

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُهُ ﷺ Loving RasulAllah

An Extract from Qāḍī Īyāḍ's 'Shifā'



QADI IYAD IBN MUSA AL-MALIKI

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LOVING RASULALLAH ﷺ



SIRAH ~ SERIES

Loving RasulAllah ﷺ

An Extract from Qādī Íyād's 'Shifā'

QADI IYAD IBN MUSA AL-YAHSUBI

(476-544 AH / 1083-1149 CE)

Translation and Notes

Abu Hasan

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An extract from Qādī Īyād's 'Shifā'

Original Arabic

Qādī Īyād ibn Mūsā al-Yahṣubī al-Mālīkī

Translation and Notes

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CONTENTS

Preface	
1 The Obligation of Loving Him ﷺ	1
2 The Reward of Loving Him ﷺ	4
3 Anecdotes of Elders and Imāms	7
4 The Signs of True Love	12
5 The Meaning of Loving RasūlAllāh ﷺ	22
6 The Obligation of Accepting His ﷺ Counsel	27
Transliteration Key	33
Bibliography	36
About the Author	38

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله الطاهرين وصحبه الطيبين

PREFACE

All praise to Allāh ﷻ, 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 Tārīfi 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:

***kulluhū'm ḥāwalu'd dawā'a walākin
mā ata bī'sh-shifā'yi illā iyādu***

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

Qādi Íyāḏ 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 tawfīq.

Abu Hasan

12th Rabīy al-Awwal 1437
23rd December 2015



THE OBLIGATION OF LOVING HIM ﷺ

Allāh táālā says:

قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ أُكْتَرَفْتُمُوهَا
وَتَجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ
وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۗ 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 táālā has rebuked those who love their wealth, their families and their children more than Allāh táālā 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 táālā has described such people as corrupt, sinful and contumacious; and He has informed them that they are astray and Allāh táālā has not guided them.

¹ Sūrah Al-Tawbah, 9:24.

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

Narrated to us Ḥāfiẓ Abū Ālī al-Ghassānī, who also gave me authorisation³ – and we have read this with many others – said he: narrated to us Sirāj ibn Ābdullāh, the qāḍī: narrated to us Abū Muḥammad Ālī al-Aṣṣīlī: narrated to us Al-Marwazī: narrated to us Abū Ābdullāh Muḥammad ibn Yūsuf: narrated Muḥammad ibn Ismāʿīl: narrated Yāqūb ibn Ibrāhīm: narrated ibn Ūlayyah from Ābdu'l Āzīz ibn Ṣuḥayb:

From Anas ibn Mālīk 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 ḥādīth 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

Ūmar 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.”** Ūmar 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 Ūmar.”**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, *Nasāyī* 8/115, *Tirmidhī* 2517, *Ibn Mājah* 67.

⁶ *Bukhārī* #21. *Muslim*, #68.

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

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 Áttāb, by my reading in his presence: narrated to us Abu'l Qāsim Hātim ibn Muḥammad: narrated to us Muḥammad ibn Yūsuf: narrated to us Muḥammad ibn Ismā'īl:¹⁰ narrated to us Ábdān: my father narrated to us: narrated to us Shúbah: From Ámr ibn Murrah: from Sālim ibn Abi'l Jaád:

From Anas ؓ 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 Şafwān 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

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

¹⁰ This is Imām Bukhārī.

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

¹² *Bay'āh*.

¹³ *Ṭabarānī* Cf. *Majma' al-Zawāyid* 9/450, #15967. *Tirmidhī*, *Nasāyī* Cf. *Manāhil al-Şafā* #946.

¹⁴ *Bukhārī* #6168, *Muslim* #2640.

¹⁵ *Bukhārī*, #6170, *Muslim*, #2641.

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

In a narration of Ālī ؑ, the Prophet ﷺ took Ḥasan and Ḥusayn ؑ 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 يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصَّادِقِينَ وَالشَّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ 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 [Khafāji]. 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'a, 4:69.

²¹ Waḥidi in his *Asbāb al-Nuzūl* p.122, narrated by Sayyidah Āyishah ؑ. *Majma' al-Zawāyid*, 7/42, #10937. Haythamī says: “This is narrated by Ṭabarānī in *Mūjam Ṣaghīr* and *Awsaṭ*; all the narrators are trustworthy [*thiqāṭ*]”. Narrated by Ṭabarānī and Ibn Mardawayh from Sayyidah Āyishah ؑ and Ibn Ābbās ؑ [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 táalā revealed this verse.²³

In the ḥadīth of Anas ibn Mālik ؓ: **“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 Qāḍī al-Shahīd: narrated al-Ūdh'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 Yāqūb ibn Ābd al-Rahmān: from Suhayl: from his father:

From Abū Hurayrah ؓ 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] ؓ.

The ḥadīth of Ūmar ؓ 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.

Ābdah, the daughter of Khālid ibn Maādān²⁶ 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 *tasbīḥ* everyday, other than Qur’ān recitation. He was fasting at the time of his death and his fingers were placed counting the *tasbīḥ* [*Siyar Aālām 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 [Khafāji, 4/425]. I take everything from them for my religion: fundamentals [*aṣl*] and derived [*furūū*] matters [Qārī, 2/41].

²⁸ *Ĥilyatu’l Awliyā’a*, 5/210, #317. *Siyar Aālām al-Nubalā* 4/539.

It is reported from Abū Bakr ؓ 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 ؓ]. Because the Islām of Abū Ṭālib would make you pleased.”³¹

There is a similar narration about Ūmar ibn al-Khaṭṭāb ؓ; that he told Ábbās ؓ: 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 Isḥāq: about the lady from the Helpers, whose father, brother and husband were martyred in [the Battle of] Uḥūd, [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 [Khafāji]. The idiom “coolness of eyes” indicates happiness; it is said that the tears of happiness are cool and the tears of sadness are warm [Khafāji].

³⁰ Ūthmān ibn Āmir ibn Āmr ibn Kaāb ibn Saād ibn Tamīm, Abū Quḥāfah; he accepted Islām on the Day of Victory; passed away in 14 AH.

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

³² Sayyidunā Ūmar’s father.

³³ Bayhaqī and Bazzār from Ibn Ūmar [Cf. Khafāji]; *Majmaā 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.” [Khafāji].

Āli ibn Abū Ṭālib ؑ 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: Ūmar ؑ 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] Ūmar ؑ 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 Ūmar:

*ālā muḥammadin ṣalātu'l abrār / ṣallā ālayhi't ṭayyibūn al-akhyār
qad kunta qawwāman bukan bi'l as'hār / yā layta shi'ri wa'l manāyā aṭwār
hal tajmaūnī wa ḥabībī al-dār / **wa ūmara 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 [Āli 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 Ābdullāh ibn al-Mubarak in *Al-Zuhd*, 362-363.

It has been reported that the leg of ʿAbdullāh ibn ʿUmar ؓ 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 ؓ, his distraught wife exclaimed: “Alas, the agony!” And he said: “The joy! Tomorrow I will meet my beloved ones; Muḥammad ؓ and his party.”⁴³

A similar Ḥadīth is narrated about Ḥudhayfah ibn al-Yamān ؓ.

It is reported that a lady asked Sayyidah ʿĀyishah ؓ to show her the grave of RasūlAllāh ؓ; 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 ؓ 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 ؓ 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 ؓ.”⁴⁵

⁴¹ According to scholars, it is not permissible to call upon RasūlAllāh ؓ by his name; one should say *Yā RasūlAllāh* instead. In a similar incident, Ibn ʿAbbās ؓ mentioned RasūlAllāh’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 ؓ: 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 ؓ stood by the body of [Ábdullāh] ibn al-Zubayr ؓ 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 Yaālā 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 táālā:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ^{٤٩}

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 تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ^{٥١}

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 Hāshr, 59:9

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

Narrated to us the Qāḍī and Ḥāfiẓ Abū Āli: Narrated to us Abu'l Ḥusayn al-Ṣayrafi and Abu'l Faḍl ibn Khayrūn, and they both said: Narrated to us Abū Yaālā al-Baghḍādī: Narrated to us Abū Āli al-Sinjīy: Narrated to us Muḥammad ibn Maḥbūb: Narrated to us Abū Yīsā: Narrated Muslim ibn Ḥātim: Narrated to us Muḥammad ibn Ābdullāh al-Anṣārī: From his father: From Āli ibn Zayd: From Sa'yid 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 tāālā 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 tāālā 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 tāālā, 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 ḥadīth: “I am for you [Muslims] like a father, and I teach you...” [*Abū Dāwūd #8*]

⁵⁴ **Ghishh:** Lit. deception, fraud, disloyalty, treachery etc. But here, it means *ḥiqd* and *ḥasad*: malice and envy [Qārī, 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 tāālā is not bad.

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

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 Ashārīs,⁶⁰ when they approached Madīnah, 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 Āyishah رضى الله عنها reported by Daylamī in *Musnad al-Firdaws*: **“Whoever loves something, mentions it often”** [Qārī]. Abū Nuáym [Manāhil, #965].

⁶⁰ Abū Mūsā al-Ashāriyy رضى الله عنه and his tribe from Yemen, when they arrived in Madīnah in the seventh year [7 AH] after emigration [Khafājī]. From Yemen or Abyssinia [Qārī].

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 :: muḥammadan wa ṣaḥbah*; رضى الله عليه وسلم. Bayhaqī from Anas رضى الله عنه in *Dalāyil* [Cf. *Manāhil* #966]. In another narration: *ghadan nalqā al-ahibbah :: muḥammadan wa hizbah* رضى الله عليه وسلم [Qārī].

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

Ámmār⁶³ ؓ 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'ḥāq al-Tujībī⁶⁵ 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 *صلى الله عليه وعلى آله وصحبه*.

⁶³ Ámmār ibn Yāsir ؓ, the companion was martyred by the army of Muáāwiyah ؓ in Šiffin in the year 36 AH. He fought alongside our master Áli ؓ. Ibn Salamah said: I saw Ámmār 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: “**Ámmār will be killed by a group of rebels**” and this also proves that our Master Áli – may Allāh táálā ennoble his blessed face - was in the right [Khafāji]. *Majmaá al-Zawāyid*, 9/357.

⁶⁴ In our times, we see Wahābī-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: “Muḥammad said this, Muḥammad did that” and some lowlife vermin do not even have the decency to say the blessings after his name.

⁶⁵ Is'ḥāq ibn Ibrāhīm al-Tujībī [d.352 AH] was a famous Mālikī imam and muḥaddith.

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, khudúú*: to consider oneself insignificant and to display abject humility; and the feeling of awe; *iqsha-árrat julúduhum*, 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 [*Khafāji*].

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

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 tāālā has disbelieved in Allāh [*Qārī*].

RasūlAllāh 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 Fāṭimah ؓ: “She is a part of me. Whoever angers her has angered me.”⁷⁸

He ﷺ told [our mother] Āyishah ؓ 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 Ūmar ؓ: “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 [Qārī].

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 *arad* instead of *gharad*; but obviously, it is a typo [Qārī].

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

⁷⁶ Therefore some Mālikīs consider as apostates, those who insult the Companions, and therefore deserve capital punishment. Because despising, slandering or insulting the Companions tantamounts to insulting RasūlAllāh ﷺ, which is apostasy [Qārī, Khafāji].

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 *Shuāb al-Īmān*, 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 ؓ 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 Ālī; along with Ābdullāh ibn Ābbās and Ābdullāh ibn Jaāfar ؓ who came to Salmā ؓ and asked her to cook food that RasūlAllāh ﷺ loved to eat.⁸⁴

Ibn Ūmar ؓ 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 ؓ is the wife of Abū Rāfiy, and is the slavegirl of RasūlAllāh ﷺ or his aunt Ṣafīyyah ؓ. She is the one who washed Lady Fāṭimah ؓ at her funeral; also, there are 15 other women-companions named Salmā [Khafāji].

⁸⁵ *Sabt*: meaning dyed cowhide; hence, *niāāl 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 [Khafāji].

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 shari'ah as a grave matter.

⁸⁸ Such a heresy, or innovation that is opposed to the Shari'ah [Khafaji]. The famous Maliki imām, Hāfiẓ Muḥammad Abū Bakr ibn al-Ārabī [468-543 AH], who is also among the teachers of Qāḍī Iyāḍ, says:

“Beware of innovative practices [muḥdathāt al-umūr]”: Know, may Allāh tālā 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 qaṭaʿn]. The innovative practice which is based on a precedent [in the sunnah] is the practice of the [righteous] caliphs, imāms and great scholars [fudalāʿa] and is not a reprehensible innovation or heresy [muḥdath waʿl bidāh] just because it is termed ‘novel practice’ [muḥdath] or innovation [bidāh], because Allāh tālā has said: **“Never a new [muḥdath] admonition comes from your Lord...”** [Sūrah Anbiyāʿa, 21:2]. And ʿUmar has said: “What a fine innovation [bidāh] is this!” Indeed, the bidāh [innovation] that is reprehensible and rebuked is that which opposes the sunnah and that which attracts, allures towards heresies. [Āarīdah al-Aḥwadhī fi sharḥ al-Tirmidhī, 10/147, under ḥadīth #2685].

Imām Hāfiẓ Ibn Rajab al-Ḥanbalī [736-795 AH] says:

Bidāh means any innovation which cannot be proven by a principle in the shari'ah [aṣlun lahu fiʿsh shari'ah yadullu alayh]; however, such things which have a basis in shari'ah, and which can be proven by a shara'i principle, it is not considered as a bidāh according to shari'ah, even though lexically, it is an innovative practice [bidāh]. [Jāmiy al-ʿUlūm waʿl Ḥikam, under ḥadīth of ʿIrbād ibn Sāriyah, #28 of Arbayīn].

Imām Nawawī says:

Bidaʿ: In shari'ah, it is an innovation, and which was not present in the time of RasūlAllāh ﷺ. It is categorised as good and ugly [ḥasanah, qabīḥah]. The shaykh and imām – and about whom there is a general agreement upon his being an imām and upon his preeminence and mastery of the sciences – Abū Muḥammad ʿAbd al-ʿAzīz ibn ʿAbd al-Salām ؒ said in the ending of his book **Al-Qawāyid**: “Bidāh is classified as following: Obligatory, Forbidden, Recommended, Disliked, Permissible. The method to ascertain the category to which a bidāh belongs is to evaluate it against the principles of shari'ah. If it corresponds to the principles of wājib, it is wājib; and likewise ḥarām, mandūb, makrūh or mubāḥ according to respective conditions.” [Tahdhīb al-Asmāʿa waʿl Lughāt, 3/22; Cf. Qawāyid al-Kubra].

Because, Allāh táālā says:

لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ 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 Áyishah ؓ 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. [ʿAbdullāh] ibn Masūūd ﷺ said: Let none of you ask another [whether he loves Allāh and His Messenger] except the Qurʾān; if he loves the Qurʾān, he [certainly] loves Allāh 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 RasūlAllāh ﷺ, is to be abstemious of worldly pleasures and to be austere; to give preference to poverty and frugality [over luxury and comfort]. RasūlAllāh ﷺ told Abū Saʿyid al-Khudrī 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 ḥadīth of ʿAbdullāh ibn Mughaffal ﷺ: A man told RasūlAllāh ﷺ, “O Messenger of Allāh! Indeed, I love you.” He said: “Look at what you are saying.” The man said: “By Allāh! Verily, I love you.” And he said that three times. RasūlAllāh ﷺ said: “If you [really] love me, then be prepared for poverty and abnegation.”⁹⁵ And he said something similar as in the ḥadīth of Abū Saʿyid [al-Khudrī ﷺ].



⁹⁴ Musnad Imām Aḥmad Cf. *Majmaʿ al-Zawāyid*, 10/274.

⁹⁵ *Tirmidhī*, #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 إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

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 Īmrān, 3:31.

⁹⁸ Defending the shariāh, 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 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 shari'ah.

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 táālā 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 shari‘ah 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 táālā to forgive his sinful ummah; when people are speechless in awe and trepidation, and nobody is permitted to speak, except RasūlAllāh ﷺ [Khafāji].

[Our master] Ālī ؑ 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 صلى الله عليه وعلى آله وصحبه.



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

¹⁰⁹ It is Thawbān ؑ, 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 يَجِدُونَ مَا يَنْفِقُونَ حَرَجًا إِذَا نَصَحُوا لِلَّهِ
وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ ۗ وَاللَّهُ عَفُورٌ رَحِيمٌ

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 [*mukhlīṣīn*] Muslims in private and in public.

Narrated to me Qāḍī Faqīh Abu'l Walid and I read it aloud in his presence: Narrated to us Ḥusayn ibn Muḥammad: Narrated to us Yūsuf ibn Abdullāh: 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 Ṣālīh: 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 *ikhhlās*], as one says: *naṣaḥtu’l āṣl* – ‘I distilled the honey.’ That is: ‘I separated the honey from wax.’

Abū Bakr ibn Abū Isḥāq al-Khaḥfāf¹¹⁴ said: *Naṣīḥah* is good advice and harmony; it is derived from *niṣāḥ*, which means ‘the thread used to stitch a cloth.’ Abū Isḥāq 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 Ḥamd 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-Shāfi‘ī al-Khaḥfāf, the author of *Kitāb al-Khiṣāl* [Khaḥfājī].

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

¹¹⁶ *Waḥdāniyyah*.

¹¹⁷ *Tanzih*.

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 Aājuriy] 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 Is'ḥāq al-Tujībī 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*.

Aḥmad 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. [Qārī].

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

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

Abū Bakr ibn al-Aājuriy,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 صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ
مَنْ قَضَىٰ نَجْوَاهُ وَمَنْهُمْ مَّن يَنْتَظِرُ وَمَا بَدَّلُوا بَدِيلًا

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:

وَيَصْرُوفِ اللَّهِ وَرَسُولِهِ وَالَّذِينَ هُمْ الصَّادِقُونَ

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

¹²² Imām Abū Bakr Muḥammad ibn al-Ḥusayn al-Baghdādī al-Aājuriyy [d.360]. Author of many works such *Ghurabā’a*, *Arbayīn*, *Aādāb al-Ūlamā’a* etc.

¹²³ Sūrah Aḥzab, 33:23. According to a ḥadīth in both *Bukhāri* and *Muslim*, this Anas ibn al-Nadr ؓ – 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 Uḥud took place. Saād ibn Muāādh ؓ 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 Uḥud.” He fought valiantly and was martyred رَضِيَ اللَّهُ عَنْهُ. 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 *Bukhāri* #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 [*shariāḥ*] 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 Āmr ibn al-Layth,¹²⁶ one of the kings of Khurāsān and a famous revolutionary, better known by his title *Ṣaffār* – 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 Ābd 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 ء ا	a	أمير	amīr	amazing
ب	b	باب	bāb	basket
ت ة	t	تاج	tāj	t in French trois
ث	th	ثابت	thābit	thing
ج	j	جسد	jasad	jam
ح	ḥ	حسن	ḥasan	similar to hose no English equivalent voiceless pharyngeal fricative
خ	kh	خبر	khābar	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	زكي	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	طب	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	ghār	as in French r rester voiced uvular fricative
ف	f	فجر	fajr	flower
ق	q	قريب	qarīb	a guttural k voiceless uvular stop no English equivalent
ك	k	كتاب	kitāb	kin
ل	l	لباس	libās	late
م	m	مال	māl	morning
ن	n	نور	nūr	noon
هـ	h	هدى	hudā	house
و	w	وزير	wazīr	word
ي	y	يد	yad	yellow
إ	i	إدام	idām	insight
أ	a	أتم	atam	advent
أ	ā	باب	bāb	father
س	ī	سرير	sarīr	tree
و	ū	طور	ṭūr	root

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
ع	āā	عالم	āālim	-
ع	ýī	عيد	ýīd	-
عو	úū	عود	úūd	-
ش	sh'sh sh-sh	الشمس	ash'shams ash-shams	-
أ	a' or a-	مأمور	ma'mūr	-
ب	i'y or i-y	بئس	bi'ysa bi-ysa	-
ل	u' or u-	لؤلؤ سؤللك	lu'lu' su-lika	-
	,	أصحاب تكحيل أسهل	aṣḥāb tak'hīl as'hal	separator to distinguish between sounds represented by letter pairs
	-	أصحاب تكحيل أسهل	aṣ-ḥāb tak-ḥīl as-hal	separator to distinguish between sounds represented by letter pairs
	superscript	من	mi ^h	to indicate an elision
	-	مأرب	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 Badruddīn **al**-Āynī.
- It is omitted when used alone, as in Bayhaqī 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 ḥadīth in various editions of Tirmidhī. The edition I have used for cross-referencing here is:

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



ABOUT THE AUTHOR

Shaykh al-Islām Imām Qāḍī Īyāḍ ibn Mūsā al-Yahṣubī, al-Andalūsī Abū'l Fadl رحمته الله was born on the 15th of Shābān, 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 sabbah
wa dhā ājabun 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 Qāḍī Īyāḍ 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 Ṣaḥīḥ Muslim*: A super-commentary on *Ṣaḥīḥ Muslim*.
2. *Kitāb al-Shifā bi Taárifi Ḥuqūq al-Muṣṭafā*:
3. *Mashāriq al-Anwār álá Ṣaḥīḥ al-Aāthār*: A lexicon of uncommon words in *Ṣaḥīḥ Bukhāri*, *Ṣaḥīḥ Muslim* and *Muwaṭṭa* of Imām Mālik.
4. *Al-Ilmāá fī Ḍabṭ al-Riwāyah wa Taqyid al-Samāá*: An introduction to principles of ḥadīth and terminology.
5. *Bughyatu'r Rāyid limā Taḍammanahu Ḥādīth Umm Zará mina'l Fawāyid*
6. *Mújam al-Shuyūkh*
7. *Al-Iylām bi Ḥudūd Qawāyid al-Islām*: Famous work on Áqīdah.
8. *Tartīb al-Madārik fī Manāqib al-Imām Mālik wa Aṣ-ḥābuh*
9. *Tanbihāt al-Mustanbiṭah*
10. *Ghunyah*

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