

Loving RasulAllah

An Extract from Qādī Iyād's 'Shifā'



QADI IYAD IBN MUSA AL-MALIKI

RIDAWI
رِدَّاْوِي
PRESS

L O V I N G R A S U L A L L A H ﷺ



SIRAH ~ SERIES

Loving Rasūl Allāh ﷺ

An Extract from Qādī Iyād's 'Shifā'

QADI IYAD IBN MUSA AL-YAHSUBI
(476-544 AH / 1083-1149 CE)

Translation and Notes
Abu Hasan

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Original Arabic

Qādī Íyād ibn Mūsā al-Yahshubī al-Mālikī

Translation and Notes

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PREFACE

All praise to Allāh ﷺ, the Lord of all creation. Blessings and peace upon our master Muḥammad ﷺ, the king of creation, the chief of all prophets and messengers, and who was sent with guidance and as a guide to the world. O Allāh! We ask Thee to guide us towards truth and upon the right path.

This short work is a translation of a section from *Kitāb al-Shifā bi Tárifí Ḥuqūq al-Muṣṭafā*, which is one of the finest biographies of the Prophet ﷺ. Many scholars have said that: “A book of this kind has not been written in the history of Islām.” Someone has rightly said:

*kulluhu'm hāwalu'd dawā'a walākin
mā ata bi'sh-shifā'yī illā iyādū*

Everyone tried a hand at medicine – but,
None could find a cure except Iyād

Qādī Iyād is a prominent ḥadīth scholar, Mālikī jurist and an author of many important works. Nobody disputes that *Shifā* is his most famous work and he is best known as the author of *Shifā*.

I have mentioned many editions of *Shifā* in the bibliography; this is only because of cross-references and other footnotes. Older editions have been consulted to verify and confirm certain passages as they are more reliable than digital typeset editions.

As usual many thanks to brothers who reviewed this on a very short notice.

wa billāhi't tawfiq.

Abu Hasan

12th Rabiyy al-Awwal 1437
23rd December 2015



THE OBLIGATION OF LOVING HIM ﷺ

Allāh tāälā says:

فُلَّ إِنْ كَانَ إِبْرَاهِيمَ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالُ أَقْرَافِ شَمُوْهَا
وَتِجَارَتُهُمْ تَحْشُونَ كَسَادَهَا وَمَسِكَنَكُنْ تَرْضُونَهَا أَحَبَّ إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ
وَجِهَاتِ دِينِ سَيِّلِهِ فَتَرْبُصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

O Prophet, tell them: If your fathers, your sons, your brothers, your wives, your family, the wealth that you have amassed, and business that you fear will be ruined, and dwellings that delight you; if any of these are dearer to you than Allāh and His Messenger, or more precious than striving in the path of Allāh – then await the Wrath of Allāh; verily, Allāh does not guide the contumacious.¹

There cannot be a more forceful exhortation or a sterner warning, a testimony and irrefutable proof concerning the obligation of loving the Prophet ﷺ; and a matter of the most serious import² and the undeniable right of the Prophet ﷺ. Because Allāh tāälā has rebuked those who love their wealth, their families and their children more than Allāh tāälā and His Messenger ﷺ.

He has warned them in these words: "...then await the Wrath of Allāh; verily, Allāh does not guide the contumacious". At the end of the verse, Allāh tāälā has described such people as corrupt, sinful and contumacious; and He has informed them that they are astray and Allāh tāälā has not guided them.

¹ Sūrah Al-Tawbah, 9:24.

² In Arabic, *ízami khaṭarihā*: of great seriousness, gravity. **Qārī**: It is of great importance and is highly valued. **Khafājī**: Of immense importance in the great benefit it imparts.

Narrated to us Ḥāfiẓ Abū Álī al-Ghassānī, who also gave me authorisation³ – and we have read this with many others – said he: narrated to us Sirāj ibn Ábdullāh, the qādī: narrated to us Abū Muḥammad Álī al-Aslī: narrated to us Al-Marwazī: narrated to us Abū Ábdullāh Muḥammad ibn Yūsuf: narrated Muḥammad ibn Ismāyil: narrated Yáqūb ibn Ibrāhīm: narrated ibn Úlayyah from Ábdu'l Ázīz ibn Ṣuhayb:

From Anas ibn Mālik ﷺ that RasūlAllāh ﷺ said: “**None amongst you has believed until I have become more beloved⁴ to him than his children, his parents and the whole of mankind.**”⁵ A similar ḥadīth has been narrated by Abū Hurayrah ﷺ.

Narrated by Anas ﷺ from RasūlAllāh that he said: “**If a person finds three things in himself, he has tasted the sweetness of faith. That Allāh and His Messenger are more beloved to him than anyone else; and that he loves another person – and loves him not except for the sake of Allāh; and that he dislikes lapsing into disbelief as he abhors being thrown into fire.**”⁶

Úmar ibn al-Khaṭṭāb ﷺ reports that he told RasūlAllāh ﷺ: “You are more beloved to me than everything else, except for the life in my bosom.” RasūlAllāh ﷺ replied: “**None of you has truly believed until I have become more beloved to him than his own life.**” Úmar ﷺ said: “By Him, who has revealed the Book to you; now, you are more beloved to me than my own life.” RasūlAllāh ﷺ said: “**Now, O Úmar.**”⁷

³ It means: “Even though, I did not hear this from him, nor read it out in his presence.” i.e., permission to narrate under a general authorisation [Qārī].

⁴ This ‘love’ is not desire or infatuation; rather, respect and giving preference to him, and to accept his verdict even if it is against one’s own liking. [Qārī]

⁵ *Bukhārī* #14-15, *Muslim* #69-70, *Nasāyi* 8/115, *Tirmidhī* 2517, *Ibn Mājah* 67.

⁶ *Bukhārī* #21. *Muslim*, #68.

⁷ *Bukhārī*, #6632, i.e., Now, you are a *perfect* believer, O Úmar!

Sahl⁸ said: Whosoever does not consider the dominion of RasūlAllāh ﷺ upon himself in all his affairs, and consider his own self to be the possession of RasūlAllāh ﷺ will not taste the sweetness of his ﷺ sunnah,⁹ because he has said: “**None amongst you has truly believed until I am more beloved to him than his own life.**”



⁸ Sahl ibn Ábdullāh al-Tusturī.

⁹ His tradition: whether in practice or whether learning ḥadīth.

THE REWARD OF LOVING HIM ﷺ

Narrated Abū Muḥammad ibn Āttāb, by my reading in his presence: narrated to us Abu'l Qāsim Ḥātim ibn Muḥammad: narrated to us Muḥammad ibn Yūsuf: narrated to us Muḥammad ibn Ismā'yīl:¹⁰ narrated to us Ābdān: my father narrated to us: narrated to us Shūbah: From Āmr ibn Murrah: from Sālim ibn Abi'l Jaād:

From Anas ﷺ that a man came to the Prophet ﷺ and said: “When will the Hour be?” He asked: “**What have you prepared for it?**” He replied: “I have not prepared for it [by doing] plenty of prayers, nor fasting, nor charity; but I love Allāh and His Messenger.” He said: “**You will be with those whom you love.**”¹¹

Narrated by Ṣafwān ibn Qudāmah: “I migrated [to Madīnah] towards the Prophet ﷺ and when I came to him, I said: “O Messenger of Allāh! Give me your hand so that I can pledge allegiance.”¹² He gave me his hand. I said: “O Messenger of Allāh! Indeed, I love you.” He said: “**A man will be with his loved ones.**”¹³

Ābdullāh ibn Masúud ﷺ has also narrated this in these very words.¹⁴ The same has been reported by: Abū Mūsā¹⁵ [al-Ashārī] ﷺ and Anas¹⁶ [ibn Mālik] ﷺ. Abū Dharr [al-Ghfārī] ﷺ has reported a similar ḥadīth in other words.

¹⁰ This is Imām Bukhārī.

¹¹ *Bukhārī*, #6171. *Muslim*, #2639. That is, supererogatory prayers and fasting [Qāri].

¹² *Bay'ah*.

¹³ *Tabarānī* Cf. *Majmaá al-Zawāyid* 9/450, #15967. *Tirmidhī*, *Nasāyī* Cf. *Manāhil al-Ṣafā* #946.

¹⁴ *Bukhārī* #6168, *Muslim* #2640.

¹⁵ *Bukhārī*, #6170, *Muslim*, #2641.

¹⁶ *Abū Dāwūd* #5126, *Tirmidhī*, #2392-2393.

In a narration of Álī ﷺ, the Prophet ﷺ took Ḥasan and Ḥusayn ﷺ by the hand and said: “**Whoever loves me and loves these two, and their father, and their mother, will be in the same level as mine,¹⁷ on the day of Judgement.**”¹⁸

It is reported that a man¹⁹ came to the Prophet ﷺ and said: “O Messenger of Allāh! Certainly, you are more beloved to me than my own family and my wealth; and verily, when I think of you, I become anxious and I am not calmed until I have come to you and have seen you. When I think about my death and your passing, I know that you will enter paradise and will be in lofty stations with prophets – and if I enter paradise, I will not see you.” Allāh tāālā revealed the following verse at this juncture:

وَمَنْ يُطِعَ اللَّهَ وَرَسُولَهُ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ الْمُتَّقِينَ
وَالصَّدِيقِينَ وَالشَّهِداءَ وَالصَّابِرِينَ وَحَسْنُ أُولَئِكَ رَفِيقًا

Those who obey Allāh and the Messenger, will be with those upon whom Allāh tāālā has bestowed favours: among the prophets, the truthful, the martyrs and the righteous; and what an excellent company they are!²⁰

RasūlAllāh ﷺ called the man, and recited this verse to him.²¹

¹⁷ It just means that he will be in a very high level [Khafājī]. It means he will be close to RasūlAllāh ﷺ or in the level of Ahl al-Bayt, a man is with those whom he loves [Qārī].

¹⁸ *Tirmidhī*, #3754.

¹⁹ Baghawī in his *tafsīr* says that it was either Thawbān, a freed slave of RasūlAllāh ﷺ or Abdullah ibn Zayd [Shumunni].

²⁰ Sūrah Nisā’ā, 4:69.

²¹ Wahīdi in his *Aṣbāb al-Nuzūl* p.122, narrated by Sayyidah Áayishah ﷺ. *Majmaá al-Zawāyid*, 7/42, #10937. Haythamī says: “This is narrated by Ṭabarānī in *Mújam Ṣaghīr* and *Awsaṭ*; all the narrators are trustworthy [*thiqāt*]”. Narrated by Ṭabarānī and Ibn Mardawayh from Sayyidah Áayishah ﷺ and Ibn Ábbās ﷺ [*Manāhil*, #949].

In another ḥadīth: There was a man seated near the Prophet ﷺ and he was looking at him without batting an eyelid; [RasūlAllāh ﷺ] asked: “**What is the matter with you?**” He replied: “My father and my mother be sacrificed for you; I am relishing [these moments] by looking at you. For, on Judgement day, you will be raised because of your superiority²² [beyond my sight] and Allāh tāālā revealed this verse.²³

In the ḥadīth of Anas ibn Mālik ﷺ: “**Whoever loves me, will be with me in paradise.**”²⁴



²² You may will be raised beyond my sight, and I may be left behind; and perhaps I will not see you there. Hence the verse was revealed to comfort believers and to give them glad tidings [Qārī, Khafāji].

²³ *Manāhil al-Ṣafā*, #950.

²⁴ Part of a longer ḥadīth of *Tirmidhī*, #2687.

ANECDOTES OF OUR ELDERS AND IMĀMS AND THEIR LOVE AND YEARNING FOR HIM ﷺ

Narrated to us Qādī al-Shahīd: narrated al-Údh’riyy: narrated to us Rāzī: narrated to us Julūdī: narrated to us ibn Sufyān: narrated to us Muslim: narrated to us Qutaybah: narrated to us Yáqūb ibn Ábd al-Rahmān: from Suhayl: from his father:

From Abū Hurayrah ﷺ that RasūlAllāh ﷺ said: “Among my followers, those who love me the most are the ones who will come after me, who will be eager [to see me] and ready to [part] from their families and their wealth, just for a glimpse of me.”²⁵ A similar ḥadīth is narrated by Abū Dharr [al-Ghifārī] ﷺ.

The ḥadīth of Úmar ﷺ has been mentioned already, wherein he said to the Prophet ﷺ: “You are more beloved to me than my own life.” ḥadīth of similar meaning have also been reported from other companions.

Ábdah, the daughter of Khālid ibn Maádān²⁶ said: “Whenever Khālid went to bed, his yearning for RasūlAllāh ﷺ would be immense. He would remember him and his companions among the Migrants and the Helpers, and would name them; he would say: ‘They are my first and my last.’²⁷ My heart pines for them. I have been longing [to be with] them. O my Lord! Hasten my return towards you.” He would repeat this until he was overcome by sleep.²⁸

²⁵ *Muslim*, #2832.

²⁶ Very pious *tābiyī*; he met nearly 70 companions. He would recite 40,000 *tasbīh* everyday, other than Qur’ān recitation. He was fasting at the time of his death and his fingers were placed counting the *tasbīh* [*Siyar Aálām al-Nubalā*, 4/540].

²⁷ That is, I am proud of being associated with them and I give precedence to them; I value them above my own forefathers and my tribe [Khafājī, 4/425]. I take everything from them for my religion: fundamentals [*asl*] and derived [*furū’ūl*] matters [Qārī, 2/41].

²⁸ *Ḥilyatu'l Awliyā'a*, 5/210, #317. *Siyar Aálām al-Nubalā* 4/539.

It is reported from Abū Bakr ﷺ that he told the Prophet ﷺ: “By Him, who has sent you with the truth – the Islām of Abū Ṭālib would please me²⁹ more than his Islām [meaning his father Abū Quḥāfah’s³⁰ ﷺ]. Because the Islām of Abū Ṭālib would make you pleased.”³¹

There is a similar narration about Úmar ibn al-Khaṭṭāb ﷺ; that he told Ábbās ﷺ: Your becoming a Muslim is far beloved [and pleasing] to me than the Islām of Khaṭṭāb,³² as it is more pleasing to RasūlAllāh ﷺ.³³

Reported by Ibn Is’hāq: about the lady from the Helpers, whose father, brother and husband were martyred in [the Battle of] Uḥud, [fighting] alongside RasūlAllāh ﷺ. She asked: “How is RasūlAllāh ﷺ?”³⁴ They replied: “He is well. Praise to Allāh, he is like you wish him to be.” She said: “Show him to me, I want to see him.” And when she saw him, she cried: “Every calamity is trifle, as long as you are safe.”³⁵

²⁹ Literally: “cool my eyes” i.e., gives him immense pleasure. This is similar to the English idiom: “apple of his eye.” Sayyidunā Abū Bakr said this when his father, Abū Quḥāfah became a Muslim [Khafājī]. The idiom “coolness of eyes” indicates happiness; it is said that the tears of happiness are cool and the tears of sadness are warm [Khafājī].

³⁰ Úthmān ibn Áamir ibn Ámr ibn Kaáb ibn Saád ibn Tamīm, Abū Quḥāfah; he accepted Islām on the Day of Victory; passed away in 14 AH.

³¹ Ibn Ásākir in his *Tārīkh* narrating from Ibn Úmar ﷺ [Cf. *Manāhil*, #945]. Abū Ṭālib is RasūlAllāh’s ﷺ uncle, who loved him and served him; but unfortunately, he did not become a Muslim.

³² Sayyidunā Úmar’s father.

³³ Bayhaqī and Bazzār from Ibn Úmar [Cf. Khafājī]; *Majmaá al-Zawāyid*, 9/320, #15468.

³⁴ Literally: “What did RasūlAllāh do?”

³⁵ She meant: “I do not care for any adversity, any hardship – nor saddened, as long as you are safe.” [Khafājī].

Álī ibn Abū Ṭālib ﷺ was asked: “How was your love for RasūlAllāh ﷺ?” He replied: “By Allāh! He was far more beloved to us than our wealth, our children, our fathers and mothers – and more [beloved] than cold water in intense thirst.”³⁶

Zayd ibn Aslam reports: Úmar ﷺ set out one night on his patrol and he saw a light in a house. He [approached it and saw] an old lady spinning yarn and she was saying:³⁷

*The righteous have praised³⁸ Muḥammad ﷺ and sent blessings
The virtuous and the good have prayed for blessings upon him
You are a pious worshipper, you stay awake weeping at dawn
Alas, death comes in many ways,
How will I be united with the Beloved (Prophet ﷺ) in the abode³⁹*

[Sayyidunā] Úmar ﷺ sat down and began to weep, as mentioned in a lengthy anecdote.⁴⁰

³⁶ *Manāhil al-ṣafā*, #957.

³⁷ According to the narration, the sixth line was added by Sayyidunā Úmar:

álä muḥammadin ṣalātu'l abrär / ṣallä álayhi't ṭayyibün al-akhyär
qad kunta qawwāman bukan bi'l as'hār / yā layta shiýrī wa'l manāyah aṭwār
hal tajmaúñi wa ḥabibī al-dār / **wa úmara fa'ghfir lahū yā ghaffār**

³⁸ Ṣalāt means to show reverence to him in this world by elevating his mention and to proclaim his greatness; and in the hereafter by increasing his reward and exalting his station [Álī al-Qārī, *Sharḥ al-Shifā* 2/42].

³⁹ According to commentaries, ‘dār’ or dwelling refers to this world or the hereafter and the meaning changes accordingly. How can I join the Beloved before I die, so where is death – that I die and see my Beloved. OR: Death comes in many forms – and I have died in his love, then why do I not see him? As a poet has said:

*One who does not die by the sword, will die without;
The sources are various, but the malady is one.*

⁴⁰ Ábdullāh ibn al-Mubarak in *Al-Zuhd*, 362-363.

It has been reported that the leg of Ábdullāh ibn Úmar ﷺ became numb; he was told: “mention the person who is most beloved to you, and you will feel better.” He called out loudly: “O Muḥammad!”⁴¹ And his leg became normal.⁴²

In the final moments of [Sayyidunā] Bilāl ﷺ, his distraught wife exclaimed: “Alas, the agony!” And he said: “The joy! Tomorrow I will meet my beloved ones; Muḥammad ﷺ and his party.”⁴³

A similar ḥadīth is narrated about Ḥudhayfah ibn al-Yamān ﷺ.

It is reported that a lady asked Sayyidah Áayishah ﷺ to show her the grave of RasūlAllāh ﷺ; so she showed it to her. The lady began to weep and wept until she died.

When the polytheists of Makkah were taking Zayd ibn al-Dathinah ﷺ out of the sanctuary to kill him, Abū Sufyān ibn Ḥarb⁴⁴ asked him: “I ask you in the name of Allāh, O Zayd! Tell me, don’t you wish that Muḥammad was [here] with us now in your place and killed instead; and that you were [safe] with your family?”

Zayd replied: “By Allāh! I do not wish that Muḥammad ﷺ is hurt by [the tiniest] thorn where he is now – and that I should be sitting with my family.” Abū Sufyān said: “I have not seen anyone love someone as much as the companions of Muḥammad love Muḥammad ﷺ.”⁴⁵

⁴¹ According to scholars, it is not permissible to call upon RasūlAllāh ﷺ by his name; one should say *Yā RasūlAllāh* instead. In a similar incident, Ibn Ábbās ﷺ mentioned RasulAllah’s name without the *yā*.

⁴² *Kitāb Ibn al-Sunnī* Cf. *Adhkār of Imām Nawawī*, #895-896; *Adab al-Mufrad* #967.

⁴³ In another narration: “companions” instead of “party”.

⁴⁴ He was not a Muslim at that time; he became a Muslim during the Victory of Makkah.

⁴⁵ *Bayhaqī*, Cf. *Manāhil*, #960. The incident of Zayd ibn al-Dathinah in *Bukhārī*, #3045.

Narrated by Ibn Ábbās ﷺ: When a woman came to RasūlAllāh ﷺ [after migration], he would ask her to swear an oath in the name of Allāh [concerning her migration] that she had not left because she detested her husband, or from one land to another in the greed of [better prospects]; and that she had left only in the love of Allāh and His Messenger.⁴⁶

[Ábdullāh] ibn Úmar ﷺ stood by the body of [Ábdullāh] ibn al-Zubayr ﷺ after he was martyred, and said: “By Allāh, as far as I know, you were a person who prayed and fasted, and you loved Allāh and His Messenger ﷺ.”⁴⁷



⁴⁶ *Musnad Bazzār*, #2272.

⁴⁷ Abū Yaálā in his *Musnad*.

SIGNS OF TRUE LOVE

Know, that when someone loves something, he gives preference and precedence to it; he is eager to be in agreement, in conformity with it. Otherwise, he is not truthful and just a false claimant of love. Thus, one who claims to love the Prophet ﷺ exhibits certain signs; the foremost of which are: to follow his example and be adherent to his *sunnah*;⁴⁸ to follow him in his speech and in his actions; and to obey his commands to do or abstain from something; to emulate him in every state – whether in comfort or in adversity, whether one likes it or not, as said by Allāh tāālā:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّبُكُمُ اللَّهُ وَيَغْفِرُ لَكُمْ ذُنُوبُكُمْ

Tell them: If you [truly] love Allāh, then follow me; Allāh will love you and forgive your sins.⁴⁹

And to forego one's own liking and to give precedence to his command,⁵⁰ and to that which he has recommended.

وَالَّذِينَ تَبَرَّوْا عَنِ الدَّارِ وَإِلَيْهِمْ مِنْ قَبْلِهِمْ مُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَحْدُثُونَ فِي
صُدُورِهِمْ حَاجَةً مِمَّا أَوْتُوا وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

And those who were [already] living in this city and [had accepted] faith and have befriended [and love] those who came to them as refugees, and do not crave for anything given to others, and give precedence to the [emigrants], in spite of being in dire need themselves.⁵¹

⁴⁸ His tradition.

⁴⁹ Sūrah Aāl Ímrān, 3:31.

⁵⁰ *Sharaá* – because, his command is law.

⁵¹ Sūrah Ḥashr, 59:9

[One of the signs] is to be [willing to] earn the anger, resentment and disapproval [*sukhṭ*] of people, for the sake of pleasing Allāh táälā.⁵²

Narrated to us the Qādī and Ḥāfiẓ Abū Álī: Narrated to us Abū'l Ḫusayn al-Şayrafi and Abū'l Fadl ibn Khayrūn, and they both said: Narrated to us Abū Yaálā al-Baghdādi: Narrated to us Abū Álī al-Sinjī: Narrated to us Muḥammad ibn Maḥbūb: Narrated to us Abū Yísā: Narrated Muslim ibn Ḥātim: Narrated to us Muḥammad ibn Ábdullāh al-Anṣārī: From his father: From Álī ibn Zayd: From Saŷid ibn al-Musayyib and he said:

Anas ibn Mālik ﷺ said: RasūlAllāh ﷺ told me: “**My son!**⁵³ If it is possible for you [to rise in the] morning and [retire in the] evening such that you do not bear any malice, hatred or jealousy⁵⁴ towards anyone,⁵⁵ then certainly do so.” And then he told me: “My son! That is from my tradition [*sunnah*] – and whoever revives⁵⁶ my tradition has [truly] loved me; and whoever loves me, will be with me in paradise.”⁵⁷

⁵² Allāh táälā loves those who obey Him – those who fulfill His commands and abstain from that which He has forbidden and those who love whom He loves and despise those whom He dislikes. One should strive to please Allāh táälā even if it displeases others. Thus, one should be adherent to the shariāh and be mindful of it, even if one’s parents or friends are unhappy about it. A true Muslim will not hesitate to say that homosexuality and adultery are sins, and that disbelievers will certainly go to hell; he or she will not please people by earning the Wrath of Allāh táälā, by saying/doing things just to avoid bad press or ridicule on the media, or fear of being mocked by people. In other words, be prepared to earn the displeasure of people, seeking to please Allāh.

⁵³ In a hadīth: “I am for you [Muslims] like a father, and I teach you...” [Abū Dāwūd #8]

⁵⁴ **Ghish:** Lit. deception, fraud, disloyalty, treachery etc. But here, it means *hiqd* and *ḥasad*: malice and envy [Qāri, Khaffājī].

⁵⁵ This does not contradict the other statement that one should bear love or hatred only for the sake of Allāh. Hate for the sake of Allāh táälā is not bad.

⁵⁶ By emulating it and aiding it [Khafājī]. By acting upon it and spreading it, by learning and teaching; in another narration: “He who loves my tradition” [Qāri].

⁵⁷ *Tirmidhī*, #2687 and he classed it *ḥasan/fair*. [*Manāhil*, #963].

Whoever has all these attributes is perfect in the love of Allāh and His Messenger ﷺ; and those who fall short in some aspects, are flawed in their love, but will not fall outside the definition of love.

The proof for the above, is the vindication of RasūlAllāh ﷺ for the person who was punished for drinking wine, when one of the companions cursed him and said: “How many times are you brought for this [crime].” The Prophet ﷺ said: “**Do not damn him, for he loves Allāh and His Messenger.**”⁵⁸

One of the signs of the love of the Prophet ﷺ, is to mention him often and remember him always; because, one who loves something talks about it all the time.⁵⁹

Another sign [of love] is to constantly yearn for meeting him ﷺ – because, the one who loves is eager to meet his beloved.

In the ḥadīth of Ashárīs,⁶⁰ when they approached Madinah, they were singing [in eager anticipation]:⁶¹

To meet our friends, the morrow beckons
[The Master] Muḥammad ﷺ and companions⁶²

⁵⁸ *Bukhārī*, #6780. *Manāhil*, #963.

⁵⁹ Vide ḥadīth of Sayyidah Áayishah ﷺ reported by Daylamī in *Musnad al-Firdaws*: “**Whoever loves something, mentions it often**” [Qāri]. Abū Nuáym [*Manāhil*, #965].

⁶⁰ Abū Mūsā al-Ashárī ﷺ and his tribe from Yemen, when they arrived in Madinah in the seventh year [7 AH] after emigration [Khafājī]. From Yemen or Abyssinia [Qāri].

⁶¹ *Irtajaza*: to recite poems, chanting in rhythm, to sing; or to say a poetic verse in the *rajz* metre, even though this couplet is in the *wāfir* or the *hazj* metre [Khafājī].

⁶² *ghadan nalqā al-ahibbah :: muhammadan wa sahbah*; ﷺ. Bayhaqī from Anas ﷺ in *Dalā'il* [Cf. *Manāhil* #966]. In another narration: *ghadan nalqā al-ahibbah :: muhammadan wa hizbah* ﷺ [Qāri].

It has been mentioned earlier that Bilāl ﷺ has said similarly [yearning to meet RasūlAllāh ﷺ and his companions].

Āmmār⁶³ ﷺ said a similar thing before he was martyred.

We have also mentioned earlier, a similar anecdote about Khālid ibn Maādān [yearning to meet RasūlAllāh ﷺ and his companions].

Among other signs of love – in addition to mentioning him often – is to revere him and give him utmost respect; to mention him with deference and esteem; and to display humility and servility due upon a servant [in the presence of his master] upon the mention of his name.⁶⁴

Is’hāq al-Tujibī⁶⁵ said: When the companions of the Prophet ﷺ mentioned him after his passing, they would speak in utter humility, utmost reverence and with extreme awe; they would weep when he was mentioned ﷺ.

⁶³ Āmmār ibn Yāsir ﷺ, the companion was martyred by the army of Muāawiyah ﷺ in Šiffin in the year 36 AH. He fought alongside our master Ḥasan ibn Ḥasan. Ibn Salamah said: I saw Āmmār on the day of Šiffin and he asked for something to drink. His wife brought him [a glass of] milk and after drinking it, he said: “On this day, I will meet my loved ones; RasūlAllāh ﷺ promised me that the last thing I would drink in this world would be milk.” He then went out to fight and was martyred. RasūlAllāh foretold that: “Āmmār will be killed by a group of rebels” and this also proves that our Master Ḥasan ibn Ḥasan - may Allāh taālaā ennoble his blessed face - was in the right [Khafājī]. Majmaā al-Zawāyid, 9/357.

⁶⁴ In our times, we see Wahābi-Salafi preachers and other talking-heads mention RasūlAllāh ﷺ, as if they are talking of any other ordinary person. Many such speakers just call him by his name. Is this *adab*? These very speakers prefix lengthy titles to their own shaykhs, even kings and benefactors: “His Highness, King so-and-so” “His Majesty, prince such-and-such” “His Eminence, shaykh XYZ”. But when talking about RasūlAllāh ﷺ, they say: “Muhammad said this, Muhammad did that” and some lowlife vermin do not even have the decency to say the blessings after his name.

⁶⁵ Is’hāq ibn Ibrāhīm al-Tujibī [d.352 AH] was a famous Mālikī imam and muhaddith.

Thus was the case with many among the *tābiyīn*: some of them wept⁶⁶ out of immense love and yearning for the Prophet ﷺ; while some others quivered in awe and admiration.

Another sign of truly loving RasūlAllāh ﷺ, is to love those who were beloved to him and [who became eminent] because of him – such as the *Ahl al-Bayt*, the members of his household and his companions among the Emigrants and the Helpers.⁶⁷ And to be enemies of those who bear enmity with them;⁶⁸ and to dislike those who hate them or curse them.⁶⁹

RasūlAllāh ﷺ has said concerning Ḥasan and Ḥusayn ؑ: “**O Allāh! Indeed, I love these two; [You too] love these two.”**⁷⁰

In another narration, concerning Ḥasan ؑ, he said: “**O Allāh! Indeed, I love him – [You too] love whoever loves him.**”⁷¹

RasūlAllāh ﷺ said: “**Whoever loves these two [Ḥasan and Ḥusayn ؑ] has loved me; and whoever loves me has loved Allāh. Whoever hates these two, has hated me; and whoever hates me hates Allāh.**”⁷²

⁶⁶ *Khushuú, khudūú*: to consider oneself insignificant and to display abject humility; and the feeling of awe; *iqsha-árrat julüduhum*, lit. “they trembled in their skins”.

⁶⁷ *Muhājirūn, Anṣār*.

⁶⁸ Like the Khawārij; one should not discuss disagreements or wars of the companions amongst themselves [Khafājī].

⁶⁹ Such as the Rāfiḍis, who curse the Companions and hurl profanities at them. Those who curse, slander, insult or deride the Companions are dogs of people in hell [Qāri].

⁷⁰ *Bukhārī*, #3747; *Muslim*, #2421; *Tirmidhī*, #3794; narrated by Usāmah ibn Zayd ؑ.

⁷¹ *Bukhārī*, #3749; *Muslim* #2421-2422; narrated by Abū Hurayrah ؓ.

⁷² *Ibn Mājah*, #143; narrated by Abū Hurayrah ؓ; Nasāyī in *Sunan al-Kubrā*, #8112. Thus, whoever hates Allāh tāálā has disbelieved in Allāh [Qāri].

Rasūl Allāh ﷺ has said: “Allāh, Allāh! [Fear Allāh] concerning my companions.⁷³ Do not make them targets after me.⁷⁴ Whoever loves them, loves them for the sake of my love;⁷⁵ whoever hates them, then he hates them out of hatred for me.⁷⁶ Whoever hurts them has harmed me; and whoever hurts me has harmed Allāh – whoever harms Allāh, it is nigh that [Allāh] will seize him [in His Wrath].”⁷⁷

And he ﷺ said about Lady Fātimah ؓ: “She is a part of me. Whoever angers her has angered me.”⁷⁸

He ﷺ told [our mother] Áayishah ؓ about Usāmah ibn Zayd ؓ: “Treat him with affection, because I love him.”⁷⁹

He ﷺ said: “Love of the Helpers [*anṣār*] is a sign of faith; and their hatred is a sign of hypocrisy.”⁸⁰

In the ḥadīth of Ibn Úmar ؓ: “Whoever loves the Arabs, does so in my love; and one who hates them, does so out of hatred for me.”⁸¹

⁷³ And do not speak ill of them, because they are beloved to me [Qāri].

⁷⁴ **Gharad:** target, *hadaf*. That is do not target them [for criticism] behind my back during my life in this world, nor target them for criticism after my passing away from this world. In some copies, it is *áraḍ* instead of *gharad*; but obviously, it is a typo [Qāri].

⁷⁵ He loves them because he loves me; OR he loves them because I love them [Qāri].

⁷⁶ Therefore some Mālikis consider as apostates, those who insult the Companions, and therefore deserve capital punishment. Because despising, slandering or insulting the Companions tantamounts to insulting Rasūl Allāh ﷺ, which is apostasy [Qāri, Khafājī].

⁷⁷ *Tirmidhī*, #3888; *Musnad Imām Aḥmad*, #21090, 8/299.

⁷⁸ *Bukhārī*, #3714; *Muslim*, #2449.

⁷⁹ *Tirmidhī*, #3844.

⁸⁰ *Bukhārī*, #15; *Muslim*, #74; narrated by Anas ibn Mālik ؓ;

⁸¹ Bayhaqī in *Shuáb al-Ímān*, Cf. *Manāhil*, #973.

In reality, one who loves someone, loves anything that is loved by the beloved, to the extent that they preferred what he liked in *mubāh*⁸² matters and in personal tastes and otherwise natural inclinations.

Anas ﷺ said that ever since he saw RasūlAllāh ﷺ sifting for [pieces of] gourd from the bowl: “From that day onward, I love [to eat] gourd.”⁸³

Then, here is Ḥasan ibn Álī; along with Ábdullāh ibn Ábbās and Ábdullāh ibn Jaáfar ﷺ who came to Salmā ﷺ and asked her to cook food that RasūlAllāh ﷺ loved to eat.⁸⁴

Ibn Úmar ﷺ would wear shoes made of cowhide,⁸⁵ and would dye them yellow;⁸⁶ because he saw RasūlAllāh ﷺ wearing such shoes.⁸⁷

Among signs of love is to dislike and hate those who are disliked by Allāh and His Messenger; and to deem their enemies, as one’s own

⁸² *Mubāh* is permissible to act upon, without any reproach on omitting it; or vice-versa.

⁸³ *Bukhārī*, #2092; *Muslim*, #2041. *Dubbā'a*: bottle-gourd, calabash. It is said that in a gathering where Imām Abū Yūsuf was present, someone said that RasūlAllāh ﷺ liked the gourd. A man said: “But I don’t like gourd.” Abū Yūsuf drew his sword and said: “Repent and renew your faith, or else I will execute you.” [Qārī]. Imām Abū Yūsuf was the Qādī, the chief justice and hence he had the authority to do so. Qārī also says that this was because the man’s saying was explicitly contradicting the Prophet ﷺ.

⁸⁴ Tirmidhī in *Shamāyil*, #179. Salmā ﷺ is the wife of Abū Rāfiý, and is the slavegirl of RasūlAllāh ﷺ or his aunt Ṣafiyah ﷺ. She is the one who washed Lady Fātimah ﷺ at her funeral; also, there are 15 other women-companions named Salmā [Khafājī].

⁸⁵ *Sabt*: meaning dyed cowhide; hence, *niáál al-sabtiyyah*: pair of cowhides [Qārī]; in the pagan times, only affluent people wore such shoes; there used to be a market named *Sūq al-Sabt*, hence the name [Khafājī].

⁸⁶ It need not be bright lemon-yellow; it can be saffron, ochre, beige or any other shade.

⁸⁷ *Bukhārī*, #5851; *Muslim*, #1187.

enemies; and to distance oneself from those who oppose his sunnah and introduce heresies and [reprehensible] innovations⁸⁸ in religion; and consider everything opposed to the shariáh as a grave matter.

⁸⁸ Such a heresy, or innovation that is opposed to the Shariáh [Khafají]. The famous Málíkí imám, Hāfiẓ Muḥammad Abū Bakr ibn al-Árabí [468-543 AH], who is also among the teachers of Qādī Iyād, says:

Beware of innovative practices [*muḥdathāt al-umūr*]": Know, may Allāh tāālā give you knowledge; innovative practice [*muḥdath*] is of two categories; an innovative practice that has no basis [in Islām] except wanton desires and to act upon that dictated by whims is absolutely invalid [*bāṭil qataān*]. The innovative practice which is based on a precedent [in the sunnah] is the practice of the [righteous] caliphs, imāms and great scholars [*fudalā'a*] and is not a reprehensible innovation or heresy [*muḥdath wa'l bidáh*] just because it is termed 'novel practice' [*muḥdath*] or innovation [*bidáh*], because Allāh tāālā has said: "**Never a new [muḥdath] admonition comes from your Lord...**" [Sūrah Anbiyā'a, 21:2]. And Úmar has said: "What a fine innovation [*bidáh*] is this!" Indeed, the bidáh [innovation] that is reprehensible and rebuked is that which opposes the sunnah and that which attracts, allures towards heresies. [Āaridah al-Āhwadhi fī sharḥ al-Tirmidhī, 10/147, under ḥadīth #2685].

Imám Hāfiẓ Ibn Rajab al-Ḥanbali [736-795 AH] says:

Bidáh means any innovation which cannot be proven by a principle in the shariáh [*aṣlun lahu fi'sh shariáh yadullu álayh*]; however, such things which have a basis in shariáh, and which can be proven by a sharaī principle, it is not considered as a bidáh according to shariáh, even though lexically, it is an innovative practice [bidáh]. [*Jāmi'y al-Úlūm wa'l Ḥikam*, under ḥadīth of Írbād ibn Sāriyah, #28 of *Arba'īn*].

Imám Nawawī says:

Bidaā: In shariáh, it is an innovation, and which was not present in the time of RasūlAllāh ﷺ. It is categorised as good and ugly [*ḥasanah, qabiḥah*]. The shaykh and imám – and about whom there is a general agreement upon his being an imám and upon his preeminence and mastery of the sciences – Abū Muḥammad Ábd al-Ázīz ibn Ábd al-Salām ﷺ said in the ending of his book **Al-Qawāyid**: "Bidáh is classified as following: Obligatory, Forbidden, Recommended, Disliked, Permissible. The method to ascertain the category to which a bidáh belongs is to evaluate it against the principles of shariáh. If it corresponds to the principles of wājib, it is wājib; and likewise ḥarām, mandūb, makrūh or mubāḥ according to respective conditions." [Tahdhīb al-Asmā'a wa'l Lughāt, 3/22; Cf. *Qawāyid al-Kubra*].

Because, Allāh tāālā says:

لَا يَجِدُ قَوْمًا يُؤْمِنُونَ كَيْفَ لَهُ وَالْيَوْمُ آخِرٌ يُوَادِعُونَ مَنْ حَادَ اللَّهَ وَرَسُولَهُ.

You will not find those people who believe in Allāh and in the Final Day bearing affection for those who oppose Allāh and His Messenger...⁸⁹

And these are the companions of the Prophet ﷺ, who slayed their loved ones upon his command – and they killed their own fathers and sons. Ábdullāh ibn Ábdullāh ibn Ubayy said [about his father]:⁹⁰ “If you so wish, I can bring you his head.”⁹¹ That is, his father’s head.⁹²

Among the signs of loving him ﷺ, is to love the Qur’ān, which came to him ﷺ and he guided [the world] by its guidance; and modelled his character according to the Qur’ān, as Sayyidah Áayishah ؓ said: “His character was the Qur’ān.”⁹³ Loving the Qur’ān means to recite it, to act upon its guidance and to strive to understand it.

Among the signs of loving him ﷺ, is to love his tradition [*sunnah*] and to stay within its bounds, without breaching them. Sahl ibn Ábdullāh [al-Tusturī] said: The sign of the love of Allāh is in loving the Qur’ān; and the love of Allāh and the Qur’ān is the love of the Prophet ﷺ. The sign of the love of the Prophet ﷺ, is to love his tradition; and the sign that one loves his tradition, is the love of the hereafter; and the sign that

⁸⁹ Sūrah Mujādilah, 58:22.

⁹⁰ His father Ábdullāh ibn Ubayy was the chief of hypocrites in Madīnah and an enemy of Muslims; the son, however, was a devoted and righteous companion. Ábdullāh the son, said this when his father insulted RasūlAllāh ﷺ and his companions, and called them as ‘disgraced’.

⁹¹ *Musnad Bazzār*, #2708; Cf. Haythamī, *Majmaá al-Zawāyid*, 9/390, #15761.

⁹² But RasūlAllāh ﷺ forbade him and said: “No, don’t do it. Rather be good to your father and be a dutiful son to him.” *Majmaá al-Zawāyid*, 9/390, #15761.

⁹³ *Muslim*, #746.

one loves the hereafter is dislike of this world; and the sign that one dislikes this world and is distanced from it, is to renounce hoarding [*dunyā*] and amassing worldly wealth except that which is necessary for the hereafter. [Ábdullâh] ibn Masúud ﷺ said: Let none of you ask another [whether he loves Allâh and His Messenger] except the Qur’ân; if he loves the Qur’ân, he [certainly] loves Allâh and His Messenger.

Among the signs of loving him ﷺ, is to be kind and compassionate towards his followers, to give them good counsel, to strive for their betterment, to ease their hardship and prevent harm from them; just as he ﷺ was kind and merciful to his followers.

And the sign of perfect love of RasûlAllâh ﷺ, is to be abstemious of worldly pleasures and to be austere; to give preference to poverty and frugality [over luxury and comfort]. RasûlAllâh ﷺ told Abû Saýid al-Khudrî ﷺ: “Verily, poverty rushes towards those of you who love me, faster than the wave gushes from the top of the valley – or from the mountain – to the bottom [of the valley or the mountain].”⁹⁴

In the ḥadîth of Ábdullâh ibn Mughaffal ﷺ: A man told RasûlAllâh ﷺ, “O Messenger of Allâh! Indeed, I love you.” He said: “Look at what you are saying.” The man said: “By Allâh! Verily, I love you.” And he said that three times. RasûlAllâh ﷺ said: “If you [really] love me, then be prepared for poverty and abnegation.”⁹⁵ And he said something similar as in the ḥadîth of Abû Saýid [al-Khudrî ﷺ].



⁹⁴ Musnad Imâm Aḥmad Cf. *Majmaá al-Zawâyid*, 10/274.

⁹⁵ *Tirmidhî*, #2357.

THE MEANING OF LOVE OF RASŪLALLĀH ﷺ AND ITS REALITY

There are various opinions explaining the meaning of “love of Allāh” and “love of the Prophet ﷺ.” There are numerous descriptions about it, but the difference is not in its reality; rather, the difference is in states [of those who have described it].

Sufyān⁹⁶ said: “Love means to [diligently] follow the Prophet ﷺ. It appears that he was referring to this verse, in which Allāh tāālā says:

قُلْ إِنَّ كُنْتُمْ تَجِدُونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّبُكُمُ اللَّهُ وَيَغْفِرُ لَكُمْ دُنْوَبَكُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ

Tell them: If you [truly] love Allāh, then follow me; Allāh will love you and forgive your sins. And Allāh is Forgiving, Merciful.⁹⁷

Someone said: Love of the Prophet ﷺ means to believe in aiding him, to defend his tradition [*sunnah*] and to be prepared for defending it,⁹⁸ and to fear opposing him.

Another has said: Love⁹⁹ is incessant remembrance of the beloved.

Another has said: Love is giving preference to the beloved.

Another has said: Love means to yearn for the beloved.

Another has said: Love is unquestioning acceptance and ready agreement with the Will of the Lord Almighty – and to love what He loves, and dislikes everything the Lord dislikes.

⁹⁶ Sufyān al-Thawrī or Sufyān ibn Ūyaynah [Qārī, Khafājī].

⁹⁷ Sūrah Aāl Ímrān, 3:31.

⁹⁸ Defending the shari‘ah, or defending his ﷺ person from attacks.

⁹⁹ Here the love of Allāh ta’ālā is being discussed [Khafājī].

Another has said: Love means the inclination of the heart towards, and the spontaneous acceptance and concurrence with the beloved.¹⁰⁰

All the above descriptions talk about the consequence of love, rather than the reality of love. In reality, love is the inclination of a person towards the [preference] of the beloved and concurring with him.¹⁰¹

- ▶ Now, conforming to the wishes of the beloved, can be either due to the pleasure one derives in beholding the beloved [which is gratifying to the physical senses]. For example, the pleasure one gets in looking at beautiful pictures; or the bliss, one feels upon hearing melodious voices; or the relishing of tasty food and drink etc., towards which every normal human being has a natural inclination.¹⁰²
- ▶ Or for the felicity one attains, upon cognition and realisation of things that are pleasing to the mind and the heart; and which are perceived [by the intellect and emotions] as noble and virtuous. For example, the love of righteous folk and scholars; the love of the pious, and people known for their beautiful character and those who do good deeds.¹⁰³ It is natural for humans to admire such

¹⁰⁰ Agrees to, and accepts whatever the beloved wishes without demur [Khafājī].

¹⁰¹ Some have said that this definition is similar to that said earlier [Khafājī]. The author is probably repeating here because, this is a part of a more detailed definition.

¹⁰² It can be rephrased thus: Any normal human being is naturally inclined towards things that give pleasure to the senses – such as good pictures, or melodious voices and music or tasty food and drink. Thus, it is natural for one to be attracted towards the beloved, and concurs with the beloved, because of some trait or quality that is pleasing to one's physical senses – such as beauty, or melodious voice etc.

¹⁰³ Such as charity; acts of kindness, compassion and sacrifice etc. In addition to these, a Muslim admires those who pray, fast, do dhikr and scrupulously adhere to shariāh.

traits and feel attracted towards such people and venerate them. Sometimes, this adoration reaches a point of infatuation and fanaticism, leading to sectarianism – such that communities exile, violate honour and kill one another.

- ▶ Or, love for a person can be on account of his favours, for his largess and his generosity; because it is natural for humans to love their benefactors.

When you have understood this, and examined these reasons [for love mentioned above] in the case of RasūlAllāh ﷺ, you will realise that all the three aspects¹⁰⁴ hold true for him.

As for his physical beauty and his perfect character;¹⁰⁵ we have already discussed those aspects in the book earlier and there is no need to repeat it here again.

As for his favours and largess on his followers [*ummah*], it has also been discussed already; among which is that Allāh tāālā has described him as being kind to them,¹⁰⁶ merciful to them, guiding them, compassionate to them, saving them from hellfire, and that he is merciful and kind to believers, that he is a mercy to all the worlds, that he is the bringer of glad tidings and a warner of punishment and Divine Wrath; that he calls towards Allāh, by His leave and is a illuminating and radiant light; that he recites the Qur’ānic verses to them, cleanses them and teaches them the Book and wisdom; and that he guides them on the Straight Path.

¹⁰⁴ Physical beauty, perfection of character and his immense favours [Qārī].

¹⁰⁵ Since his physical form is of utmost beauty – and as the companions have said that he was the most beautiful human.

¹⁰⁶ Believers, *mu'minīn*.

Which other favour can be greater in eminence and of serious import than his favour upon believers? Which other bounty can be of more benefit and of common welfare than his largess to Muslims?

Because he is the means for their guidance and deliverance from ignorance and error; he is the caller to success and honour – the means [of salvation and bounty] from their Lord Almighty; and their intercessor. He speaks for them¹⁰⁷ [the *ummah*] in the Presence of Almighty and bears witness [for their faith] and intercedes for them to attain an everlasting life and eternal bliss.

It will be clear to you that RasūlAllāh ﷺ is more deserving of being loved in reality – certainly because the sharīah commands you to love him; but also for the natural inclination we have just mentioned – as his favours [upon the *ummah*] are abundant, and his generosity encompasses everyone.

If it is natural for a man to love his benefactor, one who has granted him favours in this world and benefitted him once or twice, or saved his life or saved him from danger – the harm and pain of which is anyhow short-lived and [is anyway] for a short period, which lasts only until his death. Then, [imagine] the favours [of a person] that are everlasting, and comforts that are never-ending; and deliverance from a punishment that will never abate, and torment that never subside – isn't such a person more deserving to be loved?

If it is natural to love a king for his benevolence; or a ruler who treats his subjects well. [or love and admire] an upright judge, known for his knowledge and noble character, even if he lives far away – then, he who has all these attributes is far worthy of being loved and revered.

¹⁰⁷ Implores Allāh tāālā to forgive his sinful *ummah*; when people are speechless in awe and trepidation, and nobody is permitted to speak, except RasūlAllāh ﷺ [Khafājī].

[Our master] Álī ﷺ has said describing his attributes: “Whoever saw him for the first time¹⁰⁸ would be filled with awe, and if he stayed in his company, he would love him.”

We have already mentioned that one of his companions¹⁰⁹ would look at him without a pause; this was out of sheer love for him ﷺ.



¹⁰⁸ *Badihatan*: suddenly, spontaneously. Here it means when he first saw him [Qāri].

¹⁰⁹ It is Thawbān ﷺ, as mentioned earlier [Khafājī].

THE OBLIGATION OF ACCEPTING HIS ﷺ COUNSEL

It is obligatory to accept his advice. Allāh tāālā says:

وَلَا عَلَى الَّذِينَ لَا يَحْدُثُونَ كَمَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ

وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَيِّئَاتٍ وَاللَّهُ غَفُورٌ رَّحِيمٌ

And nor is [there any blame] upon those who do not find anything to spend [in the path of Allāh]; as long as they are faithful to Allāh and His Messenger. The righteous [will not be reproached] in any way. And Allāh is Forgiving, Merciful.¹¹⁰

Concerning “*naṣīḥah for Allāh and His Messenger*,” commentators have said that it means: as long as they are sincere and faithful [*mukhlisīn*] Muslims in private and in public.

Narrated to me Qādī Faqih Abū'l Walīd and I read it aloud in his presence: Narrated to us Ḥusayn ibn Muḥammad: Narrated to us Yūsuf ibn Ābdullāh: Narrated to us Ibn Ābd al-Mu'Min: Narrated to us Abū Bakr al-Tammār: Narrated to us Abū Dāwūd and he said: Narrated to us Aḥmad ibn Yūnus: Narrated to us Zuhayr: Narrated to us Suhayl ibn Abi Ṣalīḥ: from Āṭā'a ibn Yazīd:

From Tamīm al-Dārī ﷺ that RasūlAllāh ﷺ said three times: “**This religion is good counsel. This religion is good counsel. This religion is good counsel.**” The people asked: “To whom, O Messenger of Allāh?” He replied: “**For Allāh, His Book, His Messenger, the leaders¹¹¹ of Muslims and their common folk.**”

Scholars have said that it is obligatory to give good counsel for Allāh, for His Messenger, for leaders of Muslims and their common folk.

¹¹⁰ Sūrah Tawbah, 9:91.

¹¹¹ *Ayimmah*: leaders. Here this refers to Muslim rulers.

Imām Abū Sulaymān¹¹² al-Bustī [al-Khaṭṭābī] said: *Naṣīḥah*, or good counsel is intended to mean that the person is a well-wisher of those, to whom counsel is given. It is not possible to give a one-word synonym¹¹³ that can explain all the connotations of that word. Lexically, it means “sincerity” [or *ikhlāṣ*], as one says: *naṣaḥtu'l áṣl* – ‘I distilled the honey.’ That is: ‘I separated the honey from wax.’

Abū Bakr ibn Abū Is'ḥāq al-Khaffāf¹¹⁴ said: *Naṣīḥah* is good advice and harmony; it is derived from *nīṣāḥ*, which means ‘the thread used to stitch a cloth.’ Abū Is'ḥāq al-Zajjāj¹¹⁵ has said something similar.

Naṣīḥah for Allāh means: One should bear true faith, in the Oneness¹¹⁶ of Allāh; and to believe in Attributes that are befitting His Majesty; to believe that He is Transcendent¹¹⁷ from certain attributes which are impossible to attribute Him with; to be inclined towards all that He Likes and is Pleased with; to stay away from all that He Dislikes; and to be sincere and diligent in worshipping Him.

Naṣīḥah for His Book means: to believe in it [as the Word of Allāh]; to practice upon its injunctions, to recite it in a beautiful manner, to display humility during recitation, to respect it; to understand what is

¹¹² Abū Sulaymān Ḥamad ibn Muḥammad al-Khaṭṭābī [319-388 AH].

¹¹³ In some versions: “It cannot be explained in one sentence.” *Jumlah* instead of *kalimah*.

¹¹⁴ Abū Bakr Aḥmad ibn Ūmar ibn Yūsuf al-Shāfiyī al-Khaffāf, the author of *Kitāb al-Khiṣāl* [Khafājī].

¹¹⁵ Abū Is'ḥāq Ibrāhīm ibn Muḥammad al-Zajjāj al-Bagdādī [d. 321 AH], the author of *Māānī al-Qur'ān*. 14/360

¹¹⁶ *Wahdāniyah*.

¹¹⁷ *Tanzīh*.

in it, and to defend it against false interpretations¹¹⁸ and criticisms of heretics and [islamophobes] and atheists.

Naṣīḥah for Allāh’s Messenger ﷺ: To accept and to attest to his prophethood; to obey his commands and to abstain from all that he has forbidden.

This was Abū Sulaymān’s explanation.

Abū Bakr [al-Khaffāf or Aājurīy] said: *Naṣīḥah* for the Messenger ﷺ means to aid him, to support his cause, to assist him, to defend him – both during his life in this world and after his passing; and to revive his tradition, to defend his *sunnah* [from criticism and attack], to propagate and teach his *sunnah*, to model oneself upon his noble character and adopt his beautiful manners.

Abū Ibrāhīm Isḥāq al-Tujibī said: *Naṣīḥah* for RasūlAllāh ﷺ means: to attest to the truth of everything he brought, to hold fast unto his *sunnah*,¹¹⁹ to propagate his *sunnah* and exhort people to follow it, to invite people towards Allāh, His Book and His Messenger – and to act upon his *sunnah*.

Āḥmad ibn Muḥammad¹²⁰ said: It is obligatory for the heart to believe in *naṣīḥah*¹²¹ for RasūlAllāh ﷺ, that is to be loyal and faithful to him.

¹¹⁸ Such as the ‘Study Quran’ published recently by a group of western academics. This ‘Qur’ān’ does not have the original Arabic text in the first place; it is translated by a group of scholars known to be perennialists – those who believe that all religions lead to truth and salvation; they do not believe that ONLY Islām is the true religion.

¹¹⁹ That is to hold fast unto ḥadīth – both knowledge and practice. [Qāri].

¹²⁰ Imām Ahl al-Sunnah, Āḥmad ibn Muḥammad ibn Ḥanbal [176-241 AH].

¹²¹ The meaning of which has been explained above [Khafājī].

Abū Bakr ibn al-Ājurīy,¹²² among others, has said that *Naṣīḥah* for RasūlAllāh ﷺ has two aspects: *naṣīḥah* during his life in this mundane world; and *naṣīḥah* after his passing away. In his life in this world, to assist him and his companions, support and defend him and bear enmity with his enemies; to hear and to obey his every command and to spend one's own life and wealth for his sake as Allāh tāālā has said:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدُّقُوا مَا عَاهَدُوا اللَّهُ عَلَيْهِ فِيمُهُمْ
مَنْ قَضَى لَهُمْ حَبَّةٌ وَمِنْهُمْ مَنْ يَنْظُرُ وَمَا يَدْلُو أَبْرَيْلًا

Among believers are men who have fulfilled their promise to Allāh; some among them have fulfilled their vow, and others are looking forward to [fulfill that promise] and they have not changed in the least.¹²³

And Allāh has said:

وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الْمُصَدِّقُونَ

And they aid Allāh and His Messenger; they are the truthful ones.¹²⁴

¹²² Imām Abū Bakr Muḥammad ibn al-Ḥusayn al-Baghdādī al-Ājurīy [d.360]. Author of many works such *Ghurabā'a*, *Arba'īn*, *Aādāb al-Ūlamā'a* etc.

¹²³ Sūrah Ahzab, 33:23. According to a ḥadīth in both *Bukhārī* and *Muslim*, this Anas ibn al-Naḍr ﷺ – who could not participate in the Battle of Badr and he was extremely disappointed at this and said: “Yā RasūlAllāh ﷺ this was the first battle you fought with polytheists and I was absent. If Allāh tāālā gives me another opportunity, Allāh tāālā will See what I will do.” The following year, the Battle of Uhud took place. Saād ibn Muāādh ﷺ met him [on the battlefield] and asked: “O Abū Muḥammad, where are you going?” He replied: “What a beautiful fragrance of paradise, I sense coming from Uhud.” He fought valiantly and was martyred رَحْمَةً لِلَّهِ عَزَّوَجَلَّ. When they recovered his body after the battle, they saw that he had received more than eighty wounds from swords, arrows and spears [Summarised from Khafājī and *Bukhārī* #2805].

¹²⁴ Sūrah Ḥashr, 59:8. This verse was revealed about the Emigrants who abandoned their homes in the path of Allāh and for His sake [Khafājī].

Naṣīḥah after his passing is to respect him, revere him and be mindful of his esteem and preeminence; to love him immensely; to be steadfast and diligent in following his sunnah and to act upon his example; to learn and to understand Divine Law [*sharīah*] that he has given; to love the members of his household [*Ahl al-Bayt*] and his companions; to abstain from opposing his sunnah, or straying away from or distorting it or diverting from it, or disliking it or hampering its propagation.

And to be kind and benevolent to his *ummah*, to investigate and learn about his lofty character, his manners and follow him and be steadfast and patient in following his *sunnah*. Thus, according to this commentary, *naṣīḥah* is one of the fruits of love – and we have discussed the signs of love earlier.

Abu'l Qāsim al-Qushayrī¹²⁵ has said that Ámr ibn al-Layth,¹²⁶ one of the kings of Khurāsān and a famous revolutionary, better known by his title *Saffār* – died. Someone saw him in his dream and asked him: “What did Allāh tāālā do with you?” He said: “Allāh tāālā forgave me.” He was asked: “For what?” He replied: “One day, I went up on the hill and saw my army – it was a great host and I was impressed by it and I wished that if I were present in the time of RasūlAllāh ﷺ, I would have aided him and supported him. Allāh tāālā rewarded me for that wish [good intention]¹²⁷ and forgave me.”

¹²⁵ Ábd al-Karīm Abu'l Qāsim al-Qushayrī [376-465 AH], the author of the famous *Risālah al-Qushayriyyah*; he is considered as the mujaddid of the 4th century.

¹²⁶ The second among the Kings of Saffāriyyah; he was known for his bravery. He died in 289 AH in Baghdād.

¹²⁷ As mentioned in the famous ḥadīth: “Actions are according to intentions.” In another ḥadīth, “The intention of a believer is better than his action.”

Counsel [*naṣīḥah*] for Muslim leaders: One should obey them in what is right and aid them in what is truthful and upright; to advise them to be truthful and do the right thing; to keep reminding them of righteousness and justice and to warn them, when they are neglectful, or appraise them of what is hidden from them such as conspiracies against them; to forsake rebellion and sedition or provoking and instigating people against rulers or sowing hatred against them.

Counsel [*naṣīḥah*] for common Muslims: is to guide them towards what is good for them; to help them in their religious and worldly affairs; to support them by word and deed; to warn the neglectful and heedless; to teach the ignorant; to assist the needy; to uphold their privacy; to ward off harm and danger from them and to strive for their benefit and wellbeing.



TRANSLITERATION KEY

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
أ	a	أمير	amīr	amazing
ب	b	باب	bāb	basket
ت	t	تاج	tāj	t in French trois
ث	th	ثابت	thābit	thing
ج	j	جسد	jasad	jam
ح	h	حسن	ḥasan	similar to hose no English equivalent voiceless pharyngeal fricative
خ	kh	خبر	khabar	similar to Scottish loch no english equivalent
د	d	دار	dār	d in French dais
ذ	dh	ذكر	dhikr	there
ر	r	راشد	rāshid	trilled r as in rose
ز	z	ذكي	zakī	zebra
س	s	سهل	sahl	solid
ش	sh	شاب	shāb	shock
ص	ṣ	صبر	ṣabr	pharyngeal s no English equivalent
ض	ḍ	ضياء	ḍiyā'a	similar to daughter no English equivalent
ط	ṭ	طبع	ṭibb	pharyngeal t no English equivalent
ظ	ẓ	ظل	ẓill	pharyngeal z no English equivalent

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
ع	á, í, ú, ý	عرب علم عمر عيد	árab ílm úmar ýid	voiced pharyngeal fricative no English equivalent
غ	gh	غار	ghár	as in French r r ester voiced uvular fricative
ف	f	فجر	fajr	flower
ق	q	قرب	qaríb	a guttural k voiceless uvular stop no English equivalent
ك	k	كتاب	kitáb	k in
ل	l	لباس	libás	l ate
م	m	مال	mál	m orning
ن	n	نور	nür	n oon
ه	h	هدى	hudá	h ouse
و	w	وزير	wazír	w ord
ي	y	يد	yad	y ellow
إ	i	إدام	ídám	i nsight
أ	a	أتام	atam	a dvent
ب	ā	باب	bāb	f ather
س	í	سرير	sarír	tree
ط	ū	طور	ṭúr	root

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
عا	áā	عالِم	áālim	-
ي	ýí	عَبْد	ýíd	-
عو	úū	عُود	úūd	-
ش	sh'sh sh-sh	الشَّمْس	ash'shams ash-shams	-
أ	a' or a-	مَأْمُور	ma'mûr	-
ئ	i'y or i-y	بَلْسِى	bi'ysa bi-ysa	-
خ	u' or u-	لُولُۇ سُولْك	lu'l'u' su-lika	-
,		أصحاب تَحْمِيل أَسْبِيل	aṣḥāb tak'hīl as'hal	separator to distinguish between sounds represented by letter pairs
-		أصحاب تَحْمِيل أَسْبِيل	aṣ-hāb tak-hīl as-hal	separator to distinguish between sounds represented by letter pairs
superscript	من	mi ⁿ		to indicate an elision
-	مارب	ma-ārib		separator when elongation follows a vowel

In transliteration of Arabic names, the definite article ‘al’ is not transcribed *always* for readability, though it is incorrect in the original. The following rules are followed:

- The ‘al’ is retained when used as an auxiliary, as in Abu Bakr al-Bayhaqī and Badruddin al-Āynī.
- It is omitted when used alone, as in Bayhaqi or Āynī.
- It is retained when the full name of the book is transcribed, but omitted when the book is known by its popular name like *Durr al-Mukhtār*.

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There is considerable variation in the numbering of hadith in various editions of Tirmidhī. The edition I have used for cross-referencing here is:

14. *Jāmiy al-Tirmidhī*, edited and numbered by Ṣidqī Jamīl al-Āṭṭār, Dar el-Fikr, Beirut, Lebanon. First edition, 2002.



ABOUT THE AUTHOR

Shaykh al-Islām Imām Qādī Íyād ibn Mūsā al-Yahṣubī, al-Andalūsī Abū'l Fadl ﷺ was born on the 15th of Shábān, 476 AH (1083 CE) in Ceuta.¹²⁸ He was the imām of his time in the two sciences of tafsīr and ḥadīth; the authority on the madh'hab of imām Mālik – an expert in principles of ḥadīth and fiqh, Arabic grammar and usage, history and genealogy of Arabs, poetry and literature. He was a man of lofty character – forbearing, patient, generous, charitable, upright, pious, righteous, a fearless advocate of truth.¹²⁹

His books are of immense benefit; the work *Mashāriq al-Anwār* is one of the most important lexicons in ḥadīth sciences; some have said that its value would far exceed than its weight in diamonds and were it to be written in gold. The famous ḥadīth imām, Ibn Ṣalāḥ has said:¹³⁰

*mashāriqu'l anwāri tajallat bi sabtah
wa dhā ájabun kawnu'l mashāriqi bi'l gharbi*

The Effulgence of Lights [*Mashāriq al-Anwār*] sparkles from Ceuta
Strange that it is, the dawn rises in the west!

The super-commentary of *Ṣaḥīḥ Muslim* is another valuable work. Yet, as Sakhāwī says, if Qādī Íyād had left behind nothing but *Shifā*, it would be a sufficient testimony for his erudition and mastery and an invaluable contribution to Islamic sciences.

¹²⁸ Ceuta or *Sabta* in Arabic, is one of the two autonomous cities of Spain, situated on the north-coast of Africa sharing a border with Morocco. It was a part of Cadiz province in southern Spain since the middle-ages and became an autonomous city in 1995.

¹²⁹ *Intihād*, Sakhāwī, p.33.

¹³⁰ *Az'hār al-Riyād*, 3/343.

His works:

1. *Ikmāl al-Múlim fī Sharḥ Ṣahīḥ Muslim*: A super-commentary on *Ṣahīḥ Muslim*.
2. *Kitāb al-Shifā bi Taárifi Ḥuqūq al-Muṣṭafā*:
3. *Mashāriq al-Anwār álā Ṣahīḥ al-Aāthār*: A lexicon of uncommon words in *Ṣahīḥ Bukhārī*, *Ṣahīḥ Muslim* and *Muwaṭṭa* of Imām Mālik.
4. *Al-Ilmāá fī Ḏabṭ al-Riwayah wa Taqyīd al-Samāá*: An introduction to principles of ḥadīth and terminology.
5. *Bughyatu'r Rāyid limā Tađammanahu Ḥadīth Umm Zará mina'l Fawāyid*
6. *Mújam al-Shuyūkh*
7. *Al-Iylām bi Ḥudūd Qawāyid al-Islām*: Famous work on Āqīdah.
8. *Tartīb al-Madārik fī Manāqib al-Imām Mālik wa Aş-ḥābuḥ*
9. *Tanbīhāt al-Mustanbiṭah*
10. *Ghunyah*

It is said that he was poisoned by a Jew. The Imām passed away in Marrakesh at the age of 68, on Friday,¹³¹ the 9th of Jumādā al-Ākhirah, 544 AH (1149 CE). May Allah tāālā have mercy on him and be well pleased with him.



¹³¹ In the Islamic calendar, night comes before day; thus the night following Thursday, would be 'Friday night'.



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