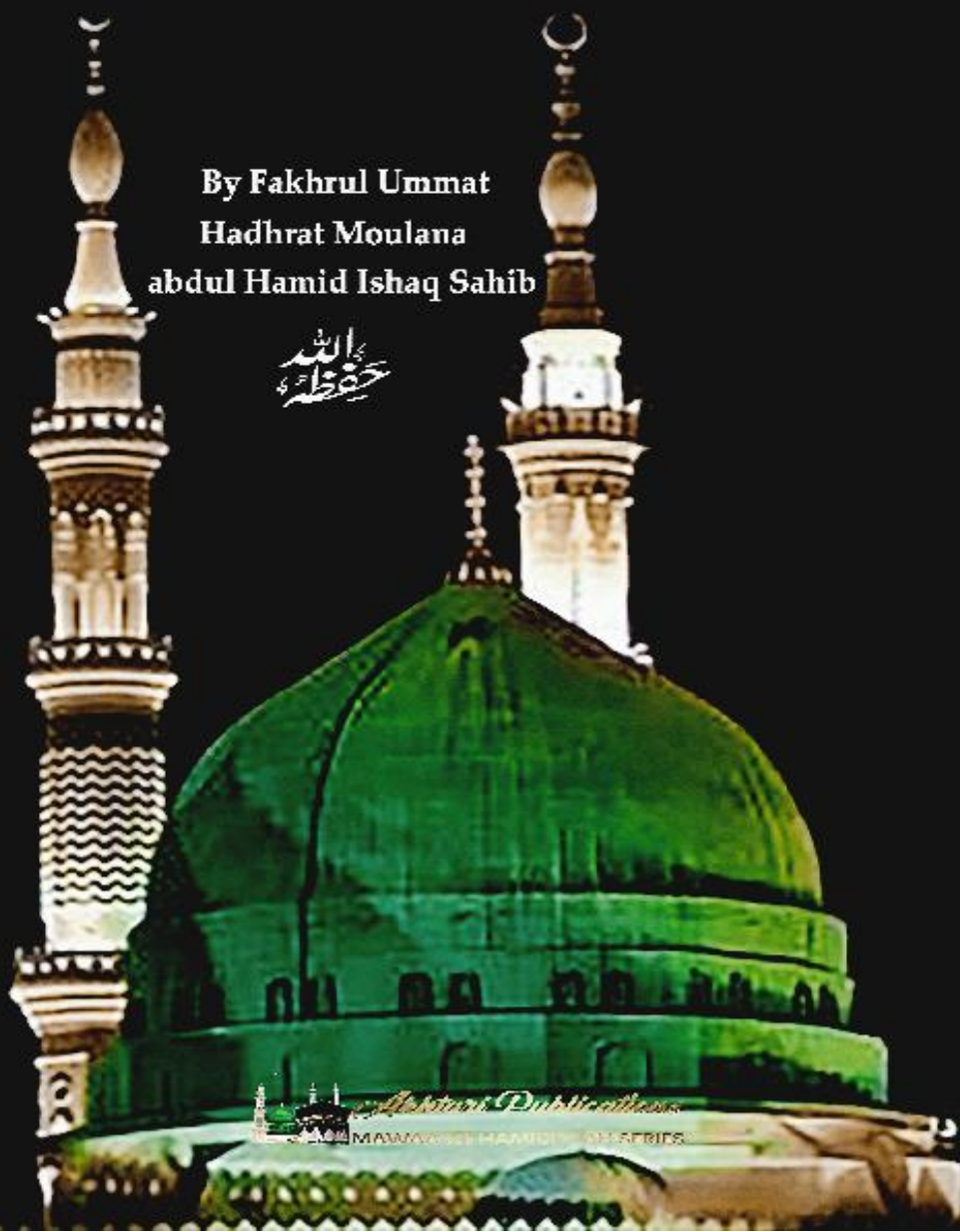


EMBRACING SOME OF THE MOST FUNDAMENTAL RIGHTS
OF OUR MOST HUMBLE AND SELFLESS MASTER,
MERCY TO THE UNIVERSE

RASOOLULLAAH



By Fakhrul Ummat
Hadhrat Moulana
abdul Hamid Ishaq Sahib

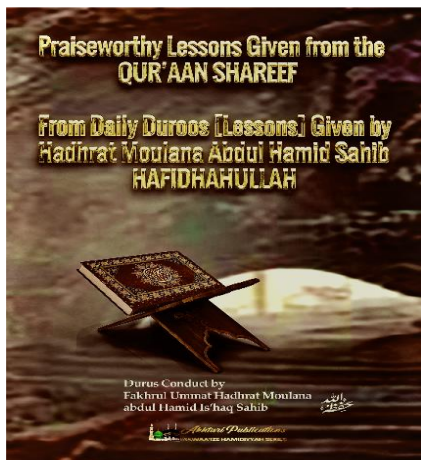


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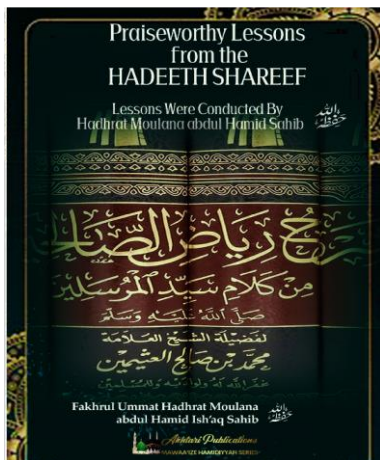
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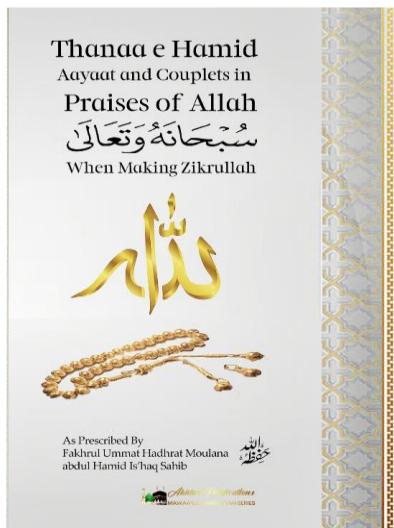
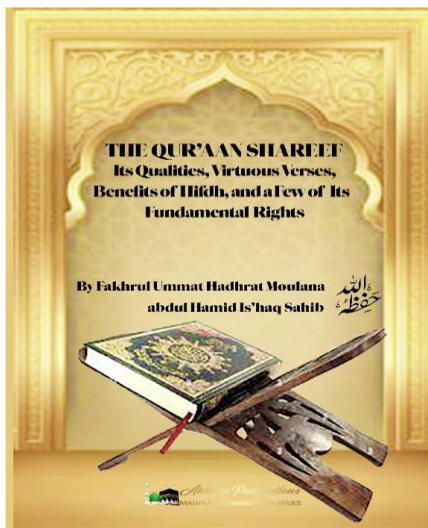
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Embracing Some of the Most Fundamental Rights of our Most Humble and
Selfless Master, Mercy to the Universe Rasoolullaah ﷺ.

Title: Embracing Some of the Most
Fundamental Rights of our Most
Humble and Selfless Master,
Mercy to the Universe Rasoolullaah,
ﷺ

Discourses by: Hadhrat Moulana Shah Abdul
Hamid Is'haq Sahib رحمۃ اللہ علیہ

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Foreword

The greatest benefactor to the Ummah is none other than Rasoolullaah ﷺ, whose favours upon the Ummah cannot be enumerated. Rasoolullaah ﷺ was concerned for his Ummah at every stage of his life, and the greatest concern of Rasoolullaah ﷺ on the day of Qiyaamah¹ will be the well- being of his Ummah. Since this is the position of our beloved Rasoolullaah ﷺ, then surely there are rights upon us that should be fulfilled to Rasoolullaah ﷺ as well.

Hadhrat Moulana Shah Abdul Hamid Saheb has discussed the importance and benefit of implementing the Sunnats of Rasoolullaah ﷺ in our lives, and some rights of Rasoolullaah ﷺ has upon us, which we should try to fulfil. This book was compiled from various discourses given by Hadhrat Moulana at different times and in different venues.

May Allah ﷻ accept Hadhrat Moulana's efforts and grant us the taufeeq² of practicing upon Hadhrat Moulana's teachings. Ameen.



¹ The day of Resurrection; or "The Rising of the Dead".

² Courage; encouragement.

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Reminiscing on Memories that Bring Nostalgia to All Muslims Who Visited the Haramain Shareefain

Everyone has their own experiences and each person's experience is unique, and the best. It is better than anyone else had in the world. Such are the mysterious and miraculous experiences of Makkatul Mukarramah and Madeenatul Munawwarah. This section is just to relive the nostalgia, and make intentions to return to visit Rasoolullah ﷺ, as for those who have not had the opportunity, may Allah ﷻ grant all Muslims the grand honour of visiting Hudhoor-e-Aqdas ﷺ.

A poetic account of a narrative experience of a person who had been blessed by Allah ﷻ's Fadhl³ and Karam⁴ to have visited Rasoolullaah ﷺ.



³ Favour.

⁴ Generosity.

Embracing Some of the Most Fundamental Rights of our Most Humble and
Selfless Master, Mercy to the Universe Rasoolullaah ﷺ.

Flashing Memories from Beneath the Blessed Green Dome

As I stood astounded with that bounty I was bestowed,
The forecourt in white marble, with shoes on was I allowed?
My heart thumped, this blessing, this honour I don't deserve,
With shame, my head dropped, my beloved's ways do I observe?

My steps become small, smaller, yet smaller as I drew near.
I enter from the door of Abu Bakr رَضِيَ اللَّهُ عَنْهُ, the aura of dignity I endear,
Do I dare go nearer, with awe my heart contests strongly with my head,
I try go nearer with great difficulty; my feet start turning to lead.

My heart wins the contest, it convinces my head of his great compassion,
My head agrees, and concedes, "Rashid, this was your obsession." Yet like a
delinquent I feel, this compassionate being, did I ever endear?
Now the eyes well up, and for each guilt, fills different well tear for tear.

I slowly proceed, conscious of the buzz of salutations in the air,
Guilt ridden, ashamed, preoccupied to present myself with care.
I pass by his pulpit - hair standing on end torn between love and shame,
In awe I remember - my salutation I forgot - my brain had become lame.

Left to the screen, or right to the pillar, concerned of my respect for him.
An unworthy soul like me. Here? I am so displeasing to the brim.
Right, I decide, I deserve not to be near, from the pillar I'll offer my praise,
My head yet stooped, riddled with guilt, my salutations I start to phrase,

My face is wet, my beard is soaked, what a bounty this really is,
A bounty indeed, is it a bounty, but if he with me displeased?
His sacrifices for me come flooding to mind, no looking for recess,
The clock turns back in history, and my wishes to him I do address,

Ya Rasoolullaah, ﷺ to you this sinful servant says,
Ashamed I am my Master, thy way I missed, for two and forty years.,
Overcome with regret, allow me please, to express myself to thee,
Tears in my eyes, lump in the throat, my allegiance please do see.

Embracing Some of the Most Fundamental Rights of our Most Humble and
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These days people wish for petty things, to be a fly on the wall,
This for mere inquisitiveness, and for things significantly small.
My wish is to have noticed thy nobility and grace, and this first hand,
How pagans had turned to virtual angels, in the harsh. Arabian sand.

When Messengership had come, the desire to be near to thee is so,
I question, with weak faith, would I have been to thee friend or foe?
Like Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Adur Rahman bin Auf رَضِيَ اللَّهُ عَنْهُ, Talha, would. strain?
Or like Abu Jahal, and his ilk, would I have given thee pain?

With hindsight have wishes, a hero, a martyr how I wish I'd be,
This is mere hindsight my Master, as only Allah ﷻ can foresee.
He knows best why I live in this time, yes, this is best for me,
For if I lived then, chances are that possibly a hypocrite I'd be.

Despite hindsight wishes I have, and with them I continue, my Master dear,
So that on the day of Kauthar, for this I pray that I would be called near.
When banished to the Valley of Abi Talib, and with no end in sight,
I wish I'd be on the roof of Ka'bah, I wish I were that termite.

When the warring chieftains of Makkah agreed that thy restore their pride,
Each corner of the sheet they took, and thou replaced the stone inside.
My wish if I was near, is that I would huddle near the hollow,
Only so that upon me would fall the grace of thy blessed shadow.

O what wouldn't I give to be that pebble that greeted when thy walked,
Or the tree that wept when a pulpit was made when thou had thy talk.
The crazed camel, that bowed its head when all around were in fear,
Or the spider that spun its web at the cave when the enemy was near.

I pass my salutations still with flowing eyes, fear for raising my head,
From far with fear, thy companions I greet, my feet still heavy as lead.
As I exit, I feel a calm, a tranquillity of fulfilment of every wish,
Vilest I am, but a Muslim too, penitence, a Muslim does never relinquish.

Embracing Some of the Most Fundamental Rights of our Most Humble and Selfless Master, Mercy to the Universe Rasoolullaah ﷺ.

Difficulty in Titling This Book

There are no, “Some of the Most Fundamental Rights of our Most Humble and Selfless Master, Mercy to the Universe Rasoolullaah ﷺ.”

May our lives, the lives of our parents, everything that we have and own be sacrificed upon him ﷺ.

Having said the above, what is left? Where do the “Some of the Most Fundamental Rights of our Most Humble and Selfless Master, Mercy to the Universe Rasoolullaah ﷺ.” fit in? They become a non-entity. The title of this book is merely to give some tangible, imaginative actuality at the very extreme least as to what we owe to our honourable master ﷺ.

Although Rasoolullaah ﷺ must be honoured with exceptionally true love, affection, and gratefulness, he must really and truly be revered for each and every of his comprehensible and incomprehensible favours upon us, as well as thought about and not thought about aspects, regarding his ﷺ's love, graces mercies upon us.

Na'oozubillah, authoring this book made me feel that I am going 'bowl in hand' to the reader informing them, “These are the favours of Rasoolullah ﷺ upon us, and we ought to at least afford him ﷺ, “Some of the Most Fundamental Rights.”

It is like a person working for a charitable organization collecting chanda [funds] to keep the organization sustained – something that Rasoolullaah ﷺ is not in the least in need from us or anybody and anything else.

Embracing Some of the Most Fundamental Rights of our Most Humble and Selfless Master, Mercy to the Universe Rasoolullaah ﷺ.

Ingrained into our character, is the respect, appreciation, and gratefulness reveal. Each one of us know our own condition, and each one of us need to mend our ways accordingly.

May Allah ﷻ forgive us for all our shortcomings and may He ﷻ grant us the taufeeq and hidaayat⁵ to open our spiritual eyes and hearts, mend our ways, and inculcate only good, expressly regarding the rights that Rasoolullaah ﷺ hold upon us.



⁵ Guidance.

Embracing Some of the Most Fundamental Rights of our Most Humble and
Selfless Master, Mercy to the Universe Rasoolullaah ﷺ.

الحمد لله وكفى وسلام على عباده الذين اصطفى
الحمد لله منشئ الخلق من عدم ثم الصلوة على المختار في القدم
يا رب صل وسلم دائما ابدا على حبيبك على رسولك بشير نذير محمدا
مولاي صل وسلم دائما ابدا على طه سيد المرسلين
بلغ سلامي روضة فيها النبي المحترم
يا خير من دفنت بالقاع اعظمه فطاب من طيبهن القاع والاکم
روحي الفداء لقبر انت ساكنه فيه العفاف وفيه الجود والكرم
هو الحبيب الذي ترجى شفاعته لكل هول من الاهوال مقتحم
يا رب بلغ بالمصطفى مقاصدنا واغفر لنا ما مضى يا واسع الكرم

اما بعد فقد قال الله تبارك وتعالى
اعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ وَقَالَ تَعَالَى وَرَفَعْنَا لَكَ ذِكْرَكَ وَقَالَ تَعَالَى وَاِنَّكَ لَعَلَى خَلْقٍ
عَظِيمٍ صدق الله العظيم

[Surah Al Ambiya: 21; Verse: 107].

Embracing Some of the Most Fundamental Rights of our Most Humble and Selfless Master, Mercy to the Universe Rasoolullaah ﷺ.

Respected Ulema, elders and brothers, before starting our talk proper, as per the command of our Sheikh رحمه الله we will discuss a Sunnah of Rasoolullaah ﷺ, so that the Sunnats of Rasoolullaah ﷺ come alive in the Ummah.

The Value of Sunnats

The value of Sunnats can be understood in a poem of our Sheikh, Hadhrat Moulana Hakeem Akhtar Saheb رحمه الله which is,

نقش قدم نبی کے ہیں جنت کے راستے
اللہ سے ملاتے ہیں سنت کے راستے

Meaning:

The footsteps of Rasoolullaah ﷺ are the pathway to Jannat⁶

Following the Sunnats of Rasoolullaah ﷺ one will reach Allah ﷻ.

If a person follows a certain road with intent, he will reach his destination. Similarly, a person who follows in the footsteps of Rasoolullaah ﷺ, will reach Jannat.

However, Jannat is still very far. A person will have to live in this world, remain in the qabr⁷, pass through the day of Qiyaamah and then finally Allah ﷻ will enter every Muslim into Jannat, Insha'Allah.

⁶ Paradise.

⁷ Grave.

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Contrary to this, by following Sunnats a person will get Allah ﷻ, the Creator of Jannat immediately. The creator of Jannat is much more superior to Jannat itself. Where can the creation ever compare to the Creator? Our Sheikh quotes another poem explaining that Jannat is still far,

مانا کے میر گلشن جنت تو ابھی دور ہے
لیکن عارف جو ہے خالق جنت کو دل میں لیے ہوئے ہے

Meaning:

We accept Sir, that the physical gardens of Jannat are still far. However, a person who has recognised Allah ﷻ has got the Creator of Jannat in his heart.

An Easy Sunnat to Practise Upon

I will now present one Sunnat of Rasoolullaah ﷺ; however, we should make an effort to bring every Sunnat of Rasoolullaah ﷺ into our lives.

The Sunnat that I am going to present is practical. It is not one that you will have to move a mountain to practice. Deen is very easy to practice upon. The action that I present is such that all of us including non-Muslims are practising upon. However, we should act upon it in accordance with Sunnah, and that is the wearing of our clothing. We all wear clothes daily, but we should do so according to Sunnah. It is not Sunnat to wear a shirt, but it can be worn according to the Sunnat of Rasoolullaah ﷺ. When wearing our kurta or even our shirt, we should commence from the right side. If a person fulfils a single Sunnat, he gets the reward of a hundred martyrs. Where can one get a Deen for attaining such great rewards for wearing one's

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kurta? This is such a great bargain. Who would be the loser if such bargains are not appreciated and acted upon?

Thereafter, we have to wear our trousers as well. Our Sheikh jokingly yet beautifully explains that there are three ways of wearing your trousers. The first manner is by placing the left leg into the trousers first, which is against the Sunnah. The second manner is by hanging your trousers between two chairs, and you run and jump trying to get your legs into the trousers. Don't ever try this method as it is dangerous you may end up breaking your back or head. The third option is by wearing the right side first which is the correct method and according to Sunnat.

The Difference Between Acting on a Sunnat and Reviving a Sunnat

There are separate rewards for acting upon a Sunnat and for reviving a Sunnah. If a person loses something worth hundred thousand Rands he would publicize it in the newspapers, over the radio, on shop windows and so forth, stating that a reward will be offered to the person who will find it. How much do you think the finder will be rewarded? He will naturally be rewarded with probably a fraction of the total value of the amount lost, which may tally to about ten or fifteen thousand Rand, but the reward will never be the same amount as the money that was lost, that is a hundred thousand Rand.

However, if a person gets the reward of hundred martyrs for reviving a Sunnat, can we imagine what the reward of acting upon a Sunnat will be? One cannot imagine the reward of acting upon a single Sunnat. Allah ﷻ says,

وَأِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا

Meaning:

Embracing Some of the Most Fundamental Rights of our Most Humble and
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*And if you try to enumerate the bounties of Allah ﷻ, you will not be
able to enumerate them.*

[Surah Ebrahim:14; Verse: 34]

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One cannot enumerate one ni'mat⁸. In the similar manner, one cannot enumerate the benefits of a single Sunnat.

Modern science has now discovered that when we eat from a plate, the vitamins in the food settle at the bottom of the plate. The Sunnat method is that we should clean our plates so that a person gets the benefits from consuming the vitamins. We eat to benefit from the vitamins. We do not eat to get fat or to fill our stomachs. Also, our food should not be like the food of Jahannam, which is explained in the Quraan Shareef,

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ

Meaning:

*[The food of the Jahannamis] will neither nourish.
their bodies nor will it satisfy their hunger.*

[Surah Al Ghaashiyah: 88; Verse: 7]

The Reward of a Hundred Martyrs

One can attain the rewards of a hundred martyrs by doing certain actions. The rewards of attaining a hundred martyrs are not for performing Tahajjud salaah or for our Fardh salaah. This reward is for bringing alive a Sunnat that is not practiced upon these days. One example of this is, is one's attire in accordance with the Sunnats? What a deen Allah ﷻ has given us? We should make qadr⁹ and value the Sunnats. One of the names of the day of Qiyaamah is Yaumaul Hasrat¹⁰. Everyone will be in a state of sorrow on the day of Qiyaamah. To understand this point, the following analogy is given.

⁸ Bounty.

⁹ Appreciate, value.

¹⁰ The day of sorrow.

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A group of people had to walk through a jungle at night. While walking, they came across a place where they had noticed beautiful shining stones lying on the ground. The companions decided to collect these stones and they collected them according to each of their temperament.

One person decided to take one or two stones as he had never seen such stones previously. Another person took four or five. Another took eight or ten stones. Some of them thought that they were lost in the jungle so what was the use of collecting stones?

They reached a village the next morning and informed the inhabitants of the village of the stones they had collected. The villagers told them that they were in the most dangerous part of the jungle where wild animals roam. They informed those people that they had collected the stones due to their ignorance of the fact that the 'stones' that they had collected were actually precious diamonds. How would the person who collected one or two stones feel? For that matter, the person who collected four or five stones. What about those who hadn't taken any stones? All of them would be sad and regretful for not having taken more than they had taken.

In a similar manner, we are in the jungle of the world. It is absolutely dangerous here as well, as Nafs and Shaitaan are always with us. We have been blessed with the diamonds of deen and Sunnats. What is the value of worldly diamonds compared to these diamonds? When we will come out in the 'village' on the day of Qiyaamah - which will be the biggest city and Ijtima¹¹ on the day of Qiyaamah - then only will we realise that we had travelled through this dangerous jungle.

¹¹ Gathering.

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Those who had collected hundreds of Sunnats will be just as sad and those who collected less, and they all will regret why they didn't collect all the Sunnats. Those who collected thousands will be in regret. What about those who didn't collect any Sunnats?

Recite the Masnoon Du'aas

Apart from wearing our clothing according to Sunnah, or performing any Sunnat act, we should also recite the du'aa that relates to that Sunnat. One du'aa that should be recited when wearing clothes is,

الحمدُ لله الذي كَسَانِي هذا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ

Meaning:

All praise is due to Allah ﷻ Who has given me this clothing to wear without any effort from me.

[Reference: Al-Bukhari, Muslim, Abu Dawud, Ibn Majah, At-Tirmidhi. See also 'Irwa'ul-Ghalil 7/47.]

It is mentioned that Allah ﷻ forgives the past and future sins of a person that recites this du'aa when wearing clothes.

Similarly, after partaking of our meals we should recite,

الحمدُ لله الذي أَطْعَمَنِي هذا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ

Meaning:

All praise is due to Allah ﷻ who has given this food to eat and has sustained me without any effort from me.

[Reference: At-Tirmidhi, Abu Dawud, and Ibn Majah.]

On reciting such du'aas, Allah ﷻ forgives our sins. When our sins are forgiven, we won't be taken to account on the day of Qiyaamah.

Embracing Some of the Most Fundamental Rights of our Most Humble and Selfless Master, Mercy to the Universe Rasoolullaah ﷺ.

These virtues have been promised on eating food and wearing clothes which are necessities. What a deen Allah ﷻ has given us. May Allah ﷻ open our blinded eyes and grant us realisation. The West has only given us dirt and filth. The worldly life has deceived us as explained in the Quraan Shareef,

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Meaning:

The worldly life is nothing except deception.

[Surah Aale Imraan:3; Verse: 185]

Rasoolullaah ﷺ is most beloved to us, most kind and most compassionate. All the fathers of the world are not as kind as Rasoolullaah ﷺ is to us. All the mothers of the world are not as loving as Rasoolullaah ﷺ is to us, yet we do not follow the pattern of life shown to us by Rasoolullaah ﷺ. We choose to follow the ways of the enemies of Islam. May Allah ﷻ grant us the understanding.

The Lofty Position of Rasoolullaah ﷺ

What is the lofty status of Rasoolullaah ﷺ? Coming to our subject, Allah ﷻ says,

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Meaning:

And We have not sent you [O Muhammad ﷺ] except as an embodiment of mercy to all of the realms.

[Surah Al Ambiya: 21; Verse: 107]

Embracing Some of the Most Fundamental Rights of our Most Humble and Selfless Master, Mercy to the Universe Rasoolullaah ﷺ.

Rasoolullah ﷺ's great and honourable position is such, although it is not Hadeeth, but it is claimed to be correct, that Allah ﷻ says,

لَوْلَا مَا خَلَقْتُ الْخَلْقَ¹²

Meaning:

If it were not for Rasoolullaah ﷺ, Allah ﷻ would not have created creation.

This is an indication of how much Allah ﷻ loves Rasoolullaah ﷺ, that even our gathering here, our sitting here together

¹² Al-Hakim رحمه الله said its isnad [chain of narration] is saheeh. But al-Thahabi رحمه الله commented on this and said: "I believe it is fabricated and falsely attributed to Sa'eed."

- a. Those narrations in which Rasoolullaah ﷺ has been mentioned as the means of the world coming into existence is either not an authentic narration, or an extremely weak narration or a fabricated narration.
- b. Many of our Akaabireen and Muhadditeen such as Mulla Ali Qari رحمه الله, Maulana Abdul Hay Lucknowi رحمه الله, Hadhrat Mujadid-e-Alfe Thaani رحمه الله, Allama Shah Anwar Kashmiri رحمه الله, and various others have stated that the meaning of the Hadeeth is however correct. Other senior Ulema such as Maulana Muhammad Qasim Saheb Nanotwi رحمه الله, Maulana Husain Ahmad Madani رحمه الله, Maulana Muhammad Zakariyya Saheb رحمه الله, Maulana Ashraf Ali Thanvi رحمه الله, Maulana Abdul Haq Haqqani رحمه الله, Maulana Abdul Hafeez Saheb Makki رحمه الله, our Akaabir Ulema, Muhadditeen, Fuqahaa, Sufiya, have agreed that Rasoolullaah ﷺ is "Sahib-e-Lawlaka."
- c. However, all Muhadditeen have agreed that the words of the above-mentioned Hadeeth is from the "Mawdooaat" [fabricated narrations].

**Re: - Ad Durratul Farda commentary of Qaseeda Burda Shareef [pg.391 -394]
- View of Mufti Radha-ul-Haq Sahib [Darul Uloom Zakariyya].**

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in this beautiful Musallah¹³, and everything is in the Sadaqah¹⁴ and honour of Rasool-e-Akram¹⁵ ﷺ.

In another verse, Allah ﷻ says,

وَرَفَعْنَا لَكَ ذِكْرَكَ

Meaning:

And We have elevated your mention.

[Surah Al Inshirah: 94; Verse:4]

When this aayat¹⁶ was revealed Nabi¹⁷-e-Akram ﷺ was sitting on the Mimbar Shareef¹⁸ of Masjid-e-Nabawi¹⁹ ﷺ, and he asked the Sahaabah-e-Kiraam if they knew what the meaning of this aayat was. They replied,

قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ

Meaning:

Allah and His Messenger know better.

Then Allah ﷻ sent Jibreel ﷺ with the Tafseer of this aayat, and the Tafseer is also so beautiful, that Allah ﷻ said,

إِذَا ذُكِرْتُ مَعِيَ

¹³ A space apart a of mosque, mainly used for prayer in Islam

¹⁴ Charity, benevolence.

¹⁵ Most generous.

¹⁶ Verse.

¹⁷ Messenger.

¹⁸ The blessed pulpit.

¹⁹ The Masjid of Nabi ﷺ.

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Selfless Master, Mercy to the Universe Rasoolullaah ﷺ.

Embracing Some of the Most Fundamental Rights of our Most Humble and Selfless Master, Mercy to the Universe Rasoolullaah ﷺ.

Meaning:

Whenever mention is made of Me, you too will be mentioned along with Me.

[Ibn Jarir, ibn Abi Hatim, Musnad Abu Yala, Ibn al-Mundhir, Ibn Hibban, Ibn Marduyah, Abu Nuaim].

Consequently, we see that on the Arsh²⁰ of Allah ﷻ, the Kalima is written,

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Allah joined the name of Muhammad ﷺ. The first thing we hear in the morning is the Fajr Adhaan²¹. In the Adhaan we hear,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Then we hear,

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

We hear this the whole day, all trough to the Esha Adhaan. Adhaans are given throughout the day, every day, throughout the world all the time. In cities like Cairo, which is known as 'The City of a Thousand Minaarats²²', and other huge cities like Karachi, Kuala Lampur, Jakarta, and so many others, how many Adhaans are given throughout the day, and how many replies are given to all these Adhaans? Throughout the countries of all the continents in the world, from huge cities, to towns, villages, forests, deserts, urban and rural areas, Adhaan is being called out. When we get up in the morning, we should read,

²⁰ Throne.

²¹ The call to prayer [salaah] recited by a muezzin at prescribed times of the day.

²² Slender towers, typically part of a mosque, with a balcony from which a Muezzin calls Muslims to prayer.

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أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

And together with this we should read,

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

When we sleep, we should be reading the Kalima again. When a child is born, Adhaan is given in the baby's right ear, and Takbeer or iqamah²³ is given in the left ear. Again, we recite,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

And thereafter, we recite,

وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

When reciting the At-Tahiyyat in salaah we take the name of Allah and immediately thereafter we take the name of Rasoolullaah ﷺ,

اشهد الا اله الا الله و اشهد ان محمد عبده ورسوله

When a person passes away, and we perform his Janaazah salaah²⁴, it is not complete until we recite Durood Shareef.

²³ Generally, the call to prayer [Adhaan] and the call to commence salaah [iqamah] are the same. However, there are a few differences between them, which include:

1. The additional wording of [Qad Iqamatis Salaat] "the prayer has commenced" in the iqama.
2. The iqama being recited in a quicker manner than the Adhaan.
3. The person giving the qama does not place his fingers in his ears.

²⁴ Salaah on a dead person; his last rights.

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اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

and,

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ وَ عَلَى آلِهِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Therefore, from birth to death, from morning to night, whenever the name of Allah ﷻ is mentioned, the name of Huzoor-e-Akram ﷺ is mentioned together with the name of Allah.

In the Quraan Shareef, Allah ﷻ,

آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Meaning:

Verily Allah and His angels send salutations upon Rasoolullaah ﷺ, O believers, send salutations and Salaam upon Rasoolullaah ﷺ.

[Surah Al Ambiya: 33; Verse: 56]

This is a Jumla Ismiyya²⁵, and one of the characteristics of Jumla Ismiyya is continuity. This means at the present moment and in future, Allah ﷻ and His angels are sending Durood upon Nabi ﷺ. Hadhrat Moulana Fadhul-ul-Rahman Saheb Ganj-Muradabadi had translated the second part of this verse in the following manner,

اے اللہ پیار کر محمد صلی اللہ علیہ وسلم سے اور اس کو سلامتی سے رکھ

Meaning:

O Allah ﷻ, love Rasoolullaah ﷺ and keep Rasoolullaah ﷺ in peace all the time.

²⁵ A nominal sentence.

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Allah ﷻ says in the Quraan Kareem,

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Meaning:

And indeed, you are of a great moral, sublime character.

[Surah Al Qalam: 68; Verse: 4]

If anybody wants to learn character, he will have to learn it from Rasool ﷺ. What is good character? It is - so to say - that Allah ﷻ gave the franchise of character to Nabi ﷺ. He is in charge of good character. This makes Nabi ﷺ's character extremely great. 'Allama Busairi رَحِمَهُ اللَّهُ in his famous Qaseedah Burda Shareef ²⁶ says the following about the character of Rasoolullaah ﷺ,

فَاقَ النَّبِيِّينَ فِي خُلُقٍ وَفِي خُلُقٍ
وَلَمْ يُدَانُوهُ فِي عِلْمٍ وَلَا كَرَمٍ

Meaning:

He surpassed all the Messengers physically [in his outward qualities] and noble character. And [the other Ambiya عَلَيْهِ السَّلَام] did not come close to him in knowledge nor in kindness or generosity.

**The Love Rasoolullaah ﷺ
Had for His Ummat**

²⁶ Qaseeda is a poem; Burda is a cloak; Shareef means "blessed". Hence, it is "The Blessed Poem of the Cloak." In which Allama Busairi رَحِمَهُ اللَّهُ praises Rasoolullaah ﷺ.

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History is replete with incidents during the life of Nabi-e- Kareem when Hudhoor revealed his strong love and deep concern for his Ummat. It did not end there.

Once Sayyidah Aay'isha رَضِيَ اللهُ عَنْهَا asked Rasoolullaah ﷺ to make a du'aa for her. The following is the narration of the Hadeeth,

عَنْ عَائِشَةَ أَهْمًا قَالَتْ لَمَّا رَأَيْتُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طِيبَ نَفْسٍ فُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ لِي فَقَالَ اللَّهُمَّ اغْفِرْ لِعَائِشَةَ مَا تَقَدَّمَ مِنْ ذَنْبِهَا وَمَا تَأَخَّرَ مَا أَسْرَتْ وَمَا أَغْلَنْتُ فَضَحِكْتُ عَائِشَةُ حَتَّى سَقَطَ رَأْسُهَا فِي حِجْرِهِ مِنَ الضَّحِكِ قَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَسْرُكَ دُعَائِي فَقَالَتْ وَمَا لِي لَا يَسْرُنِي دُعَاؤُكَ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاللَّهِ إِنَّمَا لَدُعَائِي لِأُمَّتِي فِي كُلِّ صَلَاةٍ

Meaning:

Sayyedina Aay'isha رَضِيَ اللهُ عَنْهَا reported: When I saw Rasoolullaah ﷺ, with a cheerful face, I said, "O Messenger of Allah ﷺ, supplicate to Allah for me." Rasoolullaah ﷺ, "O Allah, forgive Aay'isha for her past and future sins, in secret and in public." Aay'isha رَضِيَ اللهُ عَنْهَا laughed so much that her head fell from his lap. Rasoolullaah ﷺ said to her, "Does my supplication make you happy?" Sayyedina Aay'isha رَضِيَ اللهُ عَنْهَا said, "Why would your supplication not make me happy?" Rasoolullaah ﷺ said, "By Allah, it is my supplication for my nation in every salaah."

[Sahih Ibn Hibbaan: 7266]

In one incident narration, 'Abdullah ibn Amr رَضِيَ اللهُ عَنْهُ reported that once Rasoolullaah ﷺ recited the verse in which Sayyeduna Ibraheem عَلَيْهِ السَّلَام said,

رَبِّ إِنِّي أُمِّلْتُ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي

Meaning:

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"O my Rabb! Indeed, they have misled many people, whoever followed me is from me..."

[Surah Ibraheem14; Verse: 36]

Thereafter he recited the verse in which Sayyeduna "Isa عَلَيْهِ السَّلَامُ said,

إِنْ تُعَلِّمُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَعْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Meaning:

"If you punish them, then they are surely your bondsmen. And if You forgive them then You are indeed most Forgiving, most Merciful."

[Surah Maida 5; Verse: 118]

Then Rasoolullaah raised his hands, cried, and said, **"O Allah! my Ummat, my Ummat!"**

Nabi-e-Kareem ﷺ's love and concern for his Ummat was not only rendered during his lifetime, but it will also extend to the Day of Qiyamah.

In another Hadeeth the following is narrated that Rasoolullaah ﷺ said,

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَكُونُ أَوَّلَ مَنْ يُجِيرُ يَعْنِي جِسْرَ جَهَنَّمَ وَدُعَاءُ الرُّسُلِ يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ أَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، تلا قول الله عز وجل في إبراهيم، صلى الله عليه وسلم: رب انهن أضللن كثيراً من الناس فمن تبعتني فإنه مني (إبراهيم: 36) وقول عيسى، صلى الله عليه وسلم: { إن تعذبهم فإنهم عبادك وإن تغفر لهم فإنك أنت العزيز الحكيم } (المائدة: 118)، فرفع يديه وقال: "اللهم أمتي وبكي، فقال الله عز وجل: " يا جبريل اذهب إلى محمد وربك أعلم، فسله ما ييكيه؟" فأثاه جبريل، فأخبره رسول الله صلى الله عليه وسلم بما

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قال: (وهو أعلم)، فقال الله تعالى: "يا جبريل اذهب إلى محمد مل طال فقل: إنا سنرضيك في أمتك ولا نسؤوك

Meaning:

Sayyeduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates, that Rasoolullaah ﷺ recited the Words of Allah, the Exalted, and the Glorious, about Ibraheem who said, "O my Rabb! They have led astray many among mankind. But whosoever follows me, he verily, is of me". [Surah Ibraheem14; Verse: 36]. And those of 'Isa who said: "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise". [Surah Maida 5; Verse: 118] Then he raised up his hands and said, "O Allah! My Ummah, my Ummah," and wept; Allah, the Exalted, said, "O Jibril! Go to Muhammad and ask him: "What makes you weep?" So Jibril came to him and asked him [the reason of his weeping] and Rasoolullaah ﷺ informed him what he had said [though Allah knew it well]. Upon this Allah said: "Jibril, go to Muhammad and say: "Verily, We will please you with regard to your Ummah and will never displease you".

[Muslim].

The following is an extract of a lengthy Hadeeth as narrated by Sayyeduna Abu Huraira رَضِيَ اللَّهُ عَنْهُ who reported that Rasoolullaah ﷺ said

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " . . . فَإِذَا أَتَانَا رَبُّنَا عَرَفْنَاهُ فَيَأْتِيهِمُ اللَّهُ فِي الصُّورَةِ الَّتِي يَعْرِفُونَ فَيَقُولُ أَنَا رَبُّكُمْ. فَيَقُولُونَ أَنْتَ رَبُّنَا، فَيَسْبِعُونَهُ وَيَضْرِبُ جِسْرَ جَهَنَّمَ فَأَكُونُ أَوَّلَ مَنْ يُجْبَرُ، وَدُعَاءُ الرُّسُلِ يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ سَلِّمْ، وَبِهِ كَالِيبُ مِثْلُ شَوْكِ السَّعْدَانِ، أَمَا رَأَيْتُمْ شَوْكَ السَّعْدَانِ "

Meaning:

Rasoolullaah ﷺ said, "Then Allah will come to them in a shape they know and will say, 'I am your Lord.' They will say, '[No doubt] You are our Lord,' and they will follow Him. Then a bridge will be laid over the [Hell] Fire." Rasoolullaah ﷺ added, I will be the first to cross it. And the invocation of the Apostles on that Day, will be 'Allahumma Sallim, Sallim [O Allah, save us,

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save us!],’ and over that bridge there will be hooks Similar to the thorns of As Sa’dan [a thorny tree].

[An extract from a Hadeeth in Sahih al-Bukhari 6573]

In another lengthy Hadeeth it was narrated by Sayyeduna ‘Abu Hurairah رَضِيَ اللَّهُ عَنْهُ،

حَدَّثَنَا مُحَمَّدُ بْنُ مُثَاقِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا أَبُو حَيَّانَ التَّيْمِيُّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . قَالَ أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَحْمٍ، فَرَفَعَ إِلَيْهِ الدِّرَاعَ، وَكَانَتْ تُعْجِبُهُ، فَتَهَسَّ مِنْهَا هَسَةً ثُمَّ قَالَ " أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهَلْ تَدْرُونَ مِمَّ ذَلِكَ يُجْمَعُ النَّاسُ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، يُسَمِعُهُمُ الدَّاعِي، وَيَنْفُذُهُمُ الْبَصَرُ، وَتَدْنُو الشَّمْسُ، فَيُلْبِغُ النَّاسَ مِنَ الْعَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْتَمِلُونَ فَيَقُولُ النَّاسُ أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ عَلَيْكُمْ بِأَدَمَ فَيَأْتُونَ أَدَمَ عَلَيْهِ السَّلَامُ فَيَقُولُونَ لَهُ أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ. وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، اسْتَفْعَ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ أَلَا تَرَى إِلَى مَا قَدْ بَلَغَنَا فَيَقُولُ أَدَمُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ هَآئِي عَنْ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى عِزِّي، اذْهَبُوا إِلَى نُوحٍ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا اسْتَفْعَ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي عَزَّ وَجَلَّ قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى عِزِّي، اذْهَبُوا إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُونَ يَا إِبْرَاهِيمُ، أَنْتَ نَبِيُّ اللَّهِ وَحَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ اسْتَفْعَ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ هَلُمَّ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ كُنْتُ كَذَبْتُ ثَلَاثَ كَذَبَاتٍ . فَكَرِهْتُ أَبُو حَيَّانَ فِي الْحَدِيثِ . نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى عِزِّي اذْهَبُوا إِلَى مُوسَى، فَيَأْتُونَ مُوسَى،

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فَيَقُولُونَ يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ، فَضَلَّكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَعْصِبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَعْصِبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُؤْمَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى عِبْرِي، اذْهَبُوا إِلَى عَيْسَى، فَيَأْتُونَ عَيْسَى فَيَقُولُونَ يَا عَيْسَى أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْفَاها إِلَى مَرْيَمَ وَرُوحَ مِنْهُ، وَكَلِمَتِ النَّاسِ فِي الْمَهْدِ صَبِيًّا اشْفَعْ لَنَا أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ عَيْسَى إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَعْصِبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَعْصِبَ بَعْدَهُ مِثْلَهُ. وَلَمْ يَذْكُرْ ذَنْبًا. نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى عِبْرِي اذْهَبُوا إِلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَأْتُونَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُونَ يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الْأَنْبِيَاءِ، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَأَنْطَلِقُ فَأَتِي تَحْتَ الْعَرْشِ، فَأَقْعُ سَاجِدًا لِرَبِّي عَزَّ وَجَلَّ ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ مِنْ مُحَمَّدٍ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي ثُمَّ يَقَالُ يَا مُحَمَّدُ اذْفَعْ رَأْسَكَ، سَلْ نَعْطَهُ، وَاشْفَعْ تُشْفَعُ، فَأَرْفَعُ رَأْسِي، فَأَقُولُ أُمِّي يَا رَبِّ، أُمِّي يَا رَبِّ فَيَقَالُ يَا مُحَمَّدُ أَذْخِلْ مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيْهِمْ مِنَ الْبَابِ الْإِيمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ الْأَنْبَوَاءِ، ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَحِمَيْرَ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى "

Meaning:

Some [cooked] meat was brought to Rasoolullaah ﷺ and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it?

Allah will gather all the human being of early generations as well as late generation on one plain so that the announcer will be able to make them all-hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to bear or stand. Then the people will say, 'Don't you see to what state you have reached? Will not you look for someone who can intercede for you with your Lord'

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Some people will say to some others, 'Go to Adam.' So, they will go to Adam and say to him. 'You are the father of mankind; Allah created you with His Own Hand and breathed into you of His Spirit [meaning the spirit which he created for you]; and ordered the angels to prostrate before you; so [please] intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?'

Adam will say, "Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me [to eat of the fruit of] the tree, but I disobeyed Him. Myself! Myself! Myself! [I am preoccupied with my own problems]. Go to someone else; go to Nooh.'

So, they will go to Nooh and say [to him], 'O Nooh! You are the first [of Allah's Messengers] to the people of the earth, and Allah has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?' He will say.' Today my Lord has become angry as He has never become nor will ever become thereafter. I had [in the world] the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Ibraheem.'

They will go to Ibraheem and say, 'O Ibraheem! You are Allah's Messenger ﷺ and His Khalil from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?' He will say to them, 'My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies [Abu Haiyan (the sub-narrator) mentioned them in the Hadeeth] Myself! Myself! Myself! Go to someone else; go to Moosa.' The people will then go to Moosa and say, 'O Moosa! You art Allah's Messenger ﷺ and Allah gave you superiority above the others with this message and with His direct Talk to you; [please] intercede for us with your Lord Don't you see in what state we are?' Moosa will say, 'My Lord has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to "Isa.'

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So, they will go to 'Isa and say, 'O 'Isa! You are Allah's Messenger ﷺ and His Word which He sent to Mary, and a superior soul created by Him, and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' 'Isa will say, 'My Lord has today become angry as He has never become before nor will ever become thereafter. 'Isa will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muhammad.'

So, they will come to me and say, 'O Muhammad! You are Allah's Messenger ﷺ and the last of the Messengers, and Allah forgave your early and late sins. [Please] intercede for us with your Lord. Don't you see in what state we are?' Rasoolullaah ﷺ added, "Then I will go beneath Allah's Throne and fall in prostration before my Lord. And then Allah will guide me to such praises and glorification to Him as He has never guided anybody else before me. Then it will be said, 'O Muhammad Raise your head. Ask, and it will be granted. Intercede and It [your intercession] will be accepted.' So, I will raise my head and Say, 'My followers, O my Lord! My followers, O my Lord'. It will be said, 'O Muhammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the people." Rasoolullaah ﷺ further said, "By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Makkah and Basra [in Sham].

[Sahih al-Bukhari 4712]

What a Nabi, how much he loves us? On the day of Qiyamah²⁷ when everyone will be saying, "Nafsi, Nafsi²⁸." Only Nabi ﷺ will be saying, "Ummati, Ummati." – "O Allah, my Ummat. O Allah my Ummat."

²⁷ "The Day of Resurrection" or "The Day of Judgment."

²⁸ A short form of explaining how every will plead to Allah asking, "O Allah save me! O Allah save me!"

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It is reported that when we will be crossing Pul Siraat²⁹, Rasoolullah ﷺ will be standing and making du'aa,

اللَّهُمَّ سَلِّمْ ؛ اللَّهُمَّ سَلِّمْ

Implied Meaning:

O Allah! Please let them cross with peace and comfort.

On the day of Qiyamah, Nabi ﷺ will be found going almost everywhere. He said that if his Ummatis need him ﷺ on the day of Qiyaamah, he ﷺ should be looked for in the following places:

1. Where the people's actions will be weighed – the pans of the scales, or,
2. Pul Seeraat, or at,
3. Jaame Kawser.³⁰

He told us where we could find him. How much is the concern of Nabi ﷺ for us? Throughout his life, he had the concern of his Ummat. When he passed away, he was also so concerned about his Ummat. Therefore, Rasoolullah ﷺ holds rights upon us that we must fulfil. We will mention a few rights.

The Position of Rasoolullaah ﷺ Increases All the Time

²⁹ The bridge which men and women will have to cross to reach Paradise if virtuous, or drop into Hellfire if sinful, a very difficult path.

³⁰ A pond, river or well that exists in Paradise. The traditional Muslim belief is that on the Day of Judgement, when people will be resurrected, they will rise in great thirst and be eager to quench it in an atmosphere of chaos. Then Rasoolullah ﷺ would be the one privileged by Allah ﷻ to respond to the pleas of believers to quench their thirst by offering them a cool and refreshing drink from the pond.

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A father loves his son, he will desire that the son excels him in position. If an Ustaadh³¹ loves his student, he will desire that the student excels him. Similarly, a Sheikh that loves his Mureed will want the Mureed to surpass him. Therefore, Allah ﷻ wants the status of Rasoolullaah ﷺ to increase all the time. The status of Rasoolullaah ﷺ is increasing all the time till the day of Qiyaamah for as long as Musallees³² perform salaah. Similarly, as long as people recite Durood Shareef the status of Rasoolullaah ﷺ increases all the time. Whether we involve ourselves in such actions or not, Allah ﷻ will increase the position of Rasoolullaah ﷺ.

The Beauty of Rasoolullah ﷺ

It is famous and proverbial that Yusuf عَلَيْهِ السَّلَامُ was the most handsome messenger of Allah ﷻ. However, the reality is that the most handsome was none other than Rasoolullaah ﷺ. A question may arise at this point that if Rasoolullaah ﷺ is most handsome then why isn't his beauty famous in the world, yet the beauty of Yusuf عَلَيْهِ السَّلَامُ is so famous? May Allah ﷻ give us the reality. Every person wants his wife exclusively for himself, so he keeps her concealed from everyone. Allah ﷻ wanted Rasoolullaah ﷺ exclusively for Himself so the world was unable to see the beauty of Rasoolullaah ﷺ.

Sayyeduna Hassaan Ibn Thabit رَضِيَ اللَّهُ عَنْهُ said about Rasoolullah ﷺ, "You were created as you desired to be created, O Nabi ﷺ." ﷺ.

Some people want their nose to be in a certain manner, their eyes to be of a certain colour, but Allah ﷻ created Rasoolullaah ﷺ as he desired to be created.

³¹ Teacher.

³² People who perform Salaah.

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Some of the Most Fundamental Rights That Rasoolullaah ﷺ Holds Upon Us

Rasoolullaah ﷺ holds innumerable rights over us. It is absolutely essential that we uphold those rights. It is important that we keep the rights of Rasoolullaah ﷺ in mind, and that we fulfil those rights.

Of course, nobody can explain all the rights that Nabi ﷺ has on us, and even one right cannot be explained in detail, and even if we did, who would be able to fulfil it to the extent that it should be fulfilled? However, we should have the urge, the jazbah³³ the feeling and move in the direction of fulfilling the rights of Rasoolullaah ﷺ to the best of our ability. We shouldn't be unmindful to the extent that Nabi ﷺ does not even feature in our lives, and as though we have nothing to do with Nabi ﷺ.

We will discuss a few rights most fundamental rights, and we should fulfil these rights so that we could be true and genuine Ummatis of Rasoolullaah ﷺ.

The First Most Fundamental Right of Rasoolullaah

ﷺ

Imaan Bil Rasool – [To Believe That Rasoolullaah.

ﷺ's is the Seal of Messengers]

The first right is to bring Imaan on Rasoolullaah ﷺ. Each person should have that complete, convincing believe that Muhammad ﷺ, whose father's name was Abdullah and mother's name was Amina is the last and final Rasool of Allah

³³ Overwhelming passion.

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سُبْحَانَهُ وَتَعَالَى. He is the seal of Nabuwwat. No Nabi can come after him. We must be convinced and have the belief that he is the Messenger of Allah, he has brought us the message, he is the true Rasool, and he has brought us exactly the deen and the teachings that Allah had given to him which he, in turn had conveyed to us.

We must also have the strong conviction that only in his way lies our success, which also means, that every other way beside the way of Nabi ﷺ is the road to failure.

Allah سُبْحَانَهُ وَتَعَالَى says this is my Nabi and your Nabi who is in Madeenah Munawwarah. If we desire to visit him, we can book our ticket at any time and we can be in Madeenah Munawwarah Shareef reciting Durood and Salaam directly to Rasoolullaah ﷺ,

الْصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

What a deen has Allah سُبْحَانَهُ وَتَعَالَى given us!

كالزهر في طرف

والبدر في شرف

Meaning:

Rasoolullaah ﷺ was like a blooming flower in its freshness,
And like the full moon in its splendour.

How does the full moon move in the sky as though it is visiting all its children - the stars - and tucking them into bed? Rasoolullaah ﷺ was greater than that as well.

والبحر في كرم

Meaning:

And Rasoolullaah ﷺ was like the sea in generosity.

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No matter what and how much of dirt is lying on the shores of the sea, a single wave will wash it all away. Similarly, if a person makes his contact with Rasoolullaah ﷺ, then all his evil qualities will be removed. A person who makes Rasoolullaah ﷺ his model will become an embodiment of good qualities.

والدهر في هم

Meaning:

Rasoolullaah ﷺ was like time in its fearless courage.

Time passes through the worst it passes through earthquakes and disasters. Time carries on. Similarly, the courage of Rasoolullaah ﷺ is like time. That is our Nabi who we should bring Imaan upon, as this is the first right of Rasoolullaah ﷺ.

The Second Most Fundamental Right of Rasoolullaah

ﷺ

Muhabbat-e-Rasool – [To Love Rasoolullaah ﷺ]

The second right of Rasoolullaah ﷺ is to love Rasoolullaah ﷺ. One type of love is a natural love that one has for another person. The other is a mental love. The mental love is a love of appreciation, and it brings about a feeling by which one realizes that the person that is being loved is because of the immense amount of help, assistance, love, kindness, concern for one's well being that was shown to us by this person. This mental love is Fardh.

We should have that mental love for Nabi ﷺ. We should love Nabi ﷺ more than ourselves, our parents, our wives, our children, and everyone else. Should one desire to wear a shirt and pants but our Nabi ﷺ dislikes such dressing one will discard one's desire and follow that which is pleasing to one's Nabi. I enjoy doing business transactions in a certain manner, but it is against the teachings of my Nabi, I would discard both, the thoughts, and

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actions of those transactions, and pursue transactions that Nabi ﷺ had prescribed. I enjoy performing salaah at home, but it is displeasing to my Nabi, so I will give preference to the desire of my Nabi ﷺ over my desires.

The following Hadeeth aptly depicts that love,

فَقَالَ لَهُ عُمَرُ يَا رَسُولَ اللَّهِ لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلَّا مِنْ نَفْسِي. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ ". فَقَالَ لَهُ عُمَرُ فَإِنَّهُ الْآنَ وَاللَّهِ لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْآنَ يَا عُمَرُ ".

Meaning:

Sayyeduna `Umar said to him [Rasoolullaah ﷺ], "O Allah's Messenger ﷺ! You are dearer to me than everything except my own self." Rasoolullaah ﷺ said, "No, by Him in Whose Hand my soul is, [you will not have complete faith] till I am dearer to you than your own self." Then `Umar [رضي الله عنه] said to him, "However, now, by Allah, you are dearer to me than my own self." Rasoolullaah ﷺ said, "Now, O `Umar, [now you are a believer].

[Sahih Al-Bukhari: 6632]

Allah ﷻ had blessed `Umar رضي الله عنه immediately by being in the companionship of Rasoolullaah ﷺ with such Imaan that the love of Rasoolullaah ﷺ increased and outweighed how he had previously felt, and his love for Rasoolullaah ﷺ superseded the love Hadhrat Umar had for himself. This is the love that is required.

The Love for Rasoolullaah ﷺ
Expressed by Allama Busairi رحمه الله

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Allama Busairi رَحْمَةُ اللَّهِ was paralysed, and he has written Qaseedah Burda Shareef. He had written quite a few Qaseedahs in the honour of Rasoolullaah ﷺ. After composing Qaseedah Burda Shareef, he dreamt that he was reciting the Qaseedah to Rasoolullaah ﷺ which Rasoolullaah ﷺ was enjoying.

My Sheikh رَحْمَةُ اللَّهِ says that those that do not enjoy ash aar³⁴, naats³⁵, and the like, do not have the Dhawq-e-Nabawi³⁶. Once Rasoolullaah ﷺ instructed Hadhrat Hassaan bin Thabit رَضِيَ اللَّهُ عَنْهُ to stand on the Mimbar³⁷ and praise Allah سُبْحَانَهُ وَتَعَالَى and His Rasool ﷺ. He began with the praises until he said a hundred such poems. There are different chapters in Fiqh³⁸ about ash aar and nazms³⁹.

In the dream, when Allama Busairi رَحْمَةُ اللَّهِ reached the stanza where he says, “How many people have been cured through your blessings, O Rasoolullaah ﷺ?” At this point Rasoolullaah ﷺ had become so pleased that he recited something blew on Allama Busairi and passed his hands over him. Rasoolullaah ﷺ had also placed a Yemeni sheet over him. The next morning, when he had woken, he found the sheet on his body. He then realised that he had been completely cured from his paralysis, and he was perfectly normal.

During the day a great ‘Aalim⁴⁰ of Cairo had gone to visit him and requested him to recite the praises which he had written of Rasoolullaah ﷺ. Allama Busairi رَحْمَةُ اللَّهِ replied, “I have

³⁴ Poems.

³⁵ Poems in honour of Rasoolullaah ﷺ.

³⁶ A taste of the love for Nabi ﷺ.

³⁷ Pulpit.

³⁸ The theory or philosophy of Islamic law, based on the teachings of the Qur’aan and the Sunnats of Nabi ﷺ.

³⁹ Poems.

⁴⁰ Scholar.

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written many Qaseedahs, which one are you referring to?" He said, the one which starts with the words,

أَمِنْ تَذَكُّرٍ حَيْرَانٍ بِذِي سَلَمٍ
مَزَجَتْ دَمْعًا جَرَى مِنْ مُقْلَةٍ بِدَمٍ

Meaning:

It is because of your remembrance of the neighbours of Dhi-Salam, that tears mixed with blood are flowing [from your eyes].

When he had quoted these words, Allama Busairi رحمه الله asked him, "How do you know of this Qaseedah as no one is aware of it?" He replied, "When you were reciting it last night in the praises of Rasoolullaah ﷺ, I was also present in the Majlis⁴¹." After this, the news had spread and finally the king also came to know of this. He sent huge gifts to Allama Busairi رحمه الله. Allama Busairi رحمه الله has written,

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالتَّقْلَيْنِ

Meaning:

Muhammad ﷺ is the leader of the two worlds and both creations [man and jinn].

وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمٍ

Meaning:

And Muhammad ﷺ is the leader of the two groups - the Arabs and non-Arabs.

Allama Busairi رحمه الله further states,

فَهُوَ الَّذِي تَمَّ مَعْنَاهُ وَصُورُهُ

Meaning:

He is the one with whom ended all internal and external perfection.

⁴¹ Gathering.

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Rasoolullaah ﷺ was that being whose internal condition was so perfect that Allah ﷻ states in the Quraan,

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Meaning:

And verily you are upon sublime character.

[Surah Al Qalam: 68; Verse:4]

How Love Manifests Itself for Different People

Majnoo had extreme love for Laila. One day the king said that he wanted to see Laila, expecting her to be extremely beautiful. When he saw her, he realised that she is an ordinary woman who has nothing special in her. Majnoo told the king, “You need my eyes to see her beauty.”

Similarly, a person has to look at Rasoolullaah ﷺ in the manner Allah ﷻ sees Rasoolullaah ﷺ to appreciate his beauty. Thereafter, if a person reads the Quraan Shareef and Hadeeth Shareef, he will know what the love of Rasoolullaah ﷺ is, and who Rasoolullaah ﷺ is. We are seeing Rasoolullaah ﷺ with a veil on our eyes. If a person wears coloured glasses, then he will see everything according to the colour of the lenses. Our eyes are filled with sin, where can we see the beauty of Rasoolullaah ﷺ?

The Love for Rasoolullaah ﷺ Expressed by a Bedouin

A Bedouin once read the ash aar which I recited in the Khutbah

يا خير من دفنت بالقاع اعظمه فطاب من طيبهن القاع والاکم
روحي الفداء لقبر انت ساكنه فيه العفاف وفيه الجود والكرم

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Meaning:

O the best of mankind who has been buried in the soil which I respect and honour, from the goodness of the soil that is touching the body of Rasoolullaah ﷺ the remainder of the ground became honourable.

The sand that is touching the blessed body of Rasoolullaah ﷺ is more valuable than Ka'aba Shareef. I sacrifice myself for that qabr wherein you are living O Rasoolullaah ﷺ, in that qabr is purity, generosity, compassion and kindness.

The Perceived Intense Love that a Buzurg had for Rasoolullaah ﷺ

A great Buzurg had great love for Rasoolullaah ﷺ, so on one occasion he had claimed that his love for Rasoolullaah ﷺ is like the love Sahaaba had for Rasoolullaah ﷺ. This was a great claim and making such claims are disliked by Allah ﷻ. *سُبْحَانَهُ وَتَعَالَى*. The same night he dreamt that he was travelling on a horse and cart. Rasoolullaah ﷺ was sitting in the front of the cart, and he was sitting in the rear with four Sahaaba *رَضِيَ اللَّهُ عَنْهُ*. The horse and cart came to a decline on a stony road and the horse and cart went out of control. Somebody called out to stop the horse and cart immediately as Rasoolullaah ﷺ was in danger. He immediately started thinking that he would get four boulders and place them at the wheels to stop the horse and cart. While he was still thinking of this, the Sahaaba threw themselves at the four wheels. He then realised that he will never be able to match the love that Sahaaba had for Rasoolullaah ﷺ.

It is very easy to claim that we are the lovers of Rasoolullaah ﷺ. However, by looking at the beard we can compare whether it is in compliance with the beard of Rasoolullaah ﷺ. Our Sheikh asks what answer will we have on the day

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of Qiyaamah if Rasoolullaah ﷺ asks us what fault did we find with his beard that we didn't keep a beard like his?

The followers of Guru Nanak – the leader of the Sikhs - took the American government to court because they wanted to have their full-grown beards while serving in the military in America. They were so faithful to their teachings that they took the government to court and won the case.

My Sheikh رحمه الله said that we shouldn't become an advanced Jannatis⁴². The men in Jannat will not have any beards. Grow your beards in the world. Hadhrat also says that many people want to be up to date so they keep a small beard or a thin little beard so that they fit in both, with people who don't have beards, as well as with those who have beards. Hadhrat says that we should worry of our expiry date rather than worrying of being up to date. What will our condition be if we go into the qabr without a beard when our expiry date arrives? Our love for Rasoolullaah ﷺ must be such that we are prepared to give up all the dressing of the west and follow the way of Rasoolullaah ﷺ.

How do we Develop this Love for Nabi ﷺ?

We can develop this love for Nabi ﷺ by reciting Durood Shareef with love, compassion and feeling, this will bring the love of Nabi ﷺ into our hearts. The more we follow in the Sunnats of Nabi ﷺ, the more the love of Nabi ﷺ will come into our hearts. This love is not like the love we have for our wives and children, or our friends and acquaintances, this love for Nabi ﷺ must be with the greatest adhmat⁴³ and respect.

⁴² Inhabitants of Paradise.

⁴³ Honour.

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The love that we are required to have for Rasoolullaah ﷺ is not like the love a husband has for his wife or in the manner a friend loves a friend. It must be with adhmat-e-Rasool - honour for Rasoolullaah ﷺ. A person loves his mother and father, but it is with respect. One does not joke around with them. Similarly, a person loves his Sheikh but does not joke with his Sheikh. If the Sheikh jokes, it is to win the heart of the Mureed and make him comfortable. The most respect is for Allah's Rasool ﷺ.

The Third Most Fundamental Right of Rasoolullaah

ﷺ

Adhmat-e-Rasool - [To Honour Rasoolullaah ﷺ]

Although listed as the 'The Third Most Fundamental Right of Rasoolullaah ﷺ with regard to honour and respect, this section forms the marrow of this book. It or rather tries to portray, nay, it does portray the honour, respect, dignity, and all the similar adjectives that Rasoolullaah ﷺ has been afforded from Allah ﷻ, the Malaa'ikah, the Ahle Bait, Sahaabah-e-Kiraam رَضِيَ اللَّهُ عَنْهُمْ, and the makhloq.⁴⁴

This section stands head and shoulders above all that is written thus far and beyond within this book, and it is advised that it be careful thought through as it is being read.

It is inevitable and extremely sad that lines must be drawn over time because there is a distinct difference that all of us experience, within this sphere. Although it is evident throughout, we in the Muslim community experience and are sensitized to it to a great extent because honour and respect in Islam hold an extremely high rank in all aspects of our deen. There is an Urdu adage that says,

⁴⁴ Creation.

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باادب بانصیب؛ بے ادب بے نصیب؛ بعد ادب بعد نصیب

Meaning:

Good manners bring good fortune, bad manners bring bad fortune, and loathsome manners bring loathsome fortune.

These inevitable and extremely sad lines and inevitable lines are the differences between premodern cultures, And postmodern cultures.

In every premodern culture, whether it be in the Indian civilization, the Chinese, the Persians, the Africans, or even Europeans, premodern cultures, were considered very respectable. There are certain things that one never jokes about, certain things that one would never insult, especially the dignity of honoured and revered people. They are sacred individuals, or heroes of nations that you just do not poke fun at.

They're not an object of ridicule, at all, ever. In the post-modern society, the thing that is respected more than anything else, is amusement. This is actually a pretty good indication that human beings are more interested now in having a good laugh than anything else. Hence, of course, the people in amusement media understand this. They understand that if you can get people to laugh, then it's going to sell. We also have to understand that the purpose of comedy and the entertainment media, is actually not entertainment.

One of the most challenging intricacies in postmodern society is that we have a time now where everything can be made fun of. There is nothing left that you cannot make fun of.

There are shows in which Christians are making fun of God is common. They just depict 'God' as, you know, the Christian version of this old man with a beard, Ma'aadhAllah, and they make fun of it.

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Or they make fun of Jesus all the time. They've been making fun of Jesus since the 80s and 90s. It's been common in cartoons and satire, for a very, very long time. My first argument today is, as Muslims, we should be as offended when any Messenger of Allah is insulted, or made fun of, as we are when Rasoolullaah ﷺ is offended.

When he is insulted, or when Sayyeduna 'Isa عَلَيْهِ السَّلَام is insulted, or when Sayyeduna Moosa عَلَيْهِ السَّلَام is insulted. When any of the Messengers of Allah are insulted, we are insulted. You know, the Qur'aan makes us declare,

اٰمَنَ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُوْنَ كُلُّ اٰمَنَ بِاللّٰهِ وَمَلٰئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نَفَرِقُ بَيْنَ اَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَاَطَعْنَا غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ

Meaning:

*The Messengers, and the believers with him, believe in what has been bestowed upon him from on high by his Sustainer: they all believe in Allah, and His angels, and His revelations, and His Messengers, **making no distinction between any of His Messengers**; and they say, "We have heard, and we pay heed. Grant us Thy forgiveness, O our Sustainer, for with Thee is all journeys' end!"*

[Surah Al-Baqarah: 2: Verse: 285]

Now, coming to Rasoolullaah ﷺ, there are different ways that we can acknowledge the great status of Rasoolullaah ﷺ. But in my personal humble opinion, there is no greater praise of Rasoolullaah ﷺ than the Word of Allah ﷻ itself. The way Allah describes His Messenger, the way He Himself honours Rasoolullaah ﷺ, is unparalleled.

No human being will ever even come close to praising Rasoolullaah ﷺ, to honouring Rasoolullaah ﷺ, than Allah

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سُبْحَانَهُ وَتَعَالَى Himself. Therefore, I want to begin with that. When Allah سُبْحَانَهُ وَتَعَالَى says, I just want you to think, I am going to go through several examples from the Qur'aan Shareef.

Allah سُبْحَانَهُ وَتَعَالَى has bestowed many honours upon Rasoolullaah ﷺ.

The Honour of Surah Al Kawthar

The first of the greatest honours afforded to Rasoolullaah ﷺ, was an honour bestowed by the Greatest Being – Allah سُبْحَانَهُ وَتَعَالَى in the shortest Surah of the Qur'aan Shareef – Surah Al Kawthar. Its profound significance is such, that being the shortest Surah in the Qur'aan, it is familiar to many of us due to its ease of memorization and recitation during daily prayers. However, have we truly connected with this Surah on an emotional level? Have we contemplated the honour that Allah سُبْحَانَهُ وَتَعَالَى bestows to Rasoolullah ﷺ in its profound meaning?

Yet, Surah Al-Kawthar unveils the magnificence of the Qur'aan and serves as a reminder that no matter how challenging life becomes, Allah سُبْحَانَهُ وَتَعَالَى has something extraordinary in store for us. This Surah assures us that every hardship we endure will be rewarded immeasurably.

The Reason for the Revelation of Surah Al Kawthar

The revelation of Surah Al-Kawthar took place during a profoundly distressing period for Rasoolullaah ﷺ. His son, Abdullah رَضِيَ اللَّهُ عَنْهُ, had just passed away.

Upon learning of Abdullah رَضِيَ اللَّهُ عَنْهُ's death, Rasoolullaah ﷺ's uncle, Abu Lahab, not only rejoiced but also publicly mocked Rasoolullaah ﷺ proclaiming that his lineage had come to an end and that he had no heir to carry forward his name.

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For a parent, witnessing the illness of their child is emotionally agonizing. The loss of a beloved child leaves an indelible mark on a parent's heart, a wound that cannot be healed by mere words or tears. Now imagine the state of Rasoolullaah ﷺ. In addition to the grief of losing his child, he had to endure the taunts of his own uncle, who reveled in the death of an innocent infant.

In Arab society, having sons was a matter of pride for tribes. The greater the number of sons in a family, the more esteemed the tribe felt. Rasoolullaah ﷺ was undoubtedly shattered by the loss of his child, and Allah, being aware of his pain, revealed Surah Al-Kawthar in honour of Rasoolullaah ﷺ.

It is narrated that Sayyeduna 'Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ reported that the Rasoolullaah ﷺ woke up from a doze, smiled, and either asked his companions or was asked by them why he was smiling. Rasoolullaah ﷺ replied, "Verily, a Surah has been revealed to me." Subsequently, he recited the Surah,

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

Meaning:

Indeed, We have granted you, [O Muhammad], al-Kawthar [abundance] so, pray to your Lord and sacrifice [to Him alone]. For indeed, the one who hates you, he is the one cut off.

[Surah Al Kawthar:108; Verses 1-3]

Then, he asked his companions, "Do you know what Al-Kawthar is?"

When they replied that only Allah and His Messenger knew best, he explained that it referred to a river in Paradise bestowed upon him by his Lord, the Almighty and All-Powerful Allah. This river is replete with immense goodness, and its vessels for drinking are as numerous as the stars. However, it will prevent certain individuals from

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drinking, and Rasoolullaah ﷺ will intercede on their behalf. Yet, he will be told, "You do not know the innovations that they introduced after you."

[Authentic narration recorded by Imam Ahmad]

Understanding Surah Al-Kawthar

Aayat 1:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

Meaning:

"Indeed, We have granted you, [O Muhammad], Al-Kawthar."

Imam Ahmad recorded from ibn 'Umar رَضِيَ اللَّهُ عَنْهُ that the Rasoolullaah ﷺ said, "Al-Kawthar is a river in Paradise with banks of gold, flowing over pearls. Its water is whiter than milk and sweeter than honey."

[Recorded by At-Tirmidhi, Ibn Majah, Ibn Abi Hatim, and Ibn Jarir]

Bukhari relates, on the authority of Sayyeduna ibn 'Abbas رَضِيَ اللَّهُ عَنْهُ, that Al-Kawthar refers to the abundant blessings bestowed by Allah upon Rasoolullaah ﷺ.

Aayat 2:

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

Meaning:

"So, pray to your Lord and sacrifice [to Him alone]."

Allah directs Rasoolullaah ﷺ to dedicate his prayers solely to Allah, considering the immense blessings granted in this world and the Hereafter. Similarly, all acts of worship, including animal sacrifice, should be directed towards Allah alone, without associating any partners with Him.

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The scholars of the pious predecessors, such as Sayyeduna ibn 'Abbas رَضِيَ اللهُ عَنْهُ, 'Ata', 'Ikrimah, Mujahid, and Al-Hasan, agreed that "sacrifice" in this verse refers to halal slaughter.

Aayat 3:

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

Meaning:

"For indeed, the one who hates you, he is the one cut off."

In Arabian society, a person without a male heir was referred to as "abtar," meaning "the one whose tail is cut off." It denoted the cessation of a person's lineage and was used as an insult. In this verse, Allah assures Rasoolullaah ﷺ that his enemies and those who despise him will be the ones cut off and deprived of any lasting legacy.

Surah Al-Kawthar holds profound significance beyond its brevity. It provides solace to Rasoolullaah ﷺ during a time of immense personal grief, underscores the abundant blessings awaiting him in the Hereafter, and assures him of victory over his adversaries.

As believers, we should reflect upon the lessons from this Surah, strive for exclusive worship of Allah, and seek the intercession of the Rasoolullaah ﷺ by following his Sunnah and avoiding innovations. May we all connect with Surah Al-Kawthar on a deeper level and strive for the ultimate reward in Paradise. What an honour Allah ﷻ has bestowed upon Rasoolullaah ﷺ.

Another honour that Allah ﷻ has bestowed upon Rasoolullaah ﷺ is the honour conferring Durood Shareef upon Rasoolullaah ﷺ.

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A Command from Allah ﷻ Which is a Sunnat of Allah ﷻ

The second example that I want to give you is, when Allah ﷻ tells us to do something in the Qur'aan.

Allah ﷻ gives us commands; He just tells us to do it. Aqemus salaah, Aatuz zakaah, establish prayer, give zakaat, easy, that's a command. If He wants us to not do something, He'll just tell us to not do it. La taqrabuz zina, La taqrabul fawah, He'll just tell us straight forward, don't do this, don't even go near this.

Even with regard to saum [fasting], as well as halaal and haraam, don't eat that, He will just tell it very directly. However, in one command, when Muslims are commanded to confer salutations, and send your respects and prayers upon Rasoolullaah ﷺ, that's a command. That's an 'Amr⁴⁵ from Allah. But he didn't just issue the command, which he could. Allah ﷻ said,

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Meaning:

Verily, Allah and His angels bless Rasoolullaah ﷺ. [Hence,] O you who have attained to faith, bless him, and give yourselves up [to his guidance] in utter self-surrender!

[Surah Al-Ahzab: 33; Verse: 56]

We know every time we hear his name, we say,

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

⁴⁵ Command.

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but that wasn't enough to Allah in his perfect Qur'aan. Allah ﷻ could have just commanded to say [which He could],

يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Meaning:

O you who believe, may your prayers and peace be upon him.

Or

صَلُّوا عَلَى مُحَمَّدٍ

Meaning:

Send your blessings be upon Muhammad.

Or

وَصَلِّمْ تَسْلِيمًا

Meaning:

[Confer upon Rasoolullaah ﷺ], "Peace be upon you".

But that was not enough for Allah ﷻ. Remember that the Malaa'ikah far, far outnumber human beings, let alone Muslims. Each and every Malaa'ikah are conferring salawaat upon Rasoolullaah ﷺ without exception. Then Allah ﷻ says, "Those who have maan, confer Salawaat upon Rasoolullaah ﷺ.

When we confer salawaat upon Rasoolullaah ﷺ, we are not only fulfilling an act of 'ibaadah, but we are also actually fulfilling a Sunnah of Allah ﷻ Himself. Allah ﷻ Himself does what He is commanding us to do. What an incredible honour! It's an incredible act. There is no other command in the Qur'aan that even comes close in its position than this.

Does the above not stir the gut in view of the fact that conferring salawaat upon Rasoolullaah ﷺ can never ever be over-

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emphasised? Have you conferred salawaat on Rasoolullaah ﷺ? When? How many?

Rasoolullaah ﷺ's Honoured Titles

Another great honour bestowed by Allah to Rasoolullaah ﷺ is the way in which Allah ﷻ addresses Rasoolullaah ﷺ in the Qur'aan Shareef.

When Allah ﷻ speaks to His Messengers in the Qur'aan, He calls them by their name,

وَيَادُّمُ أُسْكُنُ أَنْتَ وَزَوْجُكَ الْجَنَّةَ

Meaning:

And [as for thee], O Adam', dwell thou and thy wife in this garden.

[Al-A'raf:7; Verse: 19]

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَءَاتَيْنَا دَاوُدَ زَبُورًا

Meaning:

Behold, We have inspired thee [O Messenger] just as We inspired Nooh and all the Messengers after him. as We inspired Ibraheem, and Ismaeel, and Is'haq, and Yaqoob, Haroon and their descendants, including "Isa and Ayyoob, and Yunus, and, and Suleiman; and as We vouchsafed unto Dawood a book of divine wisdom.

[Surah An-Nisa: 4; Verse: 163]

And,

فَوَلِّوْا أَمْنًا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

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Meaning:

Say: 'We believe in Allah, and in that which has been bestowed from on high upon us, and that which has been bestowed upon Ibraheem and Ismaeel and Is'haq and Ya'qoob and, their descendants, and that which has been vouchsafed to Moosa and 'Isa; and that which has been vouchsafed to all the [other] Messengers by their Sustainer: we make no distinction between any of them. And it is unto Him that we surrender ourselves.'

[Surah Al-Baqarah: 2; Verse: 136]

Aayaat in the Qur'aan Shareef are replete with Allah ﷻ addressing His Messengers by their names, but what you don't have in the Qur'aan is Ya Muhammad. You don't have it. It doesn't exist. And it's not like Rasoolullah ﷺ is not addressed. As a matter of fact, he is addressed.

However, Rasoolullah ﷺ was never directly addressed by his by Allah. There is a special status given to Rasoolullah ﷺ that Allah ﷻ does not consider just calling him by his name. He will always call him by a title or a loving name. Unlike any other Messenger. With every other Messenger, he would call them by their name, عَلَيْهِمُ السَّلَامُ.

But with our Messenger ﷺ, Allah ﷻ calls him by a special title every time. Ya ayyuhan Nabi', Ya ayyuhar Rasool, Ya ayyuhal Muzzamil, Ya ayyaul Mudaththir, Yaaseen, Taaha and so many more.

The Name Muhammad

The name Muhammad in itself is what considered an 'ism maf'ool. I know that sounds technical. It's an ism maf'ool from the taf'eel pattern of the Arabic language. What that suggests is someone who is praised over and over again, continually, over a long period of time. That is

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what the name Muhammad itself means. Someone who is praised. Someone who's appreciated over a long period of time continuously and repeatedly. Now, when you call someone Muhammad you are actually honouring them anyway. Just even using that word is honouring someone. This is why so many people in the world, name their child Muhammad.

Apart from Bedouins, who lived in the dessert and hadn't developed any culture, they in terms of manners etiquette, formality, and mannerisms, and none in their generations had been given any tarbiyah⁴⁶ along these lines. They lived by wild uncultured ways, and this is how they had been for centuries, yet they don't know the manners of dealing with anyone, least of all Rasoolullah ﷺ. If and when they had some need or the other, they go to the apartment Rasoolullah ﷺ, and his apartment used to be very little, very tiny, and they would stand right outside, and they say, "Ya Muhammad, ukhruj alayna," Meaning, "O Muhammad, come out, we have got to talk to you."

They didn't mean any disrespect, they just did not have etiquette, manners, or respect. They just ignorantly did what they did. They were not cultured enough to say, "Ya Rasulullah", "Ya Nabiullah", "Ya Ayyuhan Nabi".

Hence, apart from them, none would address Rasoolullah ﷺ in that way. For instance, Sayyeduna Abu Bakr Siddiq رضي الله عنه, who was Rasoolullah ﷺ referred to as, 'my best friend'. When he quoted a Hadeeth, he never ever said, "Qala Saadiqi" ["My friend said"], "Qala Hamimi" ["My beloved said"], or "Qala Khalil" ["My friend said"]. He always used to say, "Rasoolullah ﷺ". Rasoolullah ﷺ wives never said, "My husband.", they never said that. What does they say? "Qala

⁴⁶ Nurturing.

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Rasoolullah ﷺ. "His uncle never said, "My nephew." He never even said, "Qala Muhammad." They all used to say, "Rasoolullah ﷺ."

His nephews would never say, "Qala Ammi", "My uncle". Never. Every time they would speak, they would say, "Qala Rasoolullah ﷺ". Sayyidah Faatimah رضي الله عنها never said, "My father". Even she used to address her father with the honoured title of, "Ya Rasoolullah ﷺ". Can you understand what that means? He has these relationships like you, and I have relationships. He was a husband to someone, he was an uncle to someone, he was nephew to someone, he was father to someone. Yet, none addressed him on a relative basis, or a relationship basis as we are referred to. All had addressed him with the honoured title of, "Ya Rasoolullah ﷺ".

Rasoolullah ﷺ is actually encapsulated in books of the seerah. He is encapsulated in the aayat of the Qur'aan. He is encapsulated in Sahih al Bukhari and Muslim, Tirmidhi and ibn Majah. It's this entire constitution in front of us. He is not just a person; he is an entire legacy.

Rasoolullah ﷺ so much larger than life to us, but at the time when he was there, he was somebody's uncle, he was somebody's nephew, he was somebody's best friend, he was somebody's husband, he was somebody's neighbour. And yet those people, even though they had known him for 40 years, and for 40 years they didn't call him Rasulullah, or any special terms or titles.

However, once Imaan hit them, once *La Ilaha Illallah* came into their hearts, they could not use the words that just come naturally. This is Rasoolullah ﷺ. This is impossible for any of us. This is why,

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ

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Meaning: *And know that, among you there is the Messenger of Allah.*

[Surah Al Hujurat: 49; Verse: 7]

Sayyeduna Moosa عَلَيْهِ السَّلَام and Rasoolullaah ﷺ

There are two parts to the seerah Rasoolullah ﷺ. One part in Makkatul Mukarramah, the early part, and Rasoolullah ﷺ made hijrat⁴⁷ to Madeenatul Munawwarah. When he was in Makkatul Mukarramah, the commandment to perform namaaz in the direction of the then Qibla, which was Al Aqsa.

So, the Muslims were still performing namaaz in the direction of Jerusalem. It was an ideal situation, as one could stand behind the Ka'bah and line up with Jerusalem, because when you're in Makkah, you can perform namaaz from any side. Rasoolullah ﷺ used to prefer performing namaazes so that he would be facing the Ka'bah, the house built by his father Ibraheem عَلَيْهِ السَّلَام and then at the same time be facing Al Aqsa.

This way he could face both houses at the same time. When he moved to Madeenatul Munawwarah, that became impossible. Because if one faces Makkah, one's back will be to Al Aqsa. If one would face Al Aqsa, one's back will be to Makkah. One can't face both at the same time.

Rasoolullah ﷺ couldn't line them up together anymore, because now he was in between both of those locations. And it really used to hurt his feelings. It used to hurt his feelings that he had to turn his back to the house built by his father, Ibraheem عَلَيْهِ السَّلَام, and by the way, our father, Ibraheem عَلَيْهِ السَّلَام.

⁴⁷ Migrated.

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It used to hurt his feelings that he's not showing the due respect to the house built by his father, that he made so much du'aa for.

Before proceeding, I divert at this stage to draw a comparison. Sayyeduna Moosa عَلَيْهِ السَّلَام spoke with Allah سُبحانه وتعالى for the first time at the Mount of Tur. After ascending the Mount, he spoke to Allah. Allah gave him a mission, and the mission was that he had to go challenge Fir'aun. When Sayyeduna Moosa عَلَيْهِ السَّلَام heard that he has to challenge Fir'aun, he actually made a list of issues. He said that it is a very difficult mission, as stated in the Qur'aan,

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ وَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ

Meaning:

He said: "My Lord! Verily, I fear that they will belie me, "And my breast straitens, and my tongue expresses not well. So, send for Harun (Aaron) (to come along with me). "And they have a charge of crime against me, and I fear they will kill me."

قَالَ كَلَّا فَادْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ

Meaning:

Allah said: "Nay! Go you both with Our Signs. Verily! We shall be with you, listening."

[Surah Ash Shu'ara: 26; Verse: 15]

There's a list of problems. One problem is, they're going to call me a liar. Another problem is I have a stutter in my tongue. I won't be able to speak clearly. Fir'aun is a genius politician. Politicians know how to give a speech. I'm not going to be able to debate him. How am I going to debate him with my stutter in my tongue? Also, when I get angry, you know when people get angry, they can't speak clearly. When I get angry, maybe my tongue won't stop moving. Because my chest becomes tight.

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وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ،

So, I need backup. Send Haroon along with me. And they have a crime listed against me, so I'm afraid they won't even give me a chance to speak. They'll just kill me.

وَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ

Meaning:

Sayyeduna Moosa عليه السلام said to Allah that these are my challenges before I go challenge Fir'aun.

And Allah told Sayyeduna Moosa عليه السلام،

كَلَّا

Kalla, one word, Kalla, and it solves all of his problems, don't worry about it, it's done, it is not a big deal. Of course, Allah سبحانه وتعالى did mention a few words more as expressed above, but the key word here is Kalla.

However, what is highlighted here is Sayyeduna Moosa had made a list of all the things that were difficult for him.

Now coming back to the predicament of Rasoolullah ﷺ, who has to turn his back to what now? The Ka'bah, because he still has to face Al Aqsa, he has to face Jerusalem, and he doesn't complain to Allah سبحانه وتعالى. He doesn't tell Allah it's difficult for him. He doesn't say anything. It hurt Rasoolullah ﷺ so much at one time, he just looked up at the sky. That's all he did. He ﷺ looked up at the sky. Every single Muslim in the world, is going to perform namaaz in the direction. That is the house built by Sayyeduna Ibraheem عليه السلام and then purified by so much so that humanity can

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worship the one true Allah. That is the purpose of that house. It is actually built so all humanity can finally come to guidance.

All of humanity is meant to come to Islam, they're meant to accept the religion of their father, Ibraheem عليه السلام. Now, how many people have performed namaaz since the time of Rasoolullah ﷺ until now? And how many people will perform namaaz from now until the Day of Judgment? It's uncountable. Uncountable, how much worship is going on facing the Ka'bah.

Hence, what was the reason for that change of direction performing namaaz from Jerusalem back to the Ka'bah? There are many reasons, but what is the reason that the Qur'aan gives us. It is,

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قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ

Meaning:

Verily! We have seen the turning of your [Muhammad ﷺ's] face towards the Heaven. Surely, We shall turn you to a Qiblah [prayer direction] that shall please you, so turn your face in the direction of Al-Masjid- al-Haram [at Makkah]. And wheresoever you people are, turn your faces [in prayer] in that direction. Certainly, the people who were given the Scriptures [Jews and the Christian] know well that [you're turning towards the direction of the Ka'bah at Makkah in prayers] is the truth from their Lord. And Allah is not unaware of what they do.

[Surah Al Baqarah: 2; Verse: 144]

And Allah's reason is, it puts a smile on Rasoolullah ﷺ face. Can you imagine? All the worship in the world, that will happen correctly, until Judgment Day, and all of it boils down to Allah wanting to give happiness to His Messenger ﷺ. These are some glimpses of the status and the honour afforded to of our Messenger, Rasoolullah ﷺ.

Increase that habit of sending salawaat upon the Rasoolullah ﷺ.

Another thing you can do very quickly, very immediately is you know, you don't have to learn all the du'aas, because there's so many of them, and you may not be able to memorize all of them, but at least learn a few of them that you can make as a family together, especially the du'aas that Rasoolullah ﷺ used to make regularly, like the ones for entering the home and leaving the home, or going into the bathroom, or coming out of the bathroom, or changing your clothes.

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Just a few of them. You know, the ones, the adhkar before going to sleep, or the adhkar after waking up. These are small efforts. This is how the Rasoolullah ﷺ taught us about Allah. These du'aas are actually a demonstration. Not only of our love for Rasoolullah ﷺ because he is the one who taught us these, that bring us close to Allah.

We have to honour Rasoolullah ﷺ. As scripted in the beginning, we are living in a time where there's an industry that makes fun of everything, and their purpose is to actually decrease our sensitivity to the subject. They want to make us less and less sensitive to the honour we're supposed to show to Rasoolullah ﷺ.

We're supposed to be a model for humanity. Let's rise to that occasion. Rasoolullah ﷺ deserves it. We have to show that loyalty to him I pray that all of us take responsibility for what we do in our family. If I say we have to change ourselves as an Ummah, you walk away with no responsibility.

Yes, Ummah, I don't know where that is. You have to take responsibility for what's happening in your family. For what's happening in your family. Your family is your government. When there's corruption, there's a corrupt government in your house. That's where you have to change things. If your family doesn't change, don't talk about changing the world.

This is easy. Allah ﷻ is not asking us for big things. Small changes in our family life, in our personal life, in our mannerisms with others.

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The Fourth Most Fundamental Right of Rasoolullaah

ﷺ

'Itaa'at-e-Rasool – [To Obey Rasoolullah ﷺ]

The next right of Rasoolullaah ﷺ is Itaa'at-e-Rasool - obedience to the teachings of Rasoolullaah ﷺ.

A good example of this is that a person was getting married, and he went to the tailor with a sample of a kurta and his material. He gave the tailor the material and told the tailor that he was getting married, and he desired that the tailor sew him a kurta with the style exactly like the sample he brought leaving the material and the sample with him. He discussed when he needed the new kurta, the cost, and all the other relevant details.

When he went to the tailor at the time and on the date agreed to, to collect his kurta, the tailor gave him a kurta, but it was not a kurta with the material that he gave the tailor, and it was sewn according to the style and pattern that he presented to the tailor. Naturally an argument commenced, words were exchanged, and they eventually started throwing fists at each other. People began to accumulate to see what was transpiring between these two folks, and a huge fracas broke out. Eventually, the question was asked as to what initiated this entire fracas.

The customer explained that he intended having a kurta sewn for his wedding, he brought along with him the material and a sample of the pattern in which he wanted the kurta to be sewn, and the tailor did just the opposite, both in terms of the material used, and the pattern style presented. Everybody agreed that the tailor was at fault.

The tailor, on the other hand insisted that he wanted to be heard, as he also had something that he wanted to say. The people gave him the go ahead to explain his side of the story, and he said that the

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customer had brought the material and said that he was going to get married, and the material that he had brought was of an inferior quality, and he bought a much better quality of material. Also, the sample pattern that the customer had brought was an outdated style, it had gone out of style some decades ago. I sewed a more contemporary fashionable style.

However, the reality of the matter is that the tailor was in the wrong because he had to follow the instructions of the customer. Similarly, Allah ﷻ gave us His deen on the pattern of Rasoolullaah ﷺ, we feel that that pattern is outdated now, and we have some modern way of practicing Islam, and we are promoting and teaching a contemporary updated Islam. However, Allah ﷻ says that He only accepts the way of Muhammadur Rasoolullaah ﷺ. Rasoolullaah ﷺ lived a simple life, and only that is really accepted by Allah. Hence, we have to follow in the pattern of Rasoolullaah ﷺ.

In the Quraan Shareef, Allah ﷻ says,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

Meaning:

Say (to them) O Muhammad ﷺ, if you [claim to] love Allah ﷻ then follow me.

[Surah Aale Imraan: 3; Verse: 31]

The 'Itaa'at of Sayyeduna 'Umar رَضِيَ اللَّهُ عَنْهُ

During the time of his Khilaafat, the daughter of Sayyeduna 'Umar رَضِيَ اللَّهُ عَنْهُ advised him to wear better clothing and eat better food. He said Rasoolullaah ﷺ walked a road and reached his destination. Sayyeduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ walked the same road and reached his destination as well, "I'm afraid, how will I reach my destination if I change my road?" The road here refers to following the way of. There

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is nothing like the modern era, and ifs and buts. Hadhrat Moulana Badre- 'Aalam Saheb رحمہ اللہ says,

بہت برا ہے دین میں اگر کرنا مگر کرنا

Meaning:

To make ifs and buts in deen is very evil.

There are no “ifs” and “buts” in deen. We are the followers of Rasoolullaah ﷺ and we will follow in his way.

The Fifth Most Fundamental Right of Rasoolullaah

ﷺ

Zhikr-e-Rasool – [To Remember Rasoolullaah ﷺ]

Zhikr-e-Rasool means that we should remember Rasoolullaah ﷺ, speak of Rasoolullaah ﷺ and discuss Rasoolullaah ﷺ as we are doing now. The greatest method of remembering Rasoolullaah ﷺ is by reciting Durood Shareef. We should in the least recite Duroods ten times every morning and evening daily. During the day of Jumuah⁴⁸, our Duroods should increase greatly. We should also follow the way of Rasoolullaah ﷺ. We should put away our toothbrushes and use the miswaak⁴⁹. We should do everything to bring each and every Sunnat into our lives from morning to night, and while doing these things in accordance with the Sunnat this is how we would remember Rasoolullaah ﷺ.

⁴⁸ Friday.

⁴⁹ A teeth cleaning twig made from the *Salvadora persica* tree known as *arāk*, in Arabic. The miswak's properties have been described thus: "Apart from their antibacterial activity which may help control the formation and activity of dental plaque, they can be used effectively as a natural toothbrush for teeth cleaning. Such sticks are effective, inexpensive, common, available, and contain many medical properties". It also features prominently in Islamic hygienical jurisprudence.

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When we are entering the Masjid, we should enter with the right foot, and this should not be by mere habit. Someone asked Hadhrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ regarding stepping into the Masjid with the right foot out of habit. Hadhrat replied that the person would get the reward, but also extremely important is the fact that we should bring to mind that this was the practice of our Nabi ﷺ in this way we would be fulfilling and carrying out the Sunnat in the correct way and in this way, we will remember Rasoolullaah ﷺ.

When we make miswaak, we should bring the thought to our mind that using the miswaak entails the following rewards,

Abu Nu'aym narrates on the authority of Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ that Rasoolullaah ﷺ said, "To perform 2 Rakaats after performing miswak is more exalted than 70 rakaats which is performed without performing miswak."

[Al-Targhib wa At-Tarheeb, Vol. 1, Page 102, Hadith: 18]

In another Hadeeth it is stated that the Miswaak cleanses the mouth and pleases Allah سُبْحَانَهُ وَتَعَالَى،

السواك مطهرة للفم مرضاة للرب

Meaning:

Rasoolullaah ﷺ said, "The Miswak [tooth-stick] cleanses and purifies the mouth and pleases the Rabb."

[An-Nasa'i and Ibn Khuzaimah].

Using the miswaak pleases Allah سُبْحَانَهُ وَتَعَالَى، and if Allah is happy with you, then you are a Wali of Allah.

Embracing Some of the Most Fundamental Rights of our Most Humble and Selfless Master, Mercy to the Universe Rasoolullaah ﷺ.

Also, another way of remembering Rasoolullaah ﷺ is by regularly studying a kitaab⁵⁰ on the seerat⁵¹ of Rasoolullaah ﷺ. However, we should consult with the 'Ulema as to which the authentic kitaabs of the seerat of Rasoolullaah ﷺ are. This will make one know and realize who our Nabi-e-Kareem ﷺ was. We should know more about our Rasoolullaah ﷺ than we know about our own families.

Therefore, whichever Sunnat we perform, we must keep in mind that this is the Sunnat of Rasoolullaah ﷺ.

The Sixth Most Fundamental Right of Rasoolullaah

ﷺ

Fikr-e-Rasool – [To Have Concern for Rasoolullaah

ﷺ]

The next right of Rasoolullaah ﷺ is to have Fikr-e-Rasool - the concern of Rasoolullaah ﷺ. We are the Ummatis of Rasoolullaah ﷺ, so the concern of Rasoolullaah ﷺ should be our concern as well.

One of the main concerns of Rasoolullaah ﷺ was how to get every person on the face of the earth to enter Jannat. This concern that Nabi-e-Kareem ﷺ used to burn him from within. There are so many verses in the Qur'aan Shareef in which Rasoolullaah ﷺ was asked why he was so overwhelmed with this worry.

Nabi -e-Kareem ﷺ also had great concerns for his Ummat. We must also develop concern for Nabi-e-Kareem ﷺ, if not

⁵⁰ Book.

⁵¹ Character, life story.

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for anyone else, but at least for ourselves and our families. Allah ﷻ says in the Quraan Shareef,

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

Meaning:

O you who have believed, protect yourselves and your families from the Fire
[Surah At-Tahrim: 66; Verse: 6]

We normally think that Jahannam is for the kafirs, and we are Muslims but how much is our Imaan intact, especially in these days. when people joke about anything which unfortunately include our deen. We take deen very lightly; we don't give any importance to deen. We don't know if our Imaan is intact or not. We don't know how our maut is going to come.

Allah has sent His Rasool ﷺ to save us from all this. This was the concern that Rasoolullaah ﷺ had for us as Muslims too, the kuffar. If Rasoolullaah ﷺ had this concern for us, we would pick up and carry that same torch that he had carried and emulate and pursue those same concerns that he had for Muslims, and non-Muslims alike.

The 'Ulema are the inheritors of the Ambiya⁵², and they are not inheritors in only getting dawats, being honoured and respected, but we are inheritors of Rasoolullaah ﷺ by inheriting the concern of Rasoolullaah ﷺ. Rasoolullaah ﷺ is reported to have said, "There isn't any strong or weak structure except in which the Kalimah will enter."

This should be our concern. On one occasion Rasoolullaah ﷺ was delivering a talk in Masjid-e-Nabawi ﷺ. The home of Sayyida Faatimah رضي الله عنها was close to the Masjid, it is

⁵² Messengers.

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now part of the Masjid. Rasoolullaah ﷺ heard his grandchildren Sayyeduna Hassan رَضِيَ اللَّهُ عَنْهُ and Sayyeduna Hussain رَضِيَ اللَّهُ عَنْهُ crying. Rasoolullaah ﷺ said, "O Faatimah! Keep them quiet." The sound of crying continued, so he repeated his command thrice. Then Rasoolullaah ﷺ personally went there and enquired as to why they were crying. Sayyidah Faatimah رَضِيَ اللَّهُ عَنْهَا replied, "It is due to hunger, as I do not have any milk in my breast."

Sayyeduna Ali رَضِيَ اللَّهُ عَنْهُ was gone in the path of Allah ﷻ. Rasoolullaah ﷺ didn't say, "Doesn't he know the rights of his wife?" Rasoolullaah ﷺ said, "Be patient, O Faatimah!" On one occasion Rasoolullaah ﷺ was returning from Jihaad. Whenever Rasoolullaah ﷺ would leave for Jihaad, he would depart from the Masjid and visit Sayyidah Faatimah رَضِيَ اللَّهُ عَنْهَا last. When he would return from a journey, he would go to the Masjid and then first visit Sayyidah Faatimah رَضِيَ اللَّهُ عَنْهَا. When he had visited her, she immediately burst into tears. Rasoolullaah ﷺ asked, "What is the matter?" She replied, "I see that your hair is dishevelled, on your body is dust which indicates that you had undertaken a lengthy journey, there are signs of tiredness on you." Rasoolullaah ﷺ said, "O Faatimah, be patient. Soon a time will come when the Kalimah will be recited in every weak and solid structure."

This should be our concern. How can we be sitting with our Biryani and enjoy our luxurious cars, yet we have no concern of deen? We are concerned of increasing our bank balances and investments all the time. So, it is a right upon us to have the concern of Rasoolullaah ﷺ

The Seventh Most Fundamental Right of Rasoolullaah

ﷺ

Embracing Some of the Most Fundamental Rights of our Most Humble and Selfless Master, Mercy to the Universe Rasoolullaah ﷺ.

Ziyaarat-e-Rasool – [To Visit Rasoolullaah ﷺ]

The next right of Rasoolullaah ﷺ holds upon us is Ziyaarat-e-Rasool - to visit Rasoolullaah ﷺ.

We are the only Ummat that know where our Nabi ﷺ is. It is just a matter of a few formalities, and we can stand at least a distance of eight to ten meters away from Rasoolullaah ﷺ.

Rasoolullaah ﷺ is present in Madeenah Munawwarah Shareef and his body is one hundred percent intact. This is proven in many Ahaadeeth,

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : مَنْ زَارَ قَبْرِي بَعْدَ مَوْتِي كَانَ كَأَنَّمَا زَارَنِي فِي حَيَاتِي

Meaning:

Sayyeduna Abdullah Ibn Umar narrated that Rasoolullaah ﷺ said, "Whoever visits my grave after my death it is same, he has visited me in my life."

[Tibrani Volume 012: Hadith Number 406, Baihaqi Shab ul Iman Volume 003: Hadith Number 489]

Imam Ibn Hajar al-Asqalani رَحِمَهُ اللَّهُ states:

واحسن من هذا الجواب ان يقال ان حياته صلى الله عليه وسلم في القبر لا يعقبها موت بل يستمر حيا والأنبياء احياء في قبورهم

Meaning:

The best answer in this regard is that Messenger ﷺ is alive "in his grave and death will never come to him" but he will remain alive, due to the fact that the Messengers remain alive in their graves.

[Fath ul Bari, Sharh Sahih ul Bukhari (7/22)]

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It is stated in another Hadeeth Shareef,

حدثنا أبو بكر بن أبي شيبة حدثنا الحسين بن علي عن عبد الرحمن بن يزيد بن جابر عن أبي الأشعث الصنعاني عن أوس بن أوس قال قال رسول الله صلى الله عليه وسلم إن من أفضل أيامكم يوم الجمعة فيه خلق آدم وفيه النفخة وفيه الصعقة فأكثروا علي من الصلاة فيه فإن صلاتكم معروضة علي فقال رجل يا رسول الله كيف تعرض صلاتنا عليك وقد أرمت يعني بليت قال إن الله حرم على الأرض أن تأكل أجساد الأنبياء

Meaning:

"Among the most excellent of your days is Friday; on its Adam ﷺ was created; on it the trumpet will be blown; on it all creation will swoon.

Therefore, send a great dealing of blessing upon me on this day, for your blessings will be presented to me. They [the Companions] asked, "Messenger of Allah, how can our blessing be submitted to you, when your body is decayed? He said, "Allah has prohibited the earth from consuming the bodies of the Messengers."

[Sunan Ibn Majah: Volume 001: Hadith Number 1626:]

In another Hadeeth it is stated,

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : الْأَنْبِيَاءُ أَحْيَاءُ فِي قُبُورِهِمْ يُصَلُّونَ

Meaning:

Sayyeduna 'Anas bin Malik reported, "Allah's Messenger ﷺ said: The Messengers are alive in their graves and praying."

[Baihaqi, Hayat ul-Ambiya, Page No.: 003]

When we make Salaam to Rasoolullaah ﷺ, he replies to our Salaam. It is stated in the Hadeeth,

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عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أُرَدَّ عَلَيْهِ السَّلَامُ سنن أبي داود كتاب المناسك باب زيارة القبور

Meaning:

Abu Huraira reported: The Messenger of Allah, ﷺ said, "None of you greet me with peace but that Allah returns my spirit, that I may return his greeting of peace."

[Sunan Abi Dawood: 2041]

Sayyeduna Bilaal رَضِيَ اللَّهُ عَنْهُ, the Muezzin of Rasoolullaah ﷺ was in Damascus. He had a dream in which Rasoolullaah ﷺ told him, "O Bilaal, how is it that you no longer visit us?" Sayyeduna Bilaal رَضِيَ اللَّهُ عَنْهُ immediately got ready and went to Madeenah Munawwarah. In previous times, there were people who. would send others to Madeenah Munawwarah Shareef only to convey Salaam to Rasoolullaah ﷺ.

A certain friend of ours frequently undertakes business trips. He plans his trips in such a way that he stops over in Jeddah. He then flies to Madeenah Munawwarah Shareef and books his accommodation in the best hotel. He takes a bath, puts on the best of clothing, and then goes to the Rawdah Mubarak to recite Salaam. If it isn't salaah time, he does not perform a single salaah in Masjid-e-Nabawi. After Salaam he continues with his journey. At times, he won't even perform Umrah, this is the connection and relationship he enjoys with Rasoolullaah ﷺ.

Hadhrat Sheikh Moulana Muhammad Zakariyya Saheb رَحِمَهُ اللَّهُ would be very upset if a person would write him a letter while in Madeenah Munawwarah Shareef but did not request him to convey Salaams to Rasoolullaah ﷺ. It shows that you do not have any connection with your Nabi. If you have a dear and close friend, you generally will send a gift for him. The greatest gift is Salaam. If anyone

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is going for Haj or Umrah, we shouldn't request them to bring any material things, but we should request them to convey Salaams to Rasoolullaah ﷺ.

If somebody is going to the town in which your father or mother lives, yet you do not send anything to them, how would they feel? We should visit Rasoolullaah ﷺ as this is his right, and if we can afford it, then at times we should make the intention of only visiting Rasoolullaah ﷺ.

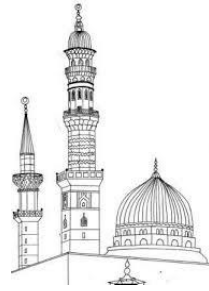
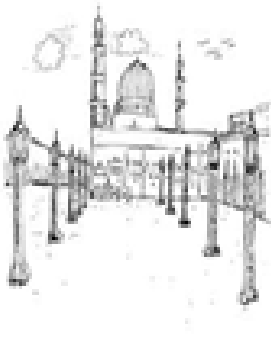
If we were able to see this, who wouldn't have gone specially to make Salaam? We go to our Sheikh and spend time in the company of our Sheikh. What about Rasoolullaah ﷺ? He is alive one hundred percent. When a person is in Madeenah Munawwarah Shareef, he should open his heart and spend freely.

If Allah ﷻ has given you the means, then spend but don't be wasteful at the same time. Spend on the people of Madeenah Munawwarah, love Madeenah Munawwarah Shareef. The value of Madeenah Munawwarah is due to Rasoolullaah ﷺ.

This is our Rasool, we should honour our Rasool. We are ambassadors of Islam therefore we should live up to this great position which Allah ﷻ has given us.

May Allah give me and all of us taufeeq to fulfil the rights of Rasoolullaah ﷺ. Ameen!

Embracing Some of the Most Fundamental Rights of our Most Humble and
Selfless Master, Mercy to the Universe Rasoolullaah ﷺ.



Embracing Some of the Most Fundamental Rights of our Most Humble and
Selfless Master, Mercy to the Universe Rasoolullaah ﷺ.

Contemplation of Death

A poem written in Urdu by Khwaajah Azizul-al Hassan Majzoob
رحمۃ اللہ علیہ, the special and select Khaleefah of Hadhrat Moulana Ashraf
'Ali Thanwi رحمۃ اللہ علیہ.

Translated into English by Rashid Kajeer who requests your du'aas for
maut on Imaan-e Kaamila, a mubaarak maut only when Allah ﷻ
is pleased with me from the tests of this dunya, with Kalimah
Shahaadat from my tongue and lips, for aafiyat in 'Aalam-e-Barzagh,
and a successful eternity in Jannatul Firdous.

Advising others is easy, but the challenges of nafs and Shaitaan are
extremely complex and intricate, especially for me. Please! Spare a
thought for me.

Contemplation of Death

You are alive, it is no big deal, forget this not,
Prostrate to Allah not to treasures, forget this not.
Or else there will be shame for you, forget this not,
Life is for but a few days, forget this not.

One day death will overtake, for the ultimate for all is death,
Do as you please, as the ultimate for you is death.

So, you attained whatever you desired in this world? So What?
So, even if troves of treasures came to belong to you. So what?
So, you have even built mansions of great luxury. So what?
So, even if you throw around your weight and authority. So what?

One day death will overtake, for the ultimate for all is death,
Do as you please, as the ultimate for you is death.

Ponder the different types of homes which death did overtake?
How many people's fun, games, and enjoyment did not death break?

Embracing Some of the Most Fundamental Rights of our Most Humble and
Selfless Master, Mercy to the Universe Rasoolullaah ﷺ.

How many of those with large and healthy bodies did death surprise?
And the thin and wiry, they too were placed into graves after demise.

One day death will overtake, for the ultimate for all is death,
Do as you please, as the ultimate for you is death.

My friend, each of us are treading the alleys of annihilation,
My friend, each of our friends is heading towards evil annihilation.
My friend, rivers flowing in all directions are flowing to annihilation,
My friend, from each and everything is emitted the stench of annihilation.

One day death will overtake, for the ultimate for all is death,
Do as you please, as the ultimate for you is death.

This 'season of spring' in this world is but for a few days,
Attach not you heart to it, unmindful one, be not in a haze.
Let not your days in this unmindful state be spent 'having a blast,'
Be alert, "Oh drowning, one be alert, life doesn't last."

One day death will overtake, for the ultimate for all is death,
Do as you please, as the ultimate for you is death.

This sea of heedlessness. Alas! Is not for your kind,
Look, Paradise does not come cheap, are you blind?
This world is a 'transit lounge', not your permanent destination,
It is not a place for luxuries, extravagance, and mischievous inclination.

One day death will overtake, for the ultimate for all is death,
Do as you please, as the ultimate for you is death.

Like a melting block of ice block of ice, life gets shorter – then death,
Slowly, slowly, drop by drop, breath by breath.
Breaths, like this world, are temporary, we take no heed to,
Definitely, one day, all this will come to an end, for me and you.

One day death will overtake, for the ultimate for all is death,
Do as you please, as the ultimate for you is death.
My friend, this world you will have to leave. One day,
My friend, the qabr will be the end abode for you. One day,
My friend, your face to Allah, you will have to show. One day,

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Selfless Master, Mercy to the Universe Rasoolullaah ﷺ.

Now do not spend being unmindful even for this one day.

One day death will overtake, for the ultimate for all is death,
Do as you please, as the ultimate for you is death.

For the Hereafter, do be concerned. It is a must,
As you sow, so you shall reap, this is definite, do trust.
This life will definitely come to pass one day, yourself do save,
Your corpse will definitely have to descend into the grave.

One day death will overtake, for the ultimate for all is death,
Do as you please, as the ultimate for you is death.

Who can ever stop whatever is destined, can you?
This life that you think is immortal will pass on too.
Your soul will be pulled from your body, capillary, nerve, and vein,
One day sand will be thrown over you, be not insane.

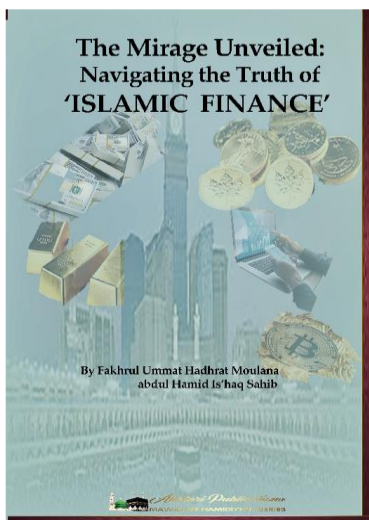
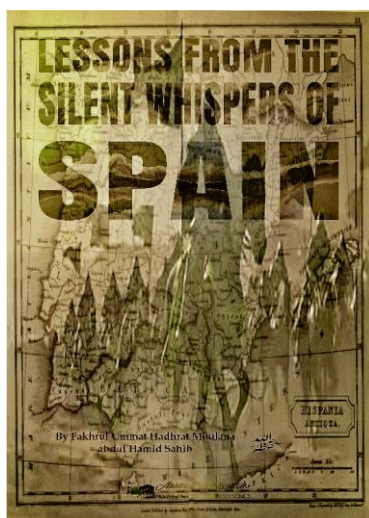
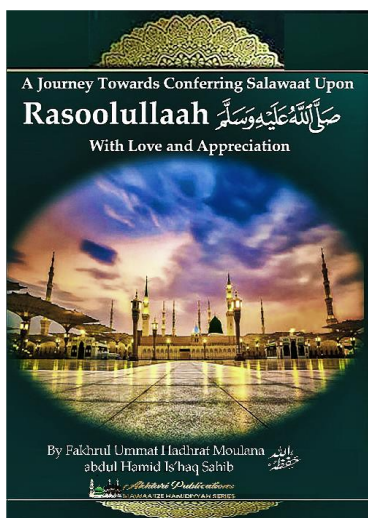
One day death will overtake for the ultimate is death.
Do as you please, as the ultimate for you is death.

Stop your tomfoolery oh unmindful one, do not rest,
Stop hoarding and establishing a name, these are merely tests.
Remember Allah in this world morning and night,
You have come here for a reason, so do what you do, do it right.

One day death will overtake, for the ultimate for all is death,
Do as you please, as the ultimate for you is death.

Embracing Some of the Most Fundamental Rights of our Most Humble and Selfless Master, Mercy to the Universe Rasoolullaah ﷺ.

Our Future Publications



The Benevolence of Rasoolullaah Sallallaahu 'Alaihi wa Sallam

Rasoolullaah Sallallaahu 'Alaihi wa Sallam, is revered as the embodiment of love, kindness, and compassion, bestowed invaluable teachings upon his people through his exemplary conduct.

The Qur'aan eloquently acknowledges his gentle and benevolent demeanour, affirming, "[O Rasoolullaah Sallallaahu 'Alaihi wa Sallam!] It is a great Mercy of Allah Subhaanahu wa Ta'aala that you are gentle and kind towards them; for, had you been harsh and hard-hearted, they would all have broken away from you" [Qur'aan 3:159]. This verse encapsulates the profound impact of Rasoolullaah Sallallaahu 'Alaihi wa Sallam's compassion on his followers, fostering a bond of unity and unwavering loyalty. Throughout his life, numerous instances serve as testaments to his kindness and gentleness, particularly towards the weak and the impoverished.

Sayyeduna 'Anas RadiAllaahu 'Anhu, who served as his devoted assistant, attested, "I served Allah's Messenger for ten years, and he never uttered the words 'Shame' or 'Why did you do such-and-such a thing?' or 'Why did you not do such-and-such a thing?' [Bukhari, 2038].

This exemplifies the Rasoolullaah Sallallaahu 'Alaihi wa Sallam's remarkable ability to guide and correct without resorting to harshness or reproach.

Does not a kind, humble, compassionate, caring being deserve the loftiest rights be afforded to him?