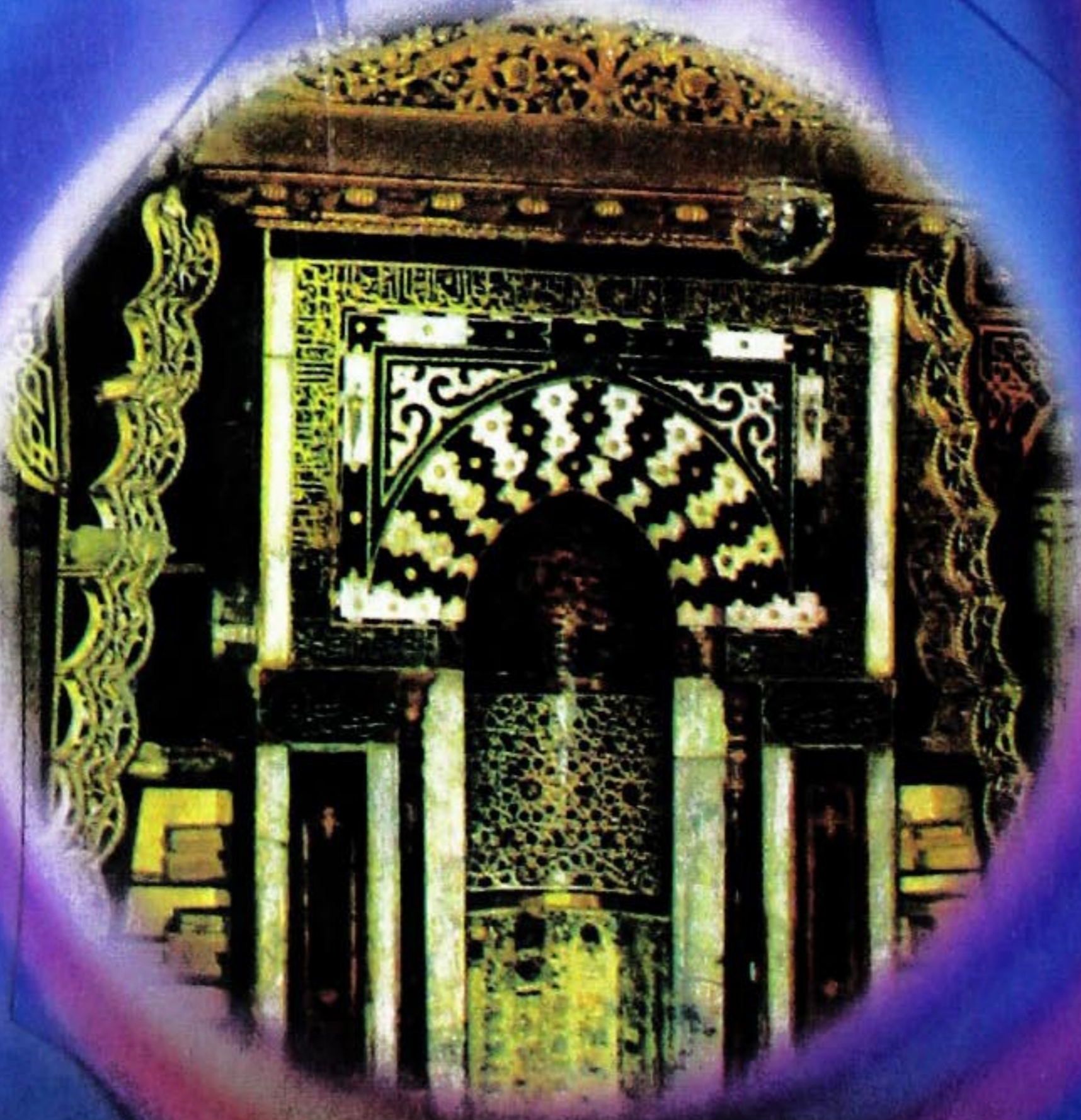


Love For The Noble Prophet ﷺ And Its Signs



Prof. Dr. Fazal Elahi



Dar-un-Noor
Islamabad-Pakistan

**Love For
The Noble Prophet ﷺ
And Its Signs**

Prof. Dr. Fazal Elahi

Rendered into English
Prof. Dr. Muhammad Al-Ghazali

Dar-un-Noor
Islamabad-Pakistan

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Importance

(Start)
It is necessary for every Muslim to love the Prophet , ﷺ more than any other creature. This kind of love for the Prophet, ﷺ yields tremendous fruits and benefits in this world as well as in the hereafter.

However, the practical situation is that a lot of Muslims are negligent of this matter. Indeed a large number of them are not even aware of the meaning of this love, its demands and manifestations.)

We have tried to answer the following questions concerning this important matter:

- 1: What is the status of love for the Prophet, ﷺ ?
- 2: What are the benefits of this love?
- 3: What are the manifestations of this love?
- 4: What was the level of the Prophet's companions in manifesting this love?
- 5: Where do we stand today in this matter?

This discussion is divided into three parts:

Part One: Obligation to love the Prophet (ﷺ) more than all creation.

Part Two: Benefits and fruits of this love.

Part Three: Signs of this love.

This discussion is followed by a warning to follow the path of moderation in describing the greatness of the Prophet (ﷺ).

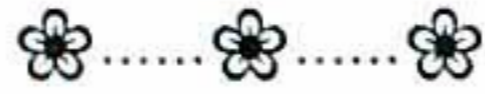
In the end comes a summary of the contents of this booklet and an appeal to the Muslims of the world.

I humbly pray to Allah Ta'ala to accept this modest effort by this humble servant. May He make this little endeavour a treasure in the hereafter for him, his parents, his respected teachers and for all the readers. May He grant us, our families, brothers and sisters,

friends and relatives and all the Muslim men and women, true love of the Prophet, peace be upon him.

Allah indeed hears and grants all our prayers. May Allah's peace and blessings descend upon our Prophet, his followers and companions.

Fazal Elahi



Part One:

Obligation to Love the Noble Prophet (ﷺ), More than any other thing

Preliminary:*the soul*

Love of the Prophet, (ﷺ) is (an essential) part of our faith. According to the Quran and the Sunnah, it is necessary for every believer to nurse the love of the Prophet (ﷺ) in his heart more than his own self, parents and family, wealth and belongings and all things of this world. One whose heart is deprived of this kind of love is soliciting the wrath of Allah. There is a clear warning that this wrath might fall upon him in this world or in the hereafter or in both. Whatever has been said in this regard in the Quran and the Sunnah is mentioned in the following pages with a brief explanation.

1. Obligation to Love the Prophet (ﷺ), More One's Own Self:

(The following tradition clearly indicates the obligatory nature of loving the Prophet (ﷺ) more than our own ourselves:

((رَوَى الْإِمَامُ الْبُخَارِيُّ عَنْ عَبْدِ اللَّهِ بْنِ هِشَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: "كُنَّا مَعَ النَّبِيِّ ﷺ وَهُوَ آخِذٌ بِيَدِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ لَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: "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: "الآنَ يَا عُمَرُ. "))

Imam Bukhari relates from Abdullah Bin Hisham (رضي الله عنه), who says: we were with the Prophet (ﷺ) and the Prophet (ﷺ) was holding the hand of Umar bin Al-Khattab (رضي الله عنه). Umar (رضي الله عنه) said to him: O, Prophet of

Allah! Indeed you are dearer to me than everything except my own self. Thereupon the Prophet (ﷺ) remarks: "No, by the one in whose hand is my soul, until I become dearer to you than even your own self." To which Umar (رضي الله عنه) replied: 'Yes, now indeed by Allah you are surely dearer to me than my own self. The Prophet (ﷺ) then said: yes, now, you have attained my true love." ❶

Allama Aini, while explaining the Prophet's words:

((لَا، وَالَّذِي نَفْسِي بِيَدِهِ! حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ.))

"No, by the One in whose hand is my soul, until I become dearer to you than even your own self"

says, Your faith shall not be complete until I become dearer to you than your own self, that it means:

((الْآنَ يَا عُمَرُ.))

"Now your faith has become complete." ❷

In the above tradition, apart from other things, one point is worthy of our utmost attention. That is the Prophet, the truthful and the trustworthy, (ﷺ) has said on oath that in order to complete own's faith, it is essential that the Prophet (ﷺ) is dearer to him than his own self. This despite the obvious fact that the lofty locus of the Prophet (ﷺ) is such that even if he does not swear, whatever he says will be true and beyond any doubt. Therefore, when he says something on oath then it will surely be an absolute truth. Because we know that an oath invests a statement with the highest degree of certainty. ❸

2. The Obligation to Love the Prophet (ﷺ) More than One's Father and Children:

❶ Sahih Al-Bukhari, II/523.

❷ 'Umdat al-Qari, 169/23.

❸ See: "Umdat al-Qari, 1/143.

Each Muslim is under a solemn obligation to love the Prophet (ﷺ) more than his father and children. The following tradition of the Prophet (ﷺ) provides evidence for this:

((رَوَى الْإِمَامُ الْبُخَارِيُّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "فَوَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ."))

Imam Bukhari relates from Abu Hurairah (رضي الله عنه) that the Prophet of Allah (ﷺ) said: **"By the One in whose hand is my soul, none of you could attain faith unless I become dearer to him than his father and children."**^①

In the above tradition also the Prophet made his statement forceful by oath so that the people take the matter seriously and are able to grasp it in the depths of their hearts.

The learned doctors of tradition have raised a question regarding the word: *al-walid* occurring in the above tradition. Does it include mother also?

The well-known scholar of *hadith* Allamah Ibn Hajar says:

"If the word al-walid means one who has children, then this word includes father and mother both."

Or we could say in reply to this question that if one of the parents is mentioned, then the other will automatically be included in it. It is similar to the case of opposites. When one is mentioned, the other is implied. In the light of this answer it is clear that the word *al-walid* has been mentioned as a symbol which implies the very near persons. ^②

3. Obligation to Love the Prophet (ﷺ) more than One's Family, Wealth and all Other People:

Every Muslim is under obligation to love the Prophet (ﷺ)

① *Sahih al-Bukhari*, 1/58.

② *Fath-al-Bari*, 1/59.

more than his family, kith and kin, wealth and property and all the people of the world. The following tradition provides the proof.

((رَوَى الْإِمَامُ مُسْلِمٌ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: " لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ. "))

Imam Muslim relates on the authority of Anas (رضي الله عنه) that the Prophet of Allah (ﷺ) said: *"No body could attain faith unless I am dearer to him than his family, wealth and the rest of the people."* ❶

4. Warning against Loving any Creature more than the Prophet (ﷺ):

There is a clear warning from Allah, The Most High, to those who maintain love to their fathers, sons, brothers, spouses, clans, holdings, trade and houses. Allah, The Most High says in the Quran:

﴿ قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ أَمْوَالٌ نِ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ٥٠ ﴾

"Say if your fathers, your sons, your brothers, your spouses, your clan, your trade whose loss you fear and your dwelling places are dearer to you than Allah, His Prophet and struggling in the way of Allah, then you wait until Allah brings forth His decree: and Allah does not guide the transgressors." ❷

Allamah Ibn Kathir, while commenting on the above verse, says: 'If these things are dearer to you than Allah, The Most High,

❶ Sahih Muslim 1/67. Moreover, Hafiz Abu Yala has also related this tradition in his Musnad (See: Abu Yala. Musnad 7/8).

❷ Al-Tawbah: 24.

His Prophet and struggling in the way of Allah, then you should wait and see which kind of punishment befalls you from Allah, The Most High'. ❶

Imam Mujahid and Imam Hasan, while explaining the words of the Quran: 'until Allah, The Most High, brings forth His decree' say that these words imply the punishment of the hereafter or of this world. ❷

Allamah Jarullah Zamakhshari says:

"It is indeed a horrifying verse and you will not find a verse in the Quran more horrifying than this one." ❸

Imam Qurtubi says that the above verse proves the obligatory nature of the love for the Prophet (ﷺ) and this love should exceed love for every other thing that might be dear to a human being. ❹



❶ *Mukhtasar Tafseer, Ibn Kathir, by Shaikh al-Rafai'i, (2/324).*

❷ Cited from *Tafseer al-Qurtubi, 8/95-96.*

❸ *Tafseer Al-Kashshaf 2/181.*

❹ *Tafseer Al-Qurtubi 8/95; also see: Al-Jazairi, Aysar Al-Tafseer, 2/177.*

Part Two:**Benefits of Loving the Prophet (ﷺ)****Preliminary:**

It is known that the Prophet (ﷺ) is not in need of our love. Whether we, who are so poor in faith and action, love him or not, this does not at all affect the Prophet's lofty locus, his honour and respect. For he is the beloved of the One Who is the Creator and Sustainer of the universe. Not only that, but the status of the Prophet (ﷺ) is so high in the sight of Allah, The Most High, that whoever follows the footsteps of the Prophet (ﷺ), becomes a beloved of Allah. His sins are forgiven. Allah The Most High Himself says:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

"Say: If you really love Allah, then follow me. If you do that, then Allah will love you and will forgive your sins. Indeed Allah is Most Forgiving and ever Merciful." ❶

Thus it is the one who loves the Prophet (ﷺ) who gains from his love. Due to this love, he attains success and salvation in this world and in the hereafter.

In the following, we are going to talk about this subject in some detail with the grace of Allah.

1. Love of the Prophet (ﷺ) brings the taste of Faith:

Allah, The Most High, has identified certain factors for attaining the real taste of faith. The most important of these factors is that a servant loves the Prophet (ﷺ) more than the rest of creatures. The following tradition points to this fact.

((رَوَى الشَّيْخَانُ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: "ثَلَاثٌ مَنْ كُنَّ فِيهِ

❶ Ali-Imran 3/31.

وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ. ((

Bukhari and Muslim relate that Anas, may Allah be pleased with him, has reported from the Prophet (ﷺ) that he said: *"There are three things. If these are found in some one, he would attain the sweet taste of faith: that Allah and His Prophet are dearer to him than anyone beside them; that he loves somebody only for the sake of Allah; and that he hates to return to disbelief as he would hate to be thrown into the fire."* ①

The meaning of the taste of faith, as the scholars of Islam have explained, is to feel pleasure in obeying Allah, to endure hardships for the sake of Religion and to prefer it over all worldly belongings. Just imagine how magnificent and precious is the reward! O Allah do not deprive us of this Amin.

2. Lovers of the Prophet (ﷺ) will be in his Company in the Hereafter:

One who loves the Prophet (ﷺ) with faith, shall be with him in the life hereafter. The following tradition elaborates this fact:

((رَوَى الْإِمَامُ مُسْلِمٌ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: "جَاءَ رَجُلٌ إِلَى

رَسُولِ اللَّهِ ﷺ فَقَالَ: "يَا رَسُولَ اللَّهِ! مَتَى السَّاعَةُ؟"

قَالَ: "وَمَا أَعَدَدْتُ لِلْسَّاعَةِ؟"

قَالَ: "حُبُّ اللَّهِ وَرَسُولِهِ."

قَالَ: "فَإِنَّكَ مَعَ مَنْ أَحَبَّتْ."

قَالَ أَنَسٌ رَضِيَ اللَّهُ عَنْهُ: "فَمَا فَرِحْنَا بَعْدَ الْإِسْلَامِ فَرِحًا أَشَدَّ مِنْ قَوْلِ النَّبِيِّ ﷺ:

① Related by Bukhari and Muslim, *Sahih al-Bukhari*, 1/60, *Sahih al-Muslim* 1/66; the words have been cited from Al-Bukhari.

“فَأِنَّكَ مَعَ مَنْ أَحْبَبْتَ.”

قَالَ أَنَسٌ رَضِيَ اللَّهُ عَنْهُ: “فَأَنَا أُحِبُّ اللَّهَ وَرَسُولَهُ وَأَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فَأَرْجُو أَنْ أَكُونَ مَعَهُمْ وَإِنْ لَمْ أَعْمَلْ بِأَعْمَالِهِمْ.”

"Imam Muslim relates on the authority of Anas Bin Malik (رضي الله عنه) that a person came to the Prophet of Allah (ﷺ) and said: *O Prophet of Allah, when shall be the doomsday?*

The Prophet (ﷺ) asked him: *"and what have you prepared for that day? He replied: "Love of Allah and His Prophet." Thereupon the Prophet said: "then you will be there with those whom you loved."*

Anas (رضي الله عنه) says: *we never were filled with so much joy after entering Islam, as we were with the words of the Prophet (ﷺ): "then you will be there with those whom you loved."*

Anas (رضي الله عنه) also said: ... *"therefore, I love Allah and His Prophet, Abu Bakr and Umar (رضي الله عنهما) and I hope to be with them, even though, I could not perform their deeds."*❶

Imam Muslim also relates on the authority of Anas Bin Malik (رضي الله عنه) who says that a person came to the Prophet (ﷺ) and asked him: *"when shall doomsday be? The Prophet (ﷺ) asked him: "what have you prepared for the doomsday? "Love of Allah and His Prophet", the person replied. Thereupon, the Prophet (ﷺ) said: "you will surely be with the one you had loved."*

Anas (رضي الله عنه) remarks: *"we were never happy with anything after embracing Islam, as we were with this statement of the Prophet "then you will be with the one you loved." Anas (رضي الله عنه)*

❶ Sahih Muslim 4/2032-2033. Imam Bukhari has also related this tradition in more or less similar words. See: Sahih Al-Bukhari, 10/553.

further says: "I, therefore, love Allah, His Prophet, Abu Bakar and Umar (رضي الله عنهم) and I hope to be with them even though I could not perform deeds equivalent to them."

There is yet another tradition which contains the same message.

رَوَى الشَّيْخَانُ عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: "جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: "يَا رَسُولَ اللَّهِ! كَيْفَ تَقُولُ فِي رَجُلٍ أَحَبَّ قَوْمًا وَلَمْ يَلْحَقْ بِهِمْ؟"
فَقَالَ رَسُولُ اللَّهِ ﷺ: "الْمَرْءُ مَعَ مَنْ أَحَبَّ."

Bukhari and Muslim have related on the authority of Abdullah Bin Masud who says that a person came to the Prophet (ﷺ) and said to him: "O Prophet of Allah what do you say concerning a man who loved some people, but he could not join them?, the Prophet (ﷺ) replied: "The man is going to be with those whom he loved."^①

The meaning of the words of the Prophet (ﷺ), "the man will be with those whom he loved" is that he will enter paradise alongwith these whom he loved.^②

Allah is indeed the Greatest. How magnificent and wonderful is the reuarding fruit of loving the Prophet (ﷺ): " O Allah, The Most High grant us Your Prophet's love and its rewards.



① The tradition has been transmitted in both Sahih Al-Bukhari (10/557) and Sahih Muslim 4/2034.

② See: "Umdat al-Qari 22/197.

Part Three:

Signs of Loving the Prophet (ﷺ)

Preliminary:

The scholars of Islam have explained the signs of loving the Prophet (ﷺ) in the light of Quran and Sunnah. For example, Qadi Eyad says: "loving the Prophet (ﷺ) entails upholding his sunnah, defending the Shariah revealed to him, and longing for sacrificing oneself and all one's belongings for him during his life time." ❶

Concerning this point, Hafiz Ibn Hajar has the following to say: "among the signs of loving the Prophet (ﷺ) is this that if one were given a choice between meeting the Prophet (ﷺ) or depriving oneself from any of his worldly belongings, then he should feel that depriving himself from meeting the Prophet (ﷺ) was much harder and heavier for him than losing any other thing of this world. If somebody is devoid of this feeling, then he is devoid of loving the Prophet (ﷺ). Besides, loving the Prophet (ﷺ) is not something confined to meeting the Prophet or failing to do so. Rather it contains, as essential ingredients, supporting his Sunnah, defending the Shariah revealed to him, and combating its enemies. At the same time, enjoining good and forbidding evil is also included in it." ❷

Allamah Ayni, while discussing this subject, writes: "you should bear in mind that loving the Prophet (ﷺ) is to follow him and to resolve avoiding his disobedience and this is among the obligations of Islam." ❸

From the above statements, we could infer the following signs and indicators of love for the Prophet (ﷺ):

❶ Cited from *Sharh al-Nawawi*, 2/16.

❷ *Fath al-Bari*, 1/59.

❸ *Umdat al-Qari*, 1/144.

1. A strong desire to see the Prophet (ﷺ) and to join his company.
2. An all-time readiness to sacrifice one self and one's belonging for him.
3. To comply with his instructions and avoid his prohibitions.
4. To uphold his Sunnah and defend the Shariah revealed to him.

He who finds these signs in himself, should thank Allah, The Most High, that He filled his bosom with the love of His beloved (ﷺ). He should also pray to Allah to maintain this treasure of love with him all the time. But he who does not find all or some of these signs in himself, must hold his own accountability before the day of Final Accountability. For on that Fateful day, all evil thoughts hidden in the hearts of people shall be laid bare. Such a person need neither deceive Allah, The Most High, nor the faithful. Because such an effort is futile. He who tries to deceive Allah, The Most High only deceive his own self.

The Quran says:

﴿يُخٰدِعُوْنَ اللّٰهَ وَ الَّذِيْنَ اٰمَنُوْا وَ مَا يَخٰدِعُوْنَ اِلَّا اَنْفُسَهُمْ وَ مَا يَشْعُرُوْنَ ۝﴾

"They try to deceive Allah and those that have faith. But they only are deceiving their own selves though they might yet not be aware of it."❶

In the coming pages, we shall discuss these signs in the light of the lives of the Prophet's companions (رضي الله عنهم). We will also make brief remarks about the conditions of the present day Muslims. Let us hope that Allah may grant us true love of the Prophet (ﷺ) and favour the weak Muslims like us with the benefits of this love in this world and in the hereafter. Verily He hears and grants all prayers.



❶ Al-Baqarah:9.

First Sign of Loving the Prophet (ﷺ):

A Strong Desire to Behold the Prophet (ﷺ) and Join His Company

Preliminary Remarks:

Everyone knows that the strongest desire of a lover is to see and meet the beloved. One who loves the Prophet (ﷺ) also feels anxious to behold his bright face and to be blessed with his company. He feels an utmost desire to attain his company. If he is given a choice between the biggest bounty of this world and beholding the Prophet (ﷺ) and joining his company, he will prefer the latter without any hesitation. For beholding the bright face of the Prophet (ﷺ) cools his sight and fills his heart with delight. Similarly, fear of parting with him makes him anxious and distance from him brings tears to his eyes.

We are mentioning here some examples of those who enjoyed a genuine love of the Prophet (ﷺ). These examples will show us how much these men displayed true signs of loving the Prophet (ﷺ).

1. Abu Bakr Siddiq (رضي الله عنه) Cries with Happiness When he Joines the Prophet's Journey of Hijrah:

When the Prophet (ﷺ) revealed to Abu Bakar Al-Siddique his intention to make him his companion in the historic journey of hijrah, the news filled him with so much happiness that he burst into tears. The details of this event have been narrated in the following tradition.

((رَوَى الْإِمَامُ الْبُخَارِيُّ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ قَالَتْ: "فَبَيْنَمَا نَحْنُ يَوْمًا جُلُوسٌ فِي بَيْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فِي نَحْرِ الظَّهِيرَةِ، قَالَ قَائِلٌ لِأَبِي بَكْرٍ: "هَذَا رَسُولُ اللَّهِ ﷺ مُتَقِنًا" فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا. فَقَالَ أَبُو بَكْرٍ: "فِدَاءٌ لَهُ أَبِي وَأُمِّي وَاللَّهِ مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلَّا أَمْرٌ."))

قَالَتْ: "فَجَاءَ رَسُولُ اللَّهِ ﷺ فَاسْتَأْذَنَ فَأُذِنَ لَهُ فَدَخَلَ . فَقَالَ النَّبِيُّ ﷺ
لِأَبِي بَكْرٍ: "أَخْرِجْ مَنْ عِنْدَكَ ."
فَقَالَ أَبُو بَكْرٍ: "إِنَّمَا هُمْ أَهْلُكَ يَا رَسُولَ اللَّهِ! ."
قَالَ: "فَإِنِّي قَدْ أُذِنَ لِي فِي الْخُرُوجِ."
فَقَالَ أَبُو بَكْرٍ: "الصَّحَابَةُ يَا رَسُولَ اللَّهِ! ."
قَالَ رَسُولُ اللَّهِ ﷺ: "نَعَمْ ."

Imam Bukhari relates on the authority of Aishah (رضي الله عنها) the wife of the Prophet (ﷺ); she says: "while we were sitting in the house of Abu Bakr at the time of noon, someone informed Abu Bakr that the Prophet (ﷺ) was coming with his head covered. This was the hour when he did not usually come to our house. Thereupon, Abu-Bakr remarked: May my parents be sacrificed on him, it must be some important matter that has brought him at this hour. Aishah goes on to say: then came the Prophet (ﷺ) and sought permission to enter the house which was instantly given. The Prophet (ﷺ), thereafter entered the house and said to Abu Bakr: 'Ask the people present here to go out!' Abu Bakr replied: they are indeed your own family, may my father be sacrificed on you, O Prophet of Allah! Thereupon the Prophet (ﷺ) said: "Verily I have received permission to leave (Makkah)". "I am desirous of joining you in this journey O Prophet of Allah, may my father be sacrificed of you", Abu Bakr submitted. The Prophet (ﷺ) said: yes!

Abu Bakar was surely not unaware of the impending risks involved in this journey. However, such apprehension did not lessen his strong desire to join the Prophet's company in this great journey. As soon as the Prophet (ﷺ) consented to fulfill Abu Bakr's desire, he burst into tears out of strong feeling of happiness.

Allamah Ibn Hajr says:

((زَادَ ابْنُ إِسْحَاقَ فِي رِوَايَتِهِ: "قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: "فَرَأَيْتُ أَبَا بَكْرٍ يَبْكِي وَمَا كُنْتُ أَحْسِبُ أَنَّ أَحَدًا يَبْكِي مِنَ الْفَرَحِ.))

Ibn Ishaq in his report adds: 'Aishah says: "Then I saw Abu Bakr crying. I did not till then, know that anyone could cry in moments of happiness."^①

Happiness of the Ansar on the Prophet's Arrival in Madinah:

When the Ansar of Madinah, (رضي الله عنهم) heard of the Prophet's departure from Makkah with the intention of migrating to Madinah, they started waiting for his arrival with utmost keenness and excitement. The works of *hadith* and *Seerah* describe in detail their intense feelings of restlessness in waiting for the Prophet's reception as well as their immense delight upon his arrival. We present below some of these reports:

Imam Bukhari relates on the authority of 'Urwah b. Al-Zubair (رضي الله عنه) a report in which the latter has portrayed the reception of the Prophet (ﷺ) by the Ansar with enormous enthusiasm and keenness in these words.

((وَسَمِعَ الْمُسْلِمُونَ بِالْمَدِينَةِ مَخْرَجَ رَسُولِ اللَّهِ ﷺ مِنْ مَكَّةَ فَكَانُوا يَغْدُونَ كُلَّ غَدَاةٍ إِلَى الْحَرَّةِ فَيَنْتَظِرُونَهُ حَتَّى يَرُدَّهُمْ حَرُّ الظَّهِيرَةِ فَانْقَلَبُوا يَوْمًا بَعْدَ مَا أَطَالُوا انْتِظَارَهُمْ فَلَمَّا أَوْوَا إِلَى بُيُوتِهِمْ أَوْفَى رَجُلٌ مِنْ يَهُودٍ عَلَى أَطْمٍ مِنْ أَطْمِهِمْ لِأَمْرٍ يَنْظُرُ إِلَيْهِ فَبَصُرَ بِرَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ مَبْيُضِينَ يَزُولُ بِهِمُ السَّرَابُ فَلَمْ يَمْلِكِ الْيَهُودِيُّ أَنْ قَالَ بِأَعْلَى صَوْتِهِ يَا مَعْشَرَ الْعَرَبِ هَذَا جَدُّكُمْ الَّذِي تَنْتَظِرُونَ. فَتَارَ الْمُسْلِمُونَ إِلَى السِّلَاحِ فَتَلَقَّوْا رَسُولَ اللَّهِ ﷺ بِظَهْرِ الْحَرَّةِ ، فَعَدَلَ بِهِمْ ذَاتَ الْيَمِينِ حَتَّى نَزَلَ بِهِمْ فِي بَنِي عَمْرِو بْنِ عَوْفٍ.))^②

① Fath al-Bari, 7/235; also see: Al-Sirah Al-Nabawiyah by Ibn Hisham, 2/93.

② Sahih Al-Bukhari, 7/239.



"Since the Muslims of Madinah heard of the Prophet's exit from Makkah, they would go out to the outskirts of the city every morning and wait for him. When the sun of the noon became hot, they would be forced to come back. One day they returned to their homes after long waiting as usual. A Jew had ascended the summit of a hill for some business of his. Suddenly he saw the Prophet (ﷺ) and his companions approaching in bright white garments. Perforce he called out: "O community of Arabs: here arrives your leader you were waiting for!" No sooner than the Muslims heard this, they took their arms and received the Prophet (ﷺ) outside Madinah. The Prophet (ﷺ) turned rightwards in their company and disembarked in the quarter of the Bani Awf.^①

The excitement of Ansar was so heightened that they would come out every morning to the outskirts of Madinah to receive the Prophet (ﷺ) and would eagerly wait for his coming until they could bear the heat of the noon sun.

Imam Ibn Sa'ad reports:

((فَإِذَا أَحْرَقَتْهُمُ الشَّمْسُ رَجَعُوا إِلَىٰ مَنَازِلِهِمْ.))

"When the scorching heat of the sun burnt them, they would retreat to their homes."^②

Imam Hakim reports in the following words:

((فَيَنْتَظِرُونَهُ حَتَّىٰ يُؤْذِيَهُمْ حَرُّ الظَّهْرِ.))

"They would look forward to his coming until they felt tormented by the noon sun."^③

Imam Bukhari has described the situation of the Prophet's reception by the Ansar of Madinah in the following report also:

((عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: فَنَزَلَ رَسُولُ اللَّهِ ﷺ جَانِبَ الْحَرَّةِ، ثُمَّ بَعَثَ

① Sahih al-Bukhari, 7/239.

② Al-Tabaqat al-Kubra, 1/233.

③ Al-Mustadrak Al-e-Sahihayn, 3/11.

إِلَى الْأَنْصَارِ فَجَاؤُوا إِلَى نَبِيِّ اللَّهِ ﷺ وَأَبِي بَكْرٍ فَسَلَّمُوا عَلَيْهِمَا وَقَالُوا:
"إِرْكَبَا آمِنَيْنِ مُطَاعَيْنِ ."

He relates on the authority of Anas Bin Malik (رضي الله عنه) who reports that the Prophet (ﷺ) disembarked in the outskirts of Madinah. He called for the Ansar. They came to the Prophet of Allah (ﷺ) and Abu Bakr and greeted them. Then they said to them: 'embark in peace, you are in the position of being obeyed!' Thereupon, the Prophet of Allah (ﷺ) embarked alongwith Abu Bakr. The Ansar enveloped them with their armory and they proceeded. The people of Madinah rejoiced and from the tops of their houses proclaimed: Here comes the Prophet of Allah! Here comes the Prophet of Allah (ﷺ)! The Prophet (ﷺ) continued to proceed until he disembarked at the house of Abu Ayyub al-Ansari. ①

Imam Ahmad relates on the authority of Anas bin Malik (رضي الله عنه) that the number of the group of Ansar that welcomed the Prophet (ﷺ) and Abu Bakr on that day was five hundred. They came to him and submitted:

((إِنُطْلِقَا آمِنَيْنِ مُطَاعَيْنِ .))

"You twin may proceed in peace and in a position of being obeyed" ②

Further, Imam Ahmad has reported the portrayal of the Prophet's reception in Madinah in the words of Abu Bakr al Siddiq (رضي الله عنه):

'The Prophet of Allah (ﷺ) departed and I was with him. Eventually, we reached Madinah. People received him. They

① Sahih al-Bukhari, 7/250.

② Al-Fath Al-Rabbani Li Tartib Musnad al-Imam Ahmad b.Hanbal 20/291. also see Fath al-Bari, 7/251 and Bulugh al-Amani, 20/292.

thronged the streets and ascended the roof-tops. Young lads and children were jubilantly calling out:

((اللَّهُ أَكْبَرُ! جَاءَ رَسُولُ اللَّهِ ﷺ جَاءَ مُحَمَّدٌ ﷺ))

Allah is great: here comes the Prophet of Allah! Here comes Mohammad (ﷺ) Abu Bakr goes on to report: the people started a sort of quarrel among themselves about who is going to receive the honour of being the host of the Prophet (ﷺ).^①

Anas bin Malik (رضي الله عنه) records his impressions about that day in the following words:

((فَمَا رَأَيْتُ يَوْمًا قَطُّ أَنْوَرَ وَلَا أَحْسَنَ مِنْ يَوْمِ دَخَلَ رَسُولُ اللَّهِ ﷺ وَأَبُوبَكْرٍ رَضِيَ اللَّهُ عَنْهُ الْمَدِينَةَ))

"I have never seen a day brighter and better than the day when the Prophet of Allah (ﷺ) and Abu Bakr (رضي الله عنه) arrived in Madinah." ^②

The condition which prevailed among the people of Madinah on the occasion of the Prophet's arrival has also been described by another companion namely Bara bin Al-Azib (رضي الله عنه) in the following words:

((فَمَا رَأَيْتُ أَهْلَ الْمَدِينَةِ فَرِحُوا بِشَيْءٍ فَرِحَهُمْ بِرَسُولِ اللَّهِ ﷺ))

"I have never seen the people of Madinah happier than when they celebrated the Prophet's arrival." ^③

Ansar's Fear of Losing the Prophet's Company:

When Allah, The Most High, blessed the Ansar with the company of His beloved Prophet (ﷺ), they would often feel worried with the thought of losing his company. There are so many traditions that speak of their feeling in this regard. We

① Al-Musnad, 1/155. Ahmad mohammad Shakir has regerded this report as correct (Sahih). See his comments on the margin of al-Musnad (1/154).

② Al-Fath al-Rabbani li Tartib Musnad al-Imam Ahmad, 20/290.

③ Sahih al-Bukhari, 7/260.

present below one of these traditions:

((رَوَى الْإِمَامُ مُسْلِمٌ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: "أَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَّى قَدِمَ مَكَّةَ . فَبَعَثَ الزُّبَيْرَ رَضِيَ اللَّهُ عَنْهُ عَلَى إِحْدَى الْمُجَنَّبَتَيْنِ ، وَبَعَثَ خَالِدًا رَضِيَ اللَّهُ عَنْهُ عَلَى الْمُجَنَّبَةِ الْأُخْرَى ، وَبَعَثَ أَبَا عُبَيْدَةَ رَضِيَ اللَّهُ عَنْهُ عَلَى الْحُسْرِ ، فَآخَذُوا بَطْنَ الْوَادِي وَرَسُولُ اللَّهِ ﷺ فِي كَتِيبَةٍ ."

قَالَ: فَظَرَ فَرَآنِي ، فَقَالَ: "أَبُو هُرَيْرَةَ."

قُلْتُ: "لَبَّيْكَ يَا رَسُولَ اللَّهِ!"

فَقَالَ: "لَا يَأْتِينِي إِلَّا أَنْصَارِي."

ثُمَّ قَالَ: "حَتَّى تُوَافُونِي بِالصَّفَا."

قَالَ: "فَانْطَلَقْنَا فَمَا شَاءَ أَحَدٌ مِنَّا أَنْ يَقْتُلَ أَحَدًا إِلَّا قَتَلَهُ وَمَا أَحَدٌ مِنْهُمْ يُوجِّهُ إِلَيْنَا شَيْئًا ."

قَالَ: "فَجَاءَ أَبُو سُفْيَانَ فَقَالَ: يَا رَسُولَ اللَّهِ! أُبِيحَتْ خَضْرَاءُ قُرَيْشٍ . لَا قُرَيْشَ بَعْدَ الْيَوْمِ ."

ثُمَّ قَالَ: "مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ."

فَقَالَتِ الْأَنْصَارُ: "أَمَّا الرَّجُلُ فَادْرَكْتَهُ رَغْبَةً فِي قَرِيَّتِهِ وَرَأْفَةً بِعَشِيرَتِهِ ."

قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: "وَجَاءَ الْوَحْيُ . فَلَمَّا انْقَضَى الْوَحْيُ قَالَ رَسُولُ اللَّهِ ﷺ: "يَا مَعْشَرَ الْأَنْصَارِ!"

قَالُوا: "لَبَّيْكَ يَا رَسُولَ اللَّهِ!"

قَالَ: قُلْتُمْ: "أَمَّا الرَّجُلُ فَادْرَكْتَهُ رَغْبَةً فِي قَرِيَّتِهِ."

قَالُوا: "قَدْ كَانَ ذَاكَ ."

قَالَ: "كَلَّا إِنِّي عَبْدُ اللَّهِ وَرَسُولُهُ . هَاجَرْتُ إِلَى اللَّهِ وَإِلَيْكُمْ ، وَالْمَحْيَا مَحْيَاكُمْ وَالْمَمَاتُ مَمَاتُكُمْ."

فَاقْبَلُوا إِلَيْهِ يَبْكُونَ وَيَقُولُونَ: "وَاللَّهِ! مَا قُلْنَا الَّذِي قُلْنَا إِلَّا الضَّنَّ بِاللَّهِ وَبِرَسُولِهِ ."

فَقَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ اللَّهَ وَرَسُولَهُ يُصَدِّقَانِكُمْ وَيَعُذِّرَانِكُمْ."

Imam Muslim has reported on the authority of Abu Hurairah (رضي الله عنه) who says: "When the Prophet (ﷺ) was in Makkah, he sent Zubair bin Al-Awwam (رضي الله عنه) as head of a military expedition. He dispatched Khalid bin al-Waleed (رضي الله عنه) as commander of another military mission. He also sent Abu Ubaidah (رضي الله عنه) to head those warriors who were without shields. The Prophet (ﷺ) himself stayed in Makkah. The Prophet (ﷺ) looked and spotted me. He said: Abu Hurairah! I am in attendance O Prophet of Allah! I replied. The Prophet said: "Let no one come to me except my helpers (i.e., Ansar). He further said: 'let them join me at Safa!. Abu Hurairah (رضي الله عنه) went on to report: 'then we proceeded in such a situation that we could kill anyone we wanted and none of them (i.e., Quraish) was in a position to defend himself. Abu Hurairah further says: there came Abu Sufyan and exclaimed: "The Quraish have been demolished. There will be no Quraish after today." Thereupon the Prophet (ﷺ) announced: "He who enters the house of Abu Sufyan will be safe"!

On this, some Ansar remarked: "the man has been overcome by his love for his town and compassion for his kith!"! Abu Hurairah says: "then came the revelation. When the revelation was completed, the Prophet (ﷺ) called out: O people of Ansar! They replied: "We are present in your attendance O Prophet of Allah! The Prophet (ﷺ) said: "Did you say that the man has been overcome by his love for his town? They replied: "yes, indeed it was so." The Prophet (ﷺ) said: Never! (you have misunderstood me). I am Allah's servant and his Prophet. I have migrated to you for the

sake of Allah. Now (my) life and death is with you."

Upon hearing this, the Ansar rushed toward the Prophet (ﷺ) crying, and said: "whatever we said was due to our intense love for Allah and his Prophet (ﷺ). The Prophet (ﷺ) replied: "Verily Allah and His Prophet attest what you say and accept your excuse." ❶

When the Ansar observed Prophet's compassion toward the people of Makkah and noted that he has abstained from killing them, they thought that he would now take residence in Makkah. He would leave them and would bid farewell to Madinah. They became worried with this thought Allah revealed to the Prophet (ﷺ) what was agitating their minds. What the Prophet (ﷺ) said to them in reply meant the following:

'I have migrated to your city for the sake of Allah, The Most High, in order to make it my home. I have no intention to revert back from the migration that I have made for Allah's sake. So long as I live, I will live with you and when I will die, I will die in your city. When the Prophet (ﷺ) said this to them, they started crying and excused themselves by telling the Prophet (ﷺ):

'Whatever we said, was due to our ardent desire to be blessed with your company for ever, so that you may continue to guide us to the straight path as the Quran says:

﴿وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾

"Indeed you surely guide to the straight path."
(Shura:52)

They were in fact crying for two reasons: first, when they heard the Prophet (ﷺ) saying: "My life and death will be with you", second, they feared that the Prophet (ﷺ) might have heard something about them that might cause shame for them. ❷

❶ Sahih Muslim, 3/1405.

❷ See: Sharh al-Nawawi 12/128-129.

4. A Companion's Fear of Losing the Prophet's Sight in Paradise:

Let us see another genuine lover of the Prophet (ﷺ) who feels disturbed at the thought of his death. The cause of his disturbance was the apprehension that even if he entered Paradise, he might still not be able to behold the face of the Prophet (ﷺ) because there he is going to be in the company of other Prophets, and he will be placed in some lower station of paradise. The story of this true lover of the Prophet (ﷺ) has been narrated by Imam Tabarani on the authority of Aishah, daughter of Abu Bakr al-Siddiq and mother of the faithful (رضي الله عنها):

((جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: "يَا رَسُولَ اللَّهِ! إِنَّكَ لَأَحَبُّ إِلَيَّ مِنْ نَفْسِي، وَإِنَّكَ لَأَحَبُّ إِلَيَّ مِنْ وَلَدِي، وَإِنِّي لَأَكُونُ فِي الْبَيْتِ فَأَذْكُرُكَ فَمَا أَصْبِرُ حَتَّى آتِيَ فَأَنْظُرَ إِلَيْكَ. وَإِذَا ذَكَرْتُ مَوْتِي وَمَوْتَكَ عَرَفْتُ أَنَّكَ إِذَا دَخَلْتَ الْجَنَّةَ رُفِعْتَ مَعَ النَّبِيِّينَ، وَإِنِّي إِذَا دَخَلْتُ الْجَنَّةَ خَشِيتُ أَنْ لَا أَرَاكَ. "

فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ ﷺ حَتَّى نَزَلَ جِبْرِيلُ عَلَيْهِ السَّلَامُ بِهَذِهِ الْآيَةِ:
﴿وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ﴾

"A person came to the Prophet (ﷺ) and said: "O Prophet of Allah, indeed you are dearer to me than my own self; and surely you are dearer to me than my own child; and verily when I am in my home, I remember you and miss you, and then I cannot rest until I come and see you. But when I think of my death and your demise I know that when you will enter Paradise, you will be elevated to be among the Prophets, while if I enter Paradise I fear that I would not be able to see you!"

The Prophet (ﷺ) had not answered yet, when Jibril (عليه السلام)



descended with this revelation:

﴿وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ﴾

"He, who obeys Allah and the Prophet such ones are going to be with those who have been favoured by Allah from amongst the Prophets, Siddiqs, martyrs and the pious ones." (Al-Nisa':69) ❶

5. The Desire of Rabiah (رضي الله عنه) to have the Company of the Prophet (ﷺ) in the Paradise:

There is another true lover by the name of Rabiah bin Ka'b al-Aslami (رضي الله عنه), who finds an opportunity to express his ardent desire to the Prophet (ﷺ). What was his desire? Imam Muslim relates this story in his own words:

((كُنْتُ أَبِيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَأَتَيْتُهُ بِوَضُوئِهِ وَحَاجَّتِهِ فَقَالَ لِي: "سَلْ."

فَقُلْتُ: "أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ."

قَالَ: "أَوْ غَيْرَ ذَلِكَ؟"

قُلْتُ: "هُوَ ذَاكَ."

قَالَ: "فَاعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ."

"I was staying one night with the Prophet (ﷺ). I arranged for his ablution and looked after his needs. The Prophet (ﷺ) said to me: 'Ask your wish!' 'I want your company in the Paradise!' I replied. Any thing else? The Prophet enquired: 'That is it!' I answered. 'Then help me with fulfilling your desire by excessive prostration (Sujud)" the Prophet (ﷺ) replied." ❷

❶ Majma al-Zawaid wa Munba al-Fawaid, 7/7. Haifz Haitheami has regarded the transmitters of this report as authentic, see: ibid 7/70.

❷ Sahih Muslim, 1/353.

Allahu Akbar! When a true lover found an opportunity to demand something, he asked for the Prophet's company in the Paradise without any hesitation and did not even think of anything else for a moment.

6. The Preference of Ansar to the Prophet's Company Over sheep and Camels:

Rabi'ah bin Ka'b Aslami (رضي الله عنه) was not alone in deciding to prefer the Prophet's company over all other things of life. In the battle of Hunain, when the question came before the Ansar whether they wished to return to Madinah with sheep and camels or they desired to take the Prophet (ﷺ) alongwith them to their city, they all decided in favour of the Prophet's company without any hesitation. This event has been related in detail in the works of hadith and seerat. Imam Bukhari has reported it on the authority of Abdullah Bin Zaid Bin Asim (رضي الله عنه). Says he:

"When Allah, The Most High bestowed upon his Prophet (ﷺ) booties of war in the battle of Hunain, the Prophet (ﷺ) distributed that wealth among those people who needed to be re-inforced in the path of faith. He did not give anything out of this booty to the Ansar. The latter felt that others have been given this wealth while they have been deprived. Thereupon, the Prophet (ﷺ) delivered the following sermon to them:

'O people of the Ansar! Have I not found you deviating from the right path? Then Allah, The Exalted granted you guidance through me. You were scattered. Allah, The Exalted joined you with me. You were poor, Allah, The Exalted gave you affluence.' Whatever the Prophet (ﷺ) said in his sermon, the Ansar responded to it by exclaiming: "Allah, The Exalted and His Prophet (ﷺ) are most kind." ❶

❶ Fath al-Bari, 8/50.

The Prophet (ﷺ) then said to them: "If you wanted you could have also said: "you had yourself come to us in the same state." ❶ The Prophet (ﷺ) went on: "Are you not happy that while others take sheep and camels, you take with you the Prophet of Allah? If there were no migration, I would have been one of the Ansar. People may go toward any other valley, but I shall go to the valley of the Ansar. For the Ansar are the inner people. The others are the outer people (i.e., the former are near ones, the others are distant ones). You will find after me some miserliness toward you. You should remain steadfast until you meet me at the "pool". ❷

In the report narrated by Abu Saed (رضي الله عنه), the Prophet (ﷺ) then prayed for them in the following words:

((اَللّٰهُمَّ ارْحَمِ الْاَنْصَارَ ، وَاَبْنَاءَ الْاَنْصَارِ ، وَاَبْنَاءَ اَبْنَاءِ الْاَنْصَارِ .
 قَالَ: فَبَكَى الْقَوْمُ حَتَّى اَخْضَلُوْا اِلْحَاهُمْ ، وَقَالُوْا: "رَضِيْنَا بِرَسُوْلِ ﷺ
 قَسَمًا وَحَظًا.))

"O Allah! Shower your mercy on the Ansar, on the children of Ansar, and on the children of their children."

Abu saed (رضي الله عنه) goes on to report: "These people cried so much that their beards became wet with tears. And they said in unison, "indeed we are satisfied with having the Prophet (ﷺ) in our lot and luck." ❸

Imam Ibn al-Qayyim says: 'When the Prophet (ﷺ) explained to them the wisdom of distributing the wealth which they did not notice, they returned to obedience. They learnt the fact that the best booty was for them was that they had returned along with the Prophet (ﷺ) to their city. After having achieved the wealth of the Prophet's company in both worlds, they totally forgot the sheep

❶ Fath al-Bari, 8/51.

❷ Sahih al-Bukhari, 8/47.

❸ Fath al-Bari, 8/52.

and camels. ❶

7. Umar's Desire to be Buried with the Prophet (ﷺ):

When Umar (رضي الله عنه) the true lover of the Prophet (ﷺ) was departing from this world, his biggest desire was to find a place in the Prophet's proximity for his burial. Imam Bukhari has related this event:

"Amar bin Maimoon narrates that Umar bin al-Khattab (رضي الله عنه) said: "O Abdullah bin Umar! Go to Aishah (رضي الله عنها), the mother of the faithful and say to her: 'Umar presents his greetings to you. Do not use the title of Commander of the faithful' for I am no longer their Commander. Say to her: 'Umar bin al-Khattab seeks your permission to be buried along with his two other companions.'

Abdullah bin Umar conveyed his father's greetings to her and sought her permission. When he entered her home, she was weeping. He said to her: 'Umar bin al-Khattab sends his greetings and seeks permission of being buried along with his two companions. Aishah replied: 'I had kept this place for myself but today I prefer him to myself'. When he returned, someone told his father: 'Here is Abdullah bin Umar, he has returned'. Umar bin al-Khattab said: raise me!. Someone helped him to rise. He enquired from his son: 'What news have you brought? 'Umar's son replied: 'the news is what pleases the Commander of the faithful. She has granted permission'. Thereupon Umar (رضي الله عنه) said: 'Praise to Allah! Nothing was more important for me. When I am dead, take me there. Present greetings to her and then say: "Umar bin al-Khattab seeks permission. If she still grants permission, admit me there. If she withholds permission, then take me to the Muslim's graveyard'. ❷

❶ Fath al-Bari, 8/49.

❷ Sahih al-Bukhari, 7/60-61.

Allahu Akbar! For the true lover of the Prophet (ﷺ) Umar (رضي الله عنه) the most important thing for him in his last moments is to get a grave in the Prophet's neighbourhood. Allah, The Exalted fulfilled this desire of this true believer.

8. Siddiq (رضي الله عنه) Cries at the thought of the Prophet's Demise:

The Prophet (ﷺ) was delivering his sermon. His true lover Abu Bakr (رضي الله عنه) apprehends by the subtle references in his sermon that the time of his departure has approached. With this thought tears flow down his eyes. Imam Bukhari relates this story on the authority of Abu Saeed al-Khudri (رضي الله عنه) in the following words.

((خَطَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ وَقَالَ: "إِنَّ اللَّهَ خَيْرَ عَبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ فَاخْتَارَ ذَلِكَ الْعَبْدُ مَا عِنْدَ اللَّهِ."))

قَالَ: فَبَكَى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَعَجِبْنَا لِبُكَائِهِ أَنْ يُخْبِرَ رَسُولُ اللَّهِ ﷺ عَنْ عَبْدٍ خَيْرَ فَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ الْمُخَيَّرُ وَكَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَعْلَمَنَا.))

The Prophet (ﷺ) addressed us and said: "Allah The Exalted gave his servant a choice between this world and what He has in store, that servant has chosen what is with Him." The narrator says: "Thereupon Abu Bakr (رضي الله عنه) cried. We were surprised with his crying upon a choice being given to a servant. But it was the Prophet (ﷺ) who had been given this choice. And it was indeed Abu Bakr (رضي الله عنه) who was the most cognizant of this among us." ❶

In another report narrated by Muawiyah bin Abu Sufyan (رضي الله عنه) the following words have occurred:

((فَلَمْ يُلَقِّنْهَا إِلَّا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَبَكَى ، فَقَالَ: "نَفْدِيكَ يَا بَابِنَا وَأُمَّهَاتِنَا وَأَبْنَانَنَا.))

❶ Sahih al-Bukhari. 7/12

"None of us understood the purpose of the Prophet's statement except Abu Bakr (رضي الله عنه) who cried and said:

"Our fathers, mothers and sons be sacrificed for you."^①

9. Abu Bakr Siddiq Cries Remembering the Prophet (ﷺ) after his Departure:

Whenever Abu Bakr (رضي الله عنه) remembered the Prophet (ﷺ) after his departure, tears flowed from his eyes, the following report tells us about this:

((عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ عَلَى هَذَا الْمِنْبَرِ يَقُولُ: "سَمِعْتُ رَسُولَ اللَّهِ ﷺ فِي هَذَا الْيَوْمِ مِنْ عَامِ الْأَوَّلِ، ثُمَّ اسْتَعْبَرَ أَبُو بَكْرٍ وَبَكَى .

ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "لَمْ تُؤْتُوا شَيْئًا بَعْدَ كَلِمَةِ الْإِخْلَاصِ مِثْلَ الْعَافِيَةِ فَاسْأَلُوا اللَّهَ الْعَافِيَةَ."))

Abu Hurairah (رضي الله عنه) relates: "I heard Abu Bakr (رضي الله عنه) say: "I had heard the Prophet (ﷺ) say on this day last year... and then he burst out crying. Thereafter, he said: "After the word of sincerity, nothing better has been given to you than wel-being. So ask Allah, The Exalted for wel-being." ^②

In another report it has been narrated that:

((فَخَنَقَتْهُ الْعَبْرَةُ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ: الْحَدِيثُ .))

"Tears choked his voice thrice. Then he said:..." ^③

10. Abu Bakr (رضي الله عنه) Wishes to Join the Prophet (ﷺ) Soonest After his Death:

This is indicated by the following report narrated by Imam Ahmad:

((عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ: "أَيَّ

① See: *Majma al-Zawaid*, (9/42).

② *Al-Musnad*, 1/158-159.

③ *Ibid*, 1/173.

يَوْمِ هَذَا؟“

قَالُوا: ”يَوْمُ الْاِثْنَيْنِ.“

قَالَ: ”فَإِنْ مِتُّ مِنْ لَيْلَتِي فَلَا تَنْتَظِرُوا بِي الْغَدَ ، فَإِنَّ أَحَبَّ الْأَيَّامِ وَاللَّيَالِي إِلَيَّ أَقْرَبُهَا مِنْ رَسُولِ اللَّهِ ﷺ.“

"Aishah (رضي عنها) says: when the last hour of Abu Bakr (رضي عنه) approached, he enquired 'what day is it? People said: 'Monday'. Thereupon he said: "If I die tonight, do not wait until next day because the dearest of all days and nights to me are there that are nearest to the Prophet (ﷺ)." ❶

Allah-o-Akbar! The criterion in the eyes of Abu Bakr (رضي عنه) for loving days and nights is their proximity to the Prophet (ﷺ).

These reports amply demonstrate how the true lovers of the Prophet (ﷺ) were in their love for him, in their intense desire to see him and in their ardent wish for his company. These reports also show how they were overwhelmed with happiness when they attained his company and how they preferred this company to all other things of life. We also learn from these reports the enormity of their grief over the thought of being separated from him and how they felt after his departure from this world. Now the question we should ask ourselves: where do we stand in these respects? We should also ask ourselves: have we not established this intensity of love for other things instead of the Prophet (ﷺ)? Have we not started adoring other petty things of this world instead of loving the Prophet (ﷺ)?

Despite our high claims of loving the Prophet (ﷺ), we exhaust our energies for the sake of these petty things of this world. We spend enormous wealth for the sake of obtaining them.

❶ Al-Musnad, 1/173. Shaikh Ahmad has regarded the chain of narrators of this report as reliable (Sahih); See the note on the margin of Al-Musnad, 1/173.

We squander a major part of our life in seeing and hearing these trivialities of the world. On top of that we violate for their sake many of our obligations toward Allah, The Exalted, and toward his servants. All our pleasures and joys are linked with seeing and hearing such small things. At the same time, all our grief and sorrow is expressed when we fail to see or hear these things. We have reached in our mad love for these things a stage, where we have forgotten the Prophet's warning that many of the lovers of these things will be buried alive in the depth of the earth and some others will be turned into the appearance of monkeys and pigs.

Imam Ibn-Maja reports on the authority of Abu Malik al-Ashari (رضي الله عنه) that the Prophet (ﷺ) said:

((قَالَ رَسُولُ اللَّهِ ﷺ: "لَيَشْرَبَنَّ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ، يَسْمُونَهَا بِغَيْرِ اسْمِهَا، يُعْزَفُ عَلَى رُؤُوسِهِمْ بِالْمَعَارِيفِ وَالْمُغِينَاتِ، يَخْسِفُ اللَّهُ بِهِمُ الْأَرْضَ، وَيَجْعَلُ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ.))

"Many people of my community shall surely be drinking wine, albeit with a different name. Instruments of singing shall be placed over their heads. Allah shall cause the earth to swallow them and shall turn some of them into monkeys and pigs."^①

Now we should seriously ponder: what is the worth of our claim that the Prophet (ﷺ) is dearer to us than all the things and the people, when we have actually established the relation of love with such undesirable things? What benefit we could gain by such empty claim from Allah who is fully aware of our in and out?



① Sahih Sunan Ibn Majah, 2/371.

The Second Sign of Loving the Prophet (ﷺ):**Complete Readiness to Sacrifice One's life and Belongings for the Sake of the Prophet (ﷺ)****Preliminary:**

A true lover always craves for sacrificing his life, wealth and all his being for the sake of the beloved. Those who truly love the Prophet (ﷺ) should, therefore, be no different. The Prophet's companions have set the greatest and the most unforgettable examples of self-sacrifice for the Prophet (ﷺ). Those who came afterwards who truly loved the Prophet (ﷺ) felt extreme regret in their hearts for not being able to lay down their lives and properties in his way.

We present here some significant examples of the companions' sacrifices, their sincere relation of love, faith and sincerity with the Prophet (ﷺ).

1. Abu Bakr Cries When he Apprehends a Danger to the Prophet's Safety:

In the historic journey of the Prophet's migration to Madinah, Suraqah Bin Malik was pursuing them. He reached quite close to them. Upon sensing this danger to the Prophet's safety, Abu Bakr (رضي الله عنه) became extremely disturbed and grieved. This feeling brought tears to Abu Bakr's eyes. Imam Ahmad Bin Hambal reports this incident on the authority of Bara bin Azib (رضي الله عنه) in the following words:

”عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ:
”فَارْتَحَلْنَا وَالْقَوْمُ يَطْلُبُونَا، فَلَمْ يُدْرِكْنَا إِلَّا سُرَاقَةُ بْنُ مَالِكِ بْنِ جَعْشِمٍ
عَلَى فَرَسٍ لَهُ. فَقُلْتُ: ”يَا رَسُولَ اللَّهِ! هَذَا الطَّلَبُ قَدْ لَحِقَنَا.“
فَقَالَ: ”لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا.“
حَتَّى إِذَا دَنَا مِنَّا فَكَانَ بَيْنَنَا وَبَيْنَهُ قَدْرُ رُمْحٍ أَوْ رُمْحَيْنِ أَوْ ثَلَاثَةِ، قَالَ:
قُلْتُ: ”يَا رَسُولَ اللَّهِ! هَذَا الطَّلَبُ قَدْ لَحِقَنَا.“ وَبَكَيتُ.

قَالَ: "لِمَ تَبْكِي؟"

قُلْتُ: "أَمَا وَاللَّهِ! مَا عَلَي نَفْسِي أَبْكِي ، وَلَكِنْ أَبْكِي عَلَيْكَ ."

قَالَ: فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: "اللَّهُمَّ اكْفِنَاهُ بِمَا شِئْتَ ."

فَسَاخَتْ قَوَائِمُ فَرَسِهِ إِلَى بَطْنِهَا فِي أَرْضٍ صَلْدٍ..... الحديث ."

Bara bin Azib (رضي الله عنه) reports that Abu Bakr (رضي الله عنه) said: "...So we departed while the people were after us searching. None could reach us except Suraqah bin Malik who was riding a horse. I said: "O Prophet of Allah! This searcher has reached us"! He replied: "Do not grieve! Indeed Allah is with us." He came so near to us that there was between us a distance of one or two or three lances.' Abu Bakr says: "I said: O Prophet of Allah, this searcher has got us! And I started crying. The Prophet said to me: "Why do you cry? I said: "By Allah, I do not cry for myself, I cry for you." Abu Bakr went to say: "Thereupon the Prophet (ﷺ) prayed against him and said: "O Allah be sufficient for us against him by whatever means you will."

No sooner than the Prophet (ﷺ) said this, the legs of his horse were forced into the ground till its belly. ❶

2. The Resolve of Miqdad (رضي الله عنه) to Fight alongside the Prophet (ﷺ) with Great Perseverance:

Let us see another ardent lover of the Prophet (ﷺ) who is determined to fight alongside the Prophet (ﷺ) in a battle. Imam Bukhari relates this story on the authority of Abdullah bin Masud (رضي الله عنه) who reports it in the following words:

I witnessed the achievement of Miqdad (رضي الله عنه), an experience which is dearer to me than all other things of this world. He came

❶ Al-Musnad 1/155. Shaikh Ahmad Mohammad Shakir has regarded the chain of this report as correct (Sahih), See: note on the margin of Al-Musnad, 1/154.

to the Prophet (ﷺ) at a time when he was praying against the polytheists. He submitted to the Prophet (ﷺ): 'we will not say to you what the people of Musa (عليه السلام) had said to him "you and your Lord may go and fight! Rather we shall fight on your right and left, front and rear'.

I observed that this statement brightened the face of the Prophet (ﷺ) and he was delighted with it.'^①

In the same report, we can feel the intense desire of the narrator 'Abdullah Bin Masud (رضي الله عنه) to sacrifice his own self for the Prophet (ﷺ) alongwith his mention of the supreme spirit of sacrifice displayed by Miqdad bin Al-Aswad (رضي الله عنه). This desire is expressed in his sentence: 'I witnessed the achievement of Miqdad (رضي الله عنه), an experience which is dearer to me than all other things of this world.'

Hafiz Ibn Hajar says in his commentary on the above sentence: 'If Abdullah bin Masud (رضي الله عنه) were given a choice between this achievement and obtaining all other things of this world, he would have preferred the former to the latter'.^②

3. The Sacrifice of Eleven Ansarees and Talhah (رضي الله عنه) for the Prophet (ﷺ):

In the battle of Uhud, some lancer companions committed the mistake of abandoning their position on the hill top specified by the Prophet (ﷺ). A group of the Quraish of Makkah attacked the Muslims from the rear under the command of Khalid bin al-Walid. This sudden attack brings great disturbance in the rank on file of Muslim soldiers. So much so that there remain only twelve companions with the Prophet (ﷺ). The polytheists manage to reach near the Prophet (ﷺ). Let us see how these twelve true lovers of the Prophet (ﷺ) from amongst his companions

① Sahih al-Bukhari, 7/287.

② Fath al-Bari, 7/287.

defended him on that occasion? The answer is provided in the report of Imam Nasai which he has narrated on the authority of Jabir bin Abdullah; (رضي الله عنه) says he:

'In the battle of Uhud, when Muslims were dispersed and there remained with the Prophet (ﷺ) only eleven Ansar and Talhah bin Ubaidullah (رضي الله عنه), the polytheists managed to reach near the Prophet (ﷺ). The Prophet (ﷺ) raised his eyes and said: "Who is going to combat the polytheists? Talha (رضي الله عنه) replied: "I will". The Prophet (ﷺ) said: "You stay in your position! A companion from the Ansar said: "O Prophet of Allah! I will. The Prophet (ﷺ) said: "Yes, you may fight the polytheists away, "The man fought the polytheists until he was killed. When the Prophet (ﷺ) observed that the enemy was still holding the ground, he said: 'Who will face these people? Talha promptly replied "I will". The Prophet (ﷺ) said to him: "You should stay in your position!" Another Ansari said: "I will". The Prophet (ﷺ) replied: "All right! You may go ahead! That companion also fought the polytheists till his death. The Prophet (ﷺ) continued to command them and they continued to get killed in fighting. When there remained only Talha bin Ubaidullah (رضي الله عنه) the Prophet (ﷺ) said: 'Who will fight these people? Talha (رضي الله عنه) replied: "I will". Then Talha alone fought them with the force equivalent to eleven Ansaris. During the fight, his fingers were cut down in an attack. When this happened he said: "Hiss! The Prophet (ﷺ) said: "If you had recited: "Bismillah, the angels would have lifted you in front of the people." Thereafter, Allah The Exalted turned the polytheists back. ❶

Allah-o-Akbar! Lo and behold! Eleven true lovers of the Prophet (ﷺ) lay down their lives for the Prophet (ﷺ). Then comes forward the twelfth companion and submits his soul for

❶ Sahih Sunn al-Nasai, 2/661.

sacrifice. His sacrifice was not an ordinary affair. For he alone was equivalent to those early eleven. His arm become paralyzed in defending the Prophet (ﷺ). Imam Bukhari reports the statement of Qais (رضي الله عنه) who says: "I have myself seen that hand of Talhah (رضي الله عنه) which was paralyzed in defending the Prophet (ﷺ)."^①

By the Lord of Mohammad (ﷺ), that hand is indeed very fortunate and pure which is paralyzed in defending the most beloved of all creatures of Allah. And the one to whom that hand belonged is also very lucky indeed.

While defending the Prophet (ﷺ), not only his hand was paralyzed, but his whole body was covered with injuries. He sustained nearly seventy injuries on his body. Imam Abu Daud al-Tiyalsi reports on the authority of Abu Bakr al-Siddiq (رضي الله عنه) who says: "When we reached near Talhah (رضي الله عنه) who was lying in a ditch, we found seventy wounds of sword and lance over his body."^②

Later whenever Abu Bakr (b) recalled the battle Uhud, he would cry and say: "that was indeed the day of Talhah (رضي الله عنه)."^③ By that he meant that Talhah (رضي الله عنه) had earned tremendous reward by defending the Prophet (ﷺ) on that day.

4. Abu Talhah (رضي الله عنه) Makes his Breast a Shield Against the Prophet's Breast (ﷺ):

In the same battle of Uhud we find another true lover of the Prophet (ﷺ) who brings forth his breast before the Prophet's breast as a shield to protect him from the arrows of the enemy and to expose his own breast instead to the arrows. He was Abu Talhah (رضي الله عنه). Imam Bukhari and Imam Muslim relate on the authority of Anas bin Malik (رضي الله عنه): "When some people retreated

① Sahih al-Bukhari, 7/359.

② Minhat Al-Ma'bud, 2/99. Also see: Fath al-Bari, 7/82-83.

③ See: Minhat Al-Ma'bud 2/99.

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behind from the Prophet (ﷺ) on the day of 'Uhud, Abu Talhah (رضي الله عنه) became a shield against the Prophet (ﷺ) while holding a shield in his hand." Anas (رضي الله عنه) further reports: "Abu Talhah was a great archer. On that day, he broke two or three arches." Anas (رضي الله عنه) further reports: "Whenever someone with arrows passed nearby, the Prophet (ﷺ) would say to him: **"Give your arrows to Abu Talhah"**.

He also reported that whenever the Prophet (ﷺ) raised his head to survey the polytheists, Abu Talhah would say to him: "O Prophet of Allah, may my parents be sacrificed on you, do not raise your head lest an arrow of the enemy hit you! My breast is a shield for your breast!" ❶

Allah-o-Akbar! see what a true lover of the Prophet (ﷺ) does! What are his deepest wishes and desires!

Allamah Aini, while explaining the words used by Abu Talhah (Nahri Duna Nahrik) says: "My breast is a shield against your breast. That is: 'I am standing before you so that when the enemy shoots arrows at you, these arrows should hit my breast rather than your breast.'" ❷

Mohammad Fuad Abdul-Baqi says in his explanation of the above sentence: "It is a prayer. It is asking Allah, The Most High, that He may draw my breast near the enemy's arrows so that the pain is inflicted upon me rather than the Prophet" (ﷺ). ❸

5. Abu Dujanah Becomes a Shield for the Prophet (ﷺ):

Imam Ibn Ishaq relates a similar report about another true lover of the Prophet (ﷺ) in the following words:

"Abu Dujana offered his own breast as a shield to protect the Prophet (ﷺ). Arrows were showered upon

❶ Related by Bukhari and Muslim, Sahih al-Bukhari, 7/361, Sahih Muslim, 3/1443.

❷ Umdat al-Qari, 16/673.

❸ Sahih Muslim f.n. P.1443, vo.III.

him and hit his back continuously. Yet he remained in a posture whereby he covered the Prophet (ﷺ) until a host of arrows were fixed on his back."^①

In another report we find the following words:

"He did not move even slightly despite the constant shower of arrows over his body."^②

Allah Akbar! What was the power which made Abu Dujanah lower himself on the Prophet (ﷺ), sustain continuous injuries of arrows flooding on him and yet did not move! Indeed this power was derived from the true love for the Prophet (ﷺ) which had been deeply entrenched in his heart. It was this love which created in his heart the sincere and intense desire to sacrifice his life for the sake of the Prophet (ﷺ).

6. A Selfless Ansari Dies While Placing His Cheeks Against the Foot of the Prophet (ﷺ):

The works of seerah and history have recorded another story of a true lover of the Prophet (ﷺ) who lays down his life while defending the Prophet (ﷺ). When the time of his spirit's departure from his body comes, his cheeks were resting against the feet of the Prophet (ﷺ). Imam Ibn Ishaq reports that when the polytheists reached near the Prophet (ﷺ) in the battle of Uhud, the Prophet (ﷺ) said: "Who will sell his life for me"? In response, five Ansaris came forward including Ziad bin Al-Sakan.

According to some other reports, it was 'Umarah bin Yazid bin al-Sakan instead of Ziad bin Al-Sakan.

All the five Ansari laid down their lives one after the other in defending the Prophet (ﷺ) until Ziad or Umarah (رضي الله عنه) was left. He continued to fight until heavy injuries caused him to fall down.

① *Al-Sirah Al-Nabawiyah* by Ibn Hisham, 3/30. Also see *Al-Seerah al-Nabawiyah* by Ibn Hibban al-Basti 224, *Tarikh al-Islam (Al-Maghazi)* by al-Dhahai, p.174-175.

② *Zad-al-Maad*, 3/197. Also see: *Jawami al-Sirah* by Ibn Hazim, p.162.

Then a group of Muslims appeared on the scene and removed him from there. The Prophet (ﷺ) said: "Bring him nearer to me"!

When people brought him near the Prophet (ﷺ), he extended his feet toward him so that he could place his head against it. Soon thereafter he breathed his last while his face was placed against the Prophet's feet. ❶

Allahu Akbar! How pleasant and prideful was such a death.

7. Saad B. Al-Rabi (رضي الله عنه) is Concerned for the Prophet's Safety in his Last Hours:

Let us see another true lover of the Prophet (ﷺ) from amongst those injured in the battle of Uhud. He had sustained seventy deep injuries on his body from arrows, swords and lances. He was spending his last moments in this world and was on the verge of departing from his family, wealth and all the pleasures of this life. What was his utmost concern at that hour?

To get an answer to this question, let us read a tradition reported by Imam Hakim on the authority of Zayd bin Thabit (رضي الله عنه). He says: "On the day of Uhud, the Prophet (ﷺ) sent me to search for Sad bin Al-Rabi and said: "If you find Sad, give him my salam and tell him that the Prophet of Allah (ﷺ) enquires: "How are you"?"

Zayd (رضي الله عنه) says: "I went out looking for him among the bodies of the martyred ones. At length, I reached him. I found him heaving last breaths of his life. He had sustained seventy injuries on his body from arrows, swords and lances. I said to him: "Sad, the Prophet of Allah (ﷺ) sends his greetings to you and enquires about your condition."

Sad replied: "Peace be upon the Prophet of Allah (ﷺ) and

❶ Ibn Hisham, *Al-Sirah al-Nabawiyah*, 3/29. Also see: *Al-Seerah al Nabawayyah* by Ibn Hibban al-Bast. P 223-224; *Tarikh al Isian* by Dhahabi p-174-175 Also see: *Jawami al-Seerah* by Ibn Hazim, p.162.

peace be upon you. I am sensing the perfume of Paradise. Tell my people Ansar: "If the enemies reached the Prophet (ﷺ) in your life, then no excuse from you will be acceptable to Allah, The Most High.

Zayd (رضي الله عنه) says: "Then his spirit flew away from his body. May Allah have mercy upon him."^①

Allahu Akbar! What was the worry which agitated this true lover in the last moments of his life? What was his utmost concern then? When he was departing from this world, his near and dear ones, his wealth and pleasures, what will did he make to his people? What agitated him was the safety of his beloved and the beloved of the Lord of the worlds. And the will he made to his people was that every one of them should lay down his life for the sake of the Prophet's safety.

Let us reflect for a while: Do we today think and act in the same way? What are our concerns in life? When we bid farewell to our relatives toward east or west, what wishes we express to them and what do we demand from them? Are not some of these demands such that bring shame to a Muslim when he even mentions it by his tongue?

8. Abu Qatadah (رضي الله عنه) Walks Throughout the Night to Save the Prophet (ﷺ) from Falling from his Riding Animal:

This description about the signs of true love for the Prophet (ﷺ) will be concluded by me after mentioning the story of another true lover of the Prophet (ﷺ) from amongst his companions.

He once saw that the Prophet (ﷺ) was riding an animal. It

① *Muwatta of Imam Malik*, 2/465-466. Also see: *al-Mustadrak ala- es-Sahihain*, 3/201, *Al-Sirah al Nabawaiyyah* by Ibn Hisham , 3/38-39; *Al-Sirah al-Nabawiyah al-Sahihah*, by Akram Dhiya al-Umari, 2/386.

was the time of night. He sensed that the Prophet might be overcome by sleep. Lest the Prophet (ﷺ) fall from above the animal, he walked on foot alongside the Prophet (ﷺ) in order to protect him. And he did this the whole night. Imam Muslim has reported this incident in his own words; the name of this true lover is Abu Qatadah (رضي الله عنه). He says:

The Prophet (ﷺ) addressed us saying: "If you travel continuously from the afternoon until next morning, you will insha Allah reach some source of water." Thereupon we started our journey in such a way that none of us was attentive toward the other. Abu Qatadah (رضي الله عنه) says: "The Prophet of Allah (ﷺ) continued the travel and I was by his side until it was night. Thereafter, the Prophet (ﷺ) become a bit sleepy and was tilted to one side. I went near him and without waking him up, I straightened him and he became straight. Then the Prophet (ﷺ) went on until most part of the night passed. He once again became tilted to one side. I again restored him to a straight position without awakening him, and he became straight again. The Prophet (ﷺ) continued his journey until it was early hours of the morning. And the Prophet (ﷺ) once again became tilted to one side of the riding animal. This time he was tilted more than before. I went near him and supported him. The Prophet (ﷺ) raised his head and said: "Who is this?" Abu Qatadah! I submitted." The Prophet (ﷺ) enquired of me: "Since when you are walking like this with me"? "I had been walking like this the whole night", I submitted. Thereupon, the Prophet (ﷺ) said: "May Allah protect you in return for protecting His Prophet."^①

① Sahih Muslim, 1/472.

Subhan Allah! How much Abu Qatadah (رضي الله عنه) was concerned with Prophet's comfort and safety! For the sake of his safety, he continued to walk on foot the whole night. Whenever the Prophet (ﷺ) was about to fall by the influence of sleep on him, he would hasten to support him in such a way that, he is protected from the danger of falling down and at the same time he is not disturbed in his sleep. May Allah be pleased with him and please him.



Third Sign of Loving the Prophet (ﷺ):**Complying With the Prophet's Commands (ﷺ) and Abstaining From his Prohibitions****Preliminary:**

There are no two opinions about the fact that a lover obeys the beloved. He does everything which pleases his beloved. He avoids all acts that displease him. He derives immense pleasure out of this obedience. In the same way, one who loves the Prophet (ﷺ) feels an intense desire to obey him. He strives to the utmost degree to carry out the Prophet's orders and to avoid things that he has forbidden. The companions who were genuine lovers of the Prophet (ﷺ) provided overwhelming evidence of this fact in so many instances. Some of these instances are mentioned below:

1. The Ansar Turn Their Heads Towards the Kabat Ullah Even in the State of Bowing (Ruku):

Imam Bukhari relates on the authority of Bara (رضي الله عنه) that he said: "When the Prophet (ﷺ) came to Madinah, he continued to pray toward the direction of Bayt al-Maqdis for sixteen/seventeen months. But in his heart he wanted to pray in the direction of Kabah. Thereupon, Allah revealed the following verse:

﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا﴾

"We observe the frequent turning of your face in the sky, therefore, we shall surely turn you toward a direction you desire." ❶

With the revelation of this verse, the face of the Prophet (ﷺ) was turned toward the Kabah. A person passed by a group of the Ansar after praying Asr with the Prophet (ﷺ). He said to these

❶ Al-Baqarah: 144.

Ansarees (who were praying), that he testified that he has prayed with the Prophet (ﷺ) and his face has been turned toward the Kabah. As soon as these Ansaris heard this, they turned their faces toward the Kabah while they were still bowing (in the status of ruku).^①

See how these pure and holy men hastened to carry out the command of the Prophet (ﷺ). No sooner than they learnt that the Prophet (ﷺ) had himself turned toward the Kabah in the prayers they acted accordingly without least hesitation. They did not even wait for raising their heads from the ruku, but turned themselves to Kabah while they were still bowing.

2. The Companions Camp near Each other in their Bid to Carry out the Prophet's Command:

The companions not only followed the Prophet's orders in the matter of prayer, but also did that in all other spheres of life as well. Concerning the etiquettes of travel, Abu Thalabah al-Khashani (رضي الله عنه) has reported an incident which has been related by Imam Abu Daud. Abu Thalabah (رضي الله عنه) says: "People often were wont to disperse in different valleys whenever they camped at any place in a journey. The Prophet (ﷺ) once remarked: "Your dispersing in the valleys in this manner is a suggestion from the devil."

Thereafter, whenever the Prophet (ﷺ) camped anywhere, the companions would be so near to each other that they could be covered under one sheet, if it were laid over them.^②

3. The Companions Throw Away the Pots With the Boiling Meat of Domestic Donkeys:

Whenever the Prophet (ﷺ) stopped the companions from using any of their favourite things, their response would be

① Sahih al-Bukhari 13/232.

② Sahih Sunna Abi Daud 2/498.

nothing but immediately distancing themselves from these things. There are so many examples of this in their blessed lives. Among these examples is that incident which Imam Bukhari has related on the authority of Anas (رضي الله عنه) that a person came to the Prophet (ﷺ) and said: "Domestic donkeys have been eaten." The Prophet (ﷺ) did not reply. That person came again and said: "Domestic donkeys have been eaten." The Prophet (ﷺ) again did not reply. He came for the third time and said: "Domestic donkeys have been done away with." The Prophet (ﷺ) thereupon, commanded someone to announce: **"Indeed Allah, the Most High and His Prophet (ﷺ) forbid from eating the domestic donkeys."** As soon as this order was announced, the pots containing the boiling meat were overturned alongwith their contents. ❶

It should be noted that upon hearing the orders of the Prophet, these true and sincere lovers did not resort to finding any excuse or subterfuge to avoid this order. How could they do so when they were well aware of the fact that the basic requirement of the path of love is to establish harmony between the lovers' desires and the command of the beloved.

4. Wine is Thrown Away in the Streets of Madinah on the Announcement of Its Prohibition:

This blessed group of the companions hastened to avoid not only those things that were dear to them but they did so in respect of those things as well whose love they inherited from their forefathers. They were not like the so-called Muslims of today who know nothing but the tricks to avoid commands. They only pay lip service to the Prophet (ﷺ) and his ways. When we are told to abstain from our favourite things our pet answer is: 'We have become so used to these things that we cannot live without them.'

❶ *Sahih al-Bukhari, 7/467-468.*

To testify to our statement showing a contrast between our present attitude and that of these blessed companions, we cite the event related by Imam Bukhari on the authority of Anas (رضي الله عنه). Says he:

"While I was serving wine to a group in the house of Abu Talhah (رضي الله عنه), the Prophet (ﷺ) ordered an announcer to proclaim.: "Beware indeed, wine has been prohibited." Anas (رضي الله عنه) says: 'Thereupon Abu Talhah (رضي الله عنه) said to me: "Throw this wine out"! 'I rose and threw the wine out'. 'Due to the excessive throwing away of the wine, the streets of Madinah were over-flowing with wine" ❶

When these true lovers, the pure ones, heard the news of prohibition, their reaction was nothing but to throw away the wine in the streets of Madinah. The result was that wine started flowing in the streets of Madinah like water. Concerning this matter, Hafiz Ibn Hajar says this report indicates that whoever possessed any wine threw it away then and there. So much so that it started flowing like a torrential rain due to its excess. ❷

All this process was completed without any hesitation or argument by anyone. Imam Bukhari relates on the authority of Anas (رضي الله عنه) who says: 'I was serving wine to such and such persons including Abu Talhah when someone came and said: "Have you got the news? I said: "What news? "Wine has been prohibited," he said. Thereupon, abu Talhah said: "O Anas, overturn these pots"! Anas (رضي الله عنه) went on to report: 'After receiving information from that person about the prohibition of wine, no one asked any question nor made any argument about it." ❸

Allahu Akbar! One marvels at the spirit of obedience

❶ Sahih al-Bukhari, 5/112.

❷ Fath al-Bari, 10/39.

❸ Sahih al-Bukhari 8/277.

displayed by these pure and true lovers of the Prophet (ﷺ). It is about such sincere souls that Allah, The Lord of the worlds says:

﴿ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾

"Indeed the speech of the believers when they are called toward Allah and His Prophet so that he may deliver judgment among them, is that they say: we hear and obey, such are indeed the successful ones."^①

5. The Companions Fulfill their Pledge with the Enemies in Compliance with the Prophet's Command:

The companions not only obeyed the Prophet (ﷺ) in the normal conditions of life, but obeyed him in all circumstances and in every sphere of life. Whether it was an occasion of happiness or sorrow, war or peace, dealing with their own people or aliens, in every kind of situation, they obeyed the Prophet (ﷺ). Imam Abu Daud and Imam Tirmidhi have related a story of fulfilling a pledge with the enemy done by the companions on the command of the Prophet (ﷺ). This story has been narrated on the authority of Salim bin Amir (رضي الله عنه) who says:

"There was an agreement between Muawiyah (رضي الله عنه) and the Romans. Before the termination of the period of agreement, Muawiyah (رضي الله عنه) started his advance to the Roman territories with the intention to attack them soon after the end of the period. At that moment, there came someone riding a horse and pleading: 'Allah is the Greatest! Allah is the Greatest! Do not breach the trust! Do not breach the trust!

People recognized the man who turned out to be 'Amr bin Absah (رضي الله عنه). Muawiyah enquired him about the cause of his plea. He replied: "I have heard the Prophet of Allah (ﷺ) say: "Whoever has made an agreement with some people, he should not make any

① Surat al-Nur, 51.

change in it before the expiry of the term, or he should inform those people in advance." Upon hearing this, Muawiyah (رضي الله عنه) immediately retreated from his advance. ❶

6. The Companions refrain from Using Silk Products in Compliance with the Prophet's Command:

Imam Tabari relates that when the Muslim army reached yarmuk, it sent a message to the Romans requesting for a meeting with their commander. When their commander received the message, he allowed the Muslim delegation to come and meet him. The following companions Abu Ubaidah, Yazid bin Abi Sufyan, Harith bin Hisham, Darar bin al-Azwar and Abu Jandal bin Suhayl (رضي الله عنه) went to the Roman ❷ commander who was brother of the Roman Emperor. He was staying in a constellation of thirty luxurious camps made of silk. When the Muslim delegation reached these camps, they refused to enter them saying: "We do not justify the use of silken products. You must come out to talk to us!" Thereupon, the Roman commander came out on the carpets laid outside the camp. When this news reached Herculeus (The Roman Emperor) he said: "Did not I tell you in advance. This is the beginning of disgrace. What was Syria will no longer remain so (That is, it will no longer remain under Roman control). The bad omen of the new born shall spell disaster and destruction for the Romans." ❸

In another version it has been reported that the Muslim delegation said: 'We do not consider entering these camps and canopies legitimate.' Thereupon, the Roman commander ordered that silken carpets be laid out. But the Muslim delegation said:

❶ Sahih Sunan Abi Daud , 2/568; Sahih sunan al-Tirmidhi , 2/113-114, and the text is from the former.

❷ *Tadharaq* was the name of the Roman Commander (See: Ibn kathir, *Al-Bidayah wal-Nihayah*, 7/9.

❸ *Tarikh al-Tabari*, 3/403

'We shall not sit even on these carpets'. Thereupon the Roman commander sat only where the Muslim delegation wanted. ❶

Such pure and sincere souls of these companions did not neglect their Prophet's obedience even in the state of war with the enemy. They did not care for any worldly loss or gain in the matter of obeying the Prophet (ﷺ). In the previously stated incident, retreating of the Muslim army from Roman Frontier was not beneficial for them. But in the matter of obeying the beloved of the Lord of the worlds, they did not believe in any calculation of loss or gain. Unlike the people of weak belief and deficient intelligence of today, they did not distinguish between any so-called trivial or significant sunnah, in which the former might be left and the latter might be adopted. They were immune from these lame excuses for running away from the path of Sunnah. They were well aware and determined to hold fast to the Prophet's Sunnah and spend their lives accordingly. They did not tolerate the slightest deviation from that path. And no wonder that they were so strongly devoted to the Prophet's Sunnah because they had heard the Prophet say:

((وَجُعِلَ الدِّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي.))

"Disgrace and humiliation has been destined for those who defy my command." ❷

They not only had heard this statement from the Prophet (ﷺ), but also had established it in the depths of their hearts and souls. They never lost sight of this fact in any aspect or on any turn of their lives.

The Muslim community needs to make this supreme realisation that Allah has made its honour and disgrace, victory and defeat contingent upon certain factors. Foremost among these

❶ *Al-Bidaya wal-Nihaya*, 7/9-10.

❷ Related by *Imam Ahmed in Musnad* 7/122.

is obeying the Prophet (ﷺ). Those who obey him are destined to attain felicity, rise in power and prestige even in this world, while these who disobey him are doomed to disgrace and humiliation. When shall the Ummah learn this?

7. The Companions Hasten to Take Off Their Shoes After Seeing the Prophet (ﷺ) Doing So:

Someone who truly loves anybody does not wait for the issuance of command or prohibition from his lips (do or do not do). He only observes his actions eagerly. He reads the impressions on his face. He likes to comprehend the signs of his eyes. He does all this in order to learn the likes and dislikes of his beloved. Then he does what is liked by his beloved and avoids what is disliked by him.

The condition of the true lovers of the Prophet (ﷺ) was no different. They loved the Prophet (ﷺ) so much that even the enemy exclaimed:

((مَا رَأَيْتُ فِي النَّاسِ أَحَدًا يُحِبُّ أَحَدًا كَحُبِّ أَصْحَابِ مُحَمَّدٍ
مُحَمَّدًا ﷺ))

"I have never seen among mankind anyone loving anyone else as I found the companions of Mohammad (ﷺ) loving Mohammad (ﷺ)." ❶

They were not confined to obeying his commands and prohibitions issuing from his lips. But they observed all his actions and moves with love, respect and great dedication. When they saw him doing any thing they hastened to do the same. Similarly, when they saw him avoid anything, they avoided it at once. Their lives are full of such examples. One such example is related by Abu Daud. He has reported on the authority of Abu Said Al-Khudri. (رضي الله عنه). He says that once the Prophet (ﷺ) took off his shoes while leading the prayers and put them on his left side. When the people

❶ Sirah by Ibn-e-Hisham, 3/95.

saw this, they also took off their shoes. After the prayers, the Prophet (ﷺ) asked them: 'What made you take off your shoes?' 'We saw you taking off the shoes, so we did the same' they replied. The Prophet (ﷺ) said: "As to myself, Jibril had come to me and informed me that there was dirt in the shoes." Thereafter, the Prophet (ﷺ) said: "Whoever amongst you comes to the mosque and finds dirt in his shoes, he should clean them and then pray with them."^①

Allahu Akbar! How much these pure and reverend people hastened to follow the Prophet (ﷺ); May Allah be pleased with them and please them.

8. A Woman Takes Off Her Golden Bangles After Hearing a Warning from the Prophet (ﷺ):

Those who followed the Prophet (ﷺ) were not only the males, but faithful women were equally imbued with the love of the Prophet (ﷺ) and followed him. A lot of evidence is available for this in the works of Hadith and Seerah. For example, Imam Abu Daud relates on authority of Abdullah bin Umar (رضي الله عنهما). He says that a woman came to the Prophet (ﷺ) along with her daughter. The daughter was wearing two thick golden bangles on her wrists. The Prophet (ﷺ) asked her: "Do you pay their Zakat? The woman replied in the negative. Thereupon, the Prophet (ﷺ) said: "Do you like to wear two bangles of hell-fire because of them? The narrator reports that the woman took off her daughter's bangles and presented them to the Prophet (ﷺ) and said to him: "These two bangles are dedicated to Allah and his Prophet (ﷺ)."^②

Allahu Akbar! The woman did not merely pay their Zakat, but surrendered her ownership and presented them to the Prophet (ﷺ) so that he could spend them in the way of Allah as he liked.

① Sahih Sunan Abi Daud, 1/128.

② Sahih Sunan Abi Daud, 1/291.

9. Women cling to the Walls with Their Dresses While Walking in Compliance With the Prophet's Command (ﷺ):

This should not give the impression that immediate compliance with the Prophet's orders was something unique or extraordinary. Those who have studied the sacred and chaste lives of these ladies know that all of them were alike in this respect.

Imam Abu Daud relates on the authority of Abu Ubaid (رضي الله عنه) that once the Prophet (ﷺ) saw some men and woman walking together outside the mosque, He said to the women: step back! For you have no right to walk in the middle of the road. You should be walking on the side of the street. Thereafter, every woman used to walk along the wall in such a way that her dress would be clinging with the wall. ❶

Before we proceed to talk about the fourth sign of loving the Prophet (ﷺ), we men and women of today should search our souls to find whether we are following our great elders in respect of obeying the Prophet (ﷺ) or we are miles away from that path?

Are there not so many of males from amongst us who start their day by violating a practice of the Prophet (ﷺ) i.e., by shaving their beards?

Are not there so many women who regard themselves Muslims, but they flagrantly violate the Prophet's teachings when they participate in marriage and other ceremonies?

Are not there so many men and women among us who go abroad and adopt such a conduct and demeanour that it becomes difficult for viewers to perceive whether they are Muslims, Christians or Jews?

❶ Sahih Sunan Abi Daud: Kitab al-Adab, chapter on , "The walking of ladies with men on the way" 3/989, 5272-4312. Shaikh al-Albani has regarded this report good' (hasan) see: ibid, 3/989.

Fourth Sign of Loving the Prophet (ﷺ):

Upholding the Sunnah of the Prophet (ﷺ) and Defending his Shariah

Preliminary:

Everyone knows that the mission for which one's beloved sacrifices his life and property, he is also ever ready to do the same because he loves him. To sacrifice for such a mission is a matter of pride for him.

The mission of the Prophet (ﷺ) was to liberate people from the darkness of unbelief and polytheism and bring them to the light of monotheism. He taught the people to abandon the worship of non-god and come to the worship of One Single Lord. For the accomplishment of this mission, the Prophet (ﷺ) exhausted all his energies and abilities. He sacrificed all his time, home, life and belongings for this supreme objective. He struggled all the time for exalting the word of Allah (ﷻ) and eliminating disbelief. To establish the supremacy of the true Religion and to erase false religions, he fought the enemies of the Truth all his life.

Those who truly loved the Prophet (ﷺ) among his companions followed his foot-steps in this regard. They spent all their energy and force for the completion of this mission. They never relented from sacrificing their lives and properties for the supremacy of Islam and for its propagation. Even today, there are some true lovers of the Prophet (ﷺ) who follow the foot-steps of these companions, though their number is now small.

Concerning this fourth sign, we present below some events of the true and loyal companions of the Prophet (ﷺ).

1. Anas Bin Nadr (رضي الله عنه) Sacrifices his life in the Way of Allah and Calls Upon Others to do So:

As mentioned in previous pages, in the great battle of Uhud, there was a disturbance in the columns of Muslim fighters. The

rumour spread that the Prophet (ﷺ) has been killed. Some companions lost heart with this news and stopped fighting the enemy. Anas Bin Nadr (رضي الله عنه) went to them and said: 'What makes you stop fighting? The Prophet (ﷺ) has been killed', they replied. 'What your life is worth after him', he said: 'Get up and lay down your lives for that very mission for which he has sacrificed his own life, he exhorted these men. ❶ Let us see how Anas himself gave his life afterwards.

Imam Bukhari relates on the authority of Anas (رضي الله عنه) that he reported that when some people retreated on the day of Uhud, Anas bin Nadr (رضي الله عنه) exclaimed: 'O Allah, I apologize for what my companions have done and I exonerate myself from what the polytheists have done. Then he advanced and met Sad bin Muadh (رضي الله عنه). He said to Sad, by the Lord of Nadr, I am smelling the fragrance of Paradise from the other side of Uhud'. Later, Sad bin Muadh (رضي الله عنه) said to the Prophet (ﷺ) 'O Prophet of Allah (ﷺ), I could not do what he has done'.

Anas Bin Malik reported (about Anas bin Nadr) that his body sustained more than eighty injuries of swords, arrows and lances. He was not only killed, but the polytheists had cut down his nose, ears and other limbs as well.

No one could recognize his body except his sister who could identify him by the palms of his hand.

Anas bin Malik (رضي الله عنه) says that we used to believe that the verse of the Quran.

﴿ مِنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ﴾

"Among the believers, there are men who truly fulfilled their pledge with Allah (Al-Ahzab, 23) was revealed concerning Anas bin Nadr (رضي الله عنه) and the people like him." ❷

❶ See: Sirah by Ibn Hisham, 3/80; also see: al-Sirah al-Nabawiyyah by Ibn Hibban al-Basti, p. 225, Jawami al-Sirah, p. 162.

❷ Sahih al-Bukhari 6/21.

2. The Delight of Haram (رضي الله عنه) While Sacrificing his Life During the Act of Delivering the Message of the Prophet (ﷺ):

Another true lover of the Prophet (ﷺ) was targeted by a lance and fell martyred while he was delivering a message of the Prophet (ﷺ). But after he was injured, Allah gave him enough time before departing from this world to express his feelings of happiness over his honour of martyrdom. These feelings have been recorded in a report by Anas (رضي الله عنه) mentioned by Imam Bukhari. Says Anas (رضي الله عنه): 'The Prophet (ﷺ) had sent his maternal uncle alongwith seventy riders. Haram (who was brother of Umm Salim (رضي الله عنها) mother of Anas (رضي الله عنه), a lame person and another one from a certain tribe went to the infidels in the form of a delegation. Haram (رضي الله عنه) said to his companions: 'When I go near them you should remain close to me. If they gave me safety, you will remain near me. But if they killed me, then you could go back to your companions. Thereafter, Haram (رضي الله عنه) said to the infidels: "do you give me safety so that I could deliver to you a message of the Prophet (ﷺ)? After saying this he started talking to them. ❶ The infidels signaled one of their men who attacked him with a lance from behind. Humam, who is one of the transmitters of this report says: 'I think the lance pierced through his body and shooted out of it'. Upon this Haram (رضي الله عنه) exclaimed: 'by the Lord of Kabah Allah is Great! I have succeeded". ❷

It was the true love of the Prophet (ﷺ) which created in the mind of Haram (رضي الله عنه) the belief that giving one's life while delivering the message of the beloved is the real success.

And by the Lord of the Kabah, this indeed is the real success.

❶ Al-Tabari reports in his Tarikh: 'Haram, may Allah be pleased with him, went to them and said to them: ' O people of the well of mouta , I am an ambessedor of the Prophet of Allah (ﷺ) Believe in Allah and His Prophet (ﷺ) Tarikh by al-Tabari, 7/388.

❷ Sahih Bukhari 7/385-386.

O Allah do not deprive us of this success, Amin Ya Rabb al-Alamin.'

3. Despatch of the Military Expedition Under Usamah (رضي الله عنه) by Siddiq (رضي الله عنه) Despite the Crisis of the Prophet's Demise (ﷺ):

After the Prophet's demise (ﷺ), the companions encountered serious and severe conditions. Some Arab tribes went apostate and thought of attacking Madinah, the very centre of Islam. According to Ammar Bin Yasir (رضي الله عنه), at that moment, the companions were like a flock of goats that has lost its shepherd. And the city of Madinah appeared to be tightening around its inhabitants just as a ring becomes tight around the finger of its wearer.

In such a moment of grave crisis, the question of dispatching the expedition of Usamah (رضي الله عنه) came up. This expedition was planned by the Prophet (ﷺ) to fight the Romans far from Madinah. However, due to the Prophet's illness and later his demise, this expedition could not be launched. ❶

Let us see what was the stand of the greatest and truest lover of the Prophet (ﷺ) in such a risky and grave situation?

The answer is provided in the report of Asim Bin Adi (رضي الله عنه) narrated by Imam Tabari in his *Tarikh*: says he: 'On the second day of the Prophet's demise, Abu Bakr (رضي الله عنه) announced the completion of the expedition of Usamah (رضي الله عنه). He directed all his troops to assemble in their camp at Jarf .

And when Usamah (رضي الله عنه) sought permission from Abu Bakr (رضي الله عنه) to remain stationed at Madinah alongwith his troops in view of the grave situations, the latter wrote to him.

((مَا كُنْتُ لِأَسْتَفِيحَ بِشَيْءٍ أَوْلَى مِنْ إِنْفَازِ أَمْرِ رَسُولِ اللَّهِ ﷺ وَلَا أَنْ تَخْطِفَنِي الطَّيْرُ أَحَبُّ إِلَيَّ مِنْ ذَلِكَ .))

"I do not want to inaugurate (my caliphate) with

❶ Ibn Habban al-Basti, *Al-Sirah al-Nabawiyyah* P.428.

anything better than complying with the Prophet's command. I would rather wish that birds snatch me up than starting my office with any other thing'.^①

And when people advised him to stop the army of Usamah from march in view of the fear that some rebel Arab tribes might attack Madinah, he replied:

((أَنَا أَحْبَسُ جَيْشًا بَعَثَهُمُ رَسُولُ اللَّهِ ﷺ . لَقَدْ اجْتَرَأْتُ عَلَى أَمْرٍ عَظِيمٍ . وَالَّذِي نَفْسِي بِيَدِهِ لَأَنْ تَمِيلَ الْعَرَبُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْبَسَ جَيْشًا بَعَثَهُمُ رَسُولُ اللَّهِ ﷺ .))

"Shall I stop an expedition dispatched by the Prophet (ﷺ)? You have indeed uttered a grave word! By Allah who controls my life, I would rather prefer attack by Arab tribes than stopping an expedition assigned by the Prophet (ﷺ)." ^②

Tarikh al-Tabari further relates that Abu Bakr (رضي الله عنه) said:

((وَالَّذِي نَفْسُ أَبِي بَكْرٍ بِيَدِهِ! لَوْ ظَنَنْتُ أَنَّ السَّبَاعَ تَخْطِفُنِي لَأَنْفَذْتُ بَعَثَ أُسَامَةَ كَمَا أَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ وَلَوْ لَمْ يَبْقَ فِي الْقَرْيَةِ غَيْرِي لَأَنْفَذْتُهُ .))

"By the One who controls my life, even if I feared that predatory animals would snatch me away, I will enforce the decision to dispatch the expedition of Usamah. And even if there is none in the towns left to support me in this decision, I should still comply with the command (of the Prophet (ﷺ))." ^③

By Allah Who has no partner in worship beside Him, it was Abu Bakr al-Siddiq who was the greatest lover of the Prophet (ﷺ).

① Tarikh Khalifah Bin Khayyat P.100.

② Tarika al-Islam by Al-Dhahabi, PP.20-21.

③ Tarikh al-Tabari, 3/225.

Then we also find that Abu Bakr (رضي الله عنه) personally goes out to bid farewell to him. Usamah was riding and Abu Bakr (رضي الله عنه) was walking on foot with him on this occasion. The famous companion Abd-ul-Rahman bin Awf was pulling the animal of Abu Bakr (رضي الله عنه) by the saddle. Usamah says to Abu Bakr!

((يَا خَلِيفَةَ رَسُولِ اللَّهِ! وَاللَّهِ! لَتَرْكَبَنَّ أَوْ لَا نُزَلَنَّ .))

"O Caliph of the Prophet (ﷺ) by Allah either you must ride or I also get down"!

And Abu Bakr (رضي الله عنه) replies:

((وَاللَّهِ! لَا تَنْزِلُ ، وَوَاللَّهِ! لَا أَرْكَبُ . وَمَا عَلَيَّ أَنْ أَعْبِرَ قَدَمَيَّ فِي سَبِيلِ اللَّهِ سَاعَةً .))

"By Allah! You shall not get down' by Allah, I shall not ride, I must cover my feet with dust in the way of Allah for a while."^①

Then he instructed Usama in these words:

((إِصْنَعْ مَا أَمَرَكَ بِهِ نَبِيُّ اللَّهِ ﷺ . اِبْدَأْ بِبِلَادِ قِضَاعَةَ ثُمَّ ائْتِ اَبِيلَ ، وَلَا تُقْصِرَنَّ فِي شَيْءٍ مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ .))

"Do what the Prophet of Allah (ﷺ) had commanded you. Start with the country of Qudaah, then come to Abil and never omit anything commanded by the Prophet of Allah (ﷺ)." ^②

According to another report, Siddiq (رضي الله عنه) said:

((اَمْضِ يَا اُسَامَةَ! فِي جَيْشِكَ لِلْوَجْهِ الَّذِي اَمَرْتُ بِهِ ، ثُمَّ اغْزُ حَيْثُ اَمَرَكَ رَسُولُ اللَّهِ ﷺ .))

Proceed O Usama with your army to where you have been commanded and fight where the Prophet (ﷺ) had commanded you".^③

① Tarikh al-Tabari, 3/226.

② Ibid, 3/227.

③ Al-Dhahabi, Tarikh al-Islam, PP.20-21.

And doubtlessly by the Lord of Mohammad (ﷺ), the true love of the Prophet (ﷺ) requires, that one goes out to wage Jihad to defend faith and exalt the word of Allah.

4. Jihad of Abu Bakr Siddiq (رضي الله عنه) Against Apostates and Rejecters of Zakat Despite Serious Hurdles:

When the issue of rejecting Zakat by some people arose, we find that despite the gravity of circumstances and unfavourable conditions, this true lover of the Prophet (ﷺ) namely Abu Bakr (رضي الله عنه) exhibits his determination to wage Jihad against them in the following words:

((وَاللَّهِ! لَوْ مَنَعُونِي عِقَالًا كَانُوا يُودُونَهُ إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهِ.))

"By Allah, even if they refuse a rope that they used to deposit with the Prophet (ﷺ), I shall fight against them for this refusal."^①

Later when Abu Bakr (رضي الله عنه) learnt of the intention of some apostate tribes to attack Madinah, he took out his sword and emerged to counter them. The mother of the faithful Aishah (رضي الله عنها) narrates: *"My Father took out his naked sword and rode toward Dhil-Qussah."*^②

And when he was advised to depute someone else and stay himself in Madinah, he rejected this proposal and said:

((لَا ، وَاللَّهِ! لَا أَفْعَلُ ، وَلَا وَأَسِينَكُمْ بِنَفْسِي.))

"Never! I shall take care of you by my life."^③

Indeed any true lover of the Prophet (ﷺ) cannot sit back peacefully when the Prophet's Religion calls for action. After hearing the call for help from the Islamic Shariah, he can never

① Sahih Muslim 1/52.

② Al-Bidayah wal-Nihayah, 6/355. This Place Dhil-Qissah is situated twenty four miles from Madinah. See: Mujam al-Buldan 4/416.

③ Tabari, 3/247. Also see: Ibn al-Athir, al-Kamil fil-Tarikh, 3/233; Ibn Kathir, Al-Bidayah wal-Nihayah, 6/355.

desist from resisting the enemy. We should ponder over our own attitude today in contrast to that of Abu Bakr (رضي الله عنه). Are we not hearing the calls of our faith from the east and the west? Have not the calls from Islamic Shariah rising from every nook and corner of the earth failed to enter our senseless ears and to penetrate our soulless hearts? How many people today are ready to respond to these persistent calls?

Despite our claim to love the Prophet (ﷺ), I am afraid the words of Allah:

﴿لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا
يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ﴾

"They have hearts but they think not, they have eyes but they see not and they have ears but they hear not. They are like beasts or even worse in going stray, they are really the negligent" (Araf:179) will apply to us.

5. The Demand of Bra (رضي الله عنه) to be Thrown into the Garden to Open the Enemy's Enclosure:

In the battle of Yamama, the followers of Musailma, the imposter, had closed themselves in a garden. In this situation, we find a true lover asking his fellow Muslim brothers to be thrown into the enclosure so that he could open the door. Tabari relates the story:

"We Muslims went on advancing until we repelled the forces of Musailmah into the garden. This garden later became famous as the garden of death. The enemy of Allah, Musailmah was also inside. Bra called out and said: "O Muslims throw me into the Garden. Some Muslims tried to prevent him from the risk. But he persisted. Eventually he was thrown inside. He fought his way bravely to the gate and opened it. The Muslim army entered and defeated the enemy. Musailmah was

killed." ❶

Allahu Akbar! How Bara (رضي الله عنه) lowered the price of his life in the cause of Allah! By Allah, his life was more precious than thousands of us.

6. Four Hundred Muslims Pledge to Die in the Battle of Yarmuk:

In this great battle four hundred Muslim warriors pledged to die along with Ikrimah (رضي الله عنه) who resolved to fight till victory saying that he had been fighting against the Prophet (ﷺ) in so many wars and now he could never retreat from the battle with the infidels. They all fought with great perseverance and so many fell martyres while all of them were severely wounded. ❷

7. Zubair (رضي الله عنه) Ascends a Fort to Open the Door:

A similar act of valour and supreme sacrifice was displayed by another great lover namely Zubair. This similarity of deeds should not surprise us because all these men were educated in the same school and the object of their love and veneration was the same. This school was that of Mohammad (ﷺ).

When there was delay in the conquest of Egypt, under the command of Amr ❸ bin al-As, Zubair (رضي الله عنه) offered to sacrifice himself. He managed to ascend to the top of the enemy's fort and called out; Allah is great! Thereupon the rest of the Muslims followed suit, ascended the fort and in no time, the enemy was overpowered. May Allah be pleased with them all. ❹

8. Numan bin Muqrin (رضي الله عنه) Prays While Being Martyred for the Victory of Muslims:

In the battle of Nihawand, we find another true lover praying

❶ Tabari, *Tarikh* 3/290. also see: al-Kamil fil-Tarikh 2/246.

❷ Tabari, 3/401. Al-Bidayah wal-Nihayah, 7/11-12; al-Kamil fil-Tarikh, 2/283.

❸ Tabari, 3/401. Amr bin al-As was the commander of the Muslim army fighting in Egypt.

❹ *Futuhu Misr wa Akhbaruha*, p.52.

to Allah to give victory to the Muslims with his martyrdom. It was Numan who said to his fellow warriors that he was going to make a prayer and they should respond to it by saying Amin. Then he made the following prayer:

((اللَّهُمَّ ارْزُقْنِي الشَّهَادَةَ بِنَصْرِ الْمُسْلِمِينَ .))

"O Allah! Grant me martyrdom with the victory of Muslims."

And so it was that he was the first to lay down his life among the Muslims. ❶

This great prayer bespeaks his great perseverance and dedication. In an other version of this report, he has been quoted as saying on this occasion:

" O Allah grant Paramountcy to your Religion, support your servants, and make Numan the First martyr for the supremacy of your Religion and for the support of your servants." ❷

9. The Eagerness of Muslims to Sacrifice Their Lives in the Way of Allah:

I will conclude the discussion of the fourth sign (of the Prophet's love) by citing the speech delivered by 'Ubadah bin Al-Samit before Muqauqis, the King of Alexandria. In this speech he expressed their sincere feelings that characterize the true lovers of the Prophet (ﷺ) and which motivated them to sacrifice their lives in the way of exalting the truth and curbing all mischief, said he:

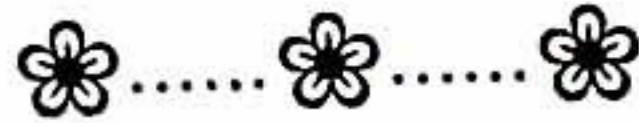
"Each one of us prays to his Lord Sustainer day and night to grant him martyrdom and that he does not turn him back toward his land and family. None of us is

❶ Tarikh al-Islam, P.225

❷ see : Al-Kamil fil-tarikh, 3/5.

looking back ward to reach home. We have entrusted our families, kith and kin to Allah. Our aim is in front of us". ❶

The question is: are we like them? O Allah give us also the same kind of feelings and sentiments.



❶ *Futuhu Misr wa Akhbaruha, p.54*

A Necessary Caution

We should not deviate from the path of moderation in describing the status of the Prophet (ﷺ).

Here it is necessary to give a word of caution. Some people leave the path of balance in the love of the Prophet (ﷺ). They attribute to him such qualities as have neither been mentioned by Allah, The Most High, nor by the Prophet (ﷺ). Some people leave the way of moderation to the extent that they ascribe to the Prophet (ﷺ) attributes that are exclusive to Allah.

When such people are warned against this immoderation, they justify it by their excessive love for the Prophet (ﷺ). At the same time they blame those who forbid them that their hearts were empty from the Prophet's love.

They disregard the fact that the Prophet (ﷺ) himself forbade from exaggerations and spreading lies about him. Imam Bukhari relates on the authority of Umar bin Al-Khattab that the Prophet (ﷺ) said: "Do not exaggerate in praising me like christians did in respect of Prophet Isa (عليه السلام). In fact I am only a servant of Allah. You should only say: "Servant of Allah and His Prophet (ﷺ)."❶

Those who deviate from the path of moderation in praising the Prophet (ﷺ) often neglect the fact that the Prophet (ﷺ) strongly forbade from ascribing to him such attributes as are exclusively reserved for Allah. When someone said to him:

((مَا شَاءَ اللَّهُ وَشِئْتَ .))

"It will happen as Allah wills and as you will."

The Prophet (ﷺ) strongly rebuked him.

According to the report transmitted by Imam Ahmed Bin

❶ Sahih al-Bukhari, 6/478.

Hanbal on the authority of Abdullah bin Abbas, the Prophet (ﷺ) said to that person:

"Have you equated me with Allah? You should instead say:

((مَا شَاءَ اللَّهُ وَحْدَهُ .))

"As Allah alone wills."^①

Similarly, when once two girl children sang a song and uttered the words: "and in our midst there is a Prophet who knows what will happen tomorrow." the Prophet (ﷺ) stopped them from saying this.

The Prophet (ﷺ), according to a report of Ibn Majah, narrates on the authority of Ribī bint Muawwiz, (رضي عنها) who says: 'on the morning of my wedding, the Prophet (ﷺ) come to my house. Two young girls were reciting verses about my relative's sacrifice in Badar. When they said:

"And in our midst there is a Prophet who Knows what will happen tomorrow." The Prophet of Allah (ﷺ) said: 'what do you say? don't say this, whatever will happen tomorrow is not known to anyone other than Allah, The Most High.'"^②

The report of al-Bukhari adds: 'Do not say this, keep saying what you were saying'.^③

On the other side, we find some claimants of the Prophet's love, swearing by the Prophet (ﷺ). They ignore the fact that it was the Prophet (ﷺ) himself who had forbidden us from swearing by anyone other than Allah.

Imam Bukhari relates on the authority of Abdullah bin Umar (رضي الله عنه) that he said:

"The Prophet (ﷺ) has forbidden swearing by one's

① Ahmad Mohammad Shakir has regarded the chain of this report as correct (Sahih), See: Hamish al-Musnad 3/253.

② Sunan Ibn Majah, 1/350.

③ Sahih al-Bukhari, 9/202.

father. He who needs to swear, should swear by Allah."^①

Claiming the love of the Prophet (ﷺ) does not mean that we should ascribe to him such qualities that he has denied from himself. The true love of the Prophet (ﷺ) requires that we act as he has commanded us to act and should refrain from those things that he has prohibited. The Quran says:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

"And whatever the Prophet (ﷺ) has brought to you, you should adopt and whatever he have forbidden you from, you should referain from it.."^②



① Sahih al-Bukhari, 9/202.

② Al-Hashr, verse No7.

END

Last
(I am filled with gratitude to Allah who enabled this humble servant to complete this booklet. I pray to him to grant his acceptance to this effort.) *say something about - mu.*

Let me summarize the points raised in this book.

1. Every Muslim must love the Prophet of Allah (ﷺ) more than his own self, his parents, family, wealth and all other things of life.
2. Love of the Prophet (ﷺ) more than this whole world and all things of this world is an important mean of attaining the pleasures of faith and the company of the Prophet (ﷺ) in the hereafter.
3. The true love of the Prophet (ﷺ) could be known by some signs.
 - (i) Intense desire to see the Prophet (ﷺ) and have his company and a strong abhorrence for being deprived of his meeting and company.
 - (ii) To find one self filled with the desire to sacrifice one's life and belongings for the sake of the Prophet (ﷺ).
 - (iii) To act upon the Prophet's commands and to retrain from all those things that he prohibited.
 - (iv) To defend his Sunnah and his Shariah and to remain ready for their defense all the time.
 - (v) The companions (رضي الله عنهم) were the true lovers of the Prophet (ﷺ). In their eyes, the company and vision of the Prophet (ﷺ) was more precious than all things of this world. They considered sacrificing their life and wealth for the sake of the Prophet (ﷺ) their

greatest honour. They were proverbial in the matter of obeying the Prophet (ﷺ). They were ever ready to sacrifice their precious lives for defending his Sunnah and Shariah.

- (vi) No Muslim should deviate from the path of moderation in the matter of loving the Prophet (ﷺ). No one should describe such attributes about him as are not sanctioned by the Quran and Sunnah. To talk of things beyond the qualities described in the Quran and the Sunnah is not love of the Prophet (ﷺ), it is outright misguidance.

In the end, I urge all Muslims of the world to love the Prophet (ﷺ) as truly and sincerely as the companions (رضي الله عنهم) did. They should not suffice with the oral claims of love and ^{we} should never cross the limits of balance and moderation. Peace and blessings of Allah be upon our beloved Prophet, upon his followers, May Allah bless them all.

In the end, our contention is all praise is due to Allah, the lord of the worlds.



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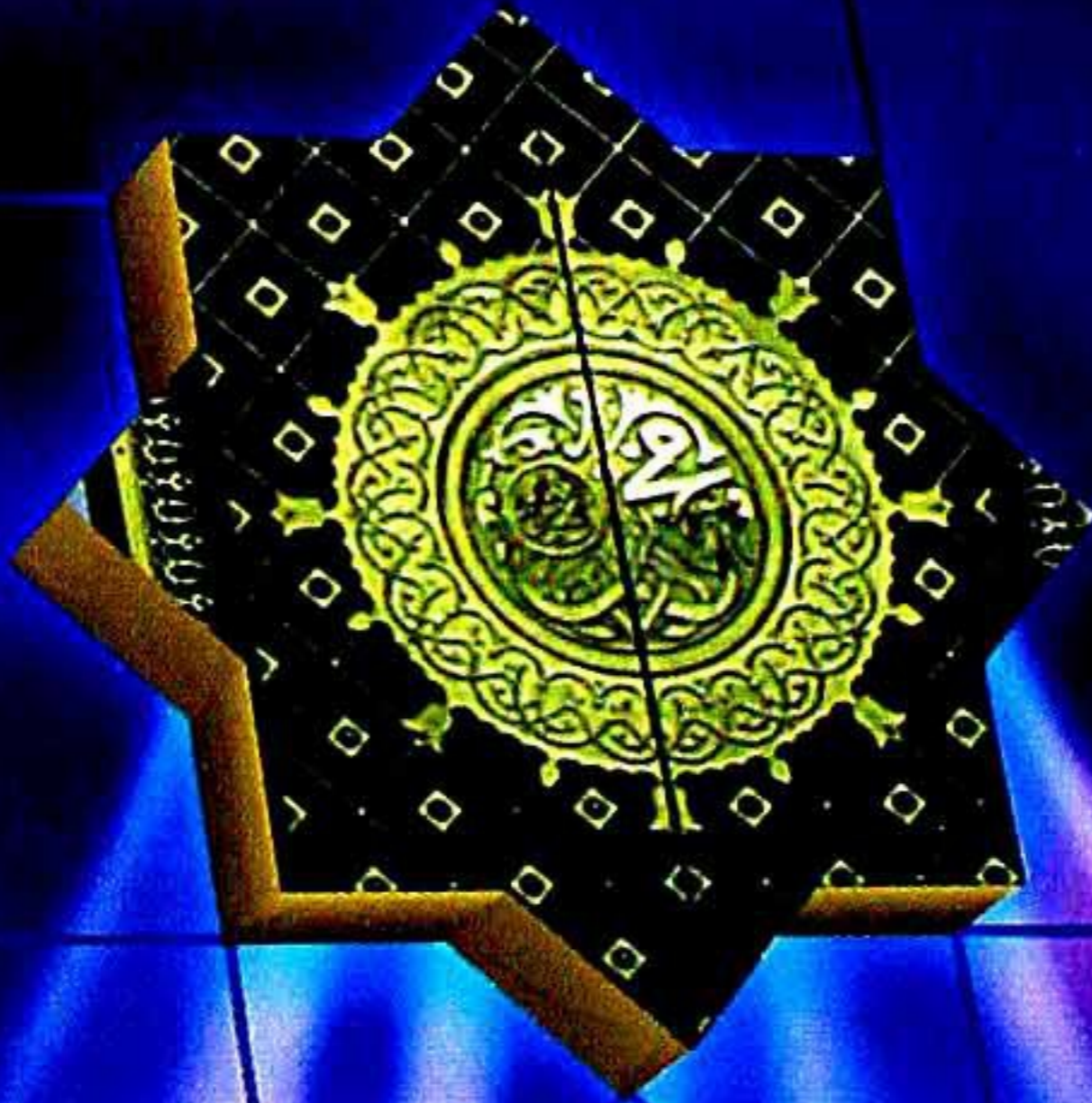
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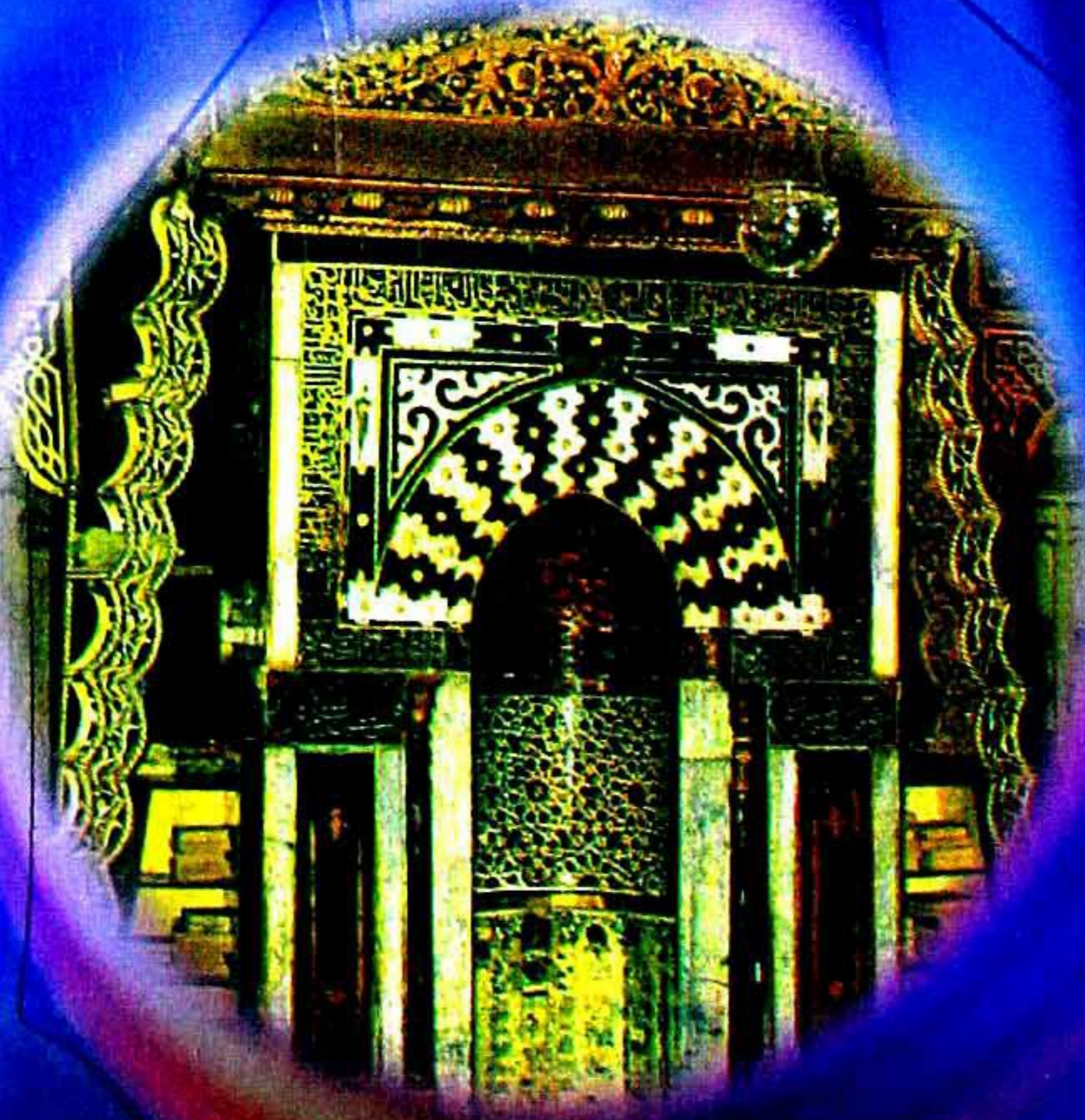
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Love For The Noble Prophet ﷺ And Its Signs



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