



# SUFI WISDOM

*A Source of Inspirational and Traditional Islamic Knowledge*

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## LIVING IN THE HEART OF HIS UMMAH...

OSMAN NURI EFENDI

**THE UNIQUE ROLE MODEL:**

**PROPHET MUHAMMAD ﷺ**

RABIA BRODBECK

**ADORATION FOR OUR PROPHET**

JACQUILINE V. FRANK

**LOVING THE ONE WHOM ALLAH  
LOVES**

ABDULLAH BIN HUMEYD

**SERVING IN AFRICA**


SACRED TRUSTS

WHAT OTHERS SAID ABOUT HIM









Dear Readers,

On March 30<sup>th</sup> the Mawleed an-Nabee, the birthday of the Prophet Muhammad (pbuh), will occur. Remembrance of this special occasion requires that we recall the words of Allah in the Qur'an:

*"You have indeed, in the Apostle of Allah, a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final, and who engages much in the remembrance of Allah."* (Qur'an:33/21)

For this reason we have dedicated this issue of Sufi Wisdom to recalling the character of the Messenger of Allah, and the special place that he held with Allah, and indeed the special relationship he has with us as believers.

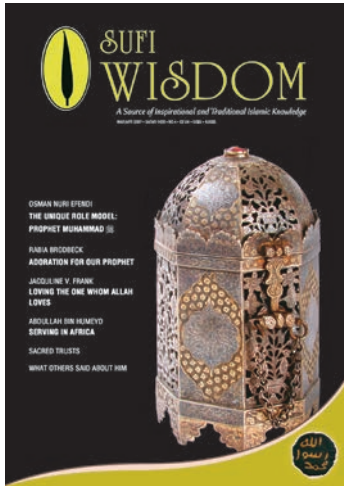
As a teacher and guide he stands far above the other Prophets, and we are reminded to love him more than we love our parents, siblings and worldly goods. As a husband, father and friend, we see the level that humanity can reach when they choose to follow his lead in the struggle to stay on the straight path.

There are countless hadith and stories about the love that his companions held for the Prophet (pbuh). Innumerable are their sayings as they recount their deep affection and loyalty to him. Yet even more telling are the sayings of the non-believers of the time. They called him the Trustworthy and the Faithful. Indeed, they held him in such high esteem that when the verses of Allah were being revealed to him, they went so far as to believe that Allah had somehow made a mistake in revealing the verses to the Prophet, rather than calling the Prophet a liar.

So as we celebrate this special time with the joyous remembrance of our beloved Prophet, we can take a few minutes to rededicate ourselves to being one of those who follows his guidance and teachings, and thus obtains Allah's love and reward for our accomplishments. We can recognize our connection to him by re-establishing his Sunnah in our lives, and becoming one of those whom Allah mentions in the Qur'an:

*"Say: If you love Allah then follow me, Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful."* (Qur'an:3/31)

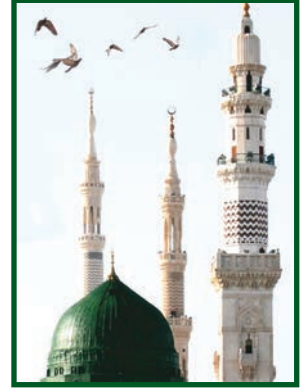
Elif Kapici  
Editor



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- **COVER PAGE:** Silver Case for the sacred strands of Hair of Prophet Muhammad. • Topkapi Palace, Istanbul - Turkey

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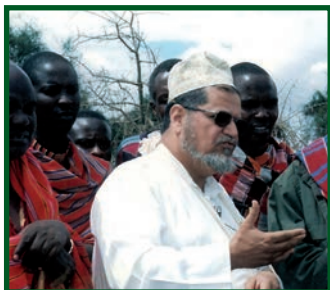
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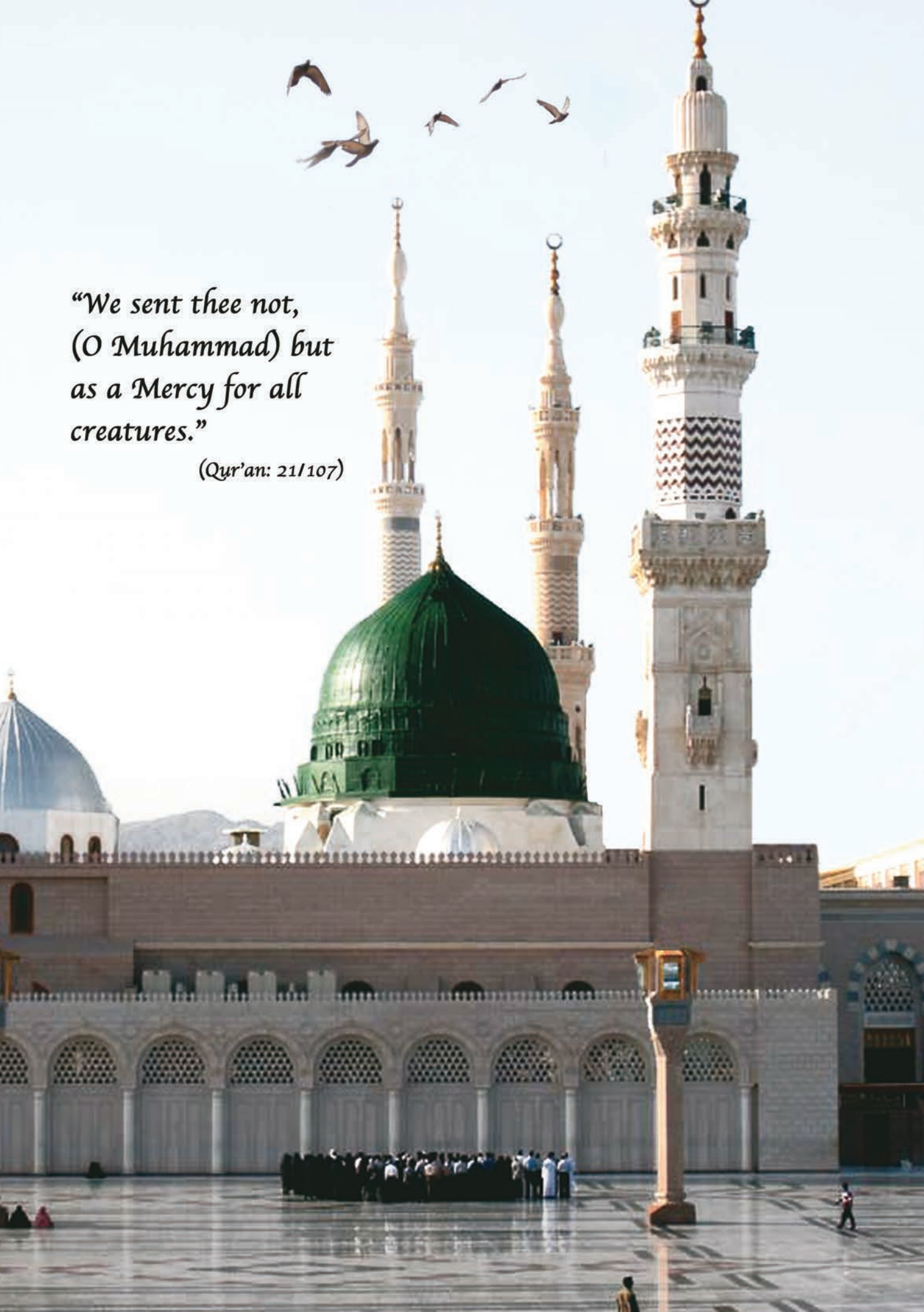
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*"We sent thee not,  
(O Muhammad) but  
as a Mercy for all  
creatures."*

*(Qur'an: 21/107)*



# LOFTY MORAL LESSONS FROM PROPHET MUHAMMAD ﷺ

## THE UNIQUE ROLE MODEL (I)

OSMAN NURI EFENDI



*I*t is only possible for a believer to reach the supreme state of humanity if they perfect their spiritual attributes by taking a share in the exemplary life and lofty morality of Prophet Muhammad (pbuh). This state can then be achieved through love felt for the Prophet and by mastering the ability to encircle oneself with his spirituality.

All of humanity has heard the holy recitations that cure and invigorate the heart with the Prophet's blessed speech. Mankind has become the manifestation of Rahman's (the All Compassionate) forgiveness and benevolence by honouring the love of the Prophet who is known as "the Light of Existence". Again, despite of all its sins, mankind has attained the right to be compassionately addressed by our Lord as "O my Servants!" in honour of His love for the Prophet.

In view of this benevolence, courtesy and kindness, our duty as the Muslim Ummah (community) is to wholeheartedly follow the orders, prohibitions and advice of the Messenger of Allah (pbuh) and to live our lives with the spirituality of his Sunnah (the Prophet's words and actions).

Being "compassionate and merciful" himself, the Prophet wished his Ummah to follow these instructions. Some of these are as follows.<sup>i</sup>

a. Our prophet (pbuh) proclaimed:

My Lord has ordered me to be in a state of awe and to fear Him in private and in public. (I advise you to be this way too.)

As he was completely obedient of this order, like all of Allah's orders, the Messenger of Allah (pbuh) said:

"I swear on Allah Almighty that I am the one among you most in fear of Him and I am the one who is most in awe of and reverential towards Him." (Bukhari, Niqah 1). Whenever he left a gathering the Prophet always made a supplication to his Lord, saying:

"O Allah! Bless us with your fear sufficiently to prevent us from sins" (Tirmizi, Daavat, 79)

Amongst mankind it was the Prophet (pbuh) who was blessed with the highest manifestations of Allah Almighty. One day he said to his companions:

"If you knew what I knew you would laugh little and weep much" and covering their faces they all cried aloud. (Bukhari, Tafseer, 5/12)

Allah Almighty promises Paradise to His servants who are in fear of Him in secret and in public. In a verse of the Qur'an He says:

"And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires, Their abode will be the Garden." (Qur'an:79/40-41)



"(A voice will say:) "This is what was promised for you, for every one who turned (to Allah), in sincere repentance, who kept (His Law), Who feared (Allah) Most Gracious Unseen, and brought a heart turned in devotion (to Him)" (Qur'an:50/32-33)

"Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them." (Quran:32/16)

For this reason the prophets and people who are close to Allah illuminate their nights with their awe of Him and in the hope of being blessed with His eternal mercy. Their nights are brighter and clearer than their days, for their nights are filled with peace and the spirit of prostrations that are abundant with tears.

b. The Prophet (pbuh) said:

My Lord has ordered me to rule with justice in times of anger and contention (I advise you to be this way too.)

Anger is a state in which a person struggles to keep his/her temper and direction. One can lose one's balance and stray from justice. In such cases a person should always remind him/herself of Allah and the Day of Judgment, remain patient and serene so as to not stray towards injustice

Our Lord has instructed us:

"...stand out firmly for justice... Follow not the lusts (of your hearts), lest ye swerve..." (Qur'an: 4/135)

"...be fair: for Allah loves those who are fair (and just)" (Qur'an: 49/9)

The Messenger of Allah (pbuh) said in a hadith (sayings of the Prophet), in which he talked about various issues:

"There are three things that save:

To be just in times of anger and consent,

To be frugal in times of wealth and poverty,

To fear Allah in secret and in public." (Haythami, I, 90)

When a man came to the Prophet to ask about repealing the punishment for theft, he gave the example of his beloved daughter and said:

"I swear to Allah that if Muhammad's daughter Fatima stole, I would definitely cut off her hand as well" (Bukhari, Anbiya, 54; Muslim, Hudud, 8,9).

Justice is necessary for the welfare of the individual and society. Omar (pbuh) points out this truth with the following statement:

"Justice is the foundation of sovereignty (state, independence and government)."

In the two and a half years he ruled during the ninety-two years of the Amawi sovereignty,

Omar bin Abdulaziz, the fifth greatest caliph of Islam, spread the borders of Islam as far as Spain. This achievement, accompanied by people living in peace and security, was the result of the rule of justice and equity in his own country. No one can be prosperous through transgression and no state can stand without justice. Again, there is the example of the case of Sultan Fatih being taken to court by a Christian architect; the case came in front of judge Hizir Bey, who had been appointed by Fatih himself and was a very close friend, yet the court decided against the Sultan. This was an outcome of the justice system that assured the rule of the Ottoman State for hundreds of years.

c. The Messenger of Allah said;

My Lord ordered me to be frugal in wealth and in poverty. (I advise you to do the same.)

Any person, be they rich or poor by Divine allocation, should be frugal. They should never squander their wealth. Even the Prophet (pbuh) advised that we should be aware of the value of wealth before poverty strikes.<sup>1</sup>

In the following verses Allah Almighty orders us to be frugal and temperate:

*"There  
are three  
things that save:  
To be just in times of  
anger and consent,  
To be frugal in times of  
wealth and poverty,  
To fear Allah in secret and  
in public."*

Prophet Muhammad  
(pbuh)





"...But squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful." (Qur'an:17/26-27)  
 "Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute."  
 (Qur'an:17/29)

And the Prophet (pbuh) said:

"Those who are frugal and far from squandering will never be indigent." (İbn-i Hanbal, I, 447)

"One who makes istikhara (a prayer made for guidance) will not be disappointed; one who asks counsel will not regret it and one who is frugal will not become poor." (Haythami, Majmau'z-Zawâid, II, 280)

Accordingly, a believer should be aware that everything belongs to Allah Almighty and that they are a guardian of this estate. They should spend only as much as they need and use the rest for the sake of Allah (pbuh). Allah Almighty said:

"They ask thee how much they are to spend (in the way of Allah); Say: "What is beyond your needs." " (Qur'an:2/219)

Our Prophet (pbuh) advised us to be generous even in times when means are scarce. He said:

"Save yourselves from the fire even with half of a date. One who cannot find this should protect oneself with pleasing and graceful words." (Bukhari, Adab, 34)

The true felicity of richness and possessions will be gained by distributing alms in the way of Allah. In order to be able to spend in the way of Allah one has to earn their sustenance through halal (lawful) means and not allow the love of these materials in the heart. Hence the Prophet said:

"A halal and beneficial commodity is a blessing in the hands of a righteous person" (İbn-i Hanbal, IV, 202)

This is because a righteous person is compassionate and merciful. And compassion means to give from what you have to those who do not have it. In other words, compassion is running to the help of people to compensate them for what they have been deprived of. Compassion and generosity mean a peaceful conscience in this world and good tidings for eternal happiness.

The rich people are called "agneya-e shakereen" when they are thankful to their Lord and distribute alms that are scarce in societies.

The same is true for the people called “fukara-e sabereen”, who are poor but patient. For this reason, these two groups of people are pleasing to Allah Almighty. The people who are together in pleasing Allah as well as in human honour are the rich who are thankful and the poor who are dignified. But there is a reprimand for rich people who are arrogant and miserly and for the poor who are not patient but rebellious against what was predestined for them. For this reason the Prophet (pbuh) prayed:

“My Lord! I seek refuge in you from the instigation of richness and poverty”

(Muslim, Dhikr, 49)

Thus, whoever carries lofty virtues, such as contentment and submission, and whoever puts one's trust in Allah is wealthy in the truest sense. Also, the true sovereignty of wealth is achieved only through the felicity of almsgiving.

When the companions of the Prophet started mobilizing for the Tabuk War, even those who did not have much to offer were filled with the excitement of making sacrifices from their lives and from the scarce resources they had. Abu Akil (pbuh) was one of these companions who had worked all night and earned two measures of dates. He left one measure at home for his family and gave the other to the soldiers participating in the war.

After this the Messenger of Allah (pbuh) said: “May Allah bless what you have brought along with what you have withheld” And then he had the dates brought by Abul Akil added to the ones collected before. (Tabari)

One day the Messenger of Allah (pbuh) said:

“One dirham surpasses a hundred thousand dirhams”

The companions of the Prophet (pbuh) asked:

“How can that be, O the Messenger of Allah?”

and the Messenger said:

“One man had two dirhams. He gave one of them in alms (meaning he handed out half of his wealth.) Another man (who was very wealthy) went to his possessions, took out a hundred thousand dirhams and gave it in alms.” (Nasai, Zakat, 49)

What is meant here is that the first person gave half of what he had, although he was in need; the second person, although he sacrificed much more than the first one, gave only a small portion of his wealth. This means the stature of almsgiving is connected to the level of self-sacrifice and devotion felt in the heart, rather than the material quantity of it.

The account of the three martyrs at the war of Yarmuk which shows the level of self-sacrifice felt in the hearts of these people sets an amazing example that is difficult to attain. They offered each other a cup of water while they were all desperately thirsty and in the throes of death.

The companions' ideal was to embrace themselves with the morality of the Prophet. For this reason, mercy and asceticism were at a peak with them. For that society lived in a state of ascetic discipline.

They did not know the squandering lifestyle of excessive consumerism, gluttony, luxury or ostentation. Their wealthy were the agneya-e shakereen and their poor were the fukara-e sabereen. The Prophet was the best example of agneya-e shakereen during the times when they received booty. He was also the best example of the fukara-e sabereen during the times when nothing was cooked in his home for days and he would have to tie a stone on his stomach to suppress his hunger.

d. The Messenger of Allah (pbuh) said:

“My Lord has ordered me to give due rights of a relative (i.e. visiting) even to those who have severed their ties with me. I advise you to do the same”

Allah Almighty persistently orders his servants to maintain their relationships with their kin and to be kind and beneficent towards them.

And compassion means to give from what you have to those who do not have it. In other words, compassion is running to the help of people to compensate them for what they have been deprived of.





The Messenger of Allah (pbuh) said:

"Allah Almighty has sent me with the mission explaining the necessity of protecting and safeguarding relatives, to break idols and to make it known that Allah Almighty is one and has no associates." (Muslim, Musâfereen, 294)

By this he stated the importance of one's relatives, stating that we must visit, protect and safeguard them.

Even if our relatives do not return our affection or sever their ties with us, it is an obligation of our belief to maintain a relationship and gently to make tell them of the way of Allah. In another hadith it is said:

"One who responds to the kindness of his relative with the same in return has not actually protected and safeguarded them, (in reality) the one who protects and safeguards his/her relative is the one who continues to be beneficent even when the ties with him/her have been cut." (Bukhari, Adab, 15; Abu Dawud, Zakat, 45)

Undoubtedly the greatest example in this matter is again the Prophet himself. Indeed whenever he sacrificed an animal he would send some to the relatives of his first wife Khadija<sup>2</sup>. Again he said:

"Learn your lineage enough to give your relatives their rights..." (Ali al-Muttaki, Kanz, X, 220, nr: 29162)

Allah Almighty declares in the following verses that those who fail in their obligation to give their relatives their rights and those who fail to protect and safeguard their kin will face loss.

"Those who break Allah's Covenant after it is ratified, and who sunder what Allah has ordered to be joined, and do mischief on earth: These cause loss (only) to themselves." (Qur'an:2/27)

"Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin? Such are the men whom Allah has cursed for He has made them deaf and blinded their sight." (Qur'an:47/22-23)

The prophet (pbuh) declares the terrible loss of those who do not give importance to the rights of their relatives as follows:

"The person who severs ties with his kin will not enter Paradise" (Bukhari, Adab, 11)



*The companions' ideal was to embrace themselves with the morality of the Prophet. For this reason, mercy and asceticism were at a peak with them.*

"The sins most deserving an immediate punishment from Allah in this world along with a separate punishment in the Hereafter are oppression and neglecting kin." (Abu Dawud, Adab, 43; Tirmidhi, Kiyama, 57)

e. The Messenger of Allah said:

"My Lord has ordered me to give to those who deprive me. I advise it to you too."

In a verse from the Qur'an it says:

"Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate!" (Qur'an: 41/34)

In a hadith:

"Do not sever your ties with those who sever them with you! Give to those who do not give to you! Forgive those who harm you!" (Ibn Hanbal, IV, 148, 158)

There was drought and famine in Macca around the seventh year of Hijrah. The Messenger of Allah (pbuh) sent gold, barley and dates to help the Maccans who had shown fierce enmity towards him for the past twenty years. Abu Sufyan received all of it and distributed it to the poor of the Macca.

A human is defeated by beneficence. Kindness and beneficence will even soften the enmity of the enemy. On account of the goodness shown towards the poor of Macca by the Messenger of Allah (pbuh) even Abu Sufyan, showing his gratitude due to the lessening of his enmity and hardness felt in his heart, said:

"May Allah reward my brother's son with kindness! Because he safeguarded the right of the kin" (Ya'kubi, History, II, 56)

Many people accepted Islam due this magnanimity and virtue.

Prophet Joseph (pbuh) is a good example in this matter. Although his siblings, out of jealousy, threw him in a well he showed kindness to them. He did not reproach them but forgave them. After this "They said: "By Allah. Indeed has Allah preferred thee above us, and we certainly have been guilty of sin!" (Qur'an:12/91)

In short, in order to channel people to Allah and to goodness there is a need to find a path that goes to their heart. The shortest way is generosity, compassion and forgiveness, which means being able to give to Allah's servants through these virtues of the heart.





To be able to become an exemplary believer who has attained Allah Almighty's love we should always carry "fear of Allah" in our hearts, never sway from justice at times of anger or consent, be frugal in times of wealth or poverty and spend in the ways of Allah as much as possible, never sever ties with our relatives, show kindness to those who deprive us and even forgive those who oppress us with a boundless heart.

Angel Gabriel one day warned the Prophet about three matters in accordance to their importance: Ka'b bin Ujrah narrates:

The Messenger of Allah (pbuh) wanted us to sit close to the pulpit. We all sat right in front of it. He walked up one stair and said "Amen!" He walked up another stair and again said "Amen!" And he walked up another stair and again he said "Amen!"

When he came down from the pulpit we said:

"Oh Messenger of Allah! Today we heard something from you we have not heard before". After this the messenger of Allah said:

"While I was at the pulpit Angel Gabriel came to me. On the first step he said:

-May he be far from Allah's mercy who reaches Ramadan and is not forgiven!

And I said "Amen!"

When I walked up to the second step he said:

-May he be far from Allah's mercy who does not send you greetings when your name is pronounced next to him!

And I said "Amen!"

When I walked up to the third step he said:

-May he be far from Allah's mercy whose parents, one or both, attains old age and yet he still cannot attain heaven! - and I said "Amen!"

(Hakim, Mustadrak, IV, 170)

Our Lord! Enable us to be one of those beloved to our Prophet. Help us to follow his orders and advice meticulously like a shadow following his owner. May our Lord help us to attain the morality of the Prophet, the "unique role model", whom He Himself has nurtured and may He join us with the faithful in this world who are witnesses of this lofty personage!

Amen!

<sup>1</sup> Hakim al Mustadrak, IV, 341.

<sup>2</sup> Bukhari, Manakibu'l Ansar, 20.







*'And We have sent you not but as a mercy to the worlds.'* (Qur'an: 21/107)

# ADORATION FOR OUR BELOVED PROPHET ﷺ

RABIA BRODBECK



**O**h Lord, increase my marvelling at you!"

I fell in love with the sweetness of this wonderful supplication of our beloved Prophet. How far can love reach? The man of the highest illumination who ever lived asked his Lord to heighten his adoration towards Him! Allah the Highest says in the holy Qur'an;

*"There has now come to you a Messenger from amongst yourselves; grievous to him is your suffering; anxious is he over you; towards the believers, kind and compassionate."*

"He lowered unto the believers his wing of tenderness through mercy..." and "was the guardian of believers and nearer to them than their selves."

The Prophet's greatness does not lie in his superiority of knowledge, wisdom, intellect or insight in every field, over every person, but in his poverty, nothingness, humility, slave-hood and modesty. He was the supreme authority on all levels, but in reality he was the jewel of servants. The greatness of his heart demonstrates that poverty is our greatest wealth. The more Allah blessed and favoured our beloved Prophet, the more he became humble and submissive. Every day he asked for forgiveness a hundred times and prayed repeatedly to his Lord: "Glory be to You, we have not been able to know

You as Your knowledge requires, O Known One! Glory be to You, we have not been able to worship You as Your worship requires, O Worshipped One!"

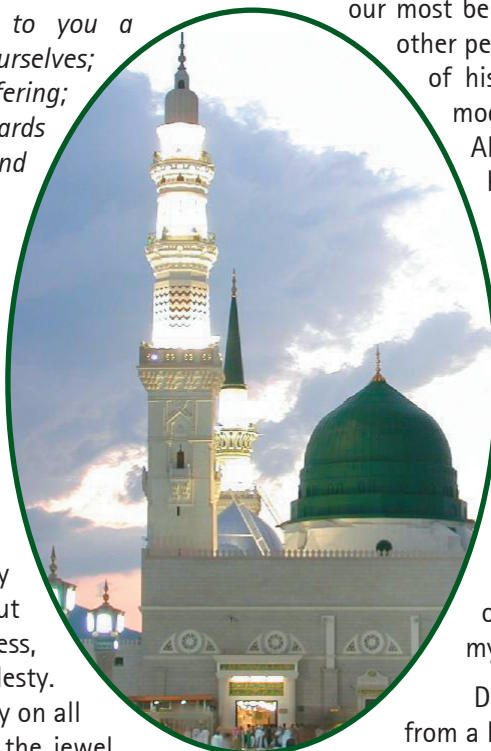
All things begin with him; all things are sealed by him. He is the most dignified of men. He is the pride of humanity, the most beloved and the most desired Prophet of Allah the Highest. But our most beloved of hearts acted like any other person, this is the sublime secret of his being, the treasury of pure modesty. The eternal beauty of Allah is reflected in his tender heart in its fullest splendour. He never asked for anything, he never sought anything from his Lord.

As soon as he was born, he prostrated himself and said: "My community, my community. On the heavenly ascension, Allah wished to endow him with all the riches of Paradise in order to please him, but he answered with only one word: "My community, my community."

Does a greater beauty shine from a human heart?

The light of Muhammad is the essence of all creation. There is nothing closer to Allah's Light than the reality of Muhammad. Both illuminated and illuminating he cried out: "Oh Lord, show us things as they are!"

Prophet Muhammad (pbuh) encouraged equal treatment of slaves and kings.







*He is the key to divine knowledge, opening the eye of the heart which sees and hears the truth.*

Rulers gained humility, slaves gained honour, tyrants gained peace, and beggars gained dignity. This revolutionary change of character, making simple, primitive people into the highest of saints, is certainly the most outstanding miracle of our Prophet Muhammad.

Nobody impressed the whole of humanity so deeply. He is the key to divine knowledge, opening the eye of the heart which sees and hears the truth. He is the point where real human perfection starts, he is the goal of all our possible accomplishments. With him we begin, with him we end.

Allah hides Himself, His essence from His believers, but He lets us know and find His reality through the beauty and goodness of Muhammad (pbuh).

There are 70,000 veils between the servant and his Lord. These veils are screens for the truth.

In the words of Sheikh Abd Al-Qadir Al-Gilani:

"All created beings are a veil, with the exception of the Messenger of Allah. For he is the doorway and the means by which the goal is reached."

Sheikh Muhyiddin Ibn Arabi said:

"All created beings have a shadow, with the exception of our Messenger (pbuh) for he is the first light, the source of light. The source of existence has no shadow. With this light we can see and understand Allah's truth."

In true humility, The Messenger of Allah says:

"My figure amongst the noble Prophets is this; a man builds a wall; he has finished it,

except it needs one more brick; I am this brick. After me, there will be no more Messengers or Prophets."

"Say of me: The Servant of Allah and His Messenger (pbuh), so that you do not fall into exaggeration that the people manifest with regard to my brother Jesus."

For the perfect lover of the truth, he represents the satisfier of all our needs. To marvel at him is the ascension of our souls. To hear of him makes what is difficult easy, because Divine grace radiates on whoever contemplates him. Sending him salutations and blessings brings an immediate expansion of love in our hearts. Contemplating him brings the greatest joy and illuminates the face of our soul. Wishing peace for his soul means true salvation, and touches the deepest interior of our hearts.

Allah Almighty created the noble light of Muhammad from His Essence in order to see His Own Beauty. This was the first act of creation from the beauty of Allah's light. The source of light represents the reality, the truth of Muhammad. This light is the essence of all creation.

And the light of Allah's Majesty was in love with the beauty of Muhammad's light. So Allah dwelt many thousands of years before this noble light. He directed His Gaze seventy thousand times each day and night towards it, adding new light with each glance. This pure wonderment and admiration from the Almighty towards the noble light of Muhammad and from the light of Muhammad towards the Divine Essence became the source of Divine Love. This intimate dialogue of purest love became the foundation of the universe.



Nothing can compare with the beauty of Muhammad's light, because there is nothing closer to the Almighty than the truth of Muhammad. This noble light, the limitless purity of Muhammad's luminous reality, reflects the beauty and glory of Allah. It is Light on light. Therefore, the source of light, the essence of the universe, represents the centre of all existing beauty.

Allah says; "Had I not created him, I would not have created the universe."

Our blessed master owns the most supreme station, because he is the source of light. He was the first to be mentioned and he was the first to be desired by Allah the Highest. He represents the highest, most excellent rank, he is the nearest of humankind to Allah. He is the most complete being of the human race. For this reason, all things begin with him and are sealed with him.

Of the one hundred and twenty-four thousand Prophets, our blessed master is the forefather and the final seal. In the words of Prophet Muhammad: 'I am the first to have been created and the last to have been sent.'

For the true believer, the noble character of Prophet Muhammad (pbuh) is the greatest miracle that exists.

Allah calls our beloved Messenger My beloved! He created everything for love of him. Without him, nothing would have ever existed. He is the reason for the entire creation, the whole universe and all of mankind.

Allah says: "I created everything for you; I created you for Myself."

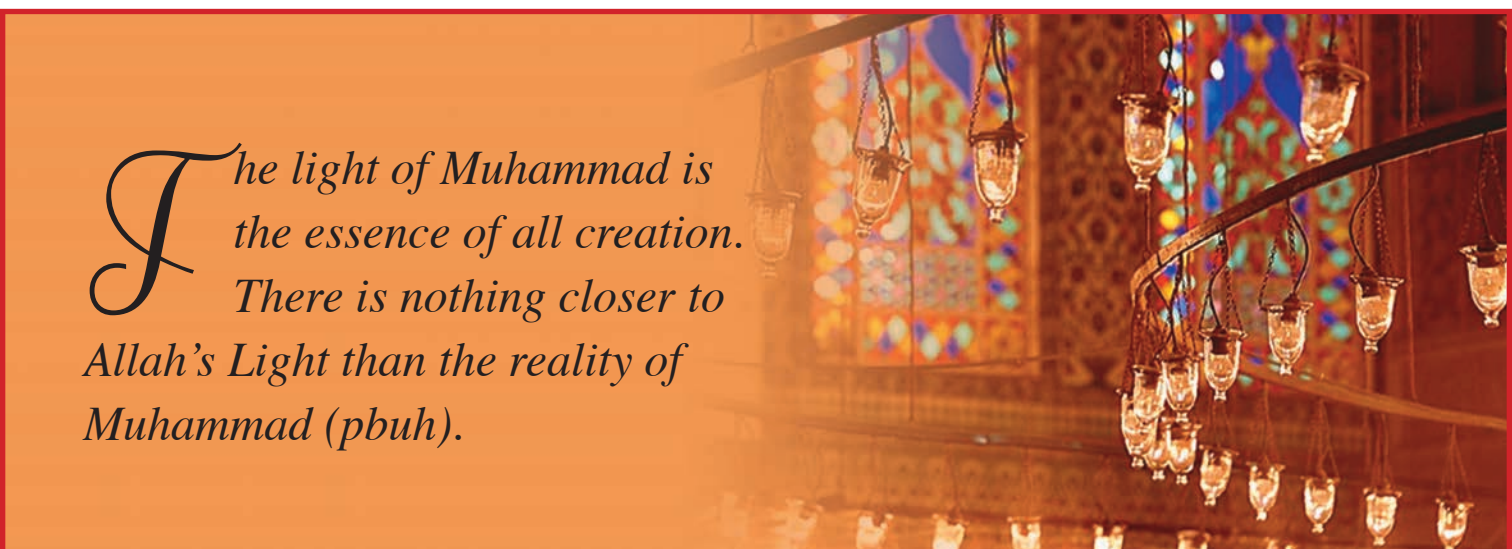
Allah placed the Prophet's noble name beside His own Name. In every part of Paradise, from the beginning of creation, was written:

"La ilahe illallah Muhammadur Rasul-Allah 'There is no god but Allah; Muhammad is the Messenger of Allah.'

Because the two names are linked together forever, our blessed master has been raised to the rank of praiseworthiness! Allah Himself, His own divine Essence and His angels praise and bless His beloved and He commands all saints, all righteous servants and all believers to wish peace and convey blessings on him as well. Such exalted honour was never given to any other creature.

The supreme union of love, 'Allah and Muhammad', is of such an exquisite standard; Allah Himself sought out and loved our blessed master. Since pre-existence, at the time of the creation of Muhammad's light, the Prophet was the object of His Gaze.

Prophet Muhammad (pbuh) ruled the world through his selflessness. We must be aware that it is not through speeches, proclamations or orders that our blessed master taught the world Allah's divine messages. Whatever pearls of wisdom he gave to humanity first had a healing effect. Our beloved of hearts is the mercy for all the worlds. He cures all our spiritual wounds. He brings salvation for every problem. His inexhaustible blessings pour down upon every living soul. He gives abundant comfort to distressed hearts.



*The light of Muhammad is  
the essence of all creation.  
There is nothing closer to  
Allah's Light than the reality of  
Muhammad (pbuh).*

He nourishes all the needs of those who weep. He sends infinite grace to the suppressed. In our modern society, human beings have these needs to the highest degree; this world has been deprived of divine beauty and blessings, and robbed of its own substance.

Prophet Muhammad (pbuh) brought a religion that teaches perfection in love, not perfection in obedience! He brought a religion where knowledge becomes love. That is to say, we do not learn from orders, we learn from eternal beauty. We do not reach spiritual perfection by exclusively complying with the Sacred Law; we reach the spiritual heights of human existence by nourishing our soul with the light of goodness, which is loving servanthood. Our blessed master demonstrated, like no other human being, that we only reach spiritual perfection through living a life of earthly bounties.

Furthermore, the religion of Islam is the religion of admiration. Our blessed master often used to pray; "Oh Lord, increase my marvelling at you". He demonstrated that religion is not just obeying rules. It is realizing the Greatness, Majesty, Mercy, Love and Beauty of our Creator and because Divine Vision is drawn without resistance, it is loving surrender. In other words, submission to Allah's Will must be done with love and admiration. The sacred duties have to be executed with pleasure and joy if we are to serve our Lord of all the worlds.

For a true believer, to live the truth of Muhammad (pbuh) is pure necessity! It is like the heart to the body. The body is the religion of Islam and the heart is the reality of Muhammad (pbuh) which feeds the arteries with life.

To live this highest level of truth, we must put Allah before Paradise, the Sustainer before the sustenance, the Creator before the creation. We must put Prophet Muhammad (pbuh) before our own blood ties.

We should be ashamed about not loving him with the profoundest emotions; we should be ashamed about not contemplating him with a burning longing; we should be enslaved by his exalted speeches.

If we do not love our blessed master more than anything, or anyone, even ourselves, we cannot reach the perfection of faith!

*Allah calls our  
beloved Messenger*

*My beloved! He created  
everything for love of him.*

*Without him, nothing would  
have ever existed.*



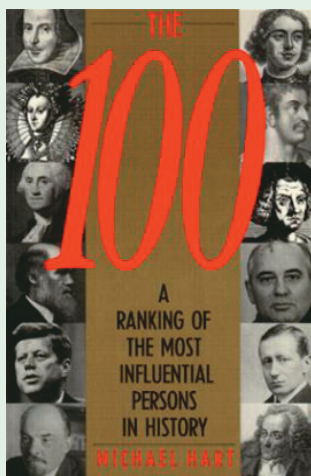
Our Prophet Muhammad is the pure source of the divine eternal truth. Particularly in our present time, I believe that we can comprehend the reality of Muhammad much more profoundly than in the past! We are able to perceive his supreme value and beauty more fully, because the world today is in greater need of him. As the most enlightened man in the universe, he brought an enlightened and enlightening religion.

Prophet Muhammad's inner potential is incomprehensible for the human mind. We can only catch a glimpse of his greatness. But through trying to love him, we can get a taste of his beauty within ourselves. His home is in the pure hearts of his lovers.

Until we find Prophet Muhammad, we are blind. All suffering comes from not understanding and loving Prophet Muhammad. If we love the Prophet more than anything else, our lives will change.

Paradise is nothing other than clearly knowing, seeing and tasting the divine reality within ourselves. Moreover, for a true lover, Paradise is to see and taste the beauty of Prophet Muhammad, peace and blessings be unto him!

# WHAT OTHERS SAID ABOUT THE MESSENGER OF ALLAH ﷺ



My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, he was the only man in history who was supremely successful on both the religious and secular levels.

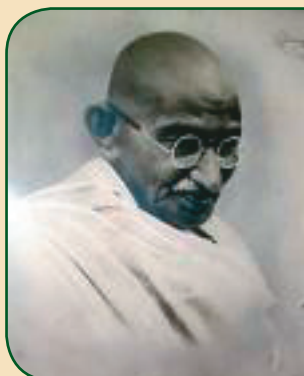
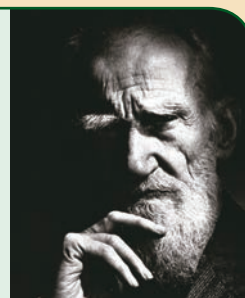
Michael Hart,  
The 100: A Ranking Of The Most  
Influential Persons In History

It was Islam that removed the bandage in which women are held from the very dawn of history and gave them a social standing and legal rights such as were not granted to them in England till many centuries late.

Lady Cabbold,  
'Pilgrimage to Mecca'

We must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving the problems in a way that would bring the much needed peace and happiness. Europe is beginning to be enamoured of the creed of Muhammad. In the next century it may go further in recognizing the utility of that creed in solving its problems.

George Bernard Shaw



I became more than ever convinced that it was not the sword that won a place for Islam in those days. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers and his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle."

Mahatma Gandhi





# *THE SACRED TRUSTS*



*The Holy Mantle of  
Prophet Muhammad  
(pbuh)*

*The Sword and Bow of  
Prophet Muhammad  
(pbuh)*





*Sacred strands of Hair  
of Prophet Muhammad*  
(pbuh)



*The Footprint of  
Prophet Muhammad*  
(pbuh)

# DIVINE LOVE OF PROPHET ABRAHAM ﷺ

MAHMUD SAMI EFENDI

Balikli Gol (Sacred Pond), Urfa – Turkey



Intimate friendship means sincerity in devotion, requesting one's needs exclusively from Allah, and continuous contemplation. Prophet Abraham (pbuh) was considered a friend of Allah because he was willing to sacrifice his property and his son, Ishmael, for the sake of Allah. He deserved the title of *Halilullah*, which means a close friend of Allah, because he had all these qualities and good morals. The friendship of Allah means that Allah gives steadfastness in worship and protects from wrongdoing and sins.

It is narrated that Allah revealed to Abraham (pbuh), "You are My friend indeed, and I am your friend. Never shall I find your heart occupied with anything else besides Me, whenever I shall look into it! Otherwise I will cease your love towards me, because I chose to take as My friends only those whose hearts will not return to anything but Me, even if they are burnt in a fire. I put my love in the heart of people who are like that. My kindness and blessings are showered on such a person and I draw them nearer to Myself. I give My love to them – what blessing could be equal to this? What honor could be greater than that? I swear on my Honor and Might that I will cure the heart of the one who turns to Me, because whoever loves Me, indeed I love them."

When Allah chose Abraham (pbuh) as His intimate friend, the angels objected to His decision, and said, "O Allah, how could Abraham be a close friend of Yours, when he is occupied with his own self, his children and his property?"





*When Allah chose Abraham (pbuh) as His intimate friend, the angels objected to His decision, and said, "O Allah, how could Abraham be a close friend of Yours, when he is occupied with his own self, his children and his property?"*

Allah said, "I do not look at my servant's outer form or property, I only look at his heart and deeds. He has not devoted himself to anything but Me. If you wish, we can put him to a test."

And Gabriel visited Abraham (pbuh) in the shape of a human being. At that time Abraham (pbuh) was shepherding his flocks. He had twelve dogs to guard his flocks and each of them had golden collars that expressed his renunciation of worldly possessions.

Gabriel greeted Abraham (pbuh) with peace and asked, "Who do these flocks belong to?"

Abraham (pbuh) answered, "They belong to Allah, but they are a trust in my hands."

Gabriel asked, "Can you sell me one?"

Abraham (pbuh) said, "Remember Allah once and I will give you one third of the flocks". And Gabriel said:

سُبُّوحٌ قَدُّوسٌ رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ

(Free from all deficiencies and infinitely pure is our Lord, and the Lord of the angels and the Spirit.)

Abraham (pbuh) gave one third of his flocks to Gabriel, and said, "Remember Allah again and take the other third of the flocks. Remember Allah for the third time, and you can take the rest of the flocks and the dogs. And if you remember Allah for the fourth time, I will be your slave."

Meanwhile, Abraham (pbuh) said to his shepherds, "Take the flocks to this friend of mine," and Gabriel said, "I do not need them, because I am Gabriel."

Abraham (pbuh) said, "O, Gabriel, I am Halilullah (Friend of Allah), I cannot take back the things I have given."

Allah asked Gabriel, "O Gabriel! How have you found my friend?" Gabriel said, "What a beautiful servant is he!"

Allah taught sublime manners to Abraham (pbuh) and taught him the manners of one who is aware of the secrets revealed to the servants.

Allah says in the Holy Qur'an: "Thus did we show Abraham the kingdom of the heavens and the earth that he might be of those possessing certainty." (Qur'an:6/75)

Imam Ali narrated that the Messenger of Allah (pbuh) said, "When Allah showed Abraham (pbuh) all the earth, he saw a servant who was rebelling against Allah, and he immediately prayed to Allah to destroy him. And Allah accepted the supplication of Abraham (pbuh) and destroyed the rebellious one. And Abraham (pbuh) saw another rebellious one and prayed again, and this one was also destroyed. He saw another rebellious one and wanted him to be destroyed, and it was done. Allah said to Abraham (pbuh), "O Abraham! Indeed you are the one whose supplications are immediately granted. Do not pray to me to destroy all my servants, because they are valuable in my eyes for three reasons: they can repent and I will accept their repentance, there will be ones from their progeny who will remember me, or on the Day of Judgment I will either forgive them or punish them."

# GREETING PEOPLE WITH *SALAM*



PROF. HASAN KAMIL YILMAZ



The essential goal of social life is peace and happiness. Salam (greeting) is a prayer of the heart, an action and a discourse that fosters serenity, happiness and peace. The ultimate desired outcome is for '**salams**' to be exchanged amongst people in all social walks of life, starting from family members, who are the nucleus of the society. The Holy Qur'an and the Sunnah of Prophet Muhammad (pbuh) commands this.

## *Salam amongst Family Members*

The following is the commandment for greeting the people in your home, which is like a nest of serenity and happiness that expands itself into society. 'So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly.' (Qur'an:31/61) Our master, Prophet Muhammad (pbuh) told Enes: 'Dearest Son! Greet your family with a salutation, thus you and your people will be blessed,' and thus commanded that one should greet one's family members.

## *Salam in Social Life*

Salam is regarded as an integral part of life in our religion and responding to salams is seen as an even greater spiritual responsibility as it will help the salams to prevail.

As a matter of fact, in a verse of the Holy Qur'an it is said: 'And when you are greeted with a greeting, greet with a better (greeting) than it or return it.' (Qur'an:4/86)

## *Salam during Visits*

The Holy Qur'an commands believers to confirm verbally their intention to visit someone else's home, work place etc. with a greeting when they get there, even though the visit is a greeting in and of itself. 'O you who believe! Do not enter houses other than your own houses until you have asked permission and saluted their inmates; this is better for you, that you may be mindful.' (Qur'an: 31/27) The word istinas in the original verse means to ask permission and let the people of the house know of one's presence by coughing, saying takbir and tasbih, or today, by ringing the doorbell.

## *What Salam Implies in Social Life*

a- Salam is a statement of peace that means 'There shall be no harm to you from me.' One who greets others with salam and thus affirms his/her identity as a member of the society of Islam should be granted safety. Whoever greets others with salam, either in war or peace, is safe and untouchable. As a matter of fact, Allah the Almighty says, 'O you who believe! when you go to war in Allah's way, make investigation, and do not say to any one who offers you peace: You are not a believer.' (Qur'an:4/94) The reason for the revelation of this verse is said to be the following incident: During an expedition of a contingent of the Muslim army, Usama bin Zayd killed a man who had greeted the Muslims with 'salam', thinking that he did this out of fear.

Upon hearing this, Prophet Muhammad (pbuh) got very upset, frustrated and reprimanded Usama: 'Did you open his heart to see if he did this out of fear?' and punished him by forcing him to free a slave.

b- Salam is a prayer for believers in this world and a call to the abode of peace in the Hereafter. It means 'Let there be no harm to you from others, let the land of paradise and the path to salvation be yours'. Allah the Almighty says, 'And Allah invites to the abode of peace and guides whom He pleases into the right path.' (Qur'an:10/25)

c- Salam means sharing life. Through salams one becomes cognizant of their fellow human beings and by greeting them with salams they share their good and bad times and the happiness and difficulties of life both from their heart and by their actions.

A man asked the Prophet, "What sort of deeds or (what qualities of) Islam are good?" The Prophet replied, 'To feed (the poor) and greet those whom you know and those whom you do not know.'

Narrated al-Bara: The Prophet ordered us to do seven (things) and forbade us from seven (other things): He ordered us to visit the sick, to follow funeral possessions, to say: "May Allah be merciful to you" to someone who sneezes, - if he says: Praise be to Allah, to accept an invitation (invitation to a wedding banquet), to return greetings, to help the oppressed, and to help others to fulfill their oaths (provided they are not sinful).

d- Salam takes us to love and love takes us to Paradise. The requisite for entering Paradise is iman (faith) and the requisite of iman is mutual love amongst believers. What better means to strengthen and deepen love than remembering to call and visit people, which is salam by heart and action... As a matter of fact, our beloved Prophet (pbuh) says, 'You cannot enter Paradise unless you have faith and you can not have faith unless you love each other. Shall I tell you of a deed which will instill in you love for each other when you commit it? Spread salam amongst yourselves.' Probably, for this reason, Hadhrat Omar's son, Abdallah used to say salams to everyone when he went to the market and he used to go to the market just to say salams. Once someone asked him: 'What are you going to do at the market? You know nothing about buying or selling.

*'You  
cannot enter Paradise  
unless you have faith and you  
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each other. Shall I tell you of a deed  
which will instill in you love for each  
other when you commit it? Spread salam  
amongst yourselves.'*

**Prophet Muhammad  
(pbuh)**

You don't even ask about the prices. You don't sit where everybody sits and chats. Why on earth do you go to the market?' He said: 'My brother, I go to the market to meet people's eyes and say salam to them. I have no other intention in going to the market.'

### ***Greeting Other Beings***

At the heart of the Divine order of the universe lies salam. Inanimate beings, plants and animals are all part of the order of the universe with the language of salam. When Allah the Almighty ordered the fire to submit itself to the Divine will and not to burn Abraham, He invited the fire to salam. 'We said: O fire! be a comfort and peace to Ibrahim.' (Qur'an:21/69)

When Prophet Muhammad (pbuh) switched from the log of date wood on which he used to give his sermons to the pulpit built for him, the log started to sob. The Prophet could only calm the log down after getting off the pulpit and hugging it. It is also a known fact that wild and untamed camels used to follow the orders of the Prophet (pbuh) in the most docile manner thanks to salam.

In consequence, salam is a Divine manifestation of subtle kindness in this multitude and confusion; it is from Allah the Merciful to the angels, to all people dead or alive and to all other beings; it is a beseeching from all beings of multitude and confusion towards Allah the Merciful and it is also a communication and meeting of animate and inanimate beings. Salam is the peace of order in the universe and it takes people to the abode of peace... For at the beginning and at the end, there is Salam... With Salams....





DR. ABDURRAHMAN AL - HUMEYD

**AFRICA IS MY CHILD.  
I WILL TAKE CARE OF HER  
UNTIL I DIE!**

*If you have several children and one of them is sick, you pay great attention to the child who is not well. For me Africa is that child; in the beginning I thought that they needed my help; but now I think that I need them in order to enter Paradise.*

**SW:** *Could you please introduce yourself?*

My name is Abdurrahman Al-Humeyd and I am from Kuwait. I am a physician and married with five children. I have been working in the service of my Muslim brothers for the last twenty years in Africa. I feel ashamed to say I am a dai when I remember the companions of the Messenger of Allah going to far away countries on foot. We go by plane everywhere we want quite easily nowadays.

**SW:** *What kind of services do you provide for people in Africa?*

My aim is to introduce a peaceful revolution in Africa, in the field of education. We have 840 schools in Africa with half a million students from kindergarten until university. We have 3 universities now and are planning to increase the number. We have a total of 32 offices in all African countries and deal with the needy directly without intermediaries.

We have built 4,500 mosques in Africa. We also give food in times of famine, meat at the times of the sacrifice. We sponsor orphans and many of our orphans have graduated as physicians, ambassadors and even ministers. Particularly in areas where there was no Muslim at university, we now have many graduates. In Malawi for example there was no student who was Muslim, although the population was 17 % Muslim. In one year we helped many accountants, lawyers, and physicians to graduate.



*We have 840 schools in Africa with half a million students from kindergarten until university. We have 3 universities now and are planning to increase the number. We have a total of 32 offices in all African countries*

***SW: How many Muslims are there?***

I think the great majority of the Africans walk with Islam in their hearts, even if they follow other religions. Alhamdulillah, I see people converting to Islam every day. I will give you couple of examples. In Malawi in 1980 the population was only 17% Muslim, but now the percentage of Muslims is much greater, over 51%. Another country is Rwanda, where 50,000 Muslims were lost during the massacres. Despite all the pressure to participate in the killings, the Muslims refused to commit massacres. Many people were hidden in the houses of Muslims. More than one million people converted to Islam because they saw with their own eyes how Muslims behaved in their houses and how they dealt with each other. Muslims do not commit murders even if they are forced to do so.

***SW: Did you come across any Arab tribes that had immigrated to Africa during the early times of Islam?***

There are many Arab tribes who immigrated to Africa, dating back to the early days of Prophet Muhammad. But they have lost their identity. For example, the Gabra tribe prays four times a day in a small place where they do not allow you to go in with shoes on. They face north, but they do not know why they do so; north is the direction of the qibla (Macca) for them. In their prayers they do not prostrate or bow but they ask Allah Almighty "O God! As long as you give peace during the night we ask you to give peace during the daytime. Please do not let us see the shaitan

and do not let the shaitan come to us." Also they do not eat pork and they fast during the month of Ramadan; they call this the month of fasting. After Ramadan they fast ten days not six days, and call it the short month of fasting. When they want to swear they swear on the light of Allah and on the light of Mecca and Medina. But they do not know where Mecca or Medina are. They do not know much about Islam; when I was there I spoke about Islam and they told me "Oh, how nice! You know about our religion. Now tell us about your religion." Funnily enough they also believe in a tradition in which a cow once ate their holy book; each time they slaughter a cow they immediately open the stomach to look for the remnants of the holy book. They do this every time. When I went there I spoke to them about Islam and they asked me:

"Look, for the last three years we have not received any rain; pray to your Allah for Him to send rain to us."

I told them I was tired and could not do this, but they persisted in asking me to do this for three hours; I spoke about the religion, sometimes having to shout. They did not accept any excuses. Finally, I turned my face to the qibla, and prayed to Allah in tears: "O Allah! Now they are not testing Abdurrahman, but they are testing your religion. I know I have many shortcomings, but please do not make Islam pay for my shortcomings." And I started to cry. The tribesmen told me that they would return in 3 hours. Before they come back Allah Almighty sent a little bit of rain,

Alhamdulillah, and the whole tribe converted to Islam. This happened in the north of Kenya. This is one of the tribes that converted to Islam and there are many others.

*SW: Can you tell us something about the converts to Islam and in particular those who used to be missionaries?*

One day someone knocked on the door and told me that he was from a certain church. He told me that their church was researching Islam in order to take people away from Islam. I welcomed him and offered him tea. He asked me some questions and I answered them and also gave two little booklets. He told me that he wanted to come back again since he had more questions. This continued for few more days and at the end of these meetings he pronounced the shahadah: la ilahe illallah.

Later on he became the chief dai in Rwanda. It is important that those listening understand that when he became Muslim he lost his house, his car and friends, even his identity. For the first time in his life this man had to sleep outside his home. After he became a dai I don't remember a single day passing without him converting someone to Islam. Even when he had malaria he asked his wife to carry him to the door so that he could see the people walking by, and he called them to come over and explained Islam to them. When he died his body had to wait 24 hours to be buried because his family could not afford to buy a shroud for him. I remember in Rwanda the third highest priest in the Catholic Church

converted to Islam and he suddenly disappeared. I later learned that he had been kidnapped by the Church and taken to Zaire and hidden in a jail. He was tortured to force him back to Christianity. After six months he came one day with many scars on his body and very old and dirty clothes; he told us that he had walked from Zaire to Rwanda.

Also a very prominent priest became a Muslim and converted hundreds to Islam; during the massacre they killed him with his congregation in the mosque, including the converts.

*SW: Do you help those who convert to Islam financially?*

We help them but we do not buy their faith. It is interesting that the Church collected more than 360 billion dollars in the last ten years for missionary work. But the problem is with their belief the Trinity: one in three and three in one.

*SW: What are the major problems you have in Africa and what do you need most?*

First of all we face difficulty financially trying to cover our expenses. Secondly we are making dawah in countries where law has not yet been established. Sometimes they make special laws to make things difficult for us. For example we built clinics in Madagascar and the government did not allow us to use them as they only had four rooms. They wanted eleven rooms in each clinic if they were to give permission. The problem is that 99% of the people in Madagascar never have had a chance to receive medical attention. So we converted our clinics into other buildings.



*We sponsor orphans and many of our orphans have graduated as physicians, ambassadors and even ministers.*



What we need is honest and energetic people. We do not have people who have patience; they start and soon give up.

*SW: What is the rate of conversion to Islam compared to that of Christianity?*

According to research carried out by Christian sources in the last thirty years, in the last thirty years the percentage of the increase in Christianity is 27 % whereas the increase in Muslims is 111%. In order to increase converts to Christianity they collected 30 million dollars in one night and built many churches in Kenya, known as apostolic churches. They also trained one thousand priests to work, but these did not help much. We have Allah Almighty on our side; as Imam Ali (pbuh) said: if Allah is in my side I do not care who is on the other side.

*SW: What is your final message to Muslims?*

Remember that Muhammad (pbuh) was a human being, but he changed the whole world and you can also do that if you have faith in your heart. The only difference is that he received a revelation and was a prophet. Muhammad was able to organize everything for his dawah.

I am asking all Muslims to remember that one day we will leave this world without taking anything with us, going to where the grave is damp. So prepare for your Hereafter while you can by spending your time and money for dawah.

And also remember that one day we will leave this life with a shroud that has no pockets. So you will not be able to take any money, or any certificate, so do not be happy if you have a PhD or if you are a graduate of certain school. Rather try to take with you whatever is allowed to the other world. The Prophet (pbuh) says that if one person is guided to Islam by you that you are better than the entire universe and whatever is in it. Then why are we paying so much attention to worldly things. Hence dawah (teaching Islam) is more important these days.

*SW: Thank you very much for the information and for your time.*





# PEARLS OF

*Do not think little anything which is good, even meeting your brother with a cheerful face.*

*Prophet Muhammed (pbuh)*

*The keys to the life of the heart lie in reflecting upon the Qur'an; being humble before Allah in secret, and leaving sins.*

*Ibn Al Qayyim*

*To admonish your brother in private is to advise him and improve him. But to admonish him publicly is to disgrace and shame him.*

*Imam Shafi'i.*

*Each of your breaths is a priceless jewel, since each of them is irreplaceable and, once gone, can never be retrieved. Do not be like the deceived fools who are joyous because each day their wealth increases while their life shortens. What good is an increase in wealth when life grows ever shorter? Therefore be joyous only for an increase in knowledge or in good works, for they are your two companions who will accompany you in your grave when your family, wealth, children and friends stay behind.*

*Imam Al Ghazali*

# WISDOM

*The word shams [sun] is feminine, and qamar [moon] is masculine. The sun burns itself to give light and life to everything around, and the moon is muneer, meaning it reflects the light. Within itself it has no light; it radiates the brilliance of the sun. So when we shine as men, the implication is that we are reflecting the glorious light of our women.*

*Sheikh Abdullah Adhami*

*If you are aware of your  
humility, then you are arrogant.*

*Ibn Ata'illah*

*Your task is not to seek for love,  
but merely to seek and find all the  
barriers within yourself that you  
have built against it.*

*Mawlana Jalaladdin Rumi*

*The world is three days: As for yesterday  
it has vanished, along with all that was  
within it. As for tomorrow you may never  
see it. But as for today, it is all yours so  
work on it.*

*Hasan Al Basri*

*May Allah steal from you, all  
that steals you from Him.*

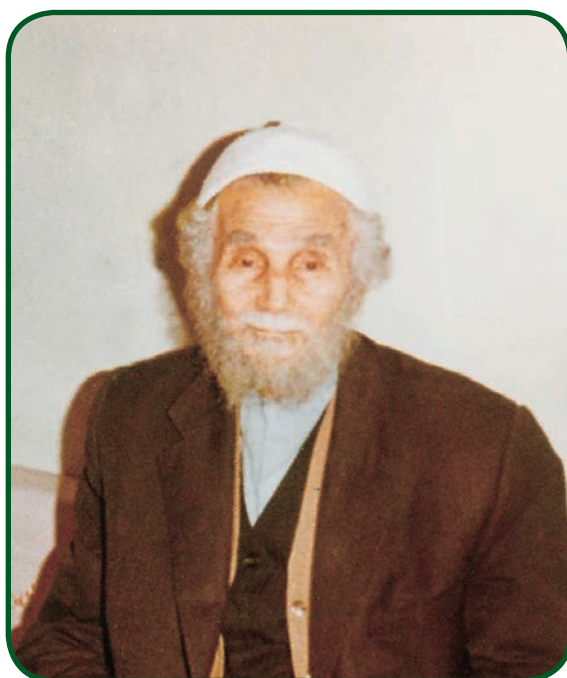
*Rabia Al Adawiyyah*

*O feet of patience, keep going, for what  
remains is a little. Remember the sweetness  
of worship, then the bitterness of striving  
will become easier for you.*

*Ibn Al Qayyim*



# MODESTY OF OUR BELOVED SHEIKH MAHMUD SAMI EFENDI



It is not possible to adequately describe the modesty of our sheikh Mahmud Sami Efendi in only a few words. He considered everybody to be superior and better than himself, without exception. He would visit the poor and weak, people who are generally looked down upon by others. He would ask for their prayers for himself and he valued these prayers most highly. He would respect all people in accordance with their piety, because they were all the creations of Allah.

He showed great love and care for his family, but his appreciation of the people who had attained upper ranks in the spiritual realm was even higher. He would respect and admire such people even more than his own family members, in particular those who had memorized the Qur'an, those who had knowledge about Islamic sciences and those who had a good character.

Rich or poor, young and old, scholar or layman, bureaucrat or ordinary man; to all of them our sheikh would demonstrate great modesty and compassion. When he was in the Masjid Al-Haram (the Sacred Mosque) in Mecca, he kissed the hands of the servants and doorkeepers of the Ka'ba, most of whom were uneducated people. With such deep respect shown to them, these people in return respected and loved our sheikh greatly. They loved and respected him so much that they used to guide him and his companions to some of the holiest places around the Masjid Al-Haram, even during the most crowded times of pilgrimage.

Among those who served in the Masjid Al-Haram was a disabled man called Abdul-Qadir Efendi. Although physically disabled, spiritually he was a man of great strength. Our sheikh often invited him to dinner and had him sit next to himself. Abdul-Qadir Efendi's hands used to shake due to his disability, and he sometimes spilt food on Mahmud Sami Efendi's garments. However, our sheikh would not be concerned about this and he would never embarrass him. He would clean his clothes only after his guest had left.

To have sincere modesty is to possess a great strength. The degree to which one possesses modesty is of the degree of their share in humanity. Modesty is the miraculous characteristic of a believer.

The modesty of our sheikh was not a result of showing off; it came from a deep sincerity and it was engraved in his nature.

Our Sheikh brought together all the best characteristics in his personality. His face was always friendly and smiling, his speech was always pleasant and beneficial to his followers,

and all his actions with others were gentle and friendly. He would never refuse anything as long as it was in accordance with Islamic Law. He would forgive any mistakes carried out against him if the person responsible apologised. He was full of mercy towards all his friends without bearing any grudge or lingering thoughts on the matter. All his dealings with others were undertaken with the deepest sincerity.

Because he was so modest he disliked people showing excessive respect towards him. When people in the two Sacred Mosques, or in other holy places or in meetings showed him a great deal of reverence and love, he would respond; "I am only a poor servant of Allah."

Our beloved Prophet (pbuh) gave us much valuable advice about being modest, such as the following:

*If one shows modesty for the sake of Allah, He raises him to a high rank.*

*You can not be an ascetic unless you are modest.*

*Shall I tell you about the people of the paradise? They are always the people of modesty, if they swear by Allah, Allah grants them their wishes. Shall I inform you of the people of the Hell? They are tyrants, rough and proud people.*

What a beautiful characteristic it is to show modesty without humiliating oneself and what a good characteristic it is to earn *halâl* (Islamically permissible) sustenance without resorting to *harâm* (Islamically prohibited) means and what a felicitous thing it is to accompany those who have knowledge of Islamic law and wisdom.

It is Allah's purification (of one's character) that He guides one (to the truth) and beautifies their appearance. He raises them to a high rank with their modesty. Allah bestows four characteristics upon those whom He loves:

- 1-Not speaking needlessly or with bad words
- 2-Trusting in Allah
- 3-Modesty
- 4- Keeping aloof from evil people

A believer must be modest and accompany the poor. In that way he or she earns a high place in the sight of Allah, and this removes pride from the heart. Modesty only increases one's value.



Muhammad  
Baha'uddin  
Naqshband said:

*"On this path the disciple should be modest. People say that why is there no long fast or difficult worship (riyâdhah) on this path? Is there anything more difficult than attaining modesty?"*

Be modest so that Allah will raise your (status).

One day the Prophet (pbuh) said:

*"What is happening that prevents me from seeing the sweetness of worship in you?"*

The Companions asked what the sweetness of worship was, and he replied:

*"Modesty!"*

The Prophet (pbuh) once said:

*"Allah commanded me to be modest so let none of you become proud."*

Those who desire the perfection of faith should show modesty and give charity in a state of poverty. These two characteristics take one to the status of the Perfect Human (*Insan Kamil*).

Ahmad al-Rifā'ī said: "The signs of wisdom are three: To be patient in times of difficulty, to be modest in times of ease and richness, and to undertake every action in moderation." On another occasion he states that to be a good slave of Allah one needs to have the following four characteristics:

- 1-To have an upright character
- 2-To be modest
- 3-To be generous
- 4-To act against the desires of the lower self

Modesty brings love towards others, and the characteristic of being content with little brings comfort and happiness into one's life.

Prophet Jesus (pbuh) once said: "You can have a good harvest in soft earth with plenty of rain. In the mountains and in harsh soils you cannot have a good harvest. Similarly wisdom grows in modest and soft hearts, not in the hearts of those who are not modest. If one raises his head he hits it on the roof and gets injured. If he keeps it low, the roof shades him and benefits him."

Muhammad Baha'uddin Naqshband said:

*"On this path the disciple should be modest. People say that why is there no long fast or difficult worship (riyâdhah) on this path? Is there anything more difficult than attaining modesty?"*

Sheikh Mahmud Sami Efendi would read the biography of Salman Al-Farisi to us, since there was great wisdom in this story. Salman Al-Fârîsî was a man of impeccable Islamic character. He sacrificed his well-being for others; he was modest and trusting of Allah, and he gave his full devotion to Allah. For these reasons he was very popular among the Companions of the Prophet (pbuh). Therefore the Ansâr (the Helpers) and the Muhâjirûn would both claim, "Salman is one from amongst us." The Prophet (pbuh), to honour Salman, used to say:

*"Salman is from us, from the Ahl al-Bayt (from my family)."*

Salman had the purest of hearts. The Prophet would talk privately with him and have conversations with him in the evenings. The venerable Salman had a well-organised life. He would carry out his duties towards his Lord and towards his friends, and he gave each one his due attention.

The following is narrated from Abu Juhaifa:

The Prophet made a bond of brotherhood between Salman and Abu Darda. Salman paid a visit to Abu Darda and found his wife dressed in shabby clothes. He asked her why she was in such a state. She replied, "Your brother Abu Darda is not interested in (the luxuries of) this world." In the meantime Abu Darda came and prepared a meal for Salman. Salman requested that Abu Darda eat with him, but Abu Darda said, "I am fasting." Salman said, "I am not going to eat unless you eat." So, Abu Darda ate with him.

*He would  
forgive any  
mistakes carried  
out against him if  
the person responsible  
apologised. He was full  
of mercy towards all his  
friends without bearing  
any grudge or lingering  
thoughts on the matter.*





*Those who desire the perfection of faith should show modesty and give charity in a state of poverty. These two characteristics take one to the status of the Perfect Human (Insan Kamil)*

Later that night, Abu Darda got up to offer the night prayer, but Salman told him to sleep, and Abu Darda slept. After some time Abu Darda got up a second time, but Salman again told him to sleep. Finally, in the last hours of the night Salman told Abu Darda to get up, and both of them offered the prayer. Salman told Abu Darda, "Your Lord has a right over you, your soul has a right over you, and your family has a right over you; so you should make sure you give all those who have a right over you their rights." Abu Darda came to the Prophet and narrated to him everything that had happened. The Prophet said, "Salman has spoken the truth."

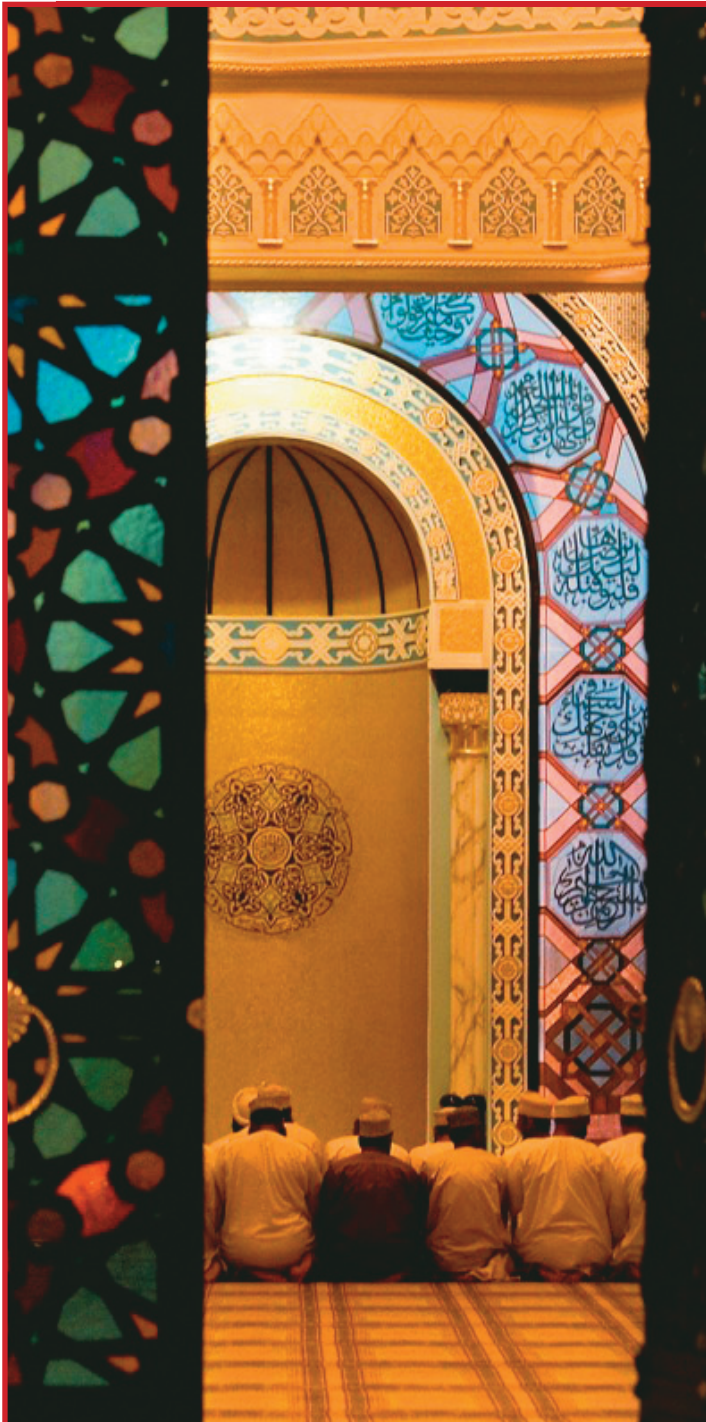
Our beloved Sheikh told us that we should take Salman Farisi as an example in both spiritual and worldly affairs. We should not be deceived by the beauty of this world. We should remember that we have been created in the best stature, and that our true place is the Hereafter, not this world.

In all states, whether there are times of difficulty or times of affliction, we must always be with Allah. This world hides many surprises. Allah manifests Himself to everyone in different ways. The destiny of the Believers is sometimes in wealth and sometimes poverty; in either of these states we must know that our most important sacred duty is to obey the commandments of Allah. If we sincerely and persistently carry out this duty, Allah Almighty will be happy with us. As a result we will receive the richness of the two worlds.



# SENDING BLESSINGS UPON THE MOST BLESSED ﷺ

UMM YUSUF



*Sending prayers on the Prophet (pbuh) is fortification for the one praying from hypocrisy and a shield from Hell Fire.*

The Prophet (pbuh) once said: "How eager am I to meet my brothers." So Abu Bakr and 'Umar said: "Are we not your brothers? We have believed in you and migrated with you." The Prophet (pbuh) said: "No doubt, you have believed in me and migrated with you, yet I am eager to meet my brothers." Then he repeated the statement and said: "You are my companions. But my brothers are those who will come after you have gone. They will believe in me, love me, help me, and confirm me - without ever having seen me. How I wish to meet my brothers!"

The believer cannot help but feel his heart swell with a reciprocating desire to meet the Messenger of Allah (pbuh) as their brother or sister in the next life, and to strive in a way that will confirm that position by acts of righteousness in this life. As is often found in this most perfect religion, the Beloved (pbuh) not only speaks of a great position for the believer who has come after him, namely to be esteemed as his brother or sister, but then goes on to define how it is that this most enviable status can be gained. He says, "They will believe in me, love me, help me and confirm me".



Of the four of these aims, belief, love, help and confirmation, it is love that takes the lead, in this writer's opinion.

It is only when one loves the Prophet (pbuh) that they can believe in him and only then can they seek to confirm and help him; when the other three aims have been achieved love is increased in the heart of the believer, which in turn sets the clockwork of belief, help and confirmation of the Prophet (pbuh) spiraling in an escalating rhapsody until one is delivered to the station of brother/sisterhood with the one for the sake of whom Allah forgave Adam (pbuh) his sin, the one who was sent as a Mercy to mankind, and the one who is the most beloved of Allah Almighty.

Love of the Prophet (pbuh) is most manifest when the servant of Allah strives to enact each action that was encouraged by the Prophet and abstain from that which was denigrated by him. When one does this they find themselves in constant remembrance of the Prophet (pbuh), and they are affected by constant remembrance of the laws of Allah that the Prophet brought; in short, they are in his company. Does not the lover feel as if he is in the company of his beloved by recalling their words and actions? Then what of the believer and their adored Messenger (pbuh), who share a love far greater than any other?

Whether one seeks to increase their love of the Prophet (pbuh) or whether one seeks to express it, the manifestation of both these objectives is found in the act of sending blessings to Prophet Muhammad (pbuh). Ibn Mas'ud said, "When you invoke blessings on Allah's Messenger (pbuh), you should invoke the blessing in the best form, for you do not know whether it will be shown to him."<sup>1</sup> The people present said, "So teach us." He said, 'Say:

اللهم اجعل صلواتك ورحمتك وبركاتك على سيد المرسلين  
وامام المتقين وخاتم النبيين محمد عبدك ورسولك امام الخير  
وقائد الخير ورسول الرحمة اللهم ابعثه مقاماً محموداً يغبطه  
به الاوان والآخرين اللهم صل على محمد وعلى آل محمد  
كما صليت على ابراهيم وعلى آل ابراهيم انك حميد مجيد  
اللهم بارك على محمد وعلى آل محمد كما باركت على ابراهيم  
وعلى آل ابراهيم انك حميد مجيد

O Allah! Grant Your blessing, mercy and graces to the Master of the Messengers, the leader of the righteous, the seal of the Prophets, Muhammad, your slave and Messenger, the leader of good, the commander of good, and the Messenger of Mercy. O Allah! Raise him up to a praiseworthy station for which he will be envied by the people who came before and after him (pbuh). O Allah! Bless Muhammad and the household of Muhammad as you have blessed Abraham and the household of Abraham, You are Praiseworthy, Glorious. O Allah! Show grace to Muhammad and the household of Muhammad as you have shown grace to Abraham and the family of Abraham, You are Praiseworthy, Glorious."<sup>2</sup>

The benefits that the one who sends blessings to Muhammad (pbuh) reaps are infinite; nonetheless we shall present some of them as an encouragement and reminder so that believers will vie with one another to proliferate blessings on the Most Blessed (pbuh).

It is known that the one who sends a single blessing on the Prophet (pbuh) in return receives ten blessings upon himself from His Lord Most Majestic, but such a person is also the subject of the Prayers of the Angels of Allah. The Messenger said, "Send prayers upon me profusely on Fridays, for Gabriel (pbuh) did come to me with this, saying that his Lord said, 'Any Muslim on the face of earth who sends prayers to you except will have ten prayers sent upon him/her by me and my angels.'"<sup>3</sup>

*O Allah!  
Grant Your  
blessing, mercy and  
graces to the Master of  
the Messengers, the leader  
of the righteous, the seal of  
the Prophets, Muhammad,  
your slave and Messenger,  
the leader of good, the  
commander of good, and the  
Messenger of Mercy.*







The one who sends blessings on Muhammad (pbuh) has their station raised with Allah, their good deeds are increased and their sins removed. The Messenger said, "Whoever from among my community sends a single prayer upon me with all sincerity from their heart, then Allah sends upon them ten prayers, raises them by ten stations, ten good deeds are written for them and ten sins are removed from them."<sup>4</sup>


As has been stated in the previous prophetic tradition, sending blessings on the Prophet (pbuh) is a means of achieving forgiveness from Allah Almighty. Abu Kahil (pbuh) stated that, "The Messenger of Allah (pbuh) said to me, 'O Abu Kahil, whoever sends prayers upon me every day three times and every evening three times, for love of me, then it is their right upon Allah that He forgive them their sins for that night and that day.'"<sup>5</sup>

The prayers that one sends on the Beloved (pbuh) seek forgiveness for the one who uttered them, and accompany them in his grave. The Mother of the Believers, Aisha stated that the Prophet said, "There is not a servant (of Allah) who sends prayers upon me except that an angel

goes forth with it (the prayer) until he comes upon the Countenance of the Most Merciful and our Lord Most Blessed, Most Exalted shall say, 'Go to the grave of my slave and seek forgiveness for the inhabitant and cool his eyes with it (the prayer)'."<sup>6</sup>

Prayers on the Prophet (pbuh) are a means to earning the intercession of the Prophet and gaining close proximity to him on the Day of Resurrection. Anas (pbuh) reported the Prophet as saying: "The closest of people to me on the Day of Resurrection will be the one most excelling of those who send prayers upon me."<sup>7</sup> This is in addition to his saying, "Whoever sends prayers upon me ten times in the morning and ten times in the evening, will have my intercession reach them on the Day of Resurrection."<sup>8</sup>

In addition to granting nearness to the Prophet (pbuh) and attaining his intercession, the prayers on the Prophet will come as a light for the one who recites them when passing over the Bridge under which lies the Hell Fire on the Day of Reckoning. The Prophet (pbuh) said, "I have seen a man from my Community crawling upon the Bridge and then creeping.



*It is known  
that the one  
who sends a single  
blessing on the  
Prophet (pbuh) in  
return receives ten  
blessings upon himself  
from His Lord.*

Then his prayers upon me came to him and took him by the hand and held him erect over the Bridge until he passed it."<sup>9</sup>

Of the benefits to be reaped in this world is the removal of worries and poverty and the increase of blessings by such prayers. Sahl ibn Sa'd reports that, "A man came to the Prophet (pbuh) and complained to him of poverty and dire straits. So the Messenger of Allah (pbuh) said to him, "When you enter your home say 'salam' whether or not there is someone there, then send prayers upon me and recite "Say: He is Allah the One" (Surah Ikhlas) once." The man did so and Allah lavished provisions upon him until he was giving charity to his neighbours and relatives."<sup>10</sup>

Sending prayers on the Prophet (pbuh) is fortification for the one praying from hypocrisy and a shield from Hell Fire. Anas (pbuh) reported that the Prophet said: "Whoever sends a single prayer to me, Allah sends ten to him because of it; whoever sends ten prayers to me, Allah sends hundred prayers to him, and whoever sends hundred prayers to me, then Allah writes between

his eyes freedom from hypocrisy and freedom from the Fire. And Allah will place him among the Martyrs on the Day of Judgement."<sup>11</sup>

When one sends prayers to the Prophet (pbuh) he is given the honour of having their name presented before the beloved prophet. The Prophet (pbuh) spoke of an angel appointed to his grave that would proclaim to him the salutations that were sent to him from the servants of Allah.<sup>12</sup>

The benefits of sending prayers and blessings on the Prophet (pbuh) are much greater - enough to fill volumes - but we hope that the reader has at least been inspired to continue with their salutations on the Prophet.

O Allah, send your most perfect prayers and blessings on your most perfect creation Muhammad (pbuh); send prayers for every drop that you send from the sky, for every breath your creation takes, for every time the heedless forget and for every time the mindful remember, and upon his family, companions and all that follow his way until the Last Hour.

Amen!

1. It is known from Prophetic traditions that the blessings a believer sends upon the Prophet (pbuh) are shown to him in his grave.

2.Ibn Majah 3.Tabarani 4.Nisai and Tabarani 5.Tabarani 6.Daylami 7.Tirmidhi 8.Tabarani 9.Tirmidhi 10.Qawl Al Badi'i 11.Tabarani

12. Hafiz Al Mundhari

# LOVING THE ONE WHOM ALLAH LOVES

JACQUILINE V. FRANK



Prophet Adam (pbuh) found himself in despair and misery, having been cast out of Paradise and he wept for the forgiveness of Allah for forty years. He tried one last desperate action to soften Allah's wrath toward him by using the name of Prophet Muhammad (pbuh) which he had read over the throne of Allah Almighty. Prophet Adam (pbuh) surely understood the love that Allah held for the Prophet Muhammad, (pbuh), and he used that love when seeking Allah's love for himself. He understood that Allah had elevated the Prophet's very name to such a glorious position out of a great love for His Messenger.

In the Holy Qur'an Allah Almighty, declares, *"O Prophet! Truly We have sent thee as a Witness a Bearer of Glad Tidings and a Warner, And as one who invites to Allah's (Grace) by His leave and as a Lamp spreading Light."* (Qur'an:33/45-46)

To all who think and understand, it becomes clear that Allah Almighty held the Prophet (pbuh) in a special place. This favor is recounted in the story of the Isra and the Miraj, and in numerous verses of the Qur'an and hadiths. Prophet Muhammad (pbuh) was the manifestation of Allah's perfect love and the ultimate mercy for the earth, for all of creation and, indeed, for humanity. Allah declares the following about the Prophet;

I shall be the first  
intercessor and the first  
whose intercession is  
accepted on the Day of  
Resurrection.  
Prophet Muhammad  
(pbuh)

*"We sent thee not but as a mercy for all beings."*  
(Qur'an:21/107)

*"The Prophet was also the owner of a unique and special favor with Allah Almighty, which caused him to be raised to a special position, as explained in the Qur'an: "And raised high the esteem (in which) thou (art held)?" (Qur'an:94/4) This high esteem, which is mentioned in the Qur'an, has certainly been proven throughout history by people of great renown, believers and non-believers alike, who have praised the Prophet as a man, a leader, a statesman and a servant to Allah.*





It is true that even to this day, authors of high scholarly opinion, such as Jimmy Carter, the former president of the United States, are still praising him and the Muslims which followed his example. Even the enemies of Allah have had to admit that they can find no flaw in the character of the Prophet (pbuh).

The Prophet Muhammad (pbuh) tried to explain his position of being the loved of Allah Almighty in the following hadith, narrated by Abdullah ibn Abbas: "When some of the companions of Allah's Messenger (pbuh) were sitting he came out, and when he came near them he heard them talking. One of them said Allah had taken Abraham as a friend, another said He spoke directly to Moses, another said Jesus was Allah's word and spirit, and another said Allah had chosen Adam. Allah's Messenger (pbuh) then came out to them and said, "I have heard what you said, and you wonder that Abraham was Allah's friend, as indeed he was; that Moses was Allah's confidant, as indeed he was; that Jesus was His spirit and word, as indeed he was; and that Adam was chosen by Allah, as indeed he was. I am the one whom Allah loves, and this is no boast. On the Day of Resurrection I shall be the bearer of the banner of praise under which will be Adam and the others, and this is no boast. I shall be the first intercessor and the first whose intercession is accepted on the Day of Resurrection, and this is no boast. I shall be the first to knock on the doors of Paradise, and Allah will open them for me, bringing me into Paradise accompanied by the poor ones among the believers, and this is no boast. I shall be the most honorable in Allah's estimation among those of the earliest and latest times, and this is no boast."

(Tirmidhi and Darimi)

## *Making the Prophet Our Friend*

When a Muslim considers who to choose as a friend, it would benefit them to make the Beloved of Allah their first and closest friend. But how can one living today befriend a loved one from so many years in the past? In order to accomplish this, one must spend some time contemplating the relationship between Allah and Prophet Muhammad (pbuh). After all, Allah uses the value of this relationship to send his love to the believers and show them mercy. The Qur'an says the following about this relationship: *"Say: 'If ye do love Allah follow me: Allah will love you and forgive you your sins for Allah is Oft-Forgiving Most Merciful.'"* (Qur'an:3/31)

Certainly one can see that there is a correlation being the servant loving the Prophet (pbuh) and Allah loving the servant. The true manifestation of this love happens when one devotes themselves to following the Prophet's example. As well there is a relationship between loving someone, following that person, and then befriendng that person. This relationship can be understood when one contemplates the words of the Beloved of Allah as reported by Abu Huraira in the following hadith: The Prophet (pbuh) said: A man follows the religion of his friend; so each one should consider whom he makes his friend. (Abu Dawud)

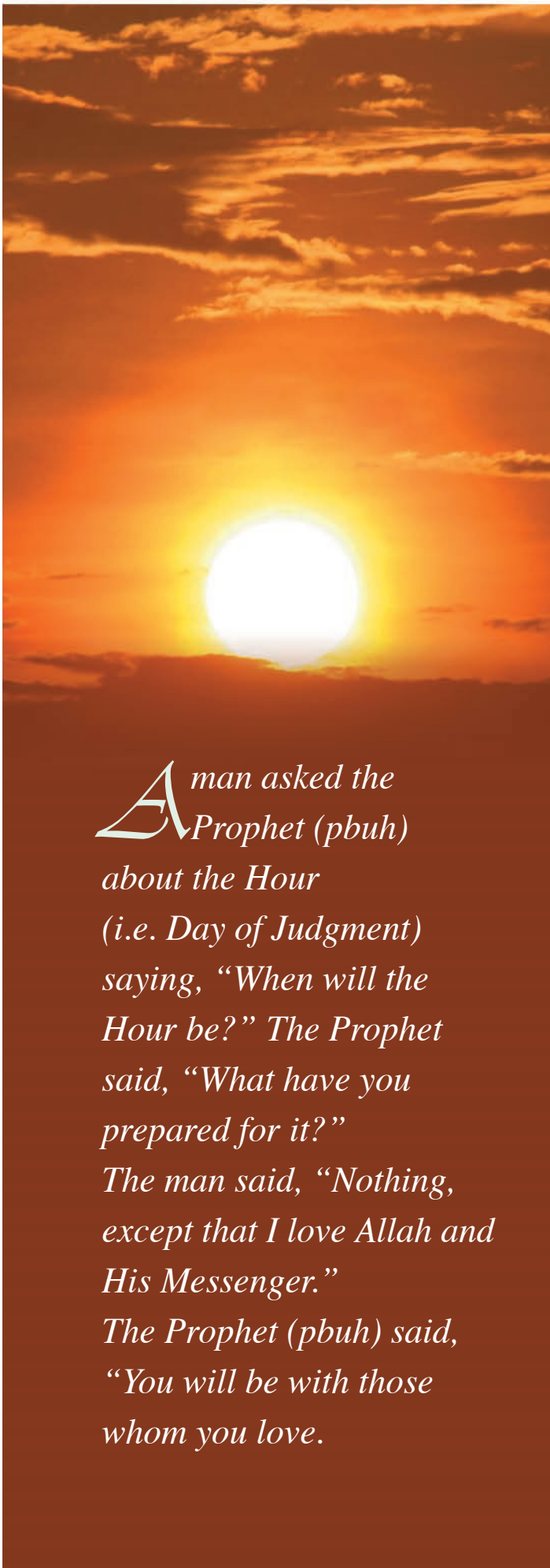
The Companions showed that they understood the correlation of loving the Prophet (pbuh) and following him by implementing every action, manner and characteristic of the Prophet Mohammad into their lives out of complete love and devotion to him. They wanted to follow the religion of their friend, and surely this should be the aim and goal of every Muslim today.



As an example of how completely the Companions would follow the behavior the Beloved of Allah, Ubaid Ibn Juraij once recounted the following story. He explained: "I asked 'Abdullah bin 'Umar, "O Abu 'Abdur-Rahman! I saw you doing four things which I never saw being done by anyone of your companions!" 'Abdullah bin 'Umar said, "What are those, O Ibn Juraij?" I said, "I saw that you never touched any corner of the Ka'ba except the (two) that faced south (Yemen) and I saw you wearing shoes made of tanned leather and dyeing your hair with henna. I also noticed that whenever you were in Mecca when the people put on the Ihram (white clothing with no stitches) on seeing the new moon crescent (1st of Dhul-Hijja) you did not assume the Ihram until the 8<sup>th</sup> of Dhul-Hijja (Day of Tarwiya)." 'Abdullah replied, "Regarding the corners of the Ka'ba, I never saw Allah's Messenger touching those except the ones that faced south (Yemen) and regarding the tanned leather shoes, do not doubt I saw Allah's Messenger wearing shoes without fur and he used to perform ablution while wearing these shoes (i.e. wash his feet and then put on the shoes). So I love to wear similar shoes. And about the dyeing of hair with henna; do not doubt I saw Allah's Apostle dyeing his hair with it and that is why I like to dye (my hair with it). Regarding the ihram, I did not see Allah's Apostle assuming ihram until he set out for pilgrimage (on the 8<sup>th</sup> of Dhul-Hijja)." (Bukhari)

Another hadith which draws this correlation between loving and following the Prophet was narrated by Anas ibn Malik: "Allah's Messenger (pbuh) said to me: My son, if you are in a position to pass your morning and evening keeping your heart free from malice against anyone, then act according to it (this high ideal). He then said: My son, this my Sunnah and he who loves my Sunnah in fact loves me and he who loves me, will be with me in Paradise." (Tirmidhi)

Surely one of the happiest days for the young Muslim community was the day when Prophet Muhammad said these words, as narrated by Anas: A man asked the Prophet about the Hour (i.e. Day of Judgment) saying, "When will the Hour be?" The Prophet said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah and His Messenger." The Prophet said, "You will be with those whom you love."



*A man asked the Prophet (pbuh) about the Hour (i.e. Day of Judgment) saying, "When will the Hour be?" The Prophet said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah and His Messenger." The Prophet (pbuh) said, "You will be with those whom you love."*

We were never as happy as when we heard the Prophet say that. Therefore, I love the Prophet, Abu Bakr and 'Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs." (Bukhari)

These hadiths clearly show us that to love Allah one must love the Prophet (pbuh); to love the Prophet (pbuh) one must follow the Prophet's sunnah out of love for him. With sheer devotion to following the guidance of the Beloved of Allah, a Muslim can gain the favor of Allah Almighty and gain Paradise. But how can one be sure that indeed this manner will gain the favor of Allah?

### *Loving and Following Leads to Faith*

By following the Prophet (pbuh) a Muslim gains true faith (iman). By having true faith, a Muslim gains the favor of Allah Almighty. The following hadith, narrated by both Anas and Huraira, demonstrates this: "The Prophet said, 'None of you will have faith until he loves me more than his father, his children and all mankind.'" (Bukhari)

*With sheer  
devotion to following  
the guidance of the  
Beloved of Allah,  
a Muslim can gain  
the favor of  
Allah Almighty and gain  
Paradise.*



In another hadith narrated by Anas bin Malik one can see this clear connection between faith and love for the Prophet (pbuh) when he narrates: "The Prophet said, 'None will have the sweet (delight) of Faith until (a) he loves a person and loves him only for Allah's sake, and (b) until he prefers to be thrown in the fire than to revert to disbelief after Allah has brought him out of it, and (c) until Allah and His Prophet become dearer to him than anything else.'"

To be sure, Allah has promised that a believer with faith which is the equivalent of a mere mustard seed will be saved from an eternity in Hell-fire. Allah loves those with faith. But certainly those whom Allah loves are promised great tests of their devotion. As if to completely secure the believers love for Allah and the believers love for the Prophet we are given another hadith from which we can take a lesson. This hadith was narrated by Abdullah ibn Mughaffal: "A man came to the Prophet (pbuh) and said, 'I love you.' When the Prophet told him to consider what he was saying, and the man declared three times, 'I swear by Allah that I love you,' the Prophet replied, 'If you are speaking the truth, prepare a complete armor against poverty, for poverty certainly comes quicker to those who love me than a flood does to its destination.'" (Tirmidhi)

Allah Almighty goes to great lengths to show that the actions that follow the sunnah of the Prophet (pbuh) are the perfect manifestation of a believer's ultimate love and faith in Allah. Allah desires that all of His servants are able to pass the trials and tribulations of having faith, and thus He gave us the perfect guide and example so that we would be successful. Allah did this because of His love for the Prophet and his love for the ummah of his Beloved. Like Adam, the Muslims today must understand that the beauty and light are shared between Allah and His Messenger, and we must use this to gain the mercy of Allah in this world and in the hereafter. After all, it will not be what a Muslim does that earns them Paradise, but rather the Mercy of Allah that allows them to enter and spend eternity with the "One whom they love."



# THE MANNER OF SENDING BLESSINGS TO PROPHET MUHAMMAD ﷺ

HALIMA HANIF



*Allah sends His blessings on the Prophet, and His angels too. O you who believe, send blessings on him, and greet him with the suitable greeting.*

(Qur'an:33/56)

The Messenger of Allah (pbuh) said: 'He who blesses me once, Allah blesses ten times.'

Salawat, sending blessings and benediction to the Messenger of Allah (pbuh), is both an obligation and source of blessings for Muslims in this word and the next.

Allah Almighty has made us the community of His beloved Messenger (pbuh). He has honored us by sending us a perfect guide. He has made our affairs easier by giving us the best example to follow and live by: "Indeed in the Messenger of Allah you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much." (Qur'an:33/21)

It would indeed be most ungrateful to forget about the mercy and favor which is manifested in the sending of the Messenger of Allah (pbuh). Even our Lord reminds us to never forget the sending of the Prophet and to show our appreciation by sending peace and blessing on His Messenger (pbuh).

Salawat is an action which carries its own reward. With the mercy of Allah, reading salawat will improve our affairs in both worlds. However, to perform it in the most perfect way, there are some rules of etiquette we should keep in mind.



*"The people who will be nearest to me on the Day of Resurrection will be those who pray to Allah most often for me."*

Prophet Muhammad (pbuh)

### *1. The way of reciting salawat:*

According to a report by Abu Humaid as-Sa'idi, the Companions asked the Messenger of Allah (pbuh): Messenger of Allah, how should we bless you? He answered: Say: "O Allah! bless Muhammad, his wives and his offspring as Thou didst bless Abraham, and grant favors to Muhammad, and his wives and his offspring as Thou didst grant favors to the family of Abraham; Thou art Praiseworthy and Glorious."

According to another report, the Messenger of Allah (pbuh) recommended saying: "O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Abraham. You are Praised and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Abraham. You are Praised and Glorious."

### *2. The time for reciting salawat:*

Asking for peace and blessings to be sent to the Messenger of Allah (pbuh) is the part of every obligatory prayer. But apart from this, we should make use of other occasions as well, the most important ones are:

Every time we pray to Allah we should send blessings to Prophet Muhammad (pbuh). According to a narration by Fudalah ibn Ubayd, the Messenger of Allah (pbuh) heard a person praying. He did not mention the greatness of Allah, nor did he invoke blessings on the Prophet (pbuh). The Messenger of Allah (pbuh) said: "He made haste." He then called him and said to him: "If any of you prays, he should mention the exaltation of his Lord in the beginning

and praise Him; he should then invoke blessings on the Prophet (pbuh); thereafter he should pray to Allah for anything he wishes." The Messenger of Allah (pbuh) also said that any supplication which does not include asking for peace and blessings on him will not be raised to Allah.

Every time we (or someone else in our company) mention the name of the Messenger of Allah (pbuh) we should send blessings. 'Imam Ali reported that the Messenger of Allah (pbuh) said, "The miser is the one in whose presence I am mentioned but he does not pray for me." So, we should take the time and send benedictions on him both in speech and writing.

We should send blessings on Fridays. The Prophet (pbuh) said: "Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the last trumpet will be blown, and on it the Cry will be heard, so invoke more blessings on me on that day, for your blessings will be submitted to me". The people asked: "O Messenger of Allah, how can it be that our blessings will be submitted to you while your body is decayed?" He replied: "Allah the Exalted has prohibited the earth from consuming the bodies of Prophets".

After the call to prayer blessings should be sent. The Messenger of Allah (pbuh) said, "Whoever says upon hearing the call to prayer: 'O Allah, the Lord of this perfect call and of the established prayer, grant Muhammad the Wasilah (intermediary) and superiority, and raise him up to a praiseworthy position which You have promised him', it becomes incumbent upon me to intercede for him on the Day of Resurrection."

Blessings should be sent at the beginning and end of meetings and speeches. The Prophet (pbuh) said, "Whenever a group of people sit in a gathering in which they do not remember Allah the Exalted, nor supplicate to elevate the rank of their Prophet, such a gathering will be a cause of grief to them. If Allah wills, He will punish them, and if He wills He will forgive them." So the best way is to start and end every speech with praising the Almighty Allah and sending blessings on His Messenger (pbuh).

#### THE VIRTUES OF SALAWAT

Salawat has countless rewards and virtues. Allah Almighty reminds us of the importance of salawat by informing us that He Himself and the Angels also praise the Messenger of Allah (pbuh), and He specifically orders us to do so. Our Lord, with His endless Mercy, gives the greatest reward for the actions He has made obligatory to us. His Justice is absolute and the most loving. If we think about everyday life, usually when we perform an obligatory act we do not get any extra reward for it. We only get reward for the things we do above the obligatory ones. This is not so with Allah. With His all-encompassing Mercy, He will give the greatest reward for the things we are obliged to do.

Likewise, salawat has countless virtues and rewards. According to a narration by Abu Huraira, the Messenger of Allah (pbuh) said: "If anyone invokes blessings on me once, Allah will bless him ten times". Salawat is also a way to be close to the Messenger of Allah (pbuh) on the Day of Judgment.

Ibn Mas'ud reported that the Messenger of Allah (pbuh) said: "The people who will be nearest to me on the Day of Resurrection will be those who pray to Allah most often for me."

The Messenger of Allah (pbuh) himself drew our attention to the importance and reward of salawat. One of his Companions asked him: "O Messenger of Allah (pbuh), I frequently invoke Allah to elevate your rank. How much of my supplications should I devote to you?" He said, "You may devote as much as you wish." When this Companion suggested a quarter, he said, "Do whatever you wish, but it will be better for you if you increase it." Then he suggested half, and the Messenger of Allah (pbuh) said, "Do whatever you wish, but it will be better for you if you increase it." He suggested two-thirds, and he said, "Do whatever you wish but it will be better for you if you increase it." Finally, the Companion said, "Shall I devote all my prayers to invoking Allah to elevate your rank?" He said, "Then you will be freed from your worries and your sins will be forgiven."

We should do our best to understand the honor and responsibility of belonging to the community of the Messenger of Allah (pbuh). We should show our gratitude and appreciation to the Lord of the Worlds for sending His Messenger (pbuh) to us. And we should prove our understanding by obeying the command of salawat willingly and respectfully. May our Lord include us with the ones who will be close to His Messenger (pbuh) on the Day of Judgment and who will have the honor of his intercession. Amen!







## AL-MUHAYMIN

*The Protector, The Bestower of Security, The Guardian, The Safeguarder*

SARAH NUR



**H**e is Allah—there is no god but Him. He is the King, the Most Pure, the Perfect Peace, the Trustworthy, the Safeguarder, the Almighty, the Compeller, the Supremely Great. Glory be to Allah above all they associate with Him." (Qur'an:59/23)

He is the One who is ever watchful over His servants. He is the One who protects and guards, who ensures well-being. He is the One who extends wings of Love to cover and protect creation.

The root word of the Name Al-Muhaymin has various connotations in Arabic: to watch over, oversee, protect, guard, to be a witness to something, to offer security and peace, and to extend a wing, like a mother bird protecting her young ones.

Wherever we look in this world, we can see the flawless order of the Universe, and we can see the signs and evidence of the Divine protection our Lord offers us, His helpless slaves. The balance of this world is exactly the right one to provide the ideal environment for us. Delicious food is provided for our sustenance, beautiful flowers grow from the earth so that we can admire them, and we are provided with the things that are best for us, in the way which is best for us.

Clearly, Allah creates a perfect order on Earth's surface so that we can be safe and comfortable. Even before our physical birth He takes the best care of us, placing the unborn child in the best protected place.

As we can see from these examples, all the things that seem so normal and usual to us are in fact evidence of Divine protection and sustenance.

Everything around us shows our Lord as Muhaymin, and offers a great opportunity to show our thankfulness to him. Were it not for His protection over His servants, we could not survive in this world – and in fact there would be no reason to survive. Indeed, He is the best of Safeguarders.

In order to be a mirror which reflects this Name of the Almighty Allah we should listen to the advice of Imam Ghazali. He says: "Every servant who watches over his heart until he supervises its depths and its secrets, and also takes possession of reforming his inner states and attributes, and undertakes to protect it continuously, according to the requirements of his reform, will then be a guardian in relation to his heart."

Also, according to Imam Ghazali, the ones who know the inner state of others and take the responsibility to advise them and keep them on the right way have an even greater share in this quality.

Sir Edwin Arnold illustrates this Name of Allah with the example of His protection of His Messenger (pbuh), while he was hiding in a cave during the Hijrah:

Thus did a desert bird and spider guard

The blessed Prophet then;

For all things serve their Maker and their God

Better than thankless men.

Allah-al-Muhaiman! Shield and save

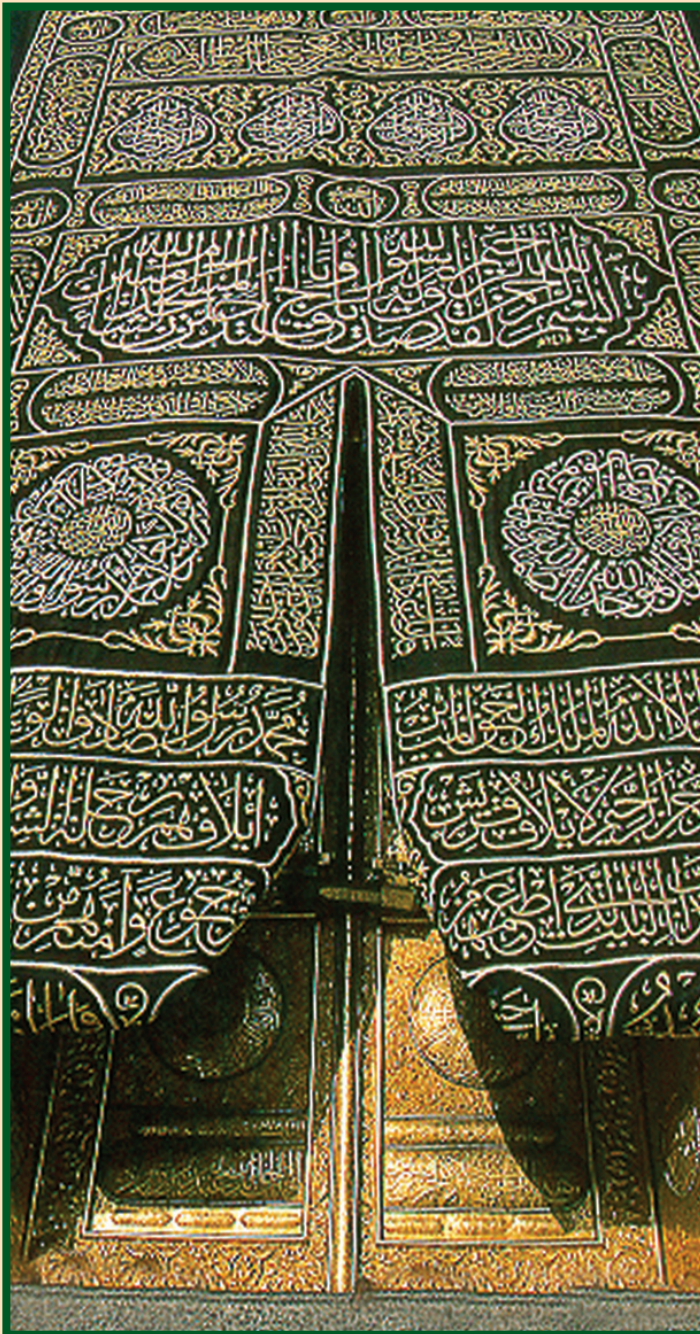
Us, for his sake within that cave.

(Sir Edwin Arnold: Pearls of Faith.)

# TO TAKE THE HEART TO THE HARAMAIN (II)

## (THE TWO HOLY MOSQUES)

HUDAYI USKUDARLI



In the parables of both Mawlana and Abdullah bin Mubaraq there are three important principles that we must be aware of on our journey to the Holy Places:

1. Visiting the Righteous Before Setting Off for the Journey:

One should make physical and spiritual preparations for the journey they are setting out for. As a matter of fact, a journey should start with visits to pious leaders to receive their prayers, help and advice.

2. Alms:

The poor are to be helped so that the heart can earn delicacy and refinement; these are suitable to the blessed destination. One should be willing to give alms in abundance. In fact, it is quite significant that a verse of the Holy Qur'an stipulates that the visitors of our Prophet Muhammad (pbuh) should give alms. Allah the Most High decrees:

"O you who believe! When you hold conference with the Messenger, offer alms before your conference. That is better and purer for you. But if you cannot find (the wherewithal) then do not grieve! Allah is Forgiving, Merciful." (Qur'an:58/12)

It should always be kept in mind that children and belongings – if they are not for the Sake of Allah – are of no use to mankind. On the other hand, if these have been employed for the Divine Cause of Allah, what felicity! All the same, all is mortal and shall be abandoned in this world.





*The heart becomes a Ka'ba only for those who have been purified of carnal desires and have surrendered to Allah the Most High.*

### 3. Earning Hearts:

A heart cannot be contented by only receiving alms. In fact, the acquisition of hearts can be achieved by healing ailing hearts with moral values and guidance in addition to giving alms to the needy. Guiding a servant to his Lord is better than any other gift. Of course, again, the essence of this matter is above all subject to the cleansing of one's own internal self. A verse of the Noble Qur'an reads:

"The day when wealth and sons avail not (any man) save him who brings unto Allah a whole (pure) heart (Such can only benefit from it)."  
(Qur'an:26/88-89)

Now, such hearts have nearly reached the apex of being a place of divine manifestation. Mawlanah, who highly esteemed the value of a heart that has been purified to such an extent, something that is not easy to do, said:

While the Ka'ba was erected by Halil Ibrahim, the son of Azer,

The heart is a place observed by Allah the Most High!

In books of parables about Sufis, the heart is often resembled to the Ka'ba; the reason for this is that the heart within mankind is the quintessence of the universe. It resembles the position of the Ka'ba within the universe. In truth, both are central as they are a divine place of manifestation. The occasional description of the heart in some parables as being superior to the Ka'ba is partly out of fervor of divine love and partly in order to express that the heart should be promoted to this quality; it also acts as a means of encouragement for such efforts.

The following words, uttered by Ibn al-Omar, about those whose hearts have become a divine place of manifestation are worthy of close attention:

"How great you are O Ka'ba! How great is your glory. Yet, the glory of a true believer before Allah is even greater than yours." (Tirmizî, Birr, 85)

Abdulkadir Gilani expresses the condition for this grandeur as follows:

"The heart becomes a Ka'ba only for those who have been purified of carnal desires and have surrendered to Allah the Most High."

Here we should mention the following fact:

The examples mentioned above are intended to encourage the performance of Hajj with a delicate heart that has been filled with spiritual values; they by no means imply that Hajj is not obligatory, for Hajj is a compulsory act for those who have the financial means, and remains an obligation on those with the means unless it has been performed. As a matter of fact, in the aforesaid example in which Ali bin Muwaffaq gave his savings to a poor person instead of using it for Hajj it is important to realize that Hajj was not incumbent upon him, for Hajj is not compulsory for those who lack the financial means. However, it is an obligatory act that should be performed without procrastination by those who can afford to do so. In truth, even if one upon whom it is obligatory later becomes poor, this act will not cease to be obligatory, regardless of his negligence to perform it in times of wealth. As a matter of fact, our Master Muhammad (pbuh) said:



"If one does not make his Hajj while he is able to cover the expenses for his food, beverages and journey to Baitullah, there is really no reason for him not to die as a Jew or Christian!" (Tirmizi, Hajj, 3)

This statement shows us clearly the importance of Hajj and the necessity to perform it with spirituality. In other words, it is never correct or justifiable to neglect the obligation of Hajj, with a vain excuse, saying: "Let me earn a heart so that it will be a Great Hajj." One ought to do their best to fulfill both acts, for both are separate virtues. In the same way that performing prayers is never a reason for being careless of the fast, helping the poor is not a reason to put off performing the Hajj.

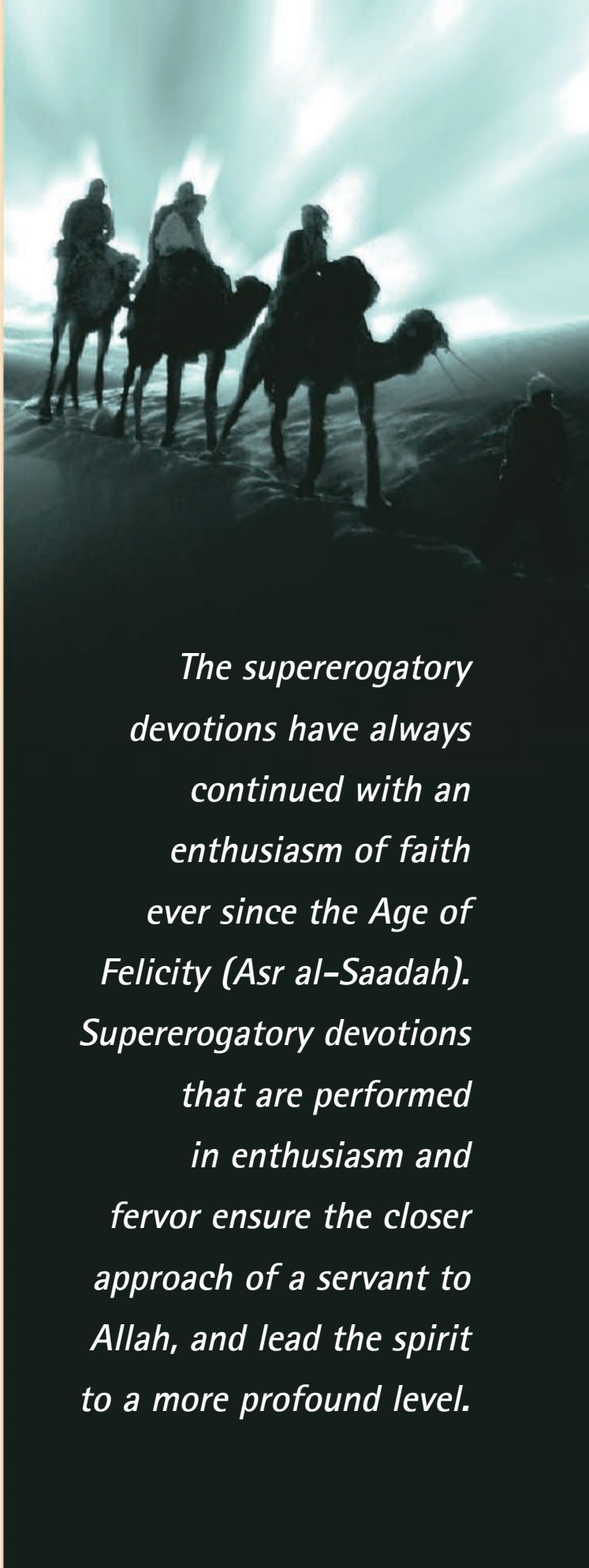
On the other hand, there are supererogatory performances of Hajj, just as there are supererogatory prayers and fasts. Unlearned criticisms about the supererogatory acts of Hajj are no less than slander; these – Allah forbid – may lead to disbelief.

The supererogatory devotions have always continued with an enthusiasm of faith ever since the Age of Felicity (Asr al-Saadah). Supererogatory devotions that are performed in enthusiasm and fervor ensure the closer approach of a servant to Allah, and lead the spirit to a more profound level; their mercy and generosity expand. Allah the Most High becomes their Seeing Eye and their Hearing Ear that is in their sight, hearing, thoughts and words the Divine Light is reflected.

Such lofty states are possible with enthusiasm for supererogatory devotions and a compassion for creation. A good example in this regard is the fact that Imam Abu Hanifa performed Hajj 55 times.

May Allah the Most High bestow all our hearts with His Divine training so that they become a Ka'ba; may He bless us all with the opportunity to be taken into His Supreme Presence, granting us to have earned many hearts and taken our shares from the Spiritual Climate of our Prophet Muhammad (pbuh) so that we may perform a genuine, praiseworthy, spiritual and virtuous Hajj!

Amen!...



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