



***Munyatul Labeeb annit
Tasreehi bi yadil Habeeb***
*The Wish of an Intelligent Person to Receive some
Favour from the Hands of the
Holy Prophet (Sallal Laahu Alayhi Wasallam)*

**by A'la Hadrat Imam Ahmed Ridha Muhaddith
Bareilwi (Alaihir Rahmah)**

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Translator's Note:

The name of this treatise is "*Munyatul Labeeb annit Tasreehi bi yadil Habeeb.*" According to genuine sources it was written by the great Imam, A'la Hadrat Imam Ahmed Raza Muhaddith Bareilwi (*Alaihir Rahmah*) in 1311 A.H. (1893). In this article, the great Imam presents various authentic Ahadith which clearly explains that the power to nominate and to appoint an issue or to make a decision within Islamic Law was certainly granted to the Mercy of the Universe, namely Sayyiduna Nabi Muhammad (*Sallal Laahu Alayhi Wasallam*) by His Creator, Allah, the Most Exalted.

There are, unfortunately, certain misled groups who do not believe this and would like to give the impression that the Holy Prophet Nabi Muhammad (*Sallal Laahu Alayhi Wasallam*) did not have this power. However, as per his intellectual acumen and brilliance, the great Imam, Sayyiduna Imam Ahmed Raza Muhaddith Bareilwi (*Alaihir Rahmah*) clearly proves by presenting an issue which explains the nomination of Madina Shareef as a "Haram" meaning "a place of sanctity" and the fact that this status itself was granted to this blessed city by the Holy Prophet, Nabi Muhammad (*Sallal Laahu Alayhi Wasallam*) himself. Looking at the number of Ahadith which has been presented by the great Imam, Imam Ahmed Raza Muhaddith Bareilwi (*Alaihir Rahmah*) it is of no surprise that when those who wished to oppose him on an intellectual basis came forward, the only result was for them to "hide and run" or to come up with "unsubstantial accusations" against the great Imam.

This is the first effort in translating one of the treatises of the great Imam by a group of dedicated spiritual disciples of Taajush Shari'ah, Hadrat Allama Mufti Mohammed Akhtar Raza Khan Al Qaderi Radawi Azhari from Southern Africa and we make Du'a that it is accepted in the Court of the Almighty through the Wasila, (medium) of His beloved Habeeb, Sayyiduna Nabi Muhammad (*Sallal Laahu Alayhi Wasallam*). We also make Du'a that the respected family of the great Imam, Imam Ahmed Raza Muhaddith Bareilwi (*Alaihir Rahmah*) continue to prosper and grow and we pledge that as long as there is a single breath in our sinful bodies, we would continue to support , uphold and defend the Maslak, (belief

system) of A'la Hadrat, Ash Shah Imam Ahmed Raza Muhaddith Bareilwi (*Alaihir Rahmah*).

May Almighty Allah, through the Wasila of His beloved Habeeb, Sayyiduna Nabi Muhammad (*Sallal Laahu Alayhi Wasallam*) accept this small effort of ours. *Ameen Allahuma Ameen*.

Note: Due to the fact this treatise has been extracted from the world famous book on Islamic Law, namely the monumental work of Ala Hadrat Imam Ahmed Raza Muhaddith Bareilwi (*Alaihir Rahmah*) famously known as “*Fatawah Radawiyah*”, the numerical format of the Ahadith does not therefore commence with (number 1).

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In both, *Sahih Bukhari* and *Sahih Muslim*, the Holy Prophet (*Sallal Laahu Alayhi Wasallam*) has been reported to have stated:

[Hadith #130]: *“O Allah! ‘Ibrahim had made the (city of) Mecca a Haram, (a place of sanctity), and I have made whatever is in between the stony land within Madina Tayyibah as a Haram.”*

Bukhari, Muslim and Imam Ahmed and Tahaawi has been recorded within *Ma’aaniyul Aasaar* from Hadrat Sayyiduna Anas (*Radi Allahu Anhu*).

(ref: *Sahih Bukhari* – *Kitaabul Ambiyah*, *Kitaabul Maghaazi*, *Kitaabul I’tisaam*; *Sahih Muslim* from *Kitaabul Hajj* – *Musnad-e-Ahmed bin Hambal* and *Sharah Ma’aaniyul Aasaar* – *Kitaabus Sayd*).

[Hadith #131]: In *Sahih Bukhari* and *Sahih Muslim*, Hadrat Sayyiduna Abdullah bin Zaid bin Aasim (*Radi Allahu Anhu*) narrates that the Holy Prophet, Sayyiduna Nabi Muhammad (*Sallal Laahu Alayhi Wasallam*) has stated that, *“Without doubt, ‘Ibrahim had made Mecca a Haram, (a place of sanctity), and made Du’a for those who live in it. Without doubt, I have made Madina a Haram as he; (‘Ibrahim) has made Mecca a Haram. And I have made double a Du’a for Barakah, (blessing) for its surroundings then what he has made for the inhabitants of Mecca.”*

(Ref: *Sahih Bukhari* – *Kitaabul Buyu’u*; *Sahih Muslim* – *Kitaabul Hajj*, *Musnad-e-Ahmed bin Hambal*, *Sharah Ma’aaniyul Asaar* – *Kitaabus Sayd*).

[Hadith #132]: Also in both the authentic books of Ahadith, namely *Sahih Bukhari* and *Sahih Muslim*, Hadrat Sayyiduna Abu Hurayrah (*Radi Allahu Anhu*) narrates that the Holy Prophet, Sayyiduna Nabi Muhammad (*Sallal Laahu Alayhi Wasallam*) has had once supplicated that, *“Without*

doubt, 'Ibrahim is Your friend and Prophet and through his tongue You had made Mecca a Haram. O Allah! I am Your Slave and Your Prophet, I have made Madina and whatever land is in within the two boundaries of Madina a Haram.'

Imam Tahaawi has also narrated similar words, however the following has been added, ***“The Holy Prophet, Nabi Muhammad (Sallal Laahu Alayhi Wasallam) has prohibited the chopping of its trees, the shedding of its leaves and the capture of its birds.”***

(Ref: Sahih Muslim – Kitaabul Hajj, Sunan ibn Maaja – Abwaabul Manaaiq, Kanzul Ummaal. The added statement has been found in Sharah Ma'aaniyul Asaar – Kitaabus Sayd).

[Hadith #133]: In *Sahih Muslim*, the Holy Prophet, Nabi Muhammad (Sallal Laahu Alayhi Wasallam) is reported to have stated that, ***“Without doubt, I am making the area in between the stony ground as a Haram within Madina and that the Acacia tree (within it) should not be cut. The animals within it should not be hunted.”***

(Ref: Sahih Muslim, Musnad-e-Ahmed bin Hambal and Imam Tahaawi has recorded it as having been narrated by Hadrat Sayyiduna Sa'ad bin Abi Waqqaas – *Radi Allahu Anhu*)

[Hadith #134]: In *Sahih Muslim*, the Holy Prophet, Nabi Muhammad (Sallal Laahu Alayhi Wasallam) is reported to have stated that, ***“Without doubt, 'Ibrahim had made Mecca a Haram and I have made the area in between the stony ground of Madina as a Haram.”***

(Ref: Imam Muslim and Imam Tahaawi has recorded that this has been narrated by Hadrat Sayyiduna Raaf'eh bin Khadeej – *Radi Allahu Anhu*).

[Hadith #135]: In *Sahih Muslim*, Hadrat Sayyiduna Abu Sa'eed Khudri (*Radi Allahu Anhu*) has narrated that the Holy Prophet, Nabi Muhammad (Sallal Laahu Alayhi Wasallam) has stated that, ***“O Allah! Without doubt, 'Ibrahim has made Mecca a place (where it is) Haraam (to perform certain acts) and therefore a Haram, (a place of sanctity). Without doubt, I have made the area in between the two boundaries of***

Madina a place of Haram, (sanctity) and therefore have it Haraam that any blood be shed (within it), nor any weapons be raised for war (within it) and no leaves be shed from trees except to feed animals”.

(Ref: Sahih Muslim – Kitaabul Hajj)

[Hadith #136]: Also in *Sahih Muslim*, the Holy Prophet, Nabi Muhammad (*Sallal Laahu Alayhi Wasallam*) has stated that, ***“O Allah! Without doubt I have made the entire area of Madina a Haram, (a place of sanctity) as You have made Mecca a Haram through the tongue of ‘Ibrahim.”***

(Ref: Sahih Muslim, Musnade Ahmed bin Hambal and Rooyaani has reported this from Hadrat Sayyiduna Abi Qataadah – *Radi Allahu Anhu*).

[Hadith #137]: Also in *Sahih Muslim*, the Holy Prophet, Nabi Muhammad (*Sallal Laahu Alayhi Wasallam*) has been reported to have stated that, ***“Without doubt, ‘Ibrahim has made the Bait-ul-lah, (the holy region within Mecca) a place of Haram and a place of security. I have made Madina a place of Haram (with the result) that not even its thorny trees should be cut nor its animals should be hunted.”***

(Ref: Sahih Muslim and Tahaawi have recorded this from Hadrat Sayyiduna Jaabir bin Abdullah – *Radi Allahu Anhu*).

[Hadith #138]: In *Sahih Bukhari* and *Sahih Muslim*, Hadrat Sayyiduna Abu Hurayrah (*Radi Allahu Anhu*) reports, ***“The entire area of Madina has been made a Haram by the Holy Prophet, Nabi Muhammad (Sallal Laahu Alayhi Wasallam) and he has brought the green trees within an area of nearly 12 miles in radius (around Madina Shareef) under his protection from the usage of people.”***

(Sahih Bukhari, Sahih Muslim and also Abdur Razzak have recorded this in his “Musannaf”).

The words as recorded by ibn Jareer are, ***“The Holy Prophet, Nabi Muhammad (Sallal Laahu Alayhi Wasallam) has made it unlawful, (prohibited), to cut the trees and to shed the leaves of Madina.”***

(This has been narrated by Hadrat Sayyiduna Khabeeb Hazli – *Radi Allahu Anhu*).

[Hadith #139]: In *Sahih Muslim*, Hadrat Sayyiduna Raaf'i bin Khadeej (*Radi Allahu Anhu*) narrates that, **“Without doubt, the Holy Prophet, Muhammad (Sallal Laahu Alayhi Wasallam) has made the entire area of Madina Tayyibah as a place of Haram.”**

(Ref: This has been recorded in *Ma'aaniyul Asaar* by Muslim and Tahaawi).

[Hadith #140]: In *Sahih Muslim* and in *Ma'aaniyul Asaar* it is recorded that Hadrat Aasim Ahwaal (*Radi Allahu Anhu*) states: I asked Hadrat Sayyiduna Anas (*Radi Allahu Anhu*), **“Did the Holy Prophet, Nabi Muhammad (Sallal Laahu Alayhi Wasallam) make Madina a Haram”** He replied, **“Yes. Its trees should not be cut and its grass should not be erased. Whosoever does this, on him in the Curse of Allah, the Angels and of all mankind.”** (May Allah protect us from this).

[Hadith #141]: In *Sunan abi Daud*, Hadrat Sayyiduna Sa'ad bin Abi Waqqaas (*Radi Allahu Anhu*) has stated that, **“Without doubt, the Holy Prophet, Nabi Muhammad (Sallal Laahu Alayhi Wasallam) has made this blessed place, (meaning Madina Shareef) a Haram, (a place of security, blessing and a place of sanctity).”**

[Hadith #142]: Abu Bakr bin Abi Shaybah (*Radi Allahu Anhu*) narrates from Hadrat Sayyiduna Zaid (*Radi Allahu Anhu*) that, **“Without doubt, the Holy Prophet, Nabi Muhammad (Sallal Laahu Alayhi Wasallam) has made the area in between the stony ground within Madina Shareef as a Haram.”**

(Ref: *Sharah Ma'aaniyul Asaar* – *Kitaabus Sayd*).

[Hadith #143]: Hadrat Sayyiduna Abu Saeed Khudri (*Radi Allahu Anhu*) states that, **“Without doubt, the Holy Prophet, Nabi Nabi Muhammad (Sallal Laahu Alayhi Wasallam) has made the entire area of Madina a Haram. Its trees should not be cut nor should its leaves be shed.”**

(Ref: Sharah Ma'aaniyul Asaar – Kitaabus Sayd).

[Hadith #144]: 'Ibrahim bin Abdur Rahman bin Auf (*Radi Allahu Anhu*) narrates that, ***“I once captured a bird and went outside with it. I then met my father, Hadrat Sayyiduna Abdur Rahman bin Auf (Radi Allahu Anhu). He then severely rubbed my ears and freed the bird. He then stated, “The Holy Prophet (Sallal Laahu Alayhi Wasallam) has made the game, (animals) of Madina as unlawful”.***

(Ref: Sharah Ma'aaniyul Asaar – Kitaabus Sayd).

[Hadith #145]: Hadrat Sayyiduna Sahab bin Jasaamah (*Radi Allahu Anhu*) states that, ***“Without doubt, the Holy Prophet, Nabi Muhammad (Sallal Laahu Alayhi Wasallam) has made Baqi, (meaning the area of Madina shareef) as a Haram”.***

He has also added, ***“No one can bring animals under their protection except the Almighty and His Prophet.”***

(Ref: Sharah Ma'aaniyul Asaar – Baab Ahyaa-ul Arda ba'da Maytata).

The three Ahadith have been also recorded by Imam Tahaawi.

These are sixteen Ahadith, which I have presented. In the first eight, the Holy Prophet, Nabi Muhammad (*Sallal Laahu Alayhi Wasallam*) has stated that he himself has made Madina Tayyibah a “Haram” and in the last eight, the Blessed Companions have clearly stated that Madina Tayyibah has become a Haram because the Holy Prophet, Nabi Muhammad (*Sallal Laahu Alayhi Wasallam*) himself declared it as so, even though this has been termed as an act which is exclusive to the Almighty.

In the first five of the eight Ahadith, he has declared that the Haram in Mecca was declared a Haram by his blessed ancestor Hadrat Sayyiduna 'Ibrahim (*Alaihis Salaam*) and it was Hadrat Sayyiduna 'Ibrahim (*Alaihis Salaam*) who declared it a place of safety and security even though, later on, it has been declared that, ***“Without doubt, Mecca was made a Haram***

by the Almighty and not by any man.” (Bukhari and Tirmidhi has recorded this from Hadrat Abi Shareeh Baghdadi).

These Ahadith are the actual intention of this article, however, on the Wahabi there is also a greater trauma and pain to come. The jungles of Madina Tayyibah have not only been declared as a Haram by merely these 16 Ahadith, there are many other Ahadith which have been recorded in this context.

[Hadith #17]: The following few Ahadith are as found in the both Sahih, meaning *Sahih Bukhari* and *Sahih Muslim*.

Hadrat Sayyiduna Anas (*Radi Allahu Anhu*) narrates that the Holy Prophet, Nabi Muhammad (*Sallal Laahu Alayhi Wasallam*) has declared that, **“Madina is from here to here a Haram. It’s trees should not be cut.”** (This has also been recorded in the Musnad of Imam Ahmed bin Hambal and by Imam Tahaawi).

[Hadith #18]: Hadrat Sayyiduna Abu Hurayrah (*Radi Allahu Anhu*) narrates that the Holy Prophet, Nabi Muhammad (*Sallal Laahu Alayhi Wasallam*) has stated that, **“Madina is a Haram.”** (This has also been recorded by Imam Tahaawi and ibn Jareer. The words are from Sahih Muslim).

[Hadith #19]: Hadrat Sayyiduna Ali (*Radi Allahu Anhu*) narrates that the Holy Prophet, Nabi Muhammad (*Sallal Laahu Alayhi Wasallam*) has stated that, **“Madina is a Haram from the cave of Ayr to Jabal-e-Noor”.**

(Imam Ahmed and Abu Daud has recorded a tradition with also has the following words, **“The grass (of Madina Shareef) should not be cut and nor should the animals be threatened.”**).

[Hadith #20]: (As found in *Sahih Muslim*). Hadrat Sahl bin Haneef (*Radi Allahu Anhu*) narrates that the Holy Prophet, Nabi Muhammad (*Sallal Laahu Alayhi Wasallam*) pointed his blessed hand towards Madina Shareef and stated, **“Without doubt, this is a Haram of security (and peace).”**

(This has also been recorded by Imam Ahmed, Imam Tahaawi and Abu Awaanah).

[Hadith #21]: Imam Ahmed records from Hadrat Abdullah ibn Abbas (*Radi Allahu Anhu*) that the Holy Prophet, Nabi Muhammad (*Sallal Laahu Alayhi Wasallam*) has stated that, ***“There is a Haram, (place of sanctity) for every Prophet, and my Haram is Madina.”***

[Hadith #22]: Abdur Razzak records from Hadrat Jaabir bin Abdullah (*Radi Allahu Anhu*) that, ***“Without doubt, the Holy Prophet, Nabi Muhammad (Sallal Laahu Alayhi Wasallam) has prohibited every delegation of men coming to Madina (not to even harm) a thorn tree”.***

[Hadith #23]: Imam Tahaawi records from Maalik and him from Yunus bin Yusuf and him from Ata bin Yasaar that a few youngsters had once surrounded a fox and had captured it in a corner. Hadrat Abu Ayub Ansaari (*Radi Allahu Anhu*) moved the youngsters away and Imam Maalik swears that he heard the blessed companion say to the young people, ***“Are you doing this in the Haram of the Holy Prophet, Nabi Muhammad (Sallal Laahu Alayhi Wasallam)?”***

[Hadith #24]: In *Musnadul Firdous*, Hadrat Sayyiduna Abdullah ibn Masood (*Radi Allahu Anhu*) narrates that the Holy Prophet, Nabi Muhammad (*Sallal Laahu Alayhi Wasallam*) stated that, ***“On the Day of Judgement, the Almighty will raise seventy thousand such people from Baqi, (meaning the blessed graveyard of Madina Shareef) and from this Haram (meaning Madina shareef), who will enter Jannah without giving account, (for their deeds). Each of them will intercede for seventy thousand people. Their faces would be like the 14th night moon.”***

If one had to list the number of Ahadith which has declared both Mecca and Madina as “Haramain” the list would certainly be quite lengthy. In short, the Ahadith in this context has certainly reached the stage of authenticity. We have also come to realize that the Holy Prophet (*Sallal Laahu Alayhi Wasallam*) has also declared the surroundings of Madina shareef as a Haram as the surroundings of Mecca has been declared a Haram.

It is quite tragic though what the Imam of the Wahabi/Najdi group has declared in this aspect. He declares, ***“To respect the surroundings, not to hunt there, not to cut trees therein, all these activities have been declared as a worship of Allah. Therefore, whosoever shows respect for the jungles surrounding the house of a Prophet, Peer, idol or statue, the act of Shirk has been proven upon him.”***

Did we not say that this misled group came into existence with the sole mission of trying to prove Shirk as an act commanded by the Almighty and His beloved Prophet (*Sallal Laahu Alayhi Wasallam*)? What can be said about a lesser mortal? A thousand tragedies on these misled groups. We have yet to see whether the followers who strut and walk around as great followers in the Oneness of Allah are actually going to continue listening to their Imam or are now finally going to follow the advice of the Holy Prophet (*Sallal Laahu Alayhi Wasallam*). Countless Divine blessing be upon the Holy Prophet (*Sallal Laahu Alayhi Wasallam*) and upon those who love, respect and revere him.

Note: Dear Muslims! Do not think that in the view of this misled Imam of a misled sect that only respecting the Haram of the Holy Prophet (*Sallal Laahu Alayhi Wasallam*) is an act of Shirk. No, No. In this sect, whosoever travels to Madina shareef, it is Fard upon him to fight, argue and to show disrespect. If one of them suddenly has respect, reverence and veneration because he is traveling towards Madina shareef, then according to this misled Imam that person has become a Mushrik! In his corrupt book entitled, *“Taqwiatul Imaan”* he has also enlisted the act of showing respect while traveling towards Madina shareef as an act which is illogical and something which the Almighty has only commanded for His Own Divine Self. To elucidate illogical words and teachings has in fact become a trademark of the Najdi movement.

It is certainly a blessing that this corrupt individual could not understand the 197th verse in Surah Baqarah where it is clearly stated that one should not use rudeness and bad behaviour while traveling for Hajj otherwise in his twisted logic (which he would have tried to prove as been Imaan), he would have declared that it was Fard to show rudeness and bad behavior while traveling to Madina Shareef!

O followers of this Najdi movement! Is it only Shirk when it comes to showing respect and reverence for a Prophet or a Saint? When you show respect to each other, is this not Shirk? No, no. Whatever is Shirk will remain Shirk in all instances if it is displayed for another being besides Allah.

Therefore, when you people visit your peer or friend, on the road you should fight, argue and break each others heads otherwise you would become a clear Mushrik because by showing respect while traveling to visit your peer or friend you would have shown respect which according to your teachings is only something which should be shown while traveling for Hajj and not for any other being!

In this Najdi advice, three things have become apparent.

1. The first is to fight without reason.
2. The second is sedition because this type of behaviour is mischievous.
3. And the third is illogic.

In short, we can now clearly say that these three points has become very basis of the Najdi movement.

May Almighty Allah protect all innocent Muslims from such people.
Ameen.