

The Status of the Messenger & His Rights upon Us



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:: Translated by Abbas Abu Yahya ::

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Part 1 – Introduction

All praise belongs to Allaah and peace and prayers be upon the Messenger of Allaah and upon his family and his companions and all those who follow his guidance.

To Proceed:

This is a lecture explaining the status of the Messenger of Allaah and his rights upon this Ummah, which is the Ummah of those who have accepted Islaam and of those who are called to Islaam, from the Jinn and mankind. Indeed the noble Messenger of Allaah - sallAllaahu alayhi wa sallam – has a great status, and a very high position which none from the creation can reach, since he is the leader of the sons of Adam on the Day of Judgment. Adam and whoever came after him is under the Messenger's flag- sallAllaahu alayhi wa sallam.

He was given the great intercession which the other great Messengers excused themselves from. This great intercession that Allaah chose especially for him and preferred it for him above all the worlds.

Without doubt, his Lord Azza wa Jaal honored him and favoured him with abundant miracles which Allaah never gave to the other Prophets - Alayhim as-Sallam- and yet Allaah has given all of them high positions.

On the authority of Abu Huraira that the Messenger of Allaah - sallAllaahu alayhi wa sallam – said: " I was preferred over the other Prophets with six things: I was given eloquent speech, victory by frightening the enemy, the war-booty was made permissible for me, the earth was made as a means of purification and a place of worship, I was sent to all of creation and Prophet hood was completed with me." Saheeh Muslim (523)

As for the hadeeth of Jaabbir: " ... and I was given the right of intercession." Bukharee (328) and Muslim (521) Allaah Ta'ala said, in clarifying the status of the Messenger of Allaah and explaining his noble characteristics: << 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 he is full of pity, kind, and merciful. >> [at-Tauba: 128]

And Allaah Ta'ala said: << Indeed Allaah conferred a great favour on the believers when He sent among them a Messenger from among themselves, reciting unto them His Verses (the Qur'aan), and purifying them, and instructing them in the Book and Al-Hikmah, whilst before that they had been in manifest error.>> [Aal- Imraan: 164]

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Allaah Ta'ala said: << He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Verses, purifying them, and teaching them the Book and Al-Hikmah. And verily, they had been before in manifest error>> [Jummah: 2]

Allaah Ta'ala said: << O Prophet! Verily, We have sent you as a witness, a bearer of glad tidings and a warner. As one who invites to Allaah, by His permission, and as a lamp spreading light. 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, Sufficient is Allaah as a Wakeel (Trustee, or Disposer of affairs). >> [Ahzaab:45-48]

Allaah Ta'ala said, praising the Messenger and mentioning him and his status with Allaah and His blessings upon him: << Have We not opened your chest (heart) for you? And removed from you your burden, which weighed down your back? And raised high your fame?>> [ash-Sharh: 1-4]

Ibn Abbas said: 'Exposed him to the light of Islaam.' Sahl said: 'With the light of Islaam.' Al-Hasan said: 'He filled him with wisdom and knowledge and He removed from you your burden which weighed down on your back.' Imam as-Sa'adee -May Allaah have mercy upon him - said: "We will enrich him due to the legislations of the Deen and the Da'wah to Allaah, characterize him with noble manners and made him concerned with the hereafter and the ease of doing good actions, so he was not constrained nor oppressed << And removed from you your burden, Which weighed down your back? >> And We removed from you your burden which weighed down heavy on your back is like the saying of Allaah Ta'ala: << That Allaah may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path >> [al-Fath : 2]

<< And raised high your fame? >> That we have raised your rank and we have made for you good high praise which none from the creation can reach. So, Allaah is not mentioned except that His Messenger Muhammad - sallAllaahu alayhi wa sallam – is mentioned along with Him, like when entering into Islaam, also in the call to the prayer, the Iqama (the call at the time of standing for the obligatory prayer), in sermons and many other places where Allaah raises the mention of His Messenger Muhammad - sallAllaahu alayhi wa sallam. His Ummah has love in their hearts for him and a highly regarded place, with splendour which no one other than him can have, which comes second to loving Allaah Ta'ala.

So, may Allaah reward him, on behalf of his Ummah, the best of what a Prophet can be rewarded with, on behalf of his Ummah." See 'Tafseer as-Sa'adee' for this Soorah. Allaah swears with the Messenger's great rank and He says: << Verily, by your life, in their wild intoxication, they were wandering blindly. >> [al-Hijr: 72]

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Ibn Katheer -May Allaah have mercy upon him - said: 'Allaah Ta'ala swears with the life of His Prophet - sallAllaahu alayhi wa sallam, and this is a great honour, a lofty station and befitting glory. Umar bin Maalik an-Nakree said on the authority of Abu Jooza' on the authority of Ibn 'Abbas that he said: Allaah did not create anything, nor exempted anyone, more noble to Him than Muhammad - sallAllaahu alayhi wa sallam – and I have never heard that Allaah swears with the life of anyone other than the Messenger - sallAllaahu alayhi wa sallam. Allaah says: <<Verily, by your life, in their wild intoxication, they were wandering blindly.>>

He says 'by your life, by your life span, by your stay in the world, indeed in their wild intoxication they are blinded, i.e. that they play around. And in another narration on the authority of Ibn Abbas: they are confused. Allaah Ta'ala said, owing to His concern over His Messenger and His protecting him and honouring him: << By the forenoon (after sun-rise); And by the night when it is still (or darkens); Your Lord has neither forsaken you nor hated you. And indeed the Hereafter is better for you than the present (life of this world). And verily, your Lord will give you (all i.e. good) so that you shall be well pleased.

Did He not find you an orphan and give you refuge? And He found you unaware and guided you? And He found you poor, and made you rich (self-sufficient with self contentment, etc.)? Therefore, treat not the orphan with oppression, repulse not the beggar and proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces). > > [Soorah Dhuh]

Ibn Katheer said: Imaam Ahmad said: Abu Na'eem narrated to us that Sufyaan narrated to us on the authority of al-Aswaad bin Qayees that, I heard Jundub saying: The Prophet - sallAllaahu alayhi wa sallam – fell ill, so due to this he did not stand for the prayer for one or two nights. Then, a woman came and said: O Muhammad, I do not see you except that your shaytaan has left you. [She said this meaning that he was not on guidance] so Allaah revealed: << By the forenoon (after sun-rise); and by the night when it is still (or darkens); Your Lord has neither forsaken you nor hated you>>

Ibn Katheer said: What was narrated by Bukharee and Muslim and Tirmidhee and Nisaa'ee from the way of al-Aswaad bin Qayees on the authority of Jundub bin Abdullaah al-Bajalee, then al'Alqee narrated with his narration, and also in the narration of Sufyaan bin 'Uaynah on the authority of al-Aswaad bin Qayees, who heard Jundub say: Jibraeel delayed in coming to the Messenger of Allaah - sallAllaahu alayhi wa sallam – so the Mushrikoon said Muhammad's Lord has forsaken him, then Allaah Ta'ala revealed: << By the forenoon (after sun-rise); and by the night when it is still (or darkens); Your Lord has neither forsaken you nor hated you. >>

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Ibn Katheer continues: This is an oath from Allaah Ta'ala where He swears by the forenoon (after sunrise) and of what He made in it of light. <<And by the night when it is still (or darkens)>> Which means it has become peaceful and dark -this was stated by Mujhaid, Qatadah and ad-Dhihaak and by other than them. This is proof of the capability of the Creator. Regarding the saying of Allaah Ta'ala:

<<Your Lord has neither forsaken you >> Which means: Allaah did not leave the Messenger.

And : << nor hated you. >> Which means: Allaah does not hate the Messenger. <<And indeed the Hereafter is better for you than the present (life of this world). >> Which means: 'the place in the hereafter is better for you than this place.'

This is why the Messenger of Allaah - sallAllaahu alayhi wa sallam – was the one who abstained the most from this duniya from amongst the people and he was the one who rejected it the most out of the people, as is well-known [by necessity] from his biography.

So, when he was given the choice, at the end of his life, between staying in this duniya until its end and then entering into Paradise, or proceeding to Allaah Azza wa Jal, he chose what was with Allaah over this despicable, lowly Duniya. The Messenger - sallAllaahu alayhi wa sallam – said: 'I have no want of this earth. Indeed my example and the example of this world, is like a rider who takes a nap under a tree, then he leaves that place and moves on.' << And verily, your Lord will give you (all good) so that you shall be well pleased. >>

Which means: (i.e. pleased) with what Allaah has prepared for him in the hereafter of the gardens of Paradise and great blessings, seeing his Lord and the lake, the intercession and the rest of what Allaah has honoured him with in the hereafter. Then, Allaah mentions what He granted him of blessings. Allaah protected him when he was an orphan and sheltered him until He chose him for His message. He revealed the Book and the Wisdom to Him and taught him that which he did not know and what Allaah bestowed upon him was great.

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Qadi 'Ayaad -may Allaah have mercy upon him - said in his book 'ash-Shifaa bi-Taareef Haqooq al-Mustafa': 'This Soorah contains what Allaah honoured the Messenger with, praising him and Allaah exalting him, in six ways:

1 - Allaah took an oath for him, regarding what Allaah had informed him about, in His Ta'ala saying: << By the forenoon (after sun-rise); And by the night when it is still (or darkens); >> Which means: 'I swear by the Lord of the forenoon (after sunrise)', - this is from the greatest degrees of support.

2 - An illustration of the Messenger's status with Allaah and Allaah's favour upon him, where Allaah says: << Your Lord has neither forsaken you nor hated you. >> Which means: He did not leave you and did not hate you. It has been said that it means, He did not neglect you after choosing you.

3 - Regarding the saying of Allaah Ta'ala : << And indeed the Hereafter is better for you than the present (life of this world). >> Ibn Ishaq said: What you have in recourse to Allaah is greater than what Allaah has given you, of honour, in this world. Sahl said: what has been stored for you, of the intercession, and the place of noble standing (maqama Mahmooda) is better for you than what you have been given in this world.

4 - Allaah Ta'ala's saying << And verily, your Lord will give you (all good) so that you shall be well-pleased. >> This Ayaah is comprehensive: it contains all the different points of honour, types of happiness and the various blessings in the two worlds and more. Ibn Ishaq said: Allaah will make the Messenger pleased with success in the Duniya, and reward in the Hereafter. It has been said that is the lake in Paradise and the intercession of the Messenger.

5 - What Allaah has prepared for him from His blessings. Allaah assigned bounties from Himself and blessings in the rest of the Soorah; from the guidance of Allaah where He guided the Messenger or guiding the people by the Messenger - this difference in meaning is due to the different Tafseer.

6 - The Messenger had no wealth and Allaah made him wealthy by what He had given him, or by what Allaah had placed in his heart due to contentment and wealth. The Messenger was an orphan and his uncle became affectionate to him and sheltered him.

It has been said: Allaah sheltered him - Allaah reminds him with this great favour and what is known, from Tafseer, is that Allaah did not neglect the Messenger when he was young, in a poor state and an orphan before he was well known as a Prophet. Allaah did not forsake him, nor did He hate him, so what about after Allaah appointed and chose him for Prophet Hood. Allaah commanded His Messenger to manifest His blessings upon him and to be thankful for what He had honoured him with, by announcing it and to commend it by mentioning this blessing, due to the saying of Allaah Ta'ala << And proclaim the Grace of your Lord (i.e. the Prophet hood and all other Graces) >> since, indeed, being thankful of blessings is talking about them. This was specific for the Messenger and general for his Ummah.

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Part 2 – The Excellence of the lineage of the Messenger

On the authority of Waatheelah bin al-Asqa -radiAllaah anhu - who said: I heard the Messenger of Allaah - sallAllaahu alayhi wa sallam – say: 'Certainly Allaah chose a branch from the son of Isma'eel and chose the Quraish from this branch. He chose Bani Hashim from the Quraish, and He chose me from Bani Hashim.'

On the authority of Abu Huraira -radiAllaah anhu - that the Messenger of Allaah - sallAllaahu alayhi wa sallam – said: 'I was sent from the best of all the generations of the children of Adam, generation after generation until I was in the generation in which I was sent.' Bukharee - Characteristics (3557)

He was Abul-Qaasim Muhammad bin Abdullaah bin Abdul Muttalib bin Hashim bin Abd Munaf bin Qoose bin Keelab bin Marra bin Ka'ab bin Luu'ee bin Ghalib bin Fahr bin Malik bin an-Nadhr bin Kananah bin Khuzaimah bin Mudrikah bin Ilyaas bin Madhar bin Nazzar bin Ma'd bin Adnaan. Up to here there is an agreement about its authenticity, as for after Adnaan then there is a difference of opinion.

There is no difference that Adnaan was from the sons of Isma'eel bin Ibraheem. What is correct is that Isma'eel was the one to be slaughtered, and that it was Ishaq is incorrect.

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Part 3 – The Messenger's beautiful physical characteristics

On the authority of Abu Ishaq who said I heard al-Bara say: that the Messenger of Allaah - sallAllaahu alayhi wa sallam – was the handsomest of all the people and had the best appearance. He was neither very tall nor was he short. Reported by Bukharee in 'The Book of the Excellence of the Prophet and His Companions'

Also on the authority of al-Bara who said: The Prophet - sallAllaahu alayhi wa sallam – was of a moderate height having broad shoulders, his hair reached his earlobes. I saw him in a red cloak and I had never seen anyone more handsome than him. Reported by Bukharee in 'The Book of the Excellence of the Prophet and His Companions'

On the authority of Abu Ishaq who said that al-Bara was asked: 'Was the face of the Messenger of Allaah - sallAllaahu alayhi wa sallam – as bright as a sword?' He said: 'No, as bright as the moon.' Reported by Bukharee in 'The Book of the Excellence of the Prophet and His Companions'

On the authority of 'Abdullah bin Ka'b who said: I heard Ka'b bin Malik talking when he stayed behind from the battle of Tabuk, saying: 'When I greeted the Messenger of Allaah - sallAllaahu alayhi wa sallam – his face was glittering with happiness. Whenever Allaah's Messenger was happy his face used to light up, as though it were a piece of the moon, and we used to know it (his happiness) from his face.' Reported by Bukharee in 'The Book of the Excellence of the Prophet and His Companions'

On the authority of Anas - radiAllaah anhu - who said: I never touched silk or Dibaj (i.e. thick silk) softer than the palm of the Messenger of Allaah - sallAllaahu alayhi wa sallam – nor did I smell a fragrance or perspiration better than the fragrance or perspiration of the Messenger of Allaah - sallAllaahu alayhi wa sallam. Reported by Bukharee in 'The Book of the Excellence of the Prophet and His Companions'

On the authority of Abu Juhaifa who said: the Messenger of Allaah – sallAllaahu alayhi wa sallam – went to a place called al-Batha' at noon, performed wudu and prayed two Rakat Zuhr prayer and a two Rakat for the 'Asr prayer. A spear was planted before him and passersby were passing in front of it. (After the prayer), the people got up and held the hands of the Prophet and passed them on their faces. I also took his hand and kept it on my face and noticed that it was colder than ice and its fragrance was nicer than musk. Reported by Bukharee in 'The Book of the Excellence of the Prophet and His Companions'

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Part 4 – His Noble Manners

Allaah Ta'ala said: << Noon. By the Pen and what the (angels) write (in the Records of men). 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. >> 'Aeysha - radiAllaah anha - said: 'That his manners were that of the Qur'aan.'

Allaah Ta'ala said: <<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). >> [al-Imran:159]

On the authority of Abdullah bin 'Amr bin al-Aaas -radiAllaah anhumma - who said: 'The Prophet -sallAllaahu alayhi wa sallam- never used bad language neither did he say or do evil acts. He used to say 'The best amongst you are those who have the best manners.' Bukhari

On the authority of 'Aeysha -radiAllaah anha - who said: 'The Messenger of Allaah - sallAllaahu alayhi wa sallam- was never given the choice between two matters, except that 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 be the farthest away from it from amongst the people. Allaah's Messenger -sallAllaahu alayhi wa sallam- never took revenge for his own sake but when what Allaah had prohibited was transgressed, then he would take revenge for Allaah's Sake.' Bukhari

On the authority of Abu Sa'eed al-Khudri -radiAllaah anhu - who said: 'that the Prophet was shyer than a virgin in her private living quarters.' Bukhari

On the authority of Abu Huraira -radiAllaah anhu - who said: 'The Prophet - sallAllaahu alayhi wa sallam- never criticized any food, if he liked it he would eat it otherwise, he would leave it.' Bukhari

On the authority of Anas bin Malik -radiAllaah anhu - who said: 'I served the Messenger of Allaah -sallAllaahu alayhi wa sallam- for ten years. I swear by Allaah, he never said a harsh word to me nor did he question me as to why I had done such-and-such or why I had not done such-and-such in a particular way.' In another wording: 'I served him on journeys and while resident. I swear by Allaah he never said to me about what I did 'Why did you do this like this?' or about something that I had not done, 'Why did you not do this in this way?' Muslim

Also on the authority of Anas -radiAllaah anhu- who said: 'The Messenger of Allaah - sallAllaahu alayhi wa sallam - was the best of the people in his manners.' Muslim

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On the authority of Jabir bin Abdullah -radiAllaah anhu - who said: 'The Messenger of Allaah -sallAllaahu alayhi wa sallam- never said no to anything that he was asked for.' Muslim

On the authority of Anas -radiAllaah anhu- who said Allaah's Messenger –sallAllaahu alayhi wa sallam- was never asked for anything for the sake of Islaam except that he would give it. Anas mentions that a man came to him and so he gave him some sheep. The man then went back to his people and said: 'O people accept Islaam, for Muhammad gives so much charity he has no fear of want.' Muslim

On the authority of Ibn Abbas -radiAllaah anhuma- that Allaah's Messenger - sallAllaahu alayhi wa sallam- was the most prolific of people in doing good. He was generous to the utmost in the month of Ramadan. Indeed Jibreel –sallAllaahu alayhi wa sallam- would meet him every year during the month of Ramadan up until its end. Allaah's Messenger - sallAllaahu alayhi wa sallam- would recite the Qur'aan to him and when Jibreel would meet him, Allaah's Messenger - sallAllaahu alayhi wa sallam- would be the most generous in goodness; more so than the blowing wind. Muslim

The intent of the meaning 'more so than the blowing wind' is that he was swift and comprehensive in doing good deeds.

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Part 5 – The Prophet’s -sallAllaahu alayhi wa sallam- Courage

On the authority of Anas bin Malik –RadhiAllaahu anhu- who said that Allaah’s Messenger sallAllaahu alayhi wa sallam- was the best of the people, the most generous amongst them and he was the bravest of men. One night the people of Madina felt frightened and they set forth in the direction of a noise when the Messenger of Allaah sallAllaahu alayhi wa sallam- met them on his way back, as he had gone towards that noise ahead of them. He was on Abu Talha’s horse, which had no saddle over it, with a sword slung around his neck while he was saying: 'There was nothing to be afraid of, nothing to be afraid of.' He also said: 'We found this horse like a torrent of water (very fast),' whereas the horse had been slow before that time. Saheeh Muslim

i.e. That this horse was slow but when the Messenger of Allaah sallAllaahu alayhi wa sallam- rode it, it was the fastest racing horse. Abbas ibn AbdulMuttalib, the uncle of the Prophet sallAllaahu alayhi wa sallam- said: I witnessed the Day of Hunain with the Messenger of Allaah sallAllaahu alayhi wa sallam-. Abu Sufyan bin al-Harith bin Abdul-Muttalib and I stuck close to the Messenger of Allaah -sallAllaahu alayhi wa sallam- and we did not separate from him.

The Messenger of Allaah sallAllaahu alayhi wa sallam- was on a white pony of his which was given to him as a gift by Farwatu bin Nufatha al-Juthaami. When the Muslims fought the Kuffar, the Muslims retreated, but the Messenger of Allaah sallAllaahu alayhi wa sallam- began to gallop on his pony towards them.

Abbas said: I was holding onto the reins of the Messenger of Allaah’s - sallAllaahu alayhi wa sallam- pony trying to hold it back from speeding up and Abu Sufyan was holding the stirrup of Allaah’s Messenger -sallAllaahu alayhi wa sallam-. The Messenger of Allaah sallAllaahu alayhi wa sallam- said: 'O Abbas, call the people of al-Samura.' (Those who took the oath of allegiance of Ridwaan on the Day of udaybeeyah).

Abbas mentions he was a man with a loud voice: So I said at the top of my voice: 'Where are the people of al-Samura.' (Those who took the oath of allegiance of Ridwaan on the Day of Hudaybeeyah).

Abbas mentions: I swear by Allaah, they came back when they heard my voice just as the cows return for their calves. They said: We are here, we are here! He said: 'Fight the kuffar.' Then the narrator continues:then the Messenger of Allaah sallAllaahu alayhi wa sallam- said: 'Now the battle has become inflamed.'

Abbas said: Then the Messenger of Allaah sallAllaahu alayhi wa sallam- took some stones and threw them in the face of the kuffar and said: 'They are defeated, I swear by the Lord of Muhammad.' Abbas said: 'I went to watch and the battle took place as I was watching. I swear by Allaah, just as he threw his stones towards them I saw their strength decline and saw them retreat.' Saheeh Muslim

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Then Imaam Muslim cites a summary of the hadeeth which mentions: 'He said: 'They are defeated, I swear by the Lord of Ka'bah. They are defeated, I swear by the Lord of Ka'bah.' With the additional wording: 'Until Allaah defeated them and it was as if I was watching the Prophet of Allaah sallAllaahu alayhi wa sallam- chasing them on his pony.' Narrated by Imaam Muslim

Also, from al-Bara's hadeeth of the story of Hunain: The people turned to the Messenger of Allaah sallAllaahu alayhi wa sallam- and Abu Sufyan bin al-Harith was leading his pony. So he got down, prayed and supplicated for Allaah's help by saying: 'I am the Prophet, this is the truth *** I am the son of Abd al-Muttalib O Allaah, send down your help.'

Bara' mentioned: I swear by Allaah when the battle grew fierce, we would seek protection by being close to the Messenger due to his bravery and even the bravest among us would stand near the Prophet sallAllaahu alayhi wa sallam. Narrated by Imaam Muslim

Muslim narrates the story of Hunain from the hadeeth of Salama bin al-Akwaa' within which occurs: 'So we gathered around the Messenger of Allaah sallAllaahu alayhi wa sallam-, he got down from his pony and grabbed a handful of dust from the ground, then he turned towards the faces of the enemy and said: 'May these faces be disfigured.' There was no-one from amongst them that Allaah created except that Allaah filled their eyes with dust from that handful of dust. They turned back in flight. Allaah the Exalted and Glorious defeated them and the Messenger of Allaah sallAllaahu alayhi wa sallam-distributed their booty. Saheeh Muslim

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Part 6 – The Messenger of Allaah -sallAllaahu alayhi wa sallam- was the most knowledgeable about Allaah and had the most fear of Allaah

On the authority of Anas bin Malik –RadhiAllaahu anhu- who said: ‘A group of three people came to the houses of the Prophet’s wives asking about the Prophet’s worship. When they were informed about it, they regarded their own as insignificant and said: ‘Where are we compared to the Prophet - sallAllaahu alayhi wa sallam? Indeed Allaah has forgiven him his past and future sins.’

One of them said: As for me then I will pray all night. The other one said: I will fast continuously and not open my fast. The last one said: I will keep away from women and never marry. When the Messenger of Allaah -sallAllaahu alayhi wa sallam- came he said: Are you those who said such-and-such. Then I swear by Allaah that indeed I am the most fearful of Allaah from amongst you and the one who has the most Taqwa of Him. However, I fast and open my fast, I pray and I sleep and I marry women. So whosoever does not desire my Sunnah is not of me. Bukhari

On the authority of ‘Aeysha -RadiAllaah anha- who said: ‘The Messenger of Allaah - sallAllaahu alayhi wa sallam- did an action and made a concession for it. When this reached some of the people from his Companions it was as though they disliked it and regarded it as insignificant.

When this reached the Messenger -sallAllaahu alayhi wa sallam- he stood, gave a sermon and said: ‘What is wrong with the people? It reaches them that I have made a concession in a matter yet they dislike it and regard it as insignificant. I swear by Allaah, indeed I am the most knowledgeable of them about Allaah and have the most fear of Allaah from amongst them.’ Bukhari narrated it in ‘al-‘I’tisaam’ & Muslim in ‘Fadail’

In the narration of Muslim: ‘When that reached the Messenger of Allaah - sallAllaahu alayhi wa sallam- he became angry until the anger became apparent on his face.’ It was narrated by Bukhari in the chapter: ‘That which is disliked regarding delving too deeply, disagreement and extremism in the Deen and Bida’.

Then he mentioned the Ayaah: <<O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allaah anything but the truth. >> [Nisa’:171]

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An-Nawawi said: 'In this hadeeth there is an encouragement to follow the Messenger - sallAllaahu alayhi wa sallam- a prohibition against delving too deeply into worship and a rebuke of abstaining from the permissible acts, doubting their permissibility. It also shows the allowance of showing anger when there is a violation of the Sharia' even if the one violating it brings an interpretation for it. It also indicates to the maintenance of good relations by rebuking and showing dislike for an action via general statements and not by specifying the one who did it such that it is said: 'What is wrong with the people' or other similar statements. The hadeeth also mentions that being close to Allaah is a reason for knowledge increasing.'

I (Shaykh Rabee') say: the intent here is the clarification that the Messenger of Allaah - sallAllaahu alayhi wa sallam- is the most knowledgeable about Allaah and the strongest of them in having fear of Allaah. In this is a refutation of the ideology of the extreme Soofis who say: 'Indeed I worship Allaah, neither fearing His Fire nor desiring His Paradise!' There are also other texts which refute this falsehood.

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Part 7 – Regarding the Messenger’s -sallAllaahu alayhi wa sallam- reliance upon his Lord –Azza wa Jal

Allaah says : << And obey not the disbelievers and the hypocrites, and harm them not (till you are ordered). And put your trust in Allaah, and Sufficient is Allaah as a Wakeel (Trustee, or Disposer of affairs)>> [al-Ahzab:48]

The Messenger -sallAllaahu alayhi wa sallam- was the best of those who adhered to Allaah and the best in reliance upon his Lord, the Lord of all the worlds. Indeed Allaah saved and protected him from the plots of those who opposed him and from his enemies whether it was in the Makkan period or the Madini period, whether it was in the field of giving Dawa’ and conveying the Deen or in the field of battles and Jihad. He used to have bodyguards in Madina but when Allaah’s statement was revealed : << Allaah will protect you from the people>> he pardoned his guards from their duty, relying upon Allaah – Azza wa Jal – trusting in the promise of his Lord.

On the authority of Jaabir bin Abdullaah that he was on the way to a battle along with the Messenger of Allaah -sallAllaahu alayhi wa sallam- towards Najd. The Messenger of Allaah -sallAllaahu alayhi wa sallam- was on his way back I was with him. When I reached the Messenger of Allaah -sallAllaahu alayhi wa sallam- and his Companions, I found them taking a siesta in a valley with many trees with thorns, the Messenger of Allaah -sallAllaahu alayhi wa sallam- stopped there and the people dispersed among the trees with thorns, shading themselves with the trees, the Messenger of Allaah stopped under a tree with a lot of leaves and hung his sword on it. Jaabir said: We fell into a deep sleep. All of a sudden the Messenger began calling us so we came to him and found a Bedouin sitting near him.

The Messenger of Allaah said: ‘Indeed this person took my sword out of its scabbard while I was sleeping when I awoke he had taken it out of its scabbard and it was in his hand and he said to me: who will prevent me from killing you? I said: Allaah and here he is sitting.’ The Messenger of Allaah did not punish him. Agreed upon Bukhari – in the ‘Book of battles’ & Muslim in the ‘Book of Excellence’.

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Part 8 – The Prophet’s -sallAllaahu alayhi wa sallam- Compassion for his Ummah

Allaah Ta’ala said: << Verily, there has come unto you a Messenger from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you, for the believers (he is) full of pity, kind, and merciful. But if they turn away, say: ‘Allaah is sufficient for me. Lâ ilâha illa Huwa (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne.’>>

On the authority of Abu Musa al-Ashaari on the authority of the Prophet -sallAllaahu alayhi wa sallam- who said: ‘My example and the example of what I have been sent with is that of a man who came to some people and said, ‘O people! I have seen the army with my own eyes, and I am the clear Warner; so protect yourselves!’ Then a group of his people obeyed him and fled proceeding slowly, so they were saved. Another group of them disbelieved him and stayed at their place until the morning when the army came upon them, and destroyed them and ruined them. So this is the example of the one who obeys me and follows what I have brought (the Qur’aan and the Sunnah), and the example of the one who disobeys me and disbelieves in the truth I have brought.’ Collected by Bukhari and Muslim

On the authority of Abu Huraira -Radi Allaahu anhu-who said: that the Messenger of Allaah -sallAllaahu alayhi wa sallam- said: ‘Indeed my example and the example of my Ummah is like a man who lit a fire, and moths and insects began to fall into it. So I am holding on to the waist of your waist wrapper while you are rushing into it.’ [in another narration: so that is my example and your example while I take hold onto the waist of your waist wrapper from the fire, saying keep away from the fire, keep away from the fire you are overcoming me and rushing into it.’ Agreed upon by Bukhari & Muslim

On the authority of Anas -Radi Allaahu anhu-said: ‘I never saw any one more merciful with his family members than the Messenger of Allaah -sallAllaahu alayhi wa sallam’ Muslim ‘Book of Excellence’

On the authority of ‘Aeysha -Radi Allaahu anha- who said: that some Bedouins came to the Messenger of Allaah -sallAllaahu alayhi wa sallam- and said to the people: ‘Do you kiss your children?’ They said: ‘Yes.’ Thereupon the Bedouins said: ‘We swear by Allaah that we do not kiss our children.’ Allaah’s Messenger -sallAllaahu alayhi wa sallam- said: ‘Then what can I do if Allaah has deprived you of mercy?’ Muslim

On the authority of Abu Huraira who reported that al-Aqra’ bin Habis saw the Prophet -sallAllaahu alayhi wa sallam- kissing Hasan. He said: ‘I have ten children, but I have never kissed any one of them.’ So the Messenger of Allaah -sallAllaahu alayhi wa sallam- said: ‘He who does not show mercy, no mercy will be shown to him.’ Muslim

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On the authority of Jareer bin Abdullah who said: 'That the Messenger of Allaah - sallAllaahu alayhi wa sallam- said: 'He who shows no mercy to the people, Allaah does not show mercy to him.' Bukhari and Muslim

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.