made; to her surprise she found her commerce had doubled. Khadijah, true to her word kept her promise and gave Muhammad his handsome gift. Later, Khadijah spoke to Maysarah about the matter of the clouds and he too confirmed he had seen the same thing throughout the journey. He also related the bewildering conversation and witnessing of the hermit monk, Nastura, and told of the many blessings they encountered upon their journey.

### **The Marriage between Muhammad and Khadijah**

Khadijah had been deeply moved and impressed by the things Maysarah told her. Her cousin, Warakah, who was well versed in the scriptures, also spoke highly of him and so she sent her friend, Nufaysah daughter Maniya, to discreetly inquire why he had not married.

His reply was simple, it was because he had very little money to support a wife and family. Nufaysah asked him if he would consider marrying a rich, beautiful lady of noble birth, whereupon Muhammad inquired whom the lady might be and was told it was Khadijah. Muhammad was very happy. He respected Khadijah, as she was known among the ladies of the Koraysh as the "Mistress of the Koraysh" and "Al Tahirah" - the pure.

Muhammad went to Abu Talib to tell of the proposal and they, together with Hamza went to ask Khadijah's father Khoulid, son of Asad to ask his permission to marry her and the day of the wedding was set.

Those attending the marriage ceremony of Muhammad and Khadijah were Abu Talib and the chieftains of Mudar. Abu Talib delivered a remarkable speech filled with the faith of their great forefather Ishmael.

Abu Talib said, "Praise be to Allah who chose us from children of Abraham and the seeds of Ishmael, and the light of M'ad and the principals of Mudar. He made us the custodians of His House and the political power of His Holy Land. He made for us a House to which people pilgrimage and a forbidden land full of safety, and He made us the ruler over people.

My nephew, Muhammad son of Abdullah, will outweigh any man even though he may not have a substantial amount of money. Wealth is a shade which sooner or later goes away. Muhammad, as you know his household is reputable, and seeks marriage with Khadijah daughter of Khoulid and offers her a dowry from my wealth part of which is in advance and the remainder delayed from my wealth. Such-and-such. By Allah, for him there is great news and a great future."

Thereupon, Khoulid gave Khadijah to the Prophet ﷺ in marriage, with a dowry was twelve and half ounces of gold and forty dirhams.

### **The Daily Life of Muhammad and Khadijah**

Muhammad's marriage with Khadijah was very happy and blissful. He continued to manage Khadijah's affairs with great skill and her business flourished bringing further wealth to the household. Despite the abundance of wealth, Muhammad choose to live a simple life giving most of his wealth away to those in need.

When Khadijah became pregnant, Safiah Abd Muttalib's daughter offered the services of her maid Salma, to assist with the birth. Khadijah gratefully accepted and so Salma became the midwife to all of the children born to them. The names of Muhammad and Khadijah's sons were Kasim and Abdullah -- who was also known as Al Tahir or Al Tayyib -- and their daughters were named Zaynab, Rukiyah, Umm Kulthum and Fatima who was born one year before her father became the Prophet of Allah ﷺ. However, their sons were not destined to live long. Kasim died shortly before his second

birthday, and Abdullah died during infancy shortly after his father became the Seal of the Prophets of Allah, ﷺ.

### **The Reconstruction of Ka'bah**

Muhammad was thirty-five when it was decided that the Ka'bah should be reconstructed as over the years its walls had become weakened and showed signs of cracking, and more recently Mecca had been flooded and this had affected and weakened the Ka'bah still further.

The Ka'bah had been built by Prophet's Abraham and Ishmael many centuries before. It was a low building constructed from white stones and approximately six meters high. Also, it had remained throughout the centuries roofless and thieves had easy access to the treasures housed within it.

The Koraysh were deeply concerned about its condition and felt it necessary demolish the Ka'bah completely then rebuild it using the same stones. They also proposed to make it larger and to add a roof. All agreed that its reconstruction must be funded by pure money. Money gained unlawfully such as that earned by interest, prostitution, and the like was automatically rejected.

As the rebuilding progressed, new stones were added to the original stones to make the Ka'bah higher. Work on the reconstruction continued to go well until it was time for the repositioning of the Black Stone. Each tribal chieftain was anxious to receive the honor of its placing, and so inevitably, a heated dispute arose between them. The dispute continued for four days and nights without a decision being reached and tempers neared breaking point.

It was obvious that none of the chieftains would relinquish their right to place the stone. After much deliberation the most senior of the chieftains, Abu Umayyah, son of Mughirah Al Makhzumi suggested an acceptable solution which was that they would let the first person to enter the precincts of Ka'bah place the stone.

The first person to enter was Muhammad and everyone was delighted. His character was impeccable and no one raised the slightest objection, so they went and informed him of his most honorable role.

Muhammad was guided by blessed wisdom that was to satisfy everyone. He asked for a piece of cloth to be spread out on the ground, then placed the Black Stone in the middle and asked the chief of each tribe to take hold of the cloth, raise and carry it to the corner of the eastern wall of Ka'bah. Each took hold of the cloth and carried it, then, when they reached the corner, Muhammad picked it up and positioned it, just as his blessed ancestor, Prophet Abraham, had done so many centuries before. The honor of each tribe was secured and everyone was happy with the solution.

It was around that time that Muhammad started to receive visions, all of which were to materialize shortly thereafter.

### **The Prophethood**

Just outside Mecca lies a mountain called Mount Hira. It was there that Muhammad would often retreat to one of its caves to contemplate and worship Allah alone through the means of meditation. The formal way in which his ancestors, Prophets Abraham and Ishmael, had worshipped was long forgotten and he knew no other way of worship.

During the month of Ramadan, it had become Muhammad's custom to make a special retreat to the cave taking with him some water and dates for his provision. When Khadijah thought his provisions might be getting low, she would, despite the fact she was no longer young and the slopes leading to the cave were steep, go there to bring him fresh supplies.

The affairs Muhammad observed in Mecca troubled him deeply, but most of all he abhorred the increased worship of the idols placed in and around Ka'bah, for he had never been an idolater. He directed his worship to the One and only God, Allah, who created and creates all things.

Muhammad was just over forty, and the month of Ramadan had come around again, so he made his way once more up to the cave. It was there during his retreat, on the night of Monday 21st Ramadan, (10th August, 610 CE) that Allah sent the Arch Angel Gabriel to him.

Prophet Muhammad ﷺ was completely overwhelmed when Gabriel appeared, and tried to look away, but no matter which direction he turned his face, the angel filled the horizon. Then the angel spoke, commanding him to read.

Prophet Muhammad ﷺ had never learned to read and respectfully replied, "I cannot read" whereupon Gabriel took him, pressed him firmly to himself, and commanded him again to read. Once again the Prophet ﷺ respectfully replied saying, "I cannot read." Gabriel took the Prophet ﷺ yet again and pressed him firmly to himself but this time when he released him, he commanded him saying,

"Read in the Name of your Lord who created, created the human from a (blood) clot. Read! Your Lord is the Most Generous, who taught by the pen, taught the human what he did not know." Koran Chapter 96 verses 1-5

and so the Prophet ﷺ recited the words exactly as the angel had taught him. The verses he had been given were indelibly written deep into his very being and Gabriel departed.

The event was of tremendous proportion and consumed his thoughts but at the same time he was anxious about the bearing the responsibility and his role.

In haste, the Prophet ﷺ, left the cave and made his way with his heart beating faster down the mountainside to his home. As soon as he saw Lady Khadijah, may Allah be pleased with her, he exclaimed with respect in plurality, "Zammiluni, Zammiluni", meaning "You all, cover me, cover me!" Lady Khadijah had never seen him like this before and he told her of his experience in the cave and then of his thoughts. Lady Khadijah tried her best to comfort, and reassure him, and told him that Allah would never disappoint him because he was not only good to his family, but to those in need. She reminded him that he always spoke the truth and whenever asked he would comfort and help people solve their problems and then furthermore, that he was always hospitable.

Lady Khadijah had an elderly cousin by the name of Warakah, Nawfal's son who was knowledgeable of the Scriptures. He had studied both the Torah and the Gospel and became a follower of Prophet Jesus (a Nazarene) many years before, but now his sight had failed and blindness overtook him. So she suggested that they should go to him, tell him exactly what had happened, and ask his authoritative opinion.

Warakah, like a handful of other people knowledgeable of the Scriptures, felt sure from their learning that the time was imminent for the coming of the last Prophet of Allah. He remembered the prophecy of Jesus, peace be upon him, and so Warakah listened intently to the events the Holy Prophet ﷺ described.

Warakah had no doubt whatsoever in his mind that Muhammad had been chosen to be the last Prophet of Allah ﷺ and informed him that the angel who appeared to him was the same one who had visited Prophet Moses and that it was none other than the Arch Angel Gabriel.

Warakah told the Prophet ﷺ how much he wished he could have been a youth when the order came from Allah for him to preach His Message, and warned that he would have to migrate from Mecca. The Prophet ﷺ was surprised by Warakah's comment and asked, "Will I have to migrate?" Warakah confirmed what he had said saying, "Yes, there has never been a man who brought what you are going to come with that has not been the target of his enemies, but if I am alive when your time comes, I will be your strong supporter." A few weeks later Warakah passed away.

Not long after the Prophet ﷺ received the order to preach. The first person he spoke to was Lady Khadijah who became the first person to embrace Islam.

Recommendation to stand and read

صَلَّى اللهُ عَلَى مُحَمَّدٍ  
قصائد تقرأ عند المقام في المولد وغيره مما يطلب أن تقرأ حال القيام  
بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ  
يَا نَبِيَّ سَلَامٌ عَلَيْكَ يَا رَسُولَ سَلَامٍ عَلَيْكَ  
يَا حَبِيبَ سَلَامٍ عَلَيْكَ صَلَوَاتُ اللهِ عَلَيْكَ  
أَشْرَقَ الْبَدْرُ عَلَيْنَا فَاخْتَفَتْ مِنْهُ الْبُدُورُ  
مِثْلَ حُسْنِكَ مَا رَأَيْنَا قَطُّ يَا وَجْهَ الشَّرُورِ  
أَنْتَ شَمْسٌ أَنْتَ بَدْرٌ أَنْتَ نُورٌ فَوْقَ نُورِ  
أَنْتَ إِكْسِيرٌ وَغَالِي أَنْتَ مِصْبَاحُ الصُّدُورِ  
يَا حَبِيبِي يَا مُحَمَّدُ يَا عَرُوسَ الْخَافِقِينَ  
يَا مُؤَيَّدَ يَا مُمَجَّدَ يَا إِمَامَ الْقَبْلَتَيْنِ  
مَنْ رَأَى وَجْهَكَ يَسْعَدُ يَا كَرِيمَ الْوَالِدَيْنِ  
حَوْضُكَ الصَّبَافِي الْمُبَرَّدُ وَرَدُّنَا يَوْمَ النُّشُورِ  
مَا رَأَيْنَا الْعَيْشَ حَنَّتْ يَا سُرَى الْآلِ السِّكِّ  
وَالْغَمَامَةُ قَدْ أَظَلَّتْ وَالْمَلَا صَلَوَا عَلَيْكَ

وَأَتَاكَ الْعُودُ يَبْكِي وَتَدَلُّ بَيْنَ يَدَيْكَ  
وَاسْتَجَارَتْ يَا حَبِيبِي عِنْدَكَ الظُّبْيُ النُّفُورُ  
عِنْدَ مَا شَدُّوا الْمَحَامِلُ وَتَنَادَوْا لِلرَّحِيلِ  
جِئْتُهُمْ وَالذَّمْعُ سَائِلٌ قُلْتُ قِفْ لِي يَا دَلِيلُ  
وَتَحَمَّلْ لِي رِسَائِلَ حَشْوَهَا الشُّوقُ الْجَزِيلُ  
نَحْوَهَا تَيْكَ الْمَنَازِلُ بِالْعَشِيِّ وَالْبُكُورِ  
سَعِدَ عَبْدٌ قَدْ تَمَلَّى وَأَنْجَلَى عَنْهُ الْحَزِينُ  
فِيكَ يَا بَدْرُ تَجَلَّى فَلَكَ الْوَصْفُ الْحَسِينُ  
لَيْسَ أَرْكِي مِنْكَ أَصْلًا قَطُّ يَا جَدَّ الْحُسَيْنِ  
وَعَلَيْكَ اللهُ صَلَّى دَائِمًا طَوَّلَ الدُّهُورِ

“The Poem of Distress, Seeking the Help of Allah”

by Hafiz Abdullah, son of Siddique Al- Ghumari

may Allah have mercy upon him.

I supplicate to You, O Allah, whose giving is vast

Please cause the realization of my supplication to be fulfilled

and accept my heartfelt cry for help to fulfill my need

With the status of the Messenger of Allah, the best intercessor:  
and the most perfect of all creation to whom came the Prophethood.

The honorable Messenger, with a chest broad in clemency,  
the honest master, the one who fulfilled his duties  
and displayed the qualities of greatness.

Beloved of the Merciful, the greatest of all messengers,  
the friend of Allah, who spoke with Him, who received the greatest rank.  
Pure, selected, and indeed with Allah he has an Eliteness.

A shining star that radiated over all of creation.

He was a prophet when Adam was just a substance  
set between water and mud.

The Lord of the Throne has exalted the value of His Prophet

and made him great when the call to prayer is made by the mention of his name.

In Koran verse establishing the covenant as an assured covenant

taken from all the honorable Messengers all together by Allah

ذَلِكُمْ عَلَىٰ وَأَخَذْتُمْ أَفْرَاقَهُمْ قَالَ وَلَتَنْصُرُنَّهُ بِهِ لُؤْمِنٌ مَّعَكُمْ لَمَّا مُصَدِّقٌ رَّسُولٌ جَاءَكُمْ ثُمَّ وَحْكَمَةَ كِتَابٍ مِّنْ أَنبِيَّكُمْ لَمَّا النَّبِيِّنَ مِيثَاقَ اللَّهِ أَخَذَ وَإِذْ  
عمران آل سورة (81) الشَّاهِدِينَ مِّنْ مَّعَكُمْ وَأَنَا فَاشْهَدُوا قَالَ أَفَرَرْنَا قَالُوا إِصْرِي

رُعُوسُ فَلَكُمْ يُبْنِيكُمْ وَإِنْ وَرَسُولِهِ اللَّهُ مِّنْ بَحْرَبٍ فَأَذْنُوا تَفْعَلُوا لَمْ فَإِنْ (278) مُؤْمِنِينَ كُنْتُمْ إِنْ الرَّبِّا مِنْ بَقِي مَا وَدَرُوا اللَّهَ اتَّقُوا الَّذِينَ آمَنُوا إِلَيْهَا يَا  
البقرة سورة (279) تُظْلَمُونَ وَلَا تَظْلِمُونَ لَا أَمْوَالِكُمْ

3:81 And when Allah took the covenant of the prophets, 'That I have given you of the Book and Wisdom. Then there shall come to you a Messenger (Muhammad) confirming what is with you, you shall believe in him and you shall support him to be victorious, do you agree and take My load on this?' They answered, 'We do agree.' Allah said, 'Then bear witness, and I will be with you among the witnesses.'

2:278 Believers, fear Allah and give up what is still due to you from usury, if you are believers;

2:279 but if you do not, then take notice of war from Allah and His Messenger. Yet, if you repent, you shall have the principal of your wealth. Neither will you harm nor will you be harmed.

Continuously, without exception until the Day of the Horn is blown.

The Sustainer has honored him by praising his character

and absolved him from any blemish and stigma

and raised his value high above all that of the other prophets.

And He honored him with vision (the eye of Paradise) on the Night of the Ascent  
And encompassed him that night with knowledge

and knowledge, secrets and favors by drawing him closer

thereby raising him continuously in rank

in knowledge and gratitude in every moment.

A Prophet, the facilitator who came with the easy to follow religion



with neither harshness nor burden.

A Prophet, whose is more generous than the rain  
the unrestricted giver, unafraid of the status of poverty.

A Prophet who is kind and patient, decorated with wise judgment,  
who did not incline to hastiness and make an unwise decision.

The Prophet of love and forgiveness and reward giver  
and who does not like any error and defect in deeds.

A Prophet who was abstinent in this life  
had he desired such in this life,  
it would come to him at the slightest beckoning

A Prophet whose heart is created right by Allah alone

His Lord created him so that he was not in need of the adornments of this life.

A Prophet, Allah has protected  
and with him He disappointed those who accused him with madness

A Prophet having the rank of intercession on the Day of Resurrection  
with far reaching honor before the Lord of creation.

A Prophet who came with definitive miracles  
amongst which was the sighing and longing of tree-trunk during a Friday sermon  
and the splitting of the full moon, on a moonlit night  
and the delaying of the sunset when he was in Mecca  
and the spring of water that gushed from the fingers of his hand  
that removed thirst of countless in numerous groups  
and the feeding of a thousand or more  
even when they were replete the food still remained plentiful  
he let his honorable Companions, hear the exaltation of the food  
that he held in his palm while they ate in a gathering.

He healed sickness with the puff of his tongue.

Pain and misery vanished by his touch  
may Allah praise him, as long as sun shines

and for as long as there is life until the Day the Horn is blown  
with an abundant of peace upon him till the Day we are resurrected  
and let us be blessed and favored with nearness to him.