

The Standards of Affection with Our Beloved Prophet Muhammad ﷺ

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ABSTRACT

There is no God but Allah; the Alone and Muhammad ﷺ is the last Prophet of Allah, it is the fundamental belief of the Muslims. However, they cannot be the true believers until the affection of the Holy Prophet ﷺ becomes a part of the faith. The infinite affection with the Holy Prophet ﷺ is the primary indication of conformity in Islam. Muslims are very sensitive in relation to the honour and respect of their beloved Prophet Muhammad ﷺ. They are intolerant towards any type of disrespect and humiliation about Him. If someone commits the crime of blasphemy, then they become infuriated and even not reluctant to risk their lives to show their devotion for the preservation of His ﷺ privileged esteem. However, there are some instant conditions for true affection with the Holy Prophet ﷺ, some of them can be avoided but others are obligatory otherwise, a Muslim is not considered as true believer. This research paper aims to discuss the standards of affection with the Holy Prophet ﷺ. It denotes that a mere slogan of affection is not enough but it should be demonstrated practically through deeds and actions. The current study manifests that the Holy Prophet ﷺ is a role model and decent fiber for the Muslims in light of Quran and Sunnah. This research concludes that there is torment for abstaining from true affection with the Holy Prophet ﷺ and by putting ourselves in the submission of Almighty Allah and obeying the commands of Holy Prophet ﷺ is a key of success in this world and the world hereafter and also an epitome of true affection with Allah and the Holy Prophet ﷺ.

Keywords: *Seerah, Affection, Holy Prophet ﷺ, Standards, Islam.*

Introduction

Muslims celebrate the arrival of the Holy Prophet ﷺ every year in the month of Rabi-ul-Awwal. Indeed this month is gifted with blessings and reviving the spirit of affection with Muhammad ﷺ. Nonetheless, the revival should not merely be associated to specific time and space instead it should remain intact, continuous and beyond any nomenclature of festivity. Consciously, every person when formally announces to be a Muslim, says that there is no God but Allah; the Alone and Muhammad ﷺ is the last Prophet. With this pronouncement, he begins the relationship of love and affection with Almighty Allah and His beloved Prophet Muhammad ﷺ that cannot be confined in terms of racial, gender or ethnic discriminations. The real essence of this relationship of affection denotes when it is pronounced by words, accepted by heart and abides by the requirements and conditions of this relationship. The ties of affection and adoration with the Holy Prophet ﷺ becomes stronger with the passage of time that makes Muslims sensitive and even not reluctant to risk their lives to show their devotion for the preservation of His ﷺ privileged esteem. Under the rubric of Ahadith this affection and its accretion is indicated through different stages of conformity as the Messenger of Allah ﷺ said to Hazrat Umar (RA) regarding affection as:

عَنْ زُهْرَةَ بْنِ مَعْبَدٍ أَنَّهُ سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ هِشَامٍ، قَالَ كُنَّا مَعَ النَّبِيِّ ﷺ وَهُوَ آخِذٌ بِيَدِ عُمَرَ بْنِ الْخَطَّابِ فَقَالَ لَهُ عُمَرُ يَا رَسُولَ اللَّهِ لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلَّا مِنْ نَفْسِي. فَقَالَ النَّبِيُّ ﷺ " لَا وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ ". فَقَالَ لَهُ عُمَرُ فَإِنَّهُ الْآنَ وَاللَّهِ لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي. فَقَالَ النَّبِيُّ ﷺ " الْآنَ يَا عُمَرُ .

“Zahrah ibn Ma’bad reported that his grandfather Abdullah ibn Hisham narrated that: We were with the Prophet ﷺ and he was holding the hand of Umar bin Al-Khattab. Hazrat Umar (RA) said: O Allah’s Messenger ﷺ! You are dearer to me than everything except my own self. The Holy Prophet 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 Hazrat Umar (RA) said: However, now, by Allah, you are dearer to me than my own self. Then the Holy Prophet ﷺ said: Now, O Umar, (you are a believer).”¹

Imam Badrud-Din al-'Aini explained the Hadith by stating that you are not a true believer until your love with the Holy Prophet ﷺ is to be more than your life and if it is not so then you are not true to your faith.² In another Hadith, the affection is conditioned with the Holy prophet ﷺ as more than parents and children for a true Muslim, as stated:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ قَالَ فَوَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ.

*"This Hadith is narrated by Hazrat Abu Hurairah (RA) that the Holy Prophet (ﷺ) said: By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children."*³

Allamah Ibn Hajar Al-'Asqalani stated that the word "al-walid" includes mother as well because in this Hadith this term is used as an example and the love of the Holy Prophet ﷺ must be more than every relative.⁴ It is obligatory for every believer to show his affection with the Holy Prophet Muhammad ﷺ by his deeds and character. He has to leave everything behind on the affection of the Holy Prophet ﷺ from his family, wealth and every precious thing of this world even his own life, as the Prophet stated:

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ عَبْدٌ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ.

*"This Hadith is narrated by Hazrat Anas (RA) that the Holy Prophet ﷺ said that no person will be a true believer, till I am dearer to him than the members of his household, his wealth and the whole of mankind."*⁵

Another Hadith in the same meanings is mentioned in *Sahih Bukhari* as:

عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ قَالَ النَّبِيُّ ﷺ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

*"Hazar at Qatadah (RA) reported from Hazrat Anas (RA) that he narrated that the messenger of Allah (ﷺ) said: None of you will have faith till he loves me more than his father, his children and all mankind."*⁶

Almighty Allah warns all Muslims who do not love with the Holy Prophet ﷺ more than everyone, everything of the world, as states:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ.

“Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline; or the dwellings in which ye delight— are dearer to you than Allah or His Messenger or the striving in His cause; then wait until Allah brings about His decision: and Allah guides not the rebellious.”⁷

There are some impulsive standards for the true affection with the Holy Prophet ﷺ, some of them are to be abstained from and others to be acted upon as directed; otherwise, a Muslim is not considered fully dedicated without obedience of the Holy Prophet ﷺ.

The Respect and Honour of The Holy Prophet ﷺ

The very first and an essential standard is the respect and honour of the Prophet Muhammad ﷺ. Muslims are commanded not to raise their voices before Him ﷺ and speaking loudly in His ﷺ presence is a grievous sin, as in Nobel Quran Almighty Allah States:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ إِنَّ الَّذِينَ يُعْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ إِنَّ الَّذِينَ يُنَادُونَكَ مِنَ الْحَجَرِ أَكْثَرُهُمْ لَا يَعْقِلُونَ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ.

“O ye who believe! put not yourselves forward before Allah and His Messenger: but fear Allah: for Allah is He who hears and knows all things. O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another lest your deeds become vain and ye perceive not. Those that lower their voice in the presence of Allah’s Messenger— their hearts has Allah tested for piety: for them is Forgiveness and a great Reward. Those

who shout out to thee from without the Inner Apartments— most of them lack understanding. If only they had patience until thou couldst come out to them, it would be best for them: but Allah is Oft-Forgiving, Most Merciful."⁸

The Holy Qur'an does not merely commands the primary obligations such as prayer, fasting and pilgrimage but also demands respect and honour of the Holy Prophet ﷺ as states:

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

"We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner: In order that ye (o men) may believe in Allah and His Messenger that ye may assist and honour Him and celebrate His praises morning and evening."⁹

The Holy Qur'an also warns not to disrespect the Holy Prophet ﷺ in any form and mentions torment for any such deed as it states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَ قُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

"O ye of Faith! say not (to the Prophet) words of ambiguous import but words of respect; and hearken (to him); to those without faith is a grievous punishment."¹⁰

Pir Karam Shah Al-Azhari has explained this verse by saying that it clearly denotes that none is allowed to use impertinent and insolent words and mentioned the opinion of Imam Malik for any individual who commits such crime must be punished of Hadd-e-Qazf.¹¹ Almighty Allah in Surah Al-Ahzab states some directions to deference and obsequiousness to the Holy Prophet ﷺ as:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَظِيرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْمِنُ كَمَا اللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلَ لِمُؤْمِنٍ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ لَكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكِحُوا آرْوَاحَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

"O ye who believe! enter not the Prophet's houses— until leave is given— you for a meal (and then) not (so early as) to wait for its

*preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity."*¹²

In present day, the method of the true love with the Holy Prophet ﷺ manifests by giving respect to everything belongs to him and it must be practically shown by our actions as directed by Him ﷺ in His ﷺ sayings, deeds and approvals. The holistic reverence encompasses the belief over His ﷺ innocence and immaculate persona from any kind of vices.

Obedience of The Holy Prophet ﷺ

The second standard is the obedience of the Holy Prophet ﷺ. A mere confession of the affection is not enough but it is obligatory to manifest His ﷺ obsequiousness through deeds because love without obedience is considered vague as one of the poets says:

لَوْ كَانَ حُبُّكَ صَادِقًا لَأَطَعْتَهُ
إِنَّ الْمُحِبَّ لِمَنْ يُحِبُّ مُطِيعٌ

*"If your love is true then you would obey him because the lover obeys always the beloved one."*¹³

Every Muslim claims that he adores Allah and His Messenger Muhammad ﷺ but how far he is truthful in his claims? Whether his life truly manifests his love for Allah and the Holy Prophet Muhammad ﷺ? It can only be gauged through the level of docility of the Holy Prophet ﷺ as the Holy Quran states :

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

*"Say: If ye do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful."*¹⁴

Almighty Allah has considered the obedience of the Holy Prophet ﷺ as obedience of Himself as states:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۚ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

“He who obeys the Messenger, obeys Allah: but if any turn away, We have not sent thee to watch over their (evil deeds).”¹⁵

The same meaning is mentioned in a Hadith as said by the Holy Prophet ﷺ:

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: من أطاعني فقد أطاع الله، ومن عصاني فقد عصى الله

“The Hadith is narrated by Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: Whosoever obeys me, obeys Allah; and he who disobeys me, disobeys Allah.”¹⁶

There are some other verses elaborating the obedience of the Holy Prophet ﷺ as Almighty Allah states:

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ

“Say: Obey Allah and His Messenger”; but if they turn back, Allah loves not those who reject Faith.”¹⁷

In another ayah Qur’an states as:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment.”¹⁸

The decision and judgment decided by the Holy Prophet ﷺ has to be considered a final verdict and obedience of such decree is obligatory for Muslims as Qur’an states:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

“But no, by thy Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction.”¹⁹

In another verse the same has been mentioned by warning those who disagree with the decisions of Allah and the Holy Prophet ﷺ as states:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُبِينًا

“It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision: if anyone disobeys Allah and His Messenger he is indeed on a clearly wrong Path.”²⁰

The character of the Holy Prophet ﷺ is considered the best and all the Muslims have to follow and obey for the success in this world and the world hereafter as the Holy Qur’an states:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for anyone whose hope is in Allah and the Final Day, and who engages much in the praise of Allah.”²¹

The disobedience of the Allah and the Holy Prophet ﷺ makes the actions and deeds futile as Almighty Allah states:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

“O ye who believe! obey Allah and obey the Messenger, and make not vain your deeds!”²²

There is a warning and perilous torment for a Muslim who does not respect and obey the Holy Prophet ﷺ as the Holy Qur’an states:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَادًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِمْ تُصِيبُهُمْ فَتَنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

“Deem not the summons of the Messenger among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuse: then let those beware who withstand the Messenger’s order, lest some trial befall them, or a grievous Penalty be inflicted on them.”²³

It is evident from the verses of the Holy Qur'an and Ahadith of the Holy Prophet ﷺ that in all the matters of life He ﷺ has to be obeyed and followed. The affection which is not in accordance of Shariah is only deception and mere adoration with the Holy Prophet ﷺ without obedience is considered a falsehood and hypocrisy. The true love of the Holy Prophet ﷺ is acceptable only when true obedience is retained by a Muslim.

Sending Blessings (Durud-o- Salam) on the Holy Prophet ﷺ

One of the main standards with affection of the Holy Prophet ﷺ is sending Durud and Salam on Him ﷺ when His ﷺ name is pronounced, verbally or listened. As Almighty Allah states:

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

“Allah and His angels, send blessings on the Prophet: O ye that believe! send ye blessings on him and salute him, with all respect.”²⁴

Pir Karam Shah Al-Azhari explains this verse by stating that there are three subjects of the verb “Salah”, namely, i) Almighty Allah; ii) the Angles; and iii) Muslims. When this is attributed to Allah, it means that Almighty praises the Holy Prophet ﷺ in a gathering of angles. The purpose of the praise is to raise the name of the Holy Prophet ﷺ. When it is attributed to the angles, it means that they pray for raising His ﷺ rank and position.²⁵ There are some Ahadith about sending blessings of Durud and Salam as stated:

عَنِ ابْنِ أَبِي لَيْلَى، قَالَ قَالَ لِي كَعْبُ بْنُ عُجْرَةَ أَلَا أُهْدِي لَكَ هَدِيَّةً قُلْنَا يَا رَسُولَ اللَّهِ قَدْ عَرَفْنَا كَيْفَ السَّلَامِ عَلَيْكَ فَكَيْفَ نُصَلِّي عَلَيْكَ قَالَ " فَوَلُّوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

“This Hadith is narrated by IbnAbiLaila that Ka’b bin Ujrah said to me: Shall I not give you a gift? We said: O Messenger of Allah (ﷺ), we know about sending salams upon you, but how should we send salah upon you? He said: Say: O Allah, send salah upon Muhammad and upon the family of Muhammad, as You sent salah upon the family of Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon the family of Ibrahim among the nations. You are indeed Worthy of praise, Full of glory.”²⁶

Another Hadith is mentioned in *Sahih Bukhari* as:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ لَقِينِي كَعْبُ بْنُ عُجْرَةَ فَقَالَ أَلَا أُهْدِي لَكَ هَدِيَّةً سَمِعْتُهَا مِنَ النَّبِيِّ، ﷺ فَقُلْتُ بَلَى، فَأَهْدِيهَا لِي. فَقَالَ سَأَلْنَا رَسُولَ اللَّهِ ﷺ فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ. قَالَ قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

“This Hadith is narrated by Abdur-Rahman Ibn Abi Laila that Ka’b ibn Ujrah met me and said: Shall I not give you a present I got from the Holy Prophet ﷺ? ‘Abdur- Rahman said: Yes, give it to me. I said: We asked Allah’s Messenger (ﷺ) saying, O Allah’s Messenger (ﷺ)! How should one (ask Allah to) send blessings on you, the members of the family, for Allah has taught us how to salute you (in the prayer)? He said: Say: O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious.”²⁷

In *Sahih Muslim*, a Hadith is mentioned regarding reward for sending blessings upon the Holy Prophet ﷺ as stated:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيَّ عَشْرًا

“This Hadith is narrated by Hazrat Abu Hurairah (RA) that The Messenger of Allah (ﷺ) said: He who blesses me once, Allah would bless him ten times.”²⁸

Generally, there is no restriction of time, place and other limitations at all for sending blessing upon the Holy Prophet Muhammad ﷺ. Dr. Muhammad Humayun Abbas Shams has described thirteen places for sending blessings on Him ﷺ on the basis of Ahadith. They are as under:

1. Qa'dahThaniyah
2. Dua-e- Qunut
3. Namaz-e Janazah
4. Sermens of Jum'ah and 'Tidain
5. After Announcement of Prayer
6. At the beginning and ending of Supplication
7. Entering and exiting from Mosque
8. In the Meeting of Muslims
9. In the name of the Holy Prophet ﷺ , when spoken, written or listen
10. On the day of Friday
11. For seeking Allah's forgiveness and cure from all types of difficulties, troubles
12. In the early Morning and Evening
13. Qa'dah Aula (according to Shafi'i Jurists)²⁹

The Holy Prophet ﷺ warns Muslims who do not send blessings of Durud upon Him ﷺ as sated:

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الْبَخِيلُ الَّذِي مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ

*"This Hadith is narrated by Hazrat Ali ibnAbiTalib (RA), he reported that the Holy Prophet ﷺ said: The stingy person is the one before whom I am mentioned, and he does not send Salat upon me."*³⁰

In another Hadith, the Holy Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ.

*"May the man before whom I am mentioned - and he does not send Salat upon me be humiliated (may his nose soil with dust)."*³¹

A severe warning has mentioned in *Sahih Ibn Habban* as the Holy Prophet ﷺ stated:

عن أبي هريرة أن النبي صلى الله عليه وسلم صعد المنبر فقال آمين آمين آمين قِيلَ يَا رَسُولَ اللَّهِ إِنَّكَ حِينَ صَعَدْتَ الْمِنْبَرَ قُلْتَ آمِينَ آمِينَ آمِينَ قَالَ إِنَّ جِبْرِيْلَ أَتَانِي فَقَالَ مَنْ أَدْرَكَ شَهْرَ رَمَضَانَ وَلَمْ يُعْفَرْ لَهُ فَدَخَلَ النَّارَ فَأَبْعَدَهُ اللَّهُ قُلْ آمِينَ فَقُلْتُ آمِينَ وَمَنْ أَدْرَكَ أَبَوَيْهِ أَوْ أَحَدَهُمَا فَلَمْ يَبْرَحْهُمَا فَمَاتَ فَدَخَلَ النَّارَ فَأَبْعَدَهُ اللَّهُ قُلْ آمِينَ فَقُلْتُ آمِينَ وَمَنْ دُكِرَتْ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ فَمَاتَ فَدَخَلَ النَّارَ فَأَبْعَدَهُ اللَّهُ قُلْ آمِينَ فَقُلْتُ آمِينَ.

*"This Hadith is narrated by Hazrat Abu Huraira (RA) that The Holy Prophet ﷺ ascended the pulpit and he said: Amīn, amīn, amīn. It was said: O Messenger of Allah, you ascended the pulpit and said amīn, amīn, amīn. The Prophet said: Verily, Hazrat Gabriel (AS) came to me and said: Whoever reaches the month of Ramadan and he is not forgiven, then he will enter Hellfire and Allah will cast him far away, so say amīn. I said: amīn. Whoever sees his parents in their old age, one or both of them, and he does not honor them and he dies, then he will enter Hellfire and Allah will cast him far away, so say amīn. I said: amīn. Whoever has your name mentioned in his presence and he does not send blessings upon you and he dies, then he will enter Hellfire and Allah will cast him far away, so say amīn. I said: amīn."*³²

Sending blessings upon the Holy Prophet ﷺ has been encouraged and it would forgive sins and resolve the troubles and predicaments of life as stated in a Hadith:

عَنِ الطُّفَيْلِ بْنِ أَبِي بِنِ كَعْبٍ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَهَبَ ثُلُثَا اللَّيْلِ قَامَ فَقَالَ " يَا أَيُّهَا النَّاسُ اذْكُرُوا اللَّهَ اذْكُرُوا اللَّهَ جَاءَتِ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ جَاءَ الْمَوْتُ بِمَا فِيهِ ". قَالَ أَبُو قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أُكْثِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي فَقَالَ " مَا شِئْتَ ". قَالَ قُلْتُ الرَّبِيعَ . قَالَ " مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ ". قُلْتُ النَّصْفَ . قَالَ " مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ ". قُلْتُ أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا. قَالَ " إِذَا تَكْفَى هَمَّكَ وَيُعْفِرُ لَكَ ذَنْبَكَ.

"This Hadith is narrated by Tufail ibn Ubayy from his father who said that When a third of the night had passed, the Messenger of Allah (s.a.w) stood and said: O you people! Remember Allah! Remember Allah! The Rajifah is coming, followed by the Radifah, death and what it brings is coming, death and what it brings is coming! Ubayy said: I said: O Messenger of Allah! Indeed I say very much Salat for you. How much of my Salat should I make for you? He said: 'As you wish. [He

said:] I said: A fourth? He said: As you wish. But if you add more it would be better for you. I said: Then half? He said: As you wish. And if you add more it would be better [for you]. [He said:] I said: Then two-thirds? He said: As you wish, but if you add more it would be better for you.' I said: 'Should I make all of my Salat for you? He said: Then your problems would be solved and your sins would be forgiven.'³³

As discussed above that it is obligatory for a Muslim to send Salt-o-Salam on the Holy Prophet Muhammad ﷺ when His ﷺ name is pronounced or listened and no specific time is confined for Durud upon Him ﷺ. There are some other standards of affection with the beloved Prophet Muhammad ﷺ related to the standards mentioned earlier such as loving with all things attributed to the Holy Prophet ﷺ such as, all His ﷺ صلى الله عليه وسلم family members, companions, and everything which He ﷺ liked in eating, drinking and wearing etc. One of the important standards is to understand the Holy Qur'an and act upon its prescriptions.³⁴

The Benefits and Rewards for Affection with the Holy Prophet ﷺ

The Holy Prophet ﷺ is not required to be loved by someone. If any Muslim loves or not, it does not decrease the respect and honour of Him ﷺ. But if we love Him ﷺ truly, then there are some rewards and benefits granted to a Muslim as Allah Almighty states:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

“Say: If ye do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful.”³⁵

In the light of this verse, Allah forgives the sins of a Muslim who meets the standards and conditions of obedience, reverence, and docility. Almighty Allah grants the essence of faith to the person who loves Allah and the Holy Prophet ﷺ more than everything as stated in a Hadith:

عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُعَذَّبَ فِي النَّارِ.

“This Hadith is narrated by Hazrat Anas (RA) that the Prophet (ﷺ) said: Whoever possesses the following three qualities will have the sweetness (delight) of faith:

1. *The one to whom Allah and His Apostle becomes dearer than anything else.*
2. *Who loves a person and he loves him only for Allah’s sake.*
3. *Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire.”³⁶*

The same meanings are mentioned in *Sahih Bukhari* as sated:

عَنْ أَنَسٍ . رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ مَنْ كَانَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ أَحَبَّ عَبْدًا لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَمَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ، كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ.

This is also narrated by Hazrat Anas (RA) that the Holy Prophet (ﷺ) said: Whoever possesses the following three qualities will taste the sweetness of faith:

- a. *The one to whom Allah and His Apostle become dearer than anything else.*
- b. *Who loves a person and he loves him only for Allah’s sake.*
- c. *Who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it, as he hates to be thrown in fire.”³⁷*

A believer who loves truly with the Holy Prophet ﷺ will be with Him after death in paradise as stated in Ahadith:

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ وَمَا أَعْدَدْتَ لِلْسَّاعَةِ . قَالَ حُبُّ اللَّهِ وَرَسُولِهِ فَأَلْفَانِكَ مَعَ مَنْ أَحْبَبْتَ . قَالَ أَنَسٌ فَمَا فَرِحْنَا بَعْدَ الْإِسْلَامِ فَرِحًا أَشَدَّ مِنْ قَوْلِ النَّبِيِّ ﷺ فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ . قَالَ أَنَسٌ فَأَنَا أُحِبُّ اللَّهَ وَرَسُولَهُ وَأَبَا بَكْرٍ وَعُمَرَ فَأَرْجُو أَنْ أَكُونَ مَعَهُمْ وَإِنْ لَمْ أَعْمَلْ بِأَعْمَالِهِمْ .

“This Hadith is narrated by Anas ibn Malik (RA) that a person came to the Holy Prophet ﷺ and said: When would be the Last Hour? Thereupon he (the Holy Prophet) said: What preparation have you made for the Last Hour? He said: The love of Allah and of His Messenger (is my only preparation). Thereupon he (the Holy Prophet) said: You would

be along with one whom you love. Anas said: Nothing pleased us more after accepting Islam than the words of Allah's Apostle: You would be along with one whom you love. And Anas said. I love Allah and His Messenger and Abu Bakr and Umar, and I hope that I would be along with them although I have not acted like them."³⁸

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ رَأَيْتُ أَصْحَابَ رَسُولِ اللَّهِ ﷺ فَرِحُوا بِشَيْءٍ لَمْ أَرَهُمْ فَرِحُوا بِشَيْءٍ أَشَدَّ مِنْهُ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ الرَّجُلُ يُحِبُّ الرَّجُلَ عَلَى الْعَمَلِ مِنَ الْخَيْرِ يَعْمَلُ بِهِ وَلَا يَعْمَلُ بِمِثْلِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: الْمَرْءُ مَعَ مَنْ أَحَبَّ.

*"I never saw the Companions of the Messenger of Allah ﷺ so happy about anything as I saw them happy about this thing. A man said: Messenger of Allah! A man loves another man for the good work which he does, but he himself cannot do like it. The Messenger of Allah ﷺ said: A man will be with those whom he loves."*³⁹

عَنْ عَبْدِ اللَّهِ، قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي رَجُلٍ أَحَبَّ قَوْمًا وَلَمَّا يَلْحَقْ بِهِنَّ قَالَ رَسُولُ اللَّهِ ﷺ: الْمَرْءُ مَعَ مَنْ أَحَبَّ.

*"This Hadith is narrated by Hazrat Abdullah (RA) that a man came to the Holy Prophet ﷺ and asked: What is your opinion about the person who loves the people but his (acts or deeds are not identical to theirs)? Thereupon Allah's Messenger ﷺ said: A person would be along with one whom he loves."*⁴⁰

Conclusion

Love is a sacred word that indicates true affection of human soul. If there is earnestness in love, it definitely has the element of respect, honor, obedience and submission. The claim of love is not restricted to the confines of time and space. Adoration of Holy Prophet ﷺ is as obligatory as offering prayer, performing pilgrimage and having fast. It has been argued that obedience is not solely manifestation of worship but also ostensible in everyday lives. Unfortunately, in Pakistan the practices to demonstrate love for Holy Prophet ﷺ are restricted to a specific sphere and also are not in accordance with Shariah injunctions. People are least concerned with the fulfillment of basic obligations such as prayer and fasting but they claim their adoration without any precision. Nowadays, the celebration of Eid Milad-Al-Nabi ﷺ is being commercialized by using ill means of festivity; the electricity is used illegally, disturbing the sick

and others who are busy in their studies or worships. To conclude, I pray that Almighty Allah grant us a true and sincere love of the Holy Prophet ﷺ that would cast redemption in this world and the world hereafter.

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- ¹⁸ Al-Hashr, 59: 7.
- ¹⁹ Al-Nisa', 4: 65.
- ²⁰ Al-Ahzab, 33: 36.
- ²¹ Al-Ahzab, 33: 19.
- ²² Muhammad, 47: 33.

- ²³ Al-Noor, 24: 63.
- ²⁴ Al-Ahzab, 33: 56.
- ²⁵ Al-Azhari, *Zia-ul-Qur'an*, 4: 84.
- ²⁶ Al-Nasai, Ahmad Ibn Shoaib, *Al-Sunan*, Kitab Al-Sahw, Bab: Naw'a Aakhar.
- ²⁷ Al-Bukhari, *Al-Jami' Al-Sahih*, Kitab Ahadith al-Anbia.
- ²⁸ Muslim, Muslim Bin Hajjaj, *Al-Jami' Al-Sahih*, Kitab Al-Salah, Bab: Al-Salah 'Ala Al-Nabiyy.
- ²⁹ Shams, Dr. Muhammad Humayun Abbas, *Muhabbat-e-Rasul: Ahmiyyat, Taqady*, Sheikh Ahmad Sarhindi Islamic Centre, 2003, Faisalabad, 105-106.
- ³⁰ Al-Tirmadhi, Abu 'Iisa Muhammad ibn 'Iisa, *Al-Sunan*, Kitab Al-Da'awat, Bab: Qawl Rasulillah ﷺ Raghema Anf Rajulin.
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- ³² Ibn e Hibban, *Sahih Ibn Habban*, Kitab al-Raqa'iq, Bab: Al-Ad'iyah.
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- ³⁴ See for detail: Shams, *Muhabbat-e-Rasool: Ahmiyyat, Taqady*, 73-77.
- ³⁵ Al-e-Imran, 3:31.
- ³⁶ Al-Bukhari, *Al-Jami' Al-Sahih*, Kitab Al-Iiman, Bab: Halawah Al-Iiman.
- ³⁷ *Ibid.*, Bab: Man Kareha An Ya'uda fi Al-Kufr.
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- ³⁹ Abu Dawud, Sulaiman Ibn Ash'ath, *Al-Sunan*, Kitab Al-Adab, Bab: Ikhbar al-Rajula bemahabbatehi Iyyahu.
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