



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

**THE OBLIGATION OF LOVING PROPHET MUHAMMAD**  
**SALLALLAHU 'ALAYHI WA SALLAM**

Alhamdulillah, Allah sent us the Best Messenger, as a Mercy for everyone:

*"And We have sent you (O Muhammad SallAllahu 'alayhi wa sallam) not but as a mercy for the 'Alamin (mankind, jinns and all that exists)." 21: 107*

Before the arrival of prophet Muhammad SallAllahu 'alayhi wa sallam, the previous nations were all punished by Allah for their disobedience, after they ignored the warnings of their prophets. Allah described their various punishments:

*"As for Thamud, they were destroyed by the awful cry! And as for 'Ad, they were destroyed by a furious violent wind; Which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms! Do you see any remnants of them? And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lout (Lot)] committed sin, And they disobeyed their Lord's Messenger, so He punished them with a strong punishment." 69: 5-10*

Alhamdulillah as the nation of Muhammad (SallAllahu 'alayhi wa sallam), many of us are spared such punishments. Allah even has His Name of Al Aleem which means The Forbearing One, who continuously wait for us to repent if we disobey Him.

We have a Messenger who is always worried and thinking about us as his Ummah, even though he (SallAllahu 'alayhi wa sallam) has never met and seen all of us. A prophet who has sacrificed his life so that all of us alhamdulillah are able to reap the full benefit of a Deen which inshaAllah will lead us all to the best of destination, which is Paradise.

Even Umar Ibn Khattab (RA) had to be corrected by prophet Muhammad (SallAllahu 'alayhi wa sallam) about loving him (SallAllahu 'alayhi wa sallam) .

Abdullah ibn Hisham reported: We were with the Messenger of Allah, peace and blessings be upon him, and he was holding the hand of Umar ibn al-Khattab. Umar said to him, "O Messenger of Allah, you are more beloved to me than everything but myself." The Prophet said, "No, by the one in whose hand is my soul, until I am

more beloved to you than yourself.” Umar said, “Indeed, I swear by Allah that you are more beloved to me now than myself.” The Prophet said, “Now you are right, O Umar.” Ṣaḥīḥ al-Bukhārī 6257

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said: The reason why it is obligatory to love the Prophet (peace and blessings of Allaah be upon him) and venerate him more than any other person is that we cannot attain the greatest good in this world or in the Hereafter except at the hands of the Prophet (peace and blessings of Allaah be upon him), by believing in him and following him. That is because no one can be saved from the punishment of Allaah, and the mercy of Allaah cannot reach him except by means of the Prophet (SallAllahu ‘alayhi wa sallam), by believing in him, loving him, being loyal to him and following him. This is the means by which Allaah will save him from punishment in this world and in the Hereafter. This is the means by which he will attain what is good in this world and in the Hereafter. The greatest blessing is the blessing of faith, which can only be attained through him (SallAllahu ‘alayhi wa sallam), and which is more beneficial than his own self and his wealth. He is the one by means of whom Allaah brings people forth from darkness into light, and there is no other way to Allaah. As for a person’s self and family, they will not avail him anything before Allaah... Majmoo’ al-Fataawa, 27/246.

## WHY SHOULD WE LOVE HIM (SALLALLAHU ‘ALAYHI WA SALLAM

For starters, our beloved Prophet (SallAllahu ‘alayhi wa sallam) loved us and cared for us. Even though he went through so much hardship during his life, he always kept longing and praying for us, his Ummah.

Yes, he prayed for and I.

In a number of narrations we learn that he spoke about us to his Companions:

*“Surely, I wish to be with my brothers.” Whereupon his Companions said: Are we not your brothers? He answered: “You are my companions. After me, there will also come those who believe in me though they did not see me.” (Imam Ahmad)*

Do you see how much love the Prophet (SallAllahu ‘alayhi wa sallam) had for us?

*“Verily, there has come unto you a Messenger (Muhammad SallAllahu ‘alayhi wa sallam) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad SallAllahu ‘alayhi wa sallam) is anxious over you; for the believers (SallAllahu ‘alayhi wa sallam) is full of pity, kind, and merciful”*

[al-Tawbah 9:128]

He (SallAllahu 'alayhi wa sallam) loved his ummah a great deal, and was very concerned about their salvation on the Day of Resurrection, hoping that Allaah would honour them with His Paradise. He would weep because of the depth of his fear for them and his compassion towards them.

It was narrated that 'Abd-Allaah ibn 'Amr ibn al-'Aas (may Allaah be pleased with him) said:

The Prophet (peace and blessings of Allaah be upon him) recited the verse about Ibraaheem (peace be upon him), "*O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me*" [Ibraaheem 14:36], and the verse in which 'Eesa said, "*If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise*" [al-Maa'idah 5:118]. Then he raised his hands and said: "O Allaah, my ummah, my ummah." Allaah, may He be glorified and exalted, said: "O Jibreel, go to Muhammad, although your Lord knows best, and ask him why he is weeping." So Jibreel (peace be upon him) went to him and asked him, and the Messenger of Allaah (peace and blessings of Allaah be upon him) told him what he said, although He knows best. Allaah said: "O Jibreel, go to Muhammad and say: "I will make you pleased concerning your ummah and not displeased."

Narrated by Muslim (202).

This hadeeth includes a number of things that we learn from it, such as: the Prophet's complete compassion towards his ummah; his concern about their interests and his care for them; the great glad tidings for this ummah – may Allaah increase it in honour – of what Allaah has promised it, as He said: "I will make you pleased concerning your ummah and not displeased." This hadeeth represents one of the greatest hopes for this ummah. End quote.

The Prophet (peace and blessings of Allaah be upon him) prayed for all of his ummah, and he sought the help of Allaah, praying that He would make it a nation that would be honoured and shown mercy, until Allaah answered his prayer and said that half of the people of Paradise, or more, would be from his ummah, and they would be blessed with his intercession on the Day of Resurrection.

Secondly:

One sign of his compassion and love towards his ummah was that he prayed for more blessing and goodness especially for those who believed in him and followed him without seeing him.

It was narrated from Anas ibn Maalik (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said:

"Glad tidings to the one who believed in me and saw me, and sevenfold glad tidings to the one who believed in me but did not see me."

Narrated by Ahmad in *al-Musnad* (3/155). The scholars said: it is hasan li ghayrihi (hasan because of corroborating evidence). It was classed as saheeh by al-Albaani in *al-Silsilah al-Saheehah* (1241), A similar hadeeth was narrated from a number of the Sahaabah.

Al-Nawawi (may Allaah have mercy on him) said in *Sharh Muslim* (2/176):

With regard to the meaning of glad tidings (tooba): the mufasssireen differed concerning the meaning of the words of Allaah “*Tooba (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return*” [al-Ra’d 13:29].

It was narrated from Ibn ‘Abbaas (may Allaah be pleased with him) that what it means is joy and delight. ‘Ikrimah said: Joy that will be theirs. Al-Dahhaak said: Bliss that will be theirs. Qataadah said: Goodness that will be theirs. It was also narrated from Qataadah that it means that they will attain goodness. Ibraaheem said: Goodness and honour that will be theirs. Ibn ‘Ajlaan said: Eternal goodness. And it was said: Paradise, or a tree in Paradise. All of these meanings may be applied to the hadeeth. And Allaah knows best. End quote.

Thirdly:

Then the Prophet (peace and blessings of Allaah be upon him) gave glad tidings to the believers who came after him and did not see him, that they would see him at the Cistern (al-hawd):

It was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) went out to the graveyard and said:

“Peace be upon the abode of believing people, and if Allaah wills we will join you soon. Would that I could see our brothers.” They said: Are we not your brothers, O Messenger of Allaah? He said: “You are my companions. Our brothers are those who have not come yet. I will reach the Cistern before them.” They said: O Messenger of Allaah, how will you recognise those of your ummah who came after you? He said: “Do you not see that if a man has a horse that has a white blaze and white feet among horses that are all black, will he not recognise his horse?” They said: Of course. He said: “They will come to me with bright faces and limbs (like the white markings of a horse) because of the traces of wudoo’, and I will reach the Cistern before them.”

Narrated by Muslim (249), al-Nasaa’i (150), and this is his version. See also *al-Silsilah al-Saheehah*(2888).

The word “kawthar” in Arabic refers to great abundance.

In Islamic terminology it has two meanings:

1 - It is a river in Paradise which Allaah has given to His Prophet (peace and blessings of Allaah be upon him). This meaning is what is meant in the verse where Allaah says (interpretation of the meaning):

“Verily, We have granted you (O Muhammad) Al-Kawthar (a river in Paradise)”

[al-Kawthar 108:1]

This is how the Prophet (peace and blessings of Allaah be upon him) interpreted it. It was narrated by Muslim in his Saheeh (607) that Anas (may Allaah be pleased with him) said: Whilst we were with the Prophet (peace and blessings of Allaah be upon

him), he dozed off then he raised his head and he was smiling. We said, "Why are you smiling, O Messenger of Allaah?" He said: "A soorah has been revealed to me." And he recited (interpretation of the meaning):

"Verily, We have granted you (O Muhammad) Al-Kawthar (a river in Paradise)..."

[al-Kawthar 108:1]

to the end of the soorah. Then he said: "Do you know what is al-Kawthar?" We said: Allaah and His Messenger know best." He said: "It is a river that my Lord has promised to me in which there is much goodness. And it is a cistern to which my ummah will come on the Day of Resurrection."

Al-Tirmidhi (3284) narrated from Ibn 'Umar (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "Al-Kawthar is a river in Paradise. Its banks are made of gold and its bed is of pearls and rubies..." al-Tirmidhi said: It is hasan saheeh; it was classed as saheeh by al-Albaani in Saheeh Sunan al-Tirmidhi, 3/135.

2 - It is a great cistern - a tank for holding water - which will be set up in the place of gathering on the Day of Resurrection, to which the ummah of Muhammad (peace and blessings of Allaah be upon him) will come. The water of this cistern will come from the river of al-Kawthar which is in Paradise, hence it is called the Cistern of al-Kawthar. The evidence for that is the hadeeth narrated by Muslim in his Saheeh (4255) from Abu Dharr, that "into the Cistern will flow two pipes from Paradise." The apparent meaning of this hadeeth is that the Cistern will be next to Paradise so that the water from the river that is inside Paradise will be able to flow into it, as Ibn Hajar said in al-Fath 11/466. And Allaah knows best.

But is it only for the Prophet (peace and blessings of Allaah be upon him) to the exclusion of other Prophets, or not?

With regard to the river of al-Kawthar from which water will flow into the Cistern, there is no report of any other Prophet having anything like it, apart from our Prophet (peace and blessings of Allaah be upon him). Allaah states that He has blessed him with it in Soorat al-Kawthar, so it is likely that this is only for our Prophet (peace and blessings of Allaah be upon him) and not for any other Prophet.

Lastly:

A great number of us will have to go to prophet Muhammad SallAllahu 'alayhi wa sallam for intercession in order to enter Jannah, as our sins have not been erased.

It was narrated that Anas ibn Maalik said: Muhammad (peace and blessings of Allaah be upon him) told us: "When the Day of Resurrection comes, the people will surge with each other like waves. They will come to Adam and say, 'Intercede for us with your Lord.' He will say, 'I am not fit for that. Go to Ibraaheem for he is the Close Friend of the Most Merciful.' So they will go to Ibraaheem, but he will say, 'I

am not fit for that. Go to Moosa for he is the one to whom Allaah spoke directly.’ So they will go to Moosa but he will say, ‘I am not fit for that. Go to ‘Eesa for he is a soul created by Allaah and His Word.’ So they will go to ‘Eesa but he will say, ‘I am not fit for that. Go to Muhammad (peace and blessings of Allaah be upon him).’ So they will come to me and I will say, I am fit for that.’ Then I will ask my Lord for permission and He will give me permission, and He will inspire me with words of praise with which I will praise Him, words that I do not know now. So I will praise Him with those words of praise and I will fall down prostrate before Him. He will say, ‘O Muhammad, raise your head. Speak and intercession will be granted to you, ask and you will be given, intercede and your intercession will be accepted.’ I will say, ‘O Lord, my ummah, my ummah!’ He will say, ‘Go and bring forth everyone in whose heart there is faith the weight of a barley-grain.’ So I will go and do that. Then I will come back and praise Him with those words of praise and I will fall down prostrate before Him. He will say, ‘O Muhammad, raise your head. Speak and intercession will be granted to you, ask and you will be given, intercede and your intercession will be accepted.’ I will say, ‘O Lord, my ummah, my ummah!’ He will say, ‘Go and bring forth everyone in whose heart there is faith the weight of a small ant or a mustard-seed.’ So I will go and do that. Then I will come back and praise Him with those words of praise and I will fall down prostrate before Him. He will say, ‘O Muhammad, raise your head. Speak and intercession will be granted to you, ask and you will be given, intercede and your intercession will be accepted.’ I will say, ‘O Lord, my ummah, my ummah!’ He will say, ‘Go and bring forth from the Fire everyone in whose heart there is faith the weight of the lightest, lightest grain of mustard-seed.’ So I will go and bring them forth.”

When we left Anas I [the narrator of the hadeeth] said to some of our companions, “Why don’t we go to al-Hasan, who is hiding in the house of Abu Khaleefah, and tell him what Anas ibn Maalik has told us?” So we went to him, greeted him with salaam and he gave us permission to enter. Then we said, “O Abu Sa’eed, we have come to you from your brother Anas ibn Maalik, and we have never heard anything like what he narrated to us about intercession.” He said, “Tell me.” So we narrated the hadeeth to him and we came to this point and he said, “Keep going.” We said, “He did not tell us any more.” He said, “He told me this hadeeth when he was a young man, twenty years ago. I do not know if he forgot or if he did not want to let you depend on what he might have said. We said, “O Abu Sa’eed, tell us.” He smiled and said, “Man was created hasty. I only mentioned that because I wanted to inform you of it. Anas told me the same as he told you, and said that the Prophet (peace and blessings of Allaah be upon him) added: “Then I will come back a fourth time and praise Him with those words of praise and I will fall down prostrate before Him. He will say, ‘O Muhammad, raise your head. Speak and intercession will be granted to you, ask and you will be given, intercede and your intercession will be accepted.’ I will say, ‘O Lord, give me permission (to bring forth) all those who said Laa ilaaha ill-Allaah.’ He will say, ‘By My Might, My Majesty, My Supremacy and My Greatness, I will most certainly bring forth from it those who said Laa ilaaha ill-Allaah.”” (Narrated by al-Bukhaari, 7510)

## HOW DO WE LOVE OUR PROPHET MUHAMMAD SALLALLAHU 'ALAYHI WA SALLAM?

Imam al Jawzi - Loving Allah (Subhanahu wa Ta'ala) is Hoob Fitri - a natural inclination.

But loving Prophet Muhammad (SallAllahu alayhi wa sallam) is Hoob Ikhtiari - Love that must be gained, acquired and practised. We have to read about him, follow him, etc in order to love him (SallAllahu alayhi wa sallam).

There are certain types of love we must have for him.

The companions live in like a Jannah on the earth - where prophet Muhammad (SallAllahu alayhi wa sallam) was around. He was around to lead the salah, he was the one who give talks and lectures. Everyone craves his company.

From the moment prophet Muhammad (SallAllahu alayhi wa sallam) came home and until he went out of the house, people are waiting outside his house. During Qiyam, they lined up outside the house to pray behind him. His privacy has been intruded so much, that Allah revealed in surah Hujurat.

Ibn Mas'id and Ibn Abbas waiting for him in the morning to spend the day with him. And he (SallAllahu alayhi wa sallam) treated everyone as if they are his best friend. He has a way of making you feel special as if you are the best friend. Amr bin Asl (RA) only embraced Islam before conquest of makkah, but he felt as if he was so special. "Man ahabbunnasi ilayk" - Who is the most beloved person to him? Amr was so sure it was him. He (SallAllahu alayhi wa sallam) said Aisha. Amr said - no, among the men. He (SallAllahu alayhi wa sallam ) answered - "her father".

Abu Musa al Ashr hadith - prophet was missing - and he (SallAllahu alayhi wa sallam) was in a garden dangling his leg in a well. He asked Abu Musa to guard the gate. Then the companions came in perfect order - naturally - Abu Bakr, then Umar, then Uthman. Their hearts always find our prophet (SallAllahu alayhi wa sallam).

So, imagine after all the love the companions showed, the prophet (SallAllahu alayhi wa sallam) passed away. How painful it was. When they were around with him, everything went well...they always think of akhirah - everything was about Allah. But when they went home, they were not in the same level of iman. They complained to prophet Muhammad (SallAllahu alayhi wa sallam) and he answered - if they are always in the same level of iman, the angels will salute them and greet them in the street - as if in jannah.

We missed this opportunity. But prophet Muhammad (SallAllahu alayhi wa sallam) knew this and he felt bad for us.

Bedouin man asked Allah to take away his eyesight after the prophet died. Bilal couldn't say wa ash hadu anna Muhammadan rasulullah – and stopped giving adhan and he couldn't live in Madinah.

Abu Bakar and Umar visited Umm Aiman – “my mother after my mother”. The woman who delivered prophet Muhammad (SallAllahu alayhi wa sallam) and spent all her life with the prophet. They saw her crying. Umm Aiman said she is not crying because she missed him, but because the revelations ceased to be revealed. The primary reason for loving rasulullah SallAllahu alayhi wa sallam is that the message of Islam is being passed.

You can increase your love of the Messenger (peace and blessings of Allaah be upon him) by realising the following:

Firstly:

*“Say (O Muhammad to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful." 3: 31*

He (SallAllahu ‘alayhi wa sallam) was sent by his Lord who chose him above all of creation to convey the religion of Allaah to mankind. Allaah chose him because He loved him and was pleased with him. If Allaah were not pleased with him, He would not have chosen him. So we must love the one whom Allaah loves and be pleased with the one with whom Allaah is pleased. We must realise that he is the close friend (khaleel) of Allaah and that close friendship is a higher status and it is the highest degree of love.

It was narrated that Jundub said: I heard the Prophet (peace and blessings of Allaah be upon him) say: “I declare before Allaah that I have no close friend (khaleel) from among you. Allaah has taken me as a close friend as he took Ibraaheem as a close friend. If I were to have taken a close friend from among my ummah, I would have taken Abu Bakr as a close friend.”

(Narrated by Muslim, 532).

Secondly:

We should realise the high status to which Allaah has raised him, for he (peace and blessings of Allaah be upon him) is the best of mankind.

It was narrated that Abu Hurayrah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “I will be the leader of mankind of the Day of Resurrection, the first whose grave will be opened, the first to intercede and the first to be asked to intercede.”

(Narrated by Muslim, 2278)



Thirdly:

We should realise that he suffered trials and difficulties in order to bring Islam to us. We should remember that the Messenger (peace and blessings of Allaah be upon him) was persecuted, hit, slandered and insulted; the closest people to him disowned him and accused him of being a madman, a liar and a sorcerer. He fought the people in order to protect the religion so that it could reach us; they fought him, expelled him from his people and homeland, and gathered armies against him.

Fourthly:

We should follow the example of his companions who loved him deeply. They loved him more than wealth and sons, and more than their own selves. There follow some examples of that:

It was narrated that Anas said: I saw the Messenger of Allaah (peace and blessings of Allaah be upon him) when the barber was cutting his hair and his companions were going around him wanting to ensure that his hair would fall only into someone's hand.

Narrated by Muslim, 2325

It was narrated that Anas (may Allaah be pleased with him) said: "On the Day of Uhud some of the people fled and left the Prophet (peace and blessings of Allaah be upon him), but Abu Talhah stood before him covering him with a shield. Abu Talhah was a powerful archer who broke two or three bows that day. When a man passed by carrying a quiver containing arrows, he would say: Give them to Abu Talhah. Whenever the Prophet (peace and blessings of Allaah be upon him) raised his head to look at the people, Abu Talhah would say: O Prophet of Allaah, may my father and my mother be sacrificed for you, do not raise your head lest you be struck by an arrow shot by the enemy. My neck is before your neck."

(Narrated by al-Bukhaari, 3600; Muslim, 1811)

Fifthly:

You should follow his Sunnah in word and deed, so that his Sunnah is the path you follow in your whole life, and you put his words before any other words and put his command before everything else; and you should follow the 'aqeedah (belief) of his noble Companions, and the 'aqeedah of the Taabi'een who followed them, and the 'aqeedah of those who followed their path until the present day, namely Ahl al-Sunnah wa'l-Jamaa'ah, and avoid bid'ah (innovation), especially the Raafidis (Shi'ah), for their hearts are hardened against the Messenger of Allaah (peace and blessings of Allaah be upon him) and they give their imams precedence over him and love them more than they love him.

*“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.” 33: 36*

Sixth:

Read about his seerah and learn about him and his beautiful characters

Seventh:

Send salawat on him (SallAllahu ‘alayhi wa sallam) in order to be close to him in Jannah inshaAllah

Ibn Mas`ud (May Allah be pleased with him) reported: The Messenger of Allah (SallAllahu ‘alayhi wa sallam)said: “The people who will be nearest to me on the Day of Resurrection will be those who supplicate Allah more often for me.” (Tirmidhi)

“Nearest to me” signifies “those who are most entitled to my intercession,” according to Imam Nawawi. Thus, this *hadith* has also an inducement for very frequent recitation of *salat* on the Prophet (SallAllahu ‘alayhi wa sallam).

The best day to send *salawat* is on Friday. The Prophet (SallAllahu ‘alayhi wa sallam) said: “Among the best of your days is Friday; so supplicate Allah more often for me in it, for your supplications will be displayed to me.” He was asked: “O Messenger of Allah! How will our blessings be displayed to you when your decayed body will have mixed with the earth?” He (SallAllahu ‘alayhi wa sallam) replied, “Allah has prohibited the earth from consuming the bodies of the Prophets.” (Abu Dawood)

How do you send *salawat*? The Prophet (SallAllahu ‘alayhi wa sallam) taught us this also: “Say: *`Allahumma salli `ala Muhammadin, wa `ala `ali Muhammadin, kama sallaita `ala `ali Ibrahima, innaka Hamidum Majid. Allahumma barik `ala Muhammadin, wa `ala `ali Muhammadin, kama barakta `ala `ali Ibrahima, innaka Hamidun Majid.* O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. You are Praised and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praised and Glorious.” (Bukhari and Muslim)

Eighth:

Make du`a to Allah to Increase our love for him (SallAllahu ‘alayhi wa sallam) even though we have not met him (SallAllahu ‘alayhi wa sallam).

We ask Allaah to help us to love His Messenger (SallAllahu ‘alayhi wa sallam) and to make him dearer to us than our children, parents, families and our own selves.

