

Rabiul Aw'wal

The month of the Prophet (May Allah bless him)

This is the month where the best of all creation was born, the one who brought a guiding light for humanity, to come out of the darkness of ignorance. He was a champion for people living in all times.

Today, Muslims must read and reflect upon his biography and sunnah to find relief and guidance for the current misery that has descended upon them. By studying his biography we will learn how to contribute positively and have a good impact on ourselves, our family, our society and our world. We will learn how to live with different people, how to tolerate others and therefore create a harmonious society.

It is an opportunity to introduce our Prophet (May Allah bless him) to the wider society and prove to people just how great of a spiritual, peaceful and just leader he really was.

Insha'Allah in this issue we have dedicated a number of articles to different aspects of his life and teachings. The readers are recommended to read his biographies such as 'Muhammad, The Last Prophet' by Shaykh Abul Hasan Nadwi and 'The sealed Nectar' by Shaykh Saifur Rahman. **Continued ...Page 2**

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Announcements

>Seerah Conference 2015

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Rabiul Aw'wal...Continued

Whoever
sends
1 Salat
(blessing,
Durood) to
the prophet,
Allah will
send 10
blessings
upon him
(Mishkaatul Masaabeeh)

About Rab'biul Awwal

Birth of the Messenger of Allah (may Allah bless him)

The only authentic narration from the Prophet about his birth is that he was born on Monday. The rest of the details are based on different historical reports. Hence there are various opinions regarding such details.

Month: Rabiul Aw'wal: This is the view of majority scholars. Although there are other opinions regarding his birth in Ramadhan and Rajab but they seem to be very weak.

Day: Monday

The Messenger of Allah (May Allah bless him) was asked about why he was fasting on a Monday, he replied: 'It is the day on which I was born' and some narrations mention with the addition, '..And the day on which I received prophet-hood'. (Bayhaqi)

This is the most authentic view supported by a number of narrations from the Prophet.

Date: 12th – This is the most popular view amongst the scholars. The other views are; 2nd, 8th, 9th, 10th, 17th, 18th and 21st.

Year: Year of the Elephants.

This is the most authentic view. This is the year when Abrahah, the governor of Yemen, came with an army of Elephants to destroy Ka'bah. Allah in return annihilated him and his army. This incident is recorded in the Quran in Surah Feel.

How do we celebrate his birth?

Every true Muslim will be happy with the advent of the Final Messenger of Allah. Even many non-Muslims hold him in high regard along with millions of Muslims worldwide. The question is how should we express our love and happiness?

Did you know?

The Prophet
(May Allah bless him)
was born and
passed away in
Rabiul Aw'wal!

Luton Muslim Journal

Luton Muslim Journal is a monthly journal which promotes Islam and Muslim contribution to the wider society. It has no affiliation with any political organisation. The journal covers various topics which effects the Muslims and the society.

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Rabiul Aw'wal...Continued

The Messenger of Allah fasts on his birthday

The Prophet himself used to fast on his birthdays and he very openly answered the question as to why he regularly fasts on Mondays and one of his replies was that 'I was born on this day'.

This act of the Prophet clearly distinguishes that in our religion, when it comes to expressing our joy, happiness and thanks (to Allah), we should show it through our deeds rather than throwing parties.

The Messenger of Allah told us to fast on the day of Ashura when Musa (AS) and his community were saved. Once again we have examples of 'how to express happiness and thanks to Allah'.

True expression of love is by 'following one's beloved'

Allah has very clearly explained how to express happiness and this concept is common within the entire humanity: 'you follow and imitate your beloved'.

"Say if you love Allah, then follow me, as a result Allah will love you". This verse tells us that if we want to express our love for Allah then we have to follow him. Since Allah will not physically be present in front of us to be 'imitated', he has ordered us to follow His Prophet.

Islam is a pragmatic religion where our actions have to speak louder than our words, which means that we have to do more than just say we love the prophet, but also our actions and deeds have to back this up.

What about holding events for educational and inspirational purposes?

There are two extremes to this; the first is that to throw a big party with no regard to the Sunnah and Islamic values, where men and women mix freely, music and songs are played aloud etc. This is all done under the excuse that 'we love the prophet'. Any sound minded scholar will regard this as Haram.

It is evident through the texts and early practices in Islam that having a birthday-like celebration is baseless, in fact most scholars even disagree with celebrating birthdays by throwing a party etc. for normal Muslims let alone the Prophet.

The other extreme is to completely avoid the mention of the Prophet during this month and to regard any event, although free from any Haram activities, purely for the

remembrance of the Prophet, his sunnah, biography etc. as bid'ah (innovation in Islam).

This view is unsubstantiated as there is no textual evidence that any gathering held in Rabiul Aw'wal or any other month to mark the Prophet's life, is prohibited in Islam.

Yes, if people see events like this to be compulsory, sunnah or regard others who do not formally mark Rabiul Aw'wal with an event, to be sinning and acting wrongly, then in that case it will become 'bid'ah'- an innovation in Islam which goes against Islam because nowhere in Islamic sources does it mention that we should commemorate his birthday with an event.

Death of the Messenger of Allah – In Rabiul Aw'wal

Month: Rabiul Aw'wal – This is agreed upon by all the scholars.

Day: Monday

Date: 12th Rabiul Aw'wal and this is the most popular view– The other opinions are 1st, 2nd, 13th and 15th.

The birth and death of the Messenger of Allah (may Allah bless him) makes Rabiul Aw'wal as a month of joy and sadness.

Conclusion

All Muslims must sense happiness over the birth of the Messenger of Allah in Rabiul Aw'wal. The best way to express that is to live his legacy. Those who wish to seize this opportunity to hold events or exhibitions on his life and Sunnah, will be rewarded for it with the condition that they avoid organising any birthday parties and abstaining from any Haram in it.

There is no specific worship for this month. The readers are encouraged to send salat (peace and blessings) upon the Prophet abundantly, particularly when his name is mentioned.

By *Mawlana Muhammad Rayhan*

Source:
'Muhammad, The Last Prophet' by Shaykh Abul Hasan Nadwi,
'The sealed Nectar' by Shaykh Saifur Rahman,
Lataaiful-Ma'arif by Ibn Rajab Hambaly



The Prophet – Best example of a forgiver

8 AH- Conquest of Makkah



The Prophet (May Allah bless him) recited to the Makkans what Yusuf (May Allah bless him) said to his brothers,

“Have no fear this day, Allah will forgive you. He is the most merciful of those who show mercy”.

Some Muslims uttered ‘today is the day of revenge’, upon hearing that the Prophet (May Allah bless him) corrected them by saying today is the day of mercy. He stripped

Sa’ad bin Ubadah of the flag bearing status for using violent language against the Makkans.

He declared general amnesty for everyone. He said, “Whoever enters the house of Abu Sufyan is safe, whoever locks their door is safe (stays indoor), whoever enters the Masjid Haram is safe”.

They were people who persecuted him, tried to assassinate him, killed many of his followers and tried to exterminate the existence of the Muslims.

He entered Makkah on Friday 20th Ramadhan in the most humble entrance, both in words and in action. He had his head down and Usamah Bin Zayd, who wasn’t a Quraishi or from any major tribe, riding behind him on the same Camel. His words were:

“Be at ease, don’t be frightened, I am not a king, I am only the son of a woman of the Quraish who used to eat dried meat’.

The outcome of this amnesty and delivery of great humility and forgiveness was that people from all over Arabia began to enter the fold of Islam.

Conclusion

The Prophet’s blessed biography is filled with him pardoning and overlooking people. What we can learn is when we find it so uneasy and difficult to forgive people then we must reflect upon the conquest of Makkah and see how the Prophet and companions forgave people who were their most bitter enemies from the early days of Islam to the war of the trenches when they gathered to wipe out the Muslims along with the Prophet. This is in addition to all the noble companions who were martyred and injured by them.

Forgiveness is not just for the political leaders and conquerors but it starts from small domestic and local incidents.

May Allah’s peace and blessings be upon the last Messenger

By Mawlana Muhammad Rayhan

Importance of The Masjid

It should be the desire of every Muslim to be in the house of Allah at all times. A Muslim should feel that if he had no commitments, he would have spent his entire time in the Masjid. The heart should always yearn to be in the most beloved place. Any place beloved to Allah will certainly become beloved to that person who has love for Allah. Love for Allah is an essential requisite of Imaan.

In one Hadith, the Holy Prophet (May Allah bless him) said the most beloved places to Allah are the Masajid. Even when he is occupied with the matters of the world, such as family, work etc, the heart of a Muslim should always be attached to the Masjid.

The Holy Prophet (May Allah bless him) stated in another Hadith that the condition of a believer outside the Masjid is that of a fish out of water. A fish obviously has no desire to be out of water, and if it is taken out will long to return, and will remain restless for as long as it is out of water. In the same Hadith, the sign of a Munafiq (hypocrite) has been described as a bird in a cage longing to be released from there as soon as possible. A Munafiq anxiously waits for the Salaah or speech to end so he can leave.

The point to reflect upon is that do we feel restless outside the Masjid longing to return to it? And if not then are we not displaying the sign of a Munafiq?

This Hadith encourages us to inculcate love for the Masjid, thereby visiting them frequently and remaining within them as long as possible. It is indeed regrettable to witness that even when we are not occupied with necessary commitments, many Muslims, at Salaah times remain seated in their comfortable chairs with their eyes glued to the television, or wondering the streets waiting for the Salaah to be completed.

If they do attend, they will try their utmost best to come late and then leave immediately after Salaah has been completed, only then to hang around outside the Masjid chatting away with friends. Many have become so neglectful that in their haste to leave, they discard the performance of a Sunnah Muakkadah as well (very rarely people will pray the Sunnah at home).

If however, an inclination to remain in the Masjid does not exist within the heart then it should be created by compelling oneself to come to the Masjid at least ten minutes before the prayer starts and the person should then engage in some form of Ibaadah (worship) until the prayer starts.

If one finds it difficult to come any earlier then one should try their utmost to spend time after Salaah, moreover it would also be beneficial to participate in the regular lessons of the Holy Qur'an or Hadith or similar Islamic lectures that take place in the Masjid.

The benefits of visiting the Masjid are numerous. The Holy Prophet (May Allah bless him) has said the he who purifies himself in his house and then walks to one of the houses of Allah for performing an obligatory act, one step of his, will wipe out his sins and another step will exalt his status in paradise. Subhanallah!

May Allah first give us the ability to act upon the Hadith and spend more time in the Masjid and create more love for the Masjid. Ameen



By *Mawlana Muhammad Umar*

The Prophet – Best Example of a Peacemaker

We are living in a time of constant war and war. Some wars are portrayed as 'legal' and others as illegal, whatever the case is, for Muslims, non-Muslims and those who love war can learn so much about 'making peace' rather than war, from the last Messenger of Allah, Muhammad (May Allah bless him).

Below are some incidents which serve as evidence for his peace-making character.

Rebuilding the Ka'bah

At the age of 35 before Muhammad (May Allah bless him) became a Prophet, Makkans demolished the Ka'bah after it was damaged to rebuild it. After they had rebuilt it, they argued over who should put the black stone back in its place as it was a sign of great honour. Banu Abdud-Dar and Bau Adi tribes pledged to fight until death to attain this honour. However a wise man gave the idea that whoever is first to enter through the door of the Masjid the next morning will make the final decision and this is how it was agreed upon by the tribes.

It was Allah's wish to make the Prophet enter the Masjid and the Makkans were delighted by this since he had a reputation of being the most trustworthy.

To make the honour inclusive and avoid any violence he placed the stone on a large piece of cloth and told one member of each tribe to hold one corner until it was level to its spot at that moment he picked it up and placed it.

Hilful- Fudhool – Pact of excellence

This incident took place between the age 35 to 40.

Al-As Ibn Waail, one of the Qurayshi leaders did not pay the price of goods bought from a man from

the tribe of Zabid which was outside Makkah. He consequently complained to the public. Some young men of Makkah decided to solve these injustices and met in the house of Abdullah Ibn Jud'an. They pledged to help the weak and the oppressed. They called it the pack of excellence. They later managed to withdraw the money from Al-As and pay the foreigner.

The Prophet (May Allah bless him) was instrumental in creating this pact and after receiving prophethood he said, "If I was invited to take part in it now I will still do so".

Treaty of Hdaybiyah

In 6 AH the Prophet saw a dream that he entered makkah and was performing Tawaf. Subsequently he along with 1500 companions began their journey of smaller pilgrimage – Umrah. They travelled in the Umrah clothing clearly showing that they mean peace to the Makkans. As soon as they reached Hdaybiah which is located in the outskirts of Makkah they stopped because the Makkans would not allow them to enter. Much negotiation took place until the Prophet agreed on seemingly very one-sided terms to achieve peace with the Makkans.

The terms were;

1. The Prophet had to erase Ar-Rahmanir Raheem (The Most Merciful and Compassionate from the treaty document
2. The Prophet had to erase 'Messenger of Allah', after the his name- which was insulting to the Muslims
3. If a non-Muslim Makkan accepted Islam and migrated to Madinah, the Prophet had to deport him back to Makkah, however if a Muslim left Islam and headed for Makkah they would not

The Prophet – Best Example of a Peacemaker

return him to Madinah

4. The Muslims had to go back to Madinah this year after travelling so much and return next year for Umrah

The Prophet accepted all the above terms although many companions were furious at the Makkans for proposing one sided terms, nonetheless when they saw the Prophet accepted it and was preparing to head back to Madinah they realised this is for the greater good.

Conclusion

There are numerous incidents from his life that clearly show what a peaceful leader he was. Personally he was the most peaceful person, he would not even say 'why did you not do this' to his servant. As a political leader he tried his very best to avoid war and always presented fair peace deals.

May Allah's peace and blessings be upon the last Messenger

By Mawlana Muhammad Rayhan

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Prophet Muhammad (May Allah Bless him) The Best Teacher

The Prophet Muhammad (May Allah Bless him) was sent to this world in a time of such a decadence climate which, in the records of history globally, is known as the dark ages. Ignorance was the rampant trait of the age along other embarrassing characteristics. Occidental knowledge the iconic pride of ancient civilization was at the verge of extinction at the hands of its own guardian, if it was not for the Islamic spiritual enthusiasm today its philosophy would have been a mystery.

Education has always been a dynamic element and an important component in Islam. The strategy and didactics of teachings employed by Prophet Muhammad (May Allah Bless him) has amazed the modern educationist. It conforms to the psychological needs of all students of different abilities which were just recently explored and discovered such as visual learners, auditory learners and kinaesthetic learners.

For a Muslim it is not much of an amazement, our Imaan is not bound

or subjected to any an scientific theory or concept, why should it be?

We know Prophet Muhammad (May Allah Bless him) was sent as a perfect teacher for mankind. Indeed he was a perfect teacher for the entire human race. Lets investigate some of his techniques.

Some of the Didactics of Education of Prophet Muhammad (May Allah Bless him) ;

Analogy

Illustration with hands

Story telling

Examples

Diagrams

Parables.

Imagery.

Questioning.

Tadab'bur – Critical Thinking

Dialogue.

Reading (Recitation).

Brain storming challenge



By Shaykh Abdul Hamid



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Akhlaq -Character of the Prophet (May Allah bless him)

What does Akhlaq mean?

• أخلاق Akhlaaq is the plural of khuluq. Khalq refers to external form while khulq means internal form. The definition of "Akhlaq" (morals) in the Arabic language is: it is a term derived from the word "Khuluq" meaning the character and nature, therefore a man's character would be his qualities and his morals.

Why is Akhlaq so important?

Good character and morals have an effect on an individual and on the society as a whole. Allah has praised the Prophet for his good akhlaq. Allah has said,

'That you (Rasullullah) have the best of conduct'.
(Al-Qalam -The Pen 68:4)

And it was these characteristics, this good conduct that made people fall in love with you, and make people follow you.

"The Messenger of Allah, may Allah bless him and grant him peace, said, "I was sent to perfect good character".

(Muwatta Imam Malik: Hadith 1643)

Hadeeth regarding the Akhlaq of the Prophet

Aisha Radiyallahu 'Anha reports, that:
"It was not the nature of Rasulallah Sallallahu 'Alayhi Wasallam to talk indecently, nor did he engage himself in the use of obscene language. Nor did he shout and talk in the bazaars (which is against dignity). He did not avenge a bad deed with a bad one, but forgave it, and thereafter did not even mention it". (Tirmidhi: Hadith 330)

• Obscenity- Today just to liven the gathering/ atmosphere up we talk fahash. We don't think about what we say, we just say it. Anyone who has this bad habit is not taken seriously and people will not respect him.

• Did not go walking around shouting- The markets are usually a place where there is noise and people tend to shout at each other. The prophet never used to go to the markets shouting but with وقار (dignity) he used to enter and speak with softness and humbleness in his voice.

• He did not avenge a bad deed with a bad one- The prophet never retaliated for his personal gain. He never took revenge. Our principles today are 'man don't know what he's coming against. 'This was not the way of our beloved Prophet'.

• He used to forgive and let the matter go- Today we don't forgive and we definitely don't let the matter go. So many problems will be solved if we learn to implement the Akhlaq-e-nabawiyah in our lives.

Hadeeth regarding the Akhlaq of the Prophet

Hadhrat Anas say's I served the Prophet for ten years, and he never said to me, "Uf" and never blamed me by saying, "Why did you do so or why didn't you do so?" This was conduct. These were the characteristics of our

Nabi. The love and affection throughout those years. Nor did the Prophet have pride and nor was he ignorant that Anas is smaller than me in age and status.

Do's & Don'ts

• حسن معاملہ –

fulfil promises, soft, not to cheat, speak the truth all of these come under حسن معاملہ.

• حياء –

when a person has haya (modesty) not only do they think about themselves but they also think about others.

• كظم غيظ –

to control your anger. It is a sign of a muttaqi-pious person. The prophet said the strongest person is he who controls his anger.

• محبت –

Ibn Qayyim mentions محبت brings life to the heart and it is sustenance for the soul and whoever's heart is free from mohabbat is dead and his soul is also dead.

• كذب –

Lying is a sign of a munafiq. Lying destroys a person and it darkens the heart. Break ups, anger, hatred, backbiting are all the results of lying.

• غيب –

such a sin that it is a ticket to jahannam. The noor (spiritual light) of imaan fades from a person that does غيب.

• اتكبر – I'm the man, I'm the king to look down upon everyone is pride. The prophet and the sahaba had humility in them and they hated pride. The Prophet said he who has pride in him the size of mustard seed will not enter jannah. (Haakim)

How do we improve our Akhlaq

• Imitation- One way to learn how to do something is to pick a master at that particular thing and learn from him. And indeed in Prophet Muhammad (May Allah bless him) we find that excellent example.

VERILY, in the Apostle of Allah you have a good example

• Keeping company with the pious and learned who possess high morals. The company we keep have an impact on our behaviour.

• Reading the seerah (life) of our beloved Nabi and how he used to conduct himself.

By Mawlana Numan Mahmood

The Family Life of the Messenger (May Allah bless Him)

As Muslims we believe that the Messenger (May Allah bless Him) is an example for us in every aspect of our Life.

'Verily in the Messenger of Allah you have a good example' (Al-Quran 33:21)

This is most true in the manner in which he conducted himself with his family. Despite being on a global mission of spreading the word of Allah, leading wars and handling all the political and social affairs of his people, he always was able to find time for his family. His family relationship can be divided into a few categories. I have mentioned a few of them below.

Wives

It is well documented that Rasulullah (May Allah bless Him) had eleven wives during his life and the most he had at one time were nine. The challenge of doing justice by even one wife can be daunting for many of us. He would often encourage good character towards one's spouse, specifically focusing on the women's rights in the relationship.

Abu Hurairah narrated that The Messenger of Allah said:

"The most complete of the believers in faith, is the one with the best character among them. And the best of you are those who are best to your women." (Tirmidhi)

The loyalty and commitment he showed to each of his wives was exemplary. The example of Khadijah R.A, his first wife and the first ever Muslimah is well known. When the Messenger (May Allah bless Him) was granted Prophet-hood, he felt a great sense of pressure and strain over the responsibility that faces him. It is at this time his wife Khadijah R.A comforted him with such words that prove his nobility even prior to Prophet-hood.

She told him: *"Never! By Allah, Allah will never disgrace you. You unite your relatives and you bear the burden of the weak (of our society). You help the poor and the needy, you are honourable to all guests and you bear harm in the path of truthfulness."*

The Messenger (May Allah bless Him) would always:

- >Be equal between all his wives.
- >Help out at home in the household affairs.
- >Give provisions for a year to each of his spouses.
- >Visit each wife equally despite being relieved by Allah from this responsibility.
- >Always had time to teach them the Deen.
- >He would show affection and romance to his wives. For instance drink from the same spot of the cup as they had drunk from etc.

Children

The Messenger (May Allah bless Him) always showed love and affection towards his children. It is with this love and affection he was able to discipline them. After the demise of Khadijah R.A (who was the mother of all the children of the Messenger besides one), the Mes-

senger (May Allah bless Him) was able to continue to nurture his children in a way that they did not feel the absence of their mother. This is evident in many incidents found in the Seerah. One example is when he freed his son-in-law Abul 'Aas (who was not a Muslim and was captured in the battle of Badr) after the Battle of Badr when his daughter Zainab, (she was still living in Makkah and had not made Hijrah yet) sent the necklace of her mother as Ransom. When the Messenger (May Allah bless Him) saw this necklace which was a wedding gift to Zaynab from Khadijah, he became very sad and told his companions: **'You can either take it or leave it.'** When they saw how upset he was, the companions of the Messenger (May Allah bless Him) gave the necklace back to him. In what progressed later, the Prophet asked Abu'l As to bring his daughter to Madinah. Abu'l As kept his promise and brought Zaynab to Madinah. The Prophet was very glad that Zaynab could come and appreciated his son-in-law on this one.

Another example of his love for his children is the happiness he expressed on hearing the news of someone seeing his daughter Ruqayyah and Son-in-Law Uthman, when they were in Abyssinia for many years and how he (May Allah bless Him) longed to meet them. At times he would shed tears in the memories of his deceased daughter Umm Kulthum RA. Finally the stories of his closeness to his daughter Fatimah RA are well known and famous.

Relatives and Larger family

The relationship with his family was a consistent feature in the Life of the Messenger (May Allah bless Him). He was brought up by his Uncle so he was naturally close to them. Later he took Ali RA the son of Abu Talib under his own responsibility as he realised that his uncle was struggling to provide for all his children.

After receiving Prophet-hood he would often invite his family for a meal so he could give them Da'wah. They all had respect for him and even those of his family who disliked his message were never able to criticise his commitment to his family. He would often encourage the companions to strengthen family ties.

He once said;

"Treating your kin with the same kindness they treat you with does not count as protecting and looking out for them. The person who truly protects and looks out for his kin is the one who keeps benefiting them even when they break their relations with him." (Bukhari)

In conclusion

The Messenger (May Allah bless Him) displayed to us all how one is supposed to value their family. It is the selection of our creator with whom we have been placed with in this world. We cannot change our blood. Let us make the most of who we have been placed with. Our family life will only improve if we emulate the noble example of the Messenger (May Allah bless Him) .

By Mawlana Thaqib Mahmood

The last sermon of the Prophet (May Allah bless him)

The Messenger of Allah (May Allah bless him) delivered his last major sermon (Khutbah) on the ninth of Dhul Hij'jah. It was the most decisive speech which outlines Islam for all the generations until Qiyamah.

“O People, listen to my speech, for I know not whether after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you very carefully and take these words to those who could not be present here today.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you.

Remember that you will indeed meet your Lord, and that He will certainly reckon your deeds. Allah has forbidden you to take interest; therefore all interest obligations shall from now on be cancelled. Your wealth, however, is yours to keep. You will neither inflict nor suffer any unfairness. Allah has judged that there shall be no interest and that all the interest due to Abbas ibn 'Abd'al Muttalib (Prophet's uncle) shall from now on be written off,

Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with anyone of whom you do not approve, as well as never to be unchaste.

O People, listen to me in earnest, worship Allah, pray your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford

to.

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over a white except by piety (taqwa) and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be lawful to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves. Remember, one day you will appear before Allah and answer your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, no prophet or messenger will come after me and no new faith will be born. Reason well, therefore, O People, and understand words which I convey to you. I leave behind me two things, the Quran and my example, the Sunnah and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O Allah, that I have conveyed your message to your people” (Bukhari, Muslim..)



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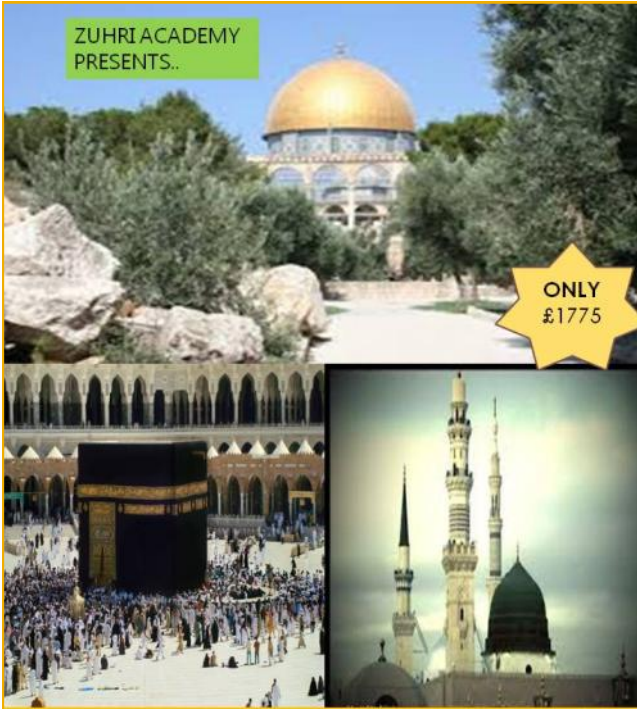
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