

Dignified Love That Glorifies

By

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FOREWORD

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There is a beautiful saying about love that "Love is a fire which burns everything except Allah."

This is the fire of reality which destroys and finishes all but Him. Sometimes its flangs reach another world and a poet of Islam sings:

There is tumult in His sanctuary due to my yarning cries and there is untold hubhub in the idol house of attributes.

When Ghalib, the great philosopher poet, felt its all pervading and influencing power he said: One cannot command love, it is a fire that could neither be lit nor extinguished.

Pir Roomi is also a translator of love. He observed its influence in every particle of the universe and said: Bravo! love, my pleasant madness O! the cure of all my diseases.

Absorption and that too a pleasant one, that is there should be madness with awareness, passion and mindfulness, surrender of the self and self projection. The ensemble of these opposites had never been and shall never be outside the realm of love.

But love is in search of beauty. Which beauty? The treader of mundane paths do not only pierce the bodies but also cause everlasting illness to the soul. Where to find him who is engrossed in beauty? The Philosopher of Islam said:

The seeker of whose beauty transforms himself into beauty.

O Heart! Is anyone so beautiful amongst the beautiful.

The seekers of this beauty transform with its reflection into what the poet of the East says:

His lovers are better than the prettiest and more desirable than beauties of the world. Heart becomes stronger with his love and even dust becomes highly exalted.

The beauty that brightens love and provides strength to the heart, which gives grace to the mind, exalts the body, is the one in search of which Salman-e-Farsi roams in the desert. Hazrat Bilal lies down on blazing coal, Ghaus-e-Azam denies sleep to his eyes and the lord of India, Hazrat Khawaja Nizam-ud-Din undertakes a long journey.

People absorbed in love sometimes uttered flowery words an sometimes created eternal literature. Sometimes Jami sang loving songs and Roomi as well as Iqbal recited lyrics. Love trode the path that it found in commemoration of the beloved.

All pretences of adoration of beauty known to human being themselves got bewildered on receiving the elegance exhibited right from Hazrat Abu Bakar Siddique to date by man of perfection amongst the

followers of Muhammad, peace be upon him. The world was such absorption the example of which is untraceable in human history. His (p.b.u.h) devotees saw only his glory all around. See their selflessness that leaving apart all wealth and property they sacrificed even their beloved ones. They entered his fold caring the least for their lives in such a way that they became the exalted one. Khusro says about them: All the dears of the desert of the have bowed down their heads in the hope that one day he will come to shoot them.

The Muslim history, be it in the field of literature, mannerism, civilization, culture, or politics, is a story of this love. The love birds of this garden have been chirping and will continue to chirp.

As love sees that the beloved is model of beauty and charm, is the source of generosity and beneficence, a source of greatness and excellence, it plunges headlong for it. The lover looks at the rays emitted by the beloved and sacrifices himself. The sacrifice spirit is the other word for obedience to beauty. The ardent lovers of Muhammad, peace be upon him, the last word in beauty, are such that if they ever saw one of his buttons unfastened, they left their own button unfastened for the whole life. If they saw him smiling at a spot, whenever they happened to pass that spot they had smiled to emulate him. Their fascination is so high that even their limbs move and act as ordered by him, peace be upon him.

Nations of the world are wonder struck to see how these lovers have surrendered their mind and soul into the hands of another person, their hearts are ruled by someone else; their wishes are subordinate to his wishes. It seems their entire role on the stage of life is to reflect someone else. They are regarded as mad and engrossed in God. Shortsighted people, seeing their miraculous deeds, called them jinn. But the angels, aware of the truth, admired them and exclaimed "these madmen are the desire of Nature."

Angels watch from heaven the foot print of those who sit at your door as poor beggars.

It is difficult to count the numbers of beads in the string of these lovers and find out the jewels. But the name of one such flower of devoted lover is Allama Syed Riaz Hussain Shah. This flower of the garden of Fatima is taking us before that perfection of beauty, peace be upon him, who is the center and the purpose of the whole creation.

Shah Sahib is a great scholar and exemplary preacher. His efforts have evoked the fervour for worship. He is a linguistic and has reserved all his command on the language for preaching the love of the Holy Prophet. When word has accord with the state of mind it works wonders and splashes jewels. He has command on the pen and considers it the highest attainment of pen to spread on paper pieces of heart full of love, dancing himself on the paper and making others having a touch of love dance before the beloved (p.b.u.h).

The Holy Prophet, peace be upon him, is the fountain of beauty. The scholars have divided his beauty into two sections: external beauty and intrinsic beauty. In external beauty he has no parallel. Hazrat Ail has translated the feeling of all the lovers in the following words:

There was none like him before him and there will be none similar after him. Hassan says: He was created flawless. Of course he was created as desired.

Both of them has personally seen him, but there is also no match to what Raza has said in the words of Gabriel, He says:

The people of Sidra said in all the flower beds of the world we found none like you. We have scanned all of them. The One created you unique.

Our great author, in his respectable book, which may be considered a beautiful addition on the subject, has scholarly discussed both kinds of beauty of the fountain and center of elegance, Muhammad, peace be upon him.. On the one hand he has invited learned people to ponder on the subject and on the other hand he has taught his servants and followers the method of showing their devotion and love for him.

He who himself sows the seed of love in the barren land of heart and waters it with His mercy, makes it an ever blooming tree with His grace. What grace and seed brings to it and when love spreads and covers this tree to make it his own, all this is picturously explained by the writer. What is the method of love with God? The writer, answering this question, gives proof of an abruptness of expression. Devotion to the messenger of God is the fruit of Iman (faith). The method adopted in this respect by the blessed

companions of the Prophet, p.b.u.h., is worth reading. Elegance of the Prophet has been so mentioned by his companions that its reading provides strength to the body awareness to mind and nourishment to ones Iman.

Allama Uani has prescribed three standards of love and devotion. Shah Sahib has weighed these three standards in the light of verse of Quran and the sayings of the prophet to explain charms of devotion to the Holy Prophet.

The proclaimer of spring (the prophet) brought with him innumerable springs, which transformed the darkness into light, sorrow into happiness, high handedness into justice and oppression into mercy. Shah Sahib observes these bounties and invites us to observe them.

Love demands remembering the beloved. It also demands obedience to the loved one (the prophet). This is the proclamation of wisdom and the judgment of the Qadi who copies. The author has given argument in this respect and made appreciable effort to describe and portray the elegance.

Elegance demands constant love. That is the purpose of prayers. The action of Muhammad, p.b.u.h., are but only the permanence of life. The actions, in other words, are called Sunnah. The revival of Sunnah is the proof of nearness to the holy prophet. This is life and this is brightness. The author has translated it very nicely and you would observe it yourself by reading the book.

The morals and good acts, which are the mark of distinction for human beings, have been attained and derived by the philosophers, politicians, lawmakers and reformers, from the beneficence of the holy prophet, p.b.u.h., The learned writer has placed this mirror also before us.

Love demands obedience and it copies the loved one. It does not concern itself with anything other than the graceful manners of the beloved (the prophet). The standards for it are Quran and Sunnah. Lovers life depends on remembering the beloved. He sacrifices himself with other lovers of elegance. But he has no rivals and does not bear grudge to any one. Malice is not his habit and he hates enmity. It is because that after attaining love he is engrossed only and only in the graceful elegance of the beloved (prophet). His beloved is merciful and he knows favouring, he cares for the hearts of the lovers and purifies them. He loves everything which is connected with the beloved (prophet), because this also is one of the principles of love This love does not push one into the world of inaction. Instead it persuades him to lead an active life. One who treads this path becomes action personifies. His breath, thought and sight all are active. He fights armless and goes on conquering the hearts of people, because love does not leave him helpless and bestows benefits, glorifies the down trodden, magnifies the little ones. When this love takes the right direction then worldly love becomes insignificant for him, because it is not real love. The meetings of the banner holders of this love present intoxicating cups of light and pleasure. They explain love according to their own condition. The learned writer has covered all these aspects of love in this book. These are expressions of his inner feelings. As such the book is a specialty.

I am sure, this pen will produce many more master pieces after this one. In company of the reader I pray for my brother Shah Sahib that God Almighty may allow him to give part of his love, and he may continue his efforts to keep us tied with the love of he true prophet, peace be upon him.

With great difficulty one man is born who himself is free and his each breath is also free.

With Salam,

Muhammad Zakir Hussain Shah,

Khateeb Jamia Masjid Quba,

Peshawar Road,

13th March 1983.

Rawalpindi,

DIGNIFIED LOVE

Love and passion are two words which are more related with condition rather than with expression. This is why their relation comes from real taste and intuition instead of books, sayings and express words.

Khawaja Yahya Maaz says:

"Love is a condition which can not be expressed in words."

However, the condition of of love and passion can be understood from their derivation sources.

So far as the word 'muhabbat' (love) is concerned, it has been used in the Holy Quran and Hadith of the Prophet, peace be upon him, and has been taken from different roots. Usually it is considered to have been derived from 'Habbah' and Habbah' or 'Habbun' in Arabic means 'seed'. These words have been used in these meanings in the Holy Quran at a few places. God says:

"Lo! Allah (it is) who splitteth the grain of corn and the date-stone (for sprouting)." (6:95) "as the likeness of grain which groweth seven ears, in every ear a hundred grains." (2:261)

It has to be seen as to what are the qualities of "Habbah" (seed) on account of which the passionate relationship between two persons is called love (Hub).

As seed needs a fertile ground for its growth and development and has to remain in the earth for a period, similarly where love is concerned, the inner feelings of love grow like a seed and it develops. The difference of circumstances can not stand in its way. Like seeds of various qualities, love also has many kinds and shapes. The passion of love is used differently according to the circumstances and moods. The right and respectable seed of love is the one which produces high moral qualities, virtues and kindness.

Some other meanings of love can also be derived from the Holy Quran. The Glorious Sustainer says:

"O ye who believe! Choose not your fathers nor your brethren for friends if they take pleasure in in disbelief rather than faith."(9:23)

In the verse quoted above, the word 'love' has been used in the meaning of 'liking' or preferring'. Some times the word also, implies 'intention'. The Almighty says:

"Wherein are men who love (intend) to purify themselves."

It may, however, be remembered that each type of love involves intention. But it is not necessary that each intention should be love. Some sages have said that when "love" is towards the young ones it means "liking" and fondness. If it refers to elder then it means "bestowal".

It is likely that the word "Huhbab" is derived from it, which means "bubble". Keeping this in view love would mean morality.

MEANING OF LOVE:

It is said that "Ishq" is derived from "Ashaqah", which is the name of a creeper. The peculiarity of this creeper is that the tree, to which it clings, firstly turns yellow and then dries down. It is for this reason that abundance of love is called "Ishq". The lover of beauty gets so much absorbed in the manifestations of the beloved that he loses his self. He does not perceive anything except the beloved.

Thus connection, relationship and wishing, all are the first stage of love and the last is "Ishq" that is amorous passion. In it connection and relationship transform into restlessness and impatience. The lover becomes restless and starts to writhe.

"Ashequn", "ishqan" are also used for "clinging" and "fitting into something". If these meanings are taken, the word "ishq" would imply attachment with the beloved, following him and obeying him.

LOVE WITH WHOM:

If human temperaments and psychology are deeply studied, it is not difficult to come to the conclusion that, whether good and beauty be present in shape or reflected in the surroundings, it is natural to be attracted by and inclined to them. The question arises with whom this human inclination should be tied up according to the command of the Creator of this world and its Sustainer. See an article of the universal law: "Say: If your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will be no sale, and dwellings ye desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah bringeth His command to pass. Allah guideth not wrongdoing folk." (9:24)

In these verses, though loving the kith and kin is not prohibited yet it has been elucidated that Allah's intention of love and passion is "love with Him, love with His messenger, p.b.u.h., and struggle in His way".

HOW TO LOVE GOD:

Sufis have given many meanings of love with God. Each one is correct in its place. But the question is that Allah can not be perceived with our senses. Against this love and passion are names of that effort and restlessness with which the lover, for perceiving or meeting the beloved, is in agony like fish out of water.

Resolving this difficulty gracefully and in a unique manner, Quran defines love and passion as the following and obedience of Allah's messenger. God says:

"Says, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful." (3:31)

It is clearly seen from the verse mentioned above that love with God lies in seeking guidance from Muhammad, p.b.u.h. and obeying him.

LOVE - AN INDICATION OF IMAN (FAITH):

The point where coquetry and gallantry meet, the seeker of the wish of his beloved enters self-forgetfulness; love turns into yearning, wisdom and restlessness divert attention from the creation to the creator; human senses become aware of life; evidence is introduced to existence of God; the new becomes messenger of the old; the restless becomes restful; colourless becomes the helper of colour; and heart is watered with delightful showers of meeting with the beloved, is the point which Quran calls the indication of iman (faith):

"Those who believe are stauncher in their love for Allah." (2:165)

When the love and yearning for the being which has no parallel change shape they start molding into "belonging to the Messenger, p.b.u.h. and convert into rewardable following and obedience, then it is that seeker of God is captivated personality of Muhammad, p.b.u.h., and his preachings.

YARNING FOR MUHAMMAD, Peace be upon him:

He is the root cause behind creation of the universe. His being is the cause of all what is in existence. Love with him is the way of God. Connection with him and his slavery are the means of achieving exaltedness in the world. Relationship with him is a fortune in the hereafter. Believing in him along with his yearning is the key to understanding the universe. Iman (faith) can not be imagined without love and yearning of Muhammad-e-Mustafa, Peace be upon him. The Almighty says in the Quran:

"The Prophet is closer to the believers than themselves." (33:6) The truthful news giver, Peace be upon him. Says: "None of you can be a believer until and unless he starts loving me more than his parents, his children and all others."

The essence of Quran, spirit of belief and soul of the faith, is the love of him who is compassionate for all the worlds (Muhammad, peace be upon him).

The said Hadith has been quoted by Tabrani, Mo'ajam Kabir and Ausat with additional words, viz. "from the core of his heart." In other words it is necessary to love His Lord, peace be upon him, more than one's own life.

Hazrat Umar Farooq, the Caliph, may Allah be pleased with him, says that once he said to the Prophet, peace be upon him, "O Messenger of Allah! you are dearer to me than everything in the world except my life." In response the Holy Prophet, peace be upon him said "By Allah, in Whose hands lies my life, the purpose will not be achieved unless I become dearer to you than your own life.

Hazrat Anas, Allah be pleased with him, says that the benefactor of humanity, peace be upon him has said that "one who has three qualities tastes faith - keeps Allah and His Messenger dear, loves human beings just for the sake of Allah, and considers infidelity after faith as bad as falling into fire.

What Hazrat Siddique, the great (Abu Bakar), may Allah; be pleased with him, said to Utba bin Rabia, after gaining consciousness after being severely injured, regarding yearning for the Messenger, peace be upon him, should be written in gold:

"By Allah, I shall neither take any food nor drink water until I am rewarded with the sight of Rasool Allah (Muhammad), peace be upon him." It is perhaps why Iqbal has said: "If you investigate into the meanings of my word, if you watch it with the eyes of the truthful (Abu Bakar, may Allah be pleased with him), the Prophet becomes the energy of the heart and soul and he becomes dearer even than Allah."

It is narrated about Hazrat Usman bin Affan, may Allah be pleased with him, that when the Holy Prophet, peace be upon him, at the occasion of Hudabia sent him to Quraish, they allowed Usman to perform tawaf-e-kaaba (going round the kaaba as a ritual). But Usman refused to perform it saying "I shall not perform it until the prophet peace be upon him, is not able to do it."

At the war of Ohad, the husband, brother and father of a woman from the Ansar were killed. She asked for the welfare of the Prophet and enquired where he could be found so that she could see him. When she had seen him she said: "OWAIS Messenger of God! If you are safe all the calamities are insignificant."

Hazrat Abdullah bin Zaid, may Allah be pleased with him, who is known as the caller for prayers (Azan), was working in his garden when some one informed him of the death of the Prophet. He started praying there that Allah may take away his sight so that after the beloved Muhammad, peace be upon him, he could not see anyone else. So in response to this desire his sight was taken away by Allah.

In his treatise "Tehqiq Al-fatwa Fi Ibtal Al-Taghwa" Allama Fazl-e-Haq Khairabadi, may Allah have mercy upon him, has quoted a saying about Hazrat Abdullah bin Umar, may Allah be pleased with him:

"People saw Ibn-e-Umar putting his hand on the seat of the Prophet, peace be upon him, and then put that hand on his face.

No doubt the companions of the Prophet, may Allah be pleased with them all, believed that the universe could be conquered with yearning for the Messenger, peace be upon him. And the wealth of the world as well as of the hereafter can be assembled with his love.

"If you desire happiness in this world and the hereafter then come to his shrine and ask for all that you wish".

The love of the Prophet, peace be upon him, is not something which is a road to success for men only, but it is the center of existence for the universe. That is why we see such instances during the life of the Prophet, peace be upon him, which indicate that every particle of the universe loved him. The example of this is the saying of the Prophet, peace be upon him.

"O had is a mountain which loves me and I love it."

The incident of Astan Hanana is also an example of Besides, books of history and narrations are full of such incidents, which indicate that minerals, vegetation and animals have certified the prophethood, favours and marvels of the Holy Prophet, peace be upon him, Hazrat Ali has said that when the Prophet peace be upon him, went out of the city, stones and trees addressed him and praised him.

PERSON DESERVING LOVE AND YARNING:

Here a question arises. There are certain causes of love on account of which one starts loving. What was the reason the people considered the Prophet (peace be upon him) as the center of the devotion and love. God also ordered to love him.

Allama Badruddin Aini, may Allah's mercy be upon him says that there are three causes of love, which may be kept mind: Beauty, character, favours and behaviour. These are the basic reasons which lead to the development of love, yearning and devotion.

No one is like and none shares the beauty, good character, favours, behaviour, kindness, softness and all good human qualities of the Holy Prophet. That is why in this world existing things the greatest and first person deserving love are yearning is the Messenger of God.

You alone possess all that all the beautiful persons possess: the beauty and charm of Yusuf, the healing breath of Jesus and his healing white hand.

NOT EXAGGERATION BUT TRUTH:

To consider the Prophet peace be upon him, as unique in beauty and charm is not an exaggeration but a reality. This is not the belief of an individual. Instead it is a solid view which has been accepted by intellectuals of all times. This condition of concept and faith of the believers is praised in Quran as follows: "The Prophet is closer to the believers than themselves". (33:6)

AN EFFORT:

This is a confirmed fact that Muhammad, peace be upon him, is the best and most beautiful creation of God. From this point of view, his excellence and qualities are beyond true comprehension of the human senses. What we can say in this respect is with the help of hadith, record and narrations.

Here we attempt to give a glimpse of the beauty, charm, character and benevolence of Muhammad, peace be upon him, so far as recorded in hadith and history and above all in the Holy Quran.

GLIMPSES OF THE BEAUTY OF MUHAMMAD PEACE BE UPON HIM:

Hazrat Abu Huraira says: "The Prophet peace be upon him, in white clothes, looked so beautiful as if his body was made out of silver. His hair were curly."

Hazrat Ali, may Allah's mercy be upon him, portraying the beauty and charm of the messenger of God, peace be upon him, says that none so beautiful was seen before him nor shall be seen after him.

"God has grandised and beautified your behaviour, O Lord I none has been like you nor will be, by God, the creator of your charms". Once Hazrat Abbas said out of great love: "O Ye! Who puts the sun and shining moon to shame with his beauty, when you smile it looks like lightening. O Lord! We have seen a number of your miracles. The sick recovers from his illness by remembering you." Hazrat Jabir bin Samrah, may Allah be pleased with him, says: "I saw Allah's Messenger in moonlight when he was wearing a red robe. Sometimes I started at him and sometimes at the moon. After all I concluded that he was much more beautiful than the moon."

Hazrat Abbas, may Allah be pleased with him, says that when the Prophet spoke, a light emerged from between his teeth.

Once Hazrat Aisha, the truthful, may Allah be pleased with her, speaking about the Egyptian women, who cut their fingers at the sight of Hazrat Yusuf, said, if the Egyptian ladies had seen the beauty of Muhammad, peace be upon him, they would have killed themselves.

Allama Qartabi, may Allah have mercy on him, says that the whole beauty and charm of Muhammad, peace be upon him, had not been fully exhibited otherwise none would have dared to see him.

Hazrat Bara' bin Azib, may Allah be pleased with him, says that "I did not see any one beautiful as Muhammad, peace be upon him."

Muharris Al-Kaabi narrates that none the Prophet, peace be upon him, at night at Jaarrana put on Eham for Umra. I saw his back, it was shining like a piece of silver.

It is written in "Shimail of tirmizi" that some one questioned Bara" bin Azib whether the face of Muhammad, peace be upon him, was like a sword. He replied, no, it as rather like the moon.

Once Hazrat Abu Bakar, may Allah be pleased with him, portrayed the Prophet, peace be upon him, in the words" he was trustworthy, chosen and an inviter to virtues. He is light similar to moonlight which removes darkness.

Abu Karbir Bazil said that when I saw his shining face its glitter was like that of lightening in the clouds. Praise be to God for the glitter of your shining body, O Beloved! I should call you glitter personified. Hazrat Um-e-Ma'bad exclaimed "what to speak of the good qualities of Muhammad, peace be upon him, whether he be near or far, he looks beautiful and charming.

A thinker says:

"By Him Who gave perfection to your (Muhammad's) shape and qualities and then selected you as his beloved. You are free from anyone sharing your qualities and the atom of your beauty is indivisible."
(Shamail-e-Rassol, Sheikh Nabbani)

How is it possible to describe the beauty of the Prophet, peace be upon him, when Allah himself terms it in Quran as a "bright lamp."

"O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner. And as a summoner unto Allah by His permission, and as a lamp that giveth light." (33:45,46)

The refineness and exquisiteness of his body was such that when he walked in the sun or moonlight he had no shadow.

Hazrat Hassan bin Sabit, may Allah be pleased with him, has painted the beauty and charm of Muhammad, peace be upon him, in the following words:

"O Messenger of Allah!, peace be upon him, my eyes have not witnessed anyone beautiful and charming like you and neither a mother has given birth to such a person. You were created free of all faults as if you were molded according to your own wishes."

Hazrat Anas, may Allah be pleased with him, says about the Prophet, peace be upon him, his colour was bright and pleasing. Sweat shown on him like shining pearls.

His palms were softer than silk cocoon. Good smell emitted from him like the smell of perfumes from the hand of the perfume seller. Anybody who shook hand with him acquired the softness and fragrance. The seat emitted from his body was fine and fragrant. Once he enquired from Um-e-Saleem as to what she was doing. She answered that she was collecting his sweat, which she uses as perfume.

Hazrat Abu Huraira, may Allah be pleased with him, says that "I have not seen any one more beautiful than the Messenger of Allah. It seems sun has entered his face. When he smiled, walls became bright"

Let there be light in the temple and the holy mosque from the sun and the moon, I like only you, what can I do of my taste.

See another similar saying:

Hazrat Aisha, may Allah be pleased with her, says "one night at the time of sehri, while sewing something, I dropped the needle meanwhile, the Prophet entered the room and in the light emitted from his face and smiles, I located the lost needle"

The brilliance attributed to the sun and the moon is only metaphorically used for the alms they got from you.

It is stated in "Nasim-ul-riaz" that once famine overtook Arabia. At that time people came to Hazrat Abu Talib and requested him to pray to Allah for rains. He took Muhammad, peace be upon him, on his shoulders and went to Kaaba. He touched the back of Muhammad with Kaaba and prayed for rains with his mediation. The Prophet signaled with his finger and in no time rains poured heavily.

Hazrat Abu Talib, in praise of the beauty and charm of the Prophet, peace be upon him, has said:

"That white and bright face, with whose mediation rains are prayed for, is the guardian of orphans and protector widows."

Hazrat Abdullah bin Rawaha, may Allah be pleased with him, says: "If he (the Prophet) had no miracles even the sight of his beauty and charm would have been the proof of his prophethood."

The Quranic words "O yee Muzammil"; "O yee Muddathir"; and "Noor" are the unparalleled praises of the beauty of Muhammad, peace be upon him, It is well said by Imam Zainul Abidin:

"He is one whose face is like the mid-day sun and his cheeks like full moon, who is the light of guidance and his hand is a flowing river of generosity."

We proceed further after quoting the verses from Muhaddis Dehlvi about the beauty and charm of the Messenger of Allah, peace be upon him.

"O yee! The leader of the universe, the possessor of beauty and charm, moon has got its brilliance from your face. It is impossible to praise you properly. At best only it can be said that after Allah Almighty, all greatness and perfection is but yours.

THE GREAT AMIABLE PERSON AND SECOND STANDARD OF LOVE;

According to Allama Aini, the second standard set for love and yearning is the charm of some ones manners. The Prophet, peace be upon him, held an unique and high place in beauty and charm and equally had no parallel in the soundness of character and amiability.

Praise be to his great and honourable character. The creator Himself says in the Quran:

"And lo! thou art of a tremendous nature (character)." (68:4)

In this verse all men who will come until the dooms day have been told about the place of Prophethood and its greatness and that Muhammad, peace be upon him, is the masterpiece of God's creation and similarly it is an unparalleled indication of his bringing up.

For his great character, the Quran pronounces him as the ideal Life to lead the world. God says:

"Verily in the Messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much." (33:21)

It was on account of the importance of character in human life that the Holy Prophet, peace be upon him, prayed for good character:

"O God! You guide me with the best of character. None can improve the character other than You. O God! Keep bad character away from me. There is none else than you who can shed away the evils."

It was the result of the grace and benevolence of God and the will, wish and determination of the Holy Prophet, peace be upon him, that elegance of his merciful character taught men the way of leading a peaceful and satisfactory life.

In a hadith, the Prophet, peace be upon him, has said:

"My apostleship is for the perfection of good manners."

Referring to his quality of the Prophet, peace be upon him, The Quran has used the word "uzakkihim", that is one who purifies. Obviously, this could only mean and be understood as purification of human character and decorating them with the best of manners.

Some one asked Hazrat Aisha, may Allah be pleased with her, how were the manners of the Prophet, peace be upon him. She replied that his mannerism was the Quran.

In a hadith, Muhammad, peace be upon him, himself painted his life, manners and character as under: "Knowledge of Allah is the wealth of my life. Reason is the kernel of my faith. Remembrance of Allah and yarning are my riding horse. Remembrance of God is my friend and confidence my wealth. Sorrow is my friend and knowledge my weapon. Patience is my robe and content my booty. Humility is my pride and worship my profession. Firm belief is my force and truthfulness my recommendation. Obedience is my savings and jihad my manners. Prayer is comfort of my eyes. (Kitab Al Shifa).

Hazrat Anas says that there is nothing good about which the Allah's Messenger, peace be upon him, has not advised us. There is also no evil of which he did not preach us to give up.

Again it is Hazrat Anas, may Allah be pleased with him, who, drawing a picture of the manners of the Prophet, peace be upon him, says: "I served the Prophet, peace be upon him, for ten years. He never reprimanded me. It never happened that I did not perform some duty and he said why you have not done it."

Hazrat Aisha, the truthful, may Allah be pleased with her, says:

The Prophet, peace be upon him, never killed any one himself except in war in Allah's way. He did not beat a slave or maid."

Hazrat Amar bin Al-Aas says that the Messenger of Allah, peace be upon him, treated with kindness even the most mischievous person of the nation and talked with him with special attention so that his heart be consoled. He further says that it was the fruit of his (Prophet's) special attention that he considered himself better than others. So much so that one day he asked the Prophet, peace be upon him, who was better, he or Abu Bakar. The Prophet replied "Abu Bakar". Then he put the same question in regard to Umar, may Allah be pleased with him, and the reply came "Umar". Again he put the same question in relation to Usman, may Allah be pleased with him, and the reply came "Usman". He says that then it struck him that it would have been better if he had not put all these questions.

Hazrat Anas, may Allah be pleased with him, says about the fine treatment and kind manners of the Prophet, peace be upon him, that he had nice manners. Once he desired to send him (Anas) on an errand, he swore not to go although in his heart he had resolved to go and obey the command of the Prophet, peace be upon him. When he (Anas) went out into the Bazar he passed by children who were playing. There the Prophet, peace be upon him, came from behind him, caught him by his neck and when he turned round and saw the Prophet's face, he was laughing. The Prophet said "You have not gone where I had sent you." He replied that he will go immediately (Muslim).

Hazrat Aisha, the truthful, may Allah be pleased with her says "that the Prophet, peace be upon him, never talked vulgar by nature. Talking loudly in the bazar was also not his habit. He did not respond ill by ill, instead, he brushed it aside and pardoned it".

It is mentioned in a hadith that a woman, who had deranged mind, came to the Prophet, peace be upon him, and said "O Messenger of Allah! I wish to say something". The Prophet peace be upon him, who was king to every one answered: I am ready to listen to you at any place in the town you desire." (Shimail-e-Tirmizi).

There is another saying by Hazrat Anas about the manners of the Prophet, peace be upon him. He says that the embodiment of light. Muhammad, peace be upon him, used to visit the sick, participate in the funerals and accepted invitations even from slaves.

The mother of the believers, may Allah be pleased with her, says that people showed high handedness but the Prophet, peace be upon him, never retaliated for himself.

His patience, according to a famous saying of Tabrani, was so great that once a Jew, who later embraced Islam demanded his right from the Prophet in a most rude manner. Upon which Umar Farooq, may Allah be

pleased with him became rash with him. Then the Prophet, peace be upon him, said "O Umar! I and he deserved something else from you. That is you should have advised me to pay and asked him to demand gently".

At the time of "conquest of Khaiber", the Prophet peace be upon him, was collecting silver in the coverlet of Bilal. A person said "O Messenger of Allah! do justice". He replied, "If I do not do justice who else will do it." Umar, may Allah be pleased with him, got up and said that he would kill him. The Prophet, peace be upon him, said "I beg pardon and protection of Allah from people saying that Muhammad murders even his friends."

The saints have related on authority of Anas bin Malik, may Allah be pleased with him, that a Jew woman gave poison to Muhammad, peace be upon him,, with meat. When she was brought before him and people asked whether he would not order her to be beheaded, the Prophet, peace be upon him, answered in the negative.

Tabrani has quoted another anecdote from Hazrat Abu Imama (may Allah be pleased with him) about the refined manner and clemency of the Messenger of Allah, peace be upon him. He quotes that one day while the Prophet, peace be upon him, was sitting at a high place and eating "malida" (pounded meal cake mixed with butter and sugar), a woman, who used to have vulgar and sexy talk with men, passed that way. She said ironically about the Prophet, peace be upon him,, "Lo! this man sits like slaves and eats like them." The Messenger of Allah, peace be upon him, replied "In slavery who would be a greater slave than me." (Here he used the word "ABD" in the sense of one who prays). That woman again said "He is eating himself and not offering me anything." The prophet, peace be upon him, replied "you eat." But the woman said that he should put it with his own hand into her mouth. When he extended his hand for the purpose, she uttered that she wanted to eat what was in his mouth. He gave her that which was in his to eat what was in his mouth. He gave her that which was in his mouth. It is said in Hadith that as soon as she ate it, she was overpowered with modesty to the extent that no trace of vulgarity was left in her. She died in that condition.

Patience, truthfulness, trustworthiness, consoling the bereaved, respect of relatives and loved ones, compassion, worship, hospitality, grace, awe, bravery and respect etc. were all the qualities bestowed by God on His Messenger.

A distance can occur between the leader and the followers the commander and the commanded. The Messenger of (God peace be upon him). Knew this fine point best of all. This is why when he sat amongst his companions he mixed with them freely. In the meeting all sorts of things were discussed but nothing untrue could be said. He (peace be upon him) for keeping good mood and humour of his companions, used to cut jokes with them. For example, he used to call Anas "a man of two ears." Or once some one requested him for a camel to ride. He answered that he shall give a child of a she-camel. The man said "O Messenger of Allah! what shall I do of that child". He replied that every camel is a child of a she-camel. You can assess from this how the Prophet (peace be upon him) lived with his companions.

Hazrat Anas (may Allah be pleased with him) says that whenever a Bedouin named Zahr bin Haram came to the Holy Prophet (peace be upon him) he presented him gifts from the jungle in the shape of vegetable etc. And when he returned from Medina, the Prophet (peace be upon him) used to give him gifts of city products. Once he (peace be upon him) said Zahr we have a jungle and I am its city.

Although Zahr was not so good to look at, yet the Holy Prophet (peace be upon him) had special relations with him. Once he was standing at a spot and selling his goods when the Messenger of Allah (peace be upon him) came from behind him and caught him in his arms. Zahr could not see him, so he said "who are you, let me free". He also peeped behind and when he saw the Holy Prophet (peace be upon him) he started rubbing his back with the chest of the Prophet (peace be upon him). The Messenger of Allah (peace be upon him) proclaimed "is there anyone ready to buy this slave." Zahr said "O Messenger of Allah (peace

be upon him) if you sell this slave you will find him a false coin and cheap. The Prophet (peace be upon him) replied that Zahr you are not cheap or false coin in the eye of Allah You are valuable.

Regarding the politeness of the Messenger of Allah (peace be upon him) Hazrat Zaid bin Sabith says that he had been his (peace be upon him) neighbour. He was so polite and compassionate that we could talk to him about different matters.

When he (peace be upon him) sat in a meeting with his comrades he used to mix with them and talk to them. Sometimes, out of pleasure, he smiled. Every participant of the meeting thought that he had the greatest attention of the Prophet (peace be upon him). He prayed for those of his comrades who, for one or the other reason, could not participate in the meeting. If one absented for three days continuously, he would enquire why he was absent.

The Prophet (peace be upon him) cared very much for the feelings of people and did not like to injure them. Once a villager wanted to ask some question from the Prophet (peace be upon him). The companions in their advisability, stopped him from putting the question. When the Prophet (peace be upon him) came to know of it, he summoned that villager and swore by Allah who had sent him with truth and said that he shall not let the questioner go unless he saw him smiling.

Hazrat Jabir (may Allah be pleased with him) says that he never saw the Prophet (peace be upon him) rejecting somebody's demand.

Some human manners inspire love while others repulse. As the Prophet (peace be upon him) was the messenger of love and affection, therefore, each aspect of his manner is full of both these qualities.

Every thing and all habits required as a sample for stability and safety of human lives individually or collectively were present in the refined manners of Muhammad (peace be upon him). He himself abstained and prohibited his followers from all things harmful for human life. Lying, backbiting, oppression, anger, vanity, pride, jealousy, grudge, malice and personal enmity fall in the latter list.

It is due to the greatness of his ethical preaching that we see a mass of people impressed by it. This truth has been recognised not only by muslims but also by non-muslims.

Dr. Johnson once said about the refined manners of the Prophet (peace be upon him) that when christianity was the queen of night system under the cover of his personal high qualities.

At the time when the Christian paper "Al-Watan" raised the question as to who was the greatest man of the world, in reply a christian scholar had to write that the greatest man of the world is one who laid the foundation of new culture within a short period of ten years.

Encyclopedia of Americana has also acknowledged it in these words:

"His behaviour has been imitated by millions upon millions of men and women in different places and times who looked upon him as the perfect man."

In different times millions of men and women accepted him as the perfect man and followed his behaviour and character.

Bosworth Smith, in his book "Life of Muhammad" (peace be upon him) has called his person an embodiment of light and illumination.

Indira Gandhi, on the occasion of the birth anniversary of the Prophet (peace be upon him), in her message, said that the personality of the Messenger of God (peace be upon him), due to his best character and unblemished life, is worth leading the world.

A sage has well said:

"For every prophet of men there is an excellence and the sum total of them is for Muhammad.

THIRD STANDARD OF LOVE THE BENEFACITOR OF HUMANITY:

According to the research scholars, the third standard of love that creates attraction in a personality is kindness and good relationship. Kindness is connected with each good deed therefore, if observed minutely, it is also a form of good behaviour. But commonly and generally they are placed separately.

Behaviour has a limited sphere and kindness has vast bounds.. Good behaviour reflects one person and his environments. Kindness is like the shining moon whose luminous light has permanence. Kindness is the result of good behaviour. Therefore the relationship of the two can be said to be that between a candle and its rays - behaviour is lamp and kindness its rays.

If we examine behaviour and kindness deeply, it will be found that the former is a quality of humanity and personality while kindness is the name for a manifestation of religious and Islamic life. A muslim has both these qualities. But a non-muslim does have good behaviour, however, it is not necessary that he has kindness also.

Prophethood and messengership are names of that highest office which is heavily decorated with beauty, the best behaviour, unblemished character and kindness. In other words the Prophet and messengers of God are created as personification of kindness in view of their mission of reformation of human beings. That is why you find each and every prophet and messenger of God emblem of good behaviour and kindness, specially he who has been titled as a "blessing for the universe" and whose name has been blended with an "illuminating lamp", and his holy person has been said to be a grand grace of the Almighty. "Allah verily hath shown grace to the believers by sending unto them a messenger of their own who reciteth unto them His revelation, and causeth them to grow, and teacheth them the Scripture and wisdom; although before (he came to them) they were in flagrant error."

If the movements of the prophets and Muhammad (peace be upon him) are excluded from the history of the world nothing is left in this colourful and showy world except a pattern of open waywardness. Humanity can get out of the pitch dark and evil atmosphere only through the prophets, especially the treasures of knowledge, wisdom, the wealth of knowledge of the scriptures and jewels of purity could be had from the preachings of Muhammad (peace be upon him) . Whatever is with man has no value more than "wealth of the world is little". Against this unlasting wealth of "Lo! We have given thee Abundance" could be found in the kind cover of Muhammad (peace be upon him) the pride of the prophets. In the circumstance, only his person deserves a relationship of love, faith and closeness.

Quran graciously and with greatness has acknowledged the affection that Muhammad (peace be upon him) had in his heart for his Umma in the following words:

"There hath come unto you a messenger, (one) of yourselves, unto whom aught that ye are overburdened is grievous, full of concern for you, for the believers full of pity, merciful." (9:128).

Salvation from the flames of waywardness and sin that burn civility and attainment of the peaceful and gentlemanly consoling atmosphere is possible only through him (peace be upon him) Certainly he guides to the right path.

HE BESTOWS ON HIS (PEACE BE UPON HIM) RECOMMENDATION:

The tearful eyes that always rise towards the sky to beg and search; and the hearts which intend to change their anguish and distress into peaceful comfort with divine light get their begging bowls filled by only the Prophet Muhammad (peace be upon him) He has said: "Allah bestows and I distribute."

Once a bedouin begged for all the goats in the mountains. The Prophet (peace be upon him) ordered that the herds of goats be handed over to that man. When that bedouin experienced this attitude and beneficence of the Prophet (peace be upon him) he returned to his tribe and asked them to embrace Islam,

because Muhammad (peace be upon him) doles out so much that people's fear of poverty is dispelled.
(Muslim)

Hazrat Safwan (may Allah be pleased with him) says "I had malice against the Prophet (peace be upon him) But when I saw his benefactions and kindness I had none more lovable than him (peace be upon him) in my eyes.

Hazrat Ali, according to a tradition, said the Messenger of Allah (peace be upon him) was the most bountiful.

These bounties and kindness of his have been called grace, generosity, blessing and reward by Allah the Merciful in Quran:

"and they sought revenge only that Allah by His messenger should enrich them of His bounty." (9:74) In another context Allah has said: "On whom Allah hath conferred favour and thou hath conferred favour." (33:37)

O! YOUR MANIFESTATION:

At a time when the developmental spirit of the nation of the world had died out; gentleness of humanity was vanishing; good dealings were fainting out; pity was murdered; the earth was a sample of "mischief that had overtaken land and sea" in the hands of its inhabitants and man was standing at the brink of hell that under orders of God Almighty, the Holy Prophet (peace be upon him) gave good tidings of prosperity to human beings and became an instrument of their salvation:

"and (how) ye were upon the brink of an abyss of fire, and He did save you from it." (3:103)

MESSENGER OF SPRING:

Before the Prophet (peace be upon him) people had no proper way and principles of life The revealed laws had been modified. Hanafiat had lost its luster. Sensuality, following of superstitions, holding desires dear and following ancestral customs had made this world a dark one. Then in the darkness of this anarchy the truth of messengerhood proclaimed a revolution and the Messenger of Allah (peace be upon him) strengthening the loose joints of the system of life. He (peace be upon him) proclaimed a complete law to integrate the disorderly life and organise it on proper pattern. Simultaneously he (peace be upon him) declared and clarified that this is the only law on which all the stages of completion had passed. He added that there can be no better and beautiful platform than this for human prosperity.

"This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion Al-Islam."

This is the law through which the shackles binding human beings with custom can be broken, and the back of humanity, at present crushed under the heavyweight of ignorance, can be straightened; the high principles of life bound in tyranny and insolence could achieve freedom. This programme of reformation of the Holy Prophet (peace be upon him) has been mentioned in the following words in the Holy Quran:

"and He will relieve them of their burden and the fetters that they used to wear." (7:157)

CLAIM AND ITS PROOF:

From children to elders and from the young to old every one benefited from his (peace be upon him) affection, mercy and generosity. The slavery system came to the brink of death due to his foresight. His (peace be upon him) sympathy brightened the faces of orphans. The storms of usurpation of rights of others stopped on his arrival. His reform gave the people a sense of doing their duty. He put into practice whatever was ordered in the Holy Quran. If Quran was a claim the Holy Prophet (peace be upon him) was its solid proof.

AN EXAMPLE OF GOOD ADMINISTRATION:

It is not hidden from a student of history how women were being crushed in the dark days of ignorance by tyranny and oppression, extortion and coercion, and barbarity and devastation. A women was considered

to be sign of ill fate and disappointment. It was the Prophet (peace be upon him) who brought women practically equal, shoulder to shoulder with men in rights in the State he established. Please see a Quranic injunction in respect of the rights of women:

"For women are the same rights as are upon them according to custom." (2:228) In this connection men were given the clear advice: "But consort with them in kindness." (4:190)

The women folk shall bow till eternity before the Holy Prophet (peace be upon him) for this kindness. The system established will always come to rescue whenever the nation will be caught in the storm of usurpation of rights.

USUAL BEHAVIOUR OF THE PROPHET PEACE BE UPON HIM):

Quran has described the usual behaviour of the kind and merciful Prophet (peace be upon him) with people in the following words:

"It was the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them." (3:159)

At one or two occasions, when in his advisability he intended to keep some of his companions away from himself, God Almighty protected his mercy and companions by saying:

"Repel not those who call upon their Lord at morn and evening." (6:52)

The messengership and prophethood of Muhammad (peace be upon him) extends to all the worlds of the Universe, for which the verse below is a proof: And We have not sent thee but as a kindness for the worlds." And say I am the messenger of Allah towards you all. Therefore his mercy and bounty has been benefiting animal, minerals and plants along with human beings.

The famous incident of astan Hannana, stones saying Salam to Muhammad (peace be upon him) when he walked between them and fixing the rights of animals are clear proof of the above claim.

It is a famous incident that once a camel saw him and cried out. He (peace be upon him) went to it and enquired whose camel was it. An Ansari said "O Prophet! It is mine." He (peace be upon him) said the camel was complaining to him of his being kept hungry by its owner, and asked him to fear Allah, who has made him its owner, in regard to the camel.

Along with the animals, the Prophet (peace be upon him) also laid down the rights of plants saying "He who grows trees or cultivates land, it is his alms." According to a Hadith, he said utilise each animal only for the purpose for which it has been created.

HIS ATTITUDE TOWARDS HIS ADVERSARIES:

The merciful lord (peace be upon him) when he proclaimed his messengership, instead of accepting his invitation the Arabs opposed his movement. All efforts were made to pull down the banner of propriety and development of the nation. For this purpose the Holy Prophet (peace be upon him) was called a poet and lunatic. He was ridiculed and made a target of slander and taunt. He was insinuated. He was meted with aggression and inhuman treatment. Against all this the Prophet (peace be upon him), like a kind and affectionate Hakeem and doctor continued to treat their illness of ignorance and prayed for their guidance to the right path. This attitude of his has been described in the Holy Quran at a few places as follows:

"It may be that thou tormentest thyself (O Muhammad) because they believe not." (26:3) "Yet it may be, it they believe not in this statement, that thou (Muhammad) wilt torment thy soul with grief over their footsteps." (18:6) "So let not thy soul expire in sighing for them. Lo! Allah is aware of what they do!." (35:8)

DIVINE ARRANGEMENT FOR HUMAN LEADERSHIP:

According to the research of Allama Badrud Din Aini (Allah's blessings be upon him) The reasons of love are those which cause increase or decrease of the desire for love and passion. If beauty and elegance,

character and bearing and kindness and good attitude occur in plenty there will be more attraction for the hearts. If at any time one of these elements decreases the feelings of love become cold.

Because man has opposite and antagonistic power, if their ratio and balance is maintained, life goes on crossing the steps of perfection. But if these imperfect qualities, at any stage lose their alliance the circle of discord spreads from man's external life to the internal one. Wisdom and passion are also similar. If they also balance man's decisions may go wrong and his thinking may prove dangerous.

Passions basically are the result of feelings. Feeling of come out of the five senses, intuition, power of utilisation, modesty and wisdom etc. These can go wrong in judging the correctness of elegance of beauty, the greatness of behaviour and kindness. Passions connected with the basic way of knowledge could also determine a wrong direction for themselves. In these circumstances man's correct guidance can be provided by the being who possesses the keys of creation, giving form and shape, fate and guidance to the righteous path. Obviously it can be God only.

Who createth, then disposeth. Who measureth, then guideth." (78:2,3) In another context Allah says: "It is our Lord who has given shape to every thing and then guided them." (20:50)

CONCLUSION:

When man drowns in the darkness of ignorance, wisdom sways and swings in the ocean of darkness due to carelessness, the five senses, intuition and wisdom give up the method of leading a balanced life then God Almighty appoints his apostles, who convert the atmosphere of hidden potentialities of man for improvement and construction and the lights of lamps of kindness, drowned into stark darkness, into the light of knowledge & wisdom.

"And verily We have raised in every nation a messenger (proclaiming) Serve Allah and shun false gods."

(16:36) At another place He says: "And there is not a nation but a warner hath passed among them."

(35:24) This truth has been stated in the Holy Quran in another context as "And for every nation there is a messenger." (10:47)

PROPHETS AND THE RIGHT FOR LOVE:

The purpose of the prophets being guides and leaders is that, in the light of God's revelation they give correct direction to passions, feelings, intuition and wisdom. Where the basic means of guidance fail there prophethood performs the duty of leading humanity in the light of divine revelation. In other words without the guidance of prophets wisdom alone is like blind force.

After establishment of the fact that only prophets determine the right direction of thought and reflection, it does not remain beyond reason to arrive at the logical conclusion that these are the personalities who have the honour of being benefactors of humanity. Therefore, they are the only persons with whom a relation of love and passion should be maintained.

THE BIGGEST RIGHT OF LOVE:

After a long discourse it has become clear like the sun that the green and rosy gardens of manners and kindness, which we find today with human beings, in reality are the achievements of the labour and efforts of Muhammad (peace be upon him). Whereas he (peace be upon him) is the last link in the chain of rectitude and guidance and in that he is the most distinguished amongst the prophets. If the holy prophets are lovable due to their dignity, grace, kindness and behaviour then Muhammad (peace be upon him), who is the leader and pride of the prophets, has the right to be loved from the core of the heart. Otherwise there appears no method of perfection of faith (iman).

"None of you can be a believer unless I become dearer to him than his parents, his children and all other people."

A SECONDARY QUESTION:

The excellence of the messenger of Allah (peace be upon him) mentioned in the above lines is not due to attachment with him but is a fact. The excellence of Muhammad (peace be upon him) amongst the prophets does not compulsorily create a classification of prophets. It is just like a branch bearing a few flowers, which we find all to be flowers in spite of the difference in the shade of their colour, freshness and fragrance. If one flower is preferred it does not injure the capacity of other flowers and neither decreases their beauty.

Without comparison we do not distinguish between the prophets in regard to their messengerhood and its function. In degrees and rank we treat one above the other. This fact is also mentioned in the Holy Quran: "Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spoke, while some of them He exalted (above others) in degree." (2:253)

In this verse under the words RAFAA BAAZOHUM DARAJAT most of the commentators of Holy Quran have discussions wound up with a quotation of Sahib-ul Kushshaf:

"Amongst the prophets in degrees some have been given preference over all others. Obviously it means Muhammad (peace be upon him), because he was bestowed with more than a thousand miracles and this preference was not given to any other."

You possess the handsomeness of Yusuf, the Curing breath of Jesus and the white hand of Moses. That what each of the distinguished possesses you alone possess all of it.

CHASTITY AND THE RIGHT OF LOVE:

The fourth reason for love and passion for person is his being innocent. People are attracted towards those who are free of shortcomings. From this aspect, except the prophets no other reformer can be said to be perfect. Therefore prophets only have the right for love & Passion.

THE TRUTH OF THE CHASTITY OF PROPHETS:

The august destiny makers and life giving class whose members are the prophets is established and accepted by the consensus of Umma to be free of faults and innocent.

Imam Abu Hanifa, may Allah be pleased with him says: "prophets are free of faults". The same thing has been stated in Fiqh-e-Akbar in these words: Prophets are free from small and big all type of sins". Allama Taftazani says in Aqaid-e-Nasfi "Prophets before revelations to them and after it are totally free of kufr (disbelief) and, according to the consensus, saved from big sins".

So far as smaller faults are concerned, according to most scholars, the prophets and messengers of God are free of them. This is the foremost and nearest to reason.

Shilbi Nomani has written in "Aqaid" "No one can be a muslim unless he professes the truth, righteousness and innocence of all prophets equally."

Islam has established the greatness of all prophets of the world at an equal footing. According to it freedom from sins and innocence is common quality of all the prophets, because a sinful person can not reform the sinners and similarly a blind can not lead the blind.

Although the innocence of prophets has generally been proclaimed by all muslims, the Hashuia and other sects refuse to accept the innocence of the prophets. Same thing is inferred from the attitude of some people of our day that they do not accept the innocence of the prophets. If not some at least their style of writing is not appreciable. As an example an extract is given here.

"Prophet is a human being and he does not share divinity. He is neither above man nor free from human weaknesses." (Mr. Maududi-Tarjumanal Quran, April 1976.

In connection with innocence of prophets and its reasoning please see a discourse in the famous book "Hujja-tulBaligha" by Hazrat Shah Wali Ullah, may Allah have mercy on him

"Freedom of prophets from faults is due to God given necessary knowledge and belief. That is the reason why a prophet considers everything received from God exactly according to fact/ He is sure that he is observing the truth with his own eyes. Or his example is that of master linguist who best understands the real meanings of word and phrases; just as an Arab knows that "Maa" is the word for water and "Ard" is intended for the earth, knowing well that he has no argument in support thereof and neither there is a reasonable relationship between the word and its meaning. But the prophet has intuitive knowledge by natural instinct, in the light of which he often observes and sees the intuitive experiences."

The innocence of Muhammad (peace be upon him) has been acknowledged by non-muslim scholar along with the Muslims. The author of "The History of Arab" writes at a point:

"The honour and respect bestowed by the world on this man (Muhammad, peace be upon him) is beyond that given to any other person."

AN IMPORTANT ASPECT OF LOVE FOR MUHAMMAD (PEACE BE UPON HIM):

From each of the point of view of reasoning and hearsay it is established that the person of Muhammad (peace be upon him) is the real one for love and devotion. It now remains to be seen as to what are the demands and indications of the passionate relation which Quran nails down into the minds and hearts of muslims in respect of God's mercy for the world, Muhammad (peace be upon him).

The first and preferable object of love and devotion is deference, esteem, reverence and adoration. Obedience, which is a compulsory result of love and attachment is also superfluous and flabby without respect, adoration, reverence and honour. That is why the knowledgeable Quran has emphasized most upon these elements along with "iman" (faith) and good deeds.

Lo! We have sent thee (O Muhammad) as a witness and a bearer of good tidings and warner. That ye (mankind) may believe in Allah and revere Him, and may glorify Him at every dawn and at the close of day." (48:8,9) In surah Araf Allah has said: "Then those who believe in him and honour him, and help him, and follow the light which is sent down with him: they are the successful." (7:157)

According to these Quranic statements the respect and reverence of Muhammad (peace be upon him) is compulsory. But such respect which injures the belief in oneness of Allah is not correct. An example of this is calling the prophets son of God and bowing to the ground as a mark of adoration etc.

God has ordered man for all that safeguards the honour and respect of Muhammad (peace be upon him), and has prohibited from all that could be regarded as an act of insolence and contempt towards him.

Allah says:

"O ye who believe, say not (unto the Prophet): "Listen to us" but "Look upon us", and be listeners. For disbelievers is a painful doom." (2:104)

The opponents of Islam, when they came to meet Muhammad (peace be upon him), they used the ambiguous word "raina", which apparently meant please have consideration for us, but unmannerly opponents out of their inner malice used the word as a derogative of the Arabic word meaning arrogance, or dragged it to sound "raena" which meant "our shepherd" God did not like it. Therefore he ordered the believers not to use this word and instead say "unzurna, so that the opponents of the Prophet (peace be upon him) may not even allude to his contempt.

Under this verse, the commentators have written that it is not lawful to use any word for the Prophet (peace be upon him) which would allude to his contempt o reduce his honour.

Allama Qartabi has expressed the same in his "Ahkam-ul-Quran" as below:

"In this verse are reasons, any of the two words are prohibited if they have a sense of shortcoming in it and to avoid it; and that is binding upon us."

The place of respect under the sky is more delicate than the empyrean. Junaid and Bayazid come here holding their breath.

OTHER QURANIC VIEWS OF REVERENCE OF THE PROPHET (PEACE BE UPON HIM):

(1)

Good company meetings are recommended for their seriousness and gravity. Respectable meetings shun personalities is indicated from their way of speech. That is why Muhammad (peace be upon him) has ordered all that decorates character so that the development of individual and communal adoration is maintained. He prohibited from all that would in any way mar the external or internal beauty of the individual or of any unit of the society. Talking softly, maintenance of grace in walk, sitting in a meeting where one finds scope, being kind to younger and respectful to elders, not to eat standing and abstain from pissing in the street are links of a chain.

Not keeping in mind the code of life not only spoils the personality of an individual but also often creates disrespect and contempt of the partners in the journey of life. Such liberties are usually condemnable but if taken in respect of the Prophet (peace be upon him) they could result in loss of "iman" (faith).

Allah has included in the etiquette of the society of Muhammad (peace be upon him), whose respect and love is true belief, neither to talk uselessly before him nor ask questions that embarrass him or may result in reply that would increase an intolerable burden for the Umma.

The Almighty Sustainer says:

"O ye who believe! Ask not of things which, if they were made known unto you, would trouble you; but if ye ask of them when the Quran is being revealed, they will be made known unto you. Allah pardoneth this, for Allah is Forgiving, Clement." (5:101)

According to the tenant and content this verse carry deep meaning: But apparently and in the light of revelation it means that some people used to put such odd question to the Prophet which had neither worldly gain nor religions one. This disturbed and embarrassed the Holy Prophet (peace be upon him). Therefore God Forbade people from this attitude of putting inappropriate and useless questions to him.

AN INCIDENT HIGHTENING IMAN:

The commentators have written regarding the revelation of this verse that people used to ask useless questions from the Prophet (peace be upon him). One man asked about his end. The Prophet replied "Hell". Another person asked as to who was his father. He answered "Sadaqa" while his mother was not the wife of Sadaqa. Upon this Ibn Hadhafa Sehmi questioned as to who was his father. He answered "Hadhafa". Ibn Hadhafa's mother rebuked her son saying that he was incompetent. If his mother had erred how much she would have been disgraced.

(2)

God has said in surah Anfal:

"O ye who believe; Obey Allah and the messenger when He calleth you to that which quickeneth you, and know that Allah Cometh in between the man and his own heart, and that He it is unto whom ye will be gathered." (8:24)

This verse on one hand teaches obedience of the Prophet (peace be upon him) and following his traditions and on the other hand it teaches manners of presence before him.

Hazrat Abu Saeed Ibn Mualla says that once he called him when he was saying prayers. He went to the Prophet (peace be upon him) after the prayer and said "O Prophet (peace be upon him) when you called me I was saying the prayers." The Prophet (peace be upon him) told him that he did not observe God's command "O ye believers answer when called."

A similar incident is quoted about Ibn Abi Kaab.

The companions of the Prophet (peace be upon him) cared so much about a call from him that it is mentioned in Hadith and quotations Hazrat Hanzlah (may Allah be pleased with him), had not yet taken bath of ablution after coition with his wife that the Prophet (peace be upon him) called him to join jihad (the holy war). He joined and died in that condition. Then the angels bathed him.

A similar quotation has been narrated by Tahawe that a companion of the Prophet (peace be upon him) was busy in coition with his wife when the Prophet (peace be upon him) called him. He at once separated and came to him. The Prophet (peace be upon him) said that perhaps he had put him into haste.

(3)

In Medina, on the occasion of Ghazwa-e-Ahzab, when it was decided to dig trenches, the followers of the Prophet (peace be upon him) started to obey his orders and excel each other in that. But the hypocrites, to get rid of the hardship of the labour started to disperse hither and thither. On this Allah included an article in his message about the respect of the Holy Prophet (peace be upon him). It is that as it is necessary to seek permission to enter the presence of the Prophet (peace be upon him) similarly it is obligatory to obtain permission to depart from him. Allah has said in sure Noor:

"They only are the true believers who believe in Allah and His messenger and, when they are with him on some common errand, go not away until they have asked leave of him. Lo! those who ask leave of thee those are they who believe in Allah and His Messenger. So if they ask thy leave for some affair of theirs, give leave to whom thou wilt of them, and ask for them forgiveness of Allah. Lo! Allah is Forgiving, Merciful." (24:62)

(4)

The creator has said in the Holy Quran:

"Make not the calling of the messenger among you as your calling one another." (24:63)

Sheikh Ibn Kathir has written in his commentary of the Quran about this verse that here the manners of calling the Prophet (peace be upon him) have been stated. People used to call Muhammad (peace be upon him) by his name or his family name in an ordinary way without regard to his high position. So Allah forbodes them from this disrespectful way and ordered that he should be called by high titles and honour.

It is forbidden to call or write the name of Muhammad (peace be upon him) in any disrespectful manner. He should be called as "O Prophet of Allah" or "O Messenger of Allah" etc. In this connection Qatadah, Mujahid and Saeed bin Jubair have said in connection with this verse "Oh people know the grandeur of Muhammad (peace be upon him) and respect him from the core of your heart."

Ibn-e-Abbas, Atiya and Hasan Basri may Allah have mercy on them, think that in this verse people have been told that they should not consider the blessings of Muhammad (peace be upon him) like their own blessings. Instead they should have a firm belief that all his blessings are granted by God.

Mubarrad and Khatib have said that the meaning of "Dua" (Blessings) is calling. Here "Dua-al-Rasool" is intended to mean that when Muhammad (peace be upon him) calls any person he should give up every thing and hasten to his audience.

(5)

It was a custom with the Arabs that they ignored all formalities of permission etc. for visiting any body's house. Similarly if they joined an invitation to meals, after finishing the meals they continued to sit there for hours. They never thought that this action of their could cause distress and botheration to the owner of the house.

It is mentioned in Muslim that a similar incident was faced by the Holy Prophet (peace be upon him) at his residence. Hazrat Anas relates that on the marriage of Hazrat Zainab people were invited to the marriage feast at the residence of Muhammad (peace be upon him), people came in flocks, ate the food and sent away but two or three persons, after eating, got busy with mutual discourse and this dragged on so long

that it hurt the mind of the prophet (peace be upon him). On this God teaching the muslims the etiquette of attendance at his residence said:

"O ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But if ye are invited, enter, and, when your meal is ended then disperse. Linger not for conversation." (33:53)

(6)

In Sura Hujarat Allah has stated the etiquettes of attendance before Muhammad (peace be upon him) in the following words:

"O ye who believe! Be not forward in the presence of Allah and His messenger and keep your duty to Allah Lo! Allah is Hearer, knower. O ye who believe! Lift not up your voice above the voice of the Prophet, nor shout when speaking to him as rendered vain while ye perceive not. Lo! they who subdue their voices in the presence of the messenger of Allah, those are they whose hearts hath proven unto righteousness. Lo! those who call thee from behind the private apartments, most of them have no sense. And if they had had patience till thou comest forth unto them, it had been better for them. And Allah is Forgiving, Merciful." (49:1,5)

Explaining these verses Mualana Shabbir Ahmad Usmani has written in his commentary of Sura Hujarat:

"Where an order is expected from God or his Prophet (peace be upon him) in any matter, do not decide it yourself before hand on basis of your own views. Instead wait for Allah's order. When the Prophet (peace be upon him) says something listen to it attentively with silence. Do not dare to speak before he speaks. Follow the order given from that side without any dispute. Do not make noise in his presence. It is against etiquette to adopt the manner of your mutual loud and shouting tone of discussions in his presence. Address him (peace be upon him) in a soft tone with respect and honour in a good manner."

After the death of Muhammad (peace be upon him) same etiquette is necessary at the time of listening or reading his saying. And when going to his grave also observe these etiquettes.

PUNISHMENT FOR ONE WHO COMMITS CONTEMPT OF THE PROPHET PEACE BE UPON HIM:

After clarification of the point that the respect, esteem, reverence and honour of Muhammad (peace be upon him) are a must in Islam, it is also necessary to know the punishment of a person who commits his contempt and finds fault with him.

It may be remembered that his contempt, disrespect, impudence and arrogance against his is not a small sin. It is such a crime that if it is committed by a muslim he gets out of the circle of Islam. All imams of Islam agree upon his thus becoming an infidel so far as impudence and arrogance by a Kafir (infidel) is concerned he also can not escape punishment in Muslim State.

See the Quranic injunction regarding one who commits impudence and contempt of the Holy Prophet (peace be upon him):

"And of them are those who vex the Prophet and say: He is only a hearer. Say: A hearer of good for you, who believe in Allah and is true to the believers, and a mercy for such of you as believe. Those who vex the messenger of Allah, for them there is a painful doom." (9:61) In another context Almighty says: "Who so opposeth Allah and His messenger, (for him) O! Allah is severe in punishment." (8:13)

Ibn Taymiya has said and titled a chapter of his as such in "As-Sarimul Masuke Ala Shatim-ir-Rasool."

"Any one who uses had words for the Prophet (peace be upon him) his slaying becomes binding irrespective of his being a muslim or kafir. This is the belief of all learned men."

Abu Bakr Farsi has quoted a consensus of opinion of Shafi regarding the impudent and arrogant with respect to the Prophet.

Allama Qazi Ayaz has also expressed a similar opinion: "The Umma has consensus on the beheading of the impudent and arrogant towards the Prophet (peace be upon him).

Khitabi says: "I know not a muslim who had differed in beheading the one who has disparaged the respect of the Prophet.

A similar saying is narrated from Hazrat Umar bin Abdul Aziz that how could a muslim disparage the Prophet (peace be upon him). If so happens then no doubt remain in his becoming an apostate.

Generally it is mentioned that Abu Hanifa also held the same opinion, he did not agree to the enforcement of hud against he impudent and insolent. But Ibn Taymmia in his "Al-Sarim" and Qazi ayaz in his compilations have quoted the consensus of the four imams regarding beheading of the person committing contempt of the Prophet (peace be upon him).

In my opinion, the jurists have disagreed with the above, but it does not mean that they intended the escape of the person committing contempt of the Prophet (peace be upon him) from punishment. Instead the disagreement is about beheading and infidelity of the person. In both circumstances the right to punish remains.

These differences of opinion of the jurists regarding an impudent non-muslim subject of Muslim State, infidel, fighter with muslims and a muslims and a muslim are many. These are omitted for fear of lengthy description. Anyone desiring details could see books on the subject.

Not to speak of impudence and contempt, according to the scholars even the person who in any way reduces the status of Muhammad (peace be upon him) or adopts a style indicating the same commits infidelity.

RECOUNTING LOVE, THE STIPEND OF PASSION:

According to the saying "one who loves a thing most frequently mentions it" man frequently remembers one whom he loves. The love and devotion for Allah and His Prophet (peace be upon him) call for remembering them frequently. Their love and remembrance is the goal as well as the way to reach the goal. In the Quran wherever Allah has ordered remembering Him, He has also ordered the faithful lovers to send blessings on the Prophet (peace be upon him):

"Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessing on him and salute him with a worthy salutation." (33:56)

As there are many ways of remembering Allah, such as prayers, recitation of the Quran, zakat and haj similarly there are a number of ways and means to remember the Prophet (peace be upon him), composing verses in his praise and reciting such verses etc. all support and enforce the love of a true devotee. These also provide satiation for this restless desires. The only way to attain delight, sweetness, pleasure, light of guidance, satisfaction and abundances to remember God Almighty profusely ad send plenty of blessings on the Prophet (peace be upon him) God has said:

"verily in the remembrance of Allah do hearts find rest." (13:28)

It is not possible to fully encompass the usefulness and auspiciousness of sending blessing on the Prophet (peace be upon him) However, in short some narratives are given below.

REMEMBRANCE OF GOD, HIS LIKING:

Hazrat Abu Huraira, may allah be pleased with him says that the Holy Prophet (peace be upon him) said that it is the commandment of Allah that he treats His slaves as they exalt Him. When he remembers Me I am with him. If he remembers Me in crowd I mention him in a better gathering. If he advances towards Me an inch I advance towards him a yard. If he walks towards Me I run to him.

It has been said by the Prophet (peace be upon him) that this world and all that is contained in it is accursed but remembrance of God, whatever is near Him, the learned and the seeker of knowledge.

According to a tradition on the day of judgment a caller will call where are the wise ones? People will ask who are regarded as wise? The reply will come "those who always remembered God whether standing, sitting or lying.

A companion said to the Prophet (peace be upon him) "O apostle of God! (peace be upon him) there are innumerable commandments of sharia. Please tell me something which I should adopt as a routine." He (peace be upon him) replied that keep your tongue wet with remembrance of Allah.

It is narrated by Hazrat Abu Darda, may Allah be pleased with him, that those whose tongue remains wet with the remembrance of Allah shall enter heaven laughing.

The Prophet (peace be upon him) said that of the two persons, one having lot of dirhams and spending them and the other busy in remembering God, the latter is preferable.

Hazrat Muaz bin Jabal, may Allah be pleased with him has narrated from the Prophet (peace be upon him) that when blessed one will enter heaven they shall have no occasion of trouble except the moment when they had not remembered God.

According to a hadith those who remember God are surrounded by angels and Allah's mercy and He commemorates them at His place.

The Prophet (peace be upon him) once told his companions that when they pass the gardens of heaven they should eat and drink something from there. The companions enquired as to what were the gardens of heaven. They were told that these were the circles where God was being remembered.

In a hadith the Prophet (peace be upon him) described remembering Allah as a source of Protection from afflictions in the grave.

Muhammad (peace be upon him) said that on the day of judgment Allah will raise certain nations on pulpits of pearls and their faces shall be bright. People shall be other than the prophets and those slain in the way of Allah. Some one asked the Prophet (peace be upon him) to describe them for a distinction. He said that those will be the people who had loved each other for the sake of God and would have been gathering from different tribes and cities for the purpose of remembering Allah.

According to another hadith one who remembers God in solitude and sheds tears, on the dooms day he shall be given room under the mercy of God.

The Prophet (peace be upon him) said that it is better to recite the name of Allah morning and evening than breaking swords in the way of Allah or generously giving money in alms.

Hazrat Abu Huraira, May God be pleased with him, said those in the skies see the houses of those who remember God shining like stars on the earth.

Hazrat Imam Ghazali has said on the authority of Hazrat Sufian, may Allah be pleased with him, in "Makashifat-ul-Qalooob" that when a nation collectively recites the name of Allah, Satan and the world saying "don't you see what they are doing." The world advises him to leave them, because when they separate from each other she will catch them by the neck and bring them before him.

According to a tradition at the time of death every one is thirsty. But those who remember God most are not in that condition.

It occurs in a hadith that the Prophet (peace be upon him) said that whom His remembrance abstains from asking/begging He shall give him better than the beggar.

It is said that once Hazrat Abu Huraira proclaimed in the bazar that the property of the Prophet (peace be upon him) was being distributed in the mosque. People went there and saw nothing in the mosque being distributed, except that people were reciting the name of God or the Holy Quran. Hazrat Abu Huraira said that that was the property of the Prophet (peace be upon him).

According to a narration, the Prophet (peace be upon him) said that amongst the negligent one who recites the name of Allah is like a green tree in the desert. It was also said by him that amongst the negligent one who remembers God like one fighting in the name of Allah amongst those who run away from it. (Mukashifat-ul-Quran).

REMEMBERING THE PROPHET PEACE BE UPON HIM AND GIFT OF LOVE:

By saying "We have raised your remembrance" Allah has perpetuated and enriched the memory of Muhammad (peace be upon him) so much that the human history can not produce another example of it. According to time and place every moment and each nook and corner is filled with the memory of Muhammad (peace be upon him). The height of it is that the holy natured angels nay even God himself send blessings on the Holy Prophet (peace be upon him): "verily Allah and the angels bless the Prophet". (33:56)

Allama Sakhawi says that in this verse the mention of blessing in the continuous tense stresses upon continuity for ever That is Allah and the angels continue sending blessings on the Prophet (peace be upon him).

Quran does not simply inform of Allah and the angels sending blessings on the Prophet (peace be upon him) but also demands all the believers of the world to send blessings upon him.

"O ye believers! You also send blessing and prayers on him".

According to the said verse the distinction of people who love is sending blessings on the Prophet (peace be upon him). From this point of view every one who loves the hereafter should send blessings on him profusely.

Allama Sakhawi has narrated a tradition on the authority of imam Zain-ul- Abedin, may Allah be pleased with him, that sending profuse blessings on him is a sign of ones being Ahl-e-Sunnah.

Hazrat Anas, may Allah be pleased with him, says that the Holy Prophet (peace be upon him) has said that in whose presence his name is mentioned he should send blessings on him. Because if one sends blessings on him once Allah sends mercy on him ten times, his ten faults are pardoned and he shall be exalted by ten steps.

It is mentioned from Hazrat Hassan, may Allah be pleased with him, that the prophet (peace be upon him) has said that wherever you be send blessings on him because they reach him. (Al-Targhib Waltarhib).

In a hadith the messenger of Allah (peace be upon him) has said that on the dooms day he shall be closest to him who had been profusely sending blessings on him.

Hazrat Abdullah bin Masood has quoted a saying of the Holy Prophet (peace be upon him) that he said no doubt there are numerous angels who go here and there and they convey the blessings of his Umma to him.

Hazrat Abu Darda, may Allah be pleased with him, says that the Prophet has said that one who sends blessings on him ten times in the morning and ten times in the evening he shall receive his recommendation on the dooms day.

Hazrat Abu Talha Ansari, may Allah be pleased with him, says that one day he went to the Prophet (peace be upon him), the wrinkles on his face were shining like lightening. He told the Prophet (peace be upon him) that he never saw him so happy. On this said, "why I should not be happy", because Gabriel had just parted from me and had said "O Muhammad! (peace be upon him) Allah will record ten good deeds, pardon ten faults and exalt by ten steps the person who sends blessings on you."

It is mentioned in "Targhib" that the Prophet (peace be upon him) has said that a person who sends blessings on him a thousand times during a day shall not die before he sees his resting place in the heaven.

Hazrat Anas, may God be pleased with him, says that there is a tradition of Muhammad (peace be upon him) that Allah pardons all past and future sins of those two persons who meet each other with love and send blessings on him before they depart.

There is a hadith in "Tirmidi" that Hazrat Ali bin Kaab, may Allah be pleased with him, says that he said to the Prophet (peace be upon him) that he desired to send blessings on him in abundance, what quantity he should fix for it. He answered that he should fix whatever he liked. He then told the Prophet (peace be upon him) whether he could make it one fourth, He replied that was upto him but if he increased it that would be better for him. Upon this he asked whether he should make it half. The Prophet (peace be upon him) said that it was upto him but if he increased it that would be better for him. He then suggested two thirds and was replied that he had the choice but if he increased upon it that would be better for him. He then told the Prophet (peace be upon him) that he would then devote his whole time to sending blessings on him. Upon this the Prophet (peace be upon him) told him that in that case all his woes and worries shall be taken care of and doing so will also be penitence for his sins.

Hazrat Abu Huraira, may Allah be pleased with him, narrates it from the Prophet (peace be upon him) that he said:

"When any one sends blessings on me, God returns my spirit until answer his salams".

About this hadith the most learned scholars have written that here "rooh" "means speech" or "concentration" as has also been written by Mustafa Muhammad Ammar in the margin of "Targhib": In this hadith "rooh" denotes "speech". Otherwise the Prophet (peace be upon him) possesses everlasting life. His spirit is not separate from his body. And similarly all the Prophet are alive in their graves.

It is related from Hazrat Amir-ul Momeneen Umar Farooq, may Allah be pleased with him, that all prayers keep hanging between the heaven and the earth unless blessings on the Prophet (peace be upon him) are recited.

A similar tradition is related from Hazrat Ali, may Allah be pleased with him, that no prayer acceptable without blessing on the Prophet (peace be upon him).

Hazrat Abu Zar, may Allah be pleased with him, says that one day he went to the Prophet (peace be upon him) who said should he not inform him of the most miserly man. His companions eagerly demanded that he should do so. He said that the most miserly person is one who did not send blessing on him when his name was mentioned before him. (Mishkat Sharif).

Hazrat Amar bin Dinar has related from Hazrat Abu Jafar that the Prophet (peace be upon him) has said "He who has forgotten sending blessings on me, he has forgotten the way to heaven."

A similar hadith has been narrated by Hazrat Qatada, may Allah be pleased with him, that the Holy Prophet (peace be upon him) said "If I am mentioned before some one and yet he does not send blessings on me, it is cruelty.

Hazrat Abu Huraira, may Allah be pleased with him, says that the Prophet (peace be upon him) said "if a nation sitting in a meeting does not remember Allah and does not send blessings on its prophet then such a

meeting will be troublesome for the people sitting in that meeting. God will punish them if He wills or will pardon them, if He wills.

In another hadith the Prophet (peace be upon him) has said "sending blessings on me is the light of the bridge of Sarat. The person who sent blessing on me eighty time on Friday, his sins of eighty years shall be pardoned".

Hazrat Allama Abu Abdullah Qartabi has quoted a tradition in his commentary counting the values of sura Ikhlas, that tradition relates to the values of sending blessings on the Prophet (peace be upon him) Hazrat Sohail bin Sa'd Saadi, may God be pleased with hi, says that a person complained of poverty and straightened circumstances before the Prophet (peace be upon him). On this he said "when you enter the house, if some one is present this he said "when you enter the house, if some one is present in the house send blessings on me and then once recite sura Ikhlas". That man practiced what he was told. By its grace Allah bestowed upon him in plenty. Hazrat Amar bin Dinar has also narrated a similar hadith of the Holy Prophet (peace be upon him), which has been copied by Qazi Ayaz in his famous book "Shafa."

It will no be out of place to mention here that Mulla Ali Qari, may God have mercy on him, explaining this hadith and stating the reason for sending blessings on the Prophet (peace be upon him) when none is present at home, has stated that it is because as if the spirit of the Holy Prophet (peace be upon him) is present in the house of every muslim.

Whereas sending of plenty of blessings on the Prophet (peace be upon him) is a source of grace, not doing so results in annoying has been mentioned above that one who does not send blessings upon him is the most miserly. In this context that hadith may also be seen which has been narrated by Hazrat Kaab bin Hajrah, may Allah be pleased with him, He says that one day the Prophet (peace be upon him) mounted the pulpit. As he stepped the first ladder he uttered "Amen" and when he came to the second step he again said "amen". Similarly he said "Amen" at the third step. Then he said that Gabriel came to him and said "O Muhammad! (peace be upon him) whoever finds the month of Ramadan and is not pardoned, God keeps him away from his mercy." Upon this he (peace be upon him) said "Amen". Then he said that one who finds his parents and yet goes to hell, God will keep him away from his mercy. Again he said "Amen". Then Gabriel said that one in whose presence he (peace be upon him) was mentioned but he did not send blessings on him will also be kept away from Allah's benefaction. Then he asked him to say "Amen" and he said it.

IF THERE IS NO OBEDIENCE THERE IS NO LOVE:

There are famous verses of Hazrat Rabia Advia, may Allah have mercy her, in which she has explained beautifully the relation between obedience and love.

"You claim to love God but you also disobey Him. How strange it is, if your love was true you would have obeyed Him, because the lover is obedient to the beloved".

Love and devotion in fact is that inclination and liking which washes out everything from the mind of the lover except the beloved and step by step the lover become a slave of the beloved. This is the stage of being lost in contemplation. This gives him the delight of obedience and fondness for following to the extent that he considers it his fortune to die on a signal of the beloved.

The only meaning of the love and devotion of Allah and His messenger (peace be upon him) is obedience and following. One will attain obedience according to the depth of his love. That is why Imam Ghazali has said "Love is the determination for worship, which is possible only when the lovers habits and manners are in accordance with the sunnah of the Prophet (peace be upon him). In other words one would be a lover and devotee according to the impression of the preaching of the Prophet (peace be upon him). It has been said by him (peace be upon him) one who revived his Sunnah loved him and one who loved him entered paradise.

IMPORTANCE OF SUNNAH:

The Messenger of Allah (peace be upon him) has said: "One who left my sunnah for him my recommendation on dooms day became haram (unlawful)".

Hazrat Arbad bin Saria, may Allah be pleased with him, says that once the Prophet (peace be upon him) prayed with them and delivered such a lecture that tears flowed from their eyes and their hearts trembled with fear. One man said to the Prophet (peace be upon him) that perhaps that was the last and farewell address, therefore, he (peace be upon him) should bequeath something to them. He said that he commands them to hear and obey even though it may have been said by a negro slave. He added that people coming after him will witness a lot of differences, therefore, it will be binding on them to follow his sunnah and the way of his righteous Califs. One should hold fast to them and avoid novelties, because novelty is violence and every violence is digression. (Tirmidi).

Hazrat Abdullah bin Umar, may Allah be pleased with him, says that the Prophet (peace be upon him) has said "none of you can be a believer until and unless he is the follower of the religion brought by me."

Hazrat Abu Huraira, may Allah be pleased with him, with him, says that the Prophet (peace be upon him) has said: "one who, during days of disorder, kept my sunnah alive, for him is the reward of hundred martyrs."

Hazrat Abu Saeed Khudri says that it has been said by the prophet (peace be upon him) that one who eats the lawful, follows the Sunnah and from whose mischief people are saved shall enter paradise.

Imam Malik, may Allah have mercy on him, has narrated a saying from Hazrat Anas in Mowatta. In that he (peace be upon him) has said that "he has left two things with us. We shall not go astray so long as we hold fast to them. One of these things is the book of Allah and the other his sunnah.

It is mentioned in a tradition that the Prophet said: All my followers shall enter paradise except those who denied. "Sahaba enquired who had denied? He replied that he who obeyed me, will go to heaven and one who has disobeyed, he has denied. Every action which is not according to my sunnah is a sin." (Mashqat) It was due to importance of the sunnah of the Prophet that his companions, may Allah be pleased with them, preserved each of his graceful manners in their practice and learning. In fact his companions loved him most. It was the benefaction of this love that collectively, individually, legally and privately in all spheres they appear to be bound by and following is sunnah.

Once Qarha bin Ayas saw that the shirt of the Prophet (peace be upon him) was open. When he narrated it to his son, Hazrat Arwah says that thereafter he never buttoned his shirt. This action of his was a result of excess of love for the Holy Prophet (peace be upon him).

When the command for prohibition of wine was revealed, people out of his love and for following him there and then broke their wine cups and those who were drinking spat whatever of it was in their mouths.

At a ghazwa (holy war) the companions expressed their love for the Prophet by saying that if he ordered to jump into the ocean they would unhesitatingly jump into it.

It is given in Sunnan Abi Daud that in a journey Hazrat Abdullah, may God be pleased with him, son of Amar bin Al As was wearing a sheet of light colour and the Prophet (peace be upon him) enquired what was he wearing. Hazrat Abdullah himself says that when he realised the annoyance of the Prophet (peace be upon him) he burnt the sheet.

A companion had built a cupola on his house but when he learnt that the Prophet (peace be upon him) did not like it he destroyed it.

Hazrat Umar Farooq's, may Allah be pleased with him, saying to the stone of Aswad that he kissed it only because the Prophet (peace be upon him) had kissed it, is a tower of light of the belief in following his traits.

Hazrat Abdullah bin Maghfal once saw his young nephew placing pebbles on his thumb and throwing them as a game. He told the nephew a commandment of the Prophet (peace be upon him) that this way he could not have a shikar but it could cause some loss, such as hurting an eye or breaking a tooth.

Hazrat Ali, may Allah be pleased with him, once taught some one how to perform ablution and then adjusting himself on the ride he smiled when asked the reason for his smile he said that the Prophet (peace be upon him) did the same.

Once Hazrat Wali went to the Prophet (peace be upon him) he had enlarged hair. The Prophet (peace be upon him) expressing dislike for it said "zubab, zubab". Hazrat Wali understood it and at once go his hair cut.

Incidents of obedience and following of the Prophet (peace be upon him) are well known about religious men apart from his companions. They are being omitted to avoid undue lengthy description. Only one or two are quoted.

When melon was presented to Hazrat Ba- Yazid Bustami, he refused to eat it saying that he did not know how his beloved Muhammad (peace be upon him) ate it. The incident of Hazrat Awais Qarni breaking his teeth is very famous.

It has been said by a sage that Hazrat Ba-Yazid Bustami should have eaten that melon because in any case eating melon was a sunnah which should be followed. It is the individual discretion of the sages. What is important and desired is the love and devotion for the Prophet (peace be upon him) and his obedience and following his habits.

THE LOVED ONES OF GOD:

Disappointment is destined for demand, search, love and devotion in the journey towards a colourful and charming person. Frustration is compulsory with it. The lover complains of the inattention of the beloved. Rather after the attainment of sexual desire and wish the castles of worldly love crumble down. That is why some sages have abstained from calling such wild liking as love and devotion.

It was not love that was in men. It was all mischief of eating intoxicating wheat.

Compared to this the people who remain restless with sleepless wet eyes in yearning for the love of the everlasting beauty of Allah are the ones who implant the lesson of "No one worth worshipping except Allah" in their hearts. Disappointment does not come near them. Their beloved advances to embrace them. He adores and loves them. This is the point indicated by the wise Quran in the following words: "Allah loves them and they love Allah." (5:54)

As regards the question how God's love can be achieved. In reply to it, according to the diction of love, it can be said that if you desire Him, He will desire you. According to this principle it can be said that you start loving the one whom your beloved loves, he will start loving you. Love the lord Muhammad (peace be upon him) Allah will start loving you.

BENEFICENCE:

God says "do good. Lo! Allah loveth the beneficent." (2:195)

BEGGING PARDON:

Allah says "Truly Allah loveth those who turn unto Him." (2:222)

PIETY:

"Nay, but Allah loves only such pious people who he who fulfill their convenient and those who war off (evil)." (3:76)

Note: Piety is decoration with excellence and shunning the baseless. For detail see the author's book "Philosophy of Haqiqat-e Taqwa".

TRUST IN GOD:

Allah says "And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him)." (3:159)

JUSTICE:

"But if thou judges, judge between them with equity. Lo! Allah loveth the equitable." (5:42) Note: "Qist" means to do justice. Though this does not fully explain the Arabic word but it was necessary for explanation to adopt this method.

CLEANLINESS:

God says "Wherein are men who love to purify themselves. Allah loveth the purifiers." (9:103)

THOSE WHO CONTROL ANGER:

Those who control their wrath and are forgiving towards mankind. Allah loveth the good." (3:134)

JIHAD (HOLY WAR):

"Lo! Allah loveth those who battle for His cause." (61:4)

PATIENCE:

Allah says "Allah loveth the steadfast." (3:146)

THOSE WHOM ALLAH DOES NOT LOVE:

As the Holy Quran describes the qualities which make one loved by God so it also tells those which annoy Allah. Those who make the latter their habit they are the ones disliked by Allah.

TYRANNY:

Allah has said "but begin not hostilities. Lo! Allah loveth not aggressors." (2:190)

DISTURBANCE:

"And Allah loveth not mischief." (2:205)

INFIDELITY:

Allah does not like the infidels." (3:32)

OPPRESSION:

"Allah loveth not wrong-doers." (3:144)

EMBEZZLEMENT:

"Lo! Allah loveth not one who is treacherous and sinful." (4:107)

EXTRAVAGANCE:

"And be not prodigal. Lo! Allah loveth not the prodigals." (6:141)

DESIRING EXALTEDNESS:

"Assuredly Allah knoweth which they keep hidden and that which they proclaim. Lo! He loveth not the proud." (16:23)

BOASTING:

"Exult not; lo! Allah loveth not the exultant." At another place it is said (28:76)

"Turn not thy cheek in scorn towards folk with pertness in the land. Lo! Allah loveth not each braggart boaster." (3:18)

It has been said in sura Hadeed:

"nor ye exult because of that which hath been given. Allah loveth not all prideful boasters." (57:23)

BACKBITING:

God has said: "Allah loveth not open backbiting except by the aggrieved." (4:148)

SLANDER:

"No one should backbite any one. Does any of you like to eat the flesh of his dead brother. Surely you do not like it". (49:12)

Note: To mention some one or anything of his in his absence in a manner which he would not like is "Gheebat" (slander).

LOVE AND ITS STANDARD;

It is famous that a friend's friend is a friend and his enemy is an enemy. When a believer is brimful with love and devotion for Allah and His Prophet (peace be upon him) then the standard of his love and relations becomes only God and the Prophet (peace be upon him). He loves for God and if ever he has enmity with some one that too is for God only. This mutual relationship of the believers has been mentioned in the Quran in the words: "they are kind amongst themselves".

Hazrat Abu Huraira, may Allah be pleased with him, says that the messenger of Allah (peace be upon him) has said:

"He who likes to have the sweetness of iman (faith) he should love people for the sake of Allah."

Hazrat Abu Darda, may God be pleased with him, says that the Prophet (peace be upon him) has said that on the day of resurrection when people shall be raised some of them will be sitting with bright faces on pulpits of pearls; others will envy them, though they shall not be prophets or shaheeds slain in the way of God.

On hearing this an Arab sat down respectfully and said "O messenger of Allah! (peace be upon him) tell us the qualities of such people so that we could recognize them." The Prophet (peace be upon him) said that they are the people who despite being from different tribes love each other for the sake of God. Similarly they belong to different cities but get together to recite the name of Allah.

It is narrated from Hazrat Abu Zar, may Allah be pleased with him, that the Prophet (peace be upon him) has said: "The best practice is to love or dislike some one for the sake of Allah."

Ibn-e-Hayyan narrates that the Prophet (peace be upon him) said that your companion should be a believer and your food should be eaten by the god fearing only. (Rawah Ibn-e-Hayyan).

Hazrat Ali Al-Murtaza, may Allah be pleased with him, says that the Prophet (peace be upon him) has said that a person shall be raised on the dooms day with one whom he loves. (It seems that one should love only those who are attached to Allah).

Hazrat Abu Imama, may Allah be pleased with him, narrates that the Prophet (peace be upon him) said: "A person who loved for the sake of Allah and despised for His sake, gave for sake of Allah and for His sake restrained from giving, has completed his iman."

Hazrat Abdullah bin Umar, may Allah be pleased with him, says that the Prophet (peace be upon him) has said that one who loves some one for Allah's sake and says "I love you for Allah" then Allah shall usher both of them in heaven. However the lover will get a higher place than the other. (Al-Targhib).

There is a strong hadith of Tabrani, which is narrated from Hazrat Abu Darda, may Allah be pleased with him, that Allah loves more than the love of those two persons who love each other for the sake of Allah though they do not meet amongst them selves.

According to a Hadith on the day of resurrection where there shall be no shade Allah will provide shade for those who love each other for His sake. (Bokhari).

One day Hazrat Sharjeel asked Hazrat Amar to narrate to him some hadith of the Holy Prophet which is free from forgetfulness and lie. He said that he heard the Prophet (peace be upon him) saying that this is Allah's commandment that "My sake and visit each other for My sake."

The Prophet (peace be upon him) himself prayed that Allah may grant him the love of those who love Him.

LOVE OF AFFILIATIONS:

This is a principle of love that every thing having any affiliation with the beloved is also lovable.

"When I pass the town of Laila I love each wall thereof. My heart in fact has not been fascinated by the love of the town but this yarnig is due to those who live there".

For those whose hearts are rewarded for the love of Allah and the Prophet (peace be upon him) everything having affiliation with Allah and His messenger (peace be upon him) are lovable, be it the beauty and charm of the city of Mecca or the springful garden of Medina or the holy stone and rocks of the holy Harem or the dazzling particles of sand of the town of the Prophet (peace be upon him).

Running between Safa and Marwa, kissing the black stone, going round the Ka'ba, touching the Rukn-e-Yamani, journey to Medina, kissing the lattice, nafal prayers at Riaz-al-Jannah all are ways to please the beloved. In reality all this is neither for satisfaction of heart itself nor due to an inner passion. Instead Allah and His messenger (peace be upon him) have asked to love every thing having affiliation with them.

The greater the affiliation with the beloved the stronger will be the ardour to love it. Because the family members of the Prophet (peace be upon him) have a near relation with him, therefore, Allah has ordered: "Say (O Muhammad, unto mankind): I ask of you no fee therefore, save loving kindness among kinsfolk." "On the day of judgment I shall recommend four persons for pardon even though they may have come with all the sins of the world: he who respects my descendants; fulfills their requirement makes effort to complete their tasks; and loves them from his heart and soul." (Sawaiq-e-Moharriqa).

In a hadith the Prophet (peace be upon him) said: Love me on the basis of Allah's love, and love my descendants for my love."

It is narrated by Bahiqi that once the Prophet (peace be upon him) said: "By the One in Whose hands is my life, without my love no one can be a believer, and no one can love me until he loves my relations."

This need of love has been indicated by Imam Shafi thus

"O ye descendent of the Prophet (peace be upon him) your love is binding according to Allah's command in the Holy Quran."

It is compulsory to love the companions of the Prophet (peace be upon him) besides loving his pious family members. According to a hadith in Tirmidi, the Prophet (peace be upon him) declared the love of his companions as his own love, and grudge with them as grudge with himself. He said that if you find anyone abusing his companions tell him Allah may curse on his evil.

It is due to affiliations that the Prophet (peace be upon him) has asked for loving Arabic and the Arabs in general. "Love the Arab for three reasons: I am an Arab, Quran is in Arabic and the language of the people of heaven will be Arabic." (Mishkwat).

It was out of love of affiliation that Hazrat Ibn Umar used to put his hand on the Prophet's (peace be upon him) pulpit and then rub it on his face. The companions of the Prophet (peace be upon him) used to preserve his hair and nails and made wills that these be buried with them in the grave.

In fact when the circle of affiliations widens the lover sees the reflection of the beloved in every thing. All in the world give him a tinge of the beauty of the beloved. This is the way of demand and search and these are the streams of thought and reflection which lead on to proclaim ecstasy "nothing is there except Allah" and another declares this truth by saying "nothing is desired but Allah". The being of the lover, at this stage, becomes like the sun which moves itself and provides light to others. For a believer this is the point and invitation when his exterior and interior plunge in the love of God and the Prophet (peace be upon him); he burns himself and humanity derives benefit from it.

LOVE THAT HAS NO RIVALRY:

Rivalry is ingrained in the spirit of love. The lover and devotee never likes that his beloved should pay attention to anyone else or have any affiliation with him. But this is the position only in worldly love, because the beloved's beauty does not possess the quality of benefiting all its admirers at a time from its charms and due to its being deprived of all round qualities its lover remains unsatisfied. When this thirst of the lover finds his beloved affiliated with some one else his feeling of rivalry enhances. Against this those who love Allah and His messenger (peace be upon him) are free from the feeling of rivalry. Here every lover loves every one else due to his beloved and desired one. He loves him and considers him the sharer of his secrets. He extends the hand of friendship to others with reference to the memory of beloved.

Many nations were born with reference to relations with the dry and the wet. But we have founded friendship with reference to the love of the best of the human beings.

All this occurs because the lover does not have a feeling of separation from the beloved. He is never incapable of understanding that his beloved is with him. If one starts loving Allah then He says in the language of love: "We are nearer to him than his life vein." And if it relates to the love of the Prophet (peace be upon him) even then He says:

"The believers regard the Prophet (peace be upon him) dearer than their own life." (33:6)

LOVE, EFFORT AND PRACTICE:

Love that detracts from the declaration of the beloved is madness and not love. Islam does not favour creating mad and insane persons. It requires such pious people whose hearts bear only in love of God and His messenger (peace be upon him) and they, with determination and courage, know to sacrifice themselves for the cherished subject of the prophet that is "prosperity of humanity".

In the Holy Quran Allah has clearly said at one place: "If you prefer wealth, children, wives and houses over Allah, His Prophet (peace be upon him) and war in the way of Allah then you should be ready for God's order - calamity.

In this verse a third aspect of believers love has been mentioned that he loves jihad (struggle) in the way of Allah. What is jihad? Devoting ones energies and capabilities in the that God has purchased us for this purpose.

"Verily Allah has purchased from the believers their lives." (9:111)

The distinction between worldly love and godly love is only that one makes a man useless after drawing in the thought of the beloved while the other, after showing the mirror of the charm of the beloved, incites one to commanding the world instead of going to seclusion. This is the point where the believer does not act like the cock for whom it is difficult to raise his head in a summer noon. Instead he spends his days and night in seeking the pleasure of his beloved in such way that the destination itself welcomes him. In the language of he Quran it can be said:

"Those who have struggled for Us surely We take them to their paths." (29:69) Iqbal has also said; "God may Himself ask man what he desires." This also indicates the same fact.

People who ignore hard work, labour, effort and practice can never be amongst the achievers of good and prosperity. The persian idiom is one who seeks finds. God Almighty has also said.

"For man is what he has struggled for." (53:39)

For the muslim this is the fiery meaning of love where the niceties and glamour of the new age dread to tread. The slave of Allah and captive of the love of the Prophet (peace be upon him) roams in the desert of life but arranges the spring for the afflicted and oppressed humanity.

Love of Allah and the messenger of God (peace be upon him) does not mean that we develop cheap mentality and make the aim of our soul wealth and gold; we should have empty slogan in life but cannot face the vicissitudes of times.

We have once to start the journey of love, labour, toil, struggle and search, because without it the fissures in our national and religious life cannot be stitched. God Almighty says:

"O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed." (3:200) Iqbal has said: "We are inclined towards generosity but there is no beggar. Whom should We show he path when there is no one going to the destination. Education is public but there is no valuable jewel for it. This is not the clay with which Adam could be created. We bestow numerous heights to the worthy and bestow a new world upon the seekers."

THE BOUNTIES OF LOVE:

The seekers of God's light and beggars of the bounties of the Prophet (peace be upon him) get from the chamber of the Sustainer the biggest gift of self-respect and an independent nature. The lover of God is displeased with the world and considering it hay and grass burn with the flame of his love. For the goal of "except Allah", he recites day and night "there is no God" and looks with despise at every thing in the world. This is the stage where his friend and cherished desire give that high degree of nearness whose he does not talk but the friend speaks: "I become his his ears with which he hears; and his eye with which he sees; his hands with which he holds and his steps with which he walks."

Iron when put in fire becomes red hot but not fire, and not getting cool again remains the same iron. At this degree of proximity man does neither becomes God nor this could be thought of. But these are the graces of union when lovers cry out "I am god or there is nothing in me except or independence where the believer shakes his quilt and throws away the world and all that is in it. But the creation gets restless like sand to kiss his feet.

"People consider wisdom as the torch showing the way, who knows the mad also has the sense. Where the heritage of the believer ends there "the reason of my poetry is the Prophet."

When the warmth of love and intensity of passion increase then unintentionally, the name of the beloved comes to the tongue of the lovers again and again. As these impatient cries, restless words, the dancing longings and eager desires advance towards the street of the beloved, he gives solace, sometimes like: "You remember me and I remember you". (2:152) and sometimes like "those who have laboured for us certainly we take them to their paths". (29:69)

Not only this, the beloved, in view of the love, at times says: "he who had enmity with my friend I challenge him for war". If the friend demands something from the friend, he declares "if he begs from me I shall bestow him".

In the light of God love and devotion have the effect that if a ray of it is cast on the lover it makes him the bearer of love and devotion.

It is related in Bokhari that Hazrat Abu Huraira says that the messenger of Allah (peace be upon him) has said:

"When Allah loves any of His slaves, He calls Gabriel and tells him that He loves such and such a person, you also love him. Gabriel loves him and then declares to the people of the earth and heaven that such and such person is dear to Allah, you all also love him. Then love for him is created on the earth."

As regards ultimate fruit, it can be assessed from this hadith of the Prophet (peace be upon him) that an Arab came to him and asked "O messenger of Allah (peace be upon him) when the day of judgment will occur? He enquired as to what preparation he had made for it. The Arab said "O Prophet (peace be upon him) I neither have plenty of prayers and fasts nor a store of alms, but I only love God and His messenger (peace be upon him)". On this the Prophet (peace be upon him) said "one shall live with those whom he loves".

It means that it is love which can give the great reward of company of the Prophet (peace be upon him). Love with God on the one hand is the means of nearness of the beloved and on the other hand it has the status of good manners and high values. One who throws out of his chest the love of other than Allah his character in regard to daily life is worth following. It is love which makes him the good qualities of tolerance and forbearing. He also attains the wealth of contentment only by this relationship with God.

The fruits of love are summarised in the words of Allama Mustafa Muhammad Ammar:
the sweetness of belief can be attained by love.

In the aggravations of the day of judgment support of mercy will come from love only.

Love gives nearness to God and this is the real base of peace and pleasure.

The degrees of lovers are enhanced due to love.

Love is the basis of good behaviour, fruitful company, good nature, good intention and pure joviality.

Love is the means of perfection of faith.

Love of God serves as shield for protection from diseases of the soul.

Rising with the pure can be expected due to love.

The acceptance of deeds is due to sincerity, which comes from love only.

Love with God, is the real source of strong social relations.

The strict following of sunnah of the Prophet (peace be upon him). And insight into Allah's book is attained with love only.

The source for doing good is only love.

The strong link of faith, which is a guarantee for salvation, can be attained.

WORLDLY LOVE AND ITS MISCHIEF:

The kind of love, which is related with Allah and His messenger (peace be upon him), is praiseworthy. Against this becoming slave and seeker of colour and face is scorned, and this has been named worldly or

animal love. Its fountain is sexual desire. Hazrat Nizami, may Allah have mercy on him, calls it the frolic of sexual desire and youth. Maulana Rumi has also condemned it and said:

"It was not love that was in man. It was the mischief of eating wheat."

The sages, after analysing this love, have written that love is a mental disease. One scholar went to the extent of because its beginning is sorrow, the middle of it is illness and the end is destruction. Ghalib also perhaps understood its truth and then said that what is called love is a mental disorder.

Some people think that reality is achieved through worldly love. In fact this is the condition of one whose eyes rise only to see the glamour of God His beginning and end all is reality. His desire and demand can not be named worldly.

The psychologists have stated many mischiefs of loving the face and worshiping the colour. These have been given in detail by Ibn Qayyam in "Al Jawab-al Kafi" and its gist has been written by Dr Wali-ud Din in Ramooz-e-Ishq."

Few mischief of worldly love are briefly stated:

Man, giving up love of God, becomes slave of the creation This in itself is a great disadvantage of such love. With this love the heart of the lover is involved in anguish and its ultimate result it also not better.

Due to dissipation of heart many religious commandments remain unfulfilled, and man becomes prey to his self.

Many of the calamities and afflictions are a result of this love: madness, wayward thoughts and sometimes even economic disorder.

Human mind becomes the devil's workshop.

The faculties of thought and opinion become numb.

Social life becomes disturbed and the right of many people get trampled.

Such a lover does not have anything in the name of peace and rest.

FROM WHERE THE FLAME OF LOVE COULD TAKE ROOT:

Like other qualities and gifts love and devotion are also a gift and giving of God Almighty.

Whosoever God wishes reserves specially for His bounty, (2:105) "This is the blessing of Allah. He gives it to whom he chooses". (5:54)

As all other things in the world are subject to pretext and law as well as cause and means similarly love and devotion can also be achieved by adopting certain ways and means. In this connection the biggest means and the most effective prescription is begging at the door of Allah. Prayer is that great worship with which man could negate the whole world and even himself and by becoming an embodiment of humility connects all his hopes with God. He accepts Him as is donator and supplier of his requirements. On one hand his demands increase on the other hand divine grace becomes his support. The angle at which demand and grace meet is interpreted by the lovers as love and devotion. This is why the greatest lover, the Prophet (peace be upon him) used to pray for increase in this holy sentiment.: "O Allah! Give me Your love and the love of him who loves You." He also prayed: "Allah! give me Your love and the love of him who benefits me in Your love.

Hazrat Mahboob-e-Ilahi advised his disciples to pray as: "O Allah! I beg You for Your love and the love of him who loves You. I ask for the action which leads to Your love, O Allah! make Your love more attractive for me than my people and cold water."

In this prayer is regularly made as a recital with desire then surely Allah will bestow His love and the love of His beloved. The love of God and the Prophet (peace be upon him) will provide firmness if following the Quran and sunnah.

This is the quick way of finding love by which one does not only remain a carrier of love but also becomes its maker. His personality becomes so magnetic that people like to shed their love on him like moths. But he guides each comer to the path of real beloved.

As iron has to be rubbed with magnet to create magnetic force in it similarly the company and sitting with the perfect create love and devotion in human breasts. The Creator of the world has indicated this in the Quran as follows:

"O ye who believe! Be mindful of your duty to Allah, and seek the way of approach unto Him, and strive in His way in order that ye may succeed." (5:35)

In the said verse "waseela" (way of approach) is used for the introduction of the perfect people. The saints remove the rust from the heart by their complete attention and make it so neat and clean by means of divine light that the seed of love and devotion starts growing in it and the breast becomes the seat of divine love.

The breath of a pious person is the morning breeze. The fibre of meaning is wet with it. If a Shoab becomes available talking to God becomes easier for a shepherd. This very fact has been stated by Maulana Rumi as follows: "Maulvi did not become Maulana Rumi until he became the slave of Shams Tabrezi." "The spiritual guide has planted the sapling of A of Allah in my heart. He rubbed the water of negation of every existing thing on the veins and every part of my body."

In our times many people are heard complaining that there is no such learned man who could change the scales of their fate. In this connection the first point is that the standard of judging the leaning and spiritual attainment is either so low that they serve the faqirs for years or it is so high that they do not accept or regard a saint of a standard lower than khawaja Gharib Nawaz, Data Ali Hajweri or Mujadid Alif Sani. There are a lot of people who look to the shrines of those whose forefathers once were the custodians of divine light but who themselves are far away from the sharia. Obviously the traveler in these directions face disappointment. So they totally reject the charm of the eyes and they meet their end in this condition of disappointment.

The true seekers of love and devotion should also look at the huts and analyse their environments with a sharp eye. There is no place where a Godly person is not busy distributing the light of the preachings of Muhammad (peace be upon him). In fact a man suffering from jaundice sees everything yellow. The hearts of people have been polluted so much that they do not feel righteousness until death silences the music of life.

Besides the source of a saintly teacher, sitting with pious and kind people also helps to generate and develop love.

The company of pious person makes you pious and that of a wicked person makes you wicked. By going to a perfumer the desired perfume may not be available, yet one can smell the scent.

The way of concentration, sitting, prayer and yarning give love and devotion. In the same way following the sunnah of the Prophet (peace be upon him) and obeying the pious are also effective methods for developing love. It is like magnetising a piece of iron by rubbing it with a magnet. This act automatically creates the quality of magnet in it.

In the beginning it may fall heavy on the temperament to regularly and continuously act on the sunnah of the Prophet (peace be upon him). But with the passage of time nature will develop and desire to reach the beloved gradually ascending to the goal and the heart beats get reserved for the beloved.

Besides, remembering God, recitation of Quran and sending blessing on the Prophet (peace be upon him) in plenty be made the usual chore, and efforts be made to achieve enlightenment by ordinary belief. Obviously this can be attained by deliberation, thought, meditation and wisdom. Though achievement of love through reason is difficult and dangerous but this only gives permanent, strength and satisfaction.

Besides the above means of attainment of love, a few devices already experienced could be useful in this connection:

Journey should be undertaken for good purposes and during it effort should be made to achieve the will of God and pleasure of the Prophet (peace be upon him).

Meetings for commemoration of God be arranged.

Eating the lawful be made compulsory.

Biographies of lovers of Allah be studied. Work should be started in the light of their efforts and struggle.

Pondering on the universe be done so as to attain belief in the Creator. One day this belief will turn into His devotion.

The verse of Sufi poets be read.

Pure and chaste books and magazines be kept under study.

A detailed programme of understanding the Quran be chalked out and followed.

Prayers which are the sunnah of the Prophet (peace be upon him) be regularly recited.

Poetry in praise and glory of the Prophet (peace be upon him) be read over again and again. If possible, sittings for recitation of such poetry be organised whereat they be listened with rapt attention. But it is necessary to abstain from all that is against sharia.

Tahajud prayers be observed and at that time prayers be made for the core of the heart.

Friends and acquaintances be visited to please Allah.

At least one hadith of the Prophet (peace be upon him) be read daily. Efforts should also be made to convey it to others. Especially the hadiths of excellence be read.

Death should be mostly remembered and self accountability be made a habit.

The reality of life should be discovered through meeting the old and aged muslims.

The writings of pious ulema (scholars) and fast believing jurists be considered the treasure of life.

Discussions and augmentation be avoided. Besides calling to recitation and meditation, silence be made a habit.

Keep always ready to obey the command and abstaining from the prohibited.

The graves of pious people be occasionally visited. But no such thing be done which adversely reflects on the shariat.

Archeological sites and remains of habitations be visited for admonition.

Sometimes night vigil arranged.

A yearning to visit Haramain Sharifain be inculcated.

Aitekaf (solitude in a mosque during last ten nights of Ramadan) during Ramadan be arranged.

LOVE AND DEVOTION AND SAYINGS OF SAGES AND THE ARIFS

Hazrat Abu Bakr Siddique: (may Allah be pleased with him):

One who tasted the pure love of God he abstained from demanding the world and started dreading all men.

Hazrat Farooq-e-Azam: (may Allah be pleased with him):

Love is a kind of punishment and no wiseman is ready to be subdued by it.

NOTE: The above saying of Hazrat Farooq-e-Azam is about the worldly love. As regards divine love, his position has been described in the chapter on Love of the Prophet (peace be upon him).

Hazrat Jafar Sadiq: (May Allah be pleased with him):

None of you can attain the truth of faith unless he loves the distant most being for the sake of Allah and does not bear grudge against the nearest creation for His sake. But whose heart is entangled in the world receives its damages.

Hazrat Ba Yazid Bustami: (may Allah have mercy on him):

Considering ones own plenty as scanty and the little of the beloved as plenty is love.

Hazrat Junaid Baghdadi: (may Allah have mercy on him):

Devotion is another name for eternal love.

Hazrat Shibli:

Some one asked Hazrat Shibli for a definition of the lover and a devotee. He answered "If a devotee speaks he gets destroyed and if the lover keeps quiet he gets destroyed." Then he read: "O ye who keeps the sleep away from my eyes, You are better aware of my condition."

Hazrat Sirri Saqti: (may Allah have mercy on him):

He who loved Allah became alive and he who loved the world became dead.

Hazrat Sufian: (may Allah be pleased with him):

Obedience of the Prophet (peace be upon him) is called love.

Tamimi:

Love is neither within ones command nor it is obtainable by desire. It is like involving in fatal disease.

Abu Wail:

If love is not the height of madness it is surely the extract of magic.

Yahya bin Muaz: (may Allah be pleased with him):

A grain of love is better than seventy years worship without a mixture of love and desire.

Imam Ghazali: (may Allah be pleased with him):

In the way of Allah the highest position is of love and devotion.

Shaikh Abdul Haq Muhaddis Dehlvi:

The life of the hearts of the believers and the food of their souls is love. In the events nothing has a higher position than love.

Shaikh sharfuddin Muneeri: (may Allah be pleased with him):

The story of love is spread on three periods. It rules the beginning, the end and the middle. The research scholars have said that this and that world are all the be desired.

An Arab Lady:

Every thing is an enemy of the poor lover. The cold breeze makes him restless. The lightning carries away his sleep. The remains of cities inflame his heart. The repudiation of people hurts him. The recollection of the beloved makes him ill. (Kashkol)

Aristotle:

To turn a blind eye to the short coming of the beloved is devoted love.

Hippocrates:

Being pleased on meeting some one and the emotion being stirred is called love.

Ibn Khallikan:

Love is a draught of death.

Tabari:

Love is the greatest sorrow.

Galen:

Love is an act of the soul (Khulasa Kashkol)

Hazrat Shaikh Abu Bakr: (may Allah be pleased with him):

Love is a bowl of fire. When born in senses it flames very much and if born in the soul it destroys.

Maulana Masood Chishti Nizami:

When love strikes the heart it bleeds. If it reaches the eyes it makes them flow like a river. If it reaches the soul it turns it into ashes. Love is the name of a madness.

Zaoqi:

Love is a magnetic attraction which attracts one towards the other. Having a glimpse of some one's beauty and elegance; being attracted towards him; having his desire, appreciation, demand and longing in the heart; creation of a restlessness for him; thinking of him day and night; being intensely busy in his desire; getting injured by separation from him; not being satisfied by meeting him; cherishing his liking and agreement and losing one self in him are all miracles of love. (Sirr-e-Dilbaran).

There are numerous sayings of poets, sages, philosophers and pious men about love yearning, particularly of Maulana Rumi, Jami and Iqbal's Philosophy of love are worth reading. This subject calls for a separate study, therefore, here it suffices to confine to what is already said.

O Lord of the day of judgment! O Beloved of the creation, O Merciful and kind Lord grant the prayers of the trembling lips and pen and the broken heart.

O Lord! By Your grace and benefaction grant us Your and Your loved ones love; conceal our sins with Your mercy and pardon our slips.

O Lord! In the words of Your loved one our desire is also the same: