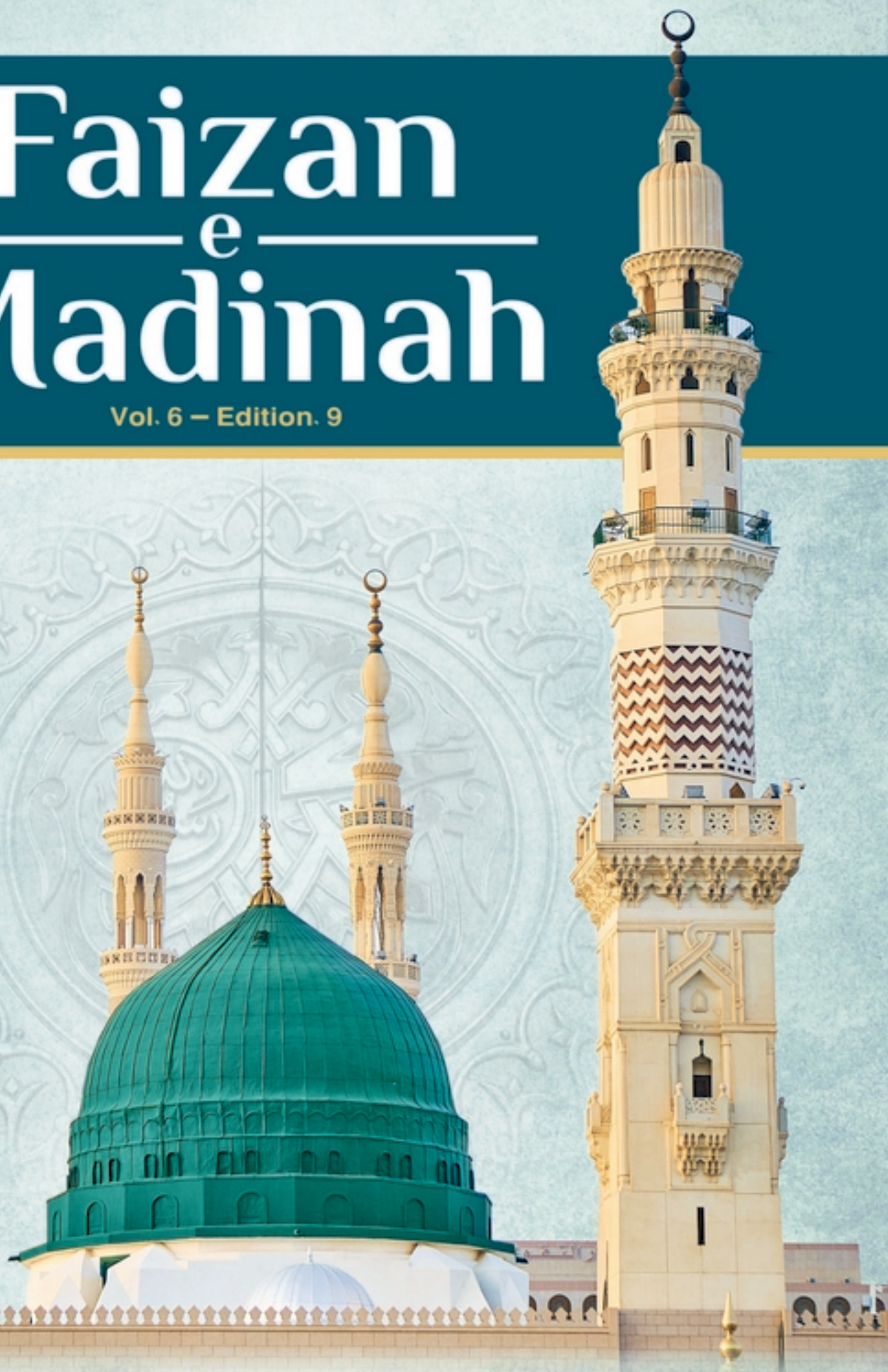


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Faizan e Madinah

Vol. 6 – Edition. 9

Translated by:
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FAIZAN-E-MADINAH

Vol. 6 - Edition. 9

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Translated into English by
Translation Department (Dawat-e-Islami)

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The Mercy of the Noble Prophets

عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام

Mufti Abu Salih Muhammad Qasim Attari

Allah Almighty states:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٢١٠﴾

*"We did not send you, 'dear Beloved,' but as mercy for all the worlds."*¹

Our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a mercy for all prophets, messengers, and angels عَلَيْهِمُ الصَّلَاةُ, as well as for jinn, mankind, believers, disbelievers, even plants and animals. The noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a mercy for all things that are encompassed by the word "عَالَمِينَ".

The Reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khan رَحْمَةُ اللَّهِ عَلَيْهِ states:

‘Ālam refers to everything besides Allah Almighty, which includes all prophets and angels. This then entails that the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a mercy and a blessing of Allah Almighty to them all, and they benefit from his esteemed being. It is for this reason that the noble saints and scholars clarify that any blessing that anybody received, or will receive, from the beginning of time till the end of it, within the heavens or earth, the first and the last, be it connected with the religion or the world, in body or soul, big or small, large amounts or lesser, all of it was distributed and is distributed from the beloved Prophet’s noble court, and it will continue to be distributed [through him].²

This Quranic verse also proves the superiority of the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ over the entire creation, for when he is a mercy to all worlds, then this necessitates that he is superior to the entire creation.³

The beloved Prophet ﷺ is a means of blessings, mercy, and divine proximity and pleasure for all prophets

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a means of blessings, mercy, proximity, and Allah’s pleasure for all prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام. This is because within the “Covenant of the Prophets” mentioned in the Quran, Allah Almighty commanded the prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام to believe in the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and aid him. There is no doubt that this belief, aid, service and help of the noble prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام is a great means of mercy, proximity, and divine pleasure for them. This covenant has been mentioned thus in the Holy Quran:



"Remember when Allah took a promise from the Prophets, 'Whatever I give you of the Book and wisdom, then the magnificent Messenger (i.e., the Prophet Muhammad) comes to you; confirming the Books you have, so you should certainly, definitely believe in him and you should certainly, definitely help him.' 'Allah' said, 'dear Prophets` have you agreed and accepted My binding responsibility in this 'agreement'? They all responded, 'We have agreed. He (Allah) said, 'Now` you become witnesses upon each other, and I Myself am a Witness with you.' So, whoever turns away after this (agreement); it is they who are the sinners."⁴

The fourth Caliph of Islam, ‘Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ stated:

Allah Almighty took an oath from Prophet Ādam عَلَيْهِ السَّلَام and each of the prophets that He sent after him, that if the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ appeared during their lifetime, they would most certainly believe in him and support him. The prophets, with the command of Allah Almighty, would then take the same oath from their respective nations.⁵

A similar narration has also been reported from the

Companion ‘Abdullāh b. ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا. This meaning of the divine covenant taken from the prophets is further supported by the hadith mentioned below. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Truly, if Mūsā was alive among you, he would have no choice but to follow me."⁶

It is mentioned in *Tafsīr al-Quran al-‘Aẓīm*:

Our Master Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is Allah’s Messenger and the Seal of prophets until the Day of Judgement. He would be the greatest imam in whichever era he appeared, and all prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام are dutybound to obey him. When, all the noble prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام gathered in al-Masjid al-Aqṣā, it was he who led them in prayer, and when Allah Almighty makes judgement among His slaves on the Day of Reckoning, it is he who will intercede before Allah Almighty. It is only he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who is worthy of the Praiseworthy Station (al-Maqām al-Maḥmūd).⁷

The beloved Prophet ﷺ is a means of proximity to Allah Almighty for the prophets

and angels

Our dear Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a means of closeness to Allah Almighty for all prophets and angels. Hence, it is stated in the holy Quran:

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ

“The devoted bondsmen whom these disbelievers worship; they themselves seek the medium (wasila) to their Lord from the one amongst them as to who is nearest to his Lord.”⁸

The prophets and angels عَلَيْهِمُ الصَّلَوةُ وَالسَّلَامُ take the closest person as a means for themselves, and there is no doubt that our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most proximate. Therefore, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the greatest means for everyone, and what greater mercy is there than being the intermediary of proximity to Allah Almighty? Also, keep in mind that him being the means for all prophets and the rest of creation will manifest completely on the Day of Judgement, when the noble prophets عَلَيْهِمُ الصَّلَوةُ وَالسَّلَامُ will direct all of Allah’s creation towards him.

On the Day of Judgment, when people gather and approach Sayyidunā Ādam عَلَيْهِ السَّلَامُ, requesting him to intercede before Allah on their behalf, he will humbly decline, saying, “I am not for this; go to Ibrāhīm, for he is the intimate friend (*khalīl*) of Allah Almighty.” Thus, they will go to Sayyidunā Ibrāhīm, who will also decline, remarking, “I am not for this. Go to Mūsā عَلَيْهِ السَّلَامُ, as he is the one who directly conversed with Allah (*Kalīmullāh*).”

Therefore, they will all go to Sayyidunā Musā عَلَيْهِ السَّلَامُ, but he will also say, “I am not for this; go to ‘Isā عَلَيْهِ السَّلَامُ, for he is the spirit from Allah (*Rūḥullah*) and the ‘one created by the’ word of Allah (*Kalimatullah*). Then the people will go to Sayyidunā ‘Isa عَلَيْهِ السَّلَامُ, but he will give the same response, “I am not for this, but you should go to Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.” The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Thus, they will come to me, and I will say, ‘I am the one to intercede.’ I will then seek permission from my Lord, and I will be granted it.”⁹

The second manifestation of the beloved Prophet’s mercy towards the other prophets
عَلَيْهِمُ الصَّلَوةُ وَالسَّلَامُ **on the Day of Judgement**

When the noble prophets عَلَيْهِمُ الصَّلَوةُ وَالسَّلَامُ stand before Allah Almighty on the Day of Reckoning, and He asks them regarding their conveyance of the True Message, it will be our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who will be the final one to attest to their truthful claims of conveying the Message. Just as it is mentioned in a hadith of *Ṣaḥīḥ al-Bukhārī*:

On the Day of Judgement, Nūḥ عَلَيْهِ السَّلَامُ will be summoned. He will respond, “At your service, O Allah.” Allah will state, “Did you convey My Message?” Nūḥ عَلَيْهِ السَّلَامُ will reply, “I conveyed it.” Then his nation will be called and asked, “Did he convey My Message to you?” They will respond, “No warner came to us.” Allah Almighty will ask Nūḥ “Is there anyone who can testify on your behalf?” He will say, “Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his nation are my witnesses.” Thus, the beloved Prophet’s nation will testify in favour of Sayyidunā Nūḥ عَلَيْهِ السَّلَامُ, confirming that he عَلَيْهِ السَّلَامُ delivered the Message of Allah Almighty, and the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will attest to the truthfulness of his nation’s testimony.

This is the meaning of Allah’s words:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا

“This is how it is; that We have made you the best of all nations, that you be witnesses upon the people, and this Messenger is your protector and witness.”¹⁰

Alongside the general proofs given above of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ being a mercy for all of the noble prophets عَلَيْهِمُ الصَّلَوةُ وَالسَّلَامُ, there are many specific evidences also, of which there are some that are particularly prominent. One is the account of Sayyidunā Ādam’s repentance. When Sayyidunā Ādam عَلَيْهِ السَّلَامُ forgetfully ate from the tree, he supplicated to Allah Almighty, pleading:

يَا رَبِّ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ لِمَا غَفَرْتَ لِي

“My Lord! I ask You by the right of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) that You forgive me.”

(Thus, it was through his intermediation that the

repentance of Sayyidunā Ādam عَلَيْهِ السَّلَام was accepted.)¹¹

Imam al-Zurqānī رَحْمَةُ اللهِ عَلَيْهِ (d. 1122 AH/1710 CE) relates that the ark of Sayyidunā Nūḥ عَلَيْهِ السَّلَام set sail through his blessed name.¹²

The commentator of Ṣaḥīḥ al-Bukhārī, Imam al-Qaṣṭallānī رَحْمَةُ اللهِ عَلَيْهِ (d. 923 AH/1517 CE) has narrated the following couplets from a righteous person:

بِهِ قَدْ أَجَابَ اللَّهُ آدَمَ
إِذْ دَعَا وَنَجَّى فِي بَطْنِ السَّفِينَةِ نُوحَ
وَمَا ضَرَّتِ النَّارُ الْخَلِيلَ لِإِبْرَاهِيمَ
وَمِنْ أَجْلِهِ نَالَ الْفِدَاءَ دَبِیحُ

By him, Allah answered Adam's plea,

And rescued Nuh's Ark from the sea.

By his light, Ibrahim was unharmed by the fire,

And by him, Isma'il was spared from slaughter.¹³

May Allah Almighty grant us a share from the beloved Prophet's perfect mercy and allow us to act upon his merciful teachings.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Quran, 21:107, Translation from Kanz al-Īmān

² Fatāwā al-Razawiyyah, vol. 30, p. 141

³ Al-Tafsīr al-Kabīr, al-Baqarah, under verse no: 253, vol. 2, p. 521

⁴ Al-Quran, 3: 81-82, Translation from Kanz al-Īmān

⁵ Jāmi' al-Bayān, vol. 6, p. 555

⁶ Musnad Imām Aḥmad, vol. 22, p. 468

⁷ Tafsīr al-Quran al-ʿAẓīm, vol. 2, p. 59

⁸ Al-Quran, 17: 57, Translation from Kanz al-Īmān

⁹ Ṣaḥīḥ al-Bukhārī, vol. 9, p. 122

¹⁰ Al-Quran, 2: 143, Translation from Kanz al-Īmān ; Ṣaḥīḥ al-Bukhārī, vol. 6, p. 21

¹¹ Kanz al-Ummāl, vol. 11, p. 455

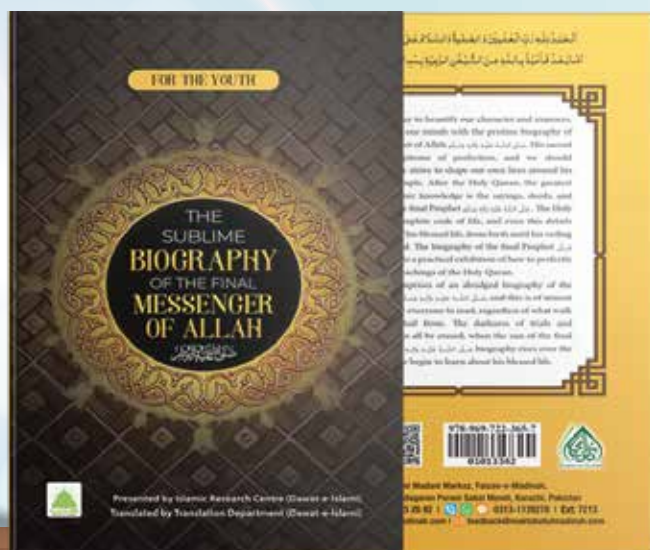
¹² Sharḥ al-Zurqānī ʿala al-Mawāhib, vol. 4, p. 238

¹³ Al-Mawāhib al-Ladunniyyah, vol. 3, p. 605

The Sublime Biography of the Final Messenger of Allah ﷺ

In this book, you shall find description of the sacred life of Allah's Messenger ﷺ, explained in eloquent fashion

- Blessed Birth of the Beloved Prophet ﷺ
- After the Passing of his Parents
- Marrying Sayyidatuna Khadija رَضِيَ اللهُ عَنْهَا
- Divine Revelation and the Stages of the Propagation of Islam
- Blessed Passing
- And much more...



The Prophet's Love of Worship

Mawlana Rashid Nur Attari Madani

Although the beloved Prophet ﷺ was tirelessly engaged in spreading the message of Islam and supporting those around him, he worshipped Allah in abundance. Prior to the proclamation of prophethood, he would worship Allah Almighty in the cave of Ḥirā', standing in worship, remembering Allah Almighty, immersed in contemplation. Sometimes he would spend the entire night in worship, standing in salah for so long that his sacred feet would swell.



Sayyidatuna ‘Ā’isha رَضِيَ اللَّهُ عَنْهَا states, “When the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would offer ‘supererogatory’ salah, he would stand until his blessed feet would swell.” One day, Sayyidatuna ‘Ā’isha رَضِيَ اللَّهُ عَنْهَا asked, “Dear Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! You do this, whereas Allah Almighty has forgiven the sins of your former ones and of your latter ones for your sake!”

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied:

أَفَلَا أَكُونُ عَبْدًا شَكُورًا

“Should I not be a grateful servant?”¹

The beloved Prophet’s love for salah

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had great love for salah. He referred to salah as the coolness of his eyes.² When the time of salah would arrive, he would say to Sayyiduna Bilāl رَضِيَ اللَّهُ عَنْهُ:

قُمْ يَا بِلَالُ فَأَرْحَتَا بِالصَّلَاةِ

“O Bilāl! Rise and give us comfort through salah.”³

The manner of the beloved Prophet’s salah

Sayyiduna ‘Abdullah b. Shikhhār رَضِيَ اللَّهُ عَنْهُ narrates, “I once visited the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

while he was offering salah. His chest was making a sound like that of a cooking pot that had come to a boil, due to his weeping.”⁴

From these two narrations, one can sense the beloved Prophet’s love for salah and his humility and concentration in it. As followers of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ we too should strive towards experiencing comfort and tranquillity through salah.

The Prophetic practice of Tahajjud

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Tahajjud throughout his life. There are various narrations about supererogatory prayers at night. Some mention that he would sleep a little after the Isha prayer, then rise to offer salah, then retire to sleep and then rise again to pray. He would then remain in salah until true dawn. Sometimes, he would arise after two thirds of the night had passed and remain engrossed in salah until true dawn.

At other times, he would wake up after half the night had passed and remain awake until dawn, reciting long surahs in prayer, or lengthening his bows, or lengthening his prostrations. “At times, he would offer six units of salah, sometimes eight, and on

other occasions more or less. In the later part of his worldly life, he offered some units of prayer standing and some seated. He would pray Witr along with Tahajjud.

Describing the Tahajjud prayer of the beloved Prophet ﷺ, Sayyiduna Hudhayfah b. Yamān رَضِيَ اللَّهُ عَنْهُ states:

I performed Tahajjud with the Prophet ﷺ one night, and he started reciting surah al-Baqara. I thought: "He will bow at the end of one hundred verses," but he continued. So, I thought, "He will recite this surah in the whole prayer," but he continued the recitation. I then thought, "He will bow on completing this Sūrah." He then started reciting Surah al-Nisā' and completed it, following which he began Surah Āl-ʿImrān. He recited slowly.

When he recited a verse which mentioned *tasbīḥ*, he would recite *tasbīḥ* and when he recited a verse mentioning beseeching, he would beseech. When he recited a verse mentioning seeking protection, he would seek protection. Then he bowed and said, سُبْحَانَ رَبِّيَ الْعَظِيمِ. His bowing lasted the same length of time as his standing. Then he said, سَمِعَ اللَّهُ لِمَنْ أَدْعُو and stood for a lengthy time, about the same length as he had spent in bowing. He then prostrated saying, سُبْحَانَ رَبِّيَ الْأَعْلَى, and his prostration lasted close to the length of time of his standing.⁵

The practice of the beloved Prophet ﷺ at night

The beloved Prophet ﷺ would rest at night, engage in worship and also grant time to his family, so that each matter was given its right.

Sayyiduna al-Aswad b. Yazīd رَضِيَ اللَّهُ عَنْهُ says:

I asked Sayyidatuna ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا about the night prayer of the Messenger of Allah ﷺ, so she said, "He used to sleep at the beginning of the night. Then he would get up and pray, and when the time before dawn arrived, he performed Witr. Then he came to

his sleeping mat, and if he had a need, he would go to his wife. When he heard the call to prayer, he would spring up, and if he was in need of bathing, he poured water over himself, and if not, he performed wudu and went out to the salah."⁶

The worship of the beloved Prophet ﷺ in Ramadan

In the blessed month of Ramadan, particularly in its last third, the beloved Prophet ﷺ would engage in abundant worship. He would spend the entire night in prayers. Moreover, he would wake up his family members for night prayer and often observe i'tikāf. His devotion and dedication during this sacred time serve as a profound example for all believers. Alongside salah, he would make dua, sometimes standing, at other times sitting and on occasions in prostration, in a state of deep reverence and whilst crying profusely. He would revise the Quran with Sayyiduna Jibrīl عَلَيْهِ السَّلَام and would also recite different litanies and duas.⁷

Supererogatory fasting of the beloved Prophet ﷺ

Apart from the obligatory fasts of Ramadan, it was from his practice to perform supererogatory fasts.

Sayyidatuna ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا states:

The Messenger of Allah ﷺ used to fast till we would say that he would never stop fasting, and he would leave fasting till we would say that he would never fast. After arriving in have as Madinah al-Munawwarah, I never saw the Messenger of Allah ﷺ fasting for a whole month except the month of Ramadan, and I did not see him fasting more in any month than in the month of Sha'bān.⁸

He would fast the first three days of every month.⁹ He would not leave the fasting of the white days, i.e., the thirteenth, fourteenth and fifteenth of every month, neither in the state of travel nor in the state of residence.¹⁰ He fasted the 10th of Muḥarram himself and encouraged others to do the same.¹¹ He would give particular attention to the fasting of Monday

and Thursday and would say, “Actions are presented (in the court of Allah Almighty) on Mondays and Thursdays and I love that my actions are presented in the state of fasting.”¹²

Furthermore, on one occasion when he was asked about fasting on Mondays, he replied:

ذَٰكَ يَوْمٌ وُلِدْتُ فِيهِ، وَيَوْمٌ بُعِثْتُ، أَوْ أُنْزِلَ عَلَيَّ فِيهِ

“That is a day in which I was born, and in which I was sent forth or revelation descended upon me.”¹³

Sometimes the beloved Prophet ﷺ performed continual fasting in which he would fast many days and nights consecutively, without break. However, he forbade his followers from this type of fasting. Some Companions رَضِيَ اللَّهُ عَنْهُمْ asked, “Dear Messenger of Allah! You perform continual fasting?” He replied, “Which of you is like me? I spend the night in the state that my Lord gives me food and drink.”¹⁴

Immersed in the remembrance of Allah Almighty

Despite being the perfect human and dear to Allah, the beloved Prophet ﷺ consistently immersed himself in the remembrance of Allah. Whether he was travelling or at home, alone or in the company of others, in a state of good health or illness, he remained steadfast in remembering and glorifying Allah in all circumstances. In a lengthy narration in Ṣaḥīḥ al-Bukhari it is stated:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ

“The Prophet ﷺ would remember Allah Almighty at all times.”¹⁵

Whether standing, sitting, walking, eating, drinking, waking, sleeping, performing ablution, wearing new clothes, riding a conveyance and descending from one, travelling, returning, going to and returning from the masjid, at the time of; battle, rain, lightning, in every state and at every time, the beloved Prophet ﷺ would be reciting duas.

At times of happiness, sadness, at dawn, sunset, upon hearing the call of a rooster or the braying of a donkey, and in every other circumstance, the

beloved Prophet ﷺ would turn to Allah in supplication. He would not only be engrossed in duas and remembrance of Allah Almighty during the day, but also in the silence of the night. To the extent that when he was departing from this world, he was repeating the words: اَللّٰهُمَّ فِي الرَّفِيْقِ الْاَعْلٰى.¹⁶

In order to gain support in worship, he would supplicate with the words:

اَللّٰهُمَّ اَعِنِّيْ عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

“Dear Allah Almighty! Aid me upon Your remembrance, gratitude to You and worshipping You in the best manner.”¹⁷

Spending in the way of Allah Almighty

He personified what it meant to be truly charitable, as he would not hoard gold, silver, merchandise or herds of animals. Instead, he would promptly distribute anything he received among those who were deserving. He did not like to keep any wealth with him overnight. Once, so much wealth from the land tax (*kharāj*) came that despite distributing it until the night, some still remained, so he stayed in the masjid overnight. He only stepped foot in his home when Sayyiduna Bilāl رَضِيَ اللَّهُ عَنْهُ gave him the news that the wealth had been distributed.¹⁸

You will have noted that despite being the leader of both worlds, our beloved Prophet ﷺ was always engrossed in the worship of Allah Almighty. He deemed salah to be a source of tranquillity and comfort and would offer it with utmost humility and concentration. He would rise at night to offer supererogatory prayers and fast during the days. He would remain absorbed in the remembrance of Allah Almighty. Despite performing all this worship, he would make dua for the ability to perform more.

The deep devotion of the beloved Prophet ﷺ towards Allah’s worship serves as an inspiration for us to cultivate love for salah and bring joy to his heart through our prayers. Drawing from his practice of worshipping at night, we should strive to offer supererogatory prayers as well. If, for any reason, we are unable to perform these additional prayers, let us, at the very least, be consistent and

dedicated in punctually completing the prescribed prayers. We should also arrange to undertake supererogatory fasts and never miss the fasting of Ramadan.

We should continue to gain the blessings of reciting the Quran and recite even more in Ramadan. We should try and set aside time for specific remembrance of Allah Almighty and keep our tongues moist in His remembrance in all states. The beloved Prophet ﷺ would give away all his wealth in charity. We should strive to emulate this practice and give as much charity as possible in the way of Allah Almighty. Most importantly, we should make dua for the ability to perform worship and remain steadfastness upon it.

May Allah Almighty grant us a substantial portion from beloved Prophet's passion for worship.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

- ¹ *Ṣaḥīḥ Muslim*: 7126
- ² *Al-Mu'jam al-Kabīr*: 1012
- ³ *Sunan Abī Dāwūd*: 4986
- ⁴ *Sunan Abī Dāwūd*: 904
- ⁵ *Ṣaḥīḥ Muslim*: 1814
- ⁶ *Shama'il- al-Tirmidhi*: 251
- ⁷ *Ṣirāṭ al-Jinān*, vol. 8, p. 377
- ⁸ *Ṣaḥīḥ al-Bukhārī*: 1969
- ⁹ *Jāmi' al-Tirmidhi*: 742
- ¹⁰ *Sunan al-Nasāi*: 2342
- ¹¹ *Ṣaḥīḥ al-Bukhārī*: 2004
- ¹² *Jāmi' al-Tirmidhi*: 745,747
- ¹³ *Ṣaḥīḥ Muslim*: 2747
- ¹⁴ *Ṣaḥīḥ al-Bukhārī*: 6851
- ¹⁵ *Ṣaḥīḥ al-Bukhārī*, vol. 1, p. 124
- ¹⁶ *Ṣaḥīḥ al-Bukhārī*: 4437, *Seerat-e-Mustafa*, p. 598
- ¹⁷ *Musannaf Ibn Abi Shaybah*: 30013
- ¹⁸ *Sunan Abī Dāwūd*: 3055

THE ETIQUETTE OF CONVERSATION

A masterpiece work on the etiquettes of conversation, outlining the Islamic manners of talking. In this treasure trove of knowledge, you can read:

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Our **PROPHET** ﷺ A Bastion of Care

Mawlana Asif Iqbal Attari Madani

Peace and security are foundational rights, enshrined in Islam and advocated by every prophet. The final Prophet ﷺ also promoted peace and taught it to the world. His concern to preserve health and uphold peace can be found in every facet of his life. In essence, every prophet prioritised well-being and peace, but the example of the

Prophet ﷺ in this regard has no equal. Be it Makkah or Madina, private or social life, during a journey or at home, or in a period of peace or war, the beloved Prophet ﷺ was always concerned about the well-being of others. Even when battling against the enemies became necessary, his level of care did not change. In his letters to the kings of the time, he wrote: "Accept Islam; you will be safe."

The migrations to Madina and Abyssinia teach us a profound lesson: avoid conflict and walk the path of peace. During war, women, children, the elderly, non-combatants, fields and livestock must remain unharmed. Likewise, the treaty of Hudaibiyah and the forgiveness of the beloved Prophet ﷺ after the conquest of Makkah are excellent examples of the importance of maintaining peace. We will explore this topic of prioritising well-being and peace in light of events and

sayings of the beloved Prophet ﷺ. Through the blessings of this, we will act upon the teachings of the beloved Prophet ﷺ and bring serenity into our lives.

Supplication for Well-Being

The beloved Prophet ﷺ gave great importance to supplicating for security. He would recite prayers for this himself and he encouraged the ummah too. These duas enable you to gain protection from physical and spiritual problems, as well as safety from difficulties in this world and the Hereafter. It is mentioned in several narrations:

1. The Companion ‘Abdullah b. ‘Umar رَضِيَ اللَّهُ عَنْهُمَا reports that the beloved Prophet ﷺ would recite the following supplication every morning and evening:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَتِي

Dear Allah! I ask You for well-being in this world and in the Hereafter. Dear Allah! I ask You for pardon and well-being in my religious affairs, worldly dealings, family, and wealth. Dear Allah! Conceal my shortcomings.¹

2. Whenever the beloved Prophet ﷺ heard thunder, he would recite this supplication:

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَلِكَ

Dear Allah! Do not kill us through Your wrath. Do not destroy us with Your punishment and grant us well-being before that.²

3. Standing by the Prophet’s pulpit, the first Caliph of Islam Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ began to weep, overwhelmed by the remembrance of the beloved Prophet ﷺ. “During the first year after migration,” he remarked, “the beloved Prophet ﷺ stood here and said three times, ‘People! Ask Allah for well-being, because it is the best thing one can receive after faith.’”³
4. A man asked the beloved Prophet ﷺ, “Dear Messenger of Allah ﷺ! What is the best supplication?” The Prophet ﷺ answered, “Ask Allah

for well-being and goodness in this world and the Hereafter.” The next day, the man asked the Prophet ﷺ, “Dear Messenger of Allah! What is the most superior supplication?” The Prophet ﷺ responded as he did the previous day. On the third day, the man asked the Prophet ﷺ the same question, to which the Prophet ﷺ replied, “If you receive well-being in this world and the Hereafter, you will be successful.”⁴

5. The beloved Prophet ﷺ said, “There is no better supplication a person can say than:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْمَعَاةَ فِي الدُّنْيَا وَالْآخِرَةِ

Dear Allah! I ask you for well-being in this world and the Hereafter.”⁵

6. Similarly, the Prophet ﷺ said, “It is more beloved to Allah that you ask Him for well-being.”⁶

Well-being in Worship and Behaviour

As moderation is crucial to well-being, the beloved Prophet ﷺ advocated moderation in all matters. This is because he did not want his ummah to face difficulties, even during worship. Here are two blessed narrations:

1. Do not impose austerities upon yourself, as Allah will impose austerities on you. A nation (i.e., the Christians) were harsh upon themselves and Allah imposed austerities on them.⁷
2. A group of Companions رَضِيَ اللَّهُ عَنْهُمْ visited the house of a wife of the beloved Prophet ﷺ to ask about his manner of worship. When they were informed about it, they considered their worship insufficient and said, “What is our rank in comparison to the Prophet ﷺ? The past and future sins of his ummah are forgiven because of him.” One of the Companions said, “I will offer the prayer throughout the night from now on.” Another said, “I will fast throughout the year and not break my fast.” A third said, “I will stay away from women and never marry.” Then the Prophet ﷺ

وَالَيْهِ وَسَلَّمَ arrived and said to them, “Are you the people who said so-and-so? By Allah, I am more mindful of Allah than all of you, yet I fast but break my fast; I pray in the night but sleep too; and I marry women. So, whoever does not follow my way is not from me.”⁸

Well-being in general Life

‘Allāmah Ibn Athīr al-Jazārī رَحْمَةُ اللَّهِ عَلَيْهِ states:

Well-being is to be protected from illnesses and difficulties.⁹

‘Allāmah ‘Abd al-Ra‘ūf al-Munāwī رَحْمَةُ اللَّهِ عَلَيْهِ states:

From an Islamic point of view, it is to be protected from tribulations and the deception of the Devil. From a worldly perspective, it is to be safe from sorrows and illnesses.¹⁰

Throughout his life, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sought nothing more than care for his ummah, emphasizing the importance of personal growth and well-being. His guidance, when heeded, ensured the well-being of people and their wealth. Here are some narrations that highlight the Prophet’s compassion towards the ummah:

1. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Allah does not accept the supplications of three people. The one who enters a derelict home, the traveller who rests on the road (i.e. does not stop on the side of the road), and the one who abandons his animal and prays for it to stop.”¹¹

The Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khan رَحْمَةُ اللَّهِ عَلَيْهِ states:

One who enters a derelict house is fully aware of the potential dangers it poses. If he becomes a victim of theft or harm from a jinn, what is the use of supplicating now ‘as an afterthought’, as he willingly exposed himself to such hazards? Similarly, when a traveller decides to rest on the road, he must be prepared for all kinds of encounters with different people. If he ends up being harmed by animals or targeted by thieves, it is a consequence of his own actions and choices. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Do not cross the road at night (i.e., do not camp on the

road at night) as Allah permits His creation to tread on the road.”¹²

2. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “When the wings of the night spread or when evening comes,- keep your children in, for the devils come out at that time. Then when part of the night has passed, let them go. Close the doors and recite the *basmala* as the devils will be unable to open them. Recite the *basmala*, tie your waterskins and cover vessels, even if it be you place something across them, and extinguish your lamps.”¹³

It is prohibited to leave the doors open at night or to close the doors without reciting the *basmala*, as the Devil can open them. When someone arrives at his home the Devil comes with him, but if he enters with his right foot and recites بِسْمِ اللَّهِ, the Devil is left outside. When he recites بِسْمِ اللَّهِ and closes the door, the Devil is unable to open it. If food vessels are not covered whilst reciting بِسْمِ اللَّهِ, evil descends and the food and water will cause illnesses.¹⁴

3. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Cover your utensils, tie your waterskins, close your doors, and keep your children close by at night, as the jinns come out at this time and snatch things. Put out the lights before going to sleep, because a mouse may drag away the wick of a candle and burn the house.”¹⁵
4. One night, a house in Madina was burnt along with its occupants. When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was told about this, he said, “This fire is your enemy, so whenever you go to bed, put it out to protect yourselves.”¹⁶
5. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “When one of you is in the sun and the shadow withdraws from him so that he is partly in the sun and partly in the shade, he should get up from there.”¹⁷
6. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “If anyone spends the night on the roof of a house that does not have a protective barrier, he is responsible for whatever happens to him.”¹⁸

The erudite Hanafi jurist, Mufti Amjad ‘Alī al-A‘ẓamī رَحْمَةُ اللهِ عَلَيْهِ states regarding this Hadith:

If he falls from the roof at night, he is the only one responsible for it.¹⁹

After reading the aforementioned narrations, you have understood the importance the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave to well-being. He was determined to keep everyone safe from difficulties and calamities.

Well-being during Military Campaigns

Despite possessing remarkable bravery and courage, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would take extensive measures to minimise loss of life. This is evident from his teachings, some of which are mentioned below:

1. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Do not wish to fight your enemies and seek well-being from Allah. When you fight the enemies, remain steadfast and remember Allah.”²⁰

We deduce that Muslims should not have a desire to war but if there is no other option, they must be brave.

2. During a war, an enemy combatant recited the testimony of faith, but a Companion killed him on the basis that he only accepted Islam due to fear of the sword. When the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became aware of this, he said, “Did you cut open his heart and see?”²¹

3. The Companion ‘Abdullāh b. ‘Umar رَضِيَ اللهُ عَنْهُمَا states that the beloved Prophet forbade the killing of women and children during war.²²

This is the warfare of the Muslims. When the first Caliph of Islam Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ dispatched The Companion Yazīd b. Abū Sufyān رَضِيَ اللهُ عَنْهُمَا to Syria for an expedition, he reminded him, “Do not kill women, children, the old, and monks of the disbelievers. Only neutralise combatants.”²³

4. During a war, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sent a man to the Companion Khālīd b. Walīd رَضِيَ اللهُ عَنْهُ telling him not to kill any woman or worker.²⁴

“Woman” and “worker” refer to anyone who is not taking part in the war or assisting the army. They can be identified by the lack of military gear and lack of tools to aid the army. This is the beauty of Islam that it teaches us to be just and fair even on the battlefield.²⁵

The compassion and justice of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, even during battle are truly unparalleled, even in the midst of battle. Unlike the conquerors of the past, who were known for their tyranny and atrocities, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ exemplified the true essence of peace and gracious leadership. While others may have impaled their enemies for all to see or built towers from their skulls to strike terror in the hearts of people, the Prophet’s approach after the conquest of Makkah was profoundly different. In that historic moment, despite facing those who once sought to take his life, the greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ chose the path of forgiveness. He pardoned all who had once wished to harm him, declaring “Go! You are free.”²⁶

This remarkable act of mercy and magnanimity showcased his unwavering commitment to justice and his care for human life, leaving an indelible and timeless example for humanity to follow.

(Footnotes)

¹ *Sunan Abī Dāwūd*: 5074

² *Jāmi‘ al-Tirmidhi*: 3461

³ *Sunan al-Nasā‘i*: 10720

⁴ *Jāmi‘ al-Tirmidhi*: 3523

⁵ *Sunan Ibn Mājah*: 3851

⁶ *Jāmi‘ al-Tirmidhi*: 3526

⁷ *Sunan Abī Dāwūd*: 4904

⁸ *Ṣaḥīḥ al-Bukhārī*: 5063

⁹ *Al-Nihāyah fi Gharīb al-Asr*, vol. 3, p. 240

¹⁰ *Fayḍ al-Qadīr*, vol. 2, p. 195

¹¹ *Majma‘ al-Zawa'id*: 5297

¹² *Fazā'il-e-Du‘ā*, p. 161

¹³ *Ṣaḥīḥ Muslim*: 5250

¹⁴ *Fazā'il-e-Dua*, p. 165

¹⁵ *Ṣaḥīḥ al-Bukhārī*: 3316

¹⁶ *Ṣaḥīḥ al-Bukhārī*: 6294

¹⁷ *Sunan Abī Dāwūd*: 4821

¹⁸ *Sunan Abī Dāwūd*: 5041

¹⁹ *Bahār-i-Sharī‘at*, vol. 3, p. 435

²⁰ *Muṣannaf ‘Abd al-Razzāq*: 9581

²¹ *Ṣaḥīḥ Muslim*: 277; *Sunan al-Nasā‘i*: 8594

²² *Ṣaḥīḥ al-Bukhārī*: 3015

²³ *Mir‘āt al-Manājīh*, vol. 5, p. 518

²⁴ *Sunan Abī Dāwūd*: 2669

²⁵ *Mir‘āt al-Manājīh*, vol. 5, p. 525

²⁶ *Sunan Kubrā li al-Bayhaqi*: 18739

The Prophetic Approach to Reformation

Mawlana Muhammad Imran Attari
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The prosperity and improvement of any society hinge upon the proper upbringing of its members. It is crucial to recognize that societies are shaped by the individuals within them. When individuals are not adequately nurtured and educated, the overall state of the society, both in terms of moral values and economic well-being, can suffer significantly. The beloved Prophet ﷺ provided guidance to those who were involved in disbelief, polytheism and trapped in the immoral state of the Arabs, and with the grace of Allah Almighty, many exquisite and priceless diamonds were formed. Whenever the

opportunity arose, he would educate his noble Companions رَضِيَ اللَّهُ عَنْهُمْ, as well as people in general.

Our master ﷺ possessed remarkable ability to discern people's temperaments, habits, and psychological states. He treated each individual according to their position and carefully educated them in a way that made them receptive to his teachings. This article presents accounts of the Prophetic education approach and the positive outcomes resulting from his guidance.

Wisdom-filled training

The way in which our beloved Prophet ﷺ cultivated individuals was underpinned by wisdom and insight. If news of wrongdoing would reach him, he ﷺ would typically bring attention to that incorrect notion or inappropriate action at a collective level. The advantage of this was that others would also benefit. Just as the mother of the believers, Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا states, “Whenever the beloved Prophet ﷺ would receive news regarding a person, he would not say, ‘What is the matter with so and so who says such and such,’ rather he would say, ‘What is the state of those people who say such and such.’”¹

The Messenger of Allah’s practical training and conveyance of the message

Once, the beloved Prophet ﷺ saw a Companion رَضِيَ اللَّهُ عَنْهُ wearing a gold ring, so he removed it, cast it aside, and said to him, “Does anyone from among you wish to take hold of a burning coal of Hell?” This had such a profound impact on the Companion رَضِيَ اللَّهُ عَنْهُ that after the beloved Prophet ﷺ left, it was said to him, “Take your ring and benefit by it somehow.” But, he replied, “No! By Allah, I will never pick up the ring that was thrown away by the Messenger of Allah ﷺ!”²

If that Companion رَضِيَ اللَّهُ عَنْهُ wished, he could have sold the ring and profited by it, gifted it to someone, or given it to someone for whom it was permissible to wear, such as a female family member. However, he refused to do this as the ring was cast away by the beloved Prophet ﷺ.

The beloved Prophet’s removal and throwing away of the gold ring was an example of his practical training. Just as Mufti Aḥmad Yār Khān Na‘īmī رَحِمَهُ اللَّهُ states, “This is practical guidance, for he ﷺ forbade evil by force. The beloved Prophet ﷺ stated: ‘Whosoever sees evil, should change it with his hand, and if he is unable to do this, then with his tongue, and if he is unable to do this, he should consider it wrong in his heart.’”³

The blessings of avoiding lying

A person once came to the beloved Prophet ﷺ

and said, “I wish to bring faith in you, but I have love for drinking alcohol, committing indecency, stealing, and lying. People have informed me that you declare such things to be forbidden, and I do not have the ability to leave all of them. If you prohibit me from just one of them, I will accept Islam.” The beloved Prophet ﷺ replied, “Give up lying.”

Consequently, he embraced Islam, agreeing to the conditions set forth. Later, upon leaving the Prophet’s company, some people offered him alcohol, and he found himself in a dilemma. He contemplated, “If I drink the alcohol and the Prophet ﷺ questions me about it, lying would mean breaking the promise I made with him. On the other hand, confessing would subject me to the *ḥadd* (punishment stipulated by Islamic law).” Therefore, he stopped drinking alcohol. Likewise, when opportunities to steal and commit indecency presented themselves, the same thought occurred in his mind, which led him to avoiding these evils too.

When he visited the beloved Prophet ﷺ for the second time, he said, “You did the best thing. By forbidding me from lying, doors to other sins were also closed for me.” In this manner, the man repented from all of his sins.⁴

Look at the piercing insight of the beloved Prophet ﷺ! Through the light of his blessed intellect, he ﷺ recognised that by abandoning lying, this individual would also be saved from other sins. Thus, he ﷺ instructed the man to avoid lying, and it came to pass that he turned away from other sins too.

Rectification at the time of eating

Read another account regarding the training of the beloved Prophet ﷺ and how he ﷺ beautifully rectified another’s mistake with wisdom. The son of Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا, Sayyiduna ‘Umar b. Abī Salamah رَضِيَ اللَّهُ عَنْهُ narrates, “I was under the care of the beloved Prophet ﷺ, and (whilst eating) my hand would roam here and there around the dish. He ﷺ said: يَا غُلَامُ سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ meaning, ‘Dear child! Mention the name of Allah

(recite بِسْمِ اللَّهِ), eat with your right hand and eat from what is near to you.' (Sayyiduna 'Umar b. Abi Salamah رَضِيَ اللَّهُ عَنْهُمَا then remarked:) After this, I always ate in this manner."⁵

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began by addressing him in the most beautiful and positive of manners. He commenced by mentioning the etiquette of eating, lest he feel like he was being admonished, and then in the end, he stated that one should eat from the part of the dish that is nearest to them. In doing so, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ rectified him in such a way that he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made it seem like the final point was a general point of guidance just like the other points mentioned.

If our goal is to educate and guide others in the right way, we must thoroughly study the life of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and observe how he wisely dealt with people, considering their dispositions and tendencies. It is written in *Tafsīr 'Azīzī*:

Intelligence has one hundred parts, ninety-nine of which were granted to the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the one who wishes to familiarise himself with the

noble Prophet's intelligence should meticulously study the books of *sīrah*.⁶

I earnestly appeal to all those who love the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and aspire to help others, regardless of your respective fields in life, to carefully study the life of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Through this you will come to realise how the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ guided people with wisdom, whilst being mindful of their natures and tendencies. Play your part in educating the society, and adopt wisdom and individual effort to achieve this.

May Allah Almighty allow us to rectify ourselves, and grant us the ability to rectify others with wisdom and in accordance to Islamic law.

أَمِينُ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Sunan Abi Dāwūd*: 4788

² *Ṣaḥīḥ Muslim*: 2090

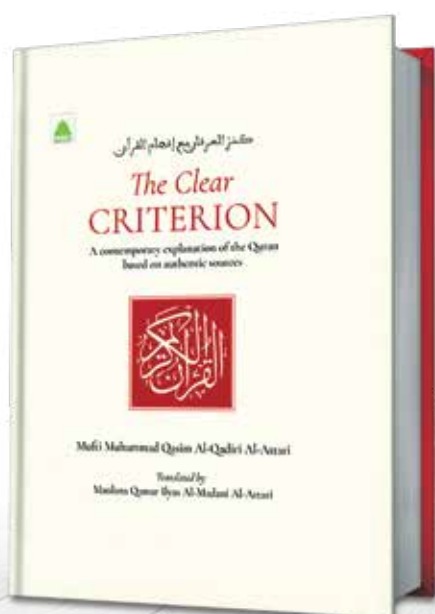
³ *Mir'āt al-Manājīḥ*, vol. 6, p. 129

⁴ *Tafsīr al-Kabīr, al-Taubah*, under verse no: 119, vol. 6, p. 167

⁵ *Ṣaḥīḥ al-Bukhārī*: 5376

⁶ *Tafsīr al-'Azizī*, vol. 3, p. 61

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The Role of Sīrah Studies

Mufti Muhammad Qasim Attari

Studying the life of the Prophet is essential for every Muslim. It is not just an academic exercise; it is a crucial religious duty. The revered Prophet ﷺ stands as the very cornerstone of Islam, offering an exemplary and comprehensive model for practical life. Among all figures throughout history, none other can rival the meticulous preservation of the Prophet's life and every detail of his experiences, behaviour, appearance, and wisdom. As such, his biography, called *sīrah* in Arabic, illuminates a path of guidance and enlightenment for the entire community of believers, rendering it an unparalleled and indispensable source of inspiration.

Due to the love and devotion of Muslims for the beloved Prophet ﷺ, they sought to remain forever attached to his life example and express their

dedication to him. The blessed accounts of the Prophetic biography were to act as an illuminating guide for all Muslims that would come until the Day of Judgement, in fact for all people. For this reason, Allah Almighty preserved the blessed life example of the beloved Prophet ﷺ in such a way that every stage of his noble life is before us like a clear image.

The significance of studying the life of the Prophet remains as crucial in contemporary times as it was in earlier periods. In fact, the need for in-depth exploration and analysis of his life has become even more imperative due to several factors:

A requirement of loving the Messenger ﷺ

Love of the beloved Prophet ﷺ constitutes the very essence of faith. It ignites an ardent passion in the heart, a profound devotion in the soul, and

bestows a delightful sweetness upon one's faith. One of the signs and requirements of love is the study of the Prophetic biography, for whosoever loves someone mentions him in abundance.¹ The noble Companions عَلَيْهِمُ الرِّضْوَانُ exemplified this deep love, frequently seeking knowledge about the Prophet's daily life from one another. This remained the practice of their successors too.

It is also apparent from the biographies of the scholars and hadith masters that compiled and taught books of Prophetic biography and hadith, that their motivation in these endeavours was love for the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. They considered the time spent in writing and reading about the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as the fruit of their life's work.

A means of increasing in love for the beloved Prophet ﷺ

Love of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the foundation of faith. The strength and intensity of this love is the basis of differences in levels of felicity in the court of Allah Almighty. It is necessary that a believer's heart contain greater love for Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ than the rest of creation, even if it is his own mother, father and children. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ emphasises that true belief is not complete until one loves him more than their parents, children, and all of humanity.² Engaging in the regular study of the Prophetic biography serves as an excellent way to cultivate and intensify this love for him.

A person's love of an individual increases in accordance with his knowledge of that individual's lofty characteristics, eminent perfections, specialities, beautiful practices and pure states. This matter has reached a most elevated degree when it comes to studying the Prophetic biography, and this is something witnessed to this day. This is because the Prophetic biography is replete with perfection, beauty and splendour. So, the more a person studies the noble life of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the further he traverses the stations of Prophetic love.

Understanding the Quran is dependent on studying the Prophetic biography

The Quran is the constitution for the believers, foundation of the religion, source of divine law, centre of knowledge, fountain spring of wisdom and secret to complete success.

However, to acquire these immense blessings from the Quran, a deep understanding of its message is essential. Studying the Prophetic biography attentively is most beneficial in this regard, as the Quran's universal and abiding, life-giving message is explained through the Prophetic biography and the sunnah. Sayyidatuna 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا indicated towards this reality when she stated, "His character was the Quran."³ Meaning, the Prophetic biography is the practical translation and exegesis of the Quran, for the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ acted upon its commandments in the most perfect way.

The purpose of the revelation of the Quran is truly manifested through the life of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The teachings of the Quran are detailed, clarified, and explained through the actions and statements of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; this is commonly expressed as Hadith, sunnah and sirah. The reason for this is that the Quran is a book of principles, expressing central precepts such as 'Allah wills ease for you, He does not will hardship'. Yet, detailed application of principles is not mentioned openly.

Similarly, foundational rulings are mentioned in the Quran; their details, however, are not. For example, establishment of salah, fasting, hajj and zakat and other summarised rulings have been mentioned therein. But, the detailed method of acting upon them has not been given. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has clarified the principles, rulings and guidance mentioned within it through his statements and actions, such as the timing, form and order of salah, the method of hajj, specifying the forms of wealth liable to zakat and their amount, etc. Neither can the Quranic injunctions be fulfilled without recourse to the Prophetic biography, nor can the Quran be correctly understood without studying it.

Understanding Islam and acting upon the command to obey and emulate the beloved Prophet ﷺ is dependent upon studying the Prophetic biography

It is stated in the Quran:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

*"This day, I have perfected your religion for you."*⁴

Living a complete and perfect way of life requires the example of a complete, perfect person whose most beautiful, lofty, pure and illuminated biography reflects a complete and perfect image of the perfect religion, allowing people to adopt this as the perfect example in understanding Islam and following it. Most certainly, that most lofty and perfect personality is the beloved Prophet ﷺ, whose life has been described by Allah Almighty as *أُسْوَةٌ حَسَنَةٌ* "best example" and whose noble character has been declared as *خُلُقٌ عَظِيمٌ* "excellent character". Alongside this is the clear command of the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

*"O you who believe! Obey Allah and obey the Messenger."*⁵
Allah Almighty also states:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

*"Dear Beloved" say: "O people! If you love Allah, then follow me."*⁶

The love of Allah, His closeness, His pleasure, and a person's salvation are all intrinsically linked to obedience to and emulation of the beloved Prophet ﷺ. Therefore, the one who seeks success in this world and the Hereafter, it is necessary for him to adopt the path of obeying and emulating the beloved Prophet ﷺ, and that requires knowledge of the sunnah, which is acquired through studying the Prophetic biography.

Studying the Prophetic biography for the rectification of the heart, spiritual perfection and spiritual station

Purification of the soul, rectification of the heart, spiritual virtues, lofty conduct and exemplary character are elevated purposes of life for humans,

and something which Allah Almighty demands from His slaves. The Prophetic life is the best example for such a beautiful life:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

*"Certainly, in the Messenger of Allah you have an exceptional example."*⁷

The place of faith is the heart, and its fruits manifest through spiritual states and outward actions. How should faith and its states be? What should be the states of the heart? What is the meaning of reaching the stations of fear and hope, contentment of the heart, patience, gratitude, reliance, surrender and acceptance of divine decree? Likewise, what is the method of worshipping in the best manner, displaying moderation in dealings, showing good conduct in social interactions, expressing compassion towards acquaintances, having love for one's household and being merciful towards all of creation?

Studying the Prophetic biography for character building and beautiful conduct

One of the lofty purposes of the beloved Prophet ﷺ being sent forth was to teach and propagate favourable practices, as well as refined and dignified ethics. Just as the beloved Prophet ﷺ said:

بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

*"I have been sent for the perfection of good character."*⁸

The immaculate character of the beloved Prophet ﷺ was so exemplary, endearing, favourable and excellent that Allah Almighty Himself declared its excellence in the Quran:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

*"and you possess an impeccable character."*⁹

The beloved Prophet ﷺ encompassed all facets of noble character. He embodied the highest possible degrees of chivalry, forbearance, clemency, mercy, generosity, justice, altruism, hospitality, honesty, fairness, eloquence, empathy, care, modesty, and humbleness.

All these virtues are a means of honour for a person, and it is necessary and beneficial that every person adopt them, as the beautification of one's personal and societal life is contained in these. It is self-evident that knowledge is a prerequisite for action, and knowledge in turn requires detailed, encompassing and practical teachings, for which better guidance than the pristine biography and statements of the beloved Prophet ﷺ cannot be found.

Importance of studying the Prophetic biography for propagating Islam internationally

Studying the Prophet's life holds a significant motive and purpose: to accurately present Islam on a global scale, as commanded by Allah Almighty and required by our faith. This cannot be done without introducing the beloved Prophet ﷺ in detail, for he is the greatest recognition of Islam and its central personality. Islam cannot exist without the personage of the beloved Prophet ﷺ.

The Quranic revelation is tied to events in the Prophet's life, just as his life explains Allah's Book. The teachings of Islam revolve around the Prophetic

biography and the beauty of Islam is revealed through its splendour. Furthermore, the hearts of people are more drawn towards the conduct and personality of the one that presents the teachings rather than teachings alone.

Recounting the lofty events from the noble life of the beloved Prophet ﷺ and its wisdom-filled states, and speaking about the beloved Prophet's impeccable conduct, unparalleled leadership and grand achievements play the most important role in convincing others. Therefore, the best means of propagating Islam on an international stage is to narrate the Prophetic biography.

(Footnotes)

¹ *Kanz al-Ummāl*, vol. 1, p. 425

² *Ṣaḥīḥ al-Bukhārī*, vol. 1, p. 17

³ *Musnad Imām Aḥmad*, vol. 43, p. 15

⁴ *Al-Quran*, 5:3, Translation from *Kanz al-'Irfān*

⁵ *Al-Quran*, 4:59, Translation from *Kanz al-'Irfān*

⁶ *Al-Quran*, 3:31, Translation from *Kanz al-'Irfān*

⁷ *Al-Quran*, 33:21, Translation from *Kanz al-'Irfān*

⁸ *Nawadir al-Usool*: 1425

⁹ *Al-Quran*, 68:4, Translation from *Kanz al-'Irfān*

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Mawlana Abd al-Aziz Attari

The Prophet's Economics



Sustenance is an essential requirement for humanity, forming the very foundation of our existence. The responsibility for its provision, like other necessities, ultimately lies in the grace of Allah.¹ The Almighty has ordained diverse means to arrange for our sustenance.

Every nation adopts various plans for the betterment of its economic situation. In this regard, the Messenger of Allah ﷺ gave Muslims such principles relating to economic transactions, business, and employment, which not only guarantee the cultivation of good character, but are also sufficient to protect the economy and propel it to its apex.

Destabilizing Factors in the Economy

1. **Usury:** The beloved Prophet ﷺ vehemently opposed and dismantled the usurious capitalistic system prevalent during the Era of Ignorance. His resolute stance against usury served to eradicate its foundation. Furthermore, he explicitly pronounced those involved in usury, both lenders,



and borrowers, as cursed.² This was because this usurious capitalistic system not only made many families, but also many nations, economic cripples.



2. **Bribery:** He conveyed a grave warning regarding bribery-based transactions, emphasizing that their consequence leads to the torment of Hellfire.³ The harmful effects of engaging in illicit practices, such as soliciting work unjustly, manipulating court judgements, or falsely incriminating others, are seriously damaging. These actions, carried out for personal gain, whether material or non-material, have severe repercussions regardless of their scale, and lead to economic instability.

3. **Deceit:** National and international level business transactions develop based upon trust. Deception results in a loss of this confidence, destroys the foundations of business and causes slumps in the market. Through his economic mastery and farsightedness, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not only discouraged the deceiver by saying, “Whoever deceives is not from amongst us⁴,” he also warned against the different forms of deception. For example:

He expressed severe words concerning the one who adulterates foodstuff.⁵

He declared the liar to be treacherous.⁶

He eliminated the practice of tricking people

through taking of repeated oaths, by declaring the unnecessary taking of oaths as removal of blessings.⁷

He informed that the practice of veiling defects in produce and thereby deceiving the consumer, results in the displeasure of Allah Almighty and the curse of the angels.⁸

He informed that the consequence of those that defraud in weighing and measuring is drought, economic deprivation and being subjected to the injustices of rulers.⁹

He also informed sellers to weigh out and give somewhat more than the exact measure to buyers.¹⁰

He forbade the accumulation of milk in the udders of animals for several days prior to selling through not milking them. This was so that the buyer would not be deceived by the build-up of milk from a few days.¹¹

4. **Extravagant spending:** While it is essential to allocate funds appropriately for necessities like food, clothing, transport, and education, we

must also acknowledge the importance of being mindful about wasteful spending on extravagant luxuries. The Prophet ﷺ has cautioned against such excessive expenditure. Instead, he assured us that adopting an economical approach to spending would prevent one from experiencing deprivation.¹² He also declared spending in moderation to be half of livelihood.¹³ This is proof of his mastery over economics and foresightedness, because saving wealth and using it as capital is from the most important principles of economic strength and development, whereas extravagant spending is a huge barrier to this.

5. **Hoarding:** Foodstuffs are essential necessities and for this reason they are mostly stockpiled. People are also more compelled in relation to them. The beloved Prophet ﷺ informed that the consequence of this iniquity was affliction with leprosy and bankruptcy.¹⁴ Prevention of hoarding is further proof of his economic mastery because although the hoarder remains affluent due to this, national economy is destroyed. Whereas, good economic state is reflected by prosperity throughout a nation.

Factors that strengthen the economy

In order to make the Muslims economically strong like a mountain, so that Islam is strengthened, Muslims are neither subdued nor dependent on non-Muslims. Non-Muslims instead become reliant

on Muslims, as the beloved Prophet ﷺ made the virtuosity of adopting means of economic progress, increased income, just division of wealth and national well-being, openly apparent for all to see. This is also so Muslims may embrace these principles.

To develop interest in trading, he explained the benefits of trade by mentioning that nine tenths of livelihood are found in it.¹⁵ It is apparent that expansiveness in trade results in an increase in employment opportunities, profit and economic prosperity in society.

In emphasising the rights of the poor and needy, he stipulated zakat and other forms of tax, tasking us with ensuring that payments reach eligible recipients on time.¹⁶ In fact, he informed of the financial benefits of this also. He mentioned that the evil of wealth is distanced from the one who gives zakat,¹⁷ and that charity causes increase in wealth.¹⁸ The beloved Prophet ﷺ possessed great mastery over economics, and taught Muslims of easy principles leading to prosperity. Indeed, if all wealthy Muslims gave their zakat to deserving recipients each year in accordance with the principles of zakat, the nation would leave the pit of bankruptcy and enter a new age of prosperity.

Similarly, he roused interest in planting trees and agriculture by informing that whatever benefit reaches a human or animal due to these trees and plantations will be a form of charity for him.¹⁹



He encouraged landowners to farm their own land or lease it to another Muslim.²⁰ In fact, he did this himself practically.²¹ Note the economic importance of agriculture, which everyone is now aware of. Grains, crops, vegetables, and fruits are all obtained in this way and humans, birds and animals alike benefit from them. The earth gives up gold and opens up many means of livelihood. The beloved Prophet ﷺ encouraged Muslims in this affair many centuries ago.

Inheritance: The beloved Prophet ﷺ introduced a groundbreaking inheritance law mandating the division of a person's estate among sons, daughters, mother, wife, and other relatives. This progressive Islamic law stood in stark contrast to the customs of the Era of Ignorance, significantly expanding the circle of inheritance beneficiaries. Importantly, this law extended inheritance rights to women, fostering economic prosperity by promoting wealth distribution.

Partnership: Partnerships also have a great importance in relation to economic prosperity as there are many people who own capital in society, but they do not have time to work or the aptitude or aspiration for it. Whereas many others have all the latter but no capital. Partnerships complement both of these and aid economic progress. After the migration to Madinah, the arrival of so many emigrants at once posed a major economic challenge. However, the beloved Prophet ﷺ overcame this challenge with his unparalleled economic expertise by forming a timely brotherhood between them (which in reality was a form of partnership). To promote partnerships, he gave the glad tidings of the support of Allah Almighty for trustworthy business partners.²²

Teaching good skills: In the pursuit of economic prosperity, hard work, skilfulness, and handicraft play pivotal roles. Nations blessed with industrious and skilled craftsmen are shielded from economic decline. The beloved Prophet ﷺ recognised the vital importance of these matters. To inspire the development of skills and hard work,

whilst mentioning the Prophet Dāwūd عَلَيْهِ السَّلَام as a skilful armorer, he declared the earnings of one's hands as the best provision.²³ The importance of skills and handiwork is apparent from this.

A few shining lights from the lamp of Prophetic statements and actions have been mentioned in a summarised manner here, which bear testimony to his mastery over economic affairs and are sufficient in directly or indirectly bringing light to our economic woes. If these were seriously acted upon, we would achieve economic success in a short period of time.

May Allah Almighty grant us deep devotion for the beloved Prophet ﷺ and the felicity of adopting his life example.

أَمِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ ﷺ

(Footnotes)

¹ Al-Quran, 43:32

² Ṣaḥīḥ Muslim: 4093

³ Al-Mu'jam al-Awsaṭ: 2026

⁴ Ṣaḥīḥ Muslim: 284

⁵ Ibid

⁶ Sunan Abī Dāwūd: 4971

⁷ Ṣaḥīḥ Muslim: 4126

⁸ Sunan Ibn Mājah: 2247

⁹ Sunan Ibn Mājah: 4019

¹⁰ Sunan Ibn Mājah: 2222

¹¹ Ṣaḥīḥ al-Bukhārī: 2148

¹² Musnad Imām Aḥmad: 4269

¹³ Shu'ab al-Īmān; 6568

¹⁴ Sunan Ibn Mājah: 2155

¹⁵ Mawsu'ah Imam Ibn Abi al-Dunya: 213

¹⁶ Ṣaḥīḥ al-Bukhārī: 1395

¹⁷ Al-Mu'jam al-Awsaṭ: 1579

¹⁸ Al-Tarḡhib wa al-Tarḥīb: 624

¹⁹ Ṣaḥīḥ al-Bukhārī: 2320

²⁰ Ṣaḥīḥ al-Bukhārī: 2340

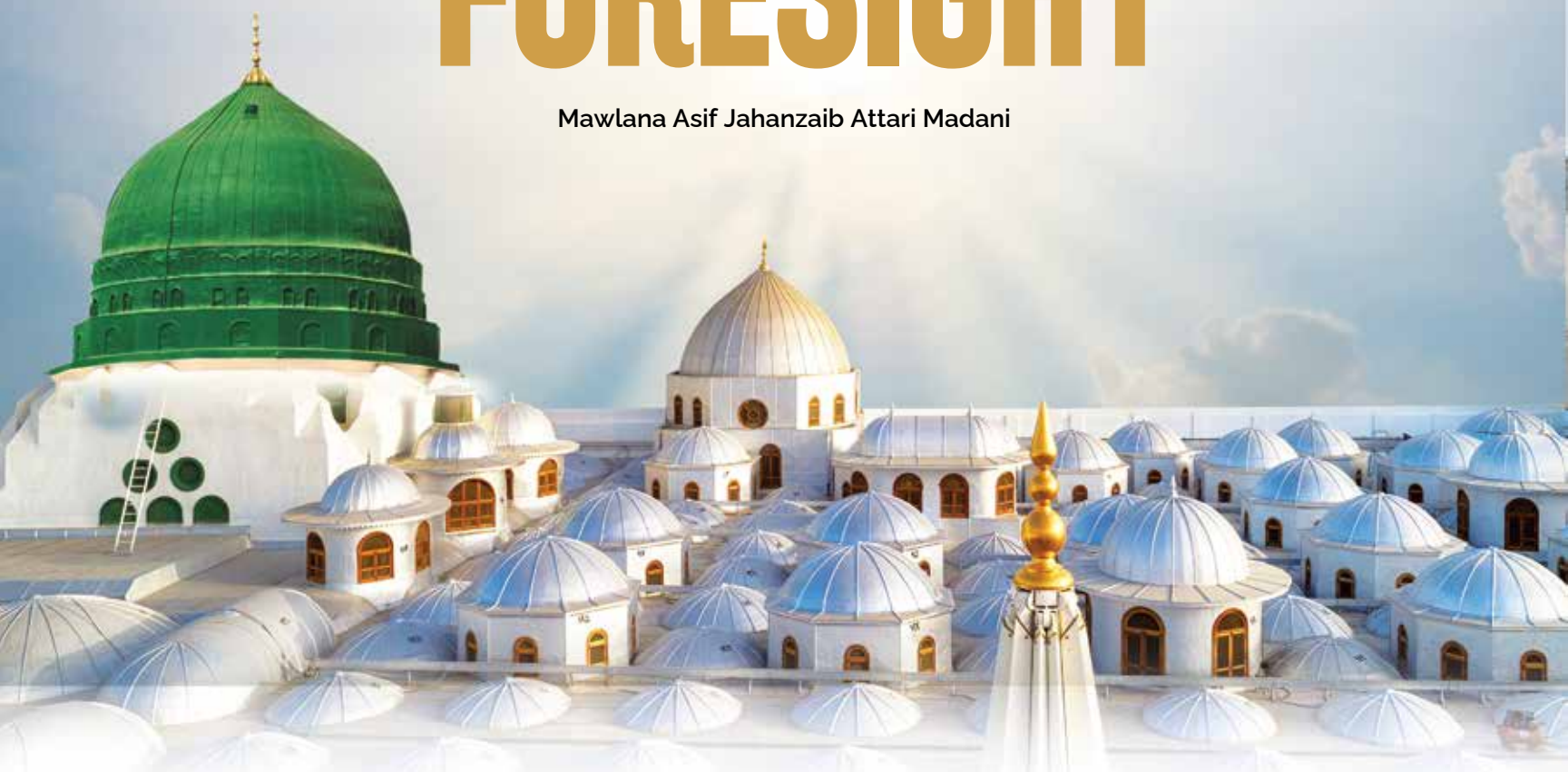
²¹ Ṣaḥīḥ Muslim: 3966

²² Sunan Abī Dāwūd: 3383

²³ Ṣaḥīḥ al-Bukhārī: 2072

THE PROPHET'S FORESIGHT

Mawlana Asif Jahanzaib Attari Madani



When the Prophet ﷺ fell ill and his condition became critical, he said, “Tell Abū Bakr to lead the prayer.” Lady Ā’isha رَضِيَ اللَّهُ عَنْهَا said, “When Abū Bakr stands in your place, he will cry and the people will be unable to hear him.” The Prophet ﷺ said again, “Tell Abu Bakr to lead the people in prayer.” Lady A’isha and Lady Hafsa رَضِيَ اللَّهُ عَنْهُمَا repeated their concern and the Prophet ﷺ said, “You are like the women during the time of Yusuf. Tell Abu Bakr to lead the prayer.”¹

Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ was chosen by the Prophet ﷺ, even in the presence of other esteemed Companions, including Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. This serves as a powerful testament to the

exalted rank of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ and unequivocally establishes him as the most worthy leader and guide for the Ummah after the departure of the Prophet ﷺ. Throughout their time together, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ faithfully shadowed the Prophet ﷺ, never leaving his side, whether they were in the cave of Thawr, embarking on a journey, or facing the perils of the battlefield. The Prophet ﷺ recognized his tender-heartedness and unwavering commitment to Islam. This close companionship and the Prophet’s deep appreciation for his virtues undoubtedly played a pivotal role in his nomination as the most deserving successor to lead and guide the Ummah. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ states:

The Prophet ﷺ was neither killed nor died suddenly, but he spent many days and nights in severe illness. The azan would be given and the Prophet ﷺ ordered Abu Bakr رَضِيَ اللَّهُ عَنْهُ to lead the prayer, even though I was present with the Prophet ﷺ. The azan [for the next prayer] was given and the Prophet ﷺ ordered Abu Bakr to lead the prayer again although I was with the Prophet ﷺ.

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ adds:

When the Prophet ﷺ passed away, we decided to make our caliph the same person who the Prophet ﷺ designated to lead the prayer. Prayer is the greatness of Islam and thus we pledged our allegiance to Abu Bakr رَضِيَ اللَّهُ عَنْهُ. He was worthy of this position and none of us objected to it. I fulfilled the rights Abu Bakr had over me, obeyed his every word and partook in expeditions alongside him. When he gave me something from the treasury, I accepted it, when he sent me to fight, I fought, and I would implement legal punishments with my whip in front of him.²

Islam was Honoured through ‘Umar b. al-Khaṭṭāb

Who does not know about Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ? His presence exuded an aura of immense power, causing even the emperors of Rome and Persia to tremble at the mere mention of his name. This reputation preceded his acceptance of Islam as well. The Prophet ﷺ recognised these qualities and, through his foresight, knew that Islam would flourish because of Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ. He saw that Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ would become a great leader of the Muslims, so he made dua for him: ‘Dear Allah, honour Islam through ‘Umar.’³

Then the world witnessed the strength Islam received through Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ. During his reign as caliph, the flag of Islam covered 2.2 million square miles of land.

Leave Him

Likewise, the Prophet ﷺ saw the hidden qualities of Thumamah bin Uthaal, the chief of the Banu Hanifah tribe. The chief was in opposition to Islam before he accepted it. On one occasion, the noble Companions غُلَامِي الرُّضْوَانُ captured him and took him to the Prophet ﷺ. The Prophet ﷺ ordered for him to be tied to the pillar of the masjid and he remained there for three days before he was released. He left the masjid, bathed and returned to the Prophet ﷺ and accepted Islam. He said, I swear by Allah! There was no face on the surface of the earth more disliked by me than your face, but now your face has become the most beloved to me. There was no religion more despised by me than yours, but now it is the most beloved religion to me. There was no city more hated by me than your city, but now it is the most beloved city to me.⁴

The Valiant Champion of Khaybar

The army of the Prophet ﷺ camped in Raji’ and prepared to attack the fort of Khaybar. According to narrations, the name of this fort was “Nā’im” or “Qamūs”. The Muslims attacked the fort for days but they were unsuccessful. Upon witnessing this, the Prophet ﷺ said, “Tomorrow, I will give this flag to a man through whose hands Allah will give us victory. He loves Allah and His Messenger, and he is loved by Allah and His Messenger.”⁵

The next day, the Prophet ﷺ chose Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ to lead the army. Everyone saw how the foresight of the Prophet ﷺ was true, as the Jews could not withstand the relentless attacks and the fort of Khaybar was conquered.⁶

The Ummah’s Trustworthy Man (Amīn al-Ummah)

The Christians of Najran went to the Prophet ﷺ and asked him to send a trustworthy person to collect jizya and to deal with other matters. The Prophet ﷺ said, “I shall send an person

who is honest and trustworthy.” Then the Prophet ﷺ told Abu ‘Ubayda b. Al-Jarrah to stand up. When he got up, the Prophet ﷺ said, “This is Amīn al-Ummah.” i.e. The trustworthy man of the Ummah.⁷

Dear readers! All the Companions of the Prophet ﷺ were upright and honest, but the Prophet ﷺ chose someone who was famous for these qualities. When Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ was near death, he said, “I would have chosen Abu ‘Ubayda as my successor if he was alive. If Allah asked me about making him caliph, I would have said I heard the Prophet ﷺ say he is the Amīn of this Ummah.”⁸

Be a Just Ruler

The Prophet ﷺ said to Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ, “If you are given a responsibility, be mindful of and be just.”⁹

Sayyidunā Mu‘awiyah رَضِيَ اللَّهُ عَنْهُ was young and accepted Islam much later but, by the will of Allah, the knower of the unseen ﷻ knew that he would become a leader. The Prophet ﷺ knew of his impeccable leadership qualities and did not stop him, but advised him instead. He was advised to be mindful of Allah and just in his dealings.

The Sword of Allah

Sayyidunā Khālid b. Walid رَضِيَ اللَّهُ عَنْهُ was a bold warrior, unmatched in his military leadership and combat skills. Shortly after he accepted Islam, the Prophet ﷺ bestowed upon him the title of “Sword of Allah,” (*sayf Allah*) during his first battle, in recognition of his exceptional bravery and fearlessness. The Prophet ﷺ highlighted his steadfastness in upholding Islam, his unwavering opposition to the enemies of Allah, and his position as a courageous mujāhid: “He is the sword of Allah that He has imposed upon the disbelievers and hypocrites.”¹⁰ The title given to Khālid b. Walid رَضِيَ اللَّهُ عَنْهُ was in accordance with his traits. He states, “Even if I was presented with a new

bride every night or given the news of a newborn son, it is not dearer to me than attacking the enemy on the battlefield on a cold night.”¹¹

The world witnessed what the Prophet ﷺ saw in Khālid bin Walid رَضِيَ اللَّهُ عَنْهُ as well as the truth in the title he granted him. Khālid bin Walid رَضِيَ اللَّهُ عَنْهُ was notorious for his success on the battlefield. He fought in over 100 battles and cleansed the land of disbelief.

Who will Inform me about the Disbelievers?

During the Battle of the Trench, the nights were severely cold and the disbelievers had surrounded Madina for a month. The Prophet ﷺ chose a person who had the ability to strive in harsh conditions to keep an eye on the disbelievers. So, the Prophet ﷺ addressed Sayyidunā Hudhayfa b. Yamān, “Bring me news about the disbelievers.” Then he went and returned with news about the plan of the disbelievers.¹²

Taking the name of Hudhayfa b. Yamān and entrusting him with this responsibility is an indication that the Prophet ﷺ knew about his ability to be stealthy. When the Prophet ﷺ revealed this hidden trait to everyone, he became well known for it. The Prophet ﷺ would also speak to him privately, and this is why he was known as the “Prophet’s Secret-Keeper” (*ṣāhib sir rasūl Allah*).¹³

The one who knew most about matters of halal and haram

The name of Sayyidunā Mu‘ādh b. Jabal رَضِيَ اللَّهُ عَنْهُ comes to mind when we talk about the most knowledgeable people in matters of halal and haram. He was among the student-Companions of Suffah who learned from the Prophet ﷺ. The Prophet ﷺ identified his intellectual insight and his jurisprudential expertise. When the message and rulings of Islam spread to Yemen, the Prophet ﷺ intended to send someone and said, “Dear Muhajirin and Ansar! Who will go to Yemen as our representative?” Sayyidunā Abū Bakr

صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ volunteered but the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent. He asked again and Sayyidunā ‘Umar رَضِيَ اللّٰهُ عَنْهُ volunteered, but the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked again and this time Sayyidunā Mu‘ādh bin Jabal رَضِيَ اللّٰهُ عَنْهُ stood up and said, “O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ I am present!” The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Dear Mu‘ādh! You are for this.”¹⁴

This was the special quality of Mu‘ādh b. Jabal رَضِيَ اللّٰهُ عَنْهُ and the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ identified it and gave him a task where these skills could be used. This is why the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The most knowledgeable of my Ummah in matters of halal and haram is Mu‘ādh b. Jabal.”¹⁵

Learn Syriac

Learning and mastering a new language is indeed a sign of great intelligence, but identifying those with the potential to become proficient in another language can be challenging. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ possessed profound insight into both the apparent and hidden traits of individuals. During a period of tension with the Jews, there arose a need to communicate with them effectively. In this situation, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw the exceptional talent of Zayd b. Thābit رَضِيَ اللّٰهُ عَنْهُ and instructed him to learn Syriac. Sayyidunā Zayd رَضِيَ اللّٰهُ عَنْهُ states, “It took me less than half a month to learn the language. Whenever the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wanted to write to the Jews, I would write the letter, and whenever they wrote to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I would read the letter to him.”¹⁶

All the Companions of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are shining stars who were ready to sacrifice their lives for their beloved Messenger صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked another Companion to do this, he would have been successful in learning the language without a doubt. But the foresight of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led him to choose a very intelligent Companion who mastered the language in 15 days.

Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهُ عَلَيْهِ states regarding the

previous narration:

We learn that it is not prohibited to learn the language of the disbelievers. Rather, it is permissible to learn English, French, and other languages when there is a need. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ knew every language; he understood animals and rocks, so how would he not comprehend human languages? This command is for the education of the Ummah that leaders should learn the languages of other nations and tell their people to do the same. Languages are not bad; they are all from Allah.¹⁷

The aforementioned incidents illustrate the Prophet’s foresight and knowledge of the unseen. Just as the Prophet’s character and qualities were perfect, the attribute of foresight was another beautiful facet of his being. The nature of his foresight has never been replicated by any leader or advisor in history.

(Footnotes)

¹ *Jāmi‘ al-Tirmidhi*: 3692

² *Fatāwā al-Razawiyyah*, vol. 28, p. 473; *Tarīkh Ibn ‘Asākir*, vol. 42, p. 442

³ *Sunan Ibn Mājah*: 105

⁴ *Ṣaḥīḥ al-Bukhārī*: 4372

⁵ *Ṣaḥīḥ al-Bukhārī*: 4210

⁶ *Ṣaḥīḥ Muslim*: 4678; *Zurqāni ‘ala al-Mawāhib*, vol. 3, p. 267

⁷ *Ṣaḥīḥ al-Bukhārī*: 4382

⁸ *Al-Kamil Fi al-Tarīkh*, vol. 2, p. 459

⁹ *Musnad Imām Aḥmad*: 16931

¹⁰ *Musnad Imām Aḥmad*: 43

¹¹ *Al-Bidāyah wa al-Nihāyah*, vol. 5, p. 192

¹² *Ṣaḥīḥ Muslim*: 4640

¹³ *Al-Istīḥāb*, vol. 1, p. 394

¹⁴ *Tarīkh al-Khamīs*, vol. 3, p. 48

¹⁵ *Jāmi‘ al-Tirmidhi*: 3815

¹⁶ *Mishkāṭ al-Maṣābiḥ*: 4659

¹⁷ *Mirāt al-Manājīḥ*, vol. 6, p. 335

ﷺ

Allah's Messenger ﷺ: The Perfect Husband

Sayyid Bahraam Hussain Shah Attari Madani

In the life of the Final Messenger ﷺ, we can discover the ideal illustration of how a husband should treat his wife. Mufti Ahmad Yār Khān Na'imī رحمه الله عليه writes:

The Prophet ﷺ serves as a universal example for every person, regardless of their role or status. For those with wives and children, it is essential to remember that they may have only a limited number of family members, while the beloved of Allah ﷺ had nine

wives, numerous children, grandchildren, sons-in-law, male and female workers, dependants, and guests. Despite this, he treated everyone in the best of manners and abundantly remembered Allah.¹

All qualities which can be envisaged for the best husband can be found to the degree of perfection in our beloved Prophet ﷺ.

Let us now read some select facets of his marital life, which highlight how he was the greatest husband to his blessed wives.

The homes of his wives

A wife's essential right is for her husband to provide her with appropriate accommodation, sufficient food, and adequate clothing. When the Messenger of Allah ﷺ arrived in Madina, he had homes built for his blessed wives next to Masjid al-Nabawi. At that point, Sayyidatunā Sawda and Sayyidatunā ʿĀʾisha رَضِيَ اللَّهُ عَنْهُمَا were in his marriage, which is why only two homes were built. As the other blessed wives joined him, further homes were constructed.²

Providing for his blessed wives

Our beloved Prophet ﷺ possessed the highest degree of trust in Allah Almighty, and he disliked storing anything for himself. However, when it came to his family and dependants, he would stock up on a year's worth of grain for them, just as it is mentioned in the hadith: "The property of Banū Naḍīr was from that wealth which Allah Almighty was to bestow upon His beloved ﷺ; the Muslims neither utilised their horses nor their camels to attain it. These goods were specifically under the authority of the Prophet ﷺ. He would take a year's worth of expenditure for his family from this wealth, and spend the rest in purchasing riding animals and weapons for battle."³

Just as it is the husband's responsibility to spend on his wife and feed her, he is also rewarded for this. It is mentioned in a hadith: "Whatever you spend for the sake of Allah, you will be rewarded for it, to the extent that there is reward for the morsel that you place in your wife's mouth."⁴

"If a man gives his wife water to drink, there is reward in that too."⁵

Another hadith also explains how the dinar spent on one's family is more rewardable than spending in Allah's way, freeing a slave and giving to the destitute.⁶

Love for his noble wives

Before the arrival of Islam, women were often viewed with disdain and subjected to hatred, being deprived of their rightful value and significance. However, with the advent of Islam, women were

granted their true status, and honour was bestowed upon them. Islam recognized and elevated their worth, declaring them to be the best provision. This sentiment is supported by various hadith, such as: "This world is but 'an abode of' provisions, and there is no provision in this world better than a righteous wife."⁷

He had love for his pure wives and would express this too, such as when he said regarding Sayyidatunā Khadija رَضِيَ اللَّهُ عَنْهَا, "I was granted love for her."⁸

The affection he held for his revered wives was so profound, that he would promptly join them at meals, ensuring they never experienced any sense of inadequacy. This is evident from the following hadith below. The mother of the believers, Sayyidatunā ʿĀʾisha رَضِيَ اللَّهُ عَنْهَا states:

During my monthly cycle, I would drink water and then give it to the Prophet ﷺ. He would place his mouth on the very spot where my mouth had touched and drink from there. And during the days of menstruation, I would eat meat from a bone and then give it to him, and he would put his blessed mouth in the place that my mouth had touched.⁹

Good conduct with his honourable wives

In the Era of Ignorance, wives endured the most dreadful treatment, and sadly, it appears that our society still grapples with similar issues. Tragically, we observe various forms of injustices inflicted upon wives, including physical and emotional harm, deprivation of their rightful dowry, neglecting their rights, causing mental distress, sending them to their parents' house over petty issues, confining them within their homes with no communication, public humiliation, physical abuse, and, shockingly, even instances of fatal outcomes.

However, those who correctly observe the pristine teachings of Islam and live by the spirit of the Muhammadan Way are protected from these unbecoming acts, for Islam has denounced such acts of injustice and stipulated kindness and respect for women.

Our Merciful Lord states:

وَعَايِرُوهُنَّ بِالْمَعْرُوفِ⁹

*And deal with them kindly*¹⁰

Our Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ treated his blessed wives and daughters with utmost compassion. He stated:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

The best from among you is the one who is the best to his wife, and I am the best from you to my wife.¹¹

Choosing to fulfil the rights of his wives

His noble conduct towards his wives was such that he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would give equal attention to all of them and spend the same amount of time with each of them. Sayyidatunā ‘Ā’isha رَضِيَ اللَّهُ عَنْهَا narrates, “The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was equal when dividing time between his wives, and would say in the court of Allah, “Dear Allah! This is my division regarding what I have control over. Do not take me to account in relation to what You control, and that which I do not.”¹²

He had nine wives, and whenever he split his time among them, he would return to the first one after nine days. Therefore, each night, the pure wives would gather at the home of the blessed wife where the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was staying.¹³

Drawing lots among wives

When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ intended to go on a journey, he would draw lots among his wives, and take along with him the one whose name came out.¹⁴ Muftī Aḥmad Yār Khān Na‘īmī رَحِمَهُ اللَّهُ عَلَيْهِ comments:

The manner of doing this (drawing lots) was that the name of each wife would be written on a piece of paper and folded, and then a child was made to select one of them. The one whose name was chosen would accompany him on the journey. There are many other ways of drawing lots too, but this is most common. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took it upon himself to do this; it was not

a divine injunction. He was not obliged to split his time equally among his wives even in the home, let alone during travels.

The reality is that it is not necessary to give them turns; one may take whomever he wills and leave behind whomever he wills. Some wives are preferable when it comes to taking care of the home and others are desirable when it comes to preparing for travel. However, it is still recommended (*mustahabb*) to draw lots. This action of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a proof of it being recommended.¹⁵

Helping around the house

Our Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the king of both realms, and if he wished, he could have lived a life of ease and luxury, providing his noble wives with all of what the world contains. However, he chose to lead a simple and humble life. His humbleness was such that he would help his blessed wives around the house.

Sayyidatunā ‘Ā’isha رَضِيَ اللَّهُ عَنْهَا was once asked, “What did the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ do around the house?” She رَضِيَ اللَّهُ عَنْهَا replied, “Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would remain occupied in household tasks, but when the time of prayer would arrive, he would leave for prayer.”¹⁶

From this aspect of his life, we learn that there is absolutely nothing wrong or demeaning about a husband supporting his wife in household chores. Rather, it is something which was carried out by the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is, therefore, unfortunate that this is something viewed negatively in our society. In fact, if a man, for the sake of bringing joy to his wife, is seen helping her out around the house, he is labelled a ‘hen-pecked husband’ or ‘slave to his wife’.

Some people have a habit of making demands of their wife. They cannot even stand up to get themselves some water, even though it requires minimal time and effort. Recognising their wives as fellow servants of Allah, such men should display compassion and mercy towards them. Instead of

solely giving orders, they should also serve their wives, occasionally offering them water to drink or any other act of kindness. Sayyidunā ‘Irbād b. Sāriya رَضِيَ اللهُ عَنْهُ narrates: “I heard the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘When a man gives his wife water to drink, he is rewarded for it’. So I went to my wife, gave her some water to drink, and informed her of what I heard from Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”¹⁷

In any case, instead of paying attention to what people have to say, for the sake of gaining Allah’s pleasure and earning reward, one should extend their hand of support to their wife in household chores. Not only will this result in increased love within her heart, it will lead to the house becoming an abode of peace and harmony.

Light-heartedness and cheerfulness

Just as our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was light-hearted and cheery with his noble Companions رَضِيَ اللهُ عَنْهُمْ, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was also like this with his family, and his light-heartedness did not contain anything except the truth.¹⁸

Sayyiduna Anas رَضِيَ اللهُ عَنْهُ states, “From among all the people, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was most cheerful towards his wives.”¹⁹

Bringing joy to his wives

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would bring happiness to his blessed wives and be mindful of their feelings. Sayyidatunā ‘Ā’ishah رَضِيَ اللهُ عَنْهَا narrates, “I would play with dolls when I was with the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and my friends would come to me. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ entered, they would leave. So, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would send them towards me and they would play with me.”²⁰

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once saw the dolls of Sayyidatunā ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and asked, “What is this?” She replied, “They are my dolls.” He asked, “What is it that I see among these dolls?” She responded, “It is a horse.” He then asked, “What is on the horse?” She رَضِيَ اللهُ عَنْهَا replied, “Wings.” He asked, “Do horses have wings?” She replied, “Have you not heard that Prophet Sulaymān عَلَيْهِ السَّلَام had a horse with wings?” Upon this, the beloved Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ smiled so widely that she saw his blessed molar teeth.²¹

Commanding his wives to veil themselves

There is no doubt that the blessed era of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was a time of great goodness and blessings. His noble wives hold a revered position as the mothers of this nation, and they are held in the highest regard. Despite this elevated status of his wives, he emphasized the importance of them covering themselves modestly.

Sayyidatunā Umm Salama رَضِيَ اللهُ عَنْهَا narrates that she and Sayyidatunā Maymūna رَضِيَ اللهُ عَنْهَا were once in the presence of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when Sayyidunā ‘Abdullāh b. Umm Maktūm رَضِيَ اللهُ عَنْهُ arrived. As the verse of veiling had been revealed at that time, he said, “Cover yourselves before him.” Sayyidatunā Umm Salamah رَضِيَ اللهُ عَنْهَا said, “O Messenger of Allah! He is blind; he can neither see us nor recognise us.” The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Are both of you also unable to see? Are you not looking at him?”²²

Greeting his wives

Just as it was his sacred habit to give salam to everyone outside the home, be they young or old, he would also be the first to give salam. Whenever he returned home, he would greet his wives with salam, pray for them and inquire of their well-being.²³

This aspect of his noble life teaches us that when a man enters his home, he should greet his wife. It is unfortunate that despite having deep connections with one another today, husband and wife are deprived of this great etiquette of giving salām. The person who is greeted with salām receives a supplication of peace, it brings about blessings in sustenance, and it puts an end to disputes within the home.

Mufti Ahmad Yār Khān Na‘īmī رَحِمَهُ اللهُ عَلَيْهِ mentions:

When entering the home, place the right foot inside the door first and recite “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ”, then enter the home whilst greeting

family members with salām. If there is nobody at home, say, “اَسْلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَ” “بَرَكَاتُهُ”. It has been observed that some elders recite “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” and “قُلْ هُوَ اللَّهُ” when entering the home for the first time at the start of the day, as this leads to harmony within the home, as well as blessings in sustenance.²⁴

Waking his wives for worship

In order to further improve the lives of his pure wives in the Hereafter, he would encourage them to carry out acts of worship and wake them at night. Sayyidatunā Umm Salamah رَضِيَ اللَّهُ عَنْهَا narrates, “The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ awoke one night and said, “Glory be to Allah! Many tribulations have descended tonight and many treasures have been opened! Awaken those in their rooms.”²⁵

When the last ten days of Ramadan would arrive, he would strive even more in worship. He would stay awake at night and encourage his family too.²⁶

Consulting with his wives

Despite possessing the highest level of intelligence and wisdom, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would take into consideration the views and suggestions of his blessed wives, and even accept their counsels. Even when the first revelation came to him, he consulted with the mother of the believers, Sayyidatunā Khadija رَضِيَ اللَّهُ عَنْهَا.²⁷

When the Treaty of Hudaibiyah took place, the deep understanding, wisdom and excellent counsel of Sayyidatunā Umm Salama رَضِيَ اللَّهُ عَنْهَا played a major role in resolving the situation. At that time, the noble Companions رَضِيَ اللَّهُ عَنْهُمْ were hurt and upset due to being prevented from performing ‘umrah, and nobody was prepared to offer their sacrifice and take off their *ihrām*.

So, she made the following suggestion to the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, “O Messenger of Allah! Do not say anything to anybody. Offer your sacrifice, have your head shaved and remove your *ihrām*.” Thus, he did this. Observing this, the Companions رَضِيَ اللَّهُ عَنْهُمْ also offered their sacrifices and removed their *ihrām*

after shaving each other’s heads.²⁸

Domestic life holds a significant place in a person's overall life, serving as a crucial indicator of their practical and moral standing. It is a realm where one's true character and virtues are often revealed. It is uncommon for anyone to be flawless in this regard, which is why many people tend to keep their domestic affairs private and prefer not to disclose them to others. It is only the faultless Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whose private life is known to all; it is unmatched and worthy of imitation.

May Allah Almighty, for the sake of the beloved Prophet’s blessed life, grant us the ability to treat our families well, particularly our wives and daughters. *Āmīn*.

(Footnotes)

¹ *Shan-e-Habib al-Rahman*, pp. 158 - 159

² *Sharḥ al-Zurqāni ‘ala al-Mawāhib*, vol. 2, p. 185; *Seerat-e-Mustafa*, p. 182

³ *Ṣaḥīḥ Muslim*: 4575

⁴ *Ṣaḥīḥ al-Bukhārī*: 1295

⁵ *Musnad Imām Aḥmad*: 17195

⁶ *Ṣaḥīḥ Muslim*: 2311

⁷ *Sunan al-Nasā’i*: 3229

⁸ *Ṣaḥīḥ Muslim*: 6278

⁹ *Ṣaḥīḥ Muslim*: 692

¹⁰ *Al-Quran*, 4:19, Translation from *Kanz al-Īmān*

¹¹ *Sunan Ibn Mājah*: 1977

¹² *Jāmi‘ al-Tirmidhi*: 1143

¹³ *Ṣaḥīḥ Muslim*: 3628

¹⁴ *Ṣaḥīḥ al-Bukhārī*: 2593

¹⁵ *Mir‘āt al-Manājīh*, vol. 5, pp. 82 - 83

¹⁶ *Ṣaḥīḥ al-Bukhārī*: 676

¹⁷ *Majma‘ al-Zawa'id*, vol. 3, p. 300, *hadith*: 4659

¹⁸ *Jāmi‘ al-Tirmidhi*: 1997

¹⁹ *Fayḍ al-Qadīr*, vol. 5, p. 229, *hadith*: 6865

²⁰ *Ṣaḥīḥ Muslim*: 6287

²¹ *Sunan Abī Dāwūd*: 4932

²² *Jāmi‘ al-Tirmidhi*: 2787

²³ *Ṣaḥīḥ Muslim*: 3500 & 3502

²⁴ *Mir‘āt al-Manājīh*, vol. 6, p. 9

²⁵ *Ṣaḥīḥ al-Bukhārī*: 115

²⁶ *Ṣaḥīḥ al-Bukhārī*: 2024

²⁷ *Ṣaḥīḥ al-Bukhārī*: 3

²⁸ *Ṣaḥīḥ al-Bukhārī*: 2732

NURTURING OTHERS: THE PROPHETIC APPROACH

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With the arrival of Allah's Messenger ﷺ, the entire universe was bathed in the brilliance of his light. He liberated humanity from the darkness of disbelief and ushered them towards the illuminating path of Islam and the sunnah. When he found people ensnared in the quagmire of sin, the Prophet ﷺ rescued them from this plight with wisdom.

One of the central goals behind his arrival in this world was to improve the human condition, steer humanity towards morality, and bring out the best in every individual. In a time when disbelief, misguidance, immorality, and evil practices were widespread, Allah sent him as a guiding

light. He addressed the religious needs of humanity, leading them to the truth, correcting their misdeeds, perfecting their values and ethics, and teaching them good character through his own exemplary conduct.

Allah granted the Prophet ﷺ immaculate wisdom, and ordained for him to spread Islam and reform humankind in the

most percipient of manners.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالنُّوعِظَةِ الْحَسَنَةِ

Call towards the path of your Lord with sound planning
and good advice. ¹

Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ carried out this divine command to perfection and exhibited the greatest level of wisdom in delivering the message of Islam to non-Muslims. Simultaneously, his wisdom in teaching Muslims correct beliefs and actions was unmatched.

Here are some incidents in which the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ guided and reformed Muslims, with his unique prophetic characteristics.

1. Gently correcting those who did not know

As the Quran was being revealed, so too were divine legislations. People would sometimes err accidentally due to being unaware, yet the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would correct them gently. Mu'āwiyah b. Ḥakam رَضِيَ اللَّهُ عَنْهُ narrates:

I was praying behind the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when a person sneezed. I replied with, “*yarḥamukallāh*.” People cast their gazes at me, and I spoke again by asking why they looked upon me. They began to strike their thighs with their hands in a bid to silence me, so I fell silent.

After salah, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ summoned me. May my mother and father be ransom upon him! I have not seen anybody who taught others in a more excellent fashion. He did not strike or insult me, but instead explained, “This salah; it is not appropriate for anything of human speech to be in it. It is for *tasbīḥ*, *takbīr*, and the Quran.”²

2. Rectifying people without singling them out

Mentioning an individual without singling them out can be found throughout the Quran. For example:

وَمِنْهُمْ مَّنْ إِن تَأْمَنُ بِهِ دِينَارًا لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا³

“Amongst them is the one who, if you entrust him with ‘just’ one dinar (i.e., a gold coin), so he will not return it to you unless you stand over him (i.e., keep demanding) constantly.”³

Another beautiful practice of our Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was to correct mistakes without mentioning the person who had committed it. This approach allows for the individual to be reformed, the mistake to be corrected, and the person themselves left free from any bad feelings.

As narrated by Lady ‘Āishah رَضِيَ اللَّهُ عَنْهَا, when news of somebody would reach the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he would not say, “You did such and such!” He would say, “What is the matter with people who say such and such?”⁴

The Companion Anas رَضِيَ اللَّهُ عَنْهُ states:

From three Companions ‘who had gathered’, one of them said, “I will offer salah all night, every night.” The second said, “I will perpetually fast and never stop.” The third added, “I will stay away from women and never marry.”

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to them and said, “Are you those who said such and such? Come to know that by Allah, I am more fearful and mindful of Him than you all. Yet I fast, and ‘sometimes’ I do not. I offer salah, yet I do sleep. I also marry women. So, he who turned from my sunnah is not from me.”⁵

3. Correcting misconceptions

Misconceptions sometimes arise, due to accidental mistakes or lapses in judgement. When these are uprooted, a person then rectifies himself.

Our Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had a remarkable ability to address misconceptions and dispel them with eloquence. On one occasion, he appointed someone to collect charity. They returned and said, “That much is for you, and this much has been gifted to me.”

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ascended his pulpit. After praising and glorifying Allah, he announced:

What is the matter with an appointed

individual who returns to say, “That is yours and this is mine”? He should stay in his parent’s home and see if he is gifted anything. By He Who has power over my soul! Such a person will come forth on the Day of Judgement whilst carrying that thing upon his neck. It shall be bellowing if it is a camel, mooing if it is a cow or bleating if it is a goat.⁶

Commenting on this hadith, Mufti Aḥmad Yār Khān Na‘īmī writes, “This was not actually a gift but bribery instead, as through this, the person eligible to pay zakat would later seek to reduce the amount of zakat he had to pay.”⁷

4. Rectification through examples and wisdom

The Quran utilises examples to explain matters on many an occasion, and the character of our Prophet ﷺ was the Quran.⁸ Every action of his is an explanation of the Quran, and one sacred practice of his was to rectify people via wise examples.

A young man once came to him and said, “O Messenger of Allah! Do you permit me to commit adultery?” The Companions began to rebuke the young man, but the Prophet ﷺ stopped them, instructed him to draw closer, and asked, “Would you like it if an individual committed adultery with your mother?” The young man said he would not. “People also dislike this for their mothers”, the Prophet ﷺ continued.

He further asked, “Would you like it if an individual committed adultery with your daughter?” The young man replied in the negative again. “People also dislike this for their daughters.” He then asked, “Would you like it if an individual committed adultery with your sister?” The young man said no yet again. “People also dislike this for their sisters.”

The Prophet ﷺ asked similar questions regarding paternal and maternal aunts. He then beautifully advised, “Dislike for others what you dislike for yourself, and prefer for others what you prefer for yourself.” The young man exclaimed, “Dear Messenger of Allah! Pray to Allah and ask Him to purify my heart.” The Prophet ﷺ

placed his blessed hand on the young man’s chest and made du‘ā as such: “O Allah! Forgive his sins, purify his heart, and protect his chastity.” Thereafter, the young man never had any inclination towards such things again.⁹

5. Reforming word choice

In Islam, words hold great significance, just as intentions do. Alongside rectifying the intentions and actions of people, the Prophet ﷺ guided them in how to speak and how to choose their words wisely. As narrated by Lady ‘Āisha رَضِيَ اللَّهُ عَنْهَا, Allah’s Messenger ﷺ said, “None of you should say, ‘My soul has become evil (*khabiṭh*).’ Say, ‘My soul is worried’, instead.”¹⁰

Mufti Aḥmad Yār Khān Na‘īmī رَحِمَهُ اللَّهُ عَزَّ وَجَلَّ explains this in the following manner:

Khubth (corruption/impurity) is also used to mean deviant beliefs. Disbelief and secularism are both *khabiṭhah* (atrocities; impurities) by extension. Do not use this word for yourself, as its one connotation then implies you are calling yourself a disbeliever or secularist.”¹¹

Lady ‘Āisha رَضِيَ اللَّهُ عَنْهَا narrates how some Jews came to the Prophet ﷺ and disrespectfully said, *اَلْسَامُ عَلَيْكُمْ* - “May death be upon you.” He replied by saying, “May it be upon you.” Lady ‘Āisha رَضِيَ اللَّهُ عَنْهَا responded with:

عَلَيْكُمْ، وَلَعَنَكُمْ اللَّهُ، وَغَضِبَ اللَّهُ عَلَيْكُمْ

May death be upon you, and the curse and wrath of Allah.

The Prophet ﷺ said, “Be calm, ‘Āisha! Be gentle. Refrain from harshness and untoward speech.” Lady ‘Āisha رَضِيَ اللَّهُ عَنْهَا asked, “Did your honourable self not hear what they said?” He replied, “Did you not hear what I declared? I returned to them what they said to me. My words were accepted, but their comments about me were not.”¹²

6. Implied and subtle wording

The blessed life of the Prophet ﷺ also

teaches us that direct wording cannot be used in every scenario, and at times, the use of implicit wording bears far more efficacy. Just as The Companion Ḥakīm b. Ḥizām رَضِيَ اللَّهُ عَنْهُ relates:

I asked for something from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and he granted me what I sought. I asked again, and was given more. I asked yet again, and was again given more. He then declared, “Ḥakīm! This wealth is a fresh garden which appears delightful. He who takes from it without a covetous heart will have blessings in this wealth, and he who takes from it with carnal greed will have no blessings, and shall be akin to someone who eats but is never full. The hand above is better than the hand below.”

Ḥakīm b. Ḥizām رَضِيَ اللَّهُ عَنْهُ said, “O Messenger of Allah! By He who sent you with the truth, I will not ask anyone besides you for anything, until I leave the world!” So when the first Caliph of Islam, Abū Bakr al-Ṣiddiq رَضِيَ اللَّهُ عَنْهُ wished to give him some wealth, he would always decline it. He did the same when offered wealth by the second Caliph of Islam, ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ.¹³

7. Rectification with foresight

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the fountain of wisdom. He himself announced:

أَنَا دَارُ الْحِكْمَةِ

I am the house of wisdom.¹⁴

Each of his words and actions was brimming with profound wisdom. Additionally, his foresight played a vital role in rectifying and enhancing the well-being of others. The Companion Anas رَضِيَ اللَّهُ عَنْهُ narrates how the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had a camel driver named Anjasha رَضِيَ اللَّهُ عَنْهُ, who possessed a melodious voice and would sing to camels to move them along. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once said “Anjashah! Refrain! Do not break fragile glass.” Qatāda رَضِيَ اللَّهُ عَنْهُ explained the latter refers to women whose hearts are easily influenced.¹⁵

Women were accompanying the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on this journey. Their hearts were tender and delicate, susceptible to emotions and easily moved by a melodious voice. That is why Anjasha رَضِيَ اللَّهُ عَنْهُ was instructed to stop singing, in order to safeguard them from any potential avenues that could lead to wrongdoing. This refers to all women who were to come until the Day of Judgement, and not those present during this incident, as the female Companions never indulged in immorality or open sin.

This establishes how men should not sing to women and vice versa, as this leads to “love” and corruption in society.¹⁶

8. Rectifying people according to their rank

People should be dealt with in accordance with their rank and standing. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed us:

أَنْزِلُوا النَّاسَ مَنَازِلَهُمْ

Treat people according to their status.¹⁷

Not everyone is treated in the same manner. For example, asides from ḥudūd crimes, we have been instructed to pardon people of standing. In a hadith: “Forgive the lapses of the honourable, save from the ḥudūd.”¹⁸

Sayyids, scholars, and honourable people will be granted the lightest discretionary punishment, which is for the judge to say to them, “Did you do such and such?” Simply saying this much to such people is enough for them to rectify their ways.¹⁹

Our Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also rectified people in accordance to their status. The Companion Abu Mas‘ūd al-Anṣārī رَضِيَ اللَّهُ عَنْهُ mentions the following:

I was physically reprimanding my servant when I heard a voice behind me saying, “Abū Mas‘ūd! Remember, Allah has more power over you than you have over this slave.” I turned to find it was none other than Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. I said, “Dear Messenger of Allah! He is free for the sake of Allah.” He said, “If you did not do this, the

Fire would burn you,” or he said, “The Fire would reach you.”²⁰

A similar incident occurred with the greatest human after the prophets, the first Caliph of Islam, Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ amended his actions subtly and gently.

Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ was physically rebuking his servant due to a mistake on the latter’s part. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw this and said, “Look at what this one in *ihrām* is doing!”²¹

Islamic law did allow a master to penalise their servant.²² However, we learn from the subtlety in these words of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that avoiding this is better.²³

9. Rectification through highlighting the wrongdoing

A person only repents and avoids a wrongdoing when he has knowledge of it. One approach of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was to rectify others by highlighting their misgivings. Lady ‘Āishah رَضِيَ اللهُ عَنْهَا mentions, “A woman of short stature came whilst the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was seated. I indicated with my thumb to him (that this is a short woman) and he said, “You have committed backbiting against her.”²⁴

10. Rectifying false beliefs

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would also rectify the incorrect beliefs and ideas of people. For example, in the Age of Ignorance people would say solar and lunar eclipses occur due to the death of an esteemed individual.²⁵ When the Prophet’s beloved son, Ibrāhīm رَضِيَ اللهُ عَنْهُ left this world, a solar eclipse occurred and people began to say, “The sun has become eclipsed due to the passing away of Ibrāhīm.”

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained to them, “The sun and moon do not become eclipsed due to someone’s life or death. The sun and moon are two signs from the signs of Allah. Whenever you observe an eclipse, offer salah and supplicate to Him.”²⁶

The entire life of our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a light of

rectification and guidance. Throughout it, he guided people in their religion, beliefs, views, actions, and characters. His noble life is a source of wisdom for the guidance of mankind and rectification of the *ummah*. Just a few facets of his profound wisdom have been mentioned here.

We make du‘ā to Allah that He grants us the ability to truly follow in the footsteps of His final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

اٰمِيْنَ بِجَاةِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Al-Quran*, 16:125, Translation from *Kanz al-Īmān*

² *Ṣaḥīḥ Muslim*, hadith 1199

³ *Al-Quran*, 3:75, Translation from *Kanz al-Īmān*

⁴ *Akhlaq al-Nabi*, p. 41, hadith 152

⁵ *Ṣaḥīḥ al-Bukhārī*, hadith 5063

⁶ *Ṣaḥīḥ al-Bukhārī*: 7174

⁷ *Mirāt al-Manājīḥ*, vol. 3, p. 13

⁸ *Ṣaḥīḥ Muslim*: 1739

⁹ *Musnad al-Shāmiyyīn*, hadith 1066

¹⁰ *Ṣaḥīḥ al-Bukhārī*, hadith 6179

¹¹ *Mirāt al-Manājīḥ*, vol. 6, p. 414

¹² *Ṣaḥīḥ al-Bukhārī*: 6030; *Ṣaḥīḥ Muslim*, hadith 5658

¹³ *Ṣaḥīḥ al-Bukhārī*: 1472

¹⁴ *Jāmi‘ al-Tirmidhi*: 3744

¹⁵ *Ṣaḥīḥ al-Bukhārī*: 6211

¹⁶ *Mirāt al-Manājīḥ*, vol. 6, p. 443

¹⁷ *Sunan Abī Dāwūd*: 4842

¹⁸ *Sunan Abī Dāwūd*: 4375

¹⁹ *Bahār-i-Sharī‘at*, vol. 2, p. 404, part 9

²⁰ *Ṣaḥīḥ Muslim*: 4308

²¹ *Ṣaḥīḥ Ibn Khuzaima*: 2679

²² *Bahār-i-Sharī‘at*, vol. 2, p. 403, part 9

²³ *Tafsīr ibn Kathīr*, *al-Baqarah*, under verse no: 197, vol. 1, p. 107

²⁴ *Shu‘ab al-Īmān*: 6730

²⁵ *Sunan al-Nasāi*: 1487

²⁶ *Ṣaḥīḥ al-Bukhārī*: 1043

Fragrance of the beloved Prophet ﷺ

By the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar al-Qadiri
قَامَتْ بِرِغَائِهِمُ الْعَالِيَةُ

Just as the beloved Prophet ﷺ was matchless in his beauty and splendour, so too was his natural fragrance inimitable. The Prophetic servant, Sayyidunā Anas رَضِيَ اللّٰهُ عَنْهُ states, “I have never smelled ambergris, musk or anything more pleasant than the Messenger of Allah’s scent.”

Sayyidunā Jābir b. Samurah رَضِيَ اللّٰهُ عَنْهُ says, “The beloved Prophet ﷺ wiped my cheeks, and I sensed a coolness and fragrance from his hand as though he had just taken it out from a perfumer’s box.”

A subtle fragrance emanated from the pure body of the beloved Prophet ﷺ such that whichever pathway he would travel upon, people would come to know that he had just passed through it. In this regard, Sayyidunā Jābir b. ‘Abdullāh رَضِيَ اللّٰهُ عَنْهُ mentions, “The beloved Prophet ﷺ did not travel on a path and a person passed through it after him, except that he would come to know that the beloved Prophet ﷺ had traversed it due to his fragrance.”

How beautiful are the words of the Reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khan رَحِمَهُ اللّٰهُ presented in the Prophetic court:

Ambar zameen, ‘abeer Hawaa mushk e tar ghubaar!

Adnaa si ye shanaakht Teri rah-guzar ki hai

Ambergris earth, ‘abeer-laden air, and dust from which musk is emanating

This is the subtle sign of the path upon which You have been traversing

Anbar: Ambergris is a very expensive perfume that is obtained from whales. ‘Abeer: This is also a well-known, fragrant powder produced from the mixing of several scents with sandalwood, etc., which is sprinkled on the clothes in the manner that body sprays are today. Mushk: Musk, a very expensive perfume extracted from the glandular secretions of a deer.

The meaning of Imam Aḥmad Razā Khan’s words are: Whenever the beloved Prophet ﷺ traversed a place, a subtle sign of his passing through there would be that the soil and air in that area would become more fragrant than the scent of ambergris, musk and ‘abeer.

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

(Note: This article was prepared from the content of the Madani Muzakarah (Ep: 1785) convened after Isha salah on 6 Rabī‘ al-Awwal 1442 AH. It is presented here after review and adjustments from Amir Ahl al-Sunnah.)

¹ Ṣaḥīḥ Muslim: 6053

² Ṣaḥīḥ Muslim: 6052

³ Al-Tarīkh al-Kabīr li al-Bukhārī: 1273

⁴ Hadīq-e-Bakhtshish, p. 225



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