

THE TRUE LOVERS OF

NABĪ

صَلَّى  
عَلَيْهِ  
وَالصَّلَاةُ  
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By Shaykhul-Ḥadīth, Ḥaḍrat Mawlānā  
Muhammad Saleem Dhorat *dāmat barakātuhum*

at-tazkiyah

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Rasūlullāh ﷺ is the greatest Blessing of Allāh ﷻ upon humanity, as it is through him that we received the Glorious Qur'ān, Dīn and guidance. He is such a great blessing that Allāh ﷻ made his love part of Dīn. Without love for him, our Dīn cannot be complete. Nabī ﷺ said:

*None of you can become a (perfect) believer until I become more beloved to him than his parents, children and all of mankind. (Al-Bukhārī, Muslim)*

A person whose heart is totally void of love for Nabī ﷺ is not a believer, and one who loves Nabī ﷺ but not at the required level is a believer, but not a perfect one. Hence, in order to become a perfect believer, the love for Nabī ﷺ has to surpass our love for anything else. A poet says:

محمد ہے متاعِ عالمِ ایجاد سے پیارا

پدر، مادر، برادر، مال و جان اولاد سے پیارا

*Muḥammad ﷺ is more beloved to me than the whole of creation;*

*He is more beloved (to me) than my father, mother, brother, wealth, life and children.*

### **How much do you love Nabi ﷺ?**

This intense love should compel one to give preference to the teachings of Nabī ﷺ over his own desires, as mere lip-service and empty declarations of love is not sufficient to be classed as a true lover of Nabī ﷺ and a perfect believer; rather

one's claims of love must be supported by adherence to the teachings of the beloved Nabī ﷺ.

In order to gauge how much love one has for Nabī ﷺ, one needs to take stock of his life to see his commitment to carrying out the far'īd and wājibāt, and abstaining from the ḥarām and makrūh taḥrīmī acts. The less we adhere to the dos and don'ts of Nabī ﷺ, the less love we have for him and the more we adhere to them, the more love we have for him.

If we adhere to the teachings of Nabī ﷺ 100% by fulfilling every farḍ and wājib and abstaining from every ḥarām and makrūh taḥrīmī, then this is proof that we love Nabī ﷺ more than anything in the creation of Allāh ﷻ.

Let us make this our goal and strive towards achieving it. Once we achieve this level of love, we should strive and progress until we reach the level which compels us to carry out even the sunan, mustaḥabbāt and nawāfil, and abstain from makrūh tanzīhī acts too. The love should then continue to increase and reach that stage where anything and everything associated to our beloved Nabī ﷺ becomes beloved to us.

### **Exemplary Love for Rasūlullāh ﷺ**

Let us cite some examples in this regard:

1. Only a revert will be able to understand how daunting it is to see one's own parents disbelieving in Allāh ﷻ. Imagine the pain Sayyidunā Abū Bakr ؓ experienced upon seeing his father Abū Quḥāfah in disbelief. Despite this, when his father accepted Islām, Sayyidunā Abū Bakr ؓ said to Nabī ﷺ,

*O Rasūlullāh ﷺ! The joy I would have experienced upon Abū Ṭālib accepting Islām would have been far*

*more greater than the joy I am experiencing upon my father accepting Islām. (Al-Mu'jamul-Kabīr)*

2. Sayyidunā 'Umar ؓ said to Sayyidunā 'Abbās ؓ, the uncle of our beloved Nabī ﷺ,

*O 'Abbās! Accept Islām. By Allāh, your accepting Islām will be more beloved to me than (my father) Khaṭṭāb accepting Islām. (Musnadul-Bazzār)*

3. In the 6<sup>th</sup> year of Hijrah, Sayyidunā 'Uthmān ؓ entered Makkah Mukarramah as a delegate to negotiate a deal with the disbelievers of Makkah Mukarramah that would allow Muslims to perform 'umrah. Whilst there, Sayyidunā 'Uthmān ؓ was granted permission to visit the Ka'bah and perform ṭawāf. Despite the intense love every believer has for the Ka'bah, Sayyidunā 'Uthmān ؓ said:

*By that Being in whose hand lies my soul, even if I had stayed in Makkah for a whole year whilst Nabī ﷺ was in Ḥudaybiyah, I would not have performed ṭawāf until Rasūlullāh ﷺ performed ṭawāf. (Dalā'ilun-Nubuwwah)*

Imagine Sayyidunā 'Uthmān ؓ forgoing the opportunity to perform ṭawāf which was very dear to him and that too after many years. However, he declined to perform ṭawāf without Nabī ﷺ and performed ṭawāf a whole year later with Nabī ﷺ.

4. When Sayyidunā 'Alī ؓ was questioned with regards to how much the Ṣaḥābah ؓ loved Nabī ﷺ, he answered,

*Nabī ﷺ was more beloved to us than our wealth, children, our mothers and fathers and more beloved*

*than cold water whilst thirsty (on a hot day). (Ash-Shifā)*

5. Whenever Nabī ﷺ would be mentioned before the tābi'ī, Ṣafwān ibn Sulaym ؓ, he would weep and continue weeping until the gathering dispersed. (Ash-Shifā)
6. Ayyūb As-Sakhtiyānī ؓ, who was also a tābi'ī, loved Nabī ﷺ so much that whenever his ḥadīth would be mentioned before him, he would cry profusely to the extent that the people around him would have pity on him. (Siyaru A'lāmin-Nubalā)
7. Another tābi'ī who was the grandson of Sayyidunā Zubayr ibnul 'Awwām ؓ, 'Āmir ibn 'Abdillah ibniz-Zubayr ؓ, loved Nabī ﷺ so much that he would weep upon the mention of Nabī ﷺ until his eyes would become dry. (Ash-Shifā)

## Love for the Beloved's Name

Anything and everything associated to Nabī ﷺ was very beloved to them, so much so, that his name Muḥammad was immensely beloved too. Let us cite some examples:

1. A tābi'iyah by the name of Ummu-Ḥabīb bint Qays ؓ married Muḥammad ibnu 'Amr ibnil-'Āṣ ؓ who divorced her due to some setbacks in the marriage. She thereafter received many proposals, but said:

*I will only marry that person whose name is Muḥammad.*

She was only prepared to consider a proposal if the name of the man proposing was Muḥammad. Thus, she received

a proposal from Muḥammad ibn Abī Ḥudhayfah ؓ and she accepted the proposal. Soon he was martyred in a battle after which she married Muḥammad ibn Abī Bakr Aṣ-Ṣiddīq ؓ. However, soon after he was also martyred in a battle. Thereafter, she married Muḥammad ibn Ja'far ibn Abī Ṭālib ؓ. When he passed away, she finally married Muḥammad ibn 'Iyās ibn 'Amr ؓ and passed away whilst married to him. (Tarīkh Dimishq)

2. After the demise of Sayyidah Fāṭimah ؓ, Sayyidunā 'Alī ؓ married again and named three of his children Muḥammad. (Al-Bidāyah wan-Nihāyah)
3. Mujaddid Alfith-thānī, Shaykh Aḥmad As-Sirhindī ؓ named all his seven sons Muḥammad.
4. The well-known caliph, Hārūn Rashīd ؓ, named nine of his sons Muḥammad.
5. Abul-Barakāt Ayman ibn Muḥammad ؓ was a very saintly personality. Starting from his father, for fourteen generations in ancestry, every forefather's name was Muḥammad. (Al-Wāfī bil-wafayāt)
6. The Muslim ruler, Niẓāmul Malik never uttered the name Muḥammad in the state of janābah (major impurity) throughout his life.
7. Maḥmūd Ghaznawī, another Muslim ruler who liberated India, never uttered the name Muḥammad without wuḍū. He would always call his attendant with much love by his name Muḥammad. However, one day after he called his attendant by his other name, Tājud-Dīn, the attendant went missing and did not return. After a few days, Maḥmūd Ghaznawī enquired and was informed that for the first

time, instead of calling him by his name Muḥammad, you had called him by his name Tājūd-Dīn; hence he felt that you may be upset with him and cannot find the courage to present himself before you. Sulṭān Maḥmūd Ghaznawī summoned him to his court and explained, ‘From the time I reached the age of understanding, I have never uttered the name Muḥammad without wuḍū, and the day I called you by the name Tājūd-Dīn, I did so because I did not have wuḍū at the time.’

These anecdotes provide a small glimpse into the love our pious predecessors had for our beloved Nabī ﷺ. Their hearts were truly adorned with love for the greatest of creation, our beloved Nabī, Muḥammad ﷺ. Their love excelled and went far beyond the necessary degree of love until it became part of their nature.

When the love of Nabī ﷺ truly penetrates the heart, then following his commands, emulating him, sending ṣalāt and salām (salutations) upon him, yearning to visit Madīnah Munawwarah, longing to see him on the day of Qiyāmah and receive his intercession, craving to drink from his blessed hands at the Pond of Kawthar and to be in his company in Jannah, all become one’s lifelong wish.

## What to Do

The following three guidelines will increase love for Nabī ﷺ in our hearts:

- 1. Read books of sīrah.** Every Muslim should make it a part of his life to read the sīrah of our beloved Nabī ﷺ on a regular basis. It will also be beneficial to read it as

a family. Reading about the beautiful life of Nabī ﷺ will cultivate love for him in our hearts. One should ensure to read a reliable book written by an authentic ‘Ālim.

- 2. Send ṣalāt and salām upon our beloved Nabī ﷺ.** On a daily basis, we should recite ṣalāt and salām at least 300 times, and on Fridays this amount should increase. Whenever we say or hear the name of our beloved Nabī ﷺ we should say صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with much love and zeal.
- 3. Try one’s utmost to learn the sunan of Nabī ﷺ and bring them into practice.** The more a person strives towards practising the teachings of Nabī ﷺ, the more one’s love for Nabī ﷺ will increase; and the more this love increases, the more one will be able to practise his teachings. This leads to a never-ending cycle: when practice increases, love for Nabī ﷺ increases, and this in turn makes one’s practice increase, which again makes one’s love for Nabī ﷺ increase, and so on. Thus, depending on one’s sincerity and how much one strives in this path, only Allāh ﷻ knows how far one can reach.

May Allāh ﷻ enlighten our hearts with the love of Rasūlullāh ﷺ, and as a result, enable us to follow in his footsteps and become perfect believers. Āmīn.

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