

## **THE LOVE OF PROPHET'S KINFOLK** **IS IT A REWARD FOR HIS MISSION ?**

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A number of ayats in the Holy Qur'an bear witness to the fact that none of the previous prophets had ever demanded any reward from their people in return for the services rendered in the course of their missions. The holy Qura'n makes mention of the customary statement made by Prophets Noah, Hud, Saleh, Lot and Shoaib in the course of their missionary work in these words:

" And I do not ask you any reward for it; my reward is only with the Lord of the worlds" ( Al Shuara : 109, 127, 145,164 & 180)

The holy Quran reminds us of this declared principle of the prophets in a number of other places as if it were an important sign of a true Prophet that no reward was demanded in the course of his missionary work. As such when the people of Antakiyya began to argue with the messengers sent to them by Prophet Issa, a faithful one among them raised his voice saying:

"Follow him who does not ask you for reward and they are the followers of the right course". (Yasin : 21)

However, a question herewith arises that how come that Prophet Muhammad (S.A) the final of the Prophets of Islam, demanded a reward from his people by declaring the love of his kinfolk as a reward of his mission ??

In all the different ayats of the holy Qura'n on this subject, the Arabic word 'AJAR used has a very wide implication and it includes all kinds of rewards, be they of this world or of the next, be they materialistic or spiritual. The ' AJ AR' (reward) mentioned in the above ayats as rejected by the previous prophets refer to this worldly and materialistic kind which the people were offering. It would have been in the form of money, high position or any other materialistic object of good taste. But the last Prophet like the previous ones never demanded nor accepted such a reward from people.

And therefore history tells us that when one day, the leaders of Mecca came to the last Prophet saying "We are ready to place our wealth and goods in your hands, appoint you as our ruler, marry you with a handsomest of the women of Hejaz but on the condition that you do not speak ill of the customs and creed of our ancestors and abandon the propagation of your own creed". The holy Prophet in reply said "I have all these gifted to you. Instead just let me have one word from you." Abu Jehal suddenly stood up saying "Why one word, we are ready to utter ten words". The Prophet told them to utter only 'LA ILAHA ILLA LLAH'. On hearing this, they became excited saying "Are you out to establish one God in place of several Gods ?" (which they used to worship).

Right from first, Prophet Muhammad (s.a.w) had rejected an offer of any kind of reward or compensation for his missionary work. the people of Hejaz were willing to

compensate him even before he had undergone any hardship in his work. The next worldly reward after death being entirely in the hands of Almighty Allah, no man on earth could offer that to the Prophet.

Moreover, the Prophet himself on instruction from Allah had declared that he did not seek any reward, the following ayats in the holy Qura'n bear witness:

"Say! I do not ask you for any reward for it; it is nothing but a reminder to the nations" (Al Ana'm : 90)

"Say! I do not ask you for any reward for it; nor am I of those who pretend"  
(AL SAAD: 86)

The fact is that the lives of the prophets were free of materialistic attachments and it was the purity and sincerity of purpose that boosted their moral. Their declared slogan in the course of their missionary work had always been All the work for the sake of Allah! Any work for other than this purpose had no value in the eyes. As such no Prophet could at all be expected to have demanded any sort of reward from people.

However, on the question of love of Prophet's kinsfolk - near relatives as contained Sura Al Shura ayat 23 of the holy Qura'n, although the Prophet asked for it from people in the form of an 'AJAR' - reward, it is not a materialistic reward with any worldly motive. The object behind it is a hundred percent for the benefit of people themselves. The primary aim behind it is to make people through the force of love to follow in their footsteps and adhere to their teachings.

By following the near relatives of the Prophet who are his vicegerents and divinely-appointed guardians of Islam, Muslims are expected to remain on the right path of Islam original ensuring their ultimate salvation. Thus the benefit of love for the Prophet's near relatives is aimed to accrue to the people themselves.

It is like a doctor who having examined a patient thoroughly tells him 'I do not ask for any reward for services rendered from you except that you comply strictly with the prescription I am giving you'. The word reward used here would be construed as an outward expression only and not a real materialistic return.

A number of authentic traditions of the Prophet have been recorded like those of hadith Al Saqalain and hadith Al Safina in which the Prophet had guided the Muslim Ummah to obtain guidance on Islam from his household members and near relatives. The aim behind this was to preserve Islam in its pristine purity and restrain people from being misguided by self-appointed leaders. Besides the love of the Prophet's near relatives became the source of acquiring deep knowledge about true Islam, and the various sciences for their benefit and progress.

Finally the fact that it is the people themselves to benefit from this reward is amply clarified in the following ayat of the holy Qura'n:

" Say: Whatever reward I have asked of you, that is only for yourselves; my reward is only with Allah and He is the witness of all things."