





بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

And when you are told to rise up, rise up. Allah will raise (and degrees) those of you who Believe (Qur'an, al-Mujadila 58:11)



**SALUTATION & ADORATION**  
English Version of the Urdu treatise  
**(Salam - 0 - Qayam)**

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**International Series**

**8**

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



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# SALUTATION & ADORATION

(English translation of *Salām-o-Qayām*)

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International Series .No. 8

**Idara-i-Mas'ūdīa**

6/2, 5-E Nazimaliad,

Karachi. (Sindh)

(Islamic Republic of Pakistan)

1416/1996



In the name of Allāh most Gracious most Merciful

## (1)

Allāh the Almighty created the *Nūr* of the Holy Prophet<sup>1</sup> ﷺ and resolved to extol and perpetuate of his mention<sup>2</sup> throughout the world. In order to demonstrate what reverential and beloved is the personality of the *Holy Prophet* ﷺ is in the Presence of the almighty Creator, it was proclaimed through the Quranic Message that *Allāh and His Angels send Greetings (Salutation) on the Holy Prophet*<sup>3</sup> ﷺ. How pervasive is the Divine Message of sending salutation on the *Holy Prophet* ﷺ can be gauged from the truth that there is not a single place in the Universe where Allāh is not present.<sup>4</sup> This, in other words, means that in every nook and corner of the expanse of the world the august name of the *Holy Prophet* ﷺ reverberates. This constant chanting and blissful echoing of the *Durūd-o-Salām* (sending blessing, and salutation) fills the Time and the Space and all that these contain with the charms and the felicitations of the eternal spring. However, it is beyond the reach and probability of human senses to assess the sweetness and fascination of these Divine lyrical melodies.

In the Divine Scheme of creation there was the time when after the creation of the '*Nūr-i-Mūḥammadi*' there

<sup>1</sup> Mūsānaf bin 'Abd al-Razzāq; *Fatāwā Ḥadithiyya*, 289

<sup>2</sup> Qur'ān, *al-Inshirāḥ*, 94:4

<sup>3</sup> Qur'ān, *al-Aḥzab* 33:56

<sup>4</sup> Qur'ān, *al-Baqārā* 2:115



existed none other in the Expanse of the entire Universe than *Almighty Allāh* the Creator and the *Nūr* of the *Holy Prophet* ﷺ. And when the angels were created, they too participated in the greetings followed by the chosen righteous persons (Momins) thus marking the Fullness of the complement namely Allāh the angels and the righteous Momins who send Greetings and Salutation (*Durūd-o-Salām*) on the *Holy Prophet* Haḍrat Mūḥammad Mūstafā ﷺ which continue even today and shall continue till Eternity.

If the complex of the entire creatures consisting of the angels and the mankind and the rest be divided into ten parts, the ratio of the angels will be nine-tenth (9/10) parts thereof, leaving only one part (1/10) to comprise the rest of the creatures.<sup>5</sup> The point in this behalf should not be lost sight of that the angels who are themselves the dominant creation not only in numbers being nine-tenth (9/10) of the entire *Makhtuq* remain ceaselessly engaged in sending greetings as commanded by *Almighty Allāh*. This illustrates and indicates the prominence and exalted station of the *Holy Prophet* ﷺ in the Presence of *Almighty Allāh* and the entire creatures taken together.

It is reported that when the verse "-----  
--"Lo! Allāh and His angles shower blessings (*Salāwat/Durūd*). O ye who believe! Ask blessings (*Durūds*) on him and salute him with a worthy salutation,"<sup>6</sup>  
was revealed the Holy visage of the *Holy Prophet* ﷺ glowed with pleasure by way of submission and thanks-

<sup>5</sup> Naqi Ali Khān, *al-Kalām al-Auziḥ* (Karachi :1986) 224, Ref. *Mustadrak, Tabari*  
<sup>6</sup> Qur'an, *al-Aḥzāb* 33:56



giving to Allāh for His Unbounded kindness and mercy towards him. The companions congratulated and greeted him<sup>7</sup> for this unique and sublimest blessings from the Lord Creator and the Subtainer of the Universe. The *Holy Prophet* ﷺ himself asked the Companions to greet him on this occasion in order that the Companions may also share the blessings and offer thanks in that behalf. There are hundreds of verses in the *Holy Qur'ān*, but this verse is singularly appreciative of the unmatched eminence and exalted prominence of the *Holy Prophet* ﷺ among the entire composition of the Universe each creature of which remains engaged in the recitation of its own *Salāwat* (*Durūd*) and glorification (*Tasbiḥ*) of Allāh.<sup>8</sup>

Blessed is the soul which immerses itself in the spiritual depths of this verse and makes it as the hallmark of its own indentification in the comity of the vast paraphernalia of men and material scattered all over the expanse of the Universe.

## (2)

To elevate and raise to trasendental heights the holy name (mention)of the *Holy Prophet Haḍrat Mūḥammad Mūstafā* ﷺ is very dear and the desire of *Almighty Allāh*.<sup>9</sup> It was precisely for the celebration of this Divine Desire, that *Almighty Allāh* ordained the Assemblage of souls thousands upon thousand years before the birth and prophethood of the *Holy Prophet* ﷺ in which more or less one *lakh* and twenty four thousands prophets of Allāh

<sup>7</sup> *Ma'arig al-Nabuwwa*, (Lahore) vol.1, p.312  
<sup>8</sup> Qur'ān, *al-Nūr* 24:41  
<sup>9</sup> Qur'ān, *al-Inshirah* 94:4



participated and eulogised the mention of the *Holy Prophet*<sup>10</sup>. Thereafter each *Prophet* and *Apostle* organised his own Assembly of celebration of his followers (Ummās) and conveyed to them the glad tidings of the advent of the *Holy Prophet*. This vast concourse of assemblages spread and conveyed the blissful tidings of his arrival long long in advance through countless tiers of *Time* and *Space* in the universe and the name of the *Holy Prophet* became known and respected long before the auspicious event took place.<sup>11</sup> Among the apostles of Allāh, *Haḍrat Eisā* son of *Maryam* رضي الله تعالى عنه held his own congregation of his followers and proclaimed the coming (at his appointed time) of the *Prophet of Allāh* after him whose sacred name shall be “*Aḥmad*”<sup>12</sup>.

All these spiritual or heavenly congregations have been impliedly or otherwise mentioned in the *Holy Qur’ān*. Through the *Holy Qur’ān* we deduce the propriety and the sanctity of conveying of *Durūd-o-Salām* to the *Holy Prophet Haḍrat Mūḥammad Mūstafā* as the Divinely approved practice by each prominent groups of creations namely the Apostles Prophets of Allāh, the Angels and the mankind (even the animals and birds) of sending salutation and greetings (*Durūd-o-Salām*), which felicitations shall continue unabated till the Day of Resurrection, and even beyond in the Hereafter when the people of Paradise will resume their spiritual functions within the Domains of the *Janna-al-Firdaws*. The sacred name of the *Holy Prophet* has been the source of deliverance and redemption ill-fares

<sup>10</sup> Qur’ān, *Al-i-’Imrān* 3:81

<sup>11</sup> Qur’ān, *Al-i-’Imrān* 3:81

<sup>12</sup> Qur’ān, *al-Ṣaff* 61:6



(or even calamities) visited upon by every generation of mankind right from the inception of the Universe. Even the prophets of Allāh took recourse to this most auspicious name as a medium for alleviation of their grievances. To name a few of these prophets we might with due respect and dignity, mention the well known events linking with the names of *Haḍrat Ādam*,<sup>13</sup> *Haḍrat Nūh*, *Haḍrat Yūnus*, *Haḍrat Yusuf*, *Haḍrat Ibrāhīm*, *Haḍrat Mūsā*, *Haḍrat Eisā* (peace be upon them). The Divine Blessings are so extensive and all-embracing that Allāh the Lord creator has out of His Grace and Beneficence, mentioned and included the *Momins*, the righteous faithful *ummātis* of the *Holy Prophet ﷺ* along with His own Self, and His angels for sending the greetings and salutation (*Durūd-o-Salām*) to the most August Personality of the entire cosmology, (the Universe), an Honour and affection which the *ummā* can not redeem or adequately offer thanks-giving to the Lord Cherisher of all the World — *Rab al-'Ālamin*.

### (3)

Allāh the Almighty is sending *Durūd* (Spritual Blessings) on His Beloved Apostle *Haḍrat Mūḥammad Mūstatā ﷺ*.<sup>14</sup> This confirmed and authenticated through the above quoted and universally acclaimed verse of the *Holy Qur'ān*. It is therefore incumbent upon us as His humble servants to emulate Him when He has expressly commanded us-the -*Momins* or the people of Eiman that in emulation to Him and His Angels, with all humility and Devotion we should also send greetings of *Durūd-o-Salām*

<sup>13</sup> Qur'ān, *Al-Baqārā* 2:37

<sup>14</sup> Qur'ān, *al-Aḥzāb* 33:56



into the *Holy Prophet* ﷺ. The *Almighty Allāh* and His Angels are above and beyond material drossness and not confined to shapes and forms and unbounded by human postures and stances, then in what manner and form does Allāh send greetings to His Beloved and Chosen Apostle ﷺ? None can contemplate and visualise this aspect of the enquiry as indulging in and involving ourselves such like queries might lead us to a point where Divine disapprobatron and chastisement might unfortunely become our fate. Therefore leaving the delicate point in abeyance we should better probe through enunciations of Qur'ān and *Hadith* what we are expected to present our share of responsibility in obedience to Divine and Prophetic commands.

There are glimpses first in the *Holy Qur'ān* relating to norms and postures of the angels. At one place it is deduced that the angels send greetings not in isolation or individual capacity, rather, they do so in vast congregations, rows upon rows.<sup>15</sup>

The standing upright stance is the tradition (sunnah) of the angels and the above quoted verse<sup>16</sup> demands that angels is sending *Salawat-o-salām* in upright stance to the august personality of the *Holy Prophet* ﷺ. They are to our right and left.<sup>17</sup> They are sending greetings right in front of us as well as behind us.<sup>18</sup> If we are lethargic and negligent in obeying the Divine command, the angels remain unconcerned to our behaviour. The *Holy Qur'ān* tells us that the angels offer salutation in grand fashion in

<sup>15</sup> Qur'ān, *al-Şallāt* 37:1

<sup>16</sup> Qur'ān, *al-Şallāt* 37:1

<sup>17</sup> Qur'ān, *Qāl*, 50:18

<sup>18</sup> Qur'ān, *al-Ra'ad*, 13:11



congregation rows upon rows, and in confirmation of this majestic spectacle the Qur'ān echoes the Divine Oath by these Angles<sup>19</sup>. The Companions of the *Holy Prophet* ﷺ used to recite *Durūd* in standing position while offering Prayer in his presence, as a mark of respect.

After the *wisal* of the *Holy Prophet* ﷺ, when his sacred body was placed on the wooden plan wrapped in coffin shroud In Madina al-Munawwarah, the hierarchy of the dignified Principal angels namely *Haḍrat Jibrā'il*, *Haḍrat Mikā'il*, *Haḍrat Iarā'fil* and *Haḍrat 'izrā'il* followed by countless numbers of other angels, recited the *Salāwat-o-salām* (in standing stance)<sup>20</sup>. After the recitals by the angels came the multitudes of men, women and children of Madina in that order offered *Durūd-o-Salām* unto the *Holy Prophet* ﷺ. This was according to *Holy Prophet* own desire, each group forming its own row of congregation<sup>21</sup>. The whole ceremony lasted over twelve hours without break. This confirms and authenticates the belief that the offering of *Durūd-o-Salām* to the *Holy Prophet* ﷺ in upright stance is the sunna (tradition) of the angles and his companions. This is in emulation of this sacred tradition (chain of Practices) down the ages that even in the present age people of all walks of life stand in reverence before the *Holy Grave* of the *Holy Prophet* ﷺ and offer *Durūd-o-Salām* at all hours of the day in upright stance.

The command for upright stance (*Qayām*) for offering prayers and other rituals of worship is manifest at

<sup>19</sup> Qur'ān, *al-Şaffāt* 37:1

<sup>20</sup> *Fatāwā al-Rizāwwiyya*, vol. IV, p.54 Ref: *al-BayḤaḳi, al-Hakim, al-Jibrani*

<sup>21</sup> 'Abd al-Ḥaḳ, *Madarij al-Nabuwwa*, vol.II, p.440



various places of the *Holy Qur'ān* and it can be safely inferred that the command for *Qayām* (upright stance) is also embracive of other rituals besides the *Namāz* and other obligatory functions in the domain of religion and shariah. It can be safely assumed that the precept of *Salām-o-Qayām* was in the Divine knowledge the practice of which was to assume vaster and longer proportions in due course of time. There are clear indications in the *Holy Qur'ān* that the new emerging modes and means of transport and communications will have to be accommodated in the new set up of things which were making their headway practically in every nook and corner. For example, while mentioning the necessity of animals for transport and conveyance it is said in the *Holy Qur'ān*: '*Allāh has created horses, mules and donkeys for you to ride and use for show. And He will create other things of which you have no knowledge.*'<sup>22</sup> The modern plethora of modes and means of transport and travel is nothing but elaborate and interpretative exposition of the said verse, which we ourselves are witnessing or shall continue to witness as new and new means of conveyance crop up as a result of more and more researches and exploration in practically every branch of life. At another place it is said: *We shall show them our Signs all over the Universe, and (even) within their inner beings*<sup>23</sup> (which is itself a separate universal entity, apart from and in conjunction to our physical world). We have witnessed countless Signs of the Power and Knowledge of Allāh all over the world. As for the inner being, today, the scientific researches have established that down the breathing pipeline, the lungs bear the distinctive

<sup>22</sup> Qur'ān, *al-Nahāl* 16:18

<sup>23</sup> Qur'ān, *Fussilat* 41:53



literal formation of the *Kalima-e-Tayyiba*, in that on the left the part of the lungs the fleshy inscription of “*La Ilāha-Ilā Allāh*” and on the right part of the lungs the words “*Mūḥammad al-Rasūl Allāh*” are visibly inscribed.<sup>24</sup>

## (4)

No doubt it is within the knowledge of *Almighty Allāh* that the faithful followers and devoted bondsmen of the *Holy Prophet ﷺ* would instinctively and unhesitatingly rise up to offer any service including presenting *Salām-o-Salāwat* whenever they are asked to demonstrate their dignified love and sublime devotion to *Holy Prophet ﷺ*. The *Holy Qur’ān* echoes this unmatched humble submission by the men of Faith (Momins) when it addresses them thus. “*And when you are asked to rise up, rise up. Allāh will raise you up to (suitable ranks and degrees) those of you who believe and who have been granted knowledge. And Allāh is well acquainted with all you do.*”<sup>25</sup> This clearly means that if the Head of the *Majlis* (Assembly) or its organiser asks of the people to rise up (in reverence and respect etc). For some one, or in celebration of some solemn occasion, then it becomes binding to respond to this call. It is for their own good because this unhesitant response of the listeners pleases Allāh who has promised to elevate and upgrade them in worldly well-being and in the Hereafter.”. At another place it is said, “*verily Allāh sees when you rise*” (up in prayer)<sup>26</sup>. Even

<sup>24</sup>

Daily *al-Bilād* (Saudi Arabia) dated 1st Sha`bān, 1412 A.H

<sup>25</sup>

Qur’ān, *al-Mujādila* 58:11

<sup>26</sup>

Qur’ān, *al-Shu`arā* 26:218



the *Holy Prophet* ﷺ also witnesses our stance of rising up to celebrate *Salām-o-Qayām*<sup>27</sup>.

When *Almighty Allāh* and the *Holy Prophet* ﷺ witness (with pleasure and satisfaction) the rising up of the people of faith, can there be any muslim of such who would deliberately shirk and shun from standing up for *Salām-o-Qayām* at the opportune moment when he happens to be in a *majlis* where such a call is made or when he is fortunate enough to be present at a blessed place where he can demonstrate his regard for the celebrity by presenting *Salāwat-o-Salām* in standing posture which is the most significant part of celebration of *Salām-o-Salāwat*. It is a most depressing sight that in spite of such a high rewarding promise by *Almighty Allāh* for rising up in the *majlis* where holy acclamations are offered in Praise of Allāh and His Most Beloved Apostle *Haḍrat Mūḥammad Mūstafā* ﷺ there are some Muslims who leave the *Majlis* in order to display their contempt and abhorrence for rising up at the time of *Salām-o-Qayām*, without least regard as to how they would plead their case on the Day of Judgement when every limb of a defaulter would testify against him<sup>28</sup>. The deprival of such a people become all the more tragic when these very people actively take part in so called social functions at home or in fashionable hotels when in the mixed gathering of young men and women in the midst of tender-aged youngster to prolonged sessions of standing of clamourous clapping in upright posture and conducted without any one peeping and praying into his conscience as to what good of this world and the Hereafter will accrue to

27

Qur'an, *al-Baqārā* 2:104

28

Qur'an, *al-Nūr* 24:24



them and where all these tendencies will lead them to? It has been stressed again and again that standing in congregation and offering *Salāwat-o-salām* has been the sunna (practice) of the angels as well as the sunna of the companions and those of religious scholars, learned people and the righteous ones in the Ummā.

Some seven hundred years before there lived great scholar and savant Imam Taqi ad-Din Subki (d-756 AH/-1355 AD). On one occasion there was a great congregational Assembly in which prominent *ulema* were present. In that auspicious assembly a true lover and devotee of the *Holy Prophet* ﷺ recited a poetic couplet of Imam Sarsari<sup>29</sup> which purported that the people of honour and dignity on hearing the beautiful mention of the *Holy Prophet* ﷺ in any *Majlis* at once stand up<sup>30</sup> as a mark of respect and a manifestation of orderly and dignified reverence to the *Holy Prophet* ﷺ. On hearing the couplet, Imam Taqi-al-Din at once stood up, and following him the entire *Majlis* stood up as a tribute to the *Holy Prophet* ﷺ. Qur'an says the angels offer *Salāwat* in standing posture.<sup>31</sup> The tradition of standing up in the *Majlis* of *Durūd-o-Salām* has been in vogue for centuries before and has continued unabated and 'InshaAllāh' will continue for ever.

About four hundred years ago, the greatest religious scholar of his time, the exponent of Traditions (*Ahādith*) *Haḍrat Shaykh 'Abd al-Ḥaḳ Muḥaddith Dehlavi* (AH d.1642 AD 1053) also recognised the significance of the

<sup>29</sup> *Yahya bin Yūsūf Ṣarsari* (d.656/1258) was a great Jurist, writer and poet of his time. ('Umar Riza Kahhala, *Mu'ajjam al-Mu'alifin*, Beirut, vol. XIII, p.336-337)

<sup>30</sup> *Ṭabaqat al-Kubrā* (Egypt), vol. I, p.208

<sup>31</sup> Qur'an, *al-Saffāt*, 37:1



*Salāwat-o-salām* and offered and recited the same in standing position which is the essence of the whole phenomenon. He regarded the offering of *Salāwat-o-salām* in the posture of *Qayām* (standing upright) as the *great source of Divine Blessings and as the source of Deliverance on the Day of Judgement.*<sup>32</sup> Another religious scholar of renown and Murshid of *Rashid Aḥmed Gangūhi* and the famous scholar and commentator of the *Holy Qur'ān Ashraf Ali Thanvi* namely *Haḍrat Hāji Mūḥammad Imdād Allāh Makki* (AH 1310/AD 1892.d) more than one hundred years before used to stand and offered *Salāwat-o-salām* in the standing position. He often said that he *felt great relief and ecstatic pleasure in this devotional offering of Durūd-o-Salām.*<sup>33</sup> These great Traditionalist (Muḥaddithin) were the guardian protectors of the Muslim *Ummā*.

It is really distressing that there are some modernists within the community of Muslims who feel no prick of conscience when they overtly and covertly pass unsavoury and stricturous remarks against these and other spiritual and scholastic leaders who were primarily responsible for safeguarding and protecting Islam. Again, it is principally through the dissemination of Islamic values in socio-cultural sectors of the muslim *Ummā*, that Islam has not only survived against heaviest of odds but has also taken roots and is flourishing in the unhealthy soil of paganism and pluralism in dogmatic cult mistakenly called religion of the soil.

32

*Akhbār al-Akhyār* (Karachi), p.624; (Delhi, 1309), p.309

33

Hāji Imdād Allāh, *Fayṣla-i-Haḍī Mas'ala*, (edited by Mufti M. Khalil, Lahore), p.111



But to raise critical fingers against the high personages and true helpers of Islam has become a sort of habit of the so called liberals and modernists in the rank and file of Muslim intelligentsia. The episode of the “She-Camel” called the ‘*Nāqa Allāh*’ in the Quranic parlance which owed its emergence and existence from the rocky stones as a result of Miracle of *Haḍrat Ṣāwliḥ* is a grim pointer in this behalf. When the miscreants first expressed their hatred and intolerance against the Animal, almost the entire community of Samud the fraternity to which *Haḍrat Ṣāwliḥ* belonged was wiped off from the surface of earth as a result of calamity from *Almighty Allāh*. Such was the value and recognition of the *Nāqa al-Allāh*<sup>34</sup>. The slander mongers and the satirists of friends of Allāh (Aawlia-Allāh)<sup>35</sup> should ponder over their so-called enlightenment, and into their being and ask their own heart and conscience to get the proper and redeeming answer. The answer from the within is never misleading. The *Holy Prophet* ﷺ has also stressed consulting with the conscience in times of stress and utter helplessness.

All Praise is due to *Allāh* the *Almighty Creator* and *Sustainer* of all the Universe, the pristine practice of offering *Salāwat-O-salām* in standing posture has been in evidence by renowned personalities of Islam by whose erudition, righteousness and selfless devotion to Islamic norm in personal and religious spheres, oath can be taken, thereby confirming the authenticity of this devotional practice as an open expression of Ummā’s heart-felt devotion and reverence to the *Holy Prophet Haḍrat*

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<sup>34</sup>

Qur’ān, *al-A’rāf* 7:73

<sup>35</sup>

Qur’ān, *Yūnus*, 10:62



*Mūḥammad Mūstafā* ﷺ. These Holy Maḥafil (assemblies) are held and celebrated through out the length and breadth of the world and *Salāwat-O-Salām* are offered in standing posture. In Saudi Arabia inspite of restrictive measures simple minded but clean hearted rustic folks celebrate the twelfth of *Rabi' al-Awwal* in the manner of grand festive occasion of Eid and take active part in holding *Eid al-Milād al-Nabi* function with all solemnity and humility and offer *Salāwat-O-salām* in standing position.<sup>36</sup> These simple people are as much the part of Arab nationalists as other high-brow and well known intellectuals and scholars of their country. Their mode of expression of love and submission to the *Holy Prophet* ﷺ transcends the borders of intellectualism and scholastic hair-splitting.

## (5)

It is in the very nature and essence of “*Salām*” that it should be offered with utmost solemnity and humility in standing posture. It is primarily for this reason that *Salām-O-Salāwat* is offered in standing position before the august presence of the *Holy Prophet* ﷺ at his Holy shrine in *Madina al-Munawwara*. Like-wise, the *Salām-O-Salāwat* is also offered in front of the *Mazār-i-Aqdas* of *Haḍrat Abu Bak'r Siddique* and *Haḍrat 'Umar Farūq* رضي الله تعالى عنهما. The *Holy Prophet* ﷺ has said that the “*rider (on animal's back etc) should offer salām to the pedestrians the wayfarer, walking on foot should present salām to the one sitting and*

<sup>36</sup> 'Atiq bin Ghayth al-Bilādi: *Al-Adab al-Sh'u'bi li al-Hijāz*. Makka, 1982



*those arriving in the Majlis (assembly) are asked to offer salām to those already present at the place*".<sup>37</sup> These are expressions of social cultural norms which also indicate the grades and status of various group of the people in the society, the essence of these commandments having the regard and dignity of the person concerned as the situation demands. It is for this reason that whenever a person of respect and reputation arrives at a *Majlis* already in session, the people present rise up en-masse and offer *salām* and respect to him.

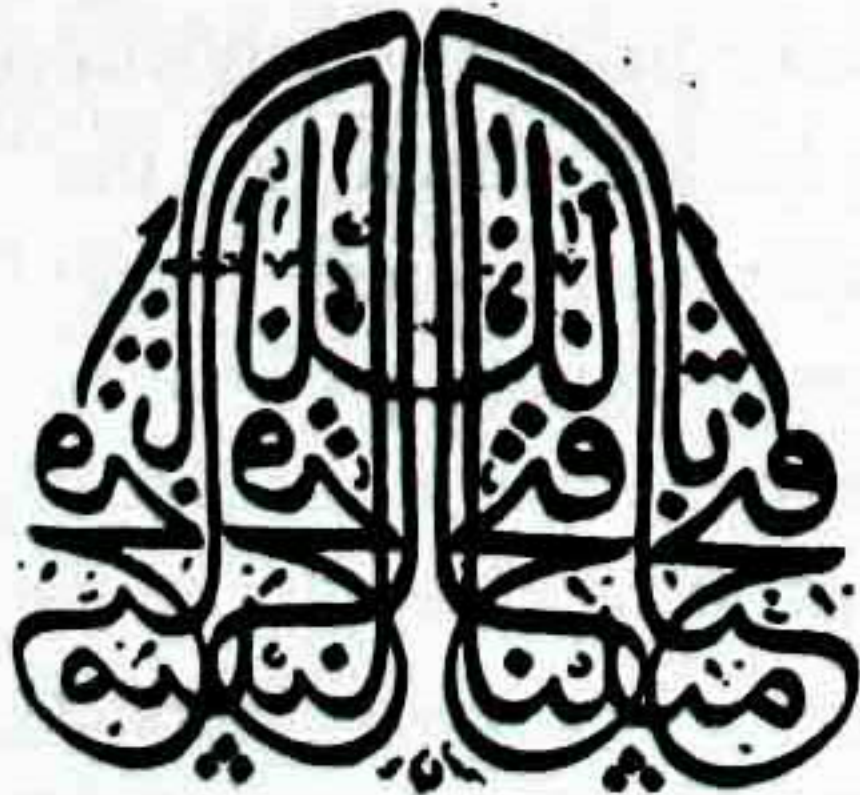
Even otherwise, as things stand and spectacles are witnessed today the ceremonial and functional rising (standing) has become as if the very core of social behaviour, more stress being given to the form or letter of the ceremony than the spirit or soul of our behaviour. We listen to the National Anthem (*Qaumi Tarāna*) and offer *salāmi* (salutation) to the National Flag in standing position, the practice has become so deep-rooted and wide spread that such a *Salāmi* is offered to alien and Non-Islamic government dignitaries and their national flags, whether the occasion is to present verbal attributes to the person concerned or to offer condolence if he has expired. People stand in rows to greet the arrival of some foreign dignitaries and bid farewell to them when they depart from the country. Examples of these activities can be multiplied beyond limit, though there is always a great distance between the letters and spirits of the hollow ceremonial functions!

I am an unhappy witness to an equally distressing event at a function in Delhi where some prominent

<sup>37</sup> *Bukhāri*, pp.919,941



nationalist '*Ulema* sang the highly prejudicial and extremely anti-Muslim song by standing in the congregation alongwith Hindu comrades. The song is commonly known as *Vandi Maturam* and the title means 'O Land! I prostrate for you'! When some Muslims among the audience later criticised these *Ulema* on their behaviour, they felt regret and shame over their shameful act. The point for consideration is that in our society an amalgam of different cultural and social customs and conventions have gained currency, some of them are genuinely pro-Islamic because these were founded and developed by true Islamic lovers, firstly in the early phase by genuine followers of the companions of the *Holy Prophet* ﷺ and on their foot-steps by the sincere and devoted '*Ulema* and Schloras. It was the bright phase of Islamic learning and teaching which infused the intelligentsia and common Muslim ppulace alike. But the incursion of anti-Islamic forces led by Jewish and Christian preachers and later joined by other anti-Islamic elements who in close collaboration tarmished the bright visage of Islamic culture and civilization.





## (6)

Reverting to the main subject matter of this dissertation namely *Salām-o-Qayām* (Standing upright) and presenting (salutation and blessing) it may be pointed that there is no scarcity of the detractors who do not seem to be convinced with the genuineness of this mode of reverence. Their main objections are three as noted below:-

- (1) They say that *Qayām* (standing upright) has authority (permissive order) neither from the *Holy Prophet* ﷺ nor from his Companions.
- (2) The participants in the *Majlis* fold their hands as in *Salāwat* (*Namāz*) when the *Majlis* (assembly) is neither *Namāz* nor its substitute.
- (3) The people in the *Majlis* are led to believe that the *Holy Prophet* ﷺ himself graces the occasion.

With due sincerity and humility we endeavour to clarify their enquiry which is in the nature of objections.

Query 1: So far as the point of standing by the *Holy Prophet* ﷺ is concerned, it is authenticated by various *Ahādith* in this behalf. There is the famous *Hadith* purporting that Allāh the Almighty taught the norms of the most perfect modes of moral character. In the words of the *Hadith*: "I have been raised as an Apostle so that I may uplift the modes of moral character to its highest and the most perfect height". The *Holy Prophet* ﷺ has himself said. *Allāh the Almighty taught me the decorum of moral*



character in a very nice manner.<sup>38</sup> It was the manifestation of the divinely taught mode of decorum that the Holy Prophet ﷺ asked his near and dear ones including the Companions to emulate them. He used to stand to receive them by way of affection and love. The Holy Prophet ﷺ himself received his beloved daughter *Haḍrat Fātima* رضي الله تعالى عنها in a standing position<sup>39</sup>. He treated likewise his devoted Companions among whom *Haḍrat 'Akrama, Jafar bin Abi Tālib, Zayd bin Hārith*<sup>40</sup>, *Safwān bin Umayya, 'Adi bin Hātim*<sup>41</sup>. Not alone these highly respectable personalities, he also stood up and welcomed the merry-making women and children who were returning home after attending some wedding function<sup>42</sup>. In emulation to the Holy Prophet ﷺ, *Haḍrat Fātima* رضي الله تعالى عنها and *Haḍrat Ā'isha* رضي الله تعالى عنها reverently stood up to receive and meet the Holy Prophet ﷺ. The Holy Prophet ﷺ asked his Companions to stand and welcome *Haḍrat Sa'ad bin Ma'āz*<sup>45</sup>.

*Haḍrat Talḥa bin Obaidullāh*, stood up in the presence of the Holy Prophet ﷺ in the *Masjid-i-Nabawi* to congratulate *Haḍrat Ka'ab bin Mālik* on the acceptance of penitence (*Tauba*)<sup>46</sup>. The Holy Prophet ﷺ used to stand for the sake and prayer whenever some funeral bier passed by him. He also stood to welcome the angels who attended

<sup>38</sup> *al-Anwār al-Muhammadiyya*, p.201

<sup>39</sup> *Abi Daūd*, p.708; *Tirmidhi* vol.II p.404

<sup>40</sup> Hāshim Tatwi: *Biyāz-i-Ilāshmi*, vol.II, fol.249-250

<sup>41</sup> *Ibid*, vol. II, fol.250

<sup>42</sup> *Bukhāri* (Karachi), vol. I, p. 534; vol.II, p.778; *Muslim* (Karachi), vol. II, p. 305

<sup>43</sup> *Abi Daūd*, (Karachi), p.708

<sup>44</sup> *Būkhāri* (Karachi), vol.I, p.365; *Muslim* (Karachi) vol.II, p.366;

<sup>45</sup> *Būkhāri*, (Karachi), vol.II, p.926; *Abi Daūd* (Karachi), p.708

<sup>46</sup> *Būkhāri*, (Karachi), vol.II, pp:636,926



and marched with the funeral procession. He also asked the other participants to welcome the marching angels<sup>47</sup>.

It was also customary that whenever the *Holy Prophet* ﷺ used to stand up with intention to go from *Masjid-i-Nabawi* to the *Haram Sharif*, all the Companions also stood up and kept themselves in that stance till the *Holy Prophet* ﷺ crossed the threshold.<sup>48</sup> This was the manifestation of their moral excellence. The Companions paid due regard to whatever was near and dear to the *Holy Prophet*<sup>49</sup> ﷺ and bore relation to him. The glimpses of the teachings of the *Holy Prophet* ﷺ to his companions and through the latter to the succeeding generations have reached us. The people of the modern age and we have come to realise how each group of people received Divine Blessing by sincerely acting upon them thereby receiving the benefits of the world as well as the Hereafter.

The *Holy Prophet* *Haḍrat Mūḥammad Mūstafā* ﷺ is the greatest and the most perfect *Apostle of Allāh* among the entire creatures of all the Universe comprising the human species, the angels also the Prophets/Apostles who were sent to earth to guide the destiny of the people. In spite of this unmatched grandeur and splendour which accompanied the *Holy Prophet* ﷺ, there was not even the slightest semblance of pride and vanity noticeable in his unique personality. On the contrary he was so affectionate and considerate to every group of his fellow-beings regardless of their ranks and status, including his Kith and

<sup>47</sup> *Kanz al-'Ummāl* (Beirut, 1979), vol.XV, p.594

<sup>48</sup> *Mishkāt*, vol.II, p.689 Note:- For further details pl:also see the following reference:- Ghulām Jilani; *Bashīr al-Qāri bi Sharḥ al-Būkhārī*, (Delhi), pp.218-219

<sup>49</sup> *Bhūkhārī*, vol.II, p.256; *Muslim*, vol.II, p.29; *Mishkāt*, p.74.



Kin, so much as to unhesitatingly rise to greet them, and pray and strive for their will being in this world and the *Hereafter*. The facts being as honest and simple which none can refute or deny. However the *Holy Prophet* ﷺ did not approve such customs and practices<sup>50</sup> including the rising up in favour of tyrants and miscreants, for the simple reasons that these customs and practices were brought into prominence by the non Arab heathens who were steeped in arrogance as if they belonged to the higher strata of society or if they were so unfortunate to be treated worse than serfs and animals for being accounted among the down trodden and the resourceless. In either case it is the human dignity that is the main victim, the high-brow class trample upon the commoners and the latter cry underneath the yoke of tyranny.

*Haqrat Shaykh Ahmad Sarhindi Mujadid Alf-i-Thāni*

has recorded an episode which took place during the reign of Emperor Jahangir of Mughal Empire in India. The royal darbar was in session, each one was assigned the job as the King pleased. One vazir (minister) was stationed right in front of the emperor with strict command not to cast his glance, at any other point or place on pains of dire consequences for breach or default. To the utter misfortune of the said vazir, his eyes deviated from the royal personage only for a flicker of moment and he looked at his own robes. The King noticed it and promptly he blared with dreadful anger. *"I can never tolerate this that my waZir while standing in my presence under my command should cast his eyes at his robes."*<sup>51</sup> What fate befell the poor vazir

<sup>50</sup> *Abi Daūd*, vol.III, p.668; *Mishkāt*, vol.II, p.688

<sup>51</sup> Ahmad Sirhindi; *Maktubāt*, vol.II (Karachi), *Maktub* No.293, p.433



is not difficult to visualise or surmise. But the incident has a moral. The kind of upright stance to which the unfortunate vazir was suspected under tyrannical royal command was the one which the *Holy Prophet* ﷺ did not approve and which he condemned as it meant dishonour and disgrace to human dignity and made the mortal King all the more arrogant and inflated his vanity and pride.

It is really very unfortunate that we witness this kind of class discrimination even in this enlightened age of high intellectualism. It is the common sight that the subordinates are made to stand before the officers who instead of taking notice of this undignified posture remain busy in their personal affairs or gossiping with their friends who frequently intrude during working hours, simply to "pass time" with their friends: Still more pathetic sight is the behaviour of landlords and vaderas with the haris (cultivators) and other petty servants. The ghastly examples of this nature can be multiplied but it will not move the stony-hearts.

The *Holy Prophet* ﷺ never approved this lavish display of class distinction between human beings.<sup>52</sup> He himself led a very simple and austere life and kept the down trodden of the society close to his heart so that they may not lose faith in human dignity and feel themselves as equal citizens in the fraternity of Islam. They realise their own importance among other members of Muslim *Ummā*. The *Holy Prophet* ﷺ had declared while warning the self-styled privileged group of the society that (arrogant) "*people who desire that others should stand for them as a mark of "respect" should beware to make their dwelling*

52

Abi Daūd, vol.III, p.688; *Mishkāt*, vol.II, p.688



place in the hell.”<sup>53</sup> He did not say anything to those who are thus forced to stand against their conscience; his warning and reprimand is directed only against those whose hearts are diseased. To stand for any one on account of fear or greed was not liked by him. On the contrary the *Holy Prophet* ﷺ favoured and even encouraged to accord respect and honour by standing, in *Majlis* or alone, out of sheer love and sincerity, for any person of known righteousness and scholarship.

We have already seen in the foregoing pages how the *Holy Prophet* ﷺ himself often rose for any one very near and dear to him out of affection and personal regard. Still he did not encourage the Companions to rise again and again in the same session of *Majlis*.<sup>54</sup> He was so kind and considerate by way of affection towards the people, particularly the ever submissive and humble companions that it grieved him if he found them in pains and hardship. He was ever covetous for their well-being and comforts.<sup>55</sup> It is really very significant that in the Quranic parlance the attributes of being ‘*Raūf*’ (considerate and affectionate) and *Raḥim* (merciful) have both been assigned to Allāh the Almighty and the *Holy Prophet Haḍrat Mūḥammad Mūstafā* ﷺ. Allāh is *Raūf al-Raḥim*<sup>56</sup> and His Apostle is also *Raūf al-Raḥim*<sup>57</sup>.

<sup>53</sup> *Trimidhi*, vol.II, p.120, Ḥadith No.614; *Abi Daūd*, vol.III, p.667, Ḥadith No.1788; *Mishkāt*, vol.II, p.688, Ḥadith No.4466

<sup>54</sup> *Trimidhi*, vol.II, Ḥadith No.613; *Mishkāt*, vol.II, p.688 Ḥadith No.4465

<sup>55</sup> Qur’ān, *al-Tauba*, 9:128

<sup>56</sup> Qur’ān, *al-Baqārā* 2:143; *al-Tauba* 9:117; *a;-Naḥal* 16:7,47; *al-Hajj* 22:65; *al-Nūr* 24:20; *al-Hadid* 57:9; *al-Hashr* 59:10

<sup>57</sup> Qur’ān, *al-Tauba* 9:128



Sincere and unstinted love and Devotion demands nothing, but obedience, nothing more or less than pure and chaste submission. To indulge in sceptic urge to stand or not to stand in reverence and salutation is the sign of utter weakness of our Eimān. We must simply remember that *Allāh* the Almighty has Himself Commanded us Faithful (Momins) to glorify and venerate the *Holy Prophet* <sup>58</sup> ﷺ at all times of morning and evening, day and night. What are therefore, the demands and obligations of sanctified veneration we can clearly know provided we possess pure conscience and untarnished love stationed in our bosoms.

Referring to the three objections or observation mentioned earlier in this brochure, we have discussed in some details the query No 1. The two items of enquiry at Nos; 2 and 3 are really the offshoots of the main point of enquiry at No.1 and do not call for any elaborate statement to answer them. However, for brevity's sake these are enumerated below:-

Query 2: Folding of hands as in *Namāz*, The main point of issue is about the standing posture in reverence in the course of deliberations of the *Majlis* at certain stage of its proceedings. This we have already defended and justified from every possible points of view. However, as regards the folding of hands it is of secondary importance how one keeps while in a standing posture; it is either folding the hands or let them hang sideways. Surely the first position is more dignified as a mark of respect than allowing the hands to hang along sideways as culprits or subordinates do before persons of authority.

58

Qur'ān, *al-Mā'ida* 5:12; *al-Fath* 48:9; *al-A'raf* 7:15; *al-Aḥzāb* 33:56



*Haḍrat Shaikh ‘Abd al-Ḥaḳ Muḥaddith Dehlavi* has taught the appropriate mannerism while in the presence of a dignified revered personality. As for the position of hands in the standing posture these should be folded over the navel in the grip of palms of both the hands. It was also the practice of the Companions while standing in the presence of the *Holy Prophet* ﷺ. From this the great Shaykh has inferred that the honour and the decorum demand that in the presence of as well as while welcoming the dignified person one should stand with folded hands. In his own words, “*In the presence of the august personality Haḍrat Mūḥammad Mūstafā* ﷺ, *the right hand should be placed on the left hand similar to as is done in the Namāz*”<sup>59</sup> The most reverential status of the *Holy Prophet* ﷺ is that if he calls some one (by name) while the latter is engaged in *Namāz* he must attend to the call;<sup>60</sup> then what to speak of rising up and folding or not folding hands at the moment of salutation!

Query No.3 As for the third point of enquiry relating to the august Presence of the *Holy Prophet* ﷺ, it may be stated that according to the famous *Ḥadith* the nature and quality of a man’s deeds reflect the nature and quality of that person’s intentions.<sup>61</sup> The *Niya* of every individual is best known to *Almighty Allāh* . What we should be concerned with is the honesty and sincerity of our deeds and keep ourselves from ill-will and unfounded conjectures against any one else.<sup>62</sup> The power of honest and devoted

<sup>59</sup> ‘Abdal-Ḥaḳ. *Jazb al-Qulūb Ilā Diyār al-Mahbūb*. Calcutta. 1263/1847, p.233

<sup>60</sup> Qur’ān, al-Anfāl, 8:24

<sup>61</sup> *Būkhārī*, (Lahore), vol.1, p.101

<sup>62</sup> Qur’ān, *al-Hujrāt*, 49:12



love is beyond measure. What reflection it produces is not known to another limb or limbs of our body structure. Therefore the less said in this respect the better.

It is not the belief of the Sunni followers that the *Holy Prophet* ﷺ does not grace each and every holy *Majlis* which is held to celebrate his remembrance. But he possesses the miraculous vision whereby he can witness any deliberations in any *Majlis* and at any place.<sup>63</sup> Surely, this is not short of his personal graceful attendance. In spite of his being at a distance he is closest to us in our hearts<sup>64</sup>. Allāh the Almighty has said the *Holy Prophet* ﷺ in the world as “*Shāhid*”<sup>65</sup> (witness) meaning thereby that he is close to us and witnessing (watching) each of the deeds (related to him) No doubt he is very near to us<sup>66</sup>. The status and dignity of the *Holy Prophet* ﷺ is incomparable with any other dignitary. Allāh the Almighty has so much regard and affection for His beloved Apostle that He can give power to any devotee of the *Holy Prophet* ﷺ to go anywhere (physically), thereby minimising the significance of Time and Space.<sup>67</sup> These things do not come within our comprehension at the moment, like things which we did not comprehend earlier but we now understand them. Similarly things which are incomprehensible at present a time will come when we shall grasp them easily.

<sup>63</sup> Qāsim Nānautwi, *Āb-i-Hayāt* (Delhi) p.73

<sup>64</sup> *al-Mu'ajjam al-Kabir*, vol.XX, pp.21-22

<sup>65</sup> Qur'ān, *al-Nisā* 4:40; *al-Naḥal* 16:89; *al-Fath* 48:8

<sup>66</sup> *Būkhārī* (Delhi) vol.II, p.705; *Mishkāt* (Karachi), p.446

<sup>67</sup> *al-Mu'ajjam al-Kabir*, vol.XI, p.74; *Tafsir-i-Mazhāri*, Delhi, vol.I, p.141



## (7)

In our stride for the modernism and intellectualism we have gone so far ahead that we have begun to call the adherents of *Salāwat-o-salām* who stand in honour of the *Holy Prophet* ﷺ as Kāfir and Mushrik without reflecting for a moment that by doing so we have stripped thousands and thousands devotees of the *Holy Prophet* ﷺ of their faith and affection by just one stroke of pen! Why did the concerned people do and what has been their gain? What a tragedy people suffering from lack of warmth of love and reverence for the *Holy Prophet* ﷺ should denounce his devotees as heretics! History has no parallel of this infamy. They should probe their conscience and answer the question. Is the honour and Dignity of the *Holy Prophet* ﷺ is lower (*Ma'āz Allāh*) than the National Flag and National Anthem which we honour and salute in a respectful standing posture? How conveniently and shamelessly we ignore the reality that this country of our Pakistan came into existence in the name and as a *Sadqah* of Islam and the *Holy Prophet* Haḍrat Mūḥammad Mūstafā ﷺ. Surely he rightly deserved our salutation and adoration.

Therefore adherence and devotion to *Salāwat-o-salām* thereby confirming their love and devotion to the *Holy Prophet* ﷺ is the first and foremost criterion and credential for our identity as being in the fold of Muslim *Ummā*. But this does not imbibe by mere lip profession to Islam. We must cement and strengthen our Eimān by acting upon the tenets of Islam and engaging our precious time in sending *Durūd-o-Salām* to the *Holy Prophet* ﷺ so that we may



enrich and fortify our Eimān by more and more Divine grace and blessing. The *Durūd* has its own reward. It has been stated in the *Holy Qur'an* that any one who sends greetings or *Durūd*, *Almighty Allāh* and the angels send greetings of *Durūd* unto him<sup>68</sup>. There is a blessing promised in the *Hadith* that the man who sends *Durūd-o-Salām*, *Allāh* and *His angels* send<sup>69</sup> ten times more *Durūd-o-Salām* on him.

The *Holy Qur'ān* has also extolled and praised the standing stature at many places especially in the remembrance and glorification of *Allāh*.<sup>70</sup> In view of these Divine assurances of praise and progress for the men of Faith (Eimān) it would be misfortune of the gravest order if certain elements among the Muslims refuse to receive and abide by the Divine Light of guidance and still cling to the unfounded and baseless notions of anti-*Salāwat-o-Qayām*. Addressing the *Holy Prophet* ﷺ *Almighty Allāh* has assured *His Apostle* and through him the entire *Ummā* that they will march ahead at every stage<sup>71</sup> and the ultimate goal will be very prosperous<sup>72</sup>. The *Holy Prophet* ﷺ has also been promised by *Allāh* the *Almighty* that he will be raised to the highest station of Praise (*Maqam-i-Mahmud*).<sup>73</sup>

## (8)

If, inspite of all these evidences and unfailing assurances, some one still is sceptic about the validity and

68

Qur'ān, *al-Aḥzāb* 33:43

69

Muhammad Ali al-Ṣabūni, *Rawā'ī al-Bayān* vol.II, p.337

70

Qur'ān, *al-Nisā*, 4:103; *al-Imrān*, 3:191; *al-Furqān* 25:64

71

Qur'ān, *al-Zuḥā*, 93:4; *Al-i-Imrān* 3:139

72

*al-Asrā* 17:103

73

Qur'ān, *al-Asrā* 17:79



veracity of the *Salām-o-Qayām*, then for his satisfaction glimpses from the *Holy Qur'ān* and *Ḥadith* may be presented. In the *Holy Qur'ān* it has been stressed that those who strive in the way of Allāh and embark upon new ways for the prosperity of *Ummā*, there is promise for them that Allāh will open new pathways of guidance and success<sup>74</sup>. There is a *Ḥadith* in this context that “for one who introduces new venue of guidance and righteousness and acts upon it to establish its validity, Allāh will grant him two-fold reward”.<sup>75</sup> However there is open and stern warning of punishment for those who deviate from the established path of guidance. They will be plunged into greater and graver darkness of misguidance and the punishment in consequence thereof.<sup>76</sup> What could be better and more rewarding pathway than to engage oneself in constant endeavour for the honour and respect for the *Holy Prophet ﷺ* and adhere to it as a lifelong principle to display highest praise and dignity in favour of the *Apostle of Allāh*. The *Holy Qur'ān* has laid stress again and again in this behalf.<sup>77</sup>

If we look into the issue more deeply and with an open mind we come to know that these are divergent groups of people who express their inner feelings of aversion and approbation respectively in respect of the *Holy Prophet* as the (*Apostle of Allāh*). One group is that led by *Abu Jihl* and *Abu Lahab* who regarded the *Holy Prophet ﷺ* only as a ‘Bashar’. The other group led by *Ḥadrat Abu Bak'r Siddiq* believed and unreservedly

<sup>74</sup> Qur'ān, *al-Ḥadid* 57:27

<sup>75</sup> Muslim (Delhi), vol.II, p.327; Mishkāt (Karachi), p.33

<sup>76</sup> *Būkhari*, vol.II, p.1080; Mishkāt, vol.I, p.69

<sup>77</sup> Qur'ān, *al-Mā'ida*, 5:12; *al-Fath*, 48:9; *al-A'raf*, 7:157



accepted him as the Apostle (Rasūl) of *Allāh* with all attributes and qualifications that the *Holy Qur'ān* has delineated at many places.<sup>78</sup> The root cause of all these mischiefs and misfortunes is the adverse and calamitous belief. Conversely all the good and virtue spring forth from the righteous and unstinted love and Devotion believed and acted up on by the group of people who love and Adore the *Holy Prophet Haḍrat Mūḥammad Mūstatā* ﷺ as the Apostle (Rasūl) of *Allāh*, whom *Allāh* has promised unlimited blessings not only in the world but the Hereafter as well.

The *Holy Prophet* ﷺ was raised as the leader and guide among the people who were steeped in all sorts of moral and social corruptions and the internal feuds and strife was beyond description. He carried out his prophetic mission to reform and rejuvenate the wayward and unstable society in such an endearing and captivating manner that not only did the people listen to him attentively and submissively but they also acted upon his teachings so faithfully and assiduously that in course of time they themselves became the leaders and torch bearers of their and succeeding generations. What is to be especially noted in this connection is that the central and signal factor in the entire mission was the element of love of the *Holy Prophet* ﷺ.

When we are inclined to accord regard and honour for esteemed personages of the human society, we should pause for a moment what should be our attitude towards the *Holy Prophet* ﷺ who, as we have already said above, is the

78

Qur'ān, *al-Nisā'* 4:113; *al-Takwīr* 81:24, *al-Naḥal* 16:89, *al-Aḥzāb* 33:6; *al-Anbiyā'* 21:107 etc.



very Cause Soul and Quintessence of creation. To raise any objection and criticise the mode of honour and regard for him on flimsy grounds is, to say the least, downmost degradation of human dignity. Remember once again the Holy verse of *Qur'ān* which we have been discussing and quoting off and on, which proclaims that "*Allāh the Almighty and His Angels send greetings and salutation to the Holy Prophet Haḍrat Mūḥammad Mūstafā*"<sup>79</sup> ﷺ, and ask your ownself, is there any justification for criticising modes of greetings and salutation to him and if this is done in a standing posture, does it not elevate and entrance the dignity of humanity itself over and above the rest of the creations in the whole Universe?

As a matter of fact the main issue is the remembrance of Allāh, obedience to Him and His Apostle Haḍrat Mūḥammad Mūstafā ﷺ. As the *Holy Qur'ān* says *when you performed the act of worship (Salāwat), remember Allāh, standing, sitting and reclining.*<sup>80</sup> This remembrance can be attained in any physical posture which affords relief and which is within the bonds of decorum and propriety *This includes the posture of standing which is significant as it is permitted after the completion of Salāwat.* Is it not a Divine sanction for offering *Salāwat-o-salām* in standing posture? We must coolly and reflectively ponder within ourselves and pray,

*Oh; Allāh: Show us the straight path . The path of those whom you have favoured. Not*

<sup>79</sup> Qur'ān, *al-Mā'ida* 5:12

<sup>80</sup> Qur'ān, *al-Nisā*, 4:103



*(the path) of those who earned your anger,  
nor of those who went astray.<sup>81</sup> Amin!*

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<sup>81</sup>

Qur'ān, *al-Fātihā*, 1:5-7



## ادارہ مسعودیہ کی کتب ملنے کے پتے

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