

Series of Etiquettes

Etiquette with the Messenger of Allah ﷺ



Caller to Allah Hussein Abdul-Qadir As-Saqqaf



Required Etiquettes with The Prophet Muhammad

Al-Habib
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الله

Contents

- ♦01♦ Introduction
- ♦07♦ A group of inward and outward obligations and etiquettes due to the Beloved ﷺ
- ♦07♦ 1.Mandatory belief in him ﷺ
- ♦08♦ 2.Glorification of him ﷺ
- ♦24♦ 3.Loving him ﷺ
- ♦42♦ 4.Supplicating for him ﷺ
- ♦44♦ 5.Memorizing his Hadiths
- ♦44♦ Conclusion



مَحَمَّدٌ



Translator's Introduction

In the name of Allah ﷻ the Most Merciful, The Most Beneficent. I express the highest of Praises and Gratitude to the Lord of the Worlds. May the best of salutations be passed on our Master Muhammad, his family, his companions, the righteous followers of the earlier generations, the scholars of Islam, and all those who follow the creed of our Prophet Muhammad. Amen!

It is with honor and a trembling sense of responsibility that this worthless servant was tasked to translate such an important treatise, written by a hidden sage of our times - a humble scholar who chooses not to be known on the earth but prefers to be known in the heavens .

His noble lineage

Hussein bin Abdul Qadir bin Hassan bin Salem bin Muhammad bin Abdul Qadir bin Hassan bin Omar bin Saqqaf bin Muhammad bin Omar bin Taha bin Omar bin Taha bin Omar bin Abdul Rahman bin Muhammad bin Ali bin Abdul Rahman bin As-Saqqaf bin

Muhammad Mawla Daweelah bin Ali bin Alawi bin Muhammad al-Faqih al-Muqaddam bin Ali bin Muhammad Saheb Marbat bin Ali Khale' Qasm bin Alawi bin Muhammad bin Alawi bin 'Abidullah bin al-MuhajirilAllah Ahmad bin 'Isa al-Naqib bin Muhammad al-Naqib bin 'Ali al-'Aridi bin al-Imam Ja'far Al-Sadiq bin al-Imam Muhammad al-Baqir bin al-Imam 'Ali Zain al-'Abidin bin al-Imam al-Hussein ash-Shahid bin al-Imam 'Ali bin Abi Talib wa ibn Sayidat Nisa' al-'Alamin Fatima az-Zahra' bint Sayyidina Muhammad Sayyidul Anbiya' wal-Mursalin sal Allah 'alayhi wa alihi wa sahbihi wa sallam.

Birth and upbringing

Born in the city of Jeddah, Hijaz, Arabia, in the year 1391 Hijri / 1971 A.D, his father raised him on the love of seeking knowledge, love of the spiritual scholars, love of the righteous and saints of Allah ﷺ. He attended one of the circles dedicated to the memorization of the Holy Qur'an. The first book he read at a young age, while he was thirsty for knowledge, was read at the hands of the people of knowledge – this book was “Bidayatul Hidayah” authored by Imam Abu Hamid Al-Ghazali who was nicknamed “The Proof of Islam”.

His teachers and sheikhs

He spent much time in the company of the people of knowledge, religious scholars and the righteous. It was with these kinds of men that he was raised and nurtured under the guidance of Al-Habib Al-Imam ‘Abdul Qadir bin Ahmad As-Saqqaf, from whom he was given the permission to transmit sacred knowledge (ijazah). He was also given special attention by and received (ijaza) from Al-Habib al-Imam Ahmad

Mash-hur bin Taha Al Haddad, through whom more than 500,000 individuals came into Islam.

He was granted an ijaza from Al-Habib Al ‘Alamah Yahya bin Ahmad Al ‘Aydrus. He received ijaza from Al Habib Omar bin Zain ‘Aydid, Al Habib Abu Bakr bin ‘Ali al-Mash-hur. He was finally given ijaza from the respected Habib Omar bin Muhammad bin Salem bin Hafith, who granted him the ijaza and gave permission to teach and call people to Allah ﷻ. Another of his teachers was the respected Sheikh al Muqri Ayman Suwid, a renowned scholar in Qur’anic recitation.

Habib Hussein studied at Al-Azhar University in Egypt in 1992 for six years in the faculty of Shari’ah, Islamic Law, from where he graduated with a degree in Islamic Shari’ah.

After his graduation he traveled to the city of Tarim in the Hadramawt valley of Yemen, which is known as the city of scholars and saints. There he became a student of Al-Habib Umar bin Hafiz and studied various Islamic sciences.

Religious mission and initiatives

His life has been dedicated to calling people to the Creator of the Universe, Allah ﷻ and monotheism, using the mainstream, middle course, which is the way of the Ahlus Sunnah wal Jama'ah (People of the Sunnah and the Majority). He initiated and ran various classes and lectures in Egypt for men, women and students of knowledge. He has traveled to Syria, Jordan, Yemen, Singapore, Malaysia, the Kingdom of Saudi Arabia, Oman and Pakistan. Currently he is residing in the United Arab Emirates where he gives regular classes, lectures, personal counseling, and spiritual guidance.

I ask Allah ﷻ the Creator of the Universe, the Lord of the Worlds, to accept this work, to open the hearts of Muslims and of mankind to the Prophet Muhammad, Peace and Blessings be Upon Him, His family and Companions.

بسم الله الرحمن الرحيم

In the name of Allah, The Most Merciful, The Most Beneficent.

Foreword

All praise is due to Allah ﷻ, who has sent to us, a Messenger from amongst us, from Him, to us, in order to guide us towards Him and encourage us towards that which He has, he who has been distinguished through honor, the one who was shaded by clouds, who is ever concerned about us, who is ever compassionate towards us, our Master Muhammad ﷺ.

To proceed:

Whilst I was reciting the Noble Qur'an, I found that Allah ﷻ indicates, in many of His verses, towards the mandatory magnification of our Master Muhammad ﷺ, loving and following him, and He even made the lowering of the voice in his presence, a sign of piety (taqwa).

So when I realized my short comings towards the rights of the honorable Prophet ﷺ specifically, in the method of interacting with him and all that is related to him, I compiled these etiquettes, so we may become

from those who have the best manners with him, outwardly and inwardly, so that the nation can come to know its Prophet ﷺ and his honor with Allah , and to know that Allah ﷻ honored it with this Prophet ﷺ. It is Allah ﷻ whom I ask to assist me in the completion of this series and etiquettes which will be published soon as booklets, in service towards him ﷺ , peace and blessing be upon his household, in service towards his nation, as a sign by which he will come to know me by on Judgment Day, may Allah ﷻ reward everyone who partook in the production of this work and may He put it towards their scale of good deeds, Ameen, O Allah, Ameen, peace and blessing be upon our Master Muhammad, his household and companions.

Hussein ‘Abdul Qadir As-Saqqaf,
Dubai, Rabi’ul Awwal 1429

Required Etiquettes with The Prophet Muhammad ﷺ

Know, O fellow Muslim brother and sister:
That from amongst the mandatory things upon us O Nation, towards our Prophet, Beloved and Master Muhammad ﷺ, are a group of inward and outward obligations and etiquettes, from amongst the most important of these are:

1. Mandatory belief in him ﷺ

Belief in everything that the Messenger of Allah ﷺ brought from the unseen world and the world of that which is sensory. Allah ﷻ the Most High says,

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ
عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ

O you who believe, believe in Allah and His Messenger and the Book which was sent down to His Messenger and the Book which was sent down before.

Surah Al-Nisa' (4), Ayah 136

So, whoever doubts his Prophethood, his message, his honesty and truthfulness, his universal propagation of the message of Islam, or denies that he came with the message, has indeed disbelieved in Allah ﷻ— may Allah ﷻ protect us.

Therefore, it is incumbent for Muslims to strengthen their faith (iman) in their Messenger by contemplating on the verses (ayat) of the Qur'an and put them into practice. One must do this until they attain the knowledge of certainty ('ilm al yaqeen), that the Glorious Qur'an is the true speech of Allah ﷻ which was revealed into the heart of His Messenger ﷺ.

2. Glorification of him ﷺ .

Allah ﷻ the Most High says,

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ

So those who believe in him and honor him....

Surat Al A'raf, Ayah 157

The experts in Qur'anic Exegesis (Tafsir) have explained that عَزَّرُوهُ means "to honor and/or glorify".

Allah the Most High also says,

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ

In order that ye (O men) may believe in Allah and His Messenger, that ye may assist and honor Him.

Surat al-Fath, Ayah 9

Honoring, in this case is deep reverence and respect.

One may ask “How do we honor the Messenger of Allah?”

To honor is a characteristic of the heart and if it becomes settled therein, it spreads through to one's actions and spiritual states.

Amongst the manifestations of glorifying the Prophet ﷺ:

To abstain from calling him by his name directly:

One does not call out “O Muhammad”, as Allah ﷻ says:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

Do not call upon the Messenger, the way you call upon yourselves.

Surat al Nur, Ayah 63.

If one looks into the Holy Qur'an, one finds that Allah ﷻ does not address the Prophet as “O Muhammad”, rather He uses the expression “O Prophet”:

يَا أَيُّهَا النَّبِيُّ

O Ye Prophet. Surat Al Anfal, Ayah 64

Or,

يَا أَيُّهَا الْمُزَّمِّلُ

O Thou Wrapped in A Garment. Surat al Muzzamil, Ayah 1

يَا أَيُّهَا الْمُدَّثِّرُ

O Thou wrapped up (in the mantle)! Surat al Muddathir, Ayah 1

Therefore, we must call upon him with reverence, and glorification. An example could be “O Rasul Allah ﷺ, O Prophet of Allah, O Beloved of Allah, My Master” and so on.

Sending Salutations on the Prophet ﷺ

From glorification of him, in fact, from the rights of the Prophet ﷺ over us, is the sending of salutations on him when his name is mentioned, or when he is referred to, with the best form of address.

This is because our salutations are presented to him ﷺ. What is even better than this, is that the condition of the heart is such that it should be filled with honoring and yearning for him at the time of sending the salutations ﷺ.

Perfuming Ones Body and Using the Tooth stick (Siwak):

From amongst the manifestations of glorifying him, is to perfume the body and to use a miswaak when mentioning him or reading his sayings (ahadith)

This is a rare quality and only a few people practice it. It has been narrated that this was a regular practice of Imam Malik (May Allah be pleased with him). It was said about him, that if he wished to mention a hadith of the Messenger of Allah ﷺ, he would sit upright. Then he would use the Siwak (Toothbrush of the Siwak Tree) and would apply perfume. This is proof of his utmost respect for and perfecting his etiquette towards the Prophet ﷺ

Reverance for the Hadith of the Prophet

From amongst the manifestations of glorifying him, is magnifying his Hadiths when hearing or reading them. Excellence in etiquettes calls for attentive listening to the Hadiths of the Prophet ﷺ when they are mentioned in a gathering of knowledge or the likes. As well as being in a state of ablution (wudu), ensuring one's clothes are clean and that the area one is sitting in is clean are all requirements of reverence at the time of either listening to or reading the hadith of the Prophet ﷺ. Ibn Mubarak, may Allah ﷻ have mercy on him, said: 'I was in the presence of Imam Malik, may Allah have mercy upon him, whilst he was narrating to us a Hadith of the Messenger of Allah ﷺ, and a scorpion stung him 16 times, and Malik's appearance changed and started becoming pale, however, he did not interrupt the Hadith of the Messenger of Allah ﷺ, so upon completion of the gathering and the dispersing of the people, I said: 'O father of Abdullah, I indeed noticed something surprising from you? He said: 'Yes, I was only patient out of reverence for the Hadiths of the Messenger of Allah.'

Ibn Al-Mubarak (May Allah be pleased with him) states "I was with Imam Malik while he was relating to us a hadith of the Prophet ﷺ. Meanwhile a scorpion stung Imam Malik sixteen times. Imam Malik's color changed, and he turned yellow. Yet he did not discontinue relating the hadith of the Prophet. So, when the gathering was over and the people dispersed, I said to him "Oh Abu Abdullah, I saw something quite astonishing from you!" He responded "Yes, I exercised patience (sabr) for respect of the hadith of the Prophet ﷺ."

Reverance for Madinatul Munawwarah – City of the Prophet ﷺ

From amongst the manifestations of glorifying him, is magnifying his Illuminated City, by having a longing for it, loving to live in it and having etiquette while in this Holy city. In fact, from amongst the signs of one's belief (Iman) is the love for Madinatul Munawwarah.

The Prophet (May the Prayers and Peace of Allah ﷺ be upon him, his family and companions) said,

“Surely belief returns to and is reunited with Madina just as the snake returns to its hole.” Bukhari, 1777.

Note: The term used in the hadith is Ya'rız which means to return to and unite with the other.

He ﷺ also said,

“Madina is better for them, if they but knew”
Bukhari, 1775.

It is also required for the believer to love the people of Madina.

The Prophet ﷺ said,

“No one plots against the people of Madina but that he will be dissolved, just like salt is dissolved in water”. Bukhari, 1778.

There reached a stage when some of those residing in Madina would not walk except with bare feet throughout Madina. They would say “I am afraid to tread with my shoes on a place where the Prophet ﷺ may have stepped.

Allah ﷻ says,

ذَلِكَ وَمَنْ يُعِظْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

That (surely is the command)! And whoever honors the sacred symbols of Allah, then that is of the piety of the hearts.

Surat Al-Hajj, Ayah 32

Not preceding the Prophet ﷺ

From amongst the manifestations of glorifying him, is to not precede him in action or speech.

Allah ﷻ says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ

O you who believe! Put not yourselves forward before Allah and His Messenger.

Surat Al Hujurat, Ayah 1.

Allah ﷻ also forbade us to raise our voices above that of the Prophet ﷺ. From this also comes the requirement to lower one's voice when one hears the hadith of the Prophet ﷺ.

Allah ﷻ says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ
وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ
أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

O you who believe, do not raise your voices above the voice of the Prophet, nor shout when speaking to him as you shout to one another, or else your works will be in vain without you even perceiving it.

Surat Al Hujurat, Ayah 2.

To always mention Allah ﷻ and send salutations upon His Messenger ﷺ in any gathering:

From amongst the manifestations of glorifying him, is to not take a seat or be seated but that one remembers Allah ﷻ and send salutations upon the Messenger of Allah ﷺ. The Prophet ﷺ said,

“Whoever is present in a gathering within which there has been no mention of Allah ﷻ, nor salutations given on their Prophet, is in a state of deficiency. If He- Allah so willed, He could punish them or if He so willed, he could forgive them.” Related by Tirmithi who classified it as Hasan and foretold by Abu Hurairah (May Allah be pleased with him). Note: the Arabic word used for deficiency is tiratan.

Honoring the Pure and Dignified Household of the Prophet ﷺ

From amongst the manifestations of glorifying him, is magnifying his noble and pure household. Allah ﷻ says:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.

Surat Al Ahzab, Ayah 33

And He (Most High) also said,

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Say: No reward do I ask of you for this except the love of those near of kin.

Surat Ash-Shura Ayah 23

Therefore, loving the household of the Prophet ﷺ, is compulsory (wajib). It is called upon us to revere them and address them with speech of reverence. We must express our happiness if they are happy. We must feel sorrowful when they are in a state of sorrow. We should always try to bring them out of sadness and into happiness, showing them good, covering their shortcomings. We should try to fulfil their needs, be generous to them and to their children, meeting them, happily receiving them and to gift them with the most noble of one's wealth and not from one's charity (sadaqah).

The Prophet ﷺ said

“This charity is of the excesses of the people, so it is not halal for Muhammad nor for the family of Muhammad.”

Narrated by Muslim.

Our Master Abu Bakr As-Siddiq (May Allah be pleased with him) said,

“Be vigilant in taking care of the Prophet's (May the Prayers and Peace of Allah be upon him, his family and companions) family members”

Bukhari 3571.

The Prophet ﷺ said

“And my household, I remind you in front of Allah with regards to my household”

Narrated by Muslim 2408.

From this comes kissing them when you meet with them. Our Master Zaid bin Thabit kissed the hand of Ibn Abbas (may Allah pleased with them both, who said to him

“This is what we were commanded to do with the members of the household of our Prophet Muhammad ﷺ”.

**Glorification and respect for the Companions
(May Allah ﷻ be pleased with them):**

From amongst the manifestations of glorifying him, is magnifying, and respecting his noble companions (may Allah be pleased with them), loving them, seeking mercy and the pleasure of Allah upon them.

This has been enjoined upon us in the Glorious Qur'an where Allah ﷻ says:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

And those who came after them say: Our Lord! Forgive us, and our brethren who came before us into the Faith. **Surat Al Hashr Ayah 10.**

The Prophet ﷺ said

"Do not curse my Companions! I swear by Him in Whose hand my life is, that if one of you were to spend the likes of mount Uhud in gold (in Allah Cause), this would not be equal in reward to a few handfuls of one of them nor even to half of that"

Al Bukhari 347 & Muslim 2540.

Therefore, it is incumbent on a Muslim, to love the companions, and guard his tongue and heart when they are mentioned (May Allah be pleased with them all).

Our respected spiritual teachers (mashayekh), have taught us that whoever has opposed or acted in a way which is against the companions of the Prophet Muhammad ﷺ and has not repented, it is feared that he may have a bad ending - that is he may die a non-believer. May Allah ﷻ protect us from such.

From this comes kissing them when you meet with them. Our Master Zaid bin Thabit kissed the hand of Ibn Abbas (may Allah pleased with them both, who said to him

Glorification and Respect for the Books of Knowledge and Islamic Jurisprudence:

From amongst the manifestations of glorifying him, is magnifying the books of Sacred Law, such as those of Hadith, Qur'anic Exegesis (tafsir), Jurisprudence (Fiqh), Fundamental Principles (Usul) and the likes thereof, and to refrain from debasing them by placing them on the ground, fooling around with them, turning its pages whilst having saliva on one's fingertips, to refrain from sitting on top of them, to stretch one's foot towards them nor to use them as a pillow where one sleeps upon.

Allah ﷻ says,

ذَلِكَ وَمَنْ يُعِظْمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

Such (is his state): and whoever holds in honour the symbols of Allah, such (honor) comes truly from the piety of hearts.

Surat Al Haj Ayah 32.

Valuing and showing veneration for whatever he ﷺ leaves behind and preserving them:

From amongst the manifestations of glorifying him, is magnifying and preserving his traditions. Some of the ways in which the companions (May Allah ﷻ be pleased with them), would honor the Prophet ﷺ are:

-If they sat in his presence ﷺ, they would sit as though birds were perched on their heads

-They would not raise their heads and nor directly look at him excessively, out of respect for him ﷺ

-If he ﷺ coughed, the companions would compete as to who would be the one whom the blessed saliva of the Prophet ﷺ would land in his hands.

They would seek of the blessings (barakah) of his ablution (wudu) to the extent that as the water fell off his limbs, they would gather to collect it and whoever missed out would seek of other companions. Their love and yearning were similar to that of the tree stump who almost split out of yearning for the Prophet ﷺ as was narrated in the two Sahih Hadiths.

3. Loving him

Verily, the love of our Master Muhammad ﷺ is a great foundation from amongst the foundations of the religion and a strong pillar symbolizing the sign of faith and its firmness in the heart of the servant (*'abd*).

The Prophet ﷺ said

“None of you believes until I am more beloved to you than your father, your children and all mankind”

Narrated by Bukhari & Muslim.

He ﷺ also said,

“If three traits are present in a believer, he will taste the sweetness of faith (iman). 1) that Allah ﷻ and His Messenger are more loved to him than anything else, 2) that he loves a person only for the sake of Allah ﷻ, 3) and that he hates to return to disbelief (kufr) as much as hating being thrown into the hell fire” **Bukhari**

Would that my speech does justice! How can he not be loved when Allah ﷻ loved him ﷺ. In actual fact, Allah ﷻ never loved any servant like the love towards his Beloved Muhammad ﷺ.

Have you not seen (in the Quran) how Allah ﷻ addressed His Prophets and Messengers by their names, yet addressed our Messenger ﷺ by his title of Prophet (Nabi) or Messenger (Rasul)?

The Prophets used to defend themselves, such as Nuh and Hud (Upon them be Peace),

قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ

He said: O my people! There is no error in me.

Surat Al A'raf Ayah 61

قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ

He said: O my people! There is no foolishness in me.

Surat Al A'raf Ayah 67

However, Allah ﷻ is the defender of His Beloved Prophet ﷺ.

Allah ﷻ says in Surat Al Haqqa Ayat 40, 41 & 42,

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

That this is verily the word of an honoured messenger.

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ

It is not the word of a poet: little it is ye believe!

وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ

Nor is it the word of a soothsayer: little
admonition it is ye receive.

Our Master the Prophet Musa (Upon him be peace)
said:

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

(Moses) said: O my Lord! expand me my breast.

Surat Ta-ha Ayah 25

Whereas Allah ﷻ said to our Prophet ﷺ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

Have We not expanded thee thy breast?

Surat Al Inshirah Ayah 1

Therefore, it is incumbent upon you O fellow Muslim, to
love the Messenger of Allah ﷺ more than yourself, your
wealth, your parents, your country, your food, your
drink, your peace and your health.

Of the signs of your love for him ﷺ are:

Your firmness in following him in speech, actions, states, clothing, food – verily, in all situations inwardly and outwardly. Allah ﷻ says,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Say: If ye do love Allah, follow me: Allah will love you....

Surat Aale Imran Ayah 31.

In fact, the condition reached for one of the companions, that he did not use to desire to eat pumpkin until he saw the Messenger of Allah ﷺ following the traces of pumpkin around the edge of the pot, he said: So ever since that day, I love pumpkin. This was Anas bin Malik; may Allah be pleased with him. **Bukhari 1986.**

So, if you love the Messenger of Allah ﷺ, it is upon you to strive in following him, and in accordance with one's love, will be one's following. Love is not, in and of itself, following, because it may be that someone may follow you, not loving you, rather due to a personal need or fear of punishment, because the Khawarij were outwardly followers but still would oppose the Prophet by saying: Be just!! Refuge is in Allah ﷻ

And know, may the mercy of Allah ﷻ be upon you, the love of Allah ﷻ and His Messenger ﷺ, is not negated by the occurrence of sin from the slave, rather it decreases it, for that reason, there is no Muslim except that he has a portion of love for Allah ﷻ and his Messenger ﷺ even if he is a sinner, the distribution of love varies- it increases and decreases. Evidence of this is in the Hadith of our master Umar bin Al-Khattab (may Allah be pleased with him) as narrated by Imam Al-Bukhari, through his chain of transmission, in the book of Laws of Punishments, that there was a man during the time of the Prophet ﷺ called Abdullah and was nicknamed donkey, he used to make the Prophet ﷺ laugh, the Prophet ﷺ had previously ordered him to be whipped because of drinking intoxicants and one day was brought to him and he ordered for him to be whipped, a man said from amongst them: O Allah, Curse him. He is brought frequently for it, so the Prophet ﷺ said "Do not curse him, because I swear by Allah ﷻ, you do not know that he loves Allah ﷻ and His Messenger".

Take heed of this hadith that even though this man was an alcoholic, and was cursed by some of the people, the Prophet ﷺ forbade him from cursing him, and in fact, publicized by swearing by Allah ﷻ, that he loves Allah and his Messenger ﷺ, and no doubt, it is necessary upon us not to have any bad opinions of a Muslim, regardless of what he has done, however, this does not prevent us from advising him, commanding him towards goodness and preventing him from wrongdoing, by means of gentleness, wisdom and forbearance.

Visiting the holy grave of the Prophet

From amongst the manifestations of loving him, is visiting his noble grave, especially during the Hajj season. It is nothing but an outright display of rudeness that the pilgrim desires to return to their country immediately after performing Hajj without visiting the Prophet ﷺ. It is unfortunate that many pilgrims fall into this.

What sort of stoneheartedness is this? Yes, it is true that visiting the Prophet ﷺ is not part of the rites of Hajj, however it is of the necessary actions which shows your love for the Prophet

Isn't he the one who taught us how to worship Allah ﷻ? how to pray? How to perform Hajj? He taught us good manners. He taught us everything.

Isn't it his right upon us , for us to at least show appreciation towards him by visiting him and conveying our greetings of peace to him...?

Didn't he ﷺ command us to visit those who passed away before us of the Muslims, by going to their graves, giving them our salutations of peace, and making supplication (du'a) for them. By doing this, the deceased are pleased and take comfort in their graves. So, what about The Prophet of Allah?

Yes, we have learnt that our salutations (salam) reach him from wherever we are, and this is from his shedding ease on his nation (Ummah) .

The People of Sacred Knowledge have said that the act of visiting the grave of the Prophet ﷺ is one of the greatest ways to draw one closer to Allah ﷻ and His Prophet ﷺ. This was mentioned by Imam An-Nawawi (May the Mercy of Allah ﷻ be upon him) in his famous book, The Book of Remembrance (Al-Athkar).

With reference to ahadith, there is the well-known saying of the Prophet ﷺ

“Do not make haste in travel except to three mosques: The Mosque of the Sacred Precinct (in Mecca), my Mosque, and the Mosque of Al-Aqsa.”

What is intended with the recommending against travel is to intend to visit just for the sake of prayer (salat) in a place of worship (masjid) because all the mosques (masajid) are the same in terms of the reward gained except for the three mosques.

However, making haste in travel, to unite the ties of kinship, to do good to one's parents, calling people to Allah ﷻ (Most High), visiting fellow Muslims for the sake of Allah ﷻ, seeking Islamic knowledge, and visiting the grave of the Prophet ﷺ, traveling for business etc, are all encouraged.

Some of these actions are morally compulsory (wajib), even though they are not mentioned in the aforementioned hadith, or else we fall into the trap of making these actions forbidden (haram), and this is not the case. So, understand! May Allah ﷻ have mercy on you and I.

Increasing one's salutations on the Prophet ﷺ

From amongst the manifestations of loving him, is sending abundant salutations and greetings of peace upon him ﷺ, in accordance with the command of Allah ﷻ

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

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

Surat Al-Ahzab Ayah 56.

Also, the encouragement from his saying ﷺ

“Surely the foremost (closest) of you to me on the Day of Judgement, are those who send the most salutations” Narrated by Abu Ya’la and Al-Bazzar who added “in the dunya”, and they are both by Ibn Mas’ud (May Allah ﷻ be pleased with him).

It is said that whoever loves a particular thing, mentions it often. Is there anything better than occupying ones time and moving ones tongue with the remembrance of Allah ﷻ and sending salutations and peace upon the Messenger of Allah ﷺ?

In fact, it has been narrated in a hadith by Ubay bin Ka'b (may Allah be pleased with him) from his father who said to the Prophet ﷺ,

“How much of my salutations (salawat) should I dedicate to you?” The Prophet ﷺ answered “As you wish.” The man asked, “A third?” The Prophet answered, “As you wish, but if you increase it, it is better” The man asked “Half?” The Prophet answered, “As you wish and if you increase it, for it is better”. The man then said, “Shall I grant you all of my salutations?” The Prophet answered “Therefore Allah ﷻ is enough for you for to take care of your burdens and forgive you your sins.” **Shu'ab Al-Iman.**

Therefore, it is permissible to send salutations upon the Prophet ﷺ or mentioning him at all times and conditions, specifically:

1. During the obligatory (mafrudah) or supererogatory (mandoobah) prayers (salawat), for example in the first and last sitting position (tashahhud) and also during the prayer over the deceased (janazah).

2. After the completion of the call to prayer (athan). Citing the hadith narrated by Abdullah bin Umar (May Allah be pleased with them both), in that he heard the Messenger of Allah ﷺ say,

“If you hear the one who calls to pray (mu’athin), repeat what he says, then send salutations to me, because surely whoever sends salutations upon me once, Allah ﷻ sends salutations upon him 10 times”.

Narrated by Muslim.

3. While lowering the deceased into the grave. According to the hadith of Ibn ‘Umar (May Allah ﷻ be pleased with them both), that the Prophet ﷺ said:

“If you place your deceased into the grave, say:

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

In the name of Allah ﷻ and upon the creed of the Messenger of Allah ﷺ ”. **Narrated by Imam Ahmad 4812.**

4. The night of Jumu'ah (Thursday Evening) and on Jumu'ah (Friday).

According to the hadith by Abu Hurairah (May Allah be pleased with him), who said that the Messenger of Allah said:

“Make many salutations for me in the night of az-zahra’ and the day of al-azhar, because surely your salutations are presented to me”. Narrated by At-Tabarani in his Al-Awsat, and Al-Bayhaqi. Note that according to Islamic tradition the night of a particular day precedes the day itself i.e., the night of Jum’a (Friday) begins from maghrib (sunset) of the day of Al-Khamis (Thursday).

5. While entering and exiting the masjid.

6. Between the takbirs of Eid. One should say “Subhan Allah wa Alhamdulillah, wa lailaha illAllah wAllahu akbar. Allahumma Salli ‘ala Muhammad wa ‘ala aali Muhammad, Allah humma’ghfiri warhamni (O Allah forgive me and have mercy upon me). Said by Hafith Ibn Kathir who took it from Al-Qadi Isma’il.

7. During supplication (du’a). It was narrated by Tirmithi, from Umar (May Allah be pleased with him), that he said:

“The supplication is suspended between the heavens and the earth. Nothing of the supplication ascends further until you send salutations upon your Prophet ﷺ.

8. During the Friday Sermon (Khutbatul Jum’a) the Imam must send salutations upon the Prophet ﷺ.

9. After responding to the call of Allah {(talbiyah) usually recited during Hajj (Greater Pilgrimage) and ‘Umrah (Smaller Pilgrimage)}.

Narrated by Ash-Shafe’i, and Ad-Daraqutni, from Al-Qasim bin Muhammad from Abu Bakr As-Siddiq (May Allah ﷻ be pleased with him) who said “One was ordered to send salutations to the Prophet ﷺ at all times, if he was not reciting the talbiyah.”

10. If there is a ringing in one’s ear. It was mentioned in Al-Jam’i as-Saghir,

“If one of you has a ringing in the ear, he should remember me and send salutations on me and say, ‘May Allah remember the one who mentions me in a good way’. **Narrated Ibn Khuzaimah and Al-Tirmithi and At-Tabarani with a good chain of transmission.**

11. When writing his honorable name ﷺ.

It is permissible to send salutations upon him during every gathering or congregation, as mentioned previously.

12. Sending salutations upon him ﷺ during times of difficulty and burdens. Narrated by Ahmad and others from Ubay bin Ka'b (May Allah ﷻ be pleased with him),

“A man said, O Messenger of Allah ﷺ what if I make all of my salutations upon you.”

He said “Then Allah ﷻ will suffice you of all that distresses you in terms of worldly(dunyaak) and hereafter(akhiratek) affairs”. It is recorded in At-Targhib Wat-Tarhib with a good chain of transmission.

13. Sending salutations upon him ﷺ in the morning and the evening. According to the hadith narrated by Abu Dardaa' (May Allah be pleased with him), who said “The Messenger of Allah ﷺ said:

“Whoever sends salutations upon me when he awakens in the morning, ten times, and when he goes to bed, ten times, will receive my intercession on the Day of Resurrection”. Narrated by At-Tabarani and it is a sound hadith (hasan).

14. Sending salutations upon him ﷺ when meeting a fellow Muslim. According to the hadith by Anas (may Allah be pleased with him), Rasul Allah said:

“When two servants who love each other for the sake of Allah meet, shake hands, and send salutations upon the Prophet - they do not part except that their sins are forgiven.”

Narrated by Ibn Al Sanni.

15. Sending salutations upon him whenever he is mentioned.

According to the hadith,

“The stingy one is he who does not send salutations upon me when I am mentioned”. **Narrated Ahmad, At-Tirmithi and others.**

16. It is said that it is preferred that salutations are sent upon him:

With every ablution (wudu) that is made,
With every memory lapse,
Upon seeing the Holy city of Madina, (Madinatul Al Munawwarah),
Upon seeing his beloved grandchildren or people of his household,

When one's leg becomes numb - according to the narration of Ibn Umar "when his leg became numb, he was advised "mention the most beloved human being to you" so he said "Ya Muhammad!" The narration continues, "He got up, as though he was freed from a hobble". **Narrated by Ibn Al Sanni in "Actions of the Day & Night".**

Some of the outward manifestations of one's love for him

Feeling and expressing joy at the mere mention of his name ﷺ.

Or by spreading his noble biography (Seerah)
Spreading and encouraging the implementation of the way he used to live his daily life in all matters great and small (Sunnah) ,
Enjoining the embodiment of the personal characteristics of the Prophet Muhammad ﷺ also known as Shama'il,

Another way of manifesting one's love for him, is by regularly attending classes or gatherings where the Prophetic biography (seeratun nabawiyah) is taught, as well as his personal characteristics.

Gatherings where he is praised are encouraged.

Calling people to such activities, publishing books about him, distributing such material, and participating both physically and financially in such initiatives are all encouraged and required.

Expressing one's love for the Prophet ﷺ, may also be through trying to establish victory for him. This is also done through defending him, his Deen (Islam), his Prophetic way (sunnah), and his personality and identity. It is actually incumbent upon every male and female Muslim, to sacrifice whatever they can in giving victory to the Prophet ﷺ.

HOW DO I HELP BRING VICTORY TO THE MESSENGER OF ALLAH ﷺ?

1. By following him ﷺ, loving him in one's heart and in one's form. This means loving him ﷺ in speech, action, and in one's spiritual state.
2. By reviving his Prophetic way (sunnah), calling mankind to it, teaching it to people and initiating gatherings of knowledge teaching the Prophetic biography (seeratan nabawiyah), and the personal attributes of Prophet Muhammad (shama'il Muhammadiyah)
3. Initiate lessons on the Prophetic biography (seeratan nabawiyah) in one's home with one's family, wife and children.
4. Participating in the propagation of his biography (seeratan nabawiyah) and his character. This can be done by way of publishing books, producing audios and leaflets in any language. Then these materials can be distributed throughout the world physically and by use of the internet.

5. To adorn ourselves with his character ﷺ, characteristics and qualities in all of our interactions with others, in the marketplaces, while buying and selling, in the streets, in every aspect of our lives and in whatever condition we are in.

6. Introducing non-Muslims to the Prophet ﷺ in a way which is civilized, logical, well-mannered, and educational.

7. Uniting the Muslims and their speech, loving them, having mercy on them and abandoning division amongst them. This is what pleases the messenger of Allah ﷺ and disturbs those who deny the truth (kuffar).

4. Supplicating (Du'a) for him

One of the best prayers a Muslim can make for his Messenger ﷺ is the supplication made (du'a) after the call to prayer (athan) has been called. This supplication is specifically for the Messenger of Allah ﷺ,

اللهم رب هذه الدعوة التامة والصلاة القائمة آت محمدا
الوسيلة والفضيلة والدرجة العالية الرفيعة من الجنة وابعثه
مقاما محمود الذي وعدته يا أرحم الراحمين

*Allahumma Rabba hathihid-Daawatit tammah,
wassalatil Qaimah ati Muhammadan alwaseelata
wal fadeelah Wa darjathahu al'aaliyah arrafee'ah
minal Jannah wab'ath-hu maqaman mahmoodan
allathee wa'adtah ya Arham al Rahimeen.*

Oh Allah ﷻ! The Lord of this perfect call, and the
established prayer, grant Muhammad, the means,
the honor and the highest ranking degree in Jannah,
and raise him O Allah ﷻ, to the highest praised
station which you promised him, O Merciful of those
who show mercy.

Also say,

جزى الله عنا نبينا محمداً صلى الله عليه وسلم ما هو أهله

May Allah ﷻ reward our Prophet Muhammad ﷺ the
way he deserves to be rewarded.

5. Memorizing his Hadiths (sayings)

It is incumbent upon a believer to try to memorize the hadiths (sayings) of the Prophet ﷺ. Were a Muslim able to Memorize the Forty Hadith compiled by Imam Al Nawawi (May Allah have mercy on him), would surely suffice, if Allah wills.

Conclusion

The Messenger of Allah ﷺ is calling you!

O fellow Muslim brother and sister,

We know that it is compulsory for us to love the Messenger of Allah ﷺ more than our own selves, more than our wealth, more than our children and our parents. The soul is sacrificed for him, the soul of our fathers, children and whoever treads the earth collectively, for his sake.

However, did you know that the Messenger of Allah loves you? In fact, he yearns for you. His yearning for you outstrips your yearning for him ﷺ.

After the burial of one of the ansar, the Prophet ﷺ expressed his emotions saying, "O my yearning for my brethren!" It was as though he ﷺ was with the companion when he was buried. This was the beginning of the separation, so his noble soul ﷺ felt sorrow due to its separation.

I swear by the souls of my father and mother, it is as if he ﷺ was saying to his pure soul, with the tongue of his spiritual state,

"If I am sorrowful at the parting with this young man, yet he saw me and I saw him, what is the state of those who will come in later times? They follow me and believe in my call, yet they would not have seen me? They love me yet they would have not met me? Their tears flow out of their yearning for me? Of them, some would not hesitate to sacrifice their lives, sacrifice their wealth and their children, just to see me. Their bodies came forth after me, yet their souls, and their hearts are present with me."

“So, my yearning for them is greater...and my supplications for them are more!”

“Here I am, waiting for them at the pond (Hawd) and I preceded them to it, I await them, they are from me and I am from them”

“My Ummah, My Ummah...O Allah forgive my Ummah...”

“How often I call upon my Lord with this supplication...”

“The Arch Angel Jibreel, upon him be peace, constantly descends from the presence of Allah ﷻ directly to me with the granting of honor and dignity to my Ummah...”

“My Ummah...My Ummah...”

“My Companions regularly heard this from me...”

“My Ummah...My Ummah...”

“Do you hear me? I am your good fortune, I am your pride, I am the most esteemed of you, I am your addressor, I am your intercessor, I am your leader, so to what extent do I love you?”

“So do not cut yourself off from me...do not neglect my Prophetic way (sunnah)...do not let your lower self (nafs)and desires (hawa) distract you from the love of Allah ﷻ and my love...”

“Spread my character and manners, my law (shari’ati), my Prophetic way (sunnah) throughout the world and nations. Tell them Muhammad is a mercy to all worlds and nations.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“We have not sent you but as a mercy to the Worlds”

Surat Al-Anbiya Ayah 107

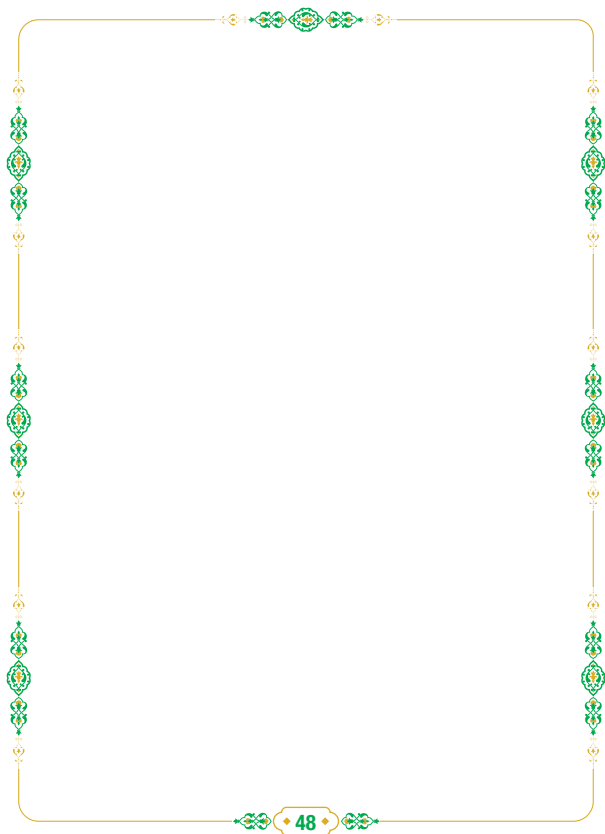
O Allah ﷻ grant us the resurrection in his company ,
O Allah ﷻ allow us to die upon his creed ,
O Allah ﷻ grant us his company amongst those who he
selects as his elite,
O Allah ﷻ make us of the elite of those whom he loves
and of his helpers. Allow us to drink out of the palm of
his blessed hand.

Grant us, our parents, our teachers, our scholars, our
women, our children, our brothers, our sisters, those
who loved us and we loved them for your sake, and all
the Muslim men and women, entry into Paradise with
him.

May the peace and blessings of Allah ﷻ be sent upon
our Master Muhammad ﷺ from the beginning of time
until the end of time. May the peace and blessings of
Allah ﷻ be sent upon our Master Muhammad ﷺ in the
highest dimensions until the Day of Judgment.

May the peace and blessings of Allah ﷻ be sent upon
our Master Muhammad ﷺ and upon his family, his
companions collectively. Amen! May the best of
salutations be passed on the Messengers, and the
best of gratitude and praise be to the Lord of the
Worlds.

Hussein 'Abdul Qadir As-Saqqaf





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/2/ Etiquette with the Messenger of Allah ﷺ

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