

# The Status of the Messenger & His Rights upon Us

Compiled by  
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Translated by  
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### 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 *Azazu 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]

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>> [Jummaah: 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]

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 *Mushrikeen* 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. >>

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 *Aziza 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.

Qadi 'Aayaad -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*.

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*.

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.