

The Hadith of the Apostle of Allah, (peace be upon him), that we heard this night - so that our celebration of his birthday is by hearing his talks and understanding some of their meanings as often as time permits – shows the method drawn by the Apostle of Allah for each believer as He made a right upon each believer towards Allah. It is the obedience and the worship of Allah in such a way that He imposed upon us in His Book and we should perform it by the way the apostle of Allah taught us

Why? To thank Allah about His gifts as the gifts of Allah for us and around us are countless, *“and if you should count the favors of Allah, you could not enumerate them”* (An-Nafl – verse 18)

The apostle of Allah made rights for whom we live with; such as the wife and children, families, relatives, neighbors, brothers and friends. Each one of them has rights upon us mentioned by the apostle of Allah. He asked us all to keep to those rights. If we keep to them, we get their satisfaction and in the Day of Judgment we are free and secure of their claims, because anyone who neglects these rights he will be accountable on the Day of Judgment. The one who questions and punishes is Allah The Almighty.

He, (messenger of Allah), made the last one of rights is the man's right towards himself. It may come to some people's minds that the “man's right to himself” is to entertain it by going to parks or tourist areas; nothing is wrong about that if nothing gets Allah angry in these areas, and nothing there against Sharia, on condition that he thinks, speculates, and remembers all the blessings and graces of Allah he sees, as Allah says: *“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.”* (Surat 'Āla `Imrān – verse 190), but the most important right towards the human himself is to be keen on saving himself from Allah's punishment after this life, to gain and get Allah's satisfaction, and to enter Allah's paradise at the Day of Judgment as a neighbor of Allah's beloved and chosen one *“So for this let the competitors compete.”* (Al-Muṭaffifin verse 26)

The prophet taught us by himself how to reach this wish; as he was (peace be upon him) in himself, in doing his duties and rights towards himself

(peace be upon him-) an optimum example. He doesn't talk or interfere things not belong to him. He only talks if it is necessary, and if there is no necessity to talk, he never talks because talking is either good and gets you rewards in the hereafter or sins make you deserve punishment on the day you meet “The Sovereign” Allah. Either this or that, as Allah The Almighty says:

“Man does not utter any word except that with him is an observer prepared [to record]” (Qaf – verse 18)

When the Prophet's companions learnt this noble manner from him, they were assiduous not to utter a single word but what makes Allah satisfied. All of them promised themselves not to revile or insult anyone. The Prophet taught them that practically.

The prophet (pbuh) walked towards Makkah with Abu-Bakr El -Siddiq intending to make Umrah (before Al-Hudaibiya reconciliation). Abu-Bakr prepared a camel putting his and the prophet's victuals from food on it and he asked his servant to pay good attention to that camel because it has his food and the food of Allah's beloved and chosen-one. After a period of time, the servant came to him and said: “The camel has gone, I lost it”. AL- Siddiq (May Allah be please him) got raged and wanted to insult and curse him, but the great teacher (pbuh) pointed him to stop and said: *“Oh, Abu-Bakr. being a sincere and insulter (curser)? Never, they don't match”* he repeated this 2 or 3

times. Then, Abu-Bakr stopped his tongue to utter words not pleasing Allah following the optimum example of the Prophet-(pbuh). These are the greatest lessons the prophet taught his companions by his deeds, situations and sayings.

The Prophet- (pbuh) - said describing himself: *“I have been given collective speech (few simple words have bigger meanings)”*. He was only talking few words that contain lots of meanings uncontainable and indescribable by numerous books because of deep and accurate meanings found in the words he says. That is because he seeks his creator's satisfaction by each word he says. If he says a word to anyone, he notices his case (situation), then he only utter few words just as a cure, honey and healing balm for all humans around him. Allah says describing and praising him: *“Nor does he speak from [his own] inclinations. It is not but a revelation revealed” (An-Najm-verses 3-4)*

So he (PBUH) was described in the previous scriptures; Abdullah Ibn-Amr Ibn-Al-Aas (May Allah be pleased with them both) was asked about that:

How was the apostle of Allah described in torah and the gospel?

He said: *“By Allah he is described in torah by some of his description mentioned in Koran, (O Prophet! truly We have sent you as a witness, a bearer of glad tidings, and a Warner), And a protection for illiterates, you are My servant and My apostle, I called you Al Motawakel (the one who put his trust on Allah in*

everything). He is not severe or harsh or roaring in markets. He doesn't repel evil by evil but he forgives and pardons. Allah won't end his life until He reform by him the crooked religion, so that they say La Ilaha Illa Allah (There is no God but Allah) and by him Allah opens blind eyes, deaf ears and wrapped hearts.) “

He dictated and taught us all those meanings by great practical lessons suitable for us, he said to all Muslims: *“A believer never be a slander, a curser, a filthy or an indecent”*

We beg Allah for us and all our Muslim brothers, at this noble time and this great night, To make our tongues only utter the truth, and only talk by verity, and never to say something harmful to creatures, and make our words wisdom, our silence meditation and our utterance remembrance, and to make us all among those who follow the beloved and chosen (prophet) in all his conditions, guidance and qualities.

May Allah's blessing and peace be upon our sir Mohammed, his family and his companions.