

Rasoolullah ﷺ is Allah ﷻ's blessing but only for those who love him

In every age challenges emerge to test our faith and to give us the opportunity to take a stand for Allah ﷻ and His Messenger ﷺ. Not because they need our help but so that Allah ﷻ can count us among those who didn't allow Muhammad ﷺ to be attacked without doing something about it. Abu Talha Al-Ansariؓ was among those who stood before Rasoolullah ﷺ like a shield in the Battle of Uhud and took arrows meant for the Prophet ﷺ until his arm and shoulder looked like a pin cushion. Rasoolullah ﷺ made special dua for him. In today's age, to stand as a shield for the Sunnah of Rasoolullah ﷺ, to revive a Sunnah and start practicing it and to stand as a shield against attacks on his honor is equal to protecting the blessed and sacred person of Rasoolullah ﷺ. I ask Allah ﷻ to accept this work from all those who love Rasoolullah ﷺ and make it a means of gaining Allah ﷻ's forgiveness and the intercession of Rasoolullah ﷺ on the Day of Judgment.

It is our Aqeeda that love for Rasoolullah ﷺ is not a matter of personal discretion and desire but is a condition of his faith and an indicator that he/she is a Muslim. Allah ﷻ made this very clear:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Tawba 9: 24. 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 Allah and His Messenger, and striving hard and fighting in His Cause , then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun (the rebellious, disobedient to Allah).

Please note that it is not a matter of loving alone but of loving more than you love anything else. Allahﷻ enumerated all the things that we love in this life; all those who care for and are willing to sacrifice anything to protect and said that if Muslims didn't love Allahﷻ and His Messengerﷺ more than all of them and if they were not willing to prove that by struggling in the path of Allahﷻ, then Allahﷻ has no need for them and would punish them and promised not to guide such people who He called Al-Fasiqun. What can be more threatening than a promise of not being guided by Allahﷻ? That is the Bashara of Jahannam.

We know the famous story of Umar ibn Al Khattab® who came to Rasoolullahﷺ and said, 'Ya Rasoolullahﷺ, I love you more than anything else in my life, except myself.' Rasoolullahﷺ replied, 'Ya Umar, your Imaan is not complete until you love me more than anything else including yourself.' Umar® didn't say anything but left. Later he returned and said, 'Ya Rasoolullahﷺ, I love you more than anything else including myself.' Rasoolullahﷺ replied, 'Al Aan Ya Umar' (Now O Umar). The scholars have said that there could be two meanings to this. One that Rasoolullahﷺ was telling Umar ibn Al Khattab® that his Imaan had been completed only then and had not been complete until then. Another meaning that is given is that Rasoolullahﷺ was expressing surprise as if to say, 'Only now?' Meaning, that Umar® had taken so long to complete his Imaan. Be that as it may, the question I ask myself is whether my own Imaan will be judged by Allahﷻ to be complete based on that standard that is being applied here. The love of Rasoolullahﷺ as expressed by our actions is a pillar of Islam and an indicator of whether we are Muslims or not.

So why is this love for Rasoolullahﷺ so important? To understand this, we have to understand that Rasoolullahﷺ was not an ordinary person but was the Messenger of Allahﷻ. He was like us in that he was a human being. But in every other way he was unlike any human being ever created. He was the Messenger of Allahﷻ and the last and final of them. Like a king is a human being and so resembles his subjects in terms of his humanness but is unlike all of them in every other way; so also the Prophetﷺ. Nobody would say that the

king is just like anyone else. If they said that and tried to treat the king like they treat each other, they would very quickly learn the cost of their mistake.

This is the mistake that some misguided people make when they misinterpret the Ayah where Allah ﷻ said:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ
فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Kahf 18: 110. Say (O Muhammad ﷺ): "I am only a man like you. It has been inspired to me that your Elah (God) is One Elah (God i.e. Allah). So whoever hopes for the Meeting with his Rabb, let him work righteousness and associate none as a partner in the worship of his Rabb."

Rasoolullah ﷺ was told to inform the people that he was a man like them but to say that unlike them, he received Wahi. Now how can anyone with a modicum of intelligence claim that one who received Wahi and the one who doesn't are equal? But then the requirement is a modicum of intelligence.

The biggest proof in my view for anyone who needs proof about the exceptional station and rank of Rasoolullah ﷺ by which he is different from every other man or created thing is the famous Ayah where Allah ﷻ said:

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

Ahzab 33: 56. Allah sends His Salat (Blessings, Mercy) on the Prophet (Muhammad ﷺ) and His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islamic way of greeting (with complete submission).

Who can say that they are equal to the one who Allah ﷻ and the Angels send blessings and salaam on and who Allah ﷻ ordered the believers to send salaam on? Not only this but Rasoolullah ﷺ said that anyone who sends Durood on him once, Allah ﷻ will send salaam on that person ten times. But sadly those

who Allah ﷻ decides to deprive of all goodness – the deniers of Hadith – claim that this Ayah is fabricated because they can't understand Allah ﷻ's love for His Messenger ﷺ. By that they deny the Qur'an and pass judgment on themselves and exit Islam.

I marvel at the games of Shaytaan who deceives those who present themselves to be deceived and marvel even more at those who can't see the games of Shaytaan which can only lead to one place, Jahannam.

Allah ﷻ informed us that He had sent us a special blessing and said:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

A'al Imran 3: 164. Indeed Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Ayaat (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and Al-Hikmah [the wisdom and the Sunnah], while before that they had been in manifest error.

Ask yourself why Allah ﷻ didn't call the Qur'an a great favor on the believers? But called Rasoolullah ﷺ a great favor and didn't say that the people were misguided before they received the Qur'an but said that they were misguided before they received the Nabi ﷺ.

The reason is because without the guidance of the Messenger ﷺ, you can't practice the message and the message becomes inaccessible. The Messenger ﷺ is the key to the Message. Rasoolullah ﷺ is the key to the Qur'an. Without the key the book is locked against anyone who tries to enter it. And that is why the Quraniyeen have left Salah, Zakah, Sawm and Hajj. Why they bother with calling themselves Muslim I can't say but we can only ask Allah ﷻ to guide them and show them the error of their ways before they reach the day when all will become clear but then it will be too late to return. I ask Allah ﷻ to protect our Aqa'id and A'amaal and enable us to do what is pleasing to Him

and save us from everything that angers Him. For in the end, the only thing that matters is the end. I ask Allah ﷻ for Husnul Khatima – a good ending for us all.

Allah ﷻ therefore defined clearly the four steps to guidance which translate to the four duties of Rasoolullah ﷺ all related to understanding the message of the Qur'an. The four steps are:

1. Recite the Ayaat: Inform
2. Purify them: Prepare
3. Explain the meaning: Teach
4. Show them how: Demonstrate

When you reflect on this, especially in the light of the fact that the Qur'an was revealed in the language of the people to whom it was sent, you are bound to conclude that though you may think that to understand it is easy and it is indeed easy, it is not as easy as you may think. Even people who could understand the language needed to be taught the meaning. Those who know the 'what' still need to be taught the 'how'. And that is where the critically important role of the Messenger ﷺ becomes clear. Leave the Messenger ﷺ and you have left the message. Leave the Messenger ﷺ and you have left the way to practice the Ahkaam (Laws). Without practicing the Ahkaam, there is only one ending which I ask Allah ﷻ to save us all from.

Allah ﷻ did this to reinforce the importance of His Nabi ﷺ.

My brothers and sisters, see this Hadith of Rasoolullah ﷺ:

Anas bin Malik[ؓ] narrates that the Messenger of Allah (s) said: "I wish that I could meet my brothers." The Sahaba (r) asked: "Aren't we your brothers?" He replied, "You are my Companions, but my brothers are those who will believe in me without having seen me." Al-Albani graded it Sahih in al-Silsilah al-Saheehah. [Sahih al jaami # 7108]

So do you want to be counted among the brothers and sisters of Rasoolullah ﷺ? Then reject these people who preach that Rasoolullah ﷺ's

Ahadith are to be rejected. Reject them, not the Ahadith. Reject them, socially boycott them, don't invite them or accept their invitations, have nothing to do with them, lest you are recorded as being their brothers and friends instead of the brothers of Rasoolullah ﷺ. Believe me, you can't have it both ways. The Munafiqoon tried that route and see where it landed them. I don't advise you to take that route unless you want to be raised with Abdullah bin Ubaiy bin Salool and his brothers.

Allah ﷻ gave the orders but didn't explain the way the order was to be carried out. And to emphasize this even more, He did that not with one or two of the fundamental principles but with all the Arkaan (Pillars) of Islam. As we know the Pillars of Islam are five:

1. Kalima Tayyiba
2. Salah
3. Zakat
4. Sawm
5. Hajj

Allah ﷻ ordered us to do all of these but didn't say how they were to be done. Given that Allah ﷻ could easily have given detailed instructions and people could have simply read and followed them, you may wonder why He didn't do that if not to emphasize the importance of the Nabi.

Allah ﷻ told people to enter Islam but didn't say how this was to be done. He told people to establish Salah but didn't say how this was to be done. He told people to pay Zakah but didn't specify the amount or on what it was due. He told people to fast in Ramadan but didn't say anything about what breaks the fast. He told us to make Hajj to His House but didn't say what to do when we got there. All these things He informed His Messenger ﷺ and directed him to teach the people. This is Wahi Ghair Matloo – the Revelation that is not recited. We know this as Hadith and Sunnah. It is an integral part of the message and is protected likewise.

It was Rasoolullah ﷺ who taught us the Kalima Tayyiba as the way to enter Islam. It was Rasoolullah ﷺ who demonstrated how to pray and said, 'Pray as you have seen me pray.' It was Rasoolullah ﷺ who told us what Zakat is liable on and how to calculate it. It was Rasoolullah ﷺ who taught us the Arkaan of Hajj – what we need to do, where and how. And it was Rasoolullah ﷺ who told us that Hajj is standing in Arafah – even though the House of Allah ﷻ is in Makkah and not Arafah. Anyone who denies any of these things has left Islam. And if he doesn't deny them, then how does he deny the Sunnah?

We received this religion from Muhammad ﷺ. And so if we understand the description of Sunnah as the appearance, teachings, actions, decisions and rulings of Rasoolullah ﷺ. Then the Qur'an is Sunnah. The Salah is Sunnah. Zakat is Sunnah. Fasting is Sunnah and Hajj is Sunnah. And all of them are Wahi because they are all instructions from Allah ﷻ about worshipping Him. How many of the blessings of Allah ﷻ will we deny?

The Wahi therefore is of two kinds – that which is in the Qur'an which is recited in Salah (called Matloo – recited) and that which is not in the Qur'an but is still Wahi (called Ghair Matloo – not recited). This complete message – what to do and how to do it – the order and its explanation is the Message of Islam which Allah ﷻ promised to protect and did. He said:

إِنَّا مَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Hijr 15: 9. Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).

Rasoolullah ﷺ understood this and so did the Sahaba and so they recorded the teachings of Rasoolullah ﷺ - the explanation of the Qur'an just like they used to record the Quranic revelation. They would write down Rasoolullah ﷺ's teachings, read them back to him and confirm that they had written them correctly. This was how they recorded the Quranic revelation as well. This was so common and such an established practice that one of the scribes asked Rasoolullah ﷺ one day if he should also record what Rasoolullah ﷺ sometimes would say in anger. Rasoolullah ﷺ said to him, 'By the One in whose hand is

the life of Muhammad ﷺ, Allah ﷻ guards my tongue. So write whatever I say.’ It is strange that ignorant people claim today that Ahadith were written down only 200 years after the passing away of Rasoolullah ﷺ. And even more amazing that the brain-dead who listen to them don’t ask, ‘If the Ahadith were not recorded in the time of Rasoolullah ﷺ how could anyone have collected them 200 years later?’ But when the wits are addled, I guess you can’t do much.

The Quraniyeen are nothing new. Rasoolullah ﷺ predicted their appearance and warned the Sahaba against them and said:

“I do not want to find any one of you reclining on his pillow, and when he hears of something that I have commanded or forbidden, he says, ‘Between us and you there stands this Quran, whatever we find is permissible in it we will take as permissible, and whatever we find is forbidden in it we will take as forbidden.’ For I have been given the Book and something like it with it; it is like the Quran or more.” This hadeeth is narrated in the books of Sunan and Musnad with a number of isnads (chains of narration) from Abu Tha’labah®, Abu Rafi’®, Abu Hurairah® and others.

Anyone who claims that Allah ﷻ preserved – Aqeeemus Salah – but not the way to do it, is lying about Allah ﷻ. For how could Allah ﷻ have made Salah Fardh Ayn (Individually compulsory) and promised punishment for those who leave it, yet not preserved the way it was to be done? That would be gross injustice which Allah ﷻ cannot do. Those who deny the importance of Sunnah or claim that the Sunnah is not reliable and deny the importance of Ahadith are fooling themselves and are lying against Allah ﷻ and His Messenger ﷺ. They will meet their end one day. For our part let us ensure that we reject them and their false Aqeeda, delete them from our list of friends and ensure that we don’t allow their Shaytani influence in our lives. Shun them as you would shun the company of enemies of the state you live in, for their treason is not against a government but against the One you will meet one day. No friendship is more important than the friendship and relationship of Allah ﷻ with His slave and the relationship of Muhammad ﷺ with his Ummati. The one who maintains relationships and friendships with those who disrespect Rasoolullah ﷺ and deny his Ahadith and Sunnah, has compromised and destroyed his

relationship with Allah ﷻ and Rasoolullah ﷺ. Make your choices, my brothers and sisters, for you will live by them, die on them and be resurrected according to them. Ask yourself who you want to be resurrected with; Rasoolullah ﷺ and his Sahaba or the Ahlus Shaytaan (family of Shaytaan) who told you to disregard Ahadith and go against the Sunnah? Choose now because you will not be able to change sides on the Day of Judgement.

And for those who choose wisely? Allah ﷻ told us:

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

A'al Imran 3: 31. Say (O Muhammad to mankind): "If you (really) love Allah then emulate me (do everything I do), Allah will love you and forgive your sins. And Allah is Oft-Forgiving, Most Merciful."

Ittiba is blind imitation, emulation out of love for the one you emulate. Emulation is the most sincere form of devotion. Emulation removes the emulator from perception and reminds the onlooker of the original. When the onlooker sees the emulator, he remembers and mentions the original. Ask yourself what you say when you see Elvis and Gandhi emulators. Do you say, 'There is Elvis! There is Gandhi!' Or do you say, 'There is so-and-so who is dressed like Elvis.' Do you even care who is dressed like Elvis? Especially if you love Elvis. Or do you get lost in your own memories of Elvis and what he meant to you when you look at his emulator? What do you think happens to the Malaika who were there when Rasoolullah ﷺ walked the earth; who looked at him, listened to him and sat in his company – when they see one of his Ummatis, 15 centuries later, dressed like him, looking like him, walking and talking like him? Do they care who you are? Or do they remember Muhammad ﷺ and say: اللهم صلي على محمد

Do you want this to happen? Do you want the Malaika to look at you and send Salat and Salam on Rasoolullah ﷺ? Then emulate him. Do his Ittiba. Obey him without question. Reject those who don't obey him and who don't respect him. And emulate him in every single action of your life. The reward is that Allah ﷻ will love you and forgive your sins. What is the love of Allah ﷻ worth to you

my brothers and sisters? Remember that if you want Allah ﷻ to love you, you have to reject those who Allah ﷻ doesn't love – and Allah ﷻ doesn't love those who don't love His Messenger ﷺ.

Allah ﷻ commanded the people to obey His Prophet ﷺ. He enjoined this in many Ayaat of the Quran, of which some of which are: Allah ﷻ says:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Hashr 59:7 And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment.

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

Nisa 4: 80. He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allah, but he who turns away, then we have not sent you (O Muhammad ﷺ) as a watcher over them.

The Sahaba were so respectful of the Prophet ﷺ that it is reported in a Hadith that, "They used to sit so cautiously as if birds are sitting on their heads and if they moved the birds would fly away." Sunnan Abu Dawud Hadith # 4753, Sunnan Nasai'i Hadith # 2058 and others]

Utmost respect for Rasoolullah ﷺ is an essential part of Imaan and Adab but sadly in a world devoid of Adab, we have to be reminded about it.

Allah ﷻ mentioned those who seek to separate Allah ﷻ from the Messenger ﷺ and to say that they will obey Allah ﷻ but not the Messenger ﷺ and to imply or say that the orders and rulings of the Messenger ﷺ are unimportant and can be ignored and stated that such people are not Muslim and have left Islam.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا

Nisa 4:150 Those who deny Allah and His Messengers, and (those who) wish to separate Allah from His Messengers, saying: "We believe in some but reject others": And (those who) wish to take a course midway.

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا

Nisa 4:151 They are in truth (equally) unbelievers; and we have prepared for unbelievers a humiliating punishment.

It is therefore the consensus of the Muslims and our Ulama down through the centuries that the one who rejects the Sunnah is a Kafir and Apostate.

Imam Al-Suyooti (may Allah have mercy on him) said in his essay Miftah al-Jannah fi Ihtijaj bi'l-Sunnah:

“Note that whoever denies that the hadeeth of the Prophet ﷺ, whether it describes his words or deeds, so long as it meets the conditions outlined by the scholars, may be quoted as evidence, is a Kafir and has gone beyond the pale of Islam; he will be gathered with the Jews and the Christians or whomever Allah wills among the Kafir sects [i.e., on the Day of Resurrection].

Allah ﷻ stated categorically the position of the one who wants to deny the Sunnah and refuses to follow the Saheeh Ahadith of Rasoolullah ﷺ:

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

Nisa 4: 65. But no, by your Rabb, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

The normal principle in the Shari'ah is that a person is not accountable for what is in his heart. But in the case of the decisions of Rasoolullah ﷺ, Allah ﷻ removed this safety factor and stated that even the one who dislikes the

decision of Rasoolullah ﷺ is out of Islam, even if he doesn't express that dislike verbally. Having it in the heart is enough to exit Islam. My brothers and sisters, I don't make the rules and I don't break the rules. Allah ﷻ decides and I am simply telling you what He decided and told us about. I am giving you the references of the Ayaat of the Qur'an and so you and especially those who claim that the Qur'an is enough for them, can read and satisfy themselves that I didn't make any of this up. After that if they still want to deny, then it is their choice.

Those who deny the Sunnah, who express opinions against the rulings of Rasoolullah ﷺ, who express dislike for his rulings, who speak about him without the great respect that is his due from everyone who calls himself Muslim, have left Islam. Such a person is an apostate. If he dies in that state he will enter Jahannam. It is not permissible to have any relationship with such a person if you are among those who love Allah ﷻ. So reject them unless you want to be rejected by Allah ﷻ. If you don't reject them then you will be counted among them.

Allah ﷻ said:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَفْعَدُوا
مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِتْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ
فِي جَهَنَّمَ جَمِيعًا

An-Nisa 4:140 And it has already been revealed to you in the Book (Qur'an) that when you hear the Ayaat of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Jahannam.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ
مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ

Al-Ma'aida 5:57 O you who believe! Take not for Awliya (close friends, confidants, protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allah if you indeed are true believers.

Allah ﷻ described the standard for the Believers with respect to the rulings, teaching, Sunnah (Ahadith) of Rasoolullah ﷺ and laid down the law in categorical terms. This is easy to understand because if you don't have respect for the teacher you can't have respect for the teachings. This is the strategy of Shaytaan which eventually results in the person leaving Islam altogether. May Allah ﷻ save us from that. Allah ﷻ said:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَفْعَلُوا سَمِعْنَا وَأَطَعْنَا
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

An-Nur 24:51 The only saying of the faithful believers, when they are called to Allah (Qur'ân) and His Messenger ﷺ (Hadith), to judge between them, is that they say: "We hear and we obey." And such are the successful ones).

The word for success used here is Falah – which is success in test after test. Not Fawz – which is final and permanent success. I understand this to mean that it is required of us to say, 'We hear and we obey', to every one of the rulings of Rasoolullah ﷺ whenever one is presented to us and that this is a lifelong opportunity to prove our allegiance to the Messenger ﷺ. It will end when we successfully complete our time on this earth and die in a state of Islam and as members of the Ummah of Muhammad ﷺ.

Your call. Do you want to be successful or a failure? Do you want to be with Rasoolullah ﷺ or Ubai bin Salool? Do you want Allah ﷻ to love you?

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

Al Ahzab 33:36 It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.

The issue of respect for Rasoolullah ﷺ and of absolute obedience to him is so critical in Islam that Allah ﷻ even threatened to wipe out the deeds of people if they raised their voices (not making fun or insulting, just raising the voice) above the voice of Rasoolullah ﷺ. Raising the voice refers also to disagreeing with Rasoolullah ﷺ and having an opinion different from his in a matter where he decreed something.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

Al-Hujuraat 49:2 O you who believe! Raise not your voices above the voice of the Prophet (SAW), 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.

The Sahaba understood this very well and took these warnings very seriously. When this Ayah was revealed one of the favorite Sahaba of Rasoolullah ﷺ Thabit bin Qais[®] stopped coming into the presence of Rasoolullah ﷺ.

Narrated Anas bin Malik[®]: Rasoolullah ﷺ missed Thabit bin Qais[®] for a period (So he inquired about him). A man said. "Ya Rasoolullah ﷺ! I will bring you his news." So he went to Thabit[®] and found him sitting in his house with his head bowed, weeping. The man said to Thabit, "What is the matter with you?" Thabit[®] replied that it was an evil affair, for he used to raise his voice above the voice of the Prophet ﷺ and so all his good deeds had been annulled, and he considered himself as one of the people of the Jahannam. Then the man returned to the Prophet ﷺ and told him what Thabit[®] had said. (Musa bin Anas) said: The Prophet ﷺ said to the man. "Go back to him and say to him: "You are not from the people of the Jahannam, but from the people of Jannah."

Volume 6, Book 60, Number 369: (Sahih Bukhari)

My brothers and sisters it is extremely painful to insist on what must happen naturally out of love and gratitude for the one who we owe the greatest favor to. We have this beautiful Deen of ours thanks to Muhammadur Rasoolullah ﷺ. His Ihsaan on the Ummah and on all mankind is not something that can be measured let alone be repaid. It is tragic that we seem to have forgotten it to the extent that not only do we need to be reminded about his Ihsaan but we need to be reminded of the threat of Allah ﷻ's anger if we fail to honor Rasoolullah ﷺ as it is his right to be honored by his Ummah.

For the ones who honor Rasoolullah ﷺ and emulate him out of their love for him, Allah ﷻ assured them of His own love for them and forgiveness.

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

A'al Imraan 3: 31. Say (O Muhammad ﷺ to mankind): "If you (really) love Allah then follow me (make my Ittiba – emulate me), Allah will love you and forgive your sins. And Allah is Oft-Forgiving, Most Merciful."

My brothers and sisters, don't be deceived by those who are themselves deceived and headed on a path that can lead only to one place which we don't want to go to. Make dua for their guidance but stay away from them. Shaytaan uses their clever sounding arguments to sow seeds of disease into our hearts and people who lack the knowledge to destroy their ridiculous arguments can get swayed to their way of thinking.

Allah ﷻ protected His Kalaam – both its words and its meaning. He protected His orders and the explanation of how they are to be carried out. The Messenger ﷺ was not a postman sent to deliver a message. He was a teacher sent to demonstrate how the message was to be obeyed. The one who leaves the teacher has left the knowledge. The one who leaves the knowledge has embraced misguidance. The one who embraces misguidance has embraced disgrace in this life and the Hellfire in the next. I ask Allah ﷻ to save us from that.