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# NEWSLETTER

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## Rights of Prophet Muḥammad ﷺ – Part 2

**The Second Right: To Revere and Honour Him ﷺ**

Another important right of the Prophet ﷺ is that he is revered, respected and honoured. One of the greatest ways of fulfilling this right is by sending abundant Ṣalāh and Salām upon him. Allāh ﷻ says:

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ۭ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا

*"Surely, Allāh and His angels send blessings upon the Prophet. O you who believe, send blessings upon him and greet him with peace."* (Sūrah al-Aḥzāb, 33:56)

In this verse, Allāh ﷻ first mentions that He sends blessings upon the Prophet ﷺ and that His angels do the same, before commanding the believers to follow. This highlights the lofty status of Rasūlullāh ﷺ and encourages believers to honour him through Ṣalāh and Salām.

When attributed to Allāh ﷻ, Ṣalāh signifies His honour, mercy and praise for the Prophet ﷺ. The angels send supplications on his behalf, while the believers pray for blessings and peace upon him.

When the Ṣaḥābah (RA) asked how they should send Ṣalāh upon the Prophet ﷺ, he taught them:

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ، وَعَلَىٰ آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَىٰ آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ، وَعَلَىٰ آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَىٰ آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

The reward for this simple act is immense. Rasūlullāh ﷺ said:

"Whoever sends one blessing upon me, Allāh will send ten blessings upon him, ten sins will be removed from him, and he will be raised ten ranks." (Sunan al-Nasāʾī: 1297)

The Prophet ﷺ also warned:

"The miser is the one in whose presence I am mentioned, yet he does not send blessings upon me." (Jāmiʿ al-Tirmidhī: 3546)

A believer should therefore make the sending of Ṣalāh and Salām upon Rasūlullāh ﷺ a regular part of daily life, especially whenever his blessed name is mentioned.

**Adapted from:** Maulana Ahmad Moim Siddiqui, Al-Iman College Newsletter, Issue 29, pp. 5–6.

## 100 Sunnats of our beloved Nabī (36-40)

**Sunnats of eating & sleeping**

**36**
**Do not drink directly from the jug or bottle. One should pour the contents into a glass first and then drink.**

**37**
**Drink in 3 breaths (sips), removing the utensil from the mouth after each sip.**

**38**
**After drinking say "Alḥamdulillāh".**

**39**
**It is sunnah to sleep immediately after the ʿIshāʾ Ṣalāh.**

**40**
**Before going to sleep, discuss with one's family members matters pertaining to Dīn.**

Reference: 100 Sunnats of our beloved Nabī, Jamiatul Ulama (KZN)

# Islam of Ḍimād ibn Thaʿlabah (RA)

The From the very pre-Islamic days of ignorance, Ḍimād ibn Thaʿlabah al-Azdī (RA) was a close acquaintance of Rasūlullāh ﷺ. He would use invocations and other techniques to treat people afflicted by sorcery and other such ailments. When he came into Makkah after Rasūlullāh ﷺ was bestowed with Prophethood, he caught sight of a group of people trailing behind Rasūlullāh ﷺ. Some were calling him a sorcerer and fortune-teller, whilst others proclaimed him a man suffering from insanity.

Ḍimād appeared before Rasūlullāh ﷺ and submitted: "I am skilfully competent in treating insanity. Give me your consent to treat you. Perhaps Allāh ﷻ will cure you at my hands."

Rasūlullāh ﷺ replied by reciting the following khuṭbah:

**الْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللّٰهِ مِنْ شُرُورِ أَنْفُسِنَا، مَنْ يَهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْهُ فَلَا هَادِيَ لَهُ، وَإِنِّي أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ**

"All praise is due to Allāh ﷻ! We praise Him, seek His assistance and beg His forgiveness. We seek refuge in Allāh ﷻ from the evils of our own selves. Whomsoever Allāh ﷻ guides, none can lead astray, and whomsoever Allāh ﷻ allows to go astray, none can guide. I bear witness that there is none worthy of worship but Allāh ﷻ. He is alone and has no partner, and I bear witness that Muḥammad ﷺ is His servant and true Messenger." Ḍimād (RA) relates:

"I requested Rasūlullāh ﷺ to repeat his words once again. By Allāh ﷻ! I have come across an abundance of poetry and I have heard a great many mantras and chants of the fortune-tellers, but I have never come across such words. I swear by Allāh ﷻ! These words are submerged in the deepest end of the ocean of eloquence. I also declare that I bear testimony that there is none worthy of worship but Allāh ﷻ, He is alone and has no partner, and I bear witness that Muḥammad ﷺ is His servant and true Messenger."

In this manner, Ḍimād (RA) embraced Islam and, on behalf of his people, pledged allegiance at the hands of Rasūlullāh ﷺ.

Reference: Muḥammad Idrīs Kāndhlawī, Seeratul Muṣṭafā, p. 76.

## DID YOU KNOW?

Did you know that even removing something harmful from a pathway is regarded as an act of charity in Islām? A Muslim is encouraged to care about the safety and wellbeing of others, even through seemingly small actions. Removing a branch, stone, rubbish, or anything else that may inconvenience or harm people can become a means of reward from Allāh ﷻ. This teaches us that good character is not limited to major acts of worship; rather, everyday actions that benefit others are also highly valued in Islām. Rasūlullāh ﷺ said: "Removing something harmful from the road is charity." (Ṣaḥīḥ al-Bukhārī, 2989)

Rasūlullāh ﷺ also said: "A Muslim is one from whose tongue and hand other Muslims are safe." (Ṣaḥīḥ Muslim, 41). Some scholars have pointed out a wisdom in the tongue being mentioned before the hand: harm caused by the tongue can affect a person's past, present and future. Words may reopen old wounds, hurt someone in the present, or damage their future through rumours, slander and false accusations. A physical wound may eventually heal, but the pain caused by harmful words can remain for many years.

This Ḥadīth also reminds us that a Muslim should not become a source of harm or inconvenience to others in any form. If removing an obstacle from people's path is an act of charity, then causing an obstruction should be taken seriously. Unfortunately, this can sometimes be seen when people double-park or block other vehicles, particularly when attending the masjid, causing inconvenience and difficulty for others. Similarly, throwing rubbish on roads, footpaths or public areas creates harm rather than removing it. A Muslim should therefore be careful not only to remove harm from others, but also to ensure that others remain safe from his or her words and actions.