

Ihyaad-Deen

An Effort to Revive Deen in Totality



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Love for Rasulallah ﷺ

Once, a Sahaabi came to Rasulallah ﷺ in a condition of sadness. Rasulallah ﷺ asked him the reason for him feeling sad. The Sahaabi said:

“O Rasulallah ﷺ! You are more beloved to me than myself, my family and my children. Sometimes, when I am at home, I think of you, and I cannot wait until I come to you and look at your blessed countenance. When I contemplate about death, then I know that after passing away, you will be with the Ambiyaa and Rasuls in the highest stages of Jannah. As for myself, then if Allah تَبَارَكَ وَتَعَالَى grants me entry into Jannah, I fear that I will not be able to see you on account of the lofty rank and status which Allah تَبَارَكَ وَتَعَالَى will grant you in the Hereafter. It is for this reason that I am sad.”

Hazrat Rasulallah ﷺ remained silent and did not give the Sahaabi any answer, until Hazrat Jibraeel عَلَيْهِ السَّلَام came down with these verses.

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

All those who obey Allah تَبَارَكَ وَتَعَالَى and the Messenger are in the company of those on whom is the Grace of Allah تَبَارَكَ وَتَعَالَى; the Ambiyaa عَلَيْهِمُ السَّلَام, the Siddeeqeen, the martyrs, and the righteous. And how excellent these companions are! (Surah Nisaa v. 69)

Rasulallah ﷺ then called the Sahaabi and gave him the glad tidings which Allah تَبَارَكَ وَتَعَالَى revealed in this verse. (Tafseer Ibnu Katheer 2/353 - 355)

In another Hadith, Rasulallah ﷺ said, “In the Hereafter, you will be with those whom you love (in this world).”

Hazrat Anas رَضِيَ اللَّهُ عَنْهُ mentions that after Islam, there was nothing that brought greater joy to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ than this glad tiding which they received from Rasulallah ﷺ of gaining his companionship in the Hereafter. (Saheeh Bukhaari #3688, 6168)

Having love for Rasulallah ﷺ is not only Fard (obligatory) upon every believer, but rather it is a requirement for one's very imaan being accepted. If a person does not have love for Rasulallah ﷺ, he cannot be a believer.

Shariah has shown us the level of love we need to inculcate in our hearts for Rasulallah ﷺ. Rasulallah ﷺ said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

“None of you can gain perfect imaan unless I become more beloved to him than his own parents, children and all the people.”

(Saheeh Bukhaari #15)

Acquiring this level of love in our hearts for Rasulallah ﷺ is the only way for us to gain success in this world and the next.

On one occasion, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ addressed Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “O Rasul of Allah! I love you more than everyone, besides myself!”

Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Hazrat Umar رَضِيَ اللَّهُ عَنْهُ, “No, by the Being in whose hands my soul lies, (you can never be a perfect believer) until you have more love for me than your own self.”

Thereafter, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ mentioned, “O Rasul of Allah! I now love you more than everything, including myself.”

Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, “O Umar! Now (your imaan is perfect).” (Saheeh Bukhaari #6632)

When we study the lives of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, we find that it was this very quality of love for Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that earned them success in the sight of Allah تَبَارَكَ وَتَعَالَى.

It was on account of the deep and extraordinary love they possessed for Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that they adhered to all his mubaarak teachings throughout their lives and they were prepared to sacrifice all their wealth and even lay down their lives for the sake of fulfilling his command.

In the Qur’aan Majeed, Allah تَبَارَكَ وَتَعَالَى shows us which people we are allowed to have love for in our hearts and which people we are not allowed to have love for in our hearts.

We are only allowed to have love in our hearts for the believers. As for the disbelievers, we are not allowed to have love for them in our hearts. In regard to the disbelievers, Allah تَبَارَكَ وَتَعَالَى says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾

O you who have imaan! Do not take your fathers or your brothers as friends if they have preferred kufr over imaan. And whoever does so among you - then it is those who are the wrongdoers. (Surah Taubah v. 23)

In another verse, Allah تَبَارَكَ وَتَعَالَى says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

O you who believe! Do not take the Jews and Christians as friends! They are friends of one another. And whoever befriends them from you, then he is one of them. Indeed Allah تَبَارَكَ وَتَعَالَى does not guide unjust people (to the right path). (Surah Maa'idah v. 51)

We are allowed to have business dealings with the kuffaar and we can also be kind towards them. However, we cannot take them as close friends and possess love for them in our hearts as they are the enemies of Allah تَبَارَكَ وَتَعَالَى and His beloved messenger Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

In regard to the believers, Shariah has commanded us to love the believers, however Shariah has also defined the limits of love we should have for them. We are allowed to show love to them on condition that it does not violate any law of Shariah.

Allah تَبَارَكَ وَتَعَالَى says:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

Say, (to your Ummah, O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), “If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and homes with which you are pleased, are more beloved to you

than Allah and His Messenger and Jihaad in His path, then wait until Allah brings about His decision (of punishment), and Allah does not guide the sinning people (to the right path). (Surah Taubah v. 24)

On one occasion, Hazrat Sheikh-ul-Hind رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ was teaching the Hadith lesson in Daar-ul-Uloom Deoband when the Hadith was mentioned in which Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

“None of you will attain perfect imaan until I become more beloved to him than his father, his child and all the people.”

On hearing this Hadith, Moulana Manaazir Ahsan Gilaani رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ, a student of Hazrat Sheikh-ul-Hind رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ, said to Hazrat Sheikh-ul-Hind رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ, “Hazrat! Every Muslim has love for Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ more than anything or anyone else in the world, because if any non-muslim speaks against Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then a muslim will become upset and he will defend Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Based on this Hadith, every Muslim should be a perfect believer and have perfect imaan!”

Hazrat Sheikh-ul-Hind رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ replied, “Standing up to defend Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is not the proof that one loves Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the most. At times, a person will stand up to defend Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, but in his own personal life, he himself is disobeying Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in many aspects. Hence, how much a person truly loves Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will only be seen at the time of a test in his life (for instance when a person’s wife or children ask him to do something that is against the Shariah e.g. bring the TV in the house, or at the time of the nikaah or waleemah, his family or friends want him to conduct the function against the laws of Shariah e.g. by having it with intermingling, music and photography, or he is invited towards a lucrative business deal that is against Shariah e.g. where there is the element of riba found in it, or his nafs wants to commit a sin) – at that time it will be seen who he obeys. At that critical juncture, if he gives preference to pleasing Allah تَبَارَكَ وَتَعَالَى and Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ over everybody else, then his claim of love will be true.” (Ihaata-e-Daarul Uloom me bete huwe din Pg. 127-128)

The Ulama explain that there are four rights which we owe Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

- (1) The first right is that we should bring imaan in him being the Rasul of Allah تَبَارَكَ وَتَعَالَى.
- (2) The second right is that we should have the greatest love for him in our hearts from the entire creation.
- (3) The third right is that we should follow his mubaarak teachings and adhere to his mubaarak sunnah in all facets of our lives.
- (4) The fourth right is that we should recite abundant durood upon him.

Our love for Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ should be such that we remember him every day of our lives, and we follow his mubaarak sunnah in the way he wanted. We should not only remember Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on certain select occasions, such as only in the month of Rabee’-ul-Awwal, and be like the kuffaar who only earmark certain days to respect certain people such as mothers’ day, fathers’ day, etc. This is undoubtedly showing gross ingratitude for the favour of Allah تَبَارَكَ وَتَعَالَى upon us of making us the ummatis and followers of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the imaam of all the Ambiyaa and Rasuls عَلَيْهِمُ السَّلَام, and the greatest of all the creation. Hence, from all the creation, we should show him the greatest love and respect. Showing him the greatest love and respect will take place through us following his mubaarak lifestyle in all facets of our lives and staying away from the sins he prohibited the ummah from.

We should refrain from emulating the kuffaar in our dressing, our lifestyle, our business dealings, and getting involved in all haraam activities which the kuffaar promote against the way of Islam and the sunnah of Rasulullah

ﷺ. This was the way the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ showed their loyalty to Allah تَبَارَكَ وَتَعَالَى and His Rasul ﷺ, by following the sunnah of Rasulullah ﷺ throughout their lives and refraining from the ways of the kuffaar.

We all claim to be true lovers of Allah تَبَارَكَ وَتَعَالَى and His Rasul ﷺ. However, we should ask ourselves, “Are we true in our claim of love?” In any court of law, if person makes a claim, then he is required to provide proof for his claim.

In the Quraan Majeed, Allah تَبَارَكَ وَتَعَالَى explains to us that the sign of a believer being true in his claim of love is that he follows the mubaarak sunnah of Rasulullah ﷺ in all facets of his life. Allah تَبَارَكَ وَتَعَالَى says:

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

Say (to your Ummah O Muhammad ﷺ), “If you (really) love Allah, then follow me (Muhammad ﷺ), Allah will love you and forgive you for your sins, and Allah is All-Forgiving, Most Merciful.”

It is reported in the Hadith:

كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى قَالُوا: يَا رَسُولَ اللَّهِ وَمَنْ يَأْبَى قَالَ: مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدْ أَبَى

Rasulullah ﷺ said, “Every ummati will enter Jannah except for those who refuse.” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, “Who are those who refuse?” Rasulullah ﷺ said, “Those who obey me will enter Jannah, and those who disobey me (and do not want follow my way), they have refused (and they will enter Jahannum)” (Saheeh Bukhaari #7280)

There are many incidents in the lives of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ which show how they loved Rasulullah ﷺ and how this love caused them to follow each and every sunnah of Rasulullah ﷺ and give preference to his commands over everything else.

Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ Wearing His Lower Garment in the Sunnah Manner

In the year 6 AH, Rasulullah ﷺ and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ set out from Madinah Munawwarah and came to Makkah Mukarramah to perform Umrah. However, the Quraish of Makkah Mukarramah did not allow them entry into Makkah Mukarramah and did not allow them to perform Umrah.

Rasulullah ﷺ first intended to send Hazrat Umar رَضِيَ اللَّهُ عَنْهُ to negotiate with the Quraish. However, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ addressed Rasulullah ﷺ and said, “O Rasul of Allah! The Quraish hate me, and if they get hold of me, they will kill me. If you still wish to send me, then I am happy to go. However, I suggest that you send Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ as the Quraish respect him.” Rasulullah ﷺ accepted this suggestion and sent Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ to Makkah Mukarramah.

On coming to Makkah Mukarramah, Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ was received and hosted by his cousin, Abaan bin Sa’eed bin Aas رَضِيَ اللَّهُ عَنْهُ, who had not yet accepted Islam (but later on accepted Islam and became a Sahaabi). Abaan honoured him and seated him behind him on his camel, but on looking at the clothing of Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, he remarked, “O Uthmaan! Your lower garment is above your ankles! This is not in keeping with the style of this land and the Quraish will not view you favourably if you appear before them like this!”

However, Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ was not concerned in the least. He kept his lower garment above his ankles and said:

هَكَذَا كَأَنْتَ إِزْرَةٌ صَاحِبِي

This is how my beloved friend (Rasulullah ﷺ) wears his lower garment (and hence I will not leave his way for any other way) (Musannaf Ibnu Abi Shaybah #38007 & Bidaayah wan Nihaayah 4/169, 6/214)

Hazrat Abdullah bin Mas'ood رضي الله عنه Staying Away from a Waleemah

Hazrat Abdullah bin Mas'ood رضي الله عنه was once invited to a waleemah. As he drew close to the gathering, he heard the sound of music being played at the waleemah, and immediately turned away and refrained from attending.

When he was later asked as to why he had returned and did not attend, he said, "I heard Rasulullah صلى الله عليه وسلم saying,

مَنْ كَثَّرَ سَوَادَ قَوْمٍ فَهُوَ مِنْهُمْ

'The one who adds to the numbers of a people (involved in sin) will be counted from among them (in the sight of Allah تَبَارَكَ وَتَعَالَى).'"

(Ithaaful Khiiyarah #3297)

Hazrat Jassaamah رضي الله عنه Not Sitting on the Golden Chair of Hiraql

During the era of his khilaafah, Hazrat Umar رضي الله عنه once sent Hazrat Jassaamah رضي الله عنه to meet with Hiraql, the Roman ruler, to invite him to Islam.

When the Sahaabi came before Hiraql, Hiraql gave him a royal reception and placed a golden chair for him to sit on. Hiraql was hoping to impress the Muslims with his wealth so that he could perhaps buy them out.

Hazrat Jassaamah رضي الله عنه sat on the chair, but on realizing that it was made from gold, he immediately woke up. Hiraql was surprised and asked him, "We placed this golden chair for you to sit on, out of honour for you. Why is it that you do not wish to sit on it?"

Hazrat Jassaamah رضي الله عنه replied, "Rasulullah صلى الله عليه وسلم prohibited us from using gold and silver in this world. It is only for us to use in the Akhirah." (Al-Isaabah 1/572)

Firm Commitment of Hazrat Sheikh-ul-Hind رحمته الله to Upholding the Command of Purdah

After Hazrat Sheikh-ul-Hind رحمته الله was released from prison and returned to India, his entire family was extremely grateful to Hazrat Moulana Husain Ahmad Madani رحمته الله for all the khidmat he made for his respected Ustaad, Sheikh-ul-Hind رحمته الله, in the prison of Malta. In fact, Hazrat Moulana Madani رحمته الله had handed himself over to the British to take him as a prisoner so that he could make his Ustaad's khidmat in the prison.

However, from his entire family, it was the wife of Hazrat Sheikh-ul-Hind رحمته الله who was most affected. The reason is that Hazrat Moulana Madani رحمته الله had grown up in front of her in Deoband. As a young boy, he would always be in and out of their home. Hence, she took him like a son and would always show him great affection.

Now, many years later, when she was advanced in age, she wished to see Moulana Madani رحمته الله, without the purdah, so that she could personally thank him and express her gratitude to him for looking after Sheikh-ul-Hind رحمته الله.

When she mentioned this to Hazrat Sheikh-ul-Hind رحمته الله, he addressed her in a most gentle manner and said, "Even if my own son had to be imprisoned with me, he would not have served me in the manner that Husain Ahmad served me. My heart also desires that you could have thanked him in person. However, you must understand that the law of Shari'ah is that purdah be observed between non-mahrams. Hence, if you go in front of him to thank him without observing purdah, you will be sinful."

The wife of Hazrat Sheikh-ul-Hind رحمته الله was a pious woman who possessed the fear of Allah تَبَارَكَ وَتَعَالَى. Hence, she accepted what Hazrat Sheikh-ul-Hind رحمته الله said, and whenever Hazrat Moulana Madani رحمته الله would come to visit, she ensured that she remained behind the purdah. (Jawaahir Paare 1/186)