

Hadiths of longing and Nostalgia for the Prophet Mohammed, (peace be upon him), in the six books

study and analysis

submitted by:

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Introduction

Praise be to Allah, who clarified the pathway for the seekers, and facilitated the worship of the righteous, and who honored the scholars and set them as role models for the people of the earth after the prophets, after it was revealed to them with divine knowledge and secrets, so he made them arguments and proofs for the maintenance of this religion, so the tyranny disappeared, and who read the biography of the Companions (may Allah be pleased with them) see nostalgia and the sincere love of the Holy Prophet, peace be upon him, find love that seizes souls and has feelings that do not replace (love of the son, father, and wife) with love that reaches the hearts and mixes the decision of the soul.

They loved him with all the meanings of love, and there are no people in all history who loved their imam, leader, sheikh, or professor as his companions loved him, until they redeemed him with joy, presented their bodies to swords instead of his body, sacrificed their blood to protect him, and some of them did not fill his eyes from looking at him Rather, they wished his satisfaction for their satisfaction and his comfort for their comfort, even if they were tired. They would not raise their voices to his voice, and would not give their command to his command, and would not decide anything without him, for he is the beloved and the good example⁽¹⁾.

As for the reasons for this love and its causes, the greatest of which is that this person is the Messenger of the Most Gracious, and the elite of man and elves sent by Allah to bring them out of the darkness into the light and lead them to heaven, then they found in him the imam who completed his virtues and had his merits, he has captured them with this great ethics

They found in his closeness and followers a paradise of faith, after a fire of infidelity and ignorance, for it was he who washed their souls from the clutches of paganism, and purified their souls from the sins of

¹() Look at: Muhammad as if you see him, by Dr. Ayed bin Abdullah bin Ayed Al Jadou 'Al-Qarni. Dar Ibn Hazm, Beirut - Lebanon - first edition: (1422 AH 2002 AD), p. 134.

polytheism and cleansed their conscience from the polluted idols, and taught them a decent life. Fill their chest happiness after the age of anxiety and turmoil

He built their hearts with certainty after the ruin of doubt, mistrust and deviation () The Companions loved the Messenger of Allah (Peace be upon him) because he reached them with Allah and guided them to contentment, and guided them to the straight path, and that they are excused in this love because it is the least they must towards this infallible messenger and the final Prophet , Who came to them while they were embracing their idols, and he shouted to them, "“Say there is no Allah but Allah, you will be successful”,() , And he, peace be upon him, said to them, "Pray as you have seen me praying"() , and said, "Take your rites from me"() , And taught them the Sunnah and said: “Whoever turns away from my method is not from me() also He invited them to piety and said: "The most fearful person of Allah is me() ,Allah Almighty saved them through the Messenger Muhammad from ignorance, and repaired them after corruption, and guided them after misguidance, and guided them after the abolition, how his companions do not like him, but every Muslim does not do anything but the Messenger Muhammad was in his mind and thinking, and his hadith resonates in the ear and crosses to the heart with all virtue and all Honorable creation, calling for honesty, justice, peace, mercy, fraternity, and charity, warning of immorality, , disobedience, injustice, aggression, prostitution and criminality, and for this all my intense love for a better conversation, and my nostalgia to him, peace be upon him, and the knowledge of everyone who . dealt with him and his companion and how the stone and trees were feeling nostalgic for him

I liked that my research to be about hadiths of nostalgia, and longing for the Prophet, peace be upon him, in the six books study and analysis, The Six Books were chosen as a resources for this study after the received a great acceptance

I divided the study into 4 main section with a conclusions and a list of resources:

The first section: includes the definition of nostalgia and longing in language and convention.

The second section: includes nostalgia and longing of the palm tree.

The third section: includes the shaking of Mount Uhud, longing and nostalgia.

The fourth section: includes the longing and nostalgia of the companions, may Allah be pleased with them ..

As for the conclusion, I wrote the summary of the results of this research, and then mentioned the resources that used on it.

Section One

Defining nostalgia and longing as a language and convention

The first requirement

Nostalgia defined in (language and convention)

Nostalgia in Language definition:

Nostalgia (compassion):

(HaNNa) And H, and N is the origin, which is compassion, and tenderness, and this may be with a painful voice, so nostalgia for her conflict to her homeland. When he worked for the Minbar, he left relying upon it and compassion is mercy ⁽²⁾.

Nostalgia conventional definition:

It is a Conflict involving compassion, and it may have a voice, and that is why it expressed the voice that indicates conflict, and compassion, or imagined image, and since the nostalgia involved compassion, and compassion does not stop mercy through it ⁽³⁾.

The second requirement

Longing defined in (language and convention)

Longing in Language definition

Longing (yearning):

Shawk :the origin are (sh, w, k). Denotes the attachment of something to something, which means the missing of someone strongly.

Longing conventional definition:

Longing: "It is a high position of love," and the agitation and thirst of the heart to meet and see the beloved, and it was said: The heart went to meet the Lord⁽⁴⁾.

It was narrated, "Abu Hurayrah, said: One day Omar went out in an hour did not come out, and found him a prophet of Allah peace be upon him, said: What brought you out at this hour? Said: hunger, then came Abu Bakr, he said: What brought you out O Abu Bakr at this hour? He said: The longing for the Messenger of Allah, and looking at his face ⁽⁵⁾.

Section Two

Nostalgia and longing of the palm tree to the Prophet, peace be upon him

It is incumbent upon every Muslim to follow the Messenger of Allah (peace be upon him), so following the example is the basis of conversion, as in Allah saying in the verse: ("Surely there was a good example for you in the Messenger of Allah, for all those who look forward to Allah and the Last Day and remember Allah much") (Al-Ahzab :21).

This verse has a great indication in his followers, (peace be upon him), in his sayings, deeds, and conditions, and in his patience, and his linkage, and his struggle, and his waiting for relief from his Lord - Glory be to Him .

The method of Islam needs human beings to carry it with its behavior, in order to transform it into a tangible scientific reality, and that is why Allah sent the Prophet Muhammad after he set in his personality the full picture of the curriculum to translate this approach, and be the best example for all humanity, And

²⁾ Mukhtar al-Sahah to Imam Muhammad Abi Bakr al-Razi (d. 606 AH), Dar Al Uloom, Damascus - Investigation: Mustafa Deeb Al-Bagha, P.O. : 125, Glossary of Language Standards, Hassan Ahmad bin Faris bin Zakaria, Scientific Books House, 2 / 24-25.

³⁾ Al Tawkif fi Muhimat Al Taarif, Mohamed Abdel-Raouf El-Manawi Publisher: Dar Al-Fikr, Beirut. Damascus i: 1.1 / 298

⁴⁾ Al Tawkif fi Muhimat Al Taarif1/210.

⁵⁾ Al-Zuhd: Abu Masoud al-Muafi bin Imran al-Musli (d. 185 AH), Dar al-Bashaer al-Islamiyya - Beirut, 1420 AH: 1/146 AH.

the righteous were, when the name of the Prophet, peace be upon him, was mentioned they were crying for longing, reverence, and love for him, and how can it not be? The palm cried longingly, and that the universe mocked the command of Allah, in which Allah made a feeling that you did not feel, and thought the inanimate object less than us

The truth is that there is nothing but praise and affected by Allah, as he is a warden, a safest creature to Allah, Lord of the Worlds, and may even be more humbled and fearful to Allah. As Allah said in a verse: ((Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do.)) (Al-Baqarra: 74).

The trunk, which was joyful with a messenger, had been so sad for him to leave him because he is the beloved of Allah. He must be the beloved of all his creation. So what does the cruel of hearts say? .

Many prophetic hadiths have been received showing that nostalgia, including what Imam Al Bukhari included in his Sahih, he said: "Khulad bin Yahya told us, Abdul Wahid bin Umm Ayman told us about his father Jaber bin Abdullah, (may Allah be pleased with them), that a woman from the supporters said to the Messenger of Allah, (peace be upon him):"" O Messenger of Allah, why don't you make something for you to sit on, because I have a carpenter boy. She said: If you wish, he said: So I made for him the platform (minbar). So when it was Friday, the Messenger (peace be upon him) sat on the pulpit that I made and the palm tree that he was preaching about Until she almost sniffed, and he went down to take it, so he joined it, and she screamed like screaming and crying the boy who kept silent until she settled. He said: She cried for what she was hearing⁽⁶⁾.

Strange words:

((**Boy**)) It is said to the boy from the time of his birth and childhood until he becomes an adult⁽⁷⁾.

((**Carpenter**)) is the person who carries the wood, carves it, and the carpenter is the owner of the carpentry⁽⁸⁾.

))**Sniffing**)) That is: two halves or pieces, the stick sniffs off its heads, it sniffs off the face of the earth, and it sniffs from sadness.

((**Cries**)) It is she who longs for her son, and she is the camel who cries out of fatigue, and her voice is sad.

((**shouted**)) The shouting: It is the sound of everything if it becomes stronger, and the shouting: that the people shout at each other⁽⁹⁾.

⁶⁾ Sahih al-Bukhari to the Imam, Kitab al-Bayu ', Bab al-Najjar, 7/275, hadith number (1953), Sunan Ibn Majah by Imam al-Hafiz Abu Abdullah Muhammad bin Yazid al-Ruba'i Ibn Majah al-Qazz al-Wali (d. 273 AH) Dar al-Salam for Publishing and Distribution i 1: 1420 AH - 1999, supervised and revised by Sheikh Saleh Abd Al-Aziz Al-Sheikh, The Book of Establishing Prayer and the Sunnah in it, Chapter on What Was Regarding Al-Minbar 4/338, Hadith No. (1407).

⁷⁾ The surrounding dictionary, by Abu Taher Al-Fayrouz Abadi (D817H), House of International Ideas, 2004 AD Review: Hassan Abdel-Manan, p. 1274

⁸⁾ Mukhtar al-Sahah: 1/306, Lisan al-Arab: 5/193, The surrounding dictionary: 11/12, The crown of the bride from the jewels of the dictionary, authored by: Muhammad Murtada Al-Husseini Al-Zubaidi, Dar Al-Hidaya, investigation: A group of investigators: 1/3516.

⁹⁾ Lisan Al-Arab, 2/521, Mukhtar Al-Sahah, 1/275

Explanation of the hadith:

Shall I not make anything for you to sit on?" That is: she added metaphor to herself metaphorically⁽¹⁰⁾.

He said: If you want. That is, if you accept, O Messenger of Allah, his reward is deleted. His estimation, if you like, worked and narrated. If you like, you did without deleting his saying, so I did: The woman made the platform (minbar). The Kaaba and that this woman said this on her own initiative and that she sought the assistance of a boy in the carpentry of the minbar⁽¹¹⁾.

So I made for him the platform. That is, the Prophet consulted about this, so they decided to take it, and the podium worked for a woman from supporters from Bani Saad⁽¹²⁾.

When Friday comes, the Prophet, peace be upon him, sat on the platform that was made. That is, when he came on Friday, the Prophet, peace be upon him, sat on the platform and explained the Friday sermon⁽¹³⁾.

So the palm tree, shouted until it almost sniffed. That is, the palm tree shouted like the boy shouting when the Messenger, left the trunk until it cracked and split⁽¹⁴⁾.

So the Prophet, peace be upon him, descended "ie: He walked to it." Until he took it. That is, with his hand, peace be upon him, so he joined it. That is, he joined the trunk, embraced it to himself and embraced it as an amusement for it, so it made: meaning: the cylinder was torn or the palm tree and acquired feminization It's added to it.

Until I settled ", that is: he remained silent, and settled, until the trunk dwelt, and he settled and said, peace be upon him: Whoever had the soul of Muhammad in his hand if he had not committed it would still be so sad for the Messenger of Allah .

He said: That is, the Prophet, peace be upon him, was the reason for her crying⁽¹⁵⁾.

She cried for what she was hearing from the sermon. That is, she was crying over the separation of what she was hearing from the sermon, which she was hearing from the Messenger of Allah, peace be upon him⁽¹⁶⁾.

Benefits and lessons

The hadith includes urging the love of the Messenger, , Imam Al-Hassan Al-Basri, as he explained the hadeeth of nostalgia for the palm tree, says: "O Muslims, the palm for the Messenger of Allah longing to meet him, and you are more deserving of you to miss him."

The hadith includes the help of the people of industries and ability in everything that includes Muslims, and that the initiator is grateful for his action.

¹⁰) Fath Al-Bari, 2/191

¹¹) Umdat Al-Qari Sharh Sahih Al-Bukhari, Badr Al-Din Al-Aini Mahmoud Bin Ahmad Al-Hanafi (died 855 AH), Dar Al-Turath Al-Arabiyyat - Beirut: 54/7

¹²) Previous source, 2/512

¹³) the same resource

¹⁴) Fath Al-Bari, 8/260

¹⁵) Fath al-Bari 8/260

¹⁶) the same resource

One of the benefits of this hadith is acceptance of exaltation if it is without a question and the fulfillment of the promise of those who learned from it the answer and drawing closer to the people of credit for doing good⁽¹⁷⁾

The hadith contains a statement in the story (Longing of the Palm). One of the apparent things that the successor asked about the ancestor is an indication that inanimate objects may Allah create awareness for them as animals but rather as the most honorable animal, and it supports the Almighty saying: "" Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah --Everything praises and glorifies Allah. Allah states that everything in the heavens and the earth glorifies His praises, including all types of living creatures and inanimate objects"" (Israa: 44).

The Hadith contains a statement that the yearning of the palm tree to the Messenger of Allah is a visible miracle of the Prophet, a beautiful and rare story that carries with it his greatness and status⁽¹⁸⁾.

The hadith contains a statement that the Messenger, peace be upon him, was not only in the hearts of human beings, but in the inanimate objects that realized the Mohammedan light, and that things that have no soul are rational but they do not speak until they are authorized⁽¹⁹⁾.

Section Three

The shaking of Mount Uhad " longingly"

This was evident in many of the hadiths that were narrated from the Prophet, peace and blessings be upon him, including what was narrated by Imam Al-Bukhari in his Sahih, he said: Bin Malik, may Allah be pleased with him, said:

The Prophet, peace be upon him, ascended, and said: O' Uhad, Abu Bakr, omar, and othman, then the mount shook at them and then the prophet hit him with his leg. He said: Verify, you have nothing but a Prophet, a friend or two martyrs⁽²⁰⁾.

strange words:

((shaking))

It shook means movement, severe disturbance, and a movement that hears a sound, including: trembling Iwan Kesra on the night of the birth of the Messenger, peace be upon him, and shiver are: earthquake⁽²¹⁾.

Explanation of the hadith

The Prophet, peace be upon him, ascended to the Uhad Mountain", meaning: He came to Uhad Mountain, a mountain that overlooks Medina. It was famous for the battle of Uhad between Muslims and their polytheistic enemies from Makkah in the year 3 AH located to the north of the city, 4 km from the Noble Sanctuary. It is 7 km long and is the largest and highest mountain in the city. It is located under the foot of the martyrs cemetery in which Muslim dead were buried on the day of the battle.

¹⁷⁾ Fath al-Bari 8/261.

¹⁸⁾ Ticket to the Preservation, Abu Abdullah Shams Al-Din Al-Thahabi, Dar Al-Alamiya, Beirut, I 1: 11/11.

¹⁹⁾ Umdat al quraa, 7/350

²⁰⁾ Sahih Al-Bukhari, The Book of Virtues, Chapter What came Omar bin Abi Hafs, 12/19, Hadith No. (3410), Sunan Al-Tirmidhi by Hafiz Abi Issa - may Allah have mercy on him - (d. 179 AH) 1999 CE, Hadith No. 4032.

²¹⁾ The surrounding dictionary: 2/181, Crown of the Bride 1/3957.

And Among the greatest who was buried in that cemetery is the master of the martyrs, Hamzah Ibn Abd al-Muttalib, who is the lion of Allah and his Messenger, and he is one of the uncles of the Prophet⁽²²⁾.

So shake them ": meaning: move, disturb, shake with them, and that shaking for joy⁽²³⁾..

And he struck him with his leg and said, "stable O mount." That is, he hit him with his leg and said, stable, he fixed the matter, which is stability⁽²⁴⁾.

The one who stands on you is a prophet or friend and two martyrs ": that is: a prophet is the messenger, and a friend is Abu Bakr, and two martyrs that are: Omar and Othman, and then the mountain move of pride⁽²⁵⁾.

Benefits and lessons

This hadith contains a strange statement that is the inanimate love of the Messenger.

The hadith contains the statement of Ali, may Allah be pleased with him, after the Battle of Uhud, where many Muslims refrained from going to Uhud because there were seventy companions martyred at the foothills of the mount. One day, the Messenger of Allah, peace be upon him, went and stood upon the mount and prayed for the martyrs, along with Abu Bakr, Omar, Othman, and Ali. So, when the shaking of the mount started, then the Messenger smiled, raised his feet, and struck her on the mountain and said: proved.

In this hadith miracles of the Messenger peace be upon him, including telling the mount Uhud that these are martyrs, and that the two martyrs are our master omar and our master othman (may Allah be pleased with them). This indicates their merit and that they have received the shahada⁽²⁶⁾.

The Hadith contains a statement that this is not a shake of anger, but rather a shake of joy, and it indicates the position of prophethood and the friend who had the pleasure of what is called, so the mountain acknowledged that⁽²⁷⁾.

Section Four

longing and nostalgia of the Companions, may Allah be pleased with them, to the Messenger, peace be upon him

When we follow the biography and condition of the Messenger's companions before Islam, we find them stubborn, cruel people who may bury his daughter, and his cousins may fight decades for camels or for a hateful nervousness, but the matter differed greatly when the Messenger, peace be upon him, came to them and became other people, and changed Their lives, follow the Islamic religion, comment, deal, and coexist with his Messenger.

²²) Fath al-Bari 8/368, Aoun al-Maabud, on the explanation of Abu Dawud, the scholar, Abu al-Tayyib Muhammad Shams al-Haqq al-Azim, Abadi, Dar al-Hadith, Cairo 1422 AH - 2001 CE, investigation by Ibn al-Qayyim al-Jawzi, 10/168.

²³) Understanding of what was formed from the summary of the Muslim Book of Abu al-Abbas Ahmed bin Sheikh, the late Abu Hafis Omar bin Ibrahim al-Hafiz al-Ansari al-Qurtubi 24/69, Fath al-Bari 8/368.

²⁴) Fath al-Bari 8/368.

²⁵) the same resource

²⁶) Tuhfat Al-Ahwadhi, Sharh Al-Tirmidhi explained to Imam Al-Hafiz Abu Al-Ala Muhammad bin Abdul Rahman Al-Mubarak Al-Fafoury (D.1353 AH) Dar Al-Hadith - Cairo - 1: 1421 AH - 2001 AD: 1/213.

²⁷) A footnote to al-Sanadi, Sahih al-Bukhari, Muhammad Abd al-Hadi al-Sanadi al-Madani al-Hanafi Abu al-Hasan, Hafiz Mufasser Fakih, died in Medina, Dar al-Fikr, 2/118.

There is no doubt that they will be alarmed at his separation, for he is a source of security and safety for his companions, how not. He saved them from their blind ignorance to the clear light of Islam. The helper support for every needy person, which is the bond and the wealth for every orphan.

Their longing for him burned the hearts and bleed the hearts. In fact, when the companion felt close to his death while he was on his deathbed, he cried with joy and happiness and not sadness because he will die but he will meet the beloved Mustafa.

It was narrated that our master Bilal (may Allah be pleased with him), when he attended the death, called his wife and she was sad but rather, he said: I'm happy as I will be the Prophet Muhammad and his companions⁽²⁸⁾.

This is our master Abu Bakr, may Allah be pleased with him, standing on the minbur of the Messenger of Allah, for a public speaker after his death, peace be upon him, for a period of time and says: "O people, I heard the Messenger of Allah on this day in the first year of Then, may Allah be pleased with him, cried and returned, O people.

I heard the Messenger of Allah on this day from the first year, then he crossed over and cried, may Allah be pleased with him, so he repeated, O people. I heard the Messenger of Allah on this day and kept crying and started in his sermon, nothing was understood from his crying, longing, for the name he mentioned!.

Rather, life was meaningless without the Messenger of Allah, there is no one in history who loved his leader, sheikh or prophet like love of the companions for the Prophet Muhammad, it was a strange love that exposed their bodies to swords so that they would not be harmed, and sacrificed their lives, and their blood for him, and some of them were going to War is obedient to him, and he knows that it is his end, as if he were going to a wedding, and they wished he was satisfied with their satisfaction, and his comfort was at their comfort.

None of them was able to raise his voice to the voice of the Messenger , as the Messenger seized the companions 'hearts and their senses, making them men .

This was evident in many hadiths received from the Prophet, peace be upon him, including what was narrated by Imam Al-Bukhari in Sahih who said: "Salman bin Harb has told us, Hammad bin Zaid has told us from Thabet from of Anas, when he asked the prophet about the last hour of the world?

He said: The hour he said: What did you prepare for it? He said: Nothing: except that I love Allah and His Messenger, and the prophet said: You are with whom you love. Anas said: So we are not happy with anything by the words of the Prophet, Abu Bakr, and Omar, and I hope that I will be with them with my love for them, even if I do not do the same as their deeds⁽²⁹⁾.

28)) Al-Shifa book defining the rights of the Mustafa, authored by Ayaz Abi Al-Fadl Ayad bin Musa Bassiouni Zaghoul Al-

Masry, Cultural Books Foundation, I 1, 1416 AH Beirut - Lebanon 1995 AD, 2/21.
29)) Sahih Al-Bukhari, The Book of Virtues, Chapter on the Virtues of Omar Bin Al-Khattab, 12/21, Hadith No. 3412, Sahih Muslim, A Book on Righteousness and Literature, Chapter One with the One Who Loves, 13/291, Hadith Number (4775), Sunan Abi Dawood, A book on literature, chapter of the man's news, with his love for him 13/332, hadith number (4462).

Explanation of the hadith:

That a man asked the Prophet (peace be upon him) about the hour. That is, the Arab man who urinates in the mosque meant that he was a Khwaisra al-Yamani, and he was the one who asked the Messenger, about the time of the last Hour⁽³⁰⁾.

And what are you prepared? Nothing said, except that I love Allah and His Messenger. That is, walk with the questioner through the wise method, because he asked about the time of the Hour of Resurrection, and it was said to him. Except that I love Allah and His Messenger⁽³¹⁾.

He said: You are with the one you loved. That is, they are attached to them so that you will be among their group in the virtue of the love of Allah and His Messenger and the people of goodness, the living and the dead.

It is preferable to love Allah and His Messenger to comply with their order to avoid their forbidding and to be polite with Islamic morals⁽³²⁾.

Anas said: So we were not happy with something, saying the Prophet, you are with the one you loved. That is, we rejoice in that day with great joy in this saying.

Anas said: If I love the Prophet and Abu Bakr and Omar, and I hope that I will be with them, I love them. "That is: there is an indication that Anas, may Allah be pleased with him, begged Allah for his good deeds on that⁽³³⁾.

Benefits and lessons

The hadith includes the urge to refer to the scholars and ask them about matters of religion.

The hadith in which he urged compassion in the questioner and direct his attention to what he desires with great benefits.

The hadith contains an indication of the advice and compassion on which he was upon him and his nation, and guided them to what is their victory and happiness.

The hadith in which he urged people to prepare for the Day of Resurrection and engage him in what he means and leave him what he does not care.

The hadith includes urging the readiness for the hereafter and work after death, to which the distress must be spent.

The hadith contains a statement that a person should not be deceived by his work and despise and belittle him and always be sure that he is the subject of default.

The hadith contains a great statement regarding the love of Allah and His Messenger, may Allah bless him and grant him peace, because of its high level and high standing.

³⁰)) Fath al-Bari 10/484

³¹) tuhfah al-Ahwathy. Sharh al-Tirmidhi, by Imam Abu al-Ala Muhammad ibn Abd al-Rahman al-Mubarak, (1353 AH), Dar al-Hadith, Cairo, I 1: 1421 AH - 2001 CE. 6/172.

³²) Al-Nawawi's Commentary on Sahih Muslim, by Imam Mohiuddin (d. 676 AH), Dar Al-Maarefa, Beirut - 6th edition: 1420 AH - 1999 AD, investigation: Khalil Mamoun Shima, 8/483,

³³)) tuhfah Al-Adhwi 6/172

The hadith contains a statement urging the questioner to be polite with the Messenger and pay him in response to the question that was repeated.

The hadith directs the Muslim to love the truth and his family so that he can be happy because the person is with the one he loves.

The hadith contains a great statement of the value of the Companions (may Allah be pleased with them) and their keenness on goodness and their distance from evil, in the intensity of their joy (may Allah be pleased with them), saying, "You are with those whom you love."

That the speech of the Prophet, peace be upon him, is one for everyone unless it indicates the allocation guide.

Conclusion:

The main results of this research , can be summarized in the following points:

Nostalgia is compassion, tenderness and mercy.

Longing ,which is the tendency of the soul to be something, and it is a high position of love.

The universe is Under the authority of Allah, in which Allah made a feeling that we do not feel, as We think that the inanimate are less conscious than us, and the inanimate object love and longing for the Messenger.

The love of the Messenger, and longing for him is not only in the hearts of human beings, but in the world of inanimate objects as in the mountain of Uhud.

The mountain has shaken and reverence to the Messenger, and to his companions Abu Bakr, Omar, and Othman, may Allah be pleased with them.

The great companions appreciated their love for the Prophet, to be with Him on the Day of Resurrection in the Gardens of Paradise.

A statement that the Prophet , carries a compassionate and wide heart for all creatures, including beasts, to whom he complained of the injustice of its owner.

A statement that human beings, stone, and trees longing and affected by his separation, peace be upon him.

Allah sent His Messenger as a mercy to the worlds, so how can He not be merciful to all His creatures.

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