


مَكَانَةُ الرَّسُولِ وَحَقُوقُهُ

THE STATUS OF THE

Messenger

AND HIS RIGHTS

By the Scholar of Hadeeth,
al-'Allaamah Rabee' Ibn Haadee al-Madkhalee

The Status of the
Messenger 
And His Rights

The Noble Scholar, the *Muhaddith*, ash-Shaykh
Rabee' Ibn Haadee 'Umayr al-Madkhalee

Translation by Abu Hafsah Kashiff Khan

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Introduction

Indeed, all praise is due to Allaah. We praise Him, seek His aid, and seek His forgiveness, and we seek refuge in Allaah from the evils of ourselves and the evils of our actions. Whosoever Allaah guides, then there is no misguidance for him, and whosoever Allaah leaves to go astray then there is no guidance for him, and I bear witness that nothing is worthy of worship except Allaah, alone and without partners, and I bear witness that Muhammad is His slave and Messenger.

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ

مُسْلِمُونَ ﴿١٧﴾

“O you who believe! Fear Allaah as He should be feared and die not except in a state of Islaam with complete submission to Allaah.” [Soorah Aali-’Imraan 3:102]

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ

الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs. Surely, Allaah is ever an All-Watcher over you.” [Sooratur-Nisaa‘ 4:1]

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٦٧﴾ يُصَلِّحْ
لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ
فَازَ فَوْزًا عَظِيمًا ﴿٦٨﴾ ﴾

“O you who believe! Keep your duty to Allaah and fear Him, and speak the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great achievement.”
[Sooratul-Ahzaab 33:71]

Indeed, the noble Messenger of Allaah (ﷺ) has a great rank, and a high status that none from the creation has attained, for indeed he will be the leader of the children of Adam (عليه السلام) on the Day of Resurrection; Aadam (عليه السلام) and the rest of mankind will be under his leadership. He has been bestowed *ash-shafaa'atul-'udhmaa* (the great intercession) from which the Messengers (عليه السلام) of strong will¹ excuse themselves² and it has been singled out for him by Allaah, and Allaah has chosen him over the rest of the creation for it. Certainly, his Lord (ﷻ) honoured him with

¹Translator's Note:

﴿ فَاصْبِرْ كَمَا صَبَرَأُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۗ ﴾

“Therefore be patient as did the Messengers of strong will and be in no haste about them.” [Sooratul-Ahqaaf 46:35]

Says al-'Allaamah Muhammad al-Ameen ash-Shanqeete (d.1393H) in *Adwaa'ul-Bayaan*, “The Scholars have differed greatly regarding what is intended by “Messengers of strong will,” and the most famous of opinions is that they are five... and they are Nooh, Ibraaheem, Moosaa, 'Eesaa, and Muhammad (ﷺ).”

² Translator's Note: Refer to Appendix One.

noble qualities that were not given to any of the Messengers before him, and all of them have a lofty station with Allaah.

Aboo Hurayrah (رضي الله عنه) narrated that the Messenger of Allaah (ﷺ) said, "I have been favoured over the Prophets with six: I have been given concise speech¹, I have been aided with fear (in the hearts of the enemies), the spoils (of war) have been made lawful for me, the earth has been made pure and a place of worship for me, and with me the lineage of the Prophets has ended."² Imaam al-Bukhaaree (d.256H) - رضي الله عنه - has narrated a similar *hadeeth*, and the *hadeeth* of Jaabir (رضي الله عنه) contains the statement, "...and I have been given *ash-shafaa'ah*."³

And Allaah (ﷻ) says in explanation of his stature and noble attributes,

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴾

"Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you, for the Believers full of pity, kind, and merciful."
[Sooratut-Tawbah 9:128]

And Allaah (ﷻ) says,

¹ Translator's Note: Short speech with abundant meaning.

² Related by Muslim (no. 523).

³ Related by al-Bukhaaree (no. 328) and Muslim (no. 521).

﴿ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ ۖ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ ﴾

“Indeed, Allaah conferred a great favour upon the Believers when He sent amongst them a Messenger from amongst themselves, reciting to them His *aayaat*, and purifying them, and instructing them (in) the Book and *al-Hikmah* [the *Sunnah*], whilst before that they had been in manifest error.” [Soorah Aali-Imraan 3:164]

And Allaah (ﷻ) says,

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

“It is He Who sent amongst the unlettered ones a Messenger from among themselves, reciting to them His *aayaat*, purifying them, and teaching them the Book and *al-Hikmah* [the *Sunnah*]. And verily, they had been before in manifest error.” [Sooratul-Jumu’ah 62:2]

And Allaah (ﷻ) says, clarifying his status and dignified characteristics,

﴿يَتَأْتِيَ النَّبِيَّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿١٥﴾ وَدَاعِيًا إِلَى
 اللَّهِ بِإِذْنِهِ ۖ وَسِرَاجًا مُنِيرًا ﴿١٦﴾ وَبَشِيرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ
 فَضْلًا كَبِيرًا ﴿١٧﴾ وَلَا تَطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعِ أَذْنَهُمْ
 وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَهَىٰ بِاللَّهِ وَكَيْلًا ﴿١٨﴾﴾

“O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, and as one who invites to Allaah by His Leave, and as a lamp spreading light. And announce to the Believers the glad tidings, that they will have from Allaah a Great Bounty. And obey not the disbelievers and the hypocrites, and harm them not. And put your trust in Allaah, and Sufficient is Allaah as a *Wakeel* (trustee).”
 [Sooratul-Ahzaab 33:45-48]

And He (ﷺ) exalts his mention and status with Him and His blessings upon him in His statement,

﴿الْمُ دَشَّرَحَ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنْكَ وِزْرَكَ ﴿٢﴾ الَّذِي
 أَنْقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾﴾

“Have We not opened your breast for you? And removed from you your burden, that which weighed down your back? And raised high your fame?”
 [Sooratush-Sharh 94:1-4]

Ibn Abbaas (رضي الله عنه) said, “He opened his chest with the light of Islaam.” Sahl (رضي الله عنه) said, “... with the light of messengership.” Al-Hasan said, “He filled him with wisdom and knowledge.”

﴿وَوَضَعْنَا عَنْكَ وِزْرَكَ ﴿۱﴾ الَّذِي أَنْقَضَ ظَهْرَكَ ﴿۲﴾﴾

“And removed from you your burden, that which weighed down your back?” [Sooratush-Sharh 94:2-3]

Imaam as-Sa’dee (d.1376H) - ﴿۱﴾ - says, “(This) means We made you fit for the revelations of the Religion and for calling to Allaah and to be characterized with the noblest of manners and to arrive in the Hereafter and for ease in attaining righteous deeds so his ﴿۲﴾ chest will never be closed or tight for that... “And removed from you your burden,” meaning your sins, “that which weighed down your back,” is similar to the statement of Allaah,

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾

“That Allaah may forgive you your sins of the past and the future.” [Sooratul-Fath 48:2]

[His statement], ‘And raised high your fame’ means that We elevated your prestige and We made for you beautiful noble praises that none from the creation has achieved. So Allaah is not mentioned, except that His Messenger Muhammad ﴿ﷺ﴾ is mentioned along with Him, as is done when Islaam is accepted [in the pronouncement of *ash-shahaadah*] and in the *adhaan* and in the *iqaamah*, and in the *khutab* (sermons) and in the other affairs in which Allaah has elevated the mention of His Messenger Muhammad ﴿ﷺ﴾. In the hearts of his *Ummah*, there is a love, respect and honour that is non-existent, after Allaah, for other than him. May Allaah reward him upon his *Ummah* with what no Messenger was given upon their *Ummah*.”¹

And Allaah has sworn by the greatness of his status, so He said,

¹ Refer to the *Tafseer* of as-Sa’dee, the explanation of Sooratush-Sharh.

﴿لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ﴾

“Verily, by your life, in their wild intoxication, they were wandering blindly.” [Sooratul-Hijr 15:72]

Said Ibn Katheer (d.774H) - رحمه الله, “The Most High swears by the life of His Prophet ﷺ and in this is a grand veneration, high standing and a great honour. ‘Umar Ibn Maalik an-Nukree رضي الله عنه narrated upon Abul-Jawzaa’ رضي الله عنه who narrated upon Ibn ‘Abbaas رضي الله عنه that he said, “Allaah did not create a person more precious to Him than Muhammad ﷺ, and I have never heard Allaah swear by the life of anyone other than him. Allaah says,

﴿لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ﴾

“Verily, by your life, in their wild intoxication, they were wandering blindly.” [Sooratul-Hijr 15:72]

He says by your existence and your life and your time in the world, in their wild intoxication, they were wandering blindly, or playing around (*yal’aboon*), and in the narration of Ibn ‘Abbaas, “faltering.”

I say: Allaah may swear with what He wants from His creation as He swears by the forenoon, the night, the sun and its brightness, the sky, and other than that. As for (His) worshippers, then they may only swear by Him and “Whosoever swears by other than Allaah, has disbelieved or committed *Shirk*.”¹

¹ **Translator’s Note:** Imaam at-Tirmidhee relates upon the authority of Ibn ‘Umar رضي الله عنه that he heard a man say, “No, (I swear) by the *Ka’bah*.” So Ibn ‘Umar رضي الله عنه said, ‘Do not swear by other than Allaah, for indeed I heard the Messenger of Allaah ﷺ say, ‘Whosoever swears by other than Allaah has disbelieved or committed *Shirk*.’ It is graded as *saheeh* by Imaam al-Albaanee in *Silsilatus-Saheehah* (no. 1535, 2042), and in *Irwaa’ul-Ghaleel* (no. 2061).

He (ﷺ) mentions in clarification of His aid, protection, and honour (that was given to his) His Messenger (ﷺ) in His statement,

﴿ وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾
 وَلَا آخِرَةَ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾
 أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾
 وَوَجَدَكَ عَائِلًا فَأَغَىٰ ﴿٨﴾ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾ وَأَمَّا السَّائِلَ
 فَلَا تَنْهَرْ ﴿١٠﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾ ﴾

“By the forenoon, and by the night when it is still. Your Lord has neither forsaken you nor hated you. And indeed the Hereafter is better for you than the present. And verily, your Lord will give you so that you shall be well-pleased. Did He not find you an orphan and gave you a refuge? And He found you unaware and guided you? And He found you poor, and made you rich. Therefore, treat not the orphan with oppression, and repulse not the beggar. And proclaim the Grace of your Lord.” [Sooratud-Duhaa 93:1-11]

Said Ibn Katheer (d.774H) - ﷺ, “Said Imaam Ahmad: Aboo Na’eem narrated to us, Sufyaan narrated to us upon al-Aswad Ibn Qays who said: I heard Jundub (رضي الله عنه) say: Indeed, the Messenger (ﷺ) became sick so he did not stand for a night or two, so a woman came and said, ‘O Muhammad, I think your *shaytaan* has abandoned you!’ So Allaah revealed,

﴿ وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾ ﴾

**“By the forenoon, and by the night when it is still.
Your Lord has neither forsaken you nor hated you.”**
[Sooratud-Duhaa 93:1-3]

Said Ibn Katheer (رحمته الله عليه), “And al-Bukhaaree, Muslim (d.261H), at-Tirmidhee (d.274H), an-Nisaa’ee (d.303H), Ibn Abee Haatim (d.327H) and Ibn Jareer (d.310H) have narrated this with different chains of narrations, upon the authority of al-Aswad Ibn Qays, upon the authority of Jundub Ibn ‘Abdullah al-Bajalee and then al-’Alaqee (رحمته الله عليه). And in the narration of Sufyaan Ibn ‘Uyaynah who narrated upon al-Aswad Ibn Qays who heard Jundub (رحمته الله عليه) say: ‘Jibreel was delayed in coming to the Messenger (رحمته الله عليه) so the *mushrikoon* (polytheists) said: Indeed, Muhammad has been forsaken by his Lord, so Allaah revealed,

﴿ وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾ ﴾

**‘By the forenoon, and by the night when it is still.
Your Lord has neither forsaken you nor hated you.’**
[Sooratud-Duhaa 93:1-3]”

I say: He defends His noble Messenger (رحمته الله عليه).

Ibn Katheer (رحمته الله عليه) continues, “And here He (رحمته الله عليه) is swearing by the forenoon and what He has created in it from light, and **“by the night when it becomes still,”** meaning it settles down so it darkens and encompasses them. This was stated by Mujaahid (d.104H), Qataadah (d.104H), ad-Dahhaak, and other than them, and this is a proof upon the capabilities of the Creator of these things. His statement, **“Your Lord has neither forsaken you,”** means He has not abandoned you and **“nor hated you”** means He does not detest you. **“And indeed the Hereafter is better for you than the present.”** This means that the abode of the hereafter is better for you than this (worldly) abode, and this is why the Messenger (رحمته الله عليه) was the most ascetic of the people and the greatest of them in discarding it, as is visibly known from his biography, and when he was asked to choose at the end of his life between remaining in the world

until its end and then entering paradise or going to his Lord (ﷻ), he chose what was with Allaah over this ignoble world. He (ﷺ) said, ‘What have I to do with this life? Certainly, my likeness to this *dunyaa* is that of a rider who seeks shade under a tree and then he leaves it and travels.’¹

“And verily, your Lord will give you so that you shall be well-pleased.” What is intended here is what Allaah has prepared for him in the hereafter from gardens and blessings and seeing his Lord and *al-hawd* (the pond of the Prophet) and *ash-shafaa’ah* and all that Allaah has bestowed upon him in the after-life.

Then Allaah lists what He has bestowed upon him (ﷺ) from blessings and He protected him whilst he was an orphan, and He sheltered him until he was chosen for His message, so He revealed the book and *al-hikmah* (i.e. the *Sunnah*) upon him, and taught him what he knew not before and indeed the blessings of his Lord upon him were great!” End of Ibn Katheer’s (ﷺ) speech.

Said al-Qaadee ‘Iyaad (d.544H) - (ﷺ) - in the book, *ash-Shifaa’ bi Ta’reef Huqooqil-Mustafaa’*,² “This *soorah* embodies the honour that Allaah gave him, and it contains praises and exaltations of him from six different perspectives.

Firstly, He swears for him pertaining to (the truthfulness of) what He informs him about regarding his condition in His statement, **“By the**

¹ **Translator’s Note:** Imaam at-Tirmidhee related upon the authority of ‘Alqamah who narrated upon ‘Abdullaah who said: The Messenger of Allaah (ﷺ) slept upon a mat and then stood, and it left an imprint upon his back. So we said: O Messenger of Allaah, if we were to get a *witaa* (soft bedding) for you? So he answered: ‘What have I to do with this life? Certainly, my likeness to this *dunyaa* (worldly life) is that of a rider who seeks shade under a tree and then he leaves it and travels.’ It is graded to be *saheeh* by Imaam al-Albaanee in *Saheehut-Tirmidhee* (no. 2377) and in *Saheeh Ibn Maajah* (no. 4109).

² The title of this book translates as: *The Cure by Knowing the Rights of the Chosen One*.

forenoon, and by the night when it is still.” The meaning is, ‘By the Lord of the forenoon,’ and this is the greatest form of benefaction.

Secondly, His statement, “Your Lord has neither forsaken you nor hated you,” includes an explanation of his standing and prestige with Him. This means, ‘He has not abandoned you and He has not detested you’, and it has also been said that it means, ‘He has not neglected you after He chose you (for His message).’

Thirdly, His (ﷺ) statement, “And indeed the Hereafter is better for you than the present,” Ibn Ishaq (ؓ) said, ‘(This) means what is to be yours when you return to your Lord is greater than what He has bestowed upon you in the *dunyaa* from respect,’ and Sahl (ؓ) said it means, ‘What I have reserved for you, such as *ash-shafaa’ah* (intercession) and a praiseworthy status is better for you than what you have been given in the *dunyaa*.’

Fourthly, His statement, “And verily, your Lord will give you so that you shall be well-pleased.” This *aayah* gathers in it many forms of nobility, happiness, and blessings in the two abodes and more. Ibn Ishaq (ؓ) said, ‘He pleases him with success in this life, and reward in the Hereafter,’ and it has also been explained (that what is intended by the *aayah*) is *ash-shafaa’ah* and *al-hawd*.

Fifthly, what Allaah (ﷻ) has enumerated upon him from His favours and what He has affirmed from His blessings towards him in the rest of the *soorah*, from guiding him to what He guided him to, or guiding the people through him according to the different explanations, and he had no wealth so He sufficed him with what he was given or with what He placed in his heart from contentedness and sufficiency. And he was an orphan, so his uncle took care of him and sheltered him, and it is said that Allaah sheltered him... He (Allaah) mentioned him with this benevolence and it is well-known from the *tafseer* that He did not neglect him in his childhood, his poverty and in his orphan hood; and this was before He made him known, entrusted him and uplifted him, so what about after He has specified and chosen him?

Sixthly, in His statement, “**And proclaim the Grace of your Lord,**” he has been ordered to announce what He has blessed him with, and to be thankful for what He honoured him with by publicizing it, and making *dhikr* (remembrance) of Him. So from being thankful to Him for his blessings is proclaiming it. This is specific to him (ﷺ) and generally applies to his *Ummah*.





The Nobility of His Lineage

Upon the authority of Waathilah Ibnul-Asqa' (رضي الله عنه) who said, 'I heard the Messenger (ﷺ) say, 'Indeed, Allaah chose Kinaanah from the children of Ismaa'eel, and He chose Quraysh from Kinaanah and from Quraysh He chose Banoo Haashim, and He chose me from Banoo Haashim.'¹

Aboo Hurayrah (رضي الله عنه) related that the Messenger (ﷺ) said, "I have been sent in the best generation of the children of Aadam (عليه السلام), generation after generation, until I was in the generation that I was in."²

So he is Abul-Qaasim Muhammad Ibn 'Abdullaah Ibn 'Abdul-Mutallib Ibn Haashim Ibn 'Abdi Manaaf Ibn Qusay Ibn Kilaab Ibn Marrah Ibn Ka'b Ibn Lu'yee Ibn Ghaalib Ibn Fahr Ibn Maalik Ibn Nadr Ibn Kinaanah Ibn Khuzaymah Ibn Madrikah Ibn Ilyaaas Ibn Mudar Ibn Nazaar Ibn Ma'ad Ibn 'Adnaan, and the *nussaab* (genealogists) have agreed upon the correctness of the lineage to this point. As for what precedes 'Adnaan, then there is a difference of opinion regarding it, but there is no difference of opinion in that 'Adnaan is from the children of Ismaa'eel Ibn Ibraaheem (عليه السلام) and that Ismaa'eel was the one who was to be sacrificed, and the *Qur'aan* and the *Sunnah* confirm this, and the opinion that it was Ishaaq (عليه السلام) (who was to be sacrificed) is incorrect.



¹ Related by Muslim (no. 2276).

² Related by al-Bukhaaree (no. 3557).



The Excellent Appearance of the Messenger ﷺ

Upon the authority of Aboo Ishaq who said that he heard al-Baraa' (رضي الله عنه) say, "The Messenger of Allaah (ﷺ) was the most handsome of all the people and had the best appearance. He was neither very tall nor short."¹

And al-Baraa' (رضي الله عنه) also said, "The Prophet (ﷺ) was of moderate height, having broad shoulders, (and) long hair reaching his earlobes. Once, I saw him in a red cloak and I had never seen a person more handsome than he."²

And upon the authority of Aboo Ishaq who said that al-Baraa' (رضي الله عنه) was asked, "Was the face of the Messenger (ﷺ) (as bright) as a sword?" He said, "No, but as the moon."³

Upon the authority of 'Abdullaah Ibn Ka'b who said, 'I heard Ka'b Ibn Maalik speaking after he failed to join the battle of Tabuk.⁴ He said,

¹ Related by al-Bukhaaree (no. 3549).

² Related by al-Bukhaaree (no. 3551).

³ Related by al-Bukhaaree (no. 3552).

⁴ **Translator's Note:** This *hadeeth* refers to the failure of Ka'b Ibn Maalik, Muraarah Ibnur-Rabee' and Hilaal Ibn Umayyah al-Waaqifee (رضي الله عنه) in joining the Messenger of Allaah (ﷺ) during the battle of Tabuk after which the companions (رضي الله عنهم) were ordered to refrain from speaking to them until Allaah decided in their affair. They were informed by Sahl (رضي الله عنه) upon the fiftieth day of their ordeal that Allaah had forgiven them. Allaah says,

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ
وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ
لِيَتُوبُوا ۗ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ﴾

→

'When I greeted the Messenger of Allaah (ﷺ) his face was glittering with happiness, for whenever the Messenger of Allaah (ﷺ) was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognize it (happiness) from his face."¹ He was gladdened by the repentance of his Companion.

Upon the authority of Anas (رضي الله عنه) who said, "I have never touched silk, or thick silk softer than the palm of the Prophet (ﷺ), nor have I smelt a perfume nicer than the sweat of the Prophet (ﷺ)."²

And upon the authority of Aboo Juhayfah (رضي الله عنه) who said, "Once the Messenger of Allaah (ﷺ) went to al-Bathaa at noon, performed ablution and offered two *raka'at* (units) for *Dhuhr* and two *raka'at* for 'Asr while a spear headed stick was planted in front of him (as a *sutrah*). (After he had performed the Prayer) the people got up and held the hands of the Prophet (ﷺ) and passed them upon their faces. I also took his hands and kept them upon my face and noticed that they were colder than ice, and the smell was nicer than musk."³ This was a natural smell that emanated from his self and not one from scents and perfumes.



"And (He did also forgive) the three left till for them the earth, vast as it is, was straitened and their ownelves were straitened to them, and they perceived that there is no fleeing from Allaah, and no refuge but with Him. Then He accepted their repentance that they might repent (to Him), Verily, Allaah is the One who accepts repentance, the Most Merciful."
[Sooratut-Tawbah 9:118]

¹ Related by al-Bukhaaree (no. 3556).

² Related by al-Bukhaaree (no. 3561).

³ Related by al-Bukhaaree (no. 3553).



The Noble Character of the Messenger ﷺ

He (ﷺ) says,

﴿ ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَىٰ خَلْقٍ عَظِيمٍ ﴿٤﴾ ﴾

“Noon. By the pen and what the (angels) write. You are not, by the Grace of your Lord, a madman. And verily, for you will be an endless reward. And verily, you are on an exalted standard of character.” [Sooratul-Qalam 68:1-4]

The *mushrikoon* (polytheists) said that he (ﷺ) was a magician and a madman, so Allaah defended His noble Messenger (ﷺ) and He refuted and debased his enemies, and his status was clarified.

'Aa'ishah (رضي الله عنها) said, “His character was the *Qur'aan*.”¹ And we have in him an example.

Allaah (ﷻ) says,

﴿ فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۗ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ ۗ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۗ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٠٢﴾ ﴾

¹ Related by Muslim (no. 1623) and Ahmad in his *Musnad* (no. 21649).

“And by the Mercy of Allaah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allaah’s) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allaah, certainly, Allaah loves those who put their trust (in Him).” [Soorah Aali-’Imraan 3:159]

Upon the authority of ’Abdullaah Ibn ’Amr Ibnul-’Aas (رضي الله عنه) who said, ‘The Prophet (ﷺ) never used foul language. He used to say, “The best amongst you are those who have the best manners and character.”¹

’Aa’ishah (رضي الله عنها) narrated, “Whenever the Messenger of Allaah (ﷺ) was given a choice between two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. The Messenger of Allaah (ﷺ) never took revenge for his own sake but only when Allaah’s sanctity was violated, in which case he would take revenge for the sake of Allaah.”²

Aboo Sa’eed al-Khudree (رضي الله عنه) narrated, “The Prophet (ﷺ) was shier than a veiled virgin girl.”³

Aboo Hurayrah (رضي الله عنه) narrated, “The Prophet never criticized any food. If he liked it, he would eat it, and if not, he would leave it.”⁴ This was from the beauty of his etiquettes and his manners with his family and his *Ummah*.

Anas Ibn Maalik (رضي الله عنه) narrated, “I served the Messenger of Allaah (ﷺ) for ten years; by Allaah, never did he say to me a harsh word or why did you do this or why did you not do that.” And in another wording, ‘I

¹ Related by al-Bukhaaree (no. 3559).

² Related by al-Bukhaaree (no. 3560).

³ Related by al-Bukhaaree (no. 3562).

⁴ Related by al-Bukhaaree (no. 3563).

served him during journeys and at home. By Allaah, he never said regarding what I had done, ‘Why have you done it like this?’ or regarding what I had not done, ‘Why did you not do this like this?’¹

He also narrated, “The Messenger of Allaah (ﷺ) was the best of the people in his etiquettes.”²

Jaabir Ibn ‘Abdullaah (رضي الله عنه) narrated, “Never was the Messenger of Allaah (ﷺ) asked for something and he answered, ‘No.’”³

Anas Ibn Maalik (رضي الله عنه) reported, “The Messenger of Allaah (ﷺ) was not asked for anything upon Islaam except that he granted it. A man came to him requesting a very large flock from the Messenger of Allaah (ﷺ) and he gave that to him. He came to his tribe and said, ‘O people, embrace Islaam. By Allaah, Muhammad donates so much as if he did not fear want.’”⁴ Anas said that the person embraced Islaam for the sake of the world but later he became Muslim until Islaam became dearer to him than the world and what it contains.

Ibn ‘Abbaas (رضي الله عنه) reported, “The Messenger of Allaah (ﷺ) was the most generous of the people in doing good deeds and he was the most generous in the month of *Ramadaan*. Indeed, Jibreel used to meet him every year in *Ramadaan* until it ended, and the Messenger of Allaah (ﷺ) used to recite the *Qur’aan* to him. So if Jibreel met him, the Messenger of Allaah (ﷺ) was more openhanded than a fast wind.”⁵ What is intended by the fast wind is the (similarity between the) speed and quantity (of the Messenger’s (ﷺ) charity and that of the wind).



¹ Related by Muslim (no. 2309).

² Related by Muslim (no. 2310).

³ Related by Muslim (no. 2311).

⁴ Related by Muslim (no. 2312).

⁵ Related by Muslim (no. 2308).



The Bravery of the Messenger ﷺ

Anas Ibn Maalik (رضي الله عنه) reported, “The Messenger of Allaah (ﷺ) was the best of the people, and the most generous of the people, and the bravest of the people. The people of *al-Madeenah* became disturbed one night so they set forth towards the sound (that disturbed them) and the Messenger of Allaah (ﷺ) met them upon his return; he had preceded them to the sound. He was upon the horse of Aboo Talhah (رضي الله عنه) and a sword hung around his neck and he was saying, ‘Do not be afraid, do not be afraid.’ He [Ibn ‘Abbaas (رضي الله عنه)] said, ‘We found it (i.e. the horse) to be as swift as the sea when it used to be slow (before that).’¹ The horse used to be slow but when the Messenger of Allaah (ﷺ) mounted it, it became the best of horses in sprinting and speed. Allaah blessed its speed and this was from his miracles. This *hadeeth* is a proof of the high level of bravery of the Messenger (ﷺ).

Al-‘Abbaas Ibn ‘Abdul-Mutallib, the uncle of the Prophet (ﷺ) reported, “I witnessed the battle of Hunayn alongside the Messenger of Allaah (ﷺ). I and Aboo Sufyaan Ibn Haarith Ibn ‘Abdul-Muttalib stuck to the Messenger of Allaah (ﷺ) and did not separate from him, and the Messenger of Allaah (ﷺ) was riding upon his white mule which was given to him by Farwah Ibn Nufaathah al-Jadhaamee. When the Muslims had an encounter with the disbelievers, the Muslims fell back², but the Messenger of Allaah (ﷺ) began to spur his mule towards the disbelievers,” continued ‘Abbaas (رضي الله عنه), “while I was holding the bridle of the mule of the Messenger of Allaah (ﷺ), stopping it from going very fast, and Aboo Sufyaan was holding the stirrup of the (mule of the

¹ Related by Muslim (no. 2307).

² **Author’s Note:** This was because the disbelievers had archers that ambushed them from the mountains, and they were not able to overtake them except through (this manner of) archery, so some of the people fell back, and then they gathered around the Messenger of Allaah (ﷺ); other wise, they were valiant and brave (رضي الله عنه).

Messenger of Allaah (ﷺ). So the Messenger of Allaah (ﷺ) said, “Abbaas, call out to the people of as-Samurah.”¹ ‘Abbaas, who had a loud voice, called out at the top of his voice, “Where are the people of as-Samurah?” ‘Abbaas said, ‘And by Allaah, they returned to us, when they heard my voice, as cows come back to their calves, and said, ‘We are present, we are present!’ ‘Abbaas said, “They began to fight the disbelievers.” The *hadeeth* continues up until his statement, ‘And the Messenger of Allaah (ﷺ), while riding upon his mule, looked at their fight with his neck stretched forward, so he said, ‘This is the time when the fighting is extreme.’ Then the Messenger of Allaah (ﷺ) took (some) pebbles and threw them in the faces of the disbelievers. Then he said, ‘By the Lord of Muhammad, the disbelievers have been defeated.’ ‘Abbaas said, “I went around and saw that the battle was in the same condition in which I had seen it. By Allaah, it remained in the same condition until he threw the pebbles. I continued to watch until I found that their force had been depleted and they began to retreat.”² And this was from his miracles (by the permission of Allaah), that a fistful of dirt filled their eyes and defeated them.

Imaam Muslim (d.261H) - ﷺ, followed this *hadeeth* with a concise version of it, and it was said in it, “By the Lord of the *Ka’bah*, they were defeated, by the Lord of the *Ka’bah*, they were defeated.” And it also includes, “...Until Allaah defeated them, and it was as though I saw the Messenger (ﷺ) chasing them upon his mule.”³

It occurs in the *hadeeth* of al-Baraa’ (رضي الله عنه) regarding the battle of Hunayn, ‘So the people turned to the Messenger of Allaah (ﷺ), and Aboo Sufyaan Ibnul-Haarith was leading his mule, so he dismounted, supplicated, and invoked the help of Allaah, and he was saying, ‘I am the Prophet, this is not a lie, I am the son of ‘Abdul-Mutallib. O Allaah, send Your help.’ Al-Baraa’ (رضي الله عنه) said, “When the fighting became fierce, by

¹ **Author’s Note:** They were those who gave allegiance to him under the tree at Hudaibiyyah, (رضي الله عنه).

² Related by Muslim (no. 1775).

³ Related by Muslim (no. 1775).

Allaah, we used to seek protection by his side, and the bravest from us was he who confronted the fighting, and that was the Messenger (ﷺ).”¹

Imaam Muslim (رحمته) also narrated the story of Hunayn by way of the *hadeeth* of Salamah Ibnul-Akwa' (رحمته), in which there occurs, “So when they (the disbelievers) surrounded the Messenger of Allaah (ﷺ), the Messenger of Allaah (ﷺ) dismounted, picked up a fistful of dirt, and threw it at their faces and said, ‘May their faces be deformed!’ And Allaah did not create a person from amongst them, except his eyes were filled with dirt from that fistful of dirt, so they retreated, and Allaah (ﷻ) defeated them, and the Prophet (ﷺ) distributed their booty (to the Muslims).”²



¹ Related by Muslim (no. 1776).

² Related by Muslim (no. 1777).



He was the Most Knowledgeable And Fearful of Allaah

Anas Ibn Maalik (رضي الله عنه) related, "A group of three men came to the homes of the Prophet's (ﷺ) wives, enquiring about the Prophet's (ﷺ) worship. So when they were informed, they considered their own worship insufficient, and they said, 'Where are we compared to the Prophet (ﷺ) when his past and future sins have been forgiven?' One of them said, 'As for me, then I will pray all of the night.' And another said, 'I will fast throughout the year and never break it.' The last one said, 'I will keep away from women and will never marry.' So the Messenger of Allaah (ﷺ) came and said, 'Are you the ones who said such and such statements? By Allaah, I am more submissive to Allaah, and more fearful of Him than you, yet I fast and do not fast, I offer Prayer and I sleep, and I marry women. Whosoever leaves my *Sunnah*, then he is not from me.'"¹

'Aa'ishah (رضي الله عنها) related, 'The Messenger of Allaah (ﷺ) performed an affair that was permissible, so that reached a group of his Companions, and it was as though they disliked it and refrained from it. So this reached the Messenger of Allaah (ﷺ), so he stood up to give a sermon and said, 'What is the matter with a people whom it has reached that I have allowed something, so they have disliked it and refrained from it; by Allaah, I am more knowledgeable regarding Allaah, and am more fearful of Him than them.'"² It is reported in the narration of Imaam Muslim (رضي الله عنه), "That reached the Messenger of Allaah (ﷺ), so he became angry until the anger could be seen upon his face."³

¹ Related by al-Bukhaaree (no. 5063).

² Related by al-Bukhaaree (no. 7301) and Muslim (no. 6062).

³ **Author's Note:** This is because Allaah loves that one should implement what He has allowed just as He dislikes one should disobey Him, so extremity and being overly strict were abhorred by the Messenger of Allaah (ﷺ) and this is why he became angry.

Imaam al-Bukhaaree (d.256H) - ﷺ, has mentioned this *hadeeth* under the title of “What is disliked from going deeply into argumentation and exaggeration in the Religion and (inventing) innovations,” and he mentioned the *ayah*,

﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا
الْحَقَّ﴾

“O people of the Scripture! Do not exceed the limits in your Religion, nor say of Allaah anything but the truth.” [Sooratun-Nisaa’ 4:171]

Said Imaam an-Nawawee (d.676H) - ﷺ, “In this is an incitement to follow him and a forbiddance of exaggerating in worship, and it dispraises the act of refraining from what is allowed because of doubts in its permissibility, and it (mentions) anger when the boundaries of the *Share’ah* are violated, even if the violator has (mistakenly) interpreted it in a particular manner,¹ and in it is (a lesson) regarding the beauty of censuring and refuting in a gathering without specifying the person who committed the objectionable action, so he (ﷺ) said, ‘What is the matter with a people,’ and in it (is a lesson) that closeness to Allaah is a means for attaining knowledge.’^{2,3}

I say: The intent here is to clarify that the Messenger of Allaah (ﷺ) is the most knowledgeable of the people regarding Allaah, and the most fearful of Him from amongst them, and this is a refutation upon the ideology of the extreme *Soofees* that say, “I do not worship Allaah

¹ **Author’s Note:** If he is one who has (mistakenly) interpreted, then he is excused for his interpretation, but it is for the Scholar and the one who can advise to oppose him.

² **Author’s Note:** Indeed, the Messenger of Allaah (ﷺ) is the closest of the people to Allaah (ﷻ).

³ Refer to *al-Minhaaj Sharh Saheeh Muslim Ibnul-Hajjaaj* (15/106) of an-Nawawee.

because I fear His Hellfire, nor because I desire His Paradise.” Indeed, this is apostasy, and refuge is sought with Allaah, for the one who does not fear Allaah is not a believer, because fearing Allaah is from the pillars of *eemaan*. *Eemaan* can not be established except by its support, and *Tawheed* can not be established except by its support, and there are other texts that refute this falsehood that can not be mentioned at this time because of a lack of space.





The Dependence of the Messenger ﷺ Upon His Lord

Allaah (ﷻ) says,

﴿ وَلَا تَطْعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذْنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ
وَكَفَى بِاللَّهِ وَكِيلًا ﴾

“And obey not the disbelievers and the hypocrites, and harm them not. And put your trust in Allaah, and Sufficient is Allaah as a *Wakeel* (trustee).” [Sooratul-Ahzaab 33:48]

Aayaat similar to this are abundant. He (ﷺ) was the best of those who seek refuge with Allaah and depend upon their Lord (ﷻ), and indeed Allaah protected him and shielded him from the deceptions of his enemies and adversaries, whether it was in al-Makkah or al-Madeenah, whether it was in the field of *da'wah* and propagation, or in the field of battles and wars, or other than that. He had bodyguards in al-Madeenah, but when the statement of Allaah (ﷻ) was revealed,

﴿ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ﴾

“Allaah will protect you from mankind.” [Sooratul-Maa'idah 5:67]

The bodyguards left their posts because of their dependence upon Allaah (ﷻ) and assurance in the promise of his (ﷻ) Lord.

Jaabir Ibn 'Abdullaah related (ﷺ), "We went with the Messenger of Allaah (ﷺ) upon an expedition towards Najd, and the Messenger of Allaah (ﷺ) found us in a valley with many thorny trees. The Messenger of Allaah (ﷺ) dismounted and stopped for rest under a tree and he placed his sword by one of its branches." He said, "The people dispersed into the valley and took rest under the shades of trees, and the Messenger of Allaah (ﷺ) said, 'A person came to me while I was asleep and he took hold of the sword. I woke up and found him standing upon my head and I had hardly become alert (and saw) that in his hand was the sword. And he said, 'Who can protect you from me?' I said, 'Allaah.' He again said, 'Who can protect you from me?' I said, 'Allaah.' He put his sword in the sheath.' You can see this man sitting here, yet the Messenger of Allaah (ﷺ) did not touch him." It comes in the wording of Imaam al-Bukhaaree (رحمته الله عليه), "And he did not punish him."¹ This was from his noble character and excellent mannerisms.



¹ Related by al-Bukhaaree (no. 4139) and Muslim (no. 1392).



The Compassion of the Messenger ﷺ for His Ummah

Allaah (ﷻ) says,

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴾

“Verily, there has come to you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you; for the Believers, full of pity, kind, and merciful.”

[Sooratut-Tawbah 9:128]

He (ﷺ) says,

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

“And We did not send you, except as a mercy for the creation.” [Sooratul-Anbiyaa‘ 21:107]

Aboo Moosaa al-Ash’aree (رضي الله عنه) related that the Messenger of Allaah (ﷺ) said, “My example and the example of what I have been sent with is that of a man that comes to a people and says, “O people, indeed I have seen an (enemy) army with my two eyes, and I am a naked warner to you that you should save yourselves.” A group of them obeyed him and exited at night, slowly and quietly, and were safe, whilst another group did not believe him, and remained until morning when the army came to them, killed them and destroyed them. So this is the example of the one who

obeys me and follows what I have come with and the example of the one who disobeys and does not believe in what I have come with from truth.”¹

Aboo Hurayrah (رضي الله عنه) related that the Messenger of Allaah (ﷺ) said, “My example and the example of my *Ummah* is that of a man who made a fire, and insects and moths began to fall into it, so I am holding the knots (of your waist cloths) and you insist upon falling into it.”² In another narration, “And this is my example and your example; I am holding the knots (of your waist cloths); come away from the fire, come away from the fire, and you insist upon falling into it.”³

Anas (رضي الله عنه) related, “I have never seen anyone more merciful to one’s family than the Messenger of Allaah (ﷺ).”⁴

’Aa’ishah (رضي الله عنها) related, ‘Some bedouins came to the Messenger of Allaah (ﷺ) and asked, “Do you kiss your children?” He said, “Yes.” They said, “By Allaah, we do not kiss (our children).” The Messenger of Allaah (ﷺ) said, “Then what can I do if Allaah has deprived you of mercy.”’⁵

Aboo Hurayrah (رضي الله عنه) reported, “Indeed, al-Aqra’ Ibn Haabis saw the Prophet (ﷺ) kiss al-Hasan so he said, “I have ten boys, and I have not kissed a single one of them.” So the Messenger of Allaah (ﷺ) said, “The one who does not show mercy will not be shown mercy.”⁶

Jareer Ibn ’Abdullaah (رضي الله عنه) related that the Messenger of Allaah (ﷺ) said, “Whosoever does not show the people mercy, Allaah (ﷻ) will not show him mercy.”⁷

¹ Related by al-Bukhaaree (no. 7283).

² **Author’s note:** This is an action of the disobedient ones from his *Ummah*, and the entire *Ummah* is not like that, and all praise is due to Allaah.

³ Related by al-Bukhaaree (no. 6483) and Muslim (no. 2285).

⁴ Related by Muslim (no. 2316).

⁵ Related by Muslim (no. 2317).

⁶ Related by Muslim (no. 2318).

⁷ Related by al-Bukhaaree (no. 6013) and Muslim (no. 2319).



The Rights of the Messenger ﷺ Upon the Ummah

From his rights upon us is that we have *eemaan* in him; and we believe that he is the true Messenger of Allaah (ﷺ), and that Allaah sent him as a giver of glad tidings and a plain warner to mankind and *Jinn*-kind, and believing in the infallibility of what he has narrated upon his Lord (ﷻ), and that he is the last of the Messengers, and that he conveyed his message in the best of manners, and this topic has abundant proof that can not be mentioned in this place, and the Scholars have undertaken the task of explaining it.

From his rights upon us is the obligation of assisting him, honouring him, and having good manners with him. Allaah (ﷻ) says,

﴿ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٥٨﴾ لِيَتُؤْمِنُوا بِاللَّهِ
وَرَسُولِهِ ۖ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٥٩﴾ ﴾

“Verily, We have sent you as a witness, as a bearer of glad tidings, and as a warner. In order that you may believe in Allaah and His Messenger, and that you assist and honour him, and glorify praises morning and afternoon.” [Sooratul-Fath 48:8-9]

So all glorifications are for Allaah, and assistance and honour is for the Messenger of Allaah (ﷺ). Ibn Katheer (رحمته الله) said,

“Verily, We have sent you as a witness,” over the creation, “as a bearer of glad tidings,” for the Believers, “and as a warner,” for the disbelievers. “In order that you may believe in Allaah and His Messenger, and that you ‘*tu’azziroohu*.” Ibn ‘Abbaas (رضي الله عنه) explained this along with others as,

‘Respect him.’ And ‘*tuwaqqiroohu*’ comes from the word *at-tawqeer* and that means respect, veneration, and honour.¹ The statement ‘**And glorify praises**’ means ‘praises of Allaah in the morning and afternoon.’ That means, in the beginning of the day until it ends. Then He (ﷺ) says in honour, respect, and veneration of His Messenger (ﷺ),

﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ﴾

“Verily, those who give *bay’ah* (oath of allegiance) to you, they are giving *bay’ah* to Allaah.” [Sooratul-Fath 48:10]

This is like the statement of Allaah,

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

“He who obeys the Messenger, has indeed obeyed Allaah.” [Sooratun-Nisaa’ 4:80]

﴿يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾

“The Hand of Allaah is over their hands.” [Sooratul-Fath 48:10]

Meaning: He is with them; He hears their statements and sees their location, and knows what they are hiding and what they are making apparent. So He (ﷺ) is being pledged to by means of His Messenger (ﷺ), as it comes in His statement,

¹ **Author’s Note:** We have lost his physical self, so it is obligatory that we respect his *Sunnah* - through it, it is as though he is with us – so we respect his *Sunnah* and honour it in respect and reverence of the Messenger (ﷺ).

﴿ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ
لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا
عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ
مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَلِكَ هُوَ
الْفَوْزُ الْعَظِيمُ ﴾

“Verily, Allaah has purchased from the believers their lives and their properties; for the price that for them shall be Paradise. They fight for Allaah’s Cause, so they kill and are killed. It is a promise in truth which is binding upon Him in the Torah and the *Injeel* (Gospel) and the *Qur’aan*. And who is truer to his covenant than Allaah? Then rejoice in the bargain which you have concluded. That is the supreme success.” [Sooratut-Tawbah 9:111].”

’Abdullah Ibn ’Amr Ibnul-’Aas (رضي الله عنه) related, ‘This *aayah*, ‘Verily, We have sent you as a witness, as a bearer of glad tidings, and as a warner.’ He (رضي الله عنه) says in the Torah, ‘Verily, We have sent you as a witness, as a bearer of glad tidings, and as a warner, and as a protector for the illiterate. You are My slave and My Messenger, and I have named you *al-Mutawakkil*. He is not stone-hearted, nor of fierce character, nor is he one who shouts in the marketplaces. He does not return evil with evil, but rather he excuses and forgives. Allaah will not take him until He guides a crooked nation through him by them saying, ‘*Laa ilaaha illallaah*,’ and through this statement, He will open blind eyes, deaf ears, and hardened hearts.”¹

¹ Related by al-Bukhaaree (no. 4838).

From the proofs regarding the status of this noble Messenger Muhammad (ﷺ) is that Allaah has praised him in the Torah, the *Injeel* (Gospel), and the *Qur'aan*.

He (ﷺ) says,

﴿ لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ﴾

“Make not the calling of the Messenger amongst you as your calling of one another.” [Sooratun-Noor 24:63]

Ibn Katheer (رحمته الله) says, ‘Ibn ‘Abbaas (رضي الله عنه) related, ‘They used to say, ‘O Muhammad,’ and ‘O Abaa Qaasim,’ so Allaah (ﷻ) prohibited them from that in respect for His Prophet (ﷺ).’ He said, ‘So they began to say, ‘O Messenger of Allaah,’ and ‘O Prophet of Allaah.’” A similar statement was stated by Mujaahid (d.104H) and Sa’eed Ibn Jubayr (d.95H). And Qataadah (d.104H) said, ‘Allaah has commanded that His Messenger (ﷺ) should be treated with respect, honour and as a leader.’”

He (ﷺ) says,

﴿ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٦٤﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٦٥﴾ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ

لِلتَّقْوَىٰ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٤٠﴾ إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ
وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤١﴾

“O you who believe! Do not put (yourselves) forward before Allaah and His Messenger, and fear Allaah. Verily! Allaah is All-Hearing, All-Knowing. O you who believe! Raise not your voices above the voice of the Prophet, 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. Verily! Those who lower their voices in the presence of Allaah’s Messenger, they are the ones whose hearts Allaah has tested for piety. For them is forgiveness and a great reward. Verily! Those who call you from behind the dwellings, most of them have no sense.”

[Sooratul-Hujuraat 49:1-4]

Said Ibnul-Qayyim (d.751H) - ربه, in *Madaarijus-Saalikeen*,¹ “As for the mannerisms that should be utilized with the Messenger of Allaah (ﷺ), then indeed the *Qur’aan* is filled with descriptions of it, and at the base of it is the obligation of fully submitting to him, obeying his orders, and accepting and believing what he has informed you of without weakening it with opposing false views so as to make it ‘understandable,’ and without weakening it with doubt and skepticism, and without preferring the opinions of men and the waste of their intellects over it. He (ﷺ) should be singled out with *at-tahkeem* (judgement), *at-tasleem* (submission), *al-inqiyaa*d (obedience), and *al-idh’aan* (compliance), just as the One who sent him (ﷺ), is singled out with *al’ibaadah* (worship), *al-khudoo’* (obedience), *adh-dhill* (submission), *al-inaabah* (reliance), and *at-tawakkul* (dependence).

¹ **Author’s Note:** I desired to bring the complete speech in this research because of the benefit found therein and so that our brothers may benefit from it.

These are the two categories of *Tawheed* without which there is no safety from the punishment of Allaah: [i] *Tawheedul-Mursil* - the oneness of the One who sends - and that is Allaah, the Lord of the creation, and [ii] *Tawheed Mutaaba'atir-Rasool* - compliance to the *Sunnah* of the Messenger (ﷺ), that they should not make other than him a judge in their affairs, nor should anyone else's judgment please them, nor should they stop observing his orders and believing in his reports because of their preference to the statements of their teacher or their *Imaam* or their *madhhab* or their group or whosoever they elevate. So if he is allowed to, he obeys his orders and accepts his reports. If this is not the case, then if he seeks blamelessness, he abandons his orders and his reports, and entrusts it to them (i.e. his *imaam*, teacher, group), or he distorts it from its proper meaning, and then claims that it is interpretation and explanation; that they are interpreting and explaining it.¹

Indeed, if the slave was to meet his Lord with every sin, with the exclusion of nothing other than committing *Shirk* with Allaah, it would be better for him than to meet his Lord in this aforementioned condition.

One day, I spoke to one of the leaders of these people and said to him, 'I ask you, by Allaah, if it was decreed that the Messenger of Allaah (ﷺ) was alive and with us, and we witnessed his speech and sermons, would it be obligated upon us to follow him, without referring it to the opinions, statements and *madhhab* of other than him, or do we not obey him until we refer what we heard from him to the opinions and intellects of others?' He answered, 'Rather it would be obligatory to hasten to obedience without returning to other than him.' I said, 'So what has removed this obligation from us today and what has replaced it?' So he placed his finger upon his mouth and remained pale-faced and confused and did not utter a word.

¹ **Author's Note:** With great sorrow, this is what many sects do with many aspects of the *'aqeedah* and the *Sharee'ah*.

It is these distinctive manners that must be used with him; there should be no opposition to his statements, nor should *Shirk*¹ be committed with him, nor should voices be raised and limbs disturbed whilst sending peace and blessing upon him. His speech should be accepted upon surety, and he should be benefited from by gaining knowledge from him regarding Allaah and His rulings. Yet, reliance is placed upon confused, contradicting and bewildered intellects to gain knowledge of Allaah, and blind following of people and their opinions is relied upon to learn the legislation of Allaah, and we read the *Qur'aan* and the *Sunnah* for blessings (only); not to learn the foundational principles of the Religion nor its branching principles, and whosoever requests and desires that, we treat them with hostility and we strive to suppress them and eradicate their roots,

﴿ بَلْ قُلُوبُهُمْ فِي عَمْرٍ مِّنْ هَذَا وَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا
 عَمَلُونَ ﴿١٧﴾ حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْعَرُونَ
 ﴿١٨﴾ لَا تَجْعَرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا تَنْصُرُونَ ﴿١٩﴾ قَدْ كَانَتْ آيَاتِي
 تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَبِكُمْ تَنْكُصُونَ ﴿٢٠﴾ مُسْتَكْبِرِينَ بِهِ
 سَمِيرًا تَهْجُرُونَ ﴿٢١﴾ أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ
 ءَابَاءَهُمُ الْأَوَّلِينَ ﴿٢٢﴾ أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُمُ الْمُنْكَرُونَ
 ﴿٢٣﴾ أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُم بِالْحَقِّ وَأَكْثَرُهُم لِلْحَقِّ
 كَارِهُونَ ﴿٢٤﴾ وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ
 وَالْأَرْضُ وَمَنْ فِيهِنَّ ﴿٢٥﴾ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنِ ذِكْرِهِم

¹ Author's Note: Meaning *Shirkul-Mutaaba'ah* (*Shirk* in following).

مُعْرِضُونَ ﴿٧١﴾ أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَجَ رَبِّكَ خَيْرٌ^ط وَهُوَ خَيْرٌ
 الرَّزْقِينَ ﴿٧٢﴾ وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٣﴾ وَإِنَّ الَّذِينَ
 لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَبُّونَ ﴿٧٤﴾

“Nay, but their hearts are covered from understanding this (the *Qur’aan*), and they have other (evil) deeds, besides which they are doing. Until, when We grasp those of them who lead a luxurious life with punishment, behold! They make humble invocation with a loud voice. Invoke not loudly this day! Certainly, you shall not be helped by Us. Indeed, My *aayaat* used to be recited to you, but you used to turn back on your heels. In pride, talking evil about it (the *Qur’aan*) by night. Have they not pondered over the Word, or has there come to them what had not come to their fathers of old? Or is it that they did not recognize their Messenger so they deny him? Or say they, “There is madness in him?” Nay, but he brought them the truth but most of them are averse to the truth. And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder. Or is it that you ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance. And certainly, you call them to a Straight Path. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path.” [Sooratul-Mu’minoos 23:63-74]¹

¹ Author’s Note: These *aayaat* are referring to the disbelievers, but these *aayaat* partially apply to the people of falsehood, innovations and desires. And even →

The one who advises himself (with correctness) and strives to achieve success should befittingly ponder and contemplate over these *aayaat* and he should apply it to the present, and he will be astonished. And let him not think that these *aayaat* are specific to those that have passed, for indeed the speech is for you so, hear it - O present state of affairs - and indeed help is with Allaah.

From the obligatory etiquettes to be used with the Messenger of Allaah (ﷺ) is that he should not be preceded in ordering or prohibiting or permitting an affair, and action should be halted until he orders or prohibits or permits an affair as He (ﷺ) says,

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۗ ﴾

“O you who believe! Do not put (yourselves) forward before Allaah and His Messenger.”

[Sooratul-Hujuraat 49:1]

This order remains until the Last Day and will never be nullified. So preceding the *Sunnah* with any affair after the death of the Prophet (ﷺ) is the same as preceding him (ﷺ) during his life, and those that possess sound intellect see no difference between the two.

Mujaahid (رضي الله عنه) said, “Do not undermine the Messenger of Allaah.” And Aboo 'Ubaydah (رضي الله عنه) said, “The Arabs say: Do not precede the Imaam or the father, an order or prohibition is not given by other than him.” And other than them have said, “Do not obligate until he obligates and do not prohibit until he prohibits.”

though we do not declare the sects to be disbelievers, but by Allaah, these *aayaat* partially apply to them. So let them fear Allaah with regards to themselves and let them resort to the judgement of Allaah, His Book and His Messenger in the affairs of their lives, their Religion and their worldly lives.

From the etiquettes to be used with him is that voices should not be raised above his for that is a means of actions being eliminated. So what of raising opinions and the conclusions of intellects over his *Sunnah*; do you see that obligating the acceptance of actions while the raising of the voice over his (voice) eliminates the action?

From those etiquettes that should be used with him is that he should not be summoned as others are summoned. He (ﷺ) says,

﴿ لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ﴾

“Make not the calling of the Messenger amongst you as your calling of one another.” [Sooratun-Noor 24:63]

The *mufasssiroon* (Scholars of *tafseer*) have two explanations to this *ayah*:

[i]: Do not call him by his name, as you summon each other, but rather say, ‘O Messenger of Allaah, O Prophet of Allaah.’¹

[ii]: Do not consider his summons to you as your summons to each other, that if one desires, he accepts it, and if he desires, he leaves it. If he calls you, then you have no alternative except to answer it, nor do you have any faculty to turn away from it.

From those etiquettes that should be used with him is that if they are with him in a congregational affair such as a sermon or *jihad* or standing guard, one should not exit from him upon a *madhhab* (i.e. way) in an attempt to fulfill a personal need until he attains permission as He (ﷺ) says,

¹ **Translator’s Note:** The Shaykh – may Allaah preserve him – followed this line with a grammatical explanation. It was omitted from the English translation because of a lack of relevance to the English speaking readers.

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا
مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ﴾

“The true Believers are only those, who believe in Allaah and His Messenger, and when they are with him on some common matter, they go not away until they have asked his permission.” [Sooratu-Noor 24:62]

If they were prohibited from implementing a limited *madhhab* (way) for fulfilling a non-essential need, then what of a comprehensive *madhhab* that explains the Religion, its foundational principles and branches, its minute affairs and large affairs, is it legislated to obey them without his permission?

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾

“So ask the people of the Reminder [scriptures - the Torah, the *Injeel* (Gospel)] if you do not know.” [Sooratu-Anbiyaa’ 21:7]

From the etiquettes to be used with him is that his statement should not be doubted, but rather other opinions should be doubted when his statements are available. Nor should his texts be opposed with reasoning, but rather that reasoning should be forbidden and rejected for his texts. Nor should his speech be distorted from its meaning upon a whim that its originators label as ‘understanding’! Yes, he is unknown, and lacks what is correct. The acceptance of what he said is not dependent upon its agreement with anyone. All of these actions are from the lack of etiquettes with him and the height of audacity with Allaah (ﷻ).

As for etiquettes with the (rest of the) creation, then deal with them upon their levels and with what is befitting to them, so for every level there is a specific etiquette. There are specific etiquettes for the parents,

and specific etiquettes with the father, and with a Scholar other etiquettes are used, and there are etiquettes befitting the rulers, and etiquettes with the peers that befit them, and there are etiquettes for strangers that are not those that are used with companions and family, and for the guests are etiquettes that differ from the etiquettes of those who reside in the home.

So every condition has set etiquettes, eating has etiquettes, drinking has etiquettes, and riding and entering and exiting and traveling and residing and sleeping have etiquettes, and going to the bathroom has manners, and speaking has manners, and silence and hearing has manners.

A man's etiquettes are the embodiment of his happiness and success.¹

And the lack of etiquettes is the embodiment of his misfortune and depression.

None summon the good of this life and the next as etiquettes do. And nothing summons the lack of it as the lack of etiquettes do.²

¹ **Author's Note:** If you meet a man with manners then know that this is a sign of his happiness and success, manners with Allaah (ﷻ), manners with His Messenger (ﷺ) and manners with the people. What is intended here is not an outward beautification and two-facedness. No! Rather, what is intended by it is that he should have correct manners which guide his heart and his faculties in the obedience of Allaah (ﷻ) and His Messenger (ﷺ) to acceptance of his narrations... And that he should have the best of manners and etiquettes.

² **Author's Note:** And the lack of etiquettes is a sign of one's misfortune and refuge is sought with Allaah (ﷻ). So we should attempt to refine and cultivate ourselves upon obedience to Allaah (ﷻ) and upon the love of Allaah and His Messenger (ﷺ) and upon having respect for His (ﷻ) Book and upon respect for the *Sunnah* of His Prophet (ﷺ) and respect for the Believers and to address them with manners and wisdom and to act towards them in the same manner. So look at the manners of many of the youth nowadays. This results from a lack of those that would cultivate them with a correct Islaamic cultivation. So they come to be upon partisanship and upon deviated paths. They are not cultivated upon the Book of Allaah and the *Sunnah* of His Messenger, nor are they cultivated upon the biographies of the Prophets and the lives of the righteous and the Imams of *hadeeth* and other than →

So consider the etiquettes that are used with parents and how they saved its possessor from being trapped in the cave when a boulder confined them, and (consider) the one who lacked etiquettes with his mother because of a misunderstanding while he was offering Prayer, and see how he was tested with the destruction of his hermitage, and how the people blamed him of despicable acts.

Ponder over the condition of all those that are wretched, haughty, and frugal, and how a lack of etiquettes is what leads to their deprivation.



them. So their cultivation has been altered completely. So due to this you will see them scornful towards of the Scholars and the *Sunnah*. So this is a shameful act that has no beginning and no end.



From His Rights is the Obligation of Obedience to Him

He (ﷺ) says,

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

“Say: If you (really) love Allaah then follow me, Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, Most Merciful.” [Soorah Aali-Imraan 3:31]

Following this noble Messenger yields two great benefits. Firstly, the love of Allaah for us, and secondly, the forgiveness of our sins by His forgiveness for us and His mercy upon us.

Then, this is followed with the statement of Allaah (ﷻ),

﴿ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۗ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ
الْكَافِرِينَ ﴾

“Say, “Obey Allaah and the Messenger.” However, if they turn away, then Allaah does not like the disbelievers.” [Soorah Aali-Imraan 3:32]

So obedience to Allaah and His Messenger encompasses happiness in this life and the next, and pridefully and stubbornly turning away from their obedience is disbelief in Allaah that obligates the anger of Allaah (ﷻ)

and His enmity and eternal punishment in the Fire that Allaah has created for the disbelievers, and refuge is sought with Allaah (ﷻ). The *aayaat* concerning the obligation of obeying our noble Messenger (ﷺ) are numerous, accumulating to thirty some odd *aayaat* as Imaam Ahmad (d.241H) - رحمته - has stated, and from them are the afore-mentioned *aayaat*.

From those *aayaat* is His (ﷻ) saying, after prohibiting alcohol and gambling and stating that through them *Shaytaan* desires to place enmity and hatred between the Believers and hinders them from the remembrance of Allaah and the Prayer,

﴿ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فِإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا ﴾

﴿ أَنْمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴾

“And obey Allaah and the Messenger, and beware and fear Allaah. Then if you turn away, you should know that it is Our Messenger’s duty to convey in the clearest way.” [Sooratul-Maa’idah 5:92]

This *aayah* has an order to obey Allaah and His Messenger (ﷺ) and to submit to them, and it warns against disobeying them, and it mentions a severe punishment for whosoever turns away from them.

And Allaah (ﷻ) says,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَاتَّمَّ

تَسْمَعُونَ ﴿ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا

يَسْمَعُونَ ﴿٢٠﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ
لَا يَعْقِلُونَ ﴿٢٢﴾

“O you who believe! Obey Allaah and His Messenger, and turn not away from him while you are hearing. And be not like those who say, “We have heard,” but they hear not. Verily, the worst of living creatures with Allaah are the deaf and the dumb, those who understand not.” [Sooratul-Anfaal 8:20-22]

So there is a severe dispraise in these *ayaat* for those that do not obey Allaah and His Messenger, but he claims to listen and obey whilst he is a liar. And they contain a severe warning against resembling this group of the deaf and dumb who do not understand.

And Allaah (ﷻ) says,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا
مُحْيِيكُمْ ۗ وَعَلِمُوا أَنَّ اللَّهَ سَحُولٌ بَيْنَ الْمَرْءِ وَقَلْبِهِ ۗ وَأَنَّهُ
إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ
خَاصَّةً وَعَلِمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾ ﴾

“O you who believe! Respond to Allaah and to the Messenger when he calls you to that which gives you life. And know that Allaah intervenes between a man and his heart and that to Him you will be gathered. And fear a trial which will not strike those who have been oppressive amongst you exclusively, and know that Allaah is severe in penalty.” [Sooratul-Anfaal 8:24-25]

In these conclusive *aayaat*, Allaah (ﷻ) orders this *Ummah* to answer what this noble Messenger (ﷺ) calls (them) to, such as living a positive life and what will bring them everlasting happiness such as beneficial knowledge, righteous actions, correct beliefs, and lofty etiquettes like truthfulness, uprightness, kindness, and justice, and distancing oneself from oppression, vulgarity, lying, and those affairs that lead to general destructive tribulations and falling into falsehood and suffering in this life and the next.

So woe be to those who hear this divine advice that calls to good and happiness and warns against all means of suffering and they do not understand, nor do they comprehend, and happiness is for those that understand and comprehend. O Allaah, make us from amongst them by Your favour and Your blessings and Your generosity.

From the rights of *al-Mustafaa* (ﷺ) upon this Islaamic *Ummah* is returning judgement to him in every affair that they disagree in from matters of *'aqeedah*, etiquettes, acts of worship, interactions and the rest of the affairs of life.

He (ﷺ) says,

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾

“O you who believe! Obey Allaah and obey the Messenger, and those of you who are in authority. If you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah

and in the Last Day. That is better and more suitable for final determination.” [Sooratun-Nisaa‘ 4:59]¹

He (ﷺ) says,

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

“But no, by your Lord, they can have no *eemaan*, 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.” [Sooratun-Nisaa‘ 4:65]

Allaah (ﷻ) swears by His Divine Self that the people will not believe until they make the Messenger of Allaah (ﷺ) the judge in all disputes in all affairs that arise between them, and it is not sufficient to just return judgement to him, but it is a must that no criticism be found in the chests of those deferring judgement and they accept it with full submission. So woe be to he who is not pleased with returning the judgements to this noble Messenger (ﷺ) and whoever does not submit himself to his rulings with pleasure, contentedness and obedience.

Allaah (ﷻ) says,

﴿ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ

¹ **Author’s Note:** I say: If these sects would return their rulings back to Allaah (ﷻ) and His Messenger (ﷺ), would any differing remain? It would never remain, but they have abandoned returning the rulings to Allaah (ﷻ) and His Messenger (ﷺ) and we seek refuge in Allaah from this calamity.

الْمُنْكَرِ وَحُلِّ لَهُمُ الطَّيِّبَاتِ وَحُرِّمَ عَلَيْهِمُ الْخَبِيثَاتِ وَيَضَعُ
 عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ ءَامَنُوا بِهِ
 وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ
 الْمُفْلِحُونَ ﴿١٥٧﴾ قُلْ يَتَّيِّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
 جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ لَا إِلَهَ إِلَّا هُوَ
 يُحْيِي وَيُمِيتُ ۗ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ
 بِاللَّهِ وَكَلِمَاتِهِ ۗ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

“Those who follow the Messenger, the unlettered Prophet, whom they find written (i.e. mentioned) in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honoured him, supported him and followed the light which was sent down with him – it is those who will be successful. Say (O Muhammad), “O mankind, indeed I am the Messenger of Allaah to you all, (from Him) to whom belongs the dominion of the heavens and the earth. There is no deity besides Him; He gives life and causes death.” So believe in Allaah and His Messenger, the unlettered Prophet, who believes in Allaah and His words and follow him that you may be guided.” [Sooratul-A'raaf 7:157-158]

In these two *aayaat*, Allaah (ﷻ) explains a number of grand affairs, and from them are the characteristics of the noble Messenger (ﷺ) and the *Sharee'ah* that he came with and its munificence with the people since its revelation until the Day of Resurrection.

So look at the status of the Messenger (ﷺ) and the exaltation of him in the Torah and the Gospel.

Contemplate upon his qualities and the qualities of his great *Sharee'ah* and their exaltation in Torah and the Gospel.

So from that is ordering what is good and that entails calling to *Tawheed* and a sound *'aqeedah* such as belief in Messengership and the Resurrection and the Atonement and *Jihaad* in the path of Allaah to make the word of Allaah the uppermost and lofty mannerisms and the rest of whatever this conclusive word entails.

And from it is prohibiting from evil and that includes *Shirk* and innovations and falsehood and immorality and disobedience and vulgarity, what is openly committed and what is committed secretly. And from it is mercy and kindness in legislation and wisdom in it.

And from it is mercy and forgiveness in legislation as well as wisdom by the placement of those contracts contracts and restraints that were placed upon the Jews and the allowance of what is good and the forbiddance of filth such as intoxicants, the flesh of swine, the carcasses, *zinaa* (adultery, fornication) and what followed that is a prohibition of everything that harms the Religion, the intellect, the individual, the wealth and the honour.

And from it is praise for what he has come with by stating that it is guidance and light from Allaah.

And from it is a grand promise of success, and indeed that is the greatest success for those that support this noble Messenger (ﷺ), aid him, and follow the guidance that he has been sent with.

And from it is that his message and *da'wah* is for all of mankind,¹ regardless of the color of their skin. It is a call to the *Tawheed* and the worship of Allaah.

And from that is that Allaah has ordered all of mankind to believe in Him and His Messenger, and He has ordered them to obey him so that they may be guided to what will please their Lord and increase them in happiness.

Allaah (ﷻ) says,

﴿ وَيَقُولُونَ ءَا مَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ ۖ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴾ (٤٧) وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾ وَإِن يَكُنْ هُمْ أَحَقُّ بِآتَاؤِهِ إِلَيْهِ مَدْعِينَ ﴿٤٩﴾ أَفَىٰ قُلُوبِهِمْ مَّرَضٌ أَمْ آرْتَابُوا أَمْ يَخَافُونَ أَن يَحْبِيفَ اللَّهُ عَلَيْهِم وَرَسُولَهُ ۚ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾ وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ وَخَشِيَ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾ * وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن أَمَرْتَهُمْ لَيَخْرُجُنَّ ۗ قُلْ لَا تُقْسِمُوا طَاعَةٌ مَّعْرُوفَةٌ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا

¹ Author's Note: And there are proofs that establish that his message was also for *Jinn-kind*.

تَعْمَلُونَ ﴿٢٤٧﴾ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حَمَلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٢٤٨﴾

“And the hypocrites say, “We have believed in Allaah and in the Messenger, and we obey,” then a party of them turns away after that. And those are not Believers. And when they are called to the words of Allaah and His Messenger to judge between them, at once a party of them turns aside. However, if the right is theirs, they come to him in prompt obedience. Is there disease in their hearts? Or have they doubted? Or do they fear that Allaah will be unjust to them, or His Messenger? Rather, it is they who are the wrongdoers. The only statement of the Believers when they are called to Allaah and His Messenger to judge between them is that they say, “We hear and we obey.” And those are the successful. And whoever obeys Allaah and His Messenger and fears Allaah and is conscious of Him. It is those who are the attainers. And they swear by Allaah their strongest oaths that if you ordered them, they would go forth in Allaah’s cause. Say, “Do not swear. Such obedience is known. Indeed, Allaah is Well-Acquainted with that which you do.” Say: Obey Allaah and obey the Messenger; but if you turn away, then upon him is only that duty with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be guided. And there is not upon the Messenger except the responsibility for clear notification.” [Sooratun-Noor 24:47-54]

These *aayaat* expound upon the condition of the hypocrites and those that have diseased hearts. They claim to believe in Allaah and His Messenger (ﷺ), but when those extraordinary and serious conditions arise that separate the wretched from the dignified, the liars from the truthful ones, the falsity of their claims are unveiled and exposed, and their lies and hypocrisy become apparent, **“And when they are called to the words of Allaah and His Messenger to judge between them, at once a party of them turns aside. However, if the right is theirs, they come to him in prompt obedience.”** So they turn away from the obedience of Allaah and His Messenger (ﷺ); they turn away from submitting and accepting their judgements if they see them to be against them. Yet they hasten to obedience if it is in accordance with what they are upon, not in obedience, belief, nor in love of the truth, but because the truth agrees with their personal benefits. How abundant are those, other than the hypocrites, that attain this characteristic because of a weakness of *eemaan*. We seek refuge in Allaah from this condition.

These *aayaat* also clarify the condition of the true Believers, **“And when they are called to the words of Allaah and His Messenger to judge between them,”** and that is hearing and obeying and submitting to Allaah (ﷻ) and His Messenger (ﷺ), and being pleased with it, and fully accepting it without complications. They accept it regardless of what it concerns from themselves, or their wealth, or their offspring. Allaah’s recompense for them is that they are successful with His pleasure and great reward, and that they are guided. All of this is from the fruits of their true *eemaan* and righteous good deeds, and from that is their obedience to Allaah (ﷻ) and His Messenger (ﷺ), and being outwardly and inwardly pleased with His judgments regarding the life this world and the next.

Shaykhul-Islaam Ibn Taymiyyah (رحمته الله) says, “The Messenger (ﷺ) has a right that is not shared with anyone else from the *Ummah*, such as the obligation of obeying him in everything that he mandates and orders. He (ﷺ) says,

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

“He who obeys the Messenger (Muhammad), has indeed obeyed Allaah, but he who turns away, then we have not sent you (O Muhammad) as a watcher over them.” [Sooratun-Nisaa’ 4:80]

And He (ﷺ) says,

﴿ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۗ ﴾

“We sent no Messenger, but to be obeyed by Allaah’s leave.” [Sooratun-Nisaa’ 4:64]

This is why pledging allegiance to the Messenger (ﷺ) was also pledging allegiance to Allaah, as He (ﷺ) said,

﴿ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ۗ ﴾

“Verily, those who give *Bay’ah* (pledge) to you (O Muhammad), they are giving *Bay’ah* (pledge) to Allaah.” [Sooratul-Fath 48:10]

So they pledged to him that they will obey him in *Jihaad* and they will not flee even if it leads to their deaths. This obedience to him is also obedience to Allaah.”¹



¹ Refer to *Majmoo’ul-Fataawaa* (27/425-426) of Ibn Taymiyyah.



Love for the Messenger of Allaah ﷺ

From his rights is that he should be loved more than one's self, wealth, and offspring. Allaah (ﷻ) says,

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِن
اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ؕ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ ﴿١١١﴾ قُلْ إِن كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ
وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا
وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي
سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ؕ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿١١٢﴾﴾

“O you who believe! Do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so amongst you – then it is those who are the wrongdoers. Say (O Muhammad): If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline and dwellings with which you are pleased are more beloved to you than Allaah and His Messenger and Jihaad (i.e. striving) in His cause, then wait until Allaah executes His command. And Allaah does not guide the defiantly disobedient people.” [Sooratut-Tawbah 9:23-24]

Al-'Allaamah as-Sa'dee (d.1376H) - ﷺ - says in explanation of this *aayah*, "This noble *aayah* is the greatest proof for the obligation of loving Allaah and His Messenger (ﷺ), and the obligation of giving them precedence over the love of anything else, and [it is proof] upon the promise of a harsh punishment and severe anger upon those who love these things more than Allaah and His Messenger (ﷺ) and *Jihaad* in His path.

And proof of this (love) is that if he is presented with two choices, one of which is beloved to Allaah and His Messenger, and he himself has no desire for it, and the other one is beloved and desired by him, but it causes him to neglect what is beloved to Allaah and His Messenger (ﷺ), or it causes him to make it deficient, so if he accepts what he himself desires over what is beloved to Allaah, then that is proof that he is a *dhaalim* (oppressor) and one who abandons what is obligatory upon him."¹

It is obligatory upon us that the Messenger (ﷺ) should be more beloved to us than ourselves, our parents, our children, our families, and our wealth, as has come in an authentic *hadeeth* that the Messenger of Allaah (ﷺ) said, "I swear by the One in Whose Hand is my soul, none of you believes until I am more beloved to him than his children, parents, and all the people."² The wording of Imaam Muslim includes, "and his family and his wealth."³

'Abdullaah Ibn Hishaam (رضي الله عنه) says, "We were with the Messenger of Allaah (ﷺ) and he was holding the hand of 'Umar Ibnul-Khattaab, so 'Umar said to him, 'O Messenger of Allaah, you are more beloved to me than everything other than myself.' So the Messenger (ﷺ) said, 'No, by the One in Whose Hand is my soul, until I am more beloved to you than you yourself.' So 'Umar said, 'So indeed now, by Allaah, you are more

¹ Refer to *Tafseer as-Sa'dee*, the explanation of *Sooratur-Tawbah*.

² Related by al-Bukhaaree (no. 15).

³ Related by Muslim (no. 44).

beloved to me than me myself.' So the Messenger (ﷺ) said, "Now, O 'Umar."¹

He (ﷺ) has said,

﴿ قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ أُقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾

"Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allaah and His Messenger, and striving hard and fighting in His Cause, then wait until Allaah brings about His Decision. And Allaah guides not the people who are *al-Faasiqeen* (the rebellious, disobedient to Allaah)." [Sooratut-Tawbah 9:24]

And He (ﷺ) has said,

﴿ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ﴾

"The Prophet is closer to the Believers than their own selves." [Sooratul-Ahzaab 33:6]

¹ Related by al-Bukhaaree (no. 6257).

It has come in the *Saheehayn* that the Messenger (ﷺ) said, "I am closer to every Believer than himself."¹

Shaykhul-Islaam Ibn Taymiyyah (رحمته) says, "And that is because none can escape from the punishment of Allaah, nor attain His mercy, except by way of the Messenger (ﷺ); except by believing in him, loving him, supporting him, following him, then he is the one that Allaah saves through him [i.e. the Messenger (ﷺ)] from the punishment of this life and the next, and he is the one that attains the good of this life and the next. Indeed, the best and most beneficial blessing is *eemaan*, and it is not achieved except through him, and he is more sincere and more beneficial to everyone, (more) than their children and wealth, for indeed through him Allaah guides from darkness to light. He has no way except through him. As for himself and his family, then they do not own anything with Allaah."²



¹ Related by al-Bukhaaree (no. 6745) and al-Muslim (no.4136).

² Refer to *Majmoo'ul-Fataawaa* (27/426) of Ibn Taymiyyah.



Sending Peace and Blessings Upon the Messenger ﷺ

Allaah (ﷻ) says,

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

“Allaah sends His *salaat* upon the Prophet and also His Angels too. O you who believe! Send your *salaat* upon him (Muhammad), and (you should) greet (salute) him with the Islaamic way of greeting.”

[Sooratul-Ahzaab 33:56]

Imaam al-Bukhaaree (d.256H) - ﷺ - said, “Aboo 'Aaliyah (d.90H) - ﷺ - said, ‘The *salaah* of Allaah is His praise for him to the Angels, and the *salaah* of the angels is *du'aa'* (supplication).’” And Ibn 'Abbaas (رضي الله عنه) said, “Send their *salaah* means: invoking blessings.”¹

Ibn Katheer (d.774H) - ﷺ - says, “What is intended in this *ayah* is that Allaah (ﷻ) is informing His slaves about the status that His slave and Messenger has with Him in the highest of gatherings, and that He praises him to the Angels that are close to Him, and that the Angels send their *salaah* upon him, and then He orders the inhabitants of the lower world to send *salaah* (blessings) and *salaam* (peace) upon him so the praises of the inhabitants of both dwellings, the lower and the higher can be gathered together.”

¹ Author's Note: And this returns to the previous meaning.



The Mannerisms of Sending Blessings Upon the Messenger ﷺ

Imaam al-Bukhaaree (d.256H) - ﷺ - narrates upon the authority of the noble Companion, Ka'b Ibn 'Ujrah (رضي الله عنه) that he said, "It was said, 'O Messenger of Allaah, we know how to send *salaam* (peace) upon you, but how do we send *salaah* upon you?' He (رضي الله عنه) said, 'Say: O Allaah, send Your *salaah* upon Muhammad and upon the family of Muhammad as You sent Your *salaah* upon Ibraaheem and the family of Ibraaheem, indeed You are Praiseworthy, Most Glorious. O Allaah, send Your blessings upon Muhammad and upon the family of Muhammad as You sent Your blessings upon Ibraaheem and the family of Ibraaheem, indeed You are Praiseworthy, Most Glorious.'"¹

Aboo Sa'eed al-Khudree (رضي الله عنه) narrates, "We said, 'O Messenger of Allaah, [we know] this *salaam*, but how do we send *salaah* upon you?' He said, 'Say: O Allaah, send Your *salaah* upon Muhammad, Your slave and Messenger, as You sent Your *salaah* upon the family of Ibraaheem, and send Your blessings upon Muhammad and upon the family of Muhammad as You sent Your blessings upon Ibraaheem.'" Aboo Saalih stated upon the authority of al-Layth, "Upon Muhammad and upon the family of Muhammad as You sent Your blessings upon the family of Ibraaheem." Ibraaheem Ibn Hamzah narrated, Aboo Haazim ad-Daraawardee narrated: Yazeed said, "As You sent Your *salaah* upon Ibraaheem, and send Your blessings upon Muhammad and upon the family of Muhammad, as you sent Your blessings upon Ibraaheem and upon the family of Ibraaheem."²

Aboo Humayd as-Saa'idee (رضي الله عنه) narrated that they said, "'O Messenger of Allaah, how do we send *salaah* upon you?' So the Messenger of Allaah said, 'Say: O Allaah send Your *salaah* upon Muhammad and upon his

¹ Related by al-Bukhaaree (no. 4797).

² Related by al-Bukhaaree (no. 4797).

wives and offspring as You sent Your *salaah* upon the family of Ibraaheem, and send Your blessings upon Muhammad and upon his wives and offspring as You sent Your blessings upon the family of Ibraaheem, indeed You are Praiseworthy, Most Glorious.”¹

It has been narrated upon the authority of Aboo Mas’ood al-Ansaaree (رضي الله عنه) that he said, “Allaah’s Messenger (ﷺ) came to us while we were in the company of Sa’d Ibn ’Ubaadah, so Basheer Ibn Sa’d said to him, ‘Allaah has ordered us that we should send *salaah* upon you, so how do we send *salaah* upon you?’ He said: So the Messenger of Allaah (ﷺ) remained quiet, so much so that we wished that he would not have asked the question. Then the Messenger of Allaah (ﷺ) said, ‘Say: O Allaah, send Your *salaah* upon Muhammad and upon the family of Muhammad as You sent Your *salaah* upon the family of Ibraaheem, and send Your blessings upon Muhammad and upon the family of Muhammad as You sent Your blessings upon Ibraaheem and upon the family of Ibraaheem in the creation, indeed You are Praiseworthy, Most Glorious.”²



¹ Related by al-Bukhaaree (no. 3369) and Muslim (no. 407).

² Related by Muslim (no. 405) and Aboo Daawood (no. 980).



The Obligation of Sending Blessings Upon the Messenger ﷺ

It is legislated at numerous times, and the predominant opinion is that it is obligatory in the last *tashahhud*.

Says al-Haafidh Ibn Katheer (رحمته الله) after bringing these [previously mentioned] *ahaadeeth*, “And from here, ash-Shaafi’ee (d.204H) - رحمه الله - has taken the opinion that it is obligatory upon one who is praying that he should send blessings upon the Messenger of Allaah (ﷺ) in the last *tashahhud*, and if he leaves it, then his Prayer is incorrect.

Some from the later Scholars of *Maalikee fiqh* and other than them criticize Imaam ash-Shaafi’ee for making it a condition in the Prayer and they believe that he was alone in this opinion. Aboo Ja’far at-Tabaree (d.310H), at-Tahaawee (d.321H), al-Khattaabee (d.388H), and other than them have relayed that there is consensus upon the opposite of Imaam ash-Shaafi’ee’s opinion as al-Qaadee ’Iyaad (d.544H) has narrated upon them.

And the author has spoken unjustly in his refutation upon ash-Shaafi’ee and has burdened himself in his claim of consensus, and he has stated what is not supported with knowledge.

For indeed we have narrated the obligation of that and an order to send blessings upon him in the Prayer, as this is apparent from this *ayah* and as it has been explained in this manner by a group from amongst the Companions such as Ibn Mas’ood (رحمته الله) and Aboo Mas’ood al-Badaree (رحمته الله) and Jaabir Ibn ’Abdullaah (رحمته الله) and [also] from amongst the *taabi’een* such as ash-Sha’bee (d.103H), Aboo Ja’far al-Baaqir, and Maqaatil Ibn Hayyaan, and this was the opinion of Imaam ash-Shaafi’ee, and there is no difference of opinion in that, and also there is no difference of opinion amongst the Companions, and it was the last

opinion of Imaam Ahmad as Aboo Zur'ah ad-Dimashqee (d.264H) has relayed this upon him, and this was also the speech of Aboo Ishaq Ibn Raahawayh (d.238H) and the speech of the *faqeeh*, the Imaam Muhammad Ibn Ibraaheem, who is well known as Ibnul-Mawaaz al-Maalikee...

So the intent here is that Imaam ash-Shaafi'ee, in his opinion regarding the obligation of sending blessings upon the Messenger (ﷺ), has been preceded and followed [by others] as has preceded, and for Allaah are praises and power. So there is no consensus in opposition to him in this opinion, neither before him, nor after him and Allaah knows best."¹

Then, Ibn Katheer (رحمته) brings *ahaadeeth* that support his statement regarding the obligation of sending blessings upon the Messenger (ﷺ) in the last *tashahhud* and that it is liked in the first *tashahhud*, and the Scholars have differed regarding this.

Then there are those occasions when it is legislated that *salaah* should be sent upon the Messenger (ﷺ) as Imaam Ibnul-Qayyim (رحمته) mentions in his book *Jalaa'ul-Afhaam fis-Salaat was-Salaam 'alaa Khayril-Anaam*.²

1. At the conclusion of the *qunoot*
2. In the funeral Prayer
3. In the *khutab* (sermons) such as the Friday sermon and the sermon delivered on the day of 'Eed
4. When responding to the call of the *mu'adhdhin* and when standing for Prayer
5. When making *du'aa'* (supplication)

¹ **Author's Note:** Ibnul-Qayyim (d.751H) claims consensus in his book *Jalaa'ul-Afhaam* upon the obligation of sending *salaah* in the *tashahhud*, and there is no difference of opinion amongst the Companions in that, and the truth and the predominant opinion is that of Imaam ash-Shaafi'ee; that sending the *salaah* upon the Messenger in the last *tashahhud* is obligatory, and this is what is closer to being agreed upon with consensus.

² **Translator's Note:** "A Clarification for the Intellects Regarding Sending Blessings and Peace on the Best of Creation."

6. When entering and exiting the mosque
7. In the gatherings of the people, before they depart
8. When his name is mentioned, and the Scholars have differed regarding this
9. When leaving from a sitting to which one was invited
10. When concluding a sitting
11. When writing his (ﷺ) name
12. During the *nikaah*

And he mentioned some other occasions regarding which no proof is available, and others whose weakness has been verified.

These are some of his rights upon us from loving him, honouring him, obeying him, and knowing his status with Allaah (ﷻ), but this should not lead us to extremism in his affair, or to characterizing him with the Attributes of Allaah (ﷻ), or making him a partner to Allaah (ﷻ) in *du'aa'*, and the likeness of it, for this subverts his message, and it is leaving his methodology, and it is disobedience to him, and it is an insult to his status, because you are disobeying him and defying him with that. So claiming that he (ﷺ) has knowledge of the Unseen, and he disposes the affairs of the creation, and he rewards with Paradise, then all of these are lies that have no foundation in the Book of Allaah or in the *Sunnah*. So we believe in the Book and in the *Sunnah* and what they encompass from *'aqeedah*, worship [for Allaah], and honour for the Messenger (ﷺ), and the obligation of obeying him, loving him, and aiding him, and we do not deviate a hand span from these teachings. Rather, we do not even deviate the span of a finger tip. If the Messenger (ﷺ) fought against extremism, then it is upon us to follow his footsteps and obey him and fight against extremism.

It is befitting that I should mention the following [chapter] here.





The Messenger's ﷺ Advocacy for Tawheed And His Efforts against Extremism

He (ﷺ) says,

﴿يَا هَلْ أَلْكَبْتُمْ لَّا تَعْلَمُونَ فِي دِينِكُمْ وَلَا تَقُولُونَ عَلَى اللَّهِ إِلَّا
الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ
أُلْقِيَهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا
ثَلَاثَةً ۚ اتَّهَمُوا خَيْرًا لَّكُمْ ۚ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ ۚ سُبْحَانَ اللَّهِ أَنْ
يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَى بِاللَّهِ
وَكَيلًا﴾

“O people of the Scripture! Do not exceed the limits in your Religion, nor say of Allaah aught but the truth. The Messiah 'Eesaa, son of Maryam (Mary), was (no more than) a Messenger of Allaah and His Word, which He bestowed upon Maryam (Mary) and a spirit (*Rooh*) created by Him; so believe in Allaah and His Messengers. Say not: “Three (trinity)!” Cease! (it is) better for you. For Allaah is (the only) One *Ilaah* (God), Glory be to Him (Far Exalted is He) above having a son. To Him belong all that is in the heavens and all that is in the earth. And Allaah is All-Sufficient as a Disposer of affairs.” [Sooratun-Nisaa' 4:171]

And He (ﷺ) says,

﴿ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴾

“Say (O Muhammad): “O people of the Scripture (Jews and Christians)! Exceed not the limits in your Religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path.”
[Sooratul-Maa'idah 5:77]

The Messenger (ﷺ) said, “O people beware of going to extremes in the Religion, for indeed those who came before you were destroyed because of extremism in the Religion.”¹

And the Messenger (ﷺ) said, “Do not go to extremes in praising me as the Christians went to extremes in praising the son of Maryam. Indeed, I am His slave, so say: His slave and His Messenger.”²

It has been reported upon the authority of Mutarrif Ibn 'Abdullaah Ibn ash-Shakheer that he said, “My father said, ‘I went with Banoo 'Aamir's delegation to the Messenger of Allaah (ﷺ) and we said, ‘You are our lord.’ He said, ‘The Lord is Allaah.’ We said, ‘And the highest of us in virtue and the most excellent of us.’ He said, ‘Speak with your statements,’ or ‘some of your statements and do not become helpers of the *Shaytaan*.’”³

¹ **Saheeh:** Related by Ibn Maajah (no. 3085), it was declared *saheeh* by al-Albaanee.

² Related by al-Bukhaaree (no. 3445).

³ **Saheeh:** Related by Abee Daawood (no. 4806) and *al-Mishkaat* (no. 4901), it was declared to be *saheeh* by al-Albaanee.

So indeed, this speech was true, and he was the best of them, and he was the offspring of the best of them, but he (ﷺ) feared that if the people began with this, they would fall into what Banoo Israa'eel fell into from extremism regarding some of their Messengers, as the Jews went to extremes regarding 'Uzayr (عليه السلام) and as the Christians went to extremes regarding 'Eesaa (عليه السلام). So he deterred them even though their speech was truthful because of the corruption that (those statements) would cause. So extremism regarding the Messengers or other than them, or going to extremes in acts of worship and other than them, violates *Tawheedur-Ruboobiyyah* (oneness of Allaah's Lordship) and *Tawheedul-Uloohiyyah* (oneness of Allaah's divinity); these are from the greatest rights of the Lord of the creation. So Allaah warns against extremism and the Messenger of Allaah (ﷺ) warns against extremism, and he explains that it contains destruction, and the Believer that has intellect places everything in its proper place, and he gives everything its due right without exaggeration or falling short; upon a middle path. He gives Allaah His rights, and he gives the Messengers their rights, and he gives the Angels their rights, and he gives the righteous their rights, and he gives the Believers their rights, and he gives the parents their right, without exaggeration or falling short.





Respecting the Messenger's ﷺ Family and Companions

From the rights of the Messenger (ﷺ) upon the Islaamic *Ummah* is that they should respect his Companions, his family, and his wives (ﷺ), and they should clarify their virtues and their excellent status, and refrain from tarnishing their honour, and they should clarify their status with Allaah, His Messenger (ﷺ), and [their status] with the best of this *Ummah*.

Allaah (ﷻ) says regarding them,

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ
خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴾

“You are the best of peoples ever raised up for mankind; you enjoin the good and forbid the evil, and you believe in Allaah. And had the people of the Scripture believed, it would have been better for them; amongst them are some who have faith, but most of them are disobedient sinners.” [Soorah Aali-Imraan 3:110]

He (ﷺ) says,

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ
تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي
وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۗ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۗ وَمَثَلُهُمْ فِي
الْإِنْجِيلِ كَرَزَعٍ أُخْرِجَ شَطْعُهُ فَفَازَرَهُ فَاسْتَعْلَظَ فَاسْتَوَىٰ عَلَىٰ
سَوْقِهِ يُعْجِبُ الْزُرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿١٦﴾ ﴾

“Muhammad is the Messenger of Allaah, and those who are with him are severe against disbelievers, and merciful amongst themselves. You see them bowing and falling down prostrate, seeking bounty from Allaah and (His) Good Pleasure. The mark of them (i.e. of their faith) is on their faces (foreheads) from the traces of (their) prostration (during Prayers). This is their description in the Torah. But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight upon its stem, delighting the sowers that He may enrage the disbelievers with them. Allaah has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward.” [Sooratul-Fath 48:29]

And He (ﷺ) says,

﴿ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ
وَالْأَرْضِ ۗ لَا يَسْتَوِي مَن أَنْفَقَ مِّنْ قَبْلِ الْفَتْحِ وَقَتْلَ ۗ

أَوْلَيْتِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ۗ وَكُلًّا
 وَعَدَّ اللَّهُ الْحَسَنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

“And what is the matter with you that you spend not in the Cause of Allaah? And to Allaah belongs the heritage of the heavens and the earth. Not equal amongst you are those who spent and fought before the conquering (of Makkah). Such are higher in degree than those who spent and fought afterwards. But to all, Allaah has promised the best (reward). And Allaah is All-Aware of what you do.” [Sooratul-Hadeed 57:10]

Aboo Sa'eed al-Khudree (رضي الله عنه) said, “The Messenger (ﷺ) said, ‘Do not revile my Companions, for if one of you gave in charity gold that equaled mount Uhud, it would not equal a *mudd* of what they gave, nor would it equal half of it.’”¹

Books have been authored explaining their virtues and status, and the Scholars have commended them in the books of *'aqeedah*, and from that (praise) is the statement of Shaykhul-Islam Ibn Taymiyyah (رحمته الله) in the book *al-'Aqeedatul-Waasitiyyah*,² “They (i.e. *Ahlu-Sunnah*) distance themselves from the mannerisms of the *Rawaafid* who detest the Companions, and they distance themselves from the mannerisms of the *Nawaasib* who revile *Ahlu-Bayt* with statements or actions. And they refrain from what occurred between the Companions. They say that these narrations regarding their faults, from amongst them are lies, and some have been added to, and some have (had portions) omitted, and some have been distorted from their reality. And what is correct from them, then they are excused from it. They are either *mujtahidoon* and

¹ Related by al-Bukhaaree (no. 3673).

² **Author's Note:** “Chapter: *Ahlu-Sunnah* are far removed from what the innovators say regarding the Companions and the *Ahlu-Bayt* (family of the Prophet).”

were correct in their *ijtihaad* or they are *mujtahidoon* and they erred in their *ijtihaad*. Along with this, they do not believe that all of the Companions are infallible from committing major or minor sins. Rather, they are generally capable of sins, but they have from precedence in the Religion and good deeds what obligates forgiveness for them from what they may fall into. So much so, they will be forgiven for sins that will not be forgiven for those who came after them, since they have from good deeds what erases sins that those who came after them do not have. It is confirmed from the Messenger of Allaah (ﷺ) that he said they are the best of generations, and two handfuls of charity from one of them is greater than gold in the amount of Mount Uhud in charity from those who came after them. So, if they did sin, then it may be that they sought forgiveness from it, or they may have done good deeds that erase out that sin, or they may have been forgiven for it because of their precedence in the Religion or because of the intercession of Muhammad (ﷺ) and they are the most deserving of the people to his intercession, or they may have been inflicted with trials in this world that have erased those sins.

So if this is the case regarding existing sins, then what about those in which they were *mujtahidoon*. If they were correct in it, then they have two rewards, and if they erred, then they have one reward and their mistake is forgiven.

Furthermore, those deeds which are objectionable that occurred from some of them are negligible in comparison to the virtues of those people and their good deeds from belief in Allaah and His Messenger (ﷺ) and *Jihaad* in His path and *hijrah* (emigration) and support [for the Messenger (ﷺ)] and beneficial knowledge and righteous actions.

One who studies the biographies of those people and what Allaah blessed them with from virtues with knowledge and insight will surely know that they are the best of mankind after the Messengers. There never was nor will there ever be any one comparable to them, and they are the best from amongst the generations of this *Ummah*; that in itself makes them the best of nations and the most noble of them with Allaah.”

I ask Allaah (ﷻ) to bless us with respect for this noble Messenger (ﷺ) and with love for him and obedience to him and that He makes us firm upon that, and that He gives the Islaamic *Ummah* the capacity to unite upon the truth that is the Book of Allaah and the *Sunnah* of His Messenger (ﷺ), and He strengthens and blesses it with the true Religion with which He strengthened Muhammad (ﷺ) and his Companions and He made them superior over all the disbelievers as He (ﷻ) says,

﴿ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَىٰ
 الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴾

“It is He who has sent His Messenger with guidance and the Religion of truth, to make it superior over all religions even though the *mushrikoon* (polytheists) hate it.” [Sooratut-Tawbah 9:33]

We ask Allaah to give them (i.e. the Islaamic *Ummah*) success and that He gives them sincere *du'aat* (callers) who do not desire from their *da'wah* except the Face of Allaah (ﷻ), and they do not desire except to benefit the Muslims and their removal from what they are inflicted with from estrangement, lowliness, and shame.

And by Allaah, and again by Allaah, there is no success from this persistent lowliness except that they should return to the Book of Allaah and the *Sunnah* of the Messenger of Allaah (ﷺ) in the affairs of their *'aqeedah*, worship, and the matters of the rest of their lives. And Allaah knows best, and may the blessings of Allaah be upon our Messenger Muhammad (ﷺ) and upon his Family and his Companions, and may abundant blessings be upon him.





Appendix One: The Hadeeth of ash-Shafaa'ah

Anas Ibn Maalik (رضي الله عنه) related: The Messenger of Allaah (ﷺ) said, 'Allaah would gather people on the Day of Resurrection and they would be concerned about it (i.e. *ash-shafaa'ah*), and Ibn 'Ubayd said, 'They would get a Divine inspiration about it and would say, 'If we could seek intercession with our Lord, we may be relieved from this predicament of ours.'" He (ﷺ) said, 'They would come to Aadam (عليه السلام) and say, 'You are Aadam, the father of mankind. Allaah created you with His own hand and breathed into you of His spirit and commanded the Angels and they prostrated before you. So intercede for us with your Lord, that He may relieve us from this position of ours.' He would say, 'I am not in a position to do this, and would recall his error, and would become shy of his Lord on account of that; go to Nooh, the first Messenger sent by Allaah.'" He (ﷺ) said, 'So they would come to Nooh (عليه السلام). He would say, 'I am not in a position to do that for you,' and recall his fault which he had committed and would become shy of his Lord on account of that, 'You had better go to Ibraaheem (عليه السلام) whom Allaah took as a friend.' They would come to Ibraaheem (عليه السلام) and he would say, 'I am not in a position to do that for you,' and would recall his fault that he had committed and would become shy of his Lord on that account, 'You had better go to Moosaa (عليه السلام) with whom Allaah conversed and gave him the Torah.'" He [the Prophet (ﷺ)] said, 'So they would come to Moosaa (عليه السلام). He would say, 'I am not in a position to do that for you,' and would recall his fault that he had committed and would become shy of his Lord on account of that, 'You had better go to 'Eesaa (عليه السلام), the spirit of Allaah and His word.' He would say, 'I am not in a position to do that for you; you better go to Muhammad (ﷺ), a servant whose former and later sins have been forgiven.'" He (the narrator) said, 'The Messenger of Allaah (ﷺ) observed, 'So they would come to me and I would ask the permission of my Lord and it would be granted to me, and when I would see Him, I would fall down in prostration, and He (Allaah) would leave me in this

condition as long as He would wish, and then it would be said, 'O Muhammad, raise your head, say and you will be heard; ask and it will be granted; intercede and the intercession will be accepted.' Then I would raise my head and exalt my Lord with the praise which my Lord would teach me. I shall then intercede, but a limit would be set for me I would bring them out from the Fire and make them enter Paradise." He (the narrator) said, 'I do not remember whether he (ﷺ) said at the third time or fourth time (of interceding with Allaah), 'O my Lord, none has been left in the Fire, except those restrained by the *Qur'aan*, meaning those that have been obligated to remain therein forever.'" Related by Imaam Muslim (d.261H) in the Book of *Eemaan* and the chapter of the *hadeeth* of *ash-Shafaa'ah*.



Glossary

A

Aayah: (pl. *aayaat*) "sign," a verse of the *Qur'aan*.

Aahaad: a narration which is narrated through one chain only.

Ahaadeeth: see *hadeeth*.

'Alayhis-salaam: "May Allaah (ﷺ) protect and preserve him." It is said after the name of a Prophet of Allaah or after the name of an Angel.

Ansaar: "helpers;" the Muslims of al-Madeenah who supported the Muslims who migrated from Makkah.

'Arsh: Throne of Allaah (ﷻ).

'Asr: the afternoon Prayer.

Awliyaa': see *Walee*.

B

Bid'ah: Heresy (any innovatory practice).

Buraaq: An animal bigger than a donkey and smaller than a horse on which the Prophet (ﷺ) went for the *Mi'raaj*.

D

Daa'ee: one engaged in *da'wah*, caller.

Da'eef: "weak," unauthentic narration.

Da'wah: invitation, call to Allaah (ﷻ).

Deen: a completed way of life prescribed by Allaah (ﷻ).

Dhikr: (pl. *adhkaar*) remembrance of Allaah (ﷻ) with the heart, sayings of the tongue and actions of our limbs.

E

Eemaan: faith, to affirm all that was revealed to the Prophet.

F

Faahish: one who talks evil.

Fard Kifaayah: collective obligation – if fulfilled by a part of the community then the rest are not obligated.

Fatwaa: (pl. *fataawaa*) religious verdicts.

Faqeeh: A scholar who can give religious verdicts.

Fiqh: Islaamic jurisprudence, understanding.

Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strife among the Muslims.

Fitrah: the natural disposition that one is born upon.

G

Ghuloo: going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janaabah*.

H

Hadeeth: (pl. *ahaadeeth*) the saying, actions and approvals accurately narrated from the Prophet (ﷺ).

Halaal: lawful.

Haneef: pure Islaamic Monotheism (worshiping Allaah alone and nothing else).

Haraam: unlawful and forbidden.

Hasan: fine, good; a term used for an authentic *hadeeth*, which does not reach the level of *Saheeh*.

Harj: killing.

Al-Harooriyyah: a special unorthodox religious sect that branched off from the *Khawaarij*.

Hijrah: migration from the land of *shirk* to the land of Islaam.

Hukm: a judgment of legal decision (especially of Allaah).

I

'Ibaadah: worship, worship of Allaah.

Ihsaan: worshipping Allaah as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmaa': consensus, a unified opinion of scholars regarding a certain issue.

Ijtihad: exertion of effort; the process of arriving at a reasoned decision by a scholar on an issue.

Imaam: leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

Isnaad: the chain of narrators linking the collector of the saying to the person quoted.

Istikhaarah: a Prayer consisting of two units (*rak'ah*) asking Allaah for guidance.

Istiwaa': ascending; the ascending of Allaah above the Throne (in the manner that befits His Majesty).

J

Janaabah: state of a person after having sexual intercourse or sexual discharge.

Janaazah: (pl. *janaa'iz*): Funeral.

Jihad: striving, struggling, fighting to make the Word of Allaah supreme.

Jumu'ah: Friday.

Jinn: invisible creation, created by Allaah from smokeless fire.

Junub: a person who is in the state of *janaabah*.

K

Ka'bah: a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

Al-Kabaa'ir: the major sins.

Khaarijee: (pl. *Khawaarij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khaleefah: (pl. *khulafaa'*): the head of the Islaamic government to whom the oath of allegiance is given.

Khilaafah: an Islaamic state.

Khutbah: (person *khateeb*), religious talk (sermon).

Kufr: (person *kaafir*) act of disbelieve in the Religion of Islaam.

M

Madhhab: position or opinion of a scholar; school of Islaamic Jurisprudence.

Makrooh: not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: way; method; methodology.

Marfoo': raised; a narration attributed to the Prophet (ﷺ).

Masjid: mosque.

Mawbiqaat: great destructive sins.

Mudallis: one who practices *tadlees*.

Muhaajir: (pl. *muhaajiroon, muhaajireen*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allaah.

Muhaddith: scholar of the science of *hadeeth*.

Muftee: one who gives *fataawaa*.

Mujaahid: (pl. *mujaahidoon*): a Muslim warrior in *Jihaad*.

Mujtahid: one who is qualified to pass judgment using *ijtihad*.

Munkar: "rejected;" a narration which is un-authentic itself and contradicts and authentic narrations.

Muqallid: one who practices *taqlid*.

Mushrik: (pl. *mushrikoon*) polytheists, pagans and disbelievers in the oneness of Allaah (ﷻ) and His Messenger (ﷺ).

Mustahabb: recommended; an action if left not punishable and if done it is rewardable.

Muttaqoon: those who are pious.

Mutawaatir: a *hadeeth* which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

Muwahhid: (pl. *muwahhidoon*) one who unifies all of his worship and directs it to Allaah alone.

Mawdoos: fabricated; spurious; invented (narration).

Mawqoof: stopped; a narration from a companion (not going back to the Prophet (ﷺ)).

Mawsool: "connected;" a continuous *isnaad* (can be narrated back to the Prophet (ﷺ)).

N

Naafilah: (pl. *nawaafil*) Optional practice of worship.

Niyah: intention from the heart.

Nusuk: a sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allaah has ordained for his creation.

Qiblah: the direction the Muslims face during prayer.

Qiyas: analogical deduction of Islaamic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunoot: "devotion;" a special supplication while standing in the Prayer.

Quraysh: one of the greatest tribes in Arabia in the pre-Islaamic period of Ignorance. The Prophet (ﷺ) belonged to this tribe.

R

Raafidee: the correct title for the extreme *Shee'ah*. Those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur'aan* which the Muslims have is neither complete nor preserved from corruption.

Ramadaan: the ninth month of Islaamic calendar, in which Muslims observe fasting.

S

Sahaabah: Muslims who met the Prophet (ﷺ) believing in him and died believing in him.

Saheeh: authentic, the highest rank of classification of authentic *ahaadeeth*.

Salaf/Salafus-Saaliheen: pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.

Salafee: one who ascribes oneself to the *salaf* and follows their way.

Seerah: the life story of the Prophet (ﷺ).

Sharee'ah: the divine code of law of Islaam.

Shawwaal: the month after *Ramadaan*.

Shaytaan: Satan

Shee'ah: (see *Raafidee*) a collective name for various sects claiming love for *Ahlul-Bayt*.

Shirk: associating partners with Allaah directly or indirectly; compromising any aspects of *Tawheed*.

Soorah: a chapter of the *Qur'aan*

Sunnah: "example, practice;" the way of life of the Prophet (ﷺ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahaadeeth*.

T

Taabi'ee: (pl. *taabi'een*) the generation after the Companions of the Prophet (ﷺ).

Tafseer: explanation of the *Qur'aan*.

Taaghoot: anything worshiped other than the real God (Allaah) (i.e. false deities).

Tahajjud: voluntary, recommended Prayer between the compulsory prayers of 'Ishaa' and Fajr.

Takhreej: to reference a *hadeeth* to its sources and analyze its *isnaads*.

Taqleed: blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwaa: acting in obedience to Allaah, hoping for His mercy upon light from Him and *taqwaa* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: notes about a reporter of *hadeeth*.

Tawwaaaf: the circumambulation of the *ka'bah*.

Tawheed: Islaamic Monotheism. The Oneness of Allaah. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madeenah. One of the greatest battles in Islaamic history came at its foot. This is called *Ghazwah Uhud*.

'Ulamaa': (singular: *'aalim*) scholars.

Umm: mother of, used as an identification.

Ummah: "nation", the Muslims as a whole.

'Umrah: a visit to Makkah during which one performs the *tawwaaaf* around the *Ka'bah* and the *Sa'ee* between *as-Safaa* and *al-Marwah*. It is called the lesser *Hajj*.

Usool: the fundamentals.

W

Wahyee: the revelation or inspiration of Allaah to His Prophets.

Wahdatul-Wujood: the belief that everything in existence is intact Allaah. This deviant belief is held by many *Soofees*.

Wakeel: disposer of affairs.

Witr: "odd;" the last Prayer at the night, which consists of odd number of *raka'aat* (units).

Waleemah: the wedding feast.

Waseelah: the means of approach or achieving His closeness to Allaah by getting His favours.

Wudoo': an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqeen: perfect absolute faith.

Yathrib: one of the names of al-Madeenah.

Z

Zakaat: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakaatul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of *'Eedul-Fitr*.

Zamzam: the sacred water inside the *haram* (the grand mosque) at Makkah.

Zanaadiqah: an atheist.

OUR CALL TO THE UMMAH¹

[1]: We believe in Allaah and His Names and Attributes, as they were mentioned in the Book of Allaah and in the *Sunnah* of the Messenger of Allaah (ﷺ), without *tahreef* (distortion), nor *ta'weel* (figurative interpretation), nor *tamtheel* (making a likeness), nor *tashbeeh* (resemblance), nor *ta'teel* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (ﷺ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (ﷺ) with love that is permitted by the *Share'ah*. 'Imraan Ibn Husayn (رضي الله عنه) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."²

[3]: We love the People of *Hadeeth* and all of the *Salaf* of the *Ummah* from *Ahlu-Sunnah*. Imaam Shaatibee (d.790H) - رضي الله عنه - said, "The *Salafus-Saalih*, the Companions, the *taabi'een* and their successors knew the *Qur'aan*, its sciences and its meanings the best."³

[4]: We despise *'ilmul-kalaam* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.


[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafseer* (explanation of the *Qur'aan*), nor from the ancient stories, nor from the *Seerah* (biography) of the Prophet (ﷺ), except that which has been confirmed from Allaah or from His Messenger (ﷺ). We do not mean that we have rejected them, nor do we

¹ This explanation of our call has been summarized from *Tarjumah Abee 'Abdur-Rahmaan Muqbil Ibn Haadee al-Waadi'ee* (p. 135-142) of Muqbil Ibn Haadee with minor additions from other sources.

² Refer to *al-Kifaayah* (p. 15) of al-Khateeb al-Baghdaadee.

³ Refer to *al-Muwaafiqat* (2/79) of ash-Shaatibee.

claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'aan*, or the authentic and authoritative *hadeeth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ahaadeeth*. 'Abdullaah Ibnul-Mubaarak (d.181H) -  - said, "The authentic *ahaadeeth* are sufficient and the weak *ahaadeeth* are not needed."¹

[7]: We do not perform *takfeer* upon any Muslim due to any sin, except *Shirk* with Allaah, or the abandonment of Prayer, or apostasy. We seek refuge in Allaah from that.

[8]: We believe that the *Qur'aan* is the Speech of Allaah, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allaah the Glorified, and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this."² 'So co-operating upon righteousness and piety (*taqwaa*) and mutual advising necessitates warning against evil and not co-operating with the wicked."³

¹ Refer to *al-Jaami' li-Akhlaaqir-Raawee* (2/159) of as-Suyootee.

² From a *fatwaa* by the Committee of Major Scholars dated: 11/16/1417, (no. 18870). It was signed by al-'Allaamah 'Abdul-'Azeez Ibn Baaz, Shaykh 'Abdul-'Azeez Ibn 'Abdullaah aalush-Shaykh, Shaykh 'Abdullaah Ibn 'Abdur-Rahmaan al-Ghudayyaan, Shaykh Bakr Ibn 'Abdullaah Abou Zayd, and Shaykh Saalih Ibn Fawzaan al-Fawzaan.

³ From the words of Shaykh Ibn Baaz in *al-Furqaan* magazine (issue no. 14, p. 15).

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'¹

[12]: We restrict our understanding of the Book of Allaah and of the *Sunnah* of the Messenger of Allaah (ﷺ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *hadeeth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allaah has prohibited. We believe in 'cultivating the young generation upon this Islaam, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.'²

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the *Sunnah* of the Messenger of Allaah (ﷺ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allaah (ﷺ).

¹ From *Fiqhul-Waaqi'* (p. 49) of al-Albaanee.

² From *Fiqhul-Waaqi'* (p. 51) of al-Albaanee.

[17]: Our *da'wah* and our *'aqeedah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *deenaar* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imaam Maalik said (d.179H) - ﷺ, "The knowledge of *hadeeth* is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from."¹

[19]: We do not accept a *fatwaa* except from the Book of Allaah and the *Sunnah* of the Messenger of Allaah (ﷺ).

These are glimpses into our *'aqeedah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allaah knows best.

¹ Refer to *al-Muhaddithul-Faasil* (p. 416) and *al-Kifaayah* (p. 21) of al-Khateeb.