

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, Most Gracious,
Most Merciful.



RESPECT & REVRENCE

English Version of the Urdu treatise
(Ta'zim-o-Tawqir)

Prof. Dr. Muhammad Mas'ud Ahmed
M. A., Ph. D., Gold Medalist

International Series

3

Idara-e-Mas'udia, Karachi
(Islamic Republic of Pakistan)

RESPECT & REVERENCE

English Version of the Urdu treatise
Ta'zim-o-Tawqir

By

Prof. Dr. Muhammad Masu'd
Ahmad
M.A.; Ph. D.

Translated By

Prof. Azimi F. M. Shaykh

Idara-i-Mas'udia
6/2, 5-E, Nazimabad, Karachi (Sindh)
(Islamic Republic of Pakistan)
1415/1994
Phone: 213973, 6614747

(1)

The Holy Qur'an as the final and most accomplished revealed book setting forth every thing in clear prospective¹ and a source² from Almighty Allah sent down upon His most Affectionate and supremely modeled Apostle Hazrat Muhammad (Allah's Grace and Peace be upon him). The honour and Reverence (*TA'ZIM-O-TAWQIR*) of the Holy Prophet (Allah's Grace and Peace be upon him) is as essential for every believing Muslim as the Faith and Belief in Islam itself. The Holy Qur'an Speaks voluminously in this behalf exhorts the followers to reflect upon again and again the Divine verses spread throughout the vast concourse of Revelations.

It appears we have been behaving like simpletons and looking askance every where instead of the real source of deliverance — the Holy Qur'an and the unstinted reverential love of the Holy Prophet (Allah's Grace and Peace be upon him) and thus reduced ourselves to soulless skeletons at the mercy of others who exploit us for their nefarious purposes.

Now we proceed to show to the World at large particularly the Muslims how the Holy Qur'an straight forwardly and unmistakably enunciates and delineates the august personality of the Holy Prophet (Allah's Grace and Peace be upon him) and exhorts its addressees to ponder with themselves where they stand in this realm of Holy Prophet's adoration:

The real test of examining the love and respect for an exalted personality is how deep the imprint of this sublime virtue (love) is in heart and mind and how far one is prepared to offer sacrifices at the altar of love and devotion. The best and the most shining example in this behalf as the expression of love and regard is provided by the Holy Qur'an which at various places has demonstrated that Almighty Allah, wherever He mentions His love (towards the Holy Prophet (Allah's Grace and Peace be upon him)). He ordained it to be at par³ with what people refer towards Him in their prayers and supplications. In other words, His

devotees should not make distinction between their love and obedience towards Allah the Almighty and Respect and Reverence towards the Holy Prophet (Allah's Grace and Peace be upon him), so that a pattern be set whereby the depth and intensity of love may be evaluated. It is for this reason that Almighty Allah has demanded the love of the Holy Prophet (Allah's Grace and Peace be upon him) to be the first and most fundamental condition as the sign of faith side by side the love towards Allah the Almighty.⁴ Thus true love emanates from the real devotion and reverence, while respect is the first pre-requisite of the love. That is to say that Reverence and Respect determines the depth of love and obedience. When the Angels realised the greatness (as a mark of respect) of Hazrat Adam, all of them prostrated before him.⁵ Similarly when the Brothers of Prophet Yousuf after going through trials and tribulations, became aware of the greatness of their Brother yousuf whom they maltreated and even threw earlier in the well just to get rid of him and thus endear themselves in the eyes of their father Prophet Yaqoob, all of them lay in Prostration before Hazrat Yousuf⁶. On the other hand, *Iblis* (Satan) arrogantly treated Hazrat Adam as a skeleton of clay and refused to prostrate in utter defiance of Divine Command, and thus suffered the eternal wrath of Almighty Allah after being declared "accursed" for ever and thrown down from the garden of Bliss⁷. A true love (with reverence) produces the evolution in the heart and mind and elevates a person from a position of down trodden human being to the station of spiritual and moral grandeur to which even the angels envy. History bears how the ignorant and uncivilised Arabs became the torch-bearers of highest quality of civilization and enlightenment when they unreserved and steadfastly submitted themselves with a spirit of true love and devotion before the commands of Almighty Allah and His Prophet Hazrat Muhammad (Allah's Grace and Peace be upon him).

The negation of the love and Reverence results in utter disgrace and curse the fate of *Iblis*. We must therefore be in guard of our ideological and spiritual faith, specially when we are visualising and evaluating the highest and most sublime personality of our Holy Prophet (Allah's Grace and Peace be upon him).

(2)

The Spiritual and the Divinely enlightened status of the Holy Prophet (Allah's Grace and Peace be upon him) 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 unbelievers -- the *Kuffar* (the atheists or rejecters of the Faith), *Mushrikeen* (who associated others with Allah the Almighty), the Jews and the Christians, the Holy Prophet (Allah's Grace and Peace be upon him) 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.

1. They said, "You are a common mortal like us."⁸
2. "Who is this man? nothing but a mortal like you."⁹
3. "Who is this man but a mortal like you, he wants to establish his superiority over you."¹⁰
4. "He is nothing but a mortal like you. He eats of what you eat and he drinks of what you drink."¹¹
5. "You are no more than a man like us".¹²
6. They said, "You are nothing but a mortal like us"¹³
7. They said, "We find you but a man like us".¹⁴

These are only a few examples from a large number of verses, showing what the *Kuffar*, *Mushrikeen*, Jews and Christians of Makka said and thought about the Holy Prophet (Allah's Grace and Peace be upon him). *Iblis* (Satan) too thought (prophet) Adam only as a mortal being and refused to prostrate before him as in defiance of the Divine Command and said, "It is not befitting of me that I should prostrate before a mortal".¹⁵

It is apparent that in visualising and considering the status of the prophets of Allah all the heathenish and unbelieving elements like *Iblis*, *Kuffar*, *Mushrikeen*, Jews and Christians regarded them as mortals or common men, without confessing and believing their super human and prophetic virtues.

1. Some said, "Mortal like you"¹⁶
2. Some said, "Mortal like us"¹⁷
3. Some others said, two men "Like us"¹⁸ while.

4. Some others said, "A prophet — man sent by Allah"¹⁹

This repetitive degrading epithet '*Bashar*' or 'mortal being' was not uttered by the companions of the Holy Prophet (Allah's Grace and Peace be upon him), but it were the heathens and unbelieving Christians and the Jews, who in their obstinacy to oppose Islam and discredit the Holy Prophet (Allah's Grace and Peace be upon him) spoke in this insolent manner. In answer to these blasphemous utterance, Allah the Almighty consoled the Holy Prophet (Allah's Grace and Peace be upon him) and directed him to answer (those opponents) say thus (no doubt) I look a mortal like you, but (it is also a fact) that I receive Revelation (*Wahi*) from Almighty Allah that your God (Allah) is only One (without being shared or associated by any other God or Gods).²⁰

Here it must be observed that the words 'mortal like you' were not spoken by Allah the Almighty in respect of the Holy Prophet (Allah's Grace and Peace be upon him) but it was said by the Holy Prophet (Allah's Grace and Peace be upon him) in reply to his detractors, meaning thereby that though in appearance I look a mortal like you but my point of superiority over you is that I receive 'Revelations' (*Wahi*) from Allah the Almighty, tell me which of you receives *Wahi* from 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 any one among you who receives Revelation (*Wahi*) from Allah the Almighty. It is the point which demands deep faithful and conscious reflection, the quintessence or the spirit of which can only be gained if we ponder over and study the Qur'an as a whole and not fragmentarily or in piece-meal. The Holy Prophet (Allah's Grace and Peace be upon him) said, "No one knows my Reality except Allah and He declared him the light."²¹

Such a slighting and derogatory utterances (referred to above) can hardly be expected from son to his father, from an obedient student to his teacher or from a disciple (*murid*) to his spiritual guide (*Murshad*). If some one ever said to his elder, you are an ordinary man like me then he can only be called insolent and disrespectful. Can there be any one among men who can claim equality -- what to think of su-

periority with the Holy Prophet (Allah's Grace and Peace be upon him) even if we take into consideration the highest blood of human relations, who are all in essence, human being or mortals (*Bashar*). It is improper to address them with this phraseology. This being so, it is the impropriety or insolence of the basest degree on the part of that mentally distracted person who dares to utter the word '*Bashar*' for the Holy Prophet (Allah's Grace and Peace be upon him) or compares him to any of our dynastic or domestic relations. Such a kind of thinking can not produce real love and regard and consequently the real spirit of *Ta'zim-o-Tawqir* (Respect and veneration) towards the Holy Prophet (Allah's Grace and Peace be upon him). May Allah the Almighty in His infinite mercy bless us with the real and unstinted love and Reverence towards the Holy Prophet (Allah's Grace and Peace be upon him) and increase and strengthen our Faith, Amin!

(3)

It is very significant that Almighty Allah did not straight-away ordain to honour and revere the Holy Prophet (Allah's Grace and Peace be upon him) as that would have been compulsive and arbitrary without the heart and soul being attuned to it. The process is very much in the line of 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 (*Ta'zim-o-Tawqir*). Then every-thing ordained and proclaimed by way of Divine Demand and command finds its passage in the heart and mind of the person so addressed and thus what follows thereafter is witting and voluntary submission without the least grudge and grumble. This constitutes the bond of faithful and honest adherents; in this way a band or group or society or community of Muslims, loyal and loving to the Holy Prophet (Allah's Grace and Peace be upon him) makes its appearance and moving forward and gaining momentum spreads its blessings far and wide among the fellow beings.

The gradual induction of love, honour, respect and assistance propounded by Allah the Almighty paves the way for establishing *Ta'zim-o-Tawqir* for the Holy Prophet

(Allah's Grace and Peace be upon him) and the entire clan of Prophets. It is said :

- a) "Believe in My apostles, honour and assist them"²².
- b) "Believe in Allah and His Apostle, and honour and assist him" (with due dignity and respect i.e *Ta'zim-O-Tawqir*).²³
- c) "So it is those who believe in him (the Holy Prophet) (Allah's Grace and Peace be upon him) honour him and help him".²⁴

In the order of priority and beginning with faith or belief (*Eiman*) as the foundation, followed by in that succession of realising the ultimate perfection and accomplishment of the personality of the Holy Prophet (Allah's Grace and Peace be upon him) with Respect or Reverence (*Ta'zim*) for him in the spiritual domain, and material help by way of sacrifice in the Divine Mission of guidance, the demand for the Holy Prophet's (Allah's Grace and Peace be upon him) obedience and unreserved following (*Ita'at*) did not come as a burden or compulsion for the true followers and companions. Now the inflow of the Divine Blessing and award was as smooth as it was guaranteed. The glad tidings were then given that those who were firm in their Faith, who respected and honoured the Holy Prophet (Allah's Grace and Peace be upon him), who offered help and assistance in his mission and who followed and obeyed him with no mental reservation gained the real fulfillment of their life long ambitions and desires not only in this world but also in the hereafter the great Divine pleasure.²⁵

No doubt the real success and prosperity in both the worlds comes only in this way that there should be Faith (*Eiman*) in the Holy Prophet (Allah's Grace and Peace be upon him) together with respect and honour for him from the depth of heart and mind in a manifest manner through words and deeds. The fragrance of love can not be checked from spreading far and wide. The grandeur and excellence of the *Ta'zim-O-Tawqir* (Respect and Reverence) of the holy Prophet (Allah's Grace and Peace be upon him) can be seen from the fact that wherever the Almighty Allah mentioned His obedience, there was also the simultaneous mention of Holy Prophet's obedience, (Allah's Grace and Peace be upon him)²⁶.

Similarly where there is warning against disobedience to Allah the Almighty the same holds good in respect of the Holy Prophet²⁷ (Allah's Grace and Peace be upon him). No where it is mentioned that one who obeys Allah the Almighty, he obeys the Holy Prophet (Allah's Grace and Peace be upon him). Instead in order to be more explicit in enhancing the status of the Holy Prophet (Allah's Grace and Peace be upon him), it is stated that who-ever obeys the Holy Prophet (Allah's Grace and Peace be upon him) he obeys Almighty Allah.²⁸ The real emphasis is on the love and obedience of the Holy Prophet (Allah's Grace and Peace be upon him). This means that one who loves the Holy Prophet (Allah's Grace and Peace be upon him), he loves Allah and one who follows and obeys the Holy Prophet (Allah's Grace and Peace be upon him) he is deemed as affectionate and beloved in the presence of Allah the Almighty.²⁹

That is the reason why Allah the Almighty has commanded honour and regard for the sacred rites (and monuments) held as such by the chosen servants,³⁰ as anything held sacred and dear by them is also held sacred and dear by Allah the Almighty. This is how love behaves naturally;

One method of increasing popularity and enhancing prestige and dignity of a person is that his expected advent or arrival should be proclaimed emphatically without naming him till the august moment comes so that when he makes his appearance all those present realise his greatness as spontaneously as his personality exhorts 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.³¹ The allusion here is to the great occasion on the Day of *Alast* in the Day when thousand upon thousand years before the creation of the universe, Almighty Allah took oath of allegiance of Faith and succour from the Apostles and Prophets in favour of the Holy Prophet (Allah's Grace and Peace be upon him). This by no stretch of imagination is to be taken as a passing event. It has, on the other hand the grandeur and excellence of the personality of the Holy Prophet, thousand and thousand years before he and the universe had taken concave shape. The great event is unsurpassed from all angles of vision and imagination.

Likewise when prophets Ibrahim and Ismail were raising the foundation of the house of Allah, and praying for the arrival of the Holy Prophet (Allah's Grace and Peace be upon him) hundreds of years before his birth, it demonstrated what august and pre-eminent place the Holy Prophet (Allah's Grace and Peace be upon him) enjoyed in the comity of nations yet to be born³²

Then again about five hundred and seventy years before the coming of the Holy Prophet (Allah's Grace and Peace be upon him) in the world prophet Jesus Christ addressed his audience numbering in thousands and gave them the good tidings of the Holy Prophet (Allah's Grace and Peace be upon him) whose arrival was anxiously awaited by believer and in whose name people prayer for their welfare³³ as foretold in the Holy Qur'an, telling them that "A prophet will come after me and his name will be Ahmad (Allah's Grace and Peace be upon him)."³⁴ This is illustrative of the great spectical of loftiness and grandeur of the Holy Prophet (Allah's Grace and Peace be upon him) shown to the world at large,³⁵ so that the world may be witness to this Divine Dispensation of splendeur. No less then one lac and twenty four thousand apostles of Allah, mentioned his name among their peoples (*Ummah*), which created a pleasant stir of expectancy in each passing age. Then suddenly in that state of universal eagerness, the advent of the Holy Prophet was proclaimed and all the world was aglow with the Divine Brightness of the Holy Noor of Hazrat Muhammad Mustafa. (Allah's Grace and Peace be upon him).³⁶ He was proclaimed as superior to the inhabitants of the World.³⁷

His mention was raised to unprecedented heights.³⁸ The splendour was accompanied by series of Divine oaths just to highlight the occasion and elevate the august honorific phenomena then and there-after for ever brightening the atmosphere in every nook and corner.

i) The Oath was taken to express the loftiness of ancestors of the Holy Prophet (Allah's Grace and Peace be upon him).³⁹

ii) To consecrate and sanctity the life of the Holy Prophet (Allah's Grace and Peace be upon him).⁴⁰

iii) The Holy city (Makka) of the Holy Prophet (Allah's Grace and Peace be upon him).⁴¹ Mentioned the sublime and highly respectable character of the Holy Prophet (Allah's Grace and Peace be upon him).⁴² (iv) eulogised his pure and sacred personal habits.⁴³ (v) spoke highly of Divinely bestowed knowledge,⁴⁴ (vi) brought into lime light his merciful disposition towards the length and breadth of the worlds;⁴⁵ (vii) praised the prophetic qualities of preaching and conveying the message of Allah all over the world;⁴⁶ (viii) brought forth the prophetic benevolence as continuing till eternity and confirmed that after the Holy Prophet (Allah's Grace and Peace be upon him) no other prophet or apostle will come in the world;⁴⁷ (ix) and only his Chair (*kursi*) shall be placed on the right hand side of the throne of (*Arsh*) of Allah.⁴⁸

All these virtues of qualities of the Holy Prophet (Allah's Grace and Peace be upon him) have been presented in a candid unambiguous manner so that the real imprint of the Holy Prophet's super human questionable personal excellence may not be confused as being the part of his quality as of any ordinary mortal as believed by the *Kuffar*, *Mushrikeen*, Jews and Christians who suffered the ignominy of being condemned by the enlightened believers.⁴⁹

The Holy Pages of the Holy Qur'an are strewn with embellishing pearls of defining and illustrating the sacred virtues and spiritual moral qualities of the Holy Prophet (Allah's Grace and Peace be upon him). It only needs a discerning eye to visualise and assimilate the splendour hidden therein; Allah-O-Akbar the Almighty Allah is Himself nearer to every man (believer) than his jugular vein⁵⁰ and made the Holy Prophet near to the soul of every believer.⁵¹ The Holy Prophet has himself said, "there is not a single *momin* (believer) but I am accompanying him in the world and shall be so in the hereafter".⁵² Enough praise is not enough to delineate the attributes of the Holy Prophet (Allah's Grace and Peace be upon him). He has been proclaimed a witness (one who is in the know of every incident

taking place as an eye-witness) to the entire *Ummah*.⁵³ He has been Divinely with the Holy Qur'an which makes everything clear and contains every relevant details thereof.⁵⁴ He has been honoured and blessed with the gift of *Lailat-ul-Qadr* (the Night of power and Divine Dispensation conducting and directing the affairs of the universe) which is better (and more blissful) than thousand months;⁵⁵ unaccountable in the connotative sense. He has been given the glad tidings (*Basharat*) of the *Muqaam-i-Mahmud* (station of praise and Glory)⁵⁶ with the bestowment of *Durud* (the rites of prayer for grant of blessings) by Almighty Allah Himself,⁵⁷ the Holy Prophet (Allah's Grace and Peace be upon him) has been raised to such celestial heights which no mortal can ever dream to attain. It was for the fulfillment of the Holy Prophet's desire that the Direction of Qibla was changed.⁵⁸ The world of God moves in humble submission to whatever sight thou art.

(4)

Allah the Almighty loves His chosen servants dearly and affectionately. He has even equally affectionate regards for things which these blessed persons hold dear. This involves a deep sense of mutual love and inter-communicable attachment on both sides. The wooden chest (*Tabut*) containing blissful relics (*Tabarrukat*) from Hazrat Moosa and Hazrat Harun has been declared as treasure of peace and security;⁵⁹ it was carried by the angels as an emblem of authority among the Bani Israel.⁶⁰ The (Stone containing) first marks of Hazrat Ibrahim (*Maqam-i-Ibrahim*) was installed right in front of Holy Ka'ba and declared as one of clear signs of Allah.⁶¹ The foot prints in the sands of *Safa-Marwa* caused due to frantic to and fro running by Hazrat Hajirah was immortalised as one of the sacred rites (*sha`a'ir*) of Allah and running round about on these sacred hills was ordained as an integral part of the Haj and Umrah.⁶² 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 (Allah's Grace and Peace be upon him) as sacred, and selected from among the numerous places of worship to be visited and prayed within their precincts, for people coming and

traveling from far off places braving the hazards which fall en-route their journey.⁶³ What was the reason for bidding their respect. Perhaps the superficial intellect can not probe the latent spiritual blessings attached to them. It is their misfortune that is only to be pitied. The Holy Prophet (Allah's Grace and Peace be upon him) undated journey to *Masjid-i-Haram* (the Holy Ka'ba) and prayed there in and declared it as sacred monument as it carried the traces of deep and sanctimonious regard of the great prophets Hazrat Ibrahim and Hazrat Ismail⁶⁴ and thousands and thousands of pious souls from among the other prophets and holy personages who visited these places and paid homage there, the greatest of all attributes of *Masjid-i-Haram* is that the Holy Prophet (Allah's Grace and Peace be upon him) himself offered prayers within its precincts. He undertook journey to *Masjid-i-Aqsa* (on the eve of *Shab-i-Miraj*) and encouraged visit and prayers there as this is the place where at the site of Hazrat Moosa's tent camp) prophet Da'ud laid the foundation of the *Masjid-i-Aqsa* or *Bait al-Maqdis* and the whole monumental structure was completed by Hazrat Sulyman (may peace of Allah be on them all).⁶⁵ The Holy Prophet (Allah's Grace and Peace be upon him) on migration from Makka himself selected the site for laying the foundation of *Masjid-i-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 earth⁶⁶ and took his abode (*Hujra Sharif*) quite adjacent to it. Today all the abodes (*Hujras*) of the pious consorts of the Holy Prophet (Allah's Grace and Peace be upon him) rather a big part of the Madina Sharif are included within the premises of the *Masjid-i-Nabawi*. The eternal place of rest of the Holy Prophet (Allah's Grace and Peace be upon him) together the Holy graves of Hazrat Abu Bakar Siddique and Hazrat Umar Farooq are all under the Mausoleum of the shrine of the Holy Prophet (Allah's Grace and Peace be upon him) what a sweet smelling fragrance of the sacred association with the Holy Prophet (Allah's Grace and Peace be upon him). Allah the Almighty has declared the devotion and homage to the pious personality as part of worship⁶⁷ certainly demands deep delving in the intricacies of love and affection to achieve and enjoy the pleasant

blessing of this godly defined special attachment between souls and souls of extra ordinary caliber and potential.

(5)

This high grade status is the destiny of those who really deserve it. The instinct of love has its process and methodology of finding its own passage of entering and staying into the heart of the person so loved and admired true unstinted and pure love has the knack and acumen of spotting its own repository where it stays as if by way of right and settles and intensifies its influence on the whole being of its beloved. Then it infuses, inspires respect for itself and the person concerned. It advances and proceeds on and on, never looking back for a moment. It never spies the weakness in the person of its choice, nor all those any one 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. Allah the Almighty chose the Holy Prophet (Allah's Grace and Peace be upon him) as His persona deadmire and persona grata and proclaimed as the model for us⁶⁸ to emulate and admire in all circumstances. Allah loves that the followers of the Holy Prophet should speak of him lovingly, respectfully and honourably. The reward promised by Allah the Almighty increases manifold as the love and obedience for the Holy Prophet (Allah's Grace and Peace be upon him) intensifies and consolidates stage by stage, but never culminating because love has a beginning but never an ending. Allah has made His pleasure conditional upon the love and obedience of the Holy Prophet (Allah's Grace and Peace be upon him).⁶⁹ Thus a Divine procedure for living a life without blemish and mental aberration has been assured through love, respect and honour of the Holy Prophet (Allah's Grace and Peace be upon him).

1. It is beyond our contemplation to assess what deep regard and affection Almighty Allah has for the Holy Prophet (Allah's Grace and Peace be upon him) that He forbade the believer to address the Holy Prophet (Allah's Grace and Peace be upon him) by his parental name as often the people call one another in the society.⁷⁰ The Holy Qur'an bears testimony to the fact that Almighty Allah does not address the Holy Prophet (Allah's Grace and Peace be

upon him) by name as was done in respect of other prophets.⁷¹ This is to offer respect in so far as personal address to the Holy Prophet (Allah's Grace and Peace be upon him) by name is concerned.

2. As regards the respectful medium while accompany him outside, the believers were warned not to move ahead of him or to indulge in boastful utterances.
3. There was the decorum not to call the Holy Prophet (Allah's Grace and Peace be upon him) while visiting his residence by name. It was commanded that the believers/companions should stay outside the house until the Holy Prophet (Allah's Grace and Peace be upon him) himself came out.⁷²
4. In order to show respect to the revered consorts of the Holy Prophet (Allah's Grace and Peace be upon him) and pay them due regard it was demanded of the believers if they had to ask for something, they should do so from behind the curtain outside the door.⁷³
5. The decorum taught while visiting the residence of the Holy Prophet (Allah's Grace and Peace be upon him) was that believers should refrain from doing so unless invited on even special occasions, and stay awaiting there while the food was being prepared.⁷⁴
6. It was taught by way of decorum while partaking food in group, on an invitation from the Holy Prophet (Allah's Grace and Peace be upon him) not to stay after finishing meals and just to indulge in gossip as it caused inconvenience to the Holy Prophet (Allah's Grace and Peace be upon him). It was desired that they should take permission and depart as soon as they had taken food.⁷⁵
7. Whenever the occasion arose to speak to the Holy Prophet (Allah's Grace and Peace be upon him) in privacy, it was asked that the person concerned should first offer sadaqah (special charity), as it was a special honour for him that he was permitted to speak to the august person of the Holy Prophet (Allah's Grace and Peace be upon him) only after charity he could speak in respectful privacy to him.⁷⁶
8. The respectful mannerism to be observed in our assembly addressed by the Holy Prophet (Allah's Grace and Peace be upon him) was that those present there should pay

devoted attention to the words of the Holy Prophet (Allah's Grace and Peace be upon him) so that no repetition was needed if at all⁷⁷ something was to be made clear or his special attention was necessary, the questioner(s) should say "*unzurna*" (please pay heed to us again).⁷⁸

9. The believers were taught to observe due regards in manner of speech that while talking with the Holy Prophet (Allah's Grace and Peace be upon him) they should lower the tone of that voice as a mark of respect to speak in loud tone and indiscreetly as they call one another in the presence of the Holy Prophet (Allah's Grace and Peace be upon him), was a sign of disrespect and indignity. Such a behaviour would destroy their good deeds without their knowing it (that a misfortune has befallen).⁷⁹
10. On special occasion(s) when the Holy Prophet (Allah's Grace and Peace be upon him) invited the companions for consultation on some urgent and special matter, the decorum to be observed was that none should rise and go away without his permission⁸⁰ in the midst of discussion. If some desired to leave (in the course of discussion) he was to seek the Holy Prophet's Permission and then it was his discretion to allow or refuse permission to leave.⁸¹
11. The assembly addressed by the Holy Prophet (Allah's Grace and Peace be upon him) was really of an exalted and highly dignified order demanding equally respectful behaviour. It was a sin to leave stealthily or surreptitiously, for Allah the Almighty is witness and aware of all that goes in every moment, therefore such an indecent behaviour was to be avoided at all cost lest soon misfortune should befall them and graveclarity overtakes them.⁸² It is really a highly dignified and honourable assemblage where to speak in loud voice renders loss of good deeds⁸³ and where to leave without permission warrants a grave warning of painful punishment.
12. A willing and undisposed acceptance of decisions by the Holy Prophet (Allah's Grace and Peace be upon him) on any matter is yet another point of decorum and respect for

the Holy Prophet (Allah's Grace and Peace be upon him).⁸⁴

13. No one has the right to object and controvert the decision given by the Holy Prophet (Allah's Grace and Peace be upon him).⁸⁵ We are powerless before him, but he is not powerless in any way.
14. Such is the regard to the immediate compliance of the orders or call of the Holy Prophet (Allah's Grace and Peace be upon him)⁸⁶ to turn to him then and there, even if the person concerned is engaged in offering the prayers.
15. On showing reluctance to respond to the call (for *Jihad*) by the Holy Prophet (Allah's Grace and Peace be upon him) three companion, were taken to task by the Holy Prophet (Allah's Grace and Peace be upon him) under the command of Almighty Allah. Their ostracism or social boycott was so severe that the Holy Prophet (Allah's Grace and Peace be upon him) stopped talking to them and the entire group of the companions did the same the earth (World) inspite of its vastness became constricted for them rendering them utterly helpless.⁸⁷ This state continued for forty days on end, when the pardon by Almighty Allah come through the Revelation(*Wahi*). The Holy Prophet (Allah's Grace and Peace be upon him) like wise pardoned the three companions, embraced them and resumed the former treatment of affection and kindness.
16. The esteemed pious and holy status of the revered consorts of the Holy Prophet (Allah's Grace and Peace be upon him) was presered and sanctified by declaring them as the Mothers of Believers (*Ummahat-al-Momineen*) under the Divine revelation.⁸⁸ Such was the respect for Holy Consorts of the Holy Prophet (Allah's Grace and Peace be upon him) and his own dignity and undisputed sacred status was preserved by forbidding the believers to call him as the father, because he was the honoured Prophet of Allah and to call him by any other name or relation would be below his dignity in all respects when there is clear command not to call him as father.⁸⁹ It is height of indignity and impropriety to treat him as brother.
17. The sacred and honoured status of the Holy Prophet even after his leaving the World was maintained and preserved

under the inviolable command of Almighty Allah that his holy consorts (*Ummahaat-ul-Momimeen*) were declared *haram* for the believers.⁹⁰ For any person and they were to be accepted with the same dignified manner as in the life of the Holy Prophet (Allah's Grace and Peace be upon him). It was an act of grave indiscretion before Almighty Allah of some one even thought of marrying them.⁹¹ This clearly indicates that the Holy Prophet (Allah's Grace and Peace be upon him) 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 material stay in the World. Being the mercy and benevolence for the entire World and for all times, he is ever present and commanding the affairs of his prophetic mission, any other belief contrary to this will only prove our short-sightedness and narrow mindedness, and deprive us of the Divine grace.

18. To seek forgiveness for any act of sin from Allah the Almighty, it has been prescribed as a matter of propriety and decorum that instead of rushing to Allah, the wrong doers must first seek the intercession of the Holy Prophet (Allah's Grace and Peace be upon him) in his prayer and then beg for forgiveness from Almighty Allah. If the Holy Prophet (Allah's Grace and Peace be upon him) recommends, then the believer defaulter would surely find Almighty Allah as acceptor of apology for sin and even merciful.⁹²
19. Through the intercession of the Holy Prophet (Allah's Grace and Peace be upon him), Allah the Almighty has promised forgiveness for the sins past and present of the entire *ummah* and gave the glad tidings of the award of Paradise even in this world.⁹³ No doubt the Holy Prophet (Allah's Grace and Peace be upon him) is the mercy for all the world(s)⁹⁴ and in his presence (which is perennial for the all times, past, present and future no major calamity would befall the *Ummah*.⁹⁵
20. Allah the Almighty does not allow even our act of seeming minuteness and the believers have been warned not to cause harassment to the Holy Prophet (Allah's Grace and Peace be upon him), as did the people of Prophet Moses⁹⁶ Who was specifically declared without blemish. It has been said that those who causes pain to the

Holy Prophet (Allah's Grace and Peace be upon him) by their words and deeds on them is the curse of Allah and in the hereafter there is punishment of disgrace⁹⁷ and affliction of grave calamity.⁹⁸ It is to be realised that when in cases of harassment of small magnitude to the Holy Prophet (Allah's Grace and Peace be upon him) there is stern warning from Allah the Almighty -- what great and grave misfortunes shall befall those impudent and disrespectful utterers of blasphemy when they meet their fate in the hereafter.

One hypocrite (*munafiq*) Imam who used to recite Surah Abasa (No. 80) every day in the morning prayer with the evil and debased intention of harming the dignity of the Holy Prophet (Allah's Grace and Peace be upon him). When the news reached the great caliph Hazrat Umar he deputed one companion to chop off the head of the munafiq Imam⁹⁹ even though he was reciting the Holy Qur'an, but his intentions were evil which rendered him worth beheading. The four caliphs and the companions did not tolerate even the minute act of indecency against the person of the Holy Prophet (Allah's Grace and Peace be upon him). This was an indication of their true unstinted love and unaffected affection for the Holy Prophet (Allah's Grace and Peace be upon him) which had enlightened their heart and mind and who were ever prepared to sacrifice their all for the sake of the Holy Prophet (Allah's Grace and Peace be upon him).

(6)

The respect, honour and submissive regard shown by the companions towards the Holy Prophet (Allah's Grace and Peace be upon him) remained unparalleled even till this date. 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 specially the chief of them who leads and guides his people however selflessly and exclusively for the betterment of the masses without a semblance of self interest and personal aggrandizement viewed from this point, the personality of the Holy Prophet (Allah's Grace and Peace be upon him) remains unmatched in the annals of mankind. He revolutionised the pattern of the society in which he was born and completely trans-

formed 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 submission of Almighty Allah, and thus laid the foundation of the society who later helped raise the down-trodden humanity to the become leaders and reformers of the world at large.

We would present a few examples to show the respect and regard paid by the companions to the Holy Prophet (Allah's Grace and Peace be upon him).

1. Hazrat Urwah bin Masood, a renowned companion describing the incident of spectacular reverence and decorum witnessed by him, says "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 awesome behaviour compelled the people to bow before them, but the respect and honour shown by the companions to the Holy Prophet (Allah's Grace and Peace be upon him) outclassed and outshone the outward respect shown to kings and commanders, which pale into insignificance before the submission and respect shown by the companions and followers to the Holy Prophet (Allah's Grace and Peace be upon him).¹⁰⁰

Hazrat Urwah bin Masood had witnessed the above mentioned scenes when he had not embraced Islam. He further says (i) that the companions struggled and pushed one another in an attempt to secure a few drops of water when the Holy Prophet (Allah's Grace and Peace be upon him) performed ablution (*wuzu*), (ii) they never spoke or talked among themselves in the presence of the Holy Prophet (Allah's Grace and Peace be upon him), (iii) they never stared in the face of the Holy Prophet (Allah's Grace and Peace be upon him) but sat submitting with their heads bowed¹⁰¹ and listening attentively by whatever the Holy Prophet (Allah's Grace and Peace be upon him) told them as sermon or general discourse.

The companions were unique models of deep regard and reverence for the Holy Prophet (Allah's Grace and Peace be upon him) unmatched, unparalleled and incomparable at any point of time in the history of mankind.

2. One day Hazrat Bilal brought the water of *wazu* of the Holy Prophet (Allah's Grace and Peace be upon him) in the open vessels no sooner he came out in the open than the companions present there rushed toward him and tried to drench their hands to rub their faces with the water in the vessels those who could not secure a few drops of water touched their fingers with the wet hands of the companions and passed the fingers over their faces.¹⁰²
3. Once a companion was shaving the head of the Holy Prophet (Allah's Grace and Peace be upon him) other companion were standing around eager to pick up any falling pious hair before it touched the ground,¹⁰³ and preserved them as holy relics, these memorable relics are still kept as pious blissful objects all over the Islamic world.
4. Hazrat Ubaida a companion says that for him even an pious hair of the Holy Prophet (Allah's Grace and Peace be upon him) is better and richer than any amount of wordly wealth.¹⁰⁴
5. Hazrat Anaas the famous companion had a wooden cup of the Holy Prophet (Allah's Grace and Peace be upon him) which he preserved as the most precious object of bliss,¹⁰⁵ later a devotee purchased this usy wooden cup for eight hundred thousand dirhams.
6. According to the *wasiyat* (will) of Hazrat Muawiyah his coffin of death consisted of a *Kurta* (Shirt) and an open sheet of cloth, known as *tahbund* of the Holy Prophet (Allah's Grace and Peace be upon him) while the open parts of his dead body, neck, face and limbs that touched the ground on prostration, were covered with the sacred hairs and clipped pieces of nails of the Holy Prophet (Allah's Grace and Peace be upon him).¹⁰⁶

The companions were so immersed and imbibed with feeling of honour and reverence for the Holy Prophet (Allah's Grace and Peace be upon him), that even in his absence they adhered to his teachings and advices with as much sincerity and devotion as if he was present among them. They never deviated from these abiding principles, such was the attachment of the companions demonstrating their sincere love and respect of the Holy Prophet (Allah's Grace and Peace be upon him). A few illustrations of these

teachings and advices of the Holy Prophet (Allah's Grace and Peace be upon him) may be presented here for enlightenment and faithful observance.

The Holy Prophet (Allah's Grace and Peace be upon him) has said that whenever anyone of you stands for prayers (*Namaz*) he should not spit in front (of himself).¹⁰⁷ Why? because there is Ka'ba in front of him in which direction prayers are offered. For every Muslim, respect for the Ka'ba Sharif is essential as an article of faith.

Once a companion while leading the prayer spat in front of him. The Holy Prophet (Allah's Grace and Peace be upon him) saw him doing so. He forbade him to lead the prayers anymore.¹⁰⁸ Thereafter that companion never led the prayer as *Imam*. It is reported by another companion said, bin Khallad that perhaps the Holy Prophet (Allah's Grace and Peace be upon him) also said you have given pain to the Almighty Allah and His Prophet.¹⁰⁹

It is binding on the Muslims not to cause pain and embarrassment to the Holy Prophet (Allah's Grace and Peace be upon him). It should be life's motto to pay respect and honour to the Holy Prophet (Allah's Grace and Peace be upon him) because if any once heart is devoid of his respect and honour he is not a Muslim at all.¹¹⁰

In truth the real muslims or momins are those whose hearts and mind are effervescent with the love and esteem of the Holy Prophet (Allah's Grace and Peace be upon him) and who every moment seek his blessing and on him the incessantly send *Durud-o-Salam* overtly and covertly and this enriches their lives with the Divine Blessings on the other hand if there be people who fail to pay respect and honour and engage themselves in utterances and behaviour not unbecoming of the Holy Prophet Dignity and Honour, they should be ostracised from the Muslim society and all social connections with them be shunned.

They are more dangerous than wild beasts, rather more harmful than these animals because these animals only can only cause physical harms and injuries, while the wretched bands of the deflers of the sacred and Divinely dignified position of the Holy Prophet (Allah's Grace and Peace be upon him) look and plunder the very essence of *eiman* the love and Honour (*Tazeem-o-Tauqir*) of the Holy Prophet

(Allah's Grace and Peace be upon him). When these precious possessions are lost then every thing is lost for ever. May Allah the Almighty save us from this uncompensateable loss and grant us the favour of His Pleasure through ever vigilant and respectful Devotion to the Holy Prophet by offering to him our sincerest and dearest love and Honour which Almighty Allah has command us¹¹ Amin!

Foot Notes

- | | | |
|--|---|--|
| <ol style="list-style-type: none"> 1. Sura Nahal:89 2. Sura Yusuf: 111 3. Sura Tawba: 24 4. Surah Tawba: 12 5. Sura A'raf 11 ;
Baqara: 34 6. Sura Yousuf: 100 7. Sura A'raf: 11-13 8. Sura Ibrahim: 10 9. Sura Ambia': 3 10. Sura Mu'minun:
24 11. Sura Mu'minun:
33 12. Sura Shu'ara': 186 13. Sura Yasin: 15 14. Sura Hud: 27 15. Sura Hijr: 3 16. Sura Ambiya': 3 17. Sura Shu'ara':
154, 186 18. Sura Mu'minun:
47 19. Sura Bani Israel:
97 20. Sura Kahf: 40 21. Sura Ma'ida: 15) 22. Sura Ma'ida: 12 23. Sura fath: 9 24. Sura A'raf: 157 25. Sura A'raf: 157 | <ol style="list-style-type: none"> 26. Sura Al-i-Imran:
32) 27. Sura Al-i-
Imran:122 ; Sura
Nisa': 14 28. Sura Nisa:80,
Sura Al-i-
Imran:22 29. Sura Al-i-Imran:
31 30. Sura Hajj: 20,32 31. Sura Al-i-Imran:
81 32. Sura Baqara: 129 33. Baqaarh: 84 34. Sura Saff: 6 35. Sura Qadr: 3 36. Sura Ma'ida: 15 37. Muslim Sharif,
Tirmidhi, Kitab
al-Tafsir. 38. Sura Inshirah:4 39. Sura Balad: 3 40. Sura Hijr: 72 41. Sura Balad: 1-3 42. Sura Qalam: 4 43. Sura Tawba:138 44. Sura Takwir: 24,
Sura Nisa: 113 45. Anbiya: 107 46. Sura Saba: 28 47. Sura Ahzab: 40 | <ol style="list-style-type: none"> 48. Termizi Sharif,
Kitab-i-Mauaqib). 49. Sura Ibrahim:40 50. Sura Qaf:16 51. Sura Ahzab:6 52. Bukhari Kitab al-
Istiqraz, Muslim
Kitab al-Aumra 53. Sura Ahzab: 45 ;
Sura Fath:8 ; Sura
Muzammil:15 54. Sura Nahal:89 ;
Sura Yousuf:111 55. Sura Qadr:3 56. Sura Bani
Israel:97 57. Sura Baqara:248 58. Sura Baqara:144 59. Sura Baqara:248 60. Sura Baqara:248 61. Sura Baqara:125 ;
Sura Al-i-
Imran:57 62. Surah Baqara:158 63. Bukhari Sahih al-
Bihari vol. II
p.112 64. Sura Baqara:127 ;
Sahih al-Bihari,
vol.II, p.309 65. Sura Saba: 12-13 ;
Sura Bani Israel:1 |
|--|---|--|

- | | | |
|--|--------------------------------|------------------------------------|
| 66. Sura Tawba:108-109 ; Bukhari Sharif | 79. Sura Hujrat:2-3 | 100. Bukhari Sharif vol.I p.379 |
| 67. Sura Hajj:32 ; Sura Baqara:158 | 80. Sura Nur:62 | 101. Bukhari Sharif vol.I, p.379 |
| 68. Sura Ahzab:21 | 81. Sura Nur:62 | 102. Mishkat, p.74 |
| 69. Al-i-Imran:31 | 82. Sura Nur:63 | 103. Muslim Sharif, vol.II, p.256 |
| 70. Sura Nur: 167 | 83. Sura Hujrat:2 | 104. Bukhari Sharif, vol.I, p.29 |
| 71. Sura Ma'ida:41, 67 ; Sura Anfal:64; Sura Hud:48 ; Sura Baqara:35 ; Sura Qasas:30 ; Sura Saffat:104-105 | 84. Sura Nisa':165 | 105. Bukhari Sharif, vol.II, p.842 |
| 72. Sura Hujrat:4-5 | 85. Sura Ahzab:36 | 106. Mishkat Sharif, vol.5, p.638 |
| 73. Sura Ahzab: 53 | 86. Sura Anfal:24 | 107. Mishkat Sharif, p.69 |
| 74. Sura Ahzab:53 | 87. Sura Tawba:117 | 108. Mishkat Sharif, p.71 |
| 75. Sura Ahzab:53 | 88. Sura Ahzab:6 | 109. Miskat Sharif, p.71 |
| 76. Sura Mujadila:58, 112, 113 | 89. Sura Ahzab:40 | 110. Sura Tawba:119 |
| 77. Sura Baqara: 104 | 90. Sura Ahzab:53 | 111. Sura Fatah: 9 |
| 78. Sura Baqara: 104 | 91. Sura Ahzab:53 | |
| | 92. Sura Nisa':64 | |
| | 93. Sura Fath:2 | |
| | 94. Sura Ambiya:107 | |
| | 95. Sura Anfal:33 | |
| | 96. Sura Ahzab:53, 69 | |
| | 97. Sura Ahzab:57 | |
| | 98. Sura Tawba:61 | |
| | 99. Ruh al-Bayan vol 10, p.331 | |

With the Co-operation of

Mr. Muhammad Tahir Al-Hasan Mas'udi
748, Kiyukarvizaw, Karauizawa, Machi
MAGANO-KEN
JAPAN

Phone: 0267-42-4891

