

Love for Sayyidunā Rasūlullāh ﷺ

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PREFACE

الحمد لله رب العلمين و افضل الصلوة و اتم التسليم على سيدنا و حبيبنا محمد
و آله و صحبه و من تبعهم باحسان الى يوم الدين اما بعد

Most probably, it was in 2008 that a conference was held in Kuala Lumpur, Malaysia from the side of Jamiah Azhar of Egypt, the theme being ملتقى خريجي الازهر (Reunion of the graduates of Al Azhar), hosted by the ministry of religious affairs of the Malaysian government. I was invited to attend this conference. During this conference, I met the honourable Shaykh Doctor Nūr ud Dīn Itr, the previous head of department of the branch of علوم القرآن و السنة (the Sciences of Qur'ān and Sunnah) of Damascus University. He had attained his doctorate in Jāmi'ah Azhar. For a few years, he was also a lecturer in Jāmi'ah Islāmiyah, Madīnah Munawwarah. During this period, I studied a book مصطلح اصول الحديث under him. He is thus my teacher. However, at that time he was young. Now he has become old and weak. He met me with great affection and love. He presented to me a book written by him entitled حب الرسول صلى الله عليه و سلم من الايمان. On the cover, he penned the following: "This is a gift. You have permission to publish it and translate it." I have thus translated it into Urdu for the benefit of our Urdu speaking brothers.

The title حب من الرسول صلى الله عليه و سلم من الايمان is very eye catching. When you study this booklet you will come to know what is the meaning of the love of Nabī ﷺ, what are

its demands, and how the ṣaḥābah ﷺ portrayed their love to Nabī ﷺ.

Love for Nabī ﷺ is a portion of imān. One of the signs of love for Nabī ﷺ is that he ﷺ should be followed in all our actions, one should possess love for the Qur'ān and recite it, the aḥādith of Nabī ﷺ should be studied, the lifestyle and sunnah of Nabī ﷺ should be practiced upon, the qualities of Nabī ﷺ should be imbibed; mention of Nabī ﷺ should be done abundantly; durūd sharīf should be recited upon him ﷺ and one should have fervour to meet Nabī ﷺ. All of these are indicators of love. The practical expression of such love was the group of the ṣaḥābah ﷺ.

The ṣaḥābah ﷺ were the physical testifiers and eye-witnesses to Nabī ﷺ's nubuwwah. They were completely imbued with the teachings of Nabī ﷺ. They were blessed with the companionship of Nabī ﷺ and were the first means and link of conveying the dīn of Nabī ﷺ. The lives of the ṣaḥābah ﷺ were replete with love of Nabī ﷺ. Their specialty and distinguishing quality was obeying every command of Nabī ﷺ - not caring in the least for their lives, wealth, and families.

It was this love that the ṣaḥābah ﷺ illuminated and spread around the whole world. These ṣaḥābah ﷺ were imbued with the character and actions of Nabī ﷺ. These unique qualities were the means for attracting hearts towards Islām, and became a cause for their honour and grandeur in the eyes of the nations of the world.

The ṣaḥābah ﷺ were very loving mutually, respectable to one another, and kept the status of others in view. In this book, you will read that Ḥaḍrat ‘Alī ﷺ once gave a khutbah and asked “Who is the bravest person?” The people answered “You, O Amīr ul Mu’minīn”. He replied, “As for me, I have taken recompense from those who attacked me. However the bravest was Ḥaḍrat Abū Bakr ﷺ.” He then went on to mention his exploits during the battle of Badr. Thereafter, he asked, “Tell me, was the believer of the family of Fir‘awn better or Ḥaḍrat Abū Bakr ﷺ?” The people kept quiet. Ḥaḍrat ‘Alī ﷺ then continued, “By Allāh! One moment of Ḥaḍrat Abū Bakr ﷺ is better than the whole world filled with the believers of the family of Fir‘awn. The believer of the family of Fir‘awn concealed his īmān, whereas Ḥaḍrat Abū Bakr ﷺ openly exposed his belief.”

May Allāh ﷻ grant us true love and devotion for Nabī ﷺ and his companions ﷺ and the ability to follow them! Āmīn.

و صلى الله على خير خلقه سيدنا محمد و على آله واصحابه اجمعين

AUTHOR'S PREFACE

بسم الله الرحمن الرحيم

الحمد لله الكريم المنان وأفضل الصلاة والسلام على أفضل الخلق كمالاً وأعظمهم في
الإحسان سيدنا محمد وآله وأصحابه وتابعيهم في كل آن - أما بعد

The love of Nabī ﷺ is a notable way to attain virtue and excellence. For this reason, possessing love for Nabī ﷺ has been declared to be a part of īmān. If Nabī ﷺ had not come into existence, īmān would not have been comprehended.

This is a booklet which will explain the reality of this love, and how it was practically implemented in the first era, the best of eras (i.e. the era of the ṣaḥābah رضي الله عنهم), thus granting them a very lofty status. After studying this technical and practical definition, it will become easy to benefit and attain these lofty stages, regarding which Nabī ﷺ gave the following glad tidings المرء مع من أحب "Every person will be resurrected with the one who he loves".

I have chosen the title of this book from the chapter in Bukhārī Sharīf which Imām Bukhārī has entitled

حب الرسول ﷺ من الإيمان

i.e. love of Nabī ﷺ is a part of īmān. I have chosen those narrations in this book which are ṣaḥīḥ (sound) and established. I have mentioned this point here so that I do not have to mention the references and have lengthy discussions of the asānīd (chain of narrations), except in some places where I have mentioned the authenticity of aḥādīth for extra emphasis. Otherwise, by the grace of

Allāh ﷻ, this booklet is established and accepted. O Allāh ﷻ, grant us that stage of imān regarding which Nabī ﷺ said *المرء مع من أحب* "Every person will be resurrected with the one who he loves"

INTRODUCTION

The word *حب* and *محبة* (love) portray a quality of the heart. It comprises a very vast meaning compared to other qualities and it is very powerful with regards to its effect. Due to it, the heart inclines and is drawn to the beloved. This creates such fervour in the heart of a man that he at times is prepared to sacrifice everything in attaining the love of his beloved. In fact, the lover annihilates himself and abandons his attributes and qualities, imbibing within himself the attributes and qualities of the beloved.

There is no doubt that Allāh ﷻ is the Creator and Sustainer of the entire universe. He ﷻ is most deserving and worthy of the greatest love, since He ﷻ is imbued with the greatest of qualities, which have no limit or end, which can never be counted, nor enumerated. It is only He ﷻ who showers down bounties on His servants from His treasuries of generosity, such bounties and favours which can never be enumerated, or encompassed.

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا

And if you wish to count the bounties of Allāh ﷻ, you can never count them [Ibrāhīm:34]

From these great bounties, only a miniscule amount can be recognized; as alluded to in the word لا تحصوها . From all of creation, our Nabī ﷺ has the greatest right to be loved. In fact, he ﷺ has a greater right to be loved than our own beings. Allāh ﷻ states

الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

Nabī ﷺ has a greater right over the believers than their own lives and his wives are their mothers. [Ahzāb:6]

This verse has shown that Nabī ﷺ has a greater right over a person, without mentioning any limitation or certain aspects. If this verse is inclusive of everything, then ponder over this; and regard it as a great bounty.

CAUSES OF LOVE

Whoever has recognized Rasūlullāh ﷺ will not only know the reality, but will practically feel that whichever qualities compel one to love Nabī ﷺ are found in his being to the most perfect level; and are not found in any other person to that level. The imāms of knowledge, recognition and love have briefly divided these into two great parts.

1. Being imbued with perfect qualities
2. Generosity

1) Love due to Nabī ﷺ's perfect qualities : A lover loves another at times due to his beautiful form, his wonderful voice, or beauty which attracts him. Nabī ﷺ in his natural

form and beauty surpasses the whole of creation. It is narrated with succession (*tawātur*) and great conviction from the ṣahābah ﷺ.

كان رسول الله ﷺ أحسن الناس وجها وأحسنهم خلقا

Nabī ﷺ was the most handsome person with regards to his facial and bodily features.

Hadrat Hind Ibn Abī Hālah ﷺ said,

كان رسول الله صلى الله عليه وسلم فخما مفخما يتلأأ وجهه تلالؤ القمر ليلة البدر

Nabī ﷺ, with regards to his being and qualities was very great, and possessed a high rank in the eyes of others. His face would radiate like the full moon.

Hadrat Abū Hurayrah ﷺ said,

ما رأيت أحسن من رسول الله صلى الله عليه وسلم كأن الشمس تجرى في وجهه

I never saw anyone more handsome than Rasūlullāh ﷺ. It was as though the sun was revolving around his blessed face.

Hadrat Anas Ibn Mālik ﷺ said,

ما مسست ديباجة ولا حريرة ألين من كف رسول الله صلى الله عليه وسلم ولا شممت مسكة ولا عنبرة أطيب من رائحة النبي صلى الله عليه وسلم

I have not laid my hands on any type of silk more softer than the palm of Nabī ﷺ. I have not smelt any musk or amber which was more sweet-smelling than the fragrance of Nabī ﷺ.

Another narration states, *more fragrant than the perspiration of Nabī ﷺ*.

Whoever described Nabī ﷺ was compelled to state,

لَمْ أَرِ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

I never saw anyone before or after similar to him ﷺ

Thus, if you love the beauty of any of the creation, it becomes binding on you to love Rasūlullāh ﷺ more than that creation and yourself, since his ﷺ beauty surpasses and supersedes every type of beauty.

Similarly an intelligent person loves another due to his beautiful character and lofty moral-fibre, despite being devoid of them. Our Nabī ﷺ is the most perfect person in character in the entire universe. The testimony of Allāh ﷻ is sufficient,

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Verily you are of a lofty character [Qalam:4]

Ponder over Allāh ﷻ's declaration,

لَعَلَىٰ خُلُقٍ عَظِيمٍ

You will eventually reach the conclusion that whatever lofty character and perfect qualities exist, cannot match the character and sublime conduct of Nabī ﷺ. This is because the word عَلَى points to something elevated. Thus,

there is no character and no perfection in any person except that Nabī ﷺ occupies a higher status and rank than him.

2) Love due to favours: A person loves his benefactor in this world who benefits him even once or twice. No matter how much and how valuable this bounty may be, it will eventually perish and come to an end. For example, if a person saves another from difficulty in which his destruction was imminent or there was fear of harm coming to him, he will possess love for him, even though this benefit is short-lived and not everlasting. Then how can this ever compare with the honourable Nabī ﷺ and great messenger, the being who was a combination of beautiful character and honour, whom Allāh ﷻ granted a beautiful personality, immense qualities, and all encompassing virtues, due to whose blessings Allāh ﷻ extracted us out from the darkness of disbelief to the light of īmān, and who saved us from the fire of ignorance, leading us to the gardens of conviction and recognition.

Realize that Nabī ﷺ is the cause of your ever-lasting stay in the gardens and enjoyments of Jannah. Can there be any favour greater, more virtuous, and lofty than this?

How can we fulfil his ﷺ rights and thank him ﷺ? Allāh ﷻ has, through him ﷺ, granted us the favours of this world and the hereafter, and rained upon us physical and spiritual favours. For this reason, Nabī ﷺ is deserving of our complete and perfect love; more than what we possess for ourselves, our family and all of creation. In

fact, some of the pious who possessed great recognition have stated, “If love for Nabī ﷺ is manifested in every hair of yours, then too this is only a portion of the love binding upon us” since the love for Allāh ﷻ and his Rasūl ﷺ supersedes everything. Consequently, Allāh ﷻ states:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

Nabī ﷺ has a greater right over the believers than their own lives, and his wives are their mothers [Ahzāb:6]

In another verse, Allāh ﷻ states:

قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَءَابْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اقتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ
وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Say, if your parents, your children, your brothers, your wives, your families, your money which you earned, business whose closure you fear, and your house which you are fond of are more beloved to you than Allāh ﷻ, His Messenger and striving in His Path, then wait until Allāh ﷻ sends His command. And Allāh ﷻ does not guide the disobedient ones. [Taubah:24]

This verse has drawn together all the various forms of love. It has made binding that the love of Allāh ﷻ and His Rasūl ﷺ dominate the love of every other love. In fact, it should dominate the love of all of these things together.

Many ahādīth, which are completely authentic, establish this point. In Bukhārī and Muslim Sharīf, Hadhrat Anas Ibn Mālīk رضي الله عنه narrates that Rasūlullāh ﷺ said:

لا يؤمن أحدكم حتى أكون أحبّ إليه من والده و ولده والناس أجمعين

“None of you can possess (perfect) īmān until I am more beloved to him than his father, his son and all the people”

This hadīth includes every type of love, including love for oneself.

Imām Bukhārī رحمته الله and others have narrated that Nabī ﷺ said,

والذى نفسى بيده لا يؤمن أحدكم حتى أكون أحبّ إليه من والده و ولده

“By that Being in whose control my life lies, none of you can believe (in totality) until I am more beloved to him than his father and his son”

Here, father and son have been mentioned, since they are the most beloved to man. For them, does man live and strive in this world. For this reason, all others have been left aside and only they have been mentioned. Hence, this narration points to the fact that love for Nabī ﷺ must compulsorily supersede every other love and beloved ones, including even one's self. Love is of many types, the most famous of which are:

1. Love of compassion and mercy. This is the love of the father for his son.

2. Love of respect and honour. This is the love of a son for his father and the student for his teacher.
3. Natural love. This is the love of a man for his wife.
4. Love of humanity and well-wishing. This is the mutual love of all people
5. Love of oneself (i.e. every person loves himself). This is the strongest type of love. It is such a love which has been placed in the nature of man since his creation just as the love for others has also been placed. However, the love for oneself is stronger than the love for anyone else.

POINT OF REFLECTION

Allāh ﷻ and His Rasūl ﷺ have emphasized that one's love for Allāh ﷻ and Rasūlullāh ﷺ should be found to a greater extent in the heart of a believer than all other types of love. This love should dominate all other stages of love. There is only one way to attain this; and that is to ponder over all objects beloved to one and then to perceive one's love for Nabī ﷺ. Definitely, one's intellect will compel one to accept that Nabī ﷺ's love dominates the love for oneself; and one does not even allow a trace to remain. O intelligent believer, let there be a beautiful example for you in the life of Hadrat 'Umar ؓ.

Imām Bukhārī رحمه الله has narrated from Hadrat 'Abdullāh Ibn Hāshim ؓ who said, "We were once in the company of Nabī ﷺ. He ﷺ held the hand of Hadrat 'Umar ؓ who remarked, "O Rasūlullāh, you are more beloved to me than everything besides myself." Nabī ﷺ remarked, "No, by that Being in whose control my life lies, until I am not

more beloved to you than even yourself," Hadrat 'Umar ؓ then said, "By Allāh, now you are more beloved to me than my own self." Nabī ﷺ then declared, "O 'Umar, now your imān is perfect."

The first answer of Hadrat 'Umar ؓ was according to the natural disposition man has been created with. When Nabī ﷺ said, "لا" (i.e. your imān is not perfect), "By that Being in whose control my life lies, until I am not more beloved to you than even yourself." Hadrat 'Umar ؓ pondered over this statement, and realized that Nabī ﷺ is more beloved to him than himself, since he is the cause for the salvation of oneself from destruction in this world and the hereafter. Hadrat 'Umar ؓ then informed Nabī ﷺ of the conclusion he had reached after contemplation, emphasizing it with an oath,

فانه الآن والله لأنت أحب إلي من نفسي

"By Allāh ! Now you are more beloved to me than my own self."

He thus received an honourable and consoling reply,

الآن يا عمر

"Now O Umar, you have attained correct recognition and have accomplished the reality which was necessary to attain."

O brothers! Pondering over this love will lead us to the conclusion that Nabī ﷺ is the most worthy and deserving

of our love, because when we contemplate, we will realize that the cause of our remaining perpetually in existence and in everlasting happiness and bounties is only Rasūlullāh ﷺ. This benefit is the greatest and most superior type of benefit and goodness for us. Thus, it is compulsory and binding upon us to reserve our greatest portion of love for him, and for this love to be greater than our own nafs (self) which is between our sides; since the benefit and goodness whose attainment warrants love is attained for us by means of him ﷺ much more than what one attains from others and from even oneself. Just as Nabī ﷺ is the greatest person with regards to virtue and the excellences, he is the embodiment and combination of the highest level of excellence, virtue, blessings and goodness.

These realities are embedded in the depths of the soul, established in the recesses of the intellect since every Muslim possesses love for Allāh ﷻ and His Rasūl ﷺ in his heart, because Islām cannot enter the heart without this love. However, people differ in this love, according to their contemplation of these bounties what we have mentioned, and their un-mindfulness. For this reason, one of the greatest ways of inviting towards Allāh ﷻ is to make mention of the virtues and excellences of Rasūlullāh ﷺ. We should do this in great abundance due to which we as well as other believers will benefit. The hearts of non-Muslims will become inclined, and it will draw them closer to the truthful religion. We will attain great benefits from this love of Nabī ﷺ, regarding which many authentic aḥādīth have been narrated in which there can be no doubt whatsoever.

Imām Bukhārī رحمته الله and Imām Muslim رحمته الله have narrated that Hadrat Anas Ibn Mālīk رضي الله عنه reports that Nabī ﷺ said,

ثلاث من كن فيه وجد حلاوة الإيمان أن يكون الله ورسوله أحب إليه مما سواهما وأن يحب المرء لا يحبه إلا لله وأن يكره أن يعود في الكفر كما يكره أن يقذف في النار

Three qualities are such that in whomsoever they are found, that person will taste the sweetness of īmān:

1) Allāh ﷻ and His Rasūl ﷺ are more beloved to him than anything else 2) He loves a person solely for Allāh ﷻ 's sake 3) He dislikes to return to kufr (disbelief) just as he dislikes to be thrown into the fire.

Imām Muslim has narrated from ‘Abbās Ibn ‘Abdul Muttalib that he heard Nabī ﷺ saying:

ذاق طعم الإيمان من رضي بالله رباً وبالاسلام ديناً وبمحمد رسولاً

“The person who is pleased with Allāh ﷻ as His Rabb (Creator and Sustainer), Islām as his dīn (way of life), and Muḥammad ﷺ as his Messenger has tasted the sweetness of īmān”

HOW IS LOVE VERIFIED?

O Muslim brother! Know that love is neither a measly claim, nor a mere concept. It is corroborated by following the commands of Allāh ﷻ and Rasūlullāh ﷺ and abstaining from that which they have prohibited. At times, this love is fard (compulsory) and at times sunnah.

Fard (compulsory) Love:

This is that love which prompts one to fulfil the compulsory duties, abstain from sins, and be pleased with that which Allāh ﷻ has decreed. Whoever falls into sin by leaving any wājib (necessary action) or by perpetrating any harām (prohibited action), then this is due to a deficiency in his love since he has given preference to the desires of his nafs (lower self). This is the result of un-mindfulness. May Allāh ﷻ save us!!

Sunnah Love:

This is that love which prompts one to be punctual on nawāfil (optional duties) and to abstain from falling into doubtful matters. The crux of this is that a believer who loves Rasūlullāh ﷺ does not follow any commands and prohibitions except from the lamp of nubuwwah; he does not follow except his ﷺ path and he is absolutely pleased with that which he ﷺ has stipulated; he imbibes Nabī ﷺ's character; and he does not find any difficulty in the decision of Nabī ﷺ. Whoever strives to follow the above, will taste the sweetness of imān.

Imām Bukhārī رحمه الله عليه has narrated from Hadrat Abū Hurayrah رضي الله عنه who states that Rasūlullāh ﷺ said,

إن الله ﷻ قال : من عادى لي وليا فقد آذنته بالحرب وما تقرب الى عبدي بشيء أحب الى مما افترضت عليه ، ولا يزال عبدي يتقرب الى بالنوافل حتى أحبه

Verily Allāh ﷻ states, "Whoever shows enmity to any friend of Mine, I declare war on him. My servant does not gain

proximity to Me with anything more beloved to Me than that which I have made compulsory on him. My servant (who has attained closeness due to fulfilling the compulsory duties) continues gaining proximity to Me by nawāfil (those actions and acts of worship which are not fard) until I love him"

This ḥadīth has limited the manner of attaining divine love into two:

- 1) Fulfilment of obligatory duties
- 2) Gaining proximity by nawāfil.

A lover continues increasing in nawāfil until he becomes the beloved of Allāh ﷻ. When he becomes Allāh ﷻ's beloved, this creates another love in the servant greater than the first love the servant possessed for Allāh ﷻ. This second love which has been gifted pre-occupies the heart of this person in such a way that he becomes oblivious of all other thoughts and worries besides his beloved. His rūḥ (soul) overpowers him. No importance is attached to other matters, except mention of the beloved, love of the beloved, and other matters related to the beloved. The heart is perpetually engaged in the dhikr of Allāh ﷻ and divine love. The soul overpowers the bodily desires, and dhikr overpowers the soul i.e. dhikr and actions of worship becomes the voice and nourishment of the soul and heart. His actions and dhikr accompany him constantly, just like the angels.

In short, there is no praiseworthy and fortunate life for the heart except with the love of Allāh ﷻ and His Rasūl ﷺ. There is no life besides the life of the lovers whose eyes

are cooled with their beloved, whose souls are consoled by Him, whose hearts find solace in Him, who feel comfortable by His closeness, and who take great enjoyment by His love.

THE SYMPTOMS OF LOVE AND THOSE FACTORS WHICH STIMULATE LOVE

Love for Nabī ﷺ is a valuable gem which shines brightly in the heart. It is necessary that such illuminated rays emerge which point to this love. Just as these rays are its effects, it also possesses the effect within it by which one's love is increased and continues to progress and increase until one reaches the rank of being beloved by Allāh ﷻ and Rasūlullāh ﷺ. The matter is not such that you should love Allāh ﷻ and His Rasūl ﷺ only. The actual aim, felicity and great success is that Allāh ﷻ and His Messenger ﷺ love you. O Allāh, make us from amongst them!

Now we will briefly mention some of these symptoms which indicate one's love, and those factors which stimulate love. May Allāh ﷻ grant all of us the ability to practice on these symptoms, stage by stage, in the most perfect manner.

1) Following in the footsteps of Rasūlullāh ﷺ

Ittibā' (following in the footsteps of Nabī ﷺ) is the greatest sign of love and possesses the greatest effect in increasing love. As for imitation of the beloved being a sign of love, it is apparent and obvious, since a lover will try to imitate his beloved, otherwise he will be regarded to be a liar in

his claim. As far as its ability in creating love, then this is because a believer will practically perceive the beauty and perfection of that which Rasūlullāh ﷺ brought; and by his experience, a certain taste will be acquired. Thus, his love for Rasūlullāh ﷺ will increase, the result being that he will become closer and more beloved to Allāh ﷻ and Rasūlullāh ﷺ.

Allāh ﷻ has made following in the footsteps of Nabī ﷺ a yard stick to judge whether one's claim of love for Allāh ﷻ is true. Allāh ﷻ states,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

“Say, if you love Allāh ﷻ, then follow me, Allāh ﷻ will love you” [Āl ‘Imrān: 31]

2) Love for the Qur'ān

The Qur'ān is the speech of Allāh ﷻ. The nubuwwah of Nabī ﷺ has been established by it. By means of this book, Nabī ﷺ has guided the creation towards the truth, and imbibed fully in himself its qualities, until he possessed the greatest character amongst the creation, as mentioned in the Qur'ān itself:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And verily you possess very lofty character

Now analyze your love for the Qur'ān in your heart; and observe how much of enjoyment you derive when you listen to it. Is it greater than the enjoyment of listening to musicians and entertainers? If it is so, then you are

truthful in your claim of love. It is a well-known fact that when a person loves another, then the beloved's speech and talk is the most beloved to him. Then why should one not possess such love for the Noble Qur'ān when it surpasses all other divine scriptures in words and meaning, and which comprises the tajalliyāt (divine radiances) in its depths and intensity. The beauty of its speech and perfection of its arrangement has made men and jinn helpless and unable to bring its like.

Allāh ﷻ has referred to it as Rūḥ (soul):

وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا

"Similarly we have revealed to you a Rūḥ (soul) by our command"

Just as the soul causes life to physical bodies, the Noble Qur'ān is the cause of life for all souls. Thus how can a lover ever become satiated with the speech of his beloved, whereas this is his actual object? How beautifully has Ḥadrat 'Uthmān ؓ said,

لو طهرت قلوبنا لما شبعنا من كلام الله

If our hearts were pure, then it would not have satiated with the speech of Allāh ﷻ.

3) Love for Nabī ﷺ's sunnah, and studying the aḥādīth

It is a necessary resultant of love that a lover conforms to his beloved. The love of Nabī ﷺ demands following his sunnah i.e. his path. One who is unable to do so, should

ask one who is well-versed i.e. a scholar. Similar is the speech of Rasūlullāh ﷺ, which is the speech of the beloved, the best of creation; and the most superior speech ever uttered. This speech is the most beautiful with regards to its meaning, and most refined in structure. If you cannot reach this level, then listen to it carefully. Be present at gatherings wherein his ahādīth are read. Ponder, what connection do we have with these gatherings and circles?

4) Love for Nabī ﷺ's biography and shamā'il (virtues)

It is the natural desire of love that a lover recognizes his beloved. Sirah (biography) and shamā'il (qualities) will grant one awareness of the personality of Nabī ﷺ. The more one's knowledge increases, the more one's love for him ﷺ will increase, since one will gain more recognition of him ﷺ after learning of his ﷺ excellences. This will lead to perfection in love and adoration for Rasūlullāh ﷺ. Nabī ﷺ's honourable spirituality will dominate your heart, which Allāh ﷻ will make for you a teacher, Shaykh and leader just as Allāh ﷻ has made Rasūlullāh ﷺ His nabī, messenger and guide.

From here we learn that it is necessary for a mu'min lover to have knowledge of Nabī ﷺ's biography, his beginning stages, manner of descent of revelation upon him, his qualities, character, movements, sleeping, wakefulness, his ﷺ manner of worship before His Sustainer, his social conduct with his family, his honourable dealings with his companions and all other such matters. It must be such that as though a person is one of the companions of Nabī ﷺ.

5) Abundant mention of Nabī ﷺ and portrayal of respect whenever Nabī ﷺ is mentioned

Some pious have stated “Love refers to continuously mentioning the beloved.” All wise men are unanimous that whoever loves something, will mention it abundantly. Together with making mention of Nabī ﷺ, one must honour him ﷺ. For example, one should utilize a title like Sayyidina; one should display humbleness and submissiveness when his ﷺ honourable name is mentioned. This has been narrated from many ṣaḥābah ﷺ and those who succeeded them. An example of this is Sayyidina Anas Ibn Mālīk ؓ who once said,

قال رسول الله صلى الله عليه وسلم

Nabī ﷺ said

He started shivering and the clothes on his body began moving. This was due to his honour and respect for Nabī ﷺ. Soon the ḥadīth regarding the peace treaty of Hudaybiyyah and the extreme respect the ṣaḥābah ﷺ possessed for Nabī ﷺ will be mentioned.

6) Extreme desire to meet Nabī ﷺ

Every lover craves to meet his beloved. What then will be the condition of the lover of Nabī ﷺ? He will desire to see him in his dreams, and to personally meet him in the hereafter. Some have stated, “Love refers to possessing enthusiasm for the beloved.” A famous incident in this aspect is the incident of Hadrat Bilāl ؓ when the time of his demise was imminent. His wife, in a state of

perplexity, uttered *وَاحْرَبَاهُ* "O my house has become desolate". Hadrat Bilāl ؓ answered her by saying,

وَاطْرَبَاهُ غَدًا أَلْقَى الْأَحْبَةَ - مُحَمَّدًا وَصَحْبَهُ

*O my extreme delight! Tomorrow I will meet my beloved,
Hadrat Muhammad ﷺ and his companions ؓ*

7) Sending abundance of Durūd & Salām upon Nabī ﷺ

When one mentions Nabī ﷺ excessively, honours him, and possesses enthusiasm for him, then recital of abundant durūd and salām will be the necessary resultant. In this regard, the statement of Allāh ﷻ is sufficient for us:

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

Verily Allāh ﷻ and His Angels convey salāh upon Nabī ﷺ. O you who believe! Send salāh and salām upon him

Nabī ﷺ said,

مَنْ صَلَّى عَلَيَّ صَلَاةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا

Whoever sends one durūd upon me, Allāh ﷻ will send ten mercies upon him

In another hadīth, Nabī ﷺ said that Jibraīl ؑ said to him,

أَلَا أَبْشُرُكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ - مَنْ صَلَّى عَلَيْكَ صَلَّيْتُ عَلَيْهِ وَ مَنْ
سَلَّمَ عَلَيْكَ سَلَّمْتُ عَلَيْهِ

Love for Sayyidunā Rasūlullāh ﷺ

Should I not convey to you glad-tidings that verily Allāh ﷻ says, 'Whoever sends durūd upon you, I will send mercy upon him. Whoever sends salām to you, I make salām to him.

Nabī ﷺ said,

إِنَّ أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَى صَلَاةٍ

The person closest to me on the Day of Judgment will be the one who sent the most amount of durūd upon me.

For lovers, this hadīth is especially worthy of mention. Nabī ﷺ is reported to have stated,

مَنْ صَلَّى عَلَيَّ بَلَّغْتَنِي صَلَاتِهِ وَصَلَّيْتُ عَلَيْهِ وَكُتِبَ لَهُ سَوْى ذَلِكَ عَشْرَ حَسَنَاتٍ

"Whoever sends durūd upon me, his durūd reaches me. I make du'ā' of mercy for him and ten virtues are recorded for him besides this

Thus sending durūd upon Nabī ﷺ is as though one is having a secret conversation with Nabī ﷺ. You say,

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَسَلِّمْ

O Allāh, send mercy and salām upon Nabī ﷺ and he replies,

صَلَّى اللَّهُ عَلَيْكَ يَا فُلَانُ

May Allāh ﷻ shower His mercy upon you, O so-and so

“O Allāh, favour us, grant us extreme love for Nabī ﷺ, and recompense him ﷺ on our behalf with the best recompense, you have recompensed any nabī on behalf of his ummah”

THE SAHĀBAH ﷺ'S LOVE FOR NABĪ ﷺ

There is no doubt that the love possessed by the sahābah ﷺ for Nabī ﷺ was greater than anyone else; since theirs was a visual love. Information can never be like physically witnessing,

ليس الخبر كالعيان

Even those who accepted imān later did not refute his ﷺ virtue. They had themselves seen the signs of his ﷺ excellences and his nubuwwah. However, the barrier which prevented them from accepting the truth was their prejudice from the times of ignorance and pride of their fore-fathers. However, when the veil of this prejudice was removed, they believed. Their belief was of a great level, as well as their love for Nabī ﷺ that they were prepared to sacrifice their lives and wealth for Nabī ﷺ.

Hadrat ‘Amr Ibn ‘Ās ﷺ said:

ما كان أحد أحب إلي من رسول الله صلى الله عليه وسلم

There was no one more beloved to me than Rasūlullāh ﷺ.

A similar example is Hadrat Khālīd Ibn Walīd ﷺ. His sound intellect guided him to accept Islam. He sacrificed his life in the path of Allāh ﷻ and His Rasūlullāh ﷺ that Nabī ﷺ conferred upon him the title of Sayfullāh (the sword of Allāh ﷻ).

At the time of his demise he lamented:

حضرت مائة معركة وما في جسمي موضع أصابع إلا فيه ضربة بسيف أو طعنة برمح
أو رمية بسهم ثم ها أنذا أموت على فراشي كما يموت البعير فلا نامت أعين الجبناء

I was present in 100 battles. There is not a finger space on my body except that there is some sword, arrow, or spear wound. Then too, I am dying on my bed like a camel. May Allāh ﷻ not allow the cowards to sleep!

The incidents of the ṣahābah ﷺ in general are many and have reached us with an unbroken and successive chain (tawātur). Similarly, the incidents of individual ṣahābah are authentic and established. Thus, we will mention briefly some of these incidents.

We will begin with mention of the condition of those ṣahābah ﷺ who were severely tortured in Makkah Mukarramah. They confronted this punishment with the remembrance of Allāh ﷻ and declaration of His ﷻ oneness. Ḥaḍrat Bilāl ﷺ, elevating his voice uttered احد احد "The one, the one". He alters the bitter punishment with the sweetness of īmān and the sweetness of the love of Allāh ﷻ and His Rasūl ﷺ. Neither does he nor his brothers are bothered in the least bit for any form of punishment, no matter how severe it is.

ṢAHĀBAH ﷺ'S LOVE FOR NABĪ ﷺ DURING THE BATTLE OF BADR

It is well known how the companions of Badr sacrificed their lives in the love of Rasūlullāh ﷺ. During the

preparations for the battle, Hadrat Sa'd Ibn Mu'adh ؓ - one of the great leaders of the Anṣār and the one who gave the idea that a shade be erected in which Nabī ﷺ could sit - said, "O Rasūlullāh! Such people have been left behind in Madīnah Munawwarah regarding whom we do not possess more love than them. If they have to come to know that you are waging war, they would have never remained behind. May Allāh ﷻ protect you by means of them! They are your well wishers, and they are prepared to make jihād with you." Nabī ﷺ praised him and made du'ā' of goodness for him. Then a trellis was erected under which Rasūlullāh ﷺ rested.

No other person besides Abū Bakr ؓ exhibited the courage to guard Rasūlullāh ﷺ brandishing their sword. When the battle commenced, he broke through the rows of the enemy. Donning only his armour, he jumped into the thickness of the battlefield reciting the following verse:

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

This group will soon be defeated and they will turn on their backs fleeing [Qamar: 45]

This battle is a clear proof of the extreme love all the saḥābah ؓ possessed for Nabī ﷺ, such love in which they were prepared to sacrifice their lives and every valuable possession, which Nabī ﷺ himself attested to.

SAHĀBAH ﷺ'S LOVE FOR NABĪ ﷺ DURING THE BATTLE OF RAJI'

The polytheists violated a pact with a delegation of qurrā' (learned saḥābah ﷺ) after inviting them. They killed some of them when the confrontation took place. Two became prisoners after falling prey to the deception of the promises of peace by the polytheists. The polytheists took these two to Makkah Mukarramah so that they could kill them, in revenge for some of the polytheists that were killed during the Battle of Badr. The two were Hadrat Zayd Ibn Dathinah ﷺ and Hadrat Khubayb Ibn 'Adī ﷺ.

The polytheists enquired from Hadrat Khubayb ﷺ, "Would you like it if Muḥammad ﷺ were to be in your place?" He replied, "By the Great Allāh, never!! I do not even like the fact that a thorn should prick the blessed foot of Nabī ﷺ as ransom for my life."

As for Hadrat Zayd Ibn Dathinah ﷺ, the leader of the Quraysh, Abū Sufyān ﷺ, asked him when he was about to be martyred, "O Zayd! I ask you in the name of Allāh ﷻ! Would you like it if Muḥammad ﷺ were to be in your place now, and his neck be chopped off, whilst you are with your family members?" He answered, "By Allāh, I do not like that in the place where he is at the moment a thorn should even prick him which would cause him distress, whilst I am sitting with my family members!"

Abū Sufyān (ﷺ) remarked, "Amongst people, I have not seen any people loving another as I see the love the companions of Muḥammad ﷺ have for him."

This is sufficient proof to show the extreme love the general ṣahābah possessed for Nabī ﷺ.

SAHĀBAH ﷺ'S LOVE FOR NABĪ ﷺ DURING THE BATTLE OF MUSTALIQ

The news reached Nabī ﷺ that the tribe of Banū Mustaliq, (under the leadership of Hārith Ibn Abī Dirār) were undertaking preparations for war against the Muslims.

Nabī ﷺ attacked them first and defeated them. Many people of the Banū Mustaliq tribe were taken prisoners and the women and children were taken as slaves. There were a huge number of slaves which were distributed amongst the Muslims. Amongst these slaves was Juwayriyyah, the daughter of Hārith Ibn Abī Dirār, the leader of the tribe. Juwayriyyah made a deal of mukātabat with the ṣahābī to whom she was allotted (i.e. she promised to pay a certain amount of money in exchange for her freedom).

Hadrat 'Ā'isha radiyallāhu anhā states: "She came to Nabī ﷺ and requested assistance in paying off her debt. Nabī ﷺ asked her, "Do you prefer something better than this?" She inquired, "And what is that, O Messenger of Allāh?" Nabī ﷺ replied, "I will pay your complete debt and I will marry you." She remarked, "Yes, O Rasūlullāh!" Nabī ﷺ said, "I have done so."

Hadrat 'Ā'isha radiyallāhu anhā says, "The news filtered to the people that Nabī ﷺ had married Hadrat Juwayriyyah, the daughter of Hārith Ibn Abī Dirār. The

ṣahābah ﷺ said, “Her people are now the in-laws of Nabī ﷺ.” They then freed all of them without taking any recompense.”

Continuing, Ḥadrat ‘Ā’isha radiyallāhu anḥā remarked, “Due to Nabī ﷺ marrying her, one hundred families of the Banū Mustaliq were freed. I do not know of any woman who conferred greater blessings to her people than her.”

O what love!! One hundred families, who numbered seven hundred individuals – as has been mentioned- the price of every one of them equalling the price of an exquisite car in our times; are freed solely because Nabī ﷺ married one woman from this tribe. This was the result of their love for Nabī ﷺ, since this tribe now had marriage links with our beloved Nabī ﷺ.

ṢAHĀBAH ﷺ’S LOVE FOR NABĪ ﷺ DURING THE BATTLE OF HUDAYBIYYAH

The polytheists prevented Nabī ﷺ and the Muslims from entering Makkah Mukarramah for the purpose of ‘Umrah, at a place called Ḥudaybiyyah; even though Nabī ﷺ had openly proclaimed with great emphasis to the general masses and the elite that he had not come to fight, but he had come solely for the purpose of honouring the house of Allāh ﷻ and for ‘Umrah. Some delegates from the side of the Quraysh came to the Muslims to discuss the matter. Amongst them was a person by the name of ‘Urwah Ibn Mas‘ūd Thaqafī. His incident is famous and is found in Bukhārī Sharīf and

other books of Ahādīth. In these narrations, it is stated that he carefully scrutinized the companions of Rasūlullāh ﷺ and then said, “By Allāh, whenever Nabī ﷺ emitted any sputum, it would fall into their hands. They would then rub their face and body with it. When he would command them to do anything, they would hasten to fulfil this command; each one trying to surpass the other. When he would make wudū’, they would quarrel with one another, each one desiring to take water to him ﷺ. When he ﷺ would speak, they would be quiet; and out of respect for him ﷺ, they would not stare at him ﷺ.”

When ‘Urwah returned to his people, he remarked, “O my people, by Allāh, I have been to the courts of kings. I have been to the court of Qaysar (King of Rome), Kisra (King of Persia) and Najāshi (King of Abyssinia). By Allāh, I have not seen any king whose subjects honour him as the companions of Muḥammad ﷺ honour him.”

GENERAL AHĀDĪTH

The following are two famous Ahādīth which portray the love of the saḥābah ﷺ generally:

Imām Bayhaqī رحمه الله narrates from an Anṣārī saḥābī, “When Nabī ﷺ would make wudū’ or emit sputum, the saḥābah would compete to attain the water or sputum. They would then wipe it over their faces and bodies. Nabī ﷺ enquired from them, “Why are you doing this?” They replied, “We desire to attain blessings by it.” Nabī ﷺ said, “Whoever desires that Allāh ﷻ and His Messenger

ﷺ must love him, then let him speak the truth, fulfil trusts, and not cause harm to his neighbour.”

Nabī ﷺ mentioned this to them because their answer portrayed their love for him. He thus guided them to acts which would enhance their love, since they possessed such love for his ﷺ personality that they would wipe their faces with his leftover water of wudhu.

Imām Tabrānī رحمه الله has narrated from Hadrat ‘Abdur Raḥmān Ibn Hārith Sulamī ؓ who said, “We were once in the blessed company of Nabī ﷺ, when he asked for water. He immersed his hands into it and made wuḍū’. We scooped up the water which fell and drank it up. Nabī ﷺ asked, “What has led you to do this?” We replied, “Love for Allāh ﷻ and His Messenger ﷺ.” Nabī ﷺ then remarked, “If you wish that Allāh ﷻ and His Messenger ﷺ love you, then fulfil trusts placed by you, speak the truth and treat your neighbour well.”

فَإِنْ أَحْبَبْتُمْ أَنْ يُحِبَّكُمْ اللَّهُ وَرَسُولُهُ فَأَدُّوا إِذَا أَتَيْتُمُ وَاصْدُقُوا إِذَا حَدَّثْتُمْ
وَأَحْسِنُوا جَوَارَ مَنْ جَاوَرَكُمْ

GLAD-TIDINGS CONVEYED TO THE ANṢĀR DURING THE BATTLE OF HUNAYN

Imām Bukhārī رحمه الله narrates from Hadrat Anas ؓ, “During the Battle of Hunayn, the Hawāzin, Ghatfān, and other tribes came to face the Muslims bringing along their livestock and family members (wives and children). Accompanying Nabī ﷺ were 10,000 saḥābah ؓ, many

amongst those who had just accepted Islām in Makkah Mukarramah. When the battle began, the saḥābah ﷺ began scattering until Nabī ﷺ was left alone. At this juncture, Nabī ﷺ called out twice, each one separate from the other. He ﷺ turned to his right and called out, “O Anṣār!” They replied “Labbayk O Rasūlullāh ﷺ! Be pleased, we are with you.” He ﷺ then turned to his left and called out, “O Anṣār!” They also replied “Labbayk O Rasūlullāh! Be pleased, we are with you.” Nabī ﷺ was mounted on a white mule. He descended and remarked, “I am the servant of Allāh ﷻ and His Messenger ﷺ.”

Eventually the polytheists were defeated, and an abundance of booty was attained. This was distributed amongst the Muhājirīn and the inhabitants of Makkah Mukarramah who had recently embraced Islām. The Anṣār were not given anything. Some Anṣār youth remarked, “We are called at the time of difficulty, and the booty is distributed to others.” This news reached the ears of Nabī ﷺ. He gathered them in a tent and asked, “O Anṣār, what is this news that has reached me?” They kept quiet. Nabī ﷺ said, “O Anṣār, are you not pleased that people return with worldly possessions to their homes, and you return taking Nabī ﷺ with you to your homes? They all answered, “Why not?” Nabī ﷺ then said, “If people traverse in one valley, and the Anṣār traverse another, I will travel in the valley of the Anṣār.”

The Hawāzin and Thaḳīf tribes had brought their wealth, livestock, women, and children to the battlefield so that they would fight with great fervour and enthusiasm, and not be defeated. However, all of this fell into the hands of

the Muslims as booty. The residences, huts, and dwelling places of the Muslims were filled with slaves and prisoners. However the Muhājirīn and Anṣār forewent their rights in these slaves, thus setting them free, solely to earn the pleasure of Nabī ﷺ. This is a proof of the extreme love the ṣaḥābah ﷺ possessed for Nabī ﷺ.

When Nabī ﷺ entered Makkah, he stood on Mount Safa, making du‘ā’ to Allāh ﷻ. The Anṣār watched him carefully. They started discussing amongst themselves, “When Allāh ﷻ grants him conquest over his land and city, will he then reside there?” When Nabī ﷺ terminated his du‘ā’, he asked them, “What did you say?” They replied, “Nothing, O Rasūlullāh ﷺ.” He continued asking them until they informed him. Nabī ﷺ said, “May Allāh ﷻ protect me – my living is with you, and my dying is with you.”

This incident portrays the love the Anṣār possessed for Nabī ﷺ, their fear of him ﷺ leaving them; and Nabī ﷺ's love for them. The miracle of informing of the unseen is also apparent as no person knows where he will die.

THE ṢAḤĀBAH ﷺ'S COMPETING WITH ONE ANOTHER TO GAIN THE LOVE OF NABĪ ﷺ

Imām Tabṛānī رحمه الله narrates from Ḥadṛat Ka‘b Ibn Ujrah ؓ, “Once we were sitting in front of Nabī ﷺ in the Maṣjid. There was a group of Anṣār ṣaḥābah ؓ, Muhājir ṣaḥābah ؓ and some members of the Banū Hāshim. We began discussing who was more beloved and closer to Nabī ﷺ.”

“We said, 'We, the Anṣār, believed in him, followed him, fought with him when he faced the enemy. Thus, we are closest and most beloved in his sight'.

“Our brothers, the Muhājirīn said, 'We are the ones who migrated with Allāh ﷻ and His Messenger ﷺ. We separated from our families, tribes, and wealth. We were present in those places where you were present. We participated in those battles in which you participated. Thus we are the closest and most beloved to Nabī ﷺ'.

“Our brothers, the Banū Hāshim said, “We are the family members of Nabī ﷺ. We were present in those places where you were present. We participated in those battles in which you participated. Thus we are the closest and most beloved to Nabī ﷺ”.

“Nabī ﷺ emerged, and turning towards us (the Anṣār) asked, 'What were you discussing?' We explained to him our discussion. Nabī ﷺ then addressed the Anṣār, “You have spoken the truth. Who can deny what you have said?” We then informed him what our Muhājir brothers had stated. He remarked, “They have spoken the truth. Who can deny what they have stated?” Finally, we informed him of what the Banū Hāshim said. He remarked, “They have spoken the truth. Who can deny what they have stated?”

“Thereafter Nabī ﷺ asked, “Should I not decide amongst you?” We replied, “Why not? May our parents be sacrificed for you, O Rasūlullāh ﷺ?”

Rasūlullāh ﷺ then said, “As for you, O Anṣār, I am your brother.” The Anṣār shouted, “Allāhu Akbar (Allāh ﷻ is the greatest!), by the Rabb of the Ka‘bah!”

“As for you, O Muhājirīn, I am from you”, remarked Nabī ﷺ. They shouted, “Allāhu Akbar (Allāh ﷻ is the greatest!), by the Rabb of the Ka‘bah!”

“As for you, O Banū Hāshim, you are a part of me and together with me.”

We all stood up pleased.

A MANIFESTATION OF THE LOVE OF THE SAHĀBAH ﷺ

Ḥadhrat Anas Ibn Mālīk ؓ narrates, “When Nabī ﷺ entered Madīnah Munawwarah, everything became brightened. On the day which Rasūlullāh ﷺ passed away, everything became dark.”

Imām Bukhārī رحمه الله narrates from Ḥadhrat Anas ؓ that a man asked Nabī ﷺ regarding Qiyāmah, “When will it take place?” Nabī ﷺ asked him, “What have you prepared for it?” He replied, “Nothing, except that I love Allāh ﷻ and His Messenger.” Nabī ﷺ remarked, “You will be with the one who you love.”

Anas ؓ says, “We, the companions of Nabī ﷺ, were never as happy as we were with Nabī ﷺ's statement, 'you will be with the one who you love'”

After narrating this Hadīth, Ḥaḍrat Anas ؓ said, “I love Nabī ﷺ, Abū Bakr and ‘Umar. I hope that I will be with them, due to my love for them, even though I am unable to practice like them.”

Another Hadīth states,

المرء مع من أحب

“A man will be with whom he loves.”

The end of this Hadīth has words similar to that which has just been narrated. This was the condition of all the ṣaḥābah ؓ. Ḥaḍrat ‘Alī ؓ said, “Nabī ﷺ was more beloved to us (the ṣaḥābah ؓ) than our wealth, our children, our fathers, our mothers, and more than cold water when thirsty”. The words 'more beloved to us' refers to all the ṣaḥābah ؓ, because when a ṣaḥābī uses the plural form, as was used here, then all the ṣaḥābah ؓ are meant.

SPECIFIC INCIDENTS PORTRAYING THE LOVE OF THE SAḤĀBAH ؓ FOR NABĪ ﷺ

THE LOVE OF HADRAT ABŪ BAKR SIDDĪQ ؓ

Bazzār رحمه الله has narrated from Ḥaḍrat ‘Alī ؓ (the origin is in Bukhārī Sharīf from Ḥaḍrat ‘Abdullāh Ibn ‘Amr ؓ in a condensed form) that he once gave a sermon in which he stated, “O people! Who is the bravest person?” The people replied, “You are, O Amīr ul Mu’minīn.” He remarked, “As for me, I have taken revenge from whomsoever challenged me. The bravest person is

Hadrat Abū Bakr ؓ. On the occasion of Badr, we built for Rasūlullāh ﷺ a hut. We then discussed amongst ourselves, “Who will remain with Rasūlullāh ﷺ, so that no polytheist attacks him?” By Allāh, none of us besides Abū Bakr ؓ went close. He stood near Nabī ﷺ, brandishing his sword. Whoever tried to attack Nabī ﷺ was attacked by Hadrat Abū Bakr ؓ. He is the most daring of men.”

Hadrat ‘Alī ؓ also states, “I saw Rasūlullāh ﷺ whilst the Quraysh were attacking him. Some were hitting him, some were uttering obscenities, and some were pushing him saying, 'Have you made all our deities into one Lord?' By Allāh, no one amongst us went close to Nabī ﷺ except Abū Bakr ؓ. He came forward, hitting someone, shoving someone and fighting with someone uttering, 'Woe to you, will you kill a man because he says, 'My Creator and Sustainer is Allāh.'” Hadrat ‘Alī ؓ then lifted his shawl which he was wearing, and cried until his beard became soaked with tears. He then exclaimed, “I ask you in the name of Allāh, is the believer of the family of Fir‘awn better or is he better?” The people kept silent, upon which Hadrat ‘Alī ؓ said, “By Allāh ! One moment of Abū Bakr is better than the whole world filled with the believer of Fir‘awn's family. He was a man who concealed his belief, whereas Abū Bakr is a man who openly proclaimed his īmān.”

Imām Bayhaqī رحمه الله narrates from Muḥammad Ibn Sīrīn, “Some men were having a discussion during the era of Hadrat ‘Umar ؓ. It seemed as though they were giving preference to Hadrat ‘Umar ؓ over Hadrat Abū Bakr ؓ.

When this news was conveyed to Hadrat ‘Umar ؓ, he exclaimed, “By Allāh ! One night of Abū Bakr is better than the whole family of ‘Umar. One day of Abū Bakr is better than the family of Umar. One night, Rasūlullāh ﷺ emerged, going towards the cave. Together with him was Hadrat Abū Bakr ؓ. At times he would walk in front of Nabī ﷺ and at times, behind. Nabī ﷺ realized this and asked, “O Abū Bakr, what is the matter? At times you walk behind me, and at times you walk in front of me!” Hadrat Abū Bakr ؓ answered, “O Rasūlullāh, at times I think of the people in search for you, thus I walk behind you. At times I think that someone may be lying in ambush for you, thus I walk in front.” Nabī ﷺ said, “O Abū Bakr, if there is any danger, do you wish that it must afflict you, and not me?” Hadrat Abū Bakr ؓ replied, “Yes, by the Being who has sent you with the truth.” When they reached the cave, Hadrat Abū Bakr ؓ said, “Wait here, O Rasūlullāh, so that I can clean the cave.” He then entered the cave and cleaned it. It suddenly dawned on him that he had not sealed one hole. He thus said, “Stay where you are, O Rasūlullāh, until I seal it.” He then entered and plugged the hole, saying, “Come in O Messenger of Allāh.” Thereafter Nabī ﷺ entered.

Then ‘Umar ؓ exclaimed, “By the Being in whose hands my life lies, that one night was better than all the family of ‘Umar.”

Hadrat Abū Bakr ؓ was famous for his assistance to the poor, for his joining of family ties, carrying the burden of the incapacitated, feeding the guests, and assisting in unexpected calamities even before he accepted Islām.

Even in the days of ignorance, he did not engage himself in sin. He was soft-hearted and merciful to the weak. These were the same qualities found in Nabī ﷺ. Therefore, it is not surprising that Hadrat Abū Bakr ؓ possessed an inclination to Nabī ﷺ, and he was the first to believe in his ﷺ religion.

Hadrat Abū Bakr ؓ contributed greatly in conveying the message of Islām. He was a business-man, due to which he was well-known. After accepting Islām, he conveyed the message of Islam and called people to Rasūlullāh ﷺ. Amongst the many who accepted Islām on his hands were Sa'd Ibn Abi Waqqās ؓ, Abdur Raḥmān Ibn 'Auf ؓ, 'Uthmān Ibn 'Affān ؓ, Talḥa ؓ, Zubayr ؓ and Sa'id ibn Zayd ؓ, etc.

He spent his wealth, seeking the pleasure of Rasūlullāh ﷺ, and for service to Islām. He freed a huge number of slaves, including Hadrat Bilāl Ibn Abī Rabāh ؓ, 'Āmir Ibn Fuhayrah ؓ, Umm Ubays ؓ, Zinnirah ؓ, Hindiyyah ؓ and her daughter ؓ, the slave of Bani Muammal etc. For this reason, he was called واهب الحريات – Giver of Freedom and محرر العبيد – The freer of slaves.

Likewise, he spent his wealth in assisting Rasūlullāh ﷺ. During the journey of Hijrah (migration) he kept all his wealth with him. Wherever there was a need to spend, he would surpass all others in spending. On many occasions, he spent all the money he possessed for Rasūlullāh ﷺ leaving behind only Allāh ﷻ and His Messenger ﷺ for his family.

All these actions were solely to acquire the pleasure of Allāh ﷻ. The following verses were revealed with regards to him:

وَسَيَجَنَّبُهَا الْأَتَقَى الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى
إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى وَلَسَوْفَ يَرْضَى

“The one who fears the most will be saved from it, the one who gives his wealth to purify his heart. There is not any bounty for anyone upon him, which he needs to recompense, except that he seeks the pleasure of his Most Lofty Master”

When Hadrat Sa’d Ibn Abī Waqqās ؓ accepted Islām on his hands, some verses of Sūrah Luqmān were revealed. One of them was:

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ

“And follow the path of the one who turns to Me”
[Luqmān: 15]

Hadrat Abū Bakr ؓ was the most beloved saḥābī of Nabī ﷺ. Hadrat ‘Umar ؓ said,

أَبُو بَكْرٍ سَيِّدُنَا وَخَيْرُنَا وَأَحَبُّنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“Abū Bakr is our leader, the best of us, and the most beloved to Rasūlullāh ﷺ.”

He ؓ possessed the best understanding of the speech of Nabī ﷺ. In a famous authentic ḥadīth, Nabī ﷺ stated in a sermon during the latter portion of his life:

إِنْ عَبْدًا خَيْرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ وَبَيْنَ مَا عِنْدَهُ
فَاخْتَارَ مَا عِنْدَهُ

“Allāh ﷻ has granted a certain servant a choice of granting him whatever he wishes from the embellishments of the world or granting him that which is by Him. This servant has chosen that which is by Him”

On hearing this, Abū Bakr ؓ began crying and uttered,

فَدِينَاكَ يَا رَسُولَ اللَّهِ بِآبَائِنَا وَأُمَهَاتِنَا

O Rasūlullāh ﷺ, may we sacrifice our parents for you!

The narrator mentions, “We were surprised to see him crying since Nabī ﷺ had just mentioned a servant. Then we came to realize that the servant given the choice was none other than Rasūlullāh ﷺ. Hadrat Abū Bakr ؓ was quicker to understand the import of this statement than us.”

Nabī ﷺ then said,

مَا مِنْ النَّاسِ أَحَدٌ أَمِنَ إِلَيْنَا فِي صُحْبَتِهِ وَذَاتِ يَدِهِ مِنْ ابْنِ أَبِي قُحَافَةٍ وَلَوْ
كَنتُ مَتَّخِذًا خَلِيلًا لَا تَخَذُ ابْنَ أَبِي قُحَافَةٍ خَلِيلًا

“There is no person who has benefited me more than Abū Bakr with regards to his companionship and wealth. If I had to make anyone a bosom friend, I would have taken the son of Abū Quhāfah as my bosom friend.” (In one narration, Abū Bakr is mentioned in place of Abū Quhāfah)

In yet another Hadīth, Rasūlullāh ﷺ said in one sermon, “Whoever has done any favour to us, we have recompensed him, except Abū Bakr. He has such a favour over us, which Allāh ﷻ will recompense on the Day of Judgment. Nobody's wealth benefited me as much as the wealth of Abū Bakr.” At the end of the sermon, Nabī ﷺ also remarked, “No other door leading to the Masjīd must be left open except the door of Abū Bakr.” Another narration adds, “Except the door of Abū Bakr, because I see nūr (effulgence) emitting from there.”

In this is an indication to his Khilāfat (rule), that only his door should be kept open. This was a small door which led directly from his house to the Masjīd. Thus, his door was left, due to his need for it, for seeing to the matters of the Muslims. There are many Ahādīth indicating towards his Khilāfat. The ṣaḥābah ﷺ and the family members of Nabī ﷺ all reached a consensus on this matter.

THE LOVE OF HADRAT ‘UMAR ﷺ

Before accepting Islām, ‘Umar ﷺ was a severe enemy of the Muslims. His entry into Islam was a great victory for Islām. It was the effect of the acceptance of the du‘ā’ of Nabī ﷺ.

اللَّهُمَّ اعِزَّ الْإِسْلَامَ بِأَحَبِّ الْعَمَرَيْنِ إِلَيْكَ - عمرو بن هشام هو أبو جهل أو
عمر بن الخطاب

“O Allāh , honour Islam by one of the ‘Umars 1) ‘Umar bn Hishām (Abū Jahl) or 2) ‘Umar Ibn Khattāb.”

When he accepted Islam, the Muslims felt strength within themselves. Nabī ﷺ took them to the House of Allāh ﷻ (Ka'bah) where they all performed tawāf. No one could overawe them.

Hadrat 'Umar ؓ was prepared to sacrifice his life and every valuable of his for Nabī ﷺ. He testified that the love of Rasūlullāh ﷺ was greater than the love he possessed for himself as has been mentioned earlier in a narration of Bukhārī Sharīf.

The result of this intense love was that many of his opinions were in conformity with waḥī (divine revelation). Hadrat 'Abdullāh Ibn 'Umar ؓ narrates that Rasūlullāh ﷺ said,

إن الله جعل الحق على لسان عمر وقلبه

"Verily Allāh ﷻ has placed the truth on the tongue and in the heart of 'Umar."

Hadrat 'Umar ؓ says, "Whenever any matter arose amongst the Muslims, they gave their opinion and 'Umar gave his opinion. The Qur'ān then revealed according to that which 'Umar uttered." One incident which portrays his love for Nabī ﷺ, as narrated by him, is as follows, "I sought permission from Nabī ﷺ to go for 'Umrah. Nabī ﷺ granted me permission and said, "O my beloved brother, do not forget us in your du'ās." Hadrat 'Umar ؓ says, "This was such a statement that I would not have been as pleased had I possessed the whole world in place of it" (i.e. the words يا اخي - O my beloved brother - was so

pleasing to me that I would not have gained so much pleasure if I possessed the whole world).

In an authentic Hadīth, Hadrat ‘Umar ؓ said, “I presented myself before Nabī ﷺ whilst he was lying on a straw mat. I sat down. Nabī ﷺ was only wearing a lungī (loin cloth), having no other clothing on the rest of his body. The imprints of the mat were apparent on his body. I looked around. I saw about a sā‘ (measure) of barley in one corner of the room. In another corner, I saw a suspended piece of leather. I began to cry. Nabī ﷺ asked me, 'O son of Khattāb, what makes you cry?' I said, O Nabī of Allāh, why should I not cry when the mat has left imprints on your body, and the only possessions in this room is that which I see. On the other hand, there is Qaysar and Kisrah, who are enjoying themselves with fruits and rivers. You are the Nabī of Allāh, and His choicest servant; and these are your possessions! Nabī ﷺ said, 'O son of Khattāb, do you not like that the hereafter be for us, and the world be for them'. (In another Hadīth these words have also been mentioned, “They are such people whose enjoyments have been hastened for them in this worldly life.”)

A sign of his extreme love for Nabī ﷺ was his extreme love for the family of Nabī ﷺ. This was a trait found in all the ṣahābah ؓ. He would award them many gifts, grant preference to them over others, and keep Hadrat Hasan ؓ and Husayn ؓ close to him. Similarly he would keep Hadrat ‘Alī ؓ close to him. In important matters, he would not pass any decision until he consulted with Hadrat ‘Alī ؓ. His wise statement is famous:

قضية ولا أبا حسن لها
لولا علي لهلك عمر

“Had it not been for ‘Alī, Umar would have been destroyed”

Hadrat ‘Alī ؑ would advise him with utmost sincerity and love. When Hadrat ‘Umar ؑ journeyed to Baytul Muqaddas, he appointed Hadrat ‘Alī ؑ as his vicegerent in all the matters of the Khilāfat.

Honourable reader! Do not turn your attention to those who distort history, and make an effort to change the pure, untainted lives of Hadrat Umar ؑ and the other rightly guided Khulafā’. Know that the Muslims till the end of the era of Hadrat ‘Alī ؑ were one group. There was no objection in the mind of any Muslim regarding the Khilāfat or regarding the one who was most deserving of it. Sufficient to show the love and brotherhood between Hadrat ‘Umar ؑ and Hadrat ‘Alī ؑ is that Hadrat ‘Alī ؑ gave his daughter in marriage (born to him from Hadrat Fatimah ؑ, by the name of Umme Kulthum) to Hadrat ‘Umar; and that he named one son ‘Umar, another Abū Bakr and a third ‘Uthmān. A person only adopts such names for his children which are most beloved to him; and in whom he sees an ideal example.

Hadrat ‘Ā’isha radiyallāhu anhā narrates that Rasūlullāh ﷺ said, “In the past nations, there used to be some people who were divinely inspired. In my ummah, if there is anyone, then it is ‘Umar Ibn Khattāb”.

Many sahābah ﷺ have narrated this Hadīth that Nabī ﷺ said, “I saw in Jannah a palace of gold. I asked, “For whom is this?” I received the reply, “For ‘Umar bn Khattāb.”

THE LOVE OF HADRAT UTHMĀN ﷺ

Hadrat ‘Uthmān ﷺ was amongst the foremost people to accept Islām. He held a high status and rank. He bore great difficulties in the path of Allāh ﷻ. Despite this, his love for Nabī ﷺ increased, and Nabī’s ﷺ love for him increased. When the two sons of Abū Lahab divorced the daughters of Nabī ﷺ, (Ruqayyah and Umme Kulthūm), by the command of their father, just to cause pain to Nabī ﷺ, Hadrat Uthmān ﷺ went forward quickly and proposed for Ruqayya ﷺ. Nabī ﷺ married her to him. Hadrat Ruqayya ﷺ was very pleased with his wonderful character. In Makkah Mukarramah, Hadrat ‘Uthmān ﷺ bore many difficulties at the hands of the polytheists. He migrated with his wife to Abyssinia twice. Thereafter Hadrat Ruqayya ﷺ passed away. The love between Rasūlullāh ﷺ and Hadrat ‘Uthmān ﷺ had increased so much that Nabī ﷺ married his second daughter Umme Kulthūm ﷺ to him, in the third year of Hijrah.

In one Hadīth, Nabī ﷺ said, “O ‘Uthmān, Jibra’īl ﷺ has informed me that Allāh ﷻ has married you to Umme Kulthūm in lieu of the same dowry as Ruqayya and in lieu of the same noble character.”

Had there not been extreme love between Rasūlullāh ﷺ and Hadrat ‘Uthmān, he would not have married his

second daughter to him. This shows Nabī ﷺ's complete trust in him for the future. This was a great virtue for him, since it is not known in the past nations of any man who married two daughters of a Nabī except Hadrat Uthmān ؓ. Hadrat 'Uthmān ؓ possessed a very high level of modesty, and he was very noble. Even the angels would feel shy of him, as is mentioned in aḥādīth. He never kept back wealth for any cause which Allāh ﷻ and His Rasūl ﷺ were pleased with. It is famous that he prepared the whole army for the battle of Tabūk. This battle took place when the believers were undergoing some financial difficulties. Hadrat 'Uthmān ؓ undertook the task to provide all the necessities of the army, including even the rope and nose-strap of the camels. Hadrat 'Uthmān ؓ presented 940 camels for the battle as well as 60 horses, completing a thousand. According to another narration, he gave three hundred camels, together with weapons and saddles. Perhaps this was initially. Then he completed the thousand as we have mentioned above. On this occasion, Rasūlullāh ﷺ said,

ما ضرَّ عثمان ما عمل بعد اليوم

"Whatever action 'Uthmān does after this will not harm him"

Nabī ﷺ continued repeating this sentence. Besides this, Hadrat 'Uthmān ؓ placed one thousand dinars in the lap of Rasūlullāh ﷺ (one dinār is equal to 500 grams of gold). Thus it is no surprise why Nabī ﷺ uttered what he uttered.

To understand the value of his expenditure, a camel normally equals the value of 7 sheep. One dinār can buy at times one sheep; and at times two sheep. By this statement of Nabī ﷺ,

“Whatever action ‘Uthmān does after this will not harm him”,

you can understand the falsity of the accusations of ignorant people which they attribute to Hadrat ‘Uthmān ؓ and his governors. He did not place any person in an administrative post, except those placed there previously in the era of Rasūlullāh ﷺ, Abū Bakr ؓ and ‘Umar ؓ. The lofty status he enjoyed in the eyes of Nabī ﷺ can be gauged from the fact that he was sent as an ambassador on behalf of Nabī ﷺ to the Quraysh of Makkah, during the incident of Hudaybiyyah. When Hadrat ‘Uthmān ؓ was delayed in returning, the Muslims thought that he had been killed by the Quraysh. Nabī ﷺ called the saḥābah ؓ to pledge allegiance under a tree that they would fight the polytheists, to take revenge for the blood of ‘Uthmān ؓ. The saḥābah ؓ pledged allegiance under a tree, and this pledge was referred to as Bay‘ah ur Ridwān. Nabī ﷺ lifted one of his blessed hands and said, “This is on behalf of ‘Uthmān.” He then placed it on his other hand. This is a special virtue of Hadrat ‘Uthmān ؓ which was not granted to anyone else. The hand of Nabī ﷺ for them was far superior than their own hands were to themselves.

Hadrat ‘Uthmān ؓ’ s life was replete with momentous actions. After migrating from Abyssinia to Madīnah Munawwarah, he remained inseparable from Nabī ﷺ,

and he tried, as much as possible, to gain a share in all noble actions. His ruler-ship was replete with great conquests. You can gauge his virtue and the high level of love he possessed for Rasūlullāh ﷺ from the following discussion he had with the Khawārij when they besieged him in his house. The Muḥaddithīn (scholars of Ḥadīth) - with their Asānīd (chain of narrators) and methodical conditions - quote from Thumāmah Ibn Hazn Qushayrī, a famous and trustworthy Tābiʿī, who said, “I was present at the time when ʿUthmān ؓ stood on the top of the roof of his house and addressed the rebels, “Bring forward your two companions who have incited you against me” These two were brought forward as if they were two camels or donkeys. Ḥadrat ʿUthmān ؓ moved forward and said, “I implore you by Allāh and Islām, do you know that Rasūlullāh ﷺ came to Madīnah Munawwarah and there was no sweet water – well except for Rūmah. Nabī ﷺ asked, “Who will buy the well of Rūmah and bequeath it to the Muslims. In place of this, he will be granted a better one in Jannah.” I bought it with my own personal wealth. Today, you are preventing me from drinking from it and I am forced to drink salty water.” They said, “Allāh is a witness that what you say is true.”

Ḥadrat ʿUthmān ؓ then continued, “I implore you in the name of Allāh and Islām, do you not know that the Masjid became small for its musallis. Nabī ﷺ asked, “Who will buy the land of so-and-so, which can be incorporated in the Masjid, in lieu of a far better reward in Jannah?” I bought this land with my personal wealth. Today, you are preventing me from performing two Rakʿats in this same place.” They said, “Allāh is witness that what you

say is true.” He then asked, “I implore you in the name of Allāh and Islām, do you know that I equipped the army of ‘Usrah from my wealth?” They said, “By Allāh, yes.” Hadrat ‘Uthmān ؓ then said, “I implore you in the name of Allāh and Islām, do you know that Nabī ﷺ was standing on the Mount Thabīr. Together with him was Abū Bakr, ‘Umar and I. The mountain began trembling until eventually rocks began falling. Nabī ﷺ stamped his blessed foot on it and said, ‘Stop, O Thabīr, a nabī , a siddīq and two martyrs are on you.” They remarked, “By Allāh, yes.” Hadrat ‘Uthmān ؓ uttered, “Allāhu Akbar! They have all testified in my favour. By the oath of the Rabb of the Ka’bah, I will be a martyr.” He repeated this thrice. All of these have been established in many sahīh Ahādīth. Besides this, there are many other Ahādīth showing his rank and virtue!

From many sahābah ؓ with different asānīd (chains), it has been established that Nabī ﷺ informed them of the trial in which ‘Uthmān ؓ would be killed, that he would be on the truth and that he would be killed oppressively. Amongst them is the hadīth of Ibn ‘Umar ؓ in which he states, “Rasūlullāh ﷺ made mention of a trial. In the meanwhile, a person passed by. Nabī ﷺ said, “This man whose face is covered with a cloth will be killed on that day oppressively.” Hadrat ‘Abdullāh ؓ says, “I looked up and saw that it was Hadrat ‘Uthmān.”

Due to his modest nature and his love for people he prevented the sahābah ؓ, his guards and his slaves from fighting the rebels in his defence. He said, “Let no blood flow on account of me, even if it be a very small size.” He

took an oath asking them to return. He said to his slaves, "Whoever will lay down his weapons is free." In his house was a group of about seven hundred men. If he left them to fight on his behalf, they would have expelled the rebels.

On his last day, he spoke about his martyrdom. He said, "These people will definitely kill me." Then he said, "I saw Nabī ﷺ in a dream. With him were Abū Bakr ؓ and 'Umar ؓ. Nabī ﷺ said, 'O 'Uthmān, break your fast with us'. He thus fasted on that day, and he was martyred in this condition.

رضى الله عنه وأرضاه وأجزل عن القرآن وخدمات الإسلام مثوبته وأعلا مأواه

THE LOVE OF HADRAT 'ALĪ ؓ

He is the paternal cousin of Rasūlullāh ﷺ and grew up in his care. He was born approximately five years before the call of nubuwwah. According to another view, he was born ten years before. The people of Makkah were afflicted with drought and Nabī ﷺ's uncle, Abū Tālib had many children. Nabī ﷺ decided with 'Abbās to lighten his burden. Each one of them decided to take one son of Abū Tālib. Nabī ﷺ took Hadrat 'Alī ؓ in his care, and Hadrat 'Abbās ؓ took Hadrat Ja'far Ibn Abī Tālib ؓ.

When Nabī ﷺ was commissioned, with nubuwwah, Hadrat 'Alī ؓ came in his presence, whilst Nabī ﷺ was performing salāh with Hadrat Khadījah radiyallāhu anhā. He asked them, "What is this religion?" Nabī ﷺ explained

to him that with which he was sent, and invited him to Islam. Hadrat ‘Alī ؓ went away. He returned the next day and accepted Islām at the hands of Rasūlullāh ﷺ. He began performing salāh with Nabī ﷺ in the house and in the mountains-valleys. He would guide others and take them to Nabī ﷺ.

When Nabī ﷺ migrated, he commanded Hadrat ‘Alī ؓ to sleep in his place, in order to deceive the polytheists. Hadrat ‘Alī ؓ wholeheartedly complied, not caring in the least for his own safety. Hadrat ‘Alī ؓ then returned the trusts, which were by Nabī ﷺ to their rightful owners. His action was the concluding phase of the action which Abū Bakr ؓ had accomplished by accompanying Rasūlullāh ﷺ, facing great danger and fear.

After migration, Nabī ﷺ established a bond of brotherhood between Hadrat ‘Alī ؓ and Hadrat Sahl Ibn Hunayf ؓ.

Whilst residing in Madīnah Munawwarah, he made an effort to engage in such actions which would please Nabī ﷺ. One day, he witnessed the effects of hunger on the blessed face of Nabī ﷺ. He immediately proceeded to the garden of a Jewish person and extracted water for the Jewish man from the well so that he could water his gardens. In lieu of extracting 17 buckets Hadrat ‘Alī ؓ received 17 dates as payment. He brought these to Nabī ﷺ who asked him, “Did the love of Allāh ﷻ and His Messenger compel you to do this?” He replied, “Yes, O Nabī ﷺ of Allāh.”

In the second year of Hijrah, he married Hadrat Fāṭimah radiyallāhu anḥā, the beloved daughter of Rasūlullāh ﷺ. He lived with her with great abstinence, which Nabī ﷺ preferred for himself and his family. Nabī ﷺ gave him the title of Abu Turāb, due to love and affection for him.

Hadrat ‘Alī ؓ held a special place in the heart of Nabī ﷺ. During the Battle of Khaybar, it was quite difficult to conquer one of the forts of the enemy. Nabī ﷺ said, “Today I will hand this flag to a man who loves Allāh ﷻ and His Messenger, and whom Allāh ﷻ and His Messenger love”. At this juncture, the senior ṣahābah ؓ all desired to be the one who attained this virtue. Nabī ﷺ called Hadrat ‘Alī ؓ. Hadrat ‘Alī ؓ's eyes were paining due to an inflammation. When he came to Nabī ﷺ, Nabī ﷺ applied his blessed saliva to his eyes and made du‘ā’ for him. Hadrat ‘Alī ؓ became cured as though he had no pain whatsoever. Then Nabī ﷺ gave him the flag and Allāh ﷻ granted victory to the Muslims on his hands.

Hadrat ‘Alī ؓ possessed extreme love for the khulafā’ before him. When Hadrat ‘Uthmān ؓ was besieged, he defended him as well, and he commanded his sons, Hadrat Hasan ؓ and Hadrat Husayn ؓ to do the same. He used to reject those who used to give him preference over those who were before him. There are many ahādīth testifying to this. One of them is the ḥadīth of Hadrat ‘Alqamah Nakha‘ī ؓ who said, “Once Hadrat ‘Alī ؓ delivered a sermon. After praising Allāh ﷻ, he said, 'The news has reached me that people are giving me virtue over Abū Bakr ؓ and ‘Umar ؓ. If I came to know of it before, I would have punished them. However, I dislike

punishment before investigation. Therefore, whoever says anything of this sort after this lecture of mine, will be counted as a slanderer. He will be punished as a slanderer is punished. The best person after Rasūlullāh ﷺ is Abū Bakr, then Umar. Then we have done such works after them, which Allāh ﷻ will judge as He wishes'."

Zayd Ibn Wahab narrates that Suwayd Ibn Ghafalah ؓ came to Hadrat 'Alī ؓ during the time of his rule, and said, "O Amīr ul Mu'minīn, I passed by a group of people who were uttering such words against Abū Bakr and 'Umar, which was against their status". Hadrat 'Alī ؓ immediately stood up and ascended the pulpit saying, 'By the Being who splits the grain and who creates man, none will love them except a virtuous believer and none will detest them save a wretched one who is far from dīn. Love for the two of them is a means of gaining closeness to Allāh ﷻ, and disliking them is a cause of being distant from dīn. What is wrong with people who speak ill of the two brothers of Rasūlullāh ﷺ, his ministers, his companions, the leaders of the Quraysh and the fathers of the Muslims? I am free from those who speak ill of them and I will punish them."

Hadrat Sa'd Ibn Abī Waqqās ؓ states that he heard Rasūlullāh ﷺ saying to Hadrat 'Alī ؓ when he had left him behind as his vicegerent in a certain battle, after Hadrat 'Alī ؓ said, "O Rasūlullāh! Are you leaving me behind with the women and children?" Rasūlullāh ﷺ said, 'Do you not like to be my vicegerent as Hārūn ؑ was to Mūsā ؑ (when he went to Mount Tūr)? However, there will not be any nubuwwah after me."

Hadrat ‘Alī ؓ said, “Nabī ﷺ said to me, 'None but a believer will love you; and none but a hypocrite will hate you'”. This is the belief of the Ahl us Sunnah, (i.e. love for Hadrat ‘Alī ؓ and the ahl bayt [family members of Nabī ﷺ], and to make du‘ā’ (supplicate) for them in our ṣalāh, in the gatherings of dhikr, and in solitude). They seek goodness and blessings by sending ṣalāt and salām on the family of Rasūlullāh ﷺ (i.e. ahl bayt as well as the companions of Rasūlullāh ﷺ).

LOVE OF OTHER SAHĀBAH ؓ

HADRAT ABŪ AYYŪB ANSĀRĪ ؓ

His name was Khālid Ibn Zayd Najjārī. He was from the Banū Najjār tribe, the maternal family of Nabī ﷺ. When Nabī ﷺ just arrived in Madīnah Munawwarah, Allāh ﷻ blessed him with the honour of hosting Nabī ﷺ. He reserved a connection of great respect, love and honour for Nabī ﷺ.

From amongst his merits, one is that Nabī ﷺ resided in the lower section of his house. On the upper floor, Hadrat Abū Ayyūb Ansārī ؓ resided. It caused him great pain that Nabī ﷺ was staying below him. He insisted that Nabī ﷺ should reside on the upper floor until Nabī ﷺ explained to him and consoled him, stating that it was easier for him to remain downstairs, as well as for his visitors which were large in number. He would not eat until Nabī ﷺ ate. He would prepare food and send it to Nabī ﷺ. When the utensils would return, he would look for the places where Nabī ﷺ's blessed fingers had touched, and he would eat from those places.

Once it so happened that a jug filled with water broke in his house. He and his wife became perplexed. They hastened to fetch a blanket which they were using, and began drying the water with it, fearing that the water would flow through and inconvenience Nabī ﷺ.

HADRAT SAWĀD IBN GHAZIYYAH KISSES THE STOMACH OF NABĪ ﷺ

During the Battle of Badr, Nabī ﷺ was straightening the lines of the ṣahābah ﷺ. In his hand was a spear which he was using to straighten the rows (lines). Nabī ﷺ passed by Sawād Ibn Ghaziyah and poked him in the stomach with the spear saying, "Stand straight, O Sawād." He remarked, "O Rasūlullāh, you hurt me whereas Allāh ﷻ sent you with the truth and justice." Nabī ﷺ said, "Then take recompense." Nabī ﷺ raised his clothing, exposing his stomach and said, "Take revenge." This sahābī ﷺ embraced it and kissed the blessed stomach of Nabī ﷺ. Nabī ﷺ asked him, "What lead you to do this, O Sawād?" He ﷺ replied, "The battle is about to commence. I desired that my final meeting with you be that my body touches your blessed body." Nabī ﷺ then supplicated on his behalf.

Besides Hadrat Sawād ﷺ, these incidents occurred with other ṣahābah ﷺ as well who made an effort to kiss the blessed stomach or some other portion of Nabī ﷺ's body. Similarly, they would take blessings from the portions of Nabī's ﷺ body, things which touched the blessed body, the left-over water of wuḍ'ū, etc. Many such incidents

occurred. A few examples have been mentioned before, which occurred during the peace treaty of Hudaybiyyah.

UMM AMMĀRAH IS PREPARED TO SACRIFICE HER LIFE FOR NABĪ ﷺ

When the Muslims were attacked during the Battle of Uhud and they suffered great losses, Umm Ammārah raḍiyallāhu anḥā rushed to Nabī ﷺ, became a participant of the battle, defending Nabī ﷺ with her sword, and bow and arrows, until she herself was wounded.

The daughter of Hadrat Sa'd Ibn Rabī ؓ, Umm Sa'd ؓ, the narrator of this incident says, 'I saw a deep round wound on her shoulder. I asked her, "Who wounded you?" She replied, "Ibn Qamiah – May Allāh ﷻ disgrace him – When the people ran away leaving Nabī ﷺ alone, Ibn Qamiah came forward and said, "Show me Muḥammad. If he is saved, then it is better that I die." I, Mus'ab Ibn 'Umar and a few others who had remained with Nabī ﷺ attacked him. He wounded me, I also hit him a couple of times, but this enemy of Allāh ﷻ was donning double armour."

Many other saḥābah ؓ performed similar acts of feat. An example is Hadrat Qatādah Ibn Nu'mān ؓ. He says, "During the Battle of Uhud, I shielded the face of Rasūlullāh ﷺ with my face." Abū Dujānah Simāk Ibn Khawshah ؓ shielded the back of Nabī ﷺ with his back until his back was filled with spears. Hadrat Abū Talḥa ؓ stood as a shield in front of Nabī ﷺ; as well as others who

stood like a rock by Nabī ﷺ, until eventually the polytheists were forced to halt the battle.

ATTAINING CONSOLATION AND SOLACE FROM NABĪ ﷺ DURING CATASTROPHES

Amongst these incidents is the incident of a woman from the Dinār tribe, whose incident is mentioned in the books of history. Once Rasūlullāh ﷺ passed by this woman from the Dinār tribe. Her husband, brother and father had all been martyred in the Battle of Uhud. When she was informed of their demise, she asked, "What is the condition of Nabī ﷺ?" The people replied, "Alḥamdulillāh, he ﷺ is in such a condition which would please you." She said, "Show me where Nabī ﷺ is so that I may see him for myself." When Rasūlullāh ﷺ was shown to her she exclaimed, "O Rasūlullāh, every difficulty (after seeing you in a good condition) is insignificant." Such a great tragedy - the loss of three of her close family members - became manageable for her after finding Nabī ﷺ in a favourable condition.

Another example is that of Ḥadrat Sa'd Ibn Rabīؓ who was amongst the leaders of the Anṣār. He was severely wounded during the Battle of Uhud. There were approximately 70 wounds on his body due to being attacked by arrows, swords and spears. He was in the throes of death. A messenger of Nabī ﷺ conveyed to him the salām of Nabī ﷺ and asked him his condition. He ؓ replied, "Salām to Rasūlullāh ﷺ and salām to you. Convey to Nabī ﷺ this message, "O Rasūlullāh, I perceive the fragrance of Jannah." Convey this message to my

people, the Anṣār, “No excuse of yours will be accepted by Allāh ﷻ if the enemies reach Rasūlullāh ﷺ and any one of you remain alive.” After uttering these words, his soul departed.

Similar words are narrated from Hadrat Anas Ibn Nadr ﷺ, the uncle of Hadrat Anas Ibn Mālīk ﷺ. He ﷺ said to his messenger, “Tell my people the Anṣār that if the enemy reaches Nabī ﷺ whilst any one of you are alive, then no excuse will avail you in the court of Allāh ﷻ.” Many incidents of this type are narrated from the sahābah ﷺ.

Hadrat ‘Amr Ibn ‘Ās ﷺ said, “No one is more beloved to me and more honourable in my eyes than Rasūlullāh ﷺ. I did not possess the courage to fully stare at Rasūlullāh ﷺ, due to respect for him. If you have to ask me to describe his blessed features, I will not be able to do so.”

Hadrat Thumāmah Ibn Uthāl ﷺ was the leader of the Yamāmah tribe. He was at first a bitter enemy of Islam. When Islām entered his heart, he proceeded to Nabī ﷺ and said,

أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله يا محمد والله ما كان على
الأرض وجه أبغض إلي من وجهك فقد أصبح وجهك أحب الوجوه كلها إلي والله ما كان
من دين أبغض إلي من دينك فأصبح دينك أحب الدين كله إلي والله ما كان من بلد
أبغض إلي من بلدك فأصبح بلدك أحب البلاد كلها إلي

O Muhammad! By Allāh! There was no face on the surface of this earth more detested to me than your face. Today, your face has become the most beloved face in my sight. By Allāh! There was no religion more detested in my sight than your religion. Today, your religion has become the most beloved in my sight. By Allāh! There was no city more detested to me than your city. Today, your city has become the most beloved city in my sight."

A manifestation of the love of the ṣaḥābah ؓ possessed for Nabī ﷺ was that they possessed great enthusiasm to meet him. The statement of Hadrat Bilāl ؓ at the time of his death, has already been mentioned, "O my happiness! Tomorrow I will meet my beloved, Rasūlullāh ﷺ and his companions ؓ."

Hadrat Thawbān ؓ the freed slave of Rasūlullāh ﷺ came to him and said, "O Rasūlullāh , you are more beloved to me than my family and possessions. Whenever I think of you, I become restless until I come and see you. When I think of the time when I will pass away and you will pass away, then I know that when you will enter Jannah, you will be in a raised position with the Ambiyā'. If I have to enter, I will not be able to see you." Allāh ﷻ revealed the following verses:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّدِّيقِينَ
وَالشُّهَدَاءِ وَحَسَنَ أُولَٰئِكَ رَفِيقًا

"And whoever obeys Allāh and His Messenger, then they are with those whom Allāh ﷻ has favoured i.e. the ambiyā', the ṣiddiqīn, the martyrs, and the pious. How wonderful is that friendship. [Nisā':69]

Nabī ﷺ sent for Haḍrat Thawbān ؓ and recited this verse to him, so that he could be reassured and placated.

There are many other examples like this. Every one of the saḥābah ؓ's life was saturated with the love of Nabī ﷺ . These are found in great abundance in the books of history, in which the saḥābah ؓ sacrificed their wealth and lives and obeyed every command of His; even though it went completely contrary to their desires, and the desire to meet Nabī ﷺ . After his ﷺ demise, they continued with jihād, despite the fact that their numbers were small and their weapons trivial. Then they spread this love to the nations of the world, which due to the noble character and generosity of Nabī ﷺ had enveloped their actions and character. These lofty qualities of theirs were a cause for the conquering of hearts, and it gave them superiority. This is not something to be surprised at since they were خير القرون "the best of eras". The Tābi'īn and those who appeared after them followed in their footsteps; and from them they learnt beautiful qualities and actions of virtue practically, even before narrations and statements.

If all of these are mentioned, the book will become too lengthy. A person will have to study the whole sīrah (biography) of Nabī ﷺ , then the history of the saḥābah ؓ , in which numerous books have been written. Then one will have to study the whole Islamic history. We have just mentioned some examples of the love which the saḥābah ؓ possessed for Nabī ﷺ . Therefore, O reader, follow in their footsteps since they are the link between Nabī ﷺ and the rest of the people.

IMPORTANT PROOFS

Before completion, we will mention to you some proofs which points to the love of Nabī ﷺ. Hereunder only three points will be mentioned:

1.) Love for Nabī ﷺ's family – this includes the pure wives of Nabī ﷺ (the mothers of the believers), his progeny, and his close family members. Allāh ﷻ states,

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

“Allāh ﷻ desires that He removes from you filthy speech; O family of Nabī ﷺ, and purifies you in totality.” [Aḥzāb:33]

In the verses preceding and succeeding this, the mothers of the believers are addressed. Thus, they definitely are referred to in this verse. Love for the family of Nabī ﷺ is a natural matter, in the heart of every Muslim, especially according to the Ahl us Sunnah Wal Jamā'ah, since many proofs have been narrated to establish this point, and because it is a necessary corollary of attaining the love of Nabī ﷺ; as Nabī ﷺ has said, “Love Allāh ﷻ due to His bounties He grants to you, love me because Allāh ﷻ loves me, and love my family members due to love for me”

2.) Love for the saḥābah ؓ – They were the helpers of Nabī ﷺ and those who conveyed his dīn (religion). They are his ambassadors to the world. Many verses of the Qur'ān and the Aḥādīth show their virtue.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

“You are the best of nations taken out for mankind”

مُحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

“Muhammad is the Messenger of Allāh. Those who are with him are severe on the disbelievers, merciful amongst themselves.....”

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

“Definitely Allāh ﷻ was happy with the believers when they pledged allegiance under the tree”

Similarly, many Ahādīth have been narrated. Amongst them is the following Mutawātir Ḥadīth (continuous chain):

خير القروني قرني

“The best of time is my era”

and

لا تسبوا أصحابي فلو أن أحدكم أنفق مثل أحد ذهباً ما بلغ مدّ أحدهم ولا نصيفه

“Do not speak ill of my companions! If anyone of you spent gold equal in weight to Mount Uhud, it will not equal the reward of any of them who has spent one mudd or half a mudd of grain” [Bukhārī and Muslim]

Many other Ahādīth of this nature have been mentioned.

3.) Assessing love in the heart – the manner of doing this is that a person must place in front of him two choices 1) losing some worldly benefit or 2) losing out the opportunity to see Nabī ﷺ if it is ever possible. If missing the chance of seeing Nabī ﷺ - if ever possible - is weightier on one than losing some worldly benefit, then realize that one's love for Nabī ﷺ is more intense. If not, then one's love is deficient. Similarly, assess yourself

when on one hand there is some worldly benefit; and on the other hand, one can assist the Sunnah of Nabī ﷺ, defend his Sharī'ah, and wish well for his Ummah.

We conclude this booklet with a Hadīth and du'ā', whose subject matter is love.

Hadrat Mu'ādh ؓ states that once Rasūlullāh ﷺ caught hold of his hand and said, "O Mu'ādh, by Allāh, I love you." Hadrat Mu'ādh ؓ said to Nabī ﷺ, "O Rasūlullāh, may my parents be sacrificed for you! By Allāh, I love you." Rasūlullāh ﷺ then said, "O Mu'ādh, I strongly emphasis you not leave out recital of this du'ā' after every salāh,

اَللّٰهُمَّ اَعِنِّيْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

"O Allāh, assist me in making Your dhikr, Your shukr (gratitude), and in worshipping You in a beautiful manner."

We also supplicate:

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ حُبَّكَ وَحُبَّ نَبِيِّكَ سَيِّدِنَا مُحَمَّدٍ وَاجْعَلْ حُبَّكَ وَحُبَّ نَبِيِّكَ اَحَبَّ اِلَيْنَا مِنْ اَمْوَالِنَا وَ اَوْلَادِنَا وَ اَبَائِنَا وَ اُمَّهَاتِنَا وَمِنْ الْمَاءِ الْبَارِدِ عَلَى الظَّمَا اَللّٰهُمَّ اٰمِيْن

"O Allāh, we ask You for Your love and the love of Your Nabī, Sayyidunā Muḥammad ﷺ. Render Your love and the love of Your Nabī more beloved to us than our wealth, our children, our parents and cold water which is received when we are thirsty. O Allāh, accept our du'ā'."

و صلى الله على سيدنا وآله وصحبه وسلم تسليما و سلام على المرسلين
والحمد لله رب العالمين