

Translation of the Speech delivered by:  
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**In the Name of Allah, the Beneficent, the Merciful.**

Allah is to be praised for the reasons behind His praising. Allah, the most elevated, is to be praised for His marvelous makings and magnificent beneficences. He had created his beloved Prophet from His light, endowed him with His features, perfumed him by His names, and used him to Worship Him. O' Allah, pray upon the Worshiper of the Essence (Al-Zat), and the Messenger of the Descriptions and the Names: a worthy and appropriate pray to be upon him and upon his Households who followed his way, and upon his companions who did not miss his course; prayers and Peace from a passionate spirit, a devoted heart, a submitted mind, and an affectionate body, which supports and honors him.

In this annual celebration of the two Imams (Allah blessed them), some might believe that I will talk about virtues. Yes, I will; however, the virtues that I will tackle might be different. People used to hear the virtues of bright standings and superior miracles, and I will follow what people are used to. But, I'll tackle, here, a type of virtues, miracles and extra ordinaries that people are not accustomed to talk about. These are the "Noble Manners" that our beloved Prophet (the Prayers and Peace of Allah be upon him) had been sent to complete. "Noble Manners" have many definitions. This speech will speak about a simple one. Noble Manners, for the Sufi Masters, refer to being perfumed by the manners of Allah, as a result of "marching in Allah" after "marching into Allah". In this respect, it is enough to cite one verse in which Sayyidi Fakhr ad-Din described how he had been perfumed by the name "The Patient", which resembles the conclusion of the track, and the stand to rely upon in the world to come after this world. He, Allah blessed him, said:

Nobody has experienced my patience...  
My arrows are the light that hit aberration...

Similarly, Mawlana Sheik Ibrahim (Allah blessed him), and as Sayyidina Yousuf said: "He answered: May Allah preserves us from (the sin of) detaining any other than him with whom we found our property – for then, behold, we would indeed be evildoers"<sup>1</sup>. Sayyidi Fakhr ad-Din (Allah blessed him), in his verses (12:18), outlined this by saying:

The "Honest" is carrying my heaviness on his back...  
He is safe-guarded, as he is the severance...

Talking about "noble manners" will be more comprehensive to those who carry out the "doctrines of belief and of worship" with these of "dealings". By following the "noble manners", one should speak in a mild manner, cheerful face and friendly features with both the faithful and dissolute people, and with those who follow the Sunna or the heresiarchs. This, however, should be with no flattery, and without choosing words to satisfy the beliefs of the audience. When Allah, the most elevated, ordered Sayyidina Musa and Sayyidina Harun (Peace be upon them), to speak to Pharaoh, He said: "Go forth, both of you, unto Pharaoh, verily, he has transgressed all bounds of equity ☐ but talk unto him in a mild manner"<sup>2</sup>. Dissolute people are not more vicious than Pharaoh. In spite of that Allah, the most elevated, had ordered his Prophets to speak to him in a mild manner.

Al-Sayyida A'isha was asked about the manners of the Prophet of Allah (the Prayers and Peace of Allah be upon him). She read: "Truly, to a happy state shall attain the believers"<sup>3</sup> and completed ten verses. Then she said: "No body had manners better than these of the Messenger of Allah (the Prayers and Peace of Allah be upon him), whenever he was called by his companions or households, he always responded: here I am, at your service". Therefore, Allah, the most elevated, described him saying:

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<sup>1</sup> Yousuf, 79.

<sup>2</sup> Ta-Ha, 43, 44

<sup>3</sup> Al-Mu'minoun, 1

“For, be hold, thou keepest indeed to marvelous manners”.<sup>4</sup> Whenever manners are worth to be praised, the Prophet (the Prayers and Peace of Allah be upon him) had the most plentiful sharing of them.

Imam Al-Junaid said: “His manners were described marvelous because his endeavor was only into Allah, the most elevated”. He (the Prayers and Peace of Allah be upon him) was narrated saying: “My lord cultivated my manners excellently”. Allah, the most elevated, said: “Make due allowance for forgiveness, and enjoin the doing of what is right; and leave alone all those who choose to remain ignorant”<sup>5</sup>. When these were consisted, Allah, the most elevated, said: “For, be hold, thou keepest indeed marvelous manners”<sup>6</sup>. The Prophet (the Prayers and Peace of Allah be upon him) had spur on noble manners to be entailed with devotion, goodness of companionship, and driving away needs and causes of evil.

Al-Bukhari narrated Hisham bin Urwa, narrating his father, narrating Abdullah bin Al-Zubair, concerning the verse: “Make due allowance for forgiveness, and enjoin the doing of what is right”<sup>7</sup>, he said: “This verse concerns the manners of people”. Sufian bin Ayniya narrated Al-Shu’bi describing the moment when this verse was revealed by Gibril into the Prophet (the Prayers and Peace of Allah be upon him). He said that the Prophet (the Prayers and Peace of Allah be upon him) asked Gibril: “What do (these words) concern?” Gibril responded that he does not know and he has to ask his Lord. After one hour, he returned and said: “Allah, the most elevated, is ordering you to forgive those who were unjust to you, to offer those who had refused to grant you, and to keep relations with those who broke off your raptures”. These are illustrated in the following verses:

Noble Manners involve three issues...  
to fulfill them you should grant those who refuse to offer,  
to keep relations with those who broke off raptures,  
and to forgive those who attack you...

Sayyidi Ja’far al-Sadiq (Allah blessed him) said: “Allah had ordered his Prophet to follow the noble manners in that verse. No verse in Al-Quran involves all noble manners other than that”. A poet said:

Your matters will pass away and vanish,  
and only commendation will remain...  
and if I have to choose between merits...  
I will, certainly, choose the noble manners...

Noble manners, here, refer to the way of treating people, to be far above of falling into their levels in quarrel, and to elevate them if they are lovers or followers. Sayyidi Fakhr ad-Din (Allah blessed him) said:

“There are four levels of treating people. These are: an eye for an eye, to suppress in check one’s rage, to pardon their fellow-people, and that Allah beloves the doers of good”.

Regarding the first level, Ibn Abbas explained the verse; “A life for a life”<sup>8</sup>, he said: “A life should be killed for a life, an eye should be gouged out for an eye, a nose should be cut off for a nose, a tooth should be extracted for a tooth, and similar retribution should be taken for wounds. In all of these, Muslims, men and women, are equal.

However, this level of treatment was criticized by Sayyidina Omar, he said: “An offense for an offense and the beginner is more unjust”. If the beginner is more unjust, then to punish in a similar way is also unjust. This kind of injustice was illustrated by Sayyidi Fakhr ad-Din (Allah blessed him):

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<sup>4</sup> Al-Qalam, 4

<sup>5</sup> Al-A’raf, 199

<sup>6</sup> Al-Qalam, 5

<sup>7</sup> Al-A’raf, 199

<sup>8</sup> Al-Ma’eda, 45

It is not harming if our beloved (one) forgive before sleeping...  
Injustice, indeed, is the focus of darkness...

The second level of treatment refers to suppress in check one's rage, and to hold oneself while anger. These are within the greatest worshiping and fight of one's psyche. The Prophet (the Prayers and Peace of Allah be upon him) said: Being brave does not mean bringing others to ground. The brave is the one who hold himself while anger". He also said: "No drink is better, and has the greatest reward, than a drink of rage in Allah." Anas narrated a man asking the Messenger of Allah (the Prayers and Peace of Allah be upon him): "O' the Messenger of Allah, what is the harshest of all situations"? He responded: "The anger of Allah". The man asked: "and how to be saved from his anger"? The Prophet (the Prayers and Peace of Allah be upon him) replied: "Do not get angry". Al-Irji said:

If you became angry be grave and suppress your rage...  
so you will realize what you are saying or hearing...  
It is an honor to be patient for an hour...  
so Allah will accept and elevate you...

Abu Dawud and Abu Issa el-Termizi narrated Sahel bin Mu'az bin Anan Al-Jihni narrating his father that the Prophet of Allah (the Prayers and Peace of Allah be upon him) said: "If you suppress your rage while you are able of doing something, Allah, in the Day of Resurrection, will call upon you, for all people to see, and make you choose the houri you want".

Regarding the third level, Zaid bin Salam cited the verse: "And those who forgive their fellow-people"<sup>9</sup>, in spite of their unjust and offenses. Allah, the most elevated, commended and paid tribute to those who forgive when they are driven to anger. He said: "And who, whenever they are driven to anger, they readily forgive"<sup>10</sup>. Urwa bin Al-Zubaier said, in forgiveness:

The folks will not achieve the glory in spite of their honor...  
until they were submitted in spite of their power...  
and if they were insulted, you will see the brightness of the lights...  
This forgiveness is not due to weakness but to honor...

Anas narrated the Prophet (the Prayers and Peace of Allah be upon him), he said: "On the Day of Resurrection, a crier will call upon those whose rewards are granted by Allah to proceed and enter the Paradise, and when it is asked: whom are those whose rewards are granted by Allah, the forgivers of their fellow-people proceed and enter the paradise without trial" – cited by Al-Mawardi.

Ibn Mubarak said: "While I was seated in the presence of Al-Mansour, he gave his orders to kill a man. Here, I said: O' the Commander of the faithful, the Prophet (the Prayers and Peace of Allah be upon him): "On the Day of Resurrection, a crier, before the hands of Allah, the great and Almighty, will call upon those who have a hand with Allah to proceed, and only those who had forgiven the offences proceed", accordingly, Al-Mansour let him free.

Tamam, in "Al-Fawa'id", and Ibn Asakir narrated Ibn Omar that the Prophet (the Prayers and Peace of Allah be upon him) said: "The Premium of my nation are five hundreds, and the Substitutes are forty. The Premium will not become less than five hundreds and the substitutes will not become less than forty. Whenever one of the five hundreds or the forty dies, Allah, the Great and Almighty, will replace him, so the five hundreds will not become less and the forty will not become less". He was asked: "O' the Prophet of Allah, shall you show us their workings"? He said: "Those are who forgive those who were unjust to them, who treat in kindness those who had offended them, and who console by what they were granted by Allah". He said: "This is pointed out in the book of Allah: "And those who suppress in check their rage, and forgive their fellow-people, and Allah loves the doers of good"<sup>11</sup>.

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<sup>9</sup> Aal Imran, 134

<sup>10</sup> Al-Shura, 37

<sup>11</sup> Aal Imran, 134

Al-Dulaimi narrated Anas citing the Prophet (the Prayers and Peace of Allah be upon him), he said: “In my night journey I saw palaces sitting firmly on the Paradise. I asked Gibril: to whom are these palaces? He responded: “...and those who suppress in check their rage, and forgive their fellow-people because Allah loves the doers of good”<sup>12</sup>”.

The forth level, however, refers to treating those who offended you with kindness. It was narrated that a man slandered Sayyidi Ali Zain al-Abidin (Allah blessed him), and the people informed him about that. When it became dark, Sayyidi Ali Zain al-Abidin took a sack of money and knocked the door of that man. When the man opened the door, Sayyidi Ali Zain al-Abidin gave him the sack and said: “I had been informed that you have donated me your good deeds of today”. The man hid himself in shame due to the generosity of Sayyidi Ali Zain al-Abidin (Allah blessed him), and became one of his highly devoted lovers.

The following story had been narrated on Maimun bin Marwan. While he was with his guests, one of his servants, who was carrying a pot filled with hot soap, misstep and poured out the soup on him. Marwan wanted to hit her but she said: “O’ master, would you follow the words of Allah: “And those who suppress in check their anger”<sup>13</sup>”? He said: “I had suppressed my rage”. She said: “Would you follow that by: “...and forgive their fellow-people”<sup>14</sup>”? He said: “You are pardoned”. She added: “...and Allah loves the doers of good”<sup>15</sup>”. He responded: “I will do well to you; you are free for the face of Allah, the most elevated”.

A similar story had been narrated on Al-Ahnaf bin Qais. When he was asked: have you found anyone who is more patient than you, he replied: “Yes, he is the one from whom I learned to be patient”. He was asked about his name. He said: “He is Qais Ibn Asim Al-Minqari. One day, and while I was in his presence, a folk entered carrying the dead body of his son with his nephew tied up, and told him that his nephew had killed his son. Al-Ahnaf did not interrupt his talking or change his seating. When he finished his talk, he looked around and asked for his other son. When he came, Al-Ahnaf told him to go forth to his cousin and let him free, burry the dead body of his brother, and grant the mother of the killed son one hundred camels, so that she might forget, as she is a foreigner.

Now, it is the time for tackling the issue of rumors and their destroying danger on societies. Let’s ask how rumors are generated, and what their role in breaking up societies is?

Rumors generate due to the lack of communication channels between the source of the rumor and people within whom the rumor has been spread among. Thus, rumors find a proper environment to grow and develop. In such an environment, transparency is missing in most cases, while distrust between people is flourishing, making rumors spread out like fire in straw. Rumors are one of the means of psychological warfare, which are used during war time to shake the lines of fighters and to weaken their trust.

After the Conquest of Uhud, Quraish started spreading out rumors, among the Arabs, that they had destroyed the State of Islam and they are about to put an end to it. That awakened the greed of tribes to attack the Muslims. So, they started preparing for invading Al-Medina. So, the Prophet (the Prayers and Peace of Allah be upon him) sent Abu Salama bin Abdal-Asad leading 150 companions to invade Bani Asad, who took them by surprise and dispersed their unity, and returned back to Al-Medina with spoils.

Rumors, thus, were the source of destruction and devastation, and it is so in all times. Accordingly, the Muslim should be certain of the information he got, and should not be a mean for distributing incorrect and untrue news, which may cause quarrels, killings, or dispersants of the collective unity that the Prophet (the Prayers and Peace of Allah be upon him) had incited on keeping its accords. He (the Prayers and Peace of Allah be upon him) said: “The collective unity of the group, the collective unity of the group. The wolf will eat the far-off (sheep)”.

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<sup>12</sup> Aal Imran, 134  
<sup>13</sup> Aal Imran, 134  
<sup>14</sup> Aal Imran, 134  
<sup>15</sup> Aal Imran, 134

## **How to fight rumors**

It is not an easy task to fight rumors. However, there are many ways by which we can deal with or fight rumors if we could not put an end to them. The availability of a methodological mechanism for dealing with each rumor is an important concern. Such a mechanism shall relate on three principal steps. These are:

The first step is to identify the spreading rumor and its source. This should be accomplished by activist groups in the field of social activities.

The second step is to establish an effective strategy to identify the correct rumors from the incorrect ones, as in some cases, the rumor could be partially correct. This could be accomplished through forming committees to arrive at the precise information about each rumor.

The third step, in dealing with rumors, is to correct the rumor. The media should play, here, a major role in correcting incorrect news and information through publishing the information according to the results of the previously mentioned efforts to control rumors.

The history of Prophets and Messengers is full of rumors which were generated by their opponents and enemies. The effects of these rumors, however, were inverted on their distributors.

Noah, the Prophet of Allah, (Peace be upon him), was targeted by many rumors. He was accused of lying, straying, and insanity. Similarly, Houd, the Prophet of Allah, (Peace be upon him), was accused, by his folks, of foolishness. Moreover, it had been spread out that he became insane with a hallucinating brain.

Musa (Peace be upon him) was accused, by his folks, of wizardry, foolishness, lying, and corruption on Earth.

Virgin Mariam was the mostly harmed by rumors because they touched her honor, while she was the purest woman among the women of Earth. It was the divine providence behind the miracle that made her born baby speak, in his cradle, and root up the origins of distress, and shut-up the tongues that had the courage to talk about her.

Our generous Prophet (the Prayers and Peace of Allah be upon him) had been surrounded by all forms of rumors since the start of his mission. He was accused of disbelief and foolishness. Regarding the event of his Night Journey and Ascending, he was accused of lying. The Holy Quran had pointed out to the role of Jews and Hypocrites in reiterating all sorts of rumors in Al-Medina. This was repeated when he (the Prayers and Peace of Allah be upon him) had married Zainab bent Jahsh after she was divorced from Zaid bin Haritha. This had been also repeated during the well known "Event of Falsehood" which had touched the honor of his wife Al-Sayyida A'isha. And, Allah, in his verses, had declared her innocence, and so, the voice of truth became louder than that of falsehood. This event should be an opportunity, for all Muslims, to realize the seriousness of generating, spreading, or even believing rumors, as those who believe rumors will help in spreading them.

In receiving any rumor, one should use his mind to distinguish between the truth and falsehood. He should not give any importance to rumors as they do not deserve any attention. Only the people, who have nothing to do, waste their time in gossip.

One should also know that spreading out any information related to an act of slander, thinking that he is not lying but saying the truth, is considered spreading out rumors, even if he had witnessed the act by his own eyes. Let's have a look on this verse: "Verily, as for those who like (to hear) foul slander

spread against (any of) those who have attained to faith – grievous suffering awaits them in this world and the life to come: for Allah knows (the full truth), whereas you know (it) not”<sup>16</sup>.

Ibn Abi Hatim narrated Khaled bin Ma’dan, he said: “Those who talk about what they had seen by their own eyes or hear by their own ears are among those who like to hear foul slander spread against any of those who have attained to faith”.

Ibn Abi Hatim narrated Ata’, he said: If one spread out a slander, he should be warned even if he was saying the truth”.

Ahmad bin Thawban narrated the Prophet (the Prayers and Peace of Allah be upon him), he said: “Do not harm the worshippers of Allah, do not humiliate them, and do not look for their defects, for that who look for the defects of their fellow Muslim brothers, Allah will look for his defects and expose him in his own house”.

Lately, another type of seduction has appeared, by spreading the harming cartoons of our beloved Prophet (the Prayers and Peace of Allah be upon him), and their accompanied destructions on humanity. Here, we would like to illustrate and clarify this issue in wisdom:

O’ my Lord, the beloved Messenger of Allah (the Prayers and Peace of Allah be upon him), in love and yearning, we submit our apologies for that contest of the harming cartoons of the Messenger of Allah (the Prayers and Peace of Allah be upon him), which was organized by one of the media companies. A number of cartoonists had participated in the contest, and their caricatures were published in newspapers. These cartoons, if they have any indication, they, clearly, indicate the ignorance of the organizers and participants of the contest. We will not say that they did not read the writings of Muslim scholars on the Prophet (the Prayers and Peace of Allah be upon him), but we will say that those did not even read the writings of their fellow scholars and intellectuals. A number of just western scholars had written about the Prophet (the Prayers and Peace of Allah be upon him). Some presented him as a great person, while others considered him the greatest person who had lived in this world. So, let’s review their writings.

La Martian, in his book “The History of Turks” – Paris, 1854, wrote:

“There is no person greater than Mohammad”.

He added: “If the grandness of target or purpose is measured by the simplicity of means, the negligibility of costs, and the succeed in achieving marvelous results easily, form the criteria of human geniuses, then who has the courage to compare any of the greatest persons in history with Mohammad, the Prophet of Islam”.

Professor K. Rama Krishna, a Hindu Philosopher, in his book “Mohammad the Prophet of Islam”, wrote describing the personality of the Prophet of Islam (the Prayers and Peace of Allah be upon him):

“People had found a rare phenomenon; it is the combination of the ability of establishing new concepts and ideas, the ability of simulating people, and the ability of actual leading of the public. These abilities had been combined in a real person on Earth, Mohammad the Prophet of Islam. He was that great unique person. In my opinion, he was not against or in opposition of the Christ. It is inevitable that he should be called the rescuer of humanity”.

George Bernard Shaw, in his book “The Majesty of Islam” – Vol.1, wrote:

“Mohammad was the spirit of mercy. His influence had been continuing and eternal through time. None of those who lived with or after him had forgotten him”.

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<sup>16</sup> Al-Nour, 19

Diwan Shandi Sharma, the Indian Professor, in his book “Prophets from the East” – Calcutta, 1935, P.122, wrote:

“After four years of the death of Emperor Sutinban in 569 AD, a man was born in Mecca in the Arabic Peninsula. That man had the greatest influence on all men of the world”.

Dr. John William Draber, in his book, “The History of Intellectual Developments in Europe” – London, 1875, wrote:

“At a unique moment of history, Mohammad was considered a former of a nation, of a great empire, and of the greatest religion among other religions”.

R. Bosoboth Smith, in his book “Mohammad and the Mohammedan Religion”, wrote:

“Mohammad was the most successful person among all other religious key figures”.

The Encyclopedia Britannica, Version 11, cited the scholar Partmili Saint Hillier. He said:

If the value of men is measured by the greatneses of their works, then Mohammad is the greatest man in history. Thus, some of the western scholars were just in talking about Mohammad and had acknowledged his value, in spite of the religious fanaticism that blinded the insights of many historians.

Gostave Le Pone, in his book “The Civilization of Arabs”, wrote:

“Mohammad, among his fellow Arabs, was the most intelligent, the most religious, and the most merciful person. Mohammad had achieved his authority due to his distinction among them. The religion which he called people to follow is considered the ultimate blessing for those who believed in it”.

Thomas Carlel, one of the greatest scholars of the 19<sup>th</sup>. Century, in his lecture, ‘The Hero when He is a Prophet’, selected our Prophet Mohammad (the Prayers and Peace of Allah be upon him) as a topic of his lecture. He said:

“Mohammad was the man of truth, honesty, and sincerity. He had always sought the truth in his sayings, acts, and belief”.

He also said: “Accusing Mohammad of trying to achieve worldly and personal ambitions based on a wild desire to gain worldly power, is incorrect. This accuse does not need to be investigated or even be discussed”.

The cover page of the American Time magazine (July, 15, 1974), was entitled “Whom were the greatest leaders in History? The magazine asked a number of historians, distinguished writers, business men, and others to make their nominations and to explain their understandings of the term “greatest”!!

In this regard, William Mankel, a Professor of History at the University of Chicago, wrote: “If we make a comprehensive assessment to identify leaders, we will arrive at the names of the great leaders in history; the Christ, Buda, Mohammad, and Confucius”.

In the same magazine, James Gavin, a retired US Army General, who was considered the man of the US Army, wrote:

“I believe that Mohammad and Issa are among the leaders who had the greatest influences in the world throughout the ages.

Joel Meserman, an American psychological analyst and a Professor of Psychology at the University of Chicago, wrote:

“A leader should fulfill three principal characteristics: First, he should fulfill the interests of the group he leads. Second, he should provide his followers by a social system by which they would feel secured. And third, the real leader should be able to provide his followers by a coordinated set of true and correct beliefs”.

Accordingly, he conducted an analytical research, using these criteria, on a number of key people and Prophets. He arrived that Mohammad, might be the greatest leader throughout history. He was the only one who combined these three characteristics together.

Henry and Denali Thomas included, in their book “The Religious Leaders” – 1959, biographies of three principal Prophets, three religious leaders, and ten reformers. The three principal Prophets were Musa, Issa, and Mohammad (Peace be upon them). The biography of the Prophet Mohammad (the Prayers and Peace of Allah be upon him) started by:

“In the 7<sup>th</sup> Century, and while the world seemed to be drought, Judaism lost its birth, and Christianity were mixed with the inheritances of Romans and Barbarians, and all of a sudden, a pure spring of faithful had come out in the east, from which the world had quenched its thirst. Mohammad was devoted to his brothers in humanity, simple in his lifestyle, he ate barley bread, served himself in spite of being rich, his fear of God made him cautious not to beat or hurt anyone even by a single word. He made his best to trade the hate of his enemies with love. He taught people that Allah loves more those who love his creatures. But the worshipers of idols in Mecca did not understand his call of love and wisdom”...

“It is clear that his sincerity was not only materialized in a holy book, but it is also illustrated in his blessed life. He was, truly, the best example of the virtuous Muslim who had submitted himself to Allah; a submission of hearing and compliance”...

“The holder of Islam was not the beginner in fighting his opponents. They started the fights and forced him to fight them”. They concluded his biography by: “Islam did not oppose other religions. Islam combined and harmonized, it did not drive away or exclude others”.

Michel Heart, an American writer who wrote the “One Hundred Greatest People throughout History, the First is Mohammad”, designated the first chapter of his book to talk about Mohammad (the Prayers and Peace of Allah be upon him). He ranked him to be on the first among the greatest people of the world. In the first chapter, he wrote:

“Some of the readers might get astonished of choosing Mohammad to be the first of the most influential people of the world. Others might question why. He was the only one throughout history who had achieved a complete and comprehensive success at the religious and worldly levels”.

“Mohammad had set the foundations of one of the greatest religions in the world, which had been spread out in spite of the little resources he had. He also became a great political leader of major influences. And today, after more than thirteen centuries of his passing away, his influence is still spreading widely”.

“It is a fact that Mohammad was truly considered the motivated force behind Arabic Conquests. Then, it is legitimate that he should be truly considered the most influential political leader in history throughout ages. We realize that Arabic Conquests of the 7<sup>th</sup> Century AD had played a major role in the history of humanity till these days. This marvelous harmony between worldly and religious issues made me choose Mohammad to be the only influential person in the history of humanity”.

And I conclude, O’ my beloved (Prophet), I send you a prayer (to be upon you)...  
That Allah has testified that it is my support...  
And the Peace be upon you, the light of my throne...  
You are also my screen and scent of cradles...