

## مِنْ حُقُوقِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَمَّا بَعْدُ:

فَإِنَّ اللَّهَ تَعَالَى قَدْ اِمْتَنَّ عَلَى الْبَشَرِيَّةِ بِبِعْثِهِ مُحَمَّدٍ  $\rho$  ( لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ) [آل عمران:164].

أَرْسَلَهُ اللَّهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ( هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ شَهِيدًا ) [الفتح:28].

أَرْسَلَهُ اللَّهُ تَعَالَى بَيْنَ يَدَيْ السَّاعَةِ بَشِيرًا وَنَذِيرًا ، وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ، فَخَتَمَ بِهِ الرِّسَالَةَ، وَهَدَى بِهِ مِنَ الضَّلَالَةِ، وَعَلَّمَ بِهِ مِنَ الْجَهَالَةِ، وَفَتَحَ بِرِسَالَتِهِ أَعْيُنًا عُمِيًّا وَأَذَانًا صُمًّا وَقُلُوبًا غُلْفًا، فَأَشْرَقَتْ بِرِسَالَتِهِ الْأَرْضُ بَعْدَ ظُلُمَاتِهَا، وَتَأَلَّفَتْ بِهَا الْقُلُوبُ بَعْدَ شَتَاتِهَا، فَأَقَامَ بِهَا الْمِلَّةَ الْعُوجَاءَ، وَأَوْضَحَ بِهَا الْمَحَجَّةَ الْبَيْضَاءَ، وَشَرَحَ لَهُ صَدْرَهُ، وَوَضَعَ عَنْهُ وَزْرَهُ، وَرَفَعَ لَهُ ذِكْرَهُ، وَجَعَلَ الذَّلَّةَ وَالصَّغَارَ عَلَى مَنْ خَالَفَ أَمْرَهُ، أَرْسَلَهُ عَلَى حِينِ فِتْرَةٍ مِنَ الرُّسُلِ، وَذَهَابٍ مِنَ الْكُتُبِ، حِينَ حُرِّفَ الْكَلِمُ وَبُدِّلَتِ الشَّرَائِعُ، وَاسْتَنَّدَ كُلُّ قَوْمٍ إِلَى آرَائِهِمْ، وَحَكَمُوا عَلَى اللَّهِ وَبَيَّنَّ عِبَادِهِ بِمَقَالَاتِهِمُ الْفَاسِدَةَ، وَأَهْوَانِهِمُ الضَّالَّةَ الْكَاسِدَةَ، فَهَدَى اللَّهُ بِهِ الْخَلَائِقَ، وَأَوْضَحَ بِهِ الطَّرِيقَ، وَأَخْرَجَ بِهِ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَبَصَّرَ بِهِ مِنَ الْعَمَى، وَأَرْشَدَ بِهِ مِنَ الْعَيِّ، وَفَرَّقَ بِهِ بَيْنَ الْأَبْرَارِ وَالْفَجَّارِ، وَجَعَلَ الْهُدَى وَالْفَلَاحَ فِي اتِّبَاعِهِ وَمُؤَافَقَتِهِ، وَالضَّلَالَ وَالشَّقَاءَ فِي مَعْصِيَتِهِ وَمُخَالَفَتِهِ.

أُيِّهَا الْإِخْوَةُ فِي اللَّهِ:

إِنَّ لِلنَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ حُقُوقًا عَلَى أُمَّتِهِ خَاصَّةً وَبَشَرِيَّةً عَامَّةً، بَيَّنَّهَا اللَّهُ تَعَالَى فِي كِتَابِهِ، وَبَيَّنَّهَا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فِي سُنَّتِهِ الْمُطَهَّرَةِ، وَهِيَ حُقُوقٌ عَظِيمَةٌ، سَنَشِيرُ إِلَى بَعْضِهَا وَأَهْمُهَا بِعَوْنِ اللَّهِ تَعَالَى، فَمِنْ حُقُوقِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: الْإِيمَانُ الصَّادِقُ بِهِ  $\rho$ ؛ قَالَ تَعَالَى: (فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ) [الأعراف:158]. وَقَالَ تَعَالَى: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ) [الحديد:28]، وَقَالَ تَعَالَى: (وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا) [الفتح:13]. وَقَالَ  $\rho$ : «أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَيُؤْمِنُوا بِي وَبِمَا جِئْتُ بِهِ» [رَوَاهُ مُسْلِمٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ  $\tau$ ].

وَالْإِيمَانُ بِهِ  $\rho$  هُوَ: تَصَدِيقُ نُبُوتِهِ، وَأَنَّ اللَّهَ تَعَالَى أَرْسَلَهُ لِلْحِجْرِ وَالْإِنْسِ، وَتَصَدِيقُهُ فِي جَمِيعِ مَا جَاءَ بِهِ مِنْ عِنْدِ رَبِّهِ تَعَالَى، وَمُطَابَقَةُ تَصَدِيقِ الْقَلْبِ بِذَلِكَ شَهَادَةُ اللِّسَانِ، بِأَنَّهُ رَسُولُ اللَّهِ.

وَمِنْ حُقُوقِهِ  $\rho$ : طَاعَتُهُ فِيمَا أَمَرَ، وَالْإِنْتِهَاءُ عَمَّا نَهَى عَنْهُ وَزَجَرَ؛ قَالَ تَعَالَى: ( وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ) [الحشر:7]. وَقَالَ تَعَالَى: ( وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ \* ) وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ) [النساء:13-14]، وَعَنْ أَبِي هُرَيْرَةَ  $\tau$  عَنْ رَسُولِ اللَّهِ  $\rho$  قَالَ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ» [رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ]. وَعَنْهُ أَنَّ رَسُولَ اللَّهِ  $\rho$  قَالَ: «كُلُّ أُمَّتِي يَدْخُلُونَ

الْجَنَّةِ إِلَّا مَنْ أَبِي»، قَالُوا: يَا رَسُولَ اللَّهِ وَمَنْ يَا أَبِي؟، قَالَ: «مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدْ أَبَى» [رَوَاهُ الْبُخَارِيُّ]، وَقَدْ جَعَلَ اللَّهُ الْهَدَايَةَ فِي طَاعَتِهِ؛ فَقَالَ عَزَّ مِنْ قَائِلٍ: ( وَإِنْ تُطِيعُوهُ تَهْتَدُوا ) [النور:54].

إِحْوَةَ الْإِيمَانِ:

وَمِنَ الْحُقُوقِ الَّتِي أَوْجَبَهَا اللَّهُ تَعَالَى لِنَبِيِّهِ مُحَمَّدٍ ﷺ: اتِّبَاعُهُ وَاتِّخَاذُهُ قُدْوَةً فِي جَمِيعِ الْأُمُورِ، وَالْإِهْتِدَاءُ بِهِدْيِهِ؛ قَالَ تَعَالَى: (قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ) [آل عمران:31]، وَقَالَ تَعَالَى: (وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ) [الأعراف:158]؛ فَيَجِبُ السَّيْرُ عَلَى هَدْيِهِ وَالتَّزَامُ سُنَّتِهِ، وَالْحَذَرُ مِنْ مُخَالَفَتِهِ؛ قَالَ ﷺ: «مَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي» [رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ مِنْ حَدِيثِ أَنَسٍ ٢].

وَمِنَ الْحُقُوقِ الْعَظِيمَةِ لَهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: مَحَبَّتُهُ أَكْثَرَ مِنْ مَحَبَّةِ الْأَهْلِ وَالْوَالِدِ، وَالْوَالِدِ، وَالنَّاسِ أَجْمَعِينَ؛ قَالَ تَعَالَى: (قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ) [التوبة:24]، وَعَنْ أَنَسٍ ٢ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ» [رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ].

وَقَدْ تَبَّتْ فِي الْحَدِيثِ أَنَّ مِنْ ثَوَابِ مَحَبَّتِهِ الْاجْتِمَاعَ مَعَهُ فِي الْجَنَّةِ؛ وَذَلِكَ عِنْدَمَا سَأَلَهُ رَجُلٌ عَنِ السَّاعَةِ فَقَالَ ﷺ: «مَا أَعَدَدْتُ لَهَا؟» قَالَ يَا رَسُولَ اللَّهِ: مَا أَعَدَدْتُ لَهَا كَبِيرَ صَلَاةٍ وَلَا صِيَامٍ وَلَا صَدَقَةٍ، وَلَكِنِّي أَحَبُّ إِلَيْكَ وَاللَّهُ وَرَسُولُهُ. قَالَ: «فَأَنْتَ مَعَ مَنْ أَحَبَّبْتَ» [رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ مِنْ حَدِيثِ أَنَسٍ ٢].

وَإِنَّ الْمَحَبَّةَ الصَّادِقَةَ لِلنَّبِيِّ ﷺ ثَوْرَتْ اتِّبَاعَهُ وَالْإِقْتِدَاءَ بِهِدْيِهِ، فَمَنْ زَعَمَ حُبَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَلَمْ يَسْتَنَّ بِسُنَّتِهِ صَدَقَ عَلَيْهِ قَوْلُ الشَّاعِرِ:

لَوْ كَانَ حُبُّكَ صَادِقًا لَأَطَعْتَهُ إِنَّ الْمُحِبَّ لِمَنْ يُحِبُّ مُطِيعٌ.

مَعَاشِرَ الْمُسْلِمِينَ:

وَمِنَ حُقُوقِ نَبِيِّنَا ﷺ عَلَيْنَا: وَجُوبُ احْتِرَامِهِ، وَتَوْقِيرِهِ، وَنُصْرَتِهِ؛ قَالَ اللَّهُ تَعَالَى: (لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ) [الفتح:9]. وَمِنْ تَوْقِيرِهِ ﷺ: أَنْ لَا تُسْرِعَ فِي أَمْرٍ قَبْلَهُ، بَلْ نَكُونُ تَبَعًا لَهُ فِي جَمِيعِ الْأُمْرِ؛ قَالَ تَعَالَى: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدَمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ) [الحجرات:1]، وَمِنْ ذَلِكَ: أَنْ لَا يُنَادَى ﷺ بِاسْمِهِ بَلْ بِوَصْفِهِ، كَقَوْلِ: يَا رَسُولَ اللَّهِ، يَا نَبِيَّ اللَّهِ؛ قَالَ تَعَالَى: (لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا) [النور:63]. وَحُرْمَةُ النَّبِيِّ ﷺ وَتَوْقِيرُهُ بَعْدَ مَوْتِهِ وَاجِبٌ، كَوُجُوبِهِ حَالَ حَيَاتِهِ؛ وَذَلِكَ عِنْدَ ذِكْرِ حَدِيثِهِ وَسُنَّتِهِ، وَسَمَاعِ اسْمِهِ وَسِيرَتِهِ، وَعِنْدَ تَعَلُّمِ سُنَّتِهِ، وَالذَّعْوَةَ إِلَيْهَا، وَنُصْرَتِهَا.

وَمِنَ الْحُقُوقِ الْعَظِيمَةِ لَهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: الصَّلَاةُ عَلَيْهِ فِي مَوَاطِنَ عَدِيدَةٍ؛ قَالَ اللَّهُ تَعَالَى: (إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا) [الأحزاب:56] وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا»

[رَوَاهُ مُسْلِمٌ]، وَقَالَ p: «رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عَنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ» [رَوَاهُ التِّرْمِذِيُّ وَأَحْمَدُ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ r] وَلِلصَّلَاةِ عَلَى النَّبِيِّ p مَوَاطِنٌ كَثِيرَةٌ، مِنْهَا:

الصَّلَاةُ عَلَيْهِ p عِنْدَ دُخُولِ الْمَسْجِدِ، وَعِنْدَ الْخُرُوجِ مِنْهُ، وَبَعْدَ إِجَابَةِ الْمُؤَذِّنِ، وَعِنْدَ الدُّعَاءِ، وَفِي التَّشَهُدِ فِي الصَّلَاةِ، وَفِي صَلَاةِ الْجَنَازَةِ، وَفِي الصَّبَاحِ وَالْمَسَاءِ، وَفِي يَوْمِ الْجُمُعَةِ وَلَيْلَتِهَا، وَفِي الْخُطْبِ: كَخُطْبَتِي صَلَاةِ الْجُمُعَةِ، وَعِنْدَ كِتَابَةِ اسْمِهِ، وَغَيْرِهَا مِنَ الْمَوَاطِنِ الَّتِي شَرَعَتِ الصَّلَاةُ عَلَيْهِ فِيهَا.

بَارَكَ اللهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْكَرِيمِ، وَرَزَقَنِي وَإِيَّاكُمْ اتِّبَاعَ سُنَّةِ سَيِّدِ الْمُرْسَلِينَ، عَلَيْهِ مِنْ رَبِّهِ أَفْضَلُ الصَّلَاةِ وَأَتْمُ التَّسْلِيمِ. أَقُولُ قَوْلِي هَذَا، وَأَسْتَغْفِرُ اللهَ لِي وَلَكُمْ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ.

## الخطبة الثانية

أَمَّا بَعْدُ:

فَاتَّقُوا اللهَ الَّذِي خَلَقَكُمْ، وَاسْتَعِينُوا عَلَى طَاعَتِهِ بِمَا رَزَقَكُمْ، وَتَمَسَّكُوا بِالْعُرْوَةِ الْوُثْقَى، وَارْغَبُوا فِيمَا عِنْدَ اللهِ فَإِنَّ مَا عِنْدَ اللهِ خَيْرٌ وَأَبْقَى، وَاعْلَمُوا أَنَّهُ لَا نَجَاةَ لِأَحَدٍ إِلَّا بِالْإِيمَانِ الصَّادِقِ، وَالْعَمَلِ الصَّالِحِ، وَالتَّوْبَةِ مِنَ الْآثَامِ وَالْقَبَائِحِ.

عِبَادَ اللهِ:

إِنَّ مِنَ الْحُقُوقِ الَّتِي أَوْجَبَهَا اللهُ تَعَالَى عَلَى الْعِبَادِ: أَنْ يُحَكِّمُوا النَّبِيَّ p فِيمَا شَجَرَ بَيْنَهُمْ فِي حَيَاتِهِ، وَأَنْ يَتَحَاكَمُوا إِلَى سُنَّتِهِ p بَعْدَ وَفَاتِهِ، وَالرِّضَى بِحُكْمِهِ p، وَالذَّبَّ عَنْ شَرِيعَتِهِ وَهَدْيِهِ p؛ قَالَ اللهُ تَعَالَى: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا) [النساء: 59]. وَقَالَ تَعَالَى: (فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا) [النساء: 65]. وَقَالَ سُبْحَانَهُ: (وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا)

صلوا وسلموا.....

## Rights of the Prophet

Allah Said: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; (he is) concerned over you (i.e., your guidance) and to the believers is kind and merciful." (Quran: 9:128)

Allah Said: "It was by the mercy of Allah that you were lenient with them "(Quran, 3:159)

This Prophet of mercy to the universe and to all mankind, deserves special rights, which are due only to the final Prophet and Messenger. These rights have been enjoined upon us by Allah and are part of safeguarding the perfect religion of Islam. Unfortunately many Muslims today have become confused with regard to these rights and have innovated practices that have no basis in Islam. The Prophet himself knew that such practices would happen and warned against them, "Beware of newly invented matters [in religion, that is] for every invented matter [in religion] in a cursed innovation which leads astray." (Tirmidhi and Abu Dawood) So as Muslims we must stick to giving our Prophet (saas), his rights as commanded by Allah and stay away from the innovations that either ignore these rights or take them to extremes.

Allah sent Muhammad (saas), to all of mankind, with the divine message of la ilaha illa Allah (there is no deity worthy of worship except Allah). He brought glad tidings of Paradise to the believers and warning of the punishment of the Hellfire to the disbelievers. He called to tawheed, the belief that Allah is the sole Creator and Lord of the universe, and therefore He alone should be worshipped. Believing in Allah is also believing in His Messenger.

- \* To believe in him
- \* To obey him
- \* To follow him
- \* To love him
- \* To respect him
- \* To judge according to his shariah
- \* To send salaam upon him
- \* To stick to his sunnah and avoid innovations

There is no doubt that the first of our Prophet's rights (saas), is to believe in him and to believe in the message he was sent with. Allah says, "Believe in Allah and His Messenger and the light which He sent down." [64:8]

Qadhi Eyadh said in his famous and important book about the rights of the Prophet, Ash-Shifaa, that, "Belief in the Prophet Muhammad is therefore an obligation for every individual. Belief is not complete without it and Islam is only valid with it." Allah has linked belief in Him with belief in His Messenger. They are inseparable. This is what the shahadah, the declaration of faith, means. Even if a person follows other prophets like Musa and Eesa, alayhamas salam, he is not a believer until he completely follows the teachings of Muhammad (saas). Abu Hurairah reported that the Messenger of Allah (saas) said, "I was commanded to fight people until they testify that there is no god but Allah and believe in me and what I have brought. When they do that, their blood and property are protected from me except for a right (they owe). Their reckoning is with Allah." (Bukhari and Muslim)

Believing in the Prophet (saas), therefore, is about living according to his guidance. It is much more than just mere recognition of the fact that he is a prophet. Allah says, "When the hypocrites come to you, they say, 'We testify that you are the Messenger of Allah' and Allah knows that you are His Messenger and Allah testifies that the hypocrites are liars." [63:1]

At the time of the Prophet Muhammad (saas), the Jews who lived in Arabia had been waiting for the promised Prophet that they knew of from their scriptures. But when Prophet Muhammad, sallallahu allaye wa salam, came they rejected him out of arrogance because he was not a Jew. Many of the rabbis, however, recognized that he was a Prophet but did not accept him or believe in him. Allah says about them, "Those to whom We gave the scriptures recognize him as they recognize their sons. But verily, a party of them conceal the truth while they know it." [2:146]

The second right, which is due to our beloved Prophet (saas), is that we obey him. Allah says, "O you who believe, obey Allah and His Messenger..." [8:20]

Allah has mentioned obedience to the Messenger in connection with obedience to Him. You cannot have one without the other. Obeying the Messenger means, following his commands and staying away from what he has prohibited. Abu Hurairah narrated that the prophet (saas), said: "All of my ummah will enter Paradise except for those who refuse to." They asked, "O Messenger of Allah, who will refuse?" He replied, "Whoever obeys me will enter the Paradise. Whoever disobeys me has refused." (Bukhari)

Allah says, "You have a good model in the Messenger of Allah for one who hopes for Allah and the last day." [33:21] Commenting on this verse, Imam at-Tirmidhi said, "To take the Messenger as a model means to emulate him, follow his Sunnah and avoid opposition to him in either word or action." We should strive to follow his mode of life, his sayings and doings, his conduct and manners.

We can see from the Prophet's companions, the way in which they emulated the Prophet (saas), followed his examples, and modeled their behaviors upon his. This is what is meant to follow the Prophet Muhammad. A man from Khalid ibn Asid's family asked Abdullah ibn Umar, "Abu Abdurrahman. We find the fear salah and the salah at home in the Qur'an, but we do not find the travelling salah." Ibn Umar said, "My nephew, Allah sent Muhammad (saas), to us when we did not know anything. We do as we saw him doing." When Umar looked at the black stone and he said, "You are a stone and can neither help nor harm. If I had not seen the Messenger of Allah kiss you, I would not have kissed you." Then he kissed it. Umar ibn Abdul Aziz said, "The Messenger of Allah made a Sunnah and the people in command after him made sunnahs. To adopt them is to confirm the Book of Allah and to act on them is to obey Allah and strengthen the deen of Allah. It is not for anyone to change the Sunnah, or alter it, or to look into the opinion of those who oppose it. Whoever follows it, is guided. Whoever opposes it and follows other than the path of the believers, Allah will entrust him to what he turns to and will roast him in the hellfire, which is a bad ending."

A Muslim must love the Prophet (saas), truthfully. Allah says, "Say, if your fathers, your sons, your brothers, your wives, your tribe and the possessions you have earned, commerce you fear may slacken, dwellings you love - if these are dearer to you than Allah and His Messenger and to struggle in His way, then wait until Allah brings His command." [9:25]

The Prophet (saas), said, "None of you will believe until I am more beloved to you than your children, your fathers, and all people." Umar ibn al-Khattab said to the Prophet, "I love you more than anything except my soul, which is between my two sides." The Prophet replied, "None of you will believe until I am dearer to him than his own soul." Umar said, "By the One who sent down the Book to you, I love you more than my soul which is between my two sides." The Prophet (saas), said, "Now, O Umar, now you have it."

Related to this love is nasiha. Nasiha is usually translated as good counsel and sincere conduct. It is "used to designate the desire for what is good for the one who is its object." Linguistically it means purity. The Messenger of Allah (saas), said, "The deen is nasiha. The deen is nasiha. The deen is nasiha." They asked, "To whom, Messenger of Allah?" He said, "To Allah and His Book and His Messenger and the imams of the Muslims and the common people." Nasiha to the Messenger of Allah is confirming his Prophethood, obeying him, supporting and protecting him, and following his Sunnah. Abu Bakr al-Ajurri said, "Nasiha for his sake includes two types of sincere conduct. One is nasiha during his lifetime and the other is nasiha after his death." During his lifetime it was helping, protecting and obeying him. After his death it is "By maintaining esteem, respect and great love for him. By persevering in learning his Sunnah and understanding his Shari'ah. It is to love for the people of his house and his companions, avoiding things disliked in his Sunnah and what deviates from it."

As loving the Prophet (saas), is an obligation, it comes with an excellent reward. Anas said that a man came to the Prophet and asked, "When will the last Hour come, Messenger of Allah?" He said, "What have you prepared for it?" He said, "I have not prepared a lot of salah or fasting or charity for it, but I love Allah and His Messenger." The Prophet said, "You will be with the one you love." He also said, "Whoever loves me will be with me in the Garden."

Love for the Prophet Muhammad (saas), manifests itself in many ways. One will prefer what the Prophet came with, over his own desires. His anger against people will be for the sake of Allah. He will mention the Prophet often. He will have a yearning to meet him. He will exalt and respect him and be humble when he hears his name mentioned. He will have love for the Qur'an, which the Prophet brought. He will have compassion for his community, striving for their best interests. And another sign for love of the Prophet (saas) is that he who aspires to it, does without in this world and prefers poverty. The Prophet said, "Poverty for those among you who love me comes quicker than a flood from the top of the mountain to the bottom."

Allah says, "O Prophet, We have sent you as a witness and a bringer of good news and a warner, so believe in Allah and His Messenger and help him and respect him." [48:7-8]

Respect for the Prophet (saas), includes honoring him, exalting him, calling him with the noblest title such as the Messenger of Allah or Prophet of Allah. It includes putting his opinion over our own and defending him if he is verbally abused.

Malik said that when he was asked about Ayyub as-Sakhtiyani he said, "I have not reported from anyone without Ayyub being better than him." He went on, "I went on hajj twice and watched him. Whenever the Messenger of Allah (saas), was mentioned, he wept until his eyes were red. When I saw him do that and the respect he had for the Prophet, I wrote down things from him."

Respect for the Prophet (saas), also includes respecting his family. The Prophet (saas), said, "Recognition of the family of Muhammad is freedom from the fire. Love for the family of Muhammad is crossing over sirat. Friendship for the family of Muhammad is safety from the fire." He also said about al-Hasan and al-Husayn, his grandsons, "Whoever loves these two and their father and mother will be with me on the day of rising." Abu Bakr said, "Respect Muhammad by respecting the people of his house."

The sixth right of the Prophet Muhammad (saas), is to judge by him and be pleased with his judgment. Allah said, "If you quarrel over anything, then refer it back to Allah and the Messenger." [4:58]

Therefore, it is incumbent upon us to look in the Qur'an and the hadeeth of the Messenger of Allah when we have a question about something. We must follow the laws that the Prophet Muhammad (saas), brought and judge by them, and rule according to them. At the time of the Prophet (saas), when he was once reciting, "They took their rabbis and their monks to be their lords besides Allah, and the Messiah, son of Maryam, while they were commanded to worship none but One deity, none has the right to be worshiped but He. Praise and glory be to Him, far above is He from having the partners they associate" [9:31] We cannot put our own desires above the laws of Allah and that which the Messenger (saas), brought. To do so essentially, is to believe that we know better than Allah. Allah is our Creator and He knows us better than we know ourselves. "Verily, He is the All-Knower of what is in the chests." [67:13]

He knows what is best for us and He has perfect wisdom and He is Just in all that He decrees. Ruling by other than what Allah revealed is therefore tantamount to disbelief.

The seventh right that is due to the Prophet Muhammad (saas), is saying the salah and salaam upon him. Allah says,

"Allah sends His salah [blessings, mercy] on the Prophet and His angels too [ask Allah to bless and forgive him]. O you who believe, send your salah on him and [you should] greet him with the Islamic way of greeting [i.e. as-salamu alaikum]." [33:56] Prophet Muhammad (saas), said, "Whoever blesses me once, Allah blesses him with ten salahs and ten wrong

actions fall away from him and he is raised by ten degrees." And he said, "The nearest people to me on the Day of Rising will be those who have said the most salaha on me."

We ask Allah (swt) to fill our hearts with the love of the Prophet (saas) and give us the strength to fulfil his rights so that we may benefit from his intercession on the Day of Judgement, Ameen.

## Rights of the Prophet

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The second right, which is due to our beloved Prophet (saas), is that we obey him. Allah says, "O you who believe, obey Allah and His Messenger..." [8:20] Allah has mentioned obedience to the Messenger in connection with obedience to Him. You cannot have one without the other. Obeying the Messenger means, following his commands and staying away from what he has prohibited. Abu Hurairah narrated that the prophet (saas), said: "All of my ummah will enter Paradise except for those who refuse to." They asked, "O Messenger of Allah, who will refuse?" He

replied, "Whoever obeys me will enter the Paradise. Whoever disobeys me has refused." (Bukhari)

Allah says, "You have a good model in the Messenger of Allah for one who hopes for Allah and the last day." [33:21] Commenting on this verse, Imam at-Tirmidhi said, "To take the Messenger as a model means to emulate him, follow his Sunnah and avoid opposition to him in either word or action." We should strive to follow his mode of life, his sayings and doings, his conduct and manners.

A Muslim must love the Prophet (saas), truthfully. Allah says, "Say, if your fathers, your sons, your brothers, your wives, your tribe and the possessions you have earned, commerce you fear may slacken, dwellings you love - if these are dearer to you than Allah and His Messenger and to struggle in His way, then wait until Allah brings His command." [9:25]

The Prophet (saas), said, "None of you will believe until I am more beloved to you than your children, your fathers, and all people." Umar ibnul Khattab said to the Prophet, "I love you more than anything except my soul, which is between my two sides." The Prophet replied, "None of you will believe until I am dearer to him than his own soul." Umar said, "By the One who sent down the Book to you, I love you more than my soul which is between my two sides." The Prophet (saas), said, "Now, O Umar, now you have it."

As loving the Prophet (saas), is an obligation, it comes with an excellent reward. Anas said that a man came to the Prophet and asked, "When will the last Hour come, Messenger of Allah?" He said, "What have you prepared for it?" He said, "I have not prepared a lot of salah or fasting or charity for it, but I love Allah and His Messenger." The Prophet said, "You will be with the one you love." He also said, "Whoever loves me will be with me in the Garden."

Respect for the Prophet (saas), includes honoring him, exalting him, calling him with the noblest title such as the Messenger of Allah or Prophet of Allah. It includes putting his opinion over our own and defending him if he is verbally abused.

Respect for the Prophet (saas), also includes respecting his family. The Prophet (saas), said, "Recognition of the family of Muhammad is freedom from the fire. Love for the family of Muhammad is crossing over *sirat*. Friendship for the family of Muhammad is safety from the fire." He also said about al-Hasan and al-Husayn, his grandsons, "Whoever loves these two and their father and mother will be with me on the day of rising." Abu Bakr said, "Respect Muhammad by respecting the people of his house." The sixth right of the Prophet Muhammad (saas), is to judge by him and be pleased with his judgment. Allah said, "If you quarrel over anything, then refer it back to Allah and the Messenger." [4:58]

Therefore, it is incumbent upon us to look in the Qur'an and the hadeeth of the Messenger of Allah when we have a question about something. We must follow the laws that the Prophet Muhammad (saas), brought and judge by them, and rule according to them. Allah is our Creator and He know us better than we know our ourselves. "Verily, He is the All-Knower of what is in the chests." [67:13] He knows what is best for us and He has perfect wisdom and He is Just in all that He decrees. Ruling by other than what Allah revealed is therefore tantamount to disbelief.

The seventh right that is due to the Prophet Muhammad (saas), is saying the salah and salaam upon him. Allah says, "Allah sends His salah [blessings, mercy] on the Prophet and His angels too [ask Allah to bless and forgive him]. O you who believe, send your salah on him and [you should] greet him with the Islamic way of greeting [i.e. *as-salamu alaikum*]." [33:56] Prophet Muhammad (saas), said, "Whoever blesses me once, Allah blesses him with ten salahs and ten wrong actions fall away from him and he is raised by ten degrees." And he said, "The nearest people to me on the Day of Rising will be those who have said the most salahs on me."

*We ask Allah (swt) to fill our hearts with the love of the Prophet (saas) and give us the strength to fulfil his rights so that we may benefit from his intercession on the Day of Judgement, Ameen.*