



Mudhakkirah al-Hadeeth an-Nabawee

by Rabee Bin Haadee Umayr al-Madkhalee

Trans. Abu Naasir Abid Zargar

The Importance of Loving Allaah and His Messenger¹

From Anas (radiallaahu anhu) that the Prophet (sallallaahu alaihi wasallam) said:

“Whoever has three (qualities) in him, will taste the sweetness of imaan due to them: That Allaah and His Messenger become more beloved to him than anything else. That he loves a person, loving him only for the sake of Allaah. That he hates to return to kufr just as he hates to be thrown into the Fire.”

Reported by al-Bukhaaree², Muslim³, at-Tirmidhee⁴, Ibn Maajah⁵.

From Anas (radiallaahu anhu) that the Messenger (sallallaahu alaihi wasallam) said:

“None of you will truly believe until I become more beloved to him than his children, his parents and the whole of mankind.”

Reported in al-Bukhaaree⁶, Muslim⁷, Ibn Maajah⁸ and Ahmad⁹.

The Reporter of the Hadeeth

The biography of Anas bin Maalik has preceded in Hadeeth no. 7

¹ This is the final part of this serialisation of the book.

² Kitaab ul-Imaan, Chapter: The Sweetness of Imaan, no. 16.

³ Kitaab ul-Imaan, Chapter: The Characteristics of the one who tastes the sweetness of imaan, Hadeeth no. 67.

⁴ Kitaab ul-Imaan, Chapter 10, Hadeeth no. 2624

⁵ Kitaab ul-Fitan, 23- Chapter: Patience upon trials, Hadeeth no. 4033

⁶ Kitaab ul-Imaan, Hadeeth no. 15

⁷ Kitaab ul-Imaan, Hadeeth no. 80

⁸ Kitab ul-Fitan, Hadeeth no. 67

⁹ al-Musnad, (4/177,207)

The Meaning of the Hadeeth

Whoever finds these four matters in himself finds the sweetness of imaan and its joy. They are from the signs of an individual's true love for Allaah.

The first matter: Love of Allaah. He, the Blessed and Most High, brought the creation into existence only for His comprehensive worship, for the completion of loving Him with submission and for compliance to His commands.

The foundation of worship is the love of Allaah, rather it is to single out Allaah alone with love and to ensure that all love is directed to Him and no one else is to be loved alongside Him. Rather all forms of love are only for His sake, like loving the prophets, messengers, angels and His awliyaa. So our love for them is from the perfection of loving Allaah and not to love alongside Him like those who take rivals alongside with Allaah, loving them as they love Him.

As for the love of Allaah, then it is the reality of servitude ('ubdiyyah) to Him, moreover it is realised by following His commands and avoiding His prohibitions. So it is by these matters that the reality of servitude and love becomes clear. And due to this, He made following His Messenger a sign and a testimony for the one who claims to love Him. So He, the Most High, said:

“Say if you truly love Allaah, then follow me and Allaah will love you.” [aal-Imraan:31]

So He made following His Messenger a test of their love for Allaah and a condition for Allaah to love them and these two things must occur together. It is impossible to affirm their love for Allaah and His love for them without following His Messenger.

The Second: Loving the Messenger follows on from loving Allaah and is necessary for it. And whoever loves Allaah, then he loves His Messenger and everything else that Allaah loves. Rather, the slave cannot believe (truly) until the Messenger is more beloved to him than his children, parents and the whole of mankind as occurs in the second hadeeth (above).

And from the signs of loving the Messenger is to love the revelation that the Messenger came with, which is the Book and the Sunnah, and to have imaan in everything that is reported in them, following what is reported in them from the commands and avoiding what is in them from the prohibitions. As well as

loving the call to imaan and giving precedence to the obedience of the Messenger over and above anybody else.

So whoever fulfils these matters then he is the one who truly loves Allaah. And if not, his claim of loving Allaah is a claim without any proof or support.

The third: That he loves a person, loving him only for the sake of Allaah. So he does not love him for a worldly gain or for the sake of some benefit nor his rank and position. Rather, he loves him for the sake of Allaah, due to the fact that he is his brother in Islaam who believes in the fundamental principles of Islaam, adheres to them and respects them. So when he finds this noble love for his brother then it is a proof for the truthfulness of his imaan which leads him to find the sweetness of imaan.

The fourth: Extreme hatred towards disbelief in Allaah. So he hates and detests (disbelief) kufr to the most severe extent, such that he hates to return to it just as he hates to be thrown into the fire. And verily many believers in Allaah have sacrificed themselves and preferred to be thrown into destruction, over and above a life by which they would return to disbelief in Allaah.

As Allaah has mentioned in the story of the people of the Ditch, saying:

“Cursed were the People of the Ditch, of fire fed with fuel, when they sat by it (fire). And they witnessed what they were doing against the believers (i.e. burning them).” [al-Burooj:4-7]

That is a great story from the stories of imaan and a splendid sacrifice in the path of imaan. So it is obligatory upon the believers in Allaah, those who are truthful in their imaan, to take this story as a lesson, an admonition and a fine example to be followed.

The Benefits of the Hadeeth

- 1) The sweetness of imaan, the joy for the soul is found by the one who embodies in himself these qualities and characteristics.
- 2) One of the most prominent attributes of the believers is their love for Allaah.
- 3) And that Allaah loves them as He, the Most High, said:

“He loves them and they love Him.”

In this ayah is a refutation against whoever rejects this (love as an Attribute of Allaah) from amongst the innovators.

- 4) An individual can never be a believer until he loves Allaah and His Messenger.
- 5) The imaan of a person cannot be complete until the Messenger becomes more beloved to him than his children, parents and the whole of mankind.
- 6) It is obligatory for an individual to establish his relationships with the people upon the correct foundations of loving for the sake of Allaah and having allegiance for His sake only.
- 7) That from the benefits of this emphasis and purity (of love for the sake of Allaah) is that one tastes the sweetness of imaan.