

Rights of Rasoolullah ﷺ on His Ummah

1492 years ago (1439 + 53) a window opened in the Heavens and God spoke to man; Allah ﷻ spoke to us. Allah ﷻ sent Jibreel عليه السلام with His ﷺ message, who recited it to Muhammad ﷺ. He ﷺ recited it to us and we believed it because we believed him ﷺ. The message of Allah ﷻ later became the Kitab of Allah ﷻ (The Book of Allah ﷻ) but what was sent was the actual Kalaam of Allah ﷻ (Speech of Allah ﷻ). It was the spoken word that came. It was heard, remembered and conveyed by the one who was known as As-Sadiq ul Ameen (The Truthful & Trustworthy). We believed it to be the Word (Speech) of Allah ﷻ not because Allah ﷻ spoke to us, but because Muhammad ﷺ said so. We believed in Muhammad ﷺ first, then we believed what Muhammad ﷺ told us. The foundation of Islam is the truthfulness of Rasoolullah ﷺ. Everything in Islam is constructed on this foundation.

That is why Allah ﷻ deliberately gave the orders for His ﷺ worship, the five things we know as the Arkaan (Pillars) of Islam and left it to His Messenger ﷺ to teach us the way to do this.

He ﷺ said:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ
مِنَ الْخَاسِرِينَ

A'al Imraan 3: 85. *And whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be one of the losers.*

And left it to Rasoolullah ﷺ to tell us how to enter Islam. It was Rasoolullah ﷺ who said to the people, "Qoolu la ilaha illAllahu tuflihu." (Say La ilaha illAllahu and become successful.) Allah ﷻ made Muhammad ﷺ not only the teacher of the way to enter Islam but made him the door through which one enters this religion. Belief in Muhammad ﷺ as the final Messenger ﷺ is intrinsic to Islam. Without believing in Muhammad ﷺ, you can't be a Muslim. It's that simple.

Allah ﷻ ordered us to pray:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Ta-Ha 20: 14. "Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and establish As-Salat (Iqamat-as-Salat) for My Remembrance.

And He ﷻ left it to Muhammad ﷺ to teach us how to do it. So Rasoolullah ﷺ taught it to the Sahaba and said, "Sallu kama ra'aitumuni usalli." (Pray as you have seen me pray.)

Allah ﷻ ordered us to fast in Ramadan and said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ
مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Baqara 2: 183. O you who believe! As-Saum (fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun.

And left it to Rasoolullah ﷺ to explain what fasting is and all its Matha'ail (principles, rules) without learning and understanding which, it is impossible to fast.

Allah ﷻ ordered us to establish Salah and pay Zakat and give Qarz Hasana to Allah ﷻ. He said:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا

Muzammil 73: ... and establish As-Salat (Iqamat-as-Salat) and give Zakat, and lend to Allah a goodly loan

And left it to Rasoolullah ﷺ to explain to us what Zakat is liable on, how much, for whom and for what period. He ﷺ left it to Rasoolullah ﷺ to explain the meaning of Qarz Hasana with respect to Allah ﷻ.

Finally, the last pillar of Islam, about the Hajj, Allah ﷻ ordered us:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى
لِّلْعَالَمِينَ

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى
النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ
غَنِيٌّ عَنِ الْعَالَمِينَ

A'al Imraan 3: 96. Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamin (the worlds). **97.** In it are manifest signs (for example), the Maqam (place) of Ibrahim; whosoever enters it, he attains security. And Hajj to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj, then he is a disbeliever of Allah], then Allah stands not in need of any of the 'Alamin (mankind and jinns).

And He ﷻ left it to Rasoolullah ﷺ to teach us what constitutes Hajj. Rasoolullah ﷺ said, "Quzoo anni manasikakum" (Take from me, the stages – way- to do Hajj). Rasoolullah ﷺ taught us the Arkaan (Pillars) of Hajj to the extent that though Allah ﷻ said, "And Hajj to the House (Ka'bah) is a duty that mankind owes to Allah ﷻ", It was Rasoolullah ﷺ who told us that standing in Arafah is Hajj. That, is the single definer of whether you have done Hajj or not.

I am giving you the examples of the Arkaan of Islam because these are the head of the matter. These are the pillars on which our religion stands. It is therefore in these pillars themselves that Allah ﷻ established the importance of Rasoolullah ﷺ as the one we must follow without which it would be impossible to enter Islam or to worship Allah ﷻ. Muhammad ﷺ is crucial, critical, central, seminal, fundamental and essential to Islam. He ﷺ is not one among other important principles, or things. He ﷺ is the one without whom, nothing else is possible.

That is why Allah ﷻ protected his life, his ways and his words and created an entire generation of men and women who lived with him, observed him closely and recorded everything he said or did. They did it because they loved him more than anyone and anything else. Allah ﷻ is the witness to that as he said:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

Ahzab 33: 6 *The Prophet is closer to the believers than their own selves.*

And about Rasoolullah ﷺ's love for his companions, Allah ﷻ said:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

Tawba 9: 128. *Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided). For the believers (he ﷺ) is compassionate, kind, and merciful.*

My brothers and sisters, the time has come to make a choice. As Allama Iqbal said:

عشق قاتل سے بھی مقتول سے ہمدردی بھی

یہ بتا کس سے محبت کی جزا مانگے گا
سجدہ خالق کو بھی ابلیس سے یارانہ بھی
حشر میں کس سے عقیدت کا سلا مانگے گا

Ishq qatil say bhi, maqtool say hamdardi bhi
Yeh bata kis say mohabbat k ijaza maangay ga?
Sajda Khaliq ko bhi Iblees say yarana bhi
Hashr mein kis say aqeedat ka sila maangay ga?

I quote this couplet because this seems to be our situation today. May Allah ﷻ protect us from ourselves, we want to run with the hare and hunt with the hounds. We want to live in two mutually exclusive worlds at the same time. We want travel to two opposite directions, simultaneously.

One of the most worrisome developments of our times of increasing ignorance and arrogance and as its direct result, is the decreasing importance that is given to the Sunnah of Rasoolullah ﷺ. People who have not had the benefit of Islamic Tarbiyya, where they would first be connected with Allah ﷻ and His Messenger ﷺ and then be taught the rest of the Deen, as was the way of Rasoolullah ﷺ, today have access to books of Fiqh and ask questions about the application of the law without any understanding of the spirit of the law. They ask about punishments without realizing who they are disobeying. They are more focused on whether the magnitude of their disobedience is small or big without thinking and reflecting on the Majesty and Magnificence of the One they are disobeying. The unspoken implication is that as long as the disobedience is 'small' as defined in Fiqh by the punishment associated with it, it is okay and can be done.

It is in this same spirit of disobedience that they seek to ignore the Sunnah and treat it with unimportance bordering on disdain because they say, "After all it is not Fardh." I am reminded of the statement of one of the great Ulama of this

Ummah, Maulana Sayeed Ahmed Khan Sahib (May Allah ﷻ have mercy on him) who said to someone who made that statement about a Sunnah of Rasoolullah ﷺ, "Your statement is correct; it is not a Fardh, but your tone is Kufr." I cannot possibly over emphasize the importance of following the Sunnah because this entire Deen is based on it.

If we ignore the Sunnah we will have nothing left of Islam. The name of the way of Rasoolullah ﷺ is Islam. The Sunnah is the way of Rasoolullah ﷺ.

It is to correct our concepts about the importance of the Sunnah and the rights that Rasoolullah ﷺ has on us which we are duty bound to fulfill, that I believe it is necessary for us to understand who Rasoolullah ﷺ is and what our duty to him means. I ask Allah ﷻ for His Mercy and Guidance. The rights of Rasoolullah ﷺ take precedence over the other rights of all others on us, except the rights of Allah ﷻ. Because for the Muslim Rasoolullah ﷺ takes precedence over everyone else, except Allah ﷻ. May Allah ﷻ guide us to do what is pleasing to Him and accept all our work for His sake alone.