

# The Endless Ocean of Muhammadan Beauty

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Thought-provoking speech of weekly  
sunnah-inspiring ijtima

(For Islamic Brothers)

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## The endless ocean of Muhammadan beauty

وَعَلَى إِلِكْ وَأَصْحِيكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكْ وَأَصْحِيكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

**Translation:** “I have made the intention of Sunnah *i'tikaf*.”

Dear Islamic brothers, whenever you enter a masjid, upon remembering, make the intention of *i'tikaf*, because as long as you stay in the masjid, you will keep getting the reward of *i'tikaf*. Remember, inside a masjid, there is no *shar'i* permission to eat and drink, sleep or have suhoor and iftar, and not even to drink Zamzam water and the water on which *dam* has been made. However, if the intention of *i'tikaf* is made, all these acts will become permissible. One should not make intention to observe *i'tikaf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: “If someone wants to eat, drink or sleep in a masjid, he should make intention to observe *i'tikaf* and do dhikr of Allah Almighty for some time. Then, whatever he wants, he can do (i.e. now if he wants to eat, drink or sleep, he can do so).”

## Excellence of sending *salat* upon the Prophet ﷺ

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ صَلَّى عَلَيَّ صَلَّى اللَّهُ عَلَيْهِ عَشْرًا بِهَا مَلَكَ مُوَكَّلٌ بِهَا حَتَّى يُبَلِّغَنِيهَا

**Translation:** “Allah sends 10 mercies upon the one who recites *salat* upon me once, and an angel is appointed to convey that *salat* to me.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ, meaning, a truthful intention is the best action.<sup>2</sup> O devotees of the Prophet, get into the habit of making good intentions before every action, because a good intention can be the cause of entering Paradise. Before listening to the *bayan*, make good intentions. For example,

- you will listen to the entire *bayan* to gain the knowledge of Islam.
- you will sit in a respectful manner.
- you will refrain from laziness during the *bayan*.
- you will listen to the *bayan* to reform yourself.
- whatever you hear and learn, you will attempt to pass onto others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

أَلْحَبَدُ لِلَّهِ The month of Rabī al-awwal has arrived. This is the very month in which our beloved master, the leader of all Messengers, the final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born. His illustrious biography and the miraculous incidents regarding his sacred birth are discussed with great enthusiasm during this time, leading to the hearts of Muslims becoming illuminated with his love. Accompanying this, descriptions of his unmatched beauty are told far and wide, conveying serenity to every

<sup>1</sup> Al-Mu'jam al-Kabīr, vol. 8, p. 134, raqm 7611

<sup>2</sup> Jami' al-Sagħīr, p. 81, hadith 1,284

listener. The topic of today's speech is centred around this very point, as we shall now discuss the unimaginable beauty of the Messenger of Allah ﷺ. Let us proceed towards mentioning him and his beauty with complete attention, focus and wholeheartedness.

## The beauty of our master

When the Messenger of Allah ﷺ, alongside a few honourable Companions عَلَيْهِمُ الرِّضْوَانُ, set out on his *hijrah* from Makkah to Madinah, he passed by the tent of Umm Ma'bad. She was not yet Muslim at this time, but she was a woman of great intellect and understanding. Sitting next to her tent, she would offer food and drink to travellers passing by.

The Prophet ﷺ and his Companions عَلَيْهِمُ الرِّضْوَانُ passed by her tent and intended to purchase meat and dates from her for their journey. It just so happened there was nothing left in her possession except a frail goat in one corner of her tent. The Prophet ﷺ asked, "O Umm Ma'bad! What is this goat like?" In reply, she explained, "There is no milk in her udders, and she has never given birth."

The Prophet ﷺ recited بِسْمِ اللَّهِ and proceeded to rub his cure-giving hand over the goat's udders and back. He then made *du'a* for it, and immediately, the goat began to give milk. Everyone drank their fill from this until the Prophet ﷺ and his Companions عَلَيْهِمُ الرِّضْوَانُ departed.

Some time passed, when the husband of Umm Ma'bad returned home to the tent. He was astonished to see such a large quantity of milk. "Umm Ma'bad!", he exclaimed, "Where did all this come from? We did not have any animal in our home capable of producing milk!"

"By Allah!", Umm Ma'bad replied, "Just now, a blessed individual passed by us."

Her husband then requested, “Describe his appearance to me.”

So, Umm Ma’bad began to say:

I have beheld an individual whose beauty was apparent, whose face is of refulgent beauty and who was created in the most sublime of forms. He possessed the highest level of beauty and grace. His eyes were dark and large, his eyelashes lengthy, and he had a voice that would reverberate. His neck was luminous, and beard thick. His eyebrows were thin and joined. His blessed stature held magnificent moderation. He was neither tall to the extent of appearing abhorrent nor short to the extent of being considered lowly. He appeared awe-inspiring, beautiful and majestic from a distance. When seen from close, his beauty would be vastly more visible.

Hearing this description, Umm Ma’bad’s husband could not contain his emotions and sentiments any further. “By Allah!”, he burst out, “This is the very same personality whose matter has reached us from Makkah! I wish to be in his company. If it were in my control, I would most certainly have this wish of mine fulfilled.”

(It so happened that by the blessings of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ entering their home, Umm Ma’bad and her husband both went on to accept Islam and had the honour of becoming his Companions).<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers, look at the matchless beauty given by Allah Almighty to His matchless Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Any Muslim who witnessed his beauty became immediately prepared to sacrifice their lives for him, and any non-Muslim who witnessed it had this beauty imprinted onto their hearts, leading to them entering the fold of Islam.

<sup>1</sup> *Subul al-huda Wal Rashad, vol. 3, p. 244*

Without doubt, there has never been anyone like the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nor will there ever be.

The incalculable degree of his beauty can be gauged from this explanation. Firstly, consider everything Allah has created: all of the universes and worlds in existence. He has created countless things of beauty, the number of which we cannot ever count. Think of all the varying forms of beauty He has granted them, and then consider how Allah has granted more beauty than all of this to Prophet Yusuf عَلَيْهِ السَّلَام.

When the women of Egypt laid eyes upon Prophet Yusuf عَلَيْهِ السَّلَام, they became totally entranced by his beauty. They were overwhelmed to the point of losing their senses and even began to unknowingly cut their fingers, completely mesmerized.

Allah mentions this incident in the Quran:

فَلَمَّا رَأَيْتَهُ أُكْبِرْتَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

“When the women saw Yusuf, they began praising him, and cut their hands, and said, 'Glory be to Allah! This is not a human being; this is not but some honourable angel.’”<sup>1</sup>

In *Khazain al-Irfan*, a book of Quranic tafsir, Mufti Sayyid Muhammad Na'im al-Din Muradabadi رَحْمَةُ اللهِ عَلَيْهِ comments on this verse:

Prophet Yusuf عَلَيْهِ السَّلَام is he who augments the beauty of the universe with his own unique splendour.

When witnessing Prophet Yusuf عَلَيْهِ السَّلَام, the women of Egypt saw the illumination of prophethood and messengership with him, as well as tangible effects of humility, his kingly aura,

<sup>1</sup> [Kanz-ul-Iman (translation of Quran)] (Part 12, Surah Yusuf, verse 31)

majestic authority, and his indifference towards the delicious foods and alluring sights around him.

This amazed them to no end. The esteem and awe of Prophet Yusuf عَلَيْهِ السَّلَام became firmly entrenched in their hearts, and a state of self-forgetfulness came upon them as they became lost in his beauty. Their hearts were in such rapture upon seeing him, they did not even notice their hands being cut.<sup>1</sup>

Dear Islamic brothers, this is all in mention of Prophet Yusuf عَلَيْهِ السَّلَام, who was given more beauty than the entirety of creation. Now think! Imagine the leader of all Prophets, the master of all Messengers, the masterpiece of creation, the mercy for all worlds, the beloved of Allah, Sayyidunā Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who was given more beauty than even Prophet Yusuf عَلَيْهِ السَّلَام!

What kind of immeasurable beauty would he possess? What can be said of his grace, elegance, and impeccable splendour? When expressing her sentiments with regards to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his beauty, Umm al-Mu'minin, Sayyidatuna Ā'ishah رَضِيَ اللهُ عَنْهَا composed select verses of poetry.

فَلَوْ سَمِعُوا فِي مِصْرَ أَوْصَافَ خَدِّهِ

لَمَا بَدَّلُوا فِي سَوْمٍ يُوسُفَ مِنْ نَفْسٍ

- If the people of Egypt were to simply hear a description of the beauty found on the luminous face of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they would not have spent their wealth in affixing prices to Prophet Yusuf عَلَيْهِ السَّلَام

<sup>1</sup> Khaza'in ul-Irfan, p. 447

لَوَاجِحُ زُلَيْخَا لَوَرَأَيْنَ جَبِينَهُ  
لَأَكْتَرْنَ بِالْقَطْعِ الْقُلُوبِ عَلَى الْأَيْدِي

- If the women around Zulaykha were to see just the forehead of the Prophet ﷺ, rather than cutting their hands, they would have cut their hearts.<sup>1</sup>

Dear Islamic brothers, what can we ever understand of the majesty, grandeur and rank of the matchless Prophet ﷺ? Now, consider the honourable Companions عَلَيْهِمُ الرِّضْوَانُ. These are the unique individuals who saw the Prophet ﷺ and his beauty in person. Day, night, from afar, from close; they would witness his Prophetic beauty with their very own eyes.

Let us listen to how the Companions عَلَيْهِمُ الرِّضْوَانُ describe the beauty of the Prophet ﷺ and what wording they would use.

Sayyiduna Anas رَضِيَ اللهُ عَنْهُ says, "I have seen everything beautiful there is to see, but I have never seen anything more beautiful than the Messenger of Allah ﷺ."<sup>2</sup>

Umm al-Mu'minin, Sayyidatuna Ā'ishah Siddiqah رَضِيَ اللهُ عَنْهَا once extolled him, - "كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَحْسَنَ النَّاسِ وَجْهًا وَأَكْوَرَهُمْ لَوْنًا, ﷺ was the most beautiful of people in appearance, and most pleasant in complexion."

She further added, - "لَمْ يَصِفْهُ وَاصِفٌ قَطُّ إِلَّا شَبَّهَ وَجْهَهُ بِالْقَمَرِ كَيْدَةَ الْبَدْرِ, ﷺ - "Nobody shall praise him except compelled to compare his shining face to the moon of the

<sup>1</sup> Zurqaani ala al-Muwahib, vol. 4, p. 390

<sup>2</sup> Subul al-Huda Wal Rashad, vol. 2, p. 7

14<sup>th</sup> night.” *وَكَانَ عَرَفُهُنَّ وَجْهَهُ مِثْلَ السُّؤْلُو* - “Upon his blessed face, beads of sweat would appear like pearls.”<sup>1</sup>

In the same fashion, the Companion, Sayyiduna Jabir bin Samurah *رَضِيَ اللهُ عَنْهُ* once described:

On one occasion, I saw the Messenger of Allah *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* on the night of a full moon. I would momentarily glance at the moon and then towards his luminous face; I found him to be even more beautiful than the moon.<sup>2</sup>

Dear Islamic brothers, hearing what the honourable Companions *عَلَيْهِمُ الرِّضْوَان* had to say regarding the beauty of the Prophet *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*, the hearts of those who love him begin to sway in delight. In the narrations we have just discussed, the honourable Companions *عَلَيْهِمُ الرِّضْوَان* paralleled his blessed face to the moon, whereas the sun gives off more light, and shines much more brightly; so, why did they not compare his blessed face to the sun?

The wisdom behind this is that the moon covers the earth with moonlight, which captivates the hearts of whoever sees it. People develop feelings of love, affection and attachment to it as a result. Also, the moon can be directly looked at without any obstacle or difficulty. If you were to directly look at the sun, however, your eyesight would suffer damage.<sup>3</sup>

Remember, when the honourable Companions *عَلَيْهِمُ الرِّضْوَان* compared the Prophet *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* to the moon, this did not encompass the true extent of his beauty. In other words, it is not as if the Prophet *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* was just as beautiful as the moon. If the true reality of his beauty and handsomeness was to become manifest, no eye bears enough strength to even gaze upon it. The likes of *Allamah* Zurqani and

<sup>1</sup> *Al-Khasaa'is al-Kubra*, vol. 1, p. 118

<sup>2</sup> *Al-Shamaail al-Muhammadi al-Tirmizi*, p. 24, hadith 9

<sup>3</sup> *Zurqaani ala al-Muwahib*, vol. 5, p. 258

Imam Qurtubi رَحْمَةُ اللهِ عَلَيْهِ narrate the following: “The complete beauty of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not made apparent to us. If it was, our eyes would not be able to withstand its splendour.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## His appearance

Dear Islamic brothers, we shall never truly be able to give due right in expressing the beauty and auspicious qualities possessed by the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

In order to gain blessings from mentioning him, however, we will now go on to discuss the **sacred body** of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, **how it appeared**, and the unimaginable beauty Allah placed in it. By doing so, we hope to gain mercy and blessings.

## His blessed face

Firstly, let us discuss **his blessed face**. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has a face unlike any other. It was bestowed beauty by Allah to an extent never given before or after, beaming with celestial light. It was full and had a rounded quality. It was this very face that led to Sayyiduna ‘Abdullah bin Salam رَضِيَ اللهُ عَنْهُ becoming Muslim. Seeing it, he exclaimed, كَيْسَ يَوْجِهِ كَذَّابٍ - “His face is not that of a liar!”<sup>2</sup>

## His blessed eyes

**The eyes** of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were large. They naturally appeared as though *kohl* had been applied to them. His eyelashes were elegantly lengthy. He had a tinge of redness in the whites of his eyes,

<sup>1</sup> Zurqaani ala al-Muwahib, vol. 5, p. 241

<sup>2</sup> Mishkat al-Masabih, vol. 1, p. 362, hadith 1907

which was a sign of his prophethood, as mentioned in previously-revealed books.

## His blessed eyebrows

**The eyebrows** of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were long, thin and closely joined to the extent that they appeared to meet one another.<sup>1</sup>

## His blessed nose

**His nose** was beautiful, long and slightly raised in its middle. A light would shine from his nose bone. If an onlooker did not look closely, it would appear raised. In reality it was not, as this light surrounding and shining from his nose would give it this appearance.<sup>2</sup>

## His blessed forehead

**The forehead** of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was wide and shone like a lamp. *Sayyiduna* Hassan bin Thabit رَضِيَ اللهُ عَنْهُ spoke of it in his poetry, saying:

مَتَى يَبْدُو فِي اللَّيْلِ الْبَهِيمِ جَبِينُهُ

بَلَكَمَ وَمِثْلَ مِصْبَاحِ الدُّجَى الْمُتَوَقِّدِ

‘When his forehead became apparent in night’s darkness, it shone like a lamp through the gloom and darkness.’<sup>3</sup>

## His blessed ears

**The ears** of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were perfectly fashioned. Alongside miraculous faculties of sight, Allah Almighty also bestowed

<sup>1</sup> *Al-Shamaail al-Muhammadi al-Tirmizi*, p. 22, *hadith* 7

<sup>2</sup> *Al-Shamaail al-Muhammadi al-Tirmizi*, p. 22, *hadith* 7

<sup>3</sup> *Zurqaani ali al-Muwahib*, vol. 5, p. 278

untold powers of hearing upon him. For this very reason, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once addressed his Companions, explaining, “You cannot see what I see, and you cannot hear what I hear, for I even hear the sounds of the sky.”<sup>1</sup>

## His blessed mouth

**His mouth** was large, his cheeks seamlessly even, and his front teeth wide, and when he would speak, these teeth would shine. As narrated by *Sayyiduna* Abu Hurayrah رَضِيَ اللهُ عَنْهُ, “Surroundings would light up whenever he smiled.”<sup>2</sup>

## His blessed saliva

**The saliva** of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was a cure for wounds and illnesses. This very saliva was placed in the eyes of *Sayyiduna* ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم on the day Khaybar was conquered, granting them immediate recovery. They healed so well, it was as though they were never in pain in the first place.

*Sayyiduna* Rifa’ah bin Rafi’ رَضِيَ اللهُ عَنْهُ mentions:

On the day of Badr, an arrow directly struck my eye and caused it severe damage. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his saliva in it, made *du’a*, and I had absolutely no pain after this. My eye went on to become completely fine.<sup>3</sup>

## His blessed tongue

In the entirety of creation, there is nobody more eloquent in speech. His speech was so clear, those around him would commit it to memory easily.<sup>4</sup>

<sup>1</sup> *Al-Khasaais al-Kubra al-Suyuti*, vol. 1, p. 113

<sup>2</sup> *Al-Khasaais al-Kubra al-Suyuti*, vol. 1, p. 127

<sup>3</sup> *Zad al-Ma’ad*, vol. 3, p. 144

<sup>4</sup> *Al-Shamaail al-Muhammadi al-Tirmizi*, p. 134, hadith 213

When mentioning his blessed speech, *Sayyidatuna* Umm Ma'bad رَضِيَ اللهُ عَنْهَا elaborates, “The silence of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was dignified. When he spoke, his face would enlighten even further. His speech was of utmost sweetness and clarity. It was neither trivial nor vulgar.”<sup>1</sup>

## His blessed hands

**His blessed hands and arms** were fully fleshed. *Sayyiduna* Anas رَضِيَ اللهُ عَنْهُ said, “I have not found any silken cloth softer than his palms nor any fragrance more splendid than his.”<sup>2</sup>

Whosoever shook hands with the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would have fragrance emitting from his hands for the entire day. If he placed his hand upon the head of a child, the latter would begin to emit fragrance and stand out from other children.<sup>3</sup>

## His blessed feet

**The feet** of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were fully fleshed and beautiful to an extent never seen before or after. They were soft and smooth to such a degree that if water were to be poured upon them, not a single droplet would remain gathered. Rather, it would flow off them immediately.<sup>4</sup>

Stones would become soft when he walked upon them for his ease of passage. When he walked upon sand, his blessed feet would not leave any footprints behind.<sup>5</sup>

## His blessed hair

<sup>1</sup> *Al-Isti'ab Fi Ma'rifat al-Ashab*, vol. 4, p. 514

<sup>2</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 489, hadith 3561

<sup>3</sup> *Seerat-e-Rasool-e-Arabi*, p. 263

<sup>4</sup> *Seerat-e-Rasool-e-Arabi*, p. 276

<sup>5</sup> *Seerat-e-Rasool-e-Arabi*, p. 277

**The hair** of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was neither extremely curly nor completely straight, but in-between. His beard was thick, which he would look at in a mirror. He would have this blessed moustache hairs kept short, and also once said, “Oppose the polytheists; grow the beards and shorten the moustaches.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, you have just heard of how beautiful our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is. There is nobody like him before, there is nobody like him now, and there will never be anybody like him. From head to toe, he is an embodiment of light. His every body part harbours unmatched qualities not found anywhere else. Now think carefully, is there anybody more befitting for us to love than this beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Absolutely not! There is nobody we should love more than him. This point is especially important for people who fall in love with the temporary marvels of this world and fall prey to mundane, carnal love. They make unsuitable things the object of their desires, thereby, ruining their life in this world and the hereafter.

When addressing this topic, Amir Ahl al-Sunnah, ‘Allamah Muhammad Ilyas ‘Attar Qadri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ mentions:

The biggest cause of this false, carnal desire-based love stems from the fact a huge number of Muslims lack Islamic knowledge in contemporary times. Not only this, but they are deprived from an Islamic environment in which the sunnah is practised. It is for this reason that sins have become so prevalent and widespread. Through televisions or the internet, programmes full of lustful content are aired. Some newspapers publish illicit stories, novels are written with indecent plots, and other forms of literature are also found to be packed full of vulgarity. Free mixing between

<sup>1</sup> *Mishkat al-Masabih*, vol. 2, p. 487, hadith 4421

males and females in colleges, universities or workplaces result in informality arising between them. This ultimately leads to false and carnal love coming about.

It is sometimes one-sided, but once one party informs the other, both usually fall into this trap. They proceed to collectively indulge in a host of various sins, such as speaking shamelessly over the phone or meeting openly without appropriate veiling. Letters or gifts are exchanged on occasions. Eventually, they secretly arrange to marry one another. If their respective families oppose this, they resort to running away sometimes. Missing persons advertisements are then printed in search of them, with their households becoming subject to criticism and debasement. Some of these couples undertake court marriages, living without marriage at all **مَعَادَةَ اللَّهِ**. Incidents of suicide are also reported in cases like these even up until today.<sup>1</sup>

Dear Islamic brothers, if any of us are involved in these sins, we should repent from them as soon as possible. Make *du'a* to Allah Almighty and ask Him to free you from these desire-based forms of so-called love. Do everything you can to rid yourself of this burdensome misfortune. Completely engage and busy yourself with Islamic endeavours, strive to increase love for Allah Almighty and His beloved **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** in your heart, and beseech the Messenger of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** to assist you in this matter.

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**

Dear Islamic brothers, there is no use in attaching your heart to the temporal, transitory and short-lived marvels of this world. If you are to attach your heart to anything, do so to the commandments of Allah Almighty and His Messenger **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Strive your absolute best to

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<sup>1</sup> *Nayki Ki Dawat, p. 40*

act upon the sunnah. In order to learn more about the sacred life of the Prophet ﷺ, you can read *Seerat-i-Rasul-i-Arabi*, a book published by Maktabat al-Madinah. By doing so, not only will your knowledge increase, your love for the Prophet ﷺ will further blossom, and an enthusiasm to act upon his sunnah will be kindled within your heart.

## Dawat-e-Islami's Area Visits

Dear Islamic brothers, in order to light a lantern of love for the Prophet ﷺ in your heart, affiliate yourself with the religious environment of Dawat-e-Islami, which has 12 specified fields of work you may actively involve yourself in. By taking part, you can help spread the message of Islam far and wide, and you will see many blessings manifest around you with your own very eyes *إِنْ شَاءَ اللَّهُ*.

One of these 12 fields of work is known as the Area Visit. There are countless benefits of this religious work. For example, masjids become populated as a result, Islamic work and activities spread throughout a respective society or neighbourhood, people draw close to Islam, others begin to offer salah if they were not doing so previously, and an opportunity to invite towards righteousness presents itself. Further, those who involve themselves in this work receive their share in the *du'a* of Amir Ahl al-Sunnah *دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ*. It is a great honour to invite others towards the sunnah and offering salah, which this work allows us to do.

*Sayyiduna* ibn 'Abbas *رضي الله عنه* narrates that the Messenger of Allah ﷺ said, "Your inviting towards virtue and forbidding of evil is charity, your seating of the weak upon your ride is charity, your removal of dirt from a path is charity, and every step of yours towards salah is charity."<sup>1</sup>

<sup>1</sup> *Attargheeb Wattarheeb, vol. 2, p. 466, hadith 4561*

As you have just learned from this hadith, inviting towards righteousness earns one the same reward as giving charity. Try your best to take part in Dawat-e-Islami's area visits; you will earn many blessings from Allah Almighty.

Dear Islamic brothers, alongside possessing the highest levels of beauty, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also liked purity and cleanliness. For this reason, take care of your personal hygiene and pay attention to remaining clean. You should also make use of permissible forms of adornment and beautification. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once mentioned, **إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ** - "Allah is beautiful, and He loves beauty."<sup>1</sup> Let us now go into detail as to what forms of adornment are forbidden and allowed.

**For men**, wearing a gold ring is *haram*. They may wear a silver ring weighing less than 4 ½ *masha* (4.3 grams), which contains one stone. More than one ring cannot be worn at once, nor can one with multiple stones nor bands; these are all impermissible for men.

**For women**, they may wear any form of gold and silver, or bands, and wear all forms of jewellery. The only exclusion is jewellery which generates sound; this is impermissible. It is also *haram* for a prepubescent boy to wear jewellery, and whosoever makes him do such is sinful.<sup>2</sup>

If an individual is blessed with wealth by Allah Almighty, Islam gives permission to wear good clothing and expensive attire, regardless of it being a male or female. This should be done to highlight and exhibit the bounties Allah Almighty has blessed them with, not for ostentation.<sup>3</sup>

## Dar al-Ifta Ahl al-Sunnah

<sup>1</sup> *Ṣaḥīḥ Muslim*, pp. 60 – 61, *hadith 147*

<sup>2</sup> *Al-Fatāwā al-Hindiyyah*, vol. 5, p. 335

<sup>3</sup> *Radd al-Mukhtār*, vol. 9, p. 579

If we wish to live our lives in accordance to the sharia, it is important to take sharia-related guidance before setting out on any task and in every field of life. **اَلْحَمْدُ لِلّٰهِ** Dawat-e-Islami has over 80 departments operating worldwide, one of which is Dar al-Ifta Ahl al-Sunnah. Experts in issuing Islamic edicts are busy in assisting the *ummah*, offering guidance relating to every spectrum of Muslim life.

This department was initially established in Kanz al-Iman Masjid (Karachi, Pakistan), in Sha'ban 1421 AH. As of 2022, further departmental branches have been set up across Karachi and Pakistan at large. Dar al-Ifta Ahl al-Sunnah also offers a telephone and online service, allowing Muslims across the world to get in contact as they seek answers for their questions or resolutions for their respective issues.

Questions can be asked at [darulifta@dawateislami.net](mailto:darulifta@dawateislami.net)

Adding to this, Dar al-Ifta Ahl al-Sunnah has its own bespoke programme broadcast on Madani Channel.

**اَلْحَمْدُ لِلّٰهِ** Dar al-Ifta Ahl al-Sunnah also has its own mobile application, developed with aid of Dawat-e-Islami's IT Department. Work is firmly in motion towards further betterment and advancement. May Allah grant Dar al-Ifta Ahl al-Sunnah more success.

**اٰوِيْنُ بِجَاوِ التِّيِّبِ الْاَوْمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**

Applying *kohl* (known as *surmah* in the Asian subcontinent) is a sunnah of the final Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. He would apply it to his blessed eyes before sleeping. We should do the same whilst making an intention to act upon the sunnah, which itself is an act of great reward. We shall also gain physical and worldly benefits from this.

The final Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would apply oil in his hair and beard, use a comb, as well as part his hair in the middle. *Sayyiduna* Abu Hurayrah **رَضِيَ اللهُ عَنْهُ** narrates that the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** once said,

“Whoever has hair should honour it.” (Referring to washing, applying oil to them and combing them)<sup>1</sup>

It is permissible for girls to pierce their noses.<sup>2</sup> Some have the ears of young boys pierced and earrings put in place; this is impermissible. The same applies for having boys wear jewellery.<sup>3</sup>

It is permissible for women and girls (under the age of puberty) to apply henna, be it to their hands or feet. It is impermissible to apply this to young boys.<sup>4</sup>

As narrated by *Sayyiduna* Abu Hurayrah رَضِيَ اللهُ عَنْهُ that an effeminate man with henna on his hands and feet once came to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. “What has happened to him?”, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked (inquiring as to why the person was wearing henna). The people replied by saying, “He imitates women”, to which the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “Exile him.” The effeminate man was deported from Madinah and sent to Naqīr.<sup>5</sup>

Dear Islamic brothers, you heard how the effeminate man imitated women i.e. he applied henna to his hands and feet. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became extremely displeased and banished him from the city. People who apply henna to their hands or fingers on Eid or wedding ceremonies should learn from this Hadith. Just as it is impermissible for men to imitate women, it is also impermissible for women to imitate men.

<sup>1</sup> *Sunan Abī Dāwūd*, vol. 5, p. 103, hadith 4163

<sup>2</sup> *Radd al-Mukhtār*, vol. 9, p. 598

<sup>3</sup> *Radd al-Mukhtār*, vol. 9, pp. 598,693

<sup>4</sup> *Radd al-Mukhtār*, vol. 9, p. 599

<sup>5</sup> *Sunan Abī Dāwūd*, vol. 4, p. 368, hadith 4928

Sayyiduna Ibn Abbas رَضِيَ اللهُ عَنْهُمَا reports that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cursed effeminate men who imitated women and masculine women who imitated men.<sup>1</sup>

1. Do not wear clothes with pictures of living things on them. Also, do not wear stickers with pictures of people or animals. Do not hang posters of them around the house either.
2. Do not clothe your children with “Baba Suits” that have photos of people or animals on them.
3. A woman can beautify herself through permissible means for her husband, but only in her home. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “A woman is awrah [i.e. to be covered]. When she goes out, the Devil gazes at her.”<sup>2</sup>
4. It is not a Sunnah to walk around bareheaded. Therefore, Islamic brothers should crown their heads with an imamah as this is the Sunnah of our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Sunan and Etiquettes of Entering and Leaving the Home

Dear Islamic brothers, here are some etiquettes and sunan of entering and exiting the home:

- When leaving your home, recite the following dua: بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ

اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ **Translation:** In the name of Allah, I trust in Allah;

<sup>1</sup> Musnad Ahmad Bin Hanbal , vol. 1, p. 560, hadith 2263

<sup>2</sup> Jāmi' al-Tirmidhi, vol. 2, p. 392, hadith 1176, part 18

there is no might and no power without Allah.<sup>1</sup> **إِنْ شَاءَ اللَّهُ** Through the blessings of reciting this dua, you will remain on the correct path, you will be safe from calamities, and Allah Almighty will aid you.

- Give salaam to your close blood relatives (e.g. mother, father, brother, sister, children, etc.,) whenever you enter or exit your home.
- The one who enters his home without mentioning the name of Allah, e.g. **بِسْمِ اللَّهِ**, the Devil enters along with him.

## Announcement

The remaining sunan and etiquettes of entering and leaving the home will be mentioned in the study circles, so take part in the study circles to learn about them.

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

<sup>1</sup> *Sunan Abī Dāwūd, vol. 4, p. 420, hadith 5095*