

Rights of Rasoolullah ﷺ

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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 ؑ with His ﷻ message, who recited it to Muhammad ﷺ. He ﷻ recited it to us and we believed it because we believed him ﷻ. 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 ﷻ 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 ﷻ 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 illAllah 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 ﷻ 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 وَمَن 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 ﷺ 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 أَنْفُسِكُمْ 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 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.

WHO IS RASOOLULLAH ﷺ

Before we look at the rights that Rasoolullah ﷺ has on us for which we will be held accountable, let us see who Muhammad ﷺ was. Let me introduce you to your Nabi, whose Shafa'at we rely on and beg Allah ﷻ for to save us on the Day of Judgment. As mentioned earlier, Allah ﷻ created an entire generation of people who loved him and recorded everything about him with the intention of emulating him and preserving and communicating the memory to generations unborn. It is for that reason that we have the most detailed account of even small details of Rasoolullah ﷺ's appearance and habits which is not the case with anyone else in the world including our own close family.

Let me mention perhaps the most beautiful description of Rasoolullah ﷺ's appearance that was recorded by Umm Ma'abad (RA), when Rasoolullah ﷺ stopped in her camp on the way to Madina when he was making Hijra.

Umm Ma'abad, 'Aatikah bint Khalid

Her camp was in Qudayd. Abu Bakr ﷺ, 'Amar ibn Fuhayrah ﷺ, a freed slave of Abu Bakr and their guide, 'Abdullah ibn Urayqat (who was then a polytheist) stopped at the camp of Umm Ma'abad (RA). She was a generous woman, known to feed and water travelers who passed by her camp. When Rasoolullah ﷺ and her companions stopped there, Abu Bakr ﷺ asked her if she had any food which they could buy from her. She said, 'If I had anything, you would not need to buy it. But there is nothing.' Rasoolullah ﷺ noticed a weak and sickly-looking goat in one corner of the camp, sheltering in some shade. He asked Umm Ma'abad (RA) if that goat had milk. She replied, 'If it had milk and was strong, she would not be here. She would have gone with the flock that my husband has taken to graze.' Rasoolullah ﷺ asked her if she would allow him to milk the goat. Umm Ma'abad (RA) agreed and told him that he was welcome to do so. Rasoolullah ﷺ asked for a container which was produced. He mentioned the name of Allah ﷻ and passed his hand over the goat's udder which suddenly filled up with milk and started to milk her.

Rasoolullah ﷺ milked the goat until the container was filled. Then he gave it to Umm Ma'abad who drank her fill. Then Abu Bakr ؓ, then Amr bin Fuhayra ؓ then Abdullah bin Uraiqat drank. Rasoolullah ﷺ drank last and said, 'The cup bearer drinks last.' Then he milked the goat again and everyone drank again. Then he milked the goat a third time and filled the container with milk and left it with Umm Ma'abad (RA). Then they all left her camp and continued on their way.

Umm Ma'abad's husband, Aktham ibn Abi al-Jawn al-Khuza'i ؓ was away at the time grazing their flock of sheep and goats. When he returned in the evening, he saw the bowl of milk and asked where it had come from. Umm Ma'abad (RA) narrated the story about her visitors. He asked her to describe Muhammad ﷺ and this is what she said. Her eloquence has no parallel. Her words have been the subject of many a thesis in the Arabic language. And all that she was, was an unlettered Baddu lady who had seen Rasoolullah ﷺ only once. Such were the Sahaba and Sahabiyaat of Rasoolullah ﷺ. She said:

"I saw a man who is distinctly handsome and of a beautiful countenance. He is well-built, neither blemished by a big belly nor disfigured by an unusually small head. The pupils of his eyes are very dark, his eyelashes are very long and the area around the pupils is extremely white. His eyebrows are perfectly close. He has very dark hair, a rather long neck and a thick beard. When he remains silent he is ever contemplative and when he speaks, eminence and splendor exhibit in his words. His words are like sliding stringed pearls. He is a gifted orator whose words are neither too few nor too many. He has the clearest wand and the most audible voice as he speaks. When you look at him from afar, he is the most handsome of all people, and when you move closer to him, he is the most pleasant of them. You will never be tired of looking at him. He is like a branch between two branches. He is the most handsome of the three and the most important of them. He has companions who honor him; when he speaks they listen to his words and when he commands they hasten to carry out his order. They serve and gather around him. He neither frowns or nags."

May Allah ﷻ reward Umm Ma'abad (RA) and increase her Darajaat, what a beautiful description which today, we read, 1400 years later and it is as if we are

seeing Rasoolullah ﷺ through her eyes. Her husband, Aktham ibn Abi al-Jawn al-Khuza'i ؓ was from a tribe who were traditional allies of Abdul Muttalib. He said to his wife, 'By Allah ﷻ, if I meet him, I will follow him.' Later they both went to Madina and accepted Islam and are among the greatest of the Sahaba.

As I mentioned, the Sahaba described all aspects of Rasoolullah ﷺ's appearance, habits, likes, dislikes, preferences, ways, gestures and facial expressions. They described the luminous glow of his blessed countenance, the color of his eyes, his hair, his beard. They described how he wore his shoes and how he took them off. They described how he clipped his nails. They described even the soles of his blessed feet. They recorded what foods he liked and which he didn't like but didn't object if others ate them. They described his facial expressions when he was happy and how many teeth were visible when he smiled. I can go on, but I think I have made my point.

My point is that when these people recorded everything about their beloved leader, what chance is there that they didn't record the most critical thing about him which are his teachings? What chance that the people who recorded the words of Revelation, the Qur'an, didn't record their explanation? What chance that when they asked questions related to the application of Islam in their lives, they wouldn't record both the question and answer? The reality is that they recorded all these things. They not only did that, but they would read out what they had written to Rasoolullah ﷺ and ask him to confirm what they had recorded. This was then preserved in their private collections. This is what they taught others, new to Islam, by the leave of and on the instruction of Rasoolullah ﷺ. This was their Islamic Syllabus. They didn't teach intricacies of Arabic grammar and the number of times a particular word appeared in the Qur'an. They taught how Islam was to be applied in our lives. They lived Islam and they preached living Islam. They had seen the power of being connected to Allah ﷻ and Sunnah of Rasoolullah ﷺ and that is what they taught. People like Abu Hurairah ؓ had a room full of his notes of Rasoolullah ﷺ's teachings.

The second thing to consider is the statement of Allah ﷻ when He defined the role of Rasoolullah ﷺ and stated:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ

الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

A'al Imraan 3: 164. *Indeed Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Ayaat (the Qur'an), and purifying them (external & internal), and teaching them the Book (the Qur'an) and Al-Hikmah [the wisdom and the Sunnah of Rasoolullah ﷺ], while before that they had been in manifest error.*

Allah ﷻ clearly defined the role of Rasoolullah ﷺ as being a combination of four separate things, each being critical to the ultimate objective which was to enable people to practice and live by Islam.

Islam is a way of life, which was the way of Muhammad ﷺ. That is what we know as the Sunnah. The Sunnah is the Qur'an, in practice. It is the practical demonstration of Tafsir of the Qur'an. However, since we have become used to dealing with words alone and getting lost in them without being concerned about their practice, we don't find anything illogical about ignoring the actions that the Words of Allah ﷻ demand.

And then He ﷻ said about preserving it:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Al-Hijr 15: 9. *Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).*

Ask yourself that if Allah ﷻ defined the role of Rasoolullah ﷺ as being to recite the Ayaat of Allah ﷻ, prepare people to receive them by purification, explain the meaning and implications of those Ayaat and then demonstrate how they are to be lived by; how is it possible that He ﷻ, when it came to preserving them, would preserve only the recitation and nothing else. So, in effect, those who reject Ahadith are claiming that it is sufficient to preserve the Ayah "Establish Salah", but not the method of Salah and all the rules relating to it. So also, for everything else. Pay Zakat but not how much, on what, who is liable and to whom it must be paid. Fast in Ramadan but not the meaning of fasting, what invalidates it, what to do if it is invalidated, what to do if you miss it and so on. Make Haj but not when, where or how. Does this make sense? I will leave you to decide.

Then, there is the hard evidence of the written records that the Sahaba, men and women, had of the teachings of Rasoolullahﷺ. No person of integrity can deny either their existence or that they had been written with the same dedication and Taqwa as was the Qur'an. That is why we consider all the Sahaba as totally reliable (Tsiqa). It is necessary to study Usool-ul-Hadith before you approach Hadith to understand how Ahadith were preserved and authenticated. It is a wonder of scholarly effort, guided by love of Rasoolullahﷺ and Taqwa of Allah ﷻwhich is unparalleled in the history of mankind.

An entire new body of research-based knowledge was born, called Al-Ilmul-Asma-ur-Rijaal (Knowledge of the names of the people) which recorded the names, identification and reputation of every person who quoted a Hadith. This enormous effort, which runs into hundreds of thousands of personal histories, was made to ensure that the Ahadith admitted as being correct and authentic had been transmitted by people who were totally reliable. Anyone not coming up to the exacting standard was identified and his statement was either rejected outright or was flagged to show that it had some weakness. There is no other body of knowledge in the history of scholarship that even comes close to the rigor with which Ahadith were collected and authenticated.

Finally, one simple logical question to those Orientalists and their blind taqleedis (followers) who claim that Ahadith were not recorded and only 'collected' 300 years after Rasoolullahﷺ passed away and so can't be relied upon. Let us ignore the fact that they ignore the scholarship, integrity, Taqwa and enormous labor of love of the great scholars of Islam. Let us ask one simple question. If Ahadith were not recorded, how could they have been collected? After all, even these people don't claim that all Ahadith are fabricated.

In the words of Shaikh Mohammed Saleh al-Munajjid:

One of the ways in which we may refute those who claim that the Muslims have no need of the noble Sunnah, and that the Holy Qur'an alone is sufficient, is to note that this view is a rejection of the words of Allah ﷻ, in His holy Book, in many verses of which He instructed us to accept what the Messenger ﷺ brought, to refrain from that which he forbade, to obey him and to accept his rulings. For example, Allah ﷻsays:

"And whatsoever the Messenger (Muhammad (blessings and peace of Allah be upon him)) gives you, take it, and whatsoever he forbids you, abstain (from it) and fear Allah. Verily,

Allah is Severe in punishment". [al-Hashr 59:7]

"Say: "Obey Allah and obey the Messenger, but if you turn away, he (Messenger Muhammad (blessings and peace of Allah be upon him)) is only responsible for the duty placed on him (i.e. to convey Allah's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messengers duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)". [an-Noor 24:54]

"We sent no Messenger, but to be obeyed by Allah's Leave". [an-Nisa' 4:64]

"But no, by your Rabb, they can have no Faith, until they make you (O Muhammad (blessings and peace of Allah be upon him)) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission". [an-Nisa' 4:65].

So, what should this person do who claims that he is content with the Qur'an and therefore has no need for the Sunnah with regard to these verses? How will he respond to the commands of Allah ﷻ contained in them?

How will he apply the words of Allah ﷻ: "Cut off the hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise" [al-Maa'idah 5:38]? What is the minimum value of wealth that defines theft? From where should the hand be cut off? Is it the right hand or the left hand? What are the conditions to be met with regard to the stolen item? And you may ask similar questions about the hadd punishments for Zina (fornication or adultery), slander, li'aan and so on.

Rasoolullah ﷺ stated that the Sunnah that he brought is like the Qur'an in that it is from Allah ﷻ in that it constitutes proof, and in that it is binding upon people; and he warned against being content only with what is in the Qur'an in following what it enjoins and refraining from what it forbids. He gave an example of something that is proven to be Haraam according to the Sunnah but is not mentioned in the Qur'an; in fact in the Qur'an there is a suggestion that it may be permissible. All of that appears in a single sahih hadith.

It was narrated from al-Miqdaam ibn Ma'di Karib from Rasoolullah ﷺ that he said: "Verily, I have been given the Book and something like it with it, but soon a man will be lying replete on his couch and he will say: You should adhere to this Qur'an. Whatever you find is permitted in it, take it as permissible, and whatever you find forbidden in it, take it as forbidden. Verily, the (meat of) tame donkeys is not permissible to you, nor is (the meat of) every animal that has fangs." Narrated by Abu Dawood (4604); classed as sahih by al-Albaani.

This is what the Sahaba (may Allah be pleased with them) understood from the religion of Allah ﷻ.

This is what the Taabi'een and the leading scholars of Islam understood about the religion of Allah ﷻ and they did not know anything else: which is that there is no difference between the Qur'an and Sunnah with regard to quoting evidence and constituting binding proof, and that the Sunnah explains and clarifies what is in the Qur'an. Al-Awzaa'i said, narrating from Hassaan ibn 'Atiyyah: Jibreel used to come down to the Messenger of Allah ﷺ and the Sunnah explains the Qur'an.

Ayyoob as-Sakhtiyaani said: If a man is told about the Sunnah and he says, "Forget about that and tell us about the Qur'an," then you should know that he is misguided and is trying to mislead others.

Al-Awzaa'i said: Allah ﷻ: "He who obeys the Messenger (Muhammad (blessings and peace of Allah be upon him)), has indeed obeyed Allah" [an-Nisa' 4:80] and "And whatsoever the Messenger (Muhammad (blessings and peace of Allah be upon him)) gives you, take it" [al-Hashr 59:7].

Al-Awzaa'i said: al-Qaasim ibn Mukhaymirah said: Whatever was Haraam at the time when the Messenger of Allah (blessings and peace of Allah be upon him) died is Haraam until the Day of Resurrection, and whatever was Halaal at the time when he died is Halaal until the Day of Resurrection.

Ibn al-Qayyim (may Allah have mercy on him) said: What every Muslim must believe is that there is nothing in the sahih Sunnah of the Messenger of Allah ﷺ, not even a single Sunnah, that is contrary to the Book of Allah. Rather the Sunnah, in relation to the Book of Allah, falls into three categories:

- 1. that which is in agreement with and states the same as that which is stated in the revealed Book*
- 2. that which explains the Book and clarifies what Allah ﷻ meant thereby, restricting that which is mentioned in broad terms*
- 3. that which contains a ruling that is not mentioned in the Book, so it explains and introduces something new.*

It is not permissible to deny any of these three categories, and there is no fourth category of the Sunnah in relation to the Book of Allah. Imam Ahmad objected to those who said that 'The Sunnah may overrule the Book' and he said: Rather the Sunnah explains and clarifies the Book. What Allah ﷻ and His Messenger ﷺ testify to is that there is no single sahih report from the Messenger of Allah ﷺ that contradicts the Book of Allah or goes against it at all. How could that be, when the Messenger of Allah ﷺ is the one who explains the Book of Allah ﷻ? It was revealed to him, Allah ﷻ guided him by means of it, he was enjoined to follow it and he is the most knowledgeable of all people about its interpretation and meanings."

"Say (O Muhammad ﷺ): "Who has forbidden the adornment with clothes given by Allah, which He has produced for his slaves, and At-Taiyibat (all kinds of Halal (lawful) things) of food?" [al-A'raaf 7:32].

Here too the hadith explains that there are some kinds of adornment that are prohibited. It is proven that Rasoolullah ﷺ came out to his Companions one day with a piece of silk in one hand and a piece of gold in the other, and he said: "These two are prohibited for the males of my Ummah but they are permissible for the females." Narrated and classed as sahih by al-Haakim.

Thus it should be clear that it is not permissible for anyone to separate the Qur'an from the

Sunnah when it comes to confirming rulings and their binding nature upon the one who is accountable. The one who does that is indeed going against what the Qur'an contains of the commands to obey the Messenger ﷺ, follow his Sunnah and refrain from what he forbids. Rasoolullah ﷺ's Sunnah came to reinforce what is in the Qur'an and to explain it, restrict what it mentions in broad terms and specify what it mentions in general terms. It also independently introduced new rulings. It is binding upon the Muslim to follow all of that.

Finally: Assume that we regard this matter as an issue of dispute between us and our opponents who say that we should be content with the Qur'an alone. We say: In the Holy Qur'an we are instructed, in the event of dispute, to refer to the Qur'an and the Sunnah! Allah ﷻ.

“O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ) and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger ﷺ, if you believe in Allah and in the Last Day. That is better and more suitable for final determination” [an-Nisa' 4:59].

So, what will our opponent do with this Qur'anic proof? If he accepts it, he will refer to the Sunnah, and thus invalidate his view. But if he does not refer to the Sunnah, then he will be going against the Qur'an, which he claims is sufficient with no need for the Sunnah!

<https://islamqa.info/en/93111>

THE RIGHTS OF RASOOLULLAH ﷺ ON HIS UMMAH ARE

7:

1. Adab wa Ihtiraam: Our attitude of the utmost respect and honor;
2. Ita'at: To obey him without question
3. Ittiba: To follow and emulate him in every way
4. Muhabbat: To love him above all things and everyone else
5. Ahl-ul-Bayt: To honor and respect him and his family
6. Nusrat: To help him in every way: To help his Deen and Message
7. To accept his judgment in all matters without any resistance

Allah ﷻ called the sending of His Messenger ﷺ His great favor on the Muslims.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Aal-Imraan 3:164 *Indeed Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting unto them His Ayaat (Qur'an), and purifying them (internal & external), and instructing them (in) the Book (Qur'an) and Al-Hikmah [Sunnah], while before that they had been in manifest error*

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن
كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Al-Jumuaah 62:2 He (Allah) it is Who sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Ayahs, purifying them (internal & external) and teaching them the Book (Qur'an) and Al-Hikmah (Sunnah). And verily, they had been before in manifest error;

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ

Al-Hujuraat 49:7 And know that, among you there is the Messenger of Allah. If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble, but Allah has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger) hateful to you. These! They are the rightly guided ones

As I have mentioned earlier, Allah ﷻ created an entire generation who loved Rasoolullah ﷺ and followed him in excellence and preserved everything he said and did as an example to follow for themselves and those who came after them. It is important to reflect on the fact that both the Qur'an and its explanation (Ahadith) came from Rasoolullah ﷺ. Both are narrated by him. Both were heard by the Sahaba in his voice. Both are necessary for us to practice and live by Islam. That is why Allah ﷻ created an entire generation who performed this great service for all time and who are witness before Allah ﷻ to their own truthfulness and dedication. After them came others who were equally dedicated, loved Allah ﷻ and Rasoolullah ﷺ and were concerned with preserving Islam, in word, meaning and spirit and so dedicated their entire lives to collecting, validating and codifying the teachings of Rasoolullah ﷺ. The key principle is, all this was done by people who were interested in practicing Islam.

Not those who want to change it to suit their own whims and fancies. There lies the reason for this corruption of mind and spirit which finds nothing contradictory in making the false claim that only the words were preserved and not their meaning, explanation or instructions about how the orders are to be carried out.

Humanity in general and Muslims in particular, owe a debt of gratitude to all of them, which we can't possibly discharge. I ask Allah ﷻ to reward them in keeping with His Majesty and Grace. I advise you and myself not to waste time in argument but to follow these generations with sincerity and dedication so that one day we can be gathered with them.

ADAB WA IHTIRAAM: OUR ATTITUDE OF THE UTMOST RESPECT AND HONOR

My brothers and sisters, we take our Deen and principles of life from Rasoolullahﷺ and the Sahaba. Not from whatever culture or nationality we belong to. This is the togetherness and cohesion of the Ummah of Muhammadﷺ which makes us one with those who Allah ﷻ called, As-Sabiqoon-al-Awwaloon and promised Jannah to them and to those who follow them in excellence until the Day of Judgement is established.

Allah ﷻ said:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

Tawba 9: 100. *And the first to embrace Islam of the Muhajirun and the Ansar and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.*

It is the Mercy of my Rabb, that he left the door open for whoever wants to join the Sabiqoon al-Awwaloon, the Best of the Best, of the Sahaba of Rasoolullahﷺ. The question we need to ask ourselves is if we want to be among them when we are raised from our graves on the Day of Judgement. That choice needs to be made here, today. On that Day there is no choosing; only payment for the choices we make now.

Adab is the first step in knowledge as well as in reaching Allahﷻ. He ﷻ told us how to address the Messengerﷺ and how to behave with him and what would happen if we didn't.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ

أَنْ مَخَبَطَ أَعْمَالِكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

Al-Hujuraat 49:1 O you who believe! Do not put (yourselves) forward before Allah and His Messenger (**SAW**), and fear Allah. Verily! Allah is All-Hearing, All-Knowing.

Al-Hujuraat 49:2 O you who believe! Raise not your voices above the voice of the Prophet (**SAW**), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not.

Allah ﷻ told us how to behave with his household and in his house

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا

دُعِيتُمْ فَأَدْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي

مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ

لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ

كَانَ عِنْدَ اللَّهِ عَظِيمًا

Al-Ahzaab 33:53 O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behavior) annoys the

Prophet, but he is shy of (asking) you (to go), but Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allah that shall be an enormity.

Allah ﷻ made it a condition of Imaan that one should not make fun of Rasoolullah ﷺ or of his Sunnah. Joking is not only not appropriate in the case of Allah ﷻ and His Messenger ﷺ but they are highly dangerous, as they can render you out of Islam.

وَإِذَا رَأَوْكَ إِِنْ يَتَّخِذُونَكَ إِلَّا هُزُؤًا أَهْذًا الَّذِي بَعَثَ اللَّهُ رَسُولًا

Al-Furqaan 25:41 *And when they see you (O Muhammad SAW), they treat you only as a mockery (saying): "Is this the one whom Allah has sent as a Messenger?"*

وَلَيْنِ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ

At-Taubah 9:65 *If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah, and His Ayât (proofs, evidences, Ayahs, lessons, signs, revelations, etc.) and His Messenger (SAW) that you were mocking?"*

لَا تَعْتَدُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ طَائِفَةٌ بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

At-Taubah 9:66 *Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimûn (disbelievers, polytheists, sinners, criminals).*

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا

Al-Ahzaab 33:57 Verily, those who annoy Allah and His Messenger, Allah has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.

Allah ﷻ told us to leave the company of those who do such things:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذًا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

An-Nisa 4:140 And it has already been revealed to you in the Book (this Qur'an) that when you hear the Ayahs of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ
وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ

Al-Maaidah 5:57 O you who believe! Take not for Awlia (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allah if you indeed are true believers.

ITA'AT: TO OBEY HIM WITHOUT QUESTION

Allah ﷻ sent the Anbiya to be obeyed. This makes logical sense because this is the first principle of change, that the change must be implemented for people to feel its benefit. Allah ﷻ said about this:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ
هُمُ الرَّسُولَ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

Nisa 4: 64. *We sent no Messenger, but to be obeyed by Allah's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad ﷺ) and begged Allah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving (One Who accepts repentance), Most Merciful.*

That is why Abu Hurairaؓ reported that Rasoolullahﷺ said, "Everyone from my nation will enter Jannah except those who refuse." They said, "Ya Rasoolullahﷺ, who will refuse?" Rasoolullahﷺ said, "Whoever obeys me enters Jannah and whoever disobeys me has refused." Sahih al-Bukhari 6851 Grade: Sahih

May Allah ﷻ grant us the Tawfeeq not to refuse to enter Jannah. I remind myself and you that the most common reason we refuse to obey Rasoolullahﷺ is because of our slavery to our desires, our Nafs. Let us ask ourselves if that is worth the price we will have to pay. Is whatever we want to do which is against the order of Rasoolullahﷺ and will can result in our being listed among those who refused to enter Jannah, worth that price? Do we really want to live our lives pretending that we are Muslims or as real Muslims? Real Muslims obey Allah ﷻ and His Messengerﷺ. Pretenders obey their desires and Shaytaan and don't care about the price because they don't believe in Allah ﷻ or the Aakhirah. Let us ask where we stand and change before it is too late.

Allah ﷻ made it a condition of Imaan that we should accept every decree of Rasoolullahﷺ without question and said that if we did not do so we would be out of Islam:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ
وَيُسَلِّمُوا تَسْلِيمًا

An-Nisa 4:65 But no, by your Rabb, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ
وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

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

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَٰئِكَ هُمُ
الْمُقْلِحُونَ

An-Nur 24:51 All that the believers say, when they are called to Allah and His Messenger that he may judge between them, is that they say, 'We hear, and we obey: 'it is these who are successful.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

Al-Anfaal 8:24 O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he (*SAW*) calls you to that which will give you life

To obey Rasoolullah ﷺ is to obey Allah ﷻ

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

An-Najm 53:3-4 And he (the Prophet) does not speak out of his own desire. It is nothing but a revelation revealed (to him)

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

An-Nisa 4:80 And whoever obeys the Messenger, thereby obeys Allah. And as for those who turn away We have not sent you as a guardian over them

فَلَنْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا

عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

An-Nur 24:54 Say: "Obey Allah and obey the Messenger, but if you turn away, he (Messenger Muhammad) is only responsible for the duty placed on him (i.e. to convey Allah's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)

يَوْمَئِذٍ يَوْمُ الَّذِينَ كَفَرُوا وَعَصُوا الرَّسُولَ لَوْ نَسَوَىٰ بِهِمُ الْأَرْضَ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا

An-Nisa 4:42 *On that day those who disbelieved and disobeyed the Messenger (Muhammad) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allah.*

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ
الصَّادِقُونَ

Al-Hujuraat 49:15 *Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful.*

There is no Ayah in the entire Book where the ‘obedience of Allah ﷻ’ has been mentioned alone with no reference to the ‘Obedience of the Messenger ﷺ’. This is because it is impossible to obey Allah ﷻ without obeying Rasoolullah ﷺ.

On the contrary, the Qur’an did not deem it sufficient to refer to the ‘obedience of Allah ﷻ’ without referring to the ‘obedience of the Messenger ﷺ’, to remove even the remotest excuse for ignoring the ‘obedience of the prophet’ and to leave no doubt whatsoever in the fact that the ‘obedience of Allah ﷻ’ is not complete unless the ‘obedience of Rasoolullah ﷺ’ is fully observed with all its implications.

Consequences of Obedience

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ
وَحَسُنَ أُولَئِكَ رَفِيقًا

An-Nisa 4:69 *And whoso obeys Allah and the Messenger (Muhammad SAW), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqûn, the martyrs, and the righteous. And how excellent these companions are!*

Consequences of Disobedience

وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ

An-Nisa 4:14 *And whoever disobeys Allah and His Messenger and transgresses His limits, he shall admit him to Fire where he shall remain forever, and he shall have a disgraceful torment.*

ITTIBA: TO FOLLOW AND IMITATE HIM IN EVERY WAY

There is a very important difference between Ita'at (obedience) and Ittiba (emulation or imitation). Ita'at (obedience) needs an order to obey. In the absence of an order or instruction, no obedience can be demanded. But Ittiba (emulation or imitation) is a sign of love. No instruction or order is necessary. The one being emulated may not even be aware that he is being imitated. Emulation or imitation (Ittiba) is a sign of love. It is the surest sign of love because by emulation, the emulator wishes to be identified with the one he is emulating. He wishes to be known, not as himself but as a shadow of the one he is emulating. Those who love the original, also love to see the imitation because it reminds them of the original. Their love for the original spills over onto the imitator. They love the imitator, not for himself but for the one he is imitating. That is why the One who loves Muhammad ﷺ told him to tell his people to imitate him and said that if they did that, then the One who loves him, will love them too.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Aal-Imraan 3:31 Say (O Muhammad to mankind): "If you (really) love Allah then follow me (make my Ittiba), Allah will love you and forgive your sins. And Allah is Oft-Forgiving, Most Merciful.

I remind you and myself that the most important emulation of Rasoolullah ﷺ is in his biggest Sunnah which was his mission in this world i.e. propagation of Islam. While every Sunnah is important because it is part of the whole, i.e. his entire life, but he associated us with his mission and honored us by saying that it is his mission and the mission of those who follow him, to invite others towards Allah ﷻ. What greater honor than to introduce people to their Creator and Sustainer and to invite them to thank Him and worship Him as it is His right to be worshipped and to live our lives with one purpose only, which is to please Him? That is the essence of Islam and the reason to live. To worship Allah ﷻ alone and to live our lives only to please Him. Those who know Allah ﷻ, know that this will make their lives successful in this world and the next.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Al-Yusuf 12:108 Say (O Muhammad **SAW**): "This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the Mushrikûn.

Finally, Allah ﷻ told us that to follow Rasoolullah ﷺ is the best way and his entire life, in all its aspects, is the best example for anyone who looks forward to meeting Allah ﷻ on the Day of Judgment and remembers Allah ﷻ a great deal. That is the definition of a Muslim. In short, the answer to the question, "Who is a Muslim?" is, "The one whose life resembles the life of Muhammad ﷺ." The bonus of course is that the life of Rasoolullah ﷺ is also the best way to live in this world because of which you would become the most beloved and influential person in your community. After all, show me anyone who is compassionate, courageous, helpful, charitable, has the best manners, generous and hospitable, cheerful and friendly and I will show you someone who is the beloved of all those he encounters. That is the secret of influence.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Al-Ahzaab 33:21 *There is surely a good example for you in the Messenger of Allah, for one who hopes (to meet) Allah and the Hereafter and remembers Allah abundantly."*

Ittiba of the Sunnah is Fardh: There is a great misconception that Ittiba of Sunnah is left to our fancy. It is not. Allah ﷻ emphasized that not only is it Fardh but it is the only way to earn the love of Allah ﷻ and His Forgiveness when we meet Him. Those who discount the Sunnah, especially those who are dismissive about it and decry it as being unimportant, only display their gross ignorance and depending on what they say, may end up committing Kufr and exiting Islam altogether. The Sunnah is the fabric of Islam. It is the tapestry into which is woven the entire template of Islamic culture and tradition. Our tradition is not the tradition of our ethnicity or nationality or family or tribe, but it is the tradition of Muhammad ﷺ. That is why we need to know what that is and to live it in our lives as a sign of our allegiance to him and love for him.

Types of Sunnah are different because Rasoolullah ﷺ emphasized some things and simply did others without emphasizing. [E.g. Miswak vs Beard.] Ittiba is an

expression of love. We display that which we are proud of and which we believe adds value to us. Ittiba differentiates us, defines us, gives a sense of belonging and associates us with the Asl and reminds others about the actual. The imitator is delighted when people forget him and remember the one he is imitating. That is the essence of love.

MUHABBAT: TO LOVE HIM ABOVE ALL THINGS AND EVERYONE ELSE

To love Rasoolullahﷺ is not only a part of Imaan (Islamic faith) but a conditional requirement of it. Without the love of Rasoolullahﷺ you can't call yourself a Muslim because Allah ﷻ defined Muslims as those who love Rasoolullahﷺ more than they love even themselves. This is the defining criterion of the Muslim i.e. one who loves Muhammadﷺ and emulates him (does his Ittiba). Allah ﷻ said:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

Al-Ahzaab 33:6 The Prophet is closer to the Believers than their own selves, and his wives are their mothers.

Allah ﷻ made this even more clear and warned those who have any doubts in the matter of loving Rasoolullahﷺ by promising them His punishment and stating that there is no guidance for the one who doesn't love Muhammadﷺ more than he loves anyone and anything else. Allah ﷻ associated His Own Majesty and Grace with the love of Rasoolullahﷺ and demanded that not only must one love Allah ﷻ and His Messengerﷺ more than he loves anyone and anything else but must prove and demonstrate that in his life. This is done, not by singing Nasheeds and Qawwalis but by emulating (Ittiba) Rasoolullahﷺ in every aspect of life and following his Sunnah.

فَلْإِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ

كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

At-Taubah 9:24 Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than Allah, or His Messenger, or the striving in His cause; then wait until Allah brings about His decision (punishment): and Allah guides not the rebellious.

Finally, Allah ﷻ told us that this condition that Muslims must love Muhammadﷺ

is not one sided but a reciprocation of the love that Rasoolullah ﷺ has for them. It is something that can't really be reciprocated fully because you can't ever repay anyone for what they do. Because they do it selflessly, not seeking any reward whereas you are only trying to return what you already received, unasked. However, honor demands that we try our best to reciprocate the goodness we received. Allah ﷻ said:

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

At-Taubah 9:128 Now has come to you a Messenger from amongst yourselves: It grieves him that you should perish: ardently anxious is he over you: to the Believers is he most kind and merciful.

It is this love that Rasoolullah ﷺ has for His Ummah, those he knew personally and those who came after him that will be the basis of his Shafa'at on the Day of Judgement. This is what will make him intercede for us when his intercession will be instrumental and the basis of Allah ﷻ's forgiveness. We ask Allah ﷻ for this for us all.

Let me close by giving you some examples of how Rasoolullah ﷺ expressed his love for us and how his Sahaba loved him.

Anas ibn Malik ؓ reported: Rasoolullah ﷺ said, **"I wish I could meet my brothers."** The Sahaba asked, "Are we not your brothers?" Rasoolullah ﷺ said, **"You are my Sahaba, but my brothers are those who have faith in me although they never saw me."** Musnad Ahmad (Hasan).

I ask Allah ﷻ to include us among those who Rasoolullah ﷺ called his brothers/sisters.

That is also why it is essential not to do what Rasoolullah ﷺ didn't do and not to create innovations in Islam (Bida'at). Those who do will forfeit their right to his intercession.

Anas ibn Malik ؓ reported: Rasoolullah ﷺ said, "Some of my companions will come to me at my fountain until I recognize them. They will be taken away from me, then I will say: "My companions!" It will be said: "You do not know what they innovated after you." Muttafaqun Alayhi (authenticity agreed upon) according to Al-Bukhari and Muslim

I want to end with the story of the Shahada of one of the most famous of the Sahaba of Rasoolullah ﷺ Khubaib ibn Adiy ﷺ who was taken captive and escorted in a procession to the place set for his death. Khubaib ﷺ's death was to be in revenge for Quraysh losses in the Battle of Badr. When they arrived Khubaib ﷺ said to them, *"If you would, leave me to pray two rakaats before my death."*

This the Quraysh allowed. Khubaib ﷺ prayed two Raka'at. Then Khubaib ﷺ faced the Quraysh leaders and said, *"By Allah ﷻ, if you thought that I asked to pray out of fear of death, I would think the prayer not worth the trouble."*

Then the Meccans set about dismembering Khubaib ﷺ's body while he was still alive and taunting him in the process saying, *"Would you like Muhammad to be in your place while you go free?"*

With his blood flowing, he replied, *"By God, I would not want to be safe and secure among my family while even a thorn hurts Muhammad."*

Such were those who loved Muhammad ﷺ. They are our standard and our inspiration.

AHL-UL-BAYT: TO HONOR AND RESPECT RASOOLULLAH ﷺ AND HIS FAMILY

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al-Ahzaab 33:56 Verily Allah and His angels send salutations (and blessings) on the Messenger; O You who believe (you also) send blessings on him and salute him with all respect

What more proof can anyone want after this Ayah where Allah ﷻ told us that He and His angels send salaam on Rasoolullah ﷺ and ordered us to do likewise. A slave can't hope to emulate or copy any action of His Rabb, except this one. How can we thank Allah ﷻ for the honor of being ordered to do what He does? This is the Baraka of Muhammad ﷺ in our lives and the honor of being his Ummatis. The Sahaba asked how they must send salaam on him. He taught them Durood Ibrahim which we recite in Salah.

Abu Muhammad Ka'b bin 'Ujrah (May Allah be pleased with him) reported:

Rasoolullah ﷺ came to us and we asked him, "Ya Rasoolullah ﷺ we already know how to greet you (i.e., say As-salamu 'alaikum), but how should we send Salatu-was-Salaam (make dua) for you?" He (ﷺ) said, "Say: 'Allahumma salli 'ala Muhammadin, wa 'ala 'ali Muhammadin, kama sallaita 'ala 'ali Ibrahima, innaka Hamidum Majid. Allahumma barik 'ala Muhammadin, wa 'ala 'ali Muhammadin, kama barakta 'ala 'ali Ibrahima, innaka Hamidum Majid [O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. You are Praised and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praised and Glorious.]" [Al-Bukhari and Muslim].

It is the right of Rasoolullah ﷺ that every time we hear, see, write or read his name we must send salaam on him by saying Sal-allahu alaihi wa sallam.

Ubayy ibn Ka'b (may Allah be pleased with him) said: I said: Ya Rasoolullahﷺ I send a great deal of blessings upon you; how much of my dua should be sending blessings upon you? He said: "Whatever you wish." I said: One quarter? He said: "Whatever you wish, and if you do more, that will be better for you." I said: One half? He said: "Whatever you wish and if you do more, that will be better for you." I said: Two thirds? He said: "Whatever you wish and if you do more, that will be better for you." I said: I will make all of my dua for you. He said: "Then your concerns will be taken care of and your sins will be forgiven." Tirmidhi [Saheeh]

Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported: I heard the Rasoolullahﷺ saying: "Whoever makes dua to Allah ﷻ to exalt my mention (i.e., send salah), Allah ﷻ will exalt his mention (i.e., send salah) ten times and remove from him ten sins and raise him ten degrees." [Muslim]

Abdur Rahman ibn Awf (may Allah be pleased with him) said, I came to Rasoolullahﷺ while he was in Sujood and he elongated his Sajda and then said, "Jibreel came to me and he said, 'Whoever sends blessings (salah) upon you, I will send blessings on him, and whoever sends greetings (salaam) upon you, I will send greetings upon him,' so I prostrated out of thankfulness to Allahﷻ." [Haakim, Saheeh Al-Albani]

Ibn Mas'ud (May Allah be pleased with him) reported: Rasoolullahﷺ said: "The people who will be nearest to me on the Day of Resurrection will be those who make dua to Allah ﷻ more often for me." [At-Tirmidhi]. Imam Nawawi (Rahimahullah) states, "Nearest to me" signifies "those who are most entitled to my intercession".

Abu Hurairah (May Allah be pleased with him) reported: Rasoolullahﷺ said, "May his nose soil with dust in whose presence mention is made of me and he does not make dua for me." [At-Tirmidhi]. Imam Nawawi (Rahimahullah) states the saying 'may his nose be rubbed in dust' means to suffer humiliation and disgrace. That is, it means, "may such person be humiliated and disgraced who hears my name

and does not invoke Allah's blessings upon me."

It was narrated that Abu Hurayrah (may Allah be pleased with him) said: Rasoolullah ascended the Minbar and said: "Ameen, ameen, ameen." It was said: 'Ya Rasoolullah, you ascended the Minbar and said, 'Ameen, ameen, ameen.'" He said: "Jibreel came to me and said: 'If Ramadan comes and a person is not forgiven, he will enter Jahannam and Allah will cast him far away. Say Ameen.' So, I said Ameen. He said: 'O Muhammad, if both or one of a person's parents are alive and he does not honor them, and he dies, he will enter Jahannam and Allah will cast him far away. Say Ameen.' So, I said Ameen. He said: 'If you are mentioned in a person's presence and he does not send blessings upon you and he dies, he will enter Jahannam and Allah will cast him far away. Say Ameen.' So, I said Ameen." [ibn Hibbaan, Saheeh Al-Albani]

Abu Hurairah (May Allah be pleased with him) reported: Rasoolullah said, "Do not make my grave a place of festivity (that you visit often), and make dua to Allah for me, for your dua (Durood wa Salaam) reaches me wherever you are." [Abu Dawud].

Abu Hurairah (May Allah be pleased with him) reported: Rasoolullah said, "Whenever someone greets me, Allah returns the soul to my body (in the grave) and I return his greeting." [Abu Dawud].

Ali bin Abi Talib (May Allah be pleased with him) reported: Rasoolullah said, "The miser is the one in whose presence I am mentioned but he does not supplicate for me." [At- Tirmidhi].

Fadalah bin 'Ubaid (May Allah be pleased with him) reported: Rasoolullah heard someone making dua after his prayer without praising Allah and without making dua to Allah for Rasoolullah (Durood). With regard to him, Rasoolullah said, "This man rushed." Then he called him and said, "When any one of you have finished Salah and wants to make dua, let him praise Allah first then glorify Him in the beginning and then he should make dua to Allah for me (send Durood). Then he may make dua for whatever he likes." [Abu Dawud and At-Tirmidhi].

Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported: I heard Rasoolullahﷺ saying, "When you hear the Adhan, repeat what the Mu'adhhdhin says. Then ask Allah ﷻto exalt my mention (send Durood) because everyone who does so will receive in return ten rewards from Allahﷻ. Then beseech Allah ﷻto grant me Al-Wasilah, which is a high rank in Jannah, fitting for only one of Allahﷻ' s slaves; and I hope that I will be that man. If anyone asks Al-Wasilah for me, it becomes incumbent upon me to intercede for him." [Muslim]

In another hadeeth, Sa'd bin Abi Waqqas (May Allah be pleased with him) reported: Rasoolullahﷺ said, "He who says after the Adhan: `Ash-hadu an la ilaha illallah Wah-dahu la sharika Lahu; wa ash-hadu anna Muhammadan `abduhu wa Rasuluhu, Radhitsu Billahi Rabban, wa bi Muhammadin Rasulan, wa bil Islami Deenan [I testify that there is no true god except Allah Alone; He has no partners and that Muhammad is His slave and Messenger; I am content with Allah as my Rabb, with Muhammad as my Messenger and with Islam as my Deen], his sins will be forgiven." [Muslim]

My brothers and sisters, we take pride in our associations with people and institutions who we believe add value and honor to us. We show off our association with them by wearing their colors, tags, logos, names and styles. We do that believing that the name and fame that is theirs will rub off on us, if we show how we love them and identify ourselves with them. A Gucci or Louis Vuitton handbag is not simply luggage. A Rolex is not worn to tell the time but to tell the world. A Montblanc pen is not a writing instrument but an article of jewelry. Armani is Armani. Nothing more need be said. An Emirates Gold tag on your luggage means something. Need I go on more?

Now, let us look in the mirror and ask which signs of Rasoolullahﷺ are visible from our appearance, manners, dealings, attitudes, society and decisions? Let us ask ourselves how much we value our association with Rasoolullahﷺ. Not simply in name but in action and the signs that we display of that association. And if you don't see his signs, ask yourself what really is the value of Muhammadﷺ in your life? Ask yourself what you are losing as a result. Believe me, you are losing. And

one day you will know. But that day you will not be able to make up for it. So, wake up and smell the coffee.

HONORING AHL-UL-BAYT OF RASOOLULLAH ﷺ

Who are the Ahl-ul-Bayt of Rasoolullah ﷺ? The family of Rasoolullah ﷺ are all his wives, all his children, Banu Hashim, Banu 'Abd al-Muttalib and their freed slaves. This is the view of all scholars of Islam from the earliest times, starting with the Sahaba.

<https://islamqa.info/en/10055>

Allah ﷻ addressed the wives of Rasoolullah ﷺ and mentioned them as people who are special and unlike the rest of the Ummah. He didn't address any one of them. He didn't omit any of them. He addressed them all and honored them all. That is our Aqeeda. We honor all those who Allah ﷻ honored and Rasoolullah ﷺ loved.

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ
وَقُلْنَ قَوْلًا مَّعْرُوفًا

Al-Ahzaab 33:32 *O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire.) should be moved with desire but speak in an honorable manner.*

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ
عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Al-Ahzaab 33:33 *And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât (Iqamâtas Salât), and give Zakât and obey Allah and His Messenger. Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of Rasoolullah ﷺ), and to purify you with a thorough purification*

وَأذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

Al-Ahzaab 33:34 *And remember (O you the members of Rasoolullah ﷺ's family, the Graces of your Rabb), that which is recited in your houses of the Ayahs of Allah and Al-Hikmah (Sunnah). Verily, Allah is Ever Most Courteous, Well-Acquainted with all things*

Ibn Jarir narrated that Safiyyah bint Shaybah said, "Aishah (RA) said, "Rasoolullah ﷺ went out one morning wearing a striped cloak of black camel hair. Al-Hasan ﷺ came and He wrapped him in the cloak with Him. Then Al-Husayn ﷺ came and He wrapped him in the cloak with Him. Then Fatimah (RA) came and He wrapped her in the cloak with Him. Then Ali bin Abi-Talib ﷺ came and He wrapped him in the cloak with Him, then He said: *Allah ﷻ wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family of the Prophet and to purify you with a thorough purification. (33:28)* Recorded by Muslim: 2081; At-Tabari 20:261

What must be remembered when reading this Hadith or when someone quotes this Hadith to establish a special status for some of the family of Rasoolullah ﷺ over others, is that at the time of this incident, Fatima (RA) was the only daughter who lived with him. His other daughters and sons of Rasoolullah ﷺ had already passed away. What Rasoolullah ﷺ did was an act of love for those of his family who were with him. Not an act of selecting some from them and leaving out others.

In the Qur'an, the only people from the family of Rasoolullah ﷺ directly addressed are the Mothers of the Believers; the Blessed wives of Rasoolullah ﷺ. We honor all the Ahl-ul-Bayt but in the order that Allah ﷻ honored them. We don't honor some of them and revile others. We don't honor some of them more than others. The wives of Rasoolullah ﷺ are our mothers as Allah ﷻ gave them that status.

So, we honor them first. Then others, in the Ahl-ul-Bayt. Allah ﷻ honored the wives of Rasoolullah ﷺ equally and called them 'Ummahatul Mu'mineen' (Mothers of the Believers). He said:

النَّبِيِّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

Ahzab 33: 6. *The Prophet is closer to the believers than their ownelves, and his wives are their (believers') mothers (as regards respect and marriage).*

Therefore, we do the same. We honor all the wives of Rasoolullah ﷺ as our mothers.

The Sahaba always tried to be as close to Rasoolullah ﷺ as they could, in every way. Abu Bakr Siddique ؓ was the father in law of Rasoolullah ﷺ as was Omar ibn Al Khattab ؓ. Othman ibn Affan ؓ and Ali bin Abi Talib ؓ were both his sons in law. Othman ibn Affan ؓ was his son in law twice. Rasoolullah ﷺ had three sons and four daughters. His children in chronological order: Qasim ibn Muhammad, (598 – 600 or 601 CE), Zainab bint Muhammad, (599 – 630 CE), Ruqayyah bint Muhammad, (601 – 624 CE), Umm Kulthum bint Muhammad, (603 – 630 CE), Abd-Allah ibn Muhammad, also known as Tahir and Tayyab, (d. 615 CE), Fatimah bint Muhammad, (ca. 604 – 632 CE), Ibrahim ibn Muhammad, (630 – 631 CE).

In respect of the Sahaba in general and the family of Rasoolullah ﷺ in particular, we consider all of them the first and foremost in status among the Muslims, because we have our Deen thanks to them. We consider them all to be Thiqa (completely reliable) in all that they conveyed. We don't doubt them, we don't cast aspersions on them and we definitely don't abuse them. We consider anyone who abuses the Khulafa Rashida, the Sahaba or the family of Rasoolullah ﷺ to have exited Islam.

Especially with respect to Ayesha Siddiqa (RA), anyone who abuses her has gone against the Word of Allah ﷻ where He pronounced her to be free from all blame and truthful in her claim of chastity and prescribed severe punishment of 80 lashes and permanently being branded as a liar for anyone who cast aspersions on her. Consequently, anyone who abuses Ayesha Siddiqa (RA) has contradicted the Qur'an and so has exited Islam. May Allah ﷻ be pleased with all the Sahaba.

NUSRAT: TO HELP HIM IN EVERY WAY: TO HELP HIS DEEN AND MESSAGE

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

Muhammad 47:7 O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ

الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَّتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَت طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى

عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

As-Saff 61:14 O you who believe! Be you helpers (in the Cause) of Allah as said 'Iesa (Jesus), son of Maryam (Mary), to Al-Hawârîûn (the disciples): "Who are my helpers (in the Cause) of Allah?" Al-Hawârîeen (the disciples) said: "We are Allah's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the uppermost.

هَآأُنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنكُمْ مَّن يَبْخُلُ وَمَن يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَن نَّفْسِهِ وَاللَّهُ

الْعَنِي وَأَنْتُمْ الْفُقَرَاءُ وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

Muhammad 47:38 Behold! You are those who are called to spend in the Cause of Allah, yet among you are some who are stingy. And whoever is stingy, it is only at the expense of his own self. But Allah is Ghani (Free of all wants), and you (mankind) are Faqeer (beggars). And if you turn away (from Islam and the obedience of Allah), He will exchange you for some other people, and they will not be like you.

The issue of helping Rasoolullah ﷺ is one of the most important ways, if not the most important way, in which we are connected to Rasoolullah ﷺ. It is a connection which we need. It is a connection which is critical to our own salvation, so it is something which is essential for us to think about and make every effort to be counted among those who helped the Messenger ﷺ of Allah ﷻ. Allah ﷻ, in His usual Majestic and Imperious way said:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِذْ هُمَا فِي الْعَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ
 إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةَ اللَّهِ
 هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ

Tawba 40. *If you help him (Muhammad ﷺ) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad ﷺ and Abu Bakr) were in the cave, and he (ﷺ) said to his companion (Abu Bakr): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakinah (calmness, tranquility, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise.*

This makes it abundantly clear that when Allah ﷻ mentions helping His Deen or helping His Messenger ﷺ, it is not because they need it but because we need it. It is a means for our salvation. It is our salvation which is in question, not the Deen of Allah ﷻ.

Allah ﷻ said about His Deen:

يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

Tawba 9: 32. *They (the disbelievers, the Jews and the Christians) want to extinguish Allah's Light (with which Muhammad ﷺ has been sent - Islam) with*

their mouths, but Allah will not allow except that His Light should be perfected even though the Kafirun (disbelievers) hate (it).

And He said:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

Tawba 9: 33. It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا

Fath 48: 28. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), that He may make it (Islam) superior over all religions. And All-Sufficient is Allah as a Witness.

Allah ﷻ sent His Messenger ﷺ as the Last and Final Nabi and Rasool after whom there is no other. Allah ﷻ declared clearly:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Ahzab 33: 40. Muhammad ﷺ is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything.

Anyone after Muhammad ﷺ's coming who claims to be a Nabi or Rasool, anyone who claims to receive Revelation (Wahi), or to have any knowledge that Rasoolullah ﷺ didn't have or any communication with Allah ﷻ has exited Islam. Anyone who follows such a person has also exited Islam and neither is a Muslim.

And as an honor for his Nabi's Ummah, He gave them the job of conveying the message of Islam to the rest of the world. This is the meaning of helping the Deen of Allah ﷻ.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Yusuf 12: 108. Say (O Muhammad ﷺ): "This is my way; I invite unto Allah (to Islam) with sure knowledge, I and whosoever follows me (also must invite others to Allah). And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the Mushrikun (polytheists)."

This Ayah declares most clearly our connection to Rasoolullah ﷺ. It is not a connection by birth, gender, blood, race, tribe, family or nationality. It is a connection of faith and work. Those who wish to be connected to Rasoolullah ﷺ must do his work. He was ordered to state, 'This is my way. I invite towards Allah ﷻ. I, and those who follow me.'

Like it was for the Nabi, this job is not a choice left to our discretion. It is incumbent and compulsory on the one who accepts Allah ﷻ as his Rabb and Muhammad ﷺ as His Messenger ﷺ and enters Islam. In honor of that, he is granted this job of the Nabi as his life goal. The reward of that is the company of the Nabi on the Day of Judgment and Jannatul Firdous.

Rasoolullah ﷺ said, "Whoever calls to guidance will have a reward similar to that of those who follow it, without the reward of either of them being lessened at all." (Saheeh Muslim: 2674)

Rasoolullah ﷺ warned us; "I swear by the One Who has my life in His hands, it is incumbent upon you, that you enjoin what is virtuous and that you should forbid what is evil, otherwise Allah will send His punishment on you. Then you will pray to Him but your prayer will not be accepted." (Tirmidhi)

Allahum-man-sur man-nasara dina Muhammadin sal-lalla-hu alai-hi wa sallama waj-al na-min-hum. Allahum-makhzul man khazala dina Muhammadin sal-lalla-hu alai-hi wa sallam wa la taj-'alna min hum.

O Allah! help those who help the religion of Muhammad (the peace and blessings of Allah be upon him!) and count us among them. O Allah! disappoint those who try to disgrace the religion of Muhammad (peace and blessings of Allah be upon him) and do not make us of those.

TO ACCEPT RASOOLULLAH ﷺ'S JUDGMENT IN ALL MATTERS WITHOUT ANY RESISTANCE

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

Al-Ahzaab 33:36 *No believer, neither man nor woman, has a right, when Allah and His Messenger decide a matter, to have a choice in their matter in issue. And whoever disobeys Allah and His Messenger has gone astray into manifest error.*

Allah ﷻ closed all doors to personal opinions and differences when it comes to the decisions of Rasoolullah ﷺ in any matter. Allah ﷻ included Himself in this Ayah as the one ruling, to emphasize the position of Rasoolullah ﷺ and to support his authority. This is not oppression or blind obedience but the basic requirement of having accepted that Rasoolullah ﷺ is the Messenger ﷺ of Allah ﷻ and guided by Him in all matters. Therefore, if Rasoolullah ﷺ rules in a matter, that ruling is guided by Allah ﷻ. Anyone who accepts Allah ﷻ as his Rabb and Muhammad ﷺ as the Rasool of Allah ﷻ and the recipient of Wahi (Divine Revelation), must automatically accept his rulings because he understands who Muhammad ﷺ is. This is a sign of obedience with understanding. The one who does not obey is the one who is blind because he doesn't understand the fundamental principle of Islam; the declaration of faith: La ilaha ill Allahu Muhammadur Rasoolullah ﷺ. To accept the rulings of Rasoolullah ﷺ without question is logical, reasonable and the sign of intelligence and faith. The two are not mutually exclusive in Islam.

Abdullâh ibn Amr ibn al-'Aass رضي الله عنه reports: I used to write whatever I heard from Rasoolullah ﷺ and wanted to learn it by heart. Some people of the Quraysh dissuaded me and said, "Do you write everything you hear from Rasoolullah ﷺ, while he is a human being and sometimes he may be in anger as any other human beings may be?"

They meant that Rasoolullah ﷺ might say something in a state of anger which he did not seriously intend. So, one should be selective in writing his ahâdîth. 'Abdullâh ibn 'Amr رضي الله عنه conveyed their opinion to Rasoolullah ﷺ. In reply,

Rasoolullah ﷺ pointed to his lips and said, "I swear by the One in whose hands is the soul of Muhammad: nothing comes out from these two (lips) except truth. So, do write." [Sunan Abu Dâwud; Tabaqât ibn Sa'd; Mustadrik-ul-Hâkim]

In any situation, be it religion, your career, marriage, culture, yourself in terms of self-confidence or any other aspect of life, nothing can be achieved by those who are in perpetual doubt. A firm conviction that is free from doubt is the basis of self-confidence. Dithering doubters are too caught up in their own to-be-or-not-to-be arguments to ever make an impact or take any decisive action in life. They lose all opportunities, often to those who are not as talented as they are, only because the other person is not wallowing in self-doubt.

Islam doesn't prevent us from asking questions. In fact, Allah ﷻ encourages us to think, reflect and ask. But once that is done, and we have satisfied ourselves, Allah ﷻ tells us that those who are successful are the ones who believed and thereafter didn't doubt. That is a question which we must therefore ask ourselves, 'Do I still have doubts about Allah ﷻ, His Messenger ﷺ, His Message (Qur'an), our meeting with Him and the Hereafter?' The answer is not academic, but systemic, fundamental, intrinsic and seminal. The answer is visible in our lives. Let us look and see what we really believe. Allah ﷻ said:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ

الصَّادِقُونَ

Hujuraat 49: 15. *Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful.*

I suggest that we therefore settle these questions for ourselves. Are we going to die? Are we going to meet Allah ﷻ? And if so, what in our lives is evidence of this belief? What in our lives must change if this most critical meeting is to be good for us? Actions are the most reliable proof of belief. So let us look at our actions.

Then Allah ﷻ said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Al-Hashr 59:7 *And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it) and fear Allah. Verily, Allah is Severe in punishment.*

This is a blanket authority to Muhammad ﷺ to rule anything he wished and an admonishment to us to accept it without question. This is one of the many ways in which Allah ﷻ showed His trust in His Messenger ﷺ and ordered us to do likewise.

This is also proof for anyone who needs it that Rasoolullah ﷺ was always guided by Allah ﷻ in all that he said or did and so Allah ﷻ ordered us to unquestioningly accept his rulings and decisions in all matters and promised His punishment for those who don't.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ
وَيُسَلِّمُوا تَسْلِيمًا

An-Nisa 4:65 *But no, by your Rabb, they shall not be (deemed to be) believers unless they accept you as judge in their disputes, and then find in their hearts no adverse feeling against what you decided but surrender to it in complete submission.*

Finally, in one of the most powerful Ayaat of the Qur'an, Allah ﷻ took an oath by Himself and said that the condition of being and remaining Muslim is to accept the rulings of Rasoolullah ﷺ not only without question but with complete submission in the heart.

It must be noted that though the usual rule in Islam is that you are not culpable until you speak or act, in the case of Rasoolullah ﷺ and his decisions and rulings, Allah ﷻ said that one must not only accept his decisions and not speak and act against them, but must not even have any feelings or thoughts against them or feel any dislike or resistance towards them in the heart. And if one does that, Allah ﷻ took an oath by Himself and said that such people are not Muslim. What can be

more serious than that? This is the reason it is necessary to learn about Rasoolullah ﷺ and his rights on us, because quite literally it spells the difference between Islam and Kufr. I ask Allah ﷻ to save us from Kufr and to fill our hearts with the love of His Messenger ﷺ. And to ensure that we don't die except in a state of submission (Islam) as Muslims.

CONCLUSION

To recap:

The rights of Rasoolullah ﷺ on his Ummah are 7:

1. Adab wa Ihtiraam: Our attitude of the utmost respect and honor;
2. Ita'at: To obey him without question
3. Ittiba: To follow and emulate him in every way
4. Muhabbat: To love him above all things and everyone else
5. Ahl-ul-Bayt: To honor and respect him and his family
6. Nusrat: To help him in every way: To help his Deen and Message
7. To accept his judgment in all matters without any resistance

The rights of Rasoolullah ﷺ supercede the rights of all other people on us and they are the first of the Huqooqul Ibaad that we will be questioned about. That is why it is essential for us to learn what they are and to examine ourselves, our lifestyles and choices to ensure that we strive to fulfill them.

I will suffice to say that to understand the true position of Rasoolullah ﷺ in Islam and the scope of his authority is essential if we want to understand Islam itself. This scope starts from the basic declaration of faith in which if one does not accept him as the Messenger ﷺ of Allah ﷻ, one can't enter Islam. When you study the Seerah of Rasoolullah ﷺ you can't but help loving this remarkable person who Allah ﷻ sent to change the world. And who by the help of Allah ﷻ did precisely that in a short period of 23 years. Truly there is no comparable model in the history of mankind irrespective of time or place.

It was the responsibility of the Messenger ﷺ of Allah ﷻ to not simply talk about Islam but to practice it and demonstrate its beauty by personal example. His ability to create demonstrable models of the Islamic way of life which clearly showed the superiority of the Islamic way over other ways of being is what led to the spread

of Islam in the world.

It was his students, the Sahaba, who took these lessons which they learnt at his feet and spread them in the known world of their time. It is this responsibility that Allah ﷻ has given to the Ummah of Muhammadur Rasoolullah ﷺ.

Rasoolullah ﷺ was the first Standard Bearer of Islam. We, his Ummah, have the responsibility to carry the Standard of Islam forward in our world.

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