



RESPECT AND REVERENCE

A Translation of the Urdu Treatise

تعظیم و توقیر

Written By

Prof. Dr. Muhammad Mas'ood Ahmad



KHUSHTARI PUBLICATIONS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لْتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ط

“In order that, O people, you may believe in Allah and His Messenger, and respect and revere the Messenger (Prophet Muhammad); and glorify Allah, morning and evening.”

Holy Qur'an 48:9

RESPECT AND REVERENCE

A Concise Treatise on the Respect and Reverence for Rasoolullah ﷺ
Ordained by the Holy Qur'an

Written By

Prof. Dr. Muhammad Mas'ood Ahmad

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DEDICATION

This book is dedicated to
Qutb-e-Mauritius Hazrat Allamah Muhammad
Ibrahim Khushtar Siddiqui Qadri Razvi



who sacrificed his life to spread the Maslak of
Ala Hazrat  throughout the world and who
instilled in our hearts the love and respect for
Rasoolullah 

CONTENTS

| | |
|--|----|
| 1. INTRODUCTION TO LOVE AND RESPECT..... | 6 |
| 2. DISRESPECT FOR THE PROPHETS..... | 7 |
| 3. LOVE AND RESPECT FOR RASOOLULLAH ﷺ | 10 |
| 4. THE SPIRITUAL BLESSINGS OF NISBAT (CONNECTION)..... | 14 |
| 5. THE LEVEL OF RESPECT COMMANDED IN THE HOLY QUR'AN | 16 |
| 6. RESPECT AND REVERENCE BY THE COMPANIONS | 21 |

1. INTRODUCTION TO LOVE AND RESPECT

The Holy Qur'an is the final and most accomplished revealed book setting forth all things in clear perspective and a source from Almighty Allah, sent down upon His most affectionate and supremely modelled Apostle, Hazrat Muhammad Mustafa (Sallallahu Alaihi Wasallam). Respect and Reverence (Ta'zeem-o-Tawqeer) of the Holy Prophet (Sallallahu Alaihi Wasallam) is as essential for every believing Muslim as the faith and belief in Islam itself. The Holy Qur'an speaks voluminously in this regard, prompting the followers to reflect repetitively upon the Divine Verses spread throughout the vast concourse of Revelations.

It appears as though we have been behaving like simpletons, looking doubtfully everywhere instead of the real source of deliverance - the Holy Qur'an and the utmost reverential love for the Holy Prophet (Sallallahu Alaihi Wasallam) - thus reducing ourselves to soulless skeletons at the mercy of others who exploit us for their ulterior motives.

Now we proceed to show to the world at large, particularly the Muslims, how the Holy Qur'an clearly and unambiguously proclaims and describes the august personality of the Holy Prophet (Sallallahu Alaihi Wasallam) and it prompts its readers to ponder within themselves where they stand in this realm of Holy Prophet's (Sallallahu Alaihi Wasallam) adoration.

The real test of examining the love and respect for such an exalted personality is how deep the imprint of this love is in the heart and mind and how far one is prepared to offer sacrifices at the altar of love and devotion. The best and most shining example in this regard, as the expression of love, is provided by the Holy Qur'an, which at various places has demonstrated that wherever Almighty Allah mentions love towards the Holy Prophet (Sallallahu Alaihi Wasallam), He ordained it to be at par with what people refer towards Him in their prayers and supplications. In other words, His devotees should not make a distinction between their love and obedience towards Almighty Allah and respect and reverence towards the Holy Prophet (Sallallahu Alaihi Wasallam), so that a pattern is set whereby the depth and intensity of love may be evaluated.

It is for this reason that Almighty Allah has commanded the love of the Holy Prophet (Sallallahu Alaihi Wasallam) to be the first and most fundamental condition as the sign of faith side by side with love towards Allah Almighty. Thus true love emanates from real devotion and

reverence, while respect is the first prerequisite of love. That is so to say that reverence and respect determine the depth of love and obedience.

When the angels realised the greatness (as a mark of respect) of Hazrat Adam (Alaihis Salaam), all of them prostrated before him. Similarly when the brothers of Hazrat Yusuf (Alaihis Salaam), after going through trials and tribulations, became aware of the greatness of their brother, whom they ill-treated and earlier even threw in the well just to get rid of him and endear themselves in the eyes of their father Hazrat Yaqoob (Alaihis Salaam), all of them lay in prostration before Hazrat Yusuf (Alaihis Salaam). On the other hand, Iblees (Shaitaan) arrogantly treated Hazrat Adam (Alaihis Salaam) as a skeleton of clay and refused to prostrate, which was in utter defiance of the Divine Command, and thus he suffered the eternal wrath of Almighty Allah after being declared 'accursed' forever and thrown down from the Garden of Bliss.

True love (with reverence) produces an evolution in the heart and mind and elevates a person from a position of a down-trodden human being to the stations of spiritual and moral grandeur to which even the angels envy. History bears testament to how the ignorant and uncivilised Arabs became the torch-bearers of the highest quality of civilisation and enlightenment when they unreservedly and steadfastly submitted themselves with a spirit of true love and devotion before the Commands of Almighty Allah and His Beloved Rasool (Sallallahu Alaihi Wasallam).

The negation of love and reverence results in utter disgrace and curse - the fate of Iblees. We must therefore be on guard of our faith and beliefs, especially when we are visualising and contemplating over the exalted and glorious personality of our Holy Prophet (Sallallahu Alaihi Wasallam).

2. DISRESPECT TO THE PROPHETS

The spiritual and the divinely enlightened status of the Holy Prophet (Sallallahu Alaihi Wasallam) can be understood and visualised only by those fortunate persons who are gifted with divine guidance and wisdom under the inspiration of true love and reverence. Otherwise in the eyes of the disbelievers (the atheists or rejecters of faith), the Mushrikeen (those who associate partners with Almighty Allah), the Jews and Christians, the Holy Prophet (Sallallahu Alaihi Wasallam) was merely a common man (with no special spiritual and divine virtues). The Holy Qur'an mentions this

at various places. Some verses are quoted below as examples of this blasphemy:

- “We see you a man like us” [Surah 11, Verse 27]
- “Who is this; he is only a man like you.” [Surah 21, Verse 3]
- “He is not, but a man like you, who desires to become superior over you.” [Surah 23, Verse 24]
- “He is not, but a man like you, he eats of what you eat and he drinks of what you drink.” [Surah 23, Verse 33]
- “You are indeed a man like us.” [Surah 26, Verse 154]
- “You are not, but a man like us.” [Surah 26, Verse 186]
- They said, “You are not, but a man like us.” [Surah 36, Verse 15]

These are only a few examples from a large number of verses, showing what the Kuffaar, Mushrikeen, Jews and Christians said and thought about the Prophets (Alaihimus Salaam). Shaitaan too had thought of Hazrat Adam (Alaihis Salaam) as only a mortal being and in defiance of the Divine Command, refused to prostrate before him and said, “It is not befitting of me that I should prostrate before a mortal.”

It is apparent that in visualising and considering the status of the Ambiya (Alaihimus Salaam), all the disbelieving people like Iblees, the Kuffaar, Mushrikeen, Jews and Christians regarded the Prophets as mortals or common men, without acknowledging and believing in their superhuman and prophetic virtues.

- Some said, “Man like you”
- Some said, “Man like us”
- Some others said, “Like us” while
- Some others said, “A Prophet = man sent by Allah”

This repetitive degrading appellation ‘man/mortal being’ was not uttered by the Companions of the Holy Prophet (Sallallahu Alaihi Wasallam) in this manner, but it was the heathens and disbelieving Christians and the Jews, who in their obstinacy to oppose Islam and discredit the Holy Prophet (Sallallahu Alaihi Wasallam), spoke in this insolent manner. In answer to these blasphemous utterances, Almighty Allah consoled the Holy Prophet (Sallallahu Alaihi Wasallam) and directed him to answer those adversaries, “Say (O Beloved), “(No doubt) I am a man like you, but (it is also a fact

that) I receive Revelation (Wahi) from Almighty Allah that your God (Allah) is One (without having any partner).””

Here it must be observed that the words ‘man like you’ were not spoken by Almighty Allah with respect to the Holy Prophet (Sallallahu Alaihi Wasallam), but it was said by the Holy Prophet (Sallallahu Alaihi Wasallam) in reply to his detractors, meaning thereby that though in appearance “I look like a mortal like you but my point of superiority over you is that I receive Revelation (Wahi) from Almighty Allah.” “Tell me which of you receives Wahi from Almighty Allah? Obviously there is none to claim this exclusive divine privilege and honour; if there is none, then surely I am not a common man (mortal) as you think of me.” ‘Is there anyone among you who receives Revelation (Wahi) from Almighty Allah’ - this is the point which demands deep faithful and conscious reflection, the essence or the spirit of which can only be gained if we ponder over the Holy Qur'an as a whole and not fragmentarily or in piece-meal. The Holy Prophet (Sallallahu Alaihi Wasallam) said, “No one knows my reality except Allah.” And Almighty Allah declared the Holy Prophet (Sallallahu Alaihi Wasallam) as the light (Noor).

The disrespectful and derogatory utterances referred to above can hardly be expected from son to his father, from an obedient student to his teacher or from disciple (Mureed) to his spiritual guide (Murshid). If someone ever said to his elder, “You are an ordinary man like me,” then he can only be called insolent and disrespectful. Can there be anyone among men who can claim equality to the Holy Prophet (Sallallahu Alaihi Wasallam)? What can be said of the superiority of the Holy Prophet (Sallallahu Alaihi Wasallam) even if we take into consideration the highest blood of all human relations, who are all in essence, human beings or mortals (Bashar)? It is improper to address them with these choice of words. This being so, it is disrespect and insolence of the lowest degree on the part of that mentally distracted person who dares to utter the word ‘man’ for the Holy Prophet (Sallallahu Alaihi Wasallam) or compares him to any of our dynastic or domestic relations. Such thinking cannot produce real love and respect and consequently the real spirit of Ta'zeem-o-Tawqeer (Respect and Reverence) for the Holy Prophet (Sallallahu Alaihi Wasallam). May Almighty Allah in His infinite mercy bless us with the real and unstinted love and reverence for the Holy Prophet (Sallallahu Alaihi Wasallam) and increase and strengthen our faith, Ameen!

3. LOVE AND RESPECT FOR RASOOLULLAH ﷺ

It is very significant that Almighty Allah did not immediately ordain us to honour and revere the Holy Prophet (Sallallahu Alaihi Wasallam) as that would have been compulsive and arbitrary, without the heart and soul being attuned to it. The process is very much in line with human instinct. To begin with it is the primary instinct of love which initiates and binds two (or more) persons together, then follows the process of honour and respect. Then everything ordained and proclaimed by way of Divine Command finds its passageway to the heart and mind of the person addressed and thus what follows thereafter is intentional and voluntary submission without the least grudge and grumble. This constitutes the bond of faithful and true believers and in this way a group, society or community of Muslims, loyal and loving to the Holy Prophet (Sallallahu Alaihi Wasallam) make their appearance, and moving forward, spread its blessings far and wide among the fellow beings.

Almighty Allah first instilled in our hearts love and respect for the Holy Prophet (Sallallahu Alaihi Wasallam) and then imprinted in our hearts His magnificence and greatness. The gradual induction of love, honour, respect and assistance set forth by Almighty Allah paves the way for establishing respect and reverence for the Holy Prophet (Sallallahu Alaihi Wasallam). It is said in the Holy Qur'an:

- "Believe in My Messengers and respect them." [Surah 5, Verse 12]
- "So that O people you may believe in Allah and His Messenger, and respect and revere him." [Surah 48, Verse 9]
- "So those who believe in him (the Holy Prophet (Sallallahu Alaihi Wasallam)), honour him and help him." [Surah 7, Verse 157]

After bringing Imaan, the command of respect for the Holy Prophet (Sallallahu Alaihi Wasallam) is given; then mention is made to assist him with our heart and soul and then his obedience and reverence is mentioned. The glad tiding was then given that those who were firm in their faith, who respected and honoured the Holy Prophet (Sallallahu Alaihi Wasallam), who offered help and assistance in his mission and who followed and obeyed him with no reservations, gained the real fulfilment of their life long ambitions and desires not only in this world but also in the Hereafter.

No doubt the real success and prosperity in both the worlds comes only in this way that there should be faith (Imaan) in the Holy Prophet (Sallallahu Alaihi Wasallam) together with respect and honour for him from the depth of one's heart and mind, in a manifest manner through words and deeds. The fragrance of love cannot be restrained from spreading far and wide. The grandeur and excellence of respect and reverence for the Holy Prophet (Sallallahu Alaihi Wasallam) can be seen from the fact that wherever Almighty Allah mentioned His obedience, there was also the simultaneous mention of the Holy Prophet's (Sallallahu Alaihi Wasallam) obedience. Similarly where there is warning against disobedience to Almighty Allah the same applies in respect of the Holy Prophet (Sallallahu Alaihi Wasallam). Nowhere is it mentioned that one who obeys Almighty Allah, he obeys the Holy Prophet (Sallallahu Alaihi Wasallam). Instead in order to be more explicit in enhancing the status of the Holy Prophet (Sallallahu Alaihi Wasallam), it is stated that whoever obeys the Holy Prophet (Sallallahu Alaihi Wasallam), has obeyed Almighty Allah. [Surah 4, Verse 80]

The real emphasis is on the love and obedience of the Holy Prophet (Sallallahu Alaihi Wasallam). This means that one who loves the Holy Prophet (Sallallahu Alaihi Wasallam), he loves Allah and one who follows and obeys the Holy Prophet (Sallallahu Alaihi Wasallam) he is deemed as affectionate and beloved in the court of Almighty Allah. This is the reason why Almighty Allah has commanded honour and reverence for the sacred rites and monuments of his chosen servants, as anything held sacred and dear by them is also held sacred and dear by Almighty Allah. This is the natural principle of love.

One method of increasing popularity and enhancing the prestige and dignity of a person is that his expected advent or arrival should be proclaimed emphatically without naming him till the august moment of arrival comes. This is so that when he makes his appearance all those present realise his greatness spontaneously, as his personality prompts them to express their acclamation. And when prior to his appearance they are asked to give pledge for his honour and help, the response to this call is as unanimous as if it rises from the heart of the audience.

The allusion here is to the great occasion during the time of Aalam-e-Arwah (World of Souls) when thousands of years before the creation of the universe, Almighty Allah took allegiance of faith and support from the

Prophets in favour of the Holy Prophet (Sallallahu Alaihi Wasallam). This by no stretch of imagination is to be taken as a passing event. It reflects the grandeur and excellence of the personality of the Holy Prophet (Sallallahu Alaihi Wasallam) thousands of years before the universe had taken shape. The great event is unsurpassed from all angles of vision and imagination. Likewise when Hazrat Ibrahim (Alaihis Salaam) and Hazrat Ismail (Alaihis Salaam) were raising the foundation of the House of Allah, and praying for the arrival of the Holy Prophet (Sallallahu Alaihi Wasallam) hundreds of years before his birth, it demonstrated what august and distinguished place the Holy Prophet (Sallallahu Alaihi Wasallam) enjoyed in the comity of nations yet to be born.

Then again about five hundred and seventy years before the coming of the Holy Prophet (Sallallahu Alaihi Wasallam) in the world, Hazrat Isa (Alaihis Salaam) addressed his audience numbering in thousands. He gave them the glad tidings of the Holy Prophet (Sallallahu Alaihi Wasallam), whose arrival was anxiously awaited by the believers, as mentioned in the Holy Qur'an, "A Prophet will come after me and his name will be Ahmad [Surah 61, Verse 6]." This is illustrative of the great honour and grandeur of the Holy Prophet (Sallallahu Alaihi Wasallam) shown to the world at large, so that the world may witness to this divine dispensation of splendour. Approximately one hundred and twenty four thousand Prophets of Allah mentioned his name among their people (Ummah), which created a pleasant stir of expectancy in each passing age. Then suddenly in the state of universal eagerness, the advent of the Holy Prophet was proclaimed and the whole world was aglow with the divine brightness of the Holy Noor of Hazrat Muhammad Mustafa (Sallallahu Alaihi Wasallam). He was proclaimed as superior to the inhabitants of all the worlds.

His mention was raised to unprecedented heights. The splendour was accompanied by a series of divine oaths just to highlight the occasion and elevate the august phenomena there and then, after eternally brightening the atmosphere in every nook and corner.

- An oath was taken to express the loftiness of the ancestors of the Holy Prophet (Sallallahu Alaihi Wasallam). [Surah 90, Verse 3]
- An oath was taken on the sacred and Mubarak life of the Holy Prophet (Sallallahu Alaihi Wasallam). [Surah 15, Verse 72]

- An oath was taken on the holy city of Makkah of the Holy Prophet (Sallallahu Alaihi Wasallam). [Surah 90, Verses 1-2]
- Mention was made of the sublime and honourable character of the Holy Prophet (Sallallahu Alaihi Wasallam). [Surah 68, Verse 4]
- Mention was made of his pure and sacred personal habits. [Surah 9, Verse 128]
- Mention was made of his divinely bestowed knowledge. [Surah 81, Verse 24]
- Mention was made of the status of his unrestricted mercy, which encompasses the entire universe. [Surah 21, Verse 107]
- Mention was made of the status of his preaching and conveying the message of Allah, which showed that his being is sufficient for the entire world. [Surah 34, Verse 28]
- Mention was made of the status of his Prophethood (Nubuwwat) and Messengership (Risaalat), which showed that till Qiyaamah (Judgment Day) only his prophetic benevolence and blessings will continue and no other Prophet or Messenger will come in the world after the Holy Prophet (Sallallahu Alaihi Wasallam). [Surah 33, Verse 40]
- And on the Day of Judgment only his Chair (Kursi) shall be placed on the right hand side of the Throne (Arsh) of Almighty Allah. [Tirmidhi Shareef]

All these virtues and qualities of the Holy Prophet (Sallallahu Alaihi Wasallam) have been presented in a clear and unambiguous manner so that the respect and reverence of the Holy Prophet (Sallallahu Alaihi Wasallam) can be imprinted in our hearts and so that no one looks at his outer form and thinks that he is an ordinary man just like us, because this will lead to disgrace and humiliation in this world and the hereafter, just like how the Kuffaar, Mushrikeen, Jews and Christians thought, and became disgraced and humiliated.

The sacred pages of the Holy Qur'an are strewn with embellishing pearls, defining and illustrating the sacred virtues and spiritual qualities of the Holy Prophet (Sallallahu Alaihi Wasallam). It only needs a discerning eye to visualise and assimilate the splendour hidden therein.

- Allahu Akbar, Almighty Allah is Himself nearer to every believer than his jugular vein [Surah 50, Verse 16] and He made the Holy Prophet (Sallallahu Alaihi Wasallam) near to the soul of every believer [Surah 33, Verse 6]. The Holy Prophet (Sallallahu Alaihi Wasallam) has himself said, "There is not a single Mu'min (believer) that I am not close to in the world and in the Hereafter." [Bukhari Shareef]
- What can be said about the status of the Holy Prophet (Sallallahu Alaihi Wasallam). He has been proclaimed a witness (one who is the knower of every incident taking place as an eye witness) to the entire Ummah. [Surah 33, Verse 45]
- He has been granted with the Holy Qur'an which makes everything clear and contains every relevant detail thereof. [Surah 16, Verse 89]
- He has been honoured and blessed with the gift of Lailatul Qadr (the Night of Power) which is better than a thousand months. [Surah 97, Verse 3]
- He has been given the glad tidings of the Maqaam-e-Mahmood (Station of Praise) [Surah 17, Verse 79]. He has been granted this exalted station with the bestowment of Du'ood by Almighty Allah Himself and has been raised to such spiritual heights which no mortal can ever dream to attain or understand.
- It was for the fulfilment of the Holy Prophet's desire that the Direction of Qiblah was changed. [Surah 2, Verse 144]

4. THE SPIRITUAL BLESSINGS OF NISBAT (CONNECTION)

Almighty Allah loves His chosen servants dearly and affectionately. He has given equally affectionate regard for things which these blessed persons hold dear. This involves a deep sense of mutual love and unified attachment on both sides. The wooden chest (Taaboot) containing blissful relics (Tabarrukaat) from Hazrat Moosa (Alaihis Salaam) and Hazrat Haroon (Alaihis Salaam) has been declared as a treasure of peace and security. It was carried by the angels as an emblem of authority among the Bani Isra'eel. The stone containing the imprints of Hazrat Ibrahim (Alaihis Salaam) (Maqaam-e-Ibrahim) was installed right in front of the Holy Ka'bah and declared as the clear signs of Allah. The footprints in the sands of Safa and Marwah caused by the frantic to and fro running by

Hazrat Bibi Hajirah (Radiallahu Ta'ala Anha) was immortalised as one of the sacred signs of Allah and running between these sacred hills was ordained as an integral part of the Hajj and Umrah. This practice still continues and shall remain so till Resurrection.

On account of their sanctity the three monuments have been declared by the Holy Prophet (Sallallahu Alaihi Wasallam) as sacred, and selected from among the numerous places of worship to be visited and prayed within their precincts, for people coming and travelling from far off places, braving the hazards they encounter during their journey.

What was the reason for commanding their respect? The superficial intellect cannot fathom the concealed spiritual blessings attached to them. The Holy Prophet (Sallallahu Alaihi Wasallam) journeyed to Masjid-e-Haraam (Holy Ka'bah), prayed therein and declared it as a sacred monument as it carried the traces of deep and sanctified remembrance of the great Prophets Hazrat Ibrahim (Alaihis Salaam) and Hazrat Ismail (Alaihis Salaam). It is not known how many thousands of Prophets and pious predecessors visited this place and paid homage there, but the greatest of all attributes of Masjid-e-Haraam is that the Holy Prophet (Sallallahu Alaihi Wasallam) himself offered prayers within its precincts.

He undertook the journey to Masjid-e-Aqsa (on the eve of Shab-e-Me'raj) and gave permission to pay respects there as this was the place of Hazrat Moosa's (Alaihis Salaam) tent; Hazrat Dawood (Alaihis Salaam) laid the foundation of Masjid-e-Aqsa and the whole monumental structure was completed by Hazrat Sulaiman (Alaihis Salaam).

The Holy Prophet (Sallallahu Alaihi Wasallam) on migration from Makkah himself selected the site for laying the foundation of Masjid-e-Nabawi and later completed it under his own personal participation and supervision and in due course proclaimed it as the seat of the Islamic State on the surface of the earth and took his abode (Hujra Shareef) adjacent to it. Today all the abodes (Hujras) of the blessed wives of the Holy Prophet (Sallallahu Alaihi Wasallam), including a large part of Madinah Shareef, are included within the premises of Masjid-e-Nabawi. The eternal place of rest of the Holy Prophet (Sallallahu Alaihi Wasallam) together with the blessed graves of Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) and Hazrat Umar Farooq (Radiallahu Ta'ala Anh) are all under the mausoleum of the shrine of the Holy Prophet (Sallallahu Alaihi Wasallam).

What a sweet smelling fragrance there is in the sacred association with the Holy Prophet (Sallallahu Alaihi Wasallam). Almighty Allah has declared the devotion and homage to the pious personalities as part of worship. It certainly demands deep thought into the intricacies of love and once this is comprehended everything else will be understood.

5. THE LEVEL OF RESPECT COMMANDED IN THE HOLY QUR'AN

When love for someone becomes etched in one's heart, then that love drives a person towards the respect of the beloved. Love itself teaches respect. It does not seek the faults in the beloved, nor allows anyone to do so. This is contrary to its nature. It is ever prepared to sacrifice itself, rather than destroy the object of its solace and comfort.

Almighty Allah chose the Holy Prophet (Sallallahu Alaihi Wasallam) as His Beloved and proclaimed him as the model for us to emulate and admire in all circumstances. Almighty Allah loves that the followers of the Holy Prophet (Sallallahu Alaihi Wasallam) should speak of him lovingly respectfully and honourably. The reward promised by Almighty Allah increases manifold as the love and obedience for the Holy Prophet (Sallallahu Alaihi Wasallam) intensifies. Almighty Allah has made His pleasure conditional upon the love and obedience to the Holy Prophet (Sallallahu Alaihi Wasallam). Therefore a divine way of life without blemish has been assured through love, respect and honour of the Holy Prophet (Sallallahu Alaihi Wasallam).

1. It is beyond our comprehension to assess what deep love and affection Almighty Allah has for the Holy Prophet (Sallallahu Alaihi Wasallam) that He forbade the believer to address the Holy Prophet (Sallallahu Alaihi Wasallam) the way people call one another in their society [Surah 24, Verse 63]. The Holy Qur'an bears testimony to the fact that Almighty Allah does not address the Holy Prophet (Sallallahu Alaihi Wasallam) by name as was done in respect of other Prophets. This is to offer honour in so far as personal address to the Holy Prophet (Sallallahu Alaihi Wasallam) by name is concerned.
2. With regard to the respectful medium while accompanying him outside, the believers were warned not to move ahead of him or to indulge in boastful utterances. [Surah 49, Verse 1]

3. There was the command not to call out to the Holy Prophet (Sallallahu Alaihi Wasallam) from outside when visiting his residence. It was commanded that the believers should wait quietly outside the house until the Holy Prophet (Sallallahu Alaihi Wasallam) himself came out. [Surah 49, Verses 4-5]
4. In order to show respect to the blessed wives of the Holy Prophet (Sallallahu Alaihi Wasallam) and pay them due respect, it was demanded of the believers that if they had to ask for something, they should do so from behind the veil. [Surah 33, Verse 53]
5. The respect taught while visiting the residence of the Holy Prophet (Sallallahu Alaihi Wasallam) was that believers should refrain from doing so unless invited, and if they are invited for a meal, they should go on time and not go early and stay waiting while the food was being prepared. [Surah 33, Verse 53]
6. The respect taught while partaking in the meal for which the Holy Prophet (Sallallahu Alaihi Wasallam) invited them, was that one should not stay after finishing meals nor for the purpose of indulging in small talk as it caused inconvenience to the Holy Prophet (Sallallahu Alaihi Wasallam). It was commanded that they should take permission and depart as soon as they had eaten. [Surah 33, Verse 53]
7. Whenever the occasion arose to speak to the Holy Prophet (Sallallahu Alaihi Wasallam) in privacy, it was asked that the person concerned should first offer Sadaqah (charity), as it was a special honour for him that he was permitted to speak to the Holy Prophet (Sallallahu Alaihi Wasallam); only after charity he could speak in respectful privacy to him. [Surah 58, Verse 12]
8. The respect taught on the mannerism to be observed in the gathering of the Holy Prophet (Sallallahu Alaihi Wasallam) was that those present there should pay devoted attention to the words of the Holy Prophet (Sallallahu Alaihi Wasallam) so that no repetition was needed and if at all something was to be made clear or his special attention was necessary, the questioners should say 'Unzurna' (please direct your attention to us). [Surah 2, Verse 104]

9. With regard to speech, the believers were taught to observe utmost respect and reverence while talking to the Holy Prophet (Sallallahu Alaihi Wasallam) and they should lower the tone of their voice as a mark of respect. To speak indiscreetly and in a loud tone as they called one another, in the presence of the Holy Prophet (Sallallahu Alaihi Wasallam) was a sign of disrespect and indignity. Such behaviour would destroy their good deeds without their knowing it. [Surah 49, Verse 2]
10. On special occasions when the Holy Prophet (Sallallahu Alaihi Wasallam) invited the Companions for consultation on some urgent or special matter, the respect to be observed was that none should rise and leave without his permission in the midst of the discussion. If someone desired to leave during the course of the discussion, he was to seek the permission of the Holy Prophet (Sallallahu Alaihi Wasallam), whose discretion it was to allow or refuse him permission to leave. [Surah 24, Verse 62]
11. The gathering addressed by the Holy Prophet (Sallallahu Alaihi Wasallam) was of an exalted and highly dignified order demanding equally respectful behaviour. It was not allowed to hide and leave silently, for Almighty Allah is witness and aware of all that happens every moment. Therefore such a disrespectful behaviour was to be avoided at all cost lest misfortune should befall them and a grave calamity should overtake them. It is truly a highly dignified and honourable gathering where to speak in a loud voice renders loss of good deeds and to leave without permission warrants a grave warning of a painful punishment. [Surah 24, Verse 63]
12. A willing acceptance of the decisions of the Holy Prophet (Sallallahu Alaihi Wasallam) on any matter is yet another point of respect and reverence for the Holy Prophet (Sallallahu Alaihi Wasallam). [Surah 4, Verse 65]
13. When the Holy Prophet (Sallallahu Alaihi Wasallam) has made a decision, no one has the right to object or challenge his decision. We are powerless before him, but he is not powerless in any way. [Surah 33, Verse 36]
14. Such is the honour to the immediate compliance of the orders or call of the Holy Prophet (Sallallahu Alaihi Wasallam), that to go to him

immediately is commanded, even if the person concerned is engaged in Salaah. [Surah 8, Verse 24]

15. On showing sluggishness in response to the call by the Holy Prophet (Sallallahu Alaihi Wasallam), three Companions were taken to task by the Holy Prophet (Sallallahu Alaihi Wasallam) under the command of Almighty Allah. Their isolation or social boycott was so severe that the Holy Prophet (Sallallahu Alaihi Wasallam) stopped talking to them and the entire group of Companions did the same; the earth in spite of its vastness became constricted for them rendering them utterly helpless. This state continued for forty days on end, when the forgiveness of Almighty Allah came through Revelation. The Holy Prophet (Sallallahu Alaihi Wasallam) likewise pardoned the three Companions, embraced them and resumed the former treatment of affection and kindness. [Surah 9, Verse 118]
16. The esteemed pious and honourable status of the blessed wives of the Holy Prophet (Sallallahu Alaihi Wasallam) was preserved and sanctified by declaring them as the Mothers of Believers (Ummahaat-ul-Mu'mineen) under Divine Revelation [Surah 33, Verse 6]. Such was the respect for the blessed wives of the Holy Prophet (Sallallahu Alaihi Wasallam). And his own dignity and honourable status was preserved by forbidding the believers to call him as their father, because he was the revered Prophet of Allah and to call him by any other name would not be befitting of his dignity in all respects [Surah 33, Verse 40]. It is the height of insolence and disrespect to call him our brother because let alone brother, we are even forbidden to call him our father.
17. The sacred and honoured status of the Holy Prophet (Sallallahu Alaihi Wasallam), even after making Pardah from this world, was maintained and preserved under the command of Almighty Allah that his blessed wives were declared as forbidden for the believers. They were to be accepted with same dignified manner as in the life of the Holy Prophet (Sallallahu Alaihi Wasallam). It was an act of grave indiscretion before Almighty Allah for a person to have even thought of marrying them [Surah 33, Verse 53]. This clearly indicates that the Holy Prophet (Sallallahu Alaihi Wasallam) has only screened himself from the common eyes of the people while in all respects he is still holding the same status and dignity which he had during his

physical stay in this world.

18. We are taught by Almighty Allah that the process of seeking forgiveness and repenting from any sin is that when the sin is committed one must not go direct to Almighty Allah. One must go to His Beloved Rasool (Sallallahu Alaihi Wasallam), then repent, ask Almighty Allah for forgiveness, and ask the Holy Prophet (Sallallahu Alaihi Wasallam) to intercede for one, and then one would surely find Almighty Allah as the Acceptor of Repentance and Most Merciful. [Surah 4, Verse 64]
19. Through the intercession of the Holy Prophet (Sallallahu Alaihi Wasallam), Almighty Allah has promised His Forgiveness for the sins of those before and after Rasoolullah (Sallallahu Alaihi Wasallam) in the entire Ummah [Surah 48, Verse 2], and gave glad tidings of Jannah even in this world. Undoubtedly the Holy Prophet (Sallallahu Alaihi Wasallam) is the Mercy for all the Worlds and in his presence (which is perpetual for all times i.e. past, present and future), no major calamity would befall his Ummah. [Surah 8, Verse 33]
20. Almighty Allah does not accept even the slightest act of seemingly minute disrespect or inconvenience to the Holy Prophet (Sallallahu Alaihi Wasallam). And the believers have been warned to avoid annoying the Holy Prophet (Sallallahu Alaihi Wasallam) the way the nation of Hazrat Moosa (Alaihis Salaam) annoyed him [Surah 33, Verse 69]. It has been said that those who cause pain to the Holy Prophet (Sallallahu Alaihi Wasallam) by way of their speech and actions would invoke the Curse of Almighty Allah and would be entitled to a disgraceful punishment and painful calamity in the Hereafter [Surah 9, Verse 61; Surah 33, Verse 57]. It should be realised that when in cases of even a seemingly minor magnitude of inconvenience is caused to the Holy Prophet (Sallallahu Alaihi Wasallam), there is a stern warning from Almighty Allah, then what grave punishment shall befall those impudent and disrespectful utterers of blasphemy when they meet their fate in the Hereafter!

There was once an Imaam who was a hypocrite (Munafiq) who would recite Surah Abasa daily at the time of Fajr with an evil and debased intention of harming the dignity of the Holy Prophet (Sallallahu Alaihi Wasallam). When the news reached Sayyiduna

Farooq-e-Azam Hazrat Umar (Radiallahu Ta'ala Anh), he assigned a Companion to behead the hypocrite Imaam [Tafseer Roohul Bayaan]. Even though he was reciting the Holy Qur'an but his intentions were evil which rendered him worthy of such punishment.

All four Imaams of Islam as well as all the Companions of the Holy Prophet (Sallallahu Alaihi Wasallam) did not tolerate even the slightest act of disrespect to the Holy Prophet (Sallallahu Alaihi Wasallam). This was indeed an indication of their true, sincere love and untouched affection for the Holy Prophet (Sallallahu Alaihi Wasallam), which enlightened their hearts and minds. They were ever prepared to sacrifice everything for the sake of the Holy Prophet (Sallallahu Alaihi Wasallam).

6. RESPECT AND REVERENCE BY THE COMPANIONS

The character of the Holy Prophet (Sallallahu Alaihi Wasallam) remains unmatched in the history of mankind. He revolutionised the pattern of the society in which he was born and completely transformed and purified the people and elevated them from the debased state of savagery and hatred to the most sublime position of culture and enlightenment, and converted them from idol-worshippers to the deeply devoted servants of Almighty Allah. Thus, this laid the foundation of the nation who later helped raise the down-trodden humanity to become leaders and reformers of the world at large.

The love, respect, honour and reverence shown by the Companions towards the Holy Prophet (Sallallahu Alaihi Wasallam), remains unparalleled till this day. The quality of a nation or community can be judged and appreciated by the deep sense of honour and respect demonstrated by it towards its leaders, especially the chief of them, who leads and guides his people.

Hazrat Urwah bin Masood (Radiallahu Ta'ala Anh), a renowned Companion, describes the incident of spectacular respect and reverence witnessed by him, and narrates, "I swear by Allah that I have led delegations to the courts of the kings and rulers and attended the royal assemblies of Qaisar, Kisra and Najjashi, whose grand behaviour compelled the people to bow before them. But I have not seen any king being respected the way respect and honour was shown by the

Companions to the Holy Prophet (Sallallahu Alaihi Wasallam)."

Hazrat Urwah bin Masood (Radiallahu Ta'ala Anh) had witnessed the above mentioned scene when he had not yet embraced Islam. He further narrates:

- (i) The Companions struggled with and pushed one another in an attempt to secure a few drops of water when the Holy Prophet (Sallallahu Alaihi Wasallam) performed ablution (Wudhu).
- (ii) They never spoke amongst themselves in a raised voice in the presence of the Holy Prophet (Sallallahu Alaihi Wasallam).
- (iii) They never stared directly at the face of the Holy Prophet (Sallallahu Alaihi Wasallam) but sat submissively with their heads bowed and listening attentively to whatever the Holy Prophet (Sallallahu Alaihi Wasallam) told them as a sermon or general discourse.

What can be said about the respect and reverence the Companions had for the Holy Prophet (Sallallahu Alaihi Wasallam). They were love personified; they were respect personified. They are unmatched, unparalleled and incomparable at any point in time in the history of mankind. A few examples are provided hereunder to show the respect and reverence the Companions had for the Holy Prophet (Sallallahu Alaihi Wasallam).

- One day Hazrat Bilal (Radiallahu Ta'ala Anh) brought the Wudhu water of the Holy Prophet (Sallallahu Alaihi Wasallam) in an open vessel. As soon as he came out and presented it to the Companions, they rushed towards him and tried to get a few drops of the blessed water to rub on their faces. Those who did not manage to secure even a single drop of water touched the wet hands of other Companions with their fingers and rubbed it over their faces.
- Once a Companion was shaving the blessed head of the Holy Prophet (Sallallahu Alaihi Wasallam). Other Companions were standing around, waiting to pick up the blessed hair before it touched the ground and then preserved them as holy relics (Tabarrukaat). These relics are still kept as holy blessed objects all over the Islamic world today.

- Hazrat Ubaida (Radiallahu Ta'ala Anh), a Companion, narrates that for him a single strand of the blessed hair of the Holy Prophet (Sallallahu Alaihi Wasallam) was better and more beloved than any amount of worldly wealth.
- Hazrat Anas (Radiallahu Ta'ala Anh), the famous Companion, had a wooden cup of the Holy Prophet (Sallallahu Alaihi Wasallam), which he preserved as the most precious object of bliss. Later a devotee purchased this used wooden cup for eight hundred thousand dirhams.
- According to the Wasiyat (will) of Hazrat Muawiyah (Radiallahu Ta'ala Anh), the Kurta Shareef of the Holy Prophet (Sallallahu Alaihi Wasallam) was placed under his kaffan (shroud) against his body, he was wrapped in the shawl and Tahband (an open sheet of cloth) of the Holy Prophet (Sallallahu Alaihi Wasallam), and his neck, face and parts that touched the ground in prostration, were covered with the blessed hairs and clipped nails of the Holy Prophet (Sallallahu Alaihi Wasallam).

The Companions were so immersed and absorbed in the love and reverence of the Holy Prophet (Sallallahu Alaihi Wasallam) that even in his absence they adhered to his teachings and advice with as much sincerity and devotion as if he was physically present among them. They had never deviated from these abiding principles. Such was the attachment of the Companions, demonstrating their sincere love and respect for the Holy Prophet (Sallallahu Alaihi Wasallam), which he himself taught them.

The Holy Prophet (Sallallahu Alaihi Wasallam) has mentioned that when one of you stands to read Salaah then do not spit in front of you. Why must we not spit? Because the Baitullah (Holy Ka'bah) is in that direction. Whether the Holy Ka'bah is physically in front of us or not it is incumbent on every Muslim to show respect to it. Similarly, whether we physically see Rasoolullah (Sallallahu Alaihi Wasallam) in front of us or not, it is incumbent on us to have utmost respect for him.

Once a Companion whilst leading Salaah, spat in front of himself and the Holy Prophet (Sallallahu Alaihi Wasallam) saw him doing so. He forbade him to lead the Salaah thereafter and since then, he did not lead the prayers as the Imaam. It is reported by another Companion Hazrat Saad bin Khallad (Radiallahu Ta'ala Anh) who said that the Holy Prophet

(Sallallahu Alaihi Wasallam) also said, "You have caused pain to Almighty Allah and His Prophet (Sallallahu Alaihi Wasallam)."

It is imperative on the Muslims not to cause any pain to the Holy Prophet (Sallallahu Alaihi Wasallam) with their actions or words. It should be one's life motto to show utmost respect and honour to the Holy Prophet (Sallallahu Alaihi Wasallam) because if one's heart is devoid of his respect and honour then one is not by any means a true Muslim. This is the judgment of the Holy Qur'an. Protect your Imaan. It is a priceless pearl. Do not be alone, be with the truthful. The truthful are those in whose company the love, respect and reverence of the Holy Prophet (Sallallahu Alaihi Wasallam) develops in your heart.

In reality, the Muslims or Mu'mins are those whose hearts and minds are effervescent with the love and reverence of the Holy Prophet (Sallallahu Alaihi Wasallam) and who at every moment seek his blessings and they continuously send blessings (Durood Shareef) and Salaam on him. On the other hand, if there are people who fail to respect and honour the Holy Prophet (Sallallahu Alaihi Wasallam) and engage themselves in utterances and behaviour unbecoming of the dignity and honour of the Holy Prophet (Sallallahu Alaihi Wasallam), they should be ostracised from the Muslim society and all social connections with them should be terminated.

One should be as careful of such people as one is of dangerous animals. In fact one should be even more careful of such people than the wild beasts because these animals can cause only physical harm and injuries while the insolent people who show disrespect to the dignified personality of the Holy Prophet (Sallallahu Alaihi Wasallam) try to snatch the very essence of our faith (Imaan), which is the love and reverence of the Holy Prophet (Sallallahu Alaihi Wasallam). When these precious possessions are lost then everything is lost for eternity.

May Almighty Allah imprint in our hearts the sincere love and respect for the Holy Prophet (Sallallahu Alaihi Wasallam), save us from the stray thoughts and words in the court of Rasoolullah (Sallallahu Alaihi Wasallam), and grant us the favour of His pleasure through every sincere and respectful act of devotion to the Holy Prophet (Sallallahu Alaihi Wasallam) by offering him our most sincere and dearest love and honour which Almighty Allah has commanded of us, Ameen!