

حُبُّ اللَّهِ

# Love of Allah

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## **Acknowledgement**

All praise is due to Allah alone. And prayers and peace of Allah be upon the chosen Prophet Muhammad (SAW) and upon his family and companions and whoever followed his guidance.

O Allah, I ask you to bestow upon me your love and the love of whoever loves you and the knowledge that helps us to attain your love!

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## **Foreword**

It is indeed a great piece of work in modern times when mostly people have got mesmerized by the false and deceitful shine of the materialistic world. Love is an important instinct in man, it is a great valuable in the possession of human being. But, alas, this highly precious tool is wasted on worthless things, resulting in "khasara dunya wal aakhirah", which means loss in this world as well as in hereafter. May Allah bless dear Dr Abrar, who has taken out time out of his busy schedule and worked hard not only to search the verses of holy Quran regarding the topic but has also journeyed through vast ocean of ahaadith and has very nicely conveyed the significance and importance of the fact that Allah alone deserves the maximum of love and that the love of Allah is highly needed and tremendously rewarding. May Allah accept his humble efforts and make it means of salvation for all of us.

Dr. Rafiq Ahmad Pampori  
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## **Introduction**

Love as defined in Oxford English dictionary means, “A strong feeling of affection or a great interest and pleasure in something.” It is a word so often talked about, written about and discussed but usually used for all mundane activities with very few people using this term for the divine purposes.

Everybody has some basic instincts like hunger, thirst, love for money, children, status and so on and the strongest of these should have been love for his Creator as He gives man all what he needs and in addition provides him the senses so as to perceive the joy of having these instincts fulfilled, who can explain the joy of drinking cold water after a daylong fasting in Ramadhan. The human nature is such that we fall in love with whomsoever we live and have acquaintance with, even if it was a simple creature like cat, we love the house we have been living in, the clothes we wear, we love our car; but have we ever thought that our association with all these has been over a period of months to few years and this leads us to love them. Have we ever thought where we were before our birth? No doubt our body came into existence only some years ago but the soul inside us is a very old creation of



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Allah. He created all souls together and then gradually He instills them into bodies over a course of time and we were all in the heavenly space very close to Allah until we came to the earth, so the necessary implication of this long association is that we must have a deep love for Allah but our preoccupation with this world has put a lot of curtains on this bond, but believe me, the bond is completely intact and it is there, only need of the hour is that we strive to lift these curtains and see the unbelievable and feel the joy of love and companionship of Allah. As everything in this universe has been created by Allah, so the entity of love too has been created by Allah and He is the one who put the sweetness in it (His love).

Those blessed people who perceived sweet feeling of love for the Creator feel dazzled by its effects and those of us who fell in love for Allah tried to explain others about the treasure they had in their hearts but the understanding power of most of the people was below the threshold needed for perception. The great lovers of Allah in their ecstasy even went to say, "If the kings come to know about the treasure of love which we have in our hearts they will kill us in envy." Amongst the so many miseries which have befallen this mankind today, is the gradual and unperceivable loss of this treasure and result is loss of peace in our lives and we all know that vacuum cannot exist so this lacunae is filled by its opposite and that is harbinger of jealousy, hatred, violence and extreme greed as everybody wants to achieve the mundane pleasures to the maximum so as to achieve the satisfaction. But the result is opposite, it is like a thirsty person drinking sea water, the more he drinks the more he feels thirst

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and the vicious cycle goes on till he dies of thirst. Since times in memorial great people taught this subject and tried to bring people closer to their Lord but again the satanic forces felt jealous and continued to pull the people away from the joy of being close and favorite of their Creator in the same fashion as the Satan on the day of creation of Adam (AS) felt jealous and did his all crafty maneuvers to bring our father out of the heaven.

The world scenario nowadays is such that people are getting gradually drifted away from the concept of Creator and mankind has even forgotten themselves in this mad pursuit of an unending race of worldly excellence. Now it is the responsibility of the Ummah to provide a role model for the world in spiritual excellence but what to talk of outsiders when majority of our own brethren because of ignorance have failed to understand the subject. The current generation of youth needs to be educated about the importance of this subject but unfortunately many people in recent era started questioning the rationale of this subject and started looking for its evidence in the light of Quran and hadith. The quest for proof of the subject has similitude to seeking evidence for presence of sun in broad daylight. The result is colossal weakness in our faith as the essence is missing and such a weak faith fails to face the onslaught of modern age satanic forces and with great pain I do admit that a large number of youth born in Muslim families are in pitiable state if their faith is examined in depth. Today, when the hearts of most of us are filled with lusts, desires, temptations and fantasies, we need to remind ourselves that it is not possible to have this filth to take room in the same heart where we want to plant our love for Allah.

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Always ask yourself whether the things you have stored in your heart make you neglect Allah? And is it worth more than the love of Allah? When we start replacing the lusts, desires, and fantasies that are in our heart with Allah's love, then we will see ourselves regaining that love back from Allah.

Ibn Taymiyyah said, "The more the servant loves his Master, the less will he love other objects and those will decrease in number. The less the servant loves his Master, the more will he love other objects and those will increase in number." (Majmu Fatawa).

The subject of love of Allah being one of the fundamental Islamic teachings and it has been the prime goal of Sufi (mystic) practices wherein it has been described in detail by numerous great personalities over the centuries. And after reading their work it is difficult to gather the courage to pen down anything on this great subject. Since my occupation necessitates public dealing I am seeing a trend in youngsters who have desire to come close to Allah but unfortunately a good number of them are averse to the writings of saints and somehow feel the subject is not a part of pure Islamic teachings. My small booklet is designed to address this audience and will be emphasizing mainly on the material from the holy Quran and ahadith. The methodology used in this will be making two sections:

In first section I will be providing proof for the importance of the subject by narrating relevant Quranic verses and their commentary from Marif ul quran followed by ahadith from all the six major books of hadith. In quoting ahadith I will be quoting first from Bukhari and Muslim followed by other books. The repetitions will be omitted as

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there are many on this subject. The narrations will be related to love for Allah, love for Messenger of Allah (SAW), love for people or places whom Allah loves.

In second section we will introspect into the subject and analyze as to how much do we love Allah and how can we inculcate this love in our selves

Over a long period this thought was coming to me repeatedly to write something but my deficiency in knowledge always was a bar to it and also the topic is so sensitive that Maulana Rumi said “When the discourse touched the matter of love, pen was broken and paper torn.” I myself don’t know how I got the courage to take the pen in my hand and I pray to Allah that this small endeavor of mine becomes a source of forgiveness for my wrong doings and helps in vindicating the truth of love for Allah. May Allah the Almighty forgive me for the mistakes committed in this book and I would be extremely thankful if someone would point to mistakes committed in this book.

Dr Abrar Ahad Wani  
Srinagar

## What is Love?

Imam Ragib (RA) has defined Muhabbat (Love) as:

إرادة ما تراها أو تزنه خيرا

*“To intend that thing you think is good”.*

Hazrat Shibli (RA) said, “Muhabbat (love) is called Muhabbat as it erases everything from the heart except the beloved.”

Hazrat Abdul Qasim Qushari (RA) said that love is erasure of the qualities of lover affirming the essential being of the beloved.

Love may be defined as an *‘inclination to that which is pleasant.’* This is apparent in the case of the five senses, each of which may be said to love that which gives it delight; thus the eye loves beautiful forms, the ear melodious sounds, etc. This is a kind of love we share with the animals. But there is a sixth sense, or faculty of perception, implanted in the heart, which animals do not possess, through which we become aware of spiritual beauty and excellence. Thus, a man who is only acquainted with sensuous delights cannot understand what the Prophet (SAW) meant when he said that he loved prayer more than perfumes or women, though the last two were also pleasant to him. But he whose inner sight is opened to behold the beauty and perfection of Allah will despise all outward sights in comparison, however fair they may be. When we apply this principle to the love of Allah we

shall find that He alone is worthy of our love, and that, if anyone does not loves him, it is because he does not know Him. Whatever thing we love it is because it is a reflection of Him in that thing. It is for this reason that we love Prophet Muhammad (SAW), because he is the Prophet and the Beloved of Allah, and the love of learned and pious men is really the love of God.

Human perfection is proportional to the amount of love of Allah that has conquered the man's heart and amount of this love possessed by this heart. At last the love of God should conquer a man's heart and possess it wholly, and even if it does not possess it wholly it should predominate in the heart over the love of all other things.

### Types of Muhabbat (Love)

#### 1. Natural love (Hubbi-Tab'ee—(حب طبيعي)

Man by his inner nature feels love for himself, his children and wealth etc., it is called Hubbi Taba'ee.

#### 2. Beneficial love (Hubbi-Ahsâni—(حب أحساني)

It is said:

الإنسان عبد الإحسان

“Man is the slave of good (behavior).”

If anyone does some favour to someone, he always remembers this favour and always tries to love and respect him.

#### 3. Love based on beauty (Hubbi Jamâli—(حب جمالي)

Another reason for loving someone is because of the beauty of that person or thing. One usually loves beautiful things.

#### 4. Love based on excellence (Hubbi-Kamâli—(حب كمالي)

Another reason for loving someone is because of the excel-

lence found in that person or thing. One usually respects the people having some excellence.

**5. Love based on reasoning (Hubbi-Aqli—(حب عقلي))**

Another type of love is based on reasoning. One loves those whom he thinks are helpful for him and hates those whom he thinks can cause him harm. One loves his doctor because he knows that the doctor is helping him, although the doctor treats him with bitter medicines or painful injections.

When we analyze above types of love then we can understand that Allah is the Being Who is most deserving of all the above types of love whether it is because of His excellence, benevolence or beauty.

## What the holy Quran says about the love for Allah?

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

*Yet there are men who take (for worship) others besides Allah, as equal (with Allah): They love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the penalty: that to Allah belongs all power, and Allah will strongly enforce the penalty. (Al-Baqara, 2:165)*

This verse points out to the error made by those who associate others in the divinity of Allah and think that they are caretakers of their needs. Their attachment to them reaches the proportions of love that is due for Allah alone. In direct contrast to this profile of the polytheists, there are the true believers who love Allah alone, and very staunchly too, for a polytheist may turn away from his self-made god in the event of an impending loss, but a true believer reposes his total confidence in Allah, in gain and loss alike, retaining His love and pleasure as his lasting possession, never leaving his Creator whatever the odds against him be. (Ma'arifur Qur'an)

In this verse letter أَشَدُّ is used which is a superlative degree vindicating the fact that Allah wants us to love him the maximum, much more than anything else. This is the quality of true believer and perhaps a major yardstick to



measure the quantum of faith (iman) we have in our hearts. It may not be an exaggeration if I say that the love for Allah is directly proportional to the strength of iman (faith). This love alone enables us to bear the hardships of following the shariah.

In another verse Allah says:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ  
وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالْفُرْءَاءِ وَجِبْنَ الْبَأْسِ أُولَئِكَ  
الَّذِينَ صَدَقُوا ۗ وَأُولَئِكَ هُمُ الْمُتَّقُونَ.

*It is not righteousness that ye turn your faces towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.*

In this verse emphasis has been laid on doing righteous deeds like belief in the tenets of Islam, spending in the path of Allah just for sake of love for Allah and not for worldly gains. Love for wealth is an ingredient of human self and the ability of the person to spend the wealth in the path of Allah is an important indicator of love for Him.

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Love is something secret. Whether or not a person loves another person, or loves less or more, are questions which cannot be answered precisely. There is no measure or yard-stick to determine the truth of the matter except that one makes an educated guess based on visible conditions and dealings, for love leaves traces and signs which could help in recognizing it as such. Now, in the following verses, Allah Almighty tells those who claimed that they loved Allah and hoped to be loved by Him about the real criterion of His love

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

*Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful." (Aal-i-Imraan, 3:31)*

In other words, if a person living in the world of today claims that he loves his Creator and Master, then, he must test it on the touch-stone of his obedience to the Messenger, that is, match it against the frequency and quality of where and how he has been following him? Once this is done, the genuine and the fake of it will be exposed right there. How much true a person turns out to be in his claim will be visible from how much he makes it a point to follow the noble Prophet, using the guidance brought by him as the guiding force in his life? The same test will show that the weaker a person is in his claim, so equally weak he shall be in his obedience to the Prophet. (Ma'arifur Qur'an).

It doesn't make sense that someone claims to love his parents but is always disobedient to them. Love for parents is reflected in the degree of obedience to them. In the same manner many ignorant people are befooled by self-styled "saints or dervishes" who claim to be in eternal love with Allah but make a mockery of Shariah laws. Allah obviously

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knew that such kind of people will be present on earth so He announces a “litmus test” to check the purity of those who claim to be in love with Allah. The test had to be simple so that an average human being can understand it. He sent his messenger Prophet Muhammad (SAW) with the divine guidance and then announced that whosoever loves Allah must follow the teachings of my beloved prophet and whosoever disobeys him doesn’t love me. Hence the path is crystal clear without any ambiguity or confusion and leads to eternal salvation. The most beautiful and quick reward of this will be that Allah starts loving this person and not only this but this lucky person will have his sins forgiven by Allah. May Allah make us one amongst these blessed people.

In Surah Maaida, Allah announces:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ  
أَذَلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ  
ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

*O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,- lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things. (Al-Maaida, 5:54)*

When it was said in this verse that should Muslims become apostates, it does not matter, for Allah will make another set of people rise to take their place, then, right there, some virtues of this set of people have also been enumerated

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saying clearly that they can be marked out by such and such distinguishable qualities. Those engaged in the service of their religion should keep these qualities foremost in their minds because these verses tell us that people who have such quality and character are welcome and dear in the sight of Almighty Allah. Amongst all these qualities the first and foremost quality identified by the Holy Qur'an is that Allah will love them and they will love Allah. There are two parts to this quality. The first one is the love of these people for Almighty Allah.

This could be taken, in one or the other degree, within one's control since one can, even if one does not love someone emotionally or naturally, at least make his intention and determination to work for him in loving intellectually. And even emotional or natural love is though not in one's control, yet its causes are, for instance, the meditation of the greatness and majesty of Almighty Allah, the conception of His being most perfect owner and the recapitulative survey of His authorities and blessings over human beings. This would definitely generate even natural love for Almighty Allah in the heart of a man or woman. But, as far as the other part is concerned, that is, the love of Allah will be with these people, it obviously seems to indicate that this is a matter where human choice and action play no role. So, what is beyond our control and choice hardly warrants a description and is obviously fruitless - one may be tempted to wonder. But, by pondering over some other verses of the Holy Qur'an, one will discover that the causes of this part of love too are within human control. If someone uses these means, the love of Allah will necessarily be with him or her. (Ma'ariful Qur'an)

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ

*And he said, "Truly do I love the love of good, with a view to the glory of my Lord," until (the sun) was hidden in the veil (of night). (Saad, Chapter 38:32)*

In this verses, an event relating to Sayiduna Sulaiman (AS) has been mentioned. The gist of the well-known Tafsir of this event is that Sayiduna Sulaiman (AS) was so engrossed in the inspection of the horses that he missed to perform the Salah of Al-asr at his usual time. Later, when he was alerted to this loss, he slaughtered all those horses as the unfortunate interference in the remembrance of Allah took place because of them. This missed Salah could be a nafl and in this situation, there should be no difficulty in understanding what Sulaiman (AS) did, for the noble prophets try to make amends for even this much of negligence. And it is also possible that the Salah concerned was obligatory (fard) and his engrossment in the inspection might have caused him to forget. Although if someone forgets to perform the fard (obligatory) Salah, it does not cause a sin to have been committed, but Sayiduna Sulaiman (AS), in view of his high station, expiated for that too. Anyway, this much does stand proved from the event that, should there come a time when one happens to have been neglectful of the remembrance of Allah, then, in order to punish one's aberrant self, depriving it of some lawful thing is permissible. This, in the terminology of the noble Sufis, is called ghayrah (sense of honor or shame). Imposing such penalties on one's own self for the purpose of training it to do what is good is a prescription of self-reform - and this event seems to suggest its justification, in fact, recommendation. It has also been reported from the Holy Prophet that, on a certain occasion, Sayidina Abu Jahm (RA) presented to him the gift of a Syrian shawl having some

sort of design embroidered or painted on it. He made his Salah covering himself with this shawl. Then, he came to Sayidah Aishah (RA) and said to her, "Return this shawl to Abu Jahm because I happened to have cast a look at the design it had during the course of my Salah, and this design would have almost thrown me into some trial" (Ahkam-ul-Quran with reference to al-Muwatta' of Imam Malik). Similarly, there is an incident related to Sayidina Abu Talhah (RA) once, while making Salah in his fruit-farm, he happened to have turned his attention to look at a bird, and as a result, his attention was diverted away from the Salah (a contravention of the essential etiquette of Salah being offered before Allah). After that, he gave the whole farm as sadaqah (charity). But one has to bear in mind that the penalty thought of for this purpose should be permissible by itself. Wasting away some property for no valid reason is not permissible. Therefore, no such action is correct as would result in the wastage of property. (Marif ul quran)

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي

سَبِيلِهِ فَتَرْتَابُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

*"Say: If it be that your fathers, your sons, your brothers, your mates or your kindred, the wealth that ye have gained, the commerce in which ye fear a decline or the dwellings in which ye delight are dearer to you than Allah or His Messenger or the striving in His cause, then wait until Allah brings about His decision and Allah guides not the rebellious."* (9:24)

This verse of Surah al-Taubah was revealed essential-

ly about people who did not migrate from Makkah at the time migration was made obligatory for them. Their love for family and property had stopped them from carrying out their obligation to migrate. In their case, Allah Almighty asked the Holy Prophet (SAW) to tell them what appears in the verse cited above. As for the statement: "Wait until Allah comes with His command," Tafsir authority Mujahid has said that 'command' referred to here means the command to carry out the jihad and conquest of Makkah. The sense of the statement is that the time is near when the evil end of those who sacrifice their relationship with Allah and His Messenger for the sake of worldly bonds shall become visible to all. That is the time when Makkah shall stand conquered, those who chose to discard their appointed duty shall face disgrace and their bonds with people and things they fancied shall be of no avail to them. But, the generality of the words of the verse is telling all Muslims that their love for Allah and His Messenger is obligatory on them in a special degree. That degree is the highest, the foremost. This degree requires that no other bond or love for anything or anyone should ever prevail over it. So, whoever fails to come up with this level of love becomes deserving of punishment from Allah. Let him, then, wait for it. Tafsir authority, Qadi al-Baidawi and other commentators have said that there are very few people who could be considered exempt from the warning given in this verse. The reason is that even the greatest among those who practice and teach religious percepts and virtues seem to be subdued by their love for family and belongings – of course, with the exception of those Allah wills to be otherwise. However, Qadi al-Baidawi explains further by saying that 'love' here means love that is within one's control. It has nothing to

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do with love which one does not control, that which is natural - because Allah Ta'ala does not obligate anyone beyond one's capacity and control. Therefore, a person may have his heart full of natural love for worldly bonds but he should not let it overpower him to the limit that he starts acting against the will and command of Allah and His Messenger. If so, this warning will not apply to him and he will be taken as one who keeps his love for Allah and His Messenger above everything. This is very much like the case of a patient who gets nervous about an unpleasant medicine or unexpected surgery. This is natural. But, he does agree to it rationally since it is for his own good. If so, it is not blameworthy. Then, common sense never forces him to get rid of his natural nervousness and dislike. Similarly, if someone feels naturally uncomfortable while complying with some Divine injunctions due to his love for wealth and children, yet bears by the discomfort and carries those injunctions out, then, that is not blameworthy either. In fact, it is praiseworthy for he would be regarded as one who keeps his love for Allah and His Messenger (SAW) on top of everything in the light of this verse. Nevertheless, as for the high station of love is concerned, there is no doubt about the ideal that love must come to prevail over one's nature as well and go on to turn every discomfort welcome while complying with what your beloved would like you to do. This is not so difficult to comprehend. Think of the seekers of material comfort in this world. Day in and day out, they would embrace the hardest conceivable labor with a smile to get what they want. For a salary check at the end of the month, one would sacrifice sleep, comfort and social relationships. (Ma'ariful Qur'an)



## What the Ahadith say about the love for Allah?

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِبْرِيلَ إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَجِبَّهُ، فَيُحِبُّهُ جِبْرِيلُ، فَيُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَجِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي أَهْلِ الْأَرْضِ"

*Narrated Abu Huraira (RA): The Prophet said, "If Allah loves a person, He calls Gabriel saying: 'Allah loves so and so; O Gabriel, love him.' Gabriel would love him, and then Gabriel would make an announcement among the residents of the Heaven, 'Allah loves so-and-so, therefore, you should love him also.' So, all the residents of the Heavens would love him and then he is granted the pleasure of the people of the earth." (BUKHARI USC-MSA web (English) Reference: Volume 8, Book 73, Number 66)*

This Hadith mentions the reward of love for the sake of Allah. A person who loves for the sake of Allah is not only loved by Allah but also by the inhabitants of the earth as well as the heavens. On the other hand, those who are hated by Allah are also hated by the inhabitants of the earth and the heavens. It must be borne in mind that they alone remain popular in this world who are righteous by nature - who strictly maintain the distinction between the lawful and the unlawful (Ma`ruf and Munkar). But those whose nature is

defected by constant sins, cease to distinguish between right and wrong and lose their credibility. They generally hate the pious persons for the reason that every category of people loves and likes people of its own kind. Once caliph Haroon Rashid was going around from his palace and he saw a huge crowd of people moving towards the main gate of the city. He enquired as to what was happening? He was told that a famous scholar Abdullah Bin Mubarak had come to city and people were going to meet him out of love and respect for him, he exclaimed, "They are the real kings." This is perhaps because of the divine announcement as mentioned in the hadith above.

عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ"، قَالَتْ عَائِشَةُ: "أَوْ بَعْضُ أَرْوَاجِنَا لَتَكْرَهُهُ الْمَوْتُ، قَالَ: "لَيْسَ ذَلِكَ وَلَكِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ يُبَشِّرُ بِرِضْوَانِ اللَّهِ وَكَرَامَتِهِ، فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْ أَمَامِهِ فَأَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ اللَّهُ لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا حَضَرَ بَشِيرَ بَعْدَابِ اللَّهِ وَعُقُوبَتِهِ، فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِ مِنْ أَمَامِهِ كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ"

*Narrated 'Ubada bin As-Samit (RA): The Prophet (SAW) said, "Who-ever loves to meet Allah, Allah (too) loves to meet him and who-ever hates to meet Allah, Allah (too) hates to meet him". Aisha, or some of the wives of the Prophet (SAW) said, "But we dislike death." He said: It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allah's pleasure with him and His blessings upon him, and so at that time nothing*

*Love of Allah*

*is dearer to him than what is in front of him. He therefore loves the meeting with Allah, and Allah (too) loves the meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allah's torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allah, and Allah too, hates the meeting with him." (BUKHARI USC-MSA web (English) Reference: Volume 8, Book 76, Number 514)*

Have we ever seen or heard of a person who is not desirous of meeting his beloved? A true lover is always in pursuit of meeting his beloved. Since this meeting is not possible in this world so the soul of the person who loves Allah is always striving to leave the body to meet Him. We have heard of so many saints longing to die to meet Allah. However in many instances saints have been scary of dying but it was because they considered their deeds not worthy of presenting before Allah so there should be no confusion in the issue.

عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَوْ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الْأَنْصَارُ لَا يُحِبُّهُمْ إِلَّا الْمُؤْمِنُونَ، وَلَا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ، فَمَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ، وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ"

*Narrated Al-Bara (RA): I heard the Prophet (SAW) saying (or the Prophet (SAW) said, "None loves the Ansar but a believer, and none hates them but a hypocrite. So Allah will love him who loves them, and He will hate him who hates them." (BUKHARI: USC-MSA web (English) Reference: Volume 5, Book 58, Number 127)*

The way the Ansar or Helpers, faithfully served Is-

lam, Muslims and the Prophet (SAW) constitutes not only one of the brightest chapters of Islamic history but also makes them a model of excellent conduct and character. Almighty Allah rewarded them for their devotion to Islam with immense love for Faith - the love which became a symbol of their Faith and love for Allah. Not only that, because of this devotion of the Ansar, everyone who entertained jealousy and hatred against them was declared a hypocrite by Allah. There were two famous tribes, namely Al-Aus and Al-Khazraj in Al-Madinah. In the pre-Islamic days they were enemies to each other. When they embraced Islam, they became close brothers. They welcomed the Muhajirun (the Emigrants) with open arms and rendered every possible assistance to them. For this reason they were named Ansar. May Allah be pleased with them and they be pleased with Him.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ السَّاعَةِ، فَقَالَ:  
 مَتَى السَّاعَةُ؟، قَالَ: "وَمَاذَا أَعَدَدْتَ لَهَا؟ قَالَ: لَا شَيْءَ إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ صَلَّى  
 اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: "أَنْتَ مَعَ مَنْ أَحْبَبْتَ". قَالَ أَنَسٌ: فَمَا فَرِحْنَا بِشَيْءٍ فَرِحْنَا  
 بِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَنْتَ مَعَ مَنْ أَحْبَبْتَ"، قَالَ أَنَسٌ: "فَأَنَا أُحِبُّ النَّبِيَّ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ، وَحُمَرَ وَأَزْجُونَ أَكُونُ مَعَهُمْ بِحُبِّي إِيَّاهُمْ وَإِنْ لَمْ أَعْمَلْ  
 بِمِثْلِ أَعْمَالِهِمْ"

*Narrated Anas (RA): A man asked the Prophet (SAW) about the Hour (i.e. Day of Judgment) saying, "When will the Hour be?" The Prophet (SAW) said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah and His Apostle." The Prophet (SAW) said, "You will be with those*

*whom you love. "We had never been as glad as we were on hearing that saying of the Prophet (SAW) (i.e., "You will be with those whom you love.") Therefore, I love the Prophet , Abu Bakr and `Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.(BUKHARI::USC-MSA web (English) Reference: Volume 5, Book 57, Number 37)*

The love of the Companions of the Prophet (SAW) for Allah and His Prophet (SAW) was not only verbal , as is the case of present-day Muslims. Their love was full of obedience and submission to Allah in the true sense. This is what the person mentioned in this Hadith really meant when he said that he had not amassed a large treasure by way of Salat, Saum (fasts) and Sadaqah for presentation on the Day of Resurrection. What he meant by them was voluntary acts and not the obligations. The reason being that the obligatory acts like Salat, Saum and Zakat are incumbent on every Muslim and no one can claim to be a true believer and lover of Allah and His Prophet (SAW) and yet ignores them. Any Muslim who entertains true love of Allah and His Prophet (SAW) makes it evident in his practical life by his strict performance of the duties and obligations enjoined by Allah and demonstrated by His Prophet (SAW) through his Sunnah. Even if such a person does not have to his credit a large amount of voluntary acts, he will be declared successful by Allah. This is the real message of this Hadith, otherwise a Muslim's claim for the love of Allah and His Prophet (SAW) will be void if he does not fulfill his religious obligations. In fact, without the fulfillment of religious obligations, his claim will be nothing short of self-deception. His claim for the love of Allah and His Prophet (SAW) which is not supported by his actions

will carry no weight before Allah. This is what the following Ayah of the Noble Qur'an enjoins: "Say (O Muhammad, to mankind), "If you (really) love Allah then follow me (i.e., accept Islamic Tauhid, follow the Qur'an and the Sunnah), Allah will love you and forgive your sins. And Allah is Oft-Forgiving, Most Merciful." (3:31)

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَعَ لَهُ أُحُدٌ فَقَالَ: "هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَإِنِّي حَرَّمْتُ مَا بَيْنَ لَا يَتَّبِعُهَا"

*Narrated Anas bin Malik (RA): When the mountain of Uhud appeared before Allah's Apostle (SAW), he said, "This is a mountain that loves us and is loved by us. O, Allah! Ibrahim (AS) made Mecca a Sanctuary, and I have made Medina (i.e. the area between its two mountains) a Sanctuary as well." (BUKHARI:USC-MSA web (English) Reference: Volume 5, Book 59, Number 410)*

In this narration it is clear that love for Allah and his Prophet (SAW) is present even in non-living things like mountain Uhud in this narration. In other narration in Bukhari itself the weeping of the log of wood on which Prophet (SAW) used to deliver sermons when it was replaced by wooden pulpit constructed by a carpenter is an ample proof of love by non-living beings for holy Apostle (SAW). How unfortunate are we that despite being provided so much intellectual facilities by our Lord we fail to comprehend this subject? Not only we fail but worse part is that we do not even exert to comprehend. May Allah guide us to right path.

قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،

فَقَالَ: "يَا رَسُولَ اللَّهِ، كَيْفَ تَقُولُ فِي رَجُلٍ أَحَبَّ قَوْمًا وَلَمْ يَلْحَقْ بِهِمْ؟" فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الْمَرْءُ مَعَ مَنْ أَحَبَّ"

*Narrated `Abdullah bin Mas`ud (RA): A man came to Allah's Apostle (SAW) and said, "Allah's Apostle, "What do you say about a man who loves some people but cannot catch up with their good deeds?" Allah's Apostle (SAW) said, "Everyone will be with those whom he loves." (BUKHARI: USC-MSA web (English) Reference: Volume 8, Book 73, Number 190)*

Besides bringing to eminence the high merit of entertaining the love for the pious persons, this Hadith tells us about the Mercy and Blessings of Allah which He will shower upon those who love the pious people. Because of this love, Allah will elevate even the inferior people and include them among those whom He loves. This Hadith also serves a warning that association and love with the impious people is extremely dangerous as one can meet the same bad end which is inevitable for them.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا يَجِدُ أَحَدٌ خَلَاوَةَ الْإِيمَانِ حَتَّى يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَحَتَّى أَنْ يُقَدِّفَ فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ إِلَى الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ، وَحَتَّى يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِنْ سِوَاهُمَا"

*Narrated Anas bin Malik (RA): The Prophet (SAW) said, "None will have the sweetness (delight) of Faith (a) till he loves a person and loves him only for Allah's sake, (b) and till it becomes dearer to him to be thrown in the fire than to revert to disbelief after Allah has brought him out of it, (c) and till Allah and His Apostle (SAW) become dearer to him than anything else." (BUKHARI: USC-MSA web (English)*

*Reference: Volume 8, Book 73, Number 67)*

The 'sweetness of faith' mentioned in the Hadith quoted above means this very station of love that makes the hardest possible labor most welcome for the true seeker. Love has its own chemistry of turning the sour into the sweet. Some Muslim scholars have pointed out that a heart when enriched with the sweetness of faith starts passing it on to other parts of the body which begin to relish it during acts of worship and obedience. In some reports, the same thing has been equated with the ecstasy of faith - and in Hadith, the Holy Prophet (SAW) said: The delight of my eyes is in Salah. Qadi Thana'ullah of Panipat has said in Tafsir Mazhari: This station of love for Allah and His Messenger is a great blessing - but, it can be acquired only when one stays close to the People of Allah. It is for this reason that Muslim mystics consider it necessary that it be sought with Sheikhs. The author of Ruhal-Bayan has said that this station of friendship can be acquired by the one who is ready to sacrifice, like Sayiduna Ibrahim Khalilullah (RA) everything for the love of Allah-wealth, children, life, everything. Finally, says commentator al-Baidawi: The preservation and protection of the Sunnah and Shariah of the Holy Prophet (SAW) and the rebuttal of and the defense against those who oppose or malign them is also an open sign of love for Allah and His Messenger (SAW).

عَنْ أَنَسِ بْنِ مَالِكٍ، يَقُولُ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِيٍّ بِالْمَدِينَةِ تَخْلًا، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْتُهُ، وَكَانَتْ مُسْتَقْبَلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ، فَلَمَّا أَنْزَلَتْ لَنْ تَتَأَلَّوْا الدِّينَ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ



سورة آل عمران آية 92<sup>92</sup> قَامَ أَبُو طَلْحَةَ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ يَقُولُ: لَنْ تَتَأَلَوْا  
 الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ سورة آل عمران آية 92<sup>92</sup>، وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرُ حَاءَ وَإِنَّمَا  
 صِدْقَةٌ لِلَّهِ، أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ، فَضَعَهَا يَا رَسُولَ اللَّهِ حَيْثُ أَرَاكَ اللَّهُ، قَالَ  
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "نَحْ، ذَلِكَ مَالٌ رَاحِجٌ، ذَلِكَ مَالٌ رَاحِجٌ، وَقَدْ سَمِعْتُ مَا  
 قُلْتِ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ"، قَالَ أَبُو طَلْحَةَ: أَفْعَلُ يَا رَسُولَ اللَّهِ، فَفَقَسَمَهَا أَبُو  
 طَلْحَةَ فِي أَقَارِبِهِ، وَفِي بَنِي عَمِّهِ، قَالَ عَبْدُ اللَّهِ بْنُ يُوسُفَ، وَرَوْحُ بْنُ عُبَادَةَ: ذَلِكَ مَالٌ  
 رَاحِجٌ، حَدَّثَنِي يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ مَالٌ رَاحِجٌ.

*Narrated Anas bin Malik (RA): Out of all the Ansar, living in Medina, Abu Talha had the largest number of (date palm trees) gardens, and the most beloved of his property to him was Bairuha garden which was standing opposite the Mosque [of the Prophet (SAW)], Allah 's Messenger used to enter it and drink of its good water. When the Verse:--" By no means shall you attain righteousness unless you spend (in charity) of that which you love." (3.92) Abu Talha got up and said, "Allah's Messenger, Allah says:--" By no means shall you attain righteousness unless you spend (in charity) of that which you love." (3.92) and the most beloved of my property to me is the Bairuha garden, so I give it (as a charitable gift) in Allah's Cause and hope to receive well out of it, and to have it stored for me with Allah. So, O Allah's Messenger! Dispose it of (i.e. utilize it) in the way Allah orders you (to dispose it of)."Allah's Messenger (SAW). said, " Bravo! That is a fruitful property! That is a fruitful property! I have heard what you have said and I think that you should distrib-*

ute that (garden) amongst your relatives." The Abu Talha distributed that garden amongst his relatives and his cousins. Narrated Yahiya bin Yahiya: I learnt from Malik, "...a fruitful property." (BUKHARI:USC-MSA web (English) Reference: Volume 6, Book 60, Number 76

This Hadith mentions the spirit of obedience to Allah and His Prophet (SAW) and effort which the Companions of the Prophet (SAW) made for attaining a higher status in virtue. It also signifies to spend the best of one's property in the way of Allah is a sign of perfection of Faith. In the matter of Sadaqat (alms giving and charity), preference must be given to one's closest relations, provided they are poor and stand in need of help, otherwise, these should be spent on other deserving people.

قَالَ ابْنُ عَبَّاسٍ: "أَوَّلُ مَا اتَّخَذَ النِّسَاءُ الْمُنْطَقَ مِنْ قَبْلِ أُمِّ إِسْمَاعِيلَ اتَّخَذَتْ مِنْطَقًا لَتُعْفَى أَثَرَهَا عَلَى سَارَةَ، ثُمَّ جَاءَ بِهَا إِبْرَاهِيمُ وَبَابِهَا إِسْمَاعِيلُ وَهِيَ تُرَضُّعُهُ حَتَّى وَضَعَهَا عِنْدَ الْبَيْتِ عِنْدَ دَوْحَةٍ فَوْقَ زَمْرَمٍ فِي أَعْلَى الْمَسْجِدِ وَلَيْسَ بِمَكَّةَ يَوْمَئِذٍ أَحَدٌ وَلَيْسَ بِهَا مَاءٌ فَوَضَعَهَا هُنَاكَ وَوَضَعَ عِنْدَهُمَا جِرَابًا فِيهِ تَمْرٌ وَسِقَاءٌ فِيهِ مَاءٌ، ثُمَّ قَفَى إِبْرَاهِيمُ مُنْطَلِقًا فَتَبِعَتْهُ أُمُّ إِسْمَاعِيلَ، فَقَالَتْ: يَا إِبْرَاهِيمُ أَيُّنَ تَذْهَبُ وَتَتْرُكُنَا بِهَذَا الْوَادِي الَّذِي لَيْسَ فِيهِ إِنْسٌ وَلَا شَيْءٌ، فَقَالَتْ لَهُ: ذَلِكَ مِرَاةٌ وَجَعَلُ لَا يَلْتَفِتُ إِلَيْهَا، فَقَالَتْ لَهُ: اللَّهُ الَّذِي أَمَرَكَ بِهَذَا، قَالَ: نَعَمْ، قَالَتْ: إِذَا لَا يُضَيِّعُنَا ثُمَّ رَجَعَتْ فَأَنْطَلَقَ إِبْرَاهِيمُ حَتَّى إِذَا كَانَ عِنْدَ الْعَنَيْتَةِ حَيْثُ لَا يَرُونَهُ اسْتَقْبَلَ بِوَجْهِهِ الْبَيْتِ ثُمَّ دَعَا بِهَوَلاءِ الْكَلْبَاتِ وَرَفَعَ يَدَيْهِ، فَقَالَ: رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ حَتَّى بَلَغَ

يَشْكُرُونَ سُوْرَةَ اِبْرَاهِيْمَ آيَةٌ 37 وَجَعَلْتَ اُمْرًا سَمَاعِيْلَ تُرْضِعُ اِسْمَاعِيْلَ وَتَشْرَبُ مِنْ ذٰلِكَ  
 الْمَاءِ حَتّٰى اِذَا نَفِدَ مَا فِي السِّقَاءِ عَطِشْتَ وَعَطِشَ ابْنُهَا وَجَعَلْتَ تَنْظُرَ اِلَيْهِ يَتَلَوٰى اَوْ،  
 قَالَ: يَتَلَبَّطُ فَاَنْطَلَقْتَ كَرَاهِيَةً اَنْ تَنْظُرَ اِلَيْهِ فَوَجَدْتَ الصَّفَا اَقْرَبَ جَبَلٍ فِي الْاَرْضِ  
 بِلَيْهَا فَقَامْتَ عَلَيْهِ، ثُمَّ اسْتَقْبَلْتَ الْوَادِيَّ تَنْظُرُ هَلْ تَرٰى اَحَدًا فَلَمْ تَرَ اَحَدًا فَهَبَطْتَ  
 مِنَ الصَّفَا حَتّٰى اِذَا بَلَغْتَ الْوَادِيَّ رَفَعْتَ طَرَفَ دِرْعِهَا، ثُمَّ سَعَتْ سَعَى الْاِنْسَانِ الْمَجْهُودِ  
 حَتّٰى جَاوَزْتَ الْوَادِيَّ، ثُمَّ اَتَيْتِ الْمَرْوَةَ فَقَامْتَ عَلَيْهَا وَنَظَرْتَ هَلْ تَرٰى اَحَدًا فَلَمْ تَرَ  
 اَحَدًا فَفَعَلْتَ ذٰلِكَ سَبْعَ مَرَّاتٍ، قَالَ: ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ  
 وَسَلَّمَ: "فَذٰلِكَ سَعَى النَّاسِ بَيْنَهُمَا فَلَمَّا اَشْرَفْتَ عَلَى الْمَرْوَةِ سَمِعْتَ صَوْتًا فَقَالَتْ صِه  
 تُرِيدُ نَفْسَهَا، ثُمَّ تَسَمِعْتَ فَسَمِعْتَ اَيْضًا، فَقَالَتْ: قَدْ اَسْمَعْتُ اِنْ كَانَ عِنْدَكَ غَوَاثٌ فَاِذَا  
 هِيَ بِالْمَلِكِ عِنْدَ مَوْضِعِ زَمْزَمَ فَبَحَثَ بِعَقْبِهِ اَوْ، قَالَ: بِجَنَاحِهِ حَتّٰى ظَهَرَ الْمَاءُ فَجَعَلْتَ  
 تُحَوِّضُهُ وَتَقُولُ بِيَدِهَا هَكَذَا وَجَعَلْتَ تَعْرِفُ مِنَ الْمَاءِ فِي سِقَائِهَا وَهُوَ يَفْوَرُ بَعْدَ مَا  
 تَعْرِفُ، قَالَ: ابْنُ عَبَّاسٍ، قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَرِيحُ اللهُ اُمْرًا سَمَاعِيْلَ لَوْ  
 تَرَكْتَ زَمْزَمَ اَوْ قَالَ: لَوْ لَمْ تَعْرِفْ مِنَ الْمَاءِ لَكَانَتْ زَمْزَمُ عَيْنًا مَعِيْنًا، قَالَ: فَهَمْرِبَتْ  
 وَاَرْضَعَتْ وَلَدَهَا، فَقَالَ لَهَا: الْمَلِكُ لَا يَخْفَاوُ الصَّبِيْعَةَ فَاِنَّ هَا هُنَا بَيْتُ اللهِ يَبْنِي هَذَا  
 الْغُلَامُ وَاَبُوهُ وَاِنَّ اللهَ لَا يُضْبِعُ اَهْلَهُ وَكَانَ الْبَيْتُ مُرْتَفِعًا مِنَ الْاَرْضِ كَالرَّايَةِ تَأْتِيهِ  
 السُّيُوْلُ فَتَأْخُذُ عَنْ يَمِيْنِهِ وَشِمَالِهِ فَكَانَتْ كَذٰلِكَ حَتّٰى مَرَّتْ بِهِمْ رُقَيْقَةُ مِنْ جُرْهُمَ اَوْ  
 اَهْلُ بَيْتٍ مِنْ جُرْهُمَ مُقْبِلِيْنَ مِنْ طَرِيْقِ كَدَاءٍ فَكَزَلُوْا فِي اَسْفَلِ مَكَّةَ فَرَاوْا طَارِيًّا عَائِفًا،

فَقَالُوا: إِنَّ هَذَا الظَّالِمِينَ لَيَدُورُ عَلَى مَاءٍ لَعَهْدَنَا بِهَذَا الوَادِي وَمَا فِيهِ مَاءٌ فَأَرْسَلُوا جَرِيًّا  
أَوْ جَرِيَيْنِ فَإِذَا هُم بِالْمَاءِ فَرَجَعُوا فَأَخْبَرُوا وَهُمْ بِالْمَاءِ فَأَقْبَلُوا، قَالَ: وَأُمُّ إِسْمَاعِيلَ عِنْدَ  
الْمَاءِ، فَقَالُوا: أَتَأْذِينِ لَنَا أَنْ نَنْزِلَ عِنْدَكَ، فَقَالَتْ: نَعَمْ وَلَكِنْ لَا حَقَّ لَكُمْ فِي الْمَاءِ،  
قَالُوا: نَعَمْ، قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ لِي ذَلِكُ أُمُّ إِسْمَاعِيلَ  
وَهِيَ تُحِبُّ الْإِنْسَ فَنَزَلُوا وَأَرْسَلُوا إِلَى أَهْلِيهِمْ فَنَزَلُوا مَعَهُمْ حَتَّى إِذَا كَانَ بِهَا أَهْلُ أُبَيَاتٍ  
مِنْهُمْ وَشَبَّ الْغُلَامُ وَتَعَلَّمَ الْعَرَبِيَّةَ مِنْهُمْ وَأَنْفَسَهُمْ وَأَعْجَبَهُمْ حِينَ شَبَّ فَلَمَّا أَذْرَكَ  
رَوْجُوهُ امْرَأَةً مِنْهُمْ وَمَاتَتْ أُمُّ إِسْمَاعِيلَ فَبَاءَ إِبْرَاهِيمُ بَعْدَ مَا تَزَوَّجَ إِسْمَاعِيلَ يُطَالِخُ  
تَرَكَتُهُ فَلَمَّ يَجِدُ إِسْمَاعِيلَ فَسَأَلَ امْرَأَتَهُ عَنْهُ، فَقَالَتْ: خَرَجَ يَبْتَغِي لَنَا ثُمَّ سَأَلَهَا عَنْ  
عَيْشِهِمْ وَهَيْئَتِهِمْ، فَقَالَتْ: نَحْنُ بِبَشَرٍ نَحْنُ فِي ضَيْقٍ وَشِدَّةٍ فَشَكَتْ إِلَيْهِ، قَالَ: فَإِذَا جَاءَ  
رَوْجُكَ فَأَقْرَبِي عَلَيْهِ السَّلَامَ وَقُولِي لَهُ يُعْزِرُ عَتَبَةَ بَابِهِ فَلَمَّا جَاءَ إِسْمَاعِيلَ كَأَنَّهُ آتَسُ  
شَيْبًا، فَقَالَ: هَلْ جَاءَ كُمْ مِنْ أَحَدٍ، قَالَتْ: نَعَمْ جَاءَنَا شَيْخٌ كَذَا وَكَذَا فَسَأَلْنَا عَنْكَ  
فَأَخْبَرْتُهُ وَسَأَلَنِي كَيْفَ عَيْشُنَا فَأَخْبَرْتُهُ أَنَا فِي جَهْدٍ وَشِدَّةٍ، قَالَ: فَهَلْ أَوْصَاكَ بِشَيْءٍ،  
قَالَتْ: نَعَمْ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ السَّلَامَ وَيَقُولُ غَيْرَ عَتَبَةَ بَابِكَ، قَالَ: ذَلِكَ أَبِي وَقَدْ  
أَمَرَنِي أَنْ أَقَارِقَكَ الْحَقِّي بِأَهْلِكَ فَطَلَّقَهَا وَتَزَوَّجَ مِنْهُمْ أُخْرَى فَلَبِثَ عَنْهُمْ إِبْرَاهِيمُ مَا شَاءَ  
اللَّهُ، ثُمَّ أَتَاهُمْ بَعْدَ فَلَمَّ يَجِدُهُ فَدَخَلَ عَلَى امْرَأَتِهِ فَسَأَلَهَا عَنْهُ، فَقَالَتْ: خَرَجَ يَبْتَغِي لَنَا،  
قَالَ: كَيْفَ أَنْتُمْ وَسَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ، فَقَالَتْ: نَحْنُ بِخَيْرٍ وَسَعَةٍ وَأَثْنَتْ عَلَى  
اللَّهِ، فَقَالَ: مَا طَعَامُكُمْ، قَالَتْ: اللَّحْمُ، قَالَ: فَمَا شَرَابُكُمْ، قَالَتْ: الْمَاءُ، قَالَ: اللَّهُمَّ

بَارِكْ لَهُمْ فِي اللَّحْمِ وَالْبَاءِ، قَالَ: النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَلَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ حَبٌّ وَلَوْ كَانَ لَهُمْ دَعَا لَهُمْ فِيهِ، قَالَ: فَهَمَا لَا يَخْلُو عَلَيْهِمَا أَحَدٌ بِغَيْرِ مَكَّةَ إِلَّا لَمْ يُؤَافِقَاهُ، قَالَ: فَإِذَا جَاءَ زَوْجُكَ فَاقْرَأِي عَلَيْهِ السَّلَامَ وَمُرِيهِ يُثْبِتُ عَتَبَةَ بَابِهِ فَلَمَّا جَاءَ إِسْمَاعِيلُ، قَالَ: هَلْ أَتَاكُمْ مِنْ أَحَدٍ؟، قَالَتْ: نَعَمْ أَتَانَا شَيْخٌ حَسَنُ الْهَيْئَةِ وَأَثْنَتْ عَلَيْهِ فَسَأَلَنِي عَنْكَ فَأَخْبَرْتُهُ فَسَأَلَنِي كَيْفَ عَيْشِنَا فَأَخْبَرْتُهُ أَنَا بِخَيْرٍ، قَالَ: فَأَوْصَاكِ بِشَيْءٍ، قَالَتْ: نَعَمْ هُوَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَيَأْمُرُكَ أَنْ تُثْبِتَ عَتَبَةَ بَابِكَ، قَالَ: ذَلِكَ أَبِي وَأَنْتِ الْعَتَبَةُ أَمَرَنِي أَنْ أُمْسِكَ لِيَتْ عَنْهُمْ مَا شَاءَ اللَّهُ، ثُمَّ جَاءَ بَعْدَ ذَلِكَ وَإِسْمَاعِيلُ يَبْرِي نَبْلًا لَهُ تَحْتِ دَوْحَةٍ قَرِيبًا مِنْ زَمْرَمَ فَلَمَّا رَأَاهُ قَامَ إِلَيْهِ فَصَنَعَا كَمَا يَصْنَعُ الْوَالِدُ بِالْوَلَدِ وَالْوَلَدُ بِالْوَالِدِ، ثُمَّ قَالَ: يَا إِسْمَاعِيلُ إِنَّ اللَّهَ أَمَرَنِي بِأَمْرٍ، قَالَ: فَاصْنَعِ مَا أَمَرَكَ رَبُّكَ، قَالَ: وَتُعِينُنِي، قَالَ: وَأُعِينُكَ، قَالَ: فَإِنَّ اللَّهَ أَمَرَنِي أَنْ أُنْبِئَ هَا هُنَا بَيْتًا وَأَشَارَ إِلَى أُمَّةٍ مُرْتَفَعَةٍ عَلَى مَا حَوْلَهَا، قَالَ: فَعِنْدَ ذَلِكَ رَفَعَا الْقَوَاعِدَ مِنَ الْبَيْتِ فَجَعَلَ إِسْمَاعِيلُ يَأْتِي بِالْحِجَارَةِ وَإِبْرَاهِيمُ يَذِي حَتَّى إِذَا ارْتَفَعَ الْبِنَاءُ جَاءَ بِهَذَا الْحَجَرِ فَوَضَعَهُ لَهُ فَقَامَ عَلَيْهِ وَهُوَ بَيْنِي وَإِسْمَاعِيلُ يُنَاوِلُهُ الْحِجَارَةَ وَهُمَا، يَقُولَانِ: رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ سُوْرَةُ الْبَقْرَةِ آيَةٌ 127، قَالَ: فَجَعَلَا بَيْنَيْنَا حَتَّى يَدُورَا حَوْلَ

الْبَيْتِ وَهُمَا يَقُولَانِ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ سُوْرَةُ الْبَقْرَةِ 127

*Narrated Ibn `Abbas (RA): The first lady to use a girdle was the mother of Ismail. She used a girdle so that she might hide her tracks from Sarah. Ibrahim (AS) brought her and her*

son Ismael (AS) while she was suckling him, to a place near the Ka`ba under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Mecca, nor was there any water so he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismail's mother followed him saying, "O Ibrahim! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allah ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Ibrahim proceeded onwards, and on reaching the Thaniya where they could not see him, he faced the Ka`ba, and raising both hands, invoked Allah saying the following prayers: 'O our Lord! I have made some of my offspring dwell in a valley without cultivation, by Your Sacred House (Ka`ba at Mecca) in order, O our Lord, that they may offer prayer perfectly. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits, so that they may give thanks.' (14.37) Ismael's mother went on suckling Ismael (AS) and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (i.e. Ismail) tossing in agony; She left him, for she could not endure looking at him, and found that the mountain of Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Safa and when she reached the valley, she tucked up

*her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the Marwa mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Safa and Marwa) seven times." The Prophet (SAW) said, "This is the source of the tradition of the walking of people between them (i.e. Safa and Marwa). When she reached the Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O, (whoever you may be)! You have made me hear your voice; have you got something to help me?" And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it." The Prophet (SAW) added, "May Allah bestow Mercy on Ismael's mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth." The Prophet (SAW) further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people.' The House (i.e. Ka'ba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Ka-*

*da'. They landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet (SAW) added, "Ismail's mother was sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet (SAW) further said, "Ismail's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e. Ismail) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ismael's mother had died, Ibrahim (AS) came after Ismail's marriage in order to see his family that he had left before, but he did not find Ismael (AS) there. When he asked Ismail's wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ismael (AS) came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of so-and-so description*



*came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Ismael (AS) said, "Did he advise you anything?" She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ismael (AS) said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ismael (AS) divorced her and married another woman from amongst them (i.e. Jurhum). Then Ibrahim (AS) stayed away from them for a period as long as Allah wished and called on them again but did not find Ismail. So he came to Ismail's wife and asked her about Ismail. She said, 'He has gone in search of our livelihood.' Ibrahim (AS) asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).' Then she thanked Allah' Ibrahim(AS) said, 'What kind of food do you eat?' She said. 'Meat.' He said, 'What do you drink?' She said, 'Water.'" He said, "O Allah! Bless their meat and water." The Prophet (SAW) added, "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it." The Prophet (SAW) added, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Mecca." The Prophet (SAW) added," Then Ibrahim (AS) said Ismail's wife, "when your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ismael (AS) came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added. 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we*

were in a good condition.' Ismael (AS) asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ismael (AS) said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Ibrahim (AS) stayed away from them for a period as long as Allah wished, and called on them afterwards. He saw Ismael (AS) under a tree near Zamzam, sharpening his arrows. When he saw Ibrahim (AS), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrahim (AS) said, 'O Ismael! Allah has given me an order.' Ismael (AS) said, 'Do what your Lord has ordered you to do.' Ibrahim (AS) asked, 'Will you help me?' Ismael (AS) said, 'I will help you.' Ibrahim (AS) said, 'Allah has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it." The Prophet (SAW) added, "Then they raised the foundations of the House (i.e. the Ka`ba). Ismael (AS) brought the stones and Ibrahim (AS) was building, and when the walls became high, Ismael (AS) brought this stone and put it for Ibrahim (AS) who stood over it and carried on building, while Ismael (AS) was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing.' The Prophet (SAW) added, "Then both of them went on building and going round the Ka`ba saying: O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing." (2.127) (BUKHARI: USC-MSA web (English) Reference: Volume 4, Book 55, Number 583)

The love for Allah surpassed the love for family and

because of this bond Prophet Ibrahim (AS) left his family in wilderness without any apparent worldly support.

In this narration, there is the historical background of walking briskly between the hills of As-Safa and Al-Marwah. This ritual of Hajj and `Umrah has been fixed as a remembrance of the incident about what Hajirah (AS) had to face and what she did in the difficult circumstances. In fact, she was so pious and obedient that she agreed to live in such wilderness where there was no sign of any human being far and wide. Secondly, there was no water to drink or food for subsistence.

For this act of piety, she was rewarded with two things; firstly, she was bestowed with an eternally flowing spring which proved for her at that moment a source of life, and people still benefit from it today. Secondly, her brisk movement and running between the two hills was made an important and compulsory ritual to be performed during Hajj and `Umrah. This ritual is to continue for all times till the Day of Resurrection.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "فَوَالَّذِي نَفْسِي

بِيَدِهِ، لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ"

*Narrated Abu Huraira (RA): "Allah's Apostle (SAW) said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children." (BUKHARI: USC-MSA web (English) Reference: Volume 1, Book 2, Number 14)*

### **What kind of love is meant in this Hadith?**

Qadhi Baidhawi says that here Hubbi-Aqli (Love based on reasoning) is meant while as Imam Khattâbi is of

the opinion that here voluntary love is meant. In fact Rasulallah (SAW) deserves all types of love. We cannot count favours done by him for the benefit of humanity. He stands at number one with distinction in the history of whole mankind who has done maximum good to it. Even non-Muslims accept the fact that he has been a great benefactor of humanity. The beauty and excellences of Rasulallah (SAW) are unparalleled. So if anyone deserves love on these accounts, he can be none other than Rasulallah (SAW). Logic and rationality will always demand that the true love should be reserved for Rasulallah (SAW), even if it is against one's own self (Nafsi Ammarah). Sensible people will always acknowledge that their absolute benefit is in following Rasulallah (SAW) sincerely. In nutshell, Rasulallah (SAW) deserves all types of love.

### **Incident of Abdullah bin Zaid bin Abd Rabâ**

Abdullah bin Zaid (RA) was a Sahabi, one day while he was working in his field, his son informed him that Rasulallah (SAW) has passed away, he immediately raised his hands for Dua and said, "Oh, Allah please take away the light of my eyes who used to see Rasulallah, as I don't want to see any other thing with these eyes after my friend Rasulallah (SAW), Allah accepted his Dua and he immediately got blind.

### **Incident of a Sahabi woman**

There was a lady from Madinah whose husband, brother and father died in the battle of Uhud. When she was informed about their death, ignoring this she enquired about the safety of Rasulallah (SAW). When she was informed

about his welfare, she made a wonderful statement:

كل مصيبة بعدك جلل

“Every disaster next to you (Rasulullah) is insubstantial”.

### Incident of Hadhrat Umar (RA)

On hearing this Hadith Hadhrat Umar (RA) told Rasulallah (SAW) that he loved him more than anything else except his own self. Rasulallah said to Hadhrat Umar (RA) that he could not be (perfect) Muslim unless and until he loved him more than his own self. Hadhrat Umar (RA) immediately said that now he loved him more than his own self. Ulema say that Hadhrat Umar (RA) already loved Rasulallah (SAW) more than his own self but he was not aware of it. When Rasulallah (SAW) pointed towards his weakness, he immediately realised that he was always ready to sacrifice his life for Rasulallah (SAW) and readily exclaimed that he loved him more than his own self. (*Rafat ul Bari*).

عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ تَخَلَّفَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي خَيْبَرَ وَكَانَ بِهِ رَمَدٌ، فَقَالَ: أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَرَجَّ عَلِيٌّ فَلَجِقَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا كَانَ مَسَاءَ اللَّيْلَةِ اتَّبَعِي فَتَحَكَّ فِي صَبَاحِهَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَأُعْطِينَ الرَّأْيَةَ، أَوْ قَالَ: لِيَأْخُذَنَّ عَدَا رَجُلٌ يُحِبُّهُ اللَّهُ وَرَسُولُهُ، أَوْ قَالَ: يُحِبُّ اللَّهُ وَرَسُولَهُ يَفْتَحُ اللَّهُ عَلَيْهِ، فَإِذَا نَحْنُ بِعَلِيٍّ وَمَا تَرَجُّوهُ، فَقَالُوا: هَذَا عَلِيٌّ فَأَعْطَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَفَتَحَ اللَّهُ عَلَيْهِ"

*Narrated Salama bin Al-Akwa (RA): Ali remained behind the Prophet (SAW) during the battle of Khaibar as he was suffer-*

ing from some eye trouble but then he said, "How should I stay behind Allah's Apostle (SAW) ? So, he set out till he joined the Prophet (SAW). On the eve of the day of the conquest of Khaibar, Allah's Apostle (SAW) said, "(No doubt) I will give the flag tomorrow to a man whom Allah and His Apostle (SAW) love or who loves Allah and His Apostle (SAW). Allah will bestow victory upon him." Suddenly 'Ali joined us though we were not expecting him. The people said, "Here is 'Ali. "So, Allah's Apostle (SAW) gave the flag to him and Allah bestowed victory upon him. (BUKHARI: USC-MSA web (English) Reference: Volume 4, Book 52, Number 219)

In this hadith importance of love for Allah gets strengthened further as holy Prophet (SAW) correlates the victory of an important battle to the quality of love for Allah in the heart of the person. In this battle Muslims were struggling hard to achieve victory but were not able to crack through the defenses of the enemy and then Holy Prophet (SAW) made such an announcement and Almighty Allah gave victory as prophesized by Holy Prophet (SAW).

عَنْ أَبِي عُثْمَانَ: "أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ عَمْرَو بْنَ الْعَاصِ عَلَى جَيْشِ ذَاتِ السَّلَاسِلِ، قَالَ: فَأَتَيْتُهُ، فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: "عَاشِئَةٌ"، قُلْتُ: مَنِ الرِّجَالِ؟ قَالَ: "أَبُوهَا"، قُلْتُ: ثُمَّ مَنْ؟ قَالَ: "عُمَرُ"، فَعَدَّ رَجُلًا فَسَكَتَ مَخَافَةَ أَنْ يَجْعَلَنِي فِي آخِرِهِمْ"

Narrated Abu `Uthman (RA) : Allah's Apostle (SAW) (sent `Amr bin Al Aas as the commander of the troops of Dhat-us-Salasil. `Amr bin Al- `As (RA) said, "(On my return) I came to the Prophet (SAW) and said, 'Which people do you love

most?' He replied, 'Aisha.' I said, 'from amongst the men?' He replied, 'Her father (Abu Bakr)'. I said, 'whom (do you love) next?' He replied, "'Umar.' Then he counted the names of many men, and I became silent for fear that he might regard me as the last of them." (BUKHARI: USC-MSA web (English) Reference: Volume 5, Book 59, Number 644)

The desire for suhaba to attain the closeness of Holy Prophet (SAW) gets exemplified as they wanted to be closest to Holy Prophet (SAW) and Amr bin Al-'As was keen to hear his name in the list of loved ones of Holy Prophet (SAW) and this all reflects the quantum of love which suhaba has in their hearts. May Allah bless them all? In view of their great stature, love for all the suhaba has been quoted by many authorities as essential element of belief.

عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ فَيَخْتِمُ بِ قُلْ هُوَ اللَّهُ أَحَدٌ فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: سَلُوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ، فَسَأَلُوهُ؟، فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ وَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ"

Narrated Aisha (RA) : The Prophet (SAW) sent an army unit under the command of a man who used to lead his companions in the prayers and would finish his recitation with (Sura 112): 'Say (O Muhammad): "He is Allah, the One." '(112.1) When they returned (from the battle), they mentioned that to the Prophet (SAW). He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the qualities of the Beneficent and I love to recite it (in my prayer)." The Prophet (SAW) said (to them), "Tell him that Allah loves him." (BUKHARI: USC-MSA web (English) Ref-

erence: Volume 9, Book 93, Number 472)

The Sahabi loved Allah and hence loved the attributes of Him as well, this made him to recite surah Ikhlas often and this quality of his was admired by Holy Prophet (SAW). We have seen in our daily experience a mother loves her child and despite so many bad qualities which may be present in his child she still feels her child is the best of all and love makes her blind to all the vices in her child. On contrary our Allah is pure of all what we can imagine and is the creator of all the goodness and beauty so how can anyone stop loving Him?

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُومُ مِنَ اللَّيْلِ حَتَّى تَتَفَطَّرَ قَدَمَاهُ، فَقَالَتْ عَائِشَةُ: لِمَ تَصْنَعُ هَذَا يَا رَسُولَ اللَّهِ، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، قَالَ: "أَفَلَا أُحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا"، فَلَمَّا كَثُرَ لِحْمُهُ صَلَّى جَالِسًا، فَإِذَا أَرَادَ أَنْ يَرْجَعَ قَامَ فَقَرَأَ، ثُمَّ رَجَعَ“

*Narrated Aisha (RA): The Prophet (SAW) used to offer prayer at night (for such a long time) that his feet used to crack. I said, "O Allah's Messenger! Why do you do it since Allah has forgiven you your faults of the past and those to follow?" He said, "Shouldn't I love to be a thankful slave (of Allah)?" When he became old, he prayed while sitting, but if he wanted to perform a bowing, he would get up, recite (some other verses) and then perform the bowing. (BUKHARI: USC-MSA web (English) Reference: Volume 6, Book 60, Number 361)*

It was the flame of love that illuminated the night prayers of Holy Prophet (SAW) and the ageing factor didn't seem to have any influence on the amount of prayers.



عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "سَبْعَةٌ يُظِلُّهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ ذَكَرَ اللَّهَ فِي خَلَاءٍ فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسْجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ إِلَى نَفْسِهَا، قَالَ إِنْ أَحَافُ اللَّهِ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ، فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا صَنَعَتْ يَمِينُهُ"

*Narrated Abu Huraira (RA): The Prophet (SAW) said, "Seven (people) will be shaded by Allah by His Shade on the Day of Resurrection when there will be no shade except His Shade. (They will be), a just ruler, a young man who has been brought up in the worship of Allah, a man who remembers Allah in seclusion and his eyes are then flooded with tears, a man whose heart is attached to mosques (offers his compulsory congregational prayers in the mosque), two men who love each other for Allah's Sake, a man who is called by a charming lady of noble birth to commit illegal sexual intercourse with her, and he says, 'I am afraid of Allah,' and (finally), a man who gives in charity so secretly that his left hand does not know what his right hand has given."(BUKHARI: USC-MSA web (English) Reference: Volume 8, Book 82, Number 798)*

This Hadith mentions seven types of people whom Almighty Allah provides special protection or His Throne's Shade. In some Ahadith this blessing has also been promised for some noble actions over and above those which have been mentioned here. Some 'Ulema' including As-Sakhkhawi and Al-Hafiz Ibn Hajar have given a list of seventy such actions. Imam As-Suyuti said: "The (present) Hadith mentions

only seven qualities to bring into prominence their importance and also the importance of acting upon them'. In this hadith one can easily understand how much significance Allah gives to the quality of loving somebody for the sake of Allah. In this hadith one who spends his youth in worship despite youth being the period of having maximum distraction has been equated to the person who apparently does a simple act of loving someone for Allah's sake.

عَنْ التُّعْمَانَ بْنِ بَشِيرٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "تَرَى الْمُؤْمِنِينَ فِي تَرَاحُجِهِمْ وَتَوَادُّهِمْ وَتَعَاظِفِهِمْ كَمَثَلِ الْجَسَدِ، إِذَا اشْتَكَى عَضْوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ وَالْحُمَّى"

*Narrated An-Nu`man bin Bashir (RA): Allah's Apostle (SAW) said, "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it." (BUKHARI: USC-MSA web (English) Reference: Volume 8, Book 73, Number 40)*

The bonding element or gluing element which holds this Ummah together is not the demographic or political profile but the love for Allah. It is this love that the Ummah has to share amongst themselves than we can hope to achieve the lofty status which our ancestors had achieved. In a famous incident of love and mercy amongst themselves is a narration from Sahih Bukhari in which many suhaba had got injured and were lying in battle field. A person goes to offer water to one of the injured that was writhing in pain and in dire need of water, but when water is brought to him, he points to an-

other injured person who is in same condition out of his love for him. When water is taken to him he points out to the third person who was also in same status but he too behaved in the similar manner and requested the water to be given to the first person and when the water is taken to him, he has already passed away and in similar fashion second and third person died without taking water. This reflects the love which suhaba had amongst themselves.

قَالَ الْوَلِيدُ بْنُ عَيْزَارٍ سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ يَقُولُ أَخْبَرْتَنَا صَاحِبُ هَذِهِ الدَّارِ -  
وَأَوْمَأَ بِبَيْتِهِ إِلَى دَارِ عَبْدِ اللَّهِ- قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ أَحَبُّ  
إِلَى اللَّهِ قَالَ: «الصَّلَاةُ عَلَى وَفَّيْهَا». قَالَ ثُمَّ أَيُّ قَالَ: «تُحِبُّ الْوَالِدَيْنِ». قَالَ ثُمَّ أَيُّ قَالَ:

«الْجِهَادُ فِي سَبِيلِ اللَّهِ». قَالَ: حَدَّثَنِي بِهِنَّ وَلَوْ اسْتَزِدَّتُهُ لَزَادَنِي

*Narrated Al-Walid bin 'Aizar (RA) : I heard Abi `Amr 'Ash-Shaibani saying, the owner of this house. (he pointed to `Abdullah's house) said, "I asked the Prophet (SAW) 'Which deed is loved most by Allah?' He replied, "To offer prayers at their early (very first) stated times." Abdullah asked, "What is the next (in goodness)?" The Prophet (SAW) said, "To be good and dutiful to one's parents," Abdullah asked, "What is the next (in goodness)?" The Prophet (SAW) said, to participate in Jihad for Allah's Cause." `Abdullah added, "The Prophet (SAW) narrated to me these three things, and if I had asked more, he would have told me more."(BUKHARI: USC-MSA web (English) Reference: Volume 8, Book 73, Number 1)*

In this the quest for learning the deeds which are loved by Allah is described as the companions of holy prophet (SAW) were extremely desirous to learn the deeds by

which they could attain the love of Allah.

عَنِ عَثْبَانَ بْنِ مَالِكٍ، يَقُولُ: غَدَا عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ رَجُلٌ:  
أَيُّنَ مَالِكِ بْنِ الدُّخْشَنِ، فَقَالَ رَجُلٌ: "مِنَّا ذَلِكَ مُتَافِقٌ لَا يُحِبُّ اللَّهَ وَرَسُولَهُ، فَقَالَ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا تَقُولُونَ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ،  
قَالَ: بَلَى، قَالَ: فَإِنَّهُ لَا يُؤَافَى عَبْدٌ يَوْمَ الْقِيَامَةِ بِهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ"

*Narrated Itban bin Malik (RA): Once Allah's Apostle (SAW) came to me in the morning, and a man among us said, "Where is Malik bin Ad- Dukhshun?" Another man from us replied, "He is a hypocrite who does not love Allah and His Apostle (SAW)." The Prophet (SAW) said, "Don't you think that he says: None has the right to be worshipped but Allah, only for Allah's sake?" They replied, "Yes" The Prophet (SAW) said, "Nobody will meet Allah with that saying on the Day of Resurrection, but Allah will save him from the Fire." (BUKHARI: USC-MSA web (English) Reference: Volume 9, Book 84, Number 71)*

"Allah has made the fire of Hell unlawful" means that a Muslim will not abide in Hell for ever. The reason is that if a Muslim has committed some major sin and Allah has not pardoned it, then he will certainly suffer its punishment in Hell. He will stay there as long as Allah wishes. However, he will be later on shifted to Jannah. From this hadith the attitude of suhaba become explicitly clear that they would consider love for Allah as a sign of faith and would regard a person hypocrite if he did not love Allah and His Apostle (SAW).

عَنْ أَبِي هُرَيْرَةَ، قَالَ: "لِلَّهِ تِسْعَةٌ وَتِسْعُونَ اسْمًا، مِائَةٌ إِلَّا وَاحِدًا لَا يَحْفَظُهَا أَحَدٌ إِلَّا دَخَلَ

الْحَيَّةُ، وَهُوَ وَتُرُجِبُ الْوَتْرَ“

*Narrated Abu Huraira (RA): Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is witr (one) and loves 'the witr' (i.e., odd numbers). (BUKHARI: USC-MSA web (English) Reference: Volume 8, Book 75, Number 419)*

One who loves someone, love to talk about him, discuss him elaborate about his attributes and this is exactly what Allah wants us to do. He wants us to remember Him and try to understand Him (his attributes) i.e., attain His “ma’arifat”. It is humanly impossible to understand His self or being so one is encouraged to ponder upon His attributes. But it is His majesty that He did keep a path open for a man to attain his “ma’arifat” .

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ قَالَ: "مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِنْهُمَا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالْتَوَافُلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْظِيئِهِ، وَلَتِئِنِ اسْتَعَاذَنِي لِأَعِيدَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ نَفْسِي الْهُؤُمِ مَنِ يَكْرَهُ الْهُؤُوتَ، وَأَنَا أَكْرَهُ مَسَاءَتَهُ“

*Narrated Abu Huraira (RA): Allah’s Apostle (SAW) said, "Allah said, “ I will declare war against him who shows hostility to a pious worshipper of mine. And the most beloved things with which My slave comes nearer to Me, is what I*

*Love of Allah*

*have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him." (BUKHARI:USC-MSA web (English) Reference: Volume 8, Book 76, Number 509)*

This Hadith tell us the status and distinctive signs of the favored men of Allah (Auliya Allah) The Noble Qur'an have defined them as:

*"Those who believed (in the Oneness of Allah) and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds)". (10:63).*

According to this definition, every believer who really loves and fears Allah is favored by Allah. It means that except for Faith and piety, favored of Allah are neither people of the special kind nor have they any special distinctive signs, as is generally thought by some people. In this respect, the ignorance of the general public is shocking because they regard even such persons as favored of Allah who not only neglect the religious obligations and the practice of the Prophet (SAW) but also woefully lack cleanliness. Sometimes they call even mad or half-mad persons as favorites of Allah, whereas a 'Wali' in the true sense is one who is meticulous about observing the obligations and is fearful of Allah.

This Hadith brings about the following four points:

### *Love of Allah*

Firstly, the love of those whom Allah loves entails the love of Allah, and hating them entails the hatred of Allah.

Secondly, when a true Muslim acquires nearness and love of Allah by means of performing religious obligations, supererogatory and voluntary prayers, Allah then becomes his special helper and protects his limbs and organs and does not let them work for His disobedience. Then he does not use any part of his body for things which are disliked by Him. It is wrong to infer from this Hadith, as men of heretical and polytheistic trend try to do, that Auliya' become the eyes, ears, hands, feet, etc. of Allah. That is to say that Almighty Allah descends in them. Thus, on the basis of this contemptible reasoning, they conclude that it makes no difference whether one begs from Allah or Auliya because the two are one being. For such people supplicating "O Allah! Help us", "O Prophet of Allah! Help us" and "O Ali! Help us" etc., are all right. One who says so has certainly gone astray, rather commits Shirk (polytheism). May Allah save us from these sins? According to the Hadith, a true pious man likes and adopts what is liked by Allah, and avoids all such things which are not liked by Him.

Thirdly, the performance of the obligatory acts of worshipping has the first and foremost importance for attaining the pleasure and love of Allah because their fulfillment is liked the most by Allah and also because they furnish the foundation, on which the edifice of Islam is built. As we cannot think of a building without foundation, similarly, we cannot think of optional worship without fulfilling the basic obligations. The fact is that one who neglects them ceases to be a Muslim. This is the reason for the severe warnings of Allah to those who default on this account. Those who neglect op-

tional prayers have not been given any warning. It is, however, true that their performance in addition to the obligatory ones increases luster of obligations. Nawafil (optional acts of worship) help one to attain the exalted place of being loved by Allah by virtue of which one is endowed with the special Help of Allah.

Fourthly, Almighty Allah certainly grants the prayers of those whom He loves. But acceptance of their prayers, however, does not mean that their results appear at once. Sometime the results of these prayers appear after a long time. The prayer of virtuous persons is certainly granted but whether it takes a long or short time depends solely on the Will of Allah.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أُنْتَهَبَا قَالَتْ: سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْ الْأَعْمَالِ

أَحَبُّ إِلَى اللَّهِ؟ قَالَ: "أَذْوَمُهَا، وَإِنْ قَلَّ، وَقَالَ: اكْفُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ"

*Narrated Aisha (RA): The Prophet (SAW) was asked, "What deeds are loved most by Allah?" He said, "The most regular constant deeds even though they may be few." He added, 'Don't take upon yourselves, except the deeds which are within your ability.' (BUKHARI:USC-MSA web (English) Reference: Volume 8, Book 76, Number 472)*

In this hadith the quest for learning the deeds which are loved by Allah is described as the companions of holy prophet (SAW) were extremely desirous to learn the deeds by which they could attain the love of Allah.

عَنْ أَبِي هُرَيْرَةَ، قَالَ كُنْتُ أَدْعُو أُمَّي إِلَى الْإِسْلَامِ وَهِيَ مُشْرِكَةٌ فَدَعَوْتُهَا يَوْمًا فَأَسْمَعْتَنِي

فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَكْرَهَ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



وَأَنَا أَبِي قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أَدْعُو أُمَّي إِلَى الْإِسْلَامِ فَتَنَّبَأَنِي عَلَيَّ قَدَعَوْتُهَا الْيَوْمَ فَاسْمَعْتَنِي فِيكَ مَا أَكْرَهُ فَأَدْعُ اللَّهَ أَنْ يَهْدِيَ أُمَّ أَبِي هُرَيْرَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "اللَّهُمَّ اهْدِ أُمَّ أَبِي هُرَيْرَةَ". فَفَرَجْتُ مُسْتَبْشِرًا بِدَعْوَةِ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا جِئْتُ فَصِرْتُ إِلَى الْبَابِ فَإِذَا هُوَ مُجَافٌ فَسَبَعْتُ أُمَّي خَشَفَ قَدَمَيَّ فَقَالَتْ مَكَانَكَ يَا أَبَا هُرَيْرَةَ. وَسَمِعْتُ خَضَخَصَةَ الْمَاءِ قَالَ - فَاغْتَسَلْتُ وَلَبِسْتُ دِرْعَهَا وَعَجِلْتُ عَنْ رَجَارِهَا فَفَتَحَتِ الْبَابَ ثُمَّ قَالَتْ يَا أَبَا هُرَيْرَةَ أَهْبِدْ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَهْبِدْ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ - قَالَ - فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْتُهُ وَأَنَا أَبِي مِنَ الْفَرَجِ - قَالَ - قُلْتُ يَا رَسُولَ اللَّهِ أَبْشِرْ قَدِ اسْتَجَابَ اللَّهُ دَعْوَتَكَ وَهَدَى أُمَّ أَبِي هُرَيْرَةَ. فَحَمِدَ اللَّهُ وَأَثَمَى عَلَيْهِ وَقَالَ خَيْرًا - قَالَ - قُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يُحِبِّبَنِي أَنَا وَأُمَّي إِلَى عِبَادَةِ الْمُؤْمِنِينَ وَيُحِبِّبَهُمَ إِلَيْنَا - قَالَ - فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "اللَّهُمَّ حَبِّبْ عَبْدَكَ هَذَا - يَعْنِي أَبَا هُرَيْرَةَ وَأُمَّهُ - إِلَى عِبَادِكَ الْمُؤْمِنِينَ وَحَبِّبْ إِلَيْهِمُ الْمُؤْمِنِينَ". فَمَا خُلِقَ مُؤْمِنٌ يَسْمَعُ بِي وَلَا يَرَانِي إِلَّا أَحَبَّنِي

*Abu Huraira (RA) reported: I invited my mother, who was a polytheist, to Islam. I invited her one day and she said to me something about Allah's Messenger (SAW) which I hated. I came to Allah's Messenger (SAW) weeping and said: "Allah's Messenger (SAW) I invited my mother to Islam but she did not accept (my invitation). I invited her today but she said to me something which I did not like. (Kindly) supplicate Allah that He may set the mother of Abu Huraira right." Thereupon Allah's Messenger (SAW) said: "O Allah, set the*

mother of Abu Huraira on the right path.” I came out quite pleased with the supplication of Allah’s Apostle (SAW) (and when I came near the door it was closed from within. My mother heard the noise of my footsteps and she said, “Abu Huraira, just wait,” and I heard the noise of falling of water. She took a bath and put on the shirt and quickly covered her head with a headdress and opened the door and then said, “Abu Huraira, I bear witness to the fact that there is no Allah but Allah and Muhammad is His bondsman and His Messenger.” He (Abu Huraira) said, “I went back to Allah’s Messenger (SAW) and (this time) I was shedding the tears of joy. I said, “Allah’s Messenger be happy, for Allah has responded to your supplication and He has set on the right path the mother of Abu Huraira.” He (the Holy Prophet (SAW) praised Allah, and extolled Him and uttered good words. I said, “Allah’s Messenger (SAW) supplicate to Allah so that He may instill love of mine and that of my mother too in the believing servants and let our hearts be filled with their love.” whereupon Allah’s Messenger (SAW) said, “ O Allah, let there be love of these servants of yours, (i. e. Abu Huraira and his mother) in the hearts of the believing servants and let their hearts be filled with the love of the believing servants.” Abu Huraira said that this prayer was so well granted by Allah that no believer was ever born who heard of me and who saw me but did not love me. (MUSLIM: Book: 31 Hadith 6082)

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ " وَمَا أَعَدَدْتُ لِلسَّاعَةِ " قَالَ حُبُّ اللَّهِ وَرَسُولِهِ قَالَ " فَإِنَّكَ مَعَ مَنْ أَحْبَبْتِ " قَالَ أَنَسٌ فَمَا فَرِحْنَا بَعْدَ الْإِسْلَامِ فَرِحًا أَشَدَّ مِنْ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ

عليه وسلم "فِيَاتِكَ مَعَ مَنْ أَحَبَبْتَ" قَالَ أَنَسٌ "فَأَنَا أَحِبُّ اللَّهَ وَرَسُولَهُ وَأَبَا بَكْرٍ وَعُمَرَ  
فَأَرْجُو أَنْ أَكُونَ مَعَهُمْ وَإِنْ لَمْ أَعْمَلْ بِأَعْمَالِهِمْ"

*Anas bin Malik (RA) reported that a person came to Allah's Messenger (SAW) and said to Allah's Messenger (SAW), "When would be the Last Hour?" Thereupon he (the Holy Prophet (SAW) said, "What preparation have you made for the Last Hour?" He said, "The love of Allah and of His Messenger (is my only preparation)." Thereupon he (the Holy Prophet (SAW) said, "You would be along with one whom you love." Anas said that nothing pleased us more after accepting Islam than the words of Allah's Apostle (SAW) that one would be along with one whom you love. And Anas said. "I love Allah and His Messenger and Abu Bakr and Umar, and I hope that I would be along with them although I have not acted like them." (MUSLIM: Book 32: Hadith 6380)*

This is great news for those people who cannot perform supererogatory prayers to a great extent but are having great love of Allah and of His Messenger (SAW) and this quality of theirs will make them to attain the lofty status of having closeness to Allah and His Messenger (SAW). What more can a person desire in his next life than this Closeness? A person who has travelled to a far off place always feels the absence of his nears and dears and once he reaches the home back he rejoices the companionship and closeness of his loved ones. This pleasure of closeness cannot be explained by words as it is an abstract feeling and needs to be experienced to believe it. A baby has tranquility while in the lap of his mother and he will never leave the lap voluntarily. As soon as he is taken away from his mother he cries as he feels

absence of the closeness of his most beloved being. This may be the reason that so many saints have been reported lying on the prayer mats for hours altogether supplicating Allah, and there is not a single feature of fatigue in them.

عن أبي هريرة رضى الله عنه قال قال رسول الله صلى الله عليه وسلم: "والذى نفسى

بيده لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا أولا أدلكم على شيء إذا

فعلتموه تحاببتم: أفشوا السلام بينكم"

*Abu Hurairah (RA) reported Messenger of Allah (SAW) saying, "By Him in Whose Hand my soul is! You will not enter Jannah until you believe, and you shall not believe until you love one another. May I inform you of something, if you do, you love each other? (by saying As-salamu `alaikum to one another)". (Muslim)*

In this Hadith, Islam has been regarded as the medium of mutual love. This is the reason Muslims have been enjoined to greet each other regardless of acquaintance. It does not, however, mean that a Muslim will be a true believer or entitled to Jannah, by mere greeting. What it really means is that his Faith will become meaningful only when it is supported by actions. Greeting is an Islamic custom and a practical form and demonstration of it. The combination of Faith and its practice will take a Muslim to Jannah.

عن أبي هريرة رضى الله عنه عن النبي صلى الله عليه وسلم: أن رجلاً زار أخاً له في

قرية أخرى، فأرصد الله تعالى على مدرجته ملكاً، فلما أتى عليه قال: أين تريد؟ قال:

أريد أخاً لي في هذه القرية. قال: هل لك عليه من نعمة تربها عليه؟ قال: لا غير أنى

أحبت في الله تعالى، قال: فإني رسول الله إليك بأن الله قد أحبك كما أحبته فيه

*Abu Hurairah (RA) reported: The Prophet (SAW) said, "A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this town." The angel said, "Have you done any favor to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allah, the Exalted, and Glorious." Thereupon the angel said, "I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake)"(Muslim)*

This Hadith points out the great merit of visiting Muslims for Allah's sake and the bond of brotherhood in Islam is much stronger than the bonds of blood relationship and worldly interests and, therefore, comes before them in preference. Besides it also reflects that whoever loves someone for Allah's sake, Allah will love him in a manner that suits His Majesty. This virtue of love amongst Ummah is gradually decreasing and this is one of the primary causes of animosity and quarrels and even wars which are being waged in so many parts of the Muslim world today.

عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ

فِيهَا رَحْمَةٌ بِهَا يَتَرَاحَمُ الْخَلْقُ بَيْنَهُمْ وَتَسَعَةٌ وَتِسْعُونَ لِيَوْمِ الْقِيَامَةِ"

*Salman Farsi (RA) reported Allah's Messenger (SAW) saying: Verily, there are one hundred (parts of) mercy for Allah, and it is one part of this mercy by virtue of which there is mutual love between the people and ninety-nine reserved for the Day of Resurrection (MUSLIM: Book 37: Hadith 6632)*

We learn from this Hadith that kind and compassionate treatment is liked by Allah and is in fact His Blessing and Benevolence. This is the reason He has given a part of it to

His creatures, and a person who is so hard-hearted, that he is not even aware of it has a defect which is extremely displeasing to Allah. Moreover, it is a sign that such a person is deprived of Divine blessing and mercy and on the Day of Resurrection, Almighty Allah will bestow upon the believers all of His mercies. This news has great hopes and joy for His slaves.

عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، قَالَ كُنَّا بِعَرَفَةَ فَمَرَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ وَهُوَ عَلَى الْمَوْسِمِ فَقَامَ  
النَّاسُ يَنْظُرُونَ إِلَيْهِ فَقُلْتُ لِأَبِي يَا أَبَتِ إِنِّي أَرَى اللَّهَ يُحِبُّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ قَالَ وَمَا  
ذَلِكَ قُلْتُ لِمَا لَهُ مِنَ الْحُبِّ فِي قُلُوبِ النَّاسِ فَقَالَ بِأَبِيكَ أَنْتَ سَمِعْتَ أَبَا هُرَيْرَةَ يُحَدِّثُ  
عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ عَنْ سُهَيْلٍ

*Suhail bin Abi Salih (RA) reported: We were in Arafat that there happened to pass Umar b. Abd al-'Aziz and he was the Amir of Hajj. People stood up in order to catch a glimpse of him. I said to my father: "Father, I think that Allah loves Umar b. Abd al-'Aziz." He said: "How is it?" I said, "It is because of the love in people's heart for him." Thereupon he said, "By One Who created your father, I heard Abu Huraira narrating from Allah's Messenger (SAW). a hadith like one transmitted on the authority of Suhail." (MUSLIM: Book 32: Hadith 6375)*

Allah has created a divine arrangement of inculcating love in hearts of people for those who love Allah and this is seen by us as well as we see people flocking around saints and other pious people and trying their best to please them and follow their guidance in achieving salvation.

عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُ عَبْدَ اللَّهِ بْنَ أَبِي فِي

مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَلَمَّا دَخَلَ عَلَيْهِ عَرَفَ فِيهِ الْمَوْتَ، قَالَ: "قَدْ كُنْتُ أُنْهَاكَ عَنْ حُبِّ يَهُودٍ"، قَالَ: فَقَدْ أَبْغَضَهُمْ أَسْعَدُ بْنُ زُرَّارَةَ فَمَمَّ، فَلَمَّا مَاتَ أَتَاهُ ابْنُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ عَبْدَ اللَّهِ بْنَ أُبَيٍّ قَدْ مَاتَ، فَأَعْطِنِي قَمِيصَكَ أَكْفِنُهُ فِيهِ، فَتَزَعَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَمِيصَهُ، فَأَعْطَاهُ إِيَّاهُ

*Narrated Usamah bin Zaid (RA): The Messenger of Allah (SAW) went out to visit Abdullah bin Ubayy during his illness of which he died. When he entered upon him, he realized death on him. He said: I used to forbid you from the love of Jews. He (Abdullah) said: Assad bin Zurarah hated them. So what (the benefited)? When he died, his son came and said: Prophet (SAW) of Allah, Abdullah bin Ubayy has died, give me your shirt, so that I shroud him in it. The Messenger of Allah (SAW) took off his shirt and gave it to him. (Abu Dawood: Book 20: Number 3088)*

Just as love for the sake of Allah is a great quality similarly disliking the enemies of Allah is also equally great virtue. In addition to this in this hadith the magnanimity of Messenger of Allah (SAW) becomes evident as he offered his shirt for the person who had spent his whole life in causing damage to the mission of Islam while disguising himself as Muslim but in reality was a hypocrite “munafiq”. The issue of disliking for the sake of Allah may sound misfit here but on contemplating it will be clear that it is not so. A friend’s friend is a friend and friend’s foe is a foe. Anybody who is always striving to cause harm to the believers of Allah have to be disliked to vindicate love of Allah.

عَنْ سَمُرَةَ، قَالَ: «أَمَرَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نُرَدَّ عَلَى الْإِمَامِ، وَأَنْ نَتَحَابَّ،

وَأَنْ يُسَلِّمَ بَعْضُنَا عَلَى بَعْضٍ“

*Narrated Samurah ibn Jundub (RA): The Prophet (SAW) commanded us to respond to the salutation of the imam. And to love each other, and to salute each other. (Abu Dawood: Book 3, Number 996)*

عَنْ مُعَاذِ بْنِ جَبَلٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِهِ، وَقَالَ: "يَا مُعَاذُ، وَاللَّهِ إِنِّي لَأُحِبُّكَ، وَاللَّهِ إِنِّي لَأُحِبُّكَ، فَقَالَ: أَوْصِيكَ يَا مُعَاذُ لَا تَدَعَنَّ فِي ذُبُرِ كُلِّ صَلَاةٍ

تَقُولُ: اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ“

*Muadh bin Jabal (RA) reported that the Messenger of Allah (SAW) caught his hand and said, "By Allah, I love you, Muadh. I give some instruction to you. Never leave to recite this supplication after every (prescribed) prayer: "O Allah, help me in remembering you, in giving you thanks, and worshipping you well." (Abu Dawood: Book 8, Number 1517)*

We learn from this Hadith that it is commendable to inform those whom one loves for Allah's sake, of this love. This helps in spreading love from one person to another as it is human nature that one starts loving a person about whom he comes to know that he is reciprocating his feeling. It is like a lamp lighting another lamp which in turn does the same and this can help in removing the darkness around us.

عَنْ هُوْبَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يُوشِكُ الْأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكْلَةُ إِلَى قَصْعَتِهَا، فَقَالَ قَائِلٌ: وَمِنْ قِلَّةِ مَنْحُنْ يَوْمَئِذٍ؟ قَالَ: بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ وَلِكِنَّمْكُمْ غِنَاءٌ كَغِنَاءِ السَّبِيلِ وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمْ الْهَهَابَةَ مِنْكُمْ وَلَيَقْفِزَنَّ اللَّهُ فِي قُلُوبِكُمْ الْوَهْنَ، فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ وَمَا الْوَهْنُ؟ قَالَ: حُبُّ



الدُّنْيَا وَكَرَاهِيَّةُ الْمَوْتِ“

*Narrated Thawban (RA): The Prophet (SAW) said, “The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: No, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and last enervation into your hearts. Someone asked: What is wahn (enervation). Messenger of Allah (SAW). He replied, “Love of the world and dislike of death.” (Abu Dawood: Book 38, Number 4284)*

Love of the world has been described as a disliked feature of a believer. The scholars have emphasized that the love which is disliked here is the one which interferes with the ones following of the shariah. Great men never abhorred death and in fact liked it as they were convinced that it will form the gateway for their meeting with their beloved Allah whom they had tried to please whole of their life. In all spheres of their routine life, whether busy in occupational work, in household work or else, they were always remembering their beloved Lord and in this remembrance they derived far more pleasure than we can ever imagine . Now the point is to be understood that once a person derives so much pleasure in remembrance of his beloved who he has not seen, what will be his state on seeing Him. And this ‘seeing’ is possible only after death so the lovers of Allah always love death as they feel it as an invitation from beloved.

عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ مِنْ عِبَادِ اللَّهِ لَأَتَانَسَا

مَا هُمْ بِأَنْبِيَاءَ، وَلَا شُهَدَاءَ يَغْبِطُهُمُ الْأَنْبِيَاءُ، وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ بِمَكَانِهِمْ مِنَ اللَّهِ تَعَالَى، قَالُوا: يَا رَسُولَ اللَّهِ، تُخْبِرُنَا مَنْ هُمْ؟، قَالَ: هُمْ قَوْمٌ تَحَابُّوا بِرُوحِ اللَّهِ عَلَى غَيْرِ أَرْحَامٍ بَيْنَهُمْ، وَلَا أَمْوَالٍ يَتَعَاطَوْنَهَا، فَوَاللَّهِ إِنَّ وُجُوهُهُمْ لَنُورٌ، وَإِنَّهُمْ عَلَى نُورٍ، لَا يَخَافُونَ إِذَا خَافَ النَّاسُ وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ، وَقَرَأَ هَذِهِ الْآيَةَ: أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ سورة يونس آية 62

*The Prophet (SAW) said, "One of Prophet (SAW) Dawud's supplications was: O Allah! I ask you for Your Love, the love of those who love you and deeds which will cause me to attain Your Love. OAllah! Make Your Love dearer to me than myself, my family and the cold water)." (Tirmizi)*

We come across a beautiful example of asking Allah. When the prophets despite their lofty status pray for some virtue, we must strive more efficiently to ask Allah to provide a portion of love, what He gave to His chosen people.

عن معاذ رضى الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: " قال

الله عز وجل: المبتحابون في جلالى، لهم منابر من نور يغبطهم النبيون والشهداء"  
*Mu`adh bin Jabal (RA) reported: Messenger of Allah (SAW) said, "Allah, the Exalted, has said: `For those who love one another for the sake of My Glory, there will be seats of light (on the Day of Resurrection), and they will be envied by the Prophets and martyrs".*

This Hadith tells us that Allah will grant an exalted position to such people who love one another for His sake. "They will be envied by the Prophets and martyrs" does not mean that they will be granted a place higher than even the

Prophets because the highest position will be granted to the Prophets, as these are the best of Allah's creation. These words simply draw our attention to the superiority and the exalted position those who love one another for Allah's sake will have on the Day of Resurrection (Tirmizi)

عن عبد الله بن مغفل، رضى الله عنه، قال: قال رجل للنبي صلى الله عليه وسلم يارسول الله، والله إنى لأحبك، فقال: " انظر ماذا تقول؟ " قال: والله إنى لأحبك، ثلاث مرات، فقال: " إن كنت تحبني فأعد للفقير تجفافاً، فإن الفقر أسرع إلى من يحبني من السيل إلى منتهاه "

*Abdullah bin Mughaffal (RA) reported: A man came to the Messenger of Allah (SAW) and said, "O Messenger of Allah! By Allah, I love you." He (SAW) said, "Think about what you are saying." The man repeated thrice, "I swear by Allah that I love you." He (Prophet (SAW) said, "If you love me, you should be ready for acute poverty; because poverty comes to those who love me, faster than a flood flowing towards its destination.*

We learn one important thin from this hadith i.e., if we love someone for the sake of Allah, we must tell him and this is virtue.

عَنْ السَّاعِدِيِّ، قَالَ: أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ، فَقَالَ: "يَا رَسُولَ اللَّهِ، دُلَّنِي عَلَى عَمَلٍ إِذَا أَنَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ، وَأَحَبَّنِي النَّاسُ" فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "ارْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ، وَارْهَدْ فِي أَيِّدِي النَّاسِ يُحِبُّوكَ"

*Sahl bin Sa'd As-Sa'idi (RA) reported: A man came to the Prophet (SAW) and said, "O Messenger of Allah, guide me*

*to such an action which, if I do Allah will love me and the people will also love me." He (said, "Have no desire for this world, Allah will love you; and have no desire for what people possess, and the people will love you."( Ibn Maja)*

"Zuhd" (asceticism) does not mean renunciation of the world and obligations of life. What it really means is that one should be contented with what he possess and rid himself of greed. Islam neither permits renunciation of the world nor does it condemn genuine struggle to acquire wealth and riches. Therefore, involvement in worldly affairs and struggle for lawful means of livelihood are not against Zuhd. A person who is contented with the lawful means of income is a distinguished person as all his activities are exalted to the level of worship. Similarly, unconcern with the wealth and riches of others and ignoring them is a part of Zuhd and contentment. One additional advantage of it is that such a person wins the love and respect of the people because he, who begs people, rather than Allah, has to suffer disgrace and is disliked by the people.

## **Why should we love Allah?**

Once we contemplate we realize what are the forces which drive a person to love someone the fact becomes clear that the qualities are beauty, benevolence, perfection. Let us evaluate each of them one by one vis-à-vis Allah .All the things which we see around and they please any of our senses are interpreted as beautiful by us. We see green meadows, springs, lakes and the like of it; they are interpreted by our eyes as beautiful. On listening to melodious voice ears interpret it as beautiful, on smelling fragrance of rose we call it beautiful and so on so forth.

The well-established worldly fact is that a crafts man is known by the product he has created. On seeing the beauty around us an instantaneous flash should come to our mind about the beauty of the creator of these beautiful things.

On seeing a magnificent building we praise the architect, on seeing well cooked food the cook is praised, a well stitched cloth earns a lot of praises to tailor, a well versed student reflects the brilliance of the teacher. On seeing the efficiency of computers we start praising founders of Microsoft and apple and write volumes on their perfection. Unfortunately we never concentrated on the complex and balanced working of our own bodies, the way we see, hear, feel, talk etc. is so complicated and yet so perfect. The way our cells are organized and each subcomponent of the cell is doing its job as ordered by the creator is marvelous and no

computer can match the precision of these functions which are going on in us even as we are reading this text. From ourselves now if we move to our surroundings, all the flora and fauna is depicting the perfection of its creator, every leaf is singing the praises of its creator, every stream and river guides us to ponder on the perfection of water cycle on earth and the force behind it. Our earth and its unique position in solar system reflect the perfection of the creator how millions of galaxies and celestial bodies are existing in perfect balance without interfering in each other are such a glorious reflection of perfection of the master that only a person with very low IQ only can refute. Possibly this is the reason that holy Quran so often encourages us to ponder over these things

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ  
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

*“Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): “Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the fire. (Aal-i-Imraan, 3:191)*

The secret key to decipher the ultimate reality is by contemplating on some of these things. The same phenomenon can be seen when Prophet Ibrahim (AS) looked at the celestial bodies in the night and thought about them being divine and in morning when they disappeared he found the reality that they are not worthy of being Allah, in daytime sun gave the same illusion and this too disappeared in the

night so the reality stated getting evident.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ۖ قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ

*When the night covered him over, He saw a star: He said: "This is my Lord." But when it set, He said: "I love not those that set." (Al-An'aam, 6:76)*

In nutshell everything around us right from the electrons in particles to huge celestial bodies are silent evidence to the perfection of their creator. This exemplary level of perfection forces a person to accept the supremacy of his creator and generates a feeling of love for the one who did all this. We all have experienced that we love a person who helps us at the time of need, a person who has taken care of us when we were sick, a person from whom we borrowed money is always loved, one who saves us at time of calamity cannot be ignored so how ungrateful is human being that he does not love the master of all benevolence. He created us out of nothing, from food ingredients which our parents consumed lead to manufacturing of the basic build blocks of us i.e., sperm and ova. How he nurtured us? fed us in the womb our mothers, inculcated the bond of affection for us in the hearts of people who nurtured us and then managed everything till now. We still fail to accept the benevolence of our Lord and it is a glaring example of our insincerity and thanklessness.

So for all practical purposes the three factors which inculcate the feeling of love namely, beauty, perfection and benevolence are found to the highest possible grade in our creator, the Allah, so why are we not in love with him? Even if we love Him, the love is weak, flimsy and vanished on being subjected to scrutiny. When we fail to comply with the wishes of beloved we have failed to maintain the tradition of

love is an accepted fact. When we fail to follow the path established by Allah for us i.e., we vindicate the fact that we don't love Him as we should.

**Does Allah love us?**

*Verily Allah loves us and it is evident from the endless bounties we receive from Him. This is mentioned in Holy Quran "and He gave you whatever you asked for. And if you count the bounties of Allah, you cannot count them all. Surely, man is very unjust, very ungrateful. [2:34]*

And if you count the bounties of Allah, you cannot count them all) that is, even if all human beings combined together were to count them, they would still remain uncountable. A human being is, as is, a little world, per se. In his or her eyes, nose, ears, hands, feet and in every joint, rather in every muscle and vein, hidden there are endless blessings through which this wonderful walking plant pulsating with hundreds of very delicate micro-machines keeps busy doing all sorts of things. Then, we have the mind-boggling range of Divine creations, up, on and down our earth, in seas and mountains which, despite the revealing research done in modern times and despite the devotion of thousands of experts who have spent their lives trying to determine such life forms, still remain undocumented or unidentified. Then, there is our own concept of Divine blessings whereby we tend to take things which are generally considered as blessings in a positive and perceptible way. In fact, blessings are not restricted by such a definition. If we remain safe from diseases, hardships, pain, loss and sorrows, that is a standing blessing in its own right. A person may suffer from so many diseases or discomforts of body and soul in this life and he or she



could hardly be expected to keep a count of all that. From this we can guess that it is just impossible for anyone to count out the full array of the blessings, bounties and favors of Allah. Justice demanded that, in return for these countless blessings, equally countless acts of obedience to Allah and equally countless demonstrations of gratitude to Him should have been made mandatory. But, Allah in His infinite grace, showed leniency towards intrinsic human weakness. The option granted was: When man looks at reality and confesses that fulfilling the demands of the obligatory gratitude is not within his control, then, this very confession has been declared to be sufficient as the alternate of the ideal fulfillment of the obligation of gratitude.

At the end of the verse 34, it was said: (Surely, man is very unjust, very ungrateful). It means that he should face hardship with patience, keep his words and feelings free from any complaint thinking that the fate he faces has come from a wise Master and that too, this is being done for his good in order to cleanse him before going to hereafter so let human being be thankful for it from his heart both verbally and practically - as is the dictate of justice.

But, common human habit works differently from this norm. A little discomfort or pain would make them lose patience and go about broadcasting their problem. And if they find some blessing or a little wealth, they would get intoxicated with it and forget all about Allah, their Benefactor. Therefore, in a verse appearing earlier (51), the attribute of sincere believers has been identified as Sabr (very patient) and Shukr (very grateful).

### **Why will Allah punish humans if he loves us?**

In this we have to understand that there are three groups

of humans before Allah,

Group I: believers who follow His path as desired by Him with full piety.

Group II: is of the believers who do not follow His path in letter and spirit and often commit sins

Group III: is of those people who do not believe in Him at all so question of following His divine path doesn't arise.

The group one will go to paradise without any punishment as they followed His rules while living in this world. Regarding group second, Allah may forgive them if He wishes and if he decides to punish them, they will be sent to hell for some time, depending on the magnitude of their bad deeds. This will be to purify them of the impurities they have collected in their souls and this will make them fit to dwell in heaven for infinite period. So this punishment is a blessing in disguise just as a person with a disease goes to surgeon for operation despite getting pain in the surgery.

Now remains third group (non-believers) who will be sent to dwell in hell for eternity and this group may question the love of Allah for them. But if we introspect with unbiased mind and see the examples in our day to day practice things will become clear. The government rewards many citizens for their exemplary work; people are awarded Nobel Prize etc. for their great works. Everybody has seen this happening and this is something like group one of ours.

In many situations hard core criminals are granted amnesty by government if they shun path of violence and surrender. In recent past we have read about a famous female dacoit (Phoolan Devi) who signed the amnesty accord with the government and later on contested the elections and be-

came Member of Parliament. In many instances criminals are given soft punishments and then allowed to lead a respectable life in the society depending on their will to return to normal life. This is analogous to our second group.

We have seen people being awarded death sentence and shoot at sight orders being issued in their cases as they are outlawed or are a serious threat to humanity. These people have no remorse for their actions and despite repeated offers by the society they do not join the main stream. We have seen them being killed and nobody in our society calls it injustice. Similarly Allah gives us so many opportunities to come to Him but many people fail to avail the opportunity. He gave us the brain to ponder upon ourselves and whatever surrounds us so that we can just exclaim that everything around us cannot come into existence without a creator who has necessarily to be one to avoid confusion in the smooth running of complex and enormous universe. Not only this, our beloved Allah kept on sending prophets at serial intervals to guide mankind to eternal salvation. Now is it not injustice on part of mankind that despite all this if someone does not believe in Allah or His messengers? It is Allah who continues to support and nourish a human being right from his origin from combination of sperm and ova to a beautiful talented young man despite the ingratitude of human being in refusing to accept Him as Lord. Allah gives man so many years to reform himself, to turn to Allah and repeatedly address the humanity as to what prevents them from turning to their beloved lord. The verse states:

يَا أَيُّهَا الَّذِينَ كَفَرُوا مَا غَرَّبَكُمْ بِرَبِّكُمْ أَكْثَرًا

*O man! What has deceived you about your Gracious Lord?*

(82:6)

Allah has endowed man with such natural faculties and abilities that every limb and every joint of his body was enough to remind him of His Creator, and to make him obedient. But he is lured away from his gracious Lord, has forgotten Him and disobeyed Him. The question is: How did he forget his Lord, how did he become heedless of Him, and how is he lured away from his Lord? On this occasion, the adjective Karim (Gracious) used for the 'Lord' points to the answer. The reason for such an ungrateful attitude is that Allah is Gracious and does not punish man immediately after his committing a sin. Rather, his sustenance, welfare and well-being, and worldly comforts [and pleasures] are not curtailed. He misinterprets Allah's magnanimity, and thus falls into deception. If man were to think rationally, he would adopt a grateful attitude and obedient behavior, rather than adopting an ungrateful attitude and impudent behavior. Sayidina Hasan Al-Basri says:

*“How many humans are there whose faults are put [by Allah] under cover, (i.e. He did not disgrace them), yet they do not appreciate (and are deluded by His grace.)”*

If now Allah punishes this man how it is against his loving attribute to mankind.

## Why we don't love Allah?

This is a baffling question and the reasons which come to my mind are.

- *We don't believe that He exists*

The question of the very existence to creator of universe has been raised in times in memorial and a huge number of humans plunged in the darkness of this concept of universe being driven by some physical laws without any controller. So the result was evident when we don't believe the existence of someone, how we can love him.

- *We don't know Him*

Had we known him there was no reason as to why we would not love him, we love a weeping child who we know is ours and at the same time get annoyed by the presence of a same child who we know is not ours and try our best to get away from the noise of this child. Similar analogy can be applied in our failure to love to Allah. In this group are most of the believers who are blessed that they have accepted His existence and consider him heir lord but due to multiple factors have not been able to get emancipated to know Him. This failure is a source of greatest loss to mankind that they failed to develop rapport with the being that they needed the most. We are overwhelmed when we develop some acquaintance with some officer or a minister who may or may not be of some minor help but the being whom is the cherisher of eve-

*Love of Allah*

rything is being ignored by us what greater calamity can strike us than this! We are ignorant and lost in the pursuit of mundane blessings that we fail to contemplate on this sensitive matter.

- *We know him but to a little extent*

In this grade are still a blessed lot who are striving to know him more and more and in this process get more and more in love with him, this is an endless ocean in which we have to strive to achieve our salvation. Even the person who had this knowledge to the maximum extent which anybody can achieve, holy Prophet (SAW), and he too supplicated before Allah that he could not praise Him as he should. May Allah give us a good amount of this knowledge (maarifat) Aameen.

## What are the Signs of love for Allah?

On reading above it is possible for someone to have an illusion that he loves Allah when he does not have this quality. Imam Gazali (RA) in his famous book “Alchemy of happiness” has mentioned some of the signs which if present in a person indicate his status of being true lover of Allah

*He should not dislike the thought of death,*

قَالَ اللَّهُ تَعَالَى إِذَا أَحَبَّ عَبْدِي لِقَائِي أَحْبَبْتُ لِقَاءَهُ وَإِذَا كَرِهْتُ لِقَاءَهُ

*The Messenger of Allah (SAW) said that Allah, the Most High, said, “If My slave loves to meet Me, I love to meet him, and if he hates to meet Me, I hate to meet him.”*

The reason being no friend dislikes from going to see a friend. However it is true a sincere lover of Allah may shrink from the thought of death coming before he has finished his preparation for the next world but if he is sincere, he will be diligent in making such preparation.

The second test of sincerity is that *a man should be willing to sacrifice his will to Allah's*, should cling to what brings him nearer to Allah, and should shun what places him at a distance from Allah. The fact of a man's sinning is no proof that he does not love Allah at all, but it proves that he does not love Him with his whole heart.

The third test is that the *remembrance of Allah should always remain fresh* in a man's heart without effort, for what

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a man loves he constantly remembers, and if his love is perfect he never forgets it.

The fourth test is that *he will love the things which are related to Allah* like the Quran, which is the Word of Allah, and Muhammad (SAW) who is the Prophet of Allah; if his love is really strong, he will love all men, for all are Allah's servants, nay, his love will embrace the whole creation, for he who loves anyone loves everything related to him.

The fifth test is that he will be *covetous of retirement and privacy for purposes of devotion*; he will long for the approach of night, so that he may hold intercourse with his Friend without let or hindrance. If he prefers conversation by day and sleep at night to such retirement, then his love is imperfect. Allah said to David, "Be not too intimate with men; for two kinds of persons are excluded from my presence: those who are earnest in seeking reward and slack when they obtain it, and those who prefer their own thoughts to the remembrance of me. The sign of my displeasure is that I leave such to themselves."

In truth, if the love of Allah really takes possession of the heart *all other love is excluded*. One of the Children of Israel was in the habit of praying at night, but, observing that a bird sang in a certain tree very sweetly, he began to pray under that tree, in order to have the pleasure of listening to the bird. Allah told David to go and say to him, "Thou hast mingled the love of a melodious bird with the love of me; thy rank among the saints is lowered."

A sixth test is that *worship becomes easy*. A certain saint said, "During one space of thirty years I performed my night-devotions with great difficulty, but during a second space of thirty years they became a delight." When love to



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Allah is complete no joy is equal to the joy of worship.

The seventh test is that *lovers of Allah will love those who obey Him* .

## How to achieve love for Allah?

Up to now we understood the importance of the subject and have realized our gross insufficiency in this quality, we must explore the ways and means to achieve it.

Imam ibn Al-Qayim (RA) in his great book, *Madarij As-Salikin* mentioned ten ways to obtain love of Allah

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

*Reciting the Holy Quran* with deep contemplation in its meanings and its purposes; this is like thinking deeply in the book that the servant memorizes and expounds on it to understand the purpose of its author. Allah Almighty says: {Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)?} [Muhammad 47:24]

وما تقرب إلى عبدى بشيء أحب إلى مما افترضت عليه، وما يزال عبدى يتقرب إلى  
بأنوافل حتى أحبه، فإذا أحببته: كنت سمعه الذى يسمع به، وبصره الذى يبصر به،  
ويده التى يبطش بها، ورجله التى يمشى بها، وإن سألنى لأعطينه، ولئن استعاذنى  
لأعيذنه

*Seeking nearness with Allah by the supererogatory deeds* after the obligatory deeds, because they take the person to the rank of the beloved after the rank of love. Allah the

*Love of Allah*

Exalted and Glorious says in the Qudsi Hadith, “And the most beloved things with which My slave comes seeks nearness (through) to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (supererogatory acts) till I love him, and if I love him, I become his sense of hearing with which he hears with, and his sense of sight with which he sees with, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge)”. [Bukhari]

This Hadith means that he does not say or hear except what is good and does not see except what is permitted by Allah and does not deal with a prohibited thing or walks to what is prohibited; this is because of the success that Allah bestows upon the servant. And this is the meaning of His saying ‘so I become his sense of hearing with which he hears, and his sense of sight with which he sees ... etc.’

أنا مع عبدي ما ذكرني وتحركت بي شفتاه

*Remembering Him all the time* by tongue, heart, deeds and status; person’s share of love depends on his share of this remembrance. Allah the Exalted and Glorious says in the Qudsi Hadith: “I am with my servant as long as he mentions me and his lips moves with mentioning me.”

And Allah almighty says: فَادْكُرُونِي أَذْكُرْكُمْ {Therefore remember Me (by praying, glorifying), I will remember you} [Al-Baqarah 2:152]

and the Prophet (SAW) said, “There is no people get up from a gathering in which they do not remember Allah but they get up like people who got up after eating a donkey’s corpse and

it would be grief to them.” [Abu Dawûd]

ما من قوم يقومون من مجلس لا يذكرون الله فيه إلا قاموا عن مثل جيفة حمار  
وكان لهم حسرة (رواه أبي داود)

*Giving preference to what He likes over what you like*, at the times in which the whims overcome you, and seeking what He likes even if it is difficult. Ibn Al-Qayim (RA) said, “Giving preference to the satisfaction of Allah, the Exalted and Glorious, over the satisfaction of anyone else means to want and to do whatever brings His satisfaction even if it dissatisfied the creatures. This is the rank of Ithar, and its superior status is for the messengers of Allah (prayers and peace of Allah be upon them), and the superior of this status is for the Messengers of strong will, and the superior among those is our Prophet, Muhammad (SAW). All of that could not be attained without three things:

- 1- Defeating the whims of the self.
- 2- Doing the contrary to the whims of the self.
- 3- Fighting Satan and his supporters.

*Making the heart aware of His names and attributes*, giving it the opportunity of walking in the orchards of this knowledge, because whoever knows Allah with His names, attributes and acts will certainly love Him.

The knowing person is the one, who knows Allah with His names, attributes and acts, and then become sincere in his dealings with Allah, and then sincerely dedicates his intentions and purposes to Allah. On the other hand, whoever denies Allah’s attributes had demolished the basis of Islam and belief, and whoever interprets the attributes of Allah seems as if he accuses the prophetic explanation for the message with deficiency.

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

*Seeing His kind, beneficence and inward and outward blessings and graces, because they are reasons for His love; the man loves, by his nature, whoever makes favor to him, treats him kindly, consoles him, grants him victory, defeats his enemies and helps him in all his affairs. Allah Almighty says:*

And if you count the Blessings of Allah, never will you be able to count them. Verily, man is indeed an extreme wrong-doer, a disbeliever [(an extreme ingrate who denies Allah's Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet (SAW) ] [Ibrahîm 14:34]

وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

*Having the heart totally broken between the hands of Allah Almighty; this cannot be explained only by the words. To be broken means to be humble; Allah Almighty says: {and all voices will be humbled for the Most Gracious (Allah), and nothing shall you hear but the low voice of their footsteps.} [Ta-Ha 20:108]*

The word 'humbleness' is usually used with the limbs, whereas 'submission' is usually used with the heart; therefore, it is said, "if the heart submitted, its limbs would be humble."

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

*Having loneliness with Him at the time of His descent, to talk to Him, recite His words, stand with your heart and behave between His hands in way shows slavery to Him and end this with repentance. Allah Almighty says: {Their*

*Love of Allah*

sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allah's Cause) out of what We have bestowed on them} [As-Sajdah 32:16]

وجبت محبتي للمتحابين في، والمتجالسين في، والمتزاورين في

*Sitting with the true lovers of Allah* and picking the best of their sayings like picking the best of fruits, and do not talk except if talking is better and leads to enhancing your status and benefiting the others. Allah Almighty says in the Qudsi Hadeeth: "My love is due to those who love each other for My sake, My love is due to those who sit with each other for My sake and My love is due to those who visit each other for My sake."

إن أوثق عرى الإيمان: أن تحب في الله، وتبغض في الله

And it is narrated that the Prophet (SAW) said: "The strongest tie of faith is to love for the sake of Allah and to hate for the sake of Allah."

*Neglecting anything makes a curtain between the heart and Allah* -the Exalted and Glorious. If the heart is corrupted, the person would not find benefit from what he fixes in his worldly life and he would not find benefit or gain in the Hereafter. Allah Almighty says: {The Day whereon neither wealth nor sons will avail, except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)].} [Ash-Shu'ara`26:88-89]

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

Imam Gazalli says:

Love is the seed of happiness, and love to God is fostered and developed by worship. Such worship and constant remembrance of God implies a certain degree of austerity

*Love of Allah*

and curbing of bodily appetites. Not that a man is intended altogether to abolish these, for then the human race would perish. But strict limits must be set to their indulgence, and as a man is not the best judge in his own case as to what these limits should be, he had better consult some spiritual guide on the subject. Such spiritual guides are the prophets, and the laws which they have laid down under divine inspiration prescribe the limits which must be observed in these matters.

## Conclusion

Let us conclude by a famous hadith and dua of Holy Prophet (SAW).

عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ مِنْ دُعَاءِ دَاوُدَ يَقُولُ  
اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ اللَّهُمَّ اجْعَلْ حُبَّكَ  
أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَأَهْلِي وَمِنَ الْمَاءِ الْبَارِدِ

*Abu Darda reported: The Messenger of Allah (SAW) said, "David would supplicate, saying: O Allah, I ask you for your love and the love of those who love you and the deeds that will bring me your love. O Allah, make your love more beloved to me than myself and my family and even cold water." (Tirmidhī : 3490)*