

Well **Mannered** Are Fortunate

10/5/2017



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

Well-mannered are Fortunate

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
 أَلصَّلَاةُ 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 (supererogatory) I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil I'tikaf. In addition, eating and drinking (water etc.) will also become permissible for you in the Masjid.

Excellence of Salat- 'Alan-Nabi ﷺ

The Greatest Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever recites Salat upon me 100 times in the night and day of Friday, Allah عَزَّوَجَلَّ will fulfil 100 of his needs, 70 of the Hereafter and 30 of the world.'

(Kanz-ul-'Ummal, Kitab-ul-Azkaar, part 1, vol. 1, pp. 255, Hadees 2229)

ہمارا بگڑا ہوا کام بن گیا ہوگا

تمہارا نام مصیبت میں جب لیا ہوگا

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool ﷺ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ 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 in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
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 *تُؤْتُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ*, 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 اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Respect and reverence for Allah's name

Dear Islamic brothers! Our beautiful religion, Islam teaches us to respect blessed personages, sacred places and sacred things. It also teaches us to stay away from disrespect and disrespectful people. There was a time when Muslims used to respect each other; they used to be well-mannered, respectful, modest and practising [of Sunnah]. Children did not use to look in the face of their parents and, nor did students and Mureeds (disciples) to their teachers and spiritual leaders, but rather they would feel hesitant to come in front of them. They would keep their eyes lowered, voices down and obey them.

They would respect them not only in their presence, but also in their absence. They did not call elders by name, but rather by good titles and respect. They would maintain the respect of everyone's rank and take great care of the respect of the elder and the younger. Not only this but also blessed Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, pious saints, Masajid, shrines, the Holy Quran, books, writings and the things which are associated with Allah-loving people were respected and revered a lot. But alas, nowadays majority of us have become deprived of these ethics and manners. That's why disrespect and bad manners are becoming very widespread. There is a lack of respect and reverence for not only parents, teachers and spiritual guides, but also for sacred personages. Perhaps due to these disrespects and bad manners we are getting deprived of happiness, progress and the Hereafter benefits and blessings. It is said:

مَا وَصَلَ مَنْ وَصَلَ إِلَّا بِالْحُرْمَةِ وَمَا سَقَطَ مَنْ سَقَطَ إِلَّا بِتَرْكِ الْحُرْمَةِ وَالتَّعْظِيمِ

Whoever attains anything, attains it through respect and whoever loses anything loses it due to disrespect. (*Ta'leem-ul-Muta'allim*, pp. 42)

Perhaps it is very popular 'well-mannered is fortunate and ill-mannered is unfortunate'. Let's listen to the need, importance and the blessings of respect.

Attained great status by virtue of respecting blessed name

One day, the great leader of the spiritual chain of Silsilah 'Aaliyyah Naqshbandiyyah, Sayyiduna Mujaddid Alf-e-Saani عَلَيْهِ السَّلَامُ saw a big clay bowl in the toilet. Upon seeing this, he عَلَيْهِ السَّلَامُ became restless because

the word 'ALLAH' was engraved on that bowl. Straight away, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ picked up the bowl, asked his servant to fetch an ewer full of water and washed it thoroughly with his own blessed hands and purified it. Then he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ wrapped it in a white cloth and placed it on a high place with respect. One day, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ received an indication (Allah عَزَّوَجَلَّ instilled this thought in his heart) from Allah عَزَّوَجَلَّ: 'The way you have showed reverence for My name, I will also dignify your name in this world and the Hereafter.' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ used to say, 'The rank and status I attained by virtue of respecting the blessed name of Allah عَزَّوَجَلَّ, could not be attained even after the worship and spiritual exercises of hundred years.' (Hazarat-ul-Quds, Juz: 2, pp. 113)

Dear Islamic brothers! Have you noticed! Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ attained such a great status by virtue of the blessing of respecting the blessed name of Allah عَزَّوَجَلَّ that he himself would state, 'I attained the status which could not be attained by the worship and spiritual exercises of one hundred years'. We should also respect every type of writing, in general, and in particular the blessed name of Allah عَزَّوَجَلَّ, the name of any blessed personality or thing. If we find them lying on the floor or any unsuitable place, we should pick them up and clean them and should keep them at a higher place with extreme respect. If possible, we should fix a place in our homes, offices, Masajid, Madaris and streets where we can keep sacred pages and worn-out writings and should make a better arrangement from time to time to bury them or put them into the sea.

Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمِ has narrated that the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'Whoever picks up such a piece of paper from the ground on which any name from the names of Allah عَزَّوَجَلَّ is written, Allah عَزَّوَجَلَّ will raise the name of that person in 'Illiyeen (i.e. the greatest place of souls).' (Majma'-uz-Zawaid, vol. 4, pp. 300, Hadees 6846)

So respect every sacred writing, piece of paper and newspaper and try to avoid disrespecting them. Alas! Nowadays, in addition to newspapers and other written pieces of paper (containing sacred words) are also found lying everywhere on the roads and are disrespected in different ways. For example, they are first thrown into the home dustbin, then disrespected under the feet

and eventually, covered with filth and dirt, reach the rubbish dump. Letters should also be respected and revered along with sacred writings.

A legendary and leading scholar of Shari'ah and Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: If anything is written on bedding or prayer-mat, it is not permissible to use it regardless of whether the words are printed or embroidered or written from ink. The same ruling will apply even if letters are written separately, as letters written separately also need to be respected. Writing is often seen on dining mats. This sort of dining mat should not be used, nor should food be served on it. Couplets are written on some people's pillows which should not be used either.

Ameer-e-Ahl-e-Sunnat's deep concern over respect for writing

Advising to respect writing, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaaہ دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has said: Such doormats, on which something is written in letters of the alphabet, should not be kept outside the door. Similarly, if a slipper has company name written on it, it should be erased before it is used. If there is a label bearing the name of the manufacturing company in Arabic alphabet on a prayer mat, plastic carpet, a thick cotton-filled quilt, towel, etc., so such a label should also be removed and then kept somewhere respectfully. In any case, whether it is a chador, carpet, Dhurries (cotton rugs), pillows, anything one sits or places his foot on, should contain no writing in any language, nor should any printed label be attached to it. So if you also find somewhere written something, keeping in mind its respect do not sit on it, nor place your foot. If there is a fear of disrespect, avoid using it or remove the piece containing writing and keep it at a reverential place. It is very easy to listen to these Madani pearls, but very difficult to act upon them. If we hear about our pious predecessors' respect for writings and pages, we will develop the passion for practising accordingly and will attain lots of blessings. Let's listen to a faith-refreshing parable about it.

Sinner became saint by respecting the blessed name of Allah

Before repenting of his sins, Sayyiduna Bishr Haafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was an alcoholic. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was once going somewhere in a drunken state. On the way, he

saw a piece of paper having 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' written on it. He picked it up respectfully. He then bought some fragrance which he applied to the paper and then placed it at a high place respectfully.

At night, a saint رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had a dream in which he heard someone say, 'Go and tell Bishr that he made My name fragrant, honoured it and placed it at a high place, I will also purify him.' After the saint woke up, he thought to himself, 'Bishr is an alcoholic; there is perhaps some misunderstanding on my part about the dream.' Then, making Wudu and offering Nafil Salah, he went to sleep again and had the same dream for the second and then for the third time with the same instruction which he also heard, i.e. 'My message is indeed for Bishr! Go and convey My message to him!'

Therefore, the saint went out looking for Sayyiduna Bishr رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and learnt that Bishr was in the gathering of alcoholics. Reaching the gathering he called out 'Bishr' but was told by people that Bishr was in a drunken state. The saint said to people, 'Go and somehow tell him that a man with a message for him is standing outside.' Someone went and informed him of this. Sayyiduna Bishr Haafi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'Ask him as to whose message he has brought.' When asked, the saint replied, 'I have brought the message of Allah عَزَّوَجَلَّ.' When informed of this, Sayyiduna Bishr رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was overwhelmed and immediately came out barefooted. Hearing the divine message, he sincerely repented of his sins and attained such a high spiritual rank that he began to remain barefooted due to the extreme level of witnessing divine omnipotence. This is why he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ became famously known as Haafi (i.e. the one remaining barefooted). (*Tazkira-tul-Awliya, Juz: 1, pp. 106*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you noticed! How great is the reward Allah عَزَّوَجَلَّ has bestowed upon the one who respected and revered a piece of paper on which the blessed name of Allah عَزَّوَجَلَّ was written that a grave sinner and an alcoholic became a pious saint of Allah عَزَّوَجَلَّ. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ attained such a

great status that as long as he was alive, animals did not defecate on the pathways out of respect and reverence.

It has been narrated that Sayyiduna Bishr Haafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would always walk barefooted. As long as he was alive in Baghdad, no animal defecated on the pathways of the city out of respect and reverence so that Sayyiduna Bishr Haafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would not face any trouble when walking barefooted. One day, an animal defecated on a pathway; his owner became worried fearing that Sayyiduna Bishr Haafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ perhaps passed away or else the animal would never defecate on the path. After a short while he heard that the great saint had departed this life. (Fazaail-e-Du'a, pp. 256)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Respect and reverence for blessed Ambiya

Dear Islamic brothers! Blessed Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ are superior to all in the creation. It is necessary to respect and revere them and even a very little disrespect or falsifying any of them is Kufr. 'Allamah Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: A little insult or disbelieving any Nabi is Kufr. Disrespect for blessed Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ brings about disgrace and insult and destroys all good deeds. When Satan disrespected the Nabi of Allah عَزَّوَجَلَّ Sayyiduna Aadam عَلَيْهِ السَّلَامُ he was kicked out of the court of Allah عَزَّوَجَلَّ after being disgraced and humiliated, though prior to this, Satan was not disloyal and disobedient, but rather he worshiped Allah عَزَّوَجَلَّ for thousands of years.

He was a jinn, but due to his worship and spiritual exercises and knowledge, he became 'مُعَلِّمُ الْمَلَائِكَةِ' (teacher of angels). He was so dear that he would go to the court of Allah عَزَّوَجَلَّ with angels.

But due to disobedience to the commandment of Allah عَزَّوَجَلَّ and by insulting Nabi of Allah عَزَّوَجَلَّ Sayyiduna Aadam عَلَيْهِ السَّلَامُ he destroyed his years of acts of worship and awful humiliation and disgrace have become his destiny. He has become accursed for ever and become deserving of the eternal (never ending) torment of Hell. Therefore, keeping in mind the admonitory consequence of

Satan we should not insult the blessed Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ and nor should we have the company of blasphemers. We should keep in mind that the blessed Ambiya are highly respectable. At many places of the Holy Quran Allah عَزَّوَجَلَّ has stated to respect blessed Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ. Those who act upon this commandment have been given the glad tidings of forgiveness from sins and entry to Paradise. In part 6, Ayah 12 of Surah Al-Ma'idah, it is stated:

وَأَمِنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَّأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ
وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

Translation from Kanz-ul-Iman: And believe in My messengers and respect them, and lend Allah a good loan, I will surely wipe out your sins, and I will surely admit you to Gardens beneath which rivers flow.

Having love, devotion, respect and reverence for Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ are not only the signs of true believers' faith and the source of forgiveness for their sins, but are also a source through which many unbelievers attain the wealth of faith.

Blessed with faith by virtue of respect

When Sayyiduna Musa Kaleemullah عَلَيْهِ السَّلَامُ went to pharaoh to invite him to Islam by the commandment of Allah عَزَّوَجَلَّ, so instead of believing in him (Sayyiduna Musa Kaleemullah) after seeing his Prophetic miracles, he gathered the magicians of his kingdom to defeat Sayyiduna Musa عَلَيْهِ السَّلَامُ. When the contest began these magicians said to Sayyiduna Musa عَلَيْهِ السَّلَامُ: O Musa! Either you throw your staff or we throw our magic sticks and ropes. They said it out of the reverence for Sayyiduna Musa عَلَيْهِ السَّلَامُ as they did not begin their act without his permission. Sayyiduna Musa عَلَيْهِ السَّلَامُ said: You throw first. When they threw their things such as big ropes and sticks on the ground, they started appearing to be pythons and the ground appeared to be full of them. Meanwhile, on the commandment of Allah عَزَّوَجَلَّ, Sayyiduna

Musa عَلَيْهِ السَّلَام placed his holy staff. The blessed staff turned into a big and horrifying python that swallowed all of the magic spells of the magicians one by one. When Sayyiduna Musa عَلَيْهِ السَّلَام picked it up, it turned to the staff as before.

Upon witnessing this Prophetic miracle, all of the magicians were impressed so much that they fell into Sajdah (prostration) proclaiming ‘اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ’ i.e. *we believe in Him Who is the Lord of all the worlds*. Magicians respected Sayyiduna Musa عَلَيْهِ السَّلَام, regarded him as important and did not begin their act without his permission, so the reward for this respect and reverence they attained was that Allah عَزَّوَجَلَّ blessed them with the wealth of faith and guidance. (*Siraat-ul-Jinaan, vol. 3, pp. 403-404, summarized*)

Dear Islamic brothers! Have you noticed! By virtue of the blessing of respecting Sayyiduna Musa عَلَيْهِ السَّلَام, the magicians (unbelievers) were blessed with the wealth of faith. Just ponder! How greatly a person can be blessed and favoured if he respects and reveres the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Let’s listen to a faith-refreshing parable about the blessing and favour upon the one who showed respect and reverence for the blessed name of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

It is mentioned on page 61 of the 4th 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 رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: There was a man in Bani Israel (namely Mastah), who spent 200 years of his life in disobedience to Allah عَزَّوَجَلَّ. When he died people [of Bani Israel] dragged his dead body by holding it from the legs and threw it in a mound of filth. Allah عَزَّوَجَلَّ sent a revelation to Sayyiduna Musa Kaleemullah عَلَيْهِ السَّلَام to go and offer the funeral Salah of that person. Sayyiduna Musa عَلَيْهِ السَّلَام humbly said, ‘Ya Allah عَزَّوَجَلَّ! [People of] Bani Israel say that he disobeyed You for 200 years.’ Allah عَزَّوَجَلَّ said to Sayyiduna Musa عَلَيْهِ السَّلَام, ‘Certainly he was a bad person, but 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. Therefore, I have

accepted his this deed, forgiven his sins and got his Nikah performed to 70 Hours of Paradise [i.e. beautiful young women of Paradise].’

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

Dear Islamic brothers! Have you heard! A sinful person of Bani Israel was forgiven because he would touch the blessed name of Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to his eyes, kiss it and would recite Salat-Alan-Nabi whenever he would see it in the Holy Torah. Just ponder, when an Ummati (a follower) of Sayyiduna Musa عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ deserved to be forgiven by virtue of respecting the blessed name of the Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, how much mercy of Allah عَزَّوَجَلَّ would be upon the person of Ummat-e-Muhammadiyah who not only has respect for the blessed name but also has great respect for everything that is related to the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Further, it is the great blessed court, about whose respect and reverence Allah عَزَّوَجَلَّ has Himself commanded. Allah عَزَّوَجَلَّ has stated:

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ

وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

Translation from Kanz-ul-Iman: So those who believe in him, and revere him, and help him, and follow the light which came down with him – it is they who have succeeded. (Part 9, Surah Al-A'raf, Ayah 157)

Similarly, at another place, teaching Muslims the manners of the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah عَزَّوَجَلَّ has prohibited them to adopt common manners in this great court. In Ayah 63 of Surah An-Noor, part 18, Allah عَزَّوَجَلَّ has stated:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۗ

Translation from Kanz-ul-Iman: Do not presume among yourselves the calling of the Noble Rasool equal to your calling one another.

Sadr-ul-Afadil, 'Allamah Maulana Sayyid Mufti Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Commentators have mentioned one meaning of this Ayah: Whenever if someone wants to call out to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he should call out in a beautiful manner with great respect and reverence by using his exalted titles like 'Ya Nabiyyallah! Ya Rasoolallah! Ya Habeeballah!' in a soft voice and humble tone.

(Tafseer Khaza'in-ul-'Irfan, part 18, Surah An-Noor, Taht-al-Ayah: 63)

Imam-ul-Mufasssireen, Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ has said: First the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ would call the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 'Ya Muhammad', 'Ya Abal Qasim' (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), but when Allah عَزَّوَجَلَّ prohibited calling His Nabi in the normal manner then the blessed companions would say 'Ya Nabiyyallah', 'Ya Rasoolallah'.

(Dalaail-un-Nubuwwah, pp. 19)

Dear Islamic brothers! Just ponder! How important is the respect and reverence for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that Allah عَزَّوَجَلَّ does not like anyone to call out to His Beloved (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) by name. It is stated in *Fatawa Razawiyah*: The Islamic scholars have said that to call out the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ by name is Haraam. *(Fatawa Razawiyah, vol. 30, pp. 157)*

Remember! The reverence for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was not only limited to his blessed apparent life, but it is also extremely necessary for every Muslim to accept his glory and greatness and consider it compulsory to pay him respect.

Sayyiduna 'Allamah Isma'eel Haqqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Reverence and respect for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was compulsory and necessary for the Ummah during the apparent life of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and also after his apparent demise because the more reverence for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ increases in the hearts, the more the Noor (light) of faith will continue to increase. *(Tafseer Ruh-ul-Bayan, vol. 7, pp. 216)*

خاک ہو کر عشق میں آرام سے سونا ملا
جان کی اِکسیر ہے اُلُفت رسول اللہ کی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Respect and reverence for Islamic scholars

Dear Islamic brothers! In addition to the respect and reverence for blessed Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام we should also take great care of the respect and reverence for Islamic scholars. Remember! Islamic scholars are the successors of Ambiya because these personages gained the legacy of blessed Ambiya, that is, Islamic knowledge and guide people through it. It is stated in a blessed Hadees: Verily, the Islamic scholars on the earth are like the stars through which guidance is sought in the darkness of the universe.

(Musnad Imam Ahmad, vol. 4, pp. 314, Hadees 12600)

But unfortunately, nowadays perhaps according to a cunning plan the Ummah is being misguided about Islamic scholars. People are getting far away from Islamic scholars. Their status and ranks are being dispelled from the minds of people. They are being insulted, objected and criticised, or rather now مَعَادَ اللَّهِ عَزَّوَجَلَّ they are being disgraced and hated which will lead to the loss of faith. The one who is rude towards Islamic scholars will get deprived of their company and blessing. When a person is not blessed with both these things, it will be difficult for him to receive proper and correct Shar'i guidance. Therefore, by committing such sins it is quite possible that people may even get out of the fold of Islam and become unbelievers.

Time to think about!

Just ponder! Think seriously! These sacred personages teach us the meaning and sense of the Quran and Ahadees, acts of worship like Salah, Sawm, Hajj, Zakat, etc., tell us the solution of the mistakes we make in these acts of worship, tell us about the respect and reverence for parents, rights of relatives and common Muslims, give us information about the rulings on shrouding and burial and guide us about how to divide the legacy of the

deceased person to the heirs as per Shari'ah. They settle the differences between husband and wife, resolve our business complications, and help us in countless stages of the world and the Hereafter and tell us the ways to stay safe from the disgrace of this world and the torment of the Hereafter. Should we risk our Hereafter by taunting and criticising them instead of thanking and respecting them? Of course, the answer is no. We should be grateful to them, obey them in Shar'i rulings and should respect and revere them.

Our pious predecessors رَحْمَةُ اللهِ تَعَالَى would show great respect and reverence towards Islamic scholars. Sayyiduna Sufyan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: When an Islamic scholar would come to Sayyiduna 'Amr Bin Qays رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would sit in kneeling position out of respect. *(Allah Walon ki Baatayn, vol. 5, pp. 131)*

Sayyiduna 'Allamah Isma'eel Haqqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Remember! Islamic scholars are the successors of blessed Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ and they have gained their knowledge from the knowledge of blessed Ambiya, so as the practising Islamic scholars are the successors of the deeds and knowledge of blessed Ambiya and Mursaleen عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, similarly, those who make fun of Islamic scholars are the successors of Abu Jahl, 'Uqbah Bin Abi Mu'eet and unbelievers like them regarding making fun of Islamic scholars.

(Ruh-ul-Bayan, Al-Kahf, Taht-al-Ayah: 106, vol. 5, pp. 305)

دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ strongly advises his disciples and well-wishers to respect and revere Islamic scholars. Talking about the status and rank of Islamic scholars and giving the mind-set of respecting them he has said: In Islam, the true Islamic scholars are held in high esteem and are superior to general people by virtue of their Islamic knowledge. An Islamic scholar gets more reward for worship compared to a non-scholar. Sayyiduna Muhammad Bin 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated, '2 Rak'at Salah offered by an Islamic scholar are better than 70 Rak'at offered by a non-scholar.' *(Kanz-ul-'Ummal, vol. 10, pp. 87)*

Therefore, it is necessary for all those associated with Dawat-e-Islami as well as for every Muslim not to contradict the Ahl-e-Sunnat Islamic scholars and shouldn't be neglectful of paying respect to them. Do not look down on them, nor commit the grave sin of backbiting against them by criticising their

character and deeds without Shar’i permission which is a major sin and a Haraam act leading to Hell.

Sayyiduna Abul Hafs Kabeer رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘One who backbites against an Islamic scholar, so on the Judgement Day it will be written on his face ‘He is disappointed from the mercy of Allah عَزَّوَجَلَّ.’

(Mukashafa-tul-Quloob, pp. 71)

Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated, ‘An Islamic scholar is a sign and evidence of Allah عَزَّوَجَلَّ on the earth, so whoever finds faults with an Islamic scholar will be ruined.’ (Kanz-ul-‘Ummal, vol. 10, pp. 77)

May Allah عَزَّوَجَلَّ bless us with the respect and reverence towards Islamic scholars and save us from the evil of disrespecting them!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Introduction to book, ‘Adaab-e-Deen’

Dear Islamic brothers! In order to develop the passion for respect and get Islamic information about manners it is very effective to study a 60-page book namely, ‘Adaab-e-Deen’, published by Maktaba-tul-Madinah.

If we act upon the manners mentioned in this book taken from Quran and Hadees, we can make our life better. In this book, manners of Divine court, manners of attending Masjid, manners of Baytullah, manners of the blessed court of Risalat, manners of visiting sacred Madinah, manners of eating and drinking (water etc.), manners of offering Salah, manners of reciting the Holy Quran, etc. have been mentioned in a very beautiful and interesting way.

إِنْ هَسَاءَ اللَّهِ عَزَّوَجَلَّ, a great wealth of information will be obtained by studying this book. So buy this book today from Maktaba-tul-Madinah and make intention to study it. Buy it as many as you can and give it as a gift to your friends, relatives and other Islamic brothers. This book can be read, downloaded and printed from the website of Dawat-e-Islami www.dawateislami.net.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Respect and reverence for Holy Quran

Dear Islamic brothers! Let's now listen to some Madani pearls about the respect and reverence for the Holy Quran. People still have lots of respect and reverence for the Holy Quran even in this sinful era, but remember, it is not sufficient to have respect for the Holy Quran only in the heart, but it is also necessary to show apparent respect. Unfortunately, due to a lack of Islamic knowledge a large number of people do not take care of the apparent manners, nor do they have any awareness of them. However, being a Muslim we should learn the manners of reciting the Holy Quran and must take care of them so that we can protect ourselves from even committing a minor sin of disrespect. Remember! Respectful people are successful in the world and the Hereafter both. Maybe due to this respect we also become successful.

Blessing of respecting Holy Quran

It is stated in *Daleel-ul-'Aarifeen*: There was a sinful young man whom Muslims used to hate due to his evils. They used to forbid him a lot, but he did not pay any attention to them. In short, when he died, someone had a dream in which he saw that he was going along with angels wearing a crown. He was asked: You were a sinner, then how did you get this wealth? He replied: I performed one good deed in the world and that is whenever my eye fell on the Holy Quran, I would stand up and see it reverentially. By virtue of it, Allah ﷻ has forgiven me and granted me this status. (*Daleel-ul-'Aarifeen*, pp. 92)

Dear Islamic brothers! Develop dignity of Quran in your hearts and have great respect and reverence for it. Perhaps this deed will get accepted in the court of Allah ﷻ and become the cause of our forgiveness. Let's listen to some manners of the Holy Quran and the recitation of the Holy Quran:

- The greatest respect for the Holy Quran that is extremely Wajib for every Muslim is not to touch it at all without purity and cleanliness.
- When not in the state of Wudu [ritual ablution], it is Fard to perform Wudu in order to touch the Holy Quran.
- Without Wudu, it is Haraam [for a person] to touch the Holy Quran or any Ayah of the Holy Quran. However, there is no harm if the Holy Quran is recited without touching but by looking.

- It is Haraam for a person upon whom Ghushl [ritual bath] is Fard to touch the Holy Quran. This includes the blank margins, the cover, and the cloth of the Holy Quran, similarly, it is also Haraam to recite the Holy Quran by looking at or from memory, to write an Ayah, a Ta'weez [amulet] of an Ayah, to touch such an amulet, or touch or wear such a ring which has Quranic Ayahs inscribed e.g. a ring having inscribed Muqatta'at. (*Bahar-e-Shari'at, vol. 1, part 2, pp. 326*)
- Whenever you are privileged to touch or recite the Holy Quran, kiss it with extreme respect and reverence and also embrace it in order to attain blessings. Ameer-ul-Mu'mineen, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ used to kiss the Holy Quran in the morning every day, and would say, 'This is the 'Ahd [covenant] of my Rab عَزَّوَجَلَّ, and His Book.' (*Durr-e-Mukhtar, vol. 9, pp. 634*)
- It is Mustahab to recite the Holy Quran in the state of Wudu, facing Qiblah, wearing nice clothes. (*Bahar-e-Shari'at, part 1, vol. 1, pp. 550*)
- For the recitation of the Holy Quran, one should thoroughly wash his mouth properly with Miswak etc. Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ has stated: Indeed your mouths are ways for the Holy Quran (i.e. a source of reciting the Holy Quran) purify them with Miswak.
- It is Mustahab to recite Ta'awwuz 'أَعُوذُ بِاللَّهِ' when beginning the recitation, and it is Sunnah to recite Tasmiyah 'بِسْمِ اللَّهِ' at the start of a Surah, otherwise it is Mustahab. (*Bahar-e-Shari'at, vol. 1, part 3, pp. 550*)
- There is no harm in reciting the Holy Quran in a lying position, as long as the legs are folded up [i.e. not stretched out] and the face is not covered. Similarly, it is also permissible to recite the Holy Quran while walking or working, provided that attention of the heart is not distracted. Otherwise it is Makruh [disliked]. (*Ibid, pp. 496*)
- It is impermissible to recite the Holy Quran in the bathroom or in places of impurity. (*Ibid*)

- The manners of the Holy Quran also include that one should refrain from turning his back towards it, spreading out legs towards it, placing feet higher than it, and being on a higher surface as compared to it. (*ibid*)
- It is a respect for the Holy Quran to keep it in a case or in a cover. Muslims have been practising it since the time of the Sahabah and Tabi'een رَضِيَ اللهُ عَنْهُمْ أَجْمَعِينَ. (*Bahar-e-Shari'at, part 12, pp. 139*)
- If someone keeps a Holy Quran in his house with the intention of blessings and goodness, but he does not recite it, he will not be sinful. In fact, even this intention of his will be a means of reward for him. (*Fatawa Qadi Khan, vol. 2, pp. 378*)
- If possible, attain blessing by seeing it everyday as seeing it is also an act of worship.
- The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The portion of worship that is for your eyes should be given to the eyes. The blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ humbly asked: What is the portion of eyes in worship? It was replied: To see the Holy Quran, to ponder in it and to get a lesson from its wonders.
- Respect all the religious books especially and most importantly the Holy Quran. One should also take care of the order given by the Islamic scholars for placing religious [Islamic] books on top of each other. The 3 sciences –Lughat [language], Nahw [grammar: Arabic syntax], and Sarf [morphology] are all equal in status. It is permissible to put any book of these sciences on top of each other. On top of them, books of 'Ilm-ul-Kalam can be placed. On top of books of 'Ilm-ul-Kalam, books of Fiqh [jurisprudence] can be placed; and on top of books of Fiqh [jurisprudence], books of Hadees and Speeches and admonitions and the Du'as mentioned in the Holy Quran and Hadees can be placed. Then on top of them, books of Tafseer can be placed; and finally, on top of all of these books, the Holy Quran can be placed.
- Nothing should be placed on the Holy Quran, even do not put any cloth, etc., on top of the case in which the Holy Quran has been kept. (*Fatawa 'Aalamgiri, vol. 5, pp. 323-324*)

Dear Islamic brothers! Nowadays, the passion for the respect of Islamic books and sacred writings is decreasing. Perhaps it is because we have stopped having the company of righteous people and following in the footsteps of pious predecessors رَحْمَهُمُ اللَّهُ تَعَالَى. Even today if we have good company and firmly act upon the character and sayings of our pious predecessors, so surely once again our society will become the place where teachings of Islam are followed strictly. Manners are very important and necessary to Allah-loving people. For this, let's listen to the life style of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ and then to the sayings of pious predecessors.

Respect for books

An Islamic brother from Hyderabad (Bab-ul-Islam Sindh) has stated: On 1st October 2006 (8 Shawwal-ul-Mukarram, 1427 AH), on Wednesday after offering the Nawafil of Ishraq and Chasht, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ saw an Islamic book upon which somebody kept a pen of correction fluid. Removing it from the book he said: 'Placing anything on an Islamic book is contrary to reverence; to take care of it, is a great privilege, otherwise those who pay no attention to it, become more negligent.' He further said: 'The incident occurred approximately 27 years ago, prior to the establishment of Dawat-e-Islami. I visited a person to meet him. During the conversation, he placed a famous book of blessed Ahadees named 'Mishkat Shareef' in a way that produced a great thumping sound. It shocked me so much that even today, after a long time has passed, when I recall the incident I feel grief over the thumping sound.'

Similarly, an Islamic brother has said: In 1420 AH, I had the privilege of performing Hajj with Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ. One day, in Makkah Mukarramah (where we were staying), Ameer-e-Ahl-e-Sunnat, after Ishraq and Chasht, suddenly stood up and removed a corner of a chador which dropped on the book. He then picked up the book, touched it with his eyes, placed it on his head and then after kissing it, put it back with respect onto the same place. The participants of Qafilah were deeply impressed by this great manner of Ameer-e-Ahl-e-Sunnat's respect and practical

persuasion and made intention to take great care of the reverence for Islamic books from then onwards.

Let's listen to 4 sayings about the importance of respect.

1. Sayyiduna Abu Ali Daqqaaq رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: A bondman reaches Paradise through obedience and reaches Allah عَزَّوَجَلَّ through respecting divine obedience. *(Ar-Risala-tul-Qushayriyyah, pp. 316)*
2. Sayyiduna 'Abdullah Bin Mubarak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: In comparison to acquiring more knowledge, we need to acquire a little respect. *(Ar-Risala-tul-Qushayriyyah, pp. 317)*
3. Sayyiduna Daata 'Ali Hajwayri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: The attraction of worldly and the Hereafter affairs is respect and creations need respect at every place. *(Kashf-ul-Mahjoob, pp. 369)*
4. In his 'Fatawa Razawiyyah' A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: 'لَا دِينَ لِمَنْ لَا آدَبَ لَهُ' i.e. *the one who is not respectful has no religion.*

(Fatawa Razawiyyah, vol. 28, pp. 158)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

'Chowk Dars', one of the 12 Madani activities

Dear Islamic brothers! Associate yourself with the Madani environment of Dawat-e-Islami in order to attain the passion for practising Sunnah, offer obligatory, Wajib, Sunnah and Mustahab acts regularly and become the embodiment of respect and reverence. You are also requested to participate in the 12 Zayli Madani activities of Dawat-e-Islami. One of these Madani activities is 'Chowk Dars' (Dars at a busy place). اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Chowk Dars is an excellent source of protecting Muslims from evils, making them take interest in good deeds and making their mind to offer Salah regularly. It is a great source of gaining lots of Islamic knowledge and conveying Islamic knowledge to people is an act of reward.

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever conveys Islamic knowledge to my Ummah to revive Sunnah or remove corrupt beliefs is a Jannati.' (*Hilya-tul-Awliya, vol. 1 pp. 45, Hadees 14466*)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By virtue of the blessing of these Madani activities countless people have started following Sunnah after repenting of sinful lives. Let's listen to a Madani parable for persuasion.

Reformed by virtue of Chowk Dars' blessing

One Islamic brother from the Lines Area of Bab-ul-Madinah, Karachi stated: I was standing on the roof of my house when I saw an Islamic brother of Dawat-e-Islami, with a green 'Imamah on his head, giving Chowk Dars all alone by the street corner. No one was sitting there to listen to him. Even though I was away from religion and would avoid Islamic brothers who wore green 'Imamahs. When I saw that brother giving Dars all alone, I felt bad. I went down and attended his Dars in sympathy. Attending that Dars became a source of my reformation and I associated myself with the Madani environment. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ at present, I am a Zimmahdar (responsible Islamic brother) of Madani In'amaat in my area. There was a time when I used to run away from people wearing green 'Imamahs and اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, today the crown of the green Imamah is shining on my head.

اور اچھوں کے پاس آ کے پا مدنی ماحول

قریب آ کے دیکھو ذرا مدنی ماحول

بُری صحبتوں سے کنارہ کشی کر

تمہیں لطف آجائے گا زندگی کا

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Respect for Masajid

Dear Islamic brothers! Nowadays, unfortunately, we are not paying any attention to the respect and reverence for highly respected personages, nor are we paying attention to the respect and reverence for Masjid. Regarding Masjid every Muslim should keep in mind that Masjid is the court of the

Creator ﷺ, so the respect and reverence for Masjid should be more than the great kings of this world. But unfortunately, worldly conversation in Masajid has become very common these days.

Regretfully! Being unaware of Islamic knowledge and due to being deprived of Fikr-e-Aakhirat some people indulge in not only worldly conversation in a reckless and discourteous manner sitting in the Masjid, but they also commit many such acts which are contrary to the manners of the Masjid. Ignoring the manners of Masjid, disrespecting it instead of doing Zikr and Azkaar and other righteous acts or talking about worldly things sitting in it lead to the destruction of the world and the Hereafter, the displeasure of Allah ﷻ and disappointment with the grace and favour of Allah ﷻ.

Worldly things will be discussed in Masajid

Reporting a narration in *Fatawa Razawiyyah*, volume 16 A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: According to a narration, once a Masjid headed towards Allah ﷻ to complain about the people who have worldly conversation in it. Angels met it on the way and said, 'We have been sent to destroy them.' (*Fatawa Razawiyyah*, vol. 16, pp. 312)

Similarly, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: A time will come when people will be having conversation about their worldly affairs in Masajid. Do not sit in the company of such people because Allah ﷻ does not need such people. (*Shu'ab-ul-Iman*, vol. 3, pp. 86, Hadees 2962)

Commenting on the above Hadees, a renowned commentator, a great thinker of the Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'That is, Allah ﷻ will not bestow grace upon them. In fact, He ﷻ does not need anyone. He ﷻ is free from needs.' (*Mirat-ul-Manajih*, vol. 1, pp. 457)

Tarbiyyat of those who talk loudly in Masjid

Once, about the respect of Masjid Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ did Tarbiyyat of two people. Sayyiduna Saa'ib Bin Yazeed رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: I was standing in the Masjid when someone threw a small piece of stone at me. I saw that it was Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ. (Pointing

towards two men who were talking to each other loudly) He رَضِيَ اللهُ تَعَالَى عَنْهُ asked me to bring them to him. I did as he asked. Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ asked them, ‘Where are you from?’ They humbly replied that they were from ‘Taif.’ Ameer-ul-Mu`mineen said, ‘If you both had been the residents of Madinah Munawwarah I would have definitely punished you. You are talking in loud voices in the Masjid of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ (Sahih Bukhari, vol. 1, pp. 178, Hadees 470)

With regard to this, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: They were talking about worldly things in loud voices, otherwise Dars, teaching, Zikr of Allah عَزَّوَجَلَّ, blessed Na’at, etc. can be recited loudly in a Masjid, unless Salah-offering people are disturbed. (Mirat-ul-Manajih, vol. 1, pp. 456)

Individual effort on Nawab Sahib

My master, the leader of the Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ had immense enthusiasm for the call to righteousness! The caliph of A’la Hadrat ‘Allamah Maulana Mufti Zafaruddin Bihari رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: A person known as ‘Nawab Sahib’ came to Masjid to offer Salah and dropped his walking-stick carelessly on the floor of Masjid whilst standing. Attendees heard the sound of the falling of the stick. (Conveying the call to righteousness) A’la Hadrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said, ‘Nawab Sahib! Even stamping on the floor of Masjid is not allowed, let alone dropping the stick so forcefully!’ In my presence, Nawab Sahib promised, ‘I would never do it again, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.’

Dear Islamic brothers! When we are present in the Masjid we should be careful and respect it. Let’s listen to the manners of Masjid:

1. It is narrated that the people who backbite and talk in the Masjid, angels complain about them to Allah عَزَّوَجَلَّ due to the foul smell. (Backbiting is strictly Haraam and worse than even fornication).

If these are the detrimental consequences of engaging in permissible worldly conversations unnecessarily in the Masjid, then how harmful the impermissible and Haraam acts in the Masjid would be!

2. A tailor is not allowed to sew clothes in the Masjid; however, he can do so if the basic purpose of his stay is to prevent children (from entering the Masjid) and take care of the Masjid. Similarly a scribe (writer) cannot do paid work in the Masjid. (*Fatawa 'Aalamgiri, vol. 1, pp. 110*)
3. Do not throw any form of rubbish inside the Masjid. Sayyiduna Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has reported in '*Jazb-ul-Quloob*' that even a very small particle (e.g. splinter etc.) lying in the Masjid causes as much pain to the Masjid as a human feels pain when there is a small particle of something in his eye. (*Jazb-ul-Quloob, pp. 257*)
4. Spitting, blowing nose, taking out dirt from nose or ear and staining the Masjid wall, floor, mat or carpet and breaking pieces off the Masjid's carpet or mat, are all prohibited.
5. There is no harm in blowing nose with a handkerchief, if necessary.
6. Do not throw the Masjid rubbish at such a place where it may be desecrated.
7. If you want to take your shoes with you in the Masjid, take them off and dust them off outside before you enter. If there is dust on the soles of your feet then wipe them off with something like a handkerchief before entering the Masjid.
8. After doing Wudu, dry your feet properly in the Wudu area; walking inside the Masjid with wet feet dirties the Masjid floor and mats etc.

Now, some of the Masjid's manners described by A'la Hadrat, Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in his *Malfuzaat* are being presented.
9. Running or stamping feet in the Masjid is not allowed.
10. After doing Wudu, do not let a single drop of water drip from your washed body parts onto the Masjid floor. (Remember! Letting drops of water drip on to the Masjid floor from washed body parts is prohibited).

11. Whenever you go from one part of the Masjid to the other (for instance, from the courtyard of the Masjid to the inner portion or vice versa) place your right foot first. If the prayer-mats are laid on the floor of the Masjid, step on them with your right foot first and also step off them onto the floor of the Masjid with your right foot (i.e. whilst walking, step onto every mat with your right foot first). Likewise, when the Khateeab (religious orator) steps onto the Mimber (the pulpit) he should place his right foot on it first and he should also step off the Mimber with his right foot first.
12. If you sneeze or cough in the Masjid, try to keep the voice as quiet as possible. The Beloved Rasool ﷺ disliked the loud voice of sneeze in the Masjid. One should also avoid belching. If it is not possible to stop belch, one should keep the voice of belch as quiet as possible whether or not he is in the Masjid. Care should also be taken in this regard whilst one is present in an Ijtima' or before a religious personality.

A Hadees states, 'A man belched in the presence of the Holy Nabi ﷺ. He ﷺ said, 'Keep your belch away from us as those who fill their stomachs in the world will remain hungry for a long time in the Hereafter.' (*Sharh-us-Sunnah, vol. 7, pp. 294, Hadees 2944*)

One should not make sound while yawning whether he is in the Masjid or anywhere else because yawning is the laughing of the devil. Try your best to keep your mouth closed (because) when a person yawns the devil spits into his mouth. If yawn does not stop, press your lower lip with your upper teeth. If it doesn't stop either, avoid opening your mouth too much and put the back of your left hand on the mouth. As yawning is from the devil and Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ are safe from it, so if you begin to yawn, recall that the Ambiya never yawned, this thought will instantly stifle the yawn, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*. (*Rad-dul-Muhtar, vol. 2, pp. 413*)

13. Joking is already forbidden and is strictly impermissible in Masjid.
14. Laughing in Masjid is forbidden because it causes darkness in grave; however, there is no harm in smiling when appropriate.

15. Do not throw anything on the Masjid floor, but place it on the floor gently. In summer, people often use hand-operated fans and then throw them onto the floor of the Masjid, causing sound. (Do not throw cap, shawl etc. and also avoid creating sound whilst dusting the Masjid floor with shawl or handkerchief). Some people place sticks, umbrellas etc. onto the Masjid floor carelessly producing sounds. This is not allowed. Respecting the Masjid is Fard for every Muslim.
16. Breaking wind in the Masjid is prohibited. Those who are not in I'tikaf are to go out, if necessary. Therefore, a Mu'takif should eat less food during I'tikaf and keep his stomach rather empty so that he would not have to break wind except at the time of defecation. He will not be allowed to leave the Masjid for this (but he can go to the toilet area within the Masjid precincts).
17. Stretching legs towards Qiblah is prohibited everywhere and one should avoid doing so towards any direction in a Masjid as it is quite inappropriate at such an honourable place.

Once Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was sitting in the Masjid alone, he stretched his legs out. Suddenly he heard a voice from a corner of the Masjid 'Ibraheem! Should you sit in this manner in the court of kings?' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ immediately pulled his legs back and did not stretch them out again till his death. (Take care even when rocking babies/children and putting them to sleep that their legs are not towards Qiblah; it is also important to keep this in mind whilst making them relieve themselves).

18. Entering a Masjid with used shoes on is the desecration of the Masjid.
(Derived from Al-Malfooz, part 2, pp. 377)

Let's listen to an inspiring parable of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ regarding the respect for the Masjid:

Imam-e-Ahl-e-Sunnat and reverence for the Masjid

It was the blessed month of Ramadan and showering rain was falling in the historical city of India, Bareilly. The weather was so cold that people wore woollen clothes laying under thick cotton-filled blankets, but to receive the

benefits of Faizan-e-Ramadan, A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was observing I'tikaf in a Masjid. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was spending every moment his in the Zikr of Allah عَزَّوَجَلَّ and Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

People had gone back to their homes after offering Maghrib Salah and the clock showed that the time of 'Isha Salah was approaching. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ got worried about Wudu for 'Isha Salah, but there was no place where he could perform Wudu by avoiding the cold and rains. If he had performed Wudu inside the Masjid, the floor would have been messed with used water. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ could not go out of the Masjid, so what could he do then! However, it should be remembered that the person who Allah عَزَّوَجَلَّ chooses for His religion, also blesses him with understanding and wisdom. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ found such a brilliant solution to this problem that every person who respects the Masjid will rejoice when he hears it. Rolling his cotton-filled quilt, he made it thick and performed Wudu sitting on it, and the whole night he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ spent shivering with cold in the state of wakefulness, however he did not let a single drop of Wudu water fall on the floor of the Masjid. *(Hayat-e-A'la Hadrat, vol. 1, pp. 262)*

Dear Islamic brothers! From the above-mentioned parable we may understand A'la Hadrat's passion of respecting the Masjid, that in the cold and rainy night he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ rather suffered himself, but he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not let a single drop of rain water fall on the floor of the Masjid. Alas! In our society, a large number of people are unaware of respecting the Masjid. People usually make impressions of their wet feet on the carpets and floors of a Masjid. Further, they keep dropping drops of water from their hands and face, though the drops of Wudu should not be dropped at all onto the floor of a Masjid. Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: It is impermissible to drop the water of Wudu and Ghusl in the Masjid.

(Bahar-e-Shari'at, part 5, vol. 1, pp. 1024)

Protection of sacred pages

Dear Islamic brothers! Not only Dars of respect and manners are given in the Madani environment of Dawat-e-Islami, but also practical efforts are made

for them. It can be judged by the fact that Dawat-e-Islami is busy serving Sunnah in approximately 104 departments. One of them is 'Majlis Tahaffuz Awraaq-e-Muqaddasah'. The main aim of this Majlis is to secure sacred pages and save people from the sin of trampling and disrespecting them.

In order to achieve this great aim the Islamic brothers of 'Majlis Tahaffuz Awraaq-e-Muqaddasah' put in boxes or bags at different places in cooperation with people of different fields (such as Islamic scholars, Aimmah, Masjid committees, traders, shopkeepers, etc.). Islamic brothers either bury, or put them into sea or secure them as per the Shar'i and organizational rules given to them by the Majlis. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, until now boxes have been put in at 27,000 different places of approximately more than 150 cities of Pakistan under the supervision of this Majlis. More than 200,000 bags of sacred pages have also been secured.

محفوظ سدا رکھنا شہا! بے ادبوں سے
اور مجھ سے بھی سرزد نہ کبھی بے ادبی ہو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of speech

Dear Islamic brothers! In today's speech, we have heard about the importance of respect and manners. The people, who respect sacred things and holy personages, are fortunate. They succeed in attaining the blessings of the world and the Hereafter by virtue of the blessing of respect. By virtue of respect sometimes even an unbeliever is blessed with the wealth of faith as in the case of the magicians who gave a little respect to Sayyiduna Musa **عَلَيْهِ السَّلَام** and were blessed with the wealth of faith.

Sometimes by virtue of respect a sinful person is privileged to make repentance and perform good deeds and sometimes someone attains the rank of sainthood. Our pious predecessors would not only respect the name of Allah **عَزَّوَجَلَّ**, Allah-loving people, Masajid and the Holy Quran, but they would also persuade others to do so. May Allah **عَزَّوَجَلَّ** also bless us for the

sake of the life style and teachings of these pious predecessors and make us respectful/good-mannered and fortunate!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ 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 سُنت کا مدینہ بنے آقا
جنت میں پڑوسی مجھے تم اپنا بنانا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sunan and manners regarding ring

1. It is Haraam for men to wear a gold ring. The Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has forbidden wearing a gold ring. (*Sahih Bukhari, vol. 4, pp. 67, Hadees 5863*)
2. It is Haraam to have a (non-pubescent) boy wear the jewellery made of gold and silver, and the one having the boy do so will be a sinner. (*Bahar-e-Shari'at, vol. 3, pp. 428; Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 9, pp. 598*)
3. (For men) the iron-ring is the jewellery of the damned (i.e. the Hell-dwellers). (*Sunan-ut-Tirmizi, vol. 3, pp. 305, Hadees 1792*)
4. It is permissible for men to wear only a masculine ring i.e. the one with only one gem. If there is more than one gem or there are many gems, then it will not be permissible for men even if it is made of silver. (*Rad-dul-Muhtar, vol. 9, pp. 597*)

5. It is not permissible [for men] to wear a ring without a gem because a gemless ring is not actually considered a ring.
6. If an Islamic brother is wearing a metal-made bracelet or gemless ring or chain or any type of impermissible ring, it is obligatory for him by Shari'ah to take them off immediately, to repent to Allah عَزَّوَجَلَّ and to make a firm intention of not wearing them any longer.

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 بَدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi رَحْمَةُ اللَّهِ الْوَهَّابِيُّ 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 وَآلِهِ وَأَنْزِلْهُ الْبَقْعَةَ الْمُقَرَّبَةَ 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 وَرَبِّ 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.