

The Rights of Allaah's Messenger

[May the peace and blessings of Allaah be upon him]

From Huquq Da'at Ilayh al-Fitrah wa Qarrarath ash-Shari'ah (pp. 6-7).

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

This right is the greatest right of any of the creation. None of the creation have a right greater than the rights of Allaah's Messenger [May the peace and blessings of Allaah be upon him]. Allaah – the Most High – said:

[“Indeed We have sent you as a witness and a bringer of good-tidings and a warner, in order that mankind may believe in Allaah and His Messenger, and that you may assist and honour the Messenger.”] [Al-Qur'an 48:89]

Therefore it is obligatory to love the Prophet [May the peace and blessings of Allaah be upon him] over and above any of mankind – even above one's love for himself, his parents and his children. The Prophet [May the peace and blessings of Allaah be upon him] said: **“None of you will truly believe until he loves me more than his parents, his children and the whole of mankind.”**¹

And from the rights that are due to the Prophet [May the peace and blessings of Allaah be upon him] are: that he should be honoured, loved and respected – but without any ghulu (exaggeration) or any falling short in the matter. Honouring the Prophet [May the peace and blessings of Allaah be upon him] during his lifetime implied honouring his Sunnah (guidance and example) and his noble character and conduct. As for honouring him after his death, then this implies honouring his Sunnah and the Sharee'ah (the Prescribed Laws) that he was sent with. Whosoever reflects upon the lives of the Sahaabah (Companions of the Prophet) will come to know how these great and virtuous people established the obligation of honouring the Messenger [May the peace and blessings of Allaah be upon him].

'Urwah ibn Mas'ood said to the Qur'aysh: “O my people! I have seen kings. I have seen Caesar, Chouoes and Negus. But by Allaah! I have never seen a king whose companions respect and honour him in the way that the Companions of Muhammad honour Muhammad [May the peace and blessings of Allaah be upon him]. By Allaah! When he spits, the spittle would fall into the hands of one of them, who would then rub his face and skin with it; when he orders them with something, they promptly fulfil it; when he performs wudhoo'(ablution), they vie with each other for the remains of the water; and when they

¹ Saheeh Muslim

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speak in his presence, they lower their voices and do not look directly at his face, due to their respect and honour for him.”²

So this is how the Companions, May Allaah be pleased with them, loved and honoured him, for Allaah had endowed and blessed the Prophet [May the peace and blessings of Allaah be upon him] with a generous and noble character and a mild and easy-going nature. Had he been harsh and hard-hearted, people would not have been able to gather around him and be with him as they did.

Also from the rights that are due to the Prophet [May the peace and blessings of Allaah be upon him] is to believe in all that he informed as of with regards to the accounts of previous people and nations, to do that which he has commanded and leave that which he has prohibited, and to have 'Eemaan (faith) that his guidance and example is the best and most perfect guidance and example, and that the Sharee'ah (Prescribed Laws) that he was sent with is perfect and complete – no human laws nor systems are to be given precedence or priority over his Sharee'ah. Allaah – the Most High – said:

["But no by your Lord! They will not truly be Believers, until they make the Prophet a judge in all their disputes, and then find in their souls no resistance against his decision, but rather accept it with the utmost submission."] [Al-Qur'an 4:65]

["Say: If you do love Allaah then follow the Prophet. Allaah will then love you and forgive you your sins. Indeed Allaah is Oft-Forgiving, Most-Merciful."] [Al-Qur'an 3:31]

And from the rights of the Prophet [May the peace and blessings of Allaah be upon him] is to defend his Sharee'ah and his guidance with the strength and capacity at one's disposal, and also in proportion to the attack that it is under. Thus, if the enemies are attacking it with false proofs and doubts, then his guidance and Sharee'ah should be defended with sound knowledge which refutes such false arguments and clarifies the doubts. If, however, the attack is made by any other types of weapons, then the defence should be made in a similar manner. It is not possible for any Believer to hear of some attack upon the Prophet's Sharee'ah or his noble personality, and then to keep silent about it – especially when one has the power to counter such an attack.

² Saheeh al-Bukhaaree