

Weekly Booklet



The Speech of **Ameer Ahl al-Sunnah** دامت بَرَكَاتُهُمُ الْعَالِيَه
delivered approximately 37 years ago

Love for the Beloved Prophet ﷺ



When does faith become perfect?

A woman passed away while weeping

Migration of the Messenger's
Muezzin from Madina

Oppose the Polytheists

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تَسْلِيمٌ

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**TRANSLATION
DEPARTMENT**
(DAWAT-E-ISLAMIC)

مَحَبَّتِ رَسُولِ اللَّهِ ﷺ وَإِلَيْهِ وَسَلَّمَ

Love for the Beloved Prophet ﷺ

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Love for the Beloved Prophet ﷺ¹

Attar's Supplication: O Allah! Whoever reads or listens to the booklet *Love for the beloved Prophet* صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, grant them true love for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and forgive them, their parents, and family without accountability.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of *Ṣalāt* upon the beloved Prophet ﷺ

The first Caliph of Islam, Sayyidunā Abū Bakr al-Ṣiddīqُ رَضِيَ اللَّهُ عَنْهُ states:

Reciting *ṣalāt* upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ erases sins faster than water extinguishes fire, and reciting *salām* upon him is superior to freeing necks [i.e., slaves)].²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Allah Almighty states in the noble Quran:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

*Dear Beloved Prophet, 'say, "O People! If you love Allah then follow me, Allah will love you"*³

¹ This speech was delivered by the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ in 1407 AH / 1987, during the weekly Sunnah-inspired congregation at the first Madani centre of Dawat-e-Islami, Jamia Masjid Gulzar-e-Habib, Karachi. It has been compiled by Al-Madina tul-Ilmiyyah's Department for the Speeches of the Leader of Ahl al-Sunnah.

² Al-Qawl al-Badī', p. 258, excerpted

³ Al-Quran, Al-Imran, verse 31; translation from Kanz al-'Irfān

This blessed verse states that following the Sunnah is a condition for attaining Allah Almighty's love. That is, if anyone desires to become beloved to Allah Almighty (i.e., a favoured servant), they should follow the Sunnah. Naturally, only the one who loves the beloved Prophet ﷺ will follow the Sunnah. If, hypothetically, someone does not love the Prophet ﷺ, merely imitating and following him will not avail them because only the one who loves the Prophet ﷺ can become beloved to Allah Almighty. As for that fortunate member of the *Ummah* whom the noble Messenger ﷺ himself loves and grants special favour to, how exalted will his status be!

O devotees of the Prophet! Our faith will only be complete when we regard the beloved Prophet ﷺ dearer to us than our own lives. Otherwise, we cannot be perfect believers.

When does faith become perfect?

Once, Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ said to the beloved Prophet ﷺ, "O Messenger of Allah ﷺ! You are dearer to me than everything except my own life."

The beloved Prophet ﷺ responded, "No! By Him in Whose Power lies my soul! O ‘Umar! Your love will not be complete until I am dearer to you than your own life."

Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ then said, "O Messenger of Allah ﷺ! By Allah! You are dearer to me than my own life."

Upon hearing this, the beloved Prophet ﷺ replied, **الآن يَا عُمَرُ**, "Now, O ‘Umar! Your love has become complete."¹

Dear Islamic brothers! The noble and blessed Prophet ﷺ should be

¹ Ṣaḥīḥ al-Bukhārī, vol. 4, p. 283, Hadith: 6632, excerpted

dearer to us than our own lives. Although we verbally say that the beloved Prophet ﷺ is dearer to us than our lives and we profess our love for him, the signs and yearning of this love are missing in our actions. In contrast, our pious predecessors رَحِمَهُمُ اللَّهُ did not just pledge their devotion in words; rather, they demonstrated it through their deeds. Their love for the Prophet ﷺ is unmatched, and they would strive to adopt all of his blessed practises. To the extent that if the Prophet ﷺ adopted a particular gesture while narrating a Hadith, the noble Companions رَضِيَ اللَّهُ عَنْهُمْ would also adopt that same gesture while narrating the Hadith.

The last person to enter Paradise

Sayyidunā ‘Abdullāh b. Mas‘ūd رَضِيَ اللَّهُ عَنْهُ narrates that the beloved Prophet ﷺ said:

The last person to enter Paradise will be one who stumbles and falls towards Paradise, while the fire of Hell will be scorching him. When he passes beyond Hell, he will look at it and praise Allah Almighty, saying: “Most blessed is He Who has saved me from you.” Then he will see a shady tree and will supplicate to Allah Almighty, “O Master! Bring me close to this tree so that I may take shade beneath it and drink its water.”

Allah Almighty will say, “O My servant! If I grant you this, will you ask for nothing else besides it?”

He will reply, “No, O Lord!”—and he will promise to his Lord that he will not ask for anything else. Allah Almighty will accept his apology because he will be seeing something that he cannot bear to resist. Allah Almighty will bring him close to the tree, and he will take its shade and drink its water.

Then he will see another tree more beautiful than the first. Seeing it, he will say, “O Lord! Bring me close to this tree so that I may take shade

beneath it and drink its water. I will not ask for anything else.”

Allah Almighty will say, “O son of Ādam! Did you not promise Me that you would not ask for anything besides that [previous tree]?”

Then Allah Almighty will say, “If I bring you close to this tree, will you ask for anything else?”

He will reply, “No, O Lord!”—again promising his Lord that he will not ask for anything else. Allah Almighty will accept his apology, for he will be seeing something that he cannot bear to resist. Allah Almighty will bring the person close to the tree, and he will take its shade and drink its water.

Then he will see yet another tree near the gate of Paradise, more beautiful and splendid than the previous two. He will say, “O Lord! Bring me near to this tree so that I may take shade beneath it and drink its water. I will not ask for anything else besides it.”

Allah Almighty will say, “O son of Ādam! Did you not promise Me that you would not ask for anything else besides this?”

He will reply, “Indeed, O Lord! But this time I will not ask for anything else.” Allah Almighty will again excuse him, for he will be seeing something that he cannot bear to resist. Allah Almighty will bring him near to the tree, and he will take shade beneath it and drink its water.

Then, when he hears the voices of the people of Paradise, he will say, “O Lord! Admit me into Paradise.” Then, in His boundless mercy, Allah Almighty will respond, “O servant! What could possibly withhold your requests? Would you be pleased if I granted you in Paradise a place twice the size of the world?”

The person will reply [in amazement], “O Allah! Are You jesting with me, yet You are رَبِّ الْعَالَمِينَ?”

After narrating this parable, Sayyidunā ‘Abdullāh b. Mas‘ūd رَضِيَ اللهُ عَنْهُ smiled, and he said to those present, "Do you not ask me why I smiled?"

Everyone asked, "Why did you smile?"

He replied, "When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ narrated this parable, he also smiled. The Companions رَضِيَ اللهُ عَنْهُمْ asked, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Why did you smile?" The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "Due to the *dīhk* ('smiling') of رَبِّ الْعَالَمِينَ, because when the servant says, 'Are You jesting with me, yet You are رَبِّ الْعَالَمِينَ?' Allah Almighty will respond, 'I am not jesting with you, but I have power over everything.'"¹

Dear Islamic brothers! The noble Companions رَضِيَ اللهُ عَنْهُمْ had a passionate commitment to following the Sunnah. They would strive wholeheartedly to adopt every beloved mannerism of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and in this regard, they would not consider whether refraining from a certain act would incur sin, or whether a particular act was a Sunnah Mu'akkadah (emphasised Sunnah) or a non-emphasised Sunnah, etc. They simply observed that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed an act in a particular way, and then they strived to perform it in the same manner, paying no heed to the criticism of others.

O devotees of the Prophet! The noble Companions رَضِيَ اللهُ عَنْهُمْ were such ardent devotees of the Prophet that they showed an unrelenting desire to adopt his every mannerism. In this regard, here is another heartwarming parable.

The wisdom of circling with the she-Camel

Qāḍī ‘Iyāḍ رَحِمَهُ اللهُ عَلَيْهِ narrates in his famous book *al-Shifā’*:

¹ Sahih Muslim, p. 100, Hadith: 463, excerpted

On one occasion, Sayyidunā ‘Abdullāh b. ‘Umar رَضِيَ اللهُ عَنْهُمَا turned his she-camel around at a certain spot. When asked about it, he replied: 'I know nothing except that I saw the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ do this at this place, so I also did the same.'¹

Dear Islamic brothers! Look at the fervour of the noble Companions رَضِيَ اللهُ عَنْهُمْ for following the Sunnah, and on the other hand, reflect upon our own love, which is utterly hollow, devoid of action, and confined to the tips of our tongues. Alas! When the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is mentioned before us, no special spiritual state overcomes us! In contrast, when the beloved Prophet رَحِمَهُمُ اللهُ was mentioned before our pious predecessors رَحِمَهُمُ اللهُ, their faces would change colour with awe and reverence, and tears of love would flow from their eyes. Here are two heart-touching parables to increase your love for the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

1) We would feel compassion for him

Imām Mālik رَحِمَهُ اللهُ عَلَيْهِ states, “When a Hadith of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was narrated before Sayyidunā Ayyūb al-Sakhtiyānī رَحِمَهُ اللهُ عَلَيْهِ, he would weep so profusely that we would feel pity for him.”²

2) Solemnity upon the mention of the beloved Prophet ﷺ

Sayyidunā Imām Ibn Sirīn رَحِمَهُ اللهُ عَلَيْهِ was very jovial and cheerful, but when the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was mentioned before him, he would become utterly serious. His face would be overcome with awe, he would carry himself with complete humility and submissiveness, and his humorous demeanour would completely vanish.³

¹ Al-Shifā', vol. 2, p. 15, excerpted

² Al-Shifā', vol. 2, p. 1, excerpted

³ Al-Shifā', vol. 2, p. 43, summarised

Migration from Madinah out of grief for the beloved Prophet ﷺ

O devotees of the Prophet! After the apparent passing of the beloved Prophet ﷺ, it became difficult for many noble Companions رَضِيَ اللَّهُ عَنْهُمْ to reside in Madinah. Whenever they saw the places where the beloved Prophet ﷺ used to sit and stand, and the streets where he walked, they would become deeply saddened. Unable to bear the pain of separation from him, they eventually migrated from Madinah.¹

Migration of the Messenger's Muezzin from Madinah

Sayyidunā Bilāl al-Ḥabashī رَضِيَ اللَّهُ عَنْهُ also could not bear the separation from the beloved Prophet ﷺ. At times, such a state of tenderness would overwhelm him that he would wander frantically in the streets of Madinah, asking people, "If you have seen the Prophet ﷺ anywhere, show him to me too." Eventually, unable to bear this separation, he left Madinah and settled in the city of Aleppo in Syria. After some time, when he slept one night, he was blessed with a blessed vision of the beloved Prophet ﷺ in a dream. The beloved Prophet ﷺ spoke: مَا هَذِهِ الْجَفْوَةُ يَا بِلَالُ! أَمَّا إِنَّكَ أَنْ تَرُونِي "O Bilāl! What is this harshness? Has the time not come for you to visit me?" Upon hearing these words, Sayyidunā Bilāl رَضِيَ اللَّهُ عَنْهُ immediately prepared for travel, mounted his conveyance, and set off swiftly towards Madinah. Remember! When a person's resolve is firmly bound to the love of Madinah, nothing in the surrounding environment can distract him. Therefore, Sayyidunā Bilāl رَضِيَ اللَّهُ عَنْهُ had only one aim—to reach the Greatest and Final Prophet ﷺ as soon as possible.

Finally, this ardent devotee reached the fragrant atmosphere of Madinah. As he entered its streets, a state of ecstasy and spiritual intoxication overtook him. He wandered frantically through the streets of Madinah in search of the holy Prophet

¹ Madārij al-Nubuwwah, vol. 2, p. 444, excerpted

صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. When he could not find the beloved Prophet ﷺ in the streets, he went to the chamber of the Mother of the believers, Lady ‘Ā’ishah رَضِيَ اللّٰهُ عَنْهَا, and reached the grave of the beloved Prophet ﷺ. Then he wept and pleaded, "O Messenger of Allah ﷺ! I was called from Aleppo to visit you, and yet when I came, you concealed yourself behind a veil." Meanwhile, word spread quickly that the Muezzin of the Prophet, Sayyidunā Bilāl رَضِيَ اللّٰهُ عَنْهُ, had arrived in Madinah. At once, the blessed visions of the beloved Prophet ﷺ resurfaced in everyone’s hearts, and they began to yearn. People came, weeping and pleading, asking Sayyidunā Bilāl رَضِيَ اللّٰهُ عَنْهُ to perform his soulful call to prayer once more. However, Sayyiduna Bilal رَضِيَ اللّٰهُ عَنْهُ apologised and said, "O brothers! You know that when I delivered the azan during the Prophet’s lifetime, I would look at him as I said اَشْهَدُ اَنْ مُحَمَّدًا رَّسُولُ اللّٰهِ. But alas! Today, that sight is no longer before my eyes! Therefore, I cannot bear to give the call to prayer."

Sayyidunā Bilāl رَضِيَ اللّٰهُ عَنْهُ refused to deliver the azan under any circumstances. Some noble Companions رَضِيَ اللّٰهُ عَنْهُمْ proposed that the two grandsons of the Greatest Prophet ﷺ, Imam Ḥasan and Imam Ḥusayn رَضِيَ اللّٰهُ عَنْهُمْ be brought, reasoning that if they requested it, Sayyidunā Bilāl رَضِيَ اللّٰهُ عَنْهُ would not be able to refuse. So, they were quickly brought, and Sayyidunā Bilāl رَضِيَ اللّٰهُ عَنْهُ embraced them lovingly. The grandsons requested, "O Bilal! Once again, let us hear the azan you used to deliver during our grandfather’s lifetime." Now, how could he refuse their request?

Sayyidunā Bilāl رَضِيَ اللّٰهُ عَنْهُ ascended to the part of the roof of Masjid al-Nabawī where he used to give the azan during the Prophet’s lifetime. Raising his soulful voice in the luminous atmosphere of Madinah, he began to call out, "اللّٰهُ اَكْبَرُ اللّٰهُ اَكْبَرُ." The walls and doors trembled, and a state of grief overcame the people. His voice gradually echoed through Madinah, leaving listeners silent with grief and prompting them to exit their homes. When Sayyidunā Bilāl رَضِيَ اللّٰهُ عَنْهُ said, اَشْهَدُ اَنْ مُحَمَّدًا رَّسُولُ اللّٰهِ,

thousands of cries suddenly filled the air, and the city was overcome with tears. Children asked their mothers: "The Muezzin of the Merciful Prophet ﷺ صلى الله عليه وآله وسلم, Sayyidunā Bilāl رَضِيَ اللهُ عَنْهُ, has arrived, but we cannot see the radiant blessed face of the Greatest Prophet ﷺ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When will he arrive?"

When Sayyidunā Bilāl رَضِيَ اللهُ عَنْهُ recited, أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ, and did not see the beloved Prophet ﷺ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he cried out in sorrow, and fell to the ground unconscious. Upon regaining consciousness, he rose and departed towards Syria, weeping.¹

The passing of Sayyidunā Bilāl رَضِيَ اللهُ عَنْهُ

When the time of Sayyidunā Bilāl's رَضِيَ اللهُ عَنْهُ passing drew near, his wife, weeping, said, وَأَحْزَانًا, "Oh, what a sorrowful matter!" Sayyidunā Bilāl رَضِيَ اللهُ عَنْهُ comforted his grieving wife, saying, وَأَطْرِبَانَا, "Ah, what a joyful matter!" Then he said, غَدًا أَتَلْقَى الْأَحِبَّةَ مُحَمَّدًا وَحِزْبَهُ, - "Tomorrow, we will meet our beloved friends, our Prophet Muhammad ﷺ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and his Companions رَضِيَ اللهُ عَنْهُمْ."²

Death is a Gift for the Believer.

O devotees of the Prophet! Death is a gift for the believer.³ It is also a means of beholding the beloved Prophet ﷺ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. That is why a believer does not fear death; rather, they rejoice, knowing that after they pass away, they will be blessed with the vision of the beloved Prophet ﷺ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the grave.

Exchanging all wealth and children for the vision of the Prophet ﷺ

The beloved Prophet ﷺ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "After my passing, there will be people

¹ Madārij al-Nubuwwah, vol. 2, p. 583, excerpted

² Ihyā' 'Ulūm al-Dīn, vol. 5, p. 231, excerpted

³ Shu'ab al-Īmān, vol. 7, p. 171, Hadith: 9884

who will wish that all their wealth and children be taken from them in exchange for being blessed with seeing me."¹

A woman passed away while weeping

A woman visited the mother of the believers, Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, and requested, "Grant me the honour of visiting the grave of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ." Lady ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا opened the chamber, and upon visiting the grave, the woman wept so intensely that she passed away.²

Dear Islamic brothers! Did you see? The woman's love for the Prophet was such that upon visiting the blessed grave, she was overcome with a spiritual state of ardent devotion, and in tears, she passed away in his presence! Our pious predecessors had profound devotion and love for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sadly, we lack that true spirit and passion. The noble Companions رَضِيَ اللهُ عَنْهُمْ did not merely express their love for the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ verbally; rather, they demonstrated it practically. On the other hand, we only make verbal claims of love, but fall short of substantiating it through our actions. The noble Companions رَضِيَ اللهُ عَنْهُمْ were always eager to act upon every practise of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Love for the Prophet’s ﷺ blessed Habits

Sayyidunā Anas رَضِيَ اللهُ عَنْهُ states that a tailor invited the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for a meal, and I accompanied him. Barley bread and broth were served before the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, which contained gourd and dried salted meat. During the meal, I saw the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ searching for

¹ Ṣaḥīḥ Muslim, p. 1164, Hadith: 7145, excerpted

² Subul al-Hudā wa al-Rashād, vol. 12, p. 343, excerpted

the pieces of gourd from the edges of the bowl. That is why, from that day onwards, I began to like gourd.¹

O devotees of the Prophet! Did you see how much the noble Companions رَضِيَ اللَّهُ عَنْهُمْ cared for the preferences of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Unfortunately, we disregard the preferences and *Sunan* of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in many matters. For example, on the occasions of performing *Sunan* like *Aqīqah*, *Nikāh*, and *Walimah*,² instead of following the Prophetic way, we prioritise fashion. We follow trends in tailoring and hairstyles, and shave our beards, making our faces resemble fire-worshippers. If we look into our own families, we will find that no one in the family has been blessed with growing their hair long in the manner of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ always kept his blessed hair long, sometimes reaching the middle of his blessed ears, sometimes reaching the full length of his blessed ears, and sometimes growing so long that they touched his blessed shoulders.³

(Amir Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar Qadir Ridawi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ, expressing his sentiments regarding the beard, states:) May Allah Almighty grant us death upon faith before our faces, Allah forbid, resemble the enemies of al-Muṣṭafā! If the razor is to strike, let it be on our necks, never our beards. Alas! Nowadays, many Muslims shave the hairs of their beards and discard them into filthy drains! What will become of such people in the Hereafter? Those who do this should awaken to the gravity of their actions.

Remember! Keeping a beard of one fist-length is compulsory, and shaving the beard or trimming it to less than one fist-length are both forbidden acts that lead to Hell. Keeping the beard is the blessed Sunnah of all Prophets عَلَيْهِمُ السَّلَام. There is no Prophet who, Allah forbid, shaved his beard. Likewise, no saint

¹ Ṣaḥīḥ al-Bukhārī, vol. 3, p. 537, Hadith: 5436, excerpted

² Remember! *Walimah* within two days after the wedding night is Sunnah—Tirmidhi, vol. 2, p. 349, Hadith: 1099

³ Ash-Shamā'il al-Muhammadiyah, pp. 18, 34, 35

(*walī*) can shave his beard. If someone who shaves his beard calls himself a saint or allows himself to be called one, he is deceiving people because no one can truly be a saint until he follows the Sunnah. A pure-hearted saint of Allah Almighty stated, "If you see a man flying in the air or walking on water, but he practically neglects any obligatory duty of Allah or the Sunnah of the beloved Prophet ﷺ, he is a liar. This is not a *karāmah* (saintly marvel) but *istidrāj* (when something extraordinary occurs in favour of the rebellious or disbelievers).

Oppose the Polytheists

Dear Islamic brothers! We claim to love the Prophet ﷺ, but we do not adorn our faces with his beloved Sunnah of the beard. Whereas the Holy Prophet ﷺ clearly stated, **خَالِفُوا النَّاسَ كَيْنَ وَفِرُوا إِلَّيَّ وَأَحْفُوا السَّوَارِبَ** "Oppose the polytheists, make your beards copious, and trim your moustaches short."¹

He also stated, **مَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي** "Whoever turns away from my Sunnah is not from me."²

Another Hadith states, **مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ** "Whoever imitates a people is among them."³

Those who shave their beards should take great heed from this Hadith. Allah forbid, if they are considered among the fire-worshippers due to shaving their beards, and are raised with them on the Day of Judgment, what will become of them! May Allah Almighty protect us all from this calamity.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

¹ Sahih Bukhari, vol. 4, p. 75, Hadith: 5892

² Ṣaḥīḥ al-Bukhārī, vol. 3, p. 421, Hadith: 5063

³ Sunan Abū Dāwūd, vol. 4, p. 62, Hadith: 4031

اَلْحَمْدُ لِلّٰهِ! In today's age of trials and tribulations, the religious movement of the devotees of the noble Prophet, Dawat-e-Islami, teaches us to abandon the customs and fashion of others, and instead embrace the pure and beautiful *Sunan* of the beloved Prophet ﷺ. In this lies success in both this world and the Hereafter.

Sunnah attire

Dear Islamic brothers! Abandon fashionable clothing and adopt Sunnah-inspired attire. The Sunnah regarding clothing is that the length of the shirt should reach halfway up the shin, and the sleeves should extend no further than the fingertips and be a handspan wide. Furthermore, a man's waist wrapper or pants should be above the ankles. Unfortunately, today we feel ashamed to keep our trousers above the ankles, even though this is a Sunnah of the beloved Prophet ﷺ and the practice of the noble Companions رَضِيَ اللهُ عَنْهُمْ and pious saints رَحِمَهُمُ اللهُ. However, the majority of the public is deprived of this Sunnah and keep their trousers below their ankles.

Remember! Allowing the pants to hang below the ankles out of arrogance is forbidden and there is a severe warning of punishment for it. As mentioned in a Hadith, "That part of the waist wrapper [pants, etc.,] which is below both ankles [due to arrogance] will be in the Fire."¹ Another Hadith states, "Whilst a person was walking, dragging his waist wrapper out of arrogance, he was swallowed by the earth and will continue to sink until the Day of Judgment."²

O devotees of the Prophet! Develop the habit of reflecting upon your attire. Just as a little negligence can deprive you of many *Sunan*. Conversely, a little attention can grant you the blessings of acting upon abundant *Sunan*. Therefore, periodically examine your clothing and make the intention that, **اِنْ شَاءَ اللهُ**, from

¹ Şaḥīḥ al-Bukhārī, vol. 4, p. 46, Hadith: 5787; Nuzhat al-Qārī, 5/518, under Hadith: 2561

² Şaḥīḥ al-Bukhārī, vol. 2, p. 471, Hadith: 3485

now on, you will have clothes tailored according to the Sunnah. If possible, make it a habit to wear white clothes, as this is the favourite attire of the beloved Prophet ﷺ, and he encouraged others to wear it. A Hadith states: "Wear white clothing and shroud your deceased in white cloth."¹

May Allah Almighty grant us all the zeal to act upon the *Sunan* of the beloved Prophet ﷺ.

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّیْنَ صَلَّی اللّٰهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

¹ Jāmi' al-Tirmidhī, vol. 4, p. 370, Hadith: 2819, excerpted

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