



Thought-provoking speech of weekly  
**Sunnah-Inspiring Ijtima**

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سُبْحَانَكَ اللَّهُمَّ تَعَالَى عَنِّي وَعَنْكُمْ وَعَنْ عَالَمِ

*Parables about the Reverence for Beloved Mustafa*

**(English)**

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

## Parables about the Reverence for Beloved Mustafa ﷺ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ  
وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

### نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Whenever you enter a Masjid, upon remembering, make the intention of Nafil I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil (supererogatory) I'tikaf, and eating and drinking will also become permissible for you in the Masjid.

## Reward for respecting the name of Beloved Mustafa ﷺ

It is mentioned on page 61 of the 4<sup>th</sup> volume of the 510-page book '*Allah Walon ki Baatayn*', a publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna Wahb Bin Munabbih رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated that there was a person in Bani Israel (namely Mastah), who spent 200 years of his life, disobeying Allah عَزَّوَجَلَّ, and finally died while committing the sin of disobedience. The [people of] Bani Israel held his dead body from his leg, dragged it and then threw it in a mound of filth. Allah عَزَّوَجَلَّ sent a revelation to His Rasool Sayyiduna Musa Kaleemullah عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ to go and offer the funeral Salah of that person. Sayyiduna Musa عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ humbly said, 'Ya Allah عَزَّوَجَلَّ! [People of] Bani Israel say that he had been a man of bad character; he had spent 200 years of his life, disobeying You.' Allah عَزَّوَجَلَّ sent

a revelation to Sayyiduna Musa عَلَيْهِ السَّلَامُ, 'Certainly he was a bad person. However, it was his habit that whenever he would open the Holy Torah to recite it and would see the blessed name of Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ); he would kiss it, touch it to his eyes and would recite Salat upon him [i.e. Salat upon the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ]. Therefore, I have accepted this deed, forgiven his sins and got his Nikah conducted with 70 Hours of Paradise [i.e. Houri - a beautiful young woman of Paradise].'

(Hilyat-ul-Awliya, vol. 4, pp. 45, Hadees 4695)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a believer is better than his action.*

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

## Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes the greater reward he will attain.

## Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit as I sit in Tashahhud as long as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.

4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### The pious saint's reverence for the name 'Muhammad'

It is stated on page 474 of the 660-page book 'Guldastah Durood-o-Salam': The renowned king, Sultan Mahmood Ghaznavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great Islamic scholar who would offer Salah, observe Sawm and recite the Glorious Quran regularly. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ spent his entire life in absolute accordance with the Islamic teachings, and fought many battles for uplifting Islam and propagating Kalimatullah, and he made many conquests. Sultan Mahmood Ghaznavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, apart from being a courageous and brave leader, had attained a great status of 'Ishq-e-Rasool [i.e. love of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ]. His obedient slave 'Ayyaz' had a son namely 'Muhammad'. Sultan Mahmood Ghaznavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would always address the son of Ayyaz by his name. Sultan Mahmood Ghaznavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ once called him, 'O the son of Ayyaz! Fetch me water to perform 'Istinja' [i.e. cleaning private parts].' After some days, Ayyaz humbly asked, 'Your Highness! Have my son or I made any mistake as you did not address him by his name?' Sultan Mahmood Ghaznavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'Your son's name is 'Muhammad'. I was not in the state of Wudu on that day and without [being in the state of] Wudu, I have never spoken the word 'Muhammad'.' (Ruh-ul-Bayan, vol. 7, pp. 185)

لب پر آجاتا ہے جب نام جناب، منہ میں گھل جاتا ہے شہد نایاب  
وجد میں ہو کے ہم اے جان بیتاب، اپنے لب چوم لیا کرتے ہیں

**Explanation of the couplet:** O my Most Beloved Rasool ﷺ! Whenever your blessed name comes on our lips, it sweetens our mouth like honey and being overwhelmed by your love, we kiss our own lips.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## The blessed names of the Beloved Rasool ﷺ

Dear Islamic brothers! There are many blessed names of the Beloved Rasool ﷺ. 'Allamah Muhammad Mahdi Faasi Maliki رحمه الله تعالى عليه has said: There are 1000 blessed names of Allah عَزَّوَجَلَّ, and there are 1000 blessed names of the Beloved Rasool ﷺ as well. Ibn-e-Faaras has reported: The blessed names of the Beloved Rasool ﷺ are more than 2000. Each and every blessed name of the Beloved Rasool ﷺ illustrates any of his glorious attributes of his biography and virtuous character, in one way or another. (*Mutala'ul-Masraat - translated, pp. 193; summarized*)

A'la Hadrat Imam Ahmad Raza Khan رحمه الله تعالى عليه has stated: The Beloved Rasool ﷺ has two 'Zaate' names. His name is 'Ahmad' in the previously [revealed] books and in the Glorious Quran, his name is 'Muhammad'. Moreover, there are countless attributive names of the Beloved Rasool ﷺ. (*Malfuzaat A'la Hadrat, pp. 92*)

دل کا اُجالا نام مُحَمَّد	آنکھوں کا تارا نام مُحَمَّد
سب سے بے پیارا نام مُحَمَّد	بیں یوں تو کثرت سے نام لیکن
میں یہ کہوں گا نام مُحَمَّد	پوچھے گا مولیٰ لایا بے کیا کیا
آ جا سما جا نام مُحَمَّد	اپنے جمیلِ رضوی کے دل میں

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ today, we will have the privilege to listen to the parables of respect for the Beloved Rasool ﷺ. Moreover,

we will also learn what the Glorious Quran and the blessed Ahadees state about the respect for the Beloved Rasool ﷺ.

## Unique devotion and exemplary respect

It is stated on page 346 of the remarkable 862-page book ‘*Seerat-e-Mustafa*’, publication of Maktaba-tul-Madinah: In the month of Zul-Qa’dah 6 AH, the Beloved and Blessed Rasool ﷺ along with 1400 companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ put on the Ihram of ‘Umrah and departed for Makkah. The Greatest and Noblest Nabi ﷺ suspected that the disbelievers would prevent the Muslims from performing ‘Umrah. Therefore, he ﷺ first sent a person from the tribe ‘Khuzaa’ah’ to Makkah so that the person get information about the plans of the disbelievers of Makkah. When the caravan of the Holy Nabi ﷺ reached the place called ‘Usfaan’, the person came and brought the news that all the Arab tribes have gathered together and have decided not to allow Muslims to enter Makkah at any cost. Hence the Holy Nabi ﷺ followed a different path, away from the main route.

Reaching ‘Hudaybiyah’, he ﷺ camped there and noticed that the disbelievers of the Quraysh were willing to fight against the Muslims. On the other hands, all the Muslims were in the state of Ihram. Hence he ﷺ considered it appropriate to send anyone to Makkah to enter into a dialogue to reach truce [i.e. peace treaty]. At first, he ﷺ chose Sayyiduna ‘Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ but later on he ﷺ sent Sayyiduna ‘Usman رَضِيَ اللهُ تَعَالَى عَنْهُ to Makkah for this purpose for some specific reason. Reaching Makkah, he رَضِيَ اللهُ تَعَالَى عَنْهُ conveyed the message of truce on behalf of the Holy Nabi ﷺ. As Sayyiduna ‘Usman رَضِيَ اللهُ تَعَالَى عَنْهُ had huge wealth and full support from his tribe, he was a highly respected person in the eyes of the disbelievers of the Quraysh. Hence they did not mistreat him at all. They even said that they would let him perform the Tawaf of the Holy Ka’bah and Sa’ee of Safa and Marwah and complete his ‘Umrah. However, they flatly refused to allow the Holy Nabi ﷺ to come near the Holy Ka’bah.

Sayyiduna ‘Usman رَضِيَ اللهُ تَعَالَى عَنْهُ refused, saying, ‘I can never perform ‘Umrah alone without the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ When Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ returned to Makkah, companions asked him, ‘O Abu ‘Abdullah (it is the Kunyah of Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ)! You may have got the privilege of ‘Umrah.’ So the embodiment of devotion and loyalty, Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘I swear by the One under Whose power my life is! If I had stayed in Makkah for the whole year but the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had stayed in Hudaybiyah, I would not have performed the Tawaf of the Holy Ka’bah unless he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would have performed the Tawaf. The Quraysh offered me to perform the Tawaf, but I refused.’ (*Dalaail-un-Nubuwwah, vol. 4, pp. 133-134; summarized*)

محبوبِ خدا یار ہے عثمانِ غنی کا	اللہ سے کیا پیار ہے عثمانِ غنی کا
وہ آئینہ زُخسار ہے عثمانِ غنی کا	جس آئینہ میں نورِ الہی نظر آئے
وہ فیض پہ دربار ہے عثمانِ غنی کا	اللہ غنی حد نہیں انعام و عطا کی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

سُبْحَانَ اللهِ عَزَّوَجَلَّ! How great the Master is and how devoted his slave is! This parable also shows deep reverence Sayyiduna ‘Usman رَضِيَ اللهُ تَعَالَى عَنْهُ had in his heart for the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The disbelievers offered him to perform Tawaf alone but his devotion to the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not like it to perform Tawaf alone without the Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Truly, overwhelmed with the devotional love for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the way the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ set the example of showing reverence to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ by giving him the highest respect is incredibly matchless. Through their virtuous

character, these blessed personalities رَضِيَ اللهُ تَعَالَى عَنْهُمْ have guided all the Muslims that how an Ummati [i.e. Muslim] should show reverence to the most Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Remember! From the era of blessed apparent life of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to the present day; all the blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ, honourable Tabi'een, Tab'-e-Tabi'een, blessed Islamic scholars, honourable Muftis, pious predecessors رَحِمَهُمُ اللهُ تَعَالَى and all the Muslims in general, have been showing reverence to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in one way or another, and إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ they will continue doing this noble act until the Day of Judgement; and why shouldn't one do it! The reverence of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is absolutely essential for Iman. It is stated in Ayah 8 and 9 of Surah Al-Fath, part 26:

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾ لِيَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ ۗ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾

**Translation from Kanz-ul-Iman:** We have indeed sent you (O dear Rasool Muhammad) as a present witness and a herald of glad tidings and warnings. In order that you, O people, may accept faith in Allah and His Noble Rasool, and honour and revere the Noble Rasool; and may say the Purity of Allah, morning and evening. (Part 26, Surah Al-Fath, Ayah 8-9)

‘Allamah Qadi ‘Iyaad [عَلَامَةُ قَاضِي عِيَاض] رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: Allah عَزَّوَجَلَّ has commanded the people to show respect and reverence to His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and He عَزَّوَجَلَّ has declared this noble act to be compulsory.

(Ash-Shifa, Juz: 2, pp. 35)

Explaining it further, great Islamic jurist, Mufti Jalaluddin Ahmad Amjadi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: The commandment given in the abovementioned blessed Ayah of showing reverence and veneration to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is not only permissible but it is Wajib and compulsory. Therefore, it is necessary for the Muslims to show reverence towards

the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in all aspects, using every permissible means. It is because the blessed Ayah mentions a Mutlaq [i.e. unconditional] commandment of showing reverence towards the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It means that any particular method has not been specified for showing respect to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, it is necessary to show respect to the Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ by all means. However, it is Shirk [polytheism] and Kufr [unbelief] to claim that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is God or the son of God, or to prove any attribute for him in exactly the same way as [the attributes of] Allah عَزَّوَجَلَّ. Moreover, prostrating before the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in reverence is Haraam [i.e. prohibited] and impermissible.

He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has further added: In this blessed Ayah, Iman [i.e. faith] has been mentioned at first; then there is the commandment of showing respect and reverence to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and thereafter, people have been commanded to worship. [This sequence] gives a clear indication that Iman is the most important and superior to everything. It means that without Iman, the act of showing reverence to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is not accepted [by Allah عَزَّوَجَلَّ]; nevertheless, after embracing Islam, the deed of showing respect to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the highest in rank and above every worship; as without this noble deed, any act of worship such as Salah, Sawm [i.e. fast], Zakah, charity etc., have no worth.

*(Ta'zeem-e-Nabi, pp. 17)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! After accepting Iman heartily, showing reverence to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is extremely important for every Muslim. Remember! Showing reverence means that a person, by his words and acts, glorifies the nobility and dignity of the other. Therefore, anyone having lower position [in any walk of life]; out of humbleness, he employs such words and acts before his superior which illustrate his superior's high rank and eminence.

He employs those words and acts for his superior, which show respect and honour; for example, the disciple before his spiritual guide, the children before their parents, the servants before their officers, the students before their teachers, the Muqtadi [i.e. follower] before his Imam and even the younger brother before his elder brother; and it should be certainly! The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself has insisted on having mercy on the young and respecting the elders. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, *لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُقَدِّرْ كَبِيرَنَا*, i.e. *He is not one of us who does not have mercy on our young and does not respect our elders.* (Sunan-ut-Tirmizi, vol. 3, pp. 369, Hadees 1926)

Therefore, we should have mercy on our young and show great reverence towards our parents, elder siblings, pious people, Islamic scholars and honourable Sunni Sahih-ul-'Aqeedah Muftis رَحْمَهُمُ اللهُ تَعَالَى. Moreover, in showing reverence towards the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, we must not be negligent at all. On the contrary, if the accursed Satan, through his various evil tactics and whispering, makes attempt to prevent us from showing respect to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and proclaims that this is an act of Kufr and Shirk; then we should not at all give attention to his evil and deceitful whispers.

Remember! The accursed Satan refused to prostrate before Sayyiduna Aadam عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ and hence, became disobedient to Allah عَزَّوَجَلَّ and the denier of the respect of the blessed Nabi عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. So, he was expelled from the Divine court. This accursed Satan will never ever like that we become obedient to Allah عَزَّوَجَلَّ and be regarded amongst the beloved ones in the court of Allah عَزَّوَجَلَّ because of showing reverence towards the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The great Islamic jurist, Mufti Jalaluddin Ahmad Amjadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Showing reverence to the Nabi is not Kufr, rather, denial to show reverence to the Nabi is Kufr, and it was the very first Kufr committed after the human's birth. In the Glorious Quran, Allah عَزَّوَجَلَّ has stated:

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْا اِلَّا اِبْلٰیْسَ ۗ اَبٰی وَاسْتَكْبَرَ ۗ  
وَكَانَ مِنَ الْكٰفِرِيْنَ ﴿۳۳﴾

**Translation from Kanz-ul-Iman:** And (remember) when We ordered the angels to prostrate before Aadam, so they all prostrated, except Iblees (Satan - devil); he refused and was proud - and became a disbeliever.

(Part 1, Surah Al-Baqarah, Ayah 34)

Therefore, it became clear that denial to show reverence to the Nabi is that very first Kufr which was committed after the human's birth and the other acts of Kufr were committed later. (Ta'zeem-e-Nabi, pp. 6)

صَلُّوْا عَلٰی الْحَبِيْبِ صَلَّى اللهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Dear Islamic brothers! It has become clear in the light of Quranic Ayah and its Tafseer [i.e. commentary] that the Satan's denial of 'prostration of reverence' before Sayyiduna Aadam عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ became the cause of his Kufr. We must not be negligent at all in showing reverence towards the Beloved Rasool صَلَّى اللهُ تَعَالٰی عَلٰیهِ وَاٰلِهٖ وَسَلَّمَ. Moreover, we have also learnt that the 'prostration of reverence' [before the creation] was permissible in the Shari'ah of earlier blessed Ambiya عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَامُ, but it is not permissible now in any form or condition.

سجدہ کرتا جو مجھے اس کی اجازت ہوتی

کیا کروں اذن مجھے اس کا خدا نے نہ دیا

صَلُّوْا عَلٰی الْحَبِيْبِ صَلَّى اللهُ تَعَالٰی عَلٰی مُحَمَّدٍ

The Beloved Rasool صَلَّى اللهُ تَعَالٰی عَلٰیهِ وَاٰلِهٖ وَسَلَّمَ was once present amongst some Muhajireen and Ansaar [i.e. Sahabah رَضِيَ اللهُ تَعَالٰی عَنْهُمْ]. In the meantime, a camel

came in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and it prostrated before him. The Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ humbly said:

يَا رَسُولَ اللَّهِ تَسْجُدُ لَكَ الْبِهَائِمُ وَالشَّجَرُ فَتَحْنُ أَحَقُّ أَنْ نَسْجُدَ لَكَ

i.e. O the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Animals and trees prostrate before you; then we are more rightful to prostrate before you.

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ responded, ‘Worship your Rab عَزَّوَجَلَّ, and respect your brother. If I were to command anyone to prostrate before [someone in] the creation, I would have necessarily commanded a woman to prostrate before her husband.’ (*Musnad Imam Ahmad, vol. 9, pp. 353, Hadees 24525*)

Remember! Here the word ‘brother’ refers to the blessed personality of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself. It means: ‘Show respect and reverence towards me.’ The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has referred himself to as ‘brother’, showing humbleness and humility.

Dear Islamic brothers! Did you observe! The Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ would not miss any opportunity of showing reverence towards the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and through various ways, they would express their respect and veneration for him. Moreover, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not forbid them from showing reverence, but he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade them from performing ‘prostration of reverence’.

Let us see from different angles, the graceful manner of the blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ of showing reverence to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; and following in their footsteps, the blessed methods adopted by our pious predecessors رَحِمَهُمُ اللهُ تَعَالَى who have taught us these ways of showing reverence, by their sayings and practises. Let’s listen to some more parables about them and obtain Madani pearls from them.

## After Iman, the respect of the Beloved Rasool ﷺ is above everything

Dear Islamic brothers! One aspect of the respect of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is that after Iman, one should give the most importance to

the reverence of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, even more than the Fard and Wajib acts of worship, as ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: The reverence of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most significant belief of Islamic teachings. It is the part of Iman and it is one of the fundamentals of Islamic faith. Moreover, after Iman, the noble act of showing reverence towards the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is above every Fard. Its significance is determined by the following blessed Hadees: ‘While returning from Ghazwah Khyber, on [the place] Manzil-e-Sahba, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, after offering Salat-ul-‘Asr, took rest placing his blessed head on the lap of Sayyiduna ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم. Sayyiduna ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم had not offered ‘Asr Salah. He رَضِيَ اللهُ تَعَالَى عَنْهُ was seeing that time [of ‘Asr Salah] was passing, but he رَضِيَ اللهُ تَعَالَى عَنْهُ did not remove his lap even till the sunset; thinking that if he moves his lap, the sleep [of the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] might be interrupted. When the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ woke up, [then] Sayyiduna ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم humbly told the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about his [missed ‘Asr] Salah. Following the order of the Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the sun rose back. Sayyiduna ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم offered his [Asr] Salah, then the sun set again.

This shows that for the sake of rest and sleep of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم sacrificed the most superior act of worship, ‘Salah’, which is even Salat-e-Wusta i.e. ‘Asr Salah.

*(Bahar-e-Shari’at, part 1, vol. 1, pp. 74)*

مولیٰ علی نے واری تری نیند پر نماز  
اور وہ بھی عصر سب سے جو اعلیٰ حَظَر کی ہے  
ثابت ہوا کہ جملہ فرائض فُرُوع ہیں  
اصلُ الأصول بندگی اُس تاجور کی ہے

**Interpretation:** For the sake of rest and sleep of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم sacrificed his ‘Asr Salah which is the most superior act of worship. Therefore, it is deduced that

the respect and reverence of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is superior to everything, even the Faraaid.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In the light of *Bahar-e-Shari'at*, we have listened to an extremely important belief of the Islamic teachings regarding the respect of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that the reverence of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most significant belief of Islamic teachings. It is the part of Iman and it is one of the fundamentals of Islamic faith as well. Moreover, the noble act of showing reverence towards the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is above every Fard. Therefore, we should keep our hearts illuminated with the light of the respect of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. For this purpose, keep company of the pious people who have correct beliefs. Remember! Keeping company of the pious people having correct beliefs is extremely important for the deep eagerness of showing respect towards the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and for the yearning for protecting Iman. In the same way, learning Islamic teachings is also of paramount importance.

### Introduction of book 'Bahar-e-Shari'at'

Dear Islamic brothers! Study of the book '*Bahar-e-Shari'at*' (published by Maktaba-tul-Madinah) is also one of the excellent sources of learning necessary beliefs and Islamic rulings. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, this book contains the matters and rulings related to the birth of a human to his death, rather, it encompasses the matters related to death and afterlife; such as ritual bath, shrouding the dead and burial, sending reward to the deceased, inheritance issues, and thousands of rulings about attaining purification and about acts of worship. Besides, correct necessary beliefs are also the part of this remarkable book. Therefore, Islamic brothers are requested to read it. It can be read online on the website of Dawat-e-Islami: [www.dawateislami.net](http://www.dawateislami.net) Moreover, it can also be downloaded and printed.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Another distinctive aspect of the respect of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is that whenever you have the privilege to listen to the blessed Zikr of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, then listen to it with great reverence.

On page 75 of the 1<sup>st</sup> volume of *Bahar-e-Shari'at* consisting of 1250 pages, a publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, it is stated: Whenever there is a blessed Zikr of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, listen to it with great respect and reverence.

*(Bahar-e-Shari'at, part 1, vol. 1, pp. 75)*

Therefore, we should also take this into consideration always and whenever there is a blessed Zikr of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, recite Salat-'Alan-Nabi as well with great devotion as it brings about blessings and abundance of reward.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Just ponder! By virtue of showing reverence towards the blessed name of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, a person from Bani Israel deserved such great reward in the form of forgiveness and Nikah with 70 Hoors. Then how great reward will be granted to the Ummati of Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, who, out of reverence, recites Salat and Salam, kisses the blessed name of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and touches it to his eyes. Furthermore, it has also been learnt from this narration that kissing the name of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ out of respect is not only permissible but also a source of attaining the pleasure of Allah عَزَّوَجَلَّ. Therefore, when we read or listen to the blessed name of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, we should also kiss it and touch it to our eyes and recite Salat with reverence.

## Excellence of kissing thumbs after hearing the blessed name

It is stated in *Fatawa Shaami*: When the Muazzin says ‘أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ’ the first time, the listener should say: ‘صَلَّى اللَّهُ عَلَيْكَ يَا رَسُولَ اللَّهِ’. When the Muazzin says these words again, the listener should say:

قَرَّبْتُ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ اللَّهُمَّ مَتِّعْنِي بِالسَّعَةِ وَالْبَصْرِ

Each time, the listener should make his thumbs touch his eyes. Whoever does this, the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will take him to Paradise along with him. (*Rad-dul-Muhtar*, vol. 2, pp. 84)

Narrating a Hadees mentioned in ‘*Kitab-ul-Firdaus*’, ‘Allamah Shaami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has quoted the blessed saying of the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Whoever kisses the nails of his thumbs after hearing ‘أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ’ during Azan, I will lead him and make him join the rows of those entering Paradise.

(*Durr-e-Mukhtar*, *Rad-dul-Muhtar*, vol. 2, pp. 84)

Once someone asked A’la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ a question about kissing the thumbs and touching them to the eyes after hearing the blessed name of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. What A’la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied is summarized here: ‘We should kiss the thumbs as the blessed scholars رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ have declared it a Mustahab act to do so during Azan. A blessed Hadees also commanded that one kiss his thumbs on this particular occasion. However, it is forbidden to kiss one’s thumbs after hearing the blessed name during Salah, sermon and the recitation of the Glorious Quran. (*Fatawa Razawiyyah*, vol. 22, pp. 315)

Regarding the blessed names ‘Muhammad’ and ‘Ahmad’, a legendary and leading scholar of Shari’ah and Tareeqah, ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: It is obvious that both of these blessed names have been chosen by Allah عَزَّوَجَلَّ Himself for His Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. If Allah عَزَّوَجَلَّ had not liked these names very much,

He ﷺ would not have chosen them for His Beloved Rasool ﷺ.  
(Bahar-e-Shari'at, part 16, vol. 3, pp. 601)

## Respect the name 'Muhammad'

Dear Islamic brothers! As we respect the Beloved Rasool ﷺ, we should also respect his blessed name. A blessed Hadees provided motivation for it. The Beloved Rasool ﷺ stated: 'إِذَا سَمَّيْتُمُ الْوَلَدَ مُحَمَّدًا فَأَكْرَمُوهُ' i.e., when you name any child 'Muhammad' you should respect him.

(Kanz-ul-'Ummal, Juz: 16, vol. 8, pp. 173, Hadees 45190)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Area visit for calling towards righteousness - one of the 12 Madani activities

Dear Islamic brothers! Have you realized how greatly the true devotees are enthusiastic about showing respect for the Beloved Rasool ﷺ! They even disliked it to mention the blessed name 'Muhammad' when they were not in the state of Wudu. They would consider it against manners. If we also want to be blessed with great enthusiasm for reverence, we should adopt the company of righteous and virtuous people.

At present, the Madani environment of Dawat-e-Islami is a great blessing. In this Madani environment, one is blessed with fear of Allah ﷻ; and devotion to and reverence for Beloved Mustafa ﷺ. One also gains countless blessings of the world and the Hereafter. So, we should remain associated with the Madani environment of Dawat-e-Islami and actively participate in the 12 Madani activities carried out at the Zayli Halqah level. The 'area visit for calling towards righteousness' is one of the 12 Madani activities. اَلْحَمْدُ لِلَّهِ ﷻ. Conveying the call to righteousness and preventing evils are among the greatest deeds.

Sayyiduna ‘Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ, the lion of Allah عَزَّوَجَلَّ has narrated that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: There are four types of Jihad:

1. Enjoining [ordering people] to do good deed.
2. Preventing [them] from evils.
3. Telling the truth when it requires patience.
4. Holding a grudge against transgressors.

(He further stated) One who enjoins people to do good deed strengthens the hands of Muslims, whereas one preventing them from evils puts the nose of transgressors out of joint. *(Hilyat-ul-Awliya, vol. 5, pp. 11, Hadees 6130)*

Furthermore, it is stated in another blessed Hadees that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was humbly asked: Who is better amongst people? He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: The one who has more fear of his Lord عَزَّوَجَلَّ, treats his relatives with kindness, enjoins good a lot and prevents evils.

*(Shu'ab-ul-Iman, vol. 6, pp. 220, Hadees 7950)*

!الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ By the blessing of ‘calling people towards righteousness’, Madani transformation has occurred in the lives of many people. For our motivation, here is a Madani parable of an alcoholic who repented of drinking alcohol and other sins and also started acting upon Sunnah; all by the blessing of the area visit for call to righteousness.

## Virtuous intention leads to the destination

A Madani Qafilah of the lovers of the Beloved Rasool travelled to Kapadvanj (Gujarat, India). During the area visit to call people towards righteousness, the participants of the Madani Qafilah came across a drinker. By making individual efforts upon him, the lovers of the Beloved Rasool requested him to accompany them to the Masjid.

Impressed by the polite and humble manners of the Islamic brothers whose heads were adorned with green turbans, he immediately joined them. By the

blessings of the company of the lovers of the Beloved Rasool, he repented of his sins, grew a beard, adorned his head with the crown of a green turban and developed a mind-set of wearing Madani clothing. He travelled with a Madani Qafilah for 6 days, and made the intention of travelling for further 92 days, but didn't have the expenses to travel.

One day, he met a relative of his. The relative was astonished to see that a notorious person of society and a drinker had remarkably transformed, growing a beard and wearing Madani clothing with a green turban on his head. He was told that travelling with a Madani Qafilah had caused this great positive change in his life and he had also made a firm intention of travelling with a 92-day Madani Qafilah but could not travel for the time being due to financial constraints. His relative responded, 'Don't worry about the money. Not only will I provide the expenses of the 92-day Madani Qafilah but I will also provide for your family for 92 days.' In this way, the brother travelled with a Madani Qafilah for 92 days.

یا خُدا! نکلوں میں مدنی قافلوں کے ساتھ کاش!  
 سُنّتوں کی تَرْبِیّت کے واسطے پھر جلد تَر!  
 خُوب خِدمت سُنّتوں کی ہم سَدا کرتے رہیں  
 مدنی ماحول اے خُدا ہم سے نہ چُھوٹے عُمر بھر

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

## Have respect for the blessed Hadees

Dear Islamic brothers! One aspect of the respect of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is that the blessed Ahadees which contain the blessed words, virtues and deeds of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ should be given utmost respect. The respect and reverence for the blessed Ahadees should necessarily be taken into account while reading, writing, listening to, and delivering these blessed Ahadees.

The Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ would show great reverence to the blessed Hadees of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم has narrated: When the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would speak, attendees would lower their heads as if birds had alighted upon them.

*(Ash-Shumaail-ul-Muhammadiyah, pp. 198, Hadees 334)*

جس وقت تھے خدمت میں اُن کی بوبکر و عثمان و علی  
 اُس وقت رسولِ اکرم کے دربار کا عالم کیا ہوگا  
 اِک سمت علی اِک سمت عُمر صِدِّیقِ اِدھر عثمان اُدھر  
 ان جگمگ جگمگ تاروں میں مہتاب کا عالم کیا ہوگا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Besides the blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ, our pious predecessors رَحِمَهُمُ اللهُ تَعَالَى would also show great reverence to the blessed Ahadees. Once a man came to Sayyiduna Sa'eed Bin Musayyab رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ and asked about a blessed Hadees. Sayyiduna Sa'eed Bin Musayyab رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ, who was lying at that time, immediately sat in the straight position and related the blessed Hadees. That man humbly asked, 'I did not want to get you into trouble.' He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ responded, 'اِنِّى كَرِهْتُ اَنْ اُحَدِّثَكَ عَنْ رَسُوْلِ اللهِ ﷺ وَاَنَا مُضْطَجِعٌ' i.e. (out of respect) I did not like to relate the blessed Hadees while lying.

*(Subul-ul-Huda, vol. 11, pp. 441)*

Imam Maalik and Imam Bukhari رَحِمَهُمَا اللهُ تَعَالَى are the great Islamic scholars, who, for the sake of respect of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, showed great reverence towards his blessed Hadees. Sayyiduna Abu Mus'ab رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: Out of reverence, Sayyiduna Maalik Bin Anas رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ would not relate the blessed Ahadees of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ without [being in the state of] Wudu. Sayyiduna Mutarrif Bin 'Abdullah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: When [some] people would come to Sayyiduna Imam Maalik رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ for asking about some matter, the maid would inquire if it is any blessed

Hadees or Shar'i ruling [that they have come to ask]. In response, if they said that it was a Shar'i matter, then Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would come out immediately; and if they said that they had come for a blessed Hadees, then Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would perform Ghusl [i.e. ritual bath], wear perfume, change his dress and then come out. A couch would be laid and after sitting on it with honour, Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would relate the blessed Hadees, and the incense would be burnt during that session. That couch was reserved only for relating the blessed Hadees. Upon asking the reason, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: 'أَحِبُّ أَنْ أُعْظَمَ حَدِيثَهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ' i.e. I like to show reverence to the blessed Hadees of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in this way. (*Subul-ul-Huda*, vol. 11, pp. 442)

Similarly, Imam Bukhari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would also show great reverence towards the blessed Hadees. Regarding, writing the Ahadees mentioned in *Sahih Bukhari*, Sayyiduna Imam Bukhari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ himself has stated:

مَا كَتَبْتُ فِي كِتَابِ الصَّحِيحِ حَدِيثًا إِلَّا اغْتَسَلْتُ قَبْلَ ذَلِكَ وَصَلَّيْتُ رَكْعَتَيْنِ

i.e. Before writing every blessed Hadees of *Sahih Bukhari*, I did perform Ghusl and offer 2 Rak'at Salah necessarily.

Dear Islamic brothers! Did you observe the great reverence shown by our pious predecessors رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Sayyiduna Sa'eed Bin Musayyab رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not like to relate the blessed Hadees while lying. Similarly, before writing any blessed Hadees, the leading and great Imam like Imam Bukhari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, would perform Ghusl and offer Nawafil. For relating the blessed Hadees, Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would perform Ghusl, wear good clothes and perfume, and would reserve a couch for this noble purpose. Thus, utmost reverence would be shown to the blessed Hadees of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

In the Glorious Quran and blessed Ahadees, nowhere a person finds such instructions as: 'do not relate the blessed Hadees while lying'; or 'perform Ghusl or Wudu before writing and delivering the blessed Hadees'; or 'offer

two Rak'at Nafil Salah and wear perfume before relating the blessed Hadees'. Despite all this, for the sake of reverence of the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the most prominent and glorious personalities like Sayyiduna Sa'eed Bin Musayyab, Sayyiduna Imam Maalik and Sayyiduna Imam Bukhari رَحِمَهُمُ اللهُ تَعَالَى who were fully aware of the matters and rulings of Islamic Shari'ah, and the Islamic beliefs; they adopted such noble methods for showing reverence towards the blessed Ahadees. These great personalities are still renowned today and even the people of the present era are deeply convinced of their eminence and dignity. By their practises, these great leaders of Ummah have completely cleared this fact that any separate and specific Divine commandment is not necessarily required to prove the permissibility of the noble acts of showing reverence to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Rather, every such method is permissible and excellent which shows the greatness and dignity of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

محفوظ سدا رکھنا شہا بے آدبوں سے  
اور مجھ سے بھی سرزد نہ کبھی بے آدبی ہو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! One aspect of the respect of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is that those things having any connection or relation with the most Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ should also be given respect. Writing a complete chapter on the very subject, 'Allamah Qadi 'Iyaad Maliki رَحِمَهُ اللهُ تَعَالَى has stated: This is also a reverence to the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that all those things which have connection with the Most Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ should also be given respect. Those holy sites of Makkah and Madinah visited by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ should also be given respect and all those things touched by the blessed hands of Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ or all those things that got a touch with any blessed body part of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ should also be given respect. Under this mark of the reverence of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Allamah Qadi 'Iyaad Maliki رَحِمَهُ اللهُ تَعَالَى, quoting some narrations, has stated:

Sayyiduna ‘Abdullah Bin ‘Umar رضي الله تعالى عنه was seen that he placed his hand on the blessed place of the pulpit the Beloved Rasool صلى الله تعالى عليه وآله وسلم had sat, then passed his hand over his face.

Similarly, Allamah Qadi ‘Iyaad Maliki رحمته الله تعالى عليه has stated about Sayyiduna Imam Maalik رحمته الله تعالى عليه: Sayyiduna Imam Maalik رحمته الله تعالى عليه never rode any animal in Madina-tul-Munawwarah. He رحمته الله تعالى عليه has said: I feel shyness from Allah عز وجل to ride my animal over the blessed land under which His Rasool صلى الله تعالى عليه وآله وسلم rests (i.e. under which his blessed Raudah is).

*(Ihya-ul-'Uloom, vol. 1, pp. 48)*

## Introduction of Majlis Nashr-o-Isha'at (Media and Publication)

Dear Islamic brothers! For developing the respect of the Beloved Rasool صلى الله تعالى عليه وآله وسلم in your heart, you also associate with the Madani environment of Dawat-e-Islami. الحمد لله عز وجل Dawat-e-Islami has dedicated its services for the noble cause of serving Islam with its numerous departments. Majlis Nashr-o-Isha'at (Media and Publication) is also one of them. Under this Majlis, Islamic brothers associated with Print Media and Electronic Media (TV, Internet, Radio) and through the help of these Islamic brothers other people engaged in these fields are contacted. And efforts are made in order to broadcast Dawat-e-Islami's Madani news round the year such as articles, Madani pearls, books, booklets related to the blessed occasions and other Islamic literature are sent to various newspapers and magazines for publication. Introductory and organisational articles of Dawat-e-Islami are published by the name of Majlis Nashr-o-Isha'at (Majlis Media and Publication) Dawat-e-Islami.

## Summary of Bayan

Dear Islamic brothers! الحمد لله عز وجل today, we have listened to the Bayan about the respect of the Beloved Rasool صلى الله تعالى عليه وآله وسلم.

- Showing reverence to the Beloved and Blessed Rasool صلى الله تعالى عليه وآله وسلم is the part of Iman.
- Allah عز وجل Himself has instructed to show reverence to the Greatest Rasool صلى الله تعالى عليه وآله وسلم.

- After Iman, the respect of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is above every Fard (obligatory action).
- Respect of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the cause of Blessings and source of loads of reward.
- The man from Bani Israel who spent 200 years of his life committing sins, was not only granted forgiveness but also got married to 70 Hours on account of showing reverence to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- In perspective of the respect of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ used to show great respect and reverence to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- Practically showing the respect of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ used to sit before the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with utmost veneration.
- For obtaining the blessings of the respect of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ used to listen to the conversation of Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with great respect.
- For the sake of the respect of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ used to take used water of ablution of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; even they would not let the blessed saliva of Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ fall to the ground and used to apply it on their bodies.
- In view of the respect of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ and pious predecessors رَضِيَ اللهُ تَعَالَى عَنْهُمْ, as a mark of respect, used to show reverence to all those things that had connection with the Most Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- May Allah عَزَّوَجَلَّ grant us privilege to show reverence to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and each and everything that have a connection with the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! At the end of the Bayan, I would like to have the privilege to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.' (*Ibn 'Asakir, vol. 9, pp. 343*)

سینہ تری سُنَّت کا مدینہ بنے آقا  
جَنَّت میں پڑوسی مجھے تم اپنا بنانا

### Madani pearls pertaining to Miswak

- On page 288 of the first volume of *Bahar-e-Shari'at*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'The honourable scholars say that whoever uses the Miswak regularly, will be blessed with the good fortune of reciting the Kalimah (fundamental article of faith) at the time of death, and whoever consumes opium will not be able to recite the Kalimah at the time of death.'
- It is narrated from Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that there are 10 qualities in the Miswak: It cleans the mouth, strengthens the gums, strengthens the eyesight, eliminates phlegm, eliminates bad smells of the mouth, it is in accordance with the Sunnah, the angels become happy, Allah عَزَّوَجَلَّ is pleased, it increases good deeds and cures the stomach. (*Jam'-ul-Jawami' lis-Suyuti, vol. 5, pp. 249, Hadees 14867*)
- Miswak should be from Zaytoon, or Neem, or similar trees/plants having a bitter taste.
- Thickness of the Miswak should be equal to the little finger.
- The Miswak should not be longer than one's hand span as Satan sits on it.
- The strands of the Miswak should be soft; otherwise, they might cause spaces between the teeth and gums.

- If a Miswak is fresh then it is excellent; otherwise soak it in a glass of water until it becomes soft.
- Trim the strands of the Miswak every day as they are beneficial only as long as they have some bitterness.
- Brush your teeth horizontally with the Miswak.
- Always brush your teeth with a Miswak in three cycles.
- And rinse it after each cycle.
- Hold the Miswak in the right hand in such a manner that the little finger remains beneath it and the middle three fingers remain over it while the thumb is also beneath pointing upwards (near the soft strands that are used to brush the teeth).
- First brush (with Miswak) the top right row of the teeth then top left row. Then clean the bottom right row and then the bottom left row of the teeth.
- Using the Miswak by gripping it in the form of a closed fist poses the risk of piles.
- Miswak is a pre-Wudu Sunnah but if one has foul breath, using the Miswak becomes Sunnat-ul-Muakkadah. (*Fatawa Razawiyyah, vol. 1, pp. 623*)
- Do not throw away a used Miswak or its strands as it is used to act upon a Sunnah. Rather, keep it somewhere respectfully, bury it or put it into the sea.

To learn various Sunan, obtain the following books, *Bahar-e-Shari'ah* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Rasool.

عاشقانِ رسول، آئیں سنت کے پھول

دینے لینے چلیں، قافلے میں چلو

The 6 Salawaat-'Alan-Nabi and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



## 1. The Salat-'Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ  
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. *(Afdal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151)*

## 2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' *(Ibid, pp. 65)*

### 3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-‘Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi’, pp. 277*)

### 4. The reward of 600,000 Salawat-‘Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ  
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بَدْوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عليه رحمة الله الهادي reports from some saints of Islam that the one reciting this Salat-‘Alan-Nabi once receives the reward of reciting Salat-‘Alan-Nabi 600,000 times. (*Afdal-us-Salawat ‘ala Sayyid-is-Sadat, pp. 149*)

### 5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When he recites Salat upon me, he does so in these words.’ (*Al-Qaul-ul-Badi’, pp. 125*)

## 6. Duood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become Wajib for him.

*(Attargheeb Wattarheeb, vol. 2, pp. 329, Hadees 31)*

### 1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

*(Majma'-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)*

### 2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ  
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ

**Translation:** There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيمٌ' and 'كَرِيمٌ'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and Rab of the magnificent 'Arsh.