

## To Stand and Recite the Salams Upon the Holy Prophet (Salallahu Alaihi Wasallam)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Standing up (Qiyaam) whilst offering Salawat (Blessings) and Salaam (Salutations) to Rasoolullah (*sallal laahu alaihi wasallam*) is desirable and commendable (mustahab) according to the belief of the Ahle Sunnat Wal Jama'at. It is an act of happiness, respect and love, the origin of which is established from Shari'ah.
2. Others say that it is Haraam to stand for the Holy Prophet (*sallal laahu alaihi wasallam*) because Rasoolullah is not Haazir and Naazir and that the Sahaba-I-Kiraam did not stand for Rasoolullah (*sallal laahu alaihi wasallam*).
3. Hazrat Aisha Siddiqa (*radi Allahu anha*) has narrated: "I have never encountered anyone that had emulated the Holy Prophet (*sallal laahu alaihi wasallam*) in manner, likeness and speech more than Fathima (*radi Allahu anha*), may Allah honour her face. When she came in to visit him (the Prophet) he got up to (welcome) her, took her by the hand, kissed her and made her sit where he was sitting; and when he went in to visit her, she got up to (welcome) him, took him by the hand, kissed him, and made him sit where she was sitting". (Sunan Abu Dawood; Ash'atul Lama'aat)
4. Hazrath Abu Huraira (*radi Allahu anhu*) said that the Holy Prophet (*sallal laahu alaihi wasallam*) was seated with them in the mosque and speaking to them. When he rose to depart, they all rose with him and remained standing until he entered any of the houses of his Blessed Wives. (Mishkaat)
5. Hazrat Usama ibn Sharik (*radi Allahu anhu*) narrates: "I came to see the Prophet (*sallal laahu alaihi wasallam*) while his Companions were with him, and they seemed as still as if birds had alighted on top of their heads. I gave him my Salaam and I sat down. (Then Bedouins came and asked questions which the Prophet answered.) ... The Prophet (*sallal laahu alaihi wasallam*) then stood up and the PEOPLE STOOD UP. They began to kiss his hand, whereupon I took his hand and placed it on my face. I found it more fragrant than musk and cooler than sweet water." (Abu Dawud; Ibn Majah)
6. In another Hadith: The people of (Banu) Quraiza agreed to accept the verdict of Sa'd bin Mu'adh. So the Prophet (*sallal laahu alaihi wasallam*) sent for Sa'ad, and the latter came (riding) a donkey and when he approached the Mosque, the Holy Prophet (*sallal laahu alaihi wasallam*) said to the Ansar, "Get up for your chief or for the best among you!" (Sahih Bukhari) Indeed, Hazrat Sa'ad (*radi Allahu anhu*) is worthy of such honour. The Prophet (*sallal laahu alaihi wasallam*) said: "The Throne (of Allah) shook at the death of Sa'ad bin Mu'adh."
7. Allama Ibn Hajar Makki (*radi Allahu anhu*) states in "Moulidatil Kabeer": "It is proven from Sunnah to stand for others besides the Holy Prophet (*sallal laahu alaihi wasallam*), thus in honour of the Holy Prophet (*sallal laahu alaihi wasallam*) it is permissible in the first instance. The proof hereof is the command to stand the Prophet (*sallal laahu alaihi wasallam*) gave in respect of Sa'ad ibn Muadh."
8. Also commenting on this Hadith, Hazrath Shaikh 'Abdul Haq Muhaddith Dehlvi (*radi Allahu anhu*) writes: "A great number of eminent 'Ulama have taken this Hadith as proof in support of Qiyaam in Meelad." (Ash'atul Lama'aat)
9. It is mentioned in "Hisn-al-Haseen", on the basis of several Ahadith: "When any man enters a Masjid he should say, 'With Allah's name. And Salutations be on His Rasool (*sallal laahu alaihi wasallam*)'".
10. Allama Sakhawi (*radi Allahu anhu*) has narrated from the Hadith of Hazrat Ali (*radi Allahu anhu*): "Whenever you enter the masjid, recite Durood for the Prophet (*sallal laahu alaihi wasallam*)" - and has also quoted a Hadith narrated by Hazrat Fathima (*radi Allahu anha*), the daughter of Rasoolullah (*sallal laahu alaihi wasallam*)

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who said, "Whenever Rasoolullah (sallal laahu alaihi wasallam) entered the Masjid he recited first Durood and Salaam for Hazrat Muhammad (i.e. upon himself) ... " If some people say the only posture permitted to recite Salawat is the posture of Jalsa (in Salaah when reciting "Attahiyyaat") then the only option open to him is to sit at the entrance of the masjid recite the Salawat, and thereafter.

11. Allama Ibn Hajar Makki (radi Allahu anhu) said: "To stand at the mention of the Prophet's Birth (Mawlid) is something the Ahl as-Sunnah Wal Jamaah have all agreed upon, as being a commendable action. And the Holy Prophet (sallal laahu alaihi wasallam) says, 'My followers do not agree upon misguidance and the Hand of Allah is upon the (majority) group; and he who deviates, deviates towards the Fire (of Hell). (Tirmidhi)" (Mawlidatil Kabeer)
12. Allama Ibn Hajar (radi Allahu anhu) states at another place, "It is proven from the Sunnah to stand for others besides the Holy Prophet (sallal laahu alaihi wasallam), thus in honour of the Holy Prophet (sallal laahu alaihi wasallam) it is permissible in the first instance. The proof hereof is the command to stand the Prophet (sallal laahu alaihi wasallam) gave in respect of Sa'd ibn Mu'adh."
13. When the Holy Prophet (sallal laahu alaihi wasallam) was born "a cluster of stars concentrated over the roof of his house at the time of the birth of the Holy Prophet (sallal laahu alaihi wasallam); Angels hoisted flags on holy Baitul Laah and in the east and in the west; the whole atmosphere was filled with the voices of Angels and houries reciting Salutations to him in the STANDING POSITION and congratulating each other and rejoicing with abandon; animals also congratulated each other at the birth of the Holy Prophet (sallal laahu alaihi wasallam), the Ka'batul Laah bowed in a manner of saluting, and the falsehood vanished and the light of truth spread light in all directions." (Mawaahib-e-Ladunniyah; Mauladul Uroos)
14. Haji Imdaadullah Muhajir Makki (radi Allahu anhu) stated: "To reject such a practice is to be denied a great deal of good. If one stands for respect when the sacred name of the Holy Prophet (sallal laahu alaihi wasallam) is mentioned in a Mawlid Shareef, what harm is there? When someone (an ordinary person) appears we stand up for him, so if we stand up for our Master to show respect, what wrong is there?" (Imdaadul Mushtaq)
15. Haji Imdaadullah (radi Allahu anhu) further states: "The way of this servant (himself) is this: I present myself in the gathering of Meelad regarding it as a means of blessing I even commemorate it and I gain great pleasure and peace by STANDING." (Faisla Haft Mas'ala)
16. Imam Ahle Sunnat, Imam Ahmed Raza Qadri (radi Allahu anhu) writes: "Qiyaam is consistently practiced by the famous Imams. None of them refuted or denied this. Therefore, it is Mustahab (recommended)". (Iqaamatul Qiyaamah) The act of Qiyaam (standing) in Meelad functions is not Fardh
17. Anyone who does not stand up is not regarded as a Kaafir just because he does not participate in the act of Qiyaam (standing). Qiyaam is only regarded as Mustahab according to us. One who leaves a Mustahab act is not even a sinner let alone becoming a Kaafir. Only those people are Kaafirs who insulted Rasoolullah (sallal laahu alaihi wasallam).
18. The Grand Mufti of the Hanafis at Makkatul Mukarramah, Allama Sheikh Abdullah Siraj (radi Allahu anhu) writes: "Standing in honour at the time of the mention of the Holy Prophet's (sallal laahu alaihi wasallam) birth has been a practice for generations by the great leaders and the Judges of Islam, regardless of any opposer thereof, and have established it. Thus, it is a commendable act."
19. In the ruling of Allama Muhammad Omar ibni Abi Bakr Raees, Mufti of Shafi'is, in Makkatul Mukarramah, it is stated: "The standing at the mention of the Prophet's (sallal laahu alaihi wasallam) birth has been commended by the Learned of Islam and it is good because the honour and respect of the Holy Prophet (sallal laahu alaihi wasallam) is obligatory upon us."
20. Qazi Ayaz (radi Allahu anhu) says: "Qiyaam is prohibited whereby somebody well known is sitting and rest of the people are standing. Therefore, in the Hadith of prohibition (from Qiyaam), it is also said, 'Do not stand as the Ajmees (non- Arabs) stand for their chiefs'". (Sharah Shamaa'ile Tirmizi)
21. Imam Nowvi says that it is Mustahab to stand for Ulema, respectful and noble people. (Sharah Shamaa'ile

*Tirmizi)*

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