

Mawlid al-Barzanji

مولد البرزنجي

Imam Ja'far al-Barzanjī

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi Llāhi r-Raḥmāni r-Raḥīm.

In the Name of Allah, the Beneficent, The Merciful.

أَبْتَدِيُ الْإِمْلَاءَ بِاسْمِ الذَّاتِ الْعَلِيَّةِ * مُسْتَدِرًّا فَيُضِ الْبَرَكَاتِ عَلَى مَا أَنَالَهُ وَأَوْلَاهُ
* وَأُثْنِي بِحَمْدِ مَوَارِدِهِ سَائِعَةً هَنِيئَةً * مُمْتَطِيًّا مِنَ الشُّكْرِ الْجَمِيلِ مَطَايَاهُ *
وَأُصَلِّي وَأُسَلِّمُ عَلَى الثُّورِ الْمُوصُوفِ بِالتَّقَدُّمِ وَالْأَوْلِيَّةِ * الْمُنتَقِلِ فِي الْغُرْرِ
الْكَرِيمَةِ وَالْجِبَاهِ * وَأُسْتَمْنِحُ اللَّهَ تَعَالَى رِضْوَانًا يَخُصُّ الْعِثْرَةَ الظَّاهِرَةَ النَّبَوِيَّةَ *
وَيَعُمُّ الصَّحَابَةَ وَالْأَتْبَاعَ وَمَنْ وَآلَاهُ * وَأُسْتَجِدِّيهِ هِدَايَةً لِسُلُوكِ السُّبُلِ الْوَاضِحَةِ
الْجَلِيلَةِ * وَحِفْظًا مِنَ الْغَوَايَةِ فِي خَطِّ الْخَطِّاءِ وَخُطَاهُ * وَأُنْشِرُ مِنْ قِصَّةِ الْمَوْلِدِ
النَّبَوِيِّ الشَّرِيفِ بُرُودًا حَسَنًا عَبْقَرِيَّةً * نَاظِمًا مِنَ النَّسَبِ الشَّرِيفِ عِقْدًا تُحَلَّى
الْمَسَامِعُ بِحُلَاهُ * وَأُسْتَعِينُ بِحَوْلِ اللَّهِ تَعَالَى وَقُوَّتِهِ الْقَوِيَّةِ * فَإِنَّهُ لَا حَوْلَ وَلَا
قُوَّةَ إِلَّا بِاللَّهِ *

Abtadi'u l-impl'a bi-smi dh-dhāti l-'aliyyah, mustadirran fayḍa l-barakāti 'alā mā anālahu wa awlāh, wa uthannī bi-ḥamdin mawāriduhu sā'ighatun haniyyah, mumtaṭīyan mina sh-shukri l-jamīli maṭāyāh, wa uṣallī wa usallimu 'alā n-nūri l-mawṣūfi bi-t-taqaddumi wa l-awwaliyyah, al-muntaqili fi l-ghurari l-karīmati wa l-jibāh, wa astamniḥu Llāha ta'ālā riḍwānan yakhuṣṣu l-'itrata ṭ-ṭāhirata n-nabawiyyah, wa ya'ummu ṣ-ṣaḥābata wa l-atbā'a wa man wālāh, wa astajdihi hidāyatan li-sulūki s-subuli l-waḍiḥati l-jaliyyah, wa ḥifzan mina l-ghawāyati fi khiṭaṭi l-khaṭa'i wa khuṭāh, wa anshuru min qiṣṣati l-mawliḍi n-nabawiyyi sh-sharīfi burūdan ḥisānan 'abqariyyah, nāzīman mina n-nasabi sh-sharīfi 'iqdan tuḥalla l-masāmi'u bi-ḥulāh, wa asta'īnu bi-ḥawli Llāhi ta'ālā wa quwwatihi l-qawiyyah, fa-innahu lā ḥawla wa lā quwwata illā bi-Llāh.

Preface

I commence [this] composition in the Name of the Supreme Being, seeking the outpouring of abundant blessings upon whatever He may enable it to achieve and bring about. Next, I extol [Him] and offer thanks whose sources are pure and refreshing, while mounted on the steed of comely thankfulness. Blessings and peace I invoke upon the Light described as first and foremost, passed on in features and upon brows most noble. I ask Allah Most High to bestow especial good pleasure upon the pure Prophetic family, embracing also his Companions, Followers, and all that truly follow them. I ask Allah for guidance in travelling by pathways clear and radiant; and for protection from straying into or approaching the tracts of error. shall unfold, from the story of the Prophet's nativity, garments fair and vivid, assembling from [his] noble lineage a necklace whose beauty regales the listener. And I seek help from the strength and power of Allah Most Mighty; for truly there is no power or strength but through Allah.

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيمَ بِعَرْفٍ شَدِيدٍ مِنْ صَلَاةٍ وَتَسْلِيمٍ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ

‘Aṭṭiri Llāhumma qabrahu l-karīma bi-‘arfin shadhiyyin min ṣalātin wa taslīmin
Allāhumma ṣalli wa sallim wa bārik ‘alayhi.

Perfume, O Allah, his noble tomb with a fragrant scent of blessing and salutation
(O Allah, exalt him, preserve him and bless him.)

فَأَقُولُ: هُوَ سَيِّدُنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ وَاسْمُهُ شَيْبَةُ الْحَمْدِ مُحَمَّدٌ
خِصَالُهُ السَّنِيَّةُ ❀ ابْنِ هَاشِمٍ - وَاسْمُهُ عَمْرُو - ابْنِ عَبْدِ مَنَافٍ وَاسْمُهُ الْمُغِيرَةُ
الَّذِي يَنْتَمِي الْإِرْتِقَاءُ لِعُلْيَاهُ ❀ ابْنِ قُصَيٍّ وَاسْمُهُ مُجَمَّعٌ سُمِّيَ بِقُصَيٍّ لِتَقَاصِيهِ فِي
بِلَادِ قُضَاعَةَ الْقَصِيَّةِ ❀ إِلَى أَنْ أَعَادَهُ اللَّهُ تَعَالَى إِلَى الْحَرَمِ الْمُحْتَرَمِ فَحَمَى حِمَاهُ ❀
ابْنِ كِلَابٍ - وَاسْمُهُ حَكِيمٌ - ابْنِ مُرَّةَ بْنِ كَعْبِ بْنِ لُؤَيٍّ بْنِ غَالِبِ بْنِ فِهْرِ وَاسْمُهُ
قُرَيْشٌ وَإِلَيْهِ تُنْسَبُ الْبُطُونُ الْقُرَشِيَّةُ ❀ وَمَا فَوْقَهُ كِنَانِيٌّ كَمَا جَنَحَ إِلَيْهِ الْكَثِيرُ
وَارْتَضَاهُ ❀ ابْنِ مَالِكِ بْنِ النَّضْرِ بْنِ كِنَانَةَ بْنِ خُزَيْمَةَ بْنِ مُدْرِكَةَ بْنِ إِيَّاسَ وَهُوَ
أَوَّلُ مَنْ أَهْدَى الْجَدْنَ إِلَى الرَّحَابِ الْحَرَمِيَّةِ ❀ وَسُمِعَ فِي صُلْبِهِ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ ذَكَرَ اللَّهُ تَعَالَى وَلَبَّاهُ ❀ ابْنِ مُضَرَ بْنِ نِزَارِ بْنِ مَعَدِّ بْنِ عَدْنَانَ وَهَذَا

سِلْكُ نَظْمَتْ فَرَائِدُهُ بَنَانُ السُّنَّةِ السَّيِّئَةِ ❀ وَرَفَعُهُ إِلَى الْخَلِيلِ إِبْرَاهِيمَ عَلَيْهِ
 السَّلَامُ أَمْسَكَ عَنْهُ الشَّارِعَ وَأَبَاهُ ❀ وَعَدْنَانُ بِلَا رَيْبٍ عِنْدَ ذَوِي الْعُلُومِ النَّسَبِيَّةِ
 ❀ إِلَى الدَّبِيحِ إِسْمَاعِيلَ نَسَبَتُهُ وَمُنْتَمَاهُ ❀ فَأَعْظَمَ بِهِ مِنْ عِقْدٍ تَأَلَّقَتْ كَوَاكِبُهُ
 ❀ الدَّرِّيَّةُ ❀ وَكَيْفَ لَا وَالسَّيِّدُ الْأَكْرَمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسِطَتُهُ الْمُنتَقَاةُ ❀

Fa-aqūwlu: huwa sayyidunā Muḥammadu bnu ‘abdi Llāhi-bni ‘abdi l-Muṭṭalibi wa-smuhu Shaybatu l-ḥamdi ḥumidat khiṣāluhu s-saniyyah, Ibni Hāshmin – wa-smuhu ‘Amrun – ibni ‘abdi Manāfin wa-smuhu l-Mughīratu l-ladhī yantami l-irtiqa’u li-‘ulyāh, Ibni Quṣayyin – wa-smuhu Mujammi’un – summiya bi-Quṣayyin li-taqāṣihi fī bilādi Quḍā’ata l-qaṣiyyah, ilā an a’ādahu Llāhu ta’ālā ila l-ḥarami l-muḥtarami fa-ḥamā ḥimāh, ibni Kilābin – wa-smuhu Ḥakīmun – ibni Murrata-bni Ka’bi-bni Lu’ayyi-bni GHālībi-bni Fihrin – wa-smuhu Qurayshun wa ilayhi tunsabu l-buṭūnu l-Qurashiyyah, wa mā fawqahu Kināniyyun kamā janaḥa ilayhi l-kathīru wa-rtaḍāh, ibni Mālīki-bni n-Naḍri-bni Kinānata-bni KHuzaymata-bni Mudrikata-bni Ilyāsa - wa huwa awwalu man ahda l-budna ila r-riḥābi l-ḥaramiyyah, wa sumi’a fī ṣulbihi n-Nabiyyu ṣalla Llāhu ‘alayhi wa sallama dhakara Llāhu ta’ālā wa labbāh, ibni Muḍara-bni Nizāri-bni Ma’addi-bni ‘Adnāna wa hādhā silkun naḥamat farā’idahu banānu s-sunnati s-saniyyah, wa raf’uhu ila l-khalīli Ibrāhīma ‘alayhi s-salāmu amsaka ‘anhu sh-shāri’u wa abāh, wa ‘Adnānu bilā raybin ‘inda dhawi l-‘ulūmi n-nasabiyyah, ila dh-dhabīhi Ismā’īla nisbatuhu wa muntamāh, fa-a’ẓim bihi min ‘iqdin ta’allaqat kawākibuhu d-durriyyah, wa kayfa lā wa s-sayyidu l-akramu ṣalla Llāhu ‘alayhi wa sallama wāsiṭatuhu l-muntaqāh.

The Lineage of the Prophet

I declare that he is our liege-lord Muhammad, son of ‘Abd Allah, son of ‘Abd al-Muttalib whose [honorary] name was Shaybat al-Hamd and whose lofty traits were much praised; son of Hashim whose name was ‘Amr; son of ‘Abd Manaf whose name was Mughira and whose distinction attained great heights; son of Qusayy whose name was Mujammi’, named Qusayy because he dwelt far away in the remote lands of Quda’a until Allah Most High returned him to the Sacred Precinct, protecting his domain; son of Kilab whose name was Hakim; son of Murra; son of Kab; son of Lu’ayy; son of Ghalib; son of Fihri whose name was Quraysh and from whom the Quraysh are descended. His forebear was Kinani, by consensus of the majority," son of Malik; son of Nadr; son of Kinana; son of Khuzayma; son of Mudrika; son of Ilyas, who was the first to donate camels at the Sanctuary Precincts and in whose loins the Prophet (may Allah exalt and preserve him) was heard invoking Allah Most High and saying the Talbiya; [he was] the son of Mudar; son of Nizar; son of Maadd; son of ‘Adnan.

This is a necklace whose unique gems are strung together by the fingertips of the lofty Sunna. To trace it back unto Ibrahim al-Khalil (the Close Friend [of Allah]), peace be upon him, the Lawgiver forbore and demurred. But ‘Adnan was beyond doubt, according to those knowledgeable in genealogy, the scion and descendant of Isma’il al-Dhabih (the Sacrificial One).

How wondrous, then, this necklace of glistening stars of pearls! And how could it be otherwise, its chosen centrepiece being the Noblest of Masters?

نَسَبٌ تَحْسَبُ الْعُلَا بِحُلَاهُ
قَلَدَتْهَا نُجُومَهَا الْجُوزَاءُ
حَبَّذَا عِقْدُ سُودِدٍ وَفَخَارٍ
أَنْتَ فِيهِ الْيَتِيمَةُ الْعَصْمَاءُ

Nasabun taḥsabu l-‘ulā bi-ḥulāhu
Qalladat-hā nujūmaha l-jawzā'u
Ḥabbadhā ‘iqdu su'dadin wa fakhārin
anta fihi l-yatīmatu l-‘aṣmā'u.

*A lineage so exalted that you would think Gemini
had decked it out with its stars' finery.
How lovely a necklace of mastery and pride,
whose unique, closely guarded pearl is you!*

أَكْرَمُ بِهِ مِنْ نَسَبٍ طَهَّرَهُ اللَّهُ تَعَالَى مِنْ سِفَاحِ الْجَاهِلِيَّةِ ❀ أُوْرَدَ الزَّيْنُ الْعِرَاقِيُّ
وَارِدَهُ فِي مَوْرِدِهِ الْهَنِيِّ وَرَوَاهُ ❀

Akrim bihi min nasabin ṭahharahu Llāhu ta‘ālā min sifāḥi l-jāhiliyyah, awrada z-zaynu l-‘irāqiyyu
wāridahu fī mawridihi l-haniyyi wa rawāh.

A lineage most noble, which Allah Most High kept pure from the fornication (sifah) of pre-Islamic times. As
Zayn [al-Din] al-‘Iraqi recounted in his Mawrid al-hani.

حَفِظَ الْإِلَٰهَ كَرَامَةً لِمُحَمَّدٍ
آبَاءَهُ الْأَمْجَادَ صَوْنًا لِاسْمِهِ
تَرَكَوا السِّفَاحَ فَلَمْ يُصِيبْهُمْ
عَارُهُ مِنْ آدَمٍ وَإِلَى أَبِيهِ وَأُمِّهِ

Ḥafiẓa Llāhu karāmatan li-Muḥammadin
Ābā'ahu l-amjāda ṣawnan li-s-mihi
Taraku s-sifāḥa fa-lam yuṣibhum
‘āruhu min Ādamin wa ilā abīhi wa ummihi.

*'In honour of Muhammad, God protected
his noble ancestors, safeguarding his name.
Fornication they shunned, unshamed thereby,
from Adam to [the Prophet's] father and mother.'*

سَرَاةٌ سَرَى نُورُ النَّبُوءَةِ فِي أَسَارِيرِ غُرَرِهِمُ الْبَهِيَّةِ ❀ وَبَدَرَ بَدْرُهُ فِي جَبِينِ جَدِّهِ عَبْدِ
الْمُطَّلِبِ وَابْنِهِ عَبْدِ اللَّهِ ❀

Sarātun sarā nūru n-Nubuwwati fī asārīri ghurarihimu l-bahiyah, wa badara badruhu fī jabīni jaddihi
'abdi l-Muṭṭalibi wa-bnihi 'abdi Llāh.

High-born [forebears], through whose radiant features there coursed the light of Prophethood! And the full
moon [of Prophetic light] shone forth upon the brows of Abd al-Muttalib and his son Abd Allah.

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيمَ بِعَرْفِ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيمٍ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ

'Aṭṭiri Llāhumma qabrahu l-karīma bi-'arfin shadhiyyin min ṣalātin wa taslīmin
Allāhumma ṣalli wa sallim wa bārik 'alayhi.

Perfume, O Allah, his noble tomb with a fragrant scent of blessing and salutation
(O Allah, exalt him, preserve him and bless him.)

وَلَمَّا أَرَادَ اللَّهُ تَعَالَى إِبْرَازَ حَقِيقَتِهِ الْمُحَمَّدِيَّةِ ❀ وَإِظْهَارَهُ جِسْمًا وَرُوحًا بِصُورَتِهِ
وَمَعْنَاهُ ❀ نَقَلَهُ إِلَى مَقَرِّهِ مِنْ صَدَقَةٍ آمِنَةٍ الزُّهْرِيَّةِ ❀ وَخَصَّهَا الْقَرِيبُ الْمُجِيبُ
بِأَنْ تَكُونَ أُمَّا لِمُصْطَفَاهُ ❀ وَنُودِي فِي السَّمَاوَاتِ وَالْأَرْضِ بِحَمْلِهَا لِأَنْوَارِهِ الدَّائِيَّةِ
❀ وَصَبَا كُلُّ صَبٍّ لِهُبُوبِ نَسِيمِ صَبَاهُ ❀ وَكَسَيْتِ الْأَرْضَ بَعْدَ طُولِ جَدْبِهَا مِنْ
النَّبَاتِ حُلًّا سُنْدُوسِيَّةً ❀ وَأَيْنَعَتِ الثَّمَارُ وَأَدْنَى الشَّجَرِ لِلْجَانِي جَنَاهُ ❀ وَنَطَقَتْ
بِحَمْلِهِ كُلُّ دَابَّةٍ لِقُرَيْشٍ بِفِصَاحِ الْأَلْسُنِ الْعَرَبِيَّةِ ❀ وَخَرَّتِ الْأَسِرَّةُ وَالْأَصْنَامُ عَلَى
الْوُجُوهِ وَالْأَفْوَاهِ ❀ وَتَبَاشَرَتْ وَحُوشُ الْمَشَارِقِ وَالْمَغَارِبِ وَدَوَابُّهَا الْبَحْرِيَّةُ ❀

وَاحْتَسَتِ الْعَوَالِمُ مِنَ السُّرُورِ كَأَسِّ حُمِيَّاهُ ❀ وَبُشِّرَتِ الْجِنُّ بِإِظْلَالِ زَمَنِهِ
 وَأَنْتَهَكَتِ الْكَهَانَةُ ❀ وَرَهَبَتِ الرَّهْبَانِيَّةُ ❀ وَلَهَجَ بِخَبْرِهِ كُلُّ حَبْرٍ خَبِيرٍ وَفِي حُلَا
 حُسْنِهِ تَاهُ ❀ وَأُتِيَتْ أُمُّهُ فِي الْمَنَامِ فَقِيلَ لَهَا: إِنَّكَ قَدْ حَمَلْتِ بِسَيِّدِ الْعَالَمِينَ وَخَيْرِ
 الْبَرِيَّةِ ❀ فَسَمِيَهُ إِذَا وَضَعْتِيهِ مُحَمَّدًا فَإِنَّهُ سَتُحَمَدُ عُقْبَاهُ ❀

Wa lammā arāda Llāhu ta‘ālā ibrāza ḥaqīqatihi l-Muḥammadiyyah, wa izhārahu jisman wa rūḥan bi-
 sūratihī wa ma‘nāh, naqalahu ilā maqarrihi min ṣadafati Āminata z-zuhriyyah, wa khaṣṣaha l-qarību l-
 mujību bi-an takūna umman li-muṣṭafāh, wa nūdiya fi s-samāwāti wa l-arḍi bi-ḥamlīhā li-anwārihi dh-
 dhātiyyah, wa ṣabā kullu ṣabbīn li-hubūbi nasīmi ṣabāh, wa kusiyati l-arḍu ba‘da ṭūli jadbihā mina n-
 nabāti ḥulalan sundusiyyah, wa ayna‘ati th-thimāru wa adna sh-shajaru li-l-jānī janāh, wa naṭaqat bi-
 ḥamlihi kullu dābbatin li-Qurayshin bi-fiṣāhi l-alsuni l-‘arabiyyah, wa kharrati l-asirratu wa l-aṣnāmu
 ‘ala l-wujūhi wa l-afwāh, wa tabāsharat wuḥūshu l-mashāriqi wa l-maghāribi wa dawābbuha l-
 baḥriyyah, wa-ḥtasati l-‘awālimu mina s-surūri ka’sa ḥumayyāh, wa bush-shirati l-jinnu bi-izlāli
 zamanīhi wa-ntuhikati l-kahānah, wa rahibati r-rahbāniyyah, wa lahija bi-khabarihi kullu ḥabrin
 khabīrin wa fi ḥulā ḥusnihi tāh, wa utiyat ummuhu fi l-manāmi fa-qīla lahā: innaki qad ḥamalti bi-
 sayyidi l-‘ālamīna wa khayri l-bariyyah, fa-sammīhi idhā waḍa‘tīhi Muḥammadan fa-innahu sa-
 tuḥmadu ‘uqbāh.

Events preceding His Birth

When Allah desired to display His Muhammadan Reality, and to manifest him in body and spirit, in form and in meaning, He transferred him to a settling-place in the mother-of-pearl of Amina, descendant of Zuhra’. The All-Near, the Answerer, chose her to be the mother of His Chosen One. It was proclaimed in the heavens and on earth that she was the bearer of [the Prophet’s] luminous being. Every ardent lover regained his youth in the breezes of his fragrant zephyr. After a lengthy drought, the earth was clad in brocade robes of greenery. Fruits ripened, and trees bent low, offering their bunches to all who sought to pick them. Every tame beast belonging to Quraysh spoke of his being borne in the womb — in Arabic, the most eloquent of tongues. Thrones and idols fell flat on their faces and mouths. Wild beasts of east and west and creatures of the sea rejoiced together. All realms of being sipped joyfully from the goblet of excitement over him. The jinn were given the good tidings of the foreshadowing of his era; soothsayers were weakened and monks filled with awe. Every well-informed non-Muslim scholar (hibr) spoke of him, lost in wonder at the sweetness of his beauty. And his mother had a vision while she slept; and she was told: ‘You are pregnant with the Leader of the Universe and the Best of Creation. So when you have given birth to him, name him Muhammad (the Praised One); for his ultimate destiny shall indeed be praised.’

عَظِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيمَ بِعَرَفٍ شَدِيدٍ مِنْ صَلَاةٍ وَتَسْلِيمٍ
 اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ

‘Atṭiri Llāhumma qabrahu l-karīma bi-‘arfin shadhiyyin min ṣalātin wa taslīmin
 Allāhumma ṣalli wa sallim wa bārik ‘alayhi.

Perfume, O Allah, his noble tomb with a fragrant scent of blessing and salutation
(O Allah, exalt him, preserve him and bless him.)

وَلَمَّا تَمَّ مِنْ حَمْلِهِ شَهْرَانِ عَلَى مَشْهُورِ الْأَقْوَالِ الْمَرْوِيَّةِ ❀ تُؤْفَى بِالْمَدِينَةِ الْمُنَوَّرَةِ
أَبُوهُ عَبْدُ اللَّهِ ❀ وَكَانَ قَدْ اجْتَاَزَ بِأَخْوَالِهِ بَنِي عَدِيٍّ مِنَ الطَّائِفَةِ النَّجَّارِيَّةِ ❀
وَمَكَثَ فِيهِمْ شَهْرًا سَقِيمًا يُعَانُونَ سُقْمَهُ وَشَكْوَاهُ ❀ وَلَمَّا تَمَّ مِنْ حَمْلِهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عَلَى الرَّاجِحِ تِسْعَةَ أَشْهُرٍ قَمْرِيَّةٍ ❀ وَأَنَّ لِلزَّمَانِ أَنْ يَنْجَلِيَ عَنْهُ صَدَاهُ
❀ حَضَرَ أُمُّهُ لَيْلَةَ مَوْلِدِهِ آسِيَّةٌ وَمَرْيَمُ فِي نِسْوَةٍ مِنَ الْحُظَيْرَةِ الْقُدْسِيَّةِ ❀ وَأَخَذَهَا
الْمَخَاضُ فَوَلَدَتْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُورًا يَتَلَأَلُ سَنَاهُ ❀

Wa lammā tamma min ḥamlihi shahrāni ‘alā mash-hūri l-aqwāli l-marwiyyah, tuwūffiya bi-l-Madīnati
l-Munawwarati abūhu ‘abdu Llāh, wa kāna qadi-jtāza bi-akhwālihi banī ‘adiyyin mina ṭ-ṭā’ifati n-
Najjāriyyah, wa makatha fihim shahrān saqīman yu‘ānūna suqmahu wa shakwāh, wa lammā tamma
min ḥamlihi ṣalla Llāhu ‘alayhi wa sallama ‘ala r-rājihi tis’atu ash-hurin qamariyyah, wa āna li-z-
zamāni an yanjaliya ‘anhu ṣadāh, ḥaḍara ummahu laylata mawliidihi Āsiyatu wa Maryamu fī niswatin
mina l-ḥazīrati l-qudsiyyah, wa akhadhaha l-makhāḍu fa-waladat-hu ṣalla Llāhu ‘alayhi wa sallama
nūran yatala’la’u sanāh.

His Nativity

Then two full months after his conception, according to the narratives well acknowledged, his father ‘Abd
Allah passed away in the Illumined City. He had gone to visit his maternal uncles of Banu Adi, from the
tribe of Najjar, and remained there one month as an invalid, while they took care of [him in] his sickness
and his suffering. And when nine lunar months of pregnancy with [the Prophet] had passed, and the
moment drew nigh for his appearance, there came to his mother, upon the night of his noble birth, Asiya
and Mary with [other] women from the Sacred Fold [of Paradise]. She went into labour and gave birth to
him, may Allah bless him and grant him peace — a light of shining splendour.

الصَّلَاةُ الْإِبْرَاهِيمِيَّةُ

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ

حَمِيدٌ مَجِيدٌ عَدَدَ خَلْقِكَ وَرِضَى نَفْسِكَ وَزِنَةَ عَرْشِكَ وَمِدَادَ كَلِمَاتِكَ كُلَّمَا ذَكَرَكَ
الذَّاكِرُونَ وَغَفَلَ عَن ذِكْرِكَ وَذَكَرَهُ الْغَافِلُونَ

Aṣṣalātu l-Ibrāhīmiyyatu

Allāhumma ṣalli wa sallim wa bārik ‘alā sayyidinā Muḥammadin wa ‘alā āli sayyidinā Muḥammadin kamā ṣallayta ‘alā sayyidinā Ibrāhīma wa ‘alā āli sayyidinā Ibrāhīma, wa bārik ‘alā sayyidinā Muḥammadin wa ‘alā āli sayyidinā Muḥammadin kamā bārakta ‘alā sayyidinā Ibrāhīma wa ‘alā āli sayyidinā Ibrāhīma fi l-‘ālamīna innaka ḥamīdun majīdun ‘adada khalqika wa riḍā nafsika wa zinata ‘arshki wa midāda kalimātika kullamā dhakaraka dh-dhākirūna wa ghafala ‘an dhikrika wa dhikrihi l-ghāfilūna.

O Allah, bestow Your blessings, peace, and sanctifications upon our master Muhammad and the family of our master Muhammad, as You bestowed peace upon our master Ibrahim and the family of our master Ibrahim. And bless our master Muhammad and the family of our master Muhammad, as You blessed our master Ibrahim and the family of our master Ibrahim, in all the worlds. Indeed, You are Praiseworthy and Glorious, in numbers as vast as Your creation, in accordance with Your pleasure, by the weight of Your throne, and by the extent of Your words — as many times as those who remember You do so, and as many times as those who neglect Your remembrance remain heedless.

وَمُحَيًّا كَالشَّمْسِ مِنْكَ مُضِيًّا
أَسْفَرَتْ عَنْهُ لَيْلَةٌ غَرَاءُ
لَيْلَةُ الْمَوْلِدِ الَّذِي كَانَ لِلدِّي—
—نِ سُرُورٍ بِيَوْمِهِ وَازْدِهَاءُ
مَوْلِدٍ كَانَ مِنْهُ فِي طَالِعِ الْكُف—
—رِ وَبَالَ عَلَيْهِمْ وَوَبَاءُ
يَوْمَ نَالَتْ بِوَضْعِهِ ابْنَةٌ وَهَبِ
مِنْ فَخَارٍ مَا لَمْ تَنْلُهُ النِّسَاءُ
وَأَتَتْ قَوْمَهَا بِأَفْضَلِ مِمَّا
حَمَلَتْ قَبْلَ مَرِيْمِ الْعَذْرَاءُ

وَتَوَالَتْ بُشْرَى الْهَوَاتِفِ أَنْ قَدْ
وَلِدَ الْمُصْطَفَى وَحَقَّ الْهَنَاءُ

Wa muḥayyan ka-sh-shamsi minka muḍī'un
asfarat 'anhu laylatun gharrā'u
Laylatu l-mawliḍi l-ladhī kāna li-d-dī...
...ni surūrun bi-yawmihi wa-zdihā'u
Mawliḍun kāna minhu fī ṭāli'i l-kuf..
....ri wabālun 'alayhum wa wabā'u
Yawma nālat bi-waḍ'ihi-bnatu Wahbin
min fakhārin mā lam tanalhu n-nisā'u
Wa atat qawmahā bi-afḍala mimmā
ḥamalat qablu Maryamu l-'adhrā'u
Wa tawālat bushra l-hawātifi an qad
wulida l-Muṣṭafā wa ḥaqqā l-hanā'u

*A face as radiant as the sun;
a moon-bright night displayed him.*

*A birth-night and -day that for faith were joy and flowering;
a birth that to the fortunes of unbelief were a bane and disaster:
the day [Amina] the daughter of Wahb gained, in bearing him,
a source of pride such as no woman before had gained.*

To her folk she brought one greater yet than the Virgin Mary had borne before her.

Proclamations of the glad tidings came, one after another: 'The Chosen One is born, and joy is realised!'

هَذَا وَقَدْ اسْتَحْسَنَ الْقِيَامَ عِنْدَ ذِكْرِ مَوْلِدِهِ الشَّرِيفِ أَيْمَّةً ذُوو رِوَايَةٍ وَرَوِيَّةٍ ❀
فَطُوبَى لِمَنْ كَانَ تَعْظِيمُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَايَةً مَرَامِهِ وَمَرْمَاهُ ❀

Hādhā wa qadi-s-taḥsana l-qiyāma 'inda dhikri mawliḍihi sh-sharīfi a'immatun dhawū riwāyatin wa rawiyyah, fa-ṭūba li-man kāna ta'zīmuhu ṣalla Llāhu 'alayhi wa sallama ghāyata marāmihi wa marmāh,

Now, Imams of tradition and insight have commended the practice of standing up while his noble birth is mentioned. Blessed, then, is he whose greatest wish and aim is to exalt him, may Allah preserve and exalt him.

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيمَ بِعَرْفِ شَدِيٍّ مِنْ صَلَاةٍ وَتَسْلِيمٍ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ

'Aṭṭiri Llāhumma qabrahu l-karīma bi-'arfin shadhiyyin min ṣalātin wa taslīmin
Allāhumma ṣalli wa sallim wa bārik 'alayhi.

Perfume, O Allah, his noble tomb with a fragrant scent of blessing and salutation
(O Allah, exalt him, preserve him and bless him.)

وَبَرَزَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاضِعًا يَدَيْهِ عَلَى الْأَرْضِ رَافِعًا رَأْسَهُ إِلَى السَّمَاءِ الْعَلِيَّةِ
* مُؤَمِّيًا بِذَلِكَ الرَّفْعِ إِلَى سُودَدِهِ وَعُلَاهُ * وَمُشِيرًا إِلَى رِفْعَةِ قَدْرِهِ عَلَى سَائِرِ
الْبَرِيَّةِ * وَأَنَّهَ الْحَبِيبُ الَّذِي حَسُنَتْ طِبَاعُهُ وَسَجَايَاهُ * وَدَعَتْ أُمُّهُ عَبْدَ
الْمُطَّلِبِ وَهُوَ يَطُوفُ بِهَا تَيْكَ الْبَنِيَّةِ * فَأَقْبَلَ مُسْرِعًا وَنَظَرَ إِلَيْهِ وَبَلَغَ مِنَ السُّرُورِ
مُنَاهُ * وَأَدْخَلَهُ الْكَعْبَةَ الْغُرَاءَ وَقَامَ يَدْعُو بِمُخْلِصِ النَّيَّةِ * وَيَشْكُرُ اللَّهَ تَعَالَى
عَلَى مَا مَنَّ بِهِ عَلَيْهِ وَأَعْطَاهُ * وَوَلِدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظِيفًا مَخْتُونًا مَقْطُوعَ
السُّرْبِ بِدِ الْقُدْرَةِ الْإِلَهِيَّةِ * طَيِّبًا دَهِينًا مَكْحُولَةً بِكُحْلِ الْعِنَايَةِ عَيْنَاهُ *
وَقِيلَ خَتَنَهُ جَدُّهُ بَعْدَ سَبْعِ لَيَالٍ سَوِيَّةٍ * وَأَوْلَمَ وَأَطْعَمَ وَسَمَّاهُ مُحَمَّدًا وَأَكْرَمَ مَثْوَاهُ



Wa baraza şalla Llāhu ‘alayhi wa sallama wādi‘an yadayhi ‘ala l-arḍi rāfi‘an ra’sahu ila s-samā‘i l-
‘aliyyah, mūmiyan bi-dhālika r-rafi ilā su’dadihi wa ‘ulāh, wa mushīran ilā rif‘ati qadrihi ‘alā sā‘iri l-
bariyyah, wa annahu l-ḥabību l-ladhī ḥasunāt ṭibā‘uhu wa sajjāyāh, wa da‘at ummuhu ‘abda l-muṭṭalibi
wa huwa yaṭūfu bi-hātika l-baniyyah, fa-aqbala musri‘an wa nazara ilayhi wa balagha mina s-surūri
munāh, wa adkhalahu l-ka‘bata l-gharrā‘a wa qāma yad‘ū bi-khulūṣi n-niyyah, wa yash-kuru Llāha
ta‘ālā ‘alā mā manna bihi ‘alayhi wa a‘tāh, wa wulida şalla Llāhu ‘alayhi wa sallama nazīfan makhtūnan
maqṭū‘a s-surri bi-yadi l-qudrati l-iLāhiyyah, ṭayyiban dahīnan mak-ḥūlatan bi-kuḥli l-‘ināyati ‘aynāh,
wa qīla khatanahu jadduhu ba‘da sab‘i layālin sawiyyah, wa awlama wa aṭ‘ama wa sammāhu
Muḥammadan wa akrama mathwāh.

His Nativity, continued

He emerged, may Allah exalt and preserve him, with his hands placed upon the ground and his head raised towards the lofty heavens, thus indicating his lordship and exalted rank and showing his pre-eminence over the rest of creation — and that he was [God’s] Beloved, whose character and disposition were excellent.

His mother called for Abd al-Muttalib, who was performing Tawaf around that Edifice. He came in haste, and upon looking at [his grandson] became as joyful as he could [ever] have wished. He brought him to the Glorious Kaba and stood supplicating with sincere intent, thanking Allah Most High for what He had favoured and blessed him with.

He was born, may Allah bless him and grant him peace, clean, circumcised, and with his umbilical cord cut by the hand of Divine Providence; sweet-smelling, anointed, and with his eyes lined with the kohl of [Divine] concern. It is [also] said that his grandfather circumcised him after seven full nights. He held a birth-feast (walima), fed people, named [his grandson] Muhammad, and [thus] ennobled his home.

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيمَ بِعَرْفِ شَدِيٍّ مِنْ صَلَاةٍ وَتَسْلِيمٍ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ

‘Atṭiri Llāhumma qabrahu l-karīma bi-‘arfin shadhiyyin min ṣalātin wa taslīmin
Allāhumma ṣalli wa sallim wa bārik ‘alayhi.

Perfume, O Allah, his noble tomb with a fragrant scent of blessing and salutation
(O Allah, exalt him, preserve him and bless him.)

وَضَهَرَ عِنْدَ وِلَادَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَوَارِقُ وَغَرَائِبُ غَيْبِيَّةٌ * إِرْهَاصًا لِنُبُوتِهِ
وَإِعْلَامًا بِأَنَّهُ مُخْتَارُ اللَّهِ تَعَالَى وَمُجْتَبَاهُ * فزِيدَتِ السَّمَاءُ حِفْظًا وَرُدَّ عَنْهَا الْمَرَدَةُ
وَذَوُّو النَّفُوسِ الشَّيْطَانِيَّةُ * وَرَجَمَتْ رُجُومَ النَّيِّرَاتِ كُلَّ رَجِيمٍ فِي حَالِ مَرَقَاهُ *
وَتَدَلَّتْ إِلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَنْجُمُ الزُّهْرِيَّةُ * وَاسْتَنَارَتْ بِنُورِهَا وَهَادُ
الْحَرَمِ وَرُبَاهُ * وَخَرَجَ مَعَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ
الْقَيْصَرِيَّةُ * فَرَأَاهَا مَنْ بَطَّاحُ مَكَّةَ دَارُهُ وَمَعْنَاهُ * وَأَنْصَدَعَ الْإِيوَانُ بِالْمَدَائِنِ
الْكِسْرَوِيَّةُ * الَّذِي رَفَعَ أَنْوَشِرَوَانَ سَمَكُهُ وَسَوَاهُ * وَسَقَطَ أَرْبَعٌ وَعَشْرٌ مِنْ
شُرْفَاتِهِ الْعُلُويَّةُ * وَكُسِرَ سَرِيرُ الْمَلِكِ كِسْرَى لِهَوْلِ مَا أَصَابَهُ وَعَرَاهُ * وَخَمَدَتِ
النَّيْرَانُ الْمَعْبُودَةُ بِالْمَمَالِكِ الْفَارِسِيَّةِ * لِطُلُوعِ بَدْرِهِ الْمُنِيرِ وَإِشْرَاقِ مُحْيَاهُ *
وَغَاضَتْ بُحَيْرَةُ سَاوَةَ وَكَانَتْ بَيْنَ هَمْدَانَ وَقُمَّ مِنَ الْبِلَادِ الْعَجَمِيَّةِ * وَجَفَّتْ إِذْ
كَفَّ وَاكْفُ مَوْجِهَا الشَّجَاجُ يَنْابِيعُ هَاتِيكَ الْمِيَاهُ * وَفَاضَ وَادِي سَمَاوَةَ وَهِيَ
مَفَازَةٌ فِي فَلَاحِ وَبَرِّيَّةٍ * لَمْ يَكُنْ بِهَا مِنْ قَبْلِ مَاءٍ يَنْقَعُ لِلظَّمَانِ اللَّهَاهُ * وَكَانَ
مَوْلِدُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَوْضِعِ الْمَعْرُوفِ بِالْعِرَاصِ الْمَكِّيَّةِ * وَالْبَلَدِ الْحَرَامِ
الَّذِي لَا يُعْضَدُ شَجَرُهُ وَلَا يُخْتَلَى خَلَاهُ * وَاخْتَلَفَ فِي عَامِ وِلَادَتِهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَفِي شَهْرِهَا وَفِي يَوْمِهَا عَلَى أَقْوَالٍ لِلْعُلَمَاءِ مَرْوِيَّةٍ * وَالرَّاجِحُ أَنَّهَا قُبَيْلَ فَجْرِ

يَوْمَ الْإِثْنَيْنِ ثَانِي عَشَرَ شَهْرِ رَبِيعِ الْأَوَّلِ مِنْ عَامِ الْفِيلِ الَّذِي صَدَّهُ اللَّهُ تَعَالَى عَنِ الْحَرَمِ وَحَمَاهُ ❁

Wa zahara ‘inda wilādatihi ṣalla Llāhu ‘alayhi wa sallama khawāriqu wa gharā’ibu ghaybiyyah, irhāsan li-nubuwwatihi wa i’lāman bi-annahū mukhtāru Llāhi ta’ālā wa mujtabāh, fa-zīdati s-samā’u ḥifẓan wa rudda ‘anha l-maradatu wa dhawū n-nufūsi sh-shayṭāniyyah, wa rajamat rujūmu n-nayyirāti kulla rajīmin fī ḥāli marqāh, wa tadallat ilayhi ṣalla Llāhu ‘alayhi wa sallama l-anjumu z-zuhriyyah, wa-s-tanārat bi-nūrihā wihādu l-ḥarami wa rubāh, wa kharaja ma’ahu ṣalla Llāhu ‘alayhi wa sallama nūrun aḍā’at lahu quṣūru sh-shāmi l-qayṣariyyah, fa-rāhā man biṭāḥu Makkata dāruhu wa maghnāh, wa-n-ṣada’a l-iwānu bi-l-madā’ini l-kisrawiyyah, al-ladhī rafa’a anūsharwāna samkahu wa sawwāh, wa saqaṭa arba’un wa ‘ashrun min shurufātihi l-’ulwiyyah, wa kusira sarīru l-maliki Kisrā li hawli mā aṣābahu wa ‘arāh, wa khamadati n-nīrānu l-ma’būdatu bi-l-mamālīki l-fārisiyyah, li-ṭulū’i badrihi l-munīri wa ishrāqi muḥayyāh, wa ghāḍat buḥayratu sāwata wa kānat bayna hamadhāna wa qumma mina l-bilādi l-’ajamiyyah, wa jaffat idh kaffa wākifu mawjiha th-thajjāji yanābī’u hātika l-miyāh, wa fāḍa wadī samāwata wa hiya mafāzatun fī falātīn wa barriyyah, lam yakun bihā min qablu mā’un yanqa’u li-z-ḡamāni l-lahāh, wa kāna mawliduhu ṣalla Llāhu ‘alayhi wa sallama bi-l-mawḍi’i l-ma’rūfi bi-l-’irāsi l-makkiyyah, wa l-baladi l-ḥarāmi l-ladhī lā yu’ḍadu shajaruhu wa lā yukhtalā khalāh, wa-ktulifa fī ‘āmi wilādatihi ṣalla Llāhu ‘alayhi wa sallama wa fī shahrihā wa fī yawmihā ‘alā aqwālin li-l-’ulamā’i marwiyyah, wa r-rājiḥu annahā qubayla fajri yawmi l-ithnayni thānī ‘ashara shahri rabī’in l-awwali min ‘āmi l-fīli l-ladhī ṣaddahu Llāhu ta’ālā ‘ani l-ḥarami wa ḥamāh.

Portents

At the time of his birth there appeared miracles and wondrous signs from the Unseen, presaging his prophethood and announcing him to be the Elect, the Chosen One of Allah. The sky was made secure as a protection from, and to repel, rebellious jinn and beings with satanic souls. Shooting stars pelted every accursed being as soon as it tried to ascend. Brilliant stars approached [the Prophet], may Allah bless him and grant him peace; and by their light every hill and dale of the Sacred Precinct was illuminated. With his birth there emerged a light that lit up the palaces of the Byzantine emperor in Syria, and which was seen by those who lived and dwelled in the valley basins of Makka.

Cracks formed in the vaulted palace of the Persian emperor at Ctesiphon, the ceiling of which was raised and formed by Anushirwan [an earlier emperor]. Fourteen of its high balconies collapsed; and the empire of the Khusraw was shattered by the terror that struck and laid it bare. The fires which were worshipped in the lands of the Persians were extinguished by the rising of his luminous full moon and the effulgence of his countenance. The Lake of Sawa, which lay between Hamadan and Qum in the lands of the Persians, receded and dried out, its once copious waves stilled and the sources of its water stopped. Yet the valley of Samawa, a flat and arid expanse which had hitherto been devoid of means to quench the thirst of anyone with a parched mouth, overflowed with water.

His birthplace, may Allah exalt and preserve him, was the place in Makka known as al-’Iras, a locality in which trees may not be cut down or plants uprooted. As to the year, month, and day of his birth, may Allah bless him and grant him peace, the opinions recorded from the learned differ. The majority view is that it was soon after first light on Monday the twelfth of Rabi’ al-Awwal, in the Year of the Elephant which Allah kept out of the Sanctuary (Haram), thus safeguarding it.

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيمَ بِعَرْفِ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيمٍ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ

‘Atṭiri Llāhumma qabrahū l-karīma bi-‘arfin shadhiyyin min ṣalātin wa taslīmin
Allāhumma ṣalli wa sallim wa bārik ‘alayhi.

Perfume, O Allah, his noble tomb with a fragrant scent of blessing and salutation
(O Allah, exalt him, preserve him and bless him.)

وَأَرْضَعْتُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمُّهُ أَيَّامًا ثُمَّ أَرْضَعْتُهُ تُوَيْبَةَ الْأَسْلَمِيَّةَ * الَّتِي
أَعْتَقَهَا أَبُو لَهَبٍ حِينَ وَافَتْهُ عِنْدَ مِيلَادِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبُشْرَاهُ *
فَأَرْضَعْتُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ ابْنِهَا مَسْرُوحٍ وَأَبِي سَلَمَةَ وَهِيَ بِهِ حَفِيَّةُ *
وَأَرْضَعَتْ قَبْلَهُ حَمْزَةَ الَّذِي حُمِدَ فِي نُصْرَةِ الدِّينِ سُرَاهُ * وَكَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَبْعَثُ إِلَيْهَا مِنَ الْمَدِينَةِ بِصِلَةٍ وَكِسْوَةٍ هِيَ بِهَا حَرِيَّةُ * إِلَى أَنْ أُورِدَ هَيْكَلَهَا رَائِدُ
الْمُنُونِ الضَّرِيحِ وَوَارَاهُ * قِيلَ عَلَى دِينِ قَوْمِهَا الْفِئَةِ الْجَاهِلِيَّةِ * وَقِيلَ أَسْلَمَتْ،
أَثَبَتَ الْخِلَافَ ابْنُ مَنْدَةَ وَحَكَاهُ * ثُمَّ أَرْضَعْتُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْفَتَاةَ حَلِيمَةَ
السَّعْدِيَّةِ * وَكَانَ قَدْ رَدَّ كُلُّ مَنْ الْقَوْمِ تَدْيِهَا لِفَقْرِهَا وَأَبَاهُ * فَأَخْصَبَ عَيْشُهَا
بَعْدَ الْمَحَلِّ قَبْلَ الْعَشِيَّةِ * وَدَرَّ تَدْيَاهَا بَدْرٌ دَرَّ لَبَنُهُ الْيَمِينُ مِنْهُمَا وَالْبَنُ الْآخِرُ
أَخَاهُ * وَأَصْبَحَتْ بَعْدَ الْفَقْرِ وَالْهَزَالِ غَنِيَّةُ * وَسَمِنَتِ الشَّارِفُ لَدَيْهَا وَالشِّيَاهُ
* وَانْجَابَ عَنْ جَانِبِهَا كُلِّ مُلِمَّةٍ وَرَزِيَّةٍ * وَطَرَزَ السُّعْدُ بُرْدَ عَيْشِهَا الْهَنِيِّ وَوَشَاهُ



Wa arḍa‘at-hu ṣalla Llāhu ‘alayhi wa sallama ummuhu ayyāman thumma arḍa‘at-hu Thuwaybatu l-
aslamiyyah, al-latī a‘taqahā abū Lahabin ḥīna wāfat-hu ‘inda milādihi ṣalla Llāhu ‘alayhi wa sallama bi-
bushrāh, fa-arḍa‘at-hu ṣalla Llāhu ‘alayhi wa sallama ma‘a-bnihā Masrūḥin wa abī Salamata wa hiya
bihi ḥafiyyah, wa arḍa‘at qablahu Ḥamzata l-ladhī ḥumida fī nuṣrati d-dīni surāh, wa kāna ṣalla Llāhu
‘alayhi wa sallama yab‘athu ilayhā mina l-madīnati bi-ṣilatin wa kiswatin hiya bihā ḥariyyah, ilā an
awrada haykalahā rā'idu l-manūni ḍ-ḍariyha wa wārāh, qīla ‘alā dīni qawmiha l-fi'ati l-jāhiliyyah, wa
qīla aslamat - athbata l-khilāfa-bnu mandaha wa ḥakāh, thumma arḍa‘at-hu ṣalla Llāhu ‘alayhi wa

sallama l-fatātu ḥalīmatu s-sa‘diyyah, wa kāna qad radda kullun mina l-qawmi thadyahā li-faqrihā wa abāh, fa-akhṣaba ‘ayshuhā ba‘da l-maḥli qabla l-‘ashiyyah, wa darra thadyāhā bi-durri darrin labanahu l-yamīnu minhumā wa albana l-ākharu akhāh, wa aṣbaḥat ba‘da l-faqri wa l-huzālī ghaniyyah, wa saminati sh-shārifu ladayhā wa sh-shiyāh, wa-n-jāba ‘an jānibihā kullu mulimmatin wa raziyyah, wa ṭarraza s-su‘du burda ‘aysha l-haniyyi wa washāh.

His Childhood

His mother breastfed him, may Allah exalt and preserve him, for some days; then Thuwayba al-Aslamiyya did so, she whom Abu Lahab had freed when she brought him the good news of his birth, may Allah bless him and grant him peace. She suckled him together with her son Masruh and with Abu Salama, and she was kind to him. Before him, she had suckled Hamza, whose sallies to fight for the Faith were to earn high praise. [The Prophet] may Allah bless him and grant him peace, used to send [Thuwayba] gifts and clothing from Madina, which she well merited, until the appointed time came for her to be entombed and interred. It is said that she died following the pre-Islamic religion of her people; but it is said also that she became Muslim — a difference of opinion recorded and reported by Ibn Manda.

Next he was breastfed by the noble Halima al-Sa‘diyya. Her services had been turned down and refused by all the townsfolk, owing to her poverty. Yet before nightfall her previously straitened position had turned into one of abundance. She began producing copious quantities of milk as white as the finest pearls. He was fed with milk from the right breast, may Allah exalt and preserve him, and his foster-brother with milk from the other. Then, after lean times and poverty, she became prosperous; and the old she-camel and the sheep she had grew plump. She was relieved of all troubles and afflictions, and good fortune embroidered and adorned the raiment of her godly, happy life.

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيمَ بِعَرْفِ شَدِيٍّ مِنْ صَلَاةٍ وَتَسْلِيمٍ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ

‘Aṭṭiri Llāhumma qabrahu l-karīma bi-‘arfin shadhiyyin min ṣalātin wa taslīmin
Allāhumma ṣalli wa sallim wa bārik ‘alayhi.

Perfume, O Allah, his noble tomb with a fragrant scent of blessing and salutation
(O Allah, exalt him, preserve him and bless him.)

وَكَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْبُ فِي الْيَوْمِ شَبَابَ الصَّبِيِّ فِي الشَّهْرِ بِعِنَايَةِ رَبَّانِيَّةٍ ❀
فَقَامَ عَلَى قَدَمَيْهِ فِي ثَلَاثٍ وَمَشَى فِي خَمْسٍ وَقَوِيَتْ فِي تِسْعٍ مِنَ الشُّهُورِ بِفَصِيحِ
النُّطْقِ قُوَاهُ ❀ وَشَقَّ الْمَلَكَانَ صَدْرَهُ الشَّرِيفَ لَدَيْهَا وَأَخْرَجَا مِنْهُ عِلْقَةً دَمَوِيَّةً ❀
وَأَزَالَ مِنْهُ حَظَّ الشَّيْطَانِ وَبِالثَّلْجِ غَسَلَاهُ ❀ وَمَلَأَهُ حِكْمَةً وَمَعَانِي إِيْمَانِيَّةً ❀
ثُمَّ خَاطَاهُ وَبِحَاتِمِ النُّبُوَّةِ خَتَمَاهُ ❀ وَوَزَنَاهُ فَرَجَحَ بِالْفِ مِنْ أُمَّتِهِ الْخَيْرِيَّةِ ❀ وَنَشَأَ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَكْمَلِ الْأَوْصَافِ مِنْ حَالِ صِبَاهُ ❀ ثُمَّ رَدَّتْهُ إِلَى أُمِّهِ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ بِهِ غَيْرُ سَخِيَّةٍ ❀ حَذْرًا مِنْ أَنْ يُصَابَ بِمُصَابِ حَدِيثِ
 تَخْشَاهُ ❀ وَوَفَدَتْ عَلَيْهِ حَلِيمَةً فِي أَيَّامِ خَدِيجَةَ السَّيِّدَةِ الْمَرْضِيَّةِ ❀ فَحَبَّأَهَا مِنْ
 حَبَائِهِ الْوَافِرِ بِحَيَّاهُ ❀ وَقَدِمَتْ عَلَيْهِ يَوْمَ حُنَيْنٍ فَقَامَ إِلَيْهَا وَأَخَذَتْهُ الْأَرْحَمِيَّةُ ❀
 وَبَسَطَ لَهَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ رِدَائِهِ الشَّرِيفِ بِسَاطَ بَرِّهِ وَنَدَّاهُ ❀ وَالصَّحِيحُ
 أَنَّهَا أَسْلَمَتْ مَعَ زَوْجِهَا وَالْبَنِينَ وَالذَّرِيَّةَ ❀ وَقَدْ عَدَّهُمَا فِي الصَّحَابَةِ جَمْعٌ مِنْ
 ثِقَاتِ الرُّوَاةِ ❀

Wa kāna ṣalla Llāhu ‘alayhi wa sallama yashibbu fi l-yawmi shabāba ṣ-ṣabiyyi fi sh-shahri bi-‘ināyatin rabbāniyyah, fa-qāma ‘alā qadamayhi fī thalāthin wa mashā fi khamsin wa qawiyat fī tis‘in mina sh-shuhūri bi-faṣḥi n-nuṭqi quwāh, wa shaqqa l-malakāni ṣadrahu sh-sharīfa ladayhā wa akhrajā minhu ‘alaqatan damawīyyah, wa azāla minhu ḥaḥḥa sh-shayṭāni wa bi-th-thalji ghasalāh, wa mala’āhu ḥikmatan wa ma’āniya imāniyyah, thumma khātāhu wa bi-khātami n-nubuwwati khatamāh, wa wazanāhu fa-rajaha bi-alfin min ummatihi l-khayriyyah, wa nasha'a ṣalla Llāhu ‘alayhi wa sallama ‘alā akmali l-awṣāfi min ḥāli ṣibāh, thumma raddat-hu ilā ummihi ṣalla Llāhu ‘alayhi wa sallama wa hiya bihi ghayru sakhīyyah, ḥadharan min an yuṣāba bi-muṣābi ḥādithin takh-shāh, wa wafadat ‘alayhi ḥalīmatu fī ayyāmi khadījata s-sayyidati l-marḍiyyah, fa-ḥabāhā min ḥibā’ihi l-wāfiri bi-ḥayāh, wa qadimat ‘alayhi yawma ḥunīnin fa-qāma ilayhā wa akhadhat-hu l-aryaḥiyyah, wa basata lahā ṣalla Llāhu ‘alayhi wa sallama min ridā’ihi sh-sharīfi bisāṭa birihi wa nadāh, wa ṣ-ṣaḥīḥu annahā aslamat ma’a zawjihā wa l-banīna wa dh-dhurriyyah, wa qad ‘addahumā fi ṣ-ṣaḥābati jam’un min thiqāti r-ruwāh.

His Childhood, continued

He would grow in one day as much as [other] children grow in a month, thanks to Divine Solitude. Thus he could stand up on his feet at three [months] and walk at five; and at nine months he had the power to speak with eloquence. At that [age] also, two angels clove his noble chest and extracted from it a clot of blood. They removed from it the portion of Satan, and washed [his heart] with ice. And they filled it up with wisdom and the inner realities of faith, then stitched up [his chest] and marked him with the Seal of Prophethood. They also weighed him; and he outweighed a thousand of his Nation, a Nation of [known] superiority.

He grew up, may Allah exalt and preserve him, with the most perfect qualities from infancy. [Halima] then returned him to his mother, though she was loath to, as a precaution lest any disastrous thing befall him as she feared. [Halima] visited him during the days of [his marriage to] the virtuous lady Khadija, and he gave her gifts out of his generosity more copious than the rain. She came before him also upon the Day of Hunayn, when he stood up for her and wholeheartedly spread out his noble cloak for her [to sit on], doing so with generosity and kindness. The truth is that she embraced Islam together with her husband, sons and daughters; and both [she and her husband] are reckoned among the Companions by a group of reliable narrators [of Hadiths].

وَلَمَّا بَلَغَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعَ سِنِينَ خَرَجَتْ بِهِ أُمُّهُ إِلَى الْمَدِينَةِ النَّبَوِيَّةِ ❀
 ثُمَّ عَادَتْ فَوَافَتْهَا بِالْأَبْوَاءِ أَوْ بِشُعْبِ الْحُجُونِ الْوَفَاةِ ❀ وَحَمَلَتْهُ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ حَاضِنَتُهُ أُمُّ أَيْمَنَ الْحُبَشِيَّةَ ❀ الَّتِي زَوَّجَهَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدُ مِنْ
 زَيْدِ بْنِ حَارِثَةَ مَوْلَاهُ ❀ وَأَدْخَلَتْهُ عَلَى جَدِّهِ عَبْدِ الْمُطَّلِبِ فَضَمَّهُ إِلَيْهِ وَرَقَّ لَهُ
 وَأَعْلَى رُقِيَّهَ ❀ وَقَالَ إِنَّ لِبَنِي هَذَا لَشَأْنًا عَظِيمًا فَبِخَ بَخٍ لِمَنْ وَقَرَهُ وَوَالَاهُ ❀ وَلَمْ
 تَشْكُ فِي صِبَاهُ جُوعًا وَلَا عَطْشًا قَطُّ نَفْسُهُ الْأَبِيَّةَ ❀ وَكَثِيرًا مَا عَدَا فَاغْتَدَى بِمَاءِ
 زَمْزَمَ فَأَشْبَعَهُ وَأَرْوَاهُ ❀ وَلَمَّا أُنِيخَتْ بِفِنَاءِ جَدِّهِ عَبْدِ الْمُطَّلِبِ مَطَايَا الْمَنِيَّةِ ❀
 كَفَلَهُ عَمُّهُ أَبُو طَالِبٍ شَقِيقُ أَبِيهِ عَبْدِ اللَّهِ ❀ فَقَامَ بِكَفَالَتِهِ بِعِزِّ قَوِيٍّ وَهَمَّةٍ
 وَحَمِيَّةٍ ❀ وَقَدَّمَهُ عَلَى النَّفْسِ وَالْبَنِينَ وَرَبَّاهُ ❀ وَلَمَّا بَلَغَ اثْنَتَيْ عَشْرَةَ سَنَةً رَحَلَ بِهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَمَّهُ إِلَى الْبِلَادِ الشَّامِيَّةِ ❀ وَعَرَفَهُ الرَّاهِبُ بَحِيرًا بِمَا حَازَهُ
 مِنْ وَصْفِ النَّبُوَّةِ وَحَوَاهُ ❀ وَقَالَ: إِنِّي أَرَاهُ سَيِّدَ الْعَالَمِينَ وَرَسُولَ اللَّهِ وَنَبِيَّهَ ❀
 وَقَدْ سَجَدَ لَهُ الشَّجَرُ وَالْحَجَرُ وَلَا يَسْجُدَانِ إِلَّا لِنَبِيِّ أَوَّاهُ ❀ وَإِنَّا لَنَجِدُ نَعْتَهُ فِي
 الْكُتُبِ الْقَدِيمَةِ السَّمَاوِيَّةِ ❀ وَبَيْنَ كِتْفَيْهِ خَاتَمُ النَّبُوَّةِ قَدْ عَمَّهُ التُّورُ وَعَلَاهُ ❀
 وَأَمَرَ عَمَّهُ بِرَدِّهِ إِلَى مَكَّةَ تَخَوُّفًا عَلَيْهِ مِنْ أَهْلِ دِينِ الْيَهُودِيَّةِ ❀ فَرَجَعَ بِهِ وَلَمْ يُجَاوِزْ
 مِنَ الشَّامِ الْمُقَدَّسِ بُصْرَاهُ ❀

Wa lammā balagha ṣalla Llāhu ‘alayhi wa sallama arba’a sinīna kharajat bihi ummuhu ila l-madīnati n-
 nabawīyyah, thumma ‘ādat fa-wāfat-hā bi-l-abwa’i aw bi-shi’bi l-ḥajūni l-wafāh, wa ḥamalat-hu ṣalla
 Llāhu ‘alayhi wa sallama ḥāḍinatuhu Ummu Aymana l-ḥabashiyyah, al-latī zawwajahā ṣalla Llāhu
 ‘alayhi wa sallama ba’dū min zaydi-bni ḥārithata mawlāh, wa adkhalat-hu ‘alā jaddihi ‘abdi l-muṭṭalibi
 fa-ḍammahu ilayhi wa raqqa lahu wa a’lā ruqīyyah, wa qāla inna li-bnī hādhā la-sha’nan ‘azīman fa-
 bakhin bakhin li-man waqqarahu wa wālāh, wa lam tash-ku fi ṣībāhu jū’an wa lā ‘aṭashan qaṭṭu naf-
 suhu l-abīyyah, wa kathīran mā ghadā fa-ghtadhā bi-mā’i zamzama fa-ash-ba’ahu wa arwāh, wa
 lammā unīkhat bi-finā’i jaddihi ‘abdi l-muṭṭalibi maṭāya l-maniyyah, kafalahu ‘ammuhu abū ṭālibin
 shaqīqu abīhi ‘abdi Llāh, fa-qāma bi-kafālatihi bi-‘azmin qawīyyin wa himmatin wa ḥamiyyah, wa
 qaddamahu ‘ala n-nafsi wa l-banīna wa rabbāh, wa lammā balagha-thnatay ‘ashrata sanatan raḥala
 bihi ṣalla Llāhu ‘alayhi wa sallama ‘ammuhu ila l-bilādi sh-shāmiyyah, wa ‘arafahu r-rāhibu baḥīrā bi-
 mā ḥāzahu min waṣfi n-nubuwwati wa ḥawāh, wa qāla: innī arāhu sayyida l-‘ālamīna wa rasūla Llāhi

wa nabiyyah, wa qad sajada lahu sh-shajaru wa l-ḥajaru wa lā yasjudāni illā li-nabiyyin awwāh, wa innā lanajidu na‘tahu fi l-kutubi l-qadīmati s-samāwiyyah, wa bayna katifayhi khātamu n-nubuwwati qad ‘ammahu n-nūru wa ‘alāh, wa amara ‘ammahu bi-raddihi ilā Makkata takhawwufan ‘alayhi min ahli dīni l-yahūdiyyah, fa-raja‘a bihi wa lam yujāwiz mina sh-shāmi l-muqaddasi buṣrāh,

‘Abd al-Muttalib and Abu Talib

When he reached the age of four, may Allah preserve and exalt him, his mother took him to [what would later become] the City of the Prophet. She then set off homewards, but passed away at Abwa, or on the mountain path of Hajun. Umm Ayman the Ethiopian, his nanny, whom [the Prophet later] married to his client Zayd ibn Haritha, took him and brought him to Abd al-Muttalib, who embraced him, treated him tenderly, and undertook to bring him up. He declared: “This son of mine is destined for greatness, so bravo to anyone who respects and befriends him!

Even in childhood, his forbearing soul would never complain about hunger or thirst. Many a time he would rise in the morning and make do with nothing but Zamzam water as a meal. When the steeds of fate [i.e. death] came to kneel in the courtyard of his grandfather Abd al-Muttalib, his paternal uncle, the full brother of Abd Allah, assumed responsibility for him. He cared for him with strong resolve, warmth, and dedication, preferring him to himself and his own children and raising him well.

When he reached the age of twelve, may Allah exalt and preserve him, his uncle Abu Talib took him on a journey to the lands of the Levant. [There] the monk Bahira recognised him by the signs of Prophethood that he [had already] acquired. Said he: ‘I see him to be the Leader of the Worlds, and the Envoy and Prophet of God. Trees and rocks have bowed before him; and they do so only unto a Prophet who is ever humbling himself before [God]. We find him described in the ancient heavenly Scriptures: “and between his shoulder-blades shall be the Seal of Prophethood. He shall be filled and elevated by light.”[Bahira] told [the Prophet’s] uncle to take him back to Makka, fearing lest harm befall him from people of the Jewish faith; and so he returned with him, having passed no further than Busra in the holy land of the Levant (Sham).

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيمَ بِعَرْفِ شَدِيٍّ مِنْ صَلَاةٍ وَتَسْلِيمٍ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ

‘Aṭṭiri Llāhumma qabrahu l-karīma bi-‘arfin shadhiyyin min ṣalātin wa taslīmin
Allāhumma ṣalli wa sallim wa bārik ‘alayhi.

Perfume, O Allah, his noble tomb with a fragrant scent of blessing and salutation
(O Allah, exalt him, preserve him and bless him.)

وَلَمَّا بَلَغَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسًا وَعِشْرِينَ سَنَةً سَافَرَ إِلَى بُصْرَى فِي تِجَارَةٍ
خَدِيجَةَ الْغَنِيَّةِ ❀ وَمَعَهُ غُلَامُهَا مَيْسِرَةٌ يُخْدِمُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَقُومُ بِمَا
عَنَاهُ ❀ وَنَزَلَ تَحْتَ شَجَرَةٍ لَدَى صَوْمَعَةٍ نُسْطُورَ رَاهِبِ النَّصْرَانِيَّةِ ❀ فَعَرَفَهُ
الرَّاهِبُ إِذْ مَالَ إِلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ظِلُّهَا الْوَارِفُ وَأَوَاهُ ❀ وَقَالَ: مَا نَزَلَ

تَحْتَ هَذِهِ الشَّجَرَةِ قَطُّ إِلَّا نَبِيٌّ ذُو صِفَاتٍ نَقِيَّةٍ ❀ وَرَسُولٌ قَدْ خَصَّهُ اللَّهُ تَعَالَى
بِالْفَضَائِلِ وَحَبَاهُ ❀ ثُمَّ قَالَ لِمَيْسِرَةَ: أُنْفِي عَيْنِيهِ حُمْرَةً؟ اسْتَظْهَارًا لِلْعَلَامَةِ الْخَفِيَّةِ
❀ فَأَجَابَهُ بِنَعْمٍ فَحَقَّقَ لَدَيْهِ مَا ظَنَّهُ فِيهِ وَتَوَخَّاهُ ❀ ثُمَّ قَالَ لِمَيْسِرَةَ: لَا تُفَارِقْهُ وَكُنْ
مَعَهُ بِصِدْقٍ عَزِيمٍ وَحُسْنِ طَوِيَّةٍ ❀ فَإِنَّهُ مِمَّنْ أَكْرَمَهُ اللَّهُ تَعَالَى بِالنُّبُوَّةِ وَاجْتَبَاهُ ❀
ثُمَّ عَادَ إِلَى مَكَّةَ فَرَأَتْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَدِيجَةُ مُقْبِلًا وَهِيَ بَيْنَ نِسْوَةٍ فِي عُلْيَاهُ
❀ وَمَلَكَانِ عَلَى رَأْسِهِ الشَّرِيفِ مِنْ وَهَجِ الشَّمْسِ قَدْ أَظْلَلَاهُ ❀ وَأَخْبَرَهَا مَيْسِرَةُ
بِأَنَّهُ رَأَى ذَلِكَ فِي السَّفَرِ كُلِّهِ وَبِمَا قَالَهُ الرَّاهِبُ وَأُودِعَهُ لَدَيْهِ مِنَ الْوَصِيَّةِ ❀
وَضَاعَفَ اللَّهُ تَعَالَى فِي تِلْكَ التَّجَارَةِ رِبْحَهَا وَنَمَّاهُ ❀ فَبَانَ لِحَدِيجَةَ بِمَا رَأَتْ وَمَا
سَمِعَتْ أَنَّهُ رَسُولُ اللَّهِ تَعَالَى إِلَى الْبَرِيَّةِ ❀ الَّذِي خَصَّهُ اللَّهُ تَعَالَى بِقُرْبِهِ وَاصْطَفَاهُ
❀ فَخَطَبَتْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِنَفْسِهَا الزَّكِيَّةِ ❀ لِتَشْمَّ مِنَ الْإِيمَانِ بِهِ طِيبَ
رِيَّاهُ ❀ فَأَخْبَرَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْمَامَهُ بِمَا دَعَتْهُ إِلَيْهِ هَذِهِ الْبَرَّةُ التَّقِيَّةُ ❀
فَرَغِبُوا فِيهَا لِفَضْلِهِ وَدِينِ وَجَمَالِ وَمَالٍ وَحَسَبٍ وَنَسَبٍ كُلِّ مِنَ الْقَوْمِ يَهُوَاهُ ❀
وَخَطَبَ أَبُو طَالِبٍ وَأَثْنَى عَلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ أَنْ حَمِدَ اللَّهُ بِمَحَامِدِ
سِنِّيَّةٍ ❀ وَقَالَ هُوَ وَاللَّهِ لَهُ نَبَأٌ عَظِيمٌ يُحْمَدُ فِيهِ مَسْرَاهُ ❀ فَزَوَّجَهَا مِنْهُ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ أَبُوهَا وَقِيلَ عَمَّهَا وَقِيلَ أَخُوهَا لِسَابِقِ سَعَادَتِهَا الْأَزَلِيَّةِ ❀ وَأَوْلَدَهَا كُلَّ
أَوْلَادِهِ إِلَّا الَّذِي بِاسْمِ الْخَلِيلِ سَمَّاهُ ❀

Wa lammā balagha ṣalla Llāhu ‘alayhi wa sallama khamsan wa ‘ishrīna sanatan sāfara ilā buṣrā fi
tijāratin li-Khadījata l-ghaniyyah, wa ma‘ahu ghulāmuhā Maysaratu yakh-dimuhu ṣalla Llāhu ‘alayhi
wa sallama wa yaqūmu bi-mā ‘anāh, wa nazala taḥta shajaratin ladā ṣawma‘ati Nus-ṭura rāhibi n-
naṣrāniyyah, fa-‘arafahu r-rāhibu idh māla ilayhi ṣalla Llāhu ‘alayhi wa sallama zilluha l-wārifu wa
awwāh, wa qāla: mā nazala taḥta hādhihi sh-shajarati qaṭṭu illā nabiyyun dhū ṣifātin naqiyyah, wa
rasūlun qad khaṣṣahu Llāhu ta‘ālā bi-l-fadā‘ili wa ḥabāh, thumma qāla li-Maysarata: afi ‘aynayhi
ḥumratun? istizhāran li-l-‘alāmati l-khafiyyah, fa-ajābahu bi-na‘am fa-ḥaqqa ladayhi mā ḥannahu fihi
wa tawakh-khāh, thumma qāla li-Maysarata: lā tufāriqhu wa kun ma‘ahu bi-ṣidqi ‘azmin wa ḥusni
ṭawiyyah, fa-innahu mimman akramahu Llāhu ta‘ālā bi-n-nubuwwati wa-jtabāh, thumma ‘āda ilā

Makkata fara'at-hu şalla Llāhu ‘alayhi wa sallama Khadījatu muqbilan wa hiya bayna niswatin fi ‘ulliyyah, wa malakāni ‘alā ra'sihi sh-sharīfi min wahaji sh-shamsi qad aẓallāh, wa akh-barahā Maysaratu bi-annahū ra'ā dhālika fi s-safari kullihi wa bi-mā qālahu r-rāhibu wa awda‘ahu ladayhi mina l-waṣiyyah, wa dā‘afa Llāhu ta‘ālā fi tilka t-tijārati rib-ḥahā wa nammāh, fa-bāna li-Khadījata bi-mā ra'at wa mā sami‘at annahu rasūlu Llāhi ta‘ālā ila l-bariyyah, al-ladhī khaṣṣahu Llāhu ta‘ālā bi-qurbīhi wa-ṣ-ṭafāh, fa-khaṭabat-hu şalla Llāhu ‘alayhi wa sallama li-nafsiha z-zakiyyah, li-tashumma mina l-īmāni bihi ṭība raiyyāh, fa-akh-bara şalla Llāhu ‘alayhi wa sallama a‘māmahu bi-mā da‘at-hu ilayhi hādhihi l-barratu t-taqiyyah, fa-raghibū fihā li-faḍlin wa dīnin wa jamālin wa mālin wa ḥasabin wa nasabin kullun mina l-qawmi yahwāh, wa khaṭaba abū Ṭālibin wa athnā ‘alayhi şalla Llāhu ‘alayhi wa sallama ba‘da an ḥamida Llāha bi-maḥāmida saniyyah, wa qāla huwa wa Llāhi lahu naba'un ‘aẓīmun yuḥmadu fīhi masrāh, fa-zawwajahā minhu şalla Llāhu ‘alayhi wa sallama abūhā wa qīla ‘ammahā wa qīla akhūhā li-sābiqi sa‘ādatiha l-azaliyyah, wa awladahā kulla awlādihi illa l-ladhī bi-s-mi l-khalīli sammāh.

Adulthood

When he had reached the age of twenty-five, may Allah exalt and preserve him, he travelled to Busra to trade on behalf of the noble lady Khadija. With him went her male servant Maysara, to serve him and attend to his needs. He dismounted and rested beneath a tree close by the monastery of Nestor (Nastura), a Christian monk, who recognised him [as a foretold Prophet] when the ample shadow of the tree bent towards him to shade him. He said: ‘No one has ever rested beneath this tree but a Prophet possessed of pure traits of character, or an Emissary [of God] whom God has singled out by conferring on him [special] favours.’ He then asked, ‘Is there some redness in his eyes?’ — seeking thereby to make known a secret indication. ‘Yes,’ replied [Maysara], thus confirming [Nestor’s] theory and intuition. [Nestor] then told Maysara, ‘Be not away from him [for a moment]. Be with him, with sincerity, resolve, and goodly inner thoughts. For he is indeed one of those whom Allah Most High has chosen and ennobled with Prophethood.’

Marriage

The Prophet then returned to Makka, where Khadija, who was with a group of women, saw him approaching with two angels above his noble head shading him from the sun. Maysara informed her that he had seen that happen throughout their journey; and also about what the monk had said to him and the parting advice he had given. Allah had made that trading [journey] highly successful and profitable. It became clear to Khadija, from what she saw and heard, that [Muhammad] would be the Emissary of Allah unto mankind. She herself then proposed to him, so that she might enjoy the sweetness of his scent by believing in him. He then informed his uncles of the marriage proposal of that pure and righteous lady. They were delighted, on account of her virtue, piety, beauty, wealth, sufficiency, nobility of birth, and lineage such as any of the community would have desired. Abu Talib gave an engagement speech praising him, may Allah exalt and preserve him, in which after praising Allah he extolled [Muhammad’s] laudable qualities. He said: ‘By Allah, immense renown awaits him, whereby his deeds shall earn great praise.’ [Khadija] was given to him in marriage, may Allah exalt and preserve him, by her father — or, as is also said, by her father’s brother or else by her own brother — all in accordance with the fortunate destiny decreed for her before time began. She it was who would bear all his children, except for the one he named [Ibrahim] after the Close Friend (al-Khalil) [of Allah].

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيمَ بِعَرْفِ شَدِيٍّ مِنْ صَلَاةٍ وَتَسْلِيمٍ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ

‘Atṭiri Llāhumma qabrahū l-karīma bi-‘arfin shadhiyyin min ṣalātin wa taslīmin
Allāhumma ṣalli wa sallim wa bārik ‘alayhi.

Perfume, O Allah, his noble tomb with a fragrant scent of blessing and salutation
(O Allah, exalt him, preserve him and bless him.)

وَلَمَّا بَلَغَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسًا وَثَلَاثِينَ سَنَةً بَنَتْ قُرَيْشُ الْكَعْبَةَ لِإِنْصَادِهَا
بِالسُّيُولِ الْأَبْطَحِيَّةِ * وَتَنَازَعُوا فِي رَفْعِ الْحَجَرِ الْأَسْوَدِ فَكُلُّ أَرَادَ رَفْعَهُ وَرَجَاهُ *
وَعَظَمَ الْقَيْلُ وَالْقَالُ وَتَحَالَفُوا عَلَى الْقِتَالِ وَقَوِيَّتِ الْعَصِيَّةُ * ثُمَّ تَدَاعَوْا إِلَى
الْإِنْصَافِ وَفَوَّضُوا الْأَمْرَ إِلَى ذِي رَأْيٍ صَائِبٍ وَأَنَاهُ * فَحَكَمَ بِتَحْكِيمِ أَوَّلِ
دَاخِلٍ مِنْ بَابِ السَّدَنِ الشَّيْبِيَّةِ * فَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلَ دَاخِلٍ
فَقَالُوا: هَذَا الْأَمِينُ وَكُنَّا نَقْبَلُهُ وَنَرْضَاهُ * فَأَخْبَرُوهُ بِأَنَّهُمْ رَضُوهُ أَنْ يَكُونَ
صَاحِبَ الْحُكْمِ فِي هَذَا الْمَلَمِّ وَوَلِيَّهُ * فَوَضَعَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَجَرَ فِي
ثَوْبٍ ثُمَّ أَمَرَ أَنْ تَرْفَعَهُ الْقَبَائِلُ جَمِيعًا إِلَى مُرْتَقَاهُ * فَرَفَعُوهُ إِلَى مَقَرِّهِ مِنْ رُكْنِ
هَاتِيكَ الْبَنِيَّةِ * وَوَضَعَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ الشَّرِيفَةِ فِي مَوْضِعِهِ الْآنَ
وَبَنَاهُ *

Wa lammā balagha ṣalla Llāhu ‘alayhi wa sallama khamsan wa thalāthīna sanatan banat qurayshun l-
ka‘bata li-n-ṣidā‘ihā bi-s-suyūli l-abṭaḥiyyah, wa tanāza‘ū fī raf‘i l-ḥajari l-aswadi fa-kullun arāda
raf‘ahu wa rajāh, wa ‘azuma l-qīlu wa l-qālu wa taḥālafū ‘ala l-qitāli wa qawiyati l-‘aṣabiyyah, thumma
tadā‘ū ila l-inṣāfi wa fawwaḍu l-amra ilā dhī ra‘yin ṣā‘ibin wa anāh, fa-ḥakama bi-taḥkīmi awwali
dākhilin min bābi s-sadanati sh-shaybiyyah, fa-kāna n-nabiyyu ṣalla Llāhu ‘alayhi wa sallama awwala
dākhilin fa-qālū: hādha l-amīnu wa kullunā naqbaluhu wa narḍāh, fa-akhbarūhu bi-annahum raḍūhu
an yakūna ṣāḥiba l-ḥukmi fī hādha l-mulimmi wa waliyyah, fa-waḍa‘a ṣalla Llāhu ‘alayhi wa sallama l-
ḥajara fī thawbin thumma amara an tarfa‘ahu l-qabā‘ilu jamī‘an ilā murtaqāh, fa-rafa‘ūhu ilā maqarrihi
min rukni hātika l-baniyyah, wa waḍa‘ahu ṣalla Llāhu ‘alayhi wa sallama bi-yadihi sh-sharīfati fī
mawḍi‘ihi l-āna wa banāh.

The Dispute over the Black Stone

When he had attained the age of thirty-five, may Allah exalt and preserve him, the Quraysh rebuilt the Kaba, which had been damaged by floods in the Abtah valley of Makka. They fell into dispute over the lifting [into position] of the Black Stone, each one of them wanting and hoping to lift it. The talk became extreme, and being overcome by fanatical tribalism they swore that they would fight. Then they called one another to arbitration, and so they entrusted the matter to a person of sound opinion and concern. He ruled that the arbitration be made by the first man to enter [the Haram] by the Sadana al-Shaybiyya Gate. The Prophet, may Allah exalt and preserve him, was the first to enter; and [those present] said, 'This is the Trusty One, and we all accept and are content with him.' They informed him that they were content that he be the arbiter having the final decision in this crisis. [The Prophet] then laid the Stone on a cloth; and he next instructed that [representatives of] all the tribes lift it into position. And so they raised it to its place, each holding one corner of the cloth. He himself, may Allah exalt and preserve him, placed it in its present position with his noble hand, completing the structure.

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيمَ بِعَرْفِ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيمٍ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ

‘Attiri Llāhumma qabrahu l-karīma bi-‘arfin shadhiyyin min ṣalātin wa taslīmin
Allāhumma ṣalli wa sallim wa bārik ‘alayhi.

Perfume, O Allah, his noble tomb with a fragrant scent of blessing and salutation
(O Allah, exalt him, preserve him and bless him.)

وَلَمَّا كَمَلَ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعُونَ سَنَةً عَلَى أَوْفِقِ الْأَقْوَالِ لِذَوِي الْعَالَمِيَّةِ
* بَعَثَهُ اللَّهُ تَعَالَى لِلْعَالَمِينَ بِشِيرًا وَنَذِيرًا فَعَمَّهُمْ بِرُحْمَاهُ * وَبُدِيَ إِلَى تَمَامِ سِتِّهِ
أَشْهُرٍ بِالرُّؤْيَا الصَّادِقَةِ الْجَلِيَّةِ * فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ صُبْحِ
أَضَاءِ سَنَاهُ * وَإِنَّمَا ابْتَدَى بِالرُّؤْيَا تَمْرِينًا لِلْقُوَّةِ الْبَشَرِيَّةِ * لِئَلَّا يَفْجَأَهُ الْمَلَكُ
بِصَرِيحِ النُّبُوَّةِ فَلَا تَقْوَاهُ قُوَاهُ * وَحُبَّبَ إِلَيْهِ الْخُلَاءُ فَكَانَ يَتَعَبَّدُ بِحِجْرَةِ اللَّيَالِي
الْعَدَدِيَّةِ * إِلَى أَنْ أَتَاهُ فِيهِ صَرِيحُ الْحَقِّ وَوَفَاهُ * وَذَلِكَ فِي يَوْمِ الْإِثْنَيْنِ لِسَبْعِ
عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ شَهْرِ اللَّيْلَةِ الْقَدْرِيَّةِ * وَتَمَّ أَقْوَالُ لِسَبْعِ أَوْ لِأَرْبَعِ وَعِشْرِينَ
مِنْهُ أَوْ لِثَمَانٍ خَلَّتْ مِنْ شَهْرِ مَوْلِدِهِ الَّذِي بَدَأَ فِيهِ بَدْرُ مُحْيَاهُ * فَقَالَ لَهُ اقْرَأْ فَقَالَ
مَا أَنَا بِقَارِيٍّ فَعَطَّهُ غَطَّةً قَوِيَّةً * ثُمَّ قَالَ لَهُ اقْرَأْ فَقَالَ مَا أَنَا بِقَارِيٍّ فَعَطَّهُ غَطَّةً

ثَانِيَةً حَتَّى بَلَغَ مِنْهُ الْجُهْدَ وَغَطَّاهُ ❀ ثُمَّ قَالَ لَهُ اقْرَأْ فَقَالَ مَا أَنَا بِقَارِيٍّ فغَطَّهُ ثَالِثَةً لِيَتَوَجَّهَ إِلَى مَا سِيلَتْنِي إِلَيْهِ بِجَمْعِيَّةٍ ❀ وَيُقَابِلُهُ بِجِدِّ وَاجْتِهَادٍ وَيَتَلَقَّاهُ ❀ ثُمَّ فَتَرَ الْوَحْيَ ثَلَاثَ سِنِينَ أَوْ ثَلَاثِينَ شَهْرًا لِيَشْتاقَ إِلَى انْتِشاقِ هَاتِيكَ النَّفْحَاتِ الشَّدِيَّةِ ❀ ثُمَّ أَنْزَلْتَ عَلَيْهِ ﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾ فَجَاءَهُ جِبْرِيلُ بِهَا وَنَادَاهُ ❀ فَكَانَ لِنُبُوتِهِ فِي تَقْدُمِ ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾ شَاهِدٌ عَلَى أَنَّ لَهَا السَّابِقِيَّةَ ❀ وَالتَّقْدُمُ عَلَى رِسَالَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبِشَارَةِ وَالتَّذَاوُرَةِ لِمَنْ دَعَاهُ ❀

Wa lammā kamula lahu şalla Llāhu ‘alayhi wa sallama arba‘ūna sanatan ‘alā awfaqi l-aqwāli li-dhawi l-‘ālamīyyah, ba‘athahu Llāhu ta‘ālā li-l-‘ālamīna bashīran wa nadhīran fa-‘ammahum bi-ruḥmah, wa budi'a ilā tamāmi sittati ash-hurin bi-r-ru'ya ş-şādiqati l-jaliyyah, fa-kāna lā yarā ru'yan illā jā'at mithla falaqi şubḥin aḍā'a sanāh, wa innama-btudi'a bi-r-ru'yā tamrīnan li-l-quwwati l-bashariyyah, li-'allā yaf-ja'ahu l-malaku bi-şarīḥi n-nubuwwati fa-lā taqwāhu quwāh, wa ḥubbiba ilayhi l-khalā'u fa-kāna yata‘abbadu bi-ḥirā'in l-layāliya l-‘adadiyyah, ilā an atāhu fihi şarīḥu l-ḥaqqi wa wāfāh, wa dhālika fī yawmi l-ithnayni li-sab‘a ‘ashrata laylatan khalat min shahri l-laylati l-qadriyyah, wa thamma aqwālun li-sab‘in aw li-arba‘in wa ‘ishrīna minhu aw li-thamānin khalat min shahri mawlidihī l-ladhī badā fihi badru muḥayyāh, fa-qāla lahu iqra' fa-qāla mā anā bi-qāri' fa-ghaṭṭahu ghaṭṭatan qawiyyah, thumma qāla lahu iqra' fa-qāla mā anā bi-qāri' fa-ghaṭṭahu ghaṭṭatan thaniyatan ḥattā balagha minhu l-jahda wa ghaṭṭāh, thumma qāla lahu iqra' fa-qāla mā anā bi-qāri' fa-ghaṭṭahu thālithatan li-yatawajjaha ilā mā sayulqā ilayhi bi-jam‘iyyah, wa yuqābilahu bi-jiddin wa-jtihādin wa yatalaqqāh, thumma fatara l-waḥyu thalātha sinīna aw thalāthīna shahran li-yashtāqa ila-n-tishāqi hātika n-nafaḥāti sh-shadhiyyah, thumma unzilāt ‘alayhi (Yā ayyuha l-muddath-thir) fa-jā'ahu jibrīlu bihā wa nādāh, fa-kāna li-nubuwwatihi fī taqaddumi (Iqra' bi-s-mi rabbika) shāhidun ‘alā anna laha s-sābiqiyyah, wa t-taqaddumu ‘alā risālatihī şalla Llāhu ‘alayhi wa sallama bi-l-bishārati wa n-nidhārati li-man da‘āh.

The First Revelation

When his fortieth year was complete, according to the most accurate narrative accounts, Allah the Exalted sent him [as a Prophet and] as bearer of good tidings and as a warner to the Universe, thus imbuing [all] with His Mercy. It began, for full six months' duration, with clear, veridical dreams: no dream did he have but it would come as [bright] as the daybreak resplendent in the morning. It began with dreams in order to train his human resilience, so that [the appearance of] the Angel in [his time of] full Prophethood would not overwhelm him to an extent beyond his power to withstand. Solitude became dear to him, and he would devote himself to worship on [Mount] Hira for a number of [successive] nights, until the Manifest Truth came to him and caused him to speak. That came to pass on Monday, the seventeenth day of the month of the Night of Destiny. There are also [opinions] favouring the twenty-seventh or [twenty]-fourth of that month, or the eighth of the month of his birthday, in which the full moon of his countenance first appeared. [The Angel Gabriel] told him, 'Recite!' but he refused, whereupon he embraced and squeezed him tightly. He then [again] said 'Recite!' but he refused, whereupon he pressed him a second time until he reached the limit of [the Prophet's] endurance. [Gabriel] then said 'Recite!' but he refused, whereupon he pressed him again. [This was done] in order that he might be wholly attentive to that which was about to be revealed to him, and receive the Inspired Dictation with gravity and diligence.

There ensued an intermission in the Revelation of either three years or thirty months, so that [the Prophet] might yearn to inhale those fragrant exhalations. Then [the Sura] ‘O Enwrapped One’ was revealed to him, and so Gabriel came to him and called to him [once more]. There is evidence that his Prophetic mission (nubuwwa) preceded his mission as Emissary (risala), in that ‘Recite in the Name of your Lord’ was the first [Revelation], and that he had proclaimed good tidings and warnings to those whom he called [to Islam] before that.

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيمَ بِعَرْفٍ شَدِيدٍ مِنْ صَلَاةٍ وَتَسْلِيمٍ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ

‘Atṭiri Llāhumma qabrahu l-karīma bi-‘arfin shadhiyyin min ṣalātin wa taslīmin
Allāhumma ṣalli wa sallim wa bārik ‘alayhi.

Perfume, O Allah, his noble tomb with a fragrant scent of blessing and salutation
(O Allah, exalt him, preserve him and bless him.)

وَأَوَّلُ مَنْ آمَنَ بِهِ مِنَ الرِّجَالِ أَبُو بَكْرٍ صَاحِبُ الْغَارِ وَالصِّدِّيقِيَّةُ ❀ وَمِنَ
الصَّبِيَّانِ عَلِيٌّ وَمِنَ النِّسَاءِ خَدِيجَةُ الَّتِي ثَبَّتَ اللَّهُ بِهَا قَلْبَهُ وَوَقَاهُ ❀ وَمِنَ الْمَوَالِي
زَيْدُ بْنُ حَارِثَةَ وَمِنَ الْأَرْقَاءِ بِلَالُ الَّذِي عَذَّبَهُ فِي اللَّهِ أُمِّيَّةُ ❀ وَأَوْلَاهُ مَوْلَاهُ أَبُو
بَكْرٍ مِنَ الْعِتْقِ مَا أَوْلَاهُ ❀ ثُمَّ أَسْلَمَ عُثْمَانُ وَسَعْدُ وَسَعِيدُ وَطَلْحَةُ وَابْنُ عَوْفٍ
وَابْنُ الْعَمَّةِ صَفِيَّةُ ❀ وَغَيْرُهُمْ مِمَّنْ أَنْهَلَهُ الصِّدِّيقُ بِرَحِيقِ التَّصَدِيقِ وَسَقَاهُ ❀
وَمَا زَالَتْ عِبَادَتُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ أَصْحَابِهِ مُحْفِيَّةُ ❀ حَتَّى أَنْزَلَ عَلَيْهِ
﴿فَاصْدَعْ بِمَا تُؤْمَرُ﴾ فَجَهَرَ بِدُعَاءِ الْخَلْقِ إِلَى اللَّهِ ❀ وَلَمْ يَبْعُدْ مِنْهُ قَوْمُهُ حَتَّى
عَابَ آلِهَتَهُمْ وَأَمَرَ بِرَفْضِ مَا سِوَى الْوَحْدَانِيَّةِ ❀ فَتَجَرَّؤُوا عَلَى مُبَارَزَتِهِ بِالْعِدَاوَةِ
وَأَذَاهُ ❀ وَاشْتَدَّ عَلَى الْمُسْلِمِينَ الْبَلَاءُ فَهَاجَرُوا فِي سَنَةِ خَمْسٍ إِلَى النَّاحِيَةِ
النَّجَاشِيَّةِ ❀ وَحَدِبَ عَلَيْهِ عَمُّهُ أَبُو طَالِبٍ فَهَابَهُ كُلُّ مِنَ الْقَوْمِ وَتَحَامَاهُ ❀
وَفُرِضَ عَلَيْهِ قِيَامُ بَعْضِ السَّاعَاتِ اللَّيْلِيَّةِ ❀ ثُمَّ نُسِخَ بِقَوْلِهِ تَعَالَى ﴿فَافْرُؤُوا مَا
تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ﴾ ❀ وَفُرِضَ عَلَيْهِ رُكْعَتَانِ بِالْغَدَاةِ وَرُكْعَتَانِ بِالْعِشِيِّ

* ثُمَّ نُسِخَ بِإِجَابِ الصَّلَوَاتِ الْخُمْسِ فِي لَيْلَةِ مَسْرَاهُ * وَمَاتَ أَبُو طَالِبٍ فِي
 نِصْفِ شَوَالٍ مِنْ عَاشِرِ الْبِعْثَةِ وَعَظُمَتْ بِمَوْتِهِ الرَّزِيَّةُ * وَتَلَّتْهُ خَدِيجَةٌ بَعْدَ ثَلَاثَةِ
 أَيَّامٍ وَشَدَّ الْبَلَاءُ عَلَى الْمُسْلِمِينَ عُرَاهُ * وَأَوْقَعَتْ قُرَيْشٌ بِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 كُلَّ أَدِيَّةٍ * وَأَمَّ الطَّائِفُ يَدْعُو ثَقِيفًا فَلَمْ يُحْسِنُوا بِالْإِجَابَةِ قِرَاهُ * وَأَغْرَوْا بِهِ
 السُّفَهَاءَ وَالْعَبِيدَ فَسَبُّهُ بِالْسِّنَةِ بَدِيَّةٍ * وَرَمَوْهُ بِالْحِجَارَةِ حَتَّى خُضِبَتْ بِالْدمَاءِ
 نَعْلَاهُ * ثُمَّ عَادَ إِلَى مَكَّةَ حَزِينًا فَسَأَلَهُ مَلَكُ الْجِبَالِ فِي إِهْلَاكِ أَهْلِهَا ذَوِي
 الْعَصَبِيَّةِ * فَقَالَ ﴿إِنِّي أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَتَوَلَّاهُ﴾ *

Wa awwalu man āmana bihi mina r-rijāli Abū Bakrin ṣāhibu l-ghāri wa-ṣ-ṣiddīqiyyah, wa mina ṣ-
 ṣibyāni ‘Alayyun wa mina n-nisā’i Khadijatu l-latī thabbata Llāhu bihā qalbahu wa waqāh, wa mina l-
 mawālī Zaydu-bnu Ḥārithata wa mina l-ariqqā’i Bilālun l-ladhī ‘adh-dhabahu fi Llāhi Umayyah, wa
 awlāhu mawlāhu Abū Bakrin mina l-itqi mā awlāh, thumma aslama ‘Uthmānu wa Sa’dun wa Sa’idun
 wa Ṭalḥatun wa-bnu ‘Awfin wa-bnu l-‘ammati Ṣafiyyah, wa ghayruhum mimman anhalahu ṣ-ṣiddīqu
 bi-raḥīqi t-taṣḍīqi wa saqāh, wa mā zālat ‘ibādatuhu ṣalla Llāhu ‘alayhi wa sallama ma’a aṣḥābihi
 makh-fiyyah, ḥattā unzila ‘alayhi (faṣ-da’ bi-mā tu’mar) fa-jahara bi-du’ā’i l-khalqi ila Llāh, wa lam
 yab’ud minhu qawmuhu ḥattā ‘āba ālihatahum wa amara bi-rafḍi mā siwa l-waḥḍāniyyah, fa-tajarra’ū
 ‘alā mubārazatihi bi-l-‘adāwati wa adhāh, wa-sh-tadda ‘ala l-muslimīna l-balā’u fa-hājarū fi sanati
 khamsin ila n-nāḥiyati n-najāshiyah, wa ḥadiba ‘alayhi ‘ammuhu Abū Ṭālibin fa-hābahu kullun mina
 l-qawmi wa taḥāmāh, wa furiḍa ‘alayhi qiyāmu ba’ḍi s-sā’āti l-layliyyah, thumma nusikha bi-qawlihi
 ta’ālā (fa-qra’ū mā tayassara minhu wa aqīmū ṣ-ṣalāh), wa furiḍa ‘alayhi rak’atāni bi-l-ghadāti wa
 rak’atāni bi-l-‘ashiyah, thumma nusikha bi-ijābi ṣ-ṣalawāti l-khamsi fi laylati masrāh, wa māta Abū
 Ṭālibin fi niṣfi shawwālin min ‘āshri l-bi’thati wa ‘aẓumat bi-mawtihi r-raziyyah, wa talat-hu Khadijatu
 ba’da thalathati ayyāmin wa shadda l-balā’u ‘ala l-muslimīna ‘urāh, wa awqa’at Qurayshun bihi ṣalla
 Llāhu ‘alayhi wa sallama kulla adhiyyah, wa amma ṭ-ṭā’ifa yad’ū thaqīfan fa-lam yuḥsinū bi-l-ijābati
 qirāh, wa aghraw bihi s-sufahā’a wa l-‘abīda fa-sabūhu bi-alsinatīn badhiyyah, wa ramawhu bi-l-
 ḥijārati ḥattā khudḍibat bi-d-dimā’i na’lāh, thumma ‘āda ilā Makkata ḥazīnan fa-sa’alahu malaku l-
 jibāli fi ihlāki ahlihā dhawi l-‘aṣabiyyah, fa-qāla (innī arjū an yukhrija Llāhu min aṣḥābihim man
 yatawallāh).

The First Believers

The first man to believe in him was Abu Bakr, Companion in the Cave and possessor of Siddiqiyya (the
 highest spiritual degree of Perfume, of attachment to truth). The first boy was ‘Ali and the first woman
 Khadija, through whom Allah made his heart firm and protected him. The first client (mawla) was Zayd ibn
 Haritha; and the first slave Bilal, whom Umayya tortured [for his belief] in Allah and whom his [next]
 patron Abu Bakr freed the moment that he became his patron. The next to embrace Islam were ‘Uthman,
 Sa’d, Said, Talha, [Abd al-Rahman] Ibn Awf, and the son of [the Prophet’s] aunt Safiyya [Abd Allah ibn
 Zubayr], and others who were given to quaff the pure wine of total faith and commitment (tasdiq) poured
 by [Abu Bakr] al-Siddiq. His worship, may Allah exalt and preserve him, and that of his Companions
 remained covert, until this was revealed to him: ‘Proclaim, then, that which you are bidden’ whereupon he

began calling people to Allah. His people did not distance themselves from him until he denounced their deities and enjoined that all beliefs aside from [Divine] Uniqueness be discarded. They then struggled brazenly against him with hostility and harm. The troubles of the Muslims grew in intensity, leading them to emigrate, in the fifth year [of the Prophetic era], to the land of the Negus [King of Ethiopia]. [The Prophet's] uncle Abu Talib sympathised with him, and so all his kinfolk took care of him and gave him protection.

The Ritual Prayer

It was made obligatory for him to stay up [in prayer] for some hours of the night; but that was then abrogated by [Allah] the Most Exalted saying, 'So recite an easy amount of it, and establish the ritual prayer.' It was also made obligatory for him to offer two rak'as in the early morning and two rak'as in the late evening. This was later abrogated, by the imposition of the five daily prayers, on the night of his Celestial Journey.

The Year of Sadness

Abu Talib passed away in the middle of Shawwal of the tenth [year of Prophethood]; and with his death opposition [to the Prophet] intensified. Khadija followed [Abu Talib in dying] three [days] later. The tribulation of the Muslims became dire, holding them fast in its grip. Quraysh caused all [kinds of] harm to him, may Allah exalt and preserve him. He went off to Ta'if to call Tha'if [to Islam] but they did not respond by receiving him with kindness. They unleashed against him fools and slaves, who reviled him with filthy tongues and pelted him with rocks until his sandals were soaked with blood. He then returned to Makka, sorrowful; and the Angel of the Mountains asked him whether to destroy the people [of Ta'if] in their fanaticism. But he replied, 'I hope that Allah may bring forth from their loins people whom He will protect and befriend.'

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيمَ بِعَرْفِ شَدِيٍّ مِنْ صَلَاةٍ وَتَسْلِيمٍ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ

‘Atṭiri Llāhumma qabrahu l-karīma bi-‘arfin shadhiyyin min ṣalātin wa taslīmin
Allāhumma ṣalli wa sallim wa bārik ‘alayhi.

Perfume, O Allah, his noble tomb with a fragrant scent of blessing and salutation
(O Allah, exalt him, preserve him and bless him.)

ثُمَّ أُسْرِيَ بِرُوحِهِ وَجَسَدِهِ يَقْظَةً مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى وَرِحَابِهِ
الْقُدْسِيَّةِ ❀ وَعُرِجَ بِهِ إِلَى السَّمَاوَاتِ فَرَأَى آدَمَ فِي الْأُولَى وَقَدْ جَلَّلَهُ بِالْوَقَارِ وَعَلَاهُ
❀ وَرَأَى فِي الثَّانِيَةِ عَيْسَى ابْنَ مَرْيَمَ الْبَتُولِ الْبَرَّةِ النَّقِيَّةِ ❀ وَابْنَ خَالَتِهِ يَحْيَى
الَّذِي أُوتِيَ الْحُكْمَ فِي حَالِ صِبَاهُ ❀ وَرَأَى فِي الثَّلَاثَةِ يُوسُفَ الصِّدِّيقَ بِصُورَتِهِ

الْجَمَالِيَّةُ ❀ وَفِي الرَّابِعَةِ إِدْرِيسَ الَّذِي رَفَعَ اللَّهُ مَكَانَهُ وَأَعْلَاهُ ❀ وَفِي الْخَامِسَةِ
 هَارُونَ الْمُحَبَّبَ فِي الْأُمَّةِ الْإِسْرَائِيلِيَّةِ ❀ وَفِي السَّادِسَةِ مُوسَى الَّذِي كَلَّمَهُ اللَّهُ
 تَعَالَى وَنَاجَاهُ ❀ وَفِي السَّابِعَةِ إِبْرَاهِيمَ الَّذِي جَاءَ رَبُّهُ بِسَلَامَةِ الْقَلْبِ وَحُسْنِ
 الطَّوِيَّةِ ❀ وَحَفِظَهُ اللَّهُ مِنْ نَارِ نَمْرُودَ وَعَافَاهُ ❀ ثُمَّ رُفِعَ إِلَى سِدْرَةِ الْمُنْتَهَى إِلَى أَنْ
 سَمِعَ صَرِيْفَ الْأَقْلَامِ بِالْأُمُورِ الْمُقْضِيَّةِ ❀ إِلَى مَقَامِ الْمُكَافَحَةِ الَّذِي قَرَّبَهُ اللَّهُ فِيهِ
 وَأَدْنَاهُ ❀ وَأَمَاطَ لَهُ حُجْبَ الْأَنْوَارِ الْجَلَالِيَّةِ ❀ وَأَرَاهُ بِعَيْنِي رَأْسَهُ مِنْ حَضْرَةِ
 الرُّبُوبِيَّةِ مَا أَرَاهُ ❀ وَبَسَطَ لَهُ بِسَاطَ الْإِجْلَالِ فِي الْمَجَالِي الذَّاتِيَّةِ ❀ وَفَرَضَ عَلَيْهِ
 وَعَلَى أُمَّتِهِ خَمْسِينَ صَلَاةً ❀ ثُمَّ انْهَلَ سَحَابُ الْفَضْلِ فَرُدَّتْ إِلَى خَمْسِ عَمَلِيَّةٍ ❀
 وَلَهَا أَجْرُ الْخَمْسِينَ كَمَا شَاءَهُ فِي الْأَزَلِ وَقَضَاهُ ❀ ثُمَّ عَادَ فِي لَيْلَتِهِ وَصَدَّقَهُ
 الصَّدِيقُ بِمَسْرَاهُ ❀ وَكُلُّ ذِي عَقْلٍ وَرَوِيَّةٍ ❀ وَكَذَّبَتْهُ قُرَيْشٌ وَارْتَدَّ مَنْ أَضَلَّهُ
 الشَّيْطَانُ وَأَغْوَاهُ ❀

Thumma usriya bi-rūḥihi wa jasadhihi yaqāzatan mina l-Masjidi l-Ḥarāmi ila l-Masjidi l-Aqṣā wa
 riḥābihi l-quḍsiyyah, wa ‘urija bihi ila s-samāwāti fa-ra’ā Ādama fi l-awlā wa qad jallalahu bi-l-waqāri
 wa ‘alāh, wa ra’ā fi th-thāniyati ‘Īsa-bna Maryama l-batūli l-barrati n-naqiyyah, wa-bna khālatihi Yaḥya
 l-ladhī ūtiya l-ḥukma fī ḥālī ṣībāh, wa ra’ā fi th-thālithati Yūsufa ṣ-ṣiddīqa bi-ṣūratihī l-jamāliyyah, wa
 fi r-rābi‘ati Idrīsa l-ladhī rafa‘a Llāhu makānahu wa a‘lāh, wa fi l-khāmisati Hārūna l-muḥabbaba fi l-
 ummati l-isrā‘iliyyah, wa fi s-sādisati mūsa l-ladhī kallamahu Llāhu ta‘ālā wa nājāh, wa fi s-sābi‘ati
 Ibrāhīma l-ladhī jā’a rabbahu bi-salāmati l-qalbi wa ḥusni ṭ-ṭawīyyah, wa ḥafīzahu Llāhu min nāri
 Namrūda wa ‘āfāh, thumma rufi‘a ilā sidrati l-muntahā ilā an samī‘a ṣarīfa l-aqlāmi bi-l-umūri l-
 maqḍiyyah, ilā maqāmi l-mukāfaḥati l-ladhī qarrabahu Llāhu fīhi wa adnāh, wa amāṭa lahu ḥujuba l-
 anwāri l-jalāliyyah, wa arāhu bi-‘aynay ra’sihī min ḥaḍrati r-rubūbiyyati mā arāh, wa basaṭa lahu
 bisāṭa l-ijlālī fi l-majālī dh-dhātiyyah, wa faraḍa ‘alayhi wa ‘alā ummatihi khamsīna ṣalāh, thumma-n-
 halla saḥābu l-faḍli fa-ruddat ilā khamsin ‘amaliyyah, wa lahā ajru l-khamsīna kamā shā’ahu fi l-azali
 wa qaḍāh, thumma ‘āda fi laylatihī wa ṣaddaqahu ṣ-ṣiddīqu bi-masrāh, wa kullu dhī ‘aqlin wa
 rawiyyah, wa kadh-dhabat-hu Qurayshun wa-rtadda man aḍallahu sh-shayṭānu wa aghwāh.

The Night Ascension

After that, he ﷺ was conveyed — in body and spirit, and in a waking state — from the Sacred Mosque [in
 Makka] to the Furthest Mosque [in Jerusalem] and its sacred precincts. He was also made to ascend into
 the heavens. There he saw Adam in the first [heaven], and he (Muhammad) was revered and elevated. In
 the second [heaven] he saw Isa (Jesus), son of the pure, chaste and virtuous Mary, as well as [Jesus’] cousin
 Yahya (John the Baptist), who was granted sound judgement in his childhood. In the third [heaven he saw]

Yusuf (Joseph), the Siddiq, in his beautiful form. In the fourth [he saw] Idris, him whom Allah raised unto a station lofty and exalted. In the fifth [he saw] Harun (Aaron), dear to the Israelite nation. In the sixth [he saw] Musa (Moses), him with whom Allah spoke directly and intimately. In the seventh [he saw] Ibrahim (Abraham), who brought unto Allah an unblemished heart and inward excellence, and whom Allah protected and saved from the fire of Nimrod.

He then proceeded to the Lote Tree of the Furthest Limit, until he could hear the rustling of pens [inscribing] the decrees of Destiny; and thence to the Station of Direct Meeting, which Allah caused him to approach and draw nigh unto. [Allah] removed for him the veils of Majestic Lights, outspreading before his very eyes the carpet of special favour' (idlal) in theophanies of the Divine Entity.

[Allah] also imposed fifty prayers [daily] upon him and his Community. The clouds of Munificence then poured down rain, and [the number] was reduced to five, which actions carry the reward of fifty, as [Allah] had pre-eternally willed and decreed.

He then returned [to Earth and to Makka] the same night. His [account of his Ascension] was accepted by [Abu Bakr] al-Siddiq, and by all intelligent and reflective people. The Quraysh accused him of lying; and some people, whom Satan misguided and led astray, apostatised.

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيمَ بِعَرْفِ شَدِيٍّ مِنْ صَلَاةٍ وَتَسْلِيمٍ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ

‘Atṭiri Llāhumma qabrahu l-karīma bi-‘arfin shadhiyyin min ṣalātin wa taslīmin
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Perfume, O Allah, his noble tomb with a fragrant scent of blessing and salutation
(O Allah, exalt him, preserve him and bless him.)

ثُمَّ عَرَضَ نَفْسَهُ عَلَى الْقَبَائِلِ بِأَنَّهُ رَسُولُ اللَّهِ فِي الْأَيَّامِ الْمَوْسِمِيَّةِ ❀ فَاَمَّنَ بِهِ سِتَّةٌ
مِنَ الْأَنْصَارِ اخْتَصَّهْمُ اللَّهُ تَعَالَى بِرِضَاهُ ❀ وَحَجَّ مِنْهُمْ فِي الْقَابِلِ اثْنَا عَشَرَ رَجُلًا
وَبَايَعُوهُ بَيْعَةً حَقِيَّةً ❀ ثُمَّ انْصَرَفُوا وَظَهَرَ الْإِسْلَامُ بِالْمَدِينَةِ فَكَانَتْ مَعْقَلَهُ وَمَأْوَاهُ
❀ وَقَدِمَ عَلَيْهِ فِي الْعَامِ الثَّالِثِ سَبْعُونَ وَخَمْسَةً أَوْ وَثَلَاثَةً وَامْرَأَتَانِ مِنَ الْقَبَائِلِ
الْأَوْسِيَّةِ وَالْحَزْرَجِيَّةِ ❀ فَبَايَعُوهُ وَأَمَرَ عَلَيْهِمْ اثْنِي عَشَرَ نَقِيبًا جَحَاجِحَةً سَرَاهُ ❀
فَهَاجَرَ إِلَيْهِمْ مِنْ مَكَّةَ ذُوو الْمِلَّةِ الْإِسْلَامِيَّةِ ❀ وَفَارَقُوا الْأَوْطَانَ رَغْبَةً فِيمَا أُعِدَّ
لِمَنْ هَجَرَ الْكُفْرَ وَنَاوَاهُ ❀ وَخَافَتْ قُرَيْشٌ أَنْ يَلْحَقَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِأَصْحَابِهِ عَلَى الْفُورِيَّةِ ❀ فَأَتَمَرُوا بِقَتْلِهِ فَحَفِظَهُ اللَّهُ تَعَالَى مِنْ كَيْدِهِمْ وَنَجَّاهُ ❀

وَأُذِنَ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْهَجْرَةِ فَرَقَبَهُ الْمُشْرِكُونَ لِيُورِدُوهُ بِزَعْمِهِمْ حِيَاضَ
الْمَنِيَّةِ ❀ فَخَرَجَ عَلَيْهِمْ وَنَثَرَ عَلَى رُؤُوسِهِمُ التُّرَابَ وَحَثَاهُ ❀ وَأَمَّ غَارَ ثَوْرٍ وَفَارَ
الصَّدِيقُ بِالْمَعِيَّةِ ❀ وَأَقَامَا فِيهِ ثَلَاثًا تَحْمِي الْحَمَائِمُ وَالْعَنَاكِبُ حِمَاهُ ❀ ثُمَّ خَرَجَا
مِنْهُ لَيْلَةَ الْإِثْنَيْنِ وَهُوَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى خَيْرِ مَطِيَّةٍ ❀ وَتَعَرَّضَ لَهُ سُرَاقَةٌ
فَابْتَهَلَ فِيهِ إِلَى اللَّهِ تَعَالَى وَدَعَاهُ ❀ فَسَاخَتْ قَوَائِمُ يَعْبُوبِهِ فِي الْأَرْضِ الصُّلْبَةِ
الْقَوِيَّةِ ❀ وَسَأَلَهُ الْأَمَانَ فَمَنَحَهُ إِيَّاهُ ❀

Thumma 'araḍa nafsahu 'ala l-qabā'ili bi-annahu rasūlu Llāhi fi l-ayyāmi l-mawsimiyyah, fa-āmana bihi sittatun mina l-Anṣāri-khtaṣṣahumu Llāhu ta'ālā bi-riḍāh, wa ḥajja minhum fi l-qābili-thnā 'ashara rajulan wa bāya'ūhu bay'atan ḥaqqiyyah, thumma-n-ṣarafū wa ḥahara l-islāmu bi-l-Madīnati fa-kānat ma'qilahu wa ma'wāh, wa qadima 'alayhi fi l-'āmi th-thālithi sab'ūna wa khamsatun aw wa thalathatun wa-mra'atāni mina l-qabā'ili l-awsiyyati wa l-khazrajiyyah, fa-bāya'ūhu wa ammra 'alayhim-thnay 'ashara naqīban jaḥājiḥatan sarāh, fa-hājara ilayhim min Makkata dhawu l-millati l-islāmiyyah, wa fāraqu l-awṭāna raghbatan fīmā u'idda li-man hajara l-kufra wa nāwāh, wa khāfat Qurayshun an yalḥaqa ṣalla Llāhu 'alayhi wa sallama bi-aṣ-ḥābihi 'ala l-fawriyyah, fa-'tamarū bi-qatlihi fa-ḥafīzahu Llāhu ta'ālā min kaydihim wa najjāh, wa udhina lahu ṣalla Llāhu 'alayhi wa sallama fi l-hijrati fa-raqabahu l-mushrikūna li-yūridūhu bi-za'mihim ḥiyāḍa l-maniyyah, fa-kharaja 'alayhim wa nathara 'alā ru'ūsihimu t-turāba wa ḥathāh, wa amma ghāra thawrin wa fāza ṣ-ṣidwīqu bi-l-ma'iyah, wa aqāmā fīhi thalāthan taḥmi l-ḥamā'imu wa l-'anākibu ḥimāh, thumma kharajā minhu laylata l-ithnayni wa huwa ṣalla Llāhu 'alayhi wa sallama 'alā khayri ma'iyah, wa ta'arraḍa lahu Surāqatu fa-btahala fīhi ila Llāhi ta'ālā wa da'āh, fa-sākhat qawā'imu ya'būbihi fi l-arḍi ṣ-ṣulbati l-qawiyah, wa sa'alahu l-amāna fa-manāḥahu iyyāh.

More Conversions

He presented himself before the tribes, during their seasonal [festival] days, as the Emissary of Allah.' Six of the Ansar believed in him, [men] whom Allah had singled out for His good pleasure. The next [year], twelve of the Ansar tribesmen went on Hajj and pledged loyal allegiance to him. They then left, and Islam made its first appearance in Madina, which [later] became his abode and refuge. In the third year [of his Prophethood] there came to him either seventy or [seventy] three [men] and two women of the Aws and Khazraj tribes. They swore allegiance to him; and he appointed over them twelve chiefs, men of distinction and high rank.

Members of the Muslim community from Makka [now] emigrated to [join] them, leaving their homelands in eagerness for that [reward] which awaits all who forsake unbelief and leave it behind. The Quraysh feared that he, may Allah exalt and preserve him, might join his Companions [there] forthwith. They therefore conspired to kill him; but Allah protected him and delivered him from their plotting.

Leaving Makkah

He was [now] given leave [by Allah] to emigrate. The polytheists kept a close watch on him, thinking to lead him into the pools of a deadly fate. But he went out to [thwart] them, strewing and scattering dust over their heads.' He set out for the Cave of [Mount] Thawr, and [Abu Bakr] al-Siddiq gained the triumph of

accompanying him. The two of them stayed there for three [days], the doves and the spider safeguarding his safe haven. They then emerged, he (may Allah exalt and preserve him) riding on the best of mounts. Suraqa came upon him, whereupon [the Prophet] supplicated and prayed to Allah for help against him. The legs of [Suraqa's] horse sank, plunging him into the hard, unyielding ground. [Suraqa] begged him for clemency, which he granted him.

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيمَ بِعَرْفِ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيمٍ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ

‘Atṭiri Llāhumma qabrahu l-karīma bi-‘arfin shadhiyyin min ṣalātin wa taslīmin
Allāhumma ṣalli wa sallim wa bārik ‘alayhi.

Perfume, O Allah, his noble tomb with a fragrant scent of blessing and salutation
(O Allah, exalt him, preserve him and bless him.)

وَمَرَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقُدَيْدٍ عَلَى أُمِّ مَعْبَدٍ الْخُزَاعِيَّةِ * وَأَرَادَ ابْتِيَاعَ لَحْمٍ أَوْ
لَبَنٍ مِنْهَا فَلَمْ يَكُنْ شَيْءٌ مِنْ ذَلِكَ خِبَاؤُهَا قَدْ حَوَاهُ * فَنَظَرَ إِلَى شَاةٍ فِي الْبَيْتِ
خَلْفَهَا الْجُهْدُ عَنِ الرَّعِيَّةِ * فَاسْتَأْذَنَهَا فِي حَلْبِهَا فَأَذْنَتْ وَقَالَتْ لَوْ كَانَ بِهَا حَلْبٌ
لَأَصْبَنَاهُ * فَمَسَحَ ضَرْعَهَا بِيَدِهِ الشَّرِيفَةِ وَدَعَا اللَّهَ تَعَالَى مَوْلَاهُ وَوَلِيِّهِ * فَدَرَّتْ
فَحَلَبَ وَسَقَى كُلًّا مِنَ الْقَوْمِ وَأَرَوَاهُ * ثُمَّ حَلَبَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَلَأَ الْإِنَاءَ
وَعَادَرَهُ لَدَيْهَا آيَةً جَلِيَّةً * فَجَاءَ أَبُو مَعْبَدٍ وَرَأَى اللَّبَنَ فَذَهَبَ بِهِ الْعَجَبُ إِلَى
أَقْصَاهُ * وَقَالَ أَنَّى لِكَ هَذَا وَلَا حَلُوبَ فِي الْبَيْتِ تَبْضُ بِقَطْرَةٍ لَبْنِيَّةٍ * فَقَالَتْ
مَرَّ بِنَا رَجُلٌ مُبَارِكٌ كَذَا وَكَذَا جُثْمَانُهُ وَمَعْنَاهُ * فَقَالَ لَهَا هَذَا صَاحِبُ قُرَيْشٍ
وَأَقْسَمَ بِكُلِّ أَلِيَّةٍ * بِأَنَّهُ لَوْ رَأَاهُ لَأَمَنَ بِهِ وَاتَّبَعَهُ وَأَذْنَاهُ * وَقَدِمَ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ الْمَدِينَةَ يَوْمَ الْإِثْنَيْنِ ثَانِي عَشَرَ رَبِيعِ الْأَوَّلِ وَأَشْرَقَتْ بِهِ أَرْجَاؤُهَا الزَّكِيَّةُ *
وَتَلَقَّاهُ الْأَنْصَارُ وَنَزَلَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقُبَاءَ وَأَسَسَ مَسْجِدَهَا عَلَى تَقْوَاهُ *

Wa marra ṣalla Llāhu ‘alayhi wa sallama bi-Qudaydin ‘alā Ummi Ma‘badin l-KHuzā‘iyyah, wa arāda-
btiyā‘a laḥmin aw labanin minhā fa-lam yakun shay'un min dhālika khibā'uhā qad ḥawāh, fa-naẓara ilā
shātin fi l-bayti khallafaha l-jahdu ‘ani r-ra‘iyyah, fa-s-ta'dhanahā fī ḥalbihā fa-adhinat wa qālat law

kāna bihā ḥalbun la-aṣabnāh, fa-masaḥa ḍar‘ahā bi-yadihi sh-sharīfati wa da‘a Llāha ta‘ālā mawlāhu wa waliyyah, fa-darrat fa-ḥalaba wa saqā kullān mina l-qawmi wa arwāh, thumma ḥalaba ṣalla Llāhu ‘alayhi wa sallama wa mala'a l-inā'a wa ghādarahu ladayhā āyatan jaliyyah, fa-jā'a Abū Ma'badin wa ra'a l-labana fa-dhahaba bihi l-‘ajabu ilā aqṣāh, wa qāla annā laki hādhā wa lā ḥalūba fi l-bayti tabiḍḍu bi-qaṭratin labaniyyah, fa-qālat marra bi-nā rajulun mubārakun kadhā wa kadhā juthmānuhu wa ma'nāh, fa-qāla lahā hādhā ṣāḥibu Qurayshin wa aqsama bi-kulli aliyyah, bi-annahū law ra'āhu la-āmana bihi wa-ttaba'ahu wa adnāh, wa qadima ṣalla Llāhu ‘alayhi wa sallama l-Madīnata yawma l-ithnayni thāniya ‘ashra rabī'in l-awwali wa ashraqat bihi arjā'uha z-zakiyyah, wa talaqqāhu l-anṣāru wa nazala ṣalla Llāhu ‘alayhi wa sallama bi-Qubā'a wa assasa masjidahā ‘alā taqwāh.

Umm Ma'bad and Abu Ma'bad

He passed, may Allah exalt and preserve him, through [the lands of] Qudayd, [and there met] Umm Ma'bad of [the tribe of] Khuza'a. He wanted to buy some meat or milk from her, but her tent contained nothing of that kind. He looked at a ewe in the tent whose emaciated state had left her too weak to graze, and asked leave of [Umm Ma'bad] to milk her. She gave him leave, but said "Had there been any milk in her, we would surely have had it." He then stroked [the ewe's] udder and prayed to Allah, his Master and Protecting Friend. Her milk then flowed in abundance, and he milked her and gave the entire clan their fill to drink. He then milked her once more, filling a container which he left with [Umm Ma'bad] as a manifest token. When Abu Ma'bad came and saw the milk, he was filled with extreme amazement. "Whence came you by this?" he asked. "No milch-sheep is there in the tent that can yield one drop of milk!" A blessed man came our way,' [his wife] replied. "Thus and thus is his appearance, and thus and thus his character.' Said he, 'This is the man of Quraysh!' And he swore by all his gods that should he see him he would believe in him, follow him, and remain [ever] close to him.

His Entry into Madina

The Prophet, may Allah exalt and preserve him, arrived in Madina on Monday the twelfth of Rab'i al-Awwal. All of its pure districts were illumined by him. The Ansar came to meet him, and he dismounted at Quba, where he established his mosque upon a foundation of surpassing piety.

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيمَ بِعَرْفِ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيمٍ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ

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Perfume, O Allah, his noble tomb with a fragrant scent of blessing and salutation
(O Allah, exalt him, preserve him and bless him.)

وَكَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْمَلَ النَّاسِ خَلْقًا وَخُلُقًا ذَا ذَاتٍ وَصِفَاتٍ سَنِيَّةٍ ❀
مَرْبُوعَ الْقَامَةِ أَبْيَضَ اللَّوْنِ مُشْرَبًا بِجُمْرَةٍ وَاسِعَ الْعَيْنَيْنِ أَكْحَلَهُمَا أَهْدَبَ الْأَشْفَارِ

قَدْ مُنِحَ الزَّجَجَ حَاجِبَاهُ ❀ مُفْلَجَ الْأَسْنَانِ وَاسِعَ الْفَمِ حَسَنَهُ وَاسِعَ الْجَبِينِ ذَا جَبْهَةٍ
 هِلَالِيَّةٍ ❀ سَهْلَ الْحَدَّيْنِ يُرَى فِي أَنْفِهِ بَعْضَ أَحْدِيدَابِ حَسَنِ الْعَرِينِ أَقْنَاهُ ❀
 بَعِيدَ مَا بَيْنَ الْمُنْكَبَيْنِ سَبَطَ الْكَفَّيْنِ صَخَمَ الْكَرَادِيْسِ قَلِيلَ لَحْمِ الْعَقَبِ كَثَّ
 اللَّحِيَّةِ عَظِيمَ الرَّأْسِ شَعْرُهُ إِلَى الشَّحْمَةِ الْأُذُنِيَّةِ ❀ وَبَيْنَ كَتْفَيْهِ خَاتَمُ الثُّبُوءِ قَدْ
 عَمَّهُ النُّورُ وَعَلَاهُ ❀ وَعَرَقُهُ كَاللُّوْلُوِّ وَعَرَفُهُ أَطْيَبُ مِنَ النَّفْحَاتِ الْمِسْكِيَّةِ ❀
 وَيَتَكَفَّأُ فِي مَشِيَّتِهِ كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ ارْتَقَاهُ ❀ وَكَانَ يُصَافِحُ الْمُصَافِحَ بِيَدِهِ
 الشَّرِيفَةَ فَيَجِدُ مِنْهَا سَائِرَ الْيَوْمِ رَائِحَةً عَبْهَرِيَّةً ❀ وَيَضَعُهَا عَلَى رَأْسِ الصَّبِيِّ
 فَيُعْرِفُ مَسَّهُ لَهُ مِنْ بَيْنِ الصَّبِيَّةِ وَيُدْرَاهُ ❀ يَتَلَأَلُ وَجْهَهُ الشَّرِيفُ تَلَأَلُ الْقَمَرِ فِي
 اللَّيْلَةِ الْبَدْرِيَّةِ ❀ يَقُولُ نَاعَتُهُ لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ وَلَا بَشْرُ يَرَاهُ ❀ وَكَانَ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَدِيدَ الْحَيَاءِ وَالتَّوَاضُعِ يَخْصِفُ نَعْلَهُ وَيَرْقَعُ ثَوْبَهُ وَيَحْلُبُ
 شَاتَهُ وَيَسِيرُ فِي خِدْمَةِ أَهْلِهِ بِسِيرَةٍ سَرِيَّةٍ ❀ وَيُحِبُّ الْفُقَرَاءَ وَالْمَسَاكِينَ وَيَجْلِسُ
 مَعَهُمْ وَيَعُودُ مَرْضَاهُمْ وَيُشِيْعُ جَنَائِزَهُمْ وَلَا يَحْقِرُ فَقِيرًا أَدْقَعَهُ الْفَقْرُ وَأَشْوَاهُ ❀
 وَيَقْبَلُ الْمَعْدِرَةَ وَلَا يُقَابِلُ أَحَدًا بِمَا يَكْرَهُ وَيَمْشِي مَعَ الْأَرْمَلَةِ وَذَوِي الْعُبُودِيَّةِ ❀
 وَلَا يَهَابُ الْمُلُوكَ وَيَغْضَبُ لِلَّهِ تَعَالَى وَيَرْضَى لِرِضَاهُ ❀ وَيَمْشِي خَلْفَ أَصْحَابِهِ
 وَيَقُولُ خَلُّوا ظَهْرِي لِلْمَلَائِكَةِ الرَّوْحَانِيَّةِ ❀ وَيَرْكَبُ الْبَعِيرَ وَالْفَرَسَ وَالْبَغْلَةَ
 وَحِمَارًا بَعْضُ الْمُلُوكِ إِلَيْهِ أَهْدَاهُ ❀ وَيَعْصِبُ عَلَى بَطْنِهِ الْحَجَرَ مِنَ الْجُوعِ وَقَدْ أُوتِيَ
 مَفَاتِيحَ الْخَزَائِنِ الْأَرْضِيَّةِ ❀ وَرَاوَدَتْهُ الْجِبَالُ بِأَنْ تَكُونَ لَهُ ذَهَبًا فَأَبَاهُ ❀ وَكَانَ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَلُّ اللَّغْوَ وَيَبْدَأُ مَنْ لَقِيَهُ بِالسَّلَامِ وَيُطِيلُ الصَّلَاةَ وَيَقْصُرُ
 الْخُطْبَ الْجُمُعِيَّةَ ❀ وَيَتَأَلَّفُ أَهْلَ الشَّرَفِ وَيُكْرِمُ أَهْلَ الْفَضْلِ وَيَمْزُحُ وَلَا يَقُولُ

إِلَّا حَقًّا يُحِبُّهُ اللَّهُ تَعَالَى وَيَرْضَاهُ ❀ وَهَهْنَا وَقَفَ بِنَا جَوَادُ الْمَقَالِ عَنِ الطَّرَادِ فِي الْحُلْبَةِ الْبَيَانِيَّةِ ❀ وَبَلَغَ ظَاعِنُ الْإِمْلَاءِ فِي فِدَائِدِ الْإِيضَاحِ مُنْتَهَاهُ ❀

Wa kāna ṣalla Llāhu ‘alayhi wa sallama akmala n-nāsi khalqan wa khuluqan dhā dhātin wa ṣifātin saniyyah, marbū‘a l-qāmati abyāḍa l-lawni mushraban bi-ḥumratin wāsi‘a l-‘aynayni akḥalahumā ahdaba l-ash-fāri qad muniḥa z-zajaja ḥājibāh, mufallaja l-asnāni wāsi‘a l-fami ḥasanahu wāsi‘a l-jabīni dhā jabhatin hilāliyyah, saḥla l-khaddayni yurā fī anfihī ba‘ḍu-ḥdīdābin ḥasana l-‘irnīni aqnāh, ba‘īda mā bayna l-mankibayni sabṭa l-kaffayni ḍakhma l-karādīsi qalīla laḥmi l-‘aqibi kath-tha l-liḥyati ‘aẓīma r-ra’si sha‘ruhu ila sh-shaḥmati l-udhuniyyah, wa bayna katifayhi khātamu n-nubuwwati qad ‘ammahu n-nūru wa ‘alāh, wa ‘araquhu ka-l-lu’lu’i wa ‘arfuhu aṭyabu mina n-nafaḥāti l-miskiyyah, wa yatakaffa’u fī mishyatihī ka-annamā yanḥaṭṭu min ṣababin-rtaqāh, wa kāna yuṣāfiḥu l-muṣāfiḥa bi-yadihi sh-sharīfati fa-yajidu minhā sā’ira l-yawmi rā’iḥatan ‘ab-hariyyah, wa yaḍa’uhā ‘alā ra’si ṣ-ṣabiyyi fa-yu’rafu massuhu lahu min bayni ṣ-ṣibyati wa yudrāh, yatala’la’u wajhuhu sh-sharīfu tala’lu’u a l-qamari fī l-laylati l-badriyyah, yaqūlu nā’ituhu lam ara qablahu wa lā ba’dahu mithlahu wa lā basharun yarāh, wa kāna ṣalla Llāhu ‘alayhi wa sallama shadīda l-ḥayā’i wa t-tawāḍu’i yakḥṣifu na’lahu wa yarqa’u thawbahu wa yaḥlubu shātahu wa yasīru fī khidmati ahlihi bi-sīratin sariyyah, wa yuḥibbu l-fuqarā’a wa l-masākīna wa yajlisu ma‘ahum wa ya’ūdu marḍāhum wa yushayyi’u janā’izahum wa lā yaḥqiru faqīran adqa’ahu l-faqrū wa ashwāh, wa yaqbalu l-ma’dhirata wa lā yuqābilu aḥadan bi-mā yakrahu wa yamshī ma’a l-armalati wa dhawi l-‘ubūdiyyah, wa lā yahābu l-mulūka wa yaghḍabu li-l-Lāhi ta’ālā wa yardā li-riḍāh, wa yamshī khalfa aṣḥābihi wa yaqūlu khallū zahrī li-l-malā’ikati r-rūḥāniyyah, wa yarkabu l-ba’īra wa l-farasa wa l-baghlata wa ḥimāran ba’ḍu l-mulūki ilayhi ahdāh, wa ya’ṣību ‘alā baṭnihi l-ḥajara mina l-jū’i wa qad aūtiya mafātiḥa l-khazā’ini l-arḍiyyah, wa rāwadat-hu l-jibālu bi-an takūna lahu dhahaban fa-abāh, wa kāna ṣalla Llāhu ‘alayhi wa sallama yuqillu l-laghwa wa yabda’u man laqiyahu bi-s-salāmi wa yuṭīlu ṣ-ṣalāta wa yaqṣuru l-khuṭaba l-jumu’iyyah, wa yata’llafu ahla sh-sharafi wa yukrimu ahla l-faḍli wa yamzaḥu wa lā yaqūlu illā ḥaqqan yuḥibbuhu Llāhu ta’ālā wa yardāh, wa hāhunā waqafa bi-nā jawādu l-maqāli ‘ani ṭ-ṭirādi fī l-ḥalbatī l-bayāniyyah, wa balagha zā’inu l-implā’i fī fadāfidi l-īḍāhi muntahāh.

His Perfections, Outward and Inward

He was, may Allah exalt and preserve him, the most perfect of mankind in form and in character, lofty in person and in attributes. He was of average height; of whitish complexion, together with some ruddiness; with large eyes, which were dark as if with collyrium, long eyelashes, and perfect arched eyebrows. There were small gaps between his teeth; his mouth was wide and beautiful. His forehead was wide, and his brow shone like a crescent moon. His cheeks were smooth. A slight prominence was visible in his nose, which was aquiline and handsome. His shoulders were broad, [and he had] large and fine hands and fingers. He was large-jointed, with heels that were not fleshy. His beard was thick, his head was large, and his hair reached down to the lobes of his ears. Between his shoulder-blades was the Seal of Prophethood, filled and prominent with light. His sweat was like pearls, and his scent more fragrant than wafts of musk. When walking he would lean forward, as if descending a slope he had ascended. “He would shake the hand of anyone who shook his noble hand, and they would experience from it an exquisite fragrance that lasted the rest of the day. He would pat with [his noble hand] the head of a child, who could then be identified amongst other children as the one he had touched. His noble face shone as does the moon on the nights when it is fullest. Anyone describing him would say, ‘Neither before nor since have I seen the like of him, nor will any mortal man do so. He, may Allah exalt and preserve him, was exceedingly modest and humble: he would mend his own sandals, patch his clothes, milk his animals, and go about serving his family in a noble manner. He loved the poor and the destitute, sat with them, visited them when they were ill, and

attended their funerals. He did not despise any poor person whom poverty had reduced to a miserable condition. He accepted [people's] excuses, and would not confront anyone with anything from him that they would dislike. He would walk along with widows and slaves. He did not hold kings in awe. He would be angered [only] for the sake of Allah Most High, and pleased for His sake alone. He would walk behind his Companions and say, 'Leave my back for the spiritual angels.', He would ride on a camel, a horse, or a mule, or a donkey which some king had given him as a present. He would tie a stone to his stomach to ward off hunger, even though he had been given the keys of the Earth's treasures. The mountains tried to entice him, offering him gold, but he refused. He was little given to levity. When meeting anyone, he would be the first to greet them. In the Friday Congregation he would make the prayer lengthy but the sermon brief. He would win over people of nobility and honour people of virtue. He used to make jokes, but without saying anything but what was true and what Allah Most High liked and would be pleased by. At this point the charger upon which our discourse is mounted has come to a halt, ceasing its unbroken canter on the racetrack of exposition; and the willing steed (dha'in) of dictation has reached its ultimate destination in the desert tracts of elucidation.

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيمَ بِعَرْفِ شَدِيٍّ مِنْ صَلَاةٍ وَتَسْلِيمٍ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ

'Aṭṭiri Llāhumma qabrahu l-karīma bi-ʿarfin shadhiyyin min ṣalātin wa taslīmin
Allāhumma ṣalli wa sallim wa bārik ʿalayhi.

Perfume, O Allah, his noble tomb with a fragrant scent of blessing and salutation
(O Allah, exalt him, preserve him and bless him.)

اللَّهُمَّ يَا بَاسِطَ الْيَدَيْنِ بِالْعَطِيَّةِ ❀ يَا مَنْ إِذَا رُفِعَتْ إِلَيْهِ أَكُفُّ الْعَبْدِ كَفَاهُ ❀ يَا
مَنْ تَنَزَّهَ فِي ذَاتِهِ وَصِفَاتِهِ الْأَحَدِيَّةِ ❀ عَنْ أَنْ يَكُونَ لَهُ فِيهَا نَظَائِرٌ وَأَشْبَاهُ ❀ يَا
مَنْ تَفَرَّدَ بِالْبَقَاءِ وَالْقِدَمِ وَالْأَزَلِيَّةِ ❀ يَا مَنْ لَا يُرْجَى غَيْرُهُ وَلَا يُعَوَّلُ عَلَى سِوَاهُ ❀
يَا مَنْ اسْتَنَّدَ الْأَنَامُ إِلَى قُدْرَتِهِ الْقَيُومِيَّةِ ❀ وَأَرْشَدَ بِفَضْلِهِ مَنْ اسْتَرْشَدَهُ وَاسْتَهْدَاهُ
❀ نَسَأَلُكَ بِأَنْوَارِكَ الْقُدْسِيَّةِ ❀ الَّتِي أَزَاحَتْ مِنْ ظُلْمَاتِ الشَّكِّ دُجَاهُ ❀
وَنَتَوَسَّلُ إِلَيْكَ بِشَرَفِ الذَّاتِ الْمُحَمَّدِيَّةِ ❀ وَمَنْ هُوَ آخِرُ الْأَنْبِيَاءِ بِصُورَتِهِ وَأَوْلُهُمْ
بِمَعْنَاهُ ❀ وَبِآلِهِ كَوَاكِبِ أَمْنِ الْبَرِّيَّةِ ❀ وَسَفِينَةِ السَّلَامَةِ وَالنَّجَاهِ ❀ وَبِأَصْحَابِهِ
أُولِي الْهِدَايَةِ وَالْأَفْضَلِيَّةِ ❀ الَّذِينَ بَدَّلُوا نَفُوسَهُمْ لِلَّهِ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ ❀

وَبِحَمَلَةِ شَرِيعَتِهِ أُولِي الْمَنَاقِبِ وَالْخُصُوصِيَّةِ ❀ الَّذِينَ اسْتَبَشَرُوا بِنِعْمَةٍ وَفَضْلِ
 مِنَ اللَّهِ ❀ أَنْ تُوَفَّقَنَا فِي الْأَقْوَالِ وَالْأَعْمَالِ لِإِخْلَاصِ النِّيَّةِ ❀ وَتُنَجِّحَ لِكُلِّ مَنْ
 الْحَاضِرِينَ مَطْلَبَهُ وَمُنَاهُ ❀ وَتُخَلِّصَنَا مِنْ أَسْرِ الشَّهَوَاتِ وَالْأَذْوَاءِ الْقَلْبِيَّةِ ❀ وَ
 تُحَقِّقَ لَنَا مِنَ الْأَمَالِ مَا بِكَ ظَنَّنَاهُ ❀ وَتَكْفِينَا كُلَّ مُدْلَهَمَةٍ وَبَلِيَّةٍ ❀ وَلَا تَجْعَلْنَا
 مِمَّنْ أَهْوَاهُ هَوَاهُ ❀ وَتُدْنِي لَنَا مِنْ حُسْنِ الْيَقِينِ قُطُوفًا دَانِيَةً جَنِيَّةً ❀ وَتَمْحُو
 عَنَّا كُلَّ ذَنْبٍ جَنِينَاهُ ❀ وَتَسْتُرَ لِكُلِّ مَنَا عَيْبَهُ وَعَجْزَهُ وَحَصْرَهُ وَعَيْبَهُ ❀ وَتُسَهِّلَ
 لَنَا مِنْ صَالِحِ الْأَعْمَالِ مَا عَزَّ ذُرَاهُ ❀ وَتَعُمَّ جَمْعَنَا هَذَا مِنْ خَزَائِنِ مَنَحِكَ السَّنِيَّةِ
 ❀ بِرَحْمَةٍ وَمَغْفِرَةٍ وَتُدِيمَ عَمَّنْ سِوَاكَ غِنَاهُ ❀ اللَّهُمَّ إِنَّكَ جَعَلْتَ لِكُلِّ سَائِلٍ مَقَامًا
 وَمَزِيَّةً ❀ وَلِكُلِّ رَاجٍ مَا أَمَلَهُ وَرَجَاهُ ❀ وَقَدْ سَأَلْنَاكَ رَاجِينَ مَوَاهِبِكَ الدُّنْيِيَّةِ ❀
 فَحَقِّقْ لَنَا مَا مِنْكَ رَجَوْنَاهُ ❀ اللَّهُمَّ آمِنِ الرَّوَعَاتِ وَأَصْلِحِ الرُّعَاةَ وَالرَّعِيَّةَ ❀
 وَأَعْظِمِ الْأَجْرَ لِمَنْ جَعَلَ هَذَا الْخَيْرِ فِي هَذَا الْيَوْمِ وَأَجْرَاهُ ❀ اللَّهُمَّ اجْعَلْ هَذِهِ
 الْبَلَدَةَ وَسَائِرَ بِلَادِ الْمُسْلِمِينَ أَمِنَةً رَخِيَّةً ❀ وَاسْقِنَا غَيْثًا يَعْصِمُ أَنْسِيَابَ سَيِّبِهِ
 السَّبَسَبَ وَرُبَاهُ ❀ وَاغْفِرْ لِنَاسِخِ هَذِهِ الْبُرُودِ الْمُحْبَرَةِ الْمَوْلِدِيَّةِ ❀ سَيِّدِنَا جَعْفَرٍ
 مَنْ إِلَى الْبَرْزَنْجِيِّ نِسْبَتُهُ وَمُنْتَمَاهُ ❀ وَحَقِّقْ لَهُ الْفُوزَ بِقُرْبِكَ وَالرَّجَاءَ وَالْأُمْنِيَّةَ ❀
 وَاجْعَلْ مَعَ الْمُقَرَّبِينَ مَقِيلَهُ وَسُكْنَاهُ ❀ وَاسْتُرْ لَهُ عَيْبَهُ وَعَجْزَهُ وَحَصْرَهُ وَعَيْبَهُ ❀
 وَلِكَاتِبِهَا وَقَارِئِهَا وَمَنْ أَصَاحَ إِلَيْهَا سَمْعَهُ وَأَصْغَاهُ ❀ وَصَلِّ اللَّهُمَّ عَلَى أَوَّلِ قَابِلٍ
 لِلتَّجَلِّي مِنَ الْحَقِيقَةِ الْكَلِّيَّةِ ❀ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ نَصَرَهُ وَوَالَاهُ ❀ مَا شُنِفَتْ
 الْأَذَانُ مِنْ وَصْفِهِ الدَّرِيِّ بِأَفْرَاطٍ جَوْهَرِيَّةٍ ❀ وَتَحَلَّتْ صُدُورُ الْمَحَافِلِ الْمُنِيفَةِ
 بِعُقُودِ حُلَاهُ ❀ وَأَفْضَلِ الصَّلَاةِ وَأَتَمِّ التَّسْلِيمِ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ خَاتَمِ

الأنبياء والمرسلين * وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ * سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ *

Allāhumma yā bāsiṭa l-yadayni bi-l-‘aṭiyyah, yā man idhā rufi‘at ilayhi akuffu l-‘abdi kafāh, yā man tanazzaha fī dhātihi wa ṣifātihi l-aḥadiyyah, ‘an an yakūna lahu fihā naẓā‘iru wa ash-bāh, yā man tafarrada bi-l-baqā‘i wa l-qidami wa l-azaliyyah, yā man lā yurjā ghay-ruhu wa lā yu‘awwalu ‘alā siwāh, yā man-s-tanada l-anāmu ilā qudratihi l-qayyūmiyyah, wa arshada bi-faḍlihi mani-s-tarshadahu wa-s-tahdāh, nas'aluka bi-anwārika l-qudsiyyah, al-latī azāḥat min ẓulumāti sh-shakki dujāh, wa natawassalu ilayka bi-sharafi dh-dhāti l-Muḥammadiyyah, wa man huwa ākhiru l-anbiyā‘i bi-ṣūratihī wa awwaluhum bi-ma‘nāh, wa bi-ālihi kawākibi amni l-bariyyah, wa safinati s-salāmati wa najāh, wa bi-aṣḥābihi ūli l-hidāyati wa l-afḍaliyyah, al-ladhīna badhalū nufūsahum li-l-Lāhi yabtaghūna faḍlan mina Llāh, wa bi-ḥamalati shari‘atihi ūli l-manāqibi wa l-khuṣūṣiyyah, al-ladhīna-s-tabsharū bi-ni‘matin wa faḍlin mina Llāh, an tuwaffiqanā fi l-aqwāli wa l-a‘māli li-ikhlāsi n-niyyah, wa tunjiḥa li-kullin mina l-ḥāḍirīna maṭlabahu wa munāh, wa tukhalliṣanā min asri sh-shahawāti wa l-adwā‘i l-qalbiyyah, wa tuḥaqqiqa lanā mina l-āmāli mā bika ẓanannāh, wa takfiyanā kulla mudlahimmatin wa baliyyah, wa lā taj‘alnā mimman ahwāhu hawāh, wa tudniya lanā min ḥusni l-yaqīni quṭūfan dāniyyatan janiyyah, wa tamḥuwa ‘annā kulla dhanbin janaynāh, wa tastura li-kullin minnā ‘aybahu wa ‘ajzahu wa ḥaṣrahu wa ‘iyyah, wa tusahhila lanā min ṣāliḥi l-a‘māli mā ‘azza dhurāh, wa ta‘umma jam‘anā hādihā min khazā‘ini minahika s-saniyyah, bi-raḥmatin wa maghfiratin wa tudīma ‘amman siwāka ghināh, Allāhumma innaka ja‘alta li-kulli sā‘ilin maqāman wa maziyyah, wa li-kulli rājin mā ammalahu wa rajāh, wa qad sa‘alnāka rājīna mawāhibaka l-laduniyyah, fa-ḥaqqiq lanā mā minka rajawnāh, Allāhumma āmini r-raw‘āti wa aṣliḥi r-ru‘āta wa r-ra‘iyyah, wa a‘ẓimi l-ajra li-man ja‘ala hādha l-khayra fī hādha l-yawmi wa ajrāh, Allāhumma-j‘al hādhihi l-baldata wa sā‘ira bilādi l-muslimīna āminatan rakhiyyah, wa-s-qinā ghaythan ya‘ummu-n-siyābu saybihi s-sabsaba wa rubāh, wa-ghfir li-nāsikhi hādhihi l-burūdi l-muḥabbarati l-mawlidiyyah, sayyidinā Ja‘farin man ila l-barzanjiyyi nisbatuhu wa muntamāh, wa ḥaqqiq lahu l-fawza bi-qurbika wa r-rajā‘a wa l-umniyyah, wa-j‘al ma‘a l-muqarrabīna maqīlahu wa suknāh, wa-s-tur lahu ‘aybahu wa ‘ajzahu wa ḥaṣrahu wa ‘iyyah, wa li-kātibihā wa qāri‘ihā wa man aṣākha ilayhā sam‘ahu wa aṣghāh, wa ṣalli Llāhumma ‘alā awwali qābilin li-t-tajallī mina l-ḥaqqiqati l-kulliyyah, wa ‘alā ālihi wa ṣaḥbihi wa man naṣarahu wa wālāh, mā shunnifati l-ādḥānu min waṣfihi d-durriyyi bi-aqrāṭin jawhariyyah, wa taḥallat ṣudūru l-maḥāfili l-munīfati bi-‘uqūdi ḥulah, wa afdalu ṣ-ṣalāti wa atammu t-taslīmi ‘alā sayyidinā wa mawlānā Muḥammadin khātami l-anbiyā‘i wa l-mursalīna, wa ‘alā ālihi wa ṣaḥbihi ajma‘īna, subḥāna rabbika rabbi l-‘izzati ‘ammā yaṣifūna, wa salāmun ‘ala l-mursalīna wa l-ḥamdu li-l-Lāhi rabbi l-‘ālamīna.

Closing Supplication

O Allah, O You whose Hands are [ever] outstretched in bestowal; You who suffice [Your] servant when his hands are raised in supplication; You who immeasurably transcend, in Your Essence and Attributes of Unicity, [having] any peer or any like; You who are alone in Eternity without beginning or end; You besides whom there is none to hope in or rely upon; You upon whose eternally self-sustaining omnipotence mankind depends, and by whose favour those seeking Your guidance and direction are guided! We ask of You, o Allah, by Your holy Lights, which dispel the gloomy darknesses of doubt. We pray to You through the intermediary of the noble Muhammadan Entity, he who was the last of the Prophets in appearance but is the first in significance; through his Family, the [guiding] stars of security for all mankind and the ship of well-being and deliverance;" through his Companions, people of guidance and pre-eminence, who gave [unstintingly] of themselves for Allah in seeking the favour of Allah; and by the upholders of the Sacred Law, possessors of outstanding elite qualities who rejoiced in Allah's bounty and largesse.

[We ask You] to grant us success in attaining total sincerity of intention in word and deed; to grant that all those present may attain to that which they seek and desire; to free us from the fetters of appetites and sicknesses of the heart; and to realise for us the hopes that we have in You; to suffice [to save] us from all gloom and affliction, and not to make us of those whose caprices cause their downfall; to bring close to us low-hanging, accessible clusters of fruit of the best of Certainty; to erase [from record] every sin we have committed; to fill this gathering of ours, from the treasuries of Your lofty munificence, with mercy and forgiveness; and to maintain in perpetuity our independence of all but You.

O Allah, surely You have given to every petitioner a station and a merit, and to every hopeful one whatever he hoped for. We have asked You hoping for gifts from Your presence. So realize for us what we hope to gain from You.

O Allah, put our apprehensions to rest. Put to rights [both] the leaders and the led. Grant a mighty reward to whoever produced and directed this [source of] goodness today. O Allah, make this land, and all the lands of the Muslims, safe and at ease. Pour down on us rain (ghayth) whose outflow reaches desolate lands and hills. And forgive the weaver of these embroidered Mawlid garments, our master' Ja'far whose descent and pedigree are traced back to al-Barzanji. Let him attain nearness to You, and grant his hopes and wishes. Make his home and abode to be with those brought nigh [to You]. Conceal for him his faults, his incapacity, his limitations, and his incoherence; and [likewise for all] who write [this Mawlid], or who read it, or whose hearing draws them to listen and pay heed to it.

O Allah, convey blessings and salutations to him who is first in capacity [to perceive] the Epiphany of the Universal Reality, and to his Family and Companions, and to all who aided and supported him — for as long as ears are adorned, by the pearl-like description of him, with pearl ear-rings, and the chests of lofty assemblies are embellished with necklaces of his finery. The choicest blessings and salutations be upon our Master Muhammad, Seal of the Prophets, and upon his House and his Companions one and all.

Transcendently Perfect is your Lord, the Lord of Glory, beyond all description. Peace be upon [His] Emissaries. And all praise is for Allah, the Lord and Sustainer of the Universe.