



Interactions Of The Greatest Leader

The Prophet's Dealings with Different People

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Table Of Contets

Publisher's statement: The story of the book.....	7
Translation team statement	9
Supplicating for the Prophet of Allaah.....	13
Introduction.....	15

Chapter One: An Example for Humanity

Section One: The Messenger: The Excellent Example	21
Section Two: Aspects of Emulating the Prophet's Example.....	31

Chapter Two: How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with his family, relatives and those around him

Section One: How the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , dealt with his wives	51
Section Tow: How the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , dealt with his children.....	139
Section Three: How the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , dealt with his grandchildren.....	161
Section Four: How the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , dealt with his relatives.....	179
Section Five: The conduct of the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , with his neighbors.....	203
Section Six: The conduct of the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , with guests and hosts.....	219
Section Seven: How the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , dealt with his close Companions.....	239

Chapter Three: How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with specific social groups

Section One: The dealings of the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , with servants and slave girls.....	273
Section Tow: The Dealings of the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , with the Disabled.....	295
Section Three: The Dealings of the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , with those undergoing disasters and afflictions	321
Section Four: The Dealings of the Prophet of Allaah, <i>sallallaahu 'alayhi wa</i>	

<i>sallam</i> , with the Destitute	353
Section Five: The Dealings of the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , with the rich.....	411
Section Six: The Dealings of the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , with those of high social status.....	441
Section Seven: The Dealings of the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , with those distinguished by certain qualities.....	491
Section Eight: The dealings of the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , with those who were disputing.....	525

Chapter Four: How the Prophet, *sallallaahu 'alayhi wa sallam*, dealt with groups requiring specific styles of religious invocation

Section One: The conduct of the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , with new Muslims.....	549
Section Two: The conduct of the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , with those asking for Fatawa (religious verdicts)	583
Section Three: The conduct of the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , with the Bedouins (desert dwellers)	647
Section Four: The conduct of The Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , with sinners.....	673
Section Five: The conduct of the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , with hypocrites	705

Chapter Five: How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with the general masses

Section One: How the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , dealt with women.....	761
Section Two: How the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , treated the elderly.....	825
Section Three: How the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , treated youngsters	843

Chapter Six: How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with non-Human creation

Introduction.....	861
Section One: How the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , dealt with Jinn	863
Section Two: How the Prophet of Allaah, <i>sallallaahu 'alayhi wa sallam</i> , treated Cattle	867



Publisher's statement

The story of the book

Every book has a story behind it, and the story of this book goes back eight years when Shaykh Muhammad Saalih Al-Munajjid started delivering a series of lectures during the month of *Ramadhaan* every night after the *Taraaweeh* prayers.

This took place during 1427 and 1428 A.H. at the 'Umar ibn 'Abdul-'Azeez mosque in Khobar, Saudi Arabia, and the lectures were titled "*Prophetic dealings with different types of people*". He completed the series at the Khaadim Al-Haramayn Ash-Shareefayn mosque in Jeddah in 1429 A.H.

Later, he presented TV shows on different satellite channels under the name "*Aspects of the greatness of the life of the Prophet*". The second version of these shows came out under the name "*Social aspects of the life of the best of creation*".

The Shaykh also presented these series in 1432-1433 A.H. during the month of *Ramadhaan* under the name "*Clear Guidance*".

After the project was completed, we at Zad Group noticed that people's reaction and feedback about these series was positive. Thus, in addition to people's need to learn the Prophetic guidance on how to deal with different types of people, our research team focused on rearranging the text of the series and rewording it (when needed).

We have taken care to collect only sound authentic narrations on the life of the Prophet, *sallallaahu 'alayhi wa sallam*, and we have mentioned the comments and clarifications given by the Shaykh on the narrations in a concise and easy to understand manner, avoiding long elaborations on the narrations.

We have ensured that references are given to all the narrations and sto-

ries mentioned in the book, and divided the book into main chapters and sections within the chapters.

We hope that this project will serve as a novel initiative in presenting the biography of the Prophet, *sallallaahu 'alayhi wa sallam*, by showcasing social aspects of his life and his guidance on how to deal with and treat people.

We would like to thank everyone who participated in making this project a success, and we hope that this project will be the starting point of launching other projects. With the grace of Allaah, we finished translating the book in two versions; a complete version addressing English-speaking Muslims, and a summarized version addressing non-Muslims.

This work is the result of the devoted efforts of several years which represent many beautiful seasons that the Shaykh spent with his students and followers. We are happy to present this book as a gift to our respected readers.

We attribute all that is good in our work to the favor of Allaah The Almighty, and yet we remain humans and human effort can never be completely free of error, so we would be grateful to anyone who comes across any unintentional error to bring it to our attention so that we can correct it.

We ask Allaah The Almighty to grant us sincerity and accept our work, and to enable us to perform all that pleases Him.

Zad Group
14/4/1435 A.H.



Translation team statement

All perfect praise is due to Allaah Who blessed us to be part of this great project. I thank Him and praise Him with what He is worthy of.

On behalf of the translation team, I would like to thank his eminence Shaykh Muhammad Saalih Al-Munajjid for giving us this opportunity, rather the honor, of being part of the team who produced this work. It has been a real pleasure to contribute to this unique initiative.

Undoubtedly, when one has a certain objective to achieve in a given project, this objective defines the strategies and the work plan he sets in order to achieve it.

The main objective we sought to achieve in this book was to address the Muslim English speaking readers. There are different reasons behind setting this as our objective:

- To fulfill our responsibility towards them in clarifying the facts regarding the greatest personality known to history and historians, Muslims and non-Muslims alike.
- To introduce the biography of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, with a unique approach they were not exposed to earlier.
- To illustrate the true image of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, which many biased people have been trying to distort.
- To give fair-minded people around the world a chance to hear the other side of the story, by narrating his life in the form of everyday events and real incidents that took place in his life.

In order to achieve the above mentioned points, the book went through several production stages according to a well-prepared work plan. The following were the steps we went through to produce this valuable book:

- The texts and narrations of the book were collected from their original source and in their original language (Arabic) and an Arabic version of the book was produced.
- A professional and well-experienced team was hired to shoulder the responsibility of producing the text in English.
- A work plan was set, in which the work flow was defined and roles were assigned to each team member according to their experience.
- The plan was implemented until the task was accomplished and the book was produced.

The following are the stages which the text went through (work flow):

- Translating the original text into English.
- Editing the English text.
- First review was done and comments were given wherever needed.
- Discussing the suggested comments and then implementing the agreed upon revisions.
- Rewording certain texts in order to make them relevant to the addressed audience.
- Second review of the text after the revision of the text was done.
- Muslim and Non-Muslim professionals read the text in order to confirm its relevance to the addressed readers.
- Final review (quality assurance) by the team leader.

The project manager selected a professional team with a long practical experience in this field which comes to around twenty years. This team is unique in the fact that their area of experience and expertise is mainly in dealing with this genre of texts.

The team started their job keeping in mind the importance of the task and the objective the author (of the Arabic book) was trying to realize from this project.

The team worked relentlessly, exerting every possible effort in order to accomplish the objective within the set timeframe, until the mission was successfully achieved.

We present this piece of work to our respected readers with the hope

that we have succeeded in fulfilling the sought objective. However, this remains a human effort which can never be entirely error-free, and thus we welcome and value any comments or suggestions from our respected readers.

Kindly contact us at the following email address for any comments or suggestions: hazemr@gmail.com

Best regards,
Hazem Ragab
Translation Team Leader



Supplicating for the Prophet of Allaah

Allaah sent His Messenger Muhammad, *sallallaahu 'alayhi wa sallam*, to all of creation as a witness, a bringer of glad tidings of Paradise to those who accept the Path he calls to and a warner against the wrath of Allaah. He sent him to invite to the religion of Allaah, by His permission, and as an illuminating lamp to light the Path of survival, the Path of Allaah.

Allaah sent him with guidance and mercy and the true religion, and to guide people to what results in their happiness in this world and the Hereafter. This is the reward for those who believe in him, love him and follow his path, *sallallaahu 'alayhi wa sallam*.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, conveyed the message and advised the nation, and struggled and sacrificed for the sake of Allaah. We ask Allaah to reward him for having conveyed the message that guided us to the Path of Allaah.

When reading this book, one will frequently come across the term "*sallallaahu 'alayhi wa sallam*", and we feel obliged to clarify a few matters pertaining to this term.

Its meaning:

The term consists of two parts, one part is *Salaah* which is in the part "*sallallaahu*" and the second part is "*Salaam*" which is in the part "*wa sallam*".

These two terms are a form of supplication and prayer for Prophet Muhammad, *sallallaahu 'alayhi wa sallam*.

According to the predominant opinion, the first part means: To ask Allaah to exalt his mention. In other words we ask Allaah to honor, glorify and raise his rank and exalt his mention because we (as humans) cannot praise him enough to fulfill his due right upon us (for having conveyed the message that guided us to the Path of Allaah).

In the second term we pray that Allaah renders the Prophet, *sallallaahu 'alayhi wa sallam*, free from any dispraised matter with regards to his mission and Nation and make his Nation blessed and increase those who call towards the Path he called for.

Its ruling:

According to the predominant opinion, saying (or writing) the term "*sallallaahu 'alayhi wa sallam*" when the name of the Prophet is mentioned or written is an obligation. The evidence for this is the narration in which Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, said: "**The miser is the one before whom my name is mentioned** [or written] and he does not say *Salaah* for me [i.e. *sallallaahu 'alayhi wa sallam*]."¹

In another narration, the Prophet, *sallallaahu 'alayhi wa sallam*, said: "**Al-laah will humiliate [and disgrace] whoever hears [or reads] my name and he does not say *Salaah* for me** [i.e. *sallallaahu 'alayhi wa sallam*]."²

Undoubtedly, not uttering *Salaah* for the Prophet, *sallallaahu 'alayhi wa sallam*, when his name is mentioned (or written) is a form of impoliteness and disrespect towards the Prophet, *sallallaahu 'alayhi wa sallam*. Therefore, a Muslim must be keen on saying this prayer whenever he hears or reads the name of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in order to obtain the great reward resulting from this, and in order to be of those who adhere to the command of Allaah in His saying:

﴿إِنَّ اللَّهَ وَمَنْ يَعْبُدْ مِنْ دِينٍ لَا يُكَفِّرُونَ عَلَى النَّبِيِّ يَكِيدُ الظَّالِمُونَ صَلُّوا عَلَيْهِ وَسَلِّمُوا قَسِيلًا﴾

«Indeed, Allaah exalts the mention of the Prophet, and His angels [ask Him to do so]. O you who have believed [ask Allaah] to exalt his mention and [ask Allaah to grant him] Salam» [Quran 33:56]

Its virtue:

There are many narrations highlighting the virtue of exalting the mention of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. The following are some of these narrations:

¹ Reported by At-Tirmithi (3546) and Ahmad (1736).

² Reported by At-Tirmithi (3545).

'Abdullaah ibn 'Amr narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Everyone who says Salaah for me** [i.e. asks Allaah to exalt my mention] **will receive in return** [for every time he utters it] **ten rewards from Allaah.**"¹

Ibn Mas`ood narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**The people who will be most entitled to my intercession on the Day of Resurrection are those who supplicate Allaah most often to exalt my mention.**"²

Ubayy ibn Ka`b narrated: "When one-third of the night would pass, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, would get up and call out: "**O people! Remember Allaah. The Raajifah** [i.e. the first Blowing of the Trumpet which will shake the whole universe and thus cause all life to cease] **has come, followed by Ar-Raadifah** [i.e. the second Blowing of the Trumpet which will restore life and thus mark the Resurrection Day]. **Death has approached with all that it comprises. Death has approached with all that it comprises.**"

I said: "O Messenger of Allaah! I frequently invoke Allaah to elevate your rank. How much of my supplications should I devote to you?" He, *sallallaahu 'alayhi wa sallam*, said: "**You may devote as much as you wish.**" When I suggested a quarter, he, *sallallaahu 'alayhi wa sallam*, said: "**Do whatever you wish, but it will be better for you if you increase it.**" I suggested half, and he, *sallallaahu 'alayhi wa sallam*, said: "**Do whatever you wish, but it will be better for you if you increase.**" I suggested two-thirds, and he, *sallallaahu 'alayhi wa sallam*, said: "**Do whatever you wish but it will be better for you if you increase it.**" I said: "Shall I devote all my supplications invoking Allaah to elevate your rank?" He, *sallallaahu 'alayhi wa sallam*, said: "**Then you will be freed from your worries and your sins will be forgiven.**"³

Why should we say it?

There are many reasons why one should say *sallallaahu 'alayhi wa sal-*

¹ Reported by Muslim (384).

² Reported by At-Tirmithi (484).

³ Reported by Ahmad (21242) and Al-Haakim (3578) in his book *Al-Mustadrak*.

lam upon hearing or reading his name. The following are some of these reasons:

- To obtain the great rewards mentioned in the narration mentioned previously.
- To adhere to the command of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in saying it.
- To adhere to the command of Allaah in saying it.
- To fulfill one of his rights upon his Nation.
- To express gratitude for the great blessing he conveyed to us (i.e. the religion of Islaam).
- To increase our love for him, *sallallaahu 'alayhi wa sallam*. The more one mentions his name and supplicates for him, the more his love for him increases, and this helps the person to fully adhere to his commands and refrain from the prohibitions he warned against.

How to say it?

There are many ways to say this supplication and the easiest and most summarized is to say (or write) “*sallallaahu 'alayhi wa sallam*”.

How often should we say it?

Ibn Salaah said: “Some scholars stated that one should say it every time he hears (or reads) the name of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. When writing, one should write it whenever the name is mentioned. One should not become bored of repeating it regardless of how many times it is written or said, and anyone who neglects this has indeed deprived himself from a great deal of reward.”¹



¹ Ibn Salaah in his book *Muqaddimat Ibn Salaah* (pg. 188).

Introduction

All perfect praise is due to Allaah, the Lord of the Worlds. I bear witness than none is worthy of worship but Allaah, alone with no partners. And I bear witness that Muhammad is His Slave and Messenger may Allaah exalt his mention.

To proceed:

Indeed, there is an excellent example for us in the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, because of the sublime manners that Allaah bestowed upon His Prophet, *sallallaahu 'alayhi wa sallam*. Allaah declared that following the example of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, is the path that leads to Him, and that it is the method for gaining a high status in the Hereafter.

In order to have a sound basis for following the example of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, we must study his biography and learn how he used to deal with different types of people.

Many people attempt to follow the Prophet's example, but they do so without having proper knowledge and so, end up doing more harm than good through innovating in the matters of religion.

This book is an attempt to compile the methods of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in dealing with different types of people. We have compiled various narrations in this regard hoping that the book will serve as a guiding light for those who want to adhere to his traditions and serve as a sound base for those walking on the path of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*.

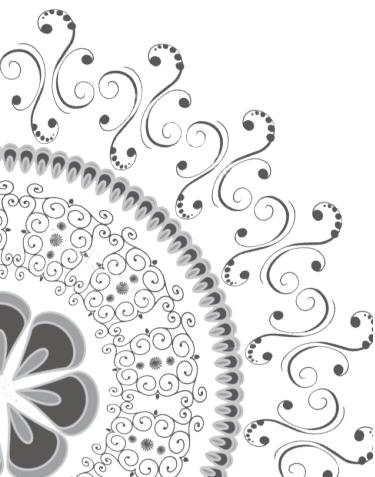
I ask Allaah The Almighty for guidance, righteous actions and acceptance thereof.



Chapter One

An Example for Humanity

- **Section One: The Messenger: The Excellent Example.**
- **Section Two: Aspects of Emulating the Prophet's Example.**



Section One

The Messenger: The Excellent Example

The best people to interpret and embody the meaning of Allaah's words and His injunctions are His Messengers and Prophets, whom He sent as guides for humanity. Muslims believe that the Prophets and Messengers - from Aadam, may Allaah exalt his mention, to Muhammad, *sallallaahu 'alayhi wa sallam* - were infallible and inerrant. This means that they were not subject to committing sins, and naturally, there is no better example to follow than one who is not subject to sinning.

In Allaah's infinite wisdom, He sent human beings for us to follow as examples so that we would have practical and realistic role models. In the Qur'aan we read the verses that say (what means): «*What kept men back from belief when Guidance came to them, was nothing but this: they said: "Has Allaah sent a man [like us] to be [His] Messenger?" Say, "If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them."*» [Qur'aan 17:94-95]

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, was tasked with the responsibility of receiving, interpreting and exemplifying the revelation. Allaah Says in the Qur'aan says (what means): «*You have indeed in the Messenger of Allaah a beautiful pattern [of conduct] for anyone whose hope is in Allaah and the Final Day, and who engages much in the Praise of Allaah.*» [Qur'aan 33:21]

Allah The Exalted also Says (what means): «*And whatsoever the Messenger gives you, take it. And whatsoever he forbids, abstain [from it]. And keep your duty to Allaah. Lo! Allaah is stern in reprisal.*» [Qur'aan 59:7]

The life and example of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, served two main objectives: he was a chosen Prophet and Messenger who delivered the message and invited people to it and he was

an exemplary human being upon whom Muslims pattern their behavior and character. His guidance and practice is the only means to understand Allaah's commands and perform duties towards Allaah in the way that pleases Him.

In addition to teaching Islamic rites in the correct manner, Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, also taught Muslims how to develop sound morals and good character. Long before the beginning of his mission, he was truthful and honest; people trusted him because he did not lie or cheat and always kept his promise. He, *sallallaahu 'alayhi wa sallam*, was nicknamed 'As-Saadiq', 'Al-Ameen' (the one who is truthful and trustworthy). A person does not get to that level by mere words, his actions and his character must be such that people believe him and trust his words.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was kind, patient and tolerant. He was not harsh or severe. He, *sallallaahu 'alayhi wa sallam*, did not use bad language or curse, neither did he get angry or lose his temper. This gentle, kind nature attracted others to him and made them love and obey him. They loved the man as well as the Messenger and became better human beings by associating with him. This is the mark and influence of a genuine person. Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, had the ability to improve the lives of people in his own generation and his example continues to inspire countless people for centuries. This is a testament to his prophethood, his genius and exemplary character.

Allaah The Exalted Says (what means): «*There has certainly been for you in the Messenger of Allaah an excellent pattern [example] for anyone whose hope is in Allaah and the Last Day and [who] remembers Allaah often.*» [Qur'aan 33:21]

Ibn Katheer, may Allaah have mercy upon him, commented, "This holy verse contains the great principle of adhering to the sayings, actions and injunctions of the Messenger of Allaah."¹

Allaah sent His Messenger as mercy and guidance to humanity. Therefore, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, became the best of

¹ *Tafseer Ibn Katheer* (391/6).

examples for those hoping to please Allaah, and those hoping for a high status in the Hereafter; for people who do not desire exaltedness upon the earth or corruption.

The definition of an “Example”:

A Muslim is always in dire need of following the example of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, especially today when false claims prevail and the enemies of Allaah are rallying doubtful matters and vain lusts to repel people away from the path of Allaah.

In this book, we speak about Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, and discuss various aspects of his life; as a religious leader (Imaam), a judge, a ruler, a teacher, a nurturer, a husband, a father, a manager and a leader. In addition, we aim to discuss aspects of his personality, *sallallaahu 'alayhi wa sallam*, on the basis of what has been authentically narrated about him.

He, *sallallaahu 'alayhi wa sallam*, was the best example that a Muslim must follow in actions and sayings and he was a source of guidance in all matters.

Following the examples of Prophets, «*So from their guidance take an example*»:

Allaah ordered His Prophet to follow the example of the prophets who came before him. He Says (what means): «*Those are the ones whom Allaah has guided, so from their guidance take an example.*» [Qur'aan 6:90]

Ibn Katheer, may Allaah have mercy upon him, said: “This verse contains an order to the Prophet. And his nation ought to follow what he was ordered to do.”¹

Ibn Taymiyyah, may Allaah have mercy upon him, said: “The stories of the Prophets contain admonition for believers who will surely be tested and must not go into despair. Muslims must realize that those who were better than them (i.e. the Prophets) were tested. The outcome of these ordeals was in favor of the Prophets. Thus, a doubter must become certain, a sinner must repent, and a believer must

¹ Tafseer Ibn Katheer (190/2).

become stronger in faith. It is through stories of the Prophets that one becomes able to follow their examples properly.”¹

We were ordered to follow the examples of the Prophets regarding the following matters:

Zeal in obeying Allaah and worshiping Him:

This is one of the most important areas of obedience to the Prophets, may Allaah exalt their mention. The Prophets demonstrated the utmost diligence in performing acts of worship and prayer to Allaah The Almighty.

This was the essence of the verse (which means): «*And remember Our servants, Abraham [Ibraaheem], Isaac [Is-Haaq] and Jacob [Ya'qoob], those of strength and [religious] vision.*» [Qur'aan 38:45]

'Ataa' Al-Khurasaani, may Allaah have mercy upon him, said: "The verse means: the ones with diligence in performing worship and knowledge of Allaah's affairs." And Qataadah, may Allaah have mercy upon him, said: "They (the Prophets) were given a strong will to perform worship and a strong vision in religious matters."²

Verses that described the Prophets' worship:

Allaah The Almighty Says that Ibraaheem (Abraham), may Allaah exalt his mention, said (what means): «*My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.*» [Qur'aan 14:40]

And He Says in praising Ismaa'eel (Ishmael), may Allaah exalt his mention, (what means): «*And he used to enjoin on his people prayer and Zakaah and was to his Lord pleasing.*» [Qur'aan 19:55]

And in praising Ibraaheem (Abraham) and Is-Haaq (Isaac), may Allaah exalt their mention, Allaah Says (what means): «*And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of Zakaah; and they were worshippers of Us.*» [Qur'aan 21:73]

As for Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, there were many traditions regarding his diligence in worship, despite the fact that

1 Majmoo' Al-Fataawa (178/5).

2 Majmoo' Al-Fataawa (170/19).

his previous and future sins were forgiven. Allaah The Exalted Says (what means): **«And during the night prostrate to Him and exalt Him a long [part of the] night.»** [Qur'aan 73:26]

Allaah ordered the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, Saying (what means): **«worship Him and have patience for His worship. Do you know of any similarity to Him?»** [Qur'aan 19:65]

And He The Exalted also Says (what means): **«And from [part of] the night, pray with it as additional [worship] for you. It is expected that your Lord will resurrect you to a praised station.»** [Qur'aan 17:79]

The Prophets' diligence in remembering and mentioning Allaah The Exalted, and in supplicating to Him:

The Prophets used to mention Allaah at all times, and they used to supplicate to Him continuously. This was in addition to their diligence in performing acts of worship.

Allaah The Most High mentioned how His Prophets, may Allaah exalt their mention, used to supplicate to Him to fulfill their needs. They used to plead with Him demonstrating their helplessness and dire need. Allaah The Exalted Says (what means): **«And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful." So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allaah].»** [Qur'aan 21:83- 84]

Allah The Exalted also Says (what means): **«And [mention] the man of the fish [Yoonus], when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darkness¹, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers. So We responded to him and saved him from the distress. And thus do We save the believers. And [mention] Zechariah [Zakariyya], when he called to his Lord, "My Lord, do not leave me alone [with no heir], while you are the best of inheritors." So We responded to him, and We gave to him John, and amended for him his wife. Indeed, they used to**

¹ That of the night, of the sea, and of the fish's interior.

hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.» [Qur'aan 21:87-90]

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, invoked His Lord frequently, especially during times of hardship. During the Battle of Badr, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, supplicated extensively hoping for Allaah to grant him and his companions victory. 'Umar ibn Al-Khattaab, may Allaah be pleased with him, said: "On the day of the Battle of Badr, Allaah's Prophet, *sallallaahu 'alayhi wa sallam*, faced the direction of the Qiblah (i.e. the Sacred Mosque in Makkah), extended his arms and invoked: "O Allaah! Fulfill what You had promised me. O Allaah! Bring about that which You have promised me. O Allaah! If this group of Muslims were to die then You will not be worshiped on this Earth." He, *sallallaahu 'alayhi wa sallam*, continued to invoke while raising his arms high until his upper garment fell off his shoulders. Then Abu Bakr, may Allaah be pleased with him, picked up his upper garment and set it on the shoulders of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. He hugged the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, from behind and said: "O Prophet of Allaah! Enough invocation! Your Lord will surely fulfill His promise to you."¹

The Prophets' humility and tears when mentioning their Lord:

In Chapter 19 of the Qur'aan, Allaah praised some of the Prophets Saying (what means): «*Those were the ones upon whom Allaah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel, and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.»*

[Qur'aan 19:58]

As-Si'di, may Allaah have mercy upon him, commented, "Prostration and weeping means that they submitted to the verses of Allaah, and that their hearts were affected by them. They had great hope and fear to the point of crying and prostrating to their Lord."²

Allaah told us that Prophet Yoosuf (Joseph), may Allaah exalt his mention, said (what means): «*My Lord, You have given me [something] of*

1 Reported by Muslim (1763).

2 Tafseer As-Si'di (209/3).

sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous.» [Qur'aan 12:101]

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, was the most God-fearing of people. He used to say: “**I hope to be the most God-fearing among you, and most knowledgeable of what to avoid.**”¹ And he, *sallallaahu 'alayhi wa sallam*, used to say: “**O turner of hearts! Make my heart firm upon Your religion.**”²

And he, *sallallaahu 'alayhi wa sallam*, used to say: “**Verily, the hearts of the Children of Adam, all of them, are between the two fingers of the Most Merciful as one heart. He directs them wherever He wills.**”³

Following their example in possessing deep knowledge regarding Allaah:

There can be no doubt that the Prophets, may Allaah exalt their mention, were the most knowledgeable regarding Allaah. This profound level of knowledge generated a lofty standard of firm belief and fear of Allaah the Exalted.

The more a slave knows about his Lord, the more he reveres Him and increases in worship, fear, sincerity and love to his Lord.

Allaah granted this high status to His chosen servants, the Prophets and Messengers. They received this status through their perfect knowledge of His Names and Attributes. Therefore, they became worthy of being emulated.

Prophet Ibraaheem (Abraham), may Allaah exalt his mention, told his father while inviting him to the true path: «**O my father, indeed there has**

1 Reported by Al-Bukhaari (20) and Muslim (1110) on the authority of 'Aa'ishah, may Allaah be pleased with her.

2 Reported by At-Tirmithi (3522). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (4801) on the authority of Umm Salamah, may Allaah be pleased with her.

3 Reported by Muslim (2654) on the authority of 'Abdullaah ibn 'Amr, may Allaah be pleased with him.

come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.» [Qur'aan 19:43]

And Allaah Said about His Prophet Ya'qoob (Jacob), may Allaah exalt his mention, (what means): «*And indeed, he was a possessor of knowledge because of what We had taught him, but most of the people do not know.»* [Qur'aan 12:68]

Allaah also told us that Prophet Nooh (Noah), may Allaah exalt his mention, said to his people (what means): «*I convey to you the messages of my Lord and advise you; and I know from Allaah what you do not know.»* [Qur'aan 9:62]

Allaah addressed Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, Saying (what means): «*and say, "My Lord, increase me in knowledge."»* [Qur'aan 20:114]

Thus, we must follow the example of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. He was sent as a mercy to humankind, an example to his followers and a standard-bearer showing Allaah's right path.

The obligation of following the example of the prophets and adhering to their guidance:

Ibn Al-Qayyim, may Allaah have mercy upon him, said:

"There is no path to happiness and success in this world or the Hereafter except at the hands of Messengers. And there is no way to determine the good from bad except through their teachings. Allaah's pleasure is never gained except through their example. Good actions, sayings and manners are only attained through the guidance they brought."

The Prophets are the scale by which our actions, sayings and manners must be weighed. And their example is the criterion between the people of guidance and those of misguidance.

We are in need of following their examples more than a body needs its soul, and more than an eye needs light to be able to see. In fact, every decreed obligation is surpassed by the obligation of following the example of the Prophets. If we neglect doing so for the

blink of an eye then our hearts will become corrupt, just like a fish becomes when it is taken out of water.

Since happiness in this life and the Hereafter is linked with following the example of Prophet Muhammad, sallallaahu 'alayhi wa sallam, a wise person who is seeking his own happiness and salvation must gain enough knowledge regarding the Prophet's guidance and biography. This way he becomes a true follower and joins the party of the Prophet Muhammad, sallallaahu 'alayhi wa sallam.

In this regard, there are those who gain a lot of knowledge, those who gain only a little of it and others who are deprived of it. Allaah grants goodness to whomever He wishes. Indeed, Allaah grants great bounties.¹

Why do we have to follow the example of Prophet Muhammad, sallallaahu 'alayhi wa sallam?

We follow his example because his life is the most perfect of lives. Allaah chose Prophet Muhammad, sallallaahu 'alayhi wa sallam, based on His Knowledge and Wisdom. He selected him over all humans. Thus, we must learn about his blessed life that was guided and decreed by Allaah; perhaps his lifestyle would become a beacon for us and a cause of salvation for our nation. The following are more reasons why we must follow the example of Prophet of Muhammad, sallallaahu 'alayhi wa sallam:

Out of obedience to Allaah's Orders:

We should follow the example of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, because we were ordered to do so by Allaah. He, the Exalted, Says (what means): «***There has certainly been for you in the Messenger of Allaah an excellent pattern (example) for anyone whose hope is in Allaah and the Last Day and [who] remembers Allaah often.***» [Qur'aan 33:21]

And Allaah warned us against disobeying the Prophet of Allaah, sallallaahu 'alayhi wa sallam. He Says (what means): «***So let those beware who***

¹ Zaad Al-Ma'aad (69/1).

dissent from the Prophet's order, lest Fitnah (trial) strike them or a painful punishment.» [Qur'aan 24:63]

Because Allaah made Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, faultless:

We should follow the example of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, because his life was free from faults. He was chosen by Allaah to deliver His message and was worthy of being followed. Allaah safeguarded the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and protected him against all faults. In the event he did make a mistake (because he used his best judgment in cases where he did not receive revelation), Allaah did not approve of it and rectified it.

Thus, such a person is worth following, his biography is worth studying and his guidance is worth learning.

The Prophet's life contained great wisdom:

We should follow the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, because his life contained great wisdom, whether in matters of faith, manners, guidance, and perseverance in calling towards Allaah and fighting evil.

Following the Prophet's example is the condition for achieving success and victory:

We will never gain success and victory unless we follow the example of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in his sayings, actions and manners. Hasn't Allaah made the Prophet's biography and manners an example for us?

The Prophet served as an example in all situations:

As a man, a husband, a brother, a Prophet, a ruler, a leader, Allaah made Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, an example for us to follow in all circumstances.

Learning the Prophet's biography is necessary to follow him:

We must learn how to follow the example of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. We must learn various aspects of his life including the way he dealt with different people.

Section Two

Aspects of Emulating the Prophet's Example

A person who contemplates the Prophet's life finds that it includes every aspect of etiquette and good manners that are considered decent by all righteous and noble people.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was an example in good manners:

Allaah the Exalted Says (what means): «*And indeed, you are of a great moral character.*» [Qur'aan 68:4]

The Prophet's manners were based on the Qur'aan.¹ He, *sallallaahu 'alayhi wa sallam*, was pleased by whatever the Qur'aan stated was good, and he was angered by whatever the Qur'aan stated was evil, and he, *sallallaahu 'alayhi wa sallam*, was neither harsh nor loud.² He, *sallallaahu 'alayhi wa sallam*, did not yell in the marketplace. He, *sallallaahu 'alayhi wa sallam*, used to forgive and not reply to a transgression with a similar transgression.³

Safiyyah, may Allaah be pleased with her, said: "I have seen nobody with better manners than the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*."⁴

Anas, may Allaah be pleased with him said: "I served the Prophet Mohammad, *sallallaahu 'alayhi wa sallam*, for nine years. (During these nine years) he never asked as to why I did this or did not do that."⁵

Anas, may Allaah be pleased with him, also said: "Prophet Mohammad, *sallallaahu 'alayhi wa sallam*, had the best behavior and the best manners of all."

1 Reported by Muslim (746) on the authority of 'Aa'ishah, may Allaah be pleased with her.

2 Reported by Al-Bukhaari (3559) and Muslim (2321) on the authority of 'Abdullaah ibn 'Amr, may Allaah be pleased with him.

3 Reported by At-Tirmithi (2016) on the authority of 'Aa'ishah, may Allaah be pleased with her.

4 Reported by At-Tabaraani in his book *Al-Awsat* (6578). Ibn Hajar ruled it as sound (*Hasan*) in his book *Fat-h Al-Baari* (575/6).

5 Reported by Al-Bukhaari (2768) and Muslim (2310).

One day he sent me somewhere on some business, but I said to myself, "I won't go now" although I did [eventually] intend to go to where he commanded me. I came to the market (on my way) and passed by some children playing. Suddenly, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, appeared from behind me and held me by the neck. I looked behind and he was smiling. He, *sallallaahu 'alayhi wa sallam*, said: "O Anas, did you go where I told you to go." I said: "I will go [now], O Prophet of Allaah."¹

He, *sallallaahu 'alayhi wa sallam*, was also an example in tolerance:

Allaah Says (what means): «*So by mercy from Allaah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you.*» [Qur'aan 3:159]

Anas, may Allaah be pleased with him, said: "I was walking with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and he was wearing a Najaani robe that had rough sides. A Bedouin came upon him and pulled him by his robe very roughly, so I looked at the side of the Prophet's neck, and the side of the robe had left a mark from the strong pull. He then said: 'O Muhammad, give me some of Allaah's money that you have.' So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, looked at him, laughed and ordered that he be given some."²

He, *sallallaahu 'alayhi wa sallam*, was an example in shyness:

Abu Sa'eed Al-Khudri, may Allaah be pleased with him, said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was shier than a veiled virgin girl."³

He, *sallallaahu 'alayhi wa sallam*, was an example in kindness and mercy:

Allaah The Exalted Says (what means): «*And We have not sent you, [O Muhammad], except as a mercy to the worlds.*» [Qur'aan 21:107]

Abu Tharr, may Allaah be pleased with him, said: "One night the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, prayed and continued to recite the verse (which means): «*If You should punish them, indeed they are Your servants; but if You forgive them – indeed it is You who is the Exalted in Might, the Wise*» until morning. I asked him about this, he, *sallallaahu 'alayhi wa sallam*, responded: "I asked my Lord to permit me to intercede

1 Reported by Muslim (2310).

2 Reported by Al-Bukhaari (3149) and Muslim (1057).

3 Reported by Al-Bukhaari (6102) and Muslim (2320).

for my nation. He, The Exalted, granted me my wish. By Allaah's will I will intercede for whoever takes no partners with Allaah.””¹

Maalik ibn Al-Huwayrith, may Allaah be pleased with him, reported, “We came to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and we were all young men of nearly equal ages. We stayed with him for twenty nights, and as the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was extremely kind and tender-hearted, he, therefore, thought that we were eager to return to our family. So he asked us about the members of the family that we had left behind and when we informed him, he, *sallallaahu 'alayhi wa sallam*, said: “Go back to your family, stay with them, and teach them and exhort them to good, and when the time for the prayer comes, one among you should announce the call for prayer, and then the oldest among you should lead the prayer.””²

He, *sallallaahu 'alayhi wa sallam*, was a good example in maintaining an appreciation for past relationships:

'Aa'ishah, may Allaah be pleased with her, said: "I did not feel jealous of any of the wives of the Prophet as much as I did of Khadeejah though I did not see her, but the Prophet used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadeejah. When I sometimes said to him: “As if there is no woman on earth except Khadeejah!” he would say: "Khadeejah was such-and-such [i.e. saying words of praise about her], and from her I had children.””³

He, *sallallaahu 'alayhi wa sallam*, was an example in humbleness:

Allaah The Almighty ordered His Prophet, *sallallaahu 'alayhi wa sallam*, Saying (what means): **«And lower your wing to those who follow you of the believers.»** [Qur'aan 26:215] Meaning: be kind to them. Allaah The Exalted ordered the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to be humble, gentle and kind to poor and rich believers. He, *sallallaahu 'alayhi wa sallam*, was so humble that he used to greet children when passing by them.⁴ As

1 Reported by Ahmad (20821). Shu'ayb Al-Arna'oot ruled it as sound (*Hasan*).

2 Reported by Al-Bukhaari (628) and Muslim (674).

3 Reported by Al-Bukhaari (3818) and Muslim (2435).

4 Reported by Al-Bukhaari (6247) and Muslim (2168) on the authority of Anas, may Allaah be pleased with him.

humble as he was, a young girl servant would take him by the hand and go wherever she pleased (to ask her questions).¹

He, *sallallaahu 'alayhi wa sallam*, would mend his sandals with his own hands, patch his clothes², milk his lamb³, sit (socialize) with poor people⁴ and he used to walk with the orphans, widows⁵ and accept the invitation of whoever invited him.⁶

He, *sallallaahu 'alayhi wa sallam*, would visit the ill, attend funerals and accept the invitation of a servant.

He, *sallallaahu 'alayhi wa sallam*, was an example in bravery:

'Ali ibn Abu Taalib, may Allaah be pleased with him, said: "During the Battle of Badr, we used to seek refuge with the Prophet *sallallaahu 'alayhi wa sallam*. He was the toughest among us, and he, *sallallaahu 'alayhi wa sallam*, used to bravely approach the rows of the enemy and would be the closest among us to them."⁷

Al-Baraa' ibn 'Aazib, may Allaah be pleased with him, said: "By Allaah! When things became difficult during battle we used to seek refuge with him. The bravest among us were those who used to keep up with him (meaning the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*)."⁸

Anas, may Allaah be pleased with him, also said: "Allaah's Messenger, *sallallaahu 'alayhi wa sallam*, was the best of people, the most generous amongst them and he was the bravest of men. One night the people of Madeenah felt disturbed and set forth in the direction of a sound when Allaah's Messenger, *sallallaahu 'alayhi wa sallam*, met them on his way back as he had gone towards that sound ahead of them. He was on the horse of Abu Talhah which

1 Reported by Ahmad (11530). Al-Albaani ruled it as authentic in his book *Mishkaat Al-Masaabeeh* (5809).

2 Reported by Ahmad (24228) on the authority of 'Aa'ishah, may Allaah be pleased with her. Al-Albaani ruled it as authentic in his book *At-Ta'leeqaat Al-Hisaan* (5647).

3 Reported by Ahmad (25662) on the authority of 'Aa'ishah, may Allaah be pleased with her. Al-Albaani ruled it as authentic in his book *At-Ta'leeqaat Al-Hisaan* (5646).

4 Reported by Muslim (2413).

5 Reported by An-Nasaa'i (1414) on the authority of 'Abdullaah ibn 'Abu Awfa, may Allaah be pleased with him. Al-Albaani ruled it as authentic in his book *At-Ta'leeqaat Al-Hisaan* (6390).

6 *Madaarij As-Saalikeen* (328/2).

7 Reported by Ahmad (1045). Shu'ayb Al-Arna'oot ruled it as authentic.

8 Reported by Muslim (1776).

had no saddle over it, and a sword was slung round his neck, and he, *sallallaahu 'alayhi wa sallam*, was saying: "There was nothing to be afraid of", and he, *sallallaahu 'alayhi wa sallam*, also said: "We found it [this horse] like a torrent of water", whereas the horse had been slow before that time."¹

This was one of the Prophet's miracles. He, *sallallaahu 'alayhi wa sallam*, rode a horse that was known to be slow, but then it became very fast.

He, *sallallaahu 'alayhi wa sallam*, was an example in generosity:

Ibn 'Abbaas, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was the most generous of people. And he was most generous during Ramadhaan when Jibreel (Gabriel) would meet him every night to study the Qur'aan with him. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was more generous than a sent wind."²

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was never asked for something and said: No."³

Anas ibn Maalik, may Allaah be pleased with him, said: "A man asked of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, so he gave him a flock of sheep filling a valley between two mountains. The man returned to his people, saying: "O people, embrace Islaam. By Allaah, Muhammad gives like one who fears no poverty."⁴"

He, *sallallaahu 'alayhi wa sallam*, was an example in fearing Allaah:

Mutarrif, may Allaah be pleased with him, said on the authority of his father, "I saw the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, pray once, and from his chest came a sound like the grinding stone, due to his crying."⁵

Ibn 'Abbaas, may Allaah be pleased with them, said: "Abu Bakr, may Allaah be pleased with him, said: 'O Messenger of Allaah, your hair turned gray!' He, *sallallaahu 'alayhi wa sallam*, responded: "What made my hair turn gray

1 Reported by Al-Bukhaari (2908) and Muslim (2307).

2 Reported by Al-Bukhaari (6) and Muslim (2308).

3 Reported by Al-Bukhaari (6034) and Muslim (2311).

4 Reported by Muslim (3312).

5 Reported by Abu Daawood (904). Al-Albaani ruled it as authentic.

were Chapters Hoode, Al-Waaqi'ah, Al-Mursalaat, Al-Naba' and Al-Takweer.”¹

He, *sallallaahu 'alayhi wa sallam*, was an example in being ascetic and abandoning worldly gains:

One day 'Umar ibn Al-Khattaab, may Allaah be pleased with him, came into the house of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to find him lying on a simple mat which had left its marks on his body. 'Umar, may Allaah be pleased with him, started to sob. "Why are you crying? O 'Umar", asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. 'Umar, may Allaah be pleased with him, said: "I thought of Caesar and Chosroes sitting on thrones of gold, wearing silk. And you are the Messenger of Allaah, yet here you are sitting on this simple mattress." Thereupon the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "O 'Umar, are you not satisfied that they have this world and we have the next?"²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, encouraged his companions to be ascetic, and to be more attached to the Hereafter. He, *sallallaahu 'alayhi wa sallam*, performed Hajj while sitting on a worn-out saddle cloth and wearing a garment that was not worth four Dirhams (silver coins).³

He, *sallallaahu 'alayhi wa sallam*, was an example in being steadfast and certain of Allaah's promise

Somebody asked Al-Baraa' ibn 'Aazib, may Allaah be pleased with him: Did you flee deserting the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, during the Battle of Hunayn?" Al-Baraa', may Allaah be pleased with him, replied, "But the Messenger of Allaah did not flee. The people of the Tribe of Hawazin were good archers. When we met them, we attacked them, and they fled. I saw the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, on his white mule and Abu Sufyaan ibn Al-Haarith was holding its reins and

1 Reported by At-Tirmithi (2319). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (3723).

2 Reported by Al-Bukhaari (5843) and Muslim (1479).

3 Reported by Ibn Maajah (2890) on the authority of Anas ibn Maalik, may Allaah be pleased with him. Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (2617).

the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was saying: "I am the Prophet in truth: I am the son of 'Abd Al-Muttalib."¹

He, *sallallaahu 'alayhi wa sallam*, was an example in being patient with people and forgiving wrongdoers

He, *sallallaahu 'alayhi wa sallam*, was described as: "Neither stiff nor harsh. He, *sallallaahu 'alayhi wa sallam*, did not raise his voice in markets. He did not retaliate mischief, but pardoned and forgave."²

He, *sallallaahu 'alayhi wa sallam*, was an example in repentance and seeking forgiveness:

Abu Hurayrah, may Allaah be pleased with him, heard the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, say: "By Allaah! I ask Allaah for forgiveness and I repent each day more than seventy times."³

He, *sallallaahu 'alayhi wa sallam*, was an example in performing acts of worship:

'Aa'ishah, may Allaah be pleased with her, said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to stand in prayer at night until both his feet (or legs) swelled. I asked him: 'Why do you do this O Messenger of Allaah when Allaah has forgiven your past and future sins?' He, *sallallaahu 'alayhi wa sallam*, said: "Should I not be a thankful servant?"⁴

'Ubayd ibn 'Umayr asked 'Aa'ishah, may Allaah be pleased with her. "Please tell us of the most amazing thing you ever saw about the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*." She, may Allaah be pleased with her, paused then said: "One night he, *sallallaahu 'alayhi wa sallam*, told me: 'Will you let me worship my Lord tonight?' I said: 'By Allaah, I love you to be next to me, and I love that you pray to your Lord.' She said: "He, *sallallaahu 'alayhi wa sallam*, stood and made ablution without using much water and then stood and prayed and continued crying until his beard was wet from his tears, and then prostrated and continued crying until the earth was wet from his tears. And then he, *sallallaahu 'alayhi wa sallam*, turned and

1 Reported by Al-Bukhaari (2864) and Muslim (1776).

2 Reported by Al-Bukhaari (2125).

3 Reported by Al-Bukhaari (6307).

4 Reported by Al-Bukhaari (4837) and Muslim (2820).

lay down and continued crying until Bilaal came to call the dawn prayer. When he saw him crying he said: 'O Messenger of Allaah, do you cry (in this manner) even though Allaah has forgiven you what has preceded of your sins and what will come afterwards?' He, *sallallaahu 'alayhi wa sallam*, said: "O Bilaal, and why shouldn't I cry and it has been revealed tonight [the verse which means]: «*Indeed, in the creation of the heavens and the earth and the alteration of the night and the day are signs for those of understanding.*» [Qur'aan 3:190]"¹

During the month of Ramadhaan:

He, *sallallaahu 'alayhi wa sallam*, used to perform various acts of worship. He, *sallallaahu 'alayhi wa sallam*, used to give charity, recite the Qur'aan, pray and engage in *Thikr* (mentioning Allaah) and *I'tikaaf* (staying in seclusion).

As for voluntary forms of worship:

He, *sallallaahu 'alayhi wa sallam*, used to fast many days in a row until people thought he would not stop fasting. And he, *sallallaahu 'alayhi wa sallam*, used to not fast many days in a row until people thought he would not fast. He, *sallallaahu 'alayhi wa sallam*, never fasted an entire month except the month of *Ramadhaan*. And he, *sallallaahu 'alayhi wa sallam*, used to fast the most during *Sha'baan*.² Additionally, he, *sallallaahu 'alayhi wa sallam*, was keen on fasting Mondays and Thursdays.³

As for reciting from the Qur'aan:

He, *sallallaahu 'alayhi wa sallam*, used to recite slowly, one word at a time, and one verse at a time. He, *sallallaahu 'alayhi wa sallam*, used to elongate vowels in words such as "**"Ar-Rahmaan"**" and "**"Ar-Raheem"**".⁴ He, *sallallaahu 'alayhi wa sallam*, used to seek refuge with Allaah from the devil

1 Reported by Ibn Hibbaan (620). Al-Albaani ruled it as sound (*Hasan*) in his book *As-Silsilah As-Saheehah* (68).

2 Reported by Al-Bukhaari (1969) and Muslim (1156).

3 Reported by At-Tirmithi (745), An-Nasaa'i (2361) and Ibn Maajah (1739). Al-Albaani ruled it as authentic.

4 Reported by Al-Bukhaari (5046).

at the beginning of recitation.¹ And he, *sallallaahu 'alayhi wa sallam*, used to recite a certain portion of the Qur'aan everyday without fail.

He, *sallallaahu 'alayhi wa sallam*, used to recite the Qur'aan while standing, sitting, and lying down. He, *sallallaahu 'alayhi wa sallam*, used to recite the Qur'aan while in the state of *Wudhoo'* (ablution) or not, but would not read while in the state of *Janaabah* (ritual impurity).²

He, *sallallaahu 'alayhi wa sallam*, was an example in how much he used to remember Allaah (perform *Thikr*):

He, *sallallaahu 'alayhi wa sallam*, was the most perfect human being in performing *Thikr*. He, *sallallaahu 'alayhi wa sallam*, would remember Allaah in all situations: standing, sitting, walking, riding, while travelling and while in residence.

He, *sallallaahu 'alayhi wa sallam*, called us to follow his example in performing prayer, fasting and marriage:

Anas, may Allaah be pleased with him, said: "Three people went around the houses of the wives of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to ask about how the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, worshipped. When they were told, it was as if they thought their worship was little [in comparison] and said: 'Where are we in relation to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, who has been forgiven his past and future wrong actions?' One of them said: 'I will pray all night every night.' Another said: 'I will fast all the time and not break the fast.' The other said: 'I will withdraw from women and never marry.' The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, came to them and said: "Are you the ones who said such-and-such? By Allaah, I am the one among you with the most fear and awareness of Allaah, but I fast and break the fast, I pray and I sleep, and I marry women. Whoever disdains my way is not from me [i.e. I am free from him].""³

Ibn Hajar, may Allaah have mercy upon him, said: "*The way of the Prophet was the simple way. He, *sallallaahu 'alayhi wa sallam*, would eat in order to gain*

1 Reported by At-Tirmithi (242), An-Nasaa'i (899) and Abu Daawood (775) on the authority of Abu Sa'eed Al-Khudri, may Allaah be pleased with him. Al-Albaani ruled it as authentic.

2 *Zaad Al-Ma'aad* (482/1).

3 Reported by Al-Bukhaari (5063) and Muslim (1401).

strength for fasting. He, sallallaahu 'alayhi wa sallam, would sleep in order to gain strength to pray at night. And he would marry to break his lust, gain chastity, and increase his offspring. This Hadeeth (Prophetic narration) directs us toward following the example of people of high status."¹

He, sallallaahu 'alayhi wa sallam, was an example regarding rituals of Hajj (Pilgrimage):

The necessity of adhering to the Prophet's way could not be more evident than in *Hajj*. He, sallallaahu 'alayhi wa sallam, ordered us to follow his example in performing *Hajj* saying: "**Take your Hajj rituals from me. Perhaps I will not perform Hajj again.**"²

Following the Prophet's example must not be limited to imitating aspects of his personality. It must include aspects of his practical life.

Indeed, he, sallallaahu 'alayhi wa sallam, was the most perfect of people:

With regard to eating and drinking: He, sallallaahu 'alayhi wa sallam, never rejected any type of food that was present, and never asked for any particular kinds of food that were not available.

He, sallallaahu 'alayhi wa sallam, never rejected good food, and he never looked for fault in food. If he liked the food he ate from it, otherwise he would leave it.³ Months would pass and fire would not be seen lit in his house (i.e. no food was cooked).⁴ He, sallallaahu 'alayhi wa sallam, ate very little, and if food was not available he would have patience. In fact, he, sallallaahu 'alayhi wa sallam, used to tie a rock to his stomach to assuage hunger pangs.

He, sallallaahu 'alayhi wa sallam, would say: "**Bismillaah**" before he began eating, and would say afterwards: "**O Allaah! You have given us food, and drink. You have sufficed and provided. You have guided and gave life. So may praise be unto You for what you have given.**"⁵

Whenever he ate at someone's house, he sallallaahu 'alayhi wa sallam, would pray for them before departing.⁶ He, sallallaahu 'alayhi wa sallam,

1 *Fat-h Al-Baari* (106/9).

2 Reported by Muslim (1297).

3 Reported by Al-Bukhaari (3563) and Muslim (2064).

4 Reported by Al-Bukhaari (2567) and Muslim (2972).

5 Reported by Ahmad (16159). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (4768).

6 Reported by Muslim (2042) on the authority of 'Abdullaah ibn Busr, may Allaah be pleased with him.

was not too proud to eat with those who were younger, older, free, slaves, Bedouins or residents of Madeenah.¹

As for sleeping and waking up: He, *sallallaahu 'alayhi wa sallam*, used to sleep on his right side, while mentioning Allaah and without being full of food or drink.

He, *sallallaahu 'alayhi wa sallam*, would place his hand under his head and say: "**O Allaah! Protect me from Your torment on the day You resurrect Your servants.**"²

He, *sallallaahu 'alayhi wa sallam*, woke up upon hearing the caller for prayer. He, *sallallaahu 'alayhi wa sallam*, would praise Allaah, glorify Him, and supplicate to Him. Then he, *sallallaahu 'alayhi wa sallam*, used to brush his teeth with a *Siwaak* (tooth stick used to clean the teeth), perform ablution and pray. He, *sallallaahu 'alayhi wa sallam*, constantly communicated with his Lord, praising Him and demonstrating fear and hope.

Sometimes he, *sallallaahu 'alayhi wa sallam*, would sleep on a mattress, and sometimes on the floor, on mats made from straw or on his bed.³

His speech, laughter and tears: He, *sallallaahu 'alayhi wa sallam*, did not speak very much. He, *sallallaahu 'alayhi wa sallam*, used to speak slowly and clearly, not too fast for his speech to be memorized, and not too slow that there would be periods of silence. His guidance was the most perfect of guidance.

Often, he, *sallallaahu 'alayhi wa sallam*, repeated his words three times so people would understand it and when he greeted others he would do so three times⁴. He, *sallallaahu 'alayhi wa sallam*, used to be silent for long periods of time, speaking of nothing unnecessarily. He, *sallallaahu 'alayhi wa sallam*, used to say a lot in a few words and he did not used to talk too much or too little.

He, *sallallaahu 'alayhi wa sallam*, did not speak on matters that did not pertain to him. He, *sallallaahu 'alayhi wa sallam*, only spoke of things that

1 *Zaad Al-Ma'aad* (147/1).

2 Reported by At-Tirmithi (3398) on the authority of Huthayfah ibn Al-Yamaan, may Allaah be pleased with him. Al-Albaani ruled it as authentic.

3 *Zaad Al-Ma'aad* (246/4) and (155/1).

4 Reported by Al-Bukhaari (94) on the authority of Anas, may Allaah be pleased with him.

generated reward and whenever he disliked something his facial expression would show it.

Most of his laughter was in the form of smiling. The most that would appear from his smile were his front molars. He, *sallallaahu 'alayhi wa sallam*, would laugh at things that were funny or things that were considered amazing.¹

As for his crying: It was similar to his laughter. He, *sallallaahu 'alayhi wa sallam*, did not breathe hard while crying. His eyes would tear up and there would be some sounds in his chest.

Sometimes he, *sallallaahu 'alayhi wa sallam*, would cry because someone had died, sometimes out of fear for his nation, sometimes out of fear from Allaah, and sometimes when listening to the Qur'aan. He, *sallallaahu 'alayhi wa sallam*, cried out of love and glorification to Allaah, as well as out of fear of Him.

When his son Ibraaheem died, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, cried out of mercy. And he, *sallallaahu 'alayhi wa sallam*, cried when seeing one of his daughters on her deathbed.²

And he, *sallallaahu 'alayhi wa sallam*, cried while listening to 'Abdullaah ibn Mas'ood, may Allaah be pleased with him, reciting Chapter An-Nisaa' of the Qur'aan.³

He, *sallallaahu 'alayhi wa sallam*, also cried when 'Uthmaan ibn Math'oon, may Allaah be pleased with him, passed away, and while praying the "eclipse prayer".

He, *sallallaahu 'alayhi wa sallam*, cried while sitting near the grave of one of his daughters and he used to cry while praying the night prayer.⁴

His speeches: When he, *sallallaahu 'alayhi wa sallam*, gave his sermons, his eyes would become red, his voice would become loud, and he would

1 *Zaad Al-Ma'aad* (1/182).

2 Reported by Ahmad (21272) on the authority of Umaamah (or Umayyah), may Allaah be pleased with her.

3 Reported by Al-Bukhaari (4582) Muslim (800) on the authority of Ibn Mas'ood, may Allaah be pleased with him.

4 *Zaad Al-Ma'aad* (1/183).

become angry as if he were warning an army. He, *sallallaahu 'alayhi wa sallam*, started all of his sermons with praising Allaah.

The topics of his sermons revolved around praising Allaah and glorifying His attributes. He, *sallallaahu 'alayhi wa sallam*, discussed the teachings of Islaam, mentioning Heaven and Hell, and things that bring about Allaah's pleasure and wrath.

Ibn Al-Qayyim, may Allaah have mercy upon him, said: "*He, sallallaahu 'alayhi wa sallam, used to discuss matters relevant to the listeners. Sometimes he, sallallaahu 'alayhi wa sallam, would lengthen his sermons, and other times he would shorten them, according to the people's needs.*"¹

As for his dealings with people: He, *sallallaahu 'alayhi wa sallam*, was the best in dealing with people. He, *sallallaahu 'alayhi wa sallam*, used to buy, sell and enter into business partnerships. Once, when a previous partner in business came to visit him he [the man] asked him, *sallallaahu 'alayhi wa sallam*: "Did you recognize me?" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, responded: "**Weren't you my partner? You were a good partner. Neither did you conceal nor did you use to argue excessively.**"²

He, *sallallaahu 'alayhi wa sallam*, also gave gifts and accepted them. He, *sallallaahu 'alayhi wa sallam*, borrowed money and property and purchased goods with deferred forms of payment.

Whenever he, *sallallaahu 'alayhi wa sallam*, borrowed money he would pay back more than he, *sallallaahu 'alayhi wa sallam*, borrowed and when someone would pay him back a loan that he, *sallallaahu 'alayhi wa sallam*, had borrowed from him, he would pray for him saying: "**May Allaah bless your family and wealth. The reward for giving someone a loan is praise and to pay him back.**"³

He, *sallallaahu 'alayhi wa sallam*, dedicated a piece of land (*Waqf*; endowment) that he owned as a source of charity for the poor. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, interceded for others (in worldly affairs), and asked others to intercede for him. He, *sallallaahu 'alayhi wa sallam*, did not get

¹ *Zaad Al-Ma'aad* (1/191).

² Reported by Abu Daawood (4836) and Ibn Maajah (2287).

³ Reported by An-Nasaa'i (4683) and Ibn Maajah (4242).

angry when Bareerah (a freed slave) rejected his request for her to return to her husband. He, *sallallaahu 'alayhi wa sallam*, was indeed the best of examples.

He, *sallallaahu 'alayhi wa sallam*, swore by Allaah in more than eighty incidents and Allaah ordered him to swear in three incidents. Sometimes he would act upon his oath, and sometimes he, *sallallaahu 'alayhi wa sallam*, decided that it would be better for him not to act upon it, and provide expiation.

He *sallallaahu 'alayhi wa sallam* would joke with others but he always spoke the truth. He, *sallallaahu 'alayhi wa sallam*, sometimes would race others and even wrestle with them.

He, *sallallaahu 'alayhi wa sallam*, served his family members, carried materials for building the Masjid (mosque) and he, *sallallaahu 'alayhi wa sallam*, used to host his guests, and sometimes would be a guest at the houses of others.

Ibn Al-Qayyim, may Allaah have mercy upon him, said: "*He, sallallaahu 'alayhi wa sallam, visited ill people, attended funerals, answered invitations, and looked after the needs of widows and poor people. He, sallallaahu 'alayhi wa sallam, enjoyed poetry and rewarded poets in return.*"¹

Visiting the ill: He, *sallallaahu 'alayhi wa sallam*, visited sick friends who fell ill. He, *sallallaahu 'alayhi wa sallam*, once visited a Jewish servant of his who was ill and visited his non-believing uncle. He, *sallallaahu 'alayhi wa sallam*, offered Islaam to both of them; the servant embraced Islaam, but his uncle did not.

Ibn Al-Qayyim, may Allaah have mercy upon him, said: "*He, sallallaahu 'alayhi wa sallam, would draw close to the sick person, sit close to his head and ask about his condition. He, sallallaahu 'alayhi wa sallam, used to wipe with his right hand over him and used to pray: "O Allaah, the Lord of people! Take away the harm and cure, You are the healer, there is no cure but Your cure, a cure that does not leave any illness."*"²

As for Sunan Al-Fitrah (actions related to the natural disposition of man)

He, *sallallaahu 'alayhi wa sallam*, would start with his right side while wearing his shoes, combing his hair, performing ablution and giving and

1 *Zaad Al-Ma'aad* (165/1).

2 *Zaad Al-Ma'aad* (494/1).

taking. He, *sallallaahu 'alayhi wa sallam*, used his right hand for eating, drinking and ablution, and his left hand was for answering the call of nature and removing harmful objects.

As for cutting his hair, he, *sallallaahu 'alayhi wa sallam*, used to either shave it all off or let it all grow. He, *sallallaahu 'alayhi wa sallam*, did not shave parts of it and leave other parts unshaven.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to like using the *Siwaak* while fasting or not, after waking up from sleep, during *Wud-hoo'*, before prayer and when entering his house.

He, *sallallaahu 'alayhi wa sallam*, applied perfume abundantly and never refused perfume when offered to him.

He, *sallallaahu 'alayhi wa sallam*, liked combing his hair. Sometimes he would comb his own hair, and sometimes he would let 'Aa'ishah comb his hair for him.

Muslims ought to take the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and his Companions as role models, instead of actors, actresses, Western figures and thinkers.

An important question: What are the deeds with which one must emulate the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in?

The deeds of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, are divided into four types;

First: Deeds that were part of his nature: These were deeds which the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, carried out like any human being, and not as an implication of his message, and thus their ruling is that they are merely permissible. These are things like his physical movements, his manner of standing up, sitting down, walking, eating, drinking and sleeping.

There is no obligation or prohibition connected to these actions or deeds. However, if the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, persisted on any such deed and did it in a certain manner, then it goes out of this section into the section of recommended deeds (which entails one obtaining a reward for performing them). An example for this would be,

sleeping on one's right side. Another way of moving any deed in this section into the section of the recommended deeds would be a saying by the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, encouraging people to perform such a deed. This takes the deed out of this section and makes it a recommended or obligatory deed (depending on the deed and the saying of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*). An example for this would be taking a drink with three sips and not on one go and eating with one's right hand.

Second: Deeds that are part of his people's customs and habits: An example for this would be growing his hair long. Another example would be matters that are pertaining to dress, because this matter is directly related to the traditions and customs people practice. This is why the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not change the way he dressed from what he was used to before prophethood. However, he set some conditions for the dress of men and women.

One cannot say that emulating the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in these matters is a rewarded act. This is because the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not perform these acts in the manner he did as a way of legislating to people how to do them, nor did he intend them as acts of worship.

If a command was given by the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with regards to any such deed in which he encouraged people to perform them, to perform them in a certain manner, or a text which proves that a given habitual deed is connected to a certain legislation, then the deed goes out of this circle and moves into the circle of recommendation or obligation. An example of this is the obligation for men to wear their garments above the ankle, and the recommendation of wearing a white garment, and so on.

Third: Deeds that are particular to him: These are deeds that are exclusive to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, like fasting continuously without breaking the fast, having more than four wives at one time, not giving a dowry when concluding the marriage contract and so on.

Fourth: Deeds that are acts of worship: These are deeds which the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, performed as acts of wor-

ship. This is the type of deed in which one is commanded to adhere to and emulate the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. This type could be an obligation and it also may be recommended. Additionally, there are deeds which one must refrain from doing as a way of emulating the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, because he refrained from and commanded us to refrain from them.

There are two ways to know the deed which the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, refrained from:

First: A narration stating that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, refrained from a certain deed, like the saying of the Companion regarding the 'Eed prayer, "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, prayed the 'Eed prayer without calling the Athaan (the call for prayer) or Iqaamah (the second call to start the prayer)."¹

Second: Not having a narration indicating that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, performed a certain deed which, had he, *sallallaahu 'alayhi wa sallam*, performed it, then the Companions would have conveyed that to the Muslim nation. Since absolutely no one narrated that he had performed that given deed, then it becomes evident that he, *sallallaahu 'alayhi wa sallam*, never performed it. One example of this is him, *sallallaahu 'alayhi wa sallam*, not uttering aloud his intention when starting the prayer.

The fact that he, *sallallaahu 'alayhi wa sallam*, refrained from performing a certain action is by itself evidence that the deed is not legislated, unless there was something that prevented him from performing it, such as refraining from performing the optional night prayer in congregation during the month of *Ramadhaan*. The reason was that he, *sallallaahu 'alayhi wa sallam*, feared that it would become an obligation. In this case, one should not consider his refraining from the deed as the *Sunnah* (tradition) to follow, rather one should do this deed, because he, *sallallaahu 'alayhi wa sallam*, refrained for a reason which no longer exists after his death.



¹ Reported by Al-Bukhaari (959) Muslim (886) and Abu Daawood (1147) and the wording of this narration is for Abu Daawood.

Conclusion:

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, taught us sound morals and behavior by personal example, in the tradition of the Messengers and Prophets who preceded him.

We learn from his example to place our priorities correctly. The most important thing is to lead a righteous life, obeying Allaah and seeking His pleasure and to do our best in every endeavor. Life is not about how much money, power or fame we amass, but how sincere and devoted we are to Allaah and how much effort we spend in order to help others, improve their lives and guide them to Allaah.

Allaah Himself described Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, as the best role model for us to follow. Allaah exalts his mention, *sallallaahu 'alayhi wa sallam*, and His angels send praises upon him, and He commands us to do the same saying (what means): **«Allaah and His angels send blessings on the Prophet: O you who believe! Call for Divine blessings on him and salute him with a becoming salutation.»** [Qur'aan, 33:56]

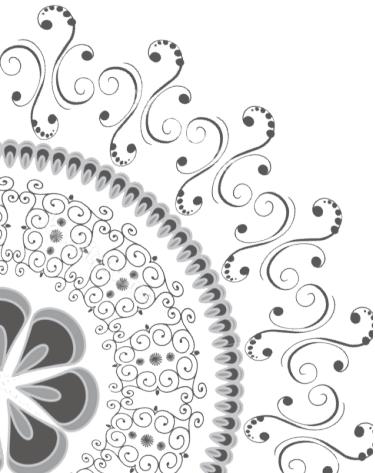
The life experiences of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, and the Prophets and Messengers who preceded him are full of lessons on dealing with the many trials we face on a daily basis. People are still affected by the same weaknesses and problems that they were centuries ago. If we stick to the example of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, and follow his guidance in all matters, we will have the best chances for success in this life and, more importantly, in the life to come in the Hereafter.



Chapter Two

How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam,* dealt with his family, relatives and those around him

- **Section One:** How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with his wives.
- **Section Tow:** How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with his children.
- **Section Three:** How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with his grandchildren.
- **Section Four:** How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with his relatives.
- **Section Five:** The conduct of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with his neighbors.
- **Section Six:** The conduct of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with guests and hosts .
- **Section Seven:** How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with his close Companions.



Section One

How the Prophet of Allaah, sallallaahu 'alayhi wa sallam, dealt with his wives

Introduction:

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, maintained healthy, mutually fulfilling and harmonious relationships with his wives such that his treatment of them is considered exemplary of all times.

Upon studying the biography of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and narrations, we learn that he, *sallallaahu 'alayhi wa sallam*, was very kind and tolerant towards his wives. They could not envisage life without him, even when he, *sallallaahu 'alayhi wa sallam*, gave them the choice to be released from the matrimonial bond due to their straitened circumstances, because of his generosity and kindness, consideration and compassion.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, consulted them when making decisions and took their advice. He, *sallallaahu 'alayhi wa sallam*, encouraged people through his enlightening words to behave kindly to women and declared that the most perfect of believers is the best of them in character and the one who is kindest to his family. Following the example of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, costs a man nothing and earns him reward from Allaah, as well as his wife's love and happiness.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, provided humanity with the most equitable and humane laws to build family relationships and to cement them with feelings of mutual love, affection and kindness. They have taken into consideration the natural instincts of both husband and wife and given them appropriate and reasonable opportunities to obtain the satisfaction of their natural desires within the lawful ties of

marriage and forbidden all possible sources of temptation and also means of gratification of one's self outside the fortress of marriage. At the same time, it has tried to protect the lawful interests of both the parties in wedlock on the basis of justice, without favoring any one party, and provided sufficient safeguards for each against exploitation and aggression by the other party. Thus, it has made every effort to enable them to lead a good and peaceful life in marriage.

If in spite of all efforts, the two parties find it impossible to live together as husband and wife, it has given them the way to leave the fortress of marriage without injuring or harming the interests or feelings of the other party. In this matter also, it has treated them equally with justice and benevolence. Both of them are equipped with the proper means to leave their marital relationship with mutual agreement or through the intervention of the Islamic *Sharee'ah* (laws and legislations), thus giving full consideration to their interests in marriage and in separation, without unduly burdening either of them against their natural desires.

Allaah The Almighty commanded us to emulate the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and take him as the exemplar in whose footsteps we should follow. Allaah The Almighty Says (what means): «*There has certainly been for you in the Messenger of Allaah an excellent pattern [example] for anyone whose hope is in Allaah and the Last Day and [who] remembers Allaah often.*» [Qur'aan 33:21]

Therefore, all Muslims (each according to his position) must know the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in order to be able to emulate him. A husband cannot afford not to know the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*; a ruler cannot afford not to know the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, who was just when ruling; a leader cannot afford not to know the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, who was a stellar example in his leadership.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was a leading example in the manner he dealt with his wives, and beacon of light that guides

people to the best way of treating their wives which would reflect on their marital life and on the community as a whole.

Consequently, this book will focus on the aspect of the marital life of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and how he dealt with his wives.

Examples from the marital life of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, had eleven wives, namely, Khadeejah bint Khuwaylid, 'Aa'ishah bint Abu Bakr, Hafsah bint 'Umar, Sawdah bint Zam'ah Al-'Aamiriyyah, Zaynab bint Jahsh Al-Asadiyyah, Zaynab bint Khuzaymah Al-Hilaaliyyah, Umm Salamah Hind bint Abu Umayyah Al-Makhzoomiyyah, Umm Habeebah Ramlah bint Abu Sufyaan Al-Amawiyah, Maymoonah bint Al-Haarith Al-Hilaaliyyah, Juwayriyyah bint Al-Haarith Al-Mustaliqiyyah and Safiyyah bint Huyay An-Nadhriyyah, may Allaah be pleased with them.

He, *sallallaahu 'alayhi wa sallam*, died while being married to nine of them. However, Khadeejah bint Khuwaylid, may Allaah be pleased with her, died before him.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, lived a joyful life with his pure wives, which reflected a practical example to the saying of Allaah (which means): «***And live with them in kindness.***» [Qur'aan 4:19] Kindness here is a general term that encompasses all actions, sayings and noble manners.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was the best of people in the way he treated his wives. How can this not be the case while he, *sallallaahu 'alayhi wa sallam*, was the one who said: **“The best amongst you are those who are the best in treating their wives. Indeed I am the best in treating my wives.”**¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was kind in his treatment, and this is evident in his biography. If people today were to emulate the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in his treat-

¹ Reported by At-Tirmithi (3895) on the authority of 'Aa'ishah, may Allaah be pleased with her. Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (3314).

ment of his wives, many marital problems which we often hear about would be solved.

Due to the increase in the rate of divorce resulting from marital problems, we must look into the marital life of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and see how he, *sallallaahu 'alayhi wa sallam*, lived his marital life which resulted in a harmonious joyful life. How did he treat his wives? How did he, *sallallaahu 'alayhi wa sallam*, overlook some of their mistakes? We must do so because he, *sallallaahu 'alayhi wa sallam*, is the best example for us to follow and emulate.

He, *sallallaahu 'alayhi wa sallam*, would spend time with his wives and socialize with them daily:

Ibn 'Abbaas, may Allaah be pleased with him, narrated: "Whenever the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, prayed the dawn (Fajr) prayer he, *sallallaahu 'alayhi wa sallam*, would sit in the place he prayed, and people would sit around him until the sun had risen, then he, *sallallaahu 'alayhi wa sallam*, would go to his wives, one by one, greet them and supplicate for them. He, *sallallaahu 'alayhi wa sallam*, would then stay in the house of the wife whose turn was on that day."¹

Notice that the narration says that he, *sallallaahu 'alayhi wa sallam*, did this daily, and the first thing in the morning.

His wives never felt that he, *sallallaahu 'alayhi wa sallam*, was not around, because they saw him daily; compare this with those who desert their wives for days and nights, rather for months on end!

'Aa'ishah, may Allaah be pleased with her, narrated: "Whenever the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, had concluded the 'Asr prayer (late noon) he would enter the houses of his wives, and would become intimate to her."²

Al-'Ayni, may Allaah have mercy upon him, said: "*The term, 'would become intimate to her' means, he would kiss and hug his wife, but would not reach to the level of intercourse.*"³

1 Reported by At-Tabaraani in his book *Al-Mu'jam Al-Awsat* (5216).

2 Reported by Al-Bukhaari (5216) and Muslim (1474).

3 'Umdat Al-Qaari (92/30).

Ibn Hajar, may Allaah have mercy upon him, said: “*What he, sallallaahu 'alayhi wa sallam, used to do in the early part of the morning was merely to greet, supplicate for, socialize with, and talk to them.*”¹

'Aa'ishah, may Allaah be pleased with her, narrated: “It was rare that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would not pass by us (his wives) all. He would socialize with one of us, without reaching intercourse. He would go around until he reached the house of the one whose turn is that day and spend the night at her house.”²

Al-Qurtubi, may Allaah have mercy upon him, said: “*He, sallallaahu 'alayhi wa sallam, used to do so as a way of showing kindness to them, and comforting their hearts, so that when he left them and ended up at the house of the one whose turn it was that night, they would feel joy and comfort.*”³

His wives never felt that he was not around, because they saw him daily; compare this with those who desert their wives for days and nights, and rather months!!

Some people spend hours with their friends daily and stay with them until late at night so that by the time a man returns home, he would be completely exhausted; his family will have gone to sleep and he would simply throw himself on bed and fall into a deep sleep.

Al-'Atheem Abaadi, may Allaah have mercy upon him, said: “*The narration proves that it is permissible for a man who is married to more than one wife to visit other than the wife whose turn is that day. It also proves that he may be intimate to her, kiss, hug and socialize with her. The narration reflects the kind manners of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and that he was indeed the best example in how a husband treats his wife*”⁴

His wives would gather in one house and he, sallallaahu 'alayhi wa sallam, would come and socialize with them:

Anas, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, had nine wives. So when he divided his stay

1 *Fat-h Al-Baari* (379/9).

2 Reported by Abu Daawood (2135). Al-Albaani ruled it as authentic in his book *Saheeh Abu Daawood* (1852).

3 *Al-Muftiim* (90/13).

4 *'Awn Al-Ma'bood* (122/6).

with them, the turn of the first wife did not come until the ninth day. They (all his wives) used to gather every night in the house of the one where he, *sallallaahu 'alayhi wa sallam*, would come and stay that night whose turn it was.¹

An-Nawawi, may Allaah have mercy upon him, said: "*The narration is evidence that it is preferable that the husband should go to each wife at her house.*"²

He, *sallallaahu 'alayhi wa sallam*, would visit them and listen to what they had to say despite his responsibilities:

One night 'Aa'ishah, may Allaah be pleased with her, told him the long story of Umm Zar', in which she said that eleven women gathered and pledged to reveal all their marital secrets to each other, and not to hold anything back. Each of them described her husband, and the best husband was that of Umm Zar' who described her husband's bounties and favors upon her. 'Aa'ishah, may Allaah be pleased with her, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said to me: 'I am to you like Abu Zar' is to Umm Zar'."³

A husband must allocate time to sit with his wife and hear what she has to say and socialize with her.

Many wives complain that their husbands stay at work all day and when they come back home, many of them sit and watch TV or remain busy with the internet for hours, while the wife simply sits there waiting for him to pay her some attention. After he is finished, he goes to bed tired, unwilling and unable to talk, and sleeps like a dead man. Some of them might even fall asleep with the remote control in their hand. The result is that the poor wife feels neglected.

Some businessmen sit amidst their paperwork even when they go back home, so it feels as if he has a second shift of work at home after completing his first shift at the office. Again, this happens while the poor wife is waiting desperately for his attention.

Modern means of communication have facilitated for the husband to stay in touch with his wife all the time. He can send her SMS messages or

1 Reported by Muslim (1462).

2 The explanation of An-Nawawi on the book of Muslim (47/10).

3 Reported by Al-Bukhaari (5189) and Muslim (2448).

call her to see how she is and this would not take more than a minute, but it would mean a lot to the wife.

He, *sallallaahu 'alayhi wa sallam*, would give them their due right with regards to conjugal relations:

Anas, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to go around to all his wives (and have intercourse with them all) in one night. He, *sallallaahu 'alayhi wa sallam*, had nine wives under him at that time." Qataadah, may Allaah be pleased with him, asked him, "Was he physically able to tolerate that?" Anas, may Allaah be pleased with him, narrated: "We were told that he was given the strength of thirty men."¹

Ibn Hajar, may Allaah have mercy upon him, said: "*He, sallallaahu 'alayhi wa sallam*, married many women so that the channels for spreading Islamic rulings (which only his wives would be exposed to), would be multiplied. It also reflects a miraculous way of caring for all these households when he, *sallallaahu 'alayhi wa sallam*, hardly had sustenance to satisfy his own hunger, and whenever he had any, he, *sallallaahu 'alayhi wa sallam*, would favor others over himself and give it to them. Additionally, he, *sallallaahu 'alayhi wa sallam*, fasted frequently and at times he would fast continuously for many days, and yet he was able to approach all his wives in one night. In normal situations, this cannot be done unless one is physically strong and fit. Arabs praise a man with this quality and consider it a sign of manhood. Nonetheless, the large number of wives he had (with all that is connected to having such a large number) never preoccupied him from his worship to Allaah."²

His worship never held him back from spending time with his wives and being with them:

'Aa'ishah, may Allaah be pleased with her, narrated: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would pray (the two Rak'ahs before Fajr), and if I had gotten up by then, he would talk with me, and if not, then he would lie down until it was time to pray."³

1 Reported by Al-Bukhaari (268) and Muslim (309) and the wording of this narration is for Al-Bukhaari

2 *Fat-h Al-Baari* (115/9).

3 Reported by Al-Bukhaari (1161).

He, *sallallaahu 'alayhi wa sallam*, would talk and walk with them even during travel:

'Aa'ishah, may Allaah be pleased with her, narrated: "When the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, set out on a journey, he would cast lots amongst his wives. Once this lot came out in my favor and that of Hafsa's. We (Hafsa, and 'Aa'ishah) both went along with him; the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to travel (on camel), and when it was night he, *sallallaahu 'alayhi wa sallam*, would walk along with me and would talk with me."¹

He, *sallallaahu 'alayhi wa sallam*, kept up this practice even on a night he married a new wife:

Anas, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, served us bread and meat on the night of his marriage to Zaynab bint Jahsh. I was commanded to go out and invite people to eat. People kept going in to eat and leave, and then a new group would come, eat and leave. I keep inviting people until it was broad daylight. I said to the Messenger of Allaah, 'O Prophet of Allaah, I cannot find any more people to invite.' He, *sallallaahu 'alayhi wa sallam*, then said: "Lift the food up." And then he, *sallallaahu 'alayhi wa sallam*, left and began to visit the rooms of his wives, and started with the room of 'Aa'ishah. He, *sallallaahu 'alayhi wa sallam*, got in and greeted her saying: "Assalaamu 'Alaykum Wa Rahmatullaahi Wa Barakaatuh O people of the house." 'Aa'ishah greeted him back saying, 'Wa 'Alaykum Assalaamu Wa Rahmatullaahi Wa Barakaatuh. How did you find your (new) wife (i.e. Zaynab)? I ask Allaah to bless them for you.' Then he, *sallallaahu 'alayhi wa sallam*, went around to all his wives saying the same and they replied the same as 'Aa'ishah."²

Al-Qurtubi, may Allaah have mercy upon him, said: "*He, sallallaahu 'alayhi wa sallam*, went around to the rooms of his wives to check on them as a way of comforting their hearts and to ease their hearts since he had married a new wife besides them, which resulted in them enquiring about his new marriage in a courteous manner. Asking about his new wife (coming as a co-wife) reflects how wise

1 Reported by Al-Bukhaari (5211) and Muslim (2445).

2 Reported by Al-Bukhaari (4792) and Muslim (1428).

*and sound-minded, patient and kind in their treatment they were, because this is a situation where women usually act irrationally due to jealousy. Indeed, they were pure and kind women married to a pure and kind man, sallallaahu 'alayhi wa sallam."*¹

Another narration stated that he, *sallallaahu 'alayhi wa sallam*, passed by each of his wives greeting and asking how they were, and they would greet him back and ask about his new wife and he, *sallallaahu 'alayhi wa sallam*, would say: "**Everything is fine.**"²

An-Nawawi, may Allaah have mercy upon him, said: "*The narration proves that it is recommended for the man to greet his wife and family whenever he enters the house. Many ignorant men feel too proud to do so. A man should ask his wife how she feels so that he would instigate her to tell him what's in her heart if she is suffering from anything and facing any problem and was too shy to approach him with it, but if he asks, then she would be encouraged to talk.*"³

He, sallallaahu 'alayhi wa sallam, was faithful to his wives and would safeguard their rights:

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, praised Khadeejah, may Allaah be pleased with her, during her life and after her death, more than he praised any other wife. He, *sallallaahu 'alayhi wa sallam*, was keen on highlighting her virtues and her status in his heart, and that she maintained this status even after her death.

'Aa'ishah, may Allaah be pleased with her, narrated: "Never did I feel jealous of the wives of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, except in case of Khadeejah, although I did not (have the privilege to) see her. Whenever the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, slaughtered a sheep, he, *sallallaahu 'alayhi wa sallam*, said: "Send it to the friends of Khadeejah." One day I said to him: '(It is) Khadeejah only who always prevails upon your mind.' Thereupon he, *sallallaahu 'alayhi wa sallam*, said:

1 *Al-Muflhim* (15/13).

2 Reported by Muslim (1428).

3 The explanation of An-Nawawi on the book of Muslim (225/9).

"She was such and such a woman [praising her], and she was the mother of my children.""¹

Ibn Hajar, may Allaah have mercy upon him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, never ceased praising her and mentioning her even after her death. Rather, he, *sallallaahu 'alayhi wa sallam*, stayed faithful after her death and continued to praise her and mention her good traits and how wise and virtuous she was. All the children of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, were from her, except Ibraaheem, whose mother was Maariyah. His children from her were two sons and four daughters, Al-Qaasim, Abdullaah (he was born after the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was commissioned, and used to be also called At-Taahir and At-Tayyib) and his daughters were, Zaynab, Ruqayyah, Umm Kulthoom and Faatimah."²

He, *sallallaahu 'alayhi wa sallam*, would praise Khadeejah whenever he mentioned her name:

'Aa'ishah, may Allaah be pleased with her, narrated: "Whenever the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, mentioned the name of Khadeejah, he praised her and did not tire of praising her and supplicating Allaah for her forgiveness."³

These days when one looks at the condition of people, one wonders at the state of affairs. You find a man marrying a new wife after the death of his first wife, and whenever he sits in a gathering, he would praise the second wife and starts enumerating the mistakes of the first. Another case one comes across is a man who divorces his wife, and brags about how patient he was with her despite her dispraised traits. Some people never mention any good quality of the wife regardless of how good she is to him.

He, *sallallaahu 'alayhi wa sallam*, would brighten whenever anything reminded him of Khadeejah:

'Aa'ishah, may Allaah be pleased with her, narrated:

1 Reported by Al-Bukhaari (3818) and Muslim (2435).

2 *Fat-h Al-Baari* (137/7).

3 Reported by At-Tabaraani (319/16). Al-Haythami ruled it as sound (*Hasan*) in his book *Majma' Az-Zawa'id* (360/9).

"Once Haalah bint Khuwaylid, Khadeejah's sister sought permission to enter upon the Messenger of Allaah, sallallaahu 'alayhi wa sallam. He remembered Khadeejah, because their voices were similar. He, sallallaahu 'alayhi wa sallam, became very happy and said: "**O Allaah, let it be Haalah [Khadeejah's sister]!**" I felt jealous and said: 'You keep mentioning this old lady from Quraysh whose teeth fell (due to old age) who died a long time ago, and Allaah replaced her for you with someone better (meaning myself).' His facial expression changed reflecting disturbance, which I usually saw only when a cloud would cover the sky (fearing punishment like previous nations) or when he was receiving revelations. He, sallallaahu 'alayhi wa sallam, then said: "**Allaah did not replace me with someone better than her; she believed in me when people disbelieved in what I came with; she believed my words when people belied me; she supported me with her wealth when people deprived me, and Allaah gave me children from her.**"

At this, 'Aa'ishah, may Allaah be pleased with her, said: "I swear by The One Who had sent you with the Truth, I will never mention her except in praise after today." ¹

Ibn Hajar, may Allaah have mercy upon him, said: "The narration proves that when one loves someone, he loves things that they love and things that are related to that person and those who resemble that person." ²

He, sallallaahu 'alayhi wa sallam, rewarded Khadeejah, may Allaah be pleased with her, by not marrying another wife in her life:

'Aa'ishah, may Allaah be pleased with her, narrated: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, did not marry any wife along with Khadeejah, may Allaah be pleased with her, until she died." ³

Ibn Hajar, may Allaah have mercy upon him, said: "There is no disagreement amongst historians about this point. The narration proves how high her status was in the heart of the Messenger of Allaah, sallallaahu 'alayhi wa sallam. It also proves her virtue because of what she did (when he was commissioned). He, sallallaahu 'alayhi wa sallam, lived with her more than he lived with other wives. He

1 Reported by Ahmad (24343) and At-Tabaraani (14/23). Shu'ayb Al-Arna'oot ruled it as authentic.

2 *Fat-h Al-Baari* (140/7).

3 Reported by Muslim (2436).

lived with her twenty-five years while he lived a total of thirty-eight years after marrying her, which makes her period two thirds of the total. He lived with her a long period and did not subject her to jealousy and grief (by not marrying another wife with her). This is a favor which none of his wives enjoyed.”¹

He, sallallaahu ‘alayhi wa sallam, was faithful to Khadeejah and would be kind to her friends:

‘Aa’ishah, may Allaah be pleased with her, narrated: “The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, would mention Khadeejah, may Allaah be pleased with her, frequently. Whenever he, sallallaahu ‘alayhi wa sallam, slaughtered a sheep, he would cut it into pieces and send them to her friends.”²

Another narration reads, “Whenever he, sallallaahu ‘alayhi wa sallam, slaughtered a sheep, he would gift from it to her friends what sufficed them.”³

Another narration reads, “Whenever he, sallallaahu ‘alayhi wa sallam, slaughtered a sheep, he would look for her friends and gift them from it.”⁴

Al-Mubaarakpoori, may Allaah have mercy upon him, said: “Gifting her friends reflects his faithfulness to her and not forgetting her kindness.”⁵

An-Nawawi, may Allaah have mercy upon him, said: “This is evidence that he, sallallaahu ‘alayhi wa sallam, was a faithful man and dealt with his wives in kindness during their lives and even after their death, and that he was generous with their friends and relatives.”⁶

Anas, may Allaah be pleased with him, narrated: “Whenever the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, received any gift, he would say: “Take it to so and so [female companion] because she was a friend of Khadeejah. Take some to the household of so and so, because she loves Khadeejah.””⁷

He, sallallaahu ‘alayhi wa sallam, showed great kindness to his wives’ friends:

1 *Fat-h Al-Baari* (137/7).

2 Reported by Al-Bukhaari (3534) and Muslim (2435).

3 Reported by Al-Bukhaari (3816).

4 Reported by At-Tirmithi (1940).

5 *Tuhfat Al-Ahwathi* (134/6).

6 The explanation of An-Nawawi on the book of Muslim (202/15).

7 Reported by Al-Bukhaari (232) in his book *Al-Adab Al-Mufrad*. Al-Albaani ruled it as sound (*Hasan*) in his book *Saheeh Al-Adab Al-Mufrad* (172).

'Aa'ishah, may Allaah be pleased with her, narrated: "An old lady came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, while he was in my house, so he, *sallallaahu 'alayhi wa sallam*, asked her: "Who are you?" she replied: "I am Jaththaamah Al-Muzaniyyah." He, *sallallaahu 'alayhi wa sallam*, said: "Rather you are Hussaanah. How are you and your people? How are you doing? How is life with you since I saw you last?" She said: 'We are just fine, O Messenger of Allaah. May my father and mother be sacrificed for you!' After she left I said: 'O Messenger of Allaah, why were you so friendly and kind with this old lady?' He, *sallallaahu 'alayhi wa sallam*, replied: "O 'Aa'ishah, she used to visit us during the lifetime of Khadeejah and being kind to old friends is a sign of one's good Eemaan [faith]."" ¹

Note: Although this woman was an old woman, yet he, *sallallaahu 'alayhi wa sallam*, changed her name to a nicer name. Jaththaamah means a lazy person who does not want to exert any effort, while Hussaanah indicates goodness and beauty. It was the practice of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to change the names that had a negative meaning to ones with good meanings. ²

Being faithful and kind to people is a sign of one's good faith. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, received this old lady with kindness and gave her a warm welcome as a way of being faithful to the wife who stood by him and relieved him during times of distress.

Many men nowadays, are ungrateful to their wives who persevered through rough times and helped them build their life and establish themselves by enduring rough times patiently. The behavior of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, reflects true faithfulness to the wife.

He, *sallallaahu 'alayhi wa sallam*, did not hesitate to state his love for his wife:

¹ Reported by Al-Haakim *Nasaa'i* (17/1). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (216).

² Shaykh Al-Albaani, may Allaah have mercy upon him, named one of his daughters with this name. Check *As-Silsilah As-Saheehah* (215/1).

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said about Khadeejah, may Allaah be pleased with her: "Her love had been nurtured in my heart by Allaah Himself."¹

An-Nawawi, may Allaah have mercy upon him, said: "*This indicates that her love is a virtue of Khadeejah which Allaah granted her.*"²

The love of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, for 'Aa'ishah, may Allaah be pleased with her, was more obvious and well-known. He, *sallallaahu 'alayhi wa sallam*, did not love a woman like he loved her, and she was the only one whom he married as a virgin. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, did not hide his love for her.

'Amr ibn Al-'Aas, may Allaah be pleased with him, asked the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, "Who amongst the people is dearest to you?" He, *sallallaahu 'alayhi wa sallam*, said: "'Aa'ishah." He ('Amr) then said: "Who amongst men?" He, *sallallaahu 'alayhi wa sallam*, said: "Her father."³

Contrary to the Prophetic guidance, some men stay years without expressing love to the wife, while others may even consider this unbefitting and not manly. Expressing one's love to the wife is one of the strongest means to improve marital relations, and strengthen marital relations and maintain a happy marital life.

A wife likes her husband to make her feel loved and to express this verbally and to do so frequently. Unfortunately, some women resort to illicit relations because they find someone whom they could talk to and who would say sweet words that she may have never heard from her husband.

He, *sallallaahu 'alayhi wa sallam*, would kiss his wife before leaving the house:

'Urwah, may Allaah have mercy upon him, reported on the authority of his maternal aunt 'Aa'ishah, may Allaah be pleased with her, that she said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to kiss some of his wives, and then leave for the congregational prayer without performing ablution

1 Reported by Muslim (2435) on the authority of 'Aa'ishah, may Allaah be pleased with her.

2 The explanation of An-Nawawi on the book of Muslim (201/15).

3 Reported by Al-Bukhaari (3662) and Muslim (2384).

(again)." I said: 'It is no one else but you (whom he used to kiss).' So she laughed."¹

He, *sallallaahu 'alayhi wa sallam*, would even kiss his wives while fasting. 'Aa'ishah, may Allaah be pleased with her, said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would kiss and embrace (his wives) while he was fasting, for he had the most control of all of you over his desires."²

He, *sallallaahu 'alayhi wa sallam*, would drink after his wife, placing his lips where 'Aa'ishah had placed hers:

'Aa'ishah, may Allaah be pleased with her, narrated: "I would drink when I was menstruating, then I would hand it (the vessel) to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and he would put his mouth where mine had been, and drink, and I would eat flesh from a bone when I was menstruating, then hand it over to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and he would put his mouth where mine had been."³

Another narration reads: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would put his mouth where mine had been and drink what was left after I drank when I was menstruating."⁴

'Ali Al-Qaari, may Allaah have mercy upon him, said: "He followed every trace of hers to show how much he, *sallallaahu 'alayhi wa sallam*, loved her."⁵

This practice has a great impact on the wife when one does it. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, placed his mouth where her mouth was after she ate or drank only to show her his love and compassion towards her.

He, *sallallaahu 'alayhi wa sallam*, would use the same *Siwaak* (tooth stick) his wife used:

'Aa'ishah, may Allaah be pleased with her, narrated:

1 Reported by At-Tirmithi (79), Abu Daawood (178), An-Nasaa'i (170) and Ibn Maajah (502). Al-Albaani ruled it as authentic in his book *Saheeh Abu Daawood* (172).

2 Reported by Al-Bukhaari (1927) and Muslim (1106).

3 Reported by Muslim (300).

4 Reported by An-Nasaa'i (387).

5 *Mirqaat Al-Mafaateeh* (487/2).

"It was one of the favors of Allaah upon me that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, died in my house on the day of my turn while he was leaning against my chest, and Allaah made my saliva mix with his saliva at his death.

*'Abdur-Rahmaan (her brother) entered upon me with a Siwaak in his hand (a tooth stick) and I was supporting (the back of) the Messenger of Allaah, sallallaahu 'alayhi wa sallam, (against my chest). I saw the Prophet looking at it (i.e. the Siwaak) and I knew that he loved the Siwaak, so I said (to him), "Shall I take it for you?" He, sallallaahu 'alayhi wa sallam, nodded in agreement. So I took it and it was too stiff for him to use, so I said: "Shall I soften it for you?" He, sallallaahu 'alayhi wa sallam, nodded his approval, so I softened it for him. He, sallallaahu 'alayhi wa sallam, took it and started using it cleaning his teeth while he had his head on my chest."*¹

He, sallallaahu 'alayhi wa sallam, would sleep placing his head on the thigh of 'Aa`ishah:

*'Aa`ishah, may Allaah be pleased with her, narrated: "We went with the Prophet of Allaah, sallallaahu 'alayhi wa sallam, on one of his journeys and on the way my necklace was broken (and fell somewhere). The Messenger of Allaah, sallallaahu 'alayhi wa sallam, along with other people stayed there to search for it. There was neither any water at that place nor did people have any water with them. Abu Bakr came admonishing me while the Messenger of Allaah, sallallaahu 'alayhi wa sallam, was sleeping with his head on my thigh. Abu Bakr scolded me and uttered what Allaah wanted him to utter and pushed my side with his hand. And there was nothing to prevent me from stirring but for the fact that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, was lying upon my thigh."*²

*'Aa`ishah, may Allaah be pleased with her, also narrated: "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, would sleep with his head on my thigh while I was menstruating, and then get up and start reciting the Qur'aan."*³

1 Reported by Al-Bukhaari (4438).

2 Reported by Al-Bukhaari (4607) and Muslim (550).

3 Reported by Al-Bukhaari (3672) and Muslim (267).

This narration reflects his kind treatment, consideration and noble manners, and it proves that one should not be repelled from touching, sitting and eating with, or being close to his wife during menstruation.

He, *sallallaahu 'alayhi wa sallam*, would sleep with his wife using the same cover:

Umm Salamat, may Allaah be pleased with her, also narrated: "While I was lying down with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, under a single woolen sheet, I suddenly got my menses. So I slipped away from under the cover and I took up the clothes (which I wore) in menses. He, *sallallaahu 'alayhi wa sallam*, said: "Have you menstruated?" I said: 'Yes.' So he, *sallallaahu 'alayhi wa sallam*, called me back and I lay down with him again under the cover."¹

An-Nawawi, may Allaah have mercy upon him, said: *"It is possible that she might have feared that some blood may stain him, *sallallaahu 'alayhi wa sallam*, and therefore decided to sneak away. It is also possible that she felt disgusted by the blood and thus decided to change her clothes with clean ones. The narration proves that it is permissible to lie down with the wife while she menstruating using the same cover and that the saying of Allaah (which means): «keep away from wives during menstruation» [Qur'aan 2:222] means, refrain from sexual intercourse."*²

The wife of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, Maymoonah, may Allaah be pleased with her, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to lie down with me while I was menstruating and there would be a cloth between me and him."³

Some men stay away from their wives when they are menstruating and do not sleep in the same bed. This contradicts the practice and guidance of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. It also harms the woman psychologically, because women usually become disturbed during menstruation and her mood changes, so if her husband stays away from her and shuns her, then this would worsen her situation and depress her even further.

He, *sallallaahu 'alayhi wa sallam*, died with his head on his wife's chest:

1 Reported by Al-Bukhaari (298) and Muslim (296).

2 The explanation of An-Nawawi on the book of Muslim (207/3).

3 Reported by Muslim (295).

'Aa'ishah, may Allaah be pleased with her, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, died in my house on the day of my turn while he was leaning against my chest."¹

Another narration reads, "*Allaah took his soul while he was leaning against my chest.*"²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would bathe with his wives using the same container:

'Aa'ishah, may Allaah be pleased with her, narrated: "I used to bathe with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, from one vessel between me and him. He, *sallallaahu 'alayhi wa sallam*, would rush to take the water before me and I would try to take it before him, and he, *sallallaahu 'alayhi wa sallam*, would say: 'Leave it for me [the water].'" And I would say, 'You leave it for me.'"³

Umm Salamat, may Allaah be pleased with her, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and I took a bath from the same vessel while I had my menses."⁴

He, *sallallaahu 'alayhi wa sallam*, would express his fondness by making a diminutive form of her name:

'Aa'ishah, may Allaah be pleased with her, narrated: "One day the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'O 'Aa'ish, here is Jibreel [archangel Gabriel] offering you greetings [with Salaam].'" I said: 'Wa 'Alayhi As-Salaam (Salaam to him too).'"⁵

'Aa'ishah, may Allaah be pleased with her, narrated: "One day a few Abyssinian boys entered the mosque and started playing, so the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'O Humayraa'⁶, would you like to watch them [while they play]?' I said: 'Yes.'"⁷

1 Reported by Al-Bukhaari (3100) and Muslim (4474).

2 Reported by Al-Bukhaari (1389) and Muslim (2443).

3 Reported by Al-Bukhaari (250) Muslim (321) and An-Nasaa'i (239) and the wording is his.

4 Reported by Al-Bukhaari (322) and Muslim (322).

5 Reported by Al-Bukhaari (3217) and Muslim (2447).

6 This is a nickname extracted from the Arabic word *Al-Hamraa'*, which is a reddish white color, referring to her skin color.

7 Reported by An-Nasaa'i in his book *As-Sunan Al-Kubra* (8951). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (3277). Ibn Hajar said: 'I have not seen the nickname *Humayraa'* mentioned in any authentic narration except this.' *Fat-h Al-Baari* (444/2).

Al-Qaadhi 'Iyaadh, may Allaah have mercy upon him, said: "Giving her this name is a way of expressing love and mercy to her."¹

He, sallallaahu 'alayhi wa sallam, would call 'Aa'ishah by a nickname:

'Aa'ishah, may Allaah be pleased with her, narrated: "When 'Abdullaah ibn Az-Zubayr (her nephew) was born, I brought him to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and he passed some of his saliva in his mouth, and that was the first thing that entered his mouth. Then he, sallallaahu 'alayhi wa sallam, said: "His name should be 'Abdullaah, and your nickname is Umm 'Abdullaah [which means, the mother of 'Abdullaah]. People continued to use this as my nickname thereafter, although I never had any children."²

Nowadays, men are in two groups: one has his wife's number on his mobile saved under the worst name (or description), while the group is on the contrary, they give their wives beautiful names like sweetheart, my darling, and similar nice names or nicknames.

He, sallallaahu 'alayhi wa sallam, would accompany them to feasts out of kindness:

Anas, may Allaah be pleased with him, narrated: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, had a neighbor who was Persian (by descent), and he was an expert at preparing soup. He prepared (soup) for the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and then came to him to invite him (to the feast). He (The Messenger of Allaah, sallallaahu 'alayhi wa sallam) said: "Here is 'Aa'ishah also, is she also invited [to the food]?" He (the neighbor) said: 'No'. Thereupon the Messenger of Allaah, sallallaahu 'alayhi wa sallam, also said: "No [then I cannot join the feast]". He returned to invite him, and the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: "Here is 'Aa'ishah also, is she also invited [to the food]?" He said: 'No'. Thereupon the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: "No [and declined his offer]". He returned to invite him and the Messenger of Allaah, sallallaahu 'alayhi wa sallam, again said: "She is also there". He (the host) said: 'Yes' for the third time. Then the Messenger of

¹ *Mashaariq Al-Anvaar* (702/1).

² Reported by Ibn Hibbaan (7117). Shu'ayb Al-Arna'oot ruled it as strong.

Allaah, *sallallaahu 'alayhi wa sallam*, accepted his invitation, and both of them (him and 'Aa'ishah) set out until they came to his house."¹

An-Nawawi, may Allaah have mercy upon him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, hated to be singled out for the invitation without taking 'Aa'ishah. This reflects his kind treatment and how he guarded the rights of marital life and dealt with his wives with the highest level of manners."²

He, *sallallaahu 'alayhi wa sallam*, would bid farewell to his wives if they visited him:

Safiyyah bint Huyay, may Allaah be pleased with her, narrated: "The Prophet of Allaah, *sallallaahu alayhi wa sallam*, was performing I'tikaaf (residing in the mosque in seclusion for the purpose of worship) and I went to visit him during the night. I talked to him and then I got up to go. He, *sallallaahu alayhi wa sallam*, got up with me and accompanied me to my house. Two men of the Ansaar passed by them and when they saw the Prophet of Allaah, *sallallaahu alayhi wa sallam*, they quickened their pace. The Prophet of Allaah, *sallallaahu alayhi wa sallam*, said: 'Hold on, she is Safiyyah bint Huyay (my wife).' They said: 'Glory be to Allaah, O Messenger of Allaah [we did not have any doubt about you].' Thereupon, the Prophet of Allaah, *sallallaahu alayhi wa sallam*, said: "Satan flows in the person like blood. I feared that he might have whispered some [ill thoughts] into your heart.""³

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, interrupted his worship (*I'tikaaf*) so that he would walk her back to her house and to protect her on her way back. He, *sallallaahu 'alayhi wa sallam*, did so despite the fact that one should not leave the mosque once he enters it with the intention of *I'tikaaf* unless it is a necessity, or else his worship is interrupted.

He, *sallallaahu 'alayhi wa sallam*, lived a harmonious life with his wives:

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, practically applied the saying of Allaah (which means): **«And live with them in kindness.»** [Qur'aan 4:19] It is not surprising after this to see that when the Mes-

1 Reported by Muslim (2037).

2 The explanation of An-Nawawi on the book of Muslim (209/13).

3 Reported by Al-Bukhaari (2038) and Muslim (2175).

senger of Allaah, *sallallaahu 'alayhi wa sallam*, spoke about his wives he would say: “**The best amongst you are those who are the best in treating their wives. However, indeed I am the best in treating my wives**”¹

He, *sallallaahu 'alayhi wa sallam*, also said: “**The most perfect in faith amongst the believers are those who are the best in manners, and the best amongst you are those who are the best in treating their wives.**”²

He, *sallallaahu 'alayhi wa sallam*, never lay a hand on any of his wives or criticized her:

‘Aa’ishah, may Allaah be pleased with her, narrated: “The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, never hit anyone neither a servant nor a woman except when he was fighting in the Cause of Allaah.”³

Some men in our time beat their wife, hitting her on the face and head, using a stick, shoes and other things for the most ridiculous reasons.

Iyaas ibn `Abdullaah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Do not hit women.” When `Umar, may Allaah be pleased with him, came to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and complained saying, ‘The women have become very daring towards their husbands,’ He, *sallallaahu 'alayhi wa sallam*, gave permission to beat them lightly. Then many women went to the wives of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, complaining of their husbands (beating them), and he (Prophet Muhammad, *sallallaahu 'alayhi wa sallam*) said: “Many women have gone round Muhammad’s wives complaining of their husbands. Those who do so [that is, those who take to beating their wives] are not the best among you.”⁴

Al-'Atheem Abaadi, may Allaah have mercy upon him, said: “**The term, “Those who take to beating their wives, are not the best among you.” means, men who beat their wives are not the best, but rather those who persevere and**

1 Reported by At-Tirmithi (3895) on the authority of ‘Aa’ishah, may Allaah be pleased with her. Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (3314).

2 Reported by At-Tirmithi (1082) on the authority of Abu Hurayrah, may Allaah be pleased with him. Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (1230).

3 Reported by Muslim (2328).

4 Reported by Abu Daawood (2146) and Ibn Maajah (1985). Al-Albaani ruled it as authentic in his book *Saheeh Abu Daawood* (1863).

tolerate whatever bad manners or wrong behavior their wives have and refrain from beating them are indeed the best amongst you.”¹

One of the famous ancient Arab proverbs says: “Only an honorable man would be kind to his wife, and only an evil and mean man humiliates her.”

He, sallallaahu ‘alayhi wa sallam, instructed men to be kind to women:

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “Adhere to my instructions with regard to women: Act kindly towards women, for they were created from a rib, and the most crooked part of a rib is its uppermost. If you attempt to straighten it; you will break it, and if you leave it alone it will remain crooked; so treat women kindly.”²

An-Nawawi, may Allaah have mercy upon him, said: “The narration encourages kindness to women and enduring wrong behavior when it happens and tolerate it and act softly in return.”³

The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, also said: “Women were created from a crooked rib. If you attempt to straighten it; you will break it. So tolerate her behavior you will live with her happily.”⁴

He, sallallaahu ‘alayhi wa sallam, repeatedly instructed men to treat women kindly on every occasion:

In his sermon during the Farewell Pilgrimage, he, *sallallaahu ‘alayhi wa sallam*, singled out a section of his speech for this purpose saying: “Treat women kindly, for they are like captives in your hands.”⁵

The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, repeated these instructions with regard to women, because he knew that they have the tendency of repeating the behavior that would upset their husbands and that few men would be able to endure patiently and that most men would

1 ‘Awn Al-Ma’bood (130/6).

2 Reported by Al-Bukhaari (3331) and Muslim (1468) on the authority of Abu Hurayrah, may Allaah be pleased with him.

3 The explanation of An-Nawawi on the book of Muslim (57/10).

4 Reported by Ahmad (19589). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami’* (1944).

5 Reported by At-Tirmithi (1083) and Ibn Maajah (1851) on the authority of ‘Amr ibn Al-Ahwas, may Allaah be pleased with him. Al-Albaani ruled it as sound (*Hasan*) in his book *Saheeh Al-Jaami’* (7880).

be enraged by their conduct. This would consequently lead to divorce and division of the family.

Knowing this, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, instructed husbands to the method which would help maintain the unity of the family and harmony in marital life. Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "A believer must not hate a believing woman [his wife]; if he dislikes one of her characteristics he will be pleased with another." ¹

An-Nawawi, may Allaah have mercy upon him, said: "*Meaning, he should not hate her because even if she has a dispraised quality, he will see in her qualities that are pleasing to him. For example, a woman may be aggressive but very religious, she may speak to him rudely, but she is chaste, and so on.*"²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, always treated his wives with gentleness and was always cheerful. He, *sallallaahu 'alayhi wa sallam*, was keen on making them happy, sitting with them, joking with them, consulting them, listening to them, condoling them, checking on them and would overlook their mistakes and shortcomings.

In fact, he, *sallallaahu 'alayhi wa sallam*, used to instruct people to treat his wives' people kindly. Abu Tharr, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "You would soon conquer Egypt and that is a land which is known [as the land of Al-Qiraat³]. So when you conquer it, treat its inhabitants well for there lies upon you the responsibility due to blood relationship and responsibility due to the relationship of marriage.""⁴

An-Nawawi, may Allaah have mercy upon him, said: "**The term, "the responsibility due to blood relationship" means, they have a due right to them because Haajar the mother of Prophet Ismaa'eel, may Allaah exalt his mention, was from them. The term, "responsibility due to relationship of marriage"**

1 Reported by Muslim (2672) on the authority of Abu Hurayrah, may Allaah be pleased with him.

2 The explanation of An-Nawawi on the book of Muslim (58/10).

3 A type of currency used there.

4 Reported by Muslim (2543).

because the Messenger of Allaah, sallallaahu 'alayhi wa sallam, married a woman from them (Maariyah the mother of his son Ibraaheem).¹

He, sallallaahu 'alayhi wa sallam, was considerate of his wives' feelings:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would notice when one of his wives was happy with him or upset. For example, he, *sallallaahu 'alayhi wa sallam*, said to 'Aa'ishah, may Allaah be pleased with her: "I can well discern when you are pleased with me and when you are annoyed with me." She, may Allaah be pleased with her, asked, "How do you discern it?" Thereupon he, *sallallaahu 'alayhi wa sallam*, replied: "When you are happy with me you take an oath saying, 'I swear by the Lord of Muhammad. However, when you are upset you would say, 'I swear by the Lord of Ibraaheem.'" 'Aa'ishah, may Allaah be pleased with her, said: "Yes (you are right) O Messenger of Allaah, but by Allaah, I leave nothing but your name."²

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was not the type who never cared whether his wife was happy or upset. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, had to take care of the responsibility of the state, battles, preparing armies, propagating his message to the universe, sending messengers to heads of state and following up on all other related affairs. Despite the heavy load he had to shoulder, he, *sallallaahu 'alayhi wa sallam*, did not allow these responsibilities to prevent him from following up with his wives and being considerate towards their feelings.

Compare this to husbands who could not care less if their wives are upset or not, are negligent regarding their affairs, show no consideration for their feelings and are indifferent if their wives are not happy. Indeed there is a massive difference between them and the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, who was a leading example to humanity in all aspects.

One example exemplifying his care and consideration for his wives' feelings is in the story of the dispute between two of his wives. Hafsaah, may Allaah be pleased with her, said something that hurt the feelings of Safiyyah, may Allaah be pleased with her, and saddened her by calling her the daughter of a Jew (which she was). Safiyyah, may Allaah be pleased with her, cried and com-

1 The explanation of An-Nawawi on the book of Muslim (97/16).

2 Reported by Al-Bukhaari (5228) and Muslim (2439).

plained to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, defended her and comforted her heart with words that calmed her down and made her happy

The story goes like this: after Hafsah, may Allaah be pleased with her, said that statement about her, Safiyyah, may Allaah be pleased with her, found out and started crying. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, entered upon her and found her in that state, so he, *sallallaahu 'alayhi wa sallam*, asked her about the reason why she was crying. Safiyyah, may Allaah be pleased with her, said: "Hafsah called me the daughter of a Jew."

He, *sallallaahu 'alayhi wa sallam*, replied: "**You are the daughter of a prophet, and your paternal uncle is a prophet and the wife of a prophet, so what makes her think that she is better than you?**"¹

Al-Mubaarakpoori, may Allaah have mercy upon him, said: "The term, "**You are the daughter of a prophet**" refers to prophet Haaroon (Prophet Aaron) the son of 'Imraan, may Allaah exalt his mention. The term, "**your paternal uncle is a prophet**" refers to prophet Moosa (Prophet Moses), may Allaah exalt his mention, the son of 'Imraan."²

Another example that embodied the great consideration the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, had towards his wives is the story of the Safiyyah's camel, may Allaah be pleased with her.

Safiyyah, may Allaah be pleased with her, narrates: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, took his wives along on a journey to perform Hajj. After travelling for some time, a man took hold of the camel and started spurring them to go fast. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to him, "Be careful with the fragile vessels [women]!" While we were travelling, my camel knelt down (due to illness) and it was the best of all camels to ride. I started to cry and the news reached the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, who came to me and started wiping my tears with his hands."³

1 Reported by At-Tirmithi (3829). Al-Albaani ruled it as authentic in his book *Saheeh At-Tirmithi* (3055).

2 *Tuhfat Al-Ahwathi* (268/10).

3 Reported by Ahmad (26325). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (3205).

Wiping the wife's tears with one's hands is a great way of comforting her and expressing one's emotions and feelings towards her. Though the reason of her crying, may Allaah be pleased with her, was not something major (the kneeling of her sick camel), yet the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not undermine this and comforted her and showed her love and concern.

He, *sallallaahu 'alayhi wa sallam*, would comfort his wives when they felt unwell:

During the Farewell Hajj (pilgrimage) 'Aa'ishah, may Allaah be pleased with her, got her menses and started to cry. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, entered upon her and saw her crying and asked: "Why are you crying? Did you get your menses?"

'Aa'ishah, may Allaah be pleased with her, said: "Yes."

He, *sallallaahu 'alayhi wa sallam*, replied: "**This is something which Allaah has decreed upon women. Do what a pilgrim does except for Tawaaf [circumambulating the Ka'bah].**"

After she finished her menses and completed Hajj, she wanted to make up for the 'Umrah that was interrupted by her menses, so he, *sallallaahu 'alayhi wa sallam*, commanded (her brother) 'Abdur-Rahmaan, may Allaah be pleased with him, to take her to the area of Tan'eem to assume Ihraam and then take her to perform the make-up 'Umrah.¹

Men should be mindful of the state of the woman and the changes that happen to her due to menses and post-partum bleeding. Women usually become extra tired and they undergo various aches and pains and mood swings. When the husband shows consideration during these times in particular, the wife would consider it as a favor from him upon her, and would appreciate it.

He, *sallallaahu 'alayhi wa sallam*, performed Ruqyah on them when they became ill:

'Aa'ishah narrated: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to visit his wives when they fell sick and place his right hand and per-

¹ Reported by Al-Bukhaari (316) and Muslim 1211).

form *Ruqyah* for them (i.e. recite certain supplications and verses of the *Qur'an* as treatment). He, sallallaahu 'alayhi wa sallam, would say: '**Allaahumma Rabban-naasi, ath-hibil-ba'sa, washfi, Antash-Shaafi, la shifaa'a illa shifaa'uka, shifaa'an la yughaadiru saqama** [O Allaah! the Lord of mankind! Remove this disease and cure [her]! You are the Great Curer. There is no cure but through You, which leaves behind no disease].'¹

The fact that the husband asks about the source of pain, places his hand mercifully on it and performs *Ruqyah*, has a great impact of the wife even if the pain remains, because she would feel that her husband cares for her, is considerate, feels her pain and empathizes with her suffering.

In the long narration of Umm Zar' on the authority of 'Aa'ishah, may Allaah be pleased with her, in which eleven women gathered to reveal all their marital secrets to each other, one of them complained about her husband saying, "He never extended a hand to feel my pain."²

Ibn Hajar, may Allaah have mercy upon him, said: "*She meant to complain about him being inconsiderate and wanted to describe him to be uncompassionate.*"³

There are husbands who truly have no consideration and want to see his wife up and about all the time and whenever she falls sick, he takes her to her family's house so that they care for her and returns to her after she had recovered, because he would not tolerate being around her if she becomes unwell.

The wife may go through hard times, problems and difficulties and needs someone to comfort her and bring a smile to her lips by dealing with her in a cheerful manner and speaking to her in a loving tone. She needs someone to take some of the burdens off her shoulders and relieve some of the distress she suffers from in order to make her feel that she is not facing this tough life with its hardship all alone.

The woman may lose a close relative (a father, mother or brother) and needs someone to help her endure this calamity patiently, remind her with the virtue of perseverance and console her. However, some people

1 Reported by Al-Bukhaari (5743) and Muslim (2191).

2 Reported by Al-Bukhaari (5189) and Muslim (2448).

3 *Fat-h Al-Baari* (263/9).

lack this quality and you find many a man indifferent towards what his wife is suffering from and the hardships she faces, the afflictions that befall her and the problems she goes through.

Some may even go to the extent of belittling her grief and sorrow, mocking her and making fun of what she is suffering from.

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "O Allaah, I make you witness that I conveyed the rights [and rulings pertaining to them] of two types of people, orphans and women."¹

He, *sallallaahu 'alayhi wa sallam*, even tolerated improper behavior towards him by his wife:

An-Nu'maan ibn Al-Basheer, may Allaah be pleased with him, narrated: "Abu Bakr, may Allaah be pleased with him, came and sought permission to enter upon the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and overheard (his daughter) 'Aa'ishah raising her voice over his voice. He was granted permission to enter.

*He said to her while pulling her (aggressively), 'O daughter of Umm Rummaan, how dare you raise your voice over the voice of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*?'*

*So the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, stood between them (to protect her).*

*After Abu Bakr left, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said to her (to comfort her and make her happy after what her father did): "Did you not see how I protected you and stood between you and him?"*

Later Abu Bakr, may Allaah be pleased with him, came back and found him laughing with her. Abu Bakr was granted permission to enter, and addressed the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, saying, 'O Messenger of Allaah, include me in your peace as I was part of your war.'²

¹ Reported by Ibn Maajah (3678). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (1015).

² Reported by Ahmad (17927). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (2901).

Meaning let me be part of your joyful times, as I was part of the time you had a problem.

He, sallallaahu 'alayhi wa sallam, would tolerate it if his wife separated herself from him all day:

'Umar, may Allaah be pleased with him, said: "We the people of Quraysh used to dominate over our wives but when we came to Madeenah we found that the Ansaar (residence of Madeenah) had their wives dominating them. So our wives began to learn from their wives. One day I became angry with my wife and she began to answer me back (argue back and refuse to take my instructions without argument). I became angry with her and did not approve that she should answer me back."

She said: 'You do not like that I should retort upon you, but, by Allaah, the wives of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, retort upon him and any one of them separates herself from him for a day until night.'

'Umar, may Allaah be pleased with him, continued, "I rushed and entered upon Hafsah (his daughter) and said: 'Does one of you retort upon the Messenger of Allaah, sallallaahu 'alayhi wa sallam?' She said: 'Yes'. Then I said: 'Do you separate yourself from him for a day until night?' She said: 'Yes'".¹

Ibn Hajar, may Allaah have mercy upon him, said: "*This narration proves that being tough with women is a dispraised characteristic, because the Prophet of Allaah, sallallaahu 'alayhi wa sallam, adopted the style of the Ansaar in dealing with women and gave up the way his own people (Quraysh) dealt with them. It also proves that one should be patient with his wife and overlook her mistakes and forgive their minor mistakes, unless it was a right for Allaah.*"²

He, sallallaahu 'alayhi wa sallam, used to help his wives in their house-work:

Al-Aswad ibn Yazeed, may Allaah have mercy upon him, narrated that 'Aa'ishah, may Allaah be pleased with her, was asked, "What did the Messenger of Allaah, sallallaahu 'alayhi wa sallam, do inside his house?" She answered, "He, sallallaahu 'alayhi wa sallam, kept himself busy helping his wife (in her

¹ Reported by Al-Bukhaari (89) and Muslim (1479) on the authority of Ibn 'Abbaas, may Allaah be pleased with him.

² *Fat-h Al-Baari* (291/9).

housework), and when it was the time for the prayer, he, *sallallaahu 'alayhi wa sallam*, would get up for prayer.”¹

Another narration reads, “He, *sallallaahu 'alayhi wa sallam*, was but a human being, he would mend his garment, milk the sheep and serve himself.”²

One more narration reads, “He, *sallallaahu 'alayhi wa sallam*, would clean his clothes and repair his shoes and do what men regularly do at home.”³

In our times, some men overburden their wives with housework she cannot bear. He would see that she is exhausted or sick and would react indifferently towards her and would not extend a helping hand to her. Indeed, this is not the kind treatment with which Allaah commanded us to deal with our wives, nor is it following in the footsteps of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*.

He, *sallallaahu 'alayhi wa sallam*, helped his wives mount the riding animal:

Anas, may Allaah be pleased with him, narrated: “When Safiyyah, may Allaah be pleased with her, was trying to mount the camel, I saw the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, placing his cloak around her (so that she would not be exposed while mounting the animal), and then he, *sallallaahu 'alayhi wa sallam*, would kneel next to the camel and she would place her foot on his knee and mount the animal.”⁴ This reflects his ultimate humbleness towards his wives and the kind treatment they received from him, *sallallaahu 'alayhi wa sallam*.

He, *sallallaahu 'alayhi wa sallam*, would pay attention to his personal hygiene and smell:

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, would use the tooth stick (*Siwaak*) to clean his teeth as soon as he entered his house so that his wife would not smell a bad odor from his mouth.

1 Reported by Al-Bukhaari (676).

2 Reported by Al-Bukhaari (541) in his book *Al-Adab Al-Mufrad* and At-Tirmithi (113) in his book *Ash-Shamaa'il*. Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (4996).

3 Reported by Ahmad (24382). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (4937).

4 Reported by Al-Bukhaari (2893) and Muslim (1365).

Shurayh ibn Haan'i, may Allaah have mercy upon him, narrated that he asked 'Aa'ishah, may Allaah be pleased with her, "What was the first thing the Prophet of Allaah, sallallaahu 'alayhi wa sallam, would do when he entered the house?" She, may Allaah be pleased with her, said: "Clean his teeth with a Siwaak."¹

As-Suyooti, may Allaah have mercy upon him, said: "*The wisdom behind this is that his mouth smell might have changed after talking to people all day, and thus he, sallallaahu 'alayhi wa sallam, was keen on removing any odor as a way of being extra nice and kind in his treatment to his wives.*"²

He, sallallaahu 'alayhi wa sallam, was keen on cleaning his teeth and mouth when waking up:

'Aa'ishah, may Allaah be pleased with her, narrated: "Never did the Prophet of Allaah, sallallaahu 'alayhi wa sallam, sleep, whether during the day or at night, and wake, but that he would use Siwaak (to clean his teeth) before he performed Wudhoo' (ablution)."³

Al-Qurtubi, may Allaah have mercy upon him, said: "*This is evidence that it is recommended to use Siwaak frequently, because one's mouth smell changes (to become bad) for different reasons during the day.*"⁴

Ibn Al-Qayyim, may Allaah have mercy upon him, said: "*The Messenger of Allaah, sallallaahu 'alayhi wa sallam, liked the use of Siwaak, and would use it whether fasting or not, whenever he woke up, at the time he performed Wudhoo', before he started his prayer, and whenever he entered his house. He, sallallaahu 'alayhi wa sallam, used Siwaak taken from Arak trees.*"⁵

This is a very important matter, namely paying great attention to one's personal hygiene and body odor because many problems arise due to the negligence of husbands to this issue.

He, sallallaahu 'alayhi wa sallam, was keen on smelling pleasant all the time:

1 Reported by Muslim (253).

2 *Haashiyat As-Suyooti* (10/1).

3 Reported by Abu Daawood (57). Al-Albaani ruled it as sound (*Hasan*) in his book *Saheeh Al-Jaami'* (4853)

4 *Al-Muflim* (136/3).

5 *Zaad Al-Ma'aad* (167/1).

'Aa'ishah, may Allaah be pleased with her, narrated: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would be very upset if he had a bad odor emitting from him." ¹ In another narration on the authority of Ibn 'Abbaas, may Allaah be pleased with him, "The thing which would upset the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, the most was if a bad odor emitted from him." ²

Of his known qualities is that he, *sallallaahu 'alayhi wa sallam*, used to like perfume and would use it frequently. Anas ibn Maalik, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "The things which were endeared to me the most of your worldly matters are two: perfumes and women, and the delight of my eye was placed in [performing] the prayer." ³

In fact, he, *sallallaahu 'alayhi wa sallam*, abandoned some permissible things because they give the mouth a bad smell, like garlic and onions.

Compare this to smokers who enter their house with the filthy smell of cigarettes emitting from them, while his wife had adorned herself for him and put on nice perfumes to receive him in the best appearance, he walks in on her with this bad odor of cigarettes.

He, *sallallaahu 'alayhi wa sallam*, adorned himself for his wives and would command people to do so:

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "He who has hair should honor it." ⁴

Al-'Atheem Abaadi, may Allaah have mercy upon him, said: "Meaning, let him clean it, oil it, comb it and not leave it disheveled, because cleanliness and a nice appearance is something which people like to see." ⁵

A husband must adorn himself for his wife and maintain cleanliness for her, as Ibn 'Abbaas, may Allaah be pleased with him, said: "I like to adorn my-

1 Reported by Al-Bukhaari (6972) and Muslim (1474).

2 Reported by At-Tabaraani in his book *Al-Mu'jam Al-Awsat* (8764).

3 Reported by An-Nasaa'i (3939). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (3124).

4 Reported by Abu Daawood (4163) on the authority of Abu Hurayrah, may Allaah be pleased with him. Al-Albaani ruled it as An-Nasaa'i in his book *Saheeh Al-Jaami'* (6493).

5 'Awn Al-Ma'bood (1183/9).

self for my wife, just as I like her to adorn herself for me, because Allaah Says (what means): «And due to them [i.e. the wives] is similar to what is expected to them, according to what is reasonable.» ¹[Qur'aan 2:228]” ²

Sahl ibn Sa'd Al-Ansaari, may Allaah be pleased with him, narrated: “One day a man looked into the room of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and saw him holding a comb in his hand and combing his hair with it.” ³

He, *sallallaahu 'alayhi wa sallam*, would let one of his wives comb his hair and wash it:

'Aa'ishah, may Allaah be pleased with her, narrated: “When the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was in I'tikaaf, he inclined his head towards me and I combed his hair.” ⁴ ⁵

'Aa'ishah, may Allaah be pleased with her, narrated: “I used to wash the hair of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, while I had my menses.” ⁶

It is evident from the biography of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, that he attached great importance to different aspects of keeping a neat appearance and cleanliness. He, *sallallaahu 'alayhi wa sallam*, encouraged his Nation to do so as well so that people maintain themselves in the best form and the best appearance.

He, *sallallaahu 'alayhi wa sallam*, honored their requests so long as it did not include anything impermissible:

When describing the pilgrimage of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, Jaabir ibn 'Abdullaah, may Allaah be pleased with him, narrated the incident of 'Aa'ishah, may Allaah be pleased with her, getting her menses and that she was unable to perform 'Umrah before Hajj and was crying. Jaabir ibn 'Abdullaah, may Allaah be pleased with him, said: “The Messenger of

1 The wife has specific rights upon her husband, just as the husband has right upon her.

2 *Tafseer Ibn Jareer At-Tabari* (532/4).

3 Reported by Al-Bukhaari (5924) and Muslim (2156).

4 The window of her room overlooked the mosque, and thus it was easy for him to incline his head to her through the window.

5 Reported by Al-Bukhaari (2029) and Muslim (297).

6 Reported by Al-Bukhaari (301) and Muslim (297).

Allaah, *sallallaahu 'alayhi wa sallam*, was an easy man to deal with and very well mannered, and whenever she (his wife) wished to do something, he would allow her to do it.”¹

Another example is the story of 'Aa'ishah, may Allaah be pleased with her. She, may Allaah be pleased with her, narrated: “One day the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was sitting with me, when we heard loud voices, so he, *sallallaahu 'alayhi wa sallam*, got up to see what was happening, and found out it was only some Ethiopian boys playing with their spears, so he said to me, “O 'Aa'ishah, do you want to come and watch them play?” So I went and placed my chin on his shoulder, *sallallaahu 'alayhi wa sallam*, and watched them play. He, *sallallaahu 'alayhi wa sallam*, asked me: “Have you had enough [of watching]?” I continued to say no in order to see my status with him (to see how long he would tolerate standing like that).”²

Ibn Battaaal, may Allaah have mercy upon him, said: “It proves the noble manners he, *sallallaahu 'alayhi wa sallam*, possessed and that one should favor what makes his wife rejoice over his own comfort, so long as the matter does not include any prohibition.”³

Another narration reads, “I continued to watch them until I was the one to stop and get up and leave.”⁴

Another narration reads, “I said: ‘O Messenger of Allaah, don’t rush me’ So he got up and said: “Have you not had enough?” So I said: ‘Don’t rush me.’” 'Aa'ishah, may Allaah be pleased with her, continued to say, “I did not really want to watch them, but I wanted that this would reach his other wives and they know my rank with him.”⁵

Ibn Battaaal, may Allaah have mercy upon him, said: “It proves that the husband should endure his wife’s behavior even if he dislikes what she is doing, as long as it is not a prohibited matter.”⁶

¹ Reported by Muslim (1213).

² Reported by At-Tirmithi (3691). Al-Albaani ruled it as authentic. The narration was originally reported by Al-Bukhaari (455) and Muslim (892).

³ The explanation of Ibn Battaaal on the book of Al-Bukhaari (548/2).

⁴ Reported by Muslim (892).

⁵ Reported by An-Nasaa'i in his book *As-Sunan Al-Kubra* (8951). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (3277).

⁶ The explanation of Ibn Battaaal on the book of Al-Bukhaari (298/7).

He, sallallaahu 'alayhi wa sallam, did not mind his wives listening to permissible rhymes:

'Aa'ishah, may Allaah be pleased with her, narrated: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, came (to my room) while there were two girls with me singing what the two tribe of the Ansaar (Al-Aws and Al-Khzraj) recited to one another at the Battle of Bu'aath. He, sallallaahu 'alayhi wa sallam, lay down on the bed and turned his face away. Then Abu Bakr came and he scolded me and said: 'The wind instruments of Satan in the house of the Messenger of Allaah (referring to their singing)!' The Messenger of Allaah, sallallaahu 'alayhi wa sallam, turned towards him and said: "Leave them alone." And when he, sallallaahu 'alayhi wa sallam, became inattentive, I gestured to them and they went out, and it was the day of 'Eed."¹

Ibn Hajar, may Allaah have mercy upon him, said: *"This narration proves that it is recommended for one to make his family enjoy 'Eed days by doing different things that would cause them to rejoice and relax after having performed an act of worship (fasting and praying long hours at night during Ramadhaan). It also proves that one should be lenient and soft with women and foster her love."*²

Ibn Rajab, may Allaah have mercy upon him, also said:

The Messenger of Allaah, sallallaahu 'alayhi wa sallam, allowed his wives to enjoy themselves during 'Eed and wedding events by reciting poems without musical instruments except that he, sallallaahu 'alayhi wa sallam, allowed them to play the tambour.

After the conquest of the Persians and the Romans, people became exposed to poetry accompanied with musical instruments which included descriptions of prohibited matters like wine and seductive words about women. This made the Companions, may Allaah be pleased with them, have a strong and aggressive stance towards this issue and they ruled that it was absolutely prohibited.

They were fully aware that this was not the type which the Messenger of Allaah, sallallaahu 'alayhi wa sallam, allowed, and that these musical in-

1 Reported by Al-Bukhaari (950) and Muslim (892).

2 *Fat-h Al-Baari* (443/2).

struments were not permitted, because the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, only allowed certain instruments. They move people and arouse their desires, invite people to sin and it is the introduction to Zina (adultery/fornication). The rhymes and chants which the Arabs used to say cannot be compared to these (which include musical instruments) and it is a fatal error to base the ruling for the latter chants on the former because of the obvious difference between the two. As a matter of fact, using analogy (to pass a verdict) in this case is far from being correct.”¹

He, *sallallaahu 'alayhi wa sallam*, allowed young girls come and play with 'Aa'ishah, may Allaah be pleased with her:

'Aa'ishah, may Allaah be pleased with her, narrated: "I used to play with dolls in the presence of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and my girlfriends also used to play with me. When the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, entered (my room) they would hide themselves, but the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, would call them to join and play with me."²

An-Nawawi, may Allaah have mercy upon him, said: “This is a sign of his kindness and good treatment to his wife.”³

'Aa'ishah, may Allaah be pleased with her, used to play with toys that were images of living creatures with their full image (including the head).

'Aa'ishah, may Allaah be pleased with her, narrated:

"When the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, arrived after the expedition to Tabook or Khaybar (the narrator is doubtful), the wind raised an end of a curtain which was hung in front of her storeroom, revealing some dolls which belonged to her.

He, *sallallaahu 'alayhi wa sallam*, asked: “**What is this?**” She replied: ‘My dolls.’ Among them he, *sallallaahu 'alayhi wa sallam*, saw a horse with wings made of rags, and asked: “**What is this I see among them?**” She replied: ‘A horse.’ He, *sallallaahu 'alayhi wa sallam*, asked: “**What is this that it has on it?**” She replied: ‘Two wings.’ He, *sallallaahu 'alayhi*

1 *Fat-h Al-Baari* (78/6).

2 Reported by Al-Bukhaari (6130) and Muslim (2440).

3 The explanation of An-Nawawi on the book of Muslim (205/10).

wa sallam, asked: “A horse with two wings?” She replied: ‘Have you not heard that Sulaymaan (Solomon) had horses with wings?’ Thereupon the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, laughed so heartily that I could see his molar teeth.”¹

Playing and joking between the spouses fills their hearts with joy, harmony and love. This strengthens the marital bond, and deepens compassion and love between them.

Al-Qaasimi, may Allaah have mercy upon him, said: “Joking and being playful is something which delights women’s hearts.”²

Ad-Daynoori, may Allaah have mercy upon him, said: “Despite how firm he was, ‘Umar, may Allaah be pleased with him, used to say, ‘A man should act (as playful) as a child with his wife, but acts like a real man when the need arises (outside his house).’”³

Al-Baghawi, may Allaah have mercy upon him, said: “Thaabit ibn ‘Ubayd, may Allaah have mercy upon him, said: “Zayd ibn Thaabit, may Allaah be pleased with him, was the most joyful person when at home, but once he went out, he was a real (dignified) man.”⁴

Al-Qaasimi, may Allaah have mercy upon him, said: “A female Bedouin described her deceased husband saying, ‘He used to smile as soon as he entered (the house), silent (and dignified) once he went outside (between men), he ate whatever was available, and never requested anything that was not there (which he desired).’”⁵

Many men smile and laugh with their friends and colleagues but once they enter their house, the smile disappears and they put on a frown.

He, *sallallaahu 'alayhi wa sallam*, used to race with his wives:

‘Aa’ishah, may Allaah be pleased with her, narrated: “While I was on a journey along with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and I had not gained weight yet. He, *sallallaahu 'alayhi wa sallam*, said to the people: “Proceed [ahead of us]”, so they did and then he, *sallallaahu 'alayhi wa sal-*

1 Reported by Abu Daawood (4932). Al-Albaani ruled it as authentic.

2 *Maw’ithat Al-Mu’mineen* (page 168).

3 *Al-Mujaalaah Wa JAawaahir Al-Tlim* (430/3).

4 *Sharh As-Sunnah* (183/13).

5 *Maw’ithat Al-Mu’mineen* (page 106).

lam, said to me: "Come so that I would race with you." We did, and I outstripped him on my feet. He, *sallallaahu 'alayhi wa sallam*, left me for some time, and then when I became fleshy (gained weight) and forgot about this race, and was with him on a journey, he, *sallallaahu 'alayhi wa sallam*, said to the people: "Proceed [ahead of us]", so they did and then he, *sallallaahu 'alayhi wa sallam*, said to me, "Come so that I would race with you." We did, and he outstripped me. He, *sallallaahu 'alayhi wa sallam*, started to laugh and said: "This is for that."¹

He, *sallallaahu 'alayhi wa sallam*, meant that I won this race in return for your winning the first race, so it is one for one. Despite the overwhelming responsibilities he, *sallallaahu 'alayhi wa sallam*, had, yet he made time to entertain his wives and attend to their needs and do things (like the race) to bring joy to their hearts.

Nowadays, many men feel embarrassed to do things like this with their wives, even if they were in an open desert. Some may even feel embarrassed to walk with their wives, let alone racing with her.

He, *sallallaahu 'alayhi wa sallam*, would talk with his wives while on a journey at night:

'Aa'ishah, may Allaah be pleased with her, narrated:

"Whenever the Messenger of Allaah, sallallaahu 'alayhi wa sallam, would set out on a journey, he used to cast lots amongst his wives. Once the lot came out in my favor and that of Hafsah's. We (Hafsah, and myself) both went along with him. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, used to travel (on camel), and when it was night he, sallallaahu 'alayhi wa sallam, would walk along with me and talk with me. Hafsah said to me: 'Would you like to ride upon my camel tonight and allow me to ride upon your camel and you would see (what you do not generally see) and I would see (what I do not see) generally?' I said: 'Yes'. So I rode upon the camel of Hafsah and Hafsah rode upon my camel. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, came near my camel. (whereas) Hafsah had been riding over that. He, sallallaahu 'alayhi wa sallam, greeted her and then rode with her until they came down. I thus missed (the company

¹ Reported by Ahmad (25745), Abu Daawood (2578) and Ibn Maajah (1979). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (131).

*of the Prophet) and when they sat down, I felt jealous. I put my foot in the grass and said : 'O Allaah, let the scorpion sting me or the serpent bite me. And so far as the Messenger is concerned, I cannot say anything about him because he is Your Messenger.'*¹

'Aa'ishah, may Allaah be pleased with her, uttered these words because of her extreme jealousy, and things that women say due to jealousy should be overlooked.

Out of his perfect compassion, he, *sallallaahu 'alayhi wa sallam*, instructed the man driving the camel to do so slowly.

Anas ibn Maalik, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was on a journey and he had a black slave called Anjashah, and he, may Allaah be pleased with him, was driving the camels (very fast, and there were women riding on those camels). The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "O Anjashah! Drive [the camels] slowly with the glass vessels [women riding on them]!"²

Scholars said that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, likened women to glass vessels because they are delicate, are easily affected, cannot (usually) tolerate hardship, and are weak. This is how glass vessels are, they are fragile and cannot tolerate much pressure or else they break easily.

An-Nawawi, may Allaah have mercy upon him, said: "This means to drive camels slowly, because this fast speed of the camel would exhaust the one riding on them, and since women are weak in general, they would get weaker if the camels were going fast. Consequently they could get harmed and could even fall, and this is why he, *sallallaahu 'alayhi wa sallam*, instructed him not to go fast."³

He, *sallallaahu 'alayhi wa sallam*, would watch his wives joke together and smile:

'Aa'ishah, may Allaah be pleased with her, narrated: "Sawdah bint Zam'ah (the Prophet's wife) visited us one day. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, sat between me and her placing one of his legs in my lap

1 Reported by Al-Bukhaari (5211) and Muslim (2445).

2 Reported by Al-Bukhaari (2323) and Muslim (6161).

3 The explanation of An-Nawawi on the book of Muslim (81/15).

and the other in her lap. I had cooked Hareerah (soup made from a variety of vegetables with lentils, chickpeas, and coriander) for her. I said to her, ‘Eat.’ but she refused, so I said: ‘By Allaah, you will eat or I will splash it on your face.’ She still refused to eat, so I took from of it and splashed it on her face. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, started laughing and protected Sawdah with his thigh and said to her: “Splash her face” so she did, and he, *sallallaahu 'alayhi wa sallam*, started to laugh again. Suddenly, we heard ‘Umar saying, ‘O ‘Abdullaah ibn ‘Umar (his son), O ‘Abdullaah ibn ‘Umar’! The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said to us: “Get up and clean your faces, because I think ‘Umar will come in now.”¹

If something like this were to happen nowadays between two wives while their husband was present, he might divorce them. These wrong reactions or behaviors usually happen due to the lack of knowledge regarding Prophetic guidance, and how the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with his wives and how he was humorous and joked with them.

This narration highlights the justice of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, between his wives even in their lighter moments. Even though he, *sallallaahu 'alayhi wa sallam*, loved ‘Aa’ishah, may Allaah be pleased with her, more than the rest of his wives, yet this did not make him an unfair husband. He did not incline towards her and act in her favor and helped the other wife splash her face as she had splashed hers. He, *sallallaahu 'alayhi wa sallam*, succeeded in making the gathering a fun one and they all laughed joyfully.

He, *sallallaahu 'alayhi wa sallam*, had a sense of humor with his wives:

Kalthoom ibn Al-Mustaliq, may Allaah be pleased with him, narrated:

*“The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was lying down with his head in the lap of Zaynab bint Jahsh (his wife) and she was looking in his head to see if he had any lice. The wife of ‘Uthmaan ibn Math’oon and other ladies from the Muhaajiroon (the Muslim who migrated to reside*

¹ Reported by An-Nasaa'i (8917) in his book *As-Sunan Al-Kubra* and Abu Bakr Ash-Shaafi'i (112) in his book *Al-Fawaa'id*. Al-Albaani ruled it as sound (*Hasan*) in his book *As-Silsilah As-Saheehah* (3131).

in Madeenah) were present. These ladies came to complain to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, about their situation, because they were expelled from their houses by their husband's relatives after their death (the husband's)

Zaynab, may Allaah be pleased with her, started to talk and left the head of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and stopped what she was doing and joined the other ladies in the talk. At this, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, (jokingly) said to her: "You do not talk with your eyes; talk and resume what you were doing." Then the Messenger of Allaah, sallallaahu 'alayhi wa sallam, commanded that the women from the Muhaajiroon get a share of the inheritance."¹

Al-'Atheem Abaadi, may Allaah have mercy upon him, said: "When a man (from the Muhaajiroon) died, his relatives used to take the house and his wife was forced out of it. These women were not able to find a place to stay in since they (women from the Muhaajiroon) were strangers and had no relatives to go and stay with."²

He, sallallaahu 'alayhi wa sallam, listened to the humor of his wives:

'Aa'ishah, may Allaah be pleased with her, narrated: "I said to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, O Messenger of Allaah! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?" He, sallallaahu 'alayhi wa sallam, said: "[I will let my camel graze] of the one of which nothing has been eaten before." (The sub-narrator added: 'Aa'ishah, may Allaah be pleased with her, meant that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, had not married a virgin besides herself)." ³

'Aa'ishah, may Allaah be pleased with her, narrated: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, returned one day from a funeral in Al-Baqee' graveyard and I was complaining of headache, and was saying, "Oh, my head!" The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: "No, I am the one who should say, 'Oh my head! What harm would

1 Reported by Ahmad (26510). Shu'ayb Al-Arna'oot ruled it as sound (*Hasan*). It was also reported by Abu Daawood (3080). Al-Albaani ruled it as authentic in his book *Saheeh Abu Daawood* (3080).

2 'Awn Al-Ma'bod (231/8).

3 Reported by Al-Bukhaari (5077).

it be for you if you die while I was still living, for then I would wash you, enshroud you, pray [the funeral prayer] over you and then bury you." I said: 'By Allaah, If this should happen, you would return to my room and spend the part of the day sleeping with one of your wives!' The Prophet smiled, and soon after he, *sallallaahu 'alayhi wa sallam*, started his death sickness."¹

Conclusion:

Prophet Muhammad's family life was shaped around Islamic principles and he, *sallallaahu 'alayhi wa sallam*, implemented in his own life the principles he preached to his nation. His marriages, which involved a multitude of situations and aspects, were models for Muslims in all respects. While his marriage to Khadeejah, may Allaah be pleased with her, introduces to us an example of monogamous life, his other marriages bring up a rich variety of his attitudes towards his different wives each with a different personality.

In return for his wives' loyalty and commitment to him, the Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, always observed their rights. Observing the rights of one's spouse is a principle set by the Qur'aan itself, which can be seen in the following verse (which means): «...**And they [women] have rights similar to those [of men] in kindness....»**

[Qur'aan, 2: 28]

Likewise, all the wives of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, observed his rights over them both as a husband and a Prophet. Love and respect between spouses is integral to happiness and peace in family life, which finds expression in many Prophetic narrations and in actual examples from his life. In a narration, he, *sallallaahu 'alayhi wa sallam*, said: "**The best among you are those who behave best toward their wives.**"²

¹ Reported by Ahmad (24720) and Ibn Maajah (1465). Al-Albaani ruled it as sound (*Hasan*) in his book *Saheeh Ibn Maajah* (1465). This narration was originally reported by Reported by Al-Bukhaari (5666).

² Reported by At-Tirmithi (1082) on the authority of Abu Hurayrah, may Allaah be pleased with him. Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (1230).

In other narrations he, *sallallaahu 'alayhi wa sallam*, said: “A believing man should not hate a believing woman [his wife]; if he dislikes one of her characteristics, he will be pleased with another.”¹ and he, *sallallaahu 'alayhi wa sallam*, also said: “Take my advice with regard to women: Act kindly towards women.”²

These, and many other narrations, are all commands to foster love and respect between spouses, which leads to a stable family and community.

How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, trained his wives and dealt with their problems

This section covers two aspects of the dealings of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with his wives: one is the way he trained them to become leading examples for other believing women to follow, and the second is the way he, *sallallaahu 'alayhi wa sallam*, dealt with the domestic problems that occurred between him and his wives.

First Aspect: How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, trained his wives in order to make them leading examples for other believing women

Even though the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, joked and behaved in a lighthearted manner with his wives, yet he, *sallallaahu 'alayhi wa sallam*, was keen on training them and making leading examples out of them.

He, *sallallaahu 'alayhi wa sallam*, did so owing to the feeling of responsibility he had as a husband and in implementation of his own words where he said: “Allaah will call each person to account in respect of the subjects whom He had entrusted to them, did he ruin them or protect them? Until He [Allaah] will call the man to account in respect of his household.”³

1 Reported by Muslim (2672) on the authority of Abu Hurayrah, may Allaah be pleased with him.

2 Reported by Al-Bukhaari (3331) and Muslim (1468) on the authority of Abu Hurayrah, may Allaah be pleased with him.

3 Reported by An-Nasaa'i (9174) on the authority of Anas ibn Maalik, may Allaah be pleased with him. Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (1636).

Ibn ‘Umar, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “All of you are guardians and are responsible for your wards. The ruler is a guardian and responsible for his subjects; the man is a guardian and responsible for his family.”¹

The man is responsible for teaching his wife, guiding her and instructing her. There have been evil consequences in the lives of many women when their husbands abandoned their role in teaching them the matters of religion and things that benefit them in the Hereafter.

He, *sallallaahu ‘alayhi wa sallam*, instructed his wives to be devout worshippers:

Umm Salamah, may Allaah be pleased with her, narrated: “One night the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, got up and said: “Glory be to Allaah! How many afflictions Allaah has descended tonight and how many treasures Allaah has sent down [disclosed]! Who will go and wake the sleeping lady occupants of these dwellings [referring to his wives] up for prayers. A well-dressed [soul] in this world may be naked in the Hereafter.””²

When Allaah disclosed to the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, the afflictions and treasures (rewards) that were sent down in one night, he, *sallallaahu ‘alayhi wa sallam*, got up in a state of astonishment and terror, because of the extent of good and evil that descended.

The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, was astonished at the fact that people were heedless of the extent of rewards and afflictions, because this should stimulate them to rejoice (for the reward) and fear the punishment awaiting those who commit the evil. This is why he, *sallallaahu ‘alayhi wa sallam*, asked that his wives be woken up. This was an indication from him to his wives that they should not be heedless of performing acts of worship, and that they should not simply rely on the fact that they are the wives of the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*. This narration encourages husbands to wake their wives up to pray at night, especially during the times when a celestial event is happening (i.e. like strong winds, hurricanes, tornadoes, eclipse and so on).

1 Reported by Al-Bukhaari (893) and Muslim (1829).

2 Reported by Al-Bukhaari (7069).

He, sallallaahu 'alayhi wa sallam, would wake them up to pray during the last ten nights of Ramadhaan:

'Aa'ishah, may Allaah be pleased with her, narrated: "When the last ten nights (of Ramadhaan) would begin, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, would keep awake at night (for prayer and devotion), awaken his family and prepare himself to be more diligent in worship."¹

'Ali, may Allaah be pleased with him, narrated: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, would awaken his family during the last ten nights (of Ramadhaan)."²

Ibn Rajab, may Allaah have mercy upon him, said: "*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, used to wake his family up during the last ten nights of Ramadhaan so that they would pray, perform Thikr and supplicate. However, outside Ramadhaan, he, sallallaahu 'alayhi wa sallam, would wake them up during the last part of the night so that they would pray the Witr prayer (odd-numbered with which one concludes the night prayers). This is because the Witr prayer is one of the confirmed optional prayers.*"³

'Aa'ishah, may Allaah be pleased with her, narrated: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, would get up and pray at night, and when he had prayed his Witr prayer, he would say to me, "O 'Aa'ishah, Get up and pray the Witr prayer."⁴

He, sallallaahu 'alayhi wa sallam, trained them to be sincere in their worship:

'Aa'ishah, may Allaah be pleased with her, narrated: "When the Messenger of Allaah, sallallaahu 'alayhi wa sallam, decided to observe I'tikaaf, he prayed the morning prayer and then went to the place of his I'tikaaf, and he commanded that a tent should be pitched for him, and it was pitched. He, sallallaahu 'alayhi wa sallam, (once) decided to observe I'tikaaf in the last ten days of Ramadhaan. I sought permission from him to get a tent pitched for me, and he, sallallaahu 'alayhi wa sallam, permitted me. Hafsah heard

1 Reported by Al-Bukhaari (2024) and Muslim (1174).

2 Reported by At-Tirmithi (725). Al-Albaani ruled it as authentic in his book *Saheeh At-Tirmithi* (296/2).

3 *Fat-h Al-Baari* (251/6).

4 Reported by Al-Bukhaari (512) and Muslim (744).

the news and thus a tent was pitched for her, and then Zaynab commanded that a tent should be pitched for her. When the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, offered the morning prayer, he looked and found (so many) tents. Thereupon he, *sallallaahu 'alayhi wa sallam*, said: "What is this?" so we (his wives) told him. Thereupon he, *sallallaahu 'alayhi wa sallam*, said: "Is it virtue that you wish to acquire?" He, *sallallaahu 'alayhi wa sallam*, commanded his tent to be struck, and said: "Strike these tents down [his wives']. I don't want to see them here." and he, *sallallaahu 'alayhi wa sallam*, abandoned I'tikaaf in the month of Ramadhaan and postponed it to the first ten days of Shawwal."¹

The reason why he, *sallallaahu 'alayhi wa sallam*, disliked what they did, is because he feared that it was not sincere and only wanted to be close to him owing to their jealousy.

Ibn Hajar, may Allaah have mercy upon him, said: "*The Messenger of Allaah, sallallaahu 'alayhi wa sallam, was afraid that the reason behind their action was showing off and competition which was derived by their jealousy and their keenness on being close to him, all of which change the intention of I'tikaaf to something else (not pure and sincere).*"²

He, *sallallaahu 'alayhi wa sallam*, taught them how to seek refuge in Allaah from evil:

'Aa'ishah, may Allaah be pleased with her, narrated: 'The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, took me by my hand (one night) and pointed to the moon and said: "O 'Aa'ishah, seek refuge in Allaah from this, for it is what is meant by the saying Allaah (which means): **«And from the evil of darkness when it settles.»** [Qur'aan 113:3]"³

Ibn Katheer, may Allaah have mercy upon him, said: "*The reason he, sallallaahu 'alayhi wa sallam, commanded her to seek refuge from the darkness of the night is that evil usually spreads during it. There is another narration which specified it to the moon, which does not contradict this verse, because the moon is the sign by which night is recognized and it only appears during it (night).*"⁴

1 Reported by Al-Bukhaari (2033) and Muslim (1173).

2 *Fat-h Al-Baari* (276/4).

3 Reported by At-Tirmithi (3288). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'*.

4 *Tafseer Ibn Katheer* (536/8).

This narration shows how keen was he, *sallallaahu 'alayhi wa sallam*, on teaching his wives, by taking her by the hand, showing her what he wanted to teach her and then commanded her to perform an action based on this knowledge while explaining the reason behind it.

He, sallallaahu 'alayhi wa sallam, taught them beneficial supplications:

Juwayriyyah, may Allaah be pleased with her, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, came out from my room in the morning as I was busy in observing my dawn prayer in my place of worship. He, *sallallaahu 'alayhi wa sallam*, came back in the forenoon and I was still sitting there. He, *sallallaahu 'alayhi wa sallam*, said to me: "Have you been in the same position since I left you?" I said: 'Yes.' Thereupon the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "I recited four words three times after I left you and if these are to be weighed against all what you have recited since morning these would outweigh them and [these words] are: "Glory be to Allaah and praise is due to Him according to the number of His creation and according to the pleasure of His Self and according to the weight of His Throne and according to the ink [used in recording] words [for His Praise].""¹

As-Sindi, may Allaah have mercy upon him, said: "*This means that there are some supplications better than others, because they are more comprehensive and include the names and attributes of Allaah. Therefore, shorter and fewer supplications and Thikr would be more rewarding than others that are more or longer.*"²

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, guided and taught her what to say so that she could get more reward by exerting a lesser effort.

He, sallallaahu 'alayhi wa sallam, guided them to the easiest and best worship:

'Aa'ishah, may Allaah be pleased with her, narrated: "I used to like entering the Ka'bah and pray inside it, and one time the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, took me by my hand and led me inside the Hijr (the semicircular fence attached to the Ka'bah) and said: "Pray in the Hijr

1 Reported by Muslim (2726).

2 The explanation of As-Suyooti and As-Sindi on the book of An-Nasaa'i (78/3).

if you wish to pray inside the Ka'bah because it is part of it.””¹ So he, *sallallaahu 'alayhi wa sallam*, guided her to an easier way of praying inside the Ka'bah.

He, *sallallaahu 'alayhi wa sallam*, instructed them not to be hard on themselves in worship:

Anas, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, entered the mosque and found a rope tied between two of its pillars; so he, *sallallaahu 'alayhi wa sallam*, asked: “What is this?” People said: ‘It is for Zaynab. She prays and when she slackens or feels tired she holds it.’ Upon this the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Untie it. Let one pray as long as one feels fresh but when one or becomes tired one must stop it.””²

An-Nawawi, may Allaah have mercy upon him, said: “*This narration is evidence that one should not be hard on himself in worship and should be balanced, and that one should perform the acts of worship when they are energetic and as soon as one feels tired, they should stop and resume once they regain energy.*”³

When ‘Aa’ishah, may Allaah be pleased with her, informed the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, about a woman who prays the entire night and does not sleep at all, he disapproved of it. ‘Urwah ibn Az-Zubayr, may Allaah be pleased with him, narrated that ‘Aa’ishah, may Allaah be pleased with her, the wife of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, told him that once Al-Hawlaa’ bint Tuwayt passed by her at the time when the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was with her.

‘Aa’ishah, may Allaah be pleased with her, said: “I said to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, people claim that Al-Hawlaa’ bint Tuwayt does not sleep at night.’ Upon this the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “She does not sleep at night! Choose an act that you are capable of doing [continuously]. By Allaah, Allaah would not grow weary, but you will grow weary.””⁴

1 Reported by Abu Daawood (802) and An-Nasaa'i (2912). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (3792).

2 Reported by Al-Bukhaari (1150) and Muslim (784).

3 The explanation of An-Nawawi on the book of Muslim (73/6).

4 Reported by Al-Bukhaari (43) and Muslim (785).

An-Nawawi, may Allaah have mercy upon him, said: “*The Term, “She does not sleep at night” was said by the Prophet of Allaah, sallallaahu 'alayhi wa sallam, to show his disapproval of the act and to express how difficult she is on herself.”*¹

He, sallallaahu 'alayhi wa sallam, encouraged them to perform continuous deeds even if they were little:

'Aa'ishah, may Allaah be pleased with her, narrated that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: “The dearest deeds to Allaah are those which are continuous, even if they were little.” Al-Qaasim ibn Muhammad, may Allaah have mercy upon him, said: “Whenever 'Aa'ishah, may Allaah be pleased with her, performed a deed, she would never stop performing it.”²

Ibn Al-Jawzi, may Allaah have mercy upon him, said: “*Allaah The Almighty loves continuous deeds because of two things; first, is that stopping a deed after having performed it is like abandoning it. Second, is that one who performs a deed continuously is like a servant who continuously serves his master. The one who always stands by the door of his master for some time during the day is not like one who stands by the door a full day and then leaves the place.*”³

He, sallallaahu 'alayhi wa sallam, encouraged them to spend in charity:

'Aa'ishah, may Allaah be pleased with her, narrated that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said to her: “O 'Aa'ishah, shield yourself from the Hellfire even by spending as little as half a date.”⁴

The intended meaning of “half a date” is to encourage spending even if it is something little. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, encouraged her to protect herself from the fire of Hell by performing an act of worship, even if it appears insignificant. No matter how little the amount one spends, it will still shield him from Hell.

'Aa'ishah, may Allaah be pleased with her, narrated: “Once a beggar came asking for charity while the Messenger of Allaah, sallallaahu 'alayhi wa sallam, was with me, so I instructed (the servant) to give him something. However, before it was given to him I called the servant to show me what she

1 The explanation of An-Nawawi on the book of Muslim (73/6).

2 Reported by Al-Bukhaari (6465) and Muslim (783).

3 *Fat-h Al-Baari* (103/1).

4 Reported by Ahmad (23980). Ibn Hajar ruled it as sound (*Hasan*) in his book *Fat-h Al-Baari* (334/3).

Al-Albaani ruled it as authentic in his book *Saheeh At-Targheeb Wat-Tarheeb* (865).

was going to give him before she gives it to him (so she knows how much would be remaining to her). The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said to her: "O 'Aa'ishah, are you keen on knowing what goes in your house and that nothing leaves [is spent in charity] except with your knowledge [i.e. the amount]?" I said: 'Yes.' He, *sallallaahu 'alayhi wa sallam*, said: "O 'Aa'ishah, spend [charitably] and do not hoard; otherwise, Allaah will withhold from you."¹

Ibn Hajar, may Allaah have mercy upon him, said: "*The Messenger of Allaah, sallallaahu 'alayhi wa sallam, instructed in this narration not to prevent charity out of fear that wealth would run out, because it (not spending in charity) is actually one of the means that lead to one becoming deprived from his provisions being blessed. This is so, because Allaah rewards generously for the charity one spends. The result will be that Allaah will provide the one who does not enumerate when spending in charity without an end and from means he never expects (to receive provisions from).*"²

Another example illustrating how the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, trained his wives to be generous and spend in charity is that of the slaughtered sheep. 'Aa'ishah, may Allaah be pleased with her, narrated: "Once we slaughtered a sheep (and spent from it in charity). The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, came later and asked: 'How much is left of it?' I said: 'It's all gone except for the shoulder.' He, *sallallaahu 'alayhi wa sallam*, said: "Rather, it is all remaining except for its shoulder."³

Al-Mubaarakpoori, may Allaah have mercy upon him, said: "*Meaning, what you spent in charity is what is remaining (i.e. you will obtain reward for it), and what you kept for yourself is the part (of the animal) that is gone (consumed without obtaining reward for it).*"⁴ In this, he, *sallallaahu 'alayhi wa sallam*, was referring to the saying of Allaah (which means), «**Whatever you have will end, but what Allaah has is lasting. And We will surely give those who**

¹ Reported by Abu Daawood (1700) and An-Nasaa'i (2549). Al-Albaani ruled it as sound (*Hasan*) in his book *Saheeh Al-Jaami'* (7932).

² *Fat-h Al-Baari* (300/3).

³ Reported by At-Tirmithi (2394). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (2544).

⁴ *Tuhfat Al-Ahwathi* (142/7)

were patient their reward according to the best of what they used to do.»

[Qur'aan 16:96]

He, sallallaahu 'alayhi wa sallam, explained that the one who spends in charity would be the fastest in joining him in Paradise:

'Aa'ishah, may Allaah be pleased with her, narrated that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: "The fastest amongst you in joining me [in Paradise] is the one who has the longest arm [spends more in charity]." 'Aa'ishah, may Allaah be pleased with her, added, "So we used to stretch our arms to see who has the longest arm, and it was Sawdah. But the one amongst us (who truly had) the longest arm was Zaynab because she used to do things with her hand (and sell it) and then spend its price in charity."¹

An-Nawawi, may Allaah have mercy upon him, said: "*In the beginning they thought that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, was referring to the actual arm's length, and that is why they used to measure their arms in length, and Sawdah had the longest arm. On the other hand, Zaynab was the most generous of all, and when she died (she was the first to die after the death of Prophet Muhammad, sallallaahu 'alayhi wa sallam) they realized that it was a metaphor and that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, meant by that the one who spent more in charity and is more generous.*"²

Ibn Hajar, may Allaah have mercy upon him, said: "*This narration is evidence that one should spend as much as he can in charity while he is able to, and that this would be a means for him to join Prophet Muhammad, sallallaahu 'alayhi wa sallam, in paradise which is the ultimate virtue one can achieve.*"³

He, sallallaahu 'alayhi wa sallam, trained them to be virtuous:

'Aa'ishah, may Allaah be pleased with her, narrated: "Aflah came to visit me after the verse commanding women to observe Hijaab was revealed. He was the brother of Abu Al-Qu'ays whose wife had breastfed me. Aflah sought permission (to enter) but I said: 'By Allaah, I would not permit Aflah to enter unless I have solicited the opinion of the Messenger of Al-

1 Reported by Al-Bukhaari (1420) and Muslim (2452)

2 The explanation of An-Nawawi on the book of Muslim (8/16)

3 *Fat-h Al-Baari* (286/3)

laah, *sallallaahu 'alayhi wa sallam*, for Abu Al-Qu'ays was not the one who suckled me, rather it was his wife who did.””

'Aa'ishah, may Allaah be pleased with her, continued: “When the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, entered, I said: 'O the Messenger of Allaah, Aflah is the brother of Abu Al-Qu'ays; he came to me to seek my permission for entering (my residence).I did not like the idea of granting him permission until I had solicited your opinion. Thereupon the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “What stopped you from granting him permission?” I said: 'Abu Al-Qu'ays was not the one suckled me, rather it was his wife who did'. Thereupon the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Grant him permission as he is your uncle [the brother of her foster-father is considered her uncle].””¹

He, *sallallaahu 'alayhi wa sallam*, prevented them from addressing any matter without knowledge:

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to warn his wives against addressing a matter without having the requisite knowledge to address it. This is so that they do not hastily pass a ruling or make a wrong judgment on any matter.

'Aa'ishah, the Mother of the Believers, may Allaah be pleased with her, narrated: “The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was called to lead the funeral prayer of a child of the Ansaar (the original residents of Madeenah who supported the Muslims who migrated to them).

I said: 'O Messenger of Allaah, there is happiness for this child who will be a bird from the birds of Paradise since he committed no sin nor has he reached the age when one can commit sin.' He, *sallallaahu 'alayhi wa sallam*, said: “**O 'Aa'ishah, don't be hasty, it may be otherwise, because Allaah created for Paradise those who are fit for it while they were yet in their father's loins and created for Hell those who are to go to Hell. He created them for Hell while they were yet in their father's loins.””²**

An-Nawawi, may Allaah have mercy upon him, said: “*The Muslim scholars have unanimously agreed that if any Muslim child dies (before reaching puberty) then*

1 Reported by Al-Bukhaari (4796) and Muslim (1445).

2 Reported by Muslim (2662).

*he will be admitted to Paradise because he died before reaching the age of puberty when one is held accountable for his deeds. The scholars also stated that the previous narration was only to teach 'Aa'ishah not to hasten in passing a judgment or a ruling without being fully certain that it is correct and without having evidence to substitute her statement."*¹

He, sallallaahu 'alayhi wa sallam, commanded his wives to maintain piety and noble manners:

'Aa'ishah, may Allaah be pleased with her, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to her: "O 'Aa'ishah, always be conscious of Allaah and maintain [the quality of] kindness [leniency] because whenever kindness [leniency] is added to something, it adorns it; and whenever something is devoid of kindness [leniency], it becomes disfigured [and defective]."²

Al-'Atheem Abaadi, may Allaah have mercy upon him, said: "*The term "adorns it" means perfects it.*"³

He, sallallaahu 'alayhi wa sallam, trained them upon tolerance, kindness and forbearance:

'Aa'ishah, may Allaah be pleased with her, narrated that Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, said to her: "O 'Aa'ishah, always be kind, for when Allaah Wills goodness for a household, He guides them to kindness."⁴

He, sallallaahu 'alayhi wa sallam, used to train them to use good words and refrain from ill speech:

'Aa'ishah, may Allaah be pleased with her, narrated that some Jews came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said: "As-Saamu 'Alaykum" (which means, death be on you). The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and said: "Wa 'Alaykum" (which means, and on you too). 'Aa'ishah said (to them), "Death be on you, and may Allah curse you

1 The explanation of An-Nawawi on the book of Muslim (207/16).

2 Reported by Ahmad (23786). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (7927). A summarized version of the narration is also reported by Muslim (2594).

3 'Awn Al-Ma'bood (113/13).

4 Reported by Ahmad (23906). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (523).

and shower His wrath upon you!" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Be calm, O 'Aa'ishah! You should be kind and lenient, and beware of roughness and bad words." She, may Allaah be pleased with her, said (to the Prophet), "Haven't you heard what they (Jews) have said?" He, *sallallaahu 'alayhi wa sallam*, said: "Haven't you heard what I have said [to them]? I said the same to them, and my invocation against them will be accepted while theirs against me will be rejected [by Allaah]."¹

Another narration reads: "**No, O 'Aa'ishah! Allaah does not like roughness.**"²

He, *sallallaahu 'alayhi wa sallam*, taught his wives matters related to creed:

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, trained them to act on the basis of the fear of Allaah. Whenever clouds appeared in the sky or the wind blew, he, *sallallaahu 'alayhi wa sallam*, would keep on going in and out of his residence and the color of his face would change.

'Aa'ishah, may Allaah be pleased with her, narrated: 'Whenever he, *sallallaahu 'alayhi wa sallam*, saw dark clouds or wind, the signs of fear were depicted on his face. I said: 'O Messenger of Allaah, I find people being happy when they see dark clouds in the hope that it would bring rain, but I find that when you see that (i.e. the cloud) anxiety becomes evident on your face.' He, *sallallaahu 'alayhi wa sallam*, said: "O 'Aa'ishah, I am afraid that there may be a punishment in it, for one of the [previous] nations was punished with wind, when these people saw the punishment [approaching them] they [thought it was only bringing rain and] said (what means): **«This is a cloud bringing us rain!»** [Qur'aan 46: 24].'"³

He, *sallallaahu 'alayhi wa sallam*, explained creed-related mistakes people commit:

'Aa'ishah, may Allaah be pleased with her, narrated: "When the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, became ill, some of his wives (who were next to him) talked about a church which they had seen in Ethiopia

1 Reported by Al-Bukhaari (2935) and Muslim (2165).

2 Roughness with others can either be verbal or physical.

3 Reported by Al-Bukhaari (4829) and Muslim (899).

and it was called Mariya. Umm Salamat and Umm Habeebah had been to Ethiopia, and both of them narrated its (the church's) beauty and the pictures it contained. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, raised his head and said: "Those are the people who, whenever a pious man dies amongst them, make a place of worship at his grave and then they make those pictures in it. Those are the worst creatures in the Sight of Allaah."¹ Despite his illness, he, *sallallaahu 'alayhi wa sallam*, did not let such an important issue pass without highlighting the mistake these people had committed. Rather he, *sallallaahu 'alayhi wa sallam*, warned his wives and guided them to the path which would save them.

He, *sallallaahu 'alayhi wa sallam*, would not allow any evil to be committed in his house:

Protecting one's household from evil is one of the greatest obligations upon the head of the household. It is included in the saying of Allaah (which means): «*O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones*» [Qur'aan 66: 6]

'Aa'ishah, may Allaah be pleased with her, narrated: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, entered upon me while there was a curtain with pictures (of animals) in my room. His face became red with anger, and then he took hold of the curtain and tore it into pieces and said: "Such people as paint [or depict] these pictures will receive the severest punishment on the Day of Resurrection."²

He, *sallallaahu 'alayhi wa sallam*, would condemn ill behavior on their part:

'Aa'ishah, may Allaah be pleased with her, narrated: "I imitated a person before him (to mock them). He, *sallallaahu 'alayhi wa sallam*, said: "I do not like that I imitate anyone even if I should get such and such."³

Al-'Atheem Abaadi, may Allaah have mercy upon him, said: "The term, "**I do not like that I imitate anyone**" means, it would not please me to imitate a person's words, way of talking, or actions as a way of disgracing them. The term,

1 Reported by Al-Bukhaari (427) and Muslim (528).

2 Reported by Al-Bukhaari (6109).

3 Reported by Abu Daawood (4875) and At-Tirmithi (2502). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (5515).

"even if I should get such and such" means, even if I were to be given a huge amount of worldly possessions (or gains)."¹

Al-Mubaarakpoori, may Allaah have mercy upon him, said: "An-Nawawi, may Allaah have mercy upon him, said: 'Imitating others is a form of backbiting, which is prohibited. This would be something like walking with a limp and while bowing one's head and other similar issues that are related to one's appearance.'"²

He, sallallaahu 'alayhi wa sallam, warned his wives against minor sins:

'Aa'ishah, may Allaah be pleased with her, narrated: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: "O 'Aa'ishah, beware of insignificant [minor] sins, for there is an angel assigned by Allaah to record it."³

As-Sindi, may Allaah have mercy upon him, said: "The term, "**beware of insignificant [minor] sins**" refers to sins that people deem as insignificant and thus commit them without giving heed to them. The term, "**there is an angel assigned by Allaah to record it**" means that these sins are (though insignificant in the sight of man) yet they are great in the sight of Allaah since He allocated an angel specially to record them."⁴

He, sallallaahu 'alayhi wa sallam, trained them to ask if a matter was unclear:

Abu Mulaykah, may Allaah have mercy upon him, said that 'Aa'ishah, may Allaah be pleased with her, never heard something which she did not fully understand but she asked the Prophet of Allaah, sallallaahu 'alayhi wa sallam, in order to make sure she understood it properly. Once the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "He who is held to account will be punished." At this 'Aa'ishah, may Allaah be pleased with her, asked: 'Does Allaah The Almighty not Say (what means): «**Then as for he who is given his record in his right hand. He will be judged with an easy account**» [Qur'aan 84:8]?' He, sallallaahu 'alayhi wa sallam, replied: "This refers to merely pre-

1 'Awn Al-Ma'bood (151/13).

2 Tuhfat Al-Ahwathi (176/7).

3 Reported by Ibn Maajah (4243). Al-Albaani ruled it as authentic in his book *Saheeh Ibn Maajah* (3421).

4 The explanation of As-Sindi on the book of Ibn Maajah (59/8).

senting the records of deeds [without holding him to account]. However, the one who gets questioned regarding his deeds will be destroyed.”¹

He, sallallaahu 'alayhi wa sallam, had great protective zeal for his wives:

'Aa'ishah, may Allaah be pleased with her, narrated: “An effeminate male used to visit some of the wives of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and they would consider him the same as an eunuch or a male attendants having no physical desire (i.e. an abnormal condition in which a man is devoid of sexual feeling, which is mentioned in the Qur'aan). One day the Messenger of Allaah, sallallaahu 'alayhi wa sallam, entered while this male was in one his wives' residence and he (the effeminate male) was describing a woman to her (the Prophet's wife) and how well-endowed she was. Upon hearing this, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: “This man is aware of how to describe women [as a man who has desire for them]. He is not allowed in your residences [any more].” So his wives forbade him from visiting them after that.”²

Ibn Hajar, may Allaah have mercy upon him, said: “*The reason why the wives of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, allowed this man to visit them is because he was an effeminate male (as mentioned in the narration) and they firmly believed that he has no desire for women, and that his visit is permissible. However, when the Prophet of Allaah, sallallaahu 'alayhi wa sallam, heard his description of women, he, sallallaahu 'alayhi wa sallam, decided that he could have desire for women and thus prevented him from visiting them again. Moreover, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, feared that this man would go around describing women to others. This narration is evidence that women who fear that a person could go and describe them to others should prevent him from seeing them (unveiled), and it also proves that one should distant oneself from matters that are uncertain.*”³

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, had great protective zeal for his wives (as every Muslim should), unlike those who have stripped themselves of their religion and all virtuous traditions, who try to weaken the sense of protectiveness within the Muslim community.

1 Reported by Al-Bukhaari (103) and Muslim (2876).

2 Reported by Al-Bukhaari (4324) and Muslim (2181).

3 *Fat-h Al-Baari* (336/9).

Such people would have no problem seeing his wife, mother or sister sitting with a stranger or a *non-Mahram*.

He, *sallallaahu 'alayhi wa sallam*, never thought ill of them and would give them the benefit of doubt:

Anas, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would not enter upon his wives at night whenever he returned from a journey. He would only enter upon them at early morning or around sunset.¹

As a matter of fact, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, forbade men from entering upon their wives at night (when returning from a journey). Jaabir ibn 'Abdullaah, may Allaah be pleased with him, narrated: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, forbade that a man should enter upon his family at night, doubt them, sneak in on them (to see if they are doing something wrong behind his back) or searching for their mistakes."²

It is disliked for one who has been travelling for a long period to enter upon his wife suddenly at night. However, one whose journey is short and is expected to return at night, then there is no problem in him entering upon her at night.

Ibn Hajar, may Allaah have mercy upon him, said: "*This narration encourages compassion and love between the spouses. Despite the fact that both spouses know each other very well and none of their shortcomings are concealed, yet Allaah commanded that one should not enter upon the wife suddenly at night lest he sees something about her which would be off putting.*"³

Informing the wife before entering and not doing so suddenly or at a time when he is not expected would give the wife a chance to adorn herself for her husband and be ready to receive him. Jaabir ibn 'Abdullaah, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "If one of you should happen to return [from a trip] at night, then let him not enter upon his wife at night in order to give a

1 Reported by Al-Bukhaari (1800) and Muslim (1928).

2 Reported by Al-Bukhaari (1801) and Muslim (715).

3 *Fat-h Al-Baari* (341/9).

chance for the one who needs to clean herself to do so and the one whose hair is messy to comb it.”¹

Ibn Hajar, may Allaah have mercy upon him, said: “*Limiting this to long periods of absence indicates that this is the reason behind this ruling or behind legislating for men not to enter upon their wives at night or surprising them after their long journeys. When a ruling is based on a reason, then its application is whenever the reason exists, and if the reason behind it does not apply, then the ruling is not to be implemented. A man who leaves in the morning to work or other needs is not asked to warn or inform his wife about his return since she expects him back at night, unlike the one has been gone for a long period, the latter is addressed by the narration. This is because his wife (the one who was gone for long) feels safe from him returning, and thus would not be ready to receive him, like being untidy or unadorned which could cause a feeling of resentment and disaffection towards one another.*”²

When a man informs his wife before departure about the time of his return, then she would be expecting him on that day and time. This is another situation in which a man is not addressed with this narration.

He, sallallaahu 'alayhi wa sallam, was wise when dealing with his wives' jealousy:

Jealousy is a natural feeling that Allaah The Almighty instilled in women by nature, as in the saying of the Prophet of Allaah, sallallaahu 'alayhi wa sallam: “**Allaah has decreed for women to be jealous.**”³

The wives of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, were no different, and they were jealous about him. 'Aa'ishah, may Allaah be pleased with her, narrated that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, left her room one night (when it was her turn) so I became jealous and acted differently. When the Messenger of Allaah, sallallaahu 'alayhi wa sallam, saw how I was acting, he asked: “O 'Aa'ishah, did you become jealous?” She, may Allaah be pleased with her, replied: “And why wouldn't someone like me be jealous over some like you?” He, sallallaahu 'alayhi wa sallam, said:

1 Reported by Al-Bukhaari (5246) and Muslim (715).

2 *Fat-h Al-Baari* (340/9).

3 Reported by At-Tabaraani (10040) and others on the authority of Ibn Mas'ood, may Allaah be pleased with him. Al-Albaani ruled it as inauthentic in his book *Dha'eef Al-Jaami'* (1626).

"So your devil came to you." ¹ She, may Allaah be pleased with her, inquired, "O Messenger of Allaah, do I have a devil with me?" He, *sallallaahu 'alayhi wa sallam*, answered: "Yes." She, may Allaah be pleased with her, asked again, "Does every person have a devil with him?" He, *sallallaahu 'alayhi wa sallam*, said: "Yes." She, may Allaah be pleased with her, said: "And you, O Messenger of Allaah?" The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Yes, but Allaah helped me against him and he became Muslim." ²

As-Sindi, may Allaah have mercy upon him, said: "Meaning, he became Muslim and thus never whispers to me to do evil. It could also mean that was protected from his evil." ³

The following is another example showing the jealousy of 'Aa'ishah, may Allaah be pleased with her, and how it led her to follow the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, to see where he went.

'Aa'ishah, may Allaah be pleased with her, narrated:

"When it was my turn for the Messenger of Allaah, sallallaahu 'alayhi wa sallam, to spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He, sallallaahu 'alayhi wa sallam, took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. ⁴ I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps until he reached the Baqee' graveyard."

He, sallallaahu 'alayhi wa sallam, stood there and he stood for a long time. He, sallallaahu 'alayhi wa sallam, then lifted his hands three times, and then turned around (to return home) and I also turned around. He, sallallaahu 'alayhi wa sallam, quickened his steps and I also quickened my steps. He, sallallaahu 'alayhi wa sallam, ran and I too ran. He, sallallaahu 'alayhi wa sallam, came (to the house) and I also came (to the house).

1 Meaning that satan made you think that I went to one of my other wives

2 Reported by Muslim (2815)

3 *Haashiyat As-Sindi* (73/7)

4 The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, closed the door lightly lest he wakes her up, or disturb her sleep and then she would wake up after he was gone and become frightened for being all alone in the darkness of the night.

I, however, preceded him and I entered (the house), and as I lay down in bed, he (the Prophet of Allaah, sallallaahu 'alayhi wa sallam) entered the (house), and said: "Why is it, O 'Aa'ishah, that you are out of breath?" I said: 'There is nothing.' He, sallallaahu 'alayhi wa sallam, said: "Tell me or The Subtle and The All-Knowing would inform me." I said: 'O Messenger of Allaah, may my father and mother be ransomed for you ...' and then I told him the whole story.

He, sallallaahu 'alayhi wa sallam, said: "Were you that dark thing [your shadow] that I saw in front of me?" I said: 'Yes.' He, sallallaahu 'alayhi wa sallam, struck me on the chest which caused me pain, and then said: "Did you think that Allaah and His Messenger would deal unjustly with you?"¹ She said: 'Whatsoever the people conceal, Allaah will know it.'

He, sallallaahu 'alayhi wa sallam, said: "Jibreel [archangel Gabriel] came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you [for he did not come to you], as you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. He [Gabriel] said: 'Your Lord has commanded you to go to the inhabitants of Baqee' [to those lying in the graves] and beg pardon for them. I said: O Gabriel, how should I pray and beg forgiveness for them? He said: Say, Peace be upon the inhabitants of this place [graveyard] from among the Believers and the Muslims, and may Allaah have mercy upon those who have gone ahead of us, and those who come later on, and we shall, God willing, join you."²³

'Aa'ishah, may Allaah be pleased with her, enjoyed a special status with the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and she knew her status very well, yet she was jealous regarding the rest of his wives. In fact, she was jealous of one of his wives who had died. She, may Allaah be pleased with

1 It is unjust that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, would go to one of his other wives whilst it is the turnoff another.

2 This question was asked because it would have been unjust if the Messenger of Allaah, sallallaahu 'alayhi wa sallam, went to one of his other wives while it is the turn of another.

3 Reported by Muslim (974).

her, used to say, "I was never jealous of anyone as much as I was jealous of Khadeejah"¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was wise in how he dealt with the jealousy of his wives:

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, never reacted to jealousy the way many men do these days when they notice their wives' jealousy. Some men would rebuke their wives and command them not to ask him about what he does, and magnify the problem because of the way he reacts. This does nothing but increase jealousy in the heart of the wife and make the wife's doubts go in all directions, all of which is the result of an improper reaction on the part of the husband and his lack of wisdom, which he must learn from the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*.

He, *sallallaahu 'alayhi wa sallam*, would face jealousy with a smile and tolerance:

Anas, may Allaah be pleased with him, narrated: "While the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was in the house of one of his wives ('Aa'ishah), one of the Mothers of the Believers² sent a meal in a dish. The wife at whose house the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was, struck the hand of the servant (out of jealousy), causing the dish to fall and break. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gathered the broken pieces of the dish and then started collecting on them the food which had been in the dish, smiled and said: "Your mother [my wife] felt jealous." Then he, *sallallaahu 'alayhi wa sallam*, delayed the servant till a (sound) dish was brought from the wife at whose house he was. He, *sallallaahu 'alayhi wa sallam*, gave the sound dish to (the servant to take back to) the wife whose dish had been broken and kept the broken one at the house where it had been broken."³

This story reflects the kindness and tolerance of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with his wives. He, *sallallaahu 'alayhi wa sallam*, did not rebuke her for breaking the dish, did not get angry at her, and nor

1 Reported by Al-Bukhaari (3816) and Muslim (2435).

2 Some narrations say it was Umm Salamah, while other narrations say it was Zaynab bint Jahsh.

3 Reported by Al-Bukhaari (5235).

did he say any harsh words to her. He, *sallallaahu 'alayhi wa sallam*, understood her jealousy. On the other hand, he, *sallallaahu 'alayhi wa sallam*, did not overlook the right of the one whose dish was broken and secured a replacement for what was ruined of her property.

Ibn Hajar, may Allaah have mercy upon him, said: “*This story guides us to pardon women for their jealousy, because when they are in such a state, they may do things while their minds are blocked due to the anger resulting from jealousy.*”¹

He, *sallallaahu 'alayhi wa sallam*, would condemn any improper words resulting from jealousy:

‘Aa’ishah, may Allaah be pleased with her, said: “I said to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*: ‘Such and such of Safiyyah is sufficient for you.’ (She meant to say that she was a woman with a short stature). He, *sallallaahu 'alayhi wa sallam*, said: “You have indeed uttered a word which would pollute the sea if it were mixed in it.””²

Al-Mubaarakpoori, may Allaah have mercy upon him, said: “*Meaning, if this word of backbiting was a substance that can be mixed with the water of the sea, it would have polluted it despite its large amount (i.e. the water). If this is the case when mixed with something this huge, then how would the case be if it is mixed with man’s deeds that are much less than the size of the sea?*”³

He, *sallallaahu 'alayhi wa sallam*, would allow them to get even from each other:

‘Aa’ishah, may Allaah be pleased with her, said:

“*The wives of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, were two groups; one group consisting of ‘Aa’ishah, Hafsa, Safiyyah and Sawdah, and the second group consisting of Umm Salamah and the remaining wives. The Muslims knew how much the Messenger of Allaah, sallallaahu 'alayhi wa sallam, loved ‘Aa’ishah, and thus whenever any of them wanted to give the Messenger of Allaah, sallallaahu 'alayhi wa sallam, a gift, they*

1 *Fat-h Al-Baari* (325/9).

2 Reported by Abu Daawood (4875) and At-Tirmithi (2502). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (5140).

3 *Tuhfat Al-Ahwathi* (177/7).

would delay it until he, sallallaahu 'alayhi wa sallam, was in the house of 'Aa'ishah, and then he would send the gift.

The group of Umm Salamah spoke to her so that she would speak to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, about this so that he, sallallaahu 'alayhi wa sallam, would tell people that whoever wished to give him a gift, then he should give it to him wherever he, sallallaahu 'alayhi wa sallam, happened to be.

Therefore, Umm Salamah, spoke to him about what his wives said: but he, sallallaahu 'alayhi wa sallam, did not reply back.

When she went back, they asked her about his reaction, and she told them that he did not say anything. They told her to go and speak to him once again.

When it was her turn again, she spoke to him, but again he, sallallaahu 'alayhi wa sallam, did not reply back.

When she went back, they asked her about his reaction, and she told them that he did not say anything. They told her to go and speak to him once again until he, sallallaahu 'alayhi wa sallam, replies.

When it was her turn again, she spoke to him, so he, sallallaahu 'alayhi wa sallam, said to her: **"Do not harm me with regards to 'Aa'ishah. Divine revelation never came to me whilst I was in any of my wives' mantle except 'Aa'ishah's."**

Umm Salamah, said: 'I repent to Allaah from having harmed you, O Messenger of Allaah.'

Then his wives sent Faatimah, the daughter of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, to him. She sought permission to get in as he, sallallaahu 'alayhi wa sallam, had been lying with me in my mantle. He, sallallaahu 'alayhi wa sallam, gave her permission and she said : 'O Messenger of Allaah, your wives have sent me to you in order to ask you to observe equity in case of the daughter of Abu Quhaafah' and I ('Aa'ishah) kept quiet.

Thereupon the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said to her (Faatimah): **"O daughter, don't you love whom I love?"** She

said: 'Yes (I do)'. Thereupon he, sallallaahu 'alayhi wa sallam, said: "Then love this one ['Aa'ishah]."

Faatimah then stood up as she heard this from the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and went to the wives of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and informed them of what she had said to him and what the Messenger of Allaah, sallallaahu 'alayhi wa sallam, had said to her.

Thereupon they said to her: 'We think that you have been of no avail to us.' You may again go to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and tell him that his wives seek equity in case of the daughter of Abu Quhaafah. Faatimah said: 'By Allaah, I will never talk to him about this matter.'

The wives of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, then sent Zaynab bint Jahsh, the wife of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and she was one who was somewhat equal in rank with me in the eyes of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and I have never seen a woman more advanced in religious piety than Zaynab, more conscious of Allaah, more truthful, more alive to the ties of kinship, more generous and having a greater sense of self-sacrifice in practical life and having a more charitable disposition and thus more close to Allaah, The Exalted, than her. She, however, lost temper very quickly but calmed down.

The Messenger of Allaah, sallallaahu 'alayhi wa sallam, permitted her to enter as I ('Aa'ishah) was along with the Messenger of Allaah, sallallaahu 'alayhi wa sallam, in my mantle, in the same very state when Faatimah had entered.

She said: O the Messenger of Allaah, your wives have sent me to you seeking equity in case of the daughter of Abu Quhaafah. She then came to me and showed harshness to me and I was seeing the eyes of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, whether he would permit me (to get even). Zaynab went on until I came to know that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, would not disapprove if I retorted. Then I exchanged hot words until I made her quiet. Thereupon the Messen-

ger of Allaah, sallallaahu 'alayhi wa sallam, smiled and said: "She is the daughter of Abu Bakr."¹

This last statement was to reflect how smart, well-spoken and balanced she was. She, may Allaah be pleased with her, tolerated until she was sure that the other party was the one who transgressed, and only then did she retort and get even, and spoke well enough to make her opponent speechless.

Ibn Hajar, may Allaah have mercy upon him, said: "*This proves that co-wives compete and are jealous of one another, and that the man may remain silent and not take part and not take sides if this was to happen in front of him*"²

Second aspect: Marital problems in the household of Prophet Muhammad, sallallaahu 'alayhi wa sallam, and how he dealt with them.

The Messenger of Allaah, sallallaahu 'alayhi wa sallam, lived a blessed joyful life with his wives, which was a practical implementation of the divine instruction mentioned in the verse (which means): «***And live with them in kindness***» [Qur'aan 4:19]

However, no house is completely free from problems, even the blessed house of prophethood had occasional problems that arose. Since the Prophet of Allaah, sallallaahu 'alayhi wa sallam, is our leading example, then problems had to happen in order for us to learn from him how to deal with marital problems and to react to them according to his guidance.

This is a very important issue for every husband, because the danger is not that problems take place since no house is free from having disputes, but the real danger is when wisdom is not applied when dealing with problems. This causes problems to magnify and couples desert each other and then divorce takes place.

How did the Messenger of Allaah, sallallaahu 'alayhi wa sallam, deal with marital problems and how did he solve them?

The Prophet's household went through very difficult times, like the incident of *Al-Ifk* (the false allegation against his wife 'Aa'ishah), the story when his wives asked for an increase in their allowances and the story of

¹ Reported by Al-Bukhaari (2581) and Muslim (2442).

² *Fat-h Al-Baari* (208/5).

Maariyah when he, *sallallaahu 'alayhi wa sallam*, made her forbidden upon himself. Let us mention each of these examples and see how the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with each one of them.

The story of Al-Ifk: This was a harsh and difficult trial which The Mother of the Believers, 'Aa'ishah, may Allaah be pleased with her, went through and many things took place until Allah exonerated her and revealed what proved her innocence from above the seven heavens.

'Aa'ishah, may Allaah be pleased with her, narrated:

"Whenever The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, intended to set out on a journey he cast lots amongst his wives and he, *sallallaahu 'alayhi wa sallam*, took the one with him in whose favor the lot was cast. It so happened that he cast lots amongst us while setting out on a battle and it was cast in my favor, so I set out along with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. This relates to the period when the revelation concerning the commands of veil had been made. I was carried in a Hawdaj (a cabinet that is usually placed on the back of the camel to carry women) and I was brought down where we alighted for rest.

In short, when we set out on the return journey from the expedition and our caravan was near Madeenah, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, commanded one night to march forward. I also got up when the command for the march was given and moved on until I went out of the encampments of the army and after relieving myself I came back to my place. I touched my chest and found that my necklace, which was made of the stones from Thafaar (a place in Yemen), was broken and lost. I retraced my steps and tried to search for my necklace and this delayed me there.

The group of people who saddled my ride and placed my Hawdaj carrying me upon the camels marched on. They were under the impression that I was in it. The women in those days were light of weight and they were not fleshy, as they ate less food; so they did not perceive the weight of my Hawdaj

as they placed it upon the camel as I was a young girl at that time. So they drove the camel and set out.

I found my necklace after the army had marched, and I came to my place and there was none to call and none to respond (to the call). I waited in my place (where I was before they had left) under the impression that when the people would not find me they would come back. So I kept sitting at my place and then I was overpowered by sleep and I slept.

Safwaan ibn Mu'attal As-Sulami, who had lagged behind the army because of taking rest came to my place walking in the latter part of the night and he saw the body of a person who was asleep. He came to me and recognized me as he had seen me before it was enjoined to observe veil. I got up by his voice as he recited '*Inna lillaahi wa inna ilayhi raaji'oon*' [To Allaah we belong and to Him we have to return.] and I covered my face with my veil. By Allaah, he did not speak to me a word and I did not hear a word from him except '*Inna lillaahi wa inna ilayhi raaji'oon*'.

He made his camel kneel down and I mounted the camel as he pressed the camel's foreleg and he moved on leaning the camel by the nose string on which I was riding until we came to the army where it had encamped for rest because of extreme heat.

Woe be upon those who harbored doubts about me and the most notorious among them was 'Abdullaah ibn Ubayy, the head of the hypocrites.

We came to Madeenah and I fell sick for a month. The people had been deliberating over the statements of those who had brought these false accusations against me. I was absolutely unaware of anything concerning that.

I did not see the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, treating me with the kindness with which he treated me before I fell ill, and this caused me to feel something was not right. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*,

would come and greet me with '*Assalaamu 'Alaykum*' and only ask me how I was. This caused doubt in my mind, but I was unaware of the evil that was taking place.

After my health became a little better, I went outside (to relieve myself) and Umm Mistah accompanied me. Something got into the headdress of Umm Mistah and she exclaimed in annoyance: 'Woe be upon Mistah!' And I said: 'Woe be upon what you say! Do you curse a person who had participated in the battle of Badr?' She said: 'Naive woman, have you not heard what he said?' I said: 'What did he say?' She conveyed to me the statement of those who had brought false allegations against me, and as a result my illness was aggravated.

I went back to my house and the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, came to me and he greeted me and then said: "**How is that woman [referring to her]?**" I said: 'Do you permit me to go to the (house) of my parents?' and I had at that time made up my mind to confirm this news from them (my parents). The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, permitted me.

So I came to (the house of) my parents and said to my mother, 'Mother, do you know what the people are talking about?' She said: 'My daughter, you should not worry. By Allaah, if there is an attractive woman who is loved by her husband and he has co-wives also, they would talk many a thing about her.' I said: 'Subhaan Allaah! What are the people talking about?' I wept the whole night until it was morning without sleeping and I wept even in the morning.'

As the revelation was delayed (in regard to this matter), the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, called 'Ali ibn Abu Taalib, may Allaah be pleased with him, and Usaamah ibn Zayd, may Allaah be pleased with him, in order to seek their advice with regard to the separation of his wife ('Aa'ishah). Usaamah ibn Zayd told the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, about the innocence of his wife ('Aa'ishah) and what

he knew about his love for her. He said: 'O Messenger of Allaah, she is your wife and we know nothing else about her but goodness.' And as for 'Ali ibn Abu Taalib, he said: 'Allaah has not put any unnecessary burden upon you (in regard to your wives). There are a number of women besides her. However, ask her maidservant (Bareerah) she will tell you the truth.'

So, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, called Bareerah and said: "**O Bareerah, did you see anything [suspicious] about 'Aa'ishah which can cause doubt about her?**"

Bareerah said: 'By Him Who sent you with the truth, I have seen nothing objectionable in her except this much that she is a young girl and she goes to sleep while kneading the flour and the lamb comes and eats that.'

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, asked Zaynab bint Jahsh, the wife of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, about me and what she knew or what she had seen in me, and she said: 'O Messenger of Allaah, I shall not say anything without hearing (with my ears) and seeing with my eyes. By Allaah, I find nothing in her but goodness.' She (Zaynab) said so while she was the only lady who amongst the wives of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, who used to vie with me in rank with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. However, Allaah saved her in bringing false allegations against me because of her consciousness of Allaah and piety.

Thereupon the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, mounted the pulpit and sought vengeance against 'Abdullaah ibn Ubayy ibn Salool, and he, *sallallaahu 'alayhi wa sallam*, said: "**Who would support me to punish a person who has hurt by falsely slandering the reputation of my wife? I swear by Allaah, I know nothing about my wife but good. He has also accused a person whom I know very well**

for his virtue, and he never entered my house except in my company."

Sa'd ibn Mu'aath, may Allaah be pleased with him, stood up and said: 'O Messenger of Allaah, I defend your honor against him. If he belongs to our tribe Al-Aws we would strike his neck, and if he belongs to the tribe of our brothers from the tribe of Al-Khzraj then order us, and we would comply with your order.'

'The two tribes of Al-Aws and Al-Khzraj became so angry, until they were about to fight each other. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, remained standing on the pulpit and tried to subside their anger until they became silent.'

'Aa'ishah, may Allaah be pleased with her, further narrated:

'I spent the whole day weeping and even the night and could not have a wink of sleep even next night. My parents thought that this constant weeping of mine would break my heart. I wept and they sat beside me.

Meanwhile a woman of the Ansaar came to see me. I permitted her to see me and she also began to weep. And as we were in this very state, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, came and he greeted me and then sat down. He, *sallallaahu 'alayhi wa sallam*, had not sat with me over the past month when this false allegation was spread, and there was no revelation (to clarify) my case.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, recited Tashahhud (i.e. to testify that there is none worthy of worship but Allaah and that Muhammad is His Messenger) and then said: **"Coming to the point, O 'Aa'ishah, this is what has reached me about you; if you are innocent, then Allaah would Himself vindicate your honor, and if accidentally there has been a lapse on your part, then seek forgiveness of Allaah; He will pardon you, for when a servant makes a confession of his fault and turns [to Allaah] remorsefully,**

Allaah also turns to him [Mercifully] accepting his repentence.”

When the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, spoke, my tears dried up and not even a single drop of tear rolled out of my eyes. I said to my father: 'You give a reply to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, on my behalf.' He said: 'By Allaah, I do not know what I should say to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*.' I then said to my mother: 'Give a reply to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, on my behalf.' But she said: 'By Allaah, I do not know what I should say to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*.'

I was a young girl at that time and I had not memorized much of the Qur'aan (but I said): 'By Allaah, I perceive that you have heard about this and it has settled down in your mind and you have taken it to be true, so if I say to you that I am quite innocent – and Allaah knows that I am innocent – you would never believe me to be true. And if I confess to (the alleged) lapse before you, whereas Allaah knows that I am completely innocent and I have not committed this sin at all, in that case you will take me to be true. By Allaah, I, therefore, find no other alternative for me and for you except that what the father of Yoosuf said (in the verse which means): «... *So patience is most fitting. And Allah is The One sought for help against that which you describe*» [Qur'aan 12:18].'

After this, I turned my face to the other side and lay down on my bed. By Allaah, I was fully aware that I was innocent but I did not expect that Allaah would send down a revelation in the form of Qur'aanic verses to prove my innocence, as I did not think myself so important that Allaah, The Exalted and Glorious, would speak in this matter in words to be recited. I only hoped that Allaah would, in a vision, give an indication of my innocence to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, during his sleep.

By Allaah, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, had not moved an inch from where he had been sitting and none from the members of my family had gone, that Allaah The Exalted and Glorious, descended revelation upon the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, there and then and he felt the burden which he, *sallallaahu 'alayhi wa sallam*, used to feel at the time of receiving revelation.

He, *sallallaahu 'alayhi wa sallam*, began to perspire because of the load of the words of Allaah as they descended upon him, even during the winter season and there fell the drops of his sweat fell like silvery beads. When this state of receiving revelation was over, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, smiled and the first words which he spoke to me were that he, *sallallaahu 'alayhi wa sallam*, said: **“O ‘Aa’ishah, glad tidings for you. Verily, Allaah has vindicated your honor.”**

My mother who had been standing by me said: ‘Get up (and thank the Holy Prophet).’ I said: ‘By Allaah, I shall not thank him and laud him, but Allaah Who has descended revelation vindicating my honor.’

‘Aa’ishah, may Allaah be pleased with her, continued:

‘Allaah, The Exalted and Glorious, revealed the verses (which mean): **«Verily, those who spread the slander are a group among you...»** and ten subsequent verses in regard to my innocence [Qur'aan 24:11-20].’¹

There are many things one can benefit from the way the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with his wife in the story of *Al-Ifk*:

1. The method of prudence and assertion: The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, followed the method of assertion to confirm facts and find out what the truth was regarding the false allegations against his wife before judging her. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*,

¹ Reported by Al-Bukhaari (2661) and Muslim (2770).

hu 'alayhi wa sallam, did not rush to conclusions so that his judgment would be a fair one. A full month had passed without him, *sallallaahu 'alayhi wa sallam*, addressing the issue with 'Aa'ishah, may Allaah be pleased with her, so that he would do all the needed investigations in order to reach a fair judgment.

2. The method of changing the way of treatment: The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, changed the way he treated 'Aa'ishah, may Allaah be pleased with her. He, *sallallaahu 'alayhi wa sallam*, did not sit with her as much as he used to before, and he was not as warm with her during her illness as he used to be. This method reflects his wisdom, *sallallaahu 'alayhi wa sallam*, as he did not desert her, because had he done so, then it would be a punishment for something he had no proof for and which was not yet confirmed. He, *sallallaahu 'alayhi wa sallam*, would still go and check on her and ask how she was.

On the other hand, he, *sallallaahu 'alayhi wa sallam*, did not show the full love he used to in order to make her realize that something was wrong.

Ibn Hajar, may Allaah have mercy upon him, said: "This story confirms that the husband must treat his wife kindly, and if it reaches him that she had done something wrong, then he should ascertain the truth. It also guides men to the method of changing the type of treatment so as to make her realize that something had gone wrong, and then she would confess if she was truly guilty."¹

An-Nawawi, may Allaah have mercy upon him, said: "From the benefits one learns from this story is that the husband should change the way he treats his wife so that she realizes that something is wrong and thus ask about it and clear herself from guilt and defend herself."²

3. The method of seeking opinion and advice: The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, investigated the matter to find out the reality of the rumor. He, *sallallaahu 'alayhi wa sallam*, was asking about the manners of 'Aa'ishah, may Allaah be pleased with her, in secrecy

1 *Fat-h Al-Baari* (479/2).

2 The explanation of An-Nawawi on the book of Muslim (117/17).

without making her feel that he was checking on her conduct and manners. He, *sallallaahu 'alayhi wa sallam*, asked Usaamah ibn Zayd, 'Ali ibn Abu Taalib, Zaynab bint Jahsh and the maid of 'Aa'ishah, may Allaah be pleased with her. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, selected those whom he asked for a reason. For example, 'Ali and Usaamah, may Allaah be pleased with them, were two people very close to the household of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*.

Ibn Hajar, may Allaah have mercy upon him, said: "The reason he, *sallallaahu 'alayhi wa sallam*, selected these people to ask and seek advice from is that 'Ali, may Allaah be pleased with him, for example, was brought up in his house, *sallallaahu 'alayhi wa sallam*, and after he married Faatimah, may Allaah be pleased with her, he became even more connected and closer to the house of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and would be more exposed than others to what takes place in his house. Usaamah, may Allaah be pleased with him, also lived long with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and was one of the most beloved companions to him. Moreover, both 'Ali and Usaamah, may Allaah be pleased with them, were young and would thus be gutsy and would speak out, whereas older people would balance matters and would judge consequences before talking. This could lead an older person not to say what he knows."¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, selected two from amongst the women to ask about 'Aa'ishah, may Allaah be pleased with her:

The first was from within the household of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, namely his wife (who was also his cousin).

The second was the maid, since she was the closest to 'Aa'ishah and aware of all her affairs.

There is no doubt that this choice reflects the wisdom of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and the perfect manner he dealt with an issue that touches the honor of individuals.

¹ *Fat-h Al-Baari* (469/8).

After the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did this secretive investigation which was an indicator to the resulting ruling on the matter, he, *sallallaahu 'alayhi wa sallam*, ascended the pulpit and exposed the reality of the one who was behind these false allegations, namely the head of hypocrites, 'Abdullaah ibn Ubayy, saying: **"Who would support me to punish a person who has hurt by falsely slandering the reputation of my wife?"**

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, then directly defended his wife in front of all people saying: **"I swear by Allaah, I know nothing about my wife but good."**

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was certain of his wife's innocence, but he was waiting for divine revelation to absolutely confirm her innocence.

The delay of revelation reflects perfect wisdom, and importantly that Allaah wanted to teach the Muslim Nation through this incident how to deal with such sensitive situations in order to preserve families from breaking up.

4. *The method he dealt with 'Aa'ishah:* The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, openly and clearly asked her about the allegation in order to find a solution for the problem and so that facts would become exposed and hearts would get comforted.
5. *Tolerating her behavior after discovering the truth:* Her reaction to her mother's words when she told her: 'Get up (and thank the Holy Prophet).' She replied: 'By Allaah, I shall not thank him and laud him, but Allaah Who has descended revelation vindicating my honor.'

An-Nawawi, may Allaah have mercy upon him, said: "The innocence of 'Aa'ishah from the incident of Al-Ifk is confirmed by the Qur'aan, and thus anyone who doubts her innocence becomes a non-believer and apostates according the consensus of all Muslim scholars."¹

The incident when his wives asked for more material maintenance:

¹ The explanation of An-Nawawi on the book of Muslim (117/17).

The following story illustrates how the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with the economic problems that form within a family, which stem from when a family member asks for more money.

Jaabir ibn `Abdullaah, may Allaah be pleased with him, narrates this story, saying: 'Abu Bakr, may Allaah be pleased with him, approached the door of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, wanting to ask permission to enter. He found people sitting at the Prophet's door, and none of them were given permission to enter. Abu Bakr, may Allaah be pleased with him, was given permission and entered. Then, `Umar, may Allaah be pleased with him, approached and asked for permission to enter, and was also granted permission to enter. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was found sitting beside his wives, silent and speechless. He (Abu Bakr, may Allaah be pleased with him) said: 'I will say something to make the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, laugh.' He said: 'O Allaah's Messenger! If only you had seen [Habeebah] the daughter of Khaarijah (the wife of Abu Bakr); she asked me for money, so I went up to her and poked her neck (with his hand or finger; this is meant in jest).' After Abu Bakr said that, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, began to laugh and said: "These women are around me, asking me for more money as well."

At that moment, Abu Bakr, may Allaah be pleased with him, went to `Aa'ishah, may Allaah be pleased with her, and hit her on her neck, and `Umar, may Allaah be pleased with him, went to Hafsah, may Allaah be pleased with her, and hit her on her neck. Both of them said: 'Are you asking Allaah's Messenger for something he does not possess?' Then, Allaah's Messenger, *sallallaahu 'alayhi wa sallam*, stopped them (Abu Bakr and `Umar) [from hitting `Aa'ishah and Hafsah]. `Aa'ishah and Hafsah, may Allaah be pleased with them, both replied: 'By Allaah, we do not ask Allaah's Messenger, *sallallaahu 'alayhi wa sallam*, for anything that he does not possess.' Then, the following verses were revealed (which means): «*O Prophet [Muhammad]! Say to your wives: If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner [divorce]. But if you desire Allaah and His Messenger, and the home of the Hereafter, then verily, Allaah has prepared for gooddoers amongst you an enormous reward.*» [Qur'aan 33:28-29]

So the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, began with 'Aa'ishah, may Allaah be pleased with him, saying to her: "O 'Aa'ishah, I wish to open a discussion with you on a particular matter, and I would like that you do not be hasty in your decision and that you consult your father [before making a decision]." She said: 'And what is that issue, O Allaah's Messenger?' Then, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, recited the verse to her, to which she said: 'Should I need to consult my father about you, O Allaah's Messenger? Surely, I choose Allaah, His Messenger and the home of the Hereafter, and I also request that you do not tell any of your wives of what I have said.' The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, replied to her: "If any of my wives ask me about it, I will tell them. Allaah did not send me harsh [or someone who makes things difficult for others] or stubborn, but rather sent me as a teacher and as someone who makes things easy." Then, the rest of the Prophet's wives were given the same choice [that was mentioned in the verse], and all of them gave the same answer that 'Aa'ishah, may Allaah be pleased with her, gave."¹

This story shows how the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with his wives when they asked for more material maintenance. In the beginning, he was silent and speechless, and did not give them any response, as Jabir, may Allaah be pleased with him, said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was found sitting beside his wives, silent and speechless."

This is the first method the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, took to solve this problem, to disregard and overlook the issue. The reason he chose this method is because in many marital disputes, conflict is not the solution, and arguing does not help, either. To the contrary, arguing might actually further complicate the issue.

The second method the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, took to solving this issue was that he gave them a choice. He, *sallallaahu 'alayhi wa sallam*, gave them the choice between remaining with him in the condition that he was in or leaving him. This is something that the Islamic *Sharee`ah* teaches: a husband can give his wife a choice between staying with him or leaving him if she asks him for things he cannot accomplish.

¹ Reported by Muslim (1478).

The method of giving a choice that was used by the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in handling that material issue is a clear example of how the concept of deliberation and consultation takes place in marital life.

Likewise, Allaah's Messenger, *sallallaahu 'alayhi wa sallam*, ordered them to take the issue into careful consideration, without hastening to make a decision. He, *sallallaahu 'alayhi wa sallam*, said: "**I will mention an issue to you, so you should consider it without hastening [to reach a conclusion].**"

This is contrary to what many husbands do when they constantly threaten their wives with divorce. It reaches the point that anytime she makes a mistake, he tells her, 'I will divorce you, I will divorce you.' And if she has any shortcomings with respect to her dealing with him, he says to her, 'I will divorce you; if you leave the house, you are divorced; if you answer the phone you are divorced; if you talk to so-and-so among your female friends, you are divorced.'

Another point of benefit that can be taken from this story is that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not resort to hitting or insulting his wives, but rather, took a very kind and pleasant approach to dealing with them.

Further, when Abu Bakr and `Umar stood to hit `Aa'ishah and Hafsa respectively, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, prevented them from doing so, because hitting does not solve problems; rather, most problems can be solved through discussion and subsequent persuasion.

One issue that a wife must take into consideration is that she may be leaving a wealthy household that is luxurious in favor of her husband's home, and her husband might be poor, or a student, or an employee who is barely making ends meet. In that case, a wife should take the difference [in lifestyles] into consideration, since this is the predestination of Allaah, as Allaah said (what means): **«It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work.»** [Qur'aan 43:32]

So the fact that the woman was spoiled and her father bought her something new everyday, does not mean that she should exhaust her hus-

band by going overboard [in asking for new things] when she moves into her husband's house.

Asking for more spending money, and asking for too much [material things] is something very embarrassing for a husband, especially if he is poor. Furthermore, it might push a husband who has weak faith to resort to unlawful means of acquiring money, thereby, harming himself and his family by pursuing unlawful earnings, such as those earned through bribery or theft. In this case, the husband would put himself in a position wherein he is likely to be fired from his job, or imprisoned, and the result would be that he loses his religion and his livelihood.

In contrast, a husband should understand that his wife was in a wealthy house, and should strive to bring whatever things he is able to bring her, which falls within the confines of being religiously permissible.

The agreement made between some of his wives, where they tried to trick him, sallallaahu 'alayhi wa sallam:

‘Aa’ishah said: “The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, liked sweets and honey. After he prayed the `Asr prayer, he would visit his wives and would be intimate with them. Allaah’s Messenger, sallallaahu ‘alayhi wa sallam, used to drink honey when at the house of Zaynab bint Jahsh, and would spend time with her, so I said: ‘By Allaah, we will trick him.’ So, Hafsah and I made an agreement that whoever among us two he visits first should say to him, ‘Have you eaten Maghaafeer (a sweet tasting gum type substance that seeps from a tree called al-`Urfut; it has a very foul smell), you smell like Maghaafeer.’”

The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, used to hate that he would smell bad or have an odor to him.

So when he, sallallaahu ‘alayhi wa sallam, entered the home of one of them, she said to him what they had agreed to say, and he, sallallaahu ‘alayhi wa sallam, responded: “No, but rather I was drinking honey at Zaynab bint Jahsh’s house; I will not do that again, and I have sworn by Allaah [that I will not do that again], so do not inform anyone of this.” Then, the following verses were revealed (which mean): «O Prophet! Why do you ban [for yourself] that which Allaah has made lawful to you, seeking to please your wives? And Allaah is Oft-Forgiving, Most Merciful. Allaah has already ordained for you [O men], the dissolution

of your oaths. And Allaah is your Mawla [Lord, or Master, or Protector, etc.] and He is the All-Knower, the All-Wise. And [remember] when the Prophet disclosed a matter in confidence to one of his wives [Hafsa], so when she told it [to another i.e. Aa'ishah], and Allaah made it known to him, he informed part thereof and left a part. Then when he told her [Hafsa] thereof, she said: 'Who told you this?' He said: 'The All-Knower, the All-Aware [Allaah] has told me'. If you two [wives of the Prophet of Allaah, namely Aa'ishah and Hafsa] turn in repentance to Allaah, [it will be better for you], your hearts are indeed so inclined [to oppose what the Prophet likes], but if you help one another against him [Muhammad], then verily, Allaah is his Mawla, and Jibreel [Gabriel], and the righteous among the believers, and furthermore, the angels are his helpers. It may be if he divorced you [all] that his Lord will give him instead of you, wives better than you, Muslims [who submit to Allaah], believers, obedient to Allaah, turning to Allaah in repentance, worshipping Allaah sincerely, fasting or emigrants [for the sake of Allaah], previously married and virgins.» [Qur'aan 66:1-5]¹

When Allaah said (what means), *“but if you help one another against him,”* it means that they cooperated with one another until Allaah's Messenger, sallallaahu 'alayhi wa sallam, forbade that item from himself.

Using the method of deserting his wives:

After the situation where his wives asked for more money and the story of the honey, he, sallallaahu 'alayhi wa sallam, boycotted his wives for a month.

Ibn Hajar, may Allaah have mercy upon him, said: "It might be that all of these things put together led to the Prophet of Allaah, sallallaahu 'alayhi wa sal-lam, to boycott his wives. Actually, that explanation is closest to his kind natured manners, patience, forbearance, and that he only resorted [to this method] when there were repeated offenses that deserved such treatment, may Allaah be pleased with them."

‘Abdullaah ibn ‘Abbaas, may Allaah be pleased with him, narrated that he asked ‘Umar ibn Al-Khattaab, may Allaah be pleased with him, saying: "O Com-

¹ Reported by Al-Bukhaari (6972) and Muslim (1474).

mander of the Believers, who are the two wives of the Prophet who were addressed by Allaah when He said (what means): «If you two [wives of the Prophet of Allaah, namely Aa'ishah and Hafsa] turn in repentance to Allaah, [it will be better for you], your hearts are indeed so inclined [to oppose what the Prophet likes].?» He said: 'I am so surprised at your question, O Ibn 'Abbaas; the two women being addressed in that verse are 'Aa'ishah and Hafsa.'

Then he began to narrate the entire story to me, saying: 'We, the people of Quraysh were a people that were dominant over our women. But when we entered Madeenah, we found that men were dominated by their women. So our women (meaning, those originally from Quraysh) began to learn from their women (the Ansaar).' He continued, saying: 'My home was in the 'Awali of Madeenah (one of the areas in Madeenah), on the land of the offspring of Umayyah ibn Zayd. One day, I became angry and shouted at my wife, and she responded back, and I disliked that she argued and talked back to me. Then she said to me, 'Why do you dislike that I responded? By Allaah, the wives of the Prophet respond back as well, and even boycott him from the morning, until nighttime (meaning, that the Prophet took the conduct the Ansaar had towards their wives, and abandoned the conduct of his own people towards their wives).'

So I left my home and entered the house of Hafsa and said to her, 'Do you answer back to Allaah's Messenger?' She said: 'Yes,' I said: 'And does one of you (meaning, the wives of the Prophet) boycott him from the morning, until nighttime?' She said: 'Yes;' so I said to her, 'Whoever among you that does that will be ruined and will surely lose; does any one of you feel secure that Allaah will become angry at one of you due to the anger of His Messenger, and next thing you know she is destroyed? Do not answer back to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and do not ask him anything, but ask me for whatever you want. Do not be deluded by what your neighbor ('Aa'ishah) does, for she is more beautiful than you are, and more beloved to Allaah's Messenger than you are.'

'Umar continued, 'I had a neighbor from the *Ansaar*, and he and I had an agreement that we would alternate work days, whereby he would

go and learn with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, one day, and bring me news about the revelation, and I would do the same the next day. We were talking about how (the tribe of) Ghassaan (the Christians of the Levant) were preparing their horses to attack us. So my companion went, then came back at nighttime, knocked on my door, and called out to me. I went out to him and he said to me, 'Something of a great magnitude has just happened.' I said: 'What is it? Has Ghassaan approached?' He said: 'No, it is greater and graver than that. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, has divorced all of his wives.' So I said: 'Hafsah has indeed become unsuccessful and has lost, and I had expected this to happen.' After I prayed the morning prayer and got dressed, I went to Hafsah's house, and she was there crying. I said to her, 'Has Allaah's Messenger, *sallallaahu 'alayhi wa sallam*, divorced you all?' She said: 'I do not know, he has secluded himself in that room.'

So I went to the room and asked a servant of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam* to ask said: permission for me to enter, and say that it is 'Umar.' The servant entered the room, then came back to me and said: 'I mentioned you to him, and he remained silent.' So I left at that point, and headed towards the pulpit and sat beside it. There was a group sitting there as well, and some of those present were crying. I sat for a short while, but could not endure the situation, so I went back to the servant and said: 'Ask permission for me to enter, and mention that it is 'Umar.' Again, he entered [the room of the Prophet] then exited and said to me, 'I mentioned you to him, and he remained silent.' So I turned away again, but as I turned away, the servant called me and said: 'enter; he, *sallallaahu 'alayhi wa sallam*, has given you permission.' So I entered, and greeted him Allaah's Messenger with greetings of peace, and found that he was reclining on a straw mat that was woven with palm and it had left a mark on his side. He, *sallallaahu 'alayhi wa sallam*, was also reclining on a leather pillow, stuffed with fiber. I then said to him, while I was standing, 'Have you divorced your wives?' He, *sallallaahu 'alayhi wa sallam*, said: '**No**', so I said: 'Allaah is the Greatest (*Allaahu Akbar*)!'

While I was still standing, I said: while I was trying to find out if he is going to be pleased with me or not, 'We, the people of Quraysh, used to be people who dominated women, but when we got to Madeenah, we

found people that are dominated by their women; and our women began learning from their women to the point that I became angry with my wife one day and shouted at her, and found that she spoke back to me. I was displeased that she spoke back to me. So she said to me, 'Why are you displeased that I spoke back to you, when by Allaah, the wives of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, do the same to him, and boycott him from morning until nighttime?' So I said: 'Whoever among them does that will be unsuccessful and will surely lose. Does one of them have enough confidence that Allaah will not be angry at her due to the anger His Messenger has towards her, and then next thing you know, she is destroyed?'

After I said that, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, smiled. I then said: 'What if you saw me when I went to Hafsah and said: 'Do not be deluded by your neighbor ('Aa'ishah), for she is more beautiful than you, and more beloved to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, than you.' He then smiled again, and when he did, I sat down and said to him, 'May I say something, O Allaah's Messenger?' He, *sallallaahu 'alayhi wa sallam*, said: '**Yes,**' so I continued to speak to him until he, *sallallaahu 'alayhi wa sallam*, was relieved of the anger that showed on his face, and he smiled, and then laughed, and his smile was one of the most handsome smiles.

Then I sat and looked around the house, finding nothing that would attract the eye besides three furs that had not been tanned yet. I said: 'Supplicate to Allaah, O Allaah's Messenger, that he makes your *Ummah* rich, as he has made Persia and Byzantium rich, even though they do not worship Allaah.' He, *sallallaahu 'alayhi wa sallam*, said to me: **'Are you in a state of doubt, O son of Al-Khattaab? They are a people whose pleasures have been hastened to them during this worldly life.'** So I said: '*Seek Allaah's forgiveness for me, O Allaah's Messenger.*'

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, had made an oath to boycott them for a month, due to the extent of how angry he was at them, until Allaah gently reproached him for that."¹

Anas ibn Maalik, may Allaah be pleased with him, said: "Allaah's Messenger took an oath (*Ilaa'*) with regards to his wives and remained in a separate

¹ Reported by Al-Bukhaari (2468) and Muslim (1479).

room for twenty-nine days, then went to his wives. Someone said to him, 'O Allaah's Messenger, you gave an oath for a month.' To which he, *sallallaahu 'alayhi wa sallam*, replied: "A month can be twenty-nine days."¹"¹

Al-Nawawi, may Allaah have mercy upon him, said: "*He took an oath,' meaning that he would not go to them for a month, and this is not an oath (Ila')* that is known to the jurists, and this type of oath does not have the same ruling as an *Ila'* in the terminologies of the jurists. An oath (*Ila'*) that the jurists consider, linguistically, is to swear by Allaah on a particular thing. However, according to the terminologies specific to the jurists, it refers to when an individual makes an oath to refrain from intercourse with his wife."²

Note: Among the lessons we can learn from this story of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, is that boycotting his wives is one method that solves marital problems.

Allaah's Messenger, *sallallaahu 'alayhi wa sallam*, used this method when he swore that he would not enter their homes for an entire month, due to the severity of his anger with them.

Boycotting is a profound psychological punishment, and it is one of the most severe punishments that can be incurred on one's wife. The way to boycott varies, as well. Either boycotting takes place in bed (meaning that the husband sleeps in the same bed as his wife, but does not have intercourse with her), and that is the most severe, or it could be that he leaves the house completely. It is from the mercy of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with his wives that he boycotted them by leaving the house completely.

Benefits of the narration:

- A father may visit his daughter without her husband's permission, and ask about their situations, especially about their marital life.
- A man may discipline his daughter and family through his statements, in order to correct her behavior towards her husband.

¹ Reported by Al-Bukhaari (1911).

² The explanation of An-Nawawi on the book of Muslim (10/88).

- An individual should have patience with his wives, disregard the harshness of their speech, and should pardon their mistakes when it comes to their dealings with his rights, but not pardon them if the matter is related to the rights of Allaah.
- Putting too much pressure on women is something that is censured, because the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, took the conduct of the *Ansaar* towards their wives (i.e. being tolerant), and abandoned the conduct of his people.
- It is legislated to ask for permission before entering someone's home, even if they are alone, because he could be a state that he would not want anyone to see him in.

If an individual finds his friend in a troubled state, it is recommended to talk to him about something that will make his worries go away and to humor him, due to the statement of 'Umar, may Allaah be pleased with him (in one of the narrations), "I will say something that will make the Prophet laugh."¹



Conclusion:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam* and his wives maintained a high standard of behavior in the Prophet's household. The etiquettes of good behavior and sound moral conduct were central to the lives of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, his wives, Companions and the entire Muslim community. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, strove hard always to do justice to all the roles he held.

Even when complications or tensions arose during the course of married life, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, managed successfully to be an exemplary husband. This is seen in the wisdom with which he dealt with situations of marital strife. Muslims are required to adopt the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, as their role-model, as the manner in which they conduct themselves in their homes – in the

¹ *Fat-h Al-Baari* (9/291).

patience, respect, love and tolerance they show their wives – defines their character and speaks volumes about their standard of faith.



Section Tow

How the Prophet of Allaah, sallallaahu 'alayhi wa sallam, dealt with his children

Introduction:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was the best of people to his family and the best at maintaining ties of kinship. This is clearly seen in the way he dealt with his children and cared for and provided for them in the best possible way. The relationships of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with the children around him were based on compassion and care. He, *sallallaahu 'alayhi wa sallam*, raised his own children, stepchildren and grandchildren on Islamic principles and continued to look out for them even after their marriages. He, *sallallaahu 'alayhi wa sallam*, not only took care of some of their material needs, but was also there for their spiritual needs. He, *sallallaahu 'alayhi wa sallam*, did not differentiate between his own children and his stepchildren or other Muslim children in the community, but treated them all with the same love and compassion, and drew their attention to whatever was necessary for their education.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, shared all the worries and joys of his children, not only in his role as the Messenger of Allaah but also as their loving and concerned father. He, *sallallaahu 'alayhi wa sallam*, was fond of children and showed an interest in their activities. He, *sallallaahu 'alayhi wa sallam*, played and joked with them, patted their heads affectionately if he passed them on the streets and gave them lifts on his riding animal.

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, never held back his love for children and was always demonstrative about his affection. He, *sallallaahu 'alayhi wa sallam*, was always patient and considerate with children and took great pains not to hurt their tender feelings. Some people,

fresh from the pre-Islamic era of ignorance, wondered why the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, played and joked with children and took such a keen interest in them. To them, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **"Whoever is not merciful to others will not be treated mercifully."**

Today, child psychologists and educators affirm the efficacy of the Prophet's methodology in dealing with children. This proves that the principles he, *sallallaahu 'alayhi wa sallam*, followed are timeless and have lost none of their significance over centuries. The example of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, is the best model for dealing with the youngest members of society, which ensures a brighter future for the entire society.

He, *sallallaahu 'alayhi wa sallam*, was blessed with a number of children:

He, *sallallaahu 'alayhi wa sallam*, had three sons: Al-Qaasim, 'Abdullaah, and Ibraaheem, may Allaah be pleased with them. As for At-Tayyib and At-Taahir, the correct opinion is that they are two nicknames for his son 'Abdullaah, not two other sons. All these children died when they were young.

Al-Qaasim died in Makkah when he was two years and some months old, thereafter the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was given the nickname of Abu Al-Qaasim (the father of Al-Qaasim) in reference to him. His mother was Khadeejah bint Khuwaylid, may Allaah be pleased with her.

'Abdullaah was also born to Khadeejah, may Allaah be pleased with her, but after the beginning of the prophethood of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, he passed away in Makkah.

As for Ibraaheem, his mother was Maariya Al-Qibtiyyah, may Allaah be pleased with her. He was born in Madeenah in the month of Thul-Hijjah in the eighth year of the Hijrah and died in year ten of the Hijrah, when he was only 17 or 18 months old.

He, *sallallaahu 'alayhi wa sallam*, was also blessed with four daughters: Zaynab, Ruqayyah, Faatimah and Umm Kulthoom, and all were born to Khadeejah, may Allaah be pleased with them.

His first daughter was Zaynab, may Allaah be pleased with her, and she married Abu Al-'Aas ibn Ar-Rabee'.

As for Ruqayyah, may Allaah be pleased with her, she was his second daughter, and she married 'Uthmaan ibn 'Affaan, may Allaah be pleased with him.

Umm Kulthoom was his third daughter. 'Uthmaan ibn 'Affaan married her after the death of her sister Ruqayyah, and she also passed away while she was married to him.

As for Faatimah, may Allaah be pleased with her, she was his fourth and final daughter, as well as the most beloved to him. She was born when the Prophet of Allaah, sallallaahu 'alayhi wa sallam, was 41 years old, and passed away only six months after his death. She was married to 'Ali Ibn Abu Taalib.

These were the children of the Prophet of Allaah, sallallaahu 'alayhi wa sallam.

He, sallallaahu 'alayhi wa sallam, chose beautiful names with good meanings for them:

If we look at the names of the Prophet's children, we observe that they are all beautiful names. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, always encouraged giving names with good meanings, and he, sallallaahu 'alayhi wa sallam, would change names that had bad meanings.

Sufyaan Ath-Thawri, may Allaah have mercy upon him, said: "It is said that the right of a child over his father is that he should choose a good name for him, and to marry him off when he is mature enough, and provide him to perform Hajj, and to teach him good manners and etiquettes."¹

He, sallallaahu 'alayhi wa sallam, named his children on the day of their birth:

Anas ibn Maalik, may Allaah be pleased with him, narrated that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "Tonight a boy was born to me, so I named him after my father Ibraaheem [Abraham]."²

¹ Reported by Ibn Abu Ad-Dunya in his book *Al-'Iyaal* (171).

² Reported by Muslim (2315). The term "...after my father Ibraaheem [Abraham]." means after Prophet Abraham. Prophet Muhammad, sallallaahu 'alayhi wa sallam, referred to him as his father because Prophet Muhammad, sallallaahu 'alayhi wa sallam, is a descendant of Prophet Ishmael, the

Prophetic guidance in dealing with his sons and daughters:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, loved and honored his daughters, this is a lesson for the one who is blessed with daughters, even if they are many. He should show happiness at having them, thank Allaah for the offspring He has given him, and make sure to give them a good upbringing and teach them noble manners.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **“Whoever is tested with some daughters and he is good to them, they will be a barrier for him from the Hellfire.”**¹ The meaning of tested is that Allaah will see how he acts towards them: will he treat them well or not? Thus, whoever is good to them, they will be a protection and barrier for him from the Hellfire because of his good treatment of his daughters. This is because the girl is weak and vulnerable, so she needs special care and greater attention.

One of the obligations of the father is to marry his daughter to a worthy man who is both religious and has good manners.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, married his daughters to the best of men:

He, *sallallaahu 'alayhi wa sallam*, married Zaynab, may Allaah be pleased with her, to Abu Al-'Aas ibn Ar-Rabee', from the tribe of Quraysh, who was the son of her maternal aunt, Haalah bint Khuwaylid. Abu Al-'Aas was known in Makkah for his wealth and business and his trustworthiness.

Zaynab stayed with her husband, and remained a believer, while he stayed upon his *Shirk* (polytheism). The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, then made the *Hijrah* to Madeenah while she stayed behind in Makkah, and he could not take his daughter with him. Thus, when the Quraysh went to the Battle of Badr, Abu Al-'Aas ibn Ar-Rabee' went with them and was captured by the Muslims as a prisoner of war.

'Aa'ishah, may Allaah be pleased with her, narrated that when the people of Makkah sent the ransom for the captives (of Badr), Zaynab, may Allaah be

son of Prophet Abraham.

1 Reported by Al-Bukhaari (5995) and Muslim (2629) on the authority of 'Aa'ishah, may Allaah be pleased with her.

pleased with her, sent some money and a necklace belonging to her as a ransom for Abu Al-'Aas. The necklace had previously belonged to her mother Khadeejah, may Allaah be pleased with her, which had been a present from her when Zaynab married Abu Al-'Aas. When the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, saw the necklace it affected him greatly and he said: "If you see it fit to release her captive and to return to her what belongs to her [i.e. then do so]." They agreed and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, made Abu Al-'Aas promise to send Zaynab, may Allaah be pleased with her, back to him. He, *sallallaahu 'alayhi wa sallam*, sent Zayd ibn Haarithah, may Allaah be pleased with him, and another man from the Ansaar, and said: "Wait at a place called Batn Ya'jaj until Zaynab passes by, then accompany her until you bring her back here."¹

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, praised Abu Al-'Aas ibn Ar-Rabee' and said: "He spoke to me and told the truth, and he promised me and fulfilled his promise."² He had promised the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, that he would return to Makkah after the Battle of Badr so he could send his daughter Zaynab, may Allaah be pleased with her, back to him. He fulfilled his promise and separated from her, even though he loved her.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, married his daughter Ruqayyah, may Allaah be pleased with her, to the righteous ruler 'Uthmaan ibn 'Affaan, may Allaah be pleased with him. One of the outstanding characteristics for which 'Uthmaan, may Allaah be pleased with him, was known was his Hayaa' (shyness). The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, loved him very much, respected him greatly and gave him the glad tidings of Paradise. So when Ruqayyah died, Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, married 'Uthmaan to her sister, Umm Kulthoom and she too passed away while being married to 'Uthmaan, may Allaah be pleased with them all.

He, *sallallaahu 'alayhi wa sallam*, married his daughter Faatimah to 'Ali ibn Abu Taalib, may Allaah be pleased with them, and he was one of the first young

¹ Reported by Abu Daawood (2692). Al-Albaani ruled it as sound (*Hasan*) in his book *Saheeh Abu Daawood* (3211).

² Reported by Al-Bukhaari (3110) and Muslim (2449) on the authority of Al-Musawwar Ibn Mukhra-mah, may Allaah be pleased with him.

people to believe in the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. 'Ali, may Allaah be pleased with him, was raised in his home before Islaam and remained with him, *sallallaahu 'alayhi wa sallam*, until his Prophethood. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, loved him, drew him close and gave him the glad tidings of Paradise.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would ask the opinion of his daughters in their marriages:

'Ataa' ibn Rabaah, may Allaah have mercy upon him, narrated that when 'Ali proposed to Faatimah, may Allaah be pleased with them, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, came to her and said: "'Ali has mentioned you.' She stayed silent, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, married her to 'Ali, may Allaah be pleased with him¹.

This was because the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, considered her silence as a form of acceptance of the husband, for the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**The virgin girl should not be married off until she gives her permission.**" They asked him, "How can she give permission?" He, *sallallaahu 'alayhi wa sallam*, replied: "**For her to stay silent.**"²

Thus, the daughter is an *Amaanah* (a trust) in her father's house, and it is not permissible for her father to marry her to a man against her wishes.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not exaggerate in the *Mahr* (dowry) of his daughters:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, married his daughter with a very small *Mahr*. Ibn 'Abbaas, may Allaah be pleased with him, narrated that 'Ali, may Allaah be pleased with him, said: "I married Faatimah and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Give her something.' I said: 'I have nothing.' So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Where is your "Hutami" armor?' I said: 'It is with me.' So he told me to give it to her."³

1 Reported by Ibn Sa'd (20/8) in his book *At-Tabqaat*, as an authentic narration.

2 Reported by Al-Bukhaari (5136) and Muslim (1419) on the authority of Abu Hurayrah, may Allaah be pleased with him.

3 Reported by Abu Daawood (2125) and An-Nasaa'i (3375); Al-Albaani ruled it as sound (*Hasan*) in his book *Saheeh Abu Daawood* (1849).

Ibn Al-Atheer, may Allaah have mercy upon him, said: “*Hutami armor is in reference to a tribe called Hutamah ibn Muhaarib that produced it. Or, it is a reference to the word's original meaning in Arabic of breaking, i.e. it breaks swords when they hit it.*”¹

This simple armor was the *Mahr* of the daughter of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, his youngest daughter, and the leader of the women in Paradise!

As for the modern custom of making the *Mahr* very expensive, this is not from the guidance of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. If making the *Mahr* a large amount was a form of honor (for the bride), then the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would have been the first to do so.

The preparation for his daughters' new homes:

'Ali, may Allaah be pleased with him, narrated that when the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, married him to Faatimah, may Allaah be pleased with her, he sent with her a garment, a pillow made from leather stuffed with date-palm leaves, two hand-mills, and two containers.²

This shows the virtue of making the marriage easy, and shows that marriage preparations should be according to a person's ability. Therefore, both the bride and groom should not exaggerate in going beyond their financial means in preparing their home for marriage.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave them a small house behind the house of the Mother of the Believers, 'Aa'ishah, may Allaah be pleased with her, from the north, facing the door known as “Baab Jibreel (The Door of Gabriel).” There was a small door in their house that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would sometimes enter from and which led to his house.

The father of the bride should help in the expenses of the marriage, and he should not say that everything is upon the groom. Nowadays, the groom is usually a young man who has recently graduated or just started

¹ *An-Nihaayah* (9941).

² Reported by Ahmad (821). Al-Albaani ruled it as authentic in his book *At-Targheeb Wat-Tarheeb* (3301).

work, and his salary may be low and he would naturally need help with the expenses. On the other hand, the father will have worked for a longer time so his salary would be higher or he may have a successful business or savings, so he must help the husband of his daughter, even if it is just by buying some furniture or kitchen utensils, as was mentioned in this *Hadeeth*.

The Waleemah (wedding feast) of his daughters was very simple:

Buraydah narrated that when 'Ali proposed to Faatimah, may Allaah be pleased with them all, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "A wedding must have a wedding feast." So Sa'd said that he would bring a sheep, and another person said he would bring such and such amount of wheat.¹

Ibn Manthoor, may Allaah have mercy upon him, said in his dictionary: "*The word Waleemah refers to a meal where food is made for the wedding (wedding feast or banquet). It is derived from the word Walm, which means bringing together, due to the married couple being brought together.*"²

It is considered *Mustahabb* (a praiseworthy deed) according to most scholars. It is better to hold the *Waleemah* after the consummation of the marriage because this is the practice of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. However, if this is not possible then one can make it before the consummation, during the marriage contract, or even after it. Thus, a person should consider his culture regarding the *Waleemah* because there is nothing in the Qur'aan or *Sunnah* that obligates doing the *Waleemah* at a specific time.

The Du'aa' of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, for 'Ali and Faatimah, may Allaah be pleased with them, on their marriage:

When it was the night of the wedding, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, told 'Ali, may Allaah be pleased with him: "Don't do anything until you meet me." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, called for some water and made *Wudhoo'* in it. Then he poured this water

1 Reported by Ahmad (22526). Al-Albaani ruled it as sound (*Hasan*) in his book *Aadaab Az-Zafaaf* (73/1). Ibn Hajar ruled it as good.

2 *Lisaan Al-'Arab* (643/12).

on 'Ali, may Allaah be pleased with him, and said: "O Allaah, place Barakah in them and bless them in their consummation." ¹

The narration shows that it is recommended to make Du'aa' for blessings for the couple. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, also made Du'aa' for Abdur-Rahmaan ibn 'Awf, may Allaah be pleased with him, saying: "Baaraka Allaahu laka [may Allaah bless you]." ²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, took care of his daughters even after marriage:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, not only took care of his daughters when they got married, he continued to do so even after the wedding. Nothing took his attention away from them, and he thought about them even in his most difficult times. When the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, wanted to leave for the battle of Badr to the Quraysh, his daughter Ruqayyah, may Allaah be pleased with her, was sick. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ordered her husband 'Uthmaan ibn 'Affaan, may Allaah be pleased with him, to stay behind in Madeenah to take care of Ruqayyah, may Allaah be pleased with her. Then the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave him a portion of the booty from the battle and promised him the same reward (in the Hereafter) of one who fought therein.

Ibn 'Umar, may Allaah be pleased with him, said to a person who criticized 'Uthmaan, may Allaah be pleased with him, because he stayed behind in Badr: "As for his absence in the Battle of Badr, that was because he was married to the daughter of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and she was sick. So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, told him: "You have the reward and a portion of the booty of a person who fought in the Battle of Badr." ³

He, *sallallaahu 'alayhi wa sallam*, did not interfere in minor arguments between his daughters and their husbands:

1 Reported by At-Tabaraani (1153) in his book *Al-Mu'jam Al-Kabeer*. Al-Albaani ruled it as sound (*Hasan*) in his book *Aadaab Az-Zafaaf* (101/1).

2 Reported by Al-Bukhaari (5155) and Muslim (1427) on the authority of Anas Ibn Maalik, may Allaah be pleased with him.

3 Reported by Al-Bukhaari (3130).

Sahl ibn Sa'd, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, came to the house of Faatimah, and he did not find 'Ali in the house, may Allaah be pleased with them. So he, *sallallaahu 'alayhi wa sallam*, said to her: "Where is your cousin ['Ali]?" She said: "There was an argument between us, and we became angry, so he left and did not take his afternoon nap here in the house." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, told a man to look for him and the man came back and said that 'Ali, may Allaah be pleased with him, was sleeping in the mosque. So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, went to him while he was lying down, and his upper garment had fallen on his side, and some of the soil from the floor was on him. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, began wiping the dirt off him, and saying: "Get up, Abu Turaab!"¹

Ibn Hajar, may Allaah have mercy upon him, said: "*From the benefits of this Hadith is that it is wise to humor the husband of one's daughter and calm his anger if they (the couple) have a disagreement.*"³

We notice that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not ask about the details of the argument between Faatimah and 'Ali, may Allaah be pleased with them, or the reason they became angry. Rather he overlooked all that and went to 'Ali, may Allaah be pleased with him, trying to make him happy. Many times when the family gets involved in an argument between the couple, it only causes the problems to increase and become more serious.

Among other benefits is that the narration tells us about the good manners of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, because he went to 'Ali, may Allaah be pleased with him, to try to please him, and he wiped the dirt off him to cheer him up and he jokingly called him by his nickname "Abu Turaab" to put him at ease. He did not blame 'Ali for making his daughter angry, even though she had a high status in the eyes of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, nor did he speak to him about that, and this is from his wisdom.

1 A nickname for 'Ali, may Allaah be pleased with him, which means the man with soil on him.

2 Reported by Al-Bukhaari (441) and Muslim (2409).

3 *Fat-h Al-Baari* (536/1).

Thus, this *Hadeeth* tells us about the virtue of being gentle to the daughter's husbands, and calming them down and not blaming them to preserve their love.

Ibn Battaaal, may Allaah have mercy upon him, said: "From the benefits of the narration is that even the most virtuous people may still develop problems with their wives, as anger is an integral part of human nature. This may even cause him to leave his house out of anger, and he should not be blamed for that. It is also possible that the reason 'Ali, may Allaah be pleased with him, left the house was his fear that he may say something while he was angry that would not be befitting to the high status of Faatimah, may Allaah be pleased with her. Thus, he cut off that possibility by leaving the house until they both calmed down."¹

It is better for the husband to leave the house if he feels that the heat of the arguments may cause the marital problems to increase.

Just as leaving the house in such a situation may cause him to look at himself and to realize any mistakes that have been made, which may not occur if he stayed home.

As for Faatimah, may Allaah be pleased with her, she did not leave the home; rather, she stayed in her own house. This is something that lessens the problem and its effects, as opposed to if she had left for her father's home.

Thus, it is the responsibility of the family to have a positive role in guiding, advising the wife to be patient and to treat her husband kindly.

If one of his daughters visited him, he, sallallaahu 'alayhi wa sallam, would welcome and honor her:

'Aa'ishah, may Allaah be pleased with her, said: "I have never seen anyone closer in character and guidance to the Messenger of Allaah, in his looks, good conduct and in all of his affairs, more than Faatimah, the daughter of the Messenger of Allaah, sallallaahu 'alayhi wa sallam."

She also said when Faatimah, may Allaah be pleased with her, visited the Prophet of Allaah, sallallaahu 'alayhi wa sallam, he would stand up to receive her, kiss her and seat her in his place. And when the Prophet of

¹ *Fat-h Al-Baari* (588/10).

Allaah, *sallallaahu 'alayhi wa sallam*, visited Faatimah, may Allaah be pleased with her, she would stand up to him, kiss him and seat him in her place.¹

In the narration of Abu Daawood, may Allaah have mercy upon him: "He took her hand, and kissed her. He did this out of honor for her."

'Aa'ishah, may Allaah be pleased with her, narrated that Faatimah, may Allaah be pleased with her, came one day, and she walked like Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Welcome, my daughter." Then he sat her down on his right or left.²

This Hadeeth also indicates the place of Faatimah, may Allaah be pleased with her, in the Prophet's heart, his love for her and the way he honored her when he met her.

Where are these gentle manners in the hardhearted people who think that frowning and severity are signs of manhood and a good way to raise children, especially their daughters?

He, *sallallaahu 'alayhi wa sallam*, raised his daughters to disdain the worldly life and to give charity:

'Abdullaah ibn 'Umar, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, came to Faatimah, may Allaah be pleased with her, and he found a curtain on her door, so he did not enter and he would rarely return from a journey without starting with visiting her. When 'Ali, may Allaah be pleased with him, came and saw her concerned, he asked her what the problem was. She replied: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, came to my house but he did not enter." 'Ali, may Allaah be pleased with him, went to him and said: "O Messenger of Allaah, Faatimah is concerned because you came to her but did not enter the house." So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "What do I have to do with this life and what do I have to do with its ornaments? I saw a colored striped curtain on her door [so I did not enter]." So 'Ali, may Allaah be pleased with him, went back to her and told her what he said. At this, she said: "Tell him to order me to dispense with it as he wishes." So he

1 Reported by Abu Daawood (5217) and At-Tirmithi (3872). Al-Albaani ruled it as authentic.

2 Reported by Al-Bukhaari (3624) and Muslim (2450).

went and said that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Tell her to give it in charity to the children of so-and-so [a family that was in need]." ¹

Ibn Hajar, may Allaah have mercy upon him, said: "*Al-Muhallab, may Allaah have mercy upon him, and others said: "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, hated for his daughter what he hated for himself, that the good things would be their reward in this life only and not in the next. He did not intend that putting a curtain on the door is forbidden. This is similar to when she asked him for a servant, so he said: "Should I not guide you to what is better than a servant?" Then he taught her the words of remembrance to make before sleeping."*" ²

He, *sallallaahu 'alayhi wa sallam*, guided his daughters to the best of this life and the next:

'Ali, may Allaah be pleased with him, narrated: "Faatimah complained about the effect on her hands from using the mill, so she came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to ask him for a servant girl. She did not find him, but she mentioned it to 'Aa'ishah, who mentioned it to him when he came home."

'Ali, may Allaah be pleased with him, continued: "So he came to us when we had gone to bed. We were going to stand up, but he, *sallallaahu 'alayhi wa sallam*, told us: "Stay in your places." Then he, *sallallaahu 'alayhi wa sallam*, sat between us, until I felt the coldness of his feet on my chest. Then he, *sallallaahu 'alayhi wa sallam*, said: "Should I not guide you two to what is better for you than a servant? When you go to bed, then say Allaahu Akbar 34 times [Allaah is The Greatest], Subhaanallaah 33 times [Glory be to Allaah], and Alhamdulillaah 33 times [Praise be to Allaah]. This is better for you than a servant."" ³

The reason the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not give them a servant is that he chose to donate whatever came to him to the poor people of the *Suffah*, and he was of the view that patience was better for his family because it is greater in reward.

1 Reported by Al-Bukhaari (2613) and Abu Daawood (4149).

2 *Fat-h Al-Baari* (229/5).

3 Reported by Al-Bukhaari (3705) and Muslim (2727).

It also shows the gentleness used in dealing with one's daughter and her husband, as he did not ask them to get up when he came to them and left them to stay in bed. He, *sallallaahu 'alayhi wa sallam*, even sat between them, and taught them what was better than the servant they had asked for. This is a method of teaching a person what is better than what they had asked for, showing them that preparing for the next life, having patience and not being deceived by this worldly life, is more important than what they were seeking.¹

He, *sallallaahu 'alayhi wa sallam*, also taught her another Du'aa' that would be better for her than a servant. Abu Hurayrah, may Allaah be pleased with him, narrated that Faatimah, may Allaah be pleased with her, came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asking for a servant. He, *sallallaahu 'alayhi wa sallam*, told her to say: "O Allaah, Lord of the seven heavens, and Lord of the Earth, and Lord of the mighty throne. Our Lord, and the Lord of all things: The one who splits the seed and the date seed, and revealed the Tawraah [Torah], the Injeel [gospel], and the Qur'aan: I seek refuge in you from the evil of everything that you have taken by his forelock. O Allah, You are Al-Awwal [The First] so there is nothing before You, and You are Al-Aakhir [The Last] so there is nothing after You. You are Ath-Thaahir [The Highest] so there is nothing above You, and You are Al-Baatin [aware of the subtlest secrets] so there is nothing closer than You. Settle our debt for us and enrich us from poverty."²

He, *sallallaahu 'alayhi wa sallam*, advised Faatimah to take responsibility for her actions:

He, *sallallaahu 'alayhi wa sallam*, told her: "**O Faatimah, rescue yourself from Hellfire, for I cannot save you from Allaah.**"³

The wording of this *Hadeeth* as reported by Al-Bukhaari is: "**O Faatimah, daughter of Muhammad! Ask whatever you want of my wealth, [but] I cannot save you from Allaah.**"

1 *Fat-h Al-Baari* (124/11).

2 Reported by Muslim (2713).

3 Reported by Al-Bukhaari (2753) and Muslim (204) on the authority of Abu Hurayrah, may Allaah be pleased with him.

Meaning: do not depend on your noble lineage, for I cannot protect you from any harm that Allaah intends for you (as a result of your action).¹

He, *sallallaahu 'alayhi wa sallam*, ordered her to perform night prayers:

'Ali ibn Abu Taalib, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, came to him and Faatimah, may Allaah be pleased with her, one night, and he, *sallallaahu 'alayhi wa sallam*, asked them: "Do you two not pray [at night]?" 'Ali, may Allaah be pleased with him, replied: "O Messenger of Allaah, our souls are in the Hands of Allaah, when he wishes to make us wake up, he will do so." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, left when I said that, and did not reply to me. Then I heard him when he was leaving, hitting his thigh and saying (what means): «But man has ever been, most of anything, [prone to] dispute.» [Qur'aan 18:54]²

Ibn Hajar, may Allaah have mercy upon him, said: "*Ibn Battaaal*, may Allaah have mercy upon him, said: *"This indicates the virtue of praying at night, and waking up one's family if they are sleeping for that. If the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, had not known of the great reward of night prayers, he would not have bothered his daughter and cousin at a time of sleep. However, he chose that virtue for them over laziness, following the command of Allaah (which means): «And order your family with prayer.»* [Qur'aan 20:132]"³

Ibn Battaaal, may Allaah have mercy upon him, said: "His statement: 'Then I heard him when he was leaving, hitting his thigh' was because of the Prophet's surprise at 'Ali's quick reply, and his disagreement with the excuse that he made. He did not like the excuse because he used Qadar (predestination) to leave off a responsibility, which is unacceptable. However, since the night prayers are only recommended and not obligatory, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, simply left and said the verse, but if it had been an obligatory matter he would not have left without them performing it. And Allaah knows best."⁴

1 The explanation of An-Nawawi on the book of Muslim (80/3).

2 Reported by Al-Bukhaari (1127) and Muslim (775).

3 *Fat-h Al-Baari* (11/3).

4 The explanation of Ibn Battaaal on the book of Al-Bukhaari (1156/3) *Haashiyat As-Sindi* (205/3).

His sensitivity towards the feelings of his daughters and his anger when they were angry:

Al-Miswar ibn Makhramah, may Allaah be pleased with him, narrated: “Ali ibn Abu Taalib proposed to the daughter of Abu Jahl, after his marriage to Faatimah. So Faatimah went to the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, and said ‘Your people say that you do not get angry for the sake of your daughters, and here is ‘Ali marrying the daughter of Abu Jahl.’ So the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, stood up and proclaimed the Shahaadah (testimony of faith), then said: “I married my daughter to Abu Al-‘Aas ibn Ar-Rabee’, so he spoke to me and told the truth, and promised me and fulfilled the promise. Faatimah is only a part of me and whatever hurts her hurts me. By Allaah, the daughter of the Messenger of Allaah and the daughter of the enemy of Allaah will never be together under one husband.” Then ‘Ali, may Allaah be pleased with him, left his marriage proposal.”¹

The scholars mentioned some reasons why the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, prevented ‘Ali, may Allaah be pleased with him, from this marriage, and most of them come down to four main reasons:

First: This marriage hurt Faatimah, may Allaah be pleased with her, and hurting her is a form of hurting the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, which is a major sin. The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, explained this when he said: “Faatimah is only a part of me, what bothers her bothers me and what hurts her hurts me.” This reason does not apply to any women except for the daughter of the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*.

Second: He feared that Faatimah, may Allaah be pleased with her, would be tested in her religion, as reported in Saheeh Al-Bukhaari: “And I fear that she will be tested in her religion.” Jealousy is an innate characteristic of women, and the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, was worried that this jealousy would cause her to do something that goes against her high status, for she is the leader of all women. This is especially because she lost her mother, then her sisters one after another, so she would have no one to comfort and console her if she became jealous.

¹ Reported by Al-Bukhaari (3110) and Muslim (2449). The wording is by Muslim.

Ibn Hajar, may Allaah have mercy upon him, said: "This proposal came after the conquest of Makkah, so she was the last of the daughters of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, still alive, and she saw all of her sisters die, so this jealousy would have made her even sadder."¹

Third: The Prophet of Allaah, sallallaahu 'alayhi wa sallam, refused for the daughter of the Messenger of Allaah to be married along with the daughter of a great enemy of Allaah, as he said: "**By Allaah, the daughter of the Messenger of Allaah and the daughter of the enemy of Allaah will never be together under one husband.**"

Fourth: To show the great status and virtue of Faatimah, may Allaah be pleased with her.

Thus, all of these reasons together or separately are the cause of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, forbidding 'Ali, may Allaah be pleased with him, from this marriage. While there is nothing in this story that is even the slightest evidence for those who use it to try to prevent polygamy. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, himself prevented any confusion regarding this, for he mentioned in this very Hadith: "While verily I do not make forbidden what is permissible, nor do I permit what is forbidden."

From his guidance with his daughters is that he, sallallaahu 'alayhi wa sallam, would try to cheer them up:

'Aa'ishah, may Allaah be pleased with her, narrated: "Faatimah came walking one day, and she walked like the Prophet of Allaah, sallallaahu 'alayhi wa sallam. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "Welcome, my daughter." Then he, sallallaahu 'alayhi wa sallam, sat her down on his right or left, and whispered to her, so she cried. I asked: "Why did you cry?" Then he, sallallaahu 'alayhi wa sallam, whispered to her again and she smiled."

'Aa'ishah, may Allaah be pleased with her, continued: "I have never seen happiness so soon after sadness and I asked her what he said. Faatimah replied: 'I cannot reveal the secret of the Messenger of Allaah.' After the Prophet of Allaah, sallallaahu 'alayhi wa sallam, died, I asked her again. She

¹ *Fat-h Al-Baari* (86/7).

said: 'He first told me: "Jibreel used to read the Qur'aan with me once every year, and he read it with me twice this year. I think that means my time is near, and you will be the first of my family to follow me." When I cried, he, *sallallaahu 'alayhi wa sallam*, whispered to me: "Are you not pleased to be the leader of the women of Paradise, or the believing women?" I smiled when he said that.'"¹

He, *sallallaahu 'alayhi wa sallam*, used to encourage her to mention Allaah and make *Du'aa'*:

Anas ibn Maalik, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to Faatimah, may Allaah be pleased with her: "O Faatimah, what prevents you from listening to what I advise you, to say in the morning and evening: Yaa Hayyu yaa Qayyoom, birahmitika astagheegh, aslih lee sha'nee kullah, wa laa takilnee ilaa nafsee tarfata 'ayn. [O Everliving, Self Sustainer: I seek refuge by Your mercy, correct all of my affairs, and do not leave me in charge of my affairs for a blink of an eye]."²

He, *sallallaahu 'alayhi wa sallam*, used to maintain his relations by giving her gifts:

'Ali ibn Abu Taalib, may Allaah be pleased with him, said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave me an outfit made of silk, so I came out wearing it. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said : "O Ali, I did not give this to you for you to wear! Make it into head covers for the Faatimahs."³

An-Nawawi, may Allaah have mercy upon him, said: "*The plural of Faatimah refers to: Faatimah the daughter of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, 'Ali's mother Faatimah bint Asad, and Faatimah the daughter of (his uncle) Hamzah.*"⁴

He, *sallallaahu 'alayhi wa sallam*, used to console his daughters and teach them patience:

1 Reported by Al-Bukhaari (2624).

2 Reported by Ibn As-Sunni (46) in his book *Al-Yawm Wal-Laylah*. Al-Albaani ruled it as sound (Hasan) in his book *Saheeh Al-Jaami'* (5820).

3 Reported by Al-Bukhaari (2614), Muslim (2071) and Ahmad (712).

4 The explanation of An-Nawawi on the book of Muslim (51/14).

Usaamah ibn Zayd, may Allaah be pleased with him, narrated that the Prophet's daughter sent for him, saying that one of her sons was near death, and asking him to come to them. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sent a message to her giving her greetings, and saying: "To Allaah belongs what He has taken, and to Him belongs what He gives. Everything has a specified term, so let her be patient and seek the reward from Allaah."

At this, she sent back to him asking him by Allah to come to her. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, stood up, and with him were Sa'd ibn 'Ubaadah, Mu'aath ibn Jabal, Ubayy ibn Ka'b, Zayd ibn Thaabit, and others, may Allaah be pleased with them. The child was lifted to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and he (the boy) made a sound as if water was poured into an empty container, so the Prophet's eyes filled with tears.

Sa'd, may Allaah be pleased with him, was surprised (to see him cry), and said: "O Messenger of Allaah, what is this!" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "This is mercy, Allaah places it in the hearts of whomsoever He wishes of His slaves. For Allaah only has mercy upon the merciful ones from His slaves."¹

An-Nawawi, may Allaah have mercy upon him, said:

"The words: "To Allaah belongs what He has taken, and to Him belongs what He gives. Everything has a specified term" was a way of encouraging her to have patience and submit to the decree of Allaah. The meaning of it is that whatever Allaah gave you belongs to Him, not you. Thus, He only took what belonged to Him originally. So one should not despair and become disconsolate, just as if he was asked to return something he borrowed.

The words: "To Him belongs what He gives" means that whatever Allaah gives you is still part of His kingdom, and He has the right to do with it what He wishes.

The words: 'The Prophet's eyes filled with tears. Sa'd said: "O Messenger of Allaah, what is this!"' Sa'd, may Allaah be pleased with him, said this be-

¹ Reported by Al-Bukhaari (1238) and Muslim (923).

cause he thought that any kind of crying was not lawful, and he thought that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, had forgotten this, so he reminded him. However, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, informed him that merely crying is not impermissible or disliked, rather it is a mercy and virtue. The act that is impermissible is wailing loudly while crying.”¹

He, *sallallaahu 'alayhi wa sallam*, would become sad at the death of his sons and daughters:

A person who is tested with the loss of a child should know that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, lost all of his children during his life, except for Faatimah, may Allaah be pleased with her, who died after him.

From his guidance is that he, *sallallaahu 'alayhi wa sallam*, became sad at their passing away and shed tears, but he, *sallallaahu 'alayhi wa sallam*, would not say except that which pleases Allaah.

Anas ibn Maalik, may Allaah be pleased with him, narrated that when the Prophet’s daughter Umm Kulthoom, may Allaah be pleased with her, died, he saw the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sitting by the grave and he saw tears in his eyes.²

These were not the tears of despair or anger at the decree of Allaah. They were only tears of mercy and sadness that come from the eye of a merciful person.

Anas ibn Maalik, may Allaah be pleased with him, said “We entered upon Abu Sayf, the blacksmith, whose wife would breastfeed Ibraaheem, the son of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and the Prophet took Ibraaheem and kissed and smelled him. Then we entered upon him after that while Ibraaheem was dying and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, started crying.”³

Abdur-Rahmaan ibn 'Awf, may Allaah be pleased with him, said: “Even you, O Messenger of Allaah!” So he, *sallallaahu 'alayhi wa sallam*, replied: “O Ibn 'Awf! It is mercy.” Then he followed it with another one (i.e. another tear

1 The explanation of An-Nawawi on the book of Muslim (225/6).

2 Reported by Al-Bukhaari (1285).

3 Reported by Al-Bukhaari (1285).

after the first one.) He, *sallallaahu 'alayhi wa sallam*, said: "The eyes shed tears and the heart is grieved, but we do not say except what pleases our Lord. We are saddened by your departure, O Ibreaheem."

Anas ibn Maalik, may Allaah be pleased with him, said: "I have not seen anyone more merciful with children than the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*."

He, may Allaah be pleased with him, also said: "Ibraaheem was breastfed in the area of Al-'Awaali in Madeenah and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would go to him and enter the house. The house would be filled with smoke (since the house owner was a blacksmith), so I would hurry to enter before the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and say: "Abu Sayf, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, has come, stop!" Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, would then take Ibraaheem and kiss him, then leave."

When Ibraaheem died, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **"Indeed, Ibraaheem is my son and he died in the age of nursing. He will have two nurses to finish his breastfeeding in Paradise."**¹

An-Nawawi, may Allaah have mercy upon him, said: "This is because the period of nursing as mentioned in the Qur'aan is two years, while Ibraaheem died at the age of 16 or 17 months. From the benefits of this Hadeeth is that it shows the beautiful manners of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and his great mercy towards children and the weak. It also shows the virtue of having mercy upon children and kissing them."²

At the death of his daughters, he, *sallallaahu 'alayhi wa sallam*, would supervise their washing and shrouding, pray over them and bury them, stand at the grave and make Du'aa' for them:

Umm 'Attiyah Al-Ansaariyyah, may Allaah be pleased with her, said the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, entered upon us when his daughter (Umm Kulthoom) died. So he, *sallallaahu 'alayhi wa sallam*, said: "Wash her three or five times or more than that if you see it necessary, with water and Sidr, and put in it Kaafoor [camphor] the last time, or

¹ Reported by Muslim (2316).

² The explanation of An-Nawawi on the book of Muslim (76/15).

some Kaafoor and after you have finished, inform me." When we finished we informed him, *sallallaahu 'alayhi wa sallam*, so he gave us his Izaar (the lower garment), and told us to wrap her body in it.¹

It is said that the wisdom behind giving them his *Izaar* when they had finished and not before they washed her is that it would be recently worn on his blessed body and there would be no gap in the time between it touching his body and covering her body.

This is how the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with his children, reflecting the exemplary manner he raised and nurtured them.



¹ Reported by Al-Bukhaari (1175) and Muslim (939).

Section Three

How the Prophet of Allaah, sallallaahu 'alayhi wa sallam, dealt with his grandchildren

Introduction:

The genuine love and warmth that surrounds a family enables it to lead a happy and successful life and helps to bring out a righteous generation, raised on the best manners and the noblest character. The grandchildren of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, lived in such beautiful atmosphere of love and cordiality. They basked in the benevolence of their beloved, Prophet Muhammad, sallallaahu 'alayhi wa sallam, who nurtured them with his goodness and influenced their characters by his words and deeds. History recorded the effect of this noble influence in golden letters, which was manifested in their lofty status, noble manners and unique actions. There is little wonder in that, for they were the people who were brought up in the household of love, generosity, kindness and etiquette.

The grandchildren of the Prophet of Allaah, sallallaahu 'alayhi wa sal-lam:

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, had seven grandchildren, just as he had seven children. They were:

1. Al-Hasan ibn 'Ali: He was the closest in resemblance to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and the first son of 'Ali ibn Abu Taalib and Faatimah, may Allaah be pleased with them all. He was born in the third year after the Hijrah, and he died in the year 49 A.H.¹

¹ This refers to the Islamic calendar (which is a lunar calendar). The first year was the Islamic year beginning in 622 CE (Christian Era) during which Prophet Muhammad, sallallaahu 'alayhi wa sallam, migrated from Makkah to Madinah (known as the Hijrah). Each numbered year is designated A.H. (i.e. after the year of the Hijrah).

He was seven years old at the time of the death of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*.

2. Al-Husayn ibn 'Ali: The second son of 'Ali and Faatimah, may Allaah be pleased with them, he was born in the fourth year after the Hijrah and he died in the year 61 A.H.
3. Umm Kulthoom bint 'Ali ibn Abu Taalib: She was born before the death of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. 'Umar ibn Al-Khattaab, may Allaah be pleased with him, married her, and she was the mother of Zayd ibn 'Umar and Ruqayyah. She and her son Zayd both died in the year 75 A.H.
4. Zaynab bint 'Ali ibn Abu Taalib: She was born in the lifetime of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. She married her cousin 'Abdullaah ibn Ja'far, may Allaah be pleased with them, and she had children with him, and died while married to him. There are many existing descendants of Zaynab and 'Abdullaah ibn Ja'far, may Allaah be pleased with them.
5. 'Abdullaah ibn 'Uthmaan ibn 'Affaan: He was the son of Ruqayyah, may Allaah be pleased with her, the daughter of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, he was born in Habashah (Ethiopia) and died when he was six years old.
6. Umaamah bint Al-'Aas: She was the daughter of Zaynab, may Allaah be pleased with her, the daughter of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. 'Ali, may Allaah be pleased with him, married her after the death of Faatimah, may Allaah be pleased with her, but she did not have any children with him. When 'Ali passed away, may Allaah be pleased with him, she married Al-Mugheerah ibn Nawfal, and she had no children with him either until her death.
7. 'Ali ibn Al-'Aas: He was the brother of Umaamah bint Zaynab, and he died before the age of puberty in the lifetime of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*.

Therefore, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, has no descendants except from his daughter Faatimah, may Allaah be pleased with her, and his descendants all return to his two grandsons, Al-Hasan and Hu-sayn, may Allaah be pleased with them, only. The descendants of Al-Hasan are

ascribed as Al-Hasani, and the descendants of Al-Husayn are known as Husayni.

The Prophet's manner of dealing with his grandchildren was filled with compassion and mercy, for the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was an exceptional example of a noble father and grandfather. There are many manifestations of his beautiful and merciful nature in the way he cared for his children.

He, *sallallaahu 'alayhi wa sallam*, would make *Athaan* (call to prayer) in a newborn infant's ear:

Thus, the first thing he would hear in this life is the glorification of Allaah. Abu Raafi', may Allaah be pleased with him, said that he saw the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, make the Athaan of prayer in the ear of Al-Hasan ibn 'Ali when he was born to Faatimah, may Allaah be pleased with them all.¹

This is why many scholars preferred to make the *Athaan* in the ear of a child as soon as it was born, to drive away Satan and so that the first thing it heard was the remembrance of Allaah.

Ibn Al-Qayyim, may Allaah have mercy upon him, said:

*"The secret behind making Athaan – and Allaah knows best – is that the first thing the child hears will be words that contain the glorification of his Lord and the testimony of faith which brings a person into Islaam. Thus, it is like a reminder of the rituals of Islaam as soon as he enters this world, just like a person is reminded to say "La ilaaha illallaah" as he leaves this world. It is not impossible that the effect of this reaches the infant's heart, and he can be affected by it even though he does not realize it. Another benefit is that Satan runs away from the words of the Athaan, so the Satan of the infant will hear what weakens and angers him from the very first moment."*²

1 Reported by Abu Daawood (5105) and At-Tirmithi (1514). At-Tirmithi ruled it as authentic, as well as An-Nawawi and Ibn Al-Mulaqqin. However, Al-Albaani ruled it as inauthentic in *As-Silsilah Adh-Dha'eebah* (6121).

2 *Tuhfat Al-Mawlood* (page 31).

Then he, *sallallaahu 'alayhi wa sallam*, used to do Tahneek for them:

'Aa'ishah, may Allaah be pleased with her, the wife of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, narrated: "Children used to be brought to him, so he, *sallallaahu 'alayhi wa sallam*, would ask Allaah to bless them, and then do Tahneek."¹

An-Nawawi, may Allaah have mercy upon him, said: "Tahneek, which means to chew on a date or something similar, then to wipe it on the palate of the child. If it is done without dates it is fine, but to use a date is better, for its sweetness is very beneficial to the baby."²

Modern science has confirmed the medical benefits of doing *Tahneek* for the growth and development of the child. Narrations regarding *Tahneek* show that it should be done with dates or something sweet, and it is the first thing that should enter his body. That is because a newborn child could suddenly die if one of two things happens: either a drop in his blood sugar or a sudden decrease in his body temperature if the surrounding weather is cold. The blood sugar (glucose) level in the newborn baby is often low, which could lead to dangerous results, such as the baby refusing to breastfeed, or limpness in his muscles, or difficulty breathing, or causing a blue tinge to the skin. It could also lead to complications such as stunted growth or mental retardation.

The cure to this is simple and that is to administer glucose dissolved in water, either in his mouth or by way of injection, and this is what happens when doing *Tahneek* with a date. Studies have proven that doing *Tahneek* also strengthens the muscles in the mouth and tongue, preparing the newborn to breastfeed easily.³

Another benefit is that the "'Ajwah" (a specific kind of date) is blessed, for it originally came from Paradise. Abu Hurayrah, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "The 'Ajwah date is from Paradise and it is a cure from poison."⁴

1 Reported by Muslim (2316).

2 The explanation of An-Nawawi on the book of Muslim (124/14).

3 A translation of a summary taken from an article taken from [www.islamweb.net](http://www.islamweb.net/media/index.php?page=article)
<http://www.islamweb.net/media/index.php?page=article>, may Allaah be pleased with him,
lang=A, may Allaah be pleased with him, id=143055.

4 Reported by At-Tirmithi (2066) and Ibn Maajah (3455). Al-Albaani ruled it as authentic in his book

Of course, there is no doubt it has changed from its state in Paradise, for the dates in this life are not the same as the dates in Paradise.

He, sallallaahu 'alayhi wa sallam, would do Aqeeqah (sacrifice) for them:

Ibn 'Abbaas, may Allaah be pleased with him, narrated: "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, slaughtered two male sheep for the 'Aqeeqah of both Al-Hasan and Al-Husayn, may Allaah be pleased with them."¹

The 'Aqeeqah is to slaughter an animal after a baby is born, for the boy two sheep and for the girl one sheep.

Ibn Al-Qayyim, may Allaah have mercy upon him, said: "*It has many benefits, such as being an act of worship and bringing one closer to Allaah, a form of generosity, and a way of freeing the child from this responsibility. It is not far-fetched to say that it could be a cause for the healthy growth and well-being of the child, and a protection for him from Satan.*"²

He, sallallaahu 'alayhi wa sallam, would delay the Aqeeqah until the seventh day from birth:

'Aa'ishah, may Allaah be pleased with her, narrated: "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, did the Aqeeqah sacrifice for both Al-Hasan and Al-Husayn on the seventh day and named them."³

Al-'Uthaymeen, may Allaah have mercy upon him, said: "*Thus, it is Sunnah to do the slaughter on the seventh day, meaning if the baby is born on Saturday, then the slaughter is on the following Friday. So the slaughter would always be the day of the week preceding the day the baby was born.*"⁴

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "**A child is held as a pledge for his 'Aqeeqah, it should sacrificed for him on the seventh day and he should be given a name.**"⁵ Yet, it is also narrated that he, sallallaahu 'alayhi wa sallam, also used to name some of his children at

1 *Saheeh Al-Jaami'* (4126).

2 Reported by An-Nasaa'i (4219). Al-Albaani ruled it as authentic in his book *Irwa' Al-Ghaleel* (379/4).

3 Reported by Ibn Hibbaan (5311). Ibn Hajar ruled it as authentic in his book *Fat-h Al-Baari* (589/9).

4 *Sharh Al-Mumti'* (493/7).

5 Reported by Abu Daawood (2838) and At-Tirmithi (1522) on the authority of Samurah Ibn Jundub, may Allaah be pleased with him. Al-Albaani ruled it as authentic.

their birth, as in the *Hadeeth*: “A boy was born to me tonight, so I named him after my father Ibraaheem.”¹

He, *sallallaahu 'alayhi wa sallam*, ordered the baby's head to be shaved and to donate the weight of the hair in silver:

Abu Raafi', the freed slave of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, narrated that when Al-Hasan ibn 'Ali was born, Faatimah wanted to perform his 'Aqeeqah by slaughtering two sheep, may Allaah be pleased with them. So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, told her: “Do not perform the 'Aqeeqah, but rather shave his head and donate the weight of the hair in silver in the path of Allaah.” When Al-Husayn was born after that, Faatimah did the same, may Allaah be pleased with them.²

The reason the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, told her: “**Do not perform the 'Aqeeqah**” is because he wanted to do it himself.

Anas ibn Maalik, may Allaah be pleased with him, also narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ordered for the heads of Al-Hasan and Al-Husayn to be shaved when they were seven days old, and to give its weight in silver.³

Shaving the head of the baby is very beneficial, as modern medicine has confirmed that shaving the head opens the pores on the scalp and helps in hair growth. Wiping the head of the baby with saffron after shaving it is also a Sunnah that is neglected and very few people perform it. 'Aa'ishah, may Allaah be pleased with her, narrated that in the pre-Islamic era, they used to slaughter for the newborn, then they would place some of the blood on a cloth, and then wipe the blood on the baby's head after shaving it. So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Use Khalooq [a kind of musk] instead of blood.”⁴

He, *sallallaahu 'alayhi wa sallam*, chose beautiful names for them:

1 Reported by Muslim (3126).

2 Reported by Ahmad (26655). Al-Albaani ruled it as sound (Hasan) in his book *Irwa' Al-Ghaleel* (403/4).

3 Reported by Al-Bazzaar (6199). Al-Haythami ruled it as sound (Hasan) in his book *Majma' Az-Zawa'id* (89/4).

4 Reported by Ibn Hibbaan (5308). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (463).

This was the practice of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in everyone he named, and he even used to change names with bad meanings to good ones. The right of a child over his parent is that he chooses a good name for him. Thus, a Muslim should stay away from suggestive names, and names that are strange sounding or have a bad meaning.

One of his grandchildren urinated in his lap and he, *sallallaahu 'alayhi wa sallam*, did not become angry:

Lubaabah bint Al-Haarith, may Allaah be pleased with her, narrated that Al-Hasan ibn 'Ali, may Allaah be pleased with him, was sitting in the lap of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and then urinated. She told the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, "Change your garment, and give me yours so that I can wash it." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Only the urine of a baby girl should be washed, but the urine of a boy should have water sprinkled on it."¹

Abu As-Samh, may Allaah be pleased with him, said: "I used to serve the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and when he wanted to bathe he would tell me: "Turn your back to me." So I would turn my back to him to cover him while he bathed. Once Al-Hasan or Al-Husayn was brought to him and urinated on his chest, so I wanted to wash it off. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "The urine of a baby girl should be washed, but the urine of a boy should have water sprinkled on it."²

Abu Layla, may Allaah be pleased with him, said: "I was with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and Al-Hasan or Al-Husayn was lying on his chest or stomach. I noticed that he began to urinate, so we stood up to take him. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Leave my son, do not scare him [and leave him] until he finishes

¹ Reported by Abu Daawood (375) and Ibn Maajah (522). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (2383). This authentic narration clearly substantiates that the urine of a boy is different than that of the girl, and that it is enough for the boy's urine to be sprinkled with water, while the girl's urine must be washed in order to purify the clothes it touches.

² Reported by Abu Daawood (376), An-Nasaa'i (304) and Ibn Maajah (526). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (8117).

urinating." Then he followed it with washing with water¹ and I saw his urine gushing out fast uninterrupted."

These narrations show the extent of the gentleness of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and his love for his grandchildren.

He, *sallallaahu 'alayhi wa sallam*, sought Allaah's protection for his grandchildren:

Ibn 'Abbaas, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to seek Allaah's protection for Al-Hasan and Al-Husayn, may Allaah be pleased with them, by saying: "U'eethukumaa bikalimaati Allaahi at-taamah min kulli Shaytanin wa haammah wa min kulli 'aynin laamah [I seek refuge for you two in the perfect words of Allaah, from every devil and creature, and from every envious eye]." and he, *sallallaahu 'alayhi wa sallam*, said: "This is what Ibraaheem used to say over Is-Haaq and Ismaa'eel."²

Ibn Hajar, may Allaah have mercy upon him, said:

- "*The words of Allaah*": means the Qur'aan or His Names and Attributes.
- "*The perfect words*": He described the words of Allaah as being complete and perfect because it is impossible for His Words to have any deficiency or shortcomings like the words of human beings. Or the meaning is that these words protect the one who uses them from any harm.
- "*From every Satan (Devil)*" includes the Satans from both the men and Jinn.
- *Haammah* in Arabic means a lethal poisonous creature; a poisonous creature that does not kill is called *Saammah*, such as a scorpion or wasp.
- "*From every blaming eye*" means the 'Ayn that causes harm to a person.³
- *Al-Khattabi* said it is the (mental) illness that affects a person such as insanity.⁴

He, *sallallaahu 'alayhi wa sallam*, taught them supplications:

1 Reported by Ahmad (18580). Shu'ayb Al-Arna'oot ruled it as authentic.

2 Reported by Al-Bukhaari (3371) and At-Tirmithi (2060). The wording is by At-Tirmithi.

3 *Tuhfat Al-Ahwathi* (184/6).

4 *Fat-h Al-Baari* (410/6).

Al-Hasan ibn 'Ali, may Allaah be pleased with them both, said that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, taught him certain words to say in the Witr prayer: "Allaahumma ihdini fee man hadayt, wa 'aafini feeman 'aafayt, wa tawallani fee man tawallayt, wa baarik li fee maa a'tayt, wa qini sharra ma qadayta , fa innaka taqdi wa la yuqdhaa 'alayk, wa innahu laa yathillu man waalayt wa laa ya'izzu man 'aadayt, tabaarakta Rabbana wa ta'aalayt.

[O Allaah, guide me among those whom You have guided, pardon me among those whom You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have given, and save me from the evil of what You have decreed. For verily You decree and none can decree upon You; and he is not humiliated whom You have befriended, nor is he honoured whom You have taken as an enemy. Blessed are You, Our Lord, and Exalted.]¹

He, sallallaahu 'alayhi wa sallam, took his grandchildren with him to the mosque:

Abu Bakrah, may Allaah be pleased with him, said: "I saw the Prophet of Allaah, sallallaahu 'alayhi wa sallam, standing on the minbar (pulpit) and Al-Hasan was by his side, and he would go back and forth between the people and the Prophet of Allaah, sallallaahu 'alayhi wa sallam. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "This son of mine is a leader and Allaah will reconcile between two great factions of Muslims because of him."²

Buraydah ibn Al-Husayb, may Allaah be pleased with him, said that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, was giving a khutbah and Al-Hasan and Al-Husayn, may Allaah be pleased with them, came wearing red garments, stumbling and falling over themselves and getting up. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, came down (from the pulpit) and picked them up, then climbed the pulpit again and said: "Allaah has told the truth [which means]: «Your wealth and children are only a trial.» I

¹ Reported by At-Tirmithi (26655). Al-Albaani ruled it as authentic in his book *Irwaa' Al-Ghaleel* (429).

² Reported by Al-Bukhaari (2714).

saw these two so I was not able to have patience." Then he returned to his khutbah.¹

This reaction from the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, reflects the perfect mercy Allaah had instilled in his heart.

The saying of Allaah (which means): «**Your wealth and children are only a trial.**» [Qur'aan 64:15] means that they distract a person from performing acts of obedience. This narration shows that cutting off his *khutbah* and picking them up is considered a trial which was caused by his love for them. The trials caused by children are of different levels, this being from the least of them, but one must be careful not to allow it to increase.² The narration also shows the Prophet's love and mercy for his grandchildren.

He, *sallallaahu 'alayhi wa sallam*, carried some of them in prayer:

Abu Qataadah Al-Ansaari, may Allaah be pleased with him, narrated that he saw the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, leading prayer while his granddaughter from Zaynab, Umaamah bint Abu Al-'Aas, may Allaah be pleased with them, was on his shoulder. When he, *sallallaahu 'alayhi wa sallam*, would bow for Rukoo' he, *sallallaahu 'alayhi wa sallam*, would put her down, and when he would rise up from the prostration he would lift her up.³

He, *sallallaahu 'alayhi wa sallam*, tolerated the playful actions of children during prayer:

Shaddad ibn Al-Haad, may Allaah be pleased with him, narrated:

"The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, came out for Maghrib or 'Ishaa' and he was carrying Al-Hasan or Al-Husayn. He, *sallallaahu 'alayhi wa sallam*, stepped forward, put him down and then began the prayer. In the middle of the prayer, he made one of the prostrations very long. I raised myself from prostration and looked up⁴ and saw the child on the Prophet's back while he

1 Reported by Abu Daawood (1109), At-Tirmithi (3774), An-Nasaa'i (1413) and Ibn Maajah (3600). Al-Albaani ruled it as authentic in his book *Saheeh Abu Daawood* (1016).

2 *Fat-h Al-Baari* (254/11).

3 Reported by Al-Bukhaari (516) and Muslim (543). The wording is by Muslim.

4 If a person is praying and he thinks that something untoward has happened to the Imaam leading

was prostrating, so I put my head back down. When the Prophet of Allaah, sallallaahu 'alayhi wa sallam, finished the prayer the people said: "O Messenger of Allaah, you made one of the prostrations long in the middle of the prayer, until we thought that something was wrong (like a sudden death or illness), or that revelation was coming down upon you." The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "None of that happened, rather my son rode on my back, so I hated to make him move until he finished.""¹

Al-Hasan and Al-Husayn, may Allaah be pleased with them, would jump on his back and he, sallallaahu 'alayhi wa sallam, would not get angry:

Abu Hurayrah, may Allaah be pleased with him, said: "We were praying 'Ishaa' behind the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and when he would prostrate Al-Hasan and Al-Husayn would jump on his back. When he raised his head, he gently moved them and put them on the ground. Then when he, sallallaahu 'alayhi wa sallam, would go back down, they would climb on his back again, until he finished the prayer and sat them in his lap. I went to him and said: "O Messenger of Allaah, I will return them." Then lightening struck in the sky, and the Prophet of Allaah, sallallaahu 'alayhi wa sallam, told them: "You two go back to your mother." The light in the sky remained until they entered upon her."²

Abu Bakrah, may Allaah be pleased with him, narrated that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, was praying, and when he prostrated Al-Hasan, may Allaah be pleased with him, would jump on his back and shoulders. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, would move him gently so that he would not fall over. He, sallallaahu 'alayhi wa sallam, did that more than once, so when he, sallallaahu 'alayhi wa sallam, finished praying they asked him, "O Messenger of Allaah we saw you do something with Al-Hasan we have not seen you do before." The Prophet

the congregational prayer and he raises his head to make sure he is alright, and then puts his head back down, then his prayer is sound. Likewise, if one raises his head thinking that the Imaam has said *Takbeer (Allaahu Akbar)* to move to the next position, but then realized that he was mistaken and went back to his position, then his prayer is also sound.

1 Reported by An-Nasaa'i (1141). Al-Albaani ruled it as authentic in his book *Saheeh An-Nasaa'i* (1141).

2 Reported by Ahmad (10281). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (3325).

of Allaah, sallallaahu 'alayhi wa sallam, replied: "He is my Rayhaan [a good smelling plant] in this life, and indeed this son of mine is a leader, and Allaah will reconcile between two factions of Muslims because of him."¹

These narrations show the permissibility of children entering the mosque. As for the *Hadeeth* narrated by ibn Maajah, may Allaah have mercy upon him, on the authority of Waathilah ibn Al-Asqa': "*Keep your children and insane people away from the mosque,*" then it is an inauthentic *Hadeeth*, as Al-Albaani, may Allaah have mercy upon him, mentioned.

Thus, we see that the Prophet's dealings with his grandchildren were based on kindness and mercy, for a small child needs love and care from his parents just as he needs food and drink. This "emotional sustenance" is essential to raising a child with a balanced personality, free from complexes.

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, loved them very much:

Abu Hurayrah, may Allaah be pleased with him, narrated: "I went out with the Prophet of Allaah, sallallaahu 'alayhi wa sallam, during the day and we were both silent, and he went to the market of Banu Qaynuqaa' and then left, then he went to the house of Faatimah. He, sallallaahu 'alayhi wa sallam, called out: 'Is Luka' [the small child, referring to Al-Hasan] there?' We thought that she was keeping Al-Hasan so she could bathe him and put a necklace on him. Then Al-Hasan came out to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and they hugged each other. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: 'O Allaah, I love him, so love him, and love whoever loves him.' Abu Hurayrah, may Allaah be pleased with him, said: 'No one was more beloved to me than Al-Hasan ibn 'Ali after the Prophet of Allaah, sallallaahu 'alayhi wa sallam, made this statement.'²

An-Nawawi, may Allaah have mercy upon him, said: "'Then Al-Hasan, may Allaah be pleased with him, came out to the Prophet of Allaah, sallallaahu 'alayhi wa

1 Reported by Ahmad (19994). Al-Albaani ruled it as authentic in his book *Ath-Thamar Al-Mustataab* (757/1).

2 Reported by Al-Bukhaari (5884) and Muslim (2421).

sallam, and they hugged each other'. This shows the virtue of being gentle and playing with a child and being humble with them. It also shows the permissibility of putting necklaces or other adornments on children and to keep them clean, especially when they meet noble people."¹

He, sallallaahu 'alayhi wa sallam, described Al-Hasan and Al-Husayn as his two fragrant plants in this life:

Ibn 'Umar, may Allaah be pleased with them both, narrated that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "Al-Hasan and Al-Husayn are my two Rayhaan [fragrant plants] from this world."² The meaning of this is that they are from what Allaah has bestowed upon him, and because a person smells and kisses his children as if they are flowers.³

He, sallallaahu 'alayhi wa sallam, would kiss and hold his grandchildren:

Abu Hurayrah, may Allaah be pleased with him, said that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, kissed Al-Hasan ibn 'Ali, may Allaah be pleased with them both, when Al-Aqra' ibn Haabis At-Tameemi was present. Al-Aqra' said: "I have ten children, and I have never kissed any of them." The Prophet of Allaah, sallallaahu 'alayhi wa sallam, looked at him and said: "Whoever does not have mercy will not be shown mercy."⁴ This answer to Al-Aqra' shows that kissing one's child is from the parent's mercy, and likewise hugging or smelling them.⁵

He, sallallaahu 'alayhi wa sallam, would hold them on his shoulders:

Abu Hurayrah, may Allaah be pleased with him, narrated that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, came out carrying Al-Hasan and Al-Husayn, may Allaah be pleased with them both, on each shoulder, and he, sallallaahu 'alayhi wa sallam, would kiss each one of them. When he reached the people, a man remarked to him, "O Messenger of Allaah, you love

1 The explanation of An-Nawawi on the book of Muslim (193/15).

2 Reported by Al-Bukhaari (3753) and At-Tirmithi (3770). The wording is by At-Tirmithi.

3 *Fat-h Al-Baari* (427/10).

4 Reported by Al-Bukhaari (5997) and Muslim (2318).

5 *Fat-h Al-Baari* (430/10).

them!" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: "Whoever loves them, then he loves me, and whoever hates them hates me."¹

If we were to compare the state of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with his grandchildren to ourselves, we would discover the difference of attitude, as many people nowadays have abandoned raising and playing with their children and left them with servants, nannies or babysitters. Thus, the child grows up in the care of this "imitation mother" and he does not experience any love from his real parents.

The saliva of the children would fall on him but he, *sallallaahu 'alayhi wa sallam*, would not be annoyed:

Abu Hurayrah, may Allaah be pleased with him, said: "I saw the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, holding Al-Hasan ibn 'Ali on his shoulder and he was drooling on him."²

He, *sallallaahu 'alayhi wa sallam*, even used to kiss Al-Hasan, may Allaah be pleased with him, on the mouth. Mu'awiyah, may Allaah be pleased with him, said: "I saw the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, suck Al-Hasan's tongue" or he said "his lip – and verily a tongue or lip that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sucked on would never be punished."³

He, *sallallaahu 'alayhi wa sallam*, would allow them to ride with him on his mount:

'Abdullaah ibn Ja'far, may Allaah be pleased with him, said: "Whenever the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, returned from a journey, the children of his household would meet him. Once he returned and I was the first one, so he let me ride in front of him, and then one of the two sons of Faatimah came, so he put him behind him (on the riding animal.)"⁴

Iyaas ibn Salamat, may Allaah be pleased with him, narrated that his father said: "I led the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and Al-

1 Reported by Ahmad (9381) and Ibn Maajah (143). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (2895).

2 Reported by Ibn Maajah (685). Al-Albaani ruled it as authentic in his book *Saheeh An-Nasaa'i* (536).

3 Reported by Ahmad (16406). Shu'ayb Al-Arna'oot ruled it as authentic.

4 Reported by Muslim (2428).

Hasan and Al-Husayn on his mule, until I brought them to the home of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and one of them was behind him, and one in front of him."¹

He, sallallaahu 'alayhi wa sallam, played with children and made them laugh:

Ya'laa ibn Murrah, may Allaah be pleased with him, narrated that some people went with the Prophet of Allaah, sallallaahu 'alayhi wa sallam, to an invitation for dinner, and on the way they found Husayn, may Allaah be pleased with him, playing. So the Prophet of Allaah, sallallaahu 'alayhi wa sallam, went ahead of the people and put his arms out, and Al-Husayn, may Allaah be pleased with him, would run away laughing, until the Prophet of Allaah, sallallaahu 'alayhi wa sallam, finally picked him up. He, sallallaahu 'alayhi wa sallam, then put one of his hands on Al-Hasan's chin, and the other on the back of his head and then kissed him. Then he, sallallaahu 'alayhi wa sallam, said: "Al-Husayn is from me, and I am from Al-Husayn, may Allaah love whoever loves Al-Husayn, Al-Husayn is a nation on his own."²

Al-Mubaarakpoori, may Allaah have mercy upon him, said: "*The words: "Al-Husayn is from me, and I am from Al-Husayn" mean that they are connected in such a way that it could be said that each one is from the other.*

The words: "Al-Husayn is a nation by himself" i.e. in doing good deeds, the Arabic term used is that Husayn is from the Asbaat, who are the tribes from the children of Ishaaq ibn Ibrraheem, may Allaah exalt their mention. Or the meaning could be his many offspring will form tribes, so it is a reference that his many descendants will last, and they still exist until this day."³

He, sallallaahu 'alayhi wa sallam, would pray for mercy for them:

Usaamah ibn Zayd, may Allaah be pleased with them both, said that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, sat him and Al-Hasan, may Allaah be pleased with him, on his two knees, then he, sallallaahu 'alayhi wa sallam,

1 Reported by Muslim (2423).

2 Reported by Ibn Maajah (144) and At-Tirmithi (3775). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (1227).

3 *Tuhfat Al-Ahwathi* (178/10).

would hold them close to him and say: "O Allaah, have mercy upon them, for I have mercy upon them."¹

If he received any gifts, he, *sallallaahu 'alayhi wa sallam*, would give a portion to his relatives:

Since a gift has a great effect upon people, especially children, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would give presents to his grandchildren. 'Aa'ishah, may Allaah be pleased with her, Said: "The Najaashi (ruler of Ethiopia) sent some jewelry as a gift to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and among it was a gold ring. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, picked it up with a stick keeping it away from him, or with his fingers. He, *sallallaahu 'alayhi wa sallam*, then called for Umaamah, his granddaughter from Zaynab and said to her: "Adorn yourself with it, my daughter."²"²

He, *sallallaahu 'alayhi wa sallam*, raised them from their childhood to avoid impermissible things:

Abu Hurayrah, may Allaah be pleased with him, narrated that Al-Hasan ibn 'Ali, may Allaah be pleased with him, took a date from some dates for charity and put it in his mouth, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, made the sound: "Kakh, Kakh!" for him to spit it out. He, *sallallaahu 'alayhi wa sallam*, then said to him: "Didn't you know that we do not eat from charity?"³

The narration shows that children should not do something that is prohibited upon adults, and this is the responsibility of the guardian. It also shows that they should be disciplined to do what benefits them, and to stay away from prohibited things that harm them, even though they are still not held responsible for it.⁴

A child can be a cause of cowardice and stinginess:

Ya'laa Al-'Aamiri, may Allaah be pleased with him, narrated that Al-Hasan and Al-Husayn, may Allaah be pleased with them, came running to the Prophet of Al-

1 Reported by Al-Bukhaari (6003).

2 Reported by Abu Daawood (4235) and Maajah (3644). Al-Albaani ruled it as sound (*Hasan*) in his book *Saheeh Ibn Maajah* (2939)

3 Reported by Al-Bukhaari (1419) and Muslim (1069).

4 The explanation of An-Nawawi on the book of Muslim (175/7) and *Fat-h Al-Baari* (355/3).

laah, sallallaahu 'alayhi wa sallam, so he hugged them both and said: "A child is a cause of cowardice and stinginess."¹

As-Sindi, may Allaah have mercy upon him, said: "*The meaning of this is that a person's excessive love for his children could cause him to be stingy in giving charity, and to be cowardly and fearful of death because of them.*"²

The narration also shows the exceeding love of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, for Al-Hasan and Al-Husayn, may Allaah be pleased with them, when he hugged them and made this statement. Such was the Prophet's nature when dealing with his grandchildren, and this was how he, sallallaahu 'alayhi wa sallam, would shower them with his mercy and compassion.



Conclusion:

Thus, we see that Prophet Muhammad, sallallaahu 'alayhi wa sallam, treated his children and grandchildren with great compassion and never neglected to direct them to the straight path and to good deeds. He, sallallaahu 'alayhi wa sallam, loved them and treated them tenderly, but did not allow them to neglect matters related to the afterlife. He, sallallaahu 'alayhi wa sallam, showed them how to lead a humane life and never allowed them to neglect their religious duties. His ultimate goal was to prepare them for the Hereafter.

His perfect balance in such matters is another dimension of his divinely inspired intellect. Prophet Muhammad, sallallaahu 'alayhi wa sallam, was a human like us, but Allaah inspired in him such an intimate affection for every living thing that he could establish a connection with all of them. As a result, he was full of extraordinary affection toward his family members and others.

Despite the fact that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, loved his children and grandchildren very much, he, sallallaahu 'alay-

¹ Reported by Ibn Maajah (3656). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (1989).

² *Haashiyat As-Sindi* (72/7).

hi wa sallam, never let his love for them stand in the way of safeguarding them from going astray. He, *sallallaahu 'alayhi wa sallam*, taught them to be sensitive to forbidden acts early in their childhood and in doing so, established an important principle of education.

The Prophet did not shy away from showing his love and affection towards his daughters and granddaughters. This was not just an expression of his emotions, it was a vital and revolutionary social statement in a society where it had been the social norm to bury infant or young girls alive.

This was the relationship the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, shared with his children and grandchildren, where he loved and cherished them and was loved and cherished by them in turn.



Section Four

How the Prophet of Allaah, sallallaahu 'alayhi wa sallam, dealt with his relatives

Introduction:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was the kindest and most gentle of all people towards his relatives, as was testified to by those who were closest to him. For he, *sallallaahu 'alayhi wa sallam*, was described as: "*The most dutiful of people and the best at upholding the ties of kinship.*"¹

Family and relatives who make up one's immediate environment always had special importance in pre-Islaamic Arab society, which gave rise to a spirit of tribal loyalty amongst people from the same tribe and branch. Very often, this led to serious tribal wars and rivalry. Within such a context, the exemplary relationships that Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, had with his tribe and family helped put aside the tribal prejudices and chauvinism and created a sound framework of relationships among family and relatives based on Islaamic brotherhood, cooperation and standing up for the truth.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, taught his family, relatives and close Companions to be committed to the cause of freedom, truth and justice. The majority of the problems today arise from racism, ethnic rivalry, discrimination and social injustice. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, decried anyone who claimed superiority on the basis of the color of skin and tribal pride. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, established a society based on One Creator and One Religion, which superseded all narrow considerations of clan or col-

¹ Reported by Muslim (1072) on the authority of 'Abd Al-Muttalib ibn Rabee'ah, may Allaah be pleased with him.

or. The Quraysh leader Abu Sufyaan, the rich trader Abu Bakr, the Persian immigrant Salmaan Al-Faarisi and the African slave Bilaal, may Allaah be pleased with them, became brothers in a family of the Ummah, the Muslim community.

This change of the ignorant, race-conscious, and tough Arab tribes into the civilized citizens of a new Islaamic State was less imaginable to anyone than the magic of turning base metal into gold. Yet, it was made possible by the sublime personal example and guidance of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, which is the means by which his family and Companions tasted success.

The Prophet's uncles and aunts:

Ibn Al-Qayyim, may Allaah have mercy upon him, enumerated his uncles to be the following:¹

1. The lion of Allaah and His Messenger, and the leader of all martyrs: Hamzah
2. Al-'Abbaas
3. Abu Taalib and his name is 'Abd Manaaf
4. Abu Lahab and his name is 'Abd Al-'Uzza
5. Az-Zubayr
6. 'Abdul-Ka'bah
7. Al-Muqawwim
8. Dhiraar
9. Qutham
10. Al-Mugheerah, and his nickname was Hajal
11. Al-Ghaydaaq, and his name was Mus'ab.

Some biographers have mentioned Nawfal and Al-Haarith as his uncles. It was also said that Al-Haarith and Al-Muqawwim are one person. The oldest of his uncles are Al-Haarith, and the youngest was Al-'Abbaas.

¹ *Zaad Al-Ma'aad* (104/1).

Seven of his uncles passed away before the advent of Islaam, except for four: Abu Taalib, Abu Lahab, Hamzah, and Al-'Abbaas, and these last two became Muslim.

He, *sallallaahu 'alayhi wa sallam*, also had six aunts:¹

1. Safiyyah, the mother of Az-Zubayr ibn Al-'Awfaam
2. 'Aatikah
3. Barrah
4. Arwah
5. Umaymah
6. Umm Hakeem Al-Baydhaa'.

Out of them, Safiyyah, may Allaah be pleased with her, definitely became Muslim, and the scholars disagreed over whether 'Aatikah and Arwah did or not.

There were over 25 sons of his paternal uncles, i.e. his cousins. All of them became Muslim except for two, Taalib ibn Abu Taalib and 'Utaybah ibn Abu Lahab. Some of the most well known of his cousins are 'Ali ibn Abu Taalib, Ja'far ibn Abu Taalib, 'Aqeel ibn Abu Taalib, 'Abdullaah ibn 'Abbaas, Al-Fadhl ibn 'Abbaas, 'Ubayd Allaah ibn 'Abbaas, Qutham ibn 'Abbaas, Abu Sufyaan ibn Al-Haarith, and Rabee'ah ibn Al-Haarith.

Some of the well known daughters of his uncles are: Umm Haani' bint Abu Taalib, Dhubaa'ah bint Az-Zubayr, Durrah bint Abu Lahab and Umaamah bint Hamzah.

From the children of his aunts are 11 men and 3 women, including: 'Aamir ibn Baydhaa', 'Abdullaah and Zuhayr, the two sons of 'Aatikah, 'Abdullaah and 'Ubaydallaah, the sons of Jahsh, Zubayr ibn Al-'Awfaam, and Zaynab and Hamnah, the daughters of Jahsh. All of them became Muslim and stayed steadfast upon Islaam, except for 'Ubaydullaah ibn Jahsh.

¹ *Zaad Al-Ma'aad* (105/1).

The Prophet's brothers and sisters from breastfeeding:

The prophet of Allaah, *sallallaahu alayhi wa sallam*, had three brothers and two sisters from breastfeeding; his brothers were:

1. Hamzah ibn Abdul Muttalib.
2. Abu Salamah ibn 'Abdul Asad.
3. Abu Sufyaan ibn Al-Haarith.

His sisters were:

1. Unaysah bint Al-Haarith
2. Shaymaa' bint Al-Haarith.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to call for the kind treatment of his relatives:

Zayd ibn Arqam, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, stood up one day amongst us to give a khutbah at a river called Khumm between Makkah and Madeenah. He, *sallallaahu 'alayhi wa sallam*, praised Allaah, and advised and reminded us, then he, *sallallaahu 'alayhi wa sallam*, said: "O people, I am only a human, and the time may be close that the messenger of my Lord will come, so I will respond [i.e. he will pass away]. I am leaving with you the two heavy things, the first is the Qur'aan, which contains guidance and light, whoever takes it firmly will be on the guidance, and whoever does not will be misguided. And also my Ahl Al-Bayt [family and relatives], I remind you of Allaah regarding my family and relatives [he repeated it three times.]"

Husayn ibn Sabrah asked Zayd, may Allaah be pleased with him, "Who are his Ahl Al-Bayt? Are his wives included amongst them?" He said: "His wives are from Ahl Al-Bayt, but what is meant here is those who are not allowed to accept charity after him." He said: "Who are they?" Zayd, may Allaah be pleased with him, answered, "The family of 'Ali, the family of 'Aqeel, the family of Ja'far, and the family of 'Abbaas."¹

Abu Bakr, may Allaah be pleased with him, used to say, "Take care of Muhammad, *sallallaahu 'alayhi wa sallam*, in terms of his family."² Ibn Hajar, may

1 Reported by Muslim (2408).

2 Reported by Al-Bukhaari (3713).

Allaah have mercy upon him, said: "Meaning not to harm them or act badly towards them." ¹

'Aa'ishah, may Allaah be pleased with her, narrated that Abu Bakr, may Allaah be pleased with him, said to 'Ali, may Allaah be pleased with him: "By the One in whose Hand is my soul, I would rather fulfill the ties of kinship towards the relatives of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, more so than my own relatives." ²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, visited the grave of his mother and cried there:

Abu Hurayrah, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, visited his mother's grave, then he cried, and caused those around him to cry. He, *sallallaahu 'alayhi wa sallam*, said: "I asked permission from my Lord to seek forgiveness for her, but He did not allow me. Then I asked Him permission to visit her grave, so He allowed me that. So visit graves, for it reminds one of death." ³ The reason he cried is from sadness that she did not reach his time to believe in him.

Buraydah, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, reached a marked grave, so he sat down and the people sat with him. He, *sallallaahu 'alayhi wa sallam*, moved his head as if he was speaking, then he cried. 'Umar ibn Al-Khattaab, may Allaah be pleased with him, said to him, "What is making you cry, O Messenger of Allaah?" He, *sallallaahu 'alayhi wa sallam*, said: "This is the grave of Aaminah bint Wahb, I asked my Lord if I could visit her grave so He gave me permission, then I asked permission to seek forgiveness for her but He did not allow me, so I became sad for her and cried." Buraydah, may Allaah be pleased with him, then said: "I never saw more people crying than at that time." ⁴

1 *Fat-h Al-Baari* (79/7).

2 Reported by Al-Bukhaari (3712).

3 Reported by Muslim (976).

4 Reported by Al-Bayhaqi (189/1) in his book *Dalaa'il An-Nubuwwah*. Al-Albaani ruled it as authentic in his book *Saheeh As-Seerah* (page 23).

He, sallallaahu 'alayhi wa sallam, was eager to call his relatives to Islaam:

Abu Hurayrah, may Allaah be pleased with him, said that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, stood up when Allaah revealed His Saying (which means): «And warn, [O Muhammad], your closest kindred.» [Qur'aan 26:214] and he, sallallaahu 'alayhi wa sallam, said: "O Quraysh, save yourselves, I can do nothing for you to protect you from Allaah, O children of 'Abd Manaaf, I can do nothing for you to protect you from Allaah. O 'Abbaas ibn 'Abd Al-Muttalib, I can do nothing for you to protect you from Allaah, O Safiyyah, the aunt of the Messenger of Allaah, I can do nothing for you to protect you from Allaah. O Faatimah bint Muhammad, ask me whatever you wish of my wealth, but I can do nothing for you to protect you from Allaah."¹

An-Nawawi, may Allaah have mercy upon him, said: "*The meaning of this is for them not to rely on their relation to the Messenger of Allaah, for he cannot protect them from any harm that Allaah has decreed for them.*"²

In the narration mentioned in the book of Muslim, he, sallallaahu 'alayhi wa sallam, mentioned at the end: "**But you have ties of kinship upon me that I will uphold in a good manner.**"³

Ibn Hajar, may Allaah have mercy upon him, said "*The reason that Allaah ordered the Prophet of Allaah, sallallaahu 'alayhi wa sallam, to warn his close relatives first is that if the evidence of the truthfulness of Islaam has been established upon them, then it will also be established on others.*"⁴

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, also called his cousin 'Ali, may Allaah be pleased with him, to Islaam when he was young, and he responded and believed in him and was the first child to become Muslim. At-Tirmithi, may Allaah have mercy upon him, said: "Some of the people of knowledge said that the first man to become Muslim was Abu Bakr, and

1 Reported by Al-Bukhaari (2753) and Muslim (206).

2 The explanation of An-Nawawi on the book of Muslim (80/3).

3 Reported by Muslim (204).

4 *Fat-h Al-Baari* (503/8).

'Ali became Muslim when he was only eight years old, and Khadeejah was the first woman to become Muslim, may Allaah be pleased with them all.¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was eager to guide his uncle Abu Taalib:

Sa'eed ibn Al-Musayyab, may Allaah have mercy upon him, narrated that his father said: "When Abu Taalib was near death the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, came to him, and he found Abu Jahl and 'Abdullaah ibn Abu Umayyah ibn Al-Mugheerah sitting with his uncle. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to him: "**O my uncle, say there is no one worthy of being worshipped but Allaah, a statement that I will plead your case with in front of Allaah,**" Abu Jahl and 'Abdullaah ibn Ummayah said: "Will you leave the religion of (your father) 'Abdul Muttalib!" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, continued to try to guide his uncle, and the other two would keep repeating that same statement, until Abu Taalib made his last statement that he was on the religion of 'Abdul Muttalib, and refused to bear witness to the oneness of Allaah. So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said when he died: "**By Allaah, I will continue to seek forgiveness for you as long as Allaah does not forbid me to do so.**" Allaah then revealed (what means): «**It is not [proper] for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.**» [Qur'aan 9:113] He also revealed to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, regarding Abu Taalib (what means): «**Indeed, [O Muhammad], you do not guide whom you like, but Allaah guides whom He wills.**» [Qur'aan 28:56]²

In another narration: The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said to him: "**O my uncle, say 'None is worthy of being worshipped but Allaah', I will bear witness to it for you in front of Allaah.**"³

Yet in another authentic narration mentioned by Ahmad, may Allaah have mercy upon him, Abu Taalib said to the Prophet of Allaah, *sallallaahu 'alayhi wa*

1 Reported by At-Tirmithi (642/5).

2 Reported by Al-Bukhaari (3884) and Muslim (24).

3 Reported by Al-Bukhaari (1360).

*sallam, "If it were not for the fact that Quraysh would criticize me and say that I only said it out of fear of death, then I would have made you happy by saying it."*¹

Even though his uncle died as a disbeliever, the Prophet of Allaah, salallaahu 'alayhi wa sallam, still interceded for him for his punishment to be lightened. Thus, Abu Taalib will be the least punished person in the Hellfire due to the intercession of the Prophet of Allaah, sallallaahu 'alayhi wa sallam. Ibn 'Abbaas, may Allaah be pleased with him, narrated that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "The lightest punishment in Hell will be for Abu Taalib, and he will wear two shoes that will cause his brain to boil."²

'Abbaas ibn 'Abd Al-Muttalib, may Allaah be pleased with him, asked, "O Messenger of Allaah, did you benefit Abu Taalib at all, for he used to care for you and become angry for your sake?" The Prophet of Allaah, sallallaahu 'alayhi wa sallam, replied: "Yes, he is only up to his ankles in the Hellfire, and if it was not for me than he would be in the deepest part of Hell."³

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, used to praise his relatives and give them the respect they deserved:

Al-Muttalib ibn Abu Wadaa'ah, may Allaah be pleased with him, narrated that Al-'Abbaas, may Allaah be pleased with him, came to the Prophet of Allaah, salallaahu 'alayhi wa sallam, and it was as if he had heard something (i.e. someone spoke about his lineage.) So the Prophet of Allaah, sallallaahu 'alayhi wa sallam, stood up on the pulpit and said: "Who am I?" They said: "You are the Messenger of Allaah." He, sallallaahu 'alayhi wa sallam, said: "I am Muhammad ibn 'Abdullaah ibn 'Abd Al-Muttalib, indeed Allaah created the creation, then placed me in the greatest group, then he made them two groups, and placed me in the most virtuous of the two, then he made them tribes and placed me in the best tribe, then he made them households, and placed me in the most virtuous household, and the most virtuous lineage."⁴

1 Reported by Ahmad (9237).

2 Reported by Muslim (211).

3 Reported by Muslim (209).

4 Reported by At-Tirmithi (3455). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (1472).

The meaning of this Hadeeth is that Al-'Abbaas, may Allaah be pleased with him, came to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, angry with the disbelievers from their criticism of the Prophet's lineage.

Sa'd ibn Abu Waqqaas, may Allaah be pleased with him, said that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, told 'Abbaas, may Allaah be pleased with him: "This is 'Abbaas ibn 'Abd Al-Muttalib, the most generous of Quraysh and the best at maintaining his ties of kinship." ¹

He, sallallaahu 'alayhi wa sallam, took the advice and counsel of his uncle 'Abbaas:

'Abdullaah ibn 'Abbaas, may Allaah be pleased with him, narrated: "Al-'Abbaas came with Abu Sufyaan ibn Harb to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, in the year of the conquest of Makkah, and Abu Sufyaan had accepted Islaam at a place near Makkah. Al-'Abbaas said: 'O Messenger of Allaah, Abu Sufyaan is a man who likes honor and glory, so can you give him something?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "Yes, whoever enters the house of Abu Sufyaan will be safe, and whoever locks himself in his home will be safe." "²

He, sallallaahu 'alayhi wa sallam, corrected their acts of worship:

Ibn 'Abbaas, may Allaah be pleased with him, narrated: "I slept at my aunt Maymoonah's home, (the wife of the Prophet of Allaah,) so the Prophet of Allaah, sallallaahu 'alayhi wa sallam, relieved himself, then washed his hands and face and slept for a while. When he, sallallaahu 'alayhi wa sallam, woke up he went to the container of water and opened it and made a light Wudhoo' using little water, but it was sufficient, then he prayed. So I got up and stretched, so that he wouldn't know I had been watching him, then I made Wudhoo' and stood on his left side, so the Prophet of Allaah, sallallaahu 'alayhi wa sallam, took me by my ear and made me stand on his right side."³

¹ Reported by Ahmad (1613). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (3326).

² Reported by Abu Daawood (3031). Al-Albaani ruled it as sound (*Hasan*) in his book *Saheeh Abu Daawood* (3021).

³ Reported by Al-Bukhaari (6316) and Muslim (763).

If one of them committed a sin the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would stop him:

'Abdullaah ibn 'Abbaas, may Allaah be pleased with him, narrated that Fadhl, may Allaah be pleased with him, was riding behind the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and a woman from the tribe of Khath'am came, so Fadhl, may Allaah be pleased with him, began to look at her, and she looked at him. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, turned Fadhl's face away from her. So the woman said: "O Messenger of Allaah, the obligation of Hajj has reached my father while he is at a very old age, and he cannot ride on an animal. So should I perform Hajj on his behalf?" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Yes." This was in the farewell Hajj of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*.¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would seek his relatives' help in important matters:

In the story of the Pledge of 'Aqabah that was narrated by Ka'b ibn Maalik, may Allaah be pleased with him, he said:

*"We left for Hajj, and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, promised to meet us at 'Aqabah in the middle of the days of Tashreeq (11,12 and 13 of Thul-Hijjah). So we gathered in that place waiting for the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, until he came to us with his uncle 'Abbaas, who had not yet become Muslim, but he wanted to attend to the affairs of his nephew and make sure he would be safe.*

When we sat down 'Abbaas was the first to speak, and he said: "O Khazraj (from the Ansaar), Muhammad is from us, as you know. We have protected him from our people and he is well protected and honored in his land. But he insisted to come to you and join you, so if you think that you will fulfill what you invited him for, and can protect him from his opponents, then you can have that. But if you think that you will turn him over and not support him after he comes to you, then leave him right now, for he is well protected from his people." The Ansaar said: "We have heard what you said:

¹ Reported by Al-Bukhaari (1513) and Muslim (1334).

so speak, O Messenger of Allaah, and take what pleases you and your Lord." So the Prophet of Allaah, sallallaahu 'alayhi wa sallam, spoke, and read the Qur'aan, and called to Allaah, and enjoined the people to become Muslim..." ¹

He, sallallaahu 'alayhi wa sallam, was good to his relatives:

There are many examples of his good treatment of his relatives. He, sallallaahu 'alayhi wa sallam, used to be concerned about their affairs, and if one of them was unmarried he would strive to get them married. For example, in the Hadeeth of 'Abd Al-Muttalib ibn Rabee'ah ibn Al-Haarith, may Allaah be pleased with him, he narrated:

"Rabee'ah ibn Al-Haarith, the cousin of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and 'Abbaas ibn 'Abdil Muttalib met and said: 'How about we send these two (meaning 'Abd Al-Muttalib ibn Rabee'ah and Fadhl ibn 'Abbaas) to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, so that they may speak to him and place them in charge of the Zakaah (obligatory alms), so they will give what the people give, and receive (in return as fees from Zakaah) what the people receive.' So while they were speaking, 'Ali ibn Abu Taalib came to them, so they mentioned this to him, and he said: 'Do not send them, for the Prophet of Allaah, sallallaahu 'alayhi wa sallam, will not do that.' Rabee'ah said to him, 'You only say this out of jealousy of us, and you have married the daughter of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and we did not become jealous of you.'

'Ali said: 'Then send them.' So they sent them, and 'Ali took off his coat and layed on it, saying: 'I am the father of Hasan, the leader, and by Allaah I will not move from this place until your two sons come back to you with (a negative) answer from the Prophet of Allaah, sallallaahu 'alayhi wa sallam.' Abd Al-Muttalib said: 'So when the Prophet of Allaah, sallallaahu 'alayhi wa sallam, finished praying the Thuhr prayer (noon) we hurried to his home to wait for him, and he, sallallaahu 'alayhi wa sallam, took us by our ears and said: "Tell me what is in your hearts." That day he was at the

¹ Reported by Ahmad (11944). Al-Albaani ruled it as authentic in his book *Fiqh As-Seerah*.

home of Zaynab bint Jahsh, so we entered his home with him. Each one of us wanted the other to speak, until one of us said: 'O Messenger of Allaah, you are the most righteous of people, and the best at maintaining the ties of kinship. We have reached the age of marriage so we came to ask that we be placed in charge of the charity, so that we may give to you what the people give, and receive what the people receive.'

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, stayed silent for a long time when we said that, and we wanted to speak, but Zaynab motioned behind her curtain for us to stay silent. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, then said: "Zakaah is not suitable for the family of Muhammad, it is only the waste of the people, and it is not permissible for Muhammad nor for the family of Muhammad. Call for me Mahyamah ibn Jaz', and Nawfal ibn Al-Haarith ibn 'Abdil-Muttalib." Mahyamah was a man from the tribe of Asad that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, placed in charge of dividing the Khumus (one fifth of the war booty.)

When they came to him, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, told Mahyamah: "Marry your daughter to this young man." About Fadhl ibn 'Abbaas, so he married him to her. Then the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said to Nawfal: "Marry your daughter to this young man." Meaning me ('Abd Al-Muttalib ibn Rabee'ah), so he married her to me.

He, sallallaahu 'alayhi wa sallam, then said: "Give the brides such and such amount from the Khumus [one fifth of the war spoils] as their dowry."¹

An-Nawawi, may Allaah have mercy upon him, said: "The meaning of this could be referring to the portion of the Khumus (one fifth) of the spoils of war that goes towards the relatives of the Prophet of Allaah, since they were considered as such. Or he could be referring to the portion of it that goes to the Prophet of Allaah, sallallaahu 'alayhi wa sallam."²

¹ Reported by Muslim (1072).

² The explanation of An-Nawawi on the book of Muslim (180/7).

From his kindness to his relatives:

When his uncle 'Abbaas was captured as a prisoner in the Battle of Badr, he did not have a garment to wear, so the Prophet of Allaah, sallallaahu 'alayhi wa sallam, looked for one.

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, narrated that when the prisoners of the Battle of Badr were brought, amongst them 'Abbaas, he was not wearing a garment. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, looked for suitable garment, so they found one with 'Abdullaah ibn Ubayy that fit him, so the Prophet of Allaah, sallallaahu 'alayhi wa sallam, gave it to 'Abbaas, may Allaah be pleased with him. That is why the Prophet of Allaah, sallallaahu 'alayhi wa sallam, wrapped 'Abdullaah ibn Ubayy in his garment when 'Abdullaah ibn Ubayy died.

Sufyaan ibn 'Uyaynah, may Allaah have mercy upon him, said: "He did a favor to the Prophet of Allaah, so he, sallallaahu 'alayhi wa sallam, wanted to return the favor." ¹

When some money came from Bahrain, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, gave a portion to his uncle:

Anas ibn Maalik, may Allaah be pleased with him, narrated:

"Some money came to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, from Bahrain, so the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "**Leave it in the mosque.**" It was the largest amount of money that came to him. When he, sallallaahu 'alayhi wa sallam, went to pray in the mosque he did not even glance at the money. Then he, sallallaahu 'alayhi wa sallam, finished the prayer and went by the money and started distributing it, and he did not see anyone except that he gave him some of it.

Then 'Abbaas came and said: "O Messenger of Allaah, give me some, because I ransomed myself and 'Aqeel (they had both been taken prisoner in the Battle of Badr.)" The Prophet of Allaah, sallallaahu 'alayhi wa sallam, replied: "**Take from it.**" So 'Abbaas put some in his garment, and tried to lift it but it was too heavy for him. He said: "O Messenger of Allaah, order someone to help me lift

¹ Reported by Al-Bukhaari (372).

this." The Prophet of Allaah, sallallaahu 'alayhi wa sallam, replied: "No." He then said: "Then help me yourself." The Prophet of Allaah, sallallaahu 'alayhi wa sallam, replied: "No."

Then he took out some of the money, and tried to lift it again but it was too heavy for him. He said: "O Messenger of Allaah, order someone to help me lift this." The Prophet of Allaah, sallallaahu 'alayhi wa sallam, replied: "No." He then said: "Then help me yourself." The Prophet of Allaah, sallallaahu 'alayhi wa sallam, replied: "No."

Then he dropped some more money, until he was able to lift it on his shoulders, and then he left. So the Prophet of Allaah, sallallaahu 'alayhi wa sallam, did not leave the money until it was completely distributed."¹

Ibn Rajab Al-Hanbali, may Allaah have mercy upon him, said: "This narration shows the generosity of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and that he would not turn to it no matter how much it was. Also, 'Abbaas, may Allaah be pleased with him, was a very large and strong man, and he took a huge amount of money, but the Prophet of Allaah, sallallaahu 'alayhi wa sallam, did not stop him. Perhaps the reason that the Prophet did not help his uncle lift it or order someone to help him so that he would only take what he was able to lift, not that he wanted to stop him from taking any money."²

'Abbaas, may Allaah be pleased with him, was considered one of the richest of the Quraysh, but he had incurred a large debt because he had to ransom himself and his nephew 'Aqeel when they were captured in Badr.

He, sallallaahu 'alayhi wa sallam, was eager for his relatives to perform Hajj with him:

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, tried to convince the one who did not intend to make *Hajj* to perform it, such as in the story of Dhubaah (the cousin of the Prophet of Allaah, sallallaahu 'alayhi wa sallam.) The Prophet of Allaah, sallallaahu 'alayhi wa sallam, entered upon her

¹ Reported by Al-Bukhaari (3165) and *Fat-h Al-Baari* (516/1).

² *Fat-h Al-Baari* (178/3).

and said: “**Do you want to go to Hajj?**” She said: “*I feel I may become even sicker.*” He, *sallallaahu 'alayhi wa sallam*, replied: “**Go to Hajj, but stipulate a condition, saying: O Allaah, I will stop wherever You keep me [due to any sickness or other hindrances You Decree upon me].**”¹

He, sallallaahu 'alayhi wa sallam, used to ask about the health and affairs of his relatives:

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave permission to the family of Hazm to perform Ruqyah (reciting words or the Qur'aan for healing purposes) from a snakebite.

He, *sallallaahu 'alayhi wa sallam*, also said to Asmaa' ibn 'Umays, may Allaah be pleased with her: “Why do I see the children of my brother weak and thin? Did poverty strike them?” She said: “No, but they have been afflicted with the evil eye” He, *sallallaahu 'alayhi wa sallam*, said: “Perform Ruqyah for them.” So I told him the Ruqyah I would say, so he, *sallallaahu 'alayhi wa sallam*, said: “Perform Ruqyah for them.”²

Umm Al-Munthir bint Qays, may Allaah be pleased with her, who was from the Ansaar, said: “The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and 'Ali entered my home, and we had some unripe dates, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, began to eat some. 'Ali had recently partially recovered from a sickness, so he wanted to eat some dates also, but the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Do not, you only recently recovered.”

She, may Allaah be pleased with her, continued, “Then I made some food from barley and a kind of leafy vegetable and brought it to them, so The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “O 'Ali, eat from this, it is better for you.””³

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, sought the help of his relatives and would assign them duties:

1 Reported by Al-Bukhaari (5089) and Muslim (1207). The wording is by Muslim.

2 Reported by Muslim (2198).

3 Reported by Abu Daawood (3856) At-Tirmithi (1960) and Ibn Maajah (3442). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (59).

He, *sallallaahu 'alayhi wa sallam*, ordered 'Ali, may Allaah be pleased with him, to sleep in his place on the night of the Hijrah (migration to Madeenah).

He, *sallallaahu 'alayhi wa sallam*, also appointed 'Ali, may Allaah be pleased with him, as the leader of the army in Khaybar.

He, *sallallaahu 'alayhi wa sallam*, delegated 'Ali, may Allaah be pleased with him, to slaughter the camels in the Hajj, and to give as charity the meat, skins and whatever saddles or cloths were on the sacrificial animals.¹

'Ali, may Allaah be pleased with him, narrated: "The Prophet brought one hundred camels to be sacrificed in Hajj, so he ordered me to distribute the meat, the skins, and the saddles and cloths that were on them."²

He, *sallallaahu 'alayhi wa sallam*, made his cousin Ja'far ibn Abu Taalib, may Allaah be pleased with him, the leader of those who migrated to Habashah (Ethiopia), and he (Ja'far) was the first to bring a message to their leader, An-Najaashi, and he explained to him the religion of Islaam in a beautiful manner.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was overjoyed when Ja'far, may Allaah be pleased with him, returned from Habashah:

Ja'far, may Allaah be pleased with him, returned after the conquest of Khaybar, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, stood up to hug him and kiss him between the eyes, and said: "I do not know what I am happier about, the return of Ja'far or the conquest of Khaybar."³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, then gave him a place to stay next to the mosque, and gave him from the spoils of Khaybar. He then made him the leader of the army in the Battle of Mu'tah after Zayd ibn Haarithah, may Allaah be pleased with him.

When Ja'far, may Allaah be pleased with him, was martyred in Mu'tah, he consoled his family and took care of them:

'Abdullaah ibn Ja'far, may Allaah be pleased with him, narrated:

1 Reported by Al-Bukhaari (1707) and Muslim (1317).

2 Reported by Al-Bukhaari (1718) and Muslim (2321).

3 Reported by Al-Haakim (4249). Al-Albaani ruled it as sound (*Hasan*) in his book *Fiqh As-Seerah* (347/1).

"The Prophet of Allaah, sallallaahu 'alayhi wa sallam, sent an army with Zayd ibn Haarithah as the leader, and said: **"If Zayd is killed or martyred, then Ja'far is the leader, and if Ja'far is killed or martyred, then 'Abdullaah ibn Rawaahah is the leader."** Then the news (of the battle) came to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, so he stood up in front of the people, and praised Allaah, then said: **"Your brothers have met the enemy, and Zayd took the banner, then he fought until he was killed or martyred. Then Ja'far ibn Abu Taalib took the banner, and he fought until he was killed or martyred. Then 'Abdullaah ibn Rawaahah took the banner, and then he fought until he was killed or martyred. Then a sword from the swords of Allaah, Khaalid ibn Al-Waleed, took the banner and was given victory."**

Then he, sallallaahu 'alayhi wa sallam, came to the family of Ja'far after three days (allowing them to express their sorrow by crying), and told them: **"Do not cry over my brother after today or tomorrow, call for me the children of my brother [Ja'far]."** We came to him as if we were small birds, and the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: **"Call the barber for me."** So the barber came and shaved our heads (because their mother was busy with the death of their father and was unable to clean their hair and take care of them, so shaving it was needed to protect it against lice and the like). The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: **"As for Muhammad, then he resembles our uncle Abu Taalib. And as for 'Abdullaah, then he resembles my looks and character."** Then he took my hand and said: **"O Allaah, take care of the family of Ja'far, and bless 'Abdullaah in his business dealings."** He, sallallaahu 'alayhi wa sallam, said this three times. Then our mother came to him and spoke about the fact that we were now orphans, and she made him sad. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, replied: **"Do you fear poverty for them, and I am their supporter and protector in this life and the next?"**¹

¹ Reported by Ahmad (1753). Al-Albaani ruled it as authentic in his book *Ahkaam Al-Janaa'z* (page

He, *sallallaahu 'alayhi wa sallam*, used to hold small children and wipe their heads and make *Du'aa'* for them:

'Abdullaah ibn Ja'far, may Allaah be pleased with him, said: "If only you saw me and Qutham and 'Ubaydallaah, the two sons of 'Abbaas, while we were playing and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, passed by us on his riding animal. He, *sallallaahu 'alayhi wa sallam*, told the people to lift me up, and then placed me in front of him. Then he told them to raise Qutham, and he placed him behind him. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, then wiped my head three times, every time saying: 'O Allaah, take care of the children of Ja'far.'" ¹

Incidents showing his care for his relatives: He, *sallallaahu 'alayhi wa sallam*, would become sad if one of them was struck with a calamity. When his uncle Hamzah, may Allaah be pleased with him, was martyred and mutilated, he became extremely sad at his departure and what happened to him.

Abu Hurayrah, may Allaah be pleased with him, narrated:

"The Prophet of Allaah, sallallaahu 'alayhi wa sallam, stood by Hamzah when he was martyred, and he had been mutilated, so he looked at a scene that was very painful to his heart, and said to him: "May Allaah have mercy upon you, you were very good at maintaining the ties of kinship, and you did many good deeds. Were it not for the sadness of those you left behind, I would have left you to be resurrected from different places. By Allaah, I will mutilate 70 of them in your place."

Then Jibreel (Archangel Gabriel) revealed while the Prophet of Allaah, sallallaahu 'alayhi wa sallam, was still standing there the Saying of Allaah (which means): «And if you punish, punish with an equivalent of that with which you were harmed. But if you are patient, it is better for those who are patient.» [Qur'aan 16:126] So the Prophet of Allaah, sallallaahu 'alayhi wa sal-

166).

1 Reported by Ahmad (1763). Al-Albaani ruled it as sound (*Hasan*) in his book *Ahkaam Al-Janaa'z* (page 168).

lam, gave expiation for his oath, and left what he had planned to do (of mutilation.)”¹

He, sallallaahu 'alayhi wa sallam, used to supplicate to Allaah for his relatives:

He, sallallaahu 'alayhi wa sallam, made Du'aa' for 'Abbaas, may Allaah be pleased with him, and his children.

Ibn 'Abbaas, may Allaah be pleased with him, narrated: “The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said to 'Abbaas: “Tomorrow on Monday come to me with your children, so that I may supplicate Allah for you and them. Allah will benefit you and your children by my supplication.” So we came back the next day, and the Prophet of Allaah, sallallaahu 'alayhi wa sallam, put a cloth on us and said: “O Allaah, forgive 'Abbaas and his children a forgiveness of their apparent and hidden sins, a forgiveness that will leave no sins, O Allaah, protect and take care of him regarding his children.””²

He, sallallaahu 'alayhi wa sallam, made Du'aa' for 'Ali ibn Abu Taalib, may Allaah be pleased with him:

'Ali, may Allaah be pleased with him, narrated: “When Abu Taalib died, I came to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and said: “Your old uncle has died.” The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: “Go and bury him, then don't do anything until you come back.” When I came back after burying him, he told me: “Go and bathe, then do not do anything until you come back.” When I came back, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, made Du'aa' for me, and I would not exchange for it all of the camels in the world.”³

He, sallallaahu 'alayhi wa sallam, made Du'aa' for ibn 'Abbaas, may Allaah be pleased with them:

1 Reported by Al-Haakim (4894) and At-Tabaraani (143/3) in his book *Al-Mu'jam Al-Kabeer*. Ibn Ha-jar ruled it as inauthentic in his book *Fat-h Al-Baari* (371/7).

2 Reported by At-Tirmithi (2762). Al-Albaani ruled it as sound (*Hasan*).

3 Reported by Ahmad (809). Al-Albaani ruled it as authentic in his book *Ahkaam Al-Janaa'z* (page 134).

Ibn 'Abbaas, may Allaah be pleased with him, narrated: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, pulled me to his chest, and said: "O Allaah, teach him the wisdom." ¹

In another narration, "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, relieved himself so I placed some water for *Wudhoo'* for him. He, *sallallaahu 'alayhi wa sallam*, asked: "**Who placed this water?**" And was told, so he, *sallallaahu 'alayhi wa sallam*, said: "**O Allaah, give him understanding of the religion.**" ²

In another narration, he, *sallallaahu 'alayhi wa sallam*, mentioned the addition: "**And teach him the interpretation [of the Qur'aan].**" ³

He, *sallallaahu 'alayhi wa sallam*, used to teach them beneficial supplications:

'Abbaas ibn 'Abd Al-Muttalib, may Allaah be pleased with him, narrated that he said: "O Messenger of Allaah, teach me something that I may ask Allaah." So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Ask Allaah for 'Aafiyah [safety and wellness]." A few days passed, then I came to him again and said: "O Messenger of Allaah, teach me something that I may ask Allaah." He, *sallallaahu 'alayhi wa sallam*, replied: "O 'Abbaas, O uncle of the Messenger of Allaah, ask Allaah for 'Aafiyah in this life and the next." ⁴

Al-Mubaarakpoori, may Allaah have mercy upon him, said: "The Prophet's order for him to ask Allaah for safety and wellness after he asked him two times is a clear indication that nothing equals supplicating Allaah for it, and no other supplication can take its place, and that people should frequently ask Allaah for it."

*The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to respect his uncle 'Abbaas as if he was his father, and he would give him the rights of a father over a son. The fact that he, *sallallaahu 'alayhi wa sallam*, taught him this supplication, and only instructed him to ask for 'Aafiyah shows that it is one of the greatest things a person can ask Allaah for and a way to be protected in all affairs.* ⁵

1 Reported by Al-Bukhaari (3756).

2 Reported by Al-Bukhaari (143) and Muslim (2477).

3 Reported by Ahmad (3024).

4 Reported by At-Tirmithi (3514). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (7938).

5 *Tuhfat Al-Ahwathi* (348/9).

He, sallallaahu 'alayhi wa sallam, used to visit him when he was sick:

Umm Al-Fadhl, may Allaah be pleased with her, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, visited 'Abbaas, may Allaah be pleased with him, when he was so sick that he wished he would die. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to him: "O 'Abbaas, O uncle of the Prophet of Allaah, do not wish for death. If you are a good doer, then you can do more good deeds so it will be better for you. And if you are an evildoer, then you are given a chance to seek Allaah's pleasure so it will be better for you. So do not wish for death." ¹

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, used to encourage his family and relatives to perform good deeds:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would encourage his household to perform acts of worship. In the Hadeeth of the Hajj of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, Jaabir, may Allaah be pleased with him, narrated: "Then the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, came to the Ka'bah and prayed Thuhr in Makkah. Then he, *sallallaahu 'alayhi wa sallam*, came to the sons of 'Abd Al-Muttalib and they were extracting and distributing water from the well of Zamzam, and said to them: "Take out the water, O children of 'Abd Al-Muttalib, for were it not that the people would overcome you over your duty, I would have helped you." They then gave him a bucket and he, *sallallaahu 'alayhi wa sallam*, drank from it." ²

His saying: *sallallaahu 'alayhi wa sallam*: "The children of 'Abd Al-Muttalib." refers to the sons of his uncle Al-'Abbaas, may Allaah be pleased with him, because giving water to those performing Hajj was his responsibility. He, *sallallaahu 'alayhi wa sallam*, then prayed for them to have strength to retrieve the water and distribute it, and he showed them that it is a beloved action to Allaah and has much reward.

He, *sallallaahu 'alayhi wa sallam*, then said: "**Were it not that the people would overcome you.**" meaning that he, *sallallaahu 'alayhi wa sallam*, did not want to participate because he feared that the people would crowd

¹ Reported by Ahmad (2633). Al-Albaani ruled it as authentic in his book *Saheeh At-Targheeb Wat-Tarheeb* (3368).

² Reported by Muslim (1218).

the well out of desire of imitating him, and that people would have over-crowded them and pushed them away.

An-Nawawi, may Allaah have mercy upon him, said: “*The meaning is that he, sallallaahu ‘alayhi wa sallam, would have helped them, but he feared that the people may believe retrieving water from Zamzam is one of the rituals of Hajj, so they would crowd the well and push them away from it. That is because of the great reward of this action.*”¹

He, sallallaahu ‘alayhi wa sallam, would not be biased in religious affairs, even though they were his relatives:

Anas ibn Maalik, may Allaah be pleased with him, narrated that some of the Ansaar said to the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, “Give us permission so that we will not ask for the ransom of the son of our sister, ‘Abbaas (when he was captured in the Battle of Badr by the Muslims.)” The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, (did not allow that, and) replied: “Do not leave any of his ransom money.”²

Ibn Hajar, may Allaah have mercy upon him, said: “They said regarding ‘Abbaas, may Allaah be pleased with him, “the son of our sister” because they are the maternal uncles of his father, ‘Abd Al-Muttalib, for the mother of ‘Abd Al-Muttalib was from Madeenah. Her name was Salma bint ‘Amr ibn Uhayhah, and she was from the tribe of An-Najjaar.

*The reason they called ‘Abbaas, “the son of our sister” is so that it would seem that they were doing the favor of setting him free because of his relation to them. They did not say, “Your uncle,” so that it would not seem that they were doing a favor upon the Prophet of Allaah, sallallaahu ‘alayhi wa sallam. This choice of wording shows their intelligence and good manners in speech.*³

Ibn Hajar, may Allaah have mercy upon him, also said: “Ibn ‘Aa’ith, may Allaah have mercy upon him, narrated that when ‘Umar, may Allaah be pleased with him, was put in charge of restraining the captives, he tightened the restraints of ‘Abbaas. When the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, heard him moaning out of pain, he, *sallallaahu ‘alayhi wa sallam*, was unable to sleep. When the Ansaar heard about that, they released him from the

1 The explanation of An-Nawawi on the book of Muslim (194/8).

2 Reported by Al-Bukhaari (2537).

3 *Fat-h Al-Baari* (168/5).

ropes. When they realized the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was pleased with their action, they wanted to set 'Abbaas free with no ransom to increase his pleasure, but the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not allow that."¹

Ibn Hajar, may Allaah have mercy upon him, further said: "*The reason he did not allow them to do it is so there would be no bias or favoritism in the religion.*"²

The first murder from the time of Jaahiliyyah (the time of ignorance before Islaam) that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, pardoned was that of some of his relatives (who were killed). And the first Riba (usury/interest) that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, waived was the interest owed to his uncle, 'Abbaas, may Allaah be pleased with him.

This was when the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, stood up in 'Arafah and said: "**Everything from the time of Jaahiliyyah is under my feet [i.e. nullified], rejected. The punishment of murder from Jaahiliyyah is canceled and rejected [meaning that no retaliation, ransom will be taken or expiation], and the first murder that is canceled is from us, the murder of ibn Rabee'ah ibn Al-Haarith, who was breastfed by the tribe of Bani Sa'd and murdered by Huthayl. The Riba [interest] of Jaahiliyyah is rejected, and the first interest that I reject is from us; the interest of 'Abbaas ibn 'Abd Al-Muttalib, for it is all canceled.**"³

The name of the child that was killed was Iyaas ibn Rabee'ah ibn Al-Haarith ibn 'Abdul Muttalib. He was a small toddler that was crawling between the houses when he was struck by a rock in the war between the tribes of Bani Sa'd and Bani Layth ibn Bakr.

An-Nawawi, may Allaah have mercy upon him, said: "*This shows that the ruler or anyone else who orders good and forbids evil should begin with himself and his family, for that makes his statements more likely to be accepted.*"⁴



1 *Fat-h Al-Baari* (322/7).

2 *Fat-h Al-Baari* (168/5).

3 Reported by Muslim (1218).

4 The explanation of An-Nawawi on the book of Muslim (182/8).

Section Five

The conduct of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with his neighbors

Introduction:

The Sunnah of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, is filled with examples of the good treatment of neighbors, and the order to take care of one's neighbor, protect his honor, to cover his faults, to not look at his womenfolk and to stay away from everything that bothers him. Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, urged kind and considerate treatment towards our neighbors and emphasized that they deserve our respect and good treatment regardless of their religion, race or colour. 'Aa'ishah, may Allaah be pleased with her, reported that Jibreel (angel Gabriel), may Allaah exalt his mention, emphasized the importance of good treatment of neighbors. to the extent that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, thought they would be granted inheritance rights.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was the best of neighbors in both his actions and statements. He, *sallallaahu 'alayhi wa sal-lam*, followed the order of Allaah when He placed the right of the neighbor after His own rights, when He said (what means): «**Worship Allaah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the neighbor who is near of kin, the neighbor who is a stranger, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allaah does not like those who are self-deluding and boastful.**» [Qur'aan 4:36]

As-Si'di, may Allaah have mercy upon him, said:

“The words: “**The neighbor who is near of kin**” mean that this person (the neighbor who is near of kin) has two rights over you: the

right of a neighbor and the right of a relative. One must treat this person well according to what is customary in that society.

*The words: “**The neighbor who is a stranger**”: meaning that he is not a relative. A neighbor’s right increases the closer his home is to your. One must treat him well by giving him gifts, charity, invitations, good words and actions, and not harm him in any way.*

*The words: “**The companion at your side**”: It is said that this is referring to the companion while traveling, or that it is one’s wife, or any companion in general. This last one is more likely, for it entails all of the other interpretations.”¹*

The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, had neighbors in Madeenah from both the Ansaar (the people of Madeenah) and Muhaajireen (immigrants from Makkah.)

Ibn Hajar, may Allaah have mercy upon him, said: “From the neighbors of the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, in Madeenah were: Sa’d ibn ‘Ubaadah, ‘Abdullaah ibn ‘Amr ibn Haraam (the father of Jaabir), Abu Ayoob Al-Ansaari, and As’ad ibn Zuraarah.

Ibn Sa’d, may Allaah have mercy upon him, narrated that Umm Salamah, may Allaah be pleased with her, said: “The Ansaar used to often give things to the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, Sa’d ibn ‘Ubaadah, Sa’d ibn Mu’aath, ‘Umaarah ibn Hazm, and Abu Ayoob, because they were close neighbors of the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*.²

The tribe of Bani An-Najjaar were very proud of this honor of being his neighbors, they mentioned it in their poetry and their young girls would sing about that.

Anas ibn Maalik, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, passed by a place in Madeenah, and some young girls were singing, “We are girls from Bani An-Najjaar, what a great neighbor is Muhammad.” The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “Allaah knows that I love you.”³

1 Tafseer As-Si’di (177/1).

2 Reported by Ibn Sa’d in his book *Tabqaat* (163/8) and *Fat-h Al-Baari* (206/5).

3 Reported by Ibn Maajah (1899). Al-Albaani ruled it as authentic in his book *Saheeh Ibn Maajah*.

Aa'ishah, may Allaah be pleased with him, praised those neighbors, saying: "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, had some neighbors from the Ansaar, truly good neighbors, they had some borrowed animals and they would give the Prophet of Allaah, sallallaahu 'alayhi wa sallam, from their milk, so he, sallallaahu 'alayhi wa sallam, would give it to us to drink."¹

Prophet Muhammad, sallallaahu 'alayhi wa sallam, also had some neighbors that were from the Muhaajireen, such as Abu Bakr, 'Ali, 'Abbaas, and others, may Allaah be pleased with them.

In Makkah his neighbors were the very opposite, for they used to harm him and curse him. Ibn Is-Haaq, may Allaah have mercy upon him, narrated that the people who used to harm him in Makkah were Abu Lahab, Al-Hakam ibn Abu Al-'Aas ibn Umayyah, 'Uqbah ibn Abu Mu'ayt, 'Adiyy ibn Hamraa', ibn Al-Asdaa' Al-Huthali, and they were his neighbors. None of them were saved except for Al-Hakam ibn Al-'Aas.

Ibn Hishaam, may Allaah have mercy upon him, said: "Once one of them threw the placenta of a sheep on the back of the Prophet while he was praying, so the Prophet of Allaah, sallallaahu 'alayhi wa sallam, would go to his door and say: "O children of 'Abd Manaaf, what kind of neighborliness is this?" "²

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, encouraged respecting the neighbor and taking care of his rights:

Aa'ishah, may Allaah be pleased with him, narrated that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "Jibreel continued to advise me to take good care of neighbors, until I thought he would make them to be one of the inheritors."³

A person from the Ansaar said: "I came from my home looking for the Prophet of Allaah, sallallaahu 'alayhi wa sallam, so I came to him and he was standing, and another man was facing him, and I thought he needed something from the Prophet of Allaah, sallallaahu 'alayhi wa sallam.

(15541).

1 Reported by Al-Bukhaari (2567) and Muslim (2972).

2 *Tahtheeb Seerat Ibn Hishaam* (121/1).

3 Reported by Al-Bukhaari (6014) and Muslim (2624).

*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, continued standing until I felt sorry for him. When the man left, I told the Prophet of Allaah, sallallaahu 'alayhi wa sallam, "O Messenger of Allaah, that man caused you to stand until I felt sorry for you." He, sallallaahu 'alayhi wa sallam, replied: "**You really saw him?**" I said: "Yes." The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "**Do you know who he is?**" I said: "No." He, sallallaahu 'alayhi wa sallam, replied: "**That was Jibreel, he continued to advise me to take good care of neighbors, until I thought he would make them to be one of the inheritors.**"¹*

Meaning he thought that Allaah would order the neighbors to inherit from one another.

Even in the farewell Hajj, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not forget to advise his Companions to take good care of their neighbors. Abu Umaamah, may Allaah be pleased with him, narrated: "I heard the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, while he was on his camel in the Farewell Hajj saying: "I advise you to take good care of your neighbor," until he said it many times, and I thought that he would make him inherit."²

He, *sallallaahu 'alayhi wa sallam*, made honoring the neighbor one of the signs of faith:

Abu Shurayh Al-'Adawi, may Allaah be pleased with him, narrated: "My ears heard, and my eyes saw when the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Whoever believes in Allaah and the Last Day should honor his neighbor."³

Ibn Rajab Al-Hanbali, may Allaah have mercy upon him, said: "'Ataa' Al-Khurasani, may Allaah have mercy upon him, the narrator of this Hadeeth about the right of the neighbor over his neighbor. He, may Allaah be pleased with him, replied, "If he seeks your help, help him. If he asks to borrow money, loan it. If he becomes poor then give him. If he becomes sick then visit him. If

1 Reported by Ahmad (19459).

2 Reported by At-Tabaraani (118/7) in his book *Al-Mu'jam Al-Kabeer*. Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (2548).

3 Reported by Al-Bukhaari (6019) and Muslim (48). The narration in Muslim reads: "**Should be kind to his neighbor.**"

something good happens, congratulate him. If calamity strikes, then console him. If he dies, then attend his funeral.

Do not make your home very high over his so you block the wind, except with his permission. Do not hurt him with the smell of food unless you will give him some of it. If you buy fruit, then give him some. If you do not do so then enter it into your home secretly, and do not allow your children to go out eating it so his children will become sad.”¹

Ibn Hajar, may Allaah have mercy upon him, said: “*Protecting the rights of the neighbor is from the perfection of Eemaan (faith), and even the people before Islaam used to pay attention to it. It is achieved by being good to one's neighbor however possible, such as giving gifts, greeting them, smiling at them, asking about them, helping them when they need assistance, and keeping all kinds of harm from him.*”²

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, negated Eemaan from the person whose neighbor is not safeguarded from his evil:

Abu Shurayh, may Allaah be pleased with him, narrated that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: “By Allaah he is not a believer, by Allaah he is not a believer, by Allaah he is not a believer.” People asked: “Who is that, O Messenger of Allaah.” He, sallallaahu 'alayhi wa sallam, replied: “The one whose neighbor is not safe from his evil.”³

Ibn Hajar, may Allaah have mercy upon him, said: “*This narration is a clear sign of the right of the neighbor, for the Prophet of Allaah, sallallaahu 'alayhi wa sallam, swore on this matter three times. It also negates Eemaan from a person who harms his neighbor by his speech, or actions, meaning that he does not have perfect Eemaan, for it is known that a sinner has not completed Eemaan.*”⁴

Ibn Hajar, may Allaah have mercy upon him, also said: “*The narration negates the perfection of faith from the one who harms his neighbor as a way of reflecting the great right of the neighbor and it proves that harming him is one of the grave major sins.*”⁵

1 *Jaami' Al-'Ulloom Wal-Hikam* (350/1).

2 *Fat-h Al-Baari* (442/10).

3 Reported by Al-Bukhaari (6016) and Ahmad (7818).

4 *Fat-h Al-Baari* (442/10).

5 *Ibid.*

He, *sallallaahu 'alayhi wa sallam*, even said that he would be forbidden from Paradise:

Abu Hurayrah, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "He will not enter Paradise, a person whose neighbor is not safe from his harm." ¹

He, *sallallaahu 'alayhi wa sallam*, showed that harming the neighbor is worse than harming anyone else:

Al-Miqdaad ibn Al-Aswad, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to his companions: "What do you say regarding adultery?" They said: "Allaah and His Messenger have forbidden it, so it is forbidden until the Day of Judgment." He, *sallallaahu 'alayhi wa sallam*, said: "To commit adultery with ten women is less of a sin than to commit adultery with the wife of his neighbor."

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, *sallallaahu 'alayhi wa sallam*, then said: "**What do you say regarding stealing?**" They said: "Allaah and His Messenger have forbidden it, so it is forbidden." He, *sallallaahu 'alayhi wa sallam*, said: "**To steal from ten houses is less of a sin than to steal from his neighbor.**" ²

Al-Manaaawi, may Allaah have mercy upon him, said: "This is because the right of a neighbor is that he does betray him regarding his wife. So if he does so, then his punishment for that one act of adultery is more severe than ten other times with another woman." ³

He, *sallallaahu 'alayhi wa sallam*, made harming the neighbor a cause of incurring the curse of Allaah and the people:

Abu Hurayrah, may Allaah be pleased with him, narrated that a man came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to complain about his neighbor, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would tell him: "Go and be patient." This happened two or three times. The last time, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, told him: "Go and

1 Reported by Muslim (46).

2 Reported by Ahmad (23342). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (65).

3 *Faydh Al-Qadeer* (3229/5).

put all of your possessions in the street," and the man did so. When the people passed by him and asked why everything was in the street, he would tell them. The people started cursing his neighbor, saying: "May Allaah do such and such to him (punish him)!" His neighbor came to the man apologizing, and said: "Return everything and you will never see anything you dislike from me after today." ¹

In another narration, the neighbor came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, saying: "*O Messenger of Allaah, what a thing I am facing from the people!*" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**What are they doing?**" He said: "*They are cursing me.*" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Allaah has cursed you before the people did.**" The man said: "*I will never go back (to my old ways.)*" The man who complained about his neighbor came to the Prophet of Allaah, so he, *sallallaahu 'alayhi wa sallam*, told him: "**Put your things back in your home, for you have been sufficed.**" ²

He, *sallallaahu 'alayhi wa sallam*, showed that performing many acts of worship does not benefit one who harms his neighbor:

Abu Hurayrah, may Allaah be pleased with him, narrated that a man said: "*O Messenger of Allaah, there is a woman who is known for praying, fasting, and giving a great deal of charity, but she harms her neighbors with her speech.*" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "*She is in the Fire.*"

The man said: "*O Messenger of Allaah, there is a women who is known for her minimum fasting, charity, and prayer, and gives charity with only small pieces of dried milk, but she does not harm her neighbors with her speech.*" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**She is in Paradise.**" ³

The order to be good to one's neighbor includes both Muslims and non-Muslims:

1 Reported by Abu Daawood (5153). Al-Albaani ruled it as authentic in his book *Saheeh Abu Daawood* (5153).

2 Reported by At-Tabaraani (356) on the authority of Abu Huthayfah, may Allaah be pleased with him. Al-Albaani ruled it as authentic in his book *Saheeh At-Targheeb Wat-Tarheeb* (2558).

3 Reported by Ahmad (9298). Al-Albaani ruled it as authentic in his book *Saheeh At-Targheeb Wat-Tarheeb* (2560).

Mujaahid, may Allaah have mercy upon him, narrated that 'Abdullaah ibn 'Amr, may Allaah be pleased with him, came home and found a sheep was slaughtered by his family. He asked them, "Did you give any to our Jewish neighbor? Did you give any to our Jewish neighbor? For I heard the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, say: "Jibreel continued to advise me to take good care of neighbors, until I thought he would make them to be one of the inheritors.""¹

Ibn Hajar, may Allaah have mercy upon him, said:

"The word 'neighbor' includes both a Muslim and a disbeliever, a righteous or sinful person, a friend or enemy, a stranger or resident, a beneficial or harmful person, a relative or not, and those who are close to one's home and those who live farther.

A neighbor has different levels (in terms of his rights), the highest being one who has all of the first characteristics (i.e. Muslim, righteous, friend) and lower than that is one who has just some of them.

*The lowest level is a neighbor who has all of the second characteristics (i.e. disbeliever, sinner, enemy). Every person has rights according to these levels, and some of these characteristics may conflict, so it must be judged which characteristic outweighs another."*²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, considered a good neighbor as part of a person's happiness:

Naafi' ibn 'Abdul-Waarith, may Allaah be pleased with him, said that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "From the happiness of a person is having a good neighbor, an easy riding animal and a spacious house."³

Sa'd ibn Abu Waqqaas, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Four things are from the happiness of a man: a righteous wife, a spacious house, a righteous

1 Reported by At-Tirmithi (1943). Al-Albaani ruled it as authentic.

2 *Fat-h Al-Baari* (442/10).

3 Reported by Ahmad (14947). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (3029).

neighbor, and an easy ride. And four things are from the misery of a man: a bad neighbor, a bad wife, a cramped house, and a difficult ride.”¹

He, *sallallaahu 'alayhi wa sallam*, used to seek Allaah’s refuge from a bad neighbor, for he, *sallallaahu 'alayhi wa sallam*, used to say in his *Du'aa'*: “O Allaah, I seek refuge with you from a bad neighbor in a place of permanent residence, for a neighbor in the nomadic areas [i.e. a Bedouin] will move away.”²

He, *sallallaahu 'alayhi wa sallam*, ordered his Companions with that, saying: “Seek refuge with Allaah from a bad neighbor in a place of permanent residence, for a neighbor in the nomadic area will move away.”³

The best of neighbors are those who are best to their neighbor:

'Abdullaah ibn 'Amr, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “The best of companions are those who treat their companions in the best way, and the best of neighbors are those who treat their neighbors in the best way.”⁴

Al-Ghazaali, may Allaah have mercy upon him, said: “*The right of the neighbor is not merely to not harm him, rather it is to endure any harm from him. Nor is it enough to merely endure his harm, rather one must respond to him in a gentle way, to greet him first, visit him if he becomes sick, to console him in a calamity, congratulate him in a good time, to share in his happiness if he is bestowed with something, to overlook his faults, to not look at his women, to protect his home if he is absent, to be kind to his children, and to guide him of what he is ignorant, both in religious and worldly affairs.*”⁵

The closer his door is to yours, the greater his right:

'Aa'ishah, may Allaah be pleased with her, narrated that she asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, “I have two neighbors, so which one

1 Reported by Ibn Hibbaan (4032). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (282).

2 Reported by Al-Haakim (1951). Al-Albaani ruled it as sound (Hasan) in his book *Saheeh Al-Jaami'* (1290).

3 Reported by Ibn An-Nasaa'i (5502). Al-Albaani ruled it as sound (Hasan) in his book *As-Silsilah As-Saheehah* (1443).

4 Reported by At-Tirmithi (1867). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (3270).

5 *Ihya' 'Uloom Ad-Deen* (213/3).

of them should I give gifts to?" He, *sallallaahu 'alayhi wa sallam*, said: "To the one whose door is closer to yours." ¹

Ibn Hajar, may Allaah have mercy upon him, said: "*The wisdom behind this is that a close neighbor sees everything that enters his neighbor's home, so he may want what he sees.*" ²

The scholars differed regarding the definition of a neighbor,

The Shaaf'i and Hanbali scholars mentioned the definition of a neighbor as being forty houses from each direction, and they used as proof the narration: "**The right of the neighbor is forty homes, from this direction, this direction, and this direction.**" ³

The Maaliki scholars defined him as the home that is next to yours or immediately facing it, if there is only a small street or mosque between them. If there is a large gap, such as a market or a wide river then he is not considered a neighbor.

Abu Haneefah, may Allaah have mercy upon him, defined the neighbor as only being the home immediately next to yours, and he used as evidence the original Arabic meaning of the word *Jaar* (neighbor), which means to be next to or attached to something.

Ibn Hajar, may Allaah have mercy upon him, said: "They disagreed regarding the definition of a neighbor. It was narrated that 'Ali, may Allaah be pleased with him, said: "Whoever hears the call, then he is a neighbor." It was also said the neighbor is whoever prays Fajr (Dawn) in the local mosque with you.

The most correct opinion is that the neighbor is defined by what is customary. So whoever is normally considered in a society to be a neighbor, then he is so. ibn Qudaamah, may Allaah have mercy upon him, said: "*The neighbor is the one who is close, and this is determined by custom.*" ⁴

¹ Reported by Al-Bukhaari (2259).

² *Fat-h Al-Baari* (447/10).

³ Reported by Abu Ya'la (5098) on the authority of Abu Hurayrah, may Allaah be pleased with him. Al-Albaani ruled it as inauthentic in his book *Irwa' Al-Ghaleel* (1659).

⁴ *Al-Mughni* (578/6), *Fat-h Al-Baari* (447/10), and *Mawsoo'at Al-Fiqh Al-Kuwaitiyyah* (217/16).

He, sallallaahu 'alayhi wa sallam, encouraged giving to the neighbor even if it is only something small:

Abu Hurayrah, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "O Muslim women! Do not let women disdain [a gift] for her neighbor, even if it is only a hoof of a sheep."¹

This indicates that a neighbor should not refrain from giving a gift to her neighbor because she thinks it is too small. Rather she gives whatever she can as a gift, even if it something as small as a sheep's hoof, for it is better than nothing. He mentioned the hoof as a form of exaggeration, indicating anything very cheap and small.

Or the meaning could be referring to the one who receives the gift, i.e. that one should not think lightly of any gift that is given to him even if it is small.

The *Hadeeth* encourages giving gifts even it is small, because it is not always possible to give big gifts, and if many small gifts are given they become considerable. It also shows the virtue of loving one another and not burdening oneself with what he cannot afford.²

He, sallallaahu 'alayhi wa sallam, encouraged gifting food to neighbors:

Abu Tharr, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to him: "O Abu Tharr, if you cook some broth then add more water to it, and give some to your neighbors."³

In another narration he, may Allaah be pleased with him, said: "My close friend (the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*), advised me if I cook broth to increase its water, then to choose one of my neighbors and give them some of it."⁴

Many people are heedless of this matter and do not give their neighbors any food, even though they may have cooked more than they need,

1 Reported by Al-Bukhaari (2566) and Muslim (1030).

2 The explanation of An-Nawawi on the book of Muslim (120/7), *Fat-h Al-Baari* (198/5) and *Fat-h Al-Baari* (445/10).

3 Reported by Muslim (2625).

4 Reported by Muslim (4759).

and will throw the leftovers away. At the same time, some of his neighbors may go to sleep hungry because of their lack of food. This goes against the right of the neighbor and being honorable. ibn 'Abbaas, may Allaah be pleased with him, narrated that he heard the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, say: "He does not believe in me, the one who goes to sleep full while his neighbor is hungry and he is aware of him." ¹

Anas ibn Maalik, may Allaah be pleased with him, narrated that his mother Umm Sulaym, may Allaah be pleased with her, said: "Go to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and say, 'If you would like to eat lunch at our home, then feel free.'" So I went and told him, and he, *sallallaahu 'alayhi wa sallam*, said: "And those who are with me also?" I said: "Yes." He, *sallallaahu 'alayhi wa sallam*, said to them: "Get up."

I came back and went to Umm Sulaym, may Allaah be pleased with her, and I was surprised by how many people had come with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. She said to me, "What have you done, Anas?" So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, entered and said: 'Do you have butter?' She replied that she did. He, *sallallaahu 'alayhi wa sallam*, told her to bring it.

So I brought it and he, *sallallaahu 'alayhi wa sallam*, opened it and said: "O Allaah, increase the Barakah [blessings] in it." He, *sallallaahu 'alayhi wa sallam*, said: "Flip it over," so I did. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, squeezed it while saying: "In the name of Allaah." I took the pot and over eighty men were able to eat from it. Some of it was left over, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave it to Umm Sulaym, may Allaah be pleased with her, and said: "Eat and feed your neighbors." ²

He, *sallallaahu 'alayhi wa sallam*, used to accept the invitation of his neighbors and bring his wife with him:

Anas ibn Maalik, may Allaah be pleased with him, narrated that one of the neighbors of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was a Persian man, and he used to make delicious soup. He made some for the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and invited him, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked: "And her also?" (Meaning is

¹ Reported by At-Tabaraani (751). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (5505).

² Reported by Ahmad (13135). Shu'ayb Al-Arna'oot ruled it as authentic.

'Aa'ishah, may Allaah be pleased with her, also invited?) The man said: "No." So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not accept.

The man came again, and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked: "**And her?**" The man said: "No." So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not accept again. He came a third time to invite him, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**And her?**" The man said: "Yes." So they walked to his home.¹

They mentioned that the reason the Persian man did not want to invite 'Aa'ishah, may Allaah be pleased with her, at first is that there was only a little food, so he wanted it all to be for the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*.

An-Nawawi, may Allaah have mercy upon him, said: "*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, did not like to eat the food alone without her, and this is from the good manners in a relationship and one of the rights of companionship.*"²

He, *sallallaahu 'alayhi wa sallam*, used to endure any harm from his neighbors:

Umm Sulaym, may Allaah be pleased with her, said: "I was with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, under a blanket when one of the neighbor's sheep entered through the door and took some bread. So I stood up and took it out of its mouth. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "You should not have taken it so harshly, no harm of a neighbor is taken lightly."³

Al-Manaawi, may Allaah have mercy upon him, said: "*The meaning of this is any form of harm from a neighbor is not taken lightly, for even if it is a small act it will still have a great sin. Thus, enduring harm from a neighbor and responding in a good way is one of the best characteristics and manners.*"⁴

1 Reported by Muslim (2037).

2 The explanation of An-Nawawi on the book of Muslim (209/13).

3 Reported by At-Tabaraani (258/23 number 535), Ibn Al-A'raabi (353) and Al-Haythami (170/8).

Al-Albaani ruled it as inauthentic in his book *Dha'eef Al-Jaami'* (2077).

4 *At-Tayseer Sharh Al-Jaami' As-Sagheer* (502/2).

Al-Hasan, may Allaah have mercy upon him, said: “*Being a good neighbor is not just to refrain from harming them, rather it is to endure if they harm you.*”¹

He, *sallallaahu ‘alayhi wa sallam*, made the opinion of the neighbors the scale of a good or evil person:

‘Abdullaah ibn Mas’ood, may Allaah be pleased with him, narrated that a man came to the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, and said: “How can I know if I am doing good or evil?” The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “If you hear your neighbors saying you have done well, then you have done well. If you hear them say you have acted badly, then you have acted badly.”²

A man should not prevent his neighbor from something that benefits him:

Abu Hurayrah, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “If one of you is asked by his neighbor to place a piece of wood in his wall, then do not prevent him.” When Abu Hurayrah, may Allaah be pleased with him, narrated this Hadeeth, they lowered their heads. He, may Allaah be pleased with him, said: “Why do I see you turning away from it? By Allaah, I will throw it between your shoulders (i.e. I will keep reminding you until you accept it).”³

Ibn Rajab, may Allaah have mercy upon him, said: “*The school of Imaam Ahmad, may Allaah have mercy upon him, states that the neighbor is obligated to allow his neighbor to place a piece of wood on his wall if he needs to do so, and if it will not harm the wall, as proven by this authentic Hadeeth.*” (This would be necessary for a neighbor to put a roof on an addition to his home, for houses in that time were built side by side.)

The majority of scholars considered the order in this *Hadeeth* to be a recommendation and not an obligation, and the prohibition does not reach the level of *Haraam*. That is because they combined between this narration and other narrations which forbid using the wealth of a Muslim except with his permission.

1 *Jaami' Al-'Uloom wa Al-Hikam* (page 141).

2 Reported by Ibn Maajah (4223). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (610).

3 Reported by Al-Bukhaari (2463), Muslim (1609) and At-Tirmithi (1273). The wording is for At-Tirmithi.

Ibn Hajar, may Allaah have mercy upon him, said: "The statement of Abu Hurayrah, may Allaah be pleased with him, 'Why do I see you turning away from it?' means: this Sunnah, or this statement."

He, *sallallaahu 'alayhi wa sallam*, also recommended *Shuf'ah* of the neighbor, which is to offer the house for him to buy before selling it.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**The neighbor has more right to what is next to him.**"¹



¹ Reported by Al-Bukhaari (2258) on the authority of Abu Raafi', may Allaah be pleased with him.

Section six

The conduct of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with guests and hosts

Introduction:

The true concept of hospitality is not something that is widely practiced by many people nowadays. For many people, the entertainment of guests is of primary importance in many cases for worldly reasons only, not rooted in real hospitality for the sake of Allaah.

In Islaam, however, hospitality is a great virtue that holds a significant purpose. Being hospitable to guests can increase societal ties as well as unite an entire community. Most importantly, Allaah commands Muslims to be hospitable to guests. There is a great reward in doing so. Hospitality in Islaam is multi-faceted and covers many different areas in addition to the hospitality that we show guests who visit our homes.

This is clearly manifested in many Islaamic texts such as the saying of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, which was narrated by Abu Hurayrah, may Allaah be pleased with him, when he said: "Whoever believes in Allaah and the Last Day should honor his guest."¹

1. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, as a host:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was the most generous of all people and he would give abundantly, especially during the seasons of virtue. ibn 'Abbaas, may Allaah be pleased with him, narrated: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was the most generous of all people in giving, and the most generous he, *sallallaahu 'alayhi wa sallam*, would be was in the month of Ramadhaan. Jibreel used to come to him every year in Ramadhaan until it was over, and he would review the

¹ Reported by Al-Bukhaari (6018) and Muslim (47).

Qur'aan with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. So when Jibreel met him he would be more generous than a wind (that continuously and strongly blows, indicating his speed and generosity in spending)."

¹

Anas ibn Maalik, may Allaah be pleased with him, narrated: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was the best of people, the most generous of people, and the bravest of people."²

Ibn Hibbaan, may Allaah have mercy upon him, said: "*From the most specific aspects of generosity is to treat guests well. The Arabs only considered generosity to be honoring a guest and feeding others, and whoever did not have these characteristics was not considered generous. This was to the extent that some of them would travel a mile or two looking for a guest.*"³

The Mother of the Believers, Khadeejah, may Allaah be pleased with her, was the most knowledgeable of all people regarding the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and she described him with these words: "By Allaah, you keep the ties of kinship, are truthful, support the incapable person (such as the weak, children) give to the poor, honor the guests, and help (others) during calamities."⁴

She, may Allaah be pleased with her, mentioned from his attributes "honoring the guest." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was the best at treating his guests and delegations well. The good conduct of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, showed whether he was the one receiving guests, or he was being invited.

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, narrated: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was never asked anything and said: No."⁵

An-Nawawi, may Allaah have mercy upon him, said: "*This means that he was never asked for a worldly thing and answered, "No," which shows the greatness of his generosity.*"⁶

1 Reported by Al-Bukhaari (6) and Muslim (2308).

2 Reported by Al-Bukhaari (2820) and Muslim (2307).

3 *Rawidhat Al-'Ulqala'* (page 259).

4 Reported by Al-Bukhaari (4) and Muslim (160).

5 Reported by Al-Bukhaari (6034) and Muslim (2311).

6 The explanation of An-Nawawi on the book of Muslim (71/5).

He, sallallaahu 'alayhi wa sallam, informed that Allaah is Generous and loves generosity:

Sahl ibn Sa'd, may Allaah be pleased with him, narrated that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "Indeed, Allaah is Generous and loves generosity, and He loves noble manners and hates lowly manners."¹

¹ That is why 'Amr ibn Al-Haarith, may Allaah be pleased with him, said: "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, did not leave at his death any wealth or male or female slave, he left nothing except for his white mule, his weapons, and some land that he gave in charity." ² The Prophet of Allaah, sallallaahu 'alayhi wa sallam, at the time of his death had left his armor with a Jew as security in exchange for 30 Saa' (handfuls) of grain.³

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, made honoring the guest a sign of Eemaan (Faith):

He, sallallaahu 'alayhi wa sallam, said: "**Whoever believes in Allaah and the Last Day should honor his guest.**"⁴ To honor him means to greet him with a smiling face, to give him food promptly, provide a place to stay and to serve him personally.

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, praised the one who honors his guest, and said that he is from the best of people.

Ibn 'Abbaas, may Allaah be pleased with him, narrated that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, delivered a speech in Tabook and said: "There is no one like a man who takes the reins of his horse and fights in the path of Allaah, and avoids the evil of people. And there is no one like a Bedouin man with his sheep, who gives food and shelter to his guest, and fulfills his rights."⁵

1 Reported by Al-Haakim (152) in his book *Al-Mustadrak*. Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (1801).

2 Reported by Al-Bukhaari (2739).

3 Reported by Al-Bukhaari (2916) and Muslim (1603) on the authority of 'Aa'ishah, may Allaah be pleased with her.

4 Reported by Al-Bukhaari (6018) and Muslim (47) on the authority of Abu Hurayrah, may Allaah be pleased with him.

5 Reported by Ahmad (1988). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (2259).

He, *sallallaahu 'alayhi wa sallam*, explained that hosting the guest is a right upon every Muslim. He, *sallallaahu 'alayhi wa sallam*, said: "The one night [stay] of a guest is a right upon every Muslim. So any guest or stranger that comes to someone's yard, then he [the stranger] is a debt upon him [the owner of the home], if he [the guest] wishes he may take his right, or if he wishes he may leave it."¹

Al-'Atheem Abaadi, may Allaah have mercy upon him, said: "*Al-Khattaab*, may Allaah have mercy upon him, said: "Giving food and lodging to the guest and honoring him is from the attributes of the noble people and the habits of the righteous. Whoever withholds from hosting a guest or stranger is blameworthy."²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to 'Uthmaan ibn Math'oon, may Allaah be pleased with him: "Your guest has a right upon you."³

'Uqbah ibn 'Aamir, may Allaah be pleased with him, said: "We said to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, "You send us to places, but the people we come to do not give us a place to stay, so what do you think?" He, *sallallaahu 'alayhi wa sallam*, said: "If you come to a people and they give you what a guest deserves, then accept it. But if they do not, then take from them the right that the guest deserves."⁴

An-Nawawi, may Allaah have mercy upon him, said: "This Hadeeth is referring to those who have no place to go, for it is obligatory to host them. If they do not host them then they may take from them what is necessary. Or it is said that the meaning is that you may take from their honor with your speech, meaning you may tell others about their meanness and stinginess."⁵

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, explained the limits of hosting a guest:

Abu Shurayh, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Whoever believes in Allaah and

1 Reported by Abu Daawood(3750) and Ibn Maajah (3677). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (2204).

2 *'Awn Al-Ma'bood* (154/10).

3 Reported by Abu Daawood (1369) on the authority of 'Aa'ishah, may Allaah be pleased with her. Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (7946).

4 Reported by Al-Bukhaari (2461) and Muslim (1727).

5 The explanation of An-Nawawi on the book of Muslim (32/12).

the Last Day should honor his neighbor with what she should be given.” They said: “What is that, O Messenger of Allaah, *sallallaahu 'alayhi wa sallam*?” He, *sallallaahu 'alayhi wa sallam*, replied: “His day and night, and hosting a guest is for three days, anything after that is charity upon him. It is not permissible for a Muslim man to stay with his brother until he makes him sinful.” They asked: “O Messenger of Allaah, how does he make him sinful?” He, *sallallaahu 'alayhi wa sallam*, said: “To stay with his host when he does not have anything to provide him with.”¹

This shows that the guest or stranger has rights upon the person he stays with, and they are three levels: the obligatory right, the *Mustahabb* (a praiseworthy deed) deed, and charity. The obligatory right is the night and day, the *Mustahabb* deed is three days, and anything above that is considered charity.

The “guest” that it is obligatory to provide with food and lodging and has a right over his host, is one who is a traveler from a different town or country. So whomever he stays with is obligated to feed and provide him a place, and if he does not do so he has a right to his wealth.

As for a visitor from the same town, there is no doubt that treating him well and feeding him falls under the general order to feed others and treat them well. However, he is not the guest that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, obligated honoring and gave him a right to the wealth of the host.

It is not permissible to be a burden upon the host by staying with him more than three days, for the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **“It is not permissible for him to stay with him until he causes hardship upon him.”**² Meaning it is not permissible for the guest to stay at a person’s home after three days, unless the owner of the home asks him to stay.

The Prophet’s, *sallallaahu 'alayhi wa sallam*, showed generosity even in times of hunger and hardship:

Al-Miqdaad ibn ‘Amr, may Allaah be pleased with him, said:

1 Reported by Al-Bukhaari (6019) and Muslim (48).

2 Reported by Al-Bukhaari (6135) on the authority of Abu Shurayh, may Allaah be pleased with him.

*"A friend and I were almost going to go deaf and blind from sheer hunger, so we began to approach people but no one hosted us (since those whom they approached were poor themselves). We came to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and said: "O Messenger of Allaah, we are extremely hungry, and we have approached people but no one has hosted us, so we came to you." So the Prophet of Allaah, sallallaahu 'alayhi wa sallam, brought us to his home, and there were three goats. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "**Milk them and share it among us.**" We milked them and each of us would drink his portion and we would give the Prophet of Allaah, sallallaahu 'alayhi wa sallam, his portion. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, would then come at night and greet in a voice that would not wake a sleeping person, but one who was awake would hear. He would then go to the mosque to pray, and then come to the milk and drink from it. Satan came to me one night after I drank my portion, and said: "Muhammad goes to the Ansaar and they give him food, he does not need this small drink of milk!" So I went and drank it.*

When it entered my stomach and I knew that I could not reverse what I had done, Satan made me regret, saying: "Woe to you! What have you done? You have drunk the share of Muhammad, sallallaahu 'alayhi wa sallam, so he will come and not find it and then make Du'aa' against you, so you will lose out in this life and the next."

I had a garment on me that if I covered my feet with it, it would not cover my head, and if I covered my head my feet would be exposed, and I was not able to sleep. As for my two companions, they continued sleeping, and they did not do what I did. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, came and greeted as usual, then he went to the mosque and prayed, then he came to his drink and uncovered it but it was empty. He raised his head to the sky, so I said: "Now he will make Du'aa' against me, so I will be destroyed!" However, the Prophet of Allaah, may Allaah be pleased with him, prayed: "O Allaah, feed whoever fed me, and give drink to whoever gave me drink."

So I covered myself in the garment and took a knife, then I went to the goats to see which one was fattest so I could slaughter it for

the Prophet of Allaah, sallallaahu 'alayhi wa sallam. I found that its udder was filled with milk, and I looked and found that all of their udders were full. So I picked up a container than belonged to the family of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and starting milking until it was covered by the froth. Then I came to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and he said to me: "Did you drink your portion tonight?" I said: "O Messenger of Allaah, drink." He drank from it and then handed it to me. I again said: "O Messenger of Allaah, drink." So he drank from it and then handed it to me. When I knew that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, was full and that I had achieved his supplication, I laughed until I fell to the ground.

*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "One of your bad deeds, O Miqdaad."*¹ *I explained what had happened at night. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "This is only a mercy from Allaah, why did you not seek my permission so we could wake up our companions and drink from it?" I said: "By the One Who sent you with the truth, it does not matter to me who drinks from it after you and I have drunk."*²

The meaning of "I laughed until I fell to the ground," is that he was scared and sad that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, would supplicate against him because he drank his portion. When he realized that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, was full, and his prayer was answered, he became overjoyed and laughed until he fell to the ground, because his sadness turned to happiness, and because the supplication of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, for the one who fed him was answered at the hands of Al-Miqdaad, may Allaah be pleased with him,. He was also amazed by the miracle he saw, and by the bad deed he committed which ended up as a good deed.

He, sallallaahu 'alayhi wa sallam, used to sit with his guests and laugh with them:

¹ Meaning, you have performed a bad deed, what is it?

² Reported by Muslim (2055).

Thawbaan, may Allaah be pleased with him, the freed slave of the Prophet of Allaah, said that a guest from the Bedouins came to us, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sat with him in front of his houses. He, *sallallaahu 'alayhi wa sallam*, started asking the man about the people's happiness with Islaam and the prayer. The man continued to give the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, good news until I saw the Prophet's face glowing. Then when midday approached and it became time to eat, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, called me over and quietly told me: "Go to the house of 'Aa'ishah and tell her the Prophet has a guest." She, may Allaah be pleased with her, said: "By the one who sent you with the guidance and true religion, we do not have anything in our home for someone to eat." He, *sallallaahu 'alayhi wa sallam*, then sent me back to his other wives, and they all said as 'Aa'ishah, may Allaah be pleased with her, said: until I saw the face of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, turn gloomy.

The Bedouin man was intelligent, so he realized what was happening and said to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, "*We, the people of the desert, are used to difficult times, not like the people of the cities. One of us is sufficed by a few dates and a small drink of milk, and that is the best meal for us.*" When he said that a goat called "Thamraa" that was already milked passed by. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, called it by its name, saying: "**Thamraa, Thamraa,**" so it came to him making a sound. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, took it by its leg and wiped its udder, saying: "**In the name of Allaah.**" Its udder filled up with milk, and he called for a container so I brought one to him. He, *sallallaahu 'alayhi wa sallam*, started milking it and said: "**In the name of Allaah,**" and he filled it up. He, *sallallaahu 'alayhi wa sallam*, then said: "**Pass it to him in the name of Allaah.**"

I gave the milk to the guest and he drank a large amount, and he wanted to put it down. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, told him: "**Drink again,**" so he drank again until he wanted to put it down. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, told him: "**Drink again,**" until he became full. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, then milked it again and said: "**In the name of Allaah**" and filled it up,

then he, *sallallaahu 'alayhi wa sallam*, said: “Send this to ‘Aa’ishah and she may drink as much as she wants.”

I came back to him, so he milked the goat again and said: “**In the name of Allaah**,” and filled it up, and he sent me to all of his wives. Every time one of them drank he, *sallallaahu 'alayhi wa sallam*, would send me to the next one, saying: “**In the Name of Allaah.**” He did this until they all sent it back, and I came back to him. He, *sallallaahu 'alayhi wa sallam*, said: “**Give it to me**” so I gave it to him and he drank what Allaah willed for him to drink. Then he gave it to me and I drank from it a drink that was sweeter than honey, and more fragrant than musk. He, *sallallaahu 'alayhi wa sallam*, then said: “**O Allaah, bless the owners regarding it [i.e. the goat].**”¹

If the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not find any food for his guest, he, *sallallaahu 'alayhi wa sallam*, would send him to one of his Companions to host him:

Abu Hurayrah, may Allaah be pleased with him, said that a man came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said: “O Messenger of Allaah, poverty has stuck me.” The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sent a messenger to one his wives (to bring something for that man to eat) but she said: “By the One who sent you with the truth, I only have water.” He, *sallallaahu 'alayhi wa sallam*, sent to another one of his wives (to bring something for that man to eat), but she said the same, until all of them said the same thing.

Then Allaah’s Messenger, *sallallaahu 'alayhi wa sallam*, said: “**Who will invite this person tonight?**” A man from the Ansaar said: “I, O Allaah’s Messenger!” He took him to his wife and said to her, “*Treat the guest of the Messenger of Allaah well.*” She said: “*By Allaah! We have nothing except the meal for my children.*” He, *sallallaahu 'alayhi wa sallam*, said: “*Get the food ready, and light the lamp, and let your children sleep if they ask for dinner. Then when the guest comes, turn off the lamp, and make it seem as if we are eating, and when he is going to eat, then stand up to the lantern and turn it off.*” She got the food ready, turned the lamp on, and put the children to sleep.

¹ Reported by Al-Aajurri in his book *Ash-Sharee’ah* (1048). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (1977), but other scholars disagreed with him regarding this ruling.

She then went to the lamp as if she was fixing it, and turned it off. Then they pretended that they were eating and went to sleep hungry. In the morning, the man from the Ansaar went to Allaah's Messenger, *sallallaahu 'alayhi wa sallam*, who said: "**Allaah has laughed, or been amazed, from your actions last night.**" Then Allaah revealed His saying (which means): **«And they give them preference over themselves even though they were in need of that.»** [Qur'aan 59:9] ¹

An-Nawawi, may Allaah have mercy upon him, said: "From the benefits of this Hadeeth: The asceticism of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and his family, and how they had patience with their hunger and poverty. It also shows that the leader of a people should be the first one to host a guest himself, and spend whatever he can from his wealth. Then he may seek the help from his companions as a way of cooperating in good deeds. It also shows the virtue of helping one another in times of hardship, and the virtue of this companion from the Ansaar and his wife. The Hadeeth also gives permission to trick a guest if he does not want to eat out of concern for his host, for he said: "Turn off the lantern, and make it seem as if we are eating." For if the guest saw how little the food was, and that his host was not eating with him, he would not have eaten." ²

He, *sallallaahu 'alayhi wa sallam*, would honor his guest even if he was a disbeliever:

Abu Hurayrah, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, hosted a non-Muslim, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ordered for a sheep to be milked and the man drank the milk. He, *sallallaahu 'alayhi wa sallam*, then milked another one, and the man drank, until he drank the milk of seven sheep. Then the man woke up in the morning and became a Muslim. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ordered for a sheep to be milked and the man drank the milk, and then he brought another one but the man could not finish it. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "A believer drinks in one stomach, and a disbeliever drinks in seven." ³

1 Reported by Al-Bukhaari (3798) and Muslim (2054).

2 The explanation of An-Nawawi on the book of Muslim (12/14).

3 Reported by Al-Bukhaari (5397) and Muslim (2063).

Ibn Al-Jawzi, may Allaah have mercy upon him, said: “*The believer says the name of Allaah before eating so he achieves two benefits: there is blessing in his food, and Satan is kept away from it. So he eats only a little, and it is as if he eats in only one stomach. As for the disbeliever, there is no blessing in his food for he did not declare the name of Allaah and Satan eats with him. For this reason he eats too much food, and it is as if he is eating in seven stomachs.*”¹

Ibn Rajab, may Allaah have mercy upon him, said: “*Thus, the meaning is that the believer eats with the etiquettes of Islaam, so he eats in one stomach, and the disbeliever eats according to his greed and craving, so he eats in seven stomachs.*”²

Al-Baaji, may Allaah have mercy upon him, said: “*Or the meaning is that the true believer only eats what suffices him and he is satisfied with a little, and he favors others with the extra food. The disbeliever is contrary to that, for he eats as a greedy person who is eager to have as much food as he can.*”³

He, sallallaahu 'alayhi wa sallam, used to serve his guests:

In the Hadeeth of Jaabir ibn 'Abdullaah, may Allaah be pleased with him, he narrated that he called the Prophet of Allaah, sallallaahu 'alayhi wa sallam, on the day of Khandaq and said to him, “O Messenger of Allaah, I have a small amount of food. So come with me, along with one or two people.” The Prophet of Allaah, sallallaahu 'alayhi wa sallam, asked: “How much [food] is it?” I told him how much it was, so he said: “It is good and plenty.” He, sallallaahu 'alayhi wa sallam, then said: “Stand up!” So all of the Muhaajiroon (Emigrants) and Ansaar (Helpers) stood up. When Jaabir, may Allaah be pleased with him, went to his wife he said: “Woe to you, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, is coming with the Muhaajiroon and Ansaar and all of those with them!” She said: “Didn’t he ask you?” He replied, “Yes.”

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: “**Enter and do not crowd.**” He, sallallaahu 'alayhi wa sallam, then began to break the bread and put meat on it and then serve it to his Companions. He, sallallaahu 'alayhi wa sallam, continued to do that until everyone was full, and there was some left over. He, sallallaahu 'alayhi wa sallam, said: “**Eat from this,**

1 *Kaashif Al-Mushkil* (271/1).

2 *Jaami' Al-'Uloom Wal-Hikam* (page 428).

3 The explanation of Al-Baaji on the book of Maalik (326/4).

and give it as a gift to others, for the people have been afflicted with hunger.”¹

The guests from the Muhaajiroon and Ansaar were actually the guests of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, even if they were in the house of Jaabir, may Allaah be pleased with him. This is because increasing the food was a miracle of the Prophet of Allaah, and the original food that Jaabir, may Allaah be pleased with him, was only sufficient for a few people, but Allaah made it sufficient for all the people by the blessing of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. The way the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, served them with his own hands was an example of the hospitality of the Prophet of Allaah, even though it was at the home of Jaabir, may Allaah be pleased with him.

Allaah Says (what means): «*O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet of Allaah, and he is shy of [dismissing] you. But Allaah is not shy of the truth.*» [Qur'aan 33:53]

As-Si'di, may Allaah have mercy upon him, said:

“Allaah ordered the believers to have good etiquette when entering the home of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, so He Said (what means): «**Do not enter the houses of the Prophet except when you are permitted for a meal**», meaning do not enter without having permission to enter, so that you may have a meal.

Also do not be «**awaiting its readiness**», so do not enter the houses of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, except with these two conditions: To have permission to enter, and to stay only as long as necessary, and for this reason He Said (what means): «**But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation.**» (Meaning before the food is served and after it.)

¹ Reported by Al-Bukhaari (4101) and Muslim (2039).

Allaah explained the wisdom behind the prohibition by Saying (what means): «**Indeed, that**» i.e., prolonging your stay unnecessarily «**was troubling the Prophet**»: i.e., it would be hard upon him the way you would keep him from his affairs and work at home.

«**And he is shy of you**» the Prophet of Allaah, sallallaahu 'alayhi wa sallam, was too shy to say, "Leave," as most people, and particularly noble people, are too shy to order people out of their homes.

«**But Allaah is not shy of the truth**» for a religious injunction must be followed, even if it might be thought that leaving it is part of etiquette. Rather the correct conduct is to follow the injunction, and know that contradicting it is not from etiquette in the least. And Allaah is not embarrassed to order you with what is good for you, and is better for the Prophet of Allaah, sallallaahu 'alayhi wa sallam.¹

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, as a guest:

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, was a humble guest and he would accept an invitation even if it was something small. He, sallallaahu 'alayhi wa sallam, said: "**If I was invited for a shoulder or shin [of an animal], I would have accepted.**"²

Ibn Hajar, may Allaah have mercy upon him, said: "He, sallallaahu 'alayhi wa sallam, mentioned both the portions (the considerable choice and the lowly choice), since he especially liked the shoulder, whereas the shin is considered of no value."³

He, sallallaahu 'alayhi wa sallam, accepted any invitation, even from a child:

Anas, may Allaah be pleased with him, narrated: "I entered with the Prophet of Allaah, sallallaahu 'alayhi wa sallam, upon a slave boy of his who was a tailor, so he gave the Prophet of Allaah, sallallaahu 'alayhi wa sallam, a plate of Thareed (a meal of meat and bread), then the boy went back to work. I saw the Prophet of Allaah, sallallaahu 'alayhi wa sallam, choosing to eat the

1 Tafseer As-Si'di (670/1).

2 Reported by Al-Bukhaari (2568).

3 Fat-h Al-Baari (199/5).

pumpkin in it, so I would gather the pumpkin pieces and place it in front of him. From that time on I loved pumpkin.”¹

This *Hadeeth* shows the permissibility of the earnings of a tailor, and for a noble person to accept the invitation of and eat the food of one who belongs to a lower social status and eating with servants. It also shows the humbleness of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and his kind treatment of his Companions, and that he, *sallallaahu 'alayhi wa sallam*, would come to their homes to check on them. One of the benefits of the *Hadeeth* is that one should accept an invitation even if it is humble.

It shows that the guests can give one another from the food that is in front of them, but one should not take what is close to eat it himself. It also shows that the host does not have to eat with the guests, for the boy gave them the food and then went back to work, and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, accepted that. However, this could be because the food was meager, so he preferred to let them have it. Or it is possible that he had already eaten, or was fasting, or he had some work to finish.²

He, *sallallaahu 'alayhi wa sallam*, used to accept the invitation of a Jew to incline his heart to Islaam:

Anas, may Allaah be pleased with him, narrated that a Jew invited the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to some bread and oil or fat the smell of which had changed, and he accepted the invitation.³

This *Hadeeth* shows the permissibility of accepting the invitation of a Jew or Christian.

If he, *sallallaahu 'alayhi wa sallam*, was invited, and a person followed him who was not invited, he would ask permission from the host:

Abu Mas'ood Al-Ansaari, may Allaah be pleased with him, said: “A man from the Ansaar called Abu Shu'ayb had a slave who was a butcher. He saw the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and knew from his face that he was hungry. He told the slave, ‘Woe to you, prepare some food for five people, for I want to invite the Messenger of Allaah in a party of five.’ He

1 Reported by Al-Bukhaari (2092) and Muslim (2041).

2 *Fat-h Al-Baari* (529/9) and the explanation of An-Nawawi on the book of Muslim (224/13).

3 Reported by Ahmad (13789). Shu'ayb Al-Arna'oot ruled it as authentic.

invited the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, in a group of five people, and a man followed them. When he reached the door, he, *sallallaahu 'alayhi wa sallam*, said: "This man has followed us. If you like, you can give him permission, and if you like, he will return." He said: 'Rather I give him permission, O Messenger of Allaah.'" ¹

Ibn Hajar, may Allaah have mercy upon him, said: "*The benefit of the Hadeeth is that if one makes food for others, he may send it to them, or invite them to his home. If one invites a person, he should also invite whoever is with him from his companions. It also shows that if a person shows up uninvited, the host has the right to turn him away, and if he enters without his permission he may ask him to leave.*" ²

Sometimes he, *sallallaahu 'alayhi wa sallam*, went to some of his Companions so they could host him:

Abu Hurayrah, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, went out one day and came across Abu Bakr and 'Umar, may Allaah be pleased with them. He, *sallallaahu 'alayhi wa sallam*, said: "What has brought you out of your houses at this hour?" They said: 'Hunger, O Messenger of Allaah.' He, *sallallaahu 'alayhi wa sallam*, said: "And I also, By the One in whose hand my soul is, came out for the same reason, so get up." They got up with him and went to visit a man of the Ansaar ³, but he was not at home. When his wife saw him, she said: 'Welcome!' The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said to her: "Where is so-and-so?" She said: 'He has gone to get water for us.' Then the man from the Ansaar came and saw the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and his two companions and said: 'All praise is due to Allaah, today no one has more honorable guests than I.' He went and brought them a branch with unripe and ripe dates on it and said: 'Eat from this.' He then took a knife, and the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said to him: "Do not slaughter one which gives milk." So he slaughtered for them and they ate from the sheep and from that branch and drank. When they were full and their thirst quenched, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said to Abu Bakr and 'Umar: "By

1 Reported by Al-Bukhaari (2456) and Muslim (2036). The wording of the narration is for Muslim.

2 *Fat-h Al-Baari* (560/9).

3 His name is Abu Al-Haytham ibn At-Tayyihaan according to the narration of At-Tirmithi (2369).

The One Who has my soul in His Hand, you will be asked about this pleasure on the Day of Rising. Hunger brought you out of your houses and you did not return until you had received this pleasure.””¹

An-Nawawi, may Allaah have mercy upon him, said:

“From the benefits of the Hadeeth: the way the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, and his Companions did not have much in this life, and that they were sometimes tested with hunger and poverty. It also shows that it is permissible to speak to others about one’s pain or problems, not to complain or be displeased with the decree of Allaah, but rather as a diversion or to be reminded of patience, as the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, did in this story. It is also permissible to speak about one’s problems so that others will supplicate for you, or help to resolve it. It is only blameworthy if one mentions his problems as a form of complaint and despair and anger at the decree of Allaah.

It also shows that it is praiseworthy to honor the guest by welcoming him and showing happiness when he arrives. It also shows that it is permissible to listen to the speech of a woman and to respond to her if necessary. Also, it is permissible for a wife to give someone permission to enter her husband’s home if she is sure her husband has no problem with that, as long as the man is not alone with the wife, for this is forbidden. Another benefit is that one should praise Allaah when he is given a blessing, or if he is saved from a calamity that he feared. It shows that one may praise his guest to his face if he does not fear that this praise will be a trial for him, in which case he should not praise him to his face. It shows the virtue of this man from the Ansaar, and how he said eloquent words when he saw the Prophet of Allaah, sallallaahu ‘alayhi wa sallam.

Another benefit of the Hadeeth is that is praiseworthy to serve fruits before the meat and bread. Also, that one should make haste to give something to the guest when he arrives, especially if it seems that he is in need of food and it would be difficult for him to wait for the main meal. Many of the early scholars did not like exaggerating

¹ Reported by Muslim (2038).

in preparing food for the guest, meaning that the host should not burden himself preparing what he cannot afford, for this affects his intentions and his happiness with the guest. The Hadeeth also shows that it is permissible to eat until one is full. As for the narrations that criticize eating to one's fill, then they are referring to this becoming a habit.”¹

Laqueet ibn Sabrah, may Allaah be pleased with him, said: “We came to the Prophet’s home but we did not find him, but ‘Aa’ishah, the Mother of the Believers, was home. She ordered for us to be given a meal of flour and meat, and a plate of dates. The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, then came and said: “Have you eaten anything, or has anyone given you something?” We said: ‘Yes, O Messenger of Allaah, sallallaahu ‘alayhi wa sallam.’ So while we were sitting with the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, the shepherd came to the pen, and there was a lamb with him making noise. The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, asked: “What did it give birth to?” He said: ‘A female.’ The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, said: “Slaughter a sheep in its place.” He, sallallaahu ‘alayhi wa sallam, then said: “Do not think that we only slaughtered it because of you, rather we had one hundred sheep that we do not want to increase, so every time a female lamb is born, we slaughter a sheep in its place.”²

The meaning of this *Hadeeth* is that the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, did not want show that he was doing a favor to the guest and he was not showing off.

Al-'Ayni, may Allaah have mercy upon him, said: “From the benefits of the narration is that if a person comes as a guest to someone's home before he arrives, the people of the household should give him something and not wait for the head of the house to arrive. It also shows that a host should serve the guest the best that is available.”³

1 The explanation of An-Nawawi on the book of Muslim (213/13).

2 Reported by Abu Daawood (142). Al-Albaani ruled it as authentic.

3 The explanation of Al-'Ayni on the book of Abu Daawood (335/1).

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to follow the example of his forefather Ibraaheem, may Allaah exalt his mention, in treating the guest well:

Allaah told the story in the Qur'aan of the "father of guests," Ibraaheem, may Allaah exalt his mention: «*Has there reached you the story of the honored guests of Abraham? When they entered upon him and said: "[We greet you with] peace." He answered, "[And upon you] peace, [you are] a people unknown. Then he went to his family and came with a fat [roasted] calf. And placed it near them; he said: "Will you not eat?" And he felt from them apprehension. They said: "Fear not," and gave him good tidings of a learned boy.*» [Qur'aan 51:24-28]

This story contains many of the etiquettes of hosting a guest:

- He brought the food to them and did not make them come to the food as he «*placed it near them*» so he would spare them the trouble
- He brought them the food right away, as indicated by his statement: «*And came with a fat [roasted] calf*», for Allaah did not use the word: "Thumma" meaning "and then"
- He prepared the food without telling them, so they would not be embarrassed. He says (what means): «*Then he went to his family*» meaning he went secretly to his family and brought the food
- He brought the best kind of food, as Allaah says (what means): «*He came with a fat [roasted] calf.*» In another verse, He says (what means): «*He brought [them] a roasted calf.*» [Qur'aan 11:69] This kind of cooking is called *Haneeth*, meaning roasted on heated rocks, and it is the most delicious and healthy kind of food.

He gently asked them to eat by saying (what means): «*Will you not eat?*»

He said (what means): «*Peace, [you are] a people unknown*», so he welcomed guests that he knew, and even those that he did not know. It is evidence of his extraordinary generosity that he served strangers he had never seen before a delicious roasted calf.

Thus, these are some of the etiquettes of hosting guests that can be derived from this story. The *Sunnah* of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, is also filled with examples of the good manners of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, whether he was a host or a guest.



Conclusion:

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, constantly reminded his Companions of their obligations to Allaah and to one another. He, *sallallaahu 'alayhi wa sallam*, reminded them that a believer does not allow his brother or sister to go hungry or live in unfortunate conditions.

When it comes to hospitality, there are countless opportunities a Muslim can find to engage in this most noble deed, with guest, neighbours and others.

Unfortunately, today many of us fall short when it comes to following in the footsteps of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in practicing hospitality.

Some people do not even have a nodding acquaintance with their neighbors, and many of them may even die alone and not be discovered for days on end. This is completely against the teachings of Islaam and the practice of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and the righteous predecessors.

After family, neighbors are the people that we depend on the most in times of strife and calamity, and in times of need. Neighbors ought to be able to trust and rely on each other, regardless of their religion or ethnicity and must feel secure that both their honour and wealth are safe. Islaam places great emphasis on the solidarity of families, neighborhoods and the wider community and on the qualities of respect, tolerance and forgiveness. Demonstrating these qualities in one's dealings with neighbors and guests from the members of the Muslim community is a demonstration of the moral values and virtues fostered by the worship of the One True God.



Section seven

How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with his close Companions

Introduction:

The high status of the Companions of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, is well known, for they are the most pure hearted of this nation, the most knowledgeable, the least pretentious, and the most rightly guided, and in the best state. They are a people that Allaah chose to be the Companions of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and to establish the religion.

Allaah has praised them in many verses, such as His statement (which means): **«And the first forerunners [in the faith] among the Muhaajiroon and the Ansaar and those who followed them with good conduct, Allaah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.»** [Qur'aan 9:100]

The Companions of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, had different ranks, as Shaykh Al-Islaam said: "The word *Sahaabah* (Companions) is a name that indicates anyone that accompanied the Prophet of Allaah, whether for a short or long time. So every one of them has a companionship accordingly, so whoever accompanied him for one year, or a month, or an hour, or simply saw him while believing in him, has a level of companionship according to that (length of time)."¹

Our topic here will be the conduct of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with his close Companions who were constantly around him. The most famous of them are Abu Bakr, 'Umar, 'Uthmaan, 'Ali, Zubayr, 'Abdullaah ibn Mas'ood, Huthayfah ibn Al-Yamaan, and

¹ *Majmoo' Al-Fataawa* (464/4).

'Abdur-Rahmaan ibn 'Awf, may Allaah be pleased with them. The closest of all of them to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, were Abu Bakr and 'Umar, may Allaah be pleased with them. As 'Ali, may Allaah be pleased with him, said: "I used to constantly hear the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, say: 'I went with Abu Bakr and 'Umar, I entered with Abu Bakr and 'Umar, I left with Abu Bakr and 'Umar.'"¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, openly stated his love for them:

'Amr ibn Al-'Aas, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, put him in charge of the army in the Battle of 'Thaat As-Salaasil.' He, may Allaah be pleased with him, said: "I came to him and asked, "Who is the most beloved of people to you?" He, *sallallaahu 'alayhi wa sallam*, replied: 'Aa'ishah.' I said: 'From the men?' He, *sallallaahu 'alayhi wa sallam*, replied: 'Her father.' I asked, 'And then who?' He, *sallallaahu 'alayhi wa sallam*, said: "Then 'Umar ibn Al-Khattaab."²

Al-Qurtubi, may Allaah have mercy upon him, said: "This shows the permissibility of mentioning the most beloved of men and women to another, and there is no blame upon a person who does that, if the one he is speaking to is a righteous person. He began by mentioning 'Aa'ishah because his love for her was both natural and religious love. As for the others, than his love for them was a religious love only."

He then said to him, "From the men?" So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: "**Her father**," because he was a forerunner in Islaam, and he was sincere to Allaah and his messenger, and to Islaam and its people, and he, *sallallaahu 'alayhi wa sallam*, used to sacrifice his money and his own self for the pleasure of Allaah."³

He, *sallallaahu 'alayhi wa sallam*, did not accept for anyone to speak badly of them:

Abu Sa'eed Al-Khudri, may Allaah be pleased with him, narrated that there was an altercation between Khaalid ibn Al-Waleed, may Allaah be pleased with

1 Reported by Al-Bukhaari (3685) and Muslim (2389).

2 Reported by Al-Bukhaari (3662) and Muslim (2384).

3 *Al-Mufhim* (71/9) *Faydh Al-Qadeer* (218/1).

him, and 'Abdur-Rahmaan ibn 'Awf, may Allaah be pleased with him,, so Khaalid, reviled him. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "Do not curse my Companions, for if one of you spent [as much as] Mount Uhud in gold, it would not be equal to the two handfuls of one of them, or even half of that [of food he spends in charity]."¹

An-Nawawi, may Allaah have mercy upon him, said:

"Meaning the reward of a person who spent like Mount Uhud in gold would not be equal to the reward of this small amount of charity from one of the Companions.

The reason their charity is more valuable is that they gave it at a time of hardship and poverty, as opposed to others. Moreover, their wealth was spent to support and protect the Prophet of Allaah, sallallaahu 'alayhi wa sallam, which is not possible after him. This is also the case with Jihaad (fighting in the path of Allaah) and all other deeds. Allaah Says (what means): «Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it.] Those are greater in degree than they who spent afterwards and fought.» [Qur'aan 57:10]

That is because giving charity and fighting in Jihaad before the conquest of Makkah was very difficult, due to the great need for people who would do so and how few actually did it. As for after the conquest, the Muslims increased and the people entered Islaam in crowds, so it was not equal to the state before the conquest.

This is addition to their gentleness, love, humbleness, preferring others other themselves, and fighting Jihaad in the proper way. The virtue of being a Companion of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, even just for one moment, is not equal to any action. No one can reach their level by their deeds, and that is the bounty of Allaah, He gives it to whom He wills."²

The intent of the Prophet's statement: "My Companions," is his closest Companions, the ones who became Muslim before the conquest of

1 Reported by Al-Bukhaari (3673) and Muslim (2541).

2 The explanation of An-Nawawi on the book of Muslim (39/16).

Makkah, and accompanied him for a long time, and fought, gave charity, migrated, and helped the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. Thus, the early Companions from the Muhaajiroon and Ansaar are better than the rest of the Companions after them. This meaning is indicated by the fact that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was speaking to Khaalid ibn Al-Waleed, may Allaah be pleased with him, and he was one of the Companions of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, at the time.

Ibn Hajar, may Allaah have mercy upon him, said: “*The prohibition of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, against some of the later Companions cursing those Companions who became Muslim before them, necessitates that those who came after the Prophet of Allaah, sallallaahu 'alayhi wa sallam, are even more strongly prohibited from cursing those Companions who were before them.*”¹

So if this is what the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to Khaalid ibn Al-Waleed, may Allaah be pleased with him, and the other Companions who become Muslim after Hudaybiyah, then what do you think he would say about a person that was not from his Companions and was speaking badly about them?

An-Nawawi, may Allaah have mercy upon him, said: “*Know that cursing the Companions of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, is forbidden, rather it is from the greatest of the prohibitions. This includes those of them involved in the trials and wars (after the death of the Prophet of Allaah, sallallaahu 'alayhi wa sallam) and others, for they practiced Ijtihad (their best judgment) and had interpretations for their actions. So cursing any one of them is a major sin, and our school of jurisprudence (Shaaf'i) and that of the majority is that he should be disciplined, but not executed for doing so. While some of the Maaliki scholars said he should be executed (for cursing one of them.)*”²

Ibn Katheer, may Allaah have mercy upon him, said: “Allaah has informed that He is pleased with the early Companions from the Muhaajiroon and Ansaar, and those who came after them in good conduct. So woe to the one who hates or curses all of them, or even some of them. This especially

¹ *Fat-h Al-Baari* (34/7).

² The explanation of An-Nawawi on the book of Muslim (93/16).

refers to the leader of the Companions, and the best of them, the truthful one and the great caliph - Abu Bakr ibn Abu Quhaafah, may Allaah be pleased with him. For the forsaken faction of the Raafidhah Shee'ah have enmity towards the greatest of the Companions, and they hate and curse him, and Allaah's refuge is sought from that (action). This shows that their mentalities are backwards, and their hearts are upside down.”¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, respected his close Companions and ordered the people to give them the respect they deserve:

Abu Ad-Dardaa', may Allaah be pleased with him, narrated that there was an argument between Abu Bakr and 'Umar, may Allaah be pleased with them, and Abu Bakr made 'Umar angry, so 'Umar left him. Abu Bakr, may Allaah be pleased with him, then followed him, asking 'Umar, may Allaah be pleased with him, to forgive him, but he did not, until he shut his door in Abu Bakr's face. Then Abu Bakr went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. While I was sitting with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, Abu Bakr, may Allaah be pleased with him, came, lifting up one corner of his garment until his knee showed.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Your Companion has had a quarrel.” Abu Bakr, may Allaah be pleased with him, greeted him and said: “O Messenger of Allaah! There was something (i.e. an argument) between me and the son of Al-Khattaab and I talked to him harshly and then regretted that, and requested him to forgive me, but he refused to do that. So I came to you.” The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said three times: “May Allaah forgive you, O Abu Bakr.”

Then 'Umar, may Allaah be pleased with him, regretted (that he did not forgive him), and he went to Abu Bakr's house and asked if Abu Bakr, may Allaah be pleased with him, was there. They replied that he was not. So he came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and greeted him, and the face of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, changed (due to anger). Abu Bakr, may Allaah be pleased with him, knelt down on his knees and said: “O Messenger of Allaah, by Allaah, I was more unjust (than him).” The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Allaah

¹ *Tafseer Ibn Katheer* (203/4).

sent me to you, but you said: 'You are telling a lie,' while Abu Bakr said: 'He has said the truth,' and he consoled me with himself and his money." He, *sallallaahu 'alayhi wa sallam*, then said twice, "Won't you then give up harming my Companion?" After that, he, may Allaah be pleased with him, was never harmed again."¹

Ibn Hajar, may Allaah have mercy upon him, said: "*The benefits that can be extracted from this Hadeeth:*

The virtue of Abu Bakr, may Allaah be pleased with him, over all the other Companions.

- *A person should not make one who is better than him angry,*
- *It is permissible to praise a person to his face, if he will not be enamored of himself because of that.*
- *Every person, because of human nature, may do something out of bad judgment while angry. But the righteous person is quick to return to his better senses, as Allaah Says (what means): «Indeed, those who fear Allaah - when an impulse touches them from Satan, they remember [Him] and at once they have insight.» [Qur'aan 7:201]*
- *Anyone other than a Prophet, no matter how virtuous he is, is not Ma'soom (protected from making mistakes or sins).*
- *The virtue of seeking forgiveness and pardon from the one who has been wronged*
- *The knee is not part of the 'Awrah (the private area that must be covered)"²*

Rabee'ah Al-Aslami, may Allaah be pleased with him, narrated:

"The Messenger of Allaah, sallallaahu 'alayhi wa sallam, gave me a piece of land, and gave Abu Bakr a piece of land. Then, the worldly life came and we argued over some palm trees. I said: "It is in my land," and Abu Bakr said: "It is in my land!" Then, there was an exchange of words between Abu Bakr and myself and Abu Bakr said something to me he disliked, and then he regretted that.

1 Reported by Al-Bukhaari (3661).

2 *Fat-h Al-Baari* (26/7).

So, he said to me: "O Rabee'ah! Say back to me what I said to you, so that it would be recompense." I said: "I will not." Abu Bakr said: "Say it, or I will complain to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, about you!" I said: "I am not going to do it."

So, Abu Bakr, may Allaah be pleased with him, went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and I went after him. The people from (the tribe of) Aslam came and said: "May Allaah have mercy on Abu Bakr! How can he complain to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, about you when he has said to you what he has said?" I said: "Do you know who that is? That is Abu Bakr As-Siddeeq! He is the one who was the companion of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, when they hid in the cave (during the migration journey from Makkah to Madinah), and he is the elder of the Muslims! Be careful that he does not turn around and see you helping me against him, so he will become angry. When he goes to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, he will become angry because of Abu Bakr's anger, then Allaah will become angry for both of their anger, and then Rabee'ah will be destroyed!"

They asked: "So, what do you want us to do?" I said: "Return back." Abu Bakr, may Allaah be pleased with him, went to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and I followed him by myself and continued until he got to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and informed him of our argument as it happened.

*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, raised his head to me and said: "**O Rabee'ah! What is going on between you and As-Siddeeq?**" I said: "O Messenger of Allaah, such and such happened, and he said something to me that he disliked, and he told me to say the same thing back to him so that it would be recompense, but I refused."*

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Yes, do not return his comment to him. Rather, say 'May Allaah forgive you, O Abu Bakr!'"** So I said: '*May Allaah forgive you, O Abu Bakr!*'"

So, Abu Bakr, may Allaah be pleased with him, went away crying.”¹

He, *sallallaahu 'alayhi wa sallam*, used to favor some of them with certain things over the rest of the Companions:

Abu Sa'eed Al-Khudri, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave a speech during his final sickness, and said: “Allaah gave a slave a choice between giving him the beauty of this life, and between what is with Him, so he chose what is with Allaah.” So Abu Bakr, may Allaah be pleased with him, cried profusely and said: “May our fathers and mothers be sacrificed for you!” I said to myself, “Why is this old man crying, just because Allaah gave a slave a choice between this life and between what is with Him, so he chose what is with Allaah?”

So (we realized) that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was that slave, and Abu Bakr, may Allaah be pleased with him, was the most knowledgeable amongst us. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “O Abu Bakr, do not cry. The person who has given me the most from his companionship and wealth is Abu Bakr. If I were to take a Khaleel [an intimate friend] from my nation, I would have taken Abu Bakr. But [he has] the brotherhood and love of Islaam. Every door in the mosque should be closed, except for the door of Abu Bakr.”²

Ibn Hajar, may Allaah have mercy upon him, said: “It seems that Abu Bakr, may Allaah be pleased with him, understood that this was referring to the death of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*.”³

Ibn Hajar, may Allaah have mercy upon him, said: “Umar ibn Shabbah, may Allaah have mercy upon him, reported in his book Akhbaar Al-Madeenah that the house of Abu Bakr whose door the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, allowed to remain open, was attached to the mosque (in Madeenah). Abu Bakr, may Allaah be pleased with him, kept this home until he needed some money to give to a delegation that came to him, so he sold it. Hafsah, may Allaah be pleased with her, the wife of the Prophet of Allaah, *sallallaahu 'alay-*

1 Reported by Ahmad (16143). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (3258).

2 Reported by Al-Bukhaari (3904) and Muslim (2382).

3 *Fat-h Al-Baari* (12/7).

hi wa sallam, bought it from him for 4000 Dirhams. The house remained in her possession until they wanted to expand the mosque during the reign of 'Uthmaan, may Allaah be pleased with him. They asked her for it so they could expand the mosque, but she refused and said: 'How can I give up my path to the mosque?' They said that would give her a more spacious home and make a entrance like it leading to the mosque, so she accepted and was pleased."¹

The benefits that can be extracted from this *Hadeeth*:

The great virtue of Abu Bakr, may Allaah be pleased with him, and that he was worthy to be taken as an intimate friend.

- Thanking and praising a good doer for his bounties.
- There should not be small alleyways for people to enter the mosque; rather they should enter through the main doors, unless there is a strong reason for that.²

He, sallallaahu 'alayhi wa sallam, used to tolerate from them what he would not tolerate from others:

'Umar ibn Al-Khattaab, may Allaah be pleased with him, said:

"When 'Abdullaah ibn Ubayy ibn Salool died, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, was called to pray over him. So when he, sallallaahu 'alayhi wa sallam, stood, I got up quickly to him and said: 'O Messenger of Allaah, are you going to pray over ibn Ubayy, when he said such and such (about you) on a certain day?' I recounted some of what he had said³. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, smiled and said: ""Umar, get away from me." When I spoke to him persistently, he, sallallaahu 'alayhi wa sallam, said: "I have been given a choice and I have chosen. If I knew that he would be forgiven if I increased more than seventy times, I would have increased (referring to the verse 80 of Chapter 9)."

¹ Ibid.

² *Fat-h Al-Baari* (14/7) and The explanation of An-Nawawi on the book of Muslim (152/15).

³ In another narration, 'Umar took hold of the Prophet's garment and said, "How can you pray over this hypocrite while Allaah forbade you from asking forgiveness for them (hypocrites)".

The Messenger of Allaah, sallallaahu 'alayhi wa sallam, prayed over him and then left. It was not long before the two verses of Chapter At-Tawbah [Qur'aan 9] were revealed (which mean): «And do not pray [the funeral prayer, O Muhammad], over any of them who have died [ever] or stand at his grave. Indeed, they disbelieved in Allaah and His Messenger and died while they were defiantly disobedient.» [Qur'aan 9:84] Later I was amazed at my audacity towards the Messenger of Allaah, sallallaahu 'alayhi wa sallam, that day, and Allaah and His Messenger know best.”¹

Ibn Hajar, may Allaah have mercy upon him, said: “So the Prophet of Allaah, sallallaahu 'alayhi wa sallam, endured the way 'Umar, may Allaah be pleased with him, spoke to him in that situation, and he only turned to him and smiled.”²

Ibn Hajar, may Allaah have mercy upon him, said:

“Al-Khattabi, may Allaah have mercy upon him, said: “The Prophet of Allaah, sallallaahu 'alayhi wa sallam, only treated 'Abdullaah ibn Ubayy the way he did because of his extreme mercy for someone who (outwardly) was holding on to a part of the religion, and also to make his son ('Abdullaah ibn 'Abdullaah), who was a righteous man, happy. He also wanted to please 'Abdullaah ibn Ubayy's tribe, the Khazraj, because he held a high position amongst them. For if the Prophet of Allaah, sallallaahu 'alayhi wa sallam, had ignored the request of his son, and did not pray over him before the clear prohibition was revealed, it would have been a shame for his son and an embarrassment for his people. So the Prophet of Allaah, sallallaahu 'alayhi wa sallam, chose the best course of action before the prohibition, at which point he stopped.”³

An-Nawawi, may Allaah have mercy upon him, said: “From the benefits of the Hadeeth is that it shows the sublime manners of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, for he knew how this hypocrite used to harm him, yet he responded with only goodness. He dressed him in his garment when he died, and prayed over him, and asked forgiveness for him. Allaah Says (what means):

1 Reported by Al-Bukhaari (1366) and Muslim (2400).

2 *Fat-h Al-Baari* (335/1).

3 *Fat-h Al-Baari* (336/8).

«And indeed, you are of a great moral character.» [Qur'aan 68:4]. It also shows that it is forbidden to pray over someone who has died as a disbeliever, or to ask forgiveness for him, or to stand at his grave to supplicate for him.¹

He, *sallallaahu 'alayhi wa sallam*, used to depend on some of them for his personal affairs:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to depend on Bilaal ibn Rabaah, may Allaah be pleased with him, one of the earliest Muslims, to manage his expenses.

'Abdullaah Al-Hawzani, may Allaah have mercy upon him, said:

"I met Bilaal, may Allaah be pleased with him, who called Athaan for the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in Halab (Aleppo). I said: 'O Bilaal, tell me about the spending of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*.' He said: 'There was nothing except that I used to take care of it for him, from the time he was sent as a prophet until he died. If a person came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, as a Muslim and he was not clothed, he would send me to borrow some money, so I would buy a garment for that person and feed him.'

I once met a man from the polytheists who told me, 'O Bilaal, I have extra money, so do not borrow from anyone but me,' so I did so. One day I performed Wudhoo' and went to make the Athaan, when I was met by that polytheist, and he was with a group of merchants. When he saw me, he said: 'O Habashi (Ethiopian)!' I said: "At your service." He had a terrible look on his face, and said harsh words to me. He then said: 'Do you know how much is left of the month?' I said it is close, to which he replied, 'You only have four days left, and then I will take you to account for the debt, for I did not lend you what I did out of your honor, or the honor of your companion (i.e. the Prophet). Rather I only did that so you would become my slave (when you did not repay me), and I would return you to shepherding sheep as you did before.'

*So I became worried, until I prayed the evening prayer and the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, returned to his*

1 The explanation of An-Nawawi on the book of Muslim (167/15).

home. I asked permission to enter upon him, sallallaahu 'alayhi wa sallam, and he gave me permission. I said: 'O Messenger of Allah, may my mother and father be sacrificed for you! The polytheist that I used to borrow from said such and such to me, and you and I do not have the money to repay him, and he will expose me. Give me permission to go to some of the tribes that have become Muslim, until Allah and His Messenger will provide what will repay the debt. I then went to my home, and slept with my sword, water pouch and shoes by my head.

*I faced the horizon and I would fall asleep and wake up, and when I saw it was still nighttime I would return to sleep. When the first signs of morning showed (the "false" Fajr) and I wanted to go out, I heard a person hurrying and calling out, 'O Bilaal, answer the Messenger of Allaah, sallallaahu 'alayhi wa sallam.' I went out to him, and found four riding animals kneeling with all their loads on them. I asked permission to enter, and the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said to me: '**Glad tidings, Allaah has brought to you the repayment!**' so I praised Allaah. He, sallallaahu 'alayhi wa sallam, said: "**Did you see the four riding animals?**" to which I said: 'Yes.' He, sallallaahu 'alayhi wa sallam, said: "**They are yours, along with what is on them. For they have on them clothes and food that was given to me by the leader of Fadak, so take them and pay your debt.**" I did so, and I took their loads off and tied them up. I went to make the Athaan for Fajr prayer, and when the Messenger of Allaah, sallallaahu 'alayhi wa sallam, prayed I went to Al-Baqee', and placed my fingers in my ears and called out, 'Whoever has a debt upon the Messenger of Allaah, come here.'*

*I continued to sell and repay until the Prophet of Allaah, sallallaahu 'alayhi wa sallam, had no debt upon him anywhere. There remained with me a certain amount, so I went to mosque when most of the day had passed. I found the Prophet of Allaah, sallallaahu 'alayhi wa sallam, sitting in the mosque by himself, so I greeted him. He, sallallaahu 'alayhi wa sallam, said to me: "**What happened to what you had** (i.e. was it sufficient to repay the debts)?"*

I said: 'Allaah has repaid by it everything that was upon the Messenger of the Allaah, sallallaahu 'alayhi wa sallam, and nothing else is due upon him.' He, sallallaahu 'alayhi wa sallam, said: "**Did some [money] remain?**" I said: 'Yes', so he, sallallaahu 'alayhi wa sallam, said: "I will wait until you relieve me from it [by spending it in charity], for I will not enter upon my family until you relieve me from it." No one came until nighttime, and when the Prophet of Allaah, sallallaahu 'alayhi wa sallam, finished the prayer he asked: "**What happened to what you had?**" I said: 'It is still with me, for no one came to us.' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, slept in the mosque that night and he remained there the second day. At the end of the day, two people came riding, so I went to them and gave them the cloth and food. Then when the Prophet of Allaah, sallallaahu 'alayhi wa sallam, prayed the 'Ishaa' prayer, he called me and said: "**What happened to what was with you?**" I said: 'Allaah has relieved you from it, O Messenger of Allaah, sallallaahu 'alayhi wa sallam.' He, sallallaahu 'alayhi wa sallam, glorified Allaah and praised Him, out of fear that he might die while he still had some of that wealth. Then I followed him until he went to his wives, and he greeted them one by one, until he went to his home to sleep. So this is what you asked me about."¹

He, sallallaahu 'alayhi wa sallam, used to check on his Companions if they were absent:

Anas ibn Maalik, may Allaah be pleased with him, narrated that when this verse was revealed (which means): «**O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.**» [Qur'aan 49:2], Thaabit ibn Qays, may Allaah be pleased with him, sat in his home, and said: "I am from the people of the Fire!" and stayed away from the Prophet of Allaah, sallallaahu 'alayhi wa sallam.

¹ Reported by Abu Daawood (3055). Al-Albaani ruled it as authentic in his book *Saheeh Abu Daawood* (3055).

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked Sa'd ibn Mu'aath, may Allaah be pleased with him: "O Abu 'Amr, what is the matter with Thaabit, is he sick?" Sa'd, may Allaah be pleased with him, replied, "He is my neighbor, I do not know anything wrong with him." Sa'd, may Allaah be pleased with him, then went to Thaabit, may Allaah be pleased with him, and mentioned to him what the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said. Thaabit, may Allaah be pleased with him, said: "This verse was revealed, and as you know I am one of the loudest people in front of Allaah's Messenger, *sallallaahu 'alayhi wa sallam*, so I am from the people of the Hellfire!"

Sa'd, may Allaah be pleased with him, went and mentioned this to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to which he replied: "Rather, he is from the people of Paradise." ¹

Qurrah ibn Iyaas, may Allaah be pleased with him, narrated that a man came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with his son, so he said to him, "Do you love him?" He said: "May Allaah love you as I love him." Then he died, so when the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not see him he asked about him. He, *sallallaahu 'alayhi wa sallam*, said to his father: "Are you not pleased to not come to any gate of Paradise, except that you will find him running to open it for you?" ²

He, *sallallaahu 'alayhi wa sallam*, used to check on them particularly in difficult times:

Zayd ibn Thaabit, may Allaah be pleased with him, narrated:

"The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sent me on the day of the Battle of Uhud to look for Sa'd ibn Ar-Rabee', may Allaah be pleased with him, and he said to me: 'If you see him, then convey to him my greetings, and tell him: 'The Messenger of Allaah asked you how you are doing.' So I began to look through the dead, and I found him in his last moments. He had over seventy wounds on his body from being struck by spears, swords, and arrows.

*I said to him, 'O Sa'd, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, conveys to you his greeting, and asks, 'How are you*

1 Reported by Al-Bukhaari (3613) and Muslim (119).

2 Reported by An-Nasaa'i (1870) and Ahmad (19825).

doing?" He said: 'Peace be upon the Messenger of Allaah and upon you. Tell him I said: 'O Messenger of Allaah, I find the fragrance of Paradise. And tell my people, the Ansaar: You have no excuse if the Messenger of Allaah is harmed while you still can blink an eyelash.' Then he passed away.¹

Sulaymaan Al-Baaji, may Allaah have mercy upon him, said: "This is an example of the Prophet's, sallallaahu 'alayhi wa sallam, concern for his Companions, for he, sallallaahu 'alayhi wa sallam, used to search for one who was absent from them to know his situation."²

Muhammad ibn Yoosuf Ash-Shaami, may Allaah have mercy upon him, said: "When Sa'd, may Allaah be pleased with him, said: "I find the fragrance of Paradise", it is possible that he meant that in a literal sense, meaning he smelled a fragrance that he never smelled before, so he knew that it was Paradise. Or he could have said this out of his certainty (that he would soon enter Paradise), so it was as if he could truly smell it."³

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said to some of them: "May my parents be sacrificed for you."

Sa'd ibn Abu Waqqaas, may Allaah be pleased with him, narrated: "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, gave me his arrows in the Battle of Uhud and told me: 'Shoot, may my father and mother be sacrificed for you!'"⁴

This is an expression that the Arabs used to say, and it means: If I could sacrifice or ransom for you, I would have sacrificed my own parents, who are the most beloved people to me.

In the narration in the book of Muslim, may Allaah have mercy upon him, Sa'd, may Allaah be pleased with him, said: "There was a man from the polytheists who was causing great harm to the Muslims (in the Battle of Uhud). The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "Shoot, may my father and mother be sacrificed for you!" I pulled out an arrow that did not have an arrowhead and struck him in the side, so he fell down and was exposed

¹ Reported by Al-Bayhaqi (269/3) and Maalik (884).

² *Al-Muntaqa Sharh Al-Muwatta'* (68/3).

³ *Subul Al-Huda war-Rashaad Fi Seerati Khayril 'Ibaad* (247/4).

⁴ Reported by Al-Bukhaari (4055) and Muslim (2412).

when his clothes were lifted up. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, laughed until his molars showed."

An-Nawawi, may Allaah have mercy upon him, said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, laughed in happiness at his death, not because he was exposed)." ¹

'Abdullaah ibn Zubayr, may Allaah be pleased with him, narrated:

"On the Day of the Battle of the Ahzaab: I and Umar ibn Abu Salamah were placed with the women in the fort. He would lean down so I could climb on his back and look out, and I would do the same for him.

*As I looked, I recognized my father, Zubayr, as he went on his horse towards the tribe of Quraythah, two or three times. When I came back I said: 'O my father, I saw you going back and forth.' He said: 'My son, did you really see me?' I said: 'Yes'. Zubayr said: 'The Prophet had said: "**Who will go to the tribe of Quraythah to find out their situation?**" So I went to them, and when I came back the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, told me: "**May my father and mother be sacrificed for you.**"'* ²

An-Nawawi, may Allaah have mercy upon him, said: "This phrase is not taken literally, it is speech that indicates love for a person and his status. It is a clear virtue for 'Abdullaah ibn Zubayr, for he memorized this Hadeeth with all of its details at such a young age. He was born in Madeenah in the year of the migration of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and the Battle of the Trench was in the fourth year after the migration, according to the correct opinion. This means that he memorized this incident when he was less than four years old."³

He, *sallallaahu 'alayhi wa sallam*, used to become sad at their deaths and cry over them:

'Abdullaah ibn 'Umar, may Allaah be pleased with him, narrated: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sent an army with Zayd ibn

1 The explanation of An-Nawawi on the book of Muslim (185/15).

2 Reported by Al-Bukhaari (3720) and Muslim (2416).

3 The explanation of An-Nawawi on the book of Muslim (184/15).

Haarithah as the leader, and he said: "If Zayd is killed or martyred, then Ja'far is the leader, and if Ja'far is killed or martyred, then 'Abdullaah ibn Rawaahah is the leader." 'Abdullaah, may Allaah be pleased with him, said: "I was in that battle, and we looked for Ja'far ibn Abu Taalib and found him amongst the dead. There were over ninety wounds in his body from sword blows and arrows."¹

Anas ibn Maalik, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave a speech, in which he said: "Zayd took the banner until he was killed. Then Ja'far took the banner until he was killed. Then 'Abdullaah ibn Rawaahah took the banner, and he was killed." He, *sallallaahu 'alayhi wa sallam*, was crying as he said this. "Then Khaalid ibn Al-Waleed took the banner without an order and was given victory."²

'Aa'ishah, may Allaah be pleased with her, narrated: "I saw the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, kiss 'Uthmaan ibn Math'oон when he died, until I saw his tears on his cheeks." In another narration: "His eyes were filled with tears."³

Muttalib ibn 'Abdullaah narrated that when 'Uthmaan ibn Math'oон, may Allaah be pleased with him, died, he was taken to be buried. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ordered a man to bring him a rock, but the man could not lift it. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, went to it and lifted up his sleeves.

Muttalib said: "The one who narrated this *Hadeeth* to me said: 'It is as if I am looking at the whiteness of the forearms of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, when he uncovered them.' He then picked it up, and placed it by his head. He, *sallallaahu 'alayhi wa sallam*, said: "**I will recognize the grave of my brother by it [the rock], and I will bury close to it whoever dies from my family.**"⁴

1 Reported by Al-Bukhaari (4261).

2 Reported by Al-Bukhaari (1246).

3 Reported by Abu Daawood (3163), At-Tirmithi (989) and Ibn Maajah (1456). Al-Albaani ruled it as authentic in his book *Mukhtasar Ash-Shmaa'il* (280).

4 Reported by Abu Daawood (3206).

'Uthmaan ibn Math'oon, may Allaah be pleased with him, was the brother of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, from breastfeeding. He migrated to Ethiopia and to Madeenah, and fought in the Battle of Badr. He used to forbid drinking alcohol even before Islam and was the first of the Muhaajireen to die in Madeenah, in the month of Sha'baan, exactly thirty months after the migration. He was a devout worshipper and one of the best of the Companions.

The *Hadeeth* shows the permissibility of kissing a Muslim after his death and crying over him.

Ibn Qudaamah, may Allaah have mercy upon him, said: "There is no harm in marking a grave with a rock or piece of wood." Ahmad said: "It is permissible to mark a grave with something to distinguish it, and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, marked the grave of 'Uthmaan ibn Math'oon (with the rock.)"¹

'Ali Al-Qaari, may Allaah have mercy upon him, said: "It is recommended to gather the relatives in one place, for the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "I will bury whoever dies from my family close to it." 'Uthmaan was his brother from breastfeeding, and the next relative the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, buried close to him was his son Ibraaheem."²

He, *sallallaahu 'alayhi wa sallam*, used to consult his relatives:

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to consult his Companions following the order of Allaah (which means): «**Consult them in the matter.**» [Qur'aan, 3:159]

Ibn Battaaal, may Allaah have mercy upon him, said: "Consultation is an essential Sunnah for everyone. If there was ever a person who did not need to consult others, it would have been the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, for Jibreel used to bring him revelation with the correct opinion."

However, the right to make a decision and implement it is up to the leader, and no one shares this right with him, due to Allaah's saying (which means): «**When**

1 Al-Mughni (191/2).

2 Mirqaat Al-Mafaateeh (457/5).

you have decided, then rely upon Allaah.» [Qur'aan 3:159] So Allaah gave the decision to him, but he gave him partners in regards to seeking opinions.¹

Ibn Hibbaan, may Allaah have mercy upon him, said: "Al-Hasan Al-Basri, may Allaah have mercy upon him, said: 'No group of people gathered together upon a matter and consulted regarding it, except that Allaah guided them to what is more correct.'"²

He, *sallallaahu 'alayhi wa sallam*, used to listen to their opinions and accept their suggestions:

Abu Hurayrah, may Allaah be pleased with him, narrated:

"We were sitting around the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. Abu Bakr and 'Umar, may Allaah be pleased with them, were with us, among others. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, got up and departed. He took a long time, and we were worried that he may have been attacked, and we became alarmed. We stood up, and I was the first to stand up to help. I went to search for the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, until I came to a garden belonging to the tribe of Bani An-Najjaar. I went around it to find a door but found none. I saw a small creek going through an opening in the wall from a well outside it, so I drew myself together like a fox, and I entered upon the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*.

*He, *sallallaahu 'alayhi wa sallam*, said: "Abu Hurayrah?" I said: "Yes, O Messenger of Allaah." He, *sallallaahu 'alayhi wa sallam*, said: "What happened to you?" I said: "You were among us, then you left and were late coming back. We were worried that you may be attacked so we became alarmed, and I was the first one to stand up. I came upon this wall, so I drew myself together like a fox, and those people are behind me." He, *sallallaahu 'alayhi wa sallam*, said: "O Abu Hurayrah," (and he had given me his sandals) "Take these two sandals. Whomever you meet behind this wall that bears witness that there is no god worthy of worship except Allaah, with certainty from his heart, then give him the glad tidings of Paradise." The first person I met*

1 The explanation of Ibn Battal on the book of Al-Bukhaari (334/5).

2 Rawdhat Al-'Uqala' (192/1).

was ‘Umar, and he asked me, “What are these two sandals, Abu Hurayrah?” I said: “These are the sandals of the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, he sent me with them to give the glad tidings of Paradise to whoever bears witness that there is no god worthy of worship except Allaah, with certainty from his heart.”

‘Umar hit me in the chest until I fell on the ground, and said: “Go back, Abu Hurayrah!” So I went back to the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, and started crying. ‘Umar had followed me and came in behind me. The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, said: “What is wrong with you, O Abu Hurayrah?” I said: “I met ‘Umar and told him what you sent me with, so he hit me in the chest and I fell to the ground, and he told me to return.” The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, said to him: “O ‘Umar, what made you do that?”

‘Umar, may Allaah be pleased with him, said: “O Messenger of Allaah, may my parents be sacrificed for you! Did you send your sandals with Abu Hurayrah, giving glad tidings of Paradise to whomever he met that witnessed that there is no god worthy of worship except Allaah, with certainty from his heart?” He, sallallaahu ‘alayhi wa sallam, said: “Yes.” ‘Umar said: “Do not do that, for I fear that people may depend upon it. Leave them to do (good) deeds.” The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, said: “Leave them.”¹

The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, approved the statement of ‘Umar, may Allaah be pleased with him, and accepted his suggestion.

An-Nawawi, may Allaah have mercy upon him, said:

“What ‘Umar, may Allaah be pleased with him, did was not objecting to the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, or refusing his order, for Abu Hurayrah was only sent to give glad tiding to the Muslims. ‘Umar believed that it was more beneficial for them to hide these glad tidings and more likely that they would not depend on it, and would be a cause of more good than if they heard this news from the Prophet of Allaah, sallallaahu ‘alayhi wa sallam. So when ‘Umar, may Allaah be pleased with him, men-

¹ Reported by Muslim (31).

tioned this to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, he accepted it and saw it as correct. The following are the benefits that can be extracted from the Hadeeth:

- *The scholar should sit with his companions or other people to teach them and answer their questions.*

If one does not mention everyone in a group of people, he should mention the most noble of them, and then say, "And others." As in this narration: "We were sitting around the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and Abu Bakr and 'Umar, may Allaah be pleased with them, were with us, among others."

- *It shows the concern of the Companions over the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and their honoring of him and their great concern that something might happen to him.*
- *The right of a leader over his group, and they should try to bring good to him and protect him from harm.*

The permissibility of entering someone else's land if it is known that he would not mind that, because they are friends or for any other reason as Abu Hurayrah, may Allaah be pleased with him, entered the garden and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, accepted that and did not reprimand him. This is not only regarding entering the land, rather one may even use his tools, eat his food, take some food to his home, ride his animals, or otherwise use his property in a way that he is sure the owner would not have a problem with.

- *The Eemaan (faith) that saves a person from an eternity in the Hellfire requires both belief and a statement (of faith).*
- *It is permissible to withhold some knowledge that is not essential, to bring benefit or prevent harm.*
- *The followers may suggest to the leader something that they see is more beneficial, and the leader should accept that and change his position if he sees fit.*
- *It is permissible to say, "May my father and mother be sacrificed for you."*¹

1 The explanation of An-Nawawi on the book of Muslim (238/1).

In the Battle of Badr, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, accepted the suggestion of one of his Companions:

Ibn Hishaam, may Allaah have mercy upon him, said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, reached Badr and set up camp there. Al-Hubaab ibn Al-Munthir, may Allaah be pleased with him, asked, "This position that you have chosen, is it from Allaah, so that it is not acceptable that we should move from it or is it an opinion, a strategy of war?" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Rather, it is an opinion, a strategy of war." He said: "O Messenger of Allaah, this is not a good position. We should move the people to the closest water source to the enemy and stay there. Then, we will empty all of the wells, build a reservoir and fill it with water. Then we will start the war, and we will have water to drink and they will have none."

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "You have said the [right] opinion." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, then stood up and those with him, and they traveled until they reached the closest water to the enemy, and they settled there. He then ordered for the wells to be emptied, and they built a reservoir over the wells and it was filled with water.¹

In the Battle of Uhud, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, accepted their opinion:

'Abdullaah ibn 'Abbaas, may Allaah be pleased with him, narrated: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, took the sword 'Thul Fiqar' from the booty in Badr, and it was regarding it that he saw the dream on the day of Uhud. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, wanted to stay in Madeenah to fight the polytheists when they came to fight in Uhud. However, some of the people who had not attended the Battle of Badr said: "Let us go out to Uhud to fight them, maybe we will achieve some of the virtue that was achieved by those in Badr." They continued trying to convince the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, until he put on his armor. When he wore it, they started regretting their decision, and said: "O Messenger of Allaah, stay in Madeenah, for the matter is up to you." He, *sallallaahu 'alayhi wa sallam*, replied: "It is not acceptable

¹ As-Seerah An-Nabawiyyah (167/3).

for a Prophet to take off his armor once he has worn it, until Allaah has decided between them...”¹

On the occasion when ‘Aa’ishah, may Allaah be pleased with her, was wrongly accused, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, consulted his Companions. She narrated: “When those things were mentioned regarding me, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, stood to give a speech and he bore witness to the oneness of Allaah and praised Him in a manner He deserves and then he, *sallallaahu 'alayhi wa sallam*, said: “Give me your opinions regarding some people who have accused my wife [i.e. of immoral conduct]. By Allaah, I never experienced anything evil regarding my wife. They [also] accused with her a man that, by Allaah, I do not know any evil regarding him, and he has never entered my home except when I was present, and I never traveled anywhere except that he was with me.””²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was concerned about the affairs of his Companions:

The noble Companions, may Allaah be pleased with them, endured all kinds of hardships and struggles, specifically those of them that were living in luxury before Islaam. For example, Mus’ab ibn ‘Umayr, may Allaah be pleased with him, left everything he had and left his mother and family so he could migrate to Allaah and His Messenger.

‘Ali ibn Abu Taalib, may Allaah be pleased with him, narrated:

*“I came out on a winter day from the house of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, hungry and very cold. I took a skin that was missing some hair, put my head through it and then tied the rest around me and tightened it with a palm leaf so I could stay warm.*

*I was extremely hungry, and if there was any food in the house of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, I would have eaten it. I left to search for food, and I passed by a Jew in his land who was getting water from his well. I looked at him through an opening*

1 Reported by Al-Haakim (2588). Al-Haakim and Ath-Thahabi ruled it as authentic .

2 Reported by At-Tirmithi (3180), Al-Bukhaari (4141) and Muslim (2770).

in the wall. He said to me, 'What is the matter with you, O Bedouin? Would you want to draw water and for every bucket you will get one date?' I said: 'Yes, open the door so I may enter.' He opened it, I entered and he gave me the bucket. Every time I filled it, he would give me a date. When I got a handful, I left the bucket and said: 'That is enough for me.' So I ate them and then drank from the water.

I then came to the mosque and found the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, there. While we were sitting with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, in the mosque, Mus'ab ibn Umayr, may Allaah be pleased with him, came wearing only a cloak patched with fur. When the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, saw him he cried, because of his former life of luxury and how was living now. He, *sallallaahu 'alayhi wa sallam*, then said: "How will it be with you when one of you goes out in the morning wearing a garment, and goes out in the end of the day wearing another? When one dish is placed before him and another is lifted up [meaning there will be much food], and you cover your houses just as the Ka'bah is covered?" They said: "O Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, we shall be better on that day, we can free our time for worship, and our needs will be taken care of." He, *sallallaahu 'alayhi wa sallam*, said: "Indeed, you are better today than you will be at that time."¹

Meaning, that the matter is not as you said: because a rich person is usually busy with his wealth and would not seclude himself and devote himself for worship. Unlike the person who only has what suffices him, because the former would be busy earning and collecting wealth, while the latter would have the time to devote to worship.

He, *sallallaahu 'alayhi wa sallam*, used to cheer them up if he did not give them a share of wealth for some reason:

Abu Sa'eed Al-Khudri, may Allaah be pleased with him, narrated:

*"When the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave the gifts to Quraysh and the tribes of the Arabs, he did not give anything to the Ansaar. They felt badly because of that, and they began to speak, until one of them said: 'The Prophet of Allaah, *sallallaahu**

¹ Reported by At-Tirmithi (2473) and (2476). Al-Albaani ruled it as inauthentic.

'alayhi wa sallam, has given to his people.' So Sa'd ibn 'Ubaadah entered upon the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and said: 'O Messenger of Allaah, these people (the Ansaar) felt badly regarding you for the way you distributed the booty you received. You gave great wealth to the Arab tribes, and the Ansaar did not receive anything.'

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "**What do you think about that, O Sa'd?**" He said: 'O Messenger of Allaah, I am only a man from among my people, and who am I?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "**Gather your people in this place**" so Sa'd went and brought them.

Some men from the Muhaajireen came, so the Prophet of Allaah, sallallaahu 'alayhi wa sallam, allowed them to enter, and then others came and he sent them away. When everyone had gathered, Sa'd came to him and said: 'The Ansaar have gathered for you.' So the Prophet of Allaah, sallallaahu 'alayhi wa sallam, came to them and praised Allaah, and then he said: "**O Ansaar, what is this speech that I have heard about you, that you are upset amongst yourselves? Did I not come to you when you were misguided, so Allaah guided you? You were poor, so Allaah made you wealthy, and you were enemies, so Allaah brought your hearts together?**" They said: 'Rather, Allaah and His Messenger have great favors upon us.' He, sallallaahu 'alayhi wa sallam, said: "**Will you not answer me, O Ansaar?**" They said: 'What should we answer you with, and to Allaah and His Messenger belong the bounties?'

He, sallallaahu 'alayhi wa sallam, said: "**If you wished, you could have said: and you would have been truthful, and I would have confirmed it. You came to us denied [by your people], so we believed in you. You had no help, so we supported you. You were expelled, so we sheltered you, and poor so we made you wealthy. Have you become upset, O Ansaar, over some small things from this worldly life that I gave to bring people's hearts closer [to the religion], while I have entrusted you to your Islaam? Are you not pleased,**

O Ansaar, that the people will go with a sheep and a camel, and you will go back to your homes with the Messenger of Allaah? By The One in Whose Hand is the soul of Muhammad, were it not for the migration I would have been one of the Ansaar. If the people went one way, and the Ansaar went another, I would have gone the way of the Ansaar. O Allaah, have mercy on the Ansaar, and the children of the Ansaar, and the grandchildren of the Ansaar."

The people then cried until their beards became wet, and they said: 'We are happy with the Messenger of Allaah, sallallaahu 'alayhi wa sallam, as (our) portion and lot.' Then the Prophet of Allaah, sallallaahu 'alayhi wa sallam, left and we dispersed."¹

He, sallallaahu 'alayhi wa sallam, realized the talents of each of his Companions:

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, knew what distinguished each Companion, may Allaah be pleased with them, and said: "The most merciful among my Ummah [nation] to my Ummah is Abu Bakr, the strictest among them in the orders of Allaah is 'Umar, the most sincere in modesty among them is 'Uthmaan, the best in judgment in 'Ali ibn Abu Taalib, the most knowledgeable among them with what is lawful and what is unlawful is Mu'aath ibn Jabal, the most knowledgeable among them about inheritance is Zayd ibn Thaabit, and the most skilled of them in reciting the Book of Allaah is 'Ubayy ibn Ka'b. Verily, every Ummah has an Ameen [a trusted person], and the Ameen of this Ummah is Abu 'Ubaydah ibn Al-Jarraah."²

Al-Manaaawi , may Allaah have mercy upon him, said:

*"The words: "**The most merciful among my Ummah [nation] to my Ummah is Abu Bakr.**" were said because he was known for his gentleness and mercy, and he would use a soft approach with everyone.*

1 Reported by Ahmad (11322). Shu'ayb Al-Arna'oot ruled it as sound (*Hasan*).

2 Reported by At-Tirmithi (3790) and Ibn Maajah. Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (1224).

The words: "**The strictest among them in the orders of Allaah is 'Umar**" mean that he is the sternest and most resolute, and he described 'Umar as being strong in the religion, for Satan does not take the same path as 'Umar. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "**By the One is whose Hand my soul lies, the Satan does not meet you in a wide path except that he goes to take another wide path besides yours.**"¹

The words: "**The most sincere in modesty among them is 'Uthmaan**" were said because he was bashful in front of Allaah and the entire creation, he was even shy from his wives and while he was alone. Because of this quality, even the angels felt shy from him.

The words: "**The best in judgment in 'Ali ibn Abu Taalib**" mean that he was the most knowledgeable about judging.

The words: "**The best at reciting the Book of Allaah is 'Ubayy ibn Ka'b**" mean that he was the most knowledgeable in reading the Qur'aan, or the one who had perfected and memorized the Qur'aan the best.

The words: "**The Ameen of this Ummah is Abu 'Ubaydah ibn Al-Jarraah.**" Means that people trust and feel safe with him, and they do not fear deception from him, for he was the strictest at protecting what he was trusted with."²

Ibn Hajar, may Allaah have mercy upon him, said: "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, in this Hadeeth specified every one of these major Companions with a virtue and described them with it, when he noticed the exceptional level of these qualities with them."³

He, sallallaahu 'alayhi wa sallam, said regarding Abu Tharr, may Allaah be pleased with him: "There is no one under the sky or on the Earth who speaks that is more truthful than Abu Tharr." 'Umar, may Allaah be pleased with him, asked, as if he was jealous, "Do you know that regarding him?" He, sallal-

1 Reported by Al-Bukhaari (6085) and Muslim (2397) on the authority of Sa'd ibn Abu Waqqaas, may Allaah be pleased with him.

2 *Faydh Al-Qadeer* (588-589/2).

3 *Fat-h Al-Baari* (44/11).

laahu 'alayhi wa sallam, said: "Yes, so you should all know that regarding him."¹

He, *sallallaahu 'alayhi wa sallam*, also said: "**Whoever wishes to see the humbleness of 'Eesa ibn Maryam, then he should look at Abu Tharr.**"²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to treat his Companions according to their specific qualities:

He, *sallallaahu 'alayhi wa sallam*, was mindful of the jealousy of 'Umar, may Allaah be pleased with him, for Abu Hurayrah, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "While I was sleeping, I saw myself in Paradise, and there was a woman performing ablution by the side of a palace. I said: 'Who does this palace belong to?' They said: 'It belongs to 'Umar ibn Al-Khattaab.' I wanted to enter to look in it, but I remembered your jealousy, so I turned back and went away." 'Umar, may Allaah be pleased with him, cried and said: 'O Messenger of Allaah, could I at all feel any jealousy about you?'"³

This Hadeeth shows how the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to care about the feelings of his Companions, and it is a clear virtue of 'Umar ibn Al-Khattaab, may Allaah be pleased with him.

He, *sallallaahu 'alayhi wa sallam*, was mindful of the shyness of 'Uthmaan, may Allaah be pleased with him:

As narrated by 'Aa'ishah, may Allaah be pleased with her:

"The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was lying down in my home and his thighs (or shins) were uncovered. Abu Bakr, may Allaah be pleased with him, asked permission to enter, so he gave him permission while he was in that state, and they talked. Then 'Umar, may Allaah be pleased with him, asked permission to enter, so he gave him permission while he was in that state, and they talked. Then 'Uthmaan, may Allaah be pleased with him, asked permission to enter, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sat up and fixed his garment, and then he entered and they spoke."

1 Reported by At-Tirmithi (3802) on the authority of Abu Tharr, may Allaah be pleased with him. Al-Albaani ruled it as sound (*Hasan*).

2 Reported by Ibn Abu Shaybah (32933) on the authority of Abu Hurayrah, may Allaah be pleased with him. Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (6292).

3 Reported by Al-Bukhaari (3242) and Muslim (2395).

When he left, 'Aa'ishah, may Allaah be pleased with her, asked him, "When Abu Bakr entered, you did not mind him, and when 'Umar entered, you did not mind him. Then when 'Uthmaan entered, you sat up and fixed your clothing?" He, *sallallaahu 'alayhi wa sallam*, said: "Should I not be shy from a man even the angels are shy of!"¹

An-Nawawi, may Allaah have mercy upon him, said: "This is a clear virtue for 'Uthmaan, may Allaah be pleased with him, and it shows that he has a high status even among the angels, and that shyness is one of the qualities of the angels."²

He, *sallallaahu 'alayhi wa sallam*, used to give them glad tidings of their good end:

As in the Hadeeth of Anas ibn Maalik, may Allaah be pleased with him: that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, climbed Mount Uhud with Abu Bakr, 'Umar, and 'Uthmaan, may Allaah be pleased with them all, so it shook. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Be firm, O Uhud, because there is upon you a Prophet, a Siddeeq [truthful one, i.e. Abu Bakr], and two martyrs [i.e. 'Umar and 'Uthmaan]."³

He, *sallallaahu 'alayhi wa sallam*, gave them the glad tidings of Paradise and their ranks in it:

Abu Moosa Al-Ash'ari, may Allaah be pleased with him, narrated that he made ablution in his home and then went out, and said: "I will accompany the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, today, and I will be with him the whole day." He went out to the mosque to ask about him, so they told him, "He went out in that direction."

He said: "I went in that direction to ask about him, until he went to the well of Arees (a garden in Madeenah), so I sat by the door and waited until he finished his business. He then made ablution. I went to him and he was sitting on the well, and he had uncovered his shins and dangled his legs in the well. I greeted him and then left to sit by the door, and said to myself, "Today I will be the gatekeeper of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*."

¹ Reported by Muslim (2401).

² The explanation of An-Nawawi on the book of Muslim (141/8).

³ Reported by Al-Bukhaari (3675).

Abu Bakr, may Allaah be pleased with him, came and pushed the door and I said: 'Who is it?' He said: 'Abu Bakr.' I said: 'Wait till I get you permission.' Abu Bakr, may Allaah be pleased with him, waited outside and I went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said: 'O Allaah's Prophet! Abu Bakr asks your permission to enter.' He, *sallallaahu 'alayhi wa sallam*, said: "Admit him, and give him the glad tidings of entering Paradise." So I returned to him and said: 'Enter, and the Messenger of Allaah gives you the glad tidings of Paradise.' So he praised Allaah. Then Abu Bakr, may Allaah be pleased with him, entered and sat on the right side of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and uncovered his shins and hung them in the well.

I went back, and when I had left my brother was making ablution and said that he would follow me. I said: 'If Allaah wants good for so and so (my brother), He will bring him.' Then a person moved the door, so I asked, 'Who is it?' He replied, '*Umar ibn Al-Khattaab*', and I said to him, 'Wait.' I went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to ask permission, and I said: 'This is *'Umar ibn Al-Khattaab* asking your permission.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Admit him and give him the glad tidings of Paradise.**" I came to him and told him, 'Enter and the Messenger of Allaah gives you the good tidings of Paradise.' He praised Allaah, and then entered and sat on the left side of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and uncovered his legs and hung them in the well.

Then I returned and said: 'If Allaah wants good for so and so, he will bring him.' Someone started moving the door, so I asked, 'Who is it?' He said: 'Uthmaan ibn 'Affaan.' I said: 'Wait,' and then I went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to inform him. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Admit him and give him the glad tidings of Paradise, with a calamity that will befall him." He, may Allaah be pleased with him, praised Allaah, and then said: 'Allaah's help is sought.' When he entered, he found the place full, so he sat on the other edge of the well opposite them. Sa'eed ibn Al-Musayyab, may Allaah have mercy upon him, said: "I interpreted that as indicating their graves."¹

An-Nawawi, may Allaah have mercy upon him, said: "From the benefits of this Hadeeth:

¹ Reported by Al-Bukhaari (3674) and Muslim (2403).

- *The permissibility of praising a person to his face if it is not feared that he will become arrogant*

The virtue of Abu Bakr, 'Umar, and 'Uthmaan, may Allaah be pleased with them, and that they are in Paradise

That it is disliked to say 'Allaah's help is sought' in a situation similar to 'Uthmaan's, may Allaah be pleased with him.

A clear miracle of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, is that he informed of the calamity that will befall 'Uthmaan, may Allaah be pleased with him, and that all three of them will stay on the right path.¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave the glad tidings of Paradise to a number of Companions, may Allaah be pleased with them, by name:

He, *sallallaahu 'alayhi wa sallam*, said: "**Abu Bakr is in Paradise, 'Umar is in Paradise, 'Uthmaan is in Paradise, 'Ali is in Paradise, Talhah is in Paradise, Az-Zubayr ibn Al-'Awwaam is in Paradise, Sa'd is in Paradise, 'Abdur-Rahmaan ibn 'Awf is in Paradise, and Sa'eed ibn Zayd is in Paradise.**"²

He, *sallallaahu 'alayhi wa sallam*, also said: "**Hasan and Husayn are the leaders of the youth in Paradise.**"³

He, *sallallaahu 'alayhi wa sallam*, said: "**I saw Paradise, and I saw [in it] the wife of Abu Talhah, and I heard a sound in front of me, and it was Bilaal.**"⁴

The Companions who were given the glad tidings of Paradise are many, however, this is not the appropriate place for them all to be listed.



1 The explanation of An-Nawawi on the book of Muslim (170/15).

2 Reported by Abu Daawood (4649), At-Tirmithi (3748) and Ibn Maajah (134) on the authority of Sa'eed ibn Zayd, may Allaah be pleased with him. Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (4010).

3 Reported by At-Tirmithi (3768) on the authority of Abu Sa'eed Al-Khudri, may Allaah be pleased with him. Al-Albaani ruled it as authentic.

4 Reported by Al-Bukhaari (3679) and Muslim (2457) on the authority of Jaabir ibn 'Abdullaah, may Allaah be pleased with him.

Conclusion:

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, managed to win the hearts of his close relatives and followers from around the Arabian peninsula, and to convey the message of Allaah to the world successfully because of his refined manners and wise leadership. It is now the Muslims' turn to re-live the conduct of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and embrace it in their daily lives. If Muslims claim that they love their Prophet, *sallallaahu 'alayhi wa sallam*, they have to demonstrate this love by following the Prophet's footsteps and his guidance in all walks of life; at home, at work, with their families, with relatives, with friends, with neighbours regardless of their race, faith, colour or status.

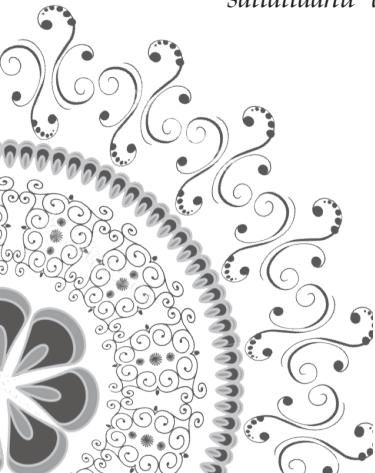
If we sincerely love the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, like the Companions and follow his guidance, Allaah The Almighty will love us, and we will be among those closest to him in the Hereafter.



Chapter Three

How the Prophet of Allaah, *sallallaahu `alayhi wa sallam,* dealt with specific social groups

- **Section One: The dealings of the Prophet of Allaah, *sallallaahu `alayhi wa sallam*, with servants and slave girls.**
- **Section Tow: The Dealings of the Prophet of Allaah, *sallallaahu `alayhi wa sallam*, with the Disabled.**
- **Section Three: The Dealings of the Prophet of Allaah, *sallallaahu `alayhi wa sallam*, with those undergoing disasters and afflictions.**
- **Section Four: The Dealings of the Prophet of Allaah, *sallallaahu `alayhi wa sallam*, with the Destitute.**
- **Section Five: The Dealings of the Prophet of Allaah, *sallallaahu `alayhi wa sallam*, with the rich.**
- **Section Six: The Dealings of the Prophet of Allaah, *sallallaahu `alayhi wa sallam*, with those of high social status.**
- **Section Seven: The Dealings of the Prophet of Allaah, *sallallaahu `alayhi wa sallam*, with those distinguished by certain qualities.**
- **Section Eight: The dealings of the Prophet of Allaah, *sallallaahu `alayhi wa sallam*, with those who were disputing.**



Section One

The dealings of the Prophet of Allaah, *sallallaahu `alayhi wa sallam*, with servants and slave girls

Introduction:

We always urge those who serve us to perfect their work and fulfill their duties, yet we probably forget – or pretend to have forgotten – the rights of those poor servants due on us. These rights have been ordained by Allaah The Almighty and the Prophet of Allaah, *sallallaahu `alayhi wa sallam*.

The Prophet of Allaah, *sallallaahu `alayhi wa sallam*, set the most splendid of examples with regard to good dealings with servants, freed slaves, and slaves (both females and males). He, *sallallaahu `alayhi wa sallam*, set the best example of leniency and mercy towards them, whilst being just and fair with them. This is in complete accordance with his kind character, as well as the commands he, *sallallaahu `alayhi wa sallam*, gave his nation.

His Dealings with Servants and Slaves:

The Messenger of Allaah, *sallallaahu `alayhi wa sallam*, treated his servants in a manner that was similar to a compassionate father towards his child, or like a merciful brother towards his brother; he never differentiated between a slave, a hired hand or helper. This caused his freed slave Zayd ibn Haarithah, may Allaah be pleased with him, to favor the Prophet of Allaah, *sallallaahu `alayhi wa sallam*, over his parents and tribe.

The scholars of the Prophetic biography mention that Su`da bint Tha`labah – the mother of Zayd ibn Haarithah, may Allaah be pleased with him – visited her tribe while Zayd was with her. The homes of Banu Ma`n were invaded by some horsemen, and Zayd was taken as a captive when he was a child. He was then taken to the market of `Ukaath where he was put up for sale, and was purchased by Hakeem ibn Hizaam for four hundred

Dirhams (silver coins). He purchased Zayd, may Allaah be pleased with him, for his aunt Khadeejah, may Allaah be pleased with her.

When the Prophet of Allaah, sallallaahu `alayhi wa sallam, married Khadeejah, may Allaah be pleased with her, she gave him Zayd, may Allaah be pleased with him.

Later on, some people from Kalb made the pilgrimage to Makkah and saw Zayd, may Allaah be pleased with him. They recognized each other and he (Zayd) said some lines of poetry that he asked to be conveyed to his father.

They left and conveyed the message to his father. They also described his location to him, and Haarithah and Ka`b (his brother) headed for Makkah upon hearing Zayd was there. When they reached Makkah, they asked about the Prophet of Allah, sallallaahu `alayhi wa sallam, and were told, "*He is in the Mosque,*" so they entered the area in which he was sitting.

They said to him, "O son of `Abd Al-Muttalib; O son of the chief of your people, you are the neighbors of (the House of) Allaah. You relieve those who are suffering, and feed those who are hungry. We have come to you regarding our son who is a slave of yours, so that you may be kind to us by allowing us to ransom him."

The Prophet of Allaah, sallallaahu `alayhi wa sallam, responded: "**I propose something else.**" They said: "*And what do you propose?*" He, sallallaahu `alayhi wa sallam, said: "**I will call him here and I will give him the choice. If he chooses you two, then that is fine, and if he chooses me, then by Allaah, I will not refuse the choice of someone who chooses me.**" They both said to him, "*You have been more than just.*"

The Prophet of Allaah, sallallaahu `alayhi wa sallam, called Zayd, may Allaah be pleased with him, and when he came he, sallallaahu `alayhi wa sallam, asked him: "*Who are these two?*" Zayd, may Allaah be pleased with him, said: "*This is my father Haarithah ibn Sharaheel, and that is my paternal uncle, Ka`b ibn Sharaheel.*"

The Prophet of Allaah, sallallaahu `alayhi wa sallam, said: "*I will give you the choice, if you wish, you can go with them, and if you wish, you can remain with me.*" He, may Allaah be pleased with him, said: "*Rather, I will stay with you.*" His father said to him, "*O Zayd, do you choose servitude*

over freedom, and over your father, mother, town and tribe?" Zayd, may Allaah be pleased with him, said: "I have seen something from this man, and I will never part from him."

At this, the Messenger of Allaah, *sallallaahu `alayhi wa sallam*, took his hand, stood in front of the people, and said aloud: "**Bear witness that this is my son, he inherits from me and I inherit from him.**"

The father's feelings were eased and Zayd, may Allaah be pleased with him, was called "Zayd, the son of Muhammad," until Allaah The Almighty revealed the verse (which means): «**Call them by [the names of] their fathers.**» [Qur'aan 33:5]¹

How did he, *sallallaahu `alayhi wa sallam*, treat his servants such that they began loving him as much as they did, and favored staying with him over going back to their families and tribes?

The Prophet of Allaah, *sallallaahu `alayhi wa sallam*, was never averse to walking with his servant or slave girl to any place they wished to take him, in order to take care of their affairs.

Anas ibn Maalik, may Allaah be pleased with him, said: "A young slave girl from Madeenah would take the hand of the Messenger of Allaah, *sallallaahu `alayhi wa sallam*, and take him wherever she wanted."²

Another narration reads, "A young girl from Madeenah would go and take the hand of the Messenger of Allaah, *sallallaahu `alayhi wa sallam*, and he would not take his hand out of her hand until she took him wherever she wished to take him."³

Ibn Hajar, may Allaah have mercy upon him, said: "Taking him by his hand and walking with him, shows that the slave was able to lead him to any place she wanted and that he, *sallallaahu `alayhi wa sallam*, would not refuse, even if she were to take him outside the city boundaries of Madeenah if that would fulfill the

1 Reported by Ibn Sa`d in his book *At-Tabqaat Al-Kubra* (3/42), Ibn Hajar in his book *Al-Isaabah fi Ma`rifat As-Sahaabah* (1/392) and Az-Zubayr ibn Bakkaar in his book *Al-Akhbaar Al-Muwaffaqiyyaat* (page 188)

2 Reported by Ahmad (11530) and Al-Bukhaari (6072)

3 Reported by Ahmad (12369) and Ibn Maajah (4177). Al-Albaani ruled it as authentic in his book *Mukhtasar ash-Shamaa'il* (285)

*need. This shows his humbleness and that he, sallallaahu 'alayhi wa sallam, was free from any arrogance."*¹

Benefit: How can we reconcile these narrations and the fact that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, never touched the hand of a woman?

The scholars answered with three possible solutions:

1. The meaning of the phrase, '*take the hand*', is in reference to its implication, which is gentleness and obedience. This is what Ibn Hajar, may Allaah have mercy upon him, said.²
2. A slave girl does not have the same ruling as a woman, for a slave girl is bought and sold, and for that reason, a slave girl is not obligated to be covered, not even from men that are not related to her.
3. It is possible that the slave girl in reference was a young girl, meaning that she was below the age of puberty.³

The narration collected by Ahmad, may Allaah have mercy upon him, supports the third interpretation.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, never haughtily rejected that one of his servants eat with him; in fact, he encouraged his *Ummah* to eat with their servants:

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "When your servant brings your meals to you then if he does not let him sit and share the meals, he should at least give him a mouthful or two mouthfuls of that meal, or a meal or two meals, as the slave is the one who has prepared it and undergone the heat in cooking it."⁴

In the wording of Muslim, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "If one of your servants prepares a meal for you and brings it, while being the one who cooked it and endured the heat and smoke when cooking it, then allow that servant to sit and eat with him, and if

1 *Fat-h Al-Baari* (10/490)

2 Ibid

3 This is what `Abd Al-Azeez ar-Raajiji said (Islamweb)

4 Reported by Al-Bukhaari (5460) and Muslim (1663)

the food is insufficient for those who are sitting to eat it, then let one of you spare him at least a morsel or two."

An-Nawawi, may Allaah have mercy upon him said: "This Hadeeth encourages us to have good manners and share food, especially with the one who has prepared it and served it, because such an individual would have dealt with the heat and smoke when preparing it, and he would have desired it and smelled its good smell when it was cooking." ¹

He, *sallallaahu 'alayhi wa sallam*, ordered those who had servants to feed them the same food that they eat and dress them in the same clothes that they dress in:

Al-Ma`roor ibn Suwayd, may Allaah have mercy upon him, said: "I saw Abu Tharr in Ar-Rabathah ² and he was wearing a cloak, as was his servant. I asked him about that and he said to me, 'I verbally abused a man by calling him an insulting name regarding his mother.'³ So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to me: '**O Abu Tharr, do you abuse him by abusing his mother? You are an individual that possesses characteristics of the times of ignorance.**' ⁴ Your brothers are your servants that Allaah has put under your command. So if any of you has one of his brothers under his command, let him feed him the same food that he eats, and dress him in the same clothes that he wears. Also, do not ask them to do anything beyond their capacity, and if you do, help them in doing that task."⁵

When the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said the words: "**Your brothers,**" and made them precede, "**Your servants,**" it shows that great care is given to brotherhood.

1 The explanation of An-Nawawi on the book of Muslim (11/135)

2 One of the towns of Madeenah which is three days away, and is close to *Thaat `Irq* (the Miqaat of the people of `Iraq), on the way to the peninsula. *Mu`jam Al-Buldaan* (24/3)

3 In the narration of Al-Bukhaari (6050), it states: "And his mother was non-Arab, and I spoke ill of her." Al-Bayhaqi narrates in his book *Shu'ab Al-Eemaan* (4772) "I said to him, 'O son of a black woman.'" It was said that the individual that he abused was Bilaal, may Allaah be pleased with him.

4 Meaning that this insult is a characteristic of the times of ignorance, so you have a characteristic of theirs.

5 Reported by Al-Bukhaari (30) and Muslim (1661)

Ibn Hajar, may Allaah have mercy upon him, said: “*The meaning of the term: “Let him feed him from the same food that he eats,” is that he should feed him the same type of food.”*¹

An-Nawawi said: may Allaah have mercy upon him,

“*According to consensus, the order to feed the [servant] the same food that the master eats, and dressing them with the same clothes that the master wears is understood as being recommended, not obligatory.*

As for the action of Abu Tharr, may Allaah be pleased with him, and his act of dressing his servant boy with the same clothes he wore, then he is acting in accordance to something that is recommended. Otherwise, it is obligatory for the master to spend on and dress his servant according to the norms of the place and people, regardless if it is of the same type of spending that the master engages in, or the same type of clothing that the master wears, or anything above or below that.

“*If the master becomes stingy or does not spend much, either because he is an ascetic or because of his stinginess, it is not permissible for him to withhold spending on his servant, or to compel him or coerce [to follow suit in his way of living] except by his permission.”*

²

Ibn Hajar, may Allaah have mercy upon him, said: “*The meaning of the term: “and if you do, help them in doing that task,” is that a servant should be asked to do what he is able to do. If the servant is able to do it on his own then that is fine, otherwise, the owner should have someone else help the servant.”*³

Some benefits of this narration:

- The prohibition of cursing slaves and insulting them because of their parents.
- The prohibition of insulting someone by belittling his or her father or mother, because that is a characteristic of the pre-Islamic times of ignorance.

¹ *Fat-h Al-Baari* (5/174)

² The explanation of An-Nawawi on the book of Muslim (11/133)

³ *Fat-h Al-Baari* (5/175)

- A Muslim should not possess any characteristics of the pre-Islamic times of ignorance.
- Encouragement regarding good conduct with slaves and servants and being kind to them. Anyone that is similar to a slave, such as an employee or otherwise is also included in this encouragement.
- The prohibition of looking down or belittling other Muslims.
- The observance of ordering good and forbidding evil.
- A slave is called one's brother.¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, forbade asking them to do work that was beyond their capacity:

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "It is essential to feed the slave, clothe the slave, and not burden him with work that he cannot handle."²

An-Nawawi, may Allaah have mercy upon him, said: "*The scholars have reached a unanimous consensus that it is impermissible to burden [a slave] with work that he cannot bear, and if he does, then he is obligated to either help him himself or with someone else.*"³

If any of his slaves became sick, he would visit them while they were sick, even if they were not Muslim:

Anas, may Allaah be pleased with him, said: "Once a Jewish boy who used to serve the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, fell sick. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, went and paid him a visit. He sat by the boy's head and said to him: 'Accept Islaam.' The boy looked towards his father, who was also present, and the father said: 'Obey Abu Al-Qaasim,' and so the boy accepted Islaam. When the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, left, he was saying: 'All praise is due to Allaah Who saved him from the Hellfire.'"⁴

1 Refer to *Fat-h Al-Baari* (5/175) and the explanation of An-Nawawi on the book of Muslim (11/133)

2 Reported by Muslim (1662)

3 The explanation of An-Nawawi on the book of Muslim (133/11)

4 Reported by Al-Bukhaari (1356)

Thus, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was very keen on visiting his servant, calling him to Islaam, and taking him by his hand to lead him to good.

If one of the servants died and he, *sallallaahu 'alayhi wa sallam*, was unable to witness his funeral, he would go to his grave and pray upon him:

Abu Hurayrah, may Allaah be pleased with him, reported that a black woman used to sweep the mosque, and the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, noticed that he had not seen her, so he asked about her, and was told, "She has passed away." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Why did you not inform me?" Abu Hurayrah, may Allaah be pleased with him, said: "It was as if they considered the matter not worth mentioning." They showed him where her grave was, and he, *sallallaahu 'alayhi wa sallam*, prayed (the funeral prayer) upon her, then said: "These graves are filled with darkness for those residing in them, and Allaah The Almighty brightens them by my praying on them."¹

In another narration, "He went with his Companions, stood at the grave, and prayed upon her while everyone was behind him. Then he, *sallallaahu 'alayhi wa sallam*, supplicated for her, and then left."²

He, *sallallaahu 'alayhi wa sallam*, did not become too busy to realize that a woman who used to sweep the mosque was missing. How great was this leader and how great it was to be in his blessed company!

Some benefits of this Hadeeth:

- Clarifying the humbleness of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, as well as his kindness to his *Ummah*. This is shown through his asking about their condition, taking care of their rights, and caring for their wellbeing, both in their worldly lives and the Hereafter.
- The virtue of cleaning the mosque.
- Asking about a servant or a friend if they are absent.

1 Reported by Al-Bukhaari (458) Muslim (956)

2 Reported by Ibn Maajah (1533) on the authority of Abu Sa`eed Al-Khudri, may Allaah be pleased with him. Al-Albaani ruled it as authentic in his book *Saheeh Sunan Ibn Maajah* (1244)

- To thank people by supplicating to Allah for them.
- Awakening an urge to attend the funerals of good people.
- The permissibility of someone who did pray on the dead person to pray upon them if they did not pass away long before.
- To announce deaths.¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, supplicated for his servant:

Anas ibn Maalik, may Allaah be pleased with him, said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, visited us when only me, my mother, and my maternal aunt, Umm Haraam, were present. He, *sallallaahu 'alayhi wa sallam*, said: 'Stand so that I can lead you in prayer.' It was not the time for prayer at that time. He, *sallallaahu 'alayhi wa sallam*, led us in prayer, then supplicated for us and the residents of the house, with every type of good in this life and the next. My mother said: 'O Messenger of Allaah, supplicate to Allaah The Almighty for your servant (Anas).' So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, supplicated for me with every type of good, and among the last things he, *sallallaahu 'alayhi wa sallam*, said while supplicating for me was: 'O Allaah, give him an abundance of wealth and children, and bless him in his wealth and children.'"'

Anas, may Allaah be pleased with him, continued, "Out of the Ansaar, I am one of the richest, and my daughter Umaynah told me that when Al-Hajjaaj reached Basra (in Iraq), more than one-hundred and twenty of my offspring had been buried."²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, inquired about the condition of his servants and asked about their needs:

Ziyaad ibn Abu Ziyaad, the servant of the tribe of Banu Makhzoom, narrated from one of the servants of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, either a man or woman, and that servant said: "Among the things that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to say to his servants was: 'Do you have any needs [so that I would fulfill them]?'"³

¹ *Fat-h Al-Baari* (1/553) and The explanation of An-Nawawi on the book of Muslim (7/25)

² Reported by Al-Bukhaari (1982) and Muslim (660)

³ Reported by Ahmad (15646). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami`* (4836)

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ordered his servants to ask him for anything they wished, and would fulfill their wish, no matter how great or hard the request was:

Rabee`ah ibn Ka`b Al-Aslami, may Allaah be pleased with him, said: "I was with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, one night, and I brought him water to perform ablution, and I would bring him whatever he needed. He, *sallallaahu 'alayhi wa sallam*, said to me: 'Ask.' So I said: 'I ask for your company in Paradise.' He, *sallallaahu 'alayhi wa sallam*, said: 'Do you have anything else?' I said: 'That is all.' He, *sallallaahu 'alayhi wa sallam*, said: 'Then help me achieve this for you by praying and prostrating often.'" ¹

In another narration from Ar-Rabee`ah, may Allaah be pleased with him, he said:

*"I used to serve the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and take care of his needs throughout the day, until he would pray the 'Ishaa' prayer. After he, *sallallaahu 'alayhi wa sallam*, would pray, and enter his house, I would stay by his door, thinking that perhaps a need would arise for the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. I would continuously hear him repeat: '**Subhaan Allaah, Subhaan Allaah, Subhaan Allaah wa bi-Hamdihi [Glorified is Allaah; Glorified is Allaah; Glorified is Allaah, and He is praised],**' until I got tired and went back, or I would become overcome with tiredness and sleep.*

*One day, when he saw how dedicated I was to serving him, he, *sallallaahu 'alayhi wa sallam*, said: 'Ask me, O Rabee`ah.' I said: 'Allow me to think about it, O Messenger of Allaah, then I will let you know.'*

*I thought about it to myself, and realized that this worldly life will be cut off and will perish, and that I have enough sustenance to suffice me, so I said to myself that I will ask the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, for my Hereafter, because he has a very high status with Allaah.'*

¹ Reported by Muslim (489)

*So I went to him, and he, *sallallaahu 'alayhi wa sallam*, said to me: 'What have you concluded, O Rabee`ah?' I said: 'Yes, O Messenger of Allaah, I ask you to intercede on my behalf before your Lord, so that He saves me from entering Hellfire.'*

*He, *sallallaahu 'alayhi wa sallam*, said: 'Who ordered you to say that?'*

*I said: "No, by Allaah Who has sent you with the truth, no one ordered me to say that. However, when you said: 'Ask me for anything, and I will give it to you,' and since you have a special place with Allaah, I looked at my affairs, and realized that this worldly life is going to be cut off and will perish, and that I have enough sustenance reaching me in this worldly life, so I thought that I should ask the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, for something for my Hereafter."*

*At that, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, remained silent for a long period, then said: 'I will grant you your wish, however, help me achieve that for you by praying and prostrating often.'"¹*

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ordered that servants should be given their rights and paid immediately after they finish working:

`Abdullaah ibn `Umar, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Give your employees their wages before their sweat dries.'"²

An-Nawawi, may Allaah have mercy upon him said: "The term "**Give your employees**," means, one must hasten to give the employee his right after he finishes his work. The term "**Before his sweat dries**," means, the sweat from the work he did for the employer."³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, warned against being unjust to the worker and not giving the worker their right:

1 Reported by Ahmad (16143). Al-Albaani ruled it as sound (Hasan) in his book *Irwa' Al-Ghaleel* (2/209)

2 Reported by Ibn Maajah (2443). Al-Albaani ruled it as authentic in his book *Al-Irwa' Al-Ghaleel* (5/320)

3 The explanation of As-Sindi on the book of Ibn Maajah (5/128)

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Allaah Says: 'I will be the opponent of three people on the Day of Resurrection: a man who makes a pact by swearing by My Name, then breaks the pact, a man who sells a free person to slavery, then consumes the price, and a man who employs a worker, receives the work from him, but then does not pay him.'" ¹

Ibn At-Teen, may Allaah have mercy upon him, said: "*Allaah will be against with and be against all unjust people, however, He explicitly wanted to be extra harsh on these [three types of] people.*"

Ibn Hajar, may Allaah have mercy upon him, said: "*When Allaah The Almighty said: "And a man who employs a worker, receives the work from him, but then does not pay him," this falls under the category of selling a free man to slavery then consuming the money from that transaction, because he has received his benefit without anything in return, as if he consumed it, and because he used him without any pay, as if he enslaved him.*" ²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, warned about the standing for judgment between people and their servants and slaves on the Day of Resurrection:

‘Aa’ishah, may Allaah be pleased with her, reported that a man went and sat before the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said: “O Messenger of Allaah, I have two slaves that lie to me, act treacherously towards me, and disobey me, and in return, I curse them and beat them. So how will I be before Allaah The Almighty with regards to them?”

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, responded by saying: “**Their treachery towards you, their disobeying you, and their lying to you will be measured, as will your punishment of them. If your punishment is equal to their sins, then it equals out [the scale], and nothing will be for you or against you. If your punishment of them is less, then that will be something good for you, but if your punishment is more than they deserve for their sins, then Allaah The Almighty will take the excess punishment from you and give it to them.**”

1 Reported by Al-Bukhaari (2227)

2 *Fat-h Al-Baari* (6/349)

The man moved away and began to cry out loud and the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “**Have you not read [in] Allaah’s Book** (what means): **«And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight, of a mustard seed, We will bring it forth. And sufficient are We to take account.»”** [Qur'aan 21:47]

The man said: “By Allaah, O Messenger of Allaah, I do not find that there is anything better for those men than to part from them. You are my witnesses that you are free, all of you.”¹

Abu Hurayrah, may Allaah be pleased with him, said: “Abu Al-Qaasim, *sallallaahu 'alayhi wa sallam*, said: ‘Whoever accuses a slave girl of committing adultery will have the penalty carried out on him on the Day of Resurrection, unless he was telling the truth.’”²

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, recommended for-giving their mistakes, even if they were recurring:

‘Abdullaah ibn ‘Umar ibn Al-Khattaab, may Allaah be pleased with him, reported that a man went to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and said: “O Messenger of Allaah, I have a servant who acts badly and is unjust, should I hit him?” (In another narration, “How much should we pardon the servant?”)

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, remained silent, and the man repeated his question, but the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, remained silent again. The third time he repeated it, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “**Forgive them seventy times a day.**”³

In this narration, perhaps the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, remained silent while he was waiting for revelation, and it was said that he, *sallallaahu 'alayhi wa sallam*, was silent because he disliked the question, because it is recommended to pardon the servant at all times,

1 Reported by At-Tirmithi (3165). Al-Albaani ruled it as authentic in his book *Saheeh At-Targheeb Wat-Tarheeb* (2290)

2 Reported by Al-Bukhaari (6858) and Muslim (1660)

3 Reported by Abu Daawood (5164), At-Tirmithi (1949) and Ahmad (5603). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (488)

and it is not necessary to specify any number of times that it should be done.

Al-Mubaarakpoori, may Allaah have mercy upon him, said: “*When the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, said: “Seventy times a day,” it means to forgive them a lot, it does not necessitate specifying a particular number.”*¹

The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, ordered people to be gentle when calling them:

The mercy of the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, reached the extent that he would prohibit calling a slave and slave girl by using the word ‘slave’ and ‘slave girl,’ and he replaced those two words with two words that are more gentle and kind, and they are ‘lad’ and ‘lass.’

Abu Hurayrah, may Allaah be pleased with him, said: “The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “Let not one of you say, ‘my slave,’ because all of you are the slaves of Allaah. Rather, let him say, ‘My lad.’ And let not the slave say, ‘My Lord,’ but he should say, ‘My master.’”²

The wording that Al-Bukhaari reported reads: “**Let not one of you say, ‘Feed your lord,’ or ‘Pour water for your lord,’ or, ‘Give water to your lord,’ but he should say, ‘my master’ or ‘my guardian.’ Also, one of you should not say, ‘my slave,’ or ‘my slave girl,’ but rather should say, ‘my lad,’ ‘my lass,’ and ‘my boy.’**”

Therefore, it is disliked for a master to say to his slave: ‘my slave,’ or ‘my slave girl, rather, should say, ‘my boy,’ or ‘my bondmaid, or ‘my lad, or ‘my lass’. This is because Allaah The Almighty is the One that deserves the reality of servitude, and because it contains a certain glorification that would be unbefitting for a created being to use with regard to themselves.

If the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, sent one of his servants for something and the servant was late, he would not be angry at him or censure him:

Anas ibn Maalik, may Allaah be pleased with him, said:

1 *Tuhfat Al-Ahwathi* (6/69)

2 Reported by Al-Bukhaari (2552) and Muslim (2249) and the wording is for Muslim

*"The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, had the best manners among people. One day, he sent me on an errand, and I said: 'By Allaah I will not go.' However, in my mind, I had the idea that I would do whatever the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ordered me to do.*

*So I went out until I came across some boys who were playing in the market, and when I was there, The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, came behind me and held me from the back of my neck.*

*I looked at him and found him laughing, and he, *sallallaahu 'alayhi wa sallam* said: 'O Unays [i.e. a nickname he gave Anas, meaning little Anas], have you gone where I have ordered you to go?' so I said to him, 'Yes, O Messenger of Allaah, I am going.'"¹*

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was extremely tolerant with his servants:

Anas ibn Maalik, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, came to Madeenah without any servant, so Abu Talhah took me by my hand to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and said: 'O Messenger of Allaah, Anas is an intelligent lad, so let him be a servant to you.'"

Anas, may Allaah be pleased with him, continued, "So I served him while we were travelling as well as at home² (and he never reprimanded even the slightest, not even by saying something as soft as 'Uff'), and if I did something, he never said: 'Why did you do that in that manner?' And if I did not do something, he never said: 'Why did you not do this in this manner?'" In another narration, "If I abandoned something, he never said: 'Why did you abandon that?'"³

1 Reported by Muslim (2310)

2 In another narration, "Nine years," and yet another narration reads, "Ten years," and the reason for the difference in the number is the period was nine years and some months, so some removed the fraction of the months and other rounded it up to ten. *Fat-h Al-Baari* (10/460)

3 Reported by Al-Bukhaari (2768) and Muslim (2309)

Ten years are not just mere days or months, but a long period of time. During that time, an individual's disposition would change and perhaps even become disturbed or uneasy, however, with all that said, he, *sallallaahu 'alayhi wa sallam*, never scolded or rebuked him.

Some benefits of this Hadeeth:

- Showing how complete his manners were, *sallallaahu 'alayhi wa sallam*, as well as how good his companionship was, and how forbearing and forgiving he was.
- Not blaming people for falling into shortcomings in the past, especially when there is an opportunity to fulfill this aspect in the future when needed.
- Comforting the servant's heart by staying away from censuring them in matters related to the share of humankind. However, there is no tolerance of the slave's mistakes concerning religious obligations, because that would fall under ordering good and forbidding evil.¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, defended his servants in spite of their shortcomings:

Anas ibn Maalik, may Allaah be pleased with him, said: "I served the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, for ten years, and during that time, if he ordered me to do something and I slacked or forgot that thing, he never reproached or blamed me. Not only that, but if someone did reproach me, he, *sallallaahu 'alayhi wa sallam*, would say: 'Leave him be, if it was destined to be, it would have happened.'"²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ordered anyone who has a servant or slave that does not suit him to release that slave, that way, the difference in personalities does not cause the owner to be unjust to his servant:

Abu Tharr, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'If any of you has a servant that suits you,

1 *Fat-h Al-Baari* (10/460) and The explanation of An-Nawawi on the book of Muslim (15/71)

2 Reported by Ahmad (13005). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (5275)

let him feed him from what he eats and dress him from what he dresses. However, if the servant does not suit you, then sell him, and do not torture Allaah's creation.”¹

Based on that, if anyone has a driver or maid who does not suit him and they are not in harmony, then he should just release him, that way he does not fall into injustice towards that driver or maid, and does not harm them either.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, never hit any of his servants:

‘Aa’ishah, may Allaah be pleased with her, said: “The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, never struck any of his servants, wives, or anyone else.”²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, prohibited hitting them:

Abu Mas`ood Al-Badri, may Allaah be pleased with him, said:

“I was hitting a servant of mine with a whip when I heard a voice from behind me saying: ‘Know, Abu Mas`ood.’ I did not recognize the voice, however, due to my anger.

*When he approached me, I realized that it was the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and he was saying: ‘Know, O Abu Mas`ood; know, O Abu Mas`ood.’ So I threw the whip from my hand.*

*He, *sallallaahu 'alayhi wa sallam* then said: ‘Know, O Abu Mas`ood, that Allaah The Almighty has more ability over you than you have over your servant.’ After that, I never hit any servant of mine.”³*

In another narration, he said: “I said: ‘O Messenger of Allaah, he is free for Allaah's Sake.’ And he, *sallallaahu 'alayhi wa sallam*, responded: ‘Had you

1 Reported by Abu Daawood(5161). Al-Albaani ruled it as authentic in his book *Al-Irwaa'* (7/235)

2 Reported by Muslim (2328)

3 Reported by Muslim(1659)

not done that, the Fire would have burnt you, or would have touched you.”¹

Al-'Atheem Abaadi, may Allaah have mercy upon him, said: “The term “**Allaah The Almighty has more ability over you than you have over your servant**” means that the power of Allaah over you (to punish and afflict you) is more than your power (due to servitude) you have over your slave.”²

An-Nawawi, may Allaah have mercy upon him said: “This narration includes the following: encouragement with regard to being gentle with a servant, admonishment and notification with regard to utilizing forgiveness, suppressing anger, and ruling just as Allaah The Almighty rules with His slaves.”³

It is not bravery, strength, or chivalry for an individual to be unjust to someone under his control such as a servant or employee. Likewise, it is not any of those things for an individual to dominate over them with his hand or tongue, or to degrade them and keep them subjected to the need that brought them from their lands. If you are unjust to people then remember Allaah’s ability to dominate you.

There are frequent reports of injustice and degradation of servants or employees in society, which are as far removed as can possibly be from justice and fairness. Despite the lofty status of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, he never degraded anyone, and never struck anyone without a right. He, *sallallaahu 'alayhi wa sallam*, never dominated or overpowered the weak that were under his control, regardless if it was a wife or servant.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, made the expiation of hitting a slave that the owner should free the slave:

Zaathaan Abu 'Umar said: “I went to Ibn 'Umar, may Allaah be pleased with him, and he had freed a slave. He took a piece of wood from the floor, or something like that, and said: ‘There is no reward for me for freeing this slave, not even enough that it would equal this (worthless piece of wood). However, I heard the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*,

1 Ibid

2 'Awn Al-Ma'bood (47/14)

3 The explanation of An-Nawawi on the book of Muslim (11/130)

say: 'The expiation of someone punching or hitting his slave is that they free the slave.'"¹

An-Nawawi said: "Scholars said that this narration contains (the ruling of) being kind to slaves, as well as being good company for them and not harming them. The Muslims have unanimously agreed that in this case, freeing the slave is not obligatory, however, it is recommended just out of hope that the sin is expiated, and that the sin of injustice is cleansed from him."²

A servant takes his revenge on his master:

Mu`awiyah ibn Suwayd, may Allaah have mercy upon him, said:

"I slapped a servant of ours, then fled and came back shortly before the Thuhra prayer, and prayed behind my father. Afterwards, he called the slave and then called me, and said to him, 'Do to him as he has done to you.' However, the servant pardoned me.

Then my father said: 'We, the offspring of Muqarrin, only had one servant during the time of the Prophet of Allaah, sallallaahu 'alayhi wa sallam. One of us slapped this servant, and that reached the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and he said: 'Free her.'

*They (a member of the family) said: 'She is our only servant.' So the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: '**Then employ her, and when you are no longer in need of her, then set her free.**'"³*

An-Nawawi, may Allaah have mercy upon him, said:

"When he said: "Do to him as he has done to you," it is held to mean that he tried to comfort the heart of the servant who had been slapped, otherwise, it is not obligatory to carry out the system of revenge (Qisaas) on slaps, and so forth, however, the obligation is admonishment. Since he wanted to be free from the responsibility, he gave the servant the ability to avenge what was done to him. The

1 Reported by Muslim (1657)

2 The explanation of An-Nawawi on the book of Muslim (11/127)

3 Reported by Muslim (1658)

narration contains injunctions for being good to servants, and acting in accordance to humbleness.”¹

Also, notice how the son knew beforehand that his father would punish him if he hit the servant or treated him badly, that is why he ran away after he struck the servant, and only went back during the time of prayer, because he hoped that the prayer would be sort of an intercessor between himself and his father [i.e., his punishment or anger].

Hilaal ibn Yasaaf, may Allaah have mercy upon him, said: “*An old man became angry and hasty and slapped a servant of his on her face, so Suwaaid ibn Muqarrid said: ‘You could not find anywhere else to hit her besides the most prominent part of her face? I was one of the seven children of Muqarrin, and we only had one servant, and the youngest of us slapped her, and the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, ordered us to free her.’*”²

The last instruction that the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, gave as admonishment before passing away was regarding prayers, and servants and slaves:

Anas ibn Maalik, may Allaah be pleased with him, said: “The main advice of the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, when he was passing away and while his soul was leaving him was: ‘Guard your prayer, and fear Allaah regarding what your right hand possesses.’”³

As-Sindi, may Allaah have mercy upon him, said: “**His statement, “Guard your prayer,” means to keep dutiful to your prayer, give it its due importance, and do not neglect them.** When he, sallallaahu ‘alayhi wa sallam, said: “**and fear Allaah regarding what your right hand possesses,**” it was an admonishment in reference to slaves, both male and female. It is saying: ‘Give their right and be kind to those under your authority.’”⁴

‘Ali ibn Abu Taalib, may Allaah be pleased with him, said: “The last words of the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, were: ‘Guard your

1 The explanation of An-Nawawi on the book of Muslim (11/128)

2 Reported by Muslim (1658)

3 Reported by Ibn Maajah (2697). Al-Albaani ruled it as authentic in his book *Saheeh Sunan Ibn Maajah* (2183)

4 The explanation of As-Sindi on the book of Ibn Maajah (3/397)

prayer, guard your prayer; fear Allaah The Almighty with regard to what your right hand possesses.”¹

“Fear Allaah The Almighty with regard to what your right hand possesses,” the author of *An-Nihaayah* (4/789) said: “This means to be good towards the slave, as well as lessen the burden on them. It was said that this was an admonishment with regards to paying the obligatory charity for the wealth that one possesses.”

Al-'Atheem Abaadi (a scholar) said about the term **“Fear Allah The Almighty with regard to what your right hand possesses”**, “He, sallallaahu 'alayhi wa sallam, meant slaves, and it (the right of the slaves) was coupled with prayer to show that caring for their needs, such as clothing and food, is obligatory just as prayer is obligatory, and there is no way that an individual can abandon this obligation.”²



1 Reported by Abu Daawood (5156). Al-Albaani ruled it as authentic in his book *Saheeh Al-Adab Al-Mufrad* (118)

2 `Awn Al-Ma`bood (14/44)

Section Two

The Dealings of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, with the Disabled

Introduction:

Allaah fashioned the creation, and differentiated between them in their bodies, colors, and their various capabilities, just as He has differentiated between them in their appearances and looks.

Some people have been tested by being deprived of some bodily blessings that Allaah The Almighty has given others. Among the many examples are those who have been tested with loss of eyesight, hearing, or the ability to move some part of the body. Someone who has lost some part of their sanity, causing them to be regarded below the level that one would be considered 'normal,' could also be given as an example.

No society is free from individuals with disabilities who have been tested to a lesser degree. For example, someone who has lost one eye is less tested than someone who has lost both; and someone who is crippled has been tested to a lesser degree than someone who is paralyzed. In these cases, those that have been tested with a lesser degree of disability should take a lesson from those who have been tested to a higher degree, and the one who is healthy should take all the different people on the spectrum as an example.

Allaah The Almighty has blessed everyone with innumerable blessings, so to Allaah is the praise in every situation. Allaah The Almighty Says (what means): **«And if you should count the favor [i.e. blessings] of Allaah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.»** [Qur'aan: 14:34]

Allaah compensates disabled individuals by granting them blessings in the form of other things. For example, you would find that a blind indi-

vidual has most likely been given blessings such as superior intelligence, precise memory, and sharp hearing.

Some ignorant people might say, “*What is the purpose behind caring for the disabled, treating them well and spending on them?*”

The people who subscribe to this mentality are those who do not adhere to what Allaah Commanded, nor do they hope for what Allaah The Almighty possesses. Actually, this way of thinking is that of someone who is very far from the true meaning of humanity.

As for those who believe in Allaah The Almighty and the Last Day, they know that the presence of disabled individuals among us contains great wisdom, as well as a benefit for the one being tested and a reminder for the one who has not been tested.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, had many dealings with those whom Allaah The Almighty had tested with disabilities and chronic sicknesses, and he, *sallallaahu 'alayhi wa sallam*, had set the best example in the manner he dealt with this class of the community.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, advised them to be patient and would give them glad tidings of Paradise:

Anas ibn Maalik, may Allaah be pleased with him, said: “I heard the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, say: ‘Allaah said: ‘If My slave is tested with his two beloved possessions [his eyes; lost his eyesight] and is patient, then I will compensate him for them by granting him Paradise.’’’¹

Ibn Battaaal, may Allaah have mercy upon him, said: “*This narration is evidence that Paradise is the reward of patience in the face of trials. Although the blessing of eyesight to a slave is one of the most esteemed blessings, the compensation that Allaah gives (i.e. Paradise) is better than the blessing of having eyes in the worldly life. That is because the time period that an individual would enjoy their eyesight will come to the end in the worldly life, and because the time period that one will enjoy it in Paradise is everlasting and never-ending.*”²

Ibn Hajar, may Allaah have mercy upon him, said:

1 Reported by Al-Bukhaari (5221).

2 The explanation of Ibn Battaaal on the book of Al-Bukhaari (9/377).

*"The reason that they were called, "**his two beloved possessions**," is because they are the two most beloved parts of the body to an individual. The reason they are so beloved is that when they are lost, an individual experiences sorrow at the fact that they cannot see the good things they wish to see and take delight in that and cannot see something evil (or harmful) in order to avoid it.*

*When the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "**And is patient**," and in another narration: "**I only am only satisfied with Paradise as a reward for someone whose two beloved possessions I have taken, and who deals with that with patience and expecting reward.**"¹ The meaning is that the individual should be patient while keeping in mind the reward that Allaah The Almighty has promised to those who are patient. It does not mean to be patient while not keeping that (thought) in one's mind, because actions are based on intentions.*

When Allaah The Almighty tests His slave in the worldly life, it is not always because He is angry with that slave, rather, it might be to keep them away from something evil, to expiate their sins, or to raise their rank and status.

If a slave accepts that with contentedness, then the reason behind that trial will be realized, otherwise, the individual would be as the one who has been defined in the narration of Salmaan, may Allaah be pleased with him: "Allaah causes the sickness of the believer to be an expiation of their sins; and the sickness of the evildoer is like a camel that has been shackled then allowed to go free, the camel does not know why it was shackled and why it was set free."²

*"The term "**Then I will compensate him for them by granting him Paradise**," shows that this is the best compensation possible, because enjoying eyesight ends when life ends, but enjoying Paradise lasts eternally. This reward is applicable to anyone who has*

¹ Reported by At-Tirmithi (2325). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (8140).

² Reported by Al-Bukhaari in his book *Al-Adab Al-Mufrad* (739), and it was reported as a *Mawqoof* narration (meaning, that it is the saying of a Companion), and Al-Albaani authenticated it in *Saheeh Al-Adab Al-Mufrad* (379).

been afflicted with the loss of eyesight, as long as the mentioned (i.e. persevering patiently) is met.”¹

Jaabir ibn `Abdullaah, may Allaah be pleased with him, said: “The Messenger of Allaah, *sallallaahu `alayhi wa sallam*, said: “When those who were healthy see the reward being given to those who were tested [in their health] on the Day of Resurrection, they would wish that their skins were cut up into pieces with scissors [while they were in this worldly life].”²

The Prophet of Allaah, *sallallaahu `alayhi wa sallam*, supplicated for them:

‘Aa’ishah, may Allaah be pleased with her, reported that if the Messenger of Allaah, *sallallaahu `alayhi wa sallam*, visited a sick person or if a sick person was brought to him, he would say: “Do away with the sickness, O Lord of the people; cure, for you are the Curer, and there is no cure besides your cure which leaves no disease.”³

Benefit: Ibn Hajar, may Allaah have mercy upon him, said:

“This narration has been problematic keeping in mind that this is a supplication for the sick to be cured, even though the sick has their sins expiated and is rewarded as the narration has stated.

The answer to this is that supplication is an act of worship, and it does not nullify the reward and expiation of sins, because they occur at the beginning of the sickness, as well as through being patient with being sick.

So someone who is supplicating is between two good things: either the reason behind his supplication is realized (that he is cured), or his supplication is answered in the form of a compensation, such as bringing something good to that individual or driving something evil away. In any case, it is all from the favor of Allaah.”⁴

1 *Fat-h Al-Baari* (10/116).

2 Reported by At-Tirmithi (2402), and Al-Albaani declared it acceptable (*Hasan*) in, *Saheeh Al-Jaami`* (8177).

3 Reported by Al-Bukhaari (5675) and Muslim (2191).

4 *Fat-h Al-Baari* (10/132).

‘Ataa ibn Abu Rabaah, may Allaah be pleased with him, said: “Ibn ‘Abbaas, may Allaah be pleased with him, said to me, ‘Should I not show you a woman from the people of Paradise?’ I said: ‘Yes, show me.’ He said: ‘This woman went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said: ‘I am epileptic and when I have episodes my body becomes uncovered, so supplicate to Allaah The Almighty for me!’ The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to her: ‘If you wish, you can be patient and be guaranteed Paradise, and if you wish, I can supplicate to Allaah to cure you.’ She said: ‘I will be patient; however, my body becomes uncovered! So supplicate to Allaah The Almighty that my body does not become uncovered.’ And so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, supplicated for her.”¹

“*I am epileptic,*” epilepsy is of two types:

- 1) The first is an illness stemming from bioelectrical defects in the brain, and it has causes, some of which are known and some of which are unknown.
- 2) The second type is when a Jinn possesses a human being and causes these episodes, causing the individual to fall, stand, sit, throw themselves and other such strange occurrences.

Regardless, it is an extreme test and Allaah The Almighty will give a great reward to the one who is patient with such a test.

“*I become uncovered,*” she mentioned this because becoming uncovered in front of men that are not her relatives is something that distresses the psyche of the Muslim woman. In this case, she might have a seizure in the street, in the market, or in any public place.

Thus, she could be patient with dealing with these seizures, but could not be patient with her *'awrah* (private parts) being uncovered, even though she was excused on the grounds that being epileptic or not is not in her hands; what a great woman she was!

“*I will be patient,*” she had two choices:

- 1) That the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would supplicate for her and she would be cured.

¹ Reported by Al-Bukhaari (5652) and Muslim (2576).

- 2) Or that she remains patient and earns Paradise.

Thus, the woman chose what is lasting over that which will perish; she chose spontaneously and naturally without thinking about it or having second thoughts. This shows the level of intensity of her faith, as well as her yearning for what is with Allaah The Almighty.

This is contrary to what some people do; if the bliss of Paradise is mentioned to some people it is as if it does not concern them or that it does not have anything to do with the issue at hand.

Ibn Hajar, may Allaah have mercy upon him, said:

"This narration contains the virtue of someone who is stricken with epilepsy, and that having patience in the wake of trials leads, as a consequence, to Paradise. It also tells us that for someone who is able and who is not weakened by constantly taking the harder route, taking the harder route is better than taking a concession."

The narration also shows that curing all types of sicknesses by supplicating and turning to Allaah The Almighty is more effective and more beneficial than using medicine, and that the effect of supplicating to Allaah The Almighty on the body is greater than the body's reaction to physical medicine. However, it is effective if two things are present:

- 1) *The first thing is on the part of the sick individual. He should have a truthful intention.*
- 2) *The second thing is that the doctor or the physician should have a strong inclination [to Allaah] and should have a strong heart filled with piety and reliance on Allaah, and Allaah The Almighty knows best."¹*

‘Uthmaan ibn Hunayf, may Allaah be pleased with him, reported that a blind man went to the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, and said: “Supplicate to Allaah The Almighty to cure me.” The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “If you wish, I can supplicate for you, otherwise, being patient is better for you.” The man said: “Supplicate to Him.” ‘Uthmaan, may Allaah be pleased with him, continues, “So the Prophet of

¹ *Fat-h Al-Baari* (10/115).

Allaah, *sallallaahu 'alayhi wa sallam*, ordered the man to perform ablution and do it well, then supplicate with the following supplication, 'O Allaah, I ask you, and I turn to you through your Prophet, Muhammad, the Prophet of Mercy. I turned through you (O Muhammad, *sallallaahu 'alayhi wa sallam*,) to my Lord in this need of mine, so that it is fulfilled for me. O Allaah, allow him to intercede for me.'¹

An important note: The meaning of this narration is not to make *Tawassul* (asking for intercession) through the essence and person of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, but rather, through his supplication. Ibn Taymiyyah, may Allaah have mercy upon him, said: "The blind man asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to supplicate for him, just as the Companions asked him to supplicate for rain. The statement, 'I turn to you through your Prophet, Muhammad, the Prophet of Mercy,' means through his supplication and intercession on my behalf. That is why the continuation of the narration reads, 'O Allaah, allow him to intercede for me.'"²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, cared for their feelings, and used appropriate language when referring to them:

Jaabir ibn `Abdullaah, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Take us to the man with vision who lives in Banu Waaqif so that we can visit him.' And that man was blind."³

Sufyaan said: "They (Banu Waaqif) were an area where some of the Ansaar used to reside."⁴

So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used a very gentle term in order to not hurt the man's feelings.

The secret of naming the blind man someone who sees:

At-Tahaawi, may Allaah have mercy upon him, said:

1 Reported by At-Tirmithi (3578) and Ibn Maajah (1385). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami`* (1279).

2 *Qaa'idah Jaleelah Fi At-Tawassul Wal-Waseelah* (2/300).

3 Reported by Al-Bayhaqi in his book *As-Sunan Al-Kubraa* (21372). Al-Albaani ruled it as authentic in his book, *As-Silsilah As-Saheehah* (521).

4 Reported by Al-Bayhaqi in his book *Shu`ab Al-Eemaan* (9194).

*"We have pondered on this narration in order to come to a conclusion as to what was the purpose that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, called the man, '**A man with vision'** even though he had no eyesight, and even though Allaah The Almighty has mentioned those similar to him as being blind, such as when He Says (what means):*

- «**There is not upon the blind [any] constraint.**» [Qur'aan: 24:61]
- «**He [i.e. the Prophet] frowned and turned away, Because there came to him the blind man, [interrupting]**» [Qur'aan: 80:1-2]

*So we find that Allaah The Almighty also mentioned people who are blind in something other than their eyes, Saying (what means): **«For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.»** [Qur'aan: 22:46] Therefore, we find that someone who is blind might also be called someone who has vision, because his heart will be able to see, in turn, making him also be able to see through his heart, even if his eyes cannot see.*

This shows that it is permissible to describe someone who can see as being someone who is blind, and for someone who is blind to be described by the vision and insight that is in that individual's heart. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, described that man with the better of his two affairs (his heart and eyes), even if it was permissible for him to describe him based on the other of the two."¹

Something similar to this is to describe someone who has been stung as being Saleem (cured and healthy) out of optimism that the person will be cured from the bite.²

The desert has been called *Mafaazah* (literally meaning a victory or success) despite being a place that people perish and die, however it was called that so that a person faces optimism that they will be saved and have salvation after a trip in the desert.³

¹ Sharh Mushkil Al-Aathaar (10/219).

² Reported by ibn Durayd in his book *Al-Ishtiqaaq* (1/36).

³ Reported by ibn Al-Anbaari in his book *Az-Zaahir Fi Ma'aani Kalimaat An-Naas* (331/1).

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to try and raise their morale and clarify that people do not compete for superiority based on their bodies:

Ibn Mas`ood, may Allaah be pleased with him, narrated that he was climbing an Araak tree in order to get a twig used as a natural toothbrush (Miswaak). He had very thin legs, and the wind began to move him left and right, making the people laugh at him. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "What are you laughing at?" They replied: "O Allaah's Prophet, we are laughing at how skinny his legs are." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "I swear by Him in Whose hand is my soul, they will be heavier on the scale than Mount Uhud."¹

Thus, the thinness and leanness of 'Abdullaah ibn Mas'ood did not harm him, because the owner of those two legs has many virtues that make him heavy on the scale, for he was one that combined having a beautiful character and a pure personal life.

'Abdur-Rahmaan ibn Yazeed, may Allaah have mercy upon him, said: "We asked Huthayfah about the man who had a similar way and manner as the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, so that we could benefit from him (in those and other matters). He said: 'I do not know anyone with a better Samt ² or manner and Dall ³ which was closer to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, than ibn Umm `Abd (meaning, ibn Mas`ood).'" ⁴

In another narration, Huthayfah, may Allaah be pleased with him, said: "Ibn Mas`ood was the closest of the people to the Messenger of Allaah in his manner, outward appearance, calmness and dignity. He would even be shy from us and hide from us in his own home. The Companions of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, whom Allaah The Almighty has preserved and kept away from fabrication, be it in statement

¹ Reported by Ahmad (3981). Al-Albaani ruled it as authentic in his book, *As-Silsilah As-Saheehah* (2750).

² Meaning, his good outward appearance, and his appearance with regards to the religion, and this does not mean that he was handsome or beautiful. Refer to the book *An-Nihaayah* (2/988).

³ The manner that a person would have when he is calm, dignified, while also having good conduct and etiquette, and being upright in the way they look and their outward appearance. Refer to the book *An-Nihaayah* (2/315).

⁴ Reported by Al-Bukhaari (2763).

or action, know that among them, ibn Umm `Abd (Ibn Mas`ood) is one of the nearest to Allaah.”¹

The true measure of merit to Allaah The Almighty is not according to one’s figure or looks, however, it is based on substance and actions; ibn Mas`ood, may Allaah be pleased with him, was a skinny and short man.

Ath-Thahabi, may Allaah have mercy upon him, said: “Zayd ibn Wahb said: ‘I was sitting with `Umar ibn Al-Khattaab when ibn Mas`ood came, and the people almost concealed him because of how short he was, which made `Umar laugh when he saw him. `Umar began speaking to him and his face brightened, and he laughed with him and gave him his complete attention, then he turned away and left. `Umar followed him with his eyes until he disappeared from view, and then said: ‘He is a small vessel filled with knowledge.’”²

The Prophet of Allaah, *sallallaahu `alayhi wa sallam*, visited the disabled and honored their requests:

Mahmood ibn Ar-Rabi` Al-Ansaari reported that `Itbaan ibn Maalik, may Allaah be pleased with him, one of the Ansaari companions of the Messenger of Allaah, *sallallaahu `alayhi wa sallam*, who also witnessed the Battle of Badr, went to the Messenger of Allaah, *sallallaahu `alayhi wa sallam*, and said:

“O Messenger of Allaah, I am a man who has weak vision, and I lead prayers for my people. If it rains, the valley that comes in between us floods, making me unable to go to their mosque and lead them in prayers. I was hoping, O Messenger of Allaah, that you would come and pray in my home, that way I can take it as a viable praying area (Musalla).”

The Messenger of Allaah, *sallallaahu `alayhi wa sallam*, said: “**I will do so, if Allaah wills.**”

`Itbaan, may Allaah be pleased with him, said: “The Messenger of Allaah, *sallallaahu `alayhi wa sallam*, and Abu Bakr [and in the narration of Muslim: and whoever willed among the Companions] came early the next day, and

1 Reported by At-Tirmithi (3807) and he said, “It is of the grade Hasan Saheeh.” Al-Albaani ruled it as authentic in his book, *At-Ta’leeqaat Al-Hisaan* (7023).

2 *Siyar A’laam An-Nubalaat* (1/436).

asked to enter my home. I granted him permission, and he did not sit on entering the home but asked: 'Where in your house would you like me to pray?' I pointed to a part of the house, and he went there, stood, and began his prayers by saying: 'Allaahu Akbar,' so we stood and lined up for prayers. He, *sallallaahu 'alayhi wa sallam*, prayed two units of prayer, then ended it by saying: 'As-Salaamu `Alaykum.'

Then, we stopped him from leaving in order to eat a dish called Khazeerah (a dish made with meat and flour) that we had cooked for him.

*A large number of men from our family gathered and one of them asked: 'Where is Maalik ibn Ad-Dukhasheen, or ibn Ad-Dukha-sheen?' Some of them said: 'That is a hypocrite who does not love Allaah The Almighty and His Messenger.' At this, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Do not say that! Do you not see that he has said that there is no deity worthy of worship besides Allaah, and that he has sought none but the Face of Allaah by saying that?' The man said: 'Allaah and His Messenger know best, however, we see him inclining to and advising hypocrites.' The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Allaah has forbidden the Fire for someone who says that there is no deity worthy of worship besides Allaah, while also seeking none but the Face of Allaah with that statement.'"¹*

Among the benefits of this narration:

- The permissibility of a blind man leading prayer.
- An individual can talk of his disability, and it would not be considered a complaint.
- There were mosques in Madeenah that used to hold congregational prayers besides that of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*.
- It is permissible to miss congregational prayers for reasons such as rain and darkness.

¹ Reported by Al-Bukhaari (415) and Muslim (1052).

- Someone who is virtuous should respond to the invite, even if it comes from someone less virtuous than him or herself.
- Saying 'if Allaah wills' for a promise.
- The importance of keeping promises.
- Taking a place in the home as an area of prayer does not necessitate that the area is a *waqf* (a public endowment), even if it is called a mosque.
- It is permissible to pray voluntary prayers in a congregational setting occasionally.
- A visitor is permitted to take some of his companions along to an invite, if that individual knew that the one inviting does not dislike that.
- The generality of the prohibition of a visitor leading the prayer is specified by the ruling that if the visitor was the greatest leader (or the head of all other Imaams), then in that case, it is not disliked. It is also specifically not disliked if the owner of the residence gives the visitor permission.
- It is permissible for the residents of a particular area to gather wherever the *Imaam* or scholar is, if that *Imaam* or scholar is in one of their homes, in order to benefit from him.
- Asking about those who are absent from the congregation if that person has no viable excuse.
- Faith is not valid by mere statement without being accompanied by belief in the heart.
- Someone who dies of monotheism will not be in Hellfire forever.
- Actions that are done solely for Allaah's sake will save an individual if Allaah The Almighty accepts those actions.
- If someone accuses another individual of hypocrisy and so forth and has what he deems as viable evidence or an acceptable inference with regards to that accusation, and even if the accused shows apparent signs of Islaam, that individual is not to be declared a sin-

ner, but rather is excused on the grounds of holding a legitimate interpretation.¹

Benefit: Taking a particular place for prayer contradictory to the narration of `Abd Ar-Rahmaan ibn Shibl, may Allaah be pleased with him, who said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, forbade three things: pecking like a crow, spreading the forearms on the floor [during Sujood] as a prey animal would, and to fix a place for prayer just as a camel would fix a place to sit."²

The Answer: there is no contradiction. Taking a specific place for prayer is reserved for homes alone. As for mosques, then it is impermissible to fix a place for one's personal prayer, because the mosque is Allaah's Possession, and none owns a mosque.

Further, it leads to trouble, because if an individual who fixes a place for prayer in the mosque is beaten to that place, then they would become angry, and perhaps even quarrel with that person who beat him to his spot. Perhaps they would raise their voices in the mosque which might even lead to a physical altercation in the end.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, directed them to wherever their advantages and benefits lay:

Abu Hurayrah, may Allaah be pleased with him, said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was approached by a blind man [Ibn Umm Maktoom] and he said: 'O Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, I have no one to lead me to the prayer.' Then he asked the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, to give him a concession to pray in his home, which he did. When he turned around, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, called him, and said: 'Do you hear the call to prayer?' He replied: 'Yes, I do.' So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Then answer the call.'"³

1 Refer to *Fat-h Al-Baari* (1/523).

2 Reported by Abu Daawood (862), An-Nasaa'i (1112) and ibn Maajah (1429). Al-Albaani ruled it as sound (Hasan) due to the different narrations supporting this narration in his book, *As-Silsilah As-Saheehah* (1168).

3 Reported by Muslim (653).

This narration contains evidence that praying in congregation is obligatory, for if it was voluntary, the people having the most right to nonattendance would have been those with disabilities, and those who are weak, and generally, those who are in the condition that Ibn Umm Maktoom, may Allaah be pleased with him, was in.¹

Ibn Rajab, may Allaah have mercy upon him, said:

"Combining between the narration of Ibn Umm Maktoom, may Allaah be pleased with him, and that of `Itbaan ibn Maalik has been problematic, since the Prophet of Allaah, sallallaahu `alayhi wa sallam, gave `Itbaan a concession, but did not grant Ibn Umm Maktoom a concession.

In clearing the confusion, some have said that Ibn Umm Maktoom was close to the mosque, contrary to `Itbaan; that is why in some variations of the narration of Ibn Umm Maktoom, there is mention that 'he used to hear the Iqaamah.'

Also, it is possible that `Itbaan made that area that the Prophet of Allaah, sallallaahu `alayhi wa sallam, prayed an actual Mosque where he made Athaan, Iqaamah, and prayed with his family and those near his home. In that case, his prayer would be in a mosque, either the mosque of the general congregation, or the mosque of his home, where people gather to pray.

As for Ibn Umm Maktoom, he asked: and the circumstances of his asking were that he was going to be praying at home alone, which is why he was not granted a concession. This is the most correct way of combining between these two narrations, and Allaah knows best."²

It would have been hazardous for `Itbaan, may Allaah be pleased with him, to cross the flooded valley as he had weak eyesight. This is contrary to Ibn Umm Maktoom, may Allaah be pleased with him, whose path to the mosque was easy.

The Prophet of Allaah, sallallaahu `alayhi wa sallam, took care of their needs:

1 `Awn Al-Ma`bood (2/257).

2 Fat-h Al-Baari (2/392) by Ibn Rajab.

Anas ibn Maalik, may Allaah be pleased with him, reported that a woman had some deficiency in her mind, and she said: "O Messenger of Allaah, there is something I need from you." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, responded: "O Umm so-and-so, look to which road you wish to take, so that I can take care of your need [i.e. answer your queries]." Then he stood with her on a busy pathway and took care of her need.¹

An-Nawawi, may Allaah have mercy upon him, said: "*He, sallallaahu 'alayhi wa sallam, stood with her on a pathway that is occupied and used, and people witnessed them both, yet they could not hear their conversation. This is because her question was something that she did not want others to hear.*"²

This shows the Prophet's, *sallallaahu 'alayhi wa sallam*, forbearance, humbleness and patience in taking care of those with special needs.

Allaah gently reprimanded him for ignoring the blind man:

One day, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was addressing a nobleman of Quraysh who he hoped would accept Islaam. When he was thus engaged, Ibn Umm Maktoom, may Allaah be pleased with him, – someone who had already previously accepted Islaam – approached and began asking the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, about something and was insisting on asking him. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, wished that he would stop asking at that time, so that he could speak to that nobleman from Quraysh, just out of keenness and desire that the man becomes guided. So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, frowned in the face of Ibn Umm Maktoom, may Allaah be pleased with him, and turned away from him, and instead went to the other man.

On this occasion, Allaah The Almighty sent down the following verses (which means): «*He [i.e. the Prophet] frowned and turned away because there came to him the blind man, [interrupting] but what would make you perceive, [O Muhammad], that perhaps he might be purified or be reminded and the remembrance would benefit him? As for he who thinks himself without need, to him you give attention. And not upon you [is any blame] if he will not be purified. But as for he who came to you striv-*

1 Reported by Muslim (2236).

2 The explanation of An-Nawawi on the book of Muslim (15/83).

ing [for knowledge] while he fears [Allaah], from him you are distracted.»

[Qur'aan: 80:1:10]

Ibn Katheer, may Allaah have mercy upon him, said: "Allaah The Almighty ordered His Messenger, *sallallaahu 'alayhi wa sallam*, not to confine himself to warning one particular person, rather, to treat everyone equally, regardless if they were noblemen or weak people, poor or rich, masters or slaves, men or women, and young or old.

Allaah The Almighty guides whomever He wills to the straight path, and He has the most profound wisdom, as well as the most irrefutable proof."¹

'Aa'ishah, may Allaah be pleased with her, said: "Allaah revealed (the verse which means): «He [i.e. the Prophet] frowned and turned away.» with regards to Ibn Umm Maktoom, who went to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and was saying: 'O Messenger of Allaah, guide me,' when the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was present with some chiefs of the Quraysh. This caused the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to turn away from him, and instead give his attention to the other man. Ibn Umm Maktoom said to him, 'Do you see anything wrong with what I am saying?' and the Prophet would respond: 'No.' So it was revealed about this.'²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, facilitated things for them and alleviated their hardship:

Zayd ibn Thaabit, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, dictated the following verse (which means): «Not equal are those believers remaining [at home] and the Mujaahideen, [who strive and fight] in the cause of Allaah with their wealth and their lives.» [Qur'aan: 4:95] He said: "Then, Ibn Umm Maktoom approached while the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was dictating those words to me and said: 'O Messenger of Allaah, if I was able to go on Jihaad (fighting for the cause of Allaah), I would have gone to fight,' and he was a blind man."

1 Tafseer Ibn Katheer (4/568).

2 Reported by At-Tirmithi (3331). Al-Albaani ruled it as authentic in his book *Saheeh Sunan At-Tirmithi* (2651).

Zayd, may Allaah be pleased with him, continued, "So Allaah The Almighty revealed verses to His Messenger, *sallallaahu 'alayhi wa sallam*, while his thigh was on my thigh. He, *sallallaahu 'alayhi wa sallam*, started receiving revelation, and his thigh became so heavy that I feared it would crush my thigh, then his state was lifted, and Allaah The Almighty sent (what means): «other than the disabled.» [Qur'aan: 4:95]" ¹

In order to make things easier for those who have special needs, Allaah The Almighty Said (what means): «*There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allaah and His Messenger, He will admit him to gardens beneath which rivers flow; but whoever turns away, He will punish him with a painful punishment.*» [Qur'aan: 48:17]

Thus, Allaah The Almighty lifted the obligation to fight *Jihaad* in the battlefield off them, and did not command them to carry weapons or to go out with an army in Allaah's Path.

If a disabled individual wanted to go out to *Jihaad*, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would not prevent them from joining him:

Ashyaakh, from the tribe of Banu Salalah reported that `Amr ibn Al-Jamooth was a crippled man who suffered from severe disability. He had four sons, each of them was like a lion (i.e. very brave), and they used to participate in various battles with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*.

On the day of Uhud, they wanted to prevent him from going, and they said to him, "Allaah has excused you from going."

He went to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and said: "My sons are trying to prevent me from partaking on this battle and going out with you to participate in it. By Allaah, I hope to enter Paradise despite my crippledness."

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, responded, saying: "As for you, Allaah has excused you; there is no *Jihaad* obligatory

¹ Reported by Al-Bukhaari (2832) and Muslim (1898).

on you.” Then he, *sallallaahu ‘alayhi wa sallam*, said to his sons: “**Do not prevent him, perhaps Allaah will bless him with martyrdom.**”

So `Amr ibn Al-Jamooh, may Allaah be pleased with him, went out and fought, and was killed the day of Uhud.¹

Abu Qataadah, may Allaah be pleased with him, said:

“`Amr ibn Al-Jamooh went to the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, and said: ‘O Messenger of Allaah, if I fight in Allaah’s path until I am killed, would I walk in Paradise on this leg while it is healthy?’ His leg was crippled.

The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, responded: ‘Yes.’

He, his nephew, and a servant of theirs were killed on the day of Uhud. The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, passed by him and said: ‘It is as if I am looking at you walking in Paradise with your leg healthy.’”²

Allaah urged socializing with them in order to soothe their hearts:

If people avoid disabled individuals and do not interact with them by eating and drinking with them, and generally interacting with them, they will be affected psychologically. This is why Allaah The Almighty urged interaction with them, Saying (what means): «**There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father’s brothers or the houses of your father’s sisters or the houses of your mother’s brothers or the houses of your mother’s sisters or [from houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give**

¹ Reported by Ibn Is-Haaq in his book *As-Seerah*, as mentioned by ibn Hishaam in his book *As-Seerah An-Nabawiyyah* (4/40). The narrators in the chain are all trustworthy; Al-Albaani said, “The chain of narration is acceptable, although it is Mursal (a narration where the Taabi‘i says, ‘Allaah’s Messenger said’); Ahmad reported some of it with an authentic chain of narration.” *Fiqh As-Seerah* (1/260)

² Reported by Ahmad (22606), and the chain of narration is acceptable, as Ibn Hajr mentioned in his book, *Fat-h Al-Baari* (3/173)

greetings of peace upon each other, a greeting from Allaah, blessed and good. Thus does Allaah make clear to you the verses [of ordinance] that you may understand.» [Qur'aan: 24:61]

Ibn Jareer, may Allaah have mercy upon him, said: “Some scholars of interpretation of the Qur'aan said that the verse was sent giving permission to Muslims to eat with the blind, crippled, sick, and chronically sick. They had been keeping away from eating with the aforementioned categories of people, out of fear that by eating with them from their food they would be included in the prohibition mentioned in the verse (which means): «**O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent.**» [Qur'aan: 4:29]”¹

Adh-Dhahhaak, may Allaah have mercy upon him, said: “The people of Madeenah, before the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was sent, never used to mix and eat with the blind or the sick. Some used to say that they are disgusting and dirty, and others would say that the sick does not take the due of the food fully (or eat fully) just as someone healthy would be able to; a cripple would not be able to compete with the crowd and everyone else at the food; and the blind cannot see the good parts of the food, so Allaah The Almighty sent (what means): «**There is no blame upon you.**» [Qur'aan: 24:61] meaning, there is no constraint with regards to eating with the sick, blind, or cripple.”²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave them some tasks and missions and would put them in positions of authority:

An example of this occurred during the battle of Uhud, when the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, took the counsel of the people regarding going outside the city of Madeenah to meet the polytheists in battle, or to stay inside the city.

The conclusion was that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, left the city with one thousand Companions (to fight the polytheists), and he, *sallallaahu 'alayhi wa sallam*, appointed Ibn Umm Maktoom, may Allaah be pleased with him, to lead prayers for those that remained behind in Madeenah.³

1 Tafseer Ibn Jareer (19/219).

2 Ibid.

3 Reported by ibn Hishaam in his book *As-Seerah an-Nabawiyyah* (2/63).

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, appointed him as the authority over Madeenah more than once, and he appointed him as a successor to lead the prayers in Madeenah.

Anas ibn Maalik, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, appointed Ibn Umm Maktoom, may Allaah be pleased with him, as in-charge over Madeenah twice, and he would lead them in prayer, even though he was blind.¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, appointed Ibn Umm Maktoom, may Allaah be pleased with him, to be the one to call the second Athaan in Ramadhaan:

During the month of *Ramadhaan*, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, had two people calling the call to prayer. One of them was Bilaal, and he used to call it before the actual time of dawn had come, in order to remind people to finish eating their pre-dawn meal, or for those who were asleep to wake up and catch something to eat before dawn. Ibn Umm Maktoom made the second call when dawn had actually arrived, when people must refrain from eating and drinking.

`Abdullaah ibn `Umar, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Bilaal gives the call to prayer at night [shortly before dawn], so continue eating and drinking until Ibn Umm Maktoom calls for prayer."

`Abdullaah, may Allaah be pleased with him, continued, "He (Ibn Umm Maktoom) was a blind man and would not call to the prayer until he was told, 'Dawn has arrived; dawn has arrived.'"²

`Aa'ishah, may Allaah be pleased with her, said: "Ibn Umm Maktoom used to call for the prayer for the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and he was blind."³

¹ Reported by Abu Daawood (2931) and Ahmad (11935). Al-Albaani ruled it as authentic in his book, *Irwa' Al-Ghaleel* (530).

² Reported by Al-Bukhaari (617) and Muslim (1092).

³ Reported by Muslim (381).

In another narration, “*Ibn Umm Maktoom was someone who used to call to prayer for the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and he was blind.*”¹

Look how the talents of the disabled were utilized; despite being a blind man, he was the caller to prayer and led prayers, and used to be the authority over the city at times.

Warning against harming them:

Ibn `Abbaas, may Allaah be pleased with him, said: “The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “The one who curses his father is cursed; the one who curses his mother is cursed; the one who gives a blind man wrong directions and causes him to be lost is cursed ...”²”³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, reported that the victory of the Ummah will be because of the likes of them:

Sa`d, may Allaah be pleased with him, felt that he had a virtue over others who were below him, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to him: “Will you be given victory and sustenance except through the weak among you?”⁴

In another narration narrated by Sa`d ibn Abu Waqqas, may Allaah be pleased with him, that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Allaah will give victory to this Ummah through the weak among them; He will give victory through their supplications, prayers and sincerity.”⁵

Abu Ad-Dardaa' (a Companion) narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “**Seek out the weak among you, because**

1 Reported by Abu Daawood (535).

2 Unfortunately, you find today many foolish youth who mess around with blind people, when a blind person comes and asks them for directions, they tell him to go the opposite way, so that they can laugh at him and make fun of him.

In fact, there have been cases where one of them takes the hand of a blind person, out of the presumption of leading the way for them, but actually, they took the blind person to the middle of the street in front of cars. The car drivers would try to draw his attention, while the blind person does not know the danger at hand. The driver too does not know that the individual is actually blind, until in the end he realized that he is in the middle of the road, and they realized that he is actually blind!

3 Reported by Ahmad (1878). Al-Albaani ruled it as authentic in his book, *Saheeh Al-Jaami'* (5891).

4 Reported by Al-Bukhaari (2896).

5 Reported by An-Nasa'i (3178). Al-Albaani ruled it as authentic in his book *Saheeh At-Targheeb wa At-Tarheeb* (6).

you will be granted sustenance and victory through the weak among you [by virtue of their supplication and sincerity].”¹

Thus, the presence of the weak, poor, and disabled in Muslim society is a great mercy, for they are a great door to goodness that Allaah The Almighty opens for His slaves. The slaves of Allaah compete in being good to and helping disabled people so that the supplication of these people will bring about mercy, victory, and honor for the Muslims.

The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, forgave the foolish among them:

The forgiveness of the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, becomes clear when we examine his forbearance, *sallallaahu ‘alayhi wa sal-lam*, when he was on his way with his army, heading towards Uhud. He, *sallallaahu ‘alayhi wa sallam*, decided to pass through the farm of a hypocrite who was also blind, and his name was Mirba` ibn Qaythiy.

When the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, reached the line of the man’s property, he said to the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, “O Muhammad, I do not permit you to pass through my land.” And he took a handful of dirt in his hand, and said: “By Allaah, if I knew that I would not hit anyone with this dirt besides you, I would have thrown it at you.” Upon hearing this, the people rushed to him in order to kill him.

However, the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said: **“Leave him be, for this blind man is blind in the heart and blind from any insight.”²**

The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, did not order that the man be killed or even harmed, since the Muslim army was on the way to fight, the situation was tense and people were on edge.

However, it is not from the characteristic of Muslim fighters to transgress against anyone, especially those who have disabilities or to harm those who are disabled.

1 Reported by Abu Daawood (2594) and At-Tirmithi (1702). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (779).

2 *As-Seerah An-Nabawiyyah* (2/244) by Ibn Katheer, *As-Seerah an-Nabawiyyah* (3/57) by Ibn Hishaam and *Zaad Al-Ma`aad* (3/172) by Ibn Al-Qayyim.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, urged people to take lessons from the disabled and ask Allaah to save them from what they have been tested with:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, taught his *Ummah* to thank Allaah The Almighty for good health when they see someone who has been stricken with a disability.

‘Umar ibn Al-Khattaab, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “If one of you sees someone who has been stricken with a test, he should say, ‘Al-Hamdu Lillaahi Allathee `Aafaanee Mimmaa Ibtalaaka Bihee, wa Fadhalanee `ala Katheerin Mimman Khalaqa Tafdhheelaa [All praise is to Allaah Who saved me from what He has tested you with, and has favored me much over those who have been favored]’, that way, you will be saved from that test and trial.”¹

The scholars said: “An individual should say this supplication under his breath, so that he hears himself, but the afflicted one cannot hear him.”²

However, if the one who is tested has been tested in his religion, such as a sinner who is doing a sin, for example, if one passes by a drug dealer, a Christian prostrating to an idol, a young man who cut his hair with the Qaz` hairstyle (where some part is shaved and some is not) and wearing a chain around his neck and wearing his pants very low, or something similar to that, then such a person should say this supplication in front of him, in order to censure him and to forbid evil.

Al-Mubaarakpoori, may Allaah have mercy upon him, said:

“The term “Whoever sees someone stricken with a test,” means, someone who has been stricken with a physical disability such as leprosy, dwarfism, gigantism, blindness, crippledness, deformities in the hand and so forth, or a spiritual disorder, such as sinfulness, injustice, innovation, disbelief, and other such examples.

1 Reported by At-Tirmithi (3431). Al-Albaani ruled it as authentic in his book *Saheeh Sunan At-Tirmithi* (3431).

2 Reported by Al-Manaawi in his book *Faydh Al-Qadeer* (6/130).

The term “All praise is to Allaah who saved me from what He has tested you with,” was said because being healthy is better than being tested. In being tested resides worry, and trial, and in that case, it would be the most strenuous of tests; also, the strong believer is more beloved to Allaah The Almighty than the weak believer.

The term “[He] has favored me much over those who have been favored,” means, in the religion and in the affairs of the worldly life, as well as in heart and soul; He has completely favored me.”¹

We should know that the truly disabled individual is he who disbelieves in Allaah:

This is because Allaah The Almighty has created hearing and sight for an individual; He has also created a heart for that individual to believe in Allaah The Almighty worship Him, and follow His straight path. However, a disbelieving person intentionally disables these senses and blessings and disbelieves in Allaah The Almighty who created him, shaped him, and given him his hearing, sight, and heart. Allaah The Almighty Says (what means): **«And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.»** [Qur'aan: 7:179]

This is the case of the disbeliever who has disabled his hearing, sight, and heart does not benefit from those things except in the manner that an animal benefits from its senses, and that includes eating, drinking and having intercourse.

However, the believer benefits from his senses and the intellect Allaah The Almighty has granted him, and uses his intellect in the way that he was created for.

Further, blindness, in reality, is not just losing the ability to see with the eyes, but it is the loss of insight and faith. Allaah The Almighty Says

¹ *Tuhfat Al-Ahwathi* (275/9).

(what means): «**For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.**» [Qur'aan: 22:46]

As-Si'di, may Allaah have mercy upon him, said: “Meaning that the type of blindness that has an evil effect on the religion is blindness of the heart towards the truth, causing it to not see the truth, just as blindness of the eyes causes a blind person to be incapable of seeing visible things; as for the one that is blind only in his eyes, then eyes only reach the level of a type of sustenance or a useful thing in the worldly life.”¹

Further, the condition and final destination of someone who is crippled or paralyzed is better than that of the individual who has full capacity to use his two feet and two hands, but uses those limbs in disobeying Allaah. A Muslim who does not have a limb and by extension, does not use that limb in disobeying Allaah The Almighty is better than someone who has been given these limbs but uses it in service of Satan.

If we were to compare between the loss of eyesight, for example, and the loss of honor, or between having an arm or leg amputated and severing one's dignity and manners deforming a person's religion, we would see that the difference is very great.

Such a comparison causes an individual with a bodily disability to thank Allaah The Almighty and be pleased with his condition as he has not been afflicted with having a disability or impediment in his or her soul.



¹ Tafseer As-Si'di (1/540).

Section Three

The Dealings of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with those undergoing disasters and afflictions

The wisdom of Allaah The Almighty dictates that this life will not be void of grief and distress. Whoever wishes to remain healthy and safe at all times without facing any afflictions has not known the meaning of *Takleef* (being held accountable) and has not understood the meaning of submission, for humankind in this life will no doubt be tested, either in their wealth, body, or family.

One of the most beneficial means to put the fire of trials is by following into the footsteps of others who have been tested (and persevered), and to know that there are disasters in every household. If one were to search, he would not find a person that has not been tested; either that test would be that they lost a loved one, or that something undesirable happened to that individual.

This is why it is important to analyze how the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with people going through disasters and afflictions.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, clarified that Allaah tests those for whom He wants good:

Abu Hurayrah, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'If Allaah wants good for a person, He tests him with afflictions.'" ¹

Al-Baaji, may Allaah have mercy upon him, said: "*This means that they will be tested with sickness that affects their health, having their wealth taken which affects their riches, being sad which affects their happiness, and having distress*

¹ Reported by Al-Bukhaari (5645).

which affects the overall wellbeing of their state (of mind, health and so on), and if that person is patient hoping for the reward with Allaah in return (for his patience), then that would be a means that ends with reaching the good that Allaah The Almighty wanted for them.”¹

Anas ibn Maalik, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “The greatness of reward depends on the greatness of the affliction, and if Allaah loves a people, He tests them, so whoever is happy with that, then Allaah will be happy with them, and whoever is angered by that, then Allaah will be angry with them.”²

Al-Mubaarakpoori, may Allaah have mercy upon him, said: “*Meaning, whoever is pleased with what Allaah The Almighty has tested them with will attain Allaah’s pleasure and will receive plentiful reward, and whoever is angered by Allaah’s test, panics because of it, and is not pleased with His decree, then such a person earns Allaah’s anger and severe punishment, for anyone who does anything evil will be accounted for it. The meaning of this narration is to commend patience in the wake of trials.*”³

Al-Harawi, may Allaah have mercy upon him, said: “*Among the pearls of righteousness is to keep afflictions a secret, to the point that others think that you have not been afflicted by anything.*”⁴

Some have said: “*Someone possessing intellect does in the first day of the trial what the ignoramus does after days, and whoever is not patient like the noble people will simply forget the calamity [over time] just as an animal would.*”⁵

The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, called on those undergoing disasters to be patient and expect the reward with Allaah, and he would be sad at their sadness, and would even cry at times:

Usaamah ibn Zayd, may Allaah be pleased with him, said:

1 *Al-Muntaqaa Sharh Al-Muwatta’* (4/357).

2 Reported by At-Tirmithi (2396) and ibn Maajah (4031). Al-Albaani ruled it as authentic in his book, *Saheeh Al-Jaami‘* (2110).

3 *Tuhfat Al-Ahwathi* (7/66).

4 *Tasliyatu Ahl Al-Masaa’ib* (pg. 17) by Muhammad ibn Muhammad Al-Manbaji.

5 *Ibid.* (pg. 29)

"The daughter of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, sent to him saying: 'A son of mine is on the verge of passing away, so come to our house.'

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, sent back, beginning with greetings of peace, then saying: **'To Allaah belongs what He has taken, and to Him belongs what He has given, and everything with Him has a fixed term, so be patient and expect Allaah's reward.'**

Then she sent for him again, swearing by Allaah that he should come to her, so he stood up, and with him were Sa`d ibn `Ubaadah, Mu`aath ibn Jabal, Ubayy ibn Ka`b, Zayd ibn Thaabit, and other men. The child was brought to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and a rattling sound came from the child's chest, upon which the Prophet of Allaah, sallallaahu 'alayhi wa sallam, shed tears.

Sa`d said: 'O Messenger of Allaah, what is this?'¹

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: **'It is mercy that Allaah The Almighty puts in the hearts of His slaves; Allaah The Almighty has mercy on his merciful slaves.'**²

An-Nawawi, may Allaah have mercy upon him, said:

"The term "**To Allaah belongs what He has taken,**" the meaning behind this is to urge the person to be patient and submit to Allaah's, for the dead person that has been taken from you belonged to Him, and not to you, so He only took what was His. Thus, it is befitting that you do not feel sorrow, just as someone who has given back a bond or trust or loan does not become sad."

¹ Sa`d thought that all types of crying are *Haraam* and that when the eye tears, it is *Haraam*, and he thought that Prophet, sallallaahu 'alayhi wa sallam, forgot, and was reminding him. However, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, taught him that mere crying and tearing of eyes is not forbidden or even disliked, but actually, is mercy and is a virtue. What is forbidden, however, is wailing, lamenting, and crying that is joined with one of those two things.

² Reported by Al-Bukhaari (1284) and Muslim (923).

The term “And to Him belongs what He has given,” means that anything that He gives you is part of His ownership; He does what He wishes with it.

The term “And everything with Him has a fixed term,” means, be patient, and do not grieve, for if someone’s time has come, there is no way of delaying or advancing that time for that person.

So if you know all this, then be patient, and seek the reward for what you have been stricken with.”¹

Ibn Rajab, may Allaah have mercy upon him, said:

“Among the benefits of this narration:

- *The permissibility of calling virtuous people to someone on the verge of dying, in hope that the virtuous person supplicates for the dying person.*
- *The permissibility of swearing by Allaah for a virtuous person to come.*
- *The permissibility of going to console or visit someone without permission or an invitation, to the contrary of a wedding banquet.*
- *It is recommended to honor an individual’s swearing by Allaah (if they swear by Allaah that you should do something, you should honor that and do as they ask).*
- *Ordering the person who is being afflicted to be patient before the person dying actually dies, so that when that person dies, the surviving person feels a sense of contentment, and fights back his sadness with patience.*
- *Telling the person who is invited the purpose that he or she is invited for.*
- *Saying greetings of peace before speaking.*
- *Visiting the sick, even if the sick person is less virtuous or a young child.*
- *The follower should ask their leader (or teacher) about things that they find problematic and apparently contradictory.*
- *Having good manners when asking, this is why he preceded asking for clarification with his statement, “O Messenger of Allaah.”*
- *Urging people to be compassionate and merciful towards Allaah’s creation.*

¹ The explanation of An-Nawawi on the book of Muslim (6/226).

- Warning against having a hard heart and dry eyes.
- The permissibility of crying, as long as there is no wailing and so forth.¹

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, taught them how to be patient:

Anas ibn Maalik, may Allaah be pleased with him, said:

"The Prophet of Allaah, sallallaahu 'alayhi wa sallam, passed by a woman who was crying by the grave of one of her children, so the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said to her: 'Be conscious of Allaah The Almighty and practice patience.'² She responded by saying: 'Go away from me, you have not been through what I have been through,' but she did not know that she was speaking to the Messenger of Allaah, sallallaahu 'alayhi wa sal-lam.

Afterwards, the woman was told: 'That was the Prophet of Allaah, sallallaahu 'alayhi wa sallam, (that was speaking to you).'³

So she went to the house of the Prophet of Allaah, sallallaahu 'alayhi wa sallam,, and did not see any guards at his door⁴, and she said to him: 'I did not know it was you.' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, replied: '**Patience is at the first shock of the calamity.**'"⁵

Al-Khattabi, may Allaah have mercy upon him, said: "The meaning is that the patience for which an individual is commended is that which occurs at the shock

1 Refer to *Fat-h Al-Baari* (3/158).

2 In the narration of Abu Nu'aym: "**O female slave of Allaah, fear Allaah.**" Al-Qurtubi, may Allaah have mercy upon him, said, "It is apparent that her crying had too much wailing or something else [forbidden], which is why the Prophet of Allaah, sallallaahu 'alayhi wa sallam, ordered her to fear Allaah." *Fat-h Al-Baari* (3/149).

3 In another narration that Al-Bukhaari reported (7154), it states, "A man passed by her and said, 'That was Allaah's Messenger,' she said back, 'I did not know it was him.'" Muslim's version adds, "She was stricken as one would be at the calamity of death." Meaning, when she knew that it was the Prophet of Allaah, sallallaahu 'alayhi wa sallam, she had said that to, out of shyness from and awe towards him.

4 The benefit of this sentence is that when she was told it was the Prophet of Allaah, sallallaahu 'alayhi wa sallam, she felt fear and awe in her heart, and she pictured that he was like other kings and had a doorkeeper who prevented people from reaching him. However, she found that the reality is the complete opposite of what she had initially pictured. *Fat-h Al-Baari* (3/149).

5 Reported by Al-Bukhaari (1283) and Muslim (926).

of the exact moment that the calamity befalls, and not after that, because an individual forgets with the passing of days.”¹

That is why it is said that everything begins small and then grows except a calamity, for it starts out large, then gets smaller with the progression of time.

Az-Zain ibn Al-Muneer, may Allaah have mercy upon him, said: “The benefit of the response of the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, to the woman is that when she came in obedience and in compliance with the order that he gave her (which was to fear Allaah) and she came apologizing for her statement which was said in a fit of sadness, the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, clarified to her that the due portion of this patience should be the initial stage and state, because at that time, being patient would be rewarded.”²

Ibn Rajab, may Allaah have mercy upon him, said: “Among the benefits of this narration:

- *It shows the Prophet’s, sallallaahu ‘alayhi wa sallam, humbleness and gentleness with those who do not know.*
- *Forgiving the one who has been afflicted, and accepting their apology.*
- *Continually ordering good and forbidding evil with everyone.*
- *One should apologize to virtuous people if they treated them with bad manners.*
- *The ruler should not have a doorkeeper that prevents him from being at hand for the needs of the people.*
- *Someone who has been ordered with good should accept that order, even if they do not know the one who has ordered them*
- *Anxiety and sorrow is prohibited, due to the Prophet’s, sallallaahu ‘alayhi wa sallam, order, which commended patience.*
- *Urging one to tolerate being abused when giving advice and preaching.”³*

¹ *Fat-h Al-Baari* (3/150).

² Ibid.

³ Ibid.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, clarified the reward of the calamity and expecting the reward for it:

Qurrah ibn Iyaas, may Allaah be pleased with him, said:

*"Allaah's Prophet, *sallallaahu 'alayhi wa sallam*, was sitting with some of his Companions were sitting with him, and there was a man with a small son of his, who came from behind his father, and so the man took the boy and sat him before him.*

*The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to the man: 'Do you love him?'*

The man said: 'O Messenger of Allaah, may Allaah The Almighty love you as much as I love him.'

The boy then died, the man abstained from attending gatherings, remembering his son and being sad over him.

*So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, noticed his absence, and said: 'Why do I not see so-and-so?'*

They said: 'O Messenger of Allaah, his son whom you saw has passed away.'

*The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, met the man and asked him about his son, and he was informed that he had passed away, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, consoled the man, then said: 'O so-and-so, what is more beloved to you, to live your whole life enjoying him, or that in the Hereafter, there is not a door of Paradise that you approach except that you find that he has preceded you there, and is opening the door for you?'*

The man said: 'O Allaah, rather, it is more beloved to me that he precedes me to the door of Paradise, and opens them for me.'

*The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to him: 'Then that will be for you.'*

A man said: 'O Messenger of Allaah, for him alone, or for all of us?'

*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: 'No, rather for all of you.'"*¹

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: "Allaah Says: 'If My slave is stricken with the death of a very close loved one and then (perseveres) hoping for the reward, there is no reward with Me (for him) except Paradise.'"²

Ibn Hajar, may Allaah have mercy upon him, said: "*The term "Then (perseveres) hoping for the reward," means that the individual is patient with their loss, and hope for the reward with Allaah The Almighty for that; it means to seek the reward from Allaah with sincerity."*³

`Abdullaah ibn `Amr ibn Al-`Aas, may Allaah be pleased with him, said: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: 'Allaah is not satisfied with anything lesser than Paradise as a reward for the one who has been afflicted with the loss of their loved one on earth, then is patient and seeks the reward from Allaah.'"⁴

Mu`aath ibn Jabal, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "By Him in Whose hand is my soul, a woman who has a miscarriage will be dragged by the fetus by its umbilical cord to Paradise, so long as she seeks reward for it [by patiently persevering the affliction]."⁵

Shurayh, may Allaah have mercy upon him, said: "*When I am afflicted with a trial, I thank Allaah The Almighty for it four times. I thank Him that it was not greater than it was; I thank Him if He grants me patience in dealing with it; I thank Him if He enables me to say, 'To Allaah The Almighty we belong, and to Him we shall*

1 Reported by an-Nasaa'i (2088) and Ahmad (15168). Al-Albaani ruled it as authentic in his book *Ahkaam Al-Janaa'iz* (pg. 162).

2 Reported by Al-Bukhaari (6224).

3 *Fat-h Al-Baari* (11/242).

4 Reported by an-Nasaa'i (1871). Al-Albaani ruled it as acceptable in his book *Ahkaam Al-Janaa'iz* (pg.23).

5 Reported by ibn Maajah (1609) and Al-Albaani ruled it as sound (Hasan) in his book *Saheeh Al-Jaami`* (7064).

'return,' in hope of the great reward it has; and I thank Him for not making that calamity in my religion.'"¹

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, clarified that calamities expiate sins:

'Aa'ishah, may Allaah be pleased with her, the wife of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: 'There is no calamity that befalls a Muslim except that through it, Allaah The Almighty expiates some of that person's sins, even if one is pricked by a thorn.'"²

Umm 'Alaa', may Allaah be pleased with her, said: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, visited me while I was sick, and said: 'Receive glad tidings, O Umm 'Alaa, because through the sickness of a Muslim, Allaah The Almighty does away with their sins, just as fire does away with the impurities of gold and silver.'"³

Al-Munthiri, may Allaah have mercy upon him, said: "Umm 'Alaa was the paternal aunt of Hakeem ibn Hizaam, and she was one of the women who pledged allegiance."⁴

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, informed that a Muslim will be rewarded for every calamity, even if it is small and insignificant:

Abu Sa`eed Al-Khudri, may Allaah be pleased with him, narrated that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "For every hardship, disease, worry, distress, harm, and grief that a Muslim faces, and even for every thorn that pricks them, Allaah will expiate some of their sins through it."⁵

'Abdullaah ibn Mas`ood, may Allaah be pleased with him, said: "I entered where the Messenger of Allaah, sallallaahu 'alayhi wa sallam, was, and found him suffering pains of a fever, and I said: 'O Messenger of Allaah,

1 Reported by Al-Bayhaqi in his book *Shu`ab Al-Eemaan* (9980).

2 Reported by Al-Bukhaari (5640) and Muslim (2572).

3 Reported by Abu Daawood (2688). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (714).

4 *At-Targheeb wa At-Tarheeb* (4/148).

5 Reported by Al-Bukhaari (5642) and Muslim (2573)

you are suffering severe pains of your fever,' and he, *sallallaahu 'alayhi wa sallam*, said: 'Yes, I am suffering as much as two men among you would suffer.' I said to him, 'For that reason, will you have two rewards?' He, *sallallaahu 'alayhi wa sallam*, said: 'Yes, it will be as you said; there is not a Muslim that is afflicted with the harm of a thorn, or anything above that, except that because of it, Allaah will expiate their sins, and his sins will fall like leaves fall off a tree.'" ¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, urged them to be patient and promised them Paradise if they were patient:

Jaabir ibn `Abdullaah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, passed by `Ammaar and his family when they were being tortured (in Makkah), and said: "Be patient, O family of `Ammaar and family of Yaasir [in another narration, O family of Yaasir] because your promised final abode is Paradise." ²

`Ataa ibn Abu Rabaah, may Allaah have mercy upon him, said: "Ibn `Abbaas, may Allaah be pleased with him, said to me, 'Should I not show you a woman from the people of Paradise?' I said: 'Yes, show me.' He said: 'This woman went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said: 'I am epileptic, and when I have episodes, my body becomes uncovered so supplicate to Allaah The Almighty for me.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to her: 'If you wish, you can be patient and be guaranteed Paradise, and if you wish, I can supplicate to Allaah to cure you.' She said: 'I will be patient; however, my body becomes uncovered. So supplicate to Allaah The Almighty that my body does not become uncovered.' And so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, supplicated for her." ³

This narration teaches that being patient with afflictions in the worldly life makes one deserving of Paradise.⁴

1 Reported by Al-Bukhaari (5648) and Muslim (2571)

2 Reported by Al-Haakim (5666). Al-Albaani ruled it as authentic in his book *Takhreej Fiqh As-Seerah* (103)

3 Reported by Al-Bukhaari (5652) and Muslim (2576)

4 *Fat-h Al-Baari* (10/115).

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, consoled someone who was stricken with a calamity by giving them glad tidings of Paradise and great rewards:

Abu Sa`eed Al-Khudri, may Allaah be pleased with him, said:

*"A woman came to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and said: 'O Messenger of Allaah, only men have taken a share and benefitted from your speech, so appoint us a day to be able to benefit from you, where you come and teach us from what Allaah The Almighty has taught you.'*

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Gather on such-and-such day.'

*So they gathered on that day, and the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, went to them and taught them from what Allaah The Almighty taught him, then he, *sallallaahu 'alayhi wa sallam*, said: 'There is not a woman who is preceded in death by three of her children except that they will be a veil from the Fire for her.'*

One of the women said: 'And two...?'

*So the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'And two, and two, and two.'"¹*

Abu Hassaan, may Allaah have mercy upon him, said:

*"I said to Abu Hurayrah, may Allaah be pleased with him, 'Two of my sons passed away, so can you mention a narration to us from the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, which would soothe our hearts in the face of those that die among us?'*

He said: 'Yes, small children are the Da'aamees (little creatures who enter wherever they please) of Paradise. One of them will meet their father (or he said parents) and will take hold of his garment (or he said by his hand) just as I am holding to the edge of your garment,

¹ Reported by Al-Bukhaari (102) and Muslim (2634).

and would not let go of it (or he said will not stop) until Allaah The Almighty enters that child and his father into Paradise.”¹

Abu Moosa Al-Ash`ari, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu `alayhi wa sallam*, said: “If the son of a slave of Allaah dies, Allaah Says to the angels, ‘Have you taken the soul of the son of My slave?’ They say, ‘Yes.’ Then Allaah Says, ‘Have you taken the fruit of his heart (his offspring)?’ They say, ‘Yes.’ Allaah Says, ‘What did My slave say (when you did so)?’ They say, ‘He thanked you, and said: ‘To Allaah we belong, and unto Him we shall return.’’ Then Allaah will Say, ‘Build my slave a house in Paradise, and call it, the house of thankfulness (Hamd).’”²

The Prophet of Allaah, *sallallaahu `alayhi wa sallam*, urged those who have been afflicted with trials to console themselves by remembering the biggest of calamities, and that is, losing him, *sallallaahu `alayhi wa sallam*:

‘Aa’ishah, may Allaah be pleased with her, said:

*“The Messenger of Allaah, *sallallaahu `alayhi wa sallam*, opened a door that was between him and the people, or he uncovered a curtain between himself and the people, and found that the people were praying behind Abu Bakr. He thanked Allaah The Almighty for the good state that he saw them in, and hoped that Allaah would succeed him with the one that he saw them with (or with the situation that he saw them in).*

*Then he, *sallallaahu `alayhi wa sallam*, said: ‘O people, whoever among the people or among the believers is stricken with a calamity, then let them console themselves with the loss of me during the calamity one faces with anyone else, because none from my Ummah will face a calamity worse than the calamity of my death.’”³*

1 Reported by Muslim (2635).

2 Reported by At-Tirmithi (1021). Al-Albaani ruled it as being sound (Hasan) in his book *Saheeh Al-Jaami'* (795)

3 Reported by ibn Maajah (1599) and Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (7879)

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, taught them what to say when stricken with a calamity:

Allaah Says (what means): «*And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, Who, when disaster strikes them, say, 'Indeed we belong to Allaah, and indeed to Him we will return.' Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.*» [Qur'aan: 2:155-157]

Umm Salamah, may Allaah be pleased with her, said: "I heard the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, say: 'There is not a Muslim that is afflicted with a calamity who says what Allaah ordered them to say, 'Innaa lillaahi wa innaa ilaihi raaji`oon, Allaahumma Aajirnee fee museebatee wakhluunnee khairan minhaa [To Allaah we belong, and unto Him we shall return; O Allaah, grant me reward in my calamity, and give me something better in return]' except that Allaah will give him something better in return.'"'

Umm Salamah, may Allaah be pleased with her, continued, "When Abu Salamah died, I said: 'Which Muslim is better than Abu Salamah, the first household to migrate to the Messenger of Allaah?' Then I said that supplication, and Allaah The Almighty gave me the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, in return."¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, prohibited them from supplicating against themselves when calamity strikes:

Supplicating against oneself and family is prohibited in general: Jaabir ibn `Abdullaah, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Do not supplicate against yourselves, do not supplicate against your children, do not supplicate against your servants, do not supplicate against your wealth; it might be that your supplication coincides with a time that Allaah will give you what you ask Him for, and your supplication is answered.'"²

1 Reported by Muslim (918).

2 Reported by Muslim (3014).

It is specifically prohibited at the time of calamity: Umm Salamah, may Allaah be pleased with her, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, entered where Abu Salamah was [when he died] and his eyes were fixed open. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, closed them, then said: 'When the soul is taken away, the sight follows it.' Some of Abu Salamah's family began to wail loudly, and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Do not supplicate for yourself for anything besides for that which is good, because the angels say 'Aameen' [O Allaah accept] to your supplications [regardless if they good or bad].' Then he said: 'O Allaah, forgive Abu Salamah, raise his rank among those who are rightly guided, grant him a successor in his offspring who remains, forgive us and him, O Lord of all that exists, make his grave spacious and give him light in it.'"¹

An-Nawawi, may Allaah have mercy upon him, said:

"Among the benefits of this narration:

- It is recommended to close the eyes of the deceased and the Muslim [scholars] unanimously agreed on that. They said that the wisdom is so that the dead body does not begin to look ugly or repulsive if the eyes are not closed.
- It is recommended to supplicate for the dead person at their death, as well as supplicating for their family and offspring with all things related to matters of the Hereafter as well as the worldly life."²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, prohibited becoming angry and hateful and wailing:

Jaabir ibn `Ateek, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, went to visit `Abdullaah ibn Thaabit and found him in so much pain, to the point that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, called him, but he did not answer. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said Istirja` (i.e., said To Allaah The Almighty we belong, and unto Him we shall return), then said: "We are helpless in your situation, O Abu Ar-Rabee`."³

1 Reported by Muslim (920).

2 The explanation of An-Nawawi on the book of Muslim (6/223)

3 Al-'Atheem Aabaadi says, "Meaning, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, wanted him to live, but the decree of Allaah overpowers everything." Refer to his book `Awn Al-Ma`bood, explanation

Then, the women cried out loud and wept, and Jaabir, may Allaah be pleased with him, began to quieten them, so the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Leave them be; if he dies, however, then let no woman weep."¹

His daughter then said: "*By Allaah, I hoped that you would die as a martyr, for you have prepared yourself to travel and go out to fight in Allaah's Cause.*"

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Allaah has written his reward in accordance with his intention; however, what do you reckon is martyrdom?**"

They said: "*Dying (while fighting) in Allaah's path.*" So the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**There are seven types of people that are counted as martyrs besides the one who is killed in the battle: the one who dies from the plague is a martyr; the one who dies from drowning is a martyr; the one who dies from a stomach disease is a martyr; the one who dies from intestinal pain dies a martyr; whoever dies in a fire dies a martyr; whoever dies under a collapsed building [or wall] dies a martyr; and a woman who dies while she is pregnant [or while giving birth] dies a martyr.**"²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, also said: "**Those who hit their own cheeks, tear their clothes, and call with slogans of the pre-Islamic days of ignorance are not among us.**"³

Abu Maalik Al-Ash`ari, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Four things in my Ummah are from the pre-Islamic times of ignorance, and they will [mostly] not abandon these four things: boasting about one's ancestry, disparaging other people's [or your own] lineage, seeking rain through the stars, and wailing."

of narration number (2704).

1 Meaning, she should not cry in the specific manner that is common [and that is that they wail and scream and raise their voices].

2 Reported by Maalik in his book *Al-Muwatta'* (552), An-Nasaa'i (1846) and Abu Daawood (3111). Al-Albaani ruled it as authentic in his book *Ahkaam Al-Janaa'iz* (pg. 40).

3 Reported by Al-Bukhaari (1297) and Muslim (103) from the narration of `Abdullaah ibn Mas`ood, may Allaah be pleased with him.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, also said: **"If the wailing woman does not repent before she dies, she is resurrected on the Day of Resurrection wearing garments made of pitch and a coat of scabies."**¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, prohibited them from losing patience with sickness, as well as cursing and swearing:

Jaabir ibn `Abdullaah, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, visited Umm As-Saa'ib, may Allaah be pleased with her, and said to her: "What is the matter with you, O Umm As-Saa'ib, why are you shivering so violently?" She said: "I have a fever, may Allaah not bless it!" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Do not curse fevers, because they do away with the sins of the children of Adam just as a furnace does away with the impurities of iron."²

'Abdullaah ibn 'Abbaas (the Prophet's cousin) said: "*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, visited a Bedouin who was sick. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, used to say when he visited a sick person, 'Laa Ba's, Tahooor In shaa' Allaah [No harm, it will be a purification [of sins] if Allaah wills].* So he said that, and the Bedouin man said: 'A purification! Rather, it is a fever that boils in an old man and takes him to the grave.'

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: 'Then yes, so it shall be.'"³ In another narration the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **"The man did not live until the next evening."**

Ma`mar narrated from Zayd ibn Aslam that the man died after that.⁴

Among the benefits of this narration:

- It does diminish the status of the leader to visit one of his sick subjects, even if it is a Bedouin. Likewise, it does not diminish the status of the scholar to visit an ignorant person in order to teach him, remind him of what benefits him, and order him to be patient. In this

1 Reported by Muslim (934).

2 Reported by Muslim (2575).

3 Reported by Al-Bukhaari (3616).

4 Sharh Al-Bukhaari by ibn Battal (17/473).

way, the person does not become enraged with Divine decree and in consequence, earn Allaah's Anger.

- It is befitting that the sick individual receive the admonishment with acceptance and respond to the one reminding them in a good manner.
- The *Sunnah* is to speak to the sick person in a manner that would make him forget his pain, such as reminding them of the expiation of their sins, purification of their bad deeds, and reminding the individual that Allaah The Almighty will forgive his sins and relieve him. In this way, gaining reward and health are both combined for the individual. It is also imperative to not let the person become prey to the insinuations of the Devil, or to discontent, because perhaps Allaah The Almighty will give him his recompense for this discontent and evil thoughts.¹

Ibn Al-Jawzi, may Allaah have mercy upon him, said:

"Many a people have been betrayed at the death of their loved ones, for some of them tear their clothes, others slap themselves, and others object [to the death of their loved one].

I have seen an old man whose age reached eighty years old who always attended his prayers in congregation. One of his sons died, and he said: 'No one should supplicate, because the supplication will not be answered!'

Then he said: 'Allaah is being stubborn and opposing us, for He leaves us none of our children!'

At that, I knew that this man's prayers and good actions are merely habits and did not stem from knowledge or faith. These types of people are those that worship Allaah The Almighty as if they are teetering on a ledge."²

¹ *Fat-h Al-Baari* (10/119) and The explanation of ibn Battal on the book of Al-Bukhaari (17/477).

² *Ath-Thabaat `inda Al-Mamaat* (1/41).

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, prohibited the one afflicted with a calamity to wish death on themselves due to the harm that has befallen on them:

Anas ibn Maalik, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Let none of you wish for death due to a harm that befalls him. If one must say something, then let them say: 'O Allaah, keep me alive as long as being alive is better for me, and take my life if death is better for me.'"¹

Ibn Hajar, may Allaah have mercy upon him, said: "A group among the Salaf held the term "**A harm that befalls him**," to mean a harm that is pertaining to the worldly life, because that would inherently consist of some sort of objection and anger towards Divine decree that is no doubt going to happen. However, if an individual faces harm dealing with the Hereafter, such as fearing that he will be tested in his religion, then such an individual is not included in this prohibition."

²

An-Nawawi, may Allaah have mercy upon him, said: "This narration explicitly mentions the disliked nature of the act of wishing for death due to a harm that befalls an individual, such as poverty, being tested with an enemy, and other such tests of this life. As for if a person fears harm or a trial in their religion, then there is no such disliked nature, due to the implied meaning of this narration."³

In fact, some of Salaf (pious predecessors) did that, such as 'Umar ibn Al-Khattaab, may Allaah be pleased with him, who said towards the end of his life, "O Allaah, I have become old and have grown weak, and my subjects have spread all around, so take my life to you while I have not lost or been negligent in what You have ordered me to do."⁴

Abu Salamat ibn `Abdur-Rahmaan, may Allaah have mercy upon him, said:

"I visited Abu Hurayrah when he was on his death bed, held him to my chest and said: 'O Allaah, cure Abu Hurayrah.'

1 Reported by Al-Bukhaari (5671) and Muslim (2680).

2 *Fat-h Al-Baari* (10/128).

3 The explanation of An-Nawawi on the book of Muslim (8/17).

4 Reported by Maalik in his book *Al-Muwatta'* (1560).

He (Abu Hurayrah, may Allaah have mercy upon him) said: 'O Allaah, do not return it (my soul to this life),' then said: 'O Abu Salamah, if you are able to die then do so.'

I said: 'O Abu Hurayrah, we love life.'

*He said: 'By Him in Whose hand is Abu Hurayrah's soul, the scholars will face a time wherein death is more beloved to them than gold; one of you will approach the grave of his brother and will say, 'I wish I was in his place.'"*¹

An explicit narration that shows this is that of Ibn `Abbaas, may Allaah be pleased with him, where the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, supplicated: "If You wish to test slaves [with regards to religion], they take my soul back to You without subjecting me to that trial."²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, informed the Muslims that living a long life is better, even if the individual is sick:

Living a long life is better for a believer, because the longer the life of the believer is, the more righteous actions that believer does.

Abu Bakrah, may Allaah be pleased with him, narrated that a man said: "O Messenger of Allaah, which of the people is best?" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to him: "Those who live long and do good actions." So the man followed up with a question, saying: "O Messenger of Allaah, who are the worst of people?" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Those who live long and do evil actions."³

So if a Muslim is faced with a tight situation, or is afflicted with a sickness, then they should not wish for death, that way, they are not deprived of continuing in doing righteous actions.

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Let none of you wish for death, because an individual might be someone who does good, and perhaps they will be able to increase their good deeds. Either that, or the person

1 Reported by Al-Haakim (8581) and he ruled it as authentic according to the conditions and criteria set by the Al-Bukhaari and Muslim; Ath-Thahabi agreed with his conclusion.

2 Reported by At-Tirmithi (3233). Al-Albaani ruled it as authentic in his book *Irwa' Al-Ghaleel* (684).

3 Reported by At-Tirmithi (2330). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (3297).

is someone who does evil, so perhaps they will be able to seek Allaah's Pleasure through giving up that evil and seeking forgiveness."¹

The narration in the book of Muslim states that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Let not one of you wish for death, and also let not one of you supplicate for it before it comes to him. If one of you dies, their actions cease, and the long life of a believer only increases them in good.**"

Ibn Hajar, may Allaah have mercy upon him, said: "*This narration contains an indication that encourages the one doing good to continue doing good, and warning someone doing bad from continuing doing that. It is as if he is saying: 'Whoever is good should stop wishing for death, and should continue to persist in doing good actions, as well as increasing in good actions, and whoever does evil deeds should stop wishing for death and quit the evil that they are doing, that way, they do not die in a state of doing evil, and in turn, be in danger.'*"²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would not allow the one afflicted to see their dead loved one, for fear that they might become disturbed and sad:

An example of that is the incident with Safiyyah, may Allaah be pleased with her, (the Prophet's aunt) after her brother Hamzah, may Allaah be pleased with him, (the Prophet's paternal uncle) was killed.

'Urwah, may Allaah have mercy upon him, said:

"My father, Az-Zubayr, may Allaah be pleased with him, told me that on the day of Uhud, a woman appeared, and she was walking hastily, until she approached, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. He disliked that she should see them³ and he, *sallallaahu 'alayhi wa sallam*, said: 'The woman... the woman.'

Az-Zubair, may Allaah be pleased with him, said: 'So I stared at her, noticing that it was my mother, Safiyyah, so I hurried over to her and reached her

1 Reported by Al-Bukhaari (7235) and Muslim (2682).

2 *Fat-h Al-Baari* (13/222).

3 In the narration that Al-Bayhaqi reports in his book *Dalaa'il An-Nubuwah* (3/289), it states, "He disliked that she see him in that state, for the polytheists had mutilated his body. So Allaah's Messenger, *sallallaahu 'alayhi wa sallam*, sent Az-Zubayr to her to stop her [from seeing him]."

before she reached the dead bodies. She struck me in my chest – and she was a strong woman – and she said: ‘Go away from me!’

So I said: ‘The Messenger of Allaah is determined to not allow you’

So she stopped and took out two garments that she had with her and said: ‘These are two garments that I brought for my brother Hamzah. I heard that he has been killed, so shroud him in these two garments.’

We went with the two garments in order to shroud Hamzah, and found besides him a man from the people of the Ansaar. Whatever was done to Hamzah was also done to him and we found it was falling short and we were too ashamed to shroud Hamzah in two garments, and not shroud the Ansaar man in anything.

So we said: ‘We will use one garment for Hamzah and the other for the Ansaar man,’ so we measured them and found that one of the garments was longer than the other, so we shrouded each of them with the garment that was his size.”¹

Anas ibn Maalik, may Allaah be pleased with him, said:

“The Messenger of Allaah, sallallaahu 'alayhi wa sallam, went to Hamzah on the day of Uhud, stood near him, seeing how he had been mutilated, and said: ‘Had it not been for the fact that Safiyyah would become sad, I would have left him in order for the beasts of prey and birds to eat, that way, he will be resurrected on the Day of Resurrection in their stomachs².’

Then he, sallallaahu 'alayhi wa sallam, called for a woolen cloak, and shrouded him in it. If his head was covered, his feet would become uncovered, and if his feet were covered, his head would become uncovered. So his head was veiled.”³

1 Reported by Ahmad (1421). Shu`ayb Al-Arna'oot ruled it as being sound (*Hasan*).

2 He, sallallaahu 'alayhi wa sallam, wanted to send a message to the disbelievers that leaving him to be eaten by the beasts would not affect his rank (in the Hereafter) just as emulating him would not. However, he, sallallaahu 'alayhi wa sallam, refrained from doing so lest it saddens his sister.

3 Reported by At-Tirmithi (1016), and Al-Albaani ruled it as being acceptable in his book *Ahkaam Al-Janaa'iz* (pg. 60).

Al-Mubaarakpoori, may Allaah have mercy upon him, said: “*By that, the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, wanted to complete his reward for him, so that he would be resurrected having been someone whose entire body was spent for Allaah’s Sake. Either that, or it was to show that the mutilation that they did to him will not incur any punishment for him, to the point that burying him or keeping him there without being buried is the same.*”¹

The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, consoled them and eased the pain of the calamity for them:

Asmaa’ bint ‘Umays, may Allaah be pleased with her, said:

“*When Ja`far and his companions were killed, I entered on the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, having tanned forty skins, kneaded by dough, washed my children, put perfume on them, and cleaned them. Then the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, said: ‘Bring me Ja`far’s children.’ So I brought them to him, he smelled them and began to shed tears.*

I said: ‘O Messenger of Allaah, sallallaahu ‘alayhi wa sallam,, may my father and mother be sacrificed for you, why are you crying? Has news come to you about Ja`far and his companions?

He, sallallaahu ‘alayhi wa sallam, said: ‘Yes, they have been killed today.’

The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, then went to his family and said: ‘Do not forget to cook for the family of Ja`far, because they are consumed with the affair of their companion [the affliction of his death].’”²

‘Abdullaah ibn Ja`far, may Allaah be pleased with him, said: “When the news of the demise of Ja`far came, the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, said: ‘Cook for the family of Ja`far, because they have just received news that will keep them engaged.’”³

1 *Tuhfat Al-Ahwathi* (4/83).

2 Reported by Ahmad (26546). Al-Haytami said in his book *Majma` Az-Zawaaid* (6/236), “It was reported by Ahmad, and there are two women in the chain of narration whom I did not find any praise for (as being trustworthy) or criticism against. Otherwise, the rest of those in the chain of narration are trustworthy.”

3 Reported by Abu Daawood (3132), At-Tirmithi (998), and ibn Maajah (1610). Al-Albaani ruled it as

Al-Mubaarakpoori, may Allaah have mercy upon him, said: “*The meaning is that sadness has come and has consumed them, making them incapable of preparing food for themselves, otherwise, they may be troubled or hurt while they do not know it.* At-Teebi said: ‘This narration shows that it is recommended that relatives and neighbors to prepare food for the family of the deceased.’”¹

Sometimes he, sallallaahu 'alayhi wa sallam, would take care of their affairs:

‘Abdullaah ibn Ja`far, may Allaah be pleased with him, said:

“*The Messenger of Allaah, sallallaahu 'alayhi wa sallam, sent an army, and made Zayd ibn Haarithah the general, and said: 'If Zayd is killed or martyred, then Ja`far is your leader, and if he is killed or martyred, then `Abdullaah ibn Rawaahah will assume leadership.'*

Their news reached the Prophet of Allaah, sallallaahu 'alayhi wa sallam, so he went out to the people, thanked Allaah The Almighty and praised Him, then said: 'Your brothers have met an enemy, and Zayd has taken the flag. He fought until he was killed or martyred. Afterwards, Ja`far ibn Abu Taalib took the flag and fought until he was killed or martyred, then `Abdullaah ibn Rawaahah took the flag, and fought until he was killed or martyred, then one of the swords of Allaah, Khaalid ibn Al-Waleed, took the flag, and Allaah The Almighty granted victory to him.'

Then he, sallallaahu 'alayhi wa sallam, gave the family of Ja`far three days of mourning, then went to them and said: 'Do not weep over my brother after today or tomorrow. Call the sons of my brother to me.'

So we were brought as if we were young nestlings, and the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: 'Call a barber to me.'

authentic in his book *Saheeh Al-Jaami'* (1015).

1 *Tuhfat Al-Ahwathi* (4/67).

So a barber came and shaved our heads. Then he, sallallaahu 'alayhi wa sallam, said: 'As for Muhammad, he looks like our uncle Abu Taalib, and as for 'Abdullaah, he looks like and has similar mannerisms to me.'

Then he, sallallaahu 'alayhi wa sallam, took my hand and lifted it, saying: 'O Allaah, succeed Ja`far in his family [i.e. take care of them after his death], and bless 'Abdullaah's transactions.' He, sallallaahu 'alayhi wa sallam, said that three times.

Then our mother came and mentioned our orphaned state to him, which caused him to grieve. He, sallallaahu 'alayhi wa sallam, said to her: 'Do you fear poverty for them, even though I am their guardian in this life and the next?'"¹

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, urged people to care for widows and orphans:

Being an orphan or a widow is a severe trial and affliction. This is why he, sallallaahu 'alayhi wa sallam, urged people to care for them in order to ease the affliction and reduce its resulting grief.

Sahl ibn Sa`d, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "I and the one who sponsors an orphan will be like this in Paradise." Then he pointed with his index and middle fingers (made them right next to each other indicating how close a person would be to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, in Paradise as a result of sponsoring them)²

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "Someone who cares for widows and orphans is like a Mujaahid in Allaah's Path [one fighting in the Path of Allaah]." and said: 'Like someone who stands in prayer and never gets tired or ceases; like someone who fasts and never breaks their fast."³

¹ Reported by Ahmad (1753). Al-Albaani ruled it as authentic in his book *Ahkaam Al-Janaa'iz* (pg. 166).

² Reported by Al-Bukhaari (5546).

³ Reported by Al-Bukhaari (5353) and Muslim (2982).

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, gave money to some of those who were afflicted, in order to lighten their affliction:

An example of that, is that he, *sallallaahu 'alayhi wa sallam*, gave generously to the people of Makkah after conquering Taa'if, to the point that the Ansaar were displeased .

Anas ibn Maalik, may Allaah be pleased with him, said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gathered some people from the Ansaar and said: 'Quraysh have newly abandoned Jahiliyyah [and have accepted Islaam], and have recently gone through an affliction [such as having family members of theirs killed, and have their lands conquered] so I wanted to be good to and assist them, and to earn their loyalty and trust, and in turn unite with them.'"¹

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, consoled all those who lost their wealth in Allaah's Path, as in the story of Suhayb Ar-Roomi:

Suhayb Ar-Roomi, may Allaah be pleased with him, said:

"The Messenger of Allaah, sallallaahu 'alayhi wa sallam, went to Madeenah, and Abu Bakr went with him. I wanted to go, too, but I was prevented by some youth of the Quraysh from going, so I spent the night awake, and did not rest, and they said: 'Allaah has made him busy with a stomach ache.' Then I left, and some people among them followed me after I had traversed some distance and they wanted to take me back.

So I said to them: 'If I were to give you some ounces of gold, would you allow me to go and fulfill the agreement?'

So they agreed, and I followed them to Makkah.

So I said to them: 'Dig beneath the bottom of the door you will find gold, and go to this woman, and take two pieces of jewelry.'

Then I went to Messenger of Allaah, sallallaahu 'alayhi wa sal-lam, while he was in Qubaa' before he left, and when he saw me, he,

¹ Reported by Al-Bukhaari (4334).

sallallaahu 'alayhi wa sallam, said: 'Your trade is [accepted and is] profitable, O Abu Yahya.'

So I said: 'O Messenger of Allaah, sallallaahu 'alayhi wa sallam, no one came to you before me, and no one informed you of what happened besides Jibreel.'"

Then Allaah revealed about Suhayb (the verse which means): «And of the people is he who sells himself, seeking means to the approval of Allaah. And Allaah is Kind to [His] servants.» [Qur'aan: 2: 207]"¹

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, ordered giving charity to those who faced afflictions in their wealth:

Abu Sa`eed Al-Khudri, may Allaah be pleased with him, said: "A man was afflicted during the time of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and his debts grew. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: 'Give him charity,' so the people gave him charity, but it did not reach the amount he needed to settle his debt."

Abu Sa`eed, may Allaah be pleased with him, continued, saying: "Then the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said to those who lent him: 'Take what you find, and you can only take that.'"²

Meaning, at this moment you can only have that, and it is not permissible for you to ask for more as long as he is in difficult circumstances, rather, the one who has been loaned the money is given some time until his situation eases.³

An-Nawawi, may Allaah have mercy upon him, said: "Among the benefits of this narration:

- Cooperating in piety and righteousness.
- Consoling those in need and those in debt, as well as urging others to give charity to them.

1 Reported by Al-Haakim (5706), and he ruled it as being authentic, and Ath-Thahabi agreed with him in authenticating that narration.

2 Reported by Muslim (1556).

3 The explanation of An-Nawawi on the book of Muslim (10/217).

- *It is impermissible to make demands from the one who is in a tough financial situation, as it is not permissible to force them to pay or imprison them.*
- *All the money of the bankrupt person must be given to the creditor, as long as it is not sufficient to cover the debt, and that the bankrupt one in this case is not left with anything besides the clothes on their backs, and so forth.”¹*

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, eased their afflictions by giving them glad tidings:

Anas ibn Maalik, may Allaah be pleased with him, narrated that Umm Ar-Rabi` ,may Allaah be pleased with her, the daughter of Al-Baraa', the mother of Haarithah ibn Suraaqah, went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said: “O Allaah’s Prophet, *sallallaahu 'alayhi wa sallam*, will you not tell me about Haarithah? If he is in Paradise, I shall be patient, and if he is in something else, then I can cry about his situation.” Her son had been killed during the Battle of Badr by an arrow, and no one knows who shot that arrow.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to her: “**Have you lost your mind? Is there one Paradise? There are many levels of Paradise, and he has reached the level of Al-Firdaws [the highest level].”²**

Ibn Hajar, may Allaah have mercy upon him, said: “*This happened before the prohibition of wailing... the prohibition of wailing occurred after the Battle of Uhud, and this was after the Battle of Badr.*”³

Jaabir ibn `Abdullaah, may Allaah be pleased with him, said: “The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, met me and said: ‘O Jaabir, why do I see you so sad and troubled?’ I said: ‘O Messenger of Allaah, my father was martyred during the Battle of Uhud, and he left a family and debt behind.’ He, *sallallaahu 'alayhi wa sallam*, said: ‘Shall I not tell you about what your father has met?’ I said: ‘Yes, definitely, O Messenger of Allaah.’ He, *sallallaahu 'alayhi wa sallam*, said: ‘Allaah never spoke to anyone without a veil between Him and the one He is Speaking to. However, He resurrected your father and spoke to him without a veil, and without it

1 The explanation of An-Nawawi on the book of Muslim (10/218)

2 Reported by Al-Bukhaari (6576)

3 *Fat-h Al-Baari* (6/27)

being through a messenger, and He said to your father, 'My slave, request something of me, and I shall grant it.' Your father said: 'O Lord, give me respite and life again, so that I can be killed in your sake again.' The Lord said: 'I have previously said that they [mankind] will not go back to life.'"'

Jaabir, may Allaah be pleased with him, said: "Then the following verse was revealed (which means): **«And never think of those who have been killed in the cause of Allaah as dead. Rather, they are alive with their Lord, receiving provision.»** [Qur'aan 3: 169]"¹

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, guided them to foods that lower the level of stress after facing an affliction:

‘Aa’ishah, may Allaah be pleased with her, narrated that when someone from her family died, the women would gather together because of the death. After they left, her family and closest friends would remain and she would order that a pot of Talbeenah (soup made from barley flour and bran ²) be made, then Thareed would be made (a dish made of meat, bread and broth), and the Talbeenah would be poured over it. Then she would say, "Eat O you women, for I heard Messenger of Allaah, sallallaahu 'alayhi wa sallam, say: 'Talbeenah relieves the heart of someone who is ill, and does away with a bit of sadness and worry.'"³

An-Nawawi, may Allaah have mercy upon him, said: "This narration benefits us that it is recommended for a sad person to eat Talbeenah."⁴

Some medical benefits of Talbeenah: Dr. Zaghloul An-Najjaar said: "Barley soup does away with thirst, is a diuretic, easily digested, and is beneficial for coughs and sore throats. It benefits those with breathing difficulties, cleanses the stomach, benefits kidney and urinary disorders, has a cooling effect on the body in general, and boosts the immune system."⁵

Scientific studies have shown that barley lowers blood cholesterol:

1 Reported by At-Tirmithi (3010), and Ibn Maajah (190). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (7905).

2 *Zaad Al-Ma'ad* (120/4).

3 Reported by Al-Bukhaari (5417) and Muslim (2216).

4 The explanation of An-Nawawi on the book of Muslim (14/202).

5 *Al-Ijaaz Al-'Ilmi fee As-Sunnah An-Nabawiyyah* (2/9), quoted from the website to be mentioned in the next footnote.

In 1985, *Lipids* magazine produced an article about the benefits of barley and other plants in curing high blood cholesterol levels, which mentioned studies conducted by experts from the Department of Agriculture in America who found that it consists of three elements, all three of which lower blood cholesterol.

Dr. Zaghloul An-Najaar said:

"Modern studies have shown that these chemical compounds (that make up barley) have a very positive effect on the conductors between the neurons, in a way that helps reduce episodes of grief and sorrow, and causes the person's disposition to lean more towards being happy, relieved, and tranquil.

Episodes of grief and sorrow these days are diagnosed as being the result of chemical disorders in the human body.

Its cure is through consuming foods that cure this disorder, such as barley soup, which is rich with beneficial nutrients."¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, visited them to condole them:

Anas ibn Maalik, may Allaah be pleased with him, said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, never used to visit any woman, but visited their husbands, except for Umm Sulaym, he used to visit her (constantly). When someone mentioned this to him about it, he said: 'I feel compassion for her as her brother was killed following my orders and with my army.'"²

Umm Sulaym is Sahlah or Rumaylah, or Mulaykah, the daughter of Milhaan, and she was originally among the Ansaar, may Allaah be pleased with her. She was the mother of Anas ibn Maalik, may Allaah be pleased with him, and was well known by her nickname.

Her brother, Haraam ibn Milhaan was killed in the battle of Bi'r Ma'oonah. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not go out and participate in that battle, rather he ordered his army to go and fight.

1 "Al-Manhaj" the official website of Shaykh `Uthmaan Al-Khamees (<http://www.almanhaj.com>), summarized.

2 Reported by Al-Bukhaari (2844) and Muslim (2455).

This narration benefits us in that we should preserve and remember the good standing of our brothers and friends, and that we should care for their families after their deaths.

Ibn Hajar, may Allaah have mercy upon him, said: “*The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, consoled the heart of Umm Sulaym by visiting her, and he gave the reason for going to visit her, and that is that her brother was killed fighting for him. This narration shows us how the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, succeeded him in a good way with his family (took care of them), and that shows his good standing.*”¹

Note: An-Nawawi, may Allaah have mercy upon him, said:

“*We mentioned in the chapter of Jihaad, and at the mention of Umm Haraam the sister of Umm Sulaym, that they both were maternal aunts of Messenger of Allaah, sallallaahu ‘alayhi wa sallam, and they were both his relatives, either from suckling, or through lineage. Therefore, it is permissible for him to visit them alone without anyone else, and he used to visit both of them in specific, otherwise, he would not enter on any woman besides his wives.*

The scholars said that this narration benefits us in that we learn that it is permissible for relatives to visit and enter on one another, and it also alludes to the prohibition of a man visiting a non-relative alone, even if the man is righteous.

*Authentic and well known narrations with regards to the prohibition of being alone with a non-relative woman have already preceded.*²

The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, taught us that we should console one another during afflictions, and that we should feel the pain of those who are afflicted:

‘Amr ibn Hazm, may Allaah be pleased with him, narrated that the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, said: “There is not a believer that consoles his brother during a calamity except that, because of that, Allaah

1 *Fat-h Al-Baari* (6/51).

2 The explanation of An-Nawawi on the book of Muslim (16/10).

The Almighty will dress him in garments of honor on the Day of Resurrection.”¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, taught us what to say to one another at the time of condolence:

Usaamah ibn Zayd, may Allaah be pleased with him, said: “The daughter of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sent to him, saying: ‘A son of ours has passed away, so come to us.’ The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sent back a message beginning with greetings of peace, and said: ‘To Allaah belongs what He has taken, and to Him belongs what He has given, and everyone has a set period of time, so be patient and expect the reward from Allaah.’”²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, performed *Ruqyah* on those who had been afflicted and those who were suffering among his Companions:

Yazeed ibn Abu 'Ubayd, may Allaah have mercy upon him, said: “I saw a scar on the shank of Salamah, and so I said: ‘O Abu Muslim, what is this scar from?’ He, may Allaah be pleased with him, said: ‘This is from a strike from the day of Khaybar, the people said: ‘Salamah has been struck, so I went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and he blew three times on it, and I have not suffered from it until now.’”³

‘Aa’ishah, may Allaah be pleased with her, reported that if the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, visited a sick person, or if a sick person was brought to him, he would say: “Do away with the sickness, O Lord of the people; cure, for you are the Curer, and there is no cure besides your cure which leaves no disease.”⁴

Muhammad ibn Haatib, may Allaah be pleased with him, said: “Some broth spilled on my hand and burnt it, so my mother took me to Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. We approached him when he was in Ar-Rahbah, and I remember that he said: ‘Do away with the sickness, O

1 Reported by Ibn Maajah (1601). Al-Albaani ruled it as authentic in his book *Saheeh Sunan ibn Maajah* (1301).

2 Reported by Al-Bukhaari (1284) and Muslim (923).

3 Reported by Al-Bukhaari (4206).

4 Reported by Al-Bukhaari (5743) and Muslim (2191).

Lord of the people,' and as far as I remember, he said: 'You are the Curer, and there is no Curer besides You.'"¹



Conclusion:

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, reminded us through his guidance and example, that Islaam is complete submission to the will of Allaah. For one who submits, a mere declaration or display of belief will not be taken for success, but his or her heart and soul will certainly be put to test.

Allaah tested the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, severely in order that he, *sallallaahu 'alayhi wa sallam*, becomes an example for his Companions to follow. Similarly, He tests the believer to see whether he lives a righteous life (in accordance with the instructions and commands set by Allaah) or lives according to what his desires dictate; whether the faith he displays is firmly rooted in his heart or is it merely on the surface. He will be tested to see whether he will continue to have faith and love of Allaah when in calamity as he does when in comfort; whether he will continue to remember and worship Him if given bounties and comforts of life as he does when he lives a modest life. Allaah will undoubtedly test him to see if his faith, trust, and love of Him is unconditional or is it conditioned upon good health and a comfortable life free from stress and anxiety.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, showed us through his own example that for a righteous Muslim, this life is a testing ground where he will continue to be tested until he meets Allaah. For him, tests will be conducted on earth while he lives, and not after he dies. He knows that as soon as death arrives and he steps into the next world, his tests are over. There, he only receives the results of his tests, and enjoys the fruits of his deeds that he committed during a short span of time called Life.



¹ Reported by Ibn Hibbaan (2976). Al-Albaani ruled it as authentic in his book *Tahqiq Mawaarid Ath-Tham'aan* (1186).

Section Four

The Dealings of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with the Destitute

Introduction:

Poverty, in Islamic legislation, refers to lacking or falling short of basic necessities, so, "anyone who does not have a quantity that satisfies him and his family is considered in poverty and among the destitute."¹

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, feared the trial of riches for his nation more than he feared poverty. He, *sallallaahu 'alayhi wa sallam*, said: "**By Allaah, it is not poverty about which I fear for you, but I fear in your case that [the worldly] riches may be given to you as were given to those who had gone before you, and that you begin to vie with one another for them as they vied for them, and that they may destroy you as they destroyed them.**"²

Yet, he, *sallallaahu 'alayhi wa sallam*, realized that poverty is also a great trial. Therefore, he, *sallallaahu 'alayhi wa sallam*, used to supplicate to Allaah saying: "**O Allaah, I seek refuge in You from disbelief and poverty.**"³ and he, *sallallaahu 'alayhi wa sallam*, also said: "**Help us pay off our debts, and protect us from poverty.**"⁴

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, realized the severity of the crisis of poverty and its attenuating impact on people, so he supported the poor and lived amongst them. He, *sallallaahu 'alayhi wa sallam*, treated the poor with mercy and kindness, and he used to give them whatever he could, although he, himself, was poor. He, *sallallaahu 'alayhi*

¹ *Majmoo` Al-Fataawaa* (28/570).

² Reported by Al-Bukhaari (4015).

³ Reported by Abu Daawood (5090).

⁴ Reported by Muslim (2713) and Ibn Maajah (3138).

wa sallam, also taught his Companions to have mercy upon the poor as well. He, *sallallaahu 'alayhi wa sallam*, sometimes used to feed them from what he had. He, *sallallaahu 'alayhi wa sallam*, would take them to his home or order that charity be given to them or propose that one of his Companions take them in as guests.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave whatever surplus resources he had, that extended beyond his need, to the poor and destitute:

‘Umar ibn Al-Khattaab, may Allaah be pleased with him, said: “The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to spend from his wealth on his family, and whatever exceeded that, he would give it in charity.”¹

When the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, conquered Khaybar and took his share of booty (one-fifth), he, *sallallaahu 'alayhi wa sallam*, did as ‘Umar, may Allaah be pleased with him, described: “As for Khaybar, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, split it into three parts, two of the three were split among the Muslims, and a third was expenditure for his family. Whatever exceeded the expenditure of his family was given away and spread to the poor Muhaajireen (Emigrants).”²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “All of the wealth of a Prophet is charity, except that which they use to feed and clothe their families; we [the prophets] do not leave inheritance.”³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was moved if he saw signs of poverty on the faces or demeanor of some of his Companions:

Jareer ibn `Abdullaah, may Allaah be pleased with him, said:

*“We were with Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, around the beginning of the day, and some people came to him barefooted, and (almost) naked, wearing leopard skins on their shoulders (they passed their heads through a*

¹ Reported by Abu Daawood (2975) and the origin is reported by Al-Bukhaari (2904) and Muslim (1757).

² Reported by Abu Daawood (2577). Al-Albaani ruled it as being acceptable in his book *Saheeh Abu Daawood* (2967).

³ Reported by Al-Bukhaari (2904) Muslim (1757) and Abu Daawood (2975), and the wording is for Abu Daawood.

hole in the middle of the skin), or cloaks, and they had their swords hanging from their necks. Most of them, or actually, all of them were from the tribe of Mudhar.

When the Prophet of Allaah, sallallaahu 'alayhi wa sallam, saw the extent of their poverty, his face changed. He, sallallaahu 'alayhi wa sallam, entered his home then exited, then ordered Bilaal to call to the prayer, then he, sallallaahu 'alayhi wa sallam, prayed and delivered a sermon to the people, reciting the verse (which means): **«O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allaah, through whom you ask one another, and the wombs. Indeed Allaah is ever, over you, an Observer.»** [Qur'aan: 4:1]

Then he, sallallaahu 'alayhi wa sallam, read the verse in Chapter Hashir (which means): **«O you who have believed, fear Allaah. And let every soul look to what it has put forth for tomorrow, and fear Allaah.»** [Qur'aan: 59:18]

Let a man give charity from his Deenaar (golden coin); let a man give charity from his Dirham (silver coin); let a man give charity from his clothes; let a man give charity from a measure of his wheat; let a man give charity from a measure of his dates... until the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: 'Even if half of a date.'

So a man among the Ansaar came with a bag of money that he could barely carry, in fact, he could not carry it. Thereafter, the people continuously kept bringing more things, until I saw two heaps of food and clothes, and I saw the face of Messenger of Allaah, sallallaahu 'alayhi wa sallam, become luminous out of joy, as if it was gold. Then the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: **'Whoever starts [revives] a good tradition in Islaam will have its reward, and the reward of those who follow suit, without decreasing from any of their respective rewards. In contrast, whoever starts an evil tradition in Islaam [or leads to it] will have its sin, and the sins of all those who follow suit, without decreasing from any of their respective sins.'**¹

An-Nawawi, may Allaah have mercy upon him, said: "The reason the Prophet of Allaah, sallallaahu 'alayhi wa sallam, was happy was because he saw the Mus-

¹ Reported by Muslim (1017).

lims hastening towards obeying Allaah The Almighty, spending their money for Allaah's Sake, obeying the order of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, the fact that those needy people had their needs taken care of, the care that the Muslims have for one another, and their cooperation on righteousness and piety. It is befitting for an individual to become happy when they see something like this, as well as make their happiness apparent, and their happiness should be for those things that we mentioned.”¹

Ibn Al-'Uthaymeen, may Allaah have mercy upon him, said: “Among the benefits of this narration:

- Urging an individual to be the first to do a good action, and for an individual to start good traditions.
- Warning against inventing false and disliked practices.²

Good traditions are of two types:

- 1) *That the tradition is something religiously legislated, and has been abandoned, so an individual would come and revive that Sunnah. An example of this is revival of the act of praying Qiyaam with an Imaam in Ramadhaan.*
- 2) *That an individual is the first to hasten towards doing something legislated in the religion, such as this case when this individual hastened towards charity until the people followed suit and did as he did.”³*

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, evaluated their level of need and poverty, and would honor and console them accordingly:

Abu Hurayrah, may Allaah be pleased with him, said: “I would lie on the floor and press my stomach on it out of hunger; and I used to tie a rock around my stomach out of hunger.”⁴

1 The explanation of An-Nawawi on the book of Muslim (7/103).

2 Ibid. (7/104).

3 The explanation of Ibn 'Al-Uthaymeen on the book of *Riyaadh As-Saaliheen* (1/199) with slight changes.

4 The scholars said that the benefit of tying a rock around one's stomach is that it helps with standing up straight, or preventing too much gases that occur during digestion of the food in the stomach because the stone is tied around the stomach and is close to it, lessens the feeling of weakness (out of hunger). Another benefit is that the coldness of the rock lessens the heat of the hunger. *Fat-h*

In another narration Abu Hurayrah states: "At times, I would be so hungry that I would be lying unconscious and senseless between the pulpit and the house of `Aa'ishah, and a person would come to me and step on my neck, thinking that I was insane, but I was only hungry."¹

Abu Hurayrah, may Allaah be pleased with him, said:

"One day, I sat on the path that was used often, and Abu Bakr passed me, so I asked him about a verse from Allaah's Book. I only asked him so he would ask me to follow him [for dinner]. But, he did not do so.

Then, `Umar passed, so I asked him about a verse from Allaah's Book. I only asked him so he would ask me to follow him, but he, too, did not.²

Then, I walked a little bit, but then fell on my face out of tiredness and hunger. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, appeared by my head. He, sallallaahu 'alayhi wa sallam, smiled when he saw me, took my hand, stood me up, and knew what my face was showing, and knew what I was feeling. Then he, sallallaahu 'alayhi wa sallam, said: '**O Abu Hirr [i.e. a diminutive of his nickname],**' and I said: 'I am at your service, O Messenger of Allaah.' He, sallallaahu 'alayhi wa sallam, said: **'Follow me.'**

Then, he, sallallaahu 'alayhi wa sallam, walked, and I followed him. He, sallallaahu 'alayhi wa sallam, entered his house, asked permission to allow me to enter and then allowed me to enter. He, sallallaahu 'alayhi wa sallam, found a bowl of milk and said: **'Where did this milk come from?'** They said: 'So-and-so gave it to us as a gift.' He, sallallaahu 'alayhi wa sallam, said: **'O Abu Hirr,'** I said: 'I am at your service, O Messenger of Allaah.' He, sallallaahu 'alayhi wa sallam, said: **'Go to Ahl As-Suffah³ and call them here.'**

Ahl As-Suffah were the guests of Islaam, they had no support, neither family nor wealth. If any charity came to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, he would send it straight to them, and would not use any of it; and if he

Al-Baari (11/284).

1 Reported by Al-Bukhaari (7334).

2 Perhaps both Abu Bakr, may Allaah be pleased with him, and `Umar, may Allaah be pleased with him, may have thought that Abu Hurayrah's question was as it apparently was (i.e. just a question).

3 As-Suffah was a place in the back of the mosque of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, that had a shade. It was prepared so that visitors could stay there, and so that those who have nowhere to stay or no family could stay there. They would increase and decrease based on whoever among them got married, died, or traveled. Fat-h Al-Baari (6/595).

received a gift, he, sallallaahu 'alayhi wa sallam, would take some of it, and share the rest with them, and that bothered me, so I said: 'This will not be sufficient for all of Ahl As-Suffah. I am more worthy of drinking from this milk, so I can strengthen myself.'

*When they come, he will order me to serve them; what would remain from this milk for me... however, there was no doubt that I had to obey Allaah and His Messenger, sallallaahu 'alayhi wa sallam. So, I went and called them. They came, were given permission to enter, and sat in the house. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: '**O Abu Hurayrah,**' I said: 'I am at your service, O Messenger of Allaah.' He, sallallaahu 'alayhi wa sallam, said: '**Take, and serve them.**'*

So, I took the bowl and was serving each man, until he was satisfied; he would give me the bowl back, and I would pass it to the next, and he would drink, until he was satisfied and would give me the bowl back, and so on.

*Then, I reached the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and everyone present had become satisfied. He, sallallaahu 'alayhi wa sallam, took the bowl and placed it in his hand, looked at me, smiled and said: '**O Abu Hurayrah,**' I said: 'I am at your service, O Messenger of Allaah' He, sallallaahu 'alayhi wa sallam, said: '**Only you and I remain?**' I said: 'You have spoken the truth, O Messenger of Allaah.' He, sallallaahu 'alayhi wa sallam, said: '**Sit and drink.**' So, I sat and drank. Then he, sallallaahu 'alayhi wa sallam, said again: '**Drink.**' So, I drank more.*

*He, sallallaahu 'alayhi wa sallam, kept saying: '**Drink,**' until I said: 'No, by He Who has sent you with the truth, I am full.' He, sallallaahu 'alayhi wa sallam, said: '**Give it to me.**' I gave him the bowl, whereupon he, sallallaahu 'alayhi wa sallam, praised Allaah, and said: '**Bismillaah,**' and drank the remainder of the milk.*

Then I met 'Umar and told him about my matter, and said to him, 'Allaah gave that to someone who was more deserving than you, O 'Umar. And by Allaah, I asked you about the verse, while I am more knowledgeable than you in it.'

'Umar said: 'By Allaah, for me to have invited you into my home is more beloved to me than having red camels¹.''²

1 Red camels are the best and most expensive type of camels.

2 Reported by Al-Bukhaari (5375), (6452) and At-Tirmithi (2477).

Thus, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, realized who the poor were, and would notice signs of hunger that were apparent on their faces, and in turn, would console whom he could.

Ibn Hajar, may Allaah have mercy upon him, said: “*Among the benefits of this narration:*

- *The one who is serving the drink should take the cup from each person, then pass it to the next person, and not let the guest serve, because that is a sort of belittlement of the guest.*
- *A great miracle, and there are other examples similar to it which show how the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, increased the food and drink with his blessing, *sallallaahu 'alayhi wa sallam*.*

The permissibility of eating or drinking till one is full, and that is taken from the statement of Abu Hurayrah, may Allaah be pleased with him, “I am full,” and the fact that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not object to that. However, it should not be taken as a custom, because that makes one lazy to do actions of worship, and so forth.

- *Hiding one's need and hinting to it is better than publicizing it and explicitly mentioning it.*
- *The generosity of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and how he would prefer others over himself, family and servant.*
- *The fact that some Companions during the time of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, had extremely straitened circumstances.*

The virtue of Abu Hurayrah, may Allaah be pleased with him, and that he was too modest to explicitly ask, and instead sufficed with subtly alluding to it, as well as the fact that he gave precedence to obeying the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, over his share, even though he was severely in need of that share.

- *If someone is invited to another person's home, they should not enter without permission.”¹*

Abu Hurayrah, may Allaah be pleased with him, said:

¹ *Fat-h Al-Baari* (11/289).

"Three days passed over me wherein I ate no food. So I went to as-Suffah and began falling, which caused the young children to say, 'Abu Hurayrah has gone crazy.'

I called back to them saying: 'Rather, you are crazy,' until I got to the Suffah.

*I happened to come across the Messenger of Allaah, sallallaahu 'alayhi wa sallam, when he was brought a platter of Thareed (a dish made of meat, bread and broth), and so he invited the people of As-Suffah to eat from it. They ate from it while I was lurking around, hoping to be invited to eat. When everyone finished and subsequently stood up, there was only some small amount left on the edges of the plate, so the Messenger of Allaah, sallallaahu 'alayhi wa sallam, collected it, and it became a morsel. Then he, sallallaahu 'alayhi wa sallam, put it on his fingers and said: '**Eat in the Name of Allaah**', and by Allaah, I continued to eat until I was full."*¹

Abu Hurayrah, may Allaah be pleased with him, in this story, alluded to the custom of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, when dealing with the poor Companions, when he said: "If some charity came to him, he would send it to them and would not consume any of it, and if a gift came to him, he, sallallaahu 'alayhi wa sallam, would use a part of it and share the rest with them."

In the story of Salmaan Al-Farsi, may Allaah be pleased with him, (before he accepted Islaam) he said:

"I had something that I collected, and when it was evening, I took it and went to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, while he was in Qubaa'. I entered on him and said: 'I heard that you are a righteous man, and that you have Companions that are needy, and so this is something that I present as a charity, as I found you are more worthy of it than others.'

*I put it close to him, and he, sallallaahu 'alayhi wa sallam, said to his Companions: '**Eat**', but he held back his hand and did not eat.*

So I said to myself: 'This is one (sign of his truthfulness).'

¹ Reported by ibn Hibbaan (6533). Al-Albaani ruled it as inauthentic in his book *At-Ta'leeqaat Al-Hisaan* (6499).

*Then I went away from him and gathered something, and the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, went back to Madeenah, then I went to him with what I gathered (of food), and said: 'I noticed that you do not consume charity, so this is a gift that I am giving to honor you.'*

*So the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, ate from it and ordered the Companions to eat with him.*

So I said to myself: 'This is two.'" ... to the end of the narration.¹

This story confirms the one above it (i.e. of Abu Hurayrah), that if charity came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would leave for the poor and would not consume any of it. However, if a gift came to him, he, *sallallaahu 'alayhi wa sallam*, would use a part of it and share the rest with them.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, divided the poor people among the Companions, so that they were fed:

Ibn Seereen, may Allaah have mercy upon him, said: "In the evening, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, would divide some poor people between some of his Companions, so it would be that a man would go with one man, another with two men, another with three, and so forth, up until ten men."²

Al-Hasan, may Allaah have mercy upon him, said: "And the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, would take any of them that remained into his home and would feed them whatever he had."³

Ya`eesh ibn Tikhfah Al-Ghifaari, may Allaah have mercy upon him, said:

"My father was one of the people of As-Suffah, and the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, ordered that they be cared for, so a man would take a man or two men, until I remained, along with four others."

*The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Let us go.'*

*So we went with him to the house of `Aa'ishah, and he, *sallallaahu 'alayhi wa sallam*, said: 'O `Aa'ishah, feed us.'*

¹ Reported by Ahmad (23225). Al-Albaani ruled it as authentic in his book, *As-Saheehah* (894).

² Reported by Ibn Abu Shaybah in his book *Al-Musannaf* (27154).

³ Reported by Al-Bayhaqi in his book *Shu`ab Al-Eemaan* (10333).

`Aa'ishah brought some Hasheeshah (a type of food that is made from slightly ground wheat that is then cooked and then meat or dates are added to it) and we ate from it. Then she brought some Haysah (a meal made from dates, fine flour, cheese and fat) that was like a bird (not plentiful), and we ate.

Then he, sallallaahu `alayhi wa sallam, said: 'O `Aa'ishah, give us something to drink.'

She brought a large cup and we drank from it, then she brought a small cup that had some milk in it, and we drank from that.

Then Messenger of Allaah, sallallaahu `alayhi wa sallam, said: 'If you wish to stay, you can, and if you wish, you can go back to the mosque.'

*So we said: 'No, but we will go back to the Mosque.'*¹

He, sallallaahu `alayhi wa sallam, urged his Companions to invite the needy:

`Abdur-Rahmaan ibn Abu Bakr, may Allaah be pleased with him, said:

"The People of Suffah were poor people, and the Messenger of Allaah, sallallaahu `alayhi wa sallam, said once: 'Whoever has enough food for two should take three, and whoever has the food of four should take five.'

The Messenger of Allaah, sallallaahu `alayhi wa sallam, went with ten², and Abu Bakr took three, so it was me, my father, my mother, my wife, and a servant that was shared between our house and that of Abu Bakr.

My father was speaking to the Messenger of Allaah, sallallaahu `alayhi wa sallam, at night, and left, then said: 'O `Abdur-Rahmaan, present the meal to and care for your guests before I come.'

When it was nighttime, we presented the food, but they refused to eat, saying: 'We will not eat until the head of the household is here eating with us.'

¹ Reported by Abu Daawood (5040) and Ibn Maajah (752). Al-Albaani ruled it as inauthentic in his book *Dha`eef At-Targheeb wa At-Tarheeb* (1801).

² This shows the extent of how the Prophet of Allaah, sallallaahu `alayhi wa sallam, took the best of matters, and how he would race towards generosity, because the family of the Prophet of Allaah, sallallaahu `alayhi wa sallam, was about the same number of his guests that night, so he brought half of his food, or something close to that. the explanation of An-Nawawi on the book of Muslim (14/8).

I said to them, 'My father is very short tempered when it comes to treating guests badly, and I am afraid that he will harm us because of this.' However, they continued to refuse.

Abu Bakr ate dinner with the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and he remained there until 'Ishaa prayer was offered, then came back and remained a while longer before the Messenger of Allaah, sallallaahu 'alayhi wa sallam, became tired.

Then he returned after whatever Allaah willed from the night had passed, so his wife said to him, 'What kept you from your guests?' He said: 'Have you not fed them dinner?' She said: 'They refused to eat until you came, they were presented the food, but they overcame them (out of fear that Abu Bakr would not be able to eat).'

I went away and hid, and Abu Bakr said: 'O stupid one!' And he reprimanded me, and said again, 'O stupid one, I swear by Allaah that if you hear my voice, you shall come.'

So I came and said: 'By Allaah, I have not done anything wrong, these guests of yours are here, so ask them. I brought them their meal, but they refused to eat until you came.'

They said: 'He has told you the truth.'

Abu Bakr said: 'Why did you not eat the meal that was presented to you? By Allaah, I will not eat from it tonight.'

They said: 'Then by Allaah, we will also not eat it until you eat from it.'

Then Abu Bakr said: 'That oath I did was from the devil.' Then he called for the food, said 'Bismillaah,' then ate, as did the guests.'

By Allaah, we would take a bite, and it would increase even more from beneath it, after we took the bite. It continued like that until we became full.

Abu Bakr looked at it, and saw that it remained the same, or actually had more, and said to his wife, 'O sister of Banu Firaas (i.e. his wife Umm Rummaan), what is this?'

She said: 'Nothing, by the pleasure of my eyes, besides that it has increased threefold than what it was like before.'

*Then he carried it to Messenger of Allaah, sallallaahu 'alayhi wa sallam, and in the morning, it was in the same state, so he said: 'O Messenger of Allaah, they held their oath up, but I broke my oath.' So Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: '**Rather, you are the most upright [who keeps their oaths upright] out of them, and you are the best among them.**' (Meaning, because you broke your promise in a manner that was allowed, and also required of you at that time, so you are better than them in that way)*

There was a pact between us and a people, and when the period of the pact was over, we appointed twelve men to be officials into 12 different groups, and each group had many men with them, and Allaah knows best how many men. The plate was sent with them, and they all ate from it."¹

Thus, what happened is that the entire army ate from the plate that Abu Bakr, may Allaah be pleased with him, sent to the Prophet of Allaah, sallallaahu 'alayhi wa sallam.

Among the benefits of this narration:

- It is recommended to prefer giving the poor a part of a meal to comfort them. That is why the Prophet of Allaah, sallallaahu 'alayhi wa sallam, ordered that an individual who has the food enough for two to take a third, and for the one who has enough food for four to take a fifth.
- The gentleness that Allaah The Almighty has with His *Awliyaa'*.
- The virtue of giving preference to and consoling others, and that if there are many guests, they should be divided among the people. Each person should take those whom they are able as guests, and it is befitting for the elder of the people to order them to do so, and that the elder also takes whomever they are able to take.
- The poor should turn to the mosques during times wherein they need to be consoled, as long as they are not insisting or pressing themselves on others, and as long as they do not distract the people there for prayer.

¹ This story has been collected from reports in Al-Bukhaari (602), (3581), (6141), Muslim (2075) and Ahmad (1714).

- To invite someone for a meal.
- It is permissible to be absent from family, children, and guests as long as they the person is sure that the family, children, or guest has their meal prepared.
- It is up to the woman to take care of what is presented to the guest, and that it is allowed for her to feed the guests without any specific permission from the husband or man.
- It is permissible for a man to curse his son in order to discipline him, get him used to doing good actions, as well as in their dealings.
- It is permissible to make an oath to abandon things that are permissible.
- A truthful man may reinforce his words by taking an oath upon them.
- It is permissible to break the oath even after the right hand oath.
- Giving food that is apparently blessed to the elders, and they may accept it as well.

It is permissible to act according to whatever is most probable, because Abu Bakr, may Allaah be pleased with him, thought that `Abdur-Rahmaan, may Allaah be pleased with him, was neglectful with regards to the guests, so he hastened to curse him, and other things, such as `Abdur-Rahmaan hiding, were indicative of that.

- The extent of how the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, took the best of matters, and how he would race towards generosity, because the family of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was about the same number of his guests that night.¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, shared whatever food he had with them:

Al-Miqdaad ibn `Amr, may Allaah be pleased with him, said:

¹ *Fat-h Al-Baari* (6/600) by Ibn Hajar, *Fat-h Al-Baari* (4/175) by Ibn Rajab, and The explanation of An-Nawawi on the book of Muslim (14/18).

"I came with a friend of mine, and we almost could not hear or see due to our intense hunger, so we began presenting ourselves to people, but no one invited us for food. So we went to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and said: 'O Messenger of Allaah, we are extremely hungry, and we presented ourselves to the people to be invited, but no one invited us, and now we have come to you.

*He, sallallaahu 'alayhi wa sallam, took us to his house, and there were three she-goats, and he, sallallaahu 'alayhi wa sallam, said: '**Milk these goats for us.**'*

We milked the she-goats, and each of us would drink their share, and we would give the Messenger of Allaah, sallallaahu 'alayhi wa sallam, his share.

His habit was to come at night (to his guests), say greetings of Salaam in a way that would neither wake a sleeping person, nor allow anyone awake to hear, then he, sallallaahu 'alayhi wa sallam, would go to the mosque, pray, and would then go to his drink (of milk) and would drink.

One night, Satan came to me after I drank my share, and said: 'Muhammad goes to the Ansaar, and they present him with things and he eats with them. He does not need this drink.' Then I went to his share and drank it.

Right when it entered my stomach, and I knew that there was no way of getting rid of it and I was to digest it, Satan made me feel guilty, and said: 'Woe to you! What have you done? Have you drunk the share of Muhammad, sallallaahu 'alayhi wa sallam, so that when he comes and does not find it, he would supplicate against you, then you would be destroyed and your worldly life and Hereafter go to waste?'

I was wearing a cloak that, if I were to put it on my feet, my head would be exposed, and if I were to put it on my head, my feet would be exposed. I could not sleep, but my two friends slept, as they had not done what I had done.

*Then the Prophet of Allaah, sallallaahu 'alayhi wa sallam, came, said greetings of peace as usual, then went to the Mosque, prayed, went to his dish to drink, uncovered it, but found nothing in it. Then he raised his head to the heavens, and I said to myself, 'Now he will supplicate against me, and I will be destroyed.' Instead, he, sallallaahu 'alayhi wa sallam, said: '**O Allaah, feed whomever fed me, and give drink to whomever gave me drink.**'*

*So I took the cloak and tightened it to myself, took a blade, and went to whichever she-goat was the fattest, so that I may slaughter it for the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, but found that it was a milking goat, and that the rest, too, were milking goats. So I took a bowl belonging to the family of Muhammad, *sallallaahu 'alayhi wa sallam*, that they used to drink from and milk in, so I milked the goat into the bowl until it was frothy with foam, then I went to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*.*

He, *sallallaahu 'alayhi wa sallam*, said: 'Have you all drunk your share tonight?'

So I said: 'Drink, O Messenger of Allaah,' so he drank, then gave it to me. I said again, 'Drink, O Messenger of Allaah,' and he drank and then gave it to me.

*When I knew that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, had become satisfied, and that I had the supplication he invoked for me, I laughed until I fell on the floor. So he, *sallallaahu 'alayhi wa sallam*, said to me: 'This must be one of your mischiefs O Miqdaad.' So I said: 'O Messenger of Allaah, such-and-such happened to me, and I did such-and-such.'*

So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to me: 'The fact that the she goat had milk at such an unusual time is a mercy from Allaah; why did you not ask me, so that we could wake your two friends, and they could have from it as well?'

So I said: 'By Him Who sent you with the truth, I do not mind if you give them or anyone else, as long as I, out of all people, was able to share it with you.'"¹

The previously mentioned story of Salmaan Al-Faarisi, may Allaah be pleased with him, is similar to this, when he went to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, with some food as a gift, Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, ate from it, and asked the Companions to eat with him.²

If the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not have anything to give to the poor, he would send the poor person to one of his Companions:

¹ Reported by Muslim (2055).

² Reported by Ahmad (23225). Al-Albaani ruled it as being sound (Hasan) in his book *As-Saheehah* (894).

Abu Hurayrah, may Allaah be pleased with him, said: that a man came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said: "O Messenger of Allaah, poverty has struck me." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sent a messenger to one his wives (to bring something for that man to eat) but she said: "By the One who sent you with the truth, I only have water." He, *sallallaahu 'alayhi wa sallam*, sent to another one of his wives (to bring something for that man to eat), but she said the same, until all of them said the same thing.

Then Allaah's Messenger, *sallallaahu 'alayhi wa sallam*, said: "**Who will take this one as a guest in exchange for Allaah's Mercy?**" A man from the Ansaar said: "*I will, O Messenger of Allaah.*" So he took the man to his home, and said to his wife, "*Treat the guest of the Messenger of Allaah well.*" She said: "*By Allaah! We have nothing except the meal for my children.*" He said: "*Get the food ready, and light the lamp, and put your children to sleep if they ask for dinner. Then when the guest enters, dim the lamp, and make it seem as if we are eating, and when he reaches for the food to eat, then stand up to the lantern and turn it off.*" She got the food ready, turned the lamp on, and put the children to sleep. She then went to the lamp as if she was fixing it, and turned it off. Then they pretended that they were eating and they both went to sleep hungry. In the morning, the man from the Ansaar went to Allaah's Messenger, *sallallaahu 'alayhi wa sallam*, who said: "**Allaah has laughed [implying His acceptance to the deed], from your actions last night.**" Then Allaah revealed His saying (which means): **«And they give them preference over themselves even though they were in need of that.»**

[Qur'aan 59:9] ¹

Another example:

Ibn `Abbaas, may Allaah be pleased with him, said: "Allaah's Prophet, *sallallaahu 'alayhi wa sallam*, came to two men who had the same need. One of them spoke, and Allaah's Prophet, *sallallaahu 'alayhi wa sallam*, noticed that his breath smelled as if he had not eaten. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked him: 'Do you not brush your teeth?' The man said: 'I do, however, I have not eaten in three days.' So the Prophet of

¹ Reported by Al-Bukhaari (3798) and Muslim (2054).

Allaah, *sallallaahu 'alayhi wa sallam*, ordered some men who accommodated him and took care of his needs.”¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, shared their hardship, so that he could be their role model in patience and forbearance:

Simaak ibn Harb, may Allaah have mercy upon him, said: “I heard An-Nu`maan delivering a sermon, saying: ‘‘Umar, may Allaah be pleased with him, mentioned what the people had earned in the worldly life, and commented on that, saying: ‘I saw the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, spend a whole day in pain and in a state of disturbance, while he could not find even the lowest quality of dates to fill his stomach.’’²

Abu Haazim, may Allaah have mercy upon him, said: “I saw Abu Hurayrah, may Allaah be pleased with him, point with his finger repeatedly, and say, ‘By Him in Whose hand is Abu Hurayrah’s soul, Allaah’s Prophet, *sallallaahu 'alayhi wa sallam*, died before he and his family were ever full from wheat bread for three straight days.’³

The wording of Al-Bukhaari, may Allaah have mercy upon him, reads: “*The family of Muhammad, sallallaahu 'alayhi wa sallam, were not full from food for three straight days until he passed away.*”

‘Aa’ishah, may Allaah be pleased with her, said to `Urwah, “O nephew, we would see three crescents over the course of two months, and throughout this time, no fire for cooking would be lit in any house of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*!

`Urwah, may Allaah have mercy upon him, said: “*I said: ‘O Aunt, what used to sustain you and keep you alive?’*

She, may Allaah be pleased with her, said: “Two things: dates and water. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, had some neighbors from the Ansaar who had camels, and they would give the Messenger of

1 Reported by Ahmad (2405), and Al-Haitami said in his book *Majma` Al-Fawaa'id*, “*The chain of narration is acceptable.*” Likewise, Ahmad Shaakir ruled it as authentic in his book commenting on the book of Ahmad (4/131).

2 Reported by Muslim (2978).

3 Reported by Al-Bukhaari (5374) and Muslim (2976), and the wording is for Muslim.

Allaah, *sallallaahu 'alayhi wa sallam*, some of its milk, and he would give it to us to drink.”¹

‘Aa’ishah, may Allaah be pleased with her, said: “The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, died while leaving nothing on my shelf that a living creature would eat, besides some barley bread. I ate from it for a long time until I weighed it, and then it finished after a short while.”²

‘Aa’ishah, may Allaah be pleased with her, said: “The family of Muhammad, *sallallaahu 'alayhi wa sallam*, did not eat two meals in one day, except that one of the meals was dates.”³

The narration of Jaabir ibn `Abdullaah, may Allaah be pleased with him, about the hole that was being dug during the battle of Al-Khandaq (i.e. the Trench), “On the day of Al-Khandaq, we were digging, but were prevented by a very large rock. We went to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and said: ‘There is a very large rock (preventing us from continuing our digging).’ So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: ‘I am coming.’ When he stood, he, *sallallaahu 'alayhi wa sallam*, had a rock tied to his stomach, because we had not eaten in three days. When he got there, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, took a pickaxe and struck the rock, and turned it to a pile of dust and sand.”⁴

Abu Talhah, may Allaah be pleased with him, said: “We complained to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, that we were hungry, and each of us lifted a rock off his stomach, but the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, lifted two rocks.”⁵

The guidance of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, when dealing with them was to sit with them, be close to them, and not being arrogant towards them:

‘Uthmaan ibn Al-Yamaan (one of the righteous successors of the *Tabi`een*), may Allaah have mercy upon him, said: “When the number of immigrants to

1 Reported by Al-Bukhaari (2567) and Muslim (2972).

2 Reported by Al-Bukhaari (3097) and Muslim (2973).

3 Reported by Al-Bukhaari (6455) and Muslim (2971).

4 Reported by Al-Bukhaari (4101) and Muslim (2039).

5 Reported by At-Tirmithi (2371). Al-Albaani ruled it as inauthentic in his book *Dha`eef Sunan At-Tirmithi* (2490).

Madeenah increased, and they had nowhere to stay, and had nowhere to reside, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, allowed them to reside in the mosque, and called them, 'The People of As-Suffah.' He, sallallaahu 'alayhi wa sallam, used to sit with them and be friendly with them."¹

Sitting with them in this manner is a form of amusement for them as well as a form of being sociable with them. It is also in accordance with the order of Allaah The Almighty, when He said (what means): «*And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.*» [Qur'aan: 18:28]

As-Si`di, may Allaah have mercy upon him, said:

"Allaah The Almighty is ordering His Prophet, Muhammad, sallallaahu 'alayhi wa sallam, and he is the role model for others with regard to orders and prohibitions, to be patient with the believers, those who worship Allaah and are repentant, "**those who call upon their Lord in the morning and the evening,**" meaning, at the beginning of the day, and at the end of the day, and by that, they desire Allaah's Face. Thus, Allaah described them as being worshippers, and also being sincere in their worship. This verse contains an order to keep the company of those who are good and righteous, as well as fighting oneself in order to keep accompanying and being around them, even if they are poor, because being in their presence has innumerable benefits.

"**And let not your eyes pass beyond them,**" meaning, do not look past them, or take your eyes off them.

"**Desiring adornments of the worldly life,**" because that is harmful, not beneficial, and that cuts off from religious benefits, as that would mean that the heart has become attached to the worldly life, so all thoughts and obsessions would be related to the worldly life. The desire and longing for the Hereafter would be done away with in the heart. That is because the adornments of the worldly life are pleasing to those who look at them; they cast a spell on minds, and through that, one's heart becomes detached from the remembrance of Allaah. Instead, such

¹ Reported by Al-Bayhaqi (4135).

*an individual would proceed towards delights and desires, and through that, they would waste their time and become neglectful. If this happens, such an individual would face an eternal loss, and be in a perpetual state of regret. That is why Allaah Says (what means): “**and do not obey one whose heart We have made heedless of Our remembrance,**” such a person has become heedless towards Allaah, so Allaah punished them by making them heedless to His remembrance.*

*“**And who follows his desire,**” meaning, has followed his desires to the point that such a person does whatever his soul desires, and strives towards accomplishing anything his soul wants, even if it brings about his destruction and loss, for he has taken his desires as his God, as Allaah said (what means): «**Have you seen he who has taken as his god his [own] desire, and Allaah has Sent him astray due to Knowledge,**» to the end of the verse. “**And whose affair,**” meaning, the interests of their religion and their worldly life, “**neglect**” meaning, completely lost and suspended. Allaah forbade obeying such a person, because obeying such a person leads to taking them as an example, and because they only call to what they are described with.”¹*

Allaah The Almighty also Says (what means): «**And do not send away those who call upon their Lord morning and afternoon, seeking His countenance. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would [then] be of the wrongdoers.**» [Qur'aan: 6:52]

As-Si`di, may Allaah have mercy upon him, said:

“Meaning, do not send the people of worship and sincerity away from you and do not forbid them from sitting with you, out of desire to sit with others. Do not send away those who are constantly supplicating to Allaah through the supplication of worship, such as supplication, and prayers, and so forth. Also, those who constantly supplicating through the supplication of asking in the beginning of the day, and during the end of the day, and they seek, through that, Allaah's Face, and they have no purpose besides that lofty purpose.

Such people are not deserving of being turned away or ignored, but rather, they deserve loyalty and love, and to be brought closer, because they are the elite

¹ Tafseer As-Si`di (1/475).

of the creation, even if they are poor, and they are honorable in reality, even if according to the people, they are low.

"Not upon you is anything of their account and not upon them is anything of your account," meaning that everyone will have their own account, and each person has their good and evil actions. **"So were you to send them away, you would [then] be of the wrongdoers."**

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, followed this order most adamantly, and would make himself patient when sitting with the poor believers, likewise, he would treat them well, be soft with them, have good conduct with them, and bring them closer to himself; actually, they were the predominant people in his sittings, may Allaah be pleased with them.¹

The reason that these verses were revealed was that some noblemen among the Arabs haughtily rejected the call to Islaam, because Muhammad, *sallallaahu 'alayhi wa sallam*, brought the poor and weak close to him. Among them were men such as, Suhayb, Bilaal, `Ammaar, Khabbaab, Salmaan, ibn Mas`ood, and others like them, may Allaah be pleased with them, who wore torn clothes that smelt of sweat, due to their intense poverty. Apparently, their social status did not qualify them for sitting with the noblemen of Quraysh!

These noblemen asked the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, to send them away, and he, *sallallaahu 'alayhi wa sallam*, rejected that notion, as Allaah informed us in the verse (which means): **«And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly.»** [Qur'aan: 11:29]

They suggested that he, *sallallaahu 'alayhi wa sallam*, make a specific lesson for the poor, and another for the noblemen, wherein there would be no poor and weak people, so that the noblemen keep their distinction, special status, and veneration in pre-Islamic society.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, out of desire that they become Muslim, was on the verge of accepting their offer, but Allaah's Order came (which means): **«And do not send away those who call**

¹ Ibid. (1/257).

upon their Lord morning and afternoon, seeking His countenance. Not upon you is anything of their account and not upon them is anything of your account [i.e. no one is held accountable for the deeds of another]. So were you to send them away, you would [then] be of the wrongdoers.»

[Qur'aan: 6:52]

Ibn Mas`ood, may Allaah be pleased with him, said: "The noblemen of Quraysh passed by Allaah's Messenger, *sallallaahu 'alayhi wa sallam*, and with him were Suhayb, Bilaal, `Ammaar, Khabbaab, and other weak Muslims. They said to him, 'O Muhammad, are you pleased with these people as being your people? Are those the ones that, out of all of us, Allaah has blessed? Are we going to follow those people? Send them away from you, perhaps if you do so, we will follow you.' So Allaah sent this verse (which means), «*And do not send away those who call upon their Lord morning and afternoon, seeking His countenance.*» [Qur'aan: 6:52]"¹

Sa`d ibn Abu Waqqaas, may Allaah be pleased with him, said:

"We were six people with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and the polytheists said to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, 'Send those people away from you, so that they do not dare against us.'

It was me, ibn Mas`ood, a man from Huthayl, Bilaal, and two men whose names I do not know.

*At that moment, whatever Allaah willed fell in the thought process of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and he thought to himself about it, but Allaah sent down the verse (which means): «*And do not send away those who call upon their Lord morning and afternoon, seeking His countenance.*»*²

He, *sallallaahu 'alayhi wa sallam*, would point them to the doors of goodness and good actions that would allow them to reach the levels of the rich who spend their wealth:

Abu Hurayrah, may Allaah be pleased with him, reported that the destitute Muhaajireen went to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and said: "The rich have taken all the highest stations and lasting bliss."

1 *Tafseer At-Tabari* (11/374).

2 Reported by Muslim (2413).

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Why is that?**"

They said: "They pray as we do, they fast as we do, but they give charity and free slaves, and we are unable to do so."¹

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Shall I not teach you a way to reach those who have preceded you and those who will succeed you, and that no one will have any virtue over you, except someone who does as you do?**"

They said: "Of course, O Messenger of Allaah."

He, *sallallaahu 'alayhi wa sallam*, said: "**Make Tasbeeh [say Subhaan Allaah], Takbeer [Allaahu Akbar] Tahmeed [Al-Hamdu Lillaah] thirty-three times after every prayer.**"

Afterwards, the poor *Muhaajireen* went to Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and said: "Our brothers, those that are rich, heard about what we do, and now they do the same."

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**That is the bounty of Allaah, He gives it to whomever He Wishes.**"²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, supplicated Allaah to love the poor and destitute:

He, *sallallaahu 'alayhi wa sallam*, used to say in his prayer: "**O Allaah, I ask You to be able to do good actions, abandon evil actions, to love the poor, and that if You were to test Your slaves, then cause me to pass away without being afflicted by that test.**"³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ordered his Companions to love the poor and be close to them:

Abu Tharr Al-Ghifaari, may Allaah be pleased with him, said: "My intimate friend, *sallallaahu 'alayhi wa sallam*, ordered me with seven things: to love the poor and be close to them, to look at those who are below me and not

1 In another narration reported by Al-Bukhaari, it states, "They have extra wealth, which they use to perform the pilgrimage, both major and minor, fight in Jihaad, and give charity."

2 Reported by Al-Bukhaari (843) and Muslim (595).

3 Reported by At-Tirmithi (3233) on the authority of Ibn `Abbaas, may Allaah be pleased with him. Al-Albaani ruled it as authentic in his book *Irwa' Al-Ghaleel* (684).

those who are above me, to keep the ties of the womb no matter how far they are, to not ask anyone for anything, to say the truth, even if it is bitter, to not fear, when standing up for Allaah's Rights, the blame of anyone that blames, and he ordered me to say: Laa Hawla wa Laa Quwwata Illaa Billaah (there is no ability or strength except through Allaah), because it is from a treasure beneath the Throne.”¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, enquired after them when they were not present, and used to ask about their condition:

Abu Umaamah ibn Sahm ibn Hunain, may Allaah be pleased with him, reported that a poor woman became sick, so the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was told about her sickness, and he used to visit the poor when they were sick, and would ask about them.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “**If she dies, tell me**”

However, her funeral was prayed at night, and they disliked that they should wake the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and so when he awoke and was told about her affair, he, *sallallaahu 'alayhi wa sallam*, said: “**Did I not tell you to tell me if she passes away?**” They said: “*O Messenger of Allaah, we disliked that we should cause you to leave your home or wake you by night.*”

So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, went out and stood with the people in front of the grave, and made four *Takbeeraat* (i.e. uttering *Takbeer* four times for the funeral prayer).²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, cared for the destitute among them, such as Thu Al-Bijaadain (he of two cloaks):

‘Abdullaah ibn Mas`ood, may Allaah be pleased with him, said:

“*I stood in the middle of the night to pray alone, when I was with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, during the Battle of Tabook, and I*

1 Reported by Ahmad (20906). Al-Albaani ruled it as authentic in *As-Saheehah* (2166).

2 Reported by Maalik in his book *Al-Muwatta'* (531) and An-Nasaa'i (1907). Al-Albaani ruled it as authentic in his book *Saheeh Sunan An-Nasaa'i* (1907). Al-Bukhaari (458) and Muslim (956) also reported similar narrations on the authority of Abu Hurayrah, may Allaah be pleased with him.

saw a light produced from a fire and it was coming from the direction of the army. I followed the light to see what it was, and found that it was the Messenger of Allaah, sallallaahu 'alayhi wa sallam, Abu Bakr, and 'Umar.

I found that 'Abdullaah Thu Al-Bijaadain Al-Muzani had died, and they had dug a hole for his grave, and the Messenger of Allaah, sallallaahu 'alayhi wa sallam, was in the grave, while Abu Bakr and 'Umar were passing his body to the grave, and the Prophet of Allaah, sallallaahu 'alayhi wa sallam, was saying: 'Bring your brother closer to me.' So they brought him closer to the Prophet of Allaah, sallallaahu 'alayhi wa sallam.

When he was prepared on his side, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: 'O Allaah, I went to bed happy with him and pleased with him, so be pleased with him.'

So I said: 'I wished that I was the one in the grave.'"¹

Ibn Hishaam, may Allaah have mercy upon him, said: "He was called the man of two cloaks because he was trying to come to Islaam but his people prevented him and were making things hard for him, and left him with only a coarse cloak, and nothing else. So he ran from them to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and when he came close, he took the cloak and ripped it in two, wearing one half as a bottom garment, and the other as a wrap around his upper body, then he went to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and because of that, he was called the man of two cloaks."²

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, fulfilled the need of the needy among them:

Asmaa' bint Abu Bakr, may Allaah be pleased with her, said: "Az-Zubayr married me, and he had no money or owned slave; he had nothing besides a camel for watering and a horse. I used to feed his horse and get water, and nothing was more strenuous on me than the horse that I would care for, feed, and tend to."

¹ As-Seerah An-Nabawiyyah (2/527) by Ibn Hishaam, and Ibn Hajar said in his book Al-Isaabah, "The narrators of this narration are trustworthy, but the chain of narration has an Inqita'a" (some missing person/s in the narration)."

² Ibid.

Then the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, got some captives, and gave her a slave girl. She said: "It rid me of the responsibility of caring for the horse, and she took care of it for me." ¹

Note: in the narration, "Until Abu Bakr sent me a slave-girl that would care for the horse, and by that, it was as if he freed me." ²

Ibn Hajar, may Allaah have mercy upon him, said: "To combine between the two narrations, we say that when the captives came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, he gave a slave-girl to Abu Bakr to give to Asmaa', his daughter. That way, it is true that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, is the one who gave the slave girl to Asmaa', may Allaah be pleased with her, but she was delivered there through a medium." ³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked them about their needs, so that he could fulfill them:

One of the servants of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, either a man or woman, said: "Among the things that the Prophet *sallallaahu 'alayhi wa sallam* used to say to his servants was: **'Do you have any needs?'** One day, I said: 'I have a need.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said back: **'And what is your need?'** I said: 'My need is that I need you to intercede on my behalf on the Day of Resurrection.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'Who pointed you to this?'** I said: 'My Lord.' So he, *sallallaahu 'alayhi wa sallam*, said: **'So help me achieve that by praying and prostrating often.'**" ⁴

In another narration from Ar-Rabee`ah, may Allaah be pleased with him, he said:

"I used to serve the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and take care of his needs throughout the day, until he would pray the 'Ishaa' prayer. After he, *sallallaahu 'alayhi wa sallam*, would pray, and enter his house, I would stay by his door, thinking that perhaps a need would arise for the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. continuously hear him repeat: **'Subhaan Allaah, Subhaan Allaah, Subhaan Allaah wa bi-Hamdihi [Glorified is**

1 Reported by Al-Bukhaari (4823) and Muslim (2182).

2 Reported by Al-Bukhaari (5224) and Muslim (2182).

3 *Fat-h Al-Baari* (9/324).

4 Reported by Ahmad (15646). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (4836).

Allaah; Glorified is Allaah; Glorified is Allaah, and He is praised], until I got tired and went back, or I would become overcome with tiredness and sleep.

*One day, when he saw how dedicated I was to serving him, he, *sallallaahu 'alayhi wa sallam*, said: 'Ask me, O Rabee`ah.' I said: 'Allow me to think about it, O Messenger of Allaah, then I will let you know.'*

*So I thought about it to myself, and realized that this worldly life will be cut off and will perish, and that I have enough sustenance to suffice me, so I said to myself that I will ask the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, for my Hereafter, because he has a very high place with Allaah The Almighty.'*

*So I went to him, and he, *sallallaahu 'alayhi wa sallam*, said to me: 'What have you concluded, O Rabee`ah?' I said: 'O Messenger of Allaah, I ask you to intercede on my behalf before your Lord, so that He saves me from entering Hellfire.'*

*He, *sallallaahu 'alayhi wa sallam*, said: 'Who ordered you to say that?'*

*I said: 'No, by Allaah who has sent you with the truth, no one ordered me to say that. However, when you said: 'Ask me for anything, and I will give it to you,' as you have a special place with Allaah, I looked at my affairs, and realized that this worldly life is going to be cut off and will perish, and that I have enough sustenance reaching me in this worldly life, so I thought that I should ask the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, for something for my Hereafter.'*

*At this, Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, remained silent for a long period, then said: 'I will grant you your wish, however, help me achieve that for you by praying and prostrating often.'*¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, testified to their virtues and great stature, so that they are not belittled by the people due to their poverty:

Sahl ibn Sa`d As-Saa`idi, may Allaah be pleased with him, said:

*"A man passed by the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'What do you say*

¹ Reported by Ahmad (16143). Al-Albaani ruled it as sound (Hasan) in his book *Irwa' Al-Ghaleel* (2/209).

about this man?" They said: 'He is one of the nobles of the people; if he were to propose (for marriage), he would be accepted; if he were to intercede, he would be allowed to successfully intercede; if he were to speak, he would be listened to.'"

Then the Prophet of Allaah, sallallaahu 'alayhi wa sallam, remained silent, and a poor Muslim man walked by, and he, sallallaahu 'alayhi wa sallam, said: **'What do you say about this man?**" They said: 'This is one of the poor Muslims; if he were to propose, he would not be accepted; if he were to intercede, he would not be able to do so successfully; if he were to speak, he would most likely not be listened to.' So the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: **'This [poor] man is better than the earth's fill of that other man.'**¹

Ibn Hajar, may Allaah have mercy upon him, said: "This narration shows that being well off in the worldly life has no bearing on how noble a person is, rather, what is considered is the Hereafter, and that whoever loses out on a large share of wealth in the worldly life will be compensated in the Hereafter with a good deed."²

Abu Tharr, may Allaah be pleased with him, said:

"The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: **'O Abu Tharr, do you view that having abundant money is what makes a person rich?'** I said: 'Yes, O Messenger of Allaah.' He, sallallaahu 'alayhi wa sallam, said: **'So you view that having little money makes a person poor?'** I said: 'Yes, O Messenger of Allaah.' He, sallallaahu 'alayhi wa sallam, said: **'Being wealthy is to have a rich [content] heart, and being destitute means to have a poor heart.'** Then he, sallallaahu 'alayhi wa sallam, asked me about a man from Quraysh, and said: **'Do you know so-and-so?'** I said: 'Yes, O Messenger of Allaah.' He, sallallaahu 'alayhi wa sallam, said: **'How do you view him?'** I said: 'If he asks, he is given, and if he appears, he is allowed to enter.' Then he, sallallaahu 'alayhi wa sallam, asked me about a man from Ahl As-Suffah, and said: **'Do you know so-and-so?'** I said: 'No, O Messenger of Allaah, by Allaah, I do not know him.'

So he, sallallaahu 'alayhi wa sallam, continued to describe him until I knew whom he was speaking about, and I said: 'I know who he is now.' So the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: **'How do you view him?'** I said:

1 Reported by Al-Bukhaari (5091).

2 Fat-h Al-Baari (11/278), and this is a summary what he said.

'He is a poor man from Ahl as-Suffa.' He, *sallallaahu 'alayhi wa sallam*, said: '**He is better than the earth's fill of the other man.**' I said: 'O Messenger of Allaah, should he have not been given some of what that other man was given?' He, *sallallaahu 'alayhi wa sallam*, said: '**If he is given, he is deserving of that, and if not, then he is given a good deed instead.**'¹

Anas ibn Maalik, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'There are many untidy and dusty people whose clothes are worn out, they are not paid attention to, but if they were to swear by Allaah that something will happen, Allaah would fulfill that for them. One of such people is Al-Baraa' ibn Maalik.'"²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, raised their morale by mentioning their virtues in the Hereafter:

`Abdullaah ibn `Amr ibn Al-`Aas, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Do you know who will be the first to enter Paradise among Allaah's creation?" They said: "Allaah and His Messenger know best." He, *sallallaahu 'alayhi wa sallam*, said: "The first that will enter Paradise among Allaah's creation are the poor Muhaajireen that are used to close the gaps that are feared for in a stronghold, and they are the ones that protect against evil things. One of them will die with his need in his chest, but he is unable to fulfill it. Allaah The Almighty will say to whomever He wishes among His angels, 'Go to them and greet them.' The angels will say, 'We are the residents of your heavens, and the best of your creation. Do you order us to go to them and greet them?' Allaah will Say, 'They were slaves that worshipped me and did not associate anything with me in worthy; they were used to close the gaps that were feared and they were used to do away with anything evil. One of them will die with his need in his chest, but cannot find any way to fulfill it.' So the angels go to them at that, and will enter on them from every door, saying: 'Peace be on you for your patience, and excellent is the final abode.'"³

1 Reported by Ibn Hibbaan (685). Al-Albaani ruled it as authentic in his book *Saheeh At-Targheeb wa At-Tarheeb* (3203).

2 Reported by At-Tirmithi (3854). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami`* (4573).

3 Reported by Ahmad (6534). Al-Albaani ruled it as authentic in his book *At-Ta'leeqaat Al-Hisaan* (7378).

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, gave them glad tidings that they will enter Paradise long before the rich:

Thawbaan, may Allaah be pleased with him, the servant of Messenger of Allaah, sallallaahu 'alayhi wa sallam, said:

*"When I was standing beside the Messenger of Allaah, sallallaahu 'alayhi wa sallam, a Jewish rabbi approached, and said: 'Peace be on you, O Muhammad,' so I pushed him so hard that he almost fell. He said to me, 'Why did you push me?' I said: 'Why did you not say, 'O Messenger of Allaah?'" He said: 'We call him by the name that his family gave him.' So the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: '**The name that my family gave me is Muhammad.**' The Jewish man said: 'I have a question.' The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: '**Will anything I tell you benefit you?**' He said: 'I will hear it with my ears.'*

*The Messenger of Allaah, sallallaahu 'alayhi wa sallam, drew a line on the floor, and said: '**Ask.**'*

The Jewish man said: 'Where will the people be on the day that the earth will be changed to another earth, and the heavens will be changed to another heaven?'

*He, sallallaahu 'alayhi wa sallam, responded: '**They will be in a dark place beside the bridge [the Siraat].**'*

The man said: 'So who will pass over the bridge first?'

*The Messenger of Allaah, sallallaahu 'alayhi wa sallam, responded: '**The poor among the Muhaajireen.**'"¹*

Abu `Abdur-Rahmaan Al-Hubuli, may Allaah have mercy upon him, said:

"I heard `Abdullaah ibn `Amr ibn Al-`Aas, may Allaah be pleased with him, being asked by a man, who said: 'Are we not from the destitute among the Muhaajireen?' `Abdullaah said: 'Do you have a wife?' He said: 'Yes.' `Abdullaah said: 'Do have a home?' He said: 'Yes.' `Abdullaah said: 'Then you are rich.' The man said: 'I have a servant as well.' `Abdullaah said: 'Then you are among the kings.'

¹ Reported by Muslim (315).

Three men went to `Abdullaah ibn `Amr ibn Al-'Aas, may Allaah be pleased with him, while I was with him, and they said: 'O Abu Muhammad, by Allaah, we are incapable of doing anything. We cannot spend on ourselves, we do not own riding beasts, and we have no wealth.' `Abdullaah said: 'I am prepared to do as you wish. If you wish, I will give you what Allaah would facilitate for you, if you wish I can mention you to the Sultan, and if you wish, you can be patient, for I heard the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, say: 'The poor Muhaajireen, on the Day of Resurrection, will go to Paradise forty years before the rich.' They said: 'We will be patient, and we do not ask for anything.'" ¹

`Abdullaah ibn `Amr, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said to me: 'Do you know the first group from my Ummah that will enter Paradise?' I said: 'Allaah and His Messenger know best.' He, *sallallaahu 'alayhi wa sallam*, said: 'The Muhaajireen; they will appear before the gate of Paradise on the Day of Resurrection, and will ask for the door to be opened. The guards will say, 'Have you been accounted?' They will say, 'What should we be accounted for? Our swords were carried on our shoulders for Allaah's Sake, until we died for that cause.' It will be opened for them, and they will be in Paradise for forty years before anyone else enters.'" ²

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "The poor Muslims will enter Paradise before the rich Muslims by half a day, [which, to Allaah] is five-hundred years."³

Note: the narration of ibn `Amr, may Allaah be pleased with him, tells that they will precede by forty years, and the other narration of Abu Hurayrah, may Allaah be pleased with him, tells of five-hundred years, and we can combine between them using a few methods:

The poor Muhaajireen enter Paradise before the rich Muhaajireen, and the rest of the poor people will enter the rest of the rich people by five-hundred years. ibn Hibbaan, may Allaah have mercy upon him, has made a

¹ Reported by Muslim (2979).

² Reported by Al-Haakim (2389). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (96).

³ Reported by At-Tirmithi (2354). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (8076).

chapter heading for the Hadeeth of `Abdullaah ibn `Amr ibn Al-`Aas, may Allaah be pleased with him, and said: “A mention of the favoritism of Allaah The Almighty towards the poor Muhaajireen by entering them into Paradise before the rich Muhaajireen by some known amount of time.”¹

He also gave a chapter heading for the narration of Abu Hurayrah, may Allaah be pleased with him, saying: “A mention of Allaah’s favoritism towards the poor of this Ummah who are patient with whatever they have been given, by entering them into Paradise before the rich for a stipulated amount of time.”²

- 1) Al-Bayhaqi, may Allaah have mercy upon him, said: *“The narrations differ with regard to these periods, and if all of them are correct and authentic, then it is plausible that each case would be different, based on the respective levels of each poor person, and their respective levels of obedience.”*

³ Ibn Al-Qayyim, may Allaah have mercy upon him, said: *“The narration in the Saheeh shows that they will enter Paradise forty years before their rich counterparts, so either that is what is preserved correctly, or that both are preserved correctly and that the timeframe that the person will have before entering Paradise will be based on the respective levels of each poor and rich person. Some will go in forty years before, and some will go in five-hundred years before, just as sinful monotheists will stay in the Hellfire for longer periods of time, according to their respective levels, and Allaah knows best.”⁴*

- 2) Five-hundred years is the total time, starting from when the first poor person enters, and ending with the last rich person to enter.⁵

`Abdullaah ibn `Amr, may Allaah be pleased with him, said: “I was with the Messenger of Allaah, *sallallaahu `alayhi wa sallam*, and the sun rose, and he said: ‘On the Day of Resurrection, a people will appear, and they will have light on their faces as bright as the sun.’

1 Reported by Ibn Hibaan (2/452).

2 Ibid (2/451).

3 *Al-Ba'th wa An-Nushoor* (426).

4 *Haadi Al-Arwaah* (81).

5 *An-Nihaayah Fi Al-Fitan wa Al-Malaahim* (1/273).

*Abu Bakr said: 'Is it us, O Messenger of Allaah?' He, *sallallaahu 'alayhi wa sallam*, said: 'No, although you have much good, they are the poor and the immigrants who are resurrected from different parts of the world. Glad tidings to the strangers; glad tidings to the strangers; glad tidings to the strangers!' It was said: 'Who are the strangers, O Messenger of Allaah?' He, *sallallaahu 'alayhi wa sallam*, said: 'Righteous people among many evil people, those that disobey them are less than those that obey them.'"¹*

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, told them that they are the majority of the people of Paradise:

'Imraan ibn Husayn, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "I looked into Paradise, and found that most of its residents were poor, and I looked into Hellfire, and found that most of its residents were women."²

This is a sort of reinforcement to the souls of those who were unable to have some part of the worldly life and wealth.

Ibn Battaaal, may Allaah have mercy upon him, said:

*"His statement, *sallallaahu 'alayhi wa sallam*: 'I looked into Paradise, and found that most of its residents were poor,' does not mean that a poor person is inherently better than a rich person, rather, it means that there are more poor people in the world than there are rich, so he is informing of that, just as if he were to say, 'Most people on earth are poor.'*

Being poor is not what entered them into Paradise, rather, they were poor along with being righteous, because if the poor person is not righteous, then they have no precedence over anyone."³

Ibn Battaaal, may Allaah have mercy upon him, said about being unappreciative of the husband, "*The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, clarified to them that he meant their being unappreciative towards their husbands, and that, no doubt, lowers their levels of faith. That shows that their faith increases by being appreciative of their husbands, and by doing all good actions.*

¹ Reported by Ahmad (7032). Al-Albaani said, "It is authentic when taking other narrations into account." *Saheeh At-Targheeb wa At-Tarheeb* (3188).

² Reported by Al-Bukhaari (3241) and Muslim (2737).

³ The explanation of Ibn Battaaal on the book of Al-Bukhaari (10/173).

It has been established that actions are a part of faith, and that faith is statement and action, since through good actions, faith increases, and through evil actions, it decreases. This narration shows that a person will be punished for being ungrateful to a good gesture by someone, and for someone to not thank the one who has been good.”¹

Usaamah ibn Zayd, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “I stood at the door of Paradise, and most of those who entered were poor and those who had good fortune were kept back and prevented from entering Paradise, and the people of Hellfire were taken to Hellfire, at the order.”²

Ibn Hajar, may Allaah have mercy upon him, said: “They will be prevented from entering with the poor people because they would need to be accounted for their wealth, and it is as if it would be at the archway where retribution will take place, after crossing over the Siraat.”³

Maalik ibn Deenaar, may Allaah have mercy upon him, said: “I returned from a trip I took, and when we reached the bridge, the one who gathers taxes said to everyone, ‘No one should leave the boat, and no one should get up from where they are.’ So I took my garment and put it on my neck, and jumped off the boat onto the ground. He said to me, ‘Why did you leave the boat?’ I said: ‘I do not have anything [that should be taxed].’ He said: ‘Alright, proceed.’ I said to myself, ‘This is the exact example of the Hereafter.’”⁴

The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, asked for their participation and presence, in order to incur victory and sustenance because of their supplications:

The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, used to seek out the poor and wish that they were close to him and with him.

Abu Ad-Dardaa’, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “Seek out the weak and poor among you for me, because you will be granted sustenance and victory

1 Ibid (1/89).

2 Reported by Al-Bukhaari (5196) and Muslim (4919).

3 *Fat-h Al-Baari* (11/420).

4 Meaning that a poor person will have a less burden when he is facing his account, because he does not possess any wealth to be questioned about; *Sifat As-Safwah* (3/277).

through the weak among you [by virtue of their supplication and sincerity].”¹

Sa`d, may Allaah be pleased with him, felt that he had a virtue over others who were below him, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to him: “Will you be given victory and sustenance except through the weak among you?”²

In another narration the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **“Allaah will give victory to this Ummah through the weak among them; He will give victory through their supplications, prayers, and sincerity.”³**

It means that the worship of the weak and destitute and their supplication has more sincerity, since their hearts are free from being attached to the adornments of the worldly life. They made their goals and desire one thing only, so their supplications are answered: and their actions are purified.⁴

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ordered that they be respected and appreciated:

An example of that, is when he, *sallallaahu 'alayhi wa sallam*, prohibited feeding them food that others would not like to eat.

‘Aa’ishah, may Allaah be pleased with her, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was given a Dhabb (a large type of lizard) as a gift, but he did not eat it, so ‘Aa’ishah, may Allaah be pleased with her, said: “O Messenger of Allaah, should I not feed it to the poor?” The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, responded: “Do not feed them what you yourself do not eat.”⁵

1 Reported by Abu Daawood (2594) and At-Tirmithi (1702). Al-Albaani ruled it as authentic in his book, *As-Saheehah* (779).

2 Reported by Al-Bukhaari (2896).

3 Reported by An-Nasaa’i (3178). Al-Albaani ruled it as authentic in his book, *Saheeh At-Targheeb wa At-Tarheeb* (6).

4 *Fat-h Al-Baari* (6/89), The explanation of Ibn Battal on the book of Al-Bukhaari (5/90) and ‘Awn Al-Ma’bood (7/256).

5 Reported by Ahmad (24215). Al-Albaani ruled it as sound (Hasan) in his book *As-Saheehah* (2426).

That is a direct application of the saying of Allaah (which means): «*O you who believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective there from, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allaah is Free of need and Praiseworthy.*» [Qur'aan: 2:267]

Al-Baraa' ibn `Aazib, may Allaah be pleased with him, said about Allaah's Statement (which means): «**And do not aim toward the defective there from, spending [from that].**»

"It was sent about us, the Ansaar. We were people that had date-palm trees, so an individual would bring dates from their trees according to the amount of what they were able. A man would bring a bunch or two of dates, and would hang it in the mosque.

The people of Suffah had no food, so if one of them became hungry, he would eat from the bunch. He would go to the bunch and hit it with his stick, some unripe and ripe dates would fall, and he would eat.

*Some people that did not want good would bring the worst types of dates or dates that were dried out, and with a broken bunch, and would hang it, so Allaah revealed His Saying (which means): «*O you who believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective there from, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allaah is Free of need and Praiseworthy.*» [Qur'aan: 2:267] If one of them were to be gifted something like they were giving away, they would only take it with their eyes closed, or with shyness. So after that, we would only take the good things that we had as charity."*¹

Munthir Ath-Thawri, may Allaah have mercy upon him, reported that Ar-Rabi` ibn Khuthaym, may Allaah have mercy upon him, fed an injured person (with an injury in his head) some Khabeesah (one of the most exquisite delicacies), so it was said to him, "How would he know what he is eating?" He, may Allaah have mercy upon him, responded, "However, Allaah knows!"²

1 Reported by At-Tirmithi (2987) and Ibn Maajah (1822). Al-Albaani ruled it as authentic in his book *Saheeh Sunan Ibn Maajah* (1822).

2 *Siyar A'lāam An-Nubalā'ī* (7/290).

An example of that is when the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, prohibited that they be excluded and not invited to banquets:

Abu Hurayrah, *sallallaahu 'alayhi wa sallam*, said: "The worst food is that of a wedding banquet, when the rich are invited to it, and the poor are not. Whoever does not accept (to a wedding banquet) the invitation has disobeyed Allaah and His Messenger."¹

An-Nawawi, may Allaah have mercy upon him, said: "The meaning of this narration is to inform what the people will do after the time of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, which is, to cater to the rich during wedding banquets, specifically invite them, preferring them with good foods, lifting their seating arrangements, putting them forward, and other things that are prevalent during banquets."²

Thus, if you are invited to a wedding banquet, then no doubt you should honor that invite, as long as there are no religiously prohibited actions occurring during that banquet.

However, and to our great regret, we find that only the rich are invited to banquets, only those who are not in need of food. In contrast, the poor, who are in dire need of a good meal to do away with their fatigue, are ignored.

So the one who is arranging the banquet should not forget the poor; the poor should have a share of your banquet.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, urged them to be modest in asking, and would also give those who asked him due to a need, even if it was repeated, and perhaps at that time, he would clarify that being modest in asking is better:

One of the characteristics that Allaah praises in the Qur'aan is being modest, which means to abstain from things that are impermissible or disliked, and to keep away from asking people for things.³

1 Reported by Al-Bukhaari (5177) and Muslim (1432), and it has the ruling of a narration attributed to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and Muslim, in one of the narrations he had, has explicitly mentioned that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said it.

2 The explanation of An-Nawawi on the book of Muslim (9/237).

3 *Lisaan Al-'Arab* (9/253).

Allaah The Almighty Says (what means): «*[Charity is] for the poor who have been restricted for the cause of Allaah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraints, but you will know them by their [characteristics] sign. They do not ask people persistently [or at all]. And whatever you spend of good-indeed, Allaah is Knowing of it.*» [Qur'aan: 2:273]

At-Tabari, may Allaah have mercy upon him, said:

"An ignorant [person] would think them self-sufficient because of their restraints," means that the person ignorant of their state and condition would think they are rich, because they are too modest to ask, and they abandon asking for what the people possess, and they are patient in all hard situations.

'But you will know them by their [characteristics] sign,' meaning, O Muhammad, you will know them by their signs and characteristics, such as their fear of Allaah and humbleness, or you would know the hardship of their need on their faces or their ragged clothes, or something similar to that.

'They do not ask people persistently [or at all],' so never insisted and never asked, period. That is because Allaah The Almighty described them as being people of modesty, and that they are known by their signs, and if they asked, then they would not be described as such. The point is that Allaah The Almighty praised them by negating that they have that greedy behavior of those who insist.¹

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, trained his Companions to be modest:

Hakeem ibn Hizaam, may Allaah be pleased with him, said:

"I asked the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and he gave me, then I asked him another two times, and each time, he gave me. Then he, sallallaahu 'alayhi wa sallam, told me: 'O Hakeem, this life is green and beautiful, so whoever takes it without greed or persisting on asking for it will have blessings in it. And whoever takes it while making it close to their heart will not have blessings in it; they will be like the one who eats without becoming full. The hand that is higher [giving the poor] is better than the one that is lower [receiving from others].'

¹ Tafseer At-Tabari (5/593-600); this was a summary, and with some slight adaptations.

So I said: 'O Messenger of Allaah, by Him Who has sent you with the truth, I will never ask anyone for money until I die.'

Afterwards, Abu Bakr, may Allaah be pleased with him, called Hakeem, may Allaah be pleased with him, in order to give him, but he refused to take, and the same with `Umar, so `Umar, may Allaah be pleased with him, said: "O Muslims, you are my witness that I have offered some of this booty to Hakeem, but he refused to take it."

Hakeem did not take money from anyone after the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, until he died.¹

Ibn Hajar, may Allaah have mercy upon him, said: "*Hakeem refused to take, even though it was his right, because he feared that he would accept something from someone, become accustomed to taking from others, and his soul would go overboard, so he weaned it away from that, and he left that which is doubtful in preference of that which is not doubtful.* `Umar mentioned it because he did not want anyone unaware of the real story to accuse `Umar of withholding Hakeem's share from him."²

If the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not have anyone to help the poor, he would meet them with beautiful words, and apologized to them in the best of ways:

Allaah The Almighty said (what means): «*Kind speech and forgiveness are better than charity followed by injury. Allaah is free of need and Forbearing.*» [Qur'aan: 2:263]

Abu Sa`eed Al-Khudri, may Allaah be pleased with him, reported that some people from the Ansaar asked Allaah's Messenger, *sallallaahu 'alayhi wa sallam*, and he gave them, they asked a third time, and he gave them and used everything up of his.

So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "I will not withhold any good that I possess from you, and whoever tries to be modest by not asking others, Allaah will give him modesty and will do away with his need; whoever suffices with Allaah, Allaah will suffice

1 Reported by Al-Bukhaari (1472) and Muslim (1035).

2 *Fat-h Al-Baari* (3/336).

him; whoever tries to be patient, Allaah will grant him patience, and no one has ever been given anything better or more wide than patience.”¹

Another example is the story of those who went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, when he went to the Battle of Tabook, they asked that he give them riding beasts, but the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, apologized, saying that he had nothing for them to ride.

Allaah The Almighty Says (what means): «*There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort [i.e. guilt] when they are sincere to Allaah and His Messenger. There is not upon the doers of good any cause [for blame]. And Allaah is Forgiving and Merciful. Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said: "I can find nothing for you to ride upon." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allaah].*» [Qur'aan: 9:91-92]

Abu Moosa Al-Ash`ari, may Allaah be pleased with him, said:

“I went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, along with other men from the Ash`ari tribe, asking him for a ride. He, *sallallaahu 'alayhi wa sallam*, said: ‘**By Allaah, I have nothing to carry you on!**’ So we waited a while and he, *sallallaahu 'alayhi wa sallam*, was brought some camels, and he ordered that we be given three camels with ages from three to ten with white humps. When we left, we said to ourselves, or some of us said: ‘May Allaah not bless us, we went to Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, asking him for a ride, and he swore that he would not give us rides, then he gave us rides.’ So they went to him and said that to him. He, *sallallaahu 'alayhi wa sallam*, replied: ‘**I am not the one that gave you rides, but rather, Allaah is The One who gave you rides. And by Allaah, and if Allaah Wills, if I do an oath and see something better than that oath, I would pay the atonement [to expiate for not fulfilling the oath] and do the thing that I think is better.**’”²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave precedence to the needy over his family:

1 Reported by Al-Bukhaari (1469) and Muslim (1053).

2 Reported by Al-Bukhaari (3133) and Muslim (1649).

‘Ali ibn Abu Taalib, may Allaah be pleased with him, reported that Faatimah, may Allaah be pleased with her, complained of the injuries she would sustain due to her using the quern, so she went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, wanting to ask him for a servant, but she did not find him, and she mentioned that to ‘Aa’ishah, may Allaah be pleased with her. When he, *sallallaahu 'alayhi wa sallam*, came, she (‘Aa’ishah, may Allaah be pleased with her,) told him.

‘Ali, may Allaah be pleased with him, said: “When he came to us, we were already in bed, and we were about to stand, but he, *sallallaahu 'alayhi wa sallam*, said: ‘Stay in your place.’ So we stayed in our places. He, *sallallaahu 'alayhi wa sallam*, sat in between us, to the point that I felt the coldness of his feet on my chest. He, *sallallaahu 'alayhi wa sallam*, said: ‘Shall I not tell you about what is better for you than a servant? When you are about to sleep, or have gone to bed, say Allaahu Akbar thirty-three times, Subhaan Allaah thirty-three times, and Al-Hamdu Lillaah thirty-three times. That is better for you than a servant.’”¹

In a narration from ‘Ali, may Allaah be pleased with him, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “I will not give you and allow the stomachs of the people of As-Suffah to contract from intense hunger.” Another time, he, *sallallaahu 'alayhi wa sallam*, said: “I will not give you a servant while the people of As-Suffah are twisting from hunger.”²

Al-Muhallab, may Allaah have mercy upon him, said: “The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, taught his daughter words to mention Allaah with that is more beneficial for her in the Hereafter, and he gave preference to the people of As-Suffah, because they gave precedence to hearing knowledge and precisely learning his narrations over having their stomachs full. They did not wish to have money or family, but they sacrificed themselves for Allaah.”³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, helped the poor by showing them ways to earn wealth and would warn them from asking for money:

1 Reported by Al-Bukhaari (3113) and Muslim (2727).

2 Reported by Ahmad (597). Ahmad Shaakir and Al-Arnaa'oot both ruled it as authentic.

3 *Fat-h Al-Baari* (11/124).

Abu Hurayrah, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Whoever asks people for money in order to increase his own money is asking for a piece of Hellfire, so let them ask a lot if they want, or let them ask for a little bit if they want [either way, they will incur punishment]."¹

Abu Hurayrah, may Allaah be pleased with him, also narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "By Him in Whose hand is my soul, it is better for one of you to take firewood on his back and sell it, than to go to a man and ask for money, and he might give him or not."²

Thus working as a lumberjack, even if it is hard and even if it incurs looks of belittlement and despite the low wage one earns from it, is still better than being unemployed and begging from people.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, encouraged working and informed them about the noble ways to work, such as:

Farming: Anas ibn Maalik, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "There is not a Muslim who plants a plant, or crops a crop, and it is eaten by a bird, human, or animal, except that they will earn a reward."³

An-Nawawi, may Allaah have mercy upon him, said: "These narrations show the virtue of farming and cropping, and that the reward for such a person is continuous until the Day of Resurrection, as long as the plant and crops remain, and the offspring of those plants and crops are also counted."⁴

Anas ibn Maalik, may Allaah be pleased with him, reported that Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "If the Hour begins [The Day of Resurrection], and one of you has a small date-palm tree in their hand, then let him plant it if he could."⁵

Manufacturing: Al-Miqdaam, may Allaah be pleased with him, narrated that Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "There is no food that a person eats better than that which his own hand earned; and Al-

1 Reported by Muslim (1041).

2 Reported by Al-Bukhaari (1470) and Muslim (1042).

3 Reported by Al-Bukhaari (2320) and Muslim (1553).

4 The explanation of An-Nawawi on the book of Muslim (10/213).

5 Reported by Ahmad (12569). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (1424).

laah's Prophet Daawood, may Allaah exalt his mention, used to eat from the work of his own hand.”¹

Ibn Hajar, may Allaah have mercy upon him, said: “*The wisdom behind mentioning Daawood is that he did not need to eat only the work of his two hands, for he was a King on earth, as Allaah The Almighty said. Rather, he chose to eat from the best possible means, and that is why the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, mentioned his story, in order to prove his point, that the best of earnings are those that come from the work of one's own hands.*

Business: Allaah The Almighty said (what means): «**O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent.**» [Qur'aan: 4:29]

Ibn `Abbaas, may Allaah be pleased with him, said: “Ukaath, Majannah, and Thu Al-Majaaz were markets during the pre-Islamic times, and people felt that it was a sin to trade during the Hajj seasons, so Allaah revealed (what means): ‘There is no blame upon you for seeking bounty from your Lord,’ [Qur'aan: 2:198] during the Hajj season.”³

Note: his statement, “During the Hajj season,” is the recitation of ibn `Abbaas, may Allaah be pleased with him, [for that verse], and it is irregular, and it takes the ruling of exegesis according to the scholars.⁴

`Urwah Al-Baariqi, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave him a Deenaar to purchase an ewe, so he purchased two with that one Deenaar, sold one of them for a Deenaar, and went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with a Deenaar and an ewe. So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, supplicated for him to have blessings in his dealings, and said: “May Allaah bless your transactions.” [Afterwards, even if he were to purchase dirt, he would still make a profit due to the supplication of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, for him.]⁵

1 Reported by Al-Bukhaari (1966).

2 *Fat-h Al-Baari* (4/306).

3 Reported by Al-Bukhaari (4519).

4 *Fat-h Al-Baari* (3/595).

5 Reported by Al-Bukhaari (3643) and At-Tirmithi (1258), and the part between brackets belongs to the narration that At-Tirmithi reported.

The Prophets worked various jobs and crafts, such as:

Shepherding: Abu Hurayrah, may Allaah be pleased with him, reported the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Allaah did not send a Prophet except that the Prophet tended sheep." His Companions asked, "Even you?" He, *sallallaahu 'alayhi wa sallam*, replied: "Even me, I used to tend to sheep for the people of Makkah in exchange for some Qiraat [parts of a Dirham or Deenaar]."¹

Smithery: Allaah The Almighty Says (what means): «*And We certainly gave David from Us bounty. [We said], 'O mountains, repeat [Our] praises with him, and the birds [as well].' And We made pliable for him iron. [Commanding him], 'Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing.'*» [Qur'aan: 34:10-11]

Carpentry: Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Zakariyyaa, may Allaah exalt his mention, was a carpenter."²

An-Nawawi, may Allaah have mercy upon him, said: "Among the benefits of the narration:

- *The permissibility of working in various trades.*
- *Being a carpenter is not an affront to manhood, rather, is a noble trade.*
- *It also reflects the virtue of Zakariyyaa, may Allaah exalt his mention, who worked in a trade, and would eat from his own earnings.*³

That is also how the inheritors of the prophets are: the scholars and the ones who teach and cultivate the people. There are names that are associated with various scholars that stem from the trade they worked in, such as, Al-Bazzaar (seedsman), Al-Jassaas (plasterer), Al-Khawwaas (seller of palm leaves), Al-Jazzaar (butcher), Az-Zajjaaj (glassmaker), Al-Haddaad (smith) Al-Haththaa' (shoemaker), and so on.

1 Reported by Al-Bukhaari (2262).

2 Reported by Muslim (2379).

3 The explanation of An-Nawawi on the book of Muslim (15/135).

Laziness and not working even though one is able is censured and blameworthy, and that is why the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not specify anything for a lazy unemployed person. This would push them to work to earn lawful earnings, and he, *sallallaahu 'alayhi wa sallam*, said: "**Charity is not lawful to be given to a rich person, a strong person, or someone who is healthy.**" ¹

`Abdullaah ibn Mas`ood, may Allaah be pleased with him, said: "I detest a man who sits idle without any work for the worldly life or the life or for the Hereafter." ²

Sufyaan Ath-Thawri, may Allaah have mercy upon him, said: "*Work like a hero: earn from Halaal and spend that on your family.*" ³

The Arab proverb says, "*Dig a well, overflow a well, and do not leave an employee to be idle.*" Meaning, you should put young men to work and get them used to working, and get them used to not taking money without something in return, even if you must put them to work at something that is useless, but in the end, getting them used to working and being serious and avoiding idleness is a beneficial thing.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, clarified to them who is the real poor person: He, *sallallaahu 'alayhi wa sallam*, said: "**A poor person is not the one who goes to people asking for a morsel or two, or a date or two.**" It was said: "*Who is the poor person, O Messenger of Allaah?*" He, *sallallaahu 'alayhi wa sallam*, said: "**The poor person is the one that has no wealth, but no one knows that, and so no one gives them charity, and they themselves do not ask from the people.**" ⁴

An-Nawawi, may Allaah have mercy upon him, said: "*This means that the person who is truly poor is the one who truly deserves charity, and is in more need than the one that goes around asking others. The one who is truly poor is the person who has no wealth to use, and no one knows of their situation, and also, does not ask others. The meaning is that the original attribute of poverty is not negated*

1 Reported by At-Tirmithi (652) and Abu Daawood (1634) on the authority of `Abdullaah ibn `Amr, may Allaah be pleased with him. Al-Albaani ruled it as authentic in his book *Irwaat Al-Ghaleel* (877).

2 Reported by Ibn Abu Shaybah (34561).

3 *Hilyat Al-Awliyaa'* (6/381).

4 Reported by Al-Bukhaari (1476) and Muslim (1039) on the authority of Abu Hurayrah, may Allaah be pleased with him.

from the one who goes around asking, but rather, the completeness of being poor.”

¹

The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, ordered that the poor be given, even if it is something small:

The one asking has a right, as Allaah Says (what means): «*And from their properties was [given] the right of the [needy] petitioner and the deprived.*» [Qur'aan: 51:19]

Allaah also Says (what means): «*And those within whose wealth is a known right, For the petitioner and the deprived.*» [70:24-25]

As-Si`di, may Allaah have mercy upon him, said: “*And from their properties was [given] the right.*” both obligatory and recommended. ‘*For the petitioner and the deprived,*’ meaning, for those who are needy that also ask from people, as well as those who do not ask.”²

That is why the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, urged that people give, even if it is something slight. `Abdur-Rahmaan ibn Bujayd narrated from his grandmother, Umm Bujaid, may Allaah be pleased with her, (she was one of the women who gave allegiance to the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*) that she said: “O Messenger of Allaah, a poor person comes to my door, but I do not find anything to give him.” So the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “If you only have a burnt hoof to give him, then give it to him in his hand.”³

The reason that the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “[A] burnt hoof,” is to emphasize the importance of giving the needy anything possible, meaning, do not allow him to leave without anything, and give him anything possible, even if you find something belittled like a burnt hoof, give it to him.⁴

In a narration from `Amr ibn Mu`aath Al-Ansaari who said that a beggar came to their door, so his grandmother, Hawwaa', said to him, “Feed him dates.” They said: “We do not have any.” She said: “Give him Saweq

1 The explanation of An-Nawawi on the book of Muslim (7/129).

2 Tafseer As-Si`di (1/808).

3 Reported by Abu Daawood (1667), At-Tirmithi (665) and An-Nasaa'i (2574). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami`* (1440).

4 *Tuhfat Al-Ahwathi* (3/268).

(wheat and barley soup)." They said: "You are so strange; as if we can feed him what we do not possess." She said: "I heard Messenger of Allaah, sallallaahu 'alayhi wa sallam, say: 'To not turn the one asking back, even if the only thing you give him is a burnt hoof.'"¹

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, strove to get the righteous and good among them married:

Abu Barzah Al-Aslami, may Allaah be pleased with him, said:

"If one of the Ansaar had a widowed woman, he would not marry her off until he ascertained as to whether or not the Prophet of Allaah, sallallaahu 'alayhi wa sallam, wanted to marry her." So the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said to one of the Ansaar men: '**Marry your daughter for me!**' So the man said: 'What a great honor this is, O Messenger of Allaah; that is the comfort of my eyes.' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, responded: '**I do not want her for myself!**' He said: 'Then for whom, O Messenger of Allaah?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: '**For Julay-beeb!**' The man said: 'O Messenger of Allaah, allow me to seek her mother's counsel.'

So the man went to the girl's mother, and said: 'The Messenger of Allaah, sallallaahu 'alayhi wa sallam, has asked for the hand of your daughter.' She said: 'What a great blessing that is; that is the comfort of my eyes.' He said: 'He has not asked for her hand for himself, but for Julaybeeb.' She said: 'Is Julaybeeb his son! Is Julaybeeb his son! Is Julaybeeb his son! No, by Allaah, you will not marry her off.'

When the man wanted to stand to go to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, in order to tell him what the girl's mother said: the girl said: 'Who asked you for my hand?' Her mother told her, and she said: 'Do you reject the order of the Messenger of Allaah, sallallaahu 'alayhi wa sallam? Send me for marriage, because the Messenger of Allaah, sallallaahu 'alayhi wa sallam, will never put me to loss.'

Her father went to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and told him, and he said: 'What you desire for her will happen.' So he married her to Julaybeeb.

¹ Reported by Ahmad (26607). Shu'ayb Al-Arna'oot ruled it as being sound (*Hasan*).

Then the Prophet of Allaah, sallallaahu 'alayhi wa sallam, went out to battle, and Julaybeeb was with him, and when Allaah gave him war booty, he said to the Companions: 'Do you find anyone missing?' They said: 'So-and-so is missing, and so-and-so is missing.' He, sallallaahu 'alayhi wa sallam, said: 'Look if you are missing anyone else.' They said: 'No, we are not missing anyone else.' He, sallallaahu 'alayhi wa sallam, said: 'However, I am missing Julaybeeb; go search for him among those killed in battle.' They searched for him, and found him dead beside seven men. They said: 'O Messenger of Allaah, here he is, dead, and beside seven men that he killed, and then they killed him.' So the Prophet of Allaah, sallallaahu 'alayhi wa sallam, went to him and said: 'He killed seven men, and they killed him; this one is from me, and I am from him; this one is from me, and I am from him.' He said that two or three times."

Then the Prophet of Allaah, sallallaahu 'alayhi wa sallam, carried him on his forearms, and a grave was dug for him. He had no deathbed or anything to carry him besides the two forearms of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, then he was placed in the grave. It was not mentioned that he was prayed on."

Is-Haaq ibn `Abdullaah ibn Abu Talhah informed Thaabit, saying: "Do you know the supplication that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, supplicated for that girl (who married Julaybeeb)? He, sallallaahu 'alayhi wa sallam, said: '**O Allaah, pour goodness on her, and do not make her life tiring.**'"

Thaabit said: "*There was no widow in Madeenah wealthier than she was.*"¹

`Abd Al-Muttalib ibn Rabee`ah ibn Al-Haarith said:

"Rabee`ah ibn Al-Haarith [the cousin of the Messenger of Allaah, sallallaahu 'alayhi wa sallam,] and ibn `Abbaas met together, and said: 'By Allaah, if we sent these two boys (Al-Muttalib ibn Rabee`ah and Al-Fadhl ibn `Abbaas) to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and they spoke to him and he appointed them to take the charity, they would pay as the people pay, and take as the people take.' When they were in this condition, `Ali ibn Abu Taalib came,

¹ Reported by Ahmad (19285). Shu`ayb Al-Arna'oot said, "The chain of narration is authentic according to the conditions set by Muslim.". The beginning of the story of the battle was reported by Muslim (2472).

and stopped by them, and they mentioned that to him. He said: 'Do not do that, because by Allaah he will not do that.'

So Ar-Rabee`ah said: 'By Allaah, you are only doing this out of jealousy, and by Allaah, you became the in-law of Messenger of Allaah, sallallaahu 'alayhi wa sallam, but none of us were jealous of you for that.'

`Ali, may Allaah be pleased with him, then said: 'Send them, then.'

So they went to him, and `Ali placed his cloak on the floor then reclined onto it, and said: 'I am Abu Al-Hasan, the master; I shall not depart from my place until your sons come back to you with news on what you sent them to Messenger of Allaah, sallallaahu 'alayhi wa sallam, for.'

When the Messenger of Allaah, sallallaahu 'alayhi wa sallam, prayed Thuhr prayer, we hastened to his home before him, and stood there until he came and took our ears, and said: '**Tell me what you are hiding in your hearts.**' Then he entered, and we followed behind him, and he was with Zainab bint Jahsh that day.

We urged each other to speak, then one of us spoke and said: 'O Messenger of Allaah, you are the best of humankind and the best at keeping the ties of the womb; we have become old enough to marry, so we came so that you might appoint us over these charities, so that we pay as the people pay, and take as the people take.'

Then he remained silent for a long while, to the point that we were about to talk to him again, but Zainab gestured to us from behind a veil that we should not say anything else to him, sallallaahu 'alayhi wa sallam,

Then he, sallallaahu 'alayhi wa sallam, said: '**Charity is not befitting for the family of Muhammad; it is the impurities of people, and it is not permissible for the family of Muhammad. Call Mahmiyah ibn Juz' for me.**' Mahmiyah was a man from Bani Asad who the Messenger of Allaah, sallallaahu 'alayhi wa sallam, employed for collecting the fifth of booty taken to the treasury. He also called Nawfal ibn Al-Haarith ibn `Abd Al-Muttalib.

So they came, and he, sallallaahu 'alayhi wa sallam, said to Mahmiyah: '**Marry your daughter to this boy,**' meaning, Al-Fadhl ibn `Abbaas, and so he did, then he, sallallaahu 'alayhi wa sallam, said to Nawfal ibn Al-Haarith: '**Marry your daughter to this boy,**' for me, and so he married his daughter to me.

*Then he, sallallaahu 'alayhi wa sallam, said to Mahmiyah: 'Give them such-and-such amount of the fifth to them.'"*¹

He, sallallaahu 'alayhi wa sallam, married a poor man to a woman who gave herself to him in marriage without a dowry:

Sahl ibn Sa`d, may Allaah be pleased with him, reported that a woman went to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and said: "O Messenger of Allaah, I have come to give myself to you in marriage." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, looked at her, and then looked down. When the woman saw that he, *sallallaahu 'alayhi wa sallam*, did not decide anything, she sat down. One of his Companions stood and said: "O Messenger of Allaah, if you have no need or desire for her, then marry her to me." So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Do you have anything?" He said: "No, O Messenger of Allaah." So he, *sallallaahu 'alayhi wa sallam*, said: "Go to your family and see if you have anything [to give her as dowry]?" He said: "No, O Messenger of Allaah, I did not find anything." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "See if you can find anything, even if it is a metal ring."

So the man went, and came back, and said: "No O Messenger of Allaah, not even a metal ring, but this is my Izaar (lower garment)." Sahl said: "He did not have a cloak, so she would take half of his Izaar (a lower sheet they used to tie on their waist)." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**What will she do with your Izaar, if you wear it, she will not be able to use it, and if she wears it, you do not have anything else to wear.**"

Then the man sat down for a long time, then stood and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, saw him leaving, then ordered that he brought be back, whereon he, *sallallaahu 'alayhi wa sallam*, said: "**How much of the Qur'aan do you know?**" The man said: "I know such and such Chapter, and such and such Chapter and such and such Chapter." Then he counted the ones he knew.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Can you read them from your memory?**" The man said: "Yes, I can." So the Prophet

¹ Reported by Muslim (1072).

of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Go, for I have married this woman to you for that which you know from the Qur'aan.”¹

Among the benefits of this narration:

- It is evidence that it was permissible for a woman to give herself to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and that is one of his special qualities, and it is not permissible for anyone else, as Allaah The Almighty Says (what means): «*And a believing woman if she gives herself to the Prophet [and] if the Prophet wishes to marry her; [this is] only for you, excluding the [other] believers.*» [Qur'aan: 33:50]
- It is permissible for someone wanting to marry to look at the woman and look scrutinize her in that manner.
- It is recommended for a woman to propose herself to a righteous man, so that he may marry her.
- It is recommended for someone who has been asked for a favor to remain quiet in a way that helps the one asking realize that, also, the person being asked should not embarrass the one asking by outright saying no, unless the person only can understand an explicit ‘no’, then in that case, the person should be explicit.
- It is recommended that a marriage should consist of some sort of dowry, because that is more preventative towards any conflict, and it is more beneficial for the woman, in the way that if they were to divorce before they consummated the marriage, she would be entitled to a half of the dowry. If there was no designated dowry, then paying the dowry does not become a requirement, but a gift of divorce would be required in case of divorce. If the marriage contract is settled without a dowry, it is still considered valid as Allaah Says (what means): «*There is no blame upon you if you divorce women you have not touched nor specified for them an obligation.*» [Qur'aan: 2:236]
- It is permissible for the dowry to be a small amount, or a large amount, depending on the financial capability, as well as if the two

¹ Reported by Al-Bukhaari (5030) and Muslim (1425).

spouses agree. The proof is that a metal or iron ring is very inexpensive.

- It is permissible to wear a metal ring.
- It is permissible to swear by Allaah without being told to swear by Allaah, and without a necessity.
- It is permissible to marry off a poor person, and for a woman to marry a poor person.
- The elder of the people should look to the interests of the people, and should guide them to that which makes things easier for them.
- It is permissible to take money for teaching Qur'aan.¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, urged them to pool their resources and share them:

Abu Moosa Al-Ash`ari, may Allaah be pleased with him, said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'If the Ash`ari tribe have no food during wartime, or their food becomes little for their families in Ma-deenah, they collect whatever they have in one garment, then they split it among them equally, by using a bowl. Indeed they are from me, and I am from them.'" ²

An-Nawawi, may Allaah have mercy upon him, said: "*Among the benefits of this narration:*

- *The virtue of the Ash`ari tribe.*
- *The virtue of giving precedence to others and consoling others, as well as the virtue of mixing provisions while travelling, and the virtue of combining provisions when in the city of residence and splitting it evenly between everyone.*" ³

Something similar to this is what is known as a collaborative fund that some tribes and families, where each member would give some help according to their capability, then that money is used for those in need.

1 *Fat-h Al-Baari* (9/214) and The explanation of An-Nawawi on the book of Muslim (9/214).

2 Reported by Al-Bukhaari (2486) and Muslim (2500).

3 The explanation of An-Nawawi on the book of Muslim (16/62).

Note: In many Muslim countries, there are collaborative funds that are joined with various foundations and institutions. However, to our great regret, those that care for these institutions, place the money in usury-based banks, and help those in need with money from interest.

It is feared that the following verse applies to them (which means): **«Say, [O Muhammad], 'Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work.'»** [Qur'aan: 18: 103-104]

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, guided them to actions that help them overcome poverty, among those things:

Keeping the ties of kinship: Anas ibn Maalik, may Allaah be pleased with him, said: "I heard the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, say: 'Whoever wants to have his wealth spread for him, and for his life extended [blessed], then let them keep the ties of their kinship.'" ¹

Benefit: Ibn Taymiyyah, may Allaah have mercy upon him, was asked about sustenance, does it increase or decrease? And is sustenance what the slave consumes or what the slave possesses? So he, may Allaah have mercy upon him, answered: saying

"Sustenance is of two types:

- 1) *The type that Allaah knows He will give the slave, that does not change.*
- 2) *The type that Allaah has written and told the angels. This increases and decreases depending on the various causes that cause that increase and decrease. Because Allaah orders the angels to write the sustenance of the slave; likewise, if the slave kept the ties of the womb, Allaah will give him more sustenance.*

The things that cause increase in sustenance are things that Allaah has already destined and written. So if it was written that Allaah will give sustenance to the slave through the slave's work and earning, then that will cause the slave to work and earn. Also, that sustenance that he was to earn through working is only going to be earned through working, and that which was supposed to be earned without working, such as inheriting from someone who died.

¹ Reported by Al-Bukhaari (2067) and Muslim (2557).

Labor and working is of two types:

- 1) *A type of labor that was made specifically and tangibly for earning sustenance, such as manufacturing, farming, and business.*
- 2) *A type of working that consists of supplication, reliance on Allaah, being kind and courteous towards Allaah's creation, and so forth, because Allaah will help a slave so long as the slave helps their brothers and sisters."*

¹

Abandoning sins: Thawbaan, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'A man will be prevented from sustenance due to a sin that he does [or is afflicted by].'" ²

‘Abdullaah ibn ‘Umar, may Allaah be pleased with him, said:

"*The Messenger of Allaah, sallallaahu 'alayhi wa sallam, came to us and said: 'O Muhaajireen, there are five great trials, and I seek refuge in Allaah from you all reaching them:*

There has never been a time that immorality has spread among a people except that the plague, too, spread, as well as sicknesses that were not present in peoples before them.

There has never been a time that people cheat when weighing products but that they were punished with years of drought, having tight provisions, and having their rulers unjust to them.

They never withheld the obligatory charity from their wealth but that rain was withheld from them; had it not been for animals living there, they would not have received any rain.

They never breached the promise to Allaah and the promise of His Messenger except that Allaah empowered an enemy from other than themselves over them. Those in power would then take what is in their hands [their wealth], and as long as their leaders do not rule by Messen-

1 *Majmoo` Al-Fataawaa* (8/540-541).

2 Reported by Ibn Maajah (90). Al-‘Iraaqi ruled it as sound (Hasan) in his book *Misbaah Al-Zujaajah* (1/15), as well as Shu‘ayb Al-Arna’oot in his book *Tahqeeq ibn Hibbaan* (872), and Al-Haakim ruled it as authentic in his book *Al-Mustadrak* (1814), Al-Munthiri in his book *At-Targheeb wa At-Tarheeb* (3733). However, Al-Albaani ruled it as inauthentic in his book *Dha`eef Al-Jaami`* (1452).

ger of Allaah and choose that which Allaah has revealed, then Allaah will cause enmity between themselves.”¹

Ibn Mas`ood, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “There is not a person that used usury to make their wealth abundant except that their final affair was to have a small amount of wealth.”²

Following up Hajj with `Umrah: The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Keep up between Hajj and `Umrah [or make `Umrah during Hajj], because they both do away with poverty and sins just as the burning bellows of a fire takes away the impurities of iron.”³

Avoiding asking others: Abu Kabshah Al-Anmaari, may Allaah be pleased with him, reported that he heard the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, say: “I swear on three things: a person’s wealth is not diminished through them giving charity; also, anytime a person suffers an injustice and is patient in the wake of that injustice, Allaah will give that person honor and glory; also, anytime a slave of Allaah opens a door to begging, Allaah opens a door to poverty.”⁴

Relying on Allaah when seeking sustenance: `Umar ibn Al-Khattaab, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “If you were to rely on Allaah as you should, you would receive sustenance just as a bird does; you would leave early in the morning hungry and go home full.”⁵

Al-Mubaarakpoori, may Allaah have mercy upon him, said: “**If you were to rely on Allaah as you should,**” meaning, if you were to know for sure that there is none that grants sustenance besides Allaah, and that there is no one that gives or withholds besides Him, then you were to seek your sustenance in a good way, and while maintaining reliance on Allaah.”⁶

1 Reported by Ibn Maajah (4019). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami`* (7978).

2 Reported by Ibn Maajah (2279). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami`* (5518).

3 Reported by An-Nasaa'i (2630) on the authority of `Abdullaah ibn `Abbaas, may Allaah be pleased with him. Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami`* (2899).

4 Reported by At-Tirmithi (2325). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami`* (3024).

5 Reported by At-Tirmithi (2344) and Ibn Maajah (4164). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami`* (5254).

6 *Tuhfat Al-Ahwathi* (7/7).

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not fear poverty for his *Ummah* as much as he feared that they would compete for the worldly life:

‘Amr ibn ‘Awf, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, sent Abu ‘Ubaydah ibn Al-Jarraah, may Allaah be pleased with him, to Bahrain in order to bring the Jizyah (protection money) from there.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, had a peace treaty with the people of Bahrain, and ordered that Al-‘Alaa’ ibn Al-Hadrami be the ruler over it.

When Abu ‘Ubaydah, may Allaah be pleased with him, came with money from Bahrain, the Ansaar heard about his coming, and gathered for Fajr prayer with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. When he left, they went to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and he smiled when he saw them, saying: “I think you heard that Abu ‘Ubaydah has come with something.” They said: “Yes, O Messenger of Allaah.” He, *sallallaahu 'alayhi wa sallam*, said: “Then receive glad tidings, and hope for that which pleases you, for by Allaah I do not fear for poverty for you, but I fear that the worldly life becomes laid out for you just as it was laid out for those before you, causing them to strive and compete for it as they did, and I fear that you do the same, causing you to be destroyed as they were destroyed.”¹

Ibn Battaaal, may Allaah have mercy upon him, said: “This narration teaches that an individual for whom the delights and pleasures of the worldly life have been opened up should fear for the evil ending and consequences, as well as the evil trial it contains. So such an individual should not trust the adornments of the Worldly life, and should not compete with others in attaining it.”²

Abu ad-Dardaa’, may Allaah be pleased with him, said: “The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, came out and spoke to us while we were speaking about poverty and how fearful we were of it, and he said: ‘Is it poverty that you fear? By Him in Whose Hand is my soul, the worldly life will be given to you in abundance, to the point that one of you will not be

¹ Reported by Al-Bukhaari (4015) and Muslim (2961).

² The explanation of Ibn Battaaal on the book of Al-Bukhaari (10/155).

deviated except by that. By Allaah, I have left you on the clear white path, the night and day of which are the same.”¹

As-Sindi, may Allaah have mercy upon him, said: “This narration teaches that the heart of one of you is only deviated by worldly life.”²



Conclusion:

When reading about the dealings of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with the poor, we see how he, *sallallaahu 'alayhi wa sallam*, would supplicate to Allaah to make them rich from His Bounty, and to make their affairs easy. At other times, he, *sallallaahu 'alayhi wa sallam*, would urge them to be patient and console them, as well as remind them that this worldly life is passing away, and that the Hereafter is what truly remains. He, *sallallaahu 'alayhi wa sallam*, would remind them of the virtue of hunger, and the virtue of being patient in the face of poverty for those who are afflicted with it. He, *sallallaahu 'alayhi wa sallam*, would guide them to ways to work and earn money, like in his saying: “By Him in Whose hand is my soul, it is better for one of you to take firewood on his back and sell it than to go to a man and ask for money, and he might give him or not.”³

It should not be perceived that because the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave in charity and encouraged his Companions to do so as well, meant that he, *sallallaahu 'alayhi wa sallam*, would accept that the poor continue to ask for help for the rest of their lives. On the contrary, he was keen on teaching the poor the importance of working to fulfil one’s own needs. He, *sallallaahu 'alayhi wa sallam*, wanted them to avoid the disgrace of asking and begging and enjoy the sweetness of giving. The Prophet’s mercy upon the poor was for their own good and welfare and to help them attain true happiness. He, *sallallaahu 'alayhi wa sallam*, did not only aim to feed them temporarily, but also to teach them, raise their spirits, and broaden their minds. He, *sallallaahu 'alayhi wa sallam*, wanted

1 Reported by Ibn Maajah (5). Al-Albaani ruled it as sound (Hasan) in his book *Saheeh Al-Jaami'* (9).

2 The explanation of As-Sindi on the book of Ibn Maajah (1/6).

3 Reported by Al-Bukhaari (1470) and Muslim (1042)

their welfare in this worldly life and in the Hereafter as his approach was truly balanced and comprehensive.



Section Five

The Dealings of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with the rich

Introduction:

The rich are an important social class within society and have a very influential part in society. Wealth plays an influential role in the daily running of society; rather, it is the lifeline of material life. Allaah The Almighty Says (what means): «*And do not give the weak-minded your property, which Allaah has made a means of sustenance for you.*» [Qur'aan: 4:5] Ibn Katheer, may Allaah have mercy upon him, said: “Meaning, their livelihood is reliant on it, being that it is needed for trade and so forth.”¹

Allaah has blessed us with wealth. Allaah The Almighty Says (what means): «*O children of Aadam, We have bestowed upon you clothing [Reesh] to conceal your private parts and as adornment. But the clothing of righteousness, that is best.*» [Qur'aan: 7:26] At-Tabari, may Allaah have mercy upon him, said: “The word, “*Reesh*,” in the Arabic language refers to equipment and wealth.”²

Sufyaan Ath-Thawri, may Allaah have mercy on him, said: “To leave behind ten-thousand Dirhams after my death which I will be accounted for on the Day of Resurrection is more beloved to me than to be needy of people.”³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was followed by the rich and the poor, and many of the Companions were rich, such as Abu Bakr, may Allaah be pleased with him, `Abdur-Rahmaan ibn `Awf, may Allaah be pleased with him, `Uthmaan ibn `Affaan, may Allaah be pleased with him, Sa`eed ibn

1 Tafseer Ibn Katheer (2/214).

2 Tafseer At-Tabari (12/364).

3 Hilyat Al-Awliyaa' (6/381).

Ar-Rabi`¹, may Allaah be pleased with him, Abu Talhah, may Allaah be pleased with him, and many others.

How did the Prophet of Allaah, *sallallaahu `alayhi wa sallam*, treat them?

The Prophet of Allaah, *sallallaahu `alayhi wa sallam*, testified to the virtue of the virtuous among them and their helping the religion:

Abu Ad-Dardaa', may Allaah be pleased with him, narrated that there was an argument between Abu Bakr and 'Umar, may Allaah be pleased with them, and Abu Bakr made 'Umar angry, so 'Umar left him. Abu Bakr, may Allaah be pleased with him, then followed him, asking 'Umar, may Allaah be pleased with him, to forgive him, but he did not, until he shut his door in Abu Bakr's face. Then Abu Bakr went to the Prophet of Allaah, *sallallaahu `alayhi wa sallam*. While I was sitting with the Prophet of Allaah, *sallallaahu `alayhi wa sallam*, Abu Bakr, may Allaah be pleased with him, came, lifting up one corner of his garment until his knee showed.

The Prophet of Allaah, *sallallaahu `alayhi wa sallam*, said: "Your Companion has had a quarrel." Abu Bakr, may Allaah be pleased with him, greeted him and said: "O Messenger of Allaah! There was something (i.e. an argument) between me and the son of Al-Khattaab and I talked to him harshly and then regretted that, and requested him to forgive me, but he refused to do that. So I came to you." The Prophet of Allaah, *sallallaahu `alayhi wa sallam*, said three times: "May Allaah forgive you, O Abu Bakr."

Then 'Umar, may Allaah be pleased with him, regretted (that he did not forgive him), and he went to Abu Bakr's house and asked if Abu Bakr, may Allaah be pleased with him, was there. They replied that he was not. So he came to the Prophet of Allaah, *sallallaahu `alayhi wa sallam*, and greeted him, and the face of the Prophet of Allaah, *sallallaahu `alayhi wa sallam*, changed (due to anger). Abu Bakr, may Allaah be pleased with him, knelt down on his knees and said: "O Messenger of Allaah, by Allaah, I was more unjust (than him)." The Prophet of Allaah, *sallallaahu `alayhi wa sallam*, said: "Allaah sent me to you, but you said: 'You are telling a lie,' while Abu Bakr said: 'He has said the truth,' and he consoled me with himself and his money." He, *sallallaahu `alayhi wa sallam*, then said twice, "Won't you then give up

harming my Companion?" After that, he, may Allaah be pleased with him, was never harmed again.¹

Abu Hurayrah, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'No one's wealth helped me as much as the wealth of Abu Bakr helped me.' After which, Abu Bakr began to weep and say, 'And is my self and wealth for anything besides you, O Messenger of Allaah?' ²

This narration shows the level of etiquette and humbleness that Abu Bakr, may Allaah be pleased with him, had in the presence of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, for he likened himself to a slave of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, by saying that his wealth was only for the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, as well as his soul and self. This comes as no surprise, for the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, has more right on the believers than themselves.

He, may Allaah be pleased with him, spent his wealth in the cause of Allaah, and he consoled the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, through his own self. So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, recognized that for him, and said: in order to build his stature and to remind the Ummah of his virtues: "No one's wealth helped me as much as the wealth of Abu Bakr helped me."

Among the benefits of this narration:

- It is important to keep good manners and humbleness in the presence of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*.
- Thanking someone who has bestowed some favor on you, as well as supplicating for them is part of having good manners.³

`Abdur-Rahmaan ibn Samurah, may Allaah be pleased with him, said: "Uthmaan ibn `Affaan, came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with one-thousand Dirhams in his garment when the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was preparing the Army of Hardship

1 Reported by Al-Bukhaari (3661).

2 Reported by At-Tirmithi (3661) and Ibn Maajah (94). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami`* (5808).

3 The explanation of As-Sindi on the book of Ibn Maajah (1/85) and *At-Tayseer Bi Sharhi Al-Jaami` As-Sagheer* (2/57).

(Jaysh Al-'Usrah), and poured that money in the home of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, then began tossing the money between his hands, and saying: 'What 'Uthmaan does after today will not harm him.' and he repeated that phrase many times."¹

Even though the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, utilized the wealth of Abu Bakr, may Allaah be pleased with him, when calling to Allaah, he still preferred to use his personal money to get closer to Allaah and to do acts of obedience:

In the story of the migration of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, `Aa'ishah, may Allaah be pleased with her, mentioned:

"Seldom did the Prophet of Allaah, sallallaahu 'alayhi wa sallam, not come to the house of Abu Bakr either during the day or night, but when he, sallallaahu 'alayhi wa sallam, was given permission to leave to Madeenah, he came to our house at noon. Abu Bakr was informed of the Prophet's coming, and said: 'The Prophet of Allaah, sallallaahu 'alayhi wa sallam, has only come to us because something important happened.'

When the Prophet of Allaah, sallallaahu 'alayhi wa sallam, entered, he said: 'Let those who are in your home leave.' Abu Bakr said: 'O Messenger of Allaah, these are my two daughters.' He, *sallallaahu 'alayhi wa sallam*, meant, `Aa'ishah and Asmaa'. So he, *sallallaahu 'alayhi wa sallam*, said: **'Did you have a feeling that I have been given permission to leave?'** Abu Bakr said: 'I will accompany you, O Messenger of Allaah.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, responded: **'You will accompany me.'** Abu Bakr then said: 'O Messenger of Allaah, I have two horses that I have prepared for travel, so take one of them. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, responded: **'I will take it and will pay its price.'**"²

Ibn Hajar, may Allaah have mercy on him, said: "Ibn Is-Haaq added that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'I will not ride a camel that is not my possession.' So Abu Bakr said: 'Then it is yours,' and the

1 Reported by At-Tirmithi (3701) and Ahmad (20107). Al-Albaani ruled it as sound (*Hasan*) in his book *Tahqiq Mishkaah Al-Masaabeeh* (6064).

2 Reported by Al-Bukhaari (2138).

Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'No, but only with the condition that I pay the price that you purchased it for.'"¹

In the narration of Asmaa' bint Abu Bakr, may Allaah be pleased with her, that At-Tabaraani reported, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Only on the condition that I pay the price needed to purchase it." To which Abu Bakr, may Allaah be pleased with him, said: "That condition is so, if you wish."²

Abdur-Rahmaan As-Suhayli, may Allaah have mercy upon him, said: "Some people of knowledge were asked why the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, only accepted it with the condition that he would pay its price, even though Abu Bakr, may Allaah be pleased with him, spent much wealth on the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and it amounts to much more than that.

*They answered that in this scenario it was so that his migration to Allaah would be with his self and wealth and by his own desire, *sallallaahu 'alayhi wa sallam*, in order to complete the virtue of migration and struggle (Jihaad) in the most complete of ways.*"³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, visited them, ate at their homes, and guided them to the best ways of being charitable with their money:

Anas ibn Maalik, may Allaah be pleased with him, said:

*"Out of all the Ansaar in Madeenah, Abu Talhah had the most date-palm trees, and the most beloved of his land was Bayrahaa', a piece of land that faces the mosque. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to enter it and drink from some water therein.*

*When the verse (which means): «Never will you attain the good [reward] until you spend [in the way of Allaah] from that which you love.» [Qur'aan: 3:92] was revealed, Abu Talhah stood and said to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, 'O Messenger of Allaah, Allaah The Almighty Says (what means): «Never will you attain the good [reward] until you spend*

1 As-Seerah An-Nabawiyyah (3/13) by Ibn Hishaam, and Fat-h Al-Baari (7/235).

2 Fat-h Al-Baari (7/235).

3 Ar-Rawdh Al-Anif (4/131) and this has been summarized.

[in the way of Allaah] from that which you love.» and the most beloved part of my wealth is Bayruhaa'. Therefore, it is a charity for the sake of Allaah, and I hope that Allaah accepts it and stores it for me in my record of good deeds, so use it in any way Allaah shows you (any way you see fit).'

So the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: 'This is such a good action, and this is profitable wealth; this is profitable wealth. I have heard what you have said: but I see that you should give it to your relatives.'

Abu Talhah, may Allaah be pleased with him, said: 'I shall do so, O Messenger of Allaah.' So Abu Talhah divided it between his relatives and cousins, and among them were Hassaan and Ubaiy ibn Ka`b.¹

That is how the Prophet of Allaah, sallallaahu 'alayhi wa sallam, used to advise them about which places are more suitable for charity.

Among the benefits of this narration:

- It is recommended for one to spend from their most beloved possessions.
- One should seek the counsel of the people of knowledge and good virtue regarding how one should distribute charity, do good actions, and so forth.
- It is better to give charity to the relatives rather than those who are not related, if the relatives are needy.

Close relatives are cared for under the umbrella of keeping the ties of the womb, even if the relation is only a forefather. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, ordered Abu Talhah, may Allaah be pleased with him, to give charity to his relatives, and he gave it to Ubayy ibn Ka`b and Hassaan ibn Thaabit, may Allaah be pleased with them, although they share the 7th grandfather.

- Making enclosed gardens and orchards, as well as having people of good virtue and knowledge go in to it, take shade in its trees, eat its fruits, and just generally relax in them. Sometimes that is recommended and brings about reward if the individual has the intention

¹ Reported by Al-Bukhaari (1461) and Muslim (998).

of relaxing themselves after being tired from worship, in order to strengthen them for worship.

- It is permissible to drink from the house of one's friend, even if they were not present, as long as they know that they do not mind.

The virtue of Abu Talhah, may Allaah be pleased with him, because the verse speaks about being charitable with beloved possessions, but he ascended to the level of giving his most beloved possession. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, agreed with his opinion and action, and thanked him on behalf of His Lord, then told him to specify his family with that charity, and then said: "Bakh," an Arabic word showing one's pleasure with a particular thing.¹

- A person is rewarded if they rest themselves in order to be able to worship, because the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to visit the gardens and orchards of the rich and righteous, in order to sit in the shade of its trees, eat its fruit, and generally relax.

Note: Giving charity to relatives is better than giving to those that are not relatives, if the relatives are needy. However, some people try to flatter their relatives by giving them *Zakaah*. For example, there could be a relative who is financially stable and has enough money to suffice, but their relative gives them *Zakaah* instead, even though there is a needy individual who has nothing, who is not related to the one giving the charity, so the one giving the charity does not give that poor person. This is not permissible, because it is impermissible to favor the relatives with charity [with no reason].

However, if you have a needy relative and someone who is not related to you and is far from you in terms of lineage that is also needy, who is to be given preference?

The answer: you should give preference to the relative who is needy, because then you have both the reward of charity and the reward of keeping the ties of the womb.

Salmaan ibn `Aamir, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Charity given to a poor per-

¹ *Fat-h Al-Baari* (3/398) and The explanation of An-Nawawi on the book of Muslim (7/86).

son is just charity, but charity to those related by the womb is twofold: charity, and keeping the ties of the womb.”¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, visited them when they were sick and advise them to will less than a third to charity:

Sa`d ibn Abu Waqqaas, may Allaah be pleased with him, said: “The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, visited me in the year of the Farewell Pilgrimage, due to a sickness that almost killed me. I said: ‘O Messenger of Allaah, you see how hurt I am from this sickness, and I am a person with much wealth, and only one daughter inherits from me. Should I give two-thirds of my wealth as charity? He, *sallallaahu 'alayhi wa sallam*, replied: ‘No.’ So I said: ‘Should I give half?’ He replied: ‘No.’ I said: ‘Then a third?’ He, *sallallaahu 'alayhi wa sallam*, said: ‘A third, O Sa`d, and a third is a lot. It is better for you to leave your family rich rather than leaving them having to rely on other people. There is not a charity that you give for Allaah’s Sake except that Allaah will reward you for it, including a bite of food that you put in your wife’s mouth.’ I said: ‘O Messenger of Allaah, will I be left here after my companions?’² He, *sallallaahu 'alayhi wa sallam*, replied to me, saying: ‘You will not be left and do an action seeking by it Allaah’s Countenance except that Allaah will raise you a level and high standing. Perhaps you will be left behind so that some people benefit from you and some will be harmed by you.³ O Allaah, allow my Companions to continue fulfilling their migration, and do not send them back on their heels.⁴ However, the unfortunate one is Sa`d ibn Khawla.’”

1 Reported by At-Tirmithi (658) An-Nasa’i (2582) and Ibn Maajah (1844). Al-Albaani ruled it as authentic in his book *Irwa’ Al-Ghaleel* (883).

2 He said this out of fear of dying in Makkah, since he originally migrated from it and left it for the sake of Allaah. So he, may Allaah be pleased with him, feared that his dying there would diminish his migration reward. Further, they used to dislike residing in an area that they migrated from and left for the sake of Allaah. That is why Sa`d ibn Abu Waqqaas, may Allaah be pleased with him, feared that he would die there. The explanation of An-Nawawi on the book of Muslim (11/78).

3 Meaning that the Muslims will benefit from you through the war booty that they acquire through conquering the lands of polytheism by the Permission of Allaah, and the polytheists will be harmed by you, meaning that they will be killed.

4 This narration has a reference to a supplication that Sa`d, may Allaah be pleased with him, is cured so that he can go to the place that he migrated to (Madeenah) and so that he does not stay and reside in Makkah due to his sickness. *Fat-h Al-Baari* (11/180).

Az-Zuhri, may Allaah have mercy upon him, said: "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, was deplored his death in Makkah."²¹

Among the benefits of this narration:

- It is recommended to visit the sick; it is recommended for the leader as it is for individuals.
- It is permissible for the sick person to speak of what he is feeling, for a good cause, such as for medicinal purposes, being supplicated for, leaving a will, seeking a ruling on his situation, and so forth. It becomes impermissible when it is in a way that shows the sick person's anger at being sick, and so forth, because in that case, it takes away from the reward of their sickness.
- It is not permissible to will away more than one third of one's wealth, if the individual has those who inherit from them. This is something agreed on among the scholars.
- It is encouraged to keep the ties of the womb, be kind towards relatives, and have compassion for those who inherit.
- It is better to keep the ties of the womb and be kind to close relatives than it is to be good and keep ties with distant relatives.
- It is recommended to spend and be charitable for good causes.
- Actions are based on intentions, and an individual is rewarded based on their intention.
- If someone spends on their family for the sake of Allaah The Almighty, they are rewarded.
- Something that is permissible (or allowed) becomes an act of obedience and an individual is rewarded for it if they do it for Allaah's Sake. Likewise, eating with the intention of gaining strength in order to worship Allaah, sleeping for rest in order to energize oneself for worship, pleasuring oneself with a wife or slave-girl in order to lower one's gaze and such Haraam

1 Reported by Al-Bukhaari (1296) and Muslim (1628).

2 Al-Bukhaari mentioned that Sa'd ibn Khawlah, may Allaah be pleased with him, migrated from Makkah, fought in the battle of Badr, and then went back to Makkah and died therein. The reason he was deplorable is that he invalidated his migration by going back to Makkah by his own choice and further, dying there. the explanation of An-Nawawi on the book of Muslim (11/80).

actions, as well as to satisfy her rights, and have righteous children [all carry the same ruling, if done with the correct intention, the individual is rewarded for it].

- *It is a blessing to have a long life, in order for the individual to do more good actions.*
- *It is urged to do actions for the sake of Allaah.”¹*

The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, ordered them to be just in giving gifts and allowances to their children:

Unfortunately, some parents incline towards or love some of their kids more than the others, which causes them to give precedence to some of their children over others when giving gifts and allowances. This is injustice and oppression and the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, warned against it.

An-Nu`maan ibn Basheer, may Allaah be pleased with him, reported that his mother, `Amrah bint Rawaahah, may Allaah be pleased with her, asked his father for some money to give her son, but he procrastinated for a year, then gave it to her. She said: “I am not pleased until you take the Messenger of Allaah as a witness to what you have given my son.”

An-Nu`maan, may Allaah be pleased with him, said: “So he took my hand to the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, and I was a boy at the time, and said: ‘O Messenger of Allaah, the mother of this boy, the daughter of Rawaahah, would be pleased if you were to witness and testify to what I have given her son.’”

The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “**O Basheer, do you have any other children besides this child?**” He said: “Yes.” The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, then asked: “**Have you given all of them the same as you have given this son of yours?**” He said: “No.” Thereupon, the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “**Then do not ask me to testify, as I will not witness to oppression.**”²

1 The explanation of An-Nawawi on the book of Muslim (11/76).

2 Reported by Al-Bukhaari (2587) and Muslim (1623).

In the narration of Muslim, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Would you like that all of them are as good to you?**" He said: "Yes." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: "**Then no [I will not witness for you].**"

In another narration belonging to Al-Bukhaari and Muslim: "Fear Allaah, and be just between all of your children." An-Nu`maan, may Allaah be pleased with him, said: "So my father went back and took the money back."

In another narration the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**They have a right on you, and that is that you are just between them, just as you have a right on them, and that is that they treat you good.**"¹

Therefore, there is no doubt an individual should be just when giving gifts and allowances to their children.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, clarified to them that real wealth is what an individual puts forth for Allaah's Sake, and as for what they leave after their death will perish:

`Abdullaah ibn Mas`ood, may Allaah be pleased with him, said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Who among you considers the wealth of their heirs to be more beloved to them than their own wealth?' They said: 'O Messenger of Allaah, none of us considers the wealth of their heirs more beloved than their own wealth.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'The wealth of any one of you is what is spent in good causes, and the wealth of your heir is what is left and not spent before death.'"²

Ibn Battaaal, may Allaah have mercy on him, said:

"This narration contains encouragement towards spending anything anyone is able in good causes, so that the individual might benefit from it in the Hereafter because all the wealth that one leaves becomes the property of the inheritor. Thus, if the inheritor uses it in the obedience of Allaah, then the original owner will benefit from that, if it is from the wealth that they wanted to collect and save, but

1 Reported by Abu Daawood (2542).

2 Reported by Al-Bukhaari (6442).

if the inheritor uses it in the disobedience of Allaah, it will farther in the reach of the original owner, if they are saved from the evil consequence, that is.

If someone says this narration teaches that spending money in righteous ways is better than leaving it for one's heirs and that this contradicts the statement of the Prophet of Allaah, sallallaahu 'alayhi wa sallam: 'It is better for you to leave your family rich rather than leaving them having to rely on other people.'

It is said in response that there is no contradiction, because the Prophet of Allaah, sallallaahu 'alayhi wa sallam, urged Sa`d, may Allaah be pleased with him, to leave some money for his heirs, because Sa`d, may Allaah be pleased with him, wanted to spend it all in charity when he was sick, but the Prophet of Allaah, sallallaahu 'alayhi wa sallam, ordered that he give a third in charity, and leave the rest for his heirs. As for the narration of ibn Mas`ood, may Allaah be pleased with him, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, is speaking to his companions when they are healthy, and by that statement, notified those who are stingy with their wealth, and those whose souls are not allowing them to spend their wealth in good causes that they should spend their wealth in righteous ways, so that their heirs do not inherit all of their wealth, and in the end, the one leaving the inheritance would lose some reward they could have attained. In this narration, there is no order to spend all of one's wealth, as that would be contradictory to the narration of Sa`d, may Allaah be pleased with him.

Therefore, the narration of Sa`d, may Allaah be pleased with him, is understood to be in reference to someone who spent most of or their entire wealth on charity when they are sick, and the narration of ibn Mas`ood, may Allaah be pleased with him, refers to someone who spends while healthy, but also being stingy.”¹

`Abdullaah ibn Ash-Shikhkheer, may Allaah be pleased with him, said: “I went to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, while he was reading (what means): «Competition in [worldly] increase diverts you.» [Qur'aan: 102:1] and he, sallallaahu 'alayhi wa sallam, said: ‘The son of Aadam says, ‘My wealth, my wealth,’ but O son of Aadam, is any of your wealth yours,

¹ The explanation of Ibn Battal on the book of Al-Bukhaari (19/216).

except that which you consumed, wore, or gave as charity and it was kept as reward?”¹

A similar narration is that of Abu Hurayrah, may Allaah be pleased with him, which has the addition: “Whatever is besides that [aforementioned ways of spending], then that is going to leave a person, and will be left for other people.”²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, never accepted that a rich person give away all their wealth in charity:

That is why when Ka'b ibn Maalik, may Allaah be pleased with him, said to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, “One of the ways I will repent is that I will give all my money away in charity. I will give it to Allaah and to His Messenger, *sallallaahu 'alayhi wa sallam*,” The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, responded: “Keep some of your money, for that is better for you.”³

Jaabir ibn `Abdullaah, may Allaah be pleased with him, said: “We were with Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, when a man came with something close to an egg-sized piece of gold, and said: ‘O Messenger of Allaah, I got this from a mine, so take it as a charity; I only possess this piece of wealth.’ The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, ignored him, then the man approached him from his right and said the same, then from his left, then from behind him, all the while saying the same thing. Then the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, took it and threw it at him, and had it hit him, it would have hurt him, and perhaps would have wounded him. Then he, *sallallaahu 'alayhi wa sallam*, said: ‘One of you brings everything they possess and say, ‘This is a charity,’ then would sit and rely on other people! The best of charity is that which the individual still is self-sufficient afterwards.’”⁴

1 Reported by Muslim (2958).

2 Reported by Muslim (2959).

3 Reported by Al-Bukhaari (2758) and Muslim (2769).

4 Reported by Abu Daawood (1673) and Al-Haakim (1507) and he ruled it as authentic. Ibn Al-Mu-laqqin said: “The chain of narration is acceptable, had it not been that Ibn Is-Haaq narrated it without explicitly mentioning that he heard from his teacher.” Al-Badr Al-Muneer (7/416). However, Al-Albaani ruled it as inauthentic in his book *Irwaa' Al-Ghaleel* (898).

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, accepted that from some of them due to their intense reliance on Allaah, patience in the face of poverty, and modesty in that they would not beg or ask others for money:

Zayd ibn Aslam narrated from his father who said: "I heard `Umar ibn Al-Khattaab say, 'The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, ordered us to give charity, and that came at a time when I had some money. So I said: 'If there is any day that I shall outdo Abu Bakr, it is today,' and I went and presented half of my wealth.' The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'What have you left for your family?'** I said: 'The same as what I brought (half).' Then, Abu Bakr approached with all of his wealth, and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'What have you left for your family, O Abu Bakr?'** He replied: 'I left Allaah and His Messenger.' I said: 'By Allaah, I will never surpass him in anything.'" ¹

An-Nawawi, may Allaah have mercy upon him, said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not rebuke Abu Bakr, may Allaah be pleased with him, when he brought all of his wealth, because he knew of his good intention, strong-willed self, and the fact that he did not fear a trial for Abu Bakr or that he would ask others for money, in a way he, *sallallaahu 'alayhi wa sallam*, would fear for others." ²

At-Tabari, may Allaah have mercy on him, said: "The majority of scholars said that it is permissible for an individual to give all of their wealth in charity if they are healthy in their mind and body, as well as patient with straitened circumstances, and if they have a family, the family is also patient. As for if one of these conditions is not met, then it is disliked." ³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, told them to show the blessings of Allaah on them:

One of the ways one can show gratitude for a blessing is to show it. Allaah The Almighty Says (what means): **«But as for the favor of your Lord, announce [it].»** [Qur'aan: 93:11]

¹ Reported by At-Tirmithi (3675) and Abu Daawood (1678). Al-Albaani rule it as sound (*Hasan*).

² The explanation of Al-'Ayni on the book of Abu Daawood (6/432).

³ *Fat-h Al-Baari* (3/259).

That is why the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to urge the rich to show and make apparent Allaah's Blessings on them.

Maalik ibn Nadhlah, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, saw me wearing rags and torn clothes, and said: 'Do you have wealth?' I said: 'Yes.' He, *sallallaahu 'alayhi wa sallam*, said: 'What kind of wealth?' I said: 'Whatever Allaah has given me, such as camels, slaves, horses, and goats.' Then he, *sallallaahu 'alayhi wa sallam*, said: 'If Allaah gives you something, then let it be shown on you.'"^1

¹ In another narration he, *sallallaahu 'alayhi wa sallam*, said: "Allaah's blessings and generosity should be apparent on you."

This means that one should wear nice clothes, so that people know that the individual is rich, and that Allaah has bestowed His various blessings on that individual.²

`Amr ibn Shu`ayb, may Allaah have mercy upon him, reported from his father from his grandfather, who said: "*The Messenger of Allaah, sallallaahu 'alayhi wa sallam*, said: **'Allaah loves to see the traces of His blessings on His slave.'**"³

Therefore, having a good appearance is one way to thank Allaah for His blessings which He has bestowed on you; it is neither considered wastefulness nor being arrogant.

`Abdullaah ibn Mas`ood, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Anyone who has an atom's weight of arrogance will not enter Paradise." A man said: "An individual would like that their clothes and shoes are nice." He, *sallallaahu 'alayhi wa sallam*, replied: "Allaah is Beautiful and loves beauty; arrogance is to take the truth in vain and to belittle people."⁴

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, praised their good actions, in order to encourage them to do more:

1 Reported by Abu Daawood (4063), At-Tirmithi (2006), An-Nasaa'i (5223) and Ahmad (15457), and the wording is for Ahmad, may Allaah have mercy upon him. Al-Albaani ruled it as authentic in his book *Ghaayat Al-Maraam* (75).

2 *Murqaat Al-Mafaateeh* (13/99).

3 Reported by At-Tirmithi (2819). Al-Albaani ruled it as sound (*Hasan*) in his book *Saheeh Al-Jaami'* (1887).

4 Reported by Muslim (91).

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Whoever gives a pair of any type of wealth for Allaah's sake will be called at the doors of Paradise, and the caller will say, 'O slave of Allaah, this is something good.' If the individual was from those who prayed, they will be called from the door of prayer. If the individual was from the people of Jihaad, they will be called from the door of Jihaad. If the person was one of those who fast, they will be called from the door called Ar-Rayyaan. Whoever was from the people of charity, they are called from the door of charity."

Abu Bakr, may Allaah be pleased with him, then said: "May my father and mother be sacrificed for you, O Messenger of Allaah, it is fine for anyone to be called for any of those doors, however, will anyone be called from all of these doors?" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, responded: "Yes, and you are one of those who will be called from all doors."¹

Abu Hurayrah, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Who among you has woken this morning fasting?' Abu Bakr said: 'I did.' Then the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Who among you followed a funeral proceeding today?' Abu Bakr said: 'I did.' Then the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Who among you fed a poor person today?' Abu Bakr said: 'I did.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Who among you visited a sick person today?' Abu Bakr said: 'I did.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'A person who does all of these things in one day will enter Paradise.'"²

'Abdur-Rahmaan ibn Samurah, may Allaah be pleased with him, said: "Uthmaan ibn 'Affaan came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with one-thousand Dirhams in his garment when the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was preparing the Army of Hardship (Jaysh Al-'Usrah), and poured that money in the home of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, then began tossing the money between his hands, and

¹ Reported by Al-Bukhaari (1897) and Muslim (1027).

² Reported by Muslim (1028).

saying: 'Whatever 'Uthmaan does after today will not harm him,' and he repeated that phrase many times."¹

Al-Ahnaf ibn Qays, may Allaah have mercy upon him, said:

"We went out to travel as pilgrims, so we approached Madeenah wanting to perform the pilgrimage. When we reached our homes and were about to settle our horses, an individual came and said: 'Everyone is gathered and scared in the Mosque.' So we left and found the people gathered with a group in the middle of the mosque, and among them was 'Ali, Az-Zubair, Talha, and Sa`d ibn Abu Waqqaas. We were like that until 'Uthmaan came wearing a yellow wrap around him that concealed his head. He said: 'Are Talhah, Az-Zubair and Sa`d here?' They said: 'Yes.' He said: 'I swear to you by Allaah, do you know that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: **'Allaah will forgive whomever buys the well of Rawmah,'** and I bought it then went to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and said: 'I have purchased it for such-and-such amount.' He, sallallaahu 'alayhi wa sallam, said to me: **'Make it a source of water for the Muslims, and the reward thereof is for you.'**?" They said: 'O Allaah, yes.'

Then he said again, 'I swear to you by Allaah, do you know that Messenger of Allaah, sallallaahu 'alayhi wa sallam, looked in the faces of the people and said: **'Who will prepare these people for war and have its reward?'** meaning, the Army of Distress (Jaish Al-'Usrah); and I prepared those people for war, and they were not missing a headband or bridle? They said: 'O Allaah, yes.' Then he said: 'O Allaah, be a witness; O Allaah, be a witness.'"²

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, called them to have transactions with Allaah, because that is the most successful transaction:

Making transactions with Allaah is the most successful type of transaction, as Allaah Says (what means): **«Indeed, those who recite the Book of Allaah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a transaction [i.e. profit] that will never perish. That He may give them in full their rewards»**

1 Reported by At-Tirmithi (3701) and Ahmad (20107). Al-Albaani ruled it as sound (*Hasan*).

2 Reported by An-Nasaa'i (3182). Al-Albaani ruled it as authentic in *At-Ta'leeqaat Al-Hisaan* (6881).

and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.» [Qur'aan: 35:29-30]

As-Si`di, may Allaah have mercy on him, said: «A transaction [i.e. profit] that will never perish.» meaning, it will never stagnate or be spoiled, but rather, it is the best type of transactions, as well as, the most lofty and the more virtuous, surely, the [outcome of this] transaction is the pleasure of their Lord, winning by earning His plentiful reward, and being saved from His Anger and punishment.”¹

Anas ibn Maalik, may Allaah be pleased with him, reported that a man said: “A man said: ‘O, Messenger of Allaah! I was building a fence around my garden, but a date tree belonging to so and so stands between me and completing my fence, so order him to give it to me so I can finish my fence.’ The Prophet of Allaah, *sallallaahu `alayhi wa sallam*, said to the man: ‘Give him that tree in exchange for a tree in Paradise.’ The man refused. Abu ad-Dahdaah came to the man and said to him, ‘I will give you my garden for your tree,’ and he agreed. Abu ad-Dahdah came to the Messenger of Allaah, *sallallaahu `alayhi wa sallam*, and said: ‘O, Messenger of Allaah! I bought the date tree with my garden, so give it to man [who is building the fence] for I have given the tree to you.’ The Messenger of Allaah, *sallallaahu `alayhi wa sallam*, repeatedly said: ‘How many date trees there will be for Abu Ad-Dahdah in Paradise!’ Abu ad-Dahdaah went to his wife who was inside the garden and said to her, ‘Get out of the garden for I have sold it for a date tree in Paradise.’ She said: ‘What a successful trade!’”²

The Prophet of Allaah, *sallallaahu `alayhi wa sallam*, chose good names for those among them that engaged in business, and urged them to give charity:

Qays ibn Abu Gharzah, may Allaah be pleased with him, said: “During the time of the Messenger of Allaah, *sallallaahu `alayhi wa sallam*, we used to be called Simsaaars but then the Messenger of Allaah passed by us and called us something better, he said: ‘O Tujaar [businessmen], selling is usually filled with plenty of words that the seller does not mean, and with plenty

1 *Tafseer As-Si`di* (1/689).

2 Reported by Ahmad (12073). Al-Albaani ruled it as authentic in *As-Silsilah As-Saheehah* (2964).

of swearing by Allaah, or lying while doing so. Therefore, mix your sales with charity.”¹

Al-Khattaabi, may Allaah have mercy on him, said: “Simsaar means a foreigner; many foreigners used to deal in business and trade, so they got this name due to that. However, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, changed their name to Tujhaar, an Arabic name.”²

'Ali Al-Qaari, may Allaah have mercy on him, said: “The term, “Therefore, mix your sales with charity,” meaning that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, clarified that their transactions and business might contain some amounts of inadvertent speech that they did not mean or swearing too much or swearing while lying, so he said to them to mix their transactions, which contain, occasionally, unintended speech and swearing by Allaah, with charity, because charity puts out of the anger of the Lord, and good deeds do away with bad deeds.”³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, mingled with them in their markets, and would order them to do good and forbid them from doing evil:

Rifaa`ah, may Allaah be pleased with him, said: “We went with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and found the people selling early in the morning, and then he called them, saying: ‘O merchants.’ When they looked up and stretched their necks, he said: ‘Merchants are resurrected as sinners, except those who fear Allaah, fulfill their oaths, and are honest.’”⁴

Al-Mubaarakpoori, may Allaah have mercy on him, said: “The term, “Except those who fear Allaah,” meaning, by avoiding major sins, as well as minor sins, such as cheating and deceitfulness. It also includes being good to people when trading with them, or doing actions of obedience to Allaah and worshipping Him.”⁵

1 Reported by At-Tirmithi (1208), Abu Daawood (3326) and An-Nasaa'i (3797). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (7973).

2 *Ma'alaat As-Sunan* (2/131).

3 *Murqaat Al-Mafaateeh Sharh Mishkaat Al-Masaabeeh* (9/281).

4 Reported by At-Tirmithi (1210) and Ibn Maajah (2146). Al-Albaani ruled it as authentic when taking into account other similar narrations. *Saheeh At-Targheeb wa At-Tarheeb* (1785).

5 *Tuhfat Al-Ahwathi* (4/336).

Al-Qaadhi, may Allaah have mercy on him, said: "This Hadeeth occurred because usually, the practice of merchants in dealing with others involves hiding facts when dealing. They also strive to put their merchandise in circulation through any possible means, such as lying while swearing and giving an oath, and so forth. So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ruled these actions as being actions of sinfulness, and gave the exception to those who keep away from forbidden practices, fulfill their oaths, and are honest when speaking." ¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, prohibited them from cheating when buying and selling:

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, passed by a heap of grains and put his hand in it, and found some wetness, so he said: "What is this, O owner of this merchandise?" The man said: "It has been affected by rain, O Messenger of Allaah" So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Why did you not put it at the top for the people to see? Whoever cheats is not one of me." ²

An-Nawawi, may Allaah have mercy on him, said: "Meaning that such a person is not someone who seeks guidance through the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, follows his actions and knowledge, and good conduct. Sufyaan ibn `Uyainah used to dislike interpreting these types of ahaadeeth, so that they have more of an effect on the hearts and souls of those who hear it, as well as, so that it is more telling of the censure." ³

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Do not do Tasriyah⁴ with regards to camels and goats. Whoever purchases such a camel or goat has the choice to milk it, and afterwards, can either keep it, or return it alone with a measurement of dates." ⁵

1 Ibid.

2 Reported by Muslim (102).

3 The explanation of An-Nawawi on the book of Muslim (1/109).

4 Meaning, do not allow the camel or goat to sit for days without milking it before selling it to the purchaser, as that would give the wrong impression to the one buying the goat or camel that the animal always produces large quantities of milk. *An-Nihaayah* (3/27).

5 Reported by Al-Bukhaari (2148) and Muslim (1515).

An-Nawawi, may Allaah have mercy on him, said: "Know that this ruling applies to all types of animals, including camels, cows, ewes, slave-girls, horses, donkeys, and so forth, because in all cases, it is still cheating and deceitfulness. However, the transaction is valid despite its prohibition, but the buyer has the choice of upholding the transaction or rejecting it."¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, rewarded those that did something good for him:

Abu Hurayrah, may Allaah be pleased with him, said:

"The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, went out of his home at an hour that usually no one is out, and no one can be found at that hour. Abu Bakr approached him and he, *sallallaahu 'alayhi wa sallam*, said: **'What has brought you here, O Abu Bakr?'** Abu Bakr responded, 'I went out to see the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, look at his face, and greet him with greetings of peace.' It was not long before 'Umar, too, came, and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to him: **'What brought you here, O 'Umar?'** He replied: 'Hunger, O Messenger of Allaah.' The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, then said: 'I, too, am finding the same thing.'

Then they went to the home of Abu Al-Haytham ibn At-Tayyihaan Al-Ansaari, a man who possessed many date-palm trees and sheep. He had no servants, so they did not find him, but told his wife, 'Where is your husband?' She replied: 'He went to find drinking water for us.'

It was not long before Abu Al-Haytham approached carrying a heavy canteen. He put it down then went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and hugged him, then said that he would sacrifice his father and mother for him, then took them to his garden.

Then, he lay a carpet down for them, and went to a date-palm tree. He came with a cluster and bunch of dates that contained both ripe and unripe dates. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to him: **'Why did you not bring ripe dates?'** He replied: 'O Messenger of Allaah, I wanted to let you all choose between the ripe and unripe dates.' Then they ate and drank from the water he brought, and the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'By Him in Whose hand is my soul, this is one of the blessings that you**

1 The explanation of An-Nawawi on the book of Muslim (10/162).

will be asked about on the Day of Resurrection; cool shade, good dates, and cold water.' Then Abu Al-Haytham wanted to go make food for them, but the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'Do not slaughter any animal that has milk.'** So Abu Al-Haytham slaughtered a young she-goat or young male goat, then brought it, and they ate from it. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, then said: **'Do you have a servant?'** He replied: **'No.'** So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'If we were to take any captives of war, come to me.'**

Later, two captives were brought to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and Abu Al-Haytham came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to him: **'Choose one of these two.'** He replied: **'O Allaah's Prophet, choose for me.'** Messenger of Allaah said (what means): **'The one sought for advice is entrusted; take this one, for I saw him pray. Also, treat him good.'**

Abu Al-Haytham proceeded to his wife and told her what Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: and she said: **'You would not be good to him in any manner better than freeing him.'** He said: **'He is freed, then.'**

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'Allaah has not sent a Prophet or successor except that He gave that Prophet or successor two entourages; one that orders him with good and forbids him from evil, and another that does not prevent him or anyone else from doing evil. Whoever is saved from having a bad group has been saved from much evil.'**¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, supplicated to Allaah to bless them:

He, *sallallaahu 'alayhi wa sallam*, supplicated for `Abdur-Rahmaan ibn `Awf, may Allaah be pleased with him, and asked Allaah to bless his wealth. Anas ibn Maalik, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, saw `Abdur-Rahmaan ibn `Awf wearing a yellowish perfume, and said: **'What is this?'** He said: **"I got married to a woman for the dowry of a stone's weight of gold."** The Messenger of

¹ Reported by At-Tirmithi (2369). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (1641). It was also reported by Muslim (2038) without the story of the servant and without naming Abu Al-Haytham, may Allaah be pleased with him.

Allaah, *sallallaahu 'alayhi wa sallam*, said: "May Allaah bless your affairs; have a wedding banquet, even if it is one sheep."^{1 2}

An-Nawawi, may Allaah have mercy on him, said: "'Have a wedding banquet, even if it is one sheep.' This is evidence that it is recommended for the wealthy to not go below one sheep for the banquet. Al-Qaadhi transmitted a consensus that there is no specific amount of food counted as sufficient and meet the requirement of the banquet; actually, whatever is served in the banquet is counted as being sufficient. Muslim reported a narration after this one that tells that the wedding banquet of Safiyyah was without meat, and about the banquet of Zainab, he narrated that meat and bread was served. All of this is permissible, and the banquet is counted in Islaam. However, it is recommended that the banquet be in accordance to the capability of the husband."³

'Urwah Al-Baariqi, may Allaah be pleased with him, said: "A travelling market for selling camels and sheep approached, and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave me a Deenaar (golden coin) and said: 'Go to that market and purchase an ewe.' So I went to the caravan and haggled with the owner, and bought two ewes for one Deenaar, then went to sell one of the ewes, so a man approached to buy from me, and we haggled, then agreed on the price of one Deenaar for one ewe. Then, I went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with one Deenaar and one ewe, and said: 'O Messenger of Allaah, here is your Deenaar and your ewe,' and told him the story. He, *sallallaahu 'alayhi wa sallam*, said: 'O Allaah, bless his transactions.'"⁴

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, supplicated for those who are easygoing during buying and selling:

Jaabir ibn `Abdullaah, may Allaah be pleased with him, reported that Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "May Allaah have mercy

1 Reported by Al-Bukhaari (5155) and Muslim (1427).

2 This story happened just after 'Abdur-Rahmaan ibn 'Awf migrated to Madinah. He came from Makkah having no money, so he borrowed some money and started to trade until he (in a very short period) became wealthy.

3 The explanation of An-Nawawi on the book of Muslim (9/217).

4 Reported by Al-Bukhaari (3643) summarized and also reported by Ahmad (18873) and the wording is for Ahmad.

on a man who is easygoing when selling, buying, and when asking for money he lent.”¹

Ibn Hajar, may Allaah have mercy upon him, said: “*Among the benefits of this narration:*

- *It is encouraged to be easygoing in dealings, keep away from greed and use lofty manners.*
- *It is urged to keep away from pressuring people when asking for debts back, as well as accepting their excuses and pleas for pardon.*²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, informed that Allaah loves them:

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Allaah loves those who are easygoing when selling, buying, and seeking to have loans paid back.”³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, reported that being easygoing is a cause for entering Paradise:

‘Uthmaan ibn ‘Affaan, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Allaah admitted a man into Paradise who was easygoing when selling, buying, and seeking to have loans paid back.”⁴

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, supplicated for those among them who used to give charity, both obligatory and voluntary:

‘Abdullaah ibn Abu Awfa, may Allaah be pleased with him, said: “The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to supplicate for those that brought their charity, by saying: ‘O Allaah, send your blessings on the family of so-and-so.’ When my father took his charity to him, he, *sallallaahu 'alayhi wa sallam*, said: ‘O Allaah, bless the family of Abu Awfa.’”⁵

1 Reported by Al-Bukhaari (2076).

2 *Fat-h Al-Baari* (4/307).

3 Reported by At-Tirmithi (1319). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami`* (1888).

4 Reported by Ibn Maajah (2201) and Ahmad (412). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami`* (243).

5 Reported by Al-Bukhaari (1498) and Muslim (1078).

An-Nawawi, may Allaah have mercy upon him, said: “*This supplication – sending blessings – is in compliance with Allaah’s Statement (which means): «Take, [O Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allaah’s blessings] upon them. Indeed, your invocations are reassurance for them. And Allaah is Hearing and Knowing.» [Qur'aan: 9:103]*”¹

Ibn Hajar, may Allaah have mercy upon him, said: “*This has been used as evidence to prove that it is permissible to supplicate for the one taking the obligatory charity to supplicate for the one giving it.*”²

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, got angry at those who appeared to have some signs of arrogance:

‘Abdullaah ibn ‘Amr, may Allaah be pleased with him, said:

“A Bedouin man came to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, wearing a black wool Jubbah (cloak) that had silk embroidery, and said: ‘Your companion (meaning the Messenger of Allaah, sallallaahu 'alayhi wa sallam) wants to raise the rank of every shepherd, the son of a shepherd, and lower the rank of every horseman, the son of a horsemen.

Then the Prophet of Allaah, sallallaahu 'alayhi wa sallam, stood angrily, grabbed him by his Jubbah and said: ‘I do not see that you are wearing the clothes of those who have intellect.’ Then, he went back and sat, and said: ‘When Nooh was about to die, he called his two sons and said: ‘I am confined to only being able to give you two an extolment; I order you to do two things, and forbid you from two things: I forbid you from polytheism and arrogance, and order you with, ‘La Ilaaха Illa Allaah [there is no deity worthy of worship besides Allaah],’ because if the heavens and earth and all they contain were placed in one palm, and Laa Ilaaха Illa Allaah was placed on the other palm, it would be heavier. If the heavens and the earth were a ring, and Laa Ilaaха Illa Allaah was placed on it, it would crack it or snap it. Also, I order you to say Subhaan Allaah wa bi-Hamdihi [glorified and praised is Allaah], be-

1 The explanation of An-Nawawi on the book of Muslim (7185).

2 *Fat-h Al-Baari* (3/362).

cause it is the prayer of everything, and with it, everything is given as sustenance.'"¹

Sa`eed ibn Ayman, the servant of Ka`b ibn Sawr, said: "When the Messenger of Allaah, sallallaahu `alayhi wa sallam, was speaking with his companions, a poor man approached and sat next to a rich man. When he did so, the rich man pulled a part of his garment towards himself, as if to not allow the man to touch it. Afterwards, the color of the Prophet of Allaah, sallallaahu `alayhi wa sallam, changed, and said: 'O so-and-so, are you afraid that sitting close to him will cause your wealth to go to him, and his poverty to you?' The man said: 'Is richness bad, O Messenger of Allaah?' He, sallallaahu `alayhi wa sallam, replied: 'Yes; your richness calls you to Hellfire, while his poverty calls him to Paradise.' The man said: 'So what will save me from Hellfire?' He, sallallaahu `alayhi wa sallam, said: 'Console him.' The rich man said: 'I shall do so.' Meanwhile, the other man said: 'I have no interest in him.' So the Prophet of Allaah, sallallaahu `alayhi wa sallam, said: 'Then seek forgiveness and supplicate for your brother.'"²

The Prophet of Allaah, sallallaahu `alayhi wa sallam, became angry at those among them who withheld their obligatory charity:

Abu Hurayrah, may Allaah be pleased with him, said:

"The Messenger of Allaah, sallallaahu `alayhi wa sallam, sent `Umar to collect charity, and it was said that ibn Jameel, Khaalid ibn Al-Waleed, and Al-`Abbaas, the uncle of Messenger of Allaah, sallallaahu `alayhi wa sallam, withheld their charity.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, said: 'Why does ibn Jameel withhold charity, even though he was poor and Allaah made him rich? As for Khaalid, then surely you are oppressing Khaalid. He is a man who has kept his armor, weapons, and riding beasts for Allaah's Sake [in Jihaad]; as for Al-`Abbaas, I have already taken two years'

¹ Reported by Ahmad (7061). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (134).

² Reported by Ahmad in his book *Az-Zuhd* (pg. 38) and the narrators are credible and trustworthy, despite the fact the narration itself is *Mursal* (meaning, the companion's name is not mentioned).

worth of charity from him. O 'Umar, do you not see that a person's paternal uncle is like their father?"¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to seek refuge in Allaah from the evils of the trial of wealth:

'Aa'ishah, may Allaah be pleased with her, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to say: "O Allaah, I seek refuge in you from laziness, senility, sin, debt, the trials of the grave, the punishment of the grave, the trials of Hellfire, the punishment of Hellfire, and the evil trials of richness. I also seek refuge in you from the trials of poverty, and the trial of the False Messiah. O Allaah, rinse my sins off me with water from snow and ice, purify my heart from mistakes as you have purified the white garment from any impurity, and make a distance between myself and my mistakes like the distance between the East and West."²

An-Nawawi, may Allaah have mercy on him, said:

"His seeking refuge from the trials of richness and poverty is because they are two situations wherein a person is feared to fall into being angry, have short patience, or fall into forbidden things or into something doubtful because of their need.

For the rich person, it is feared that they fall into too much happiness, ungratefulness, stinginess with regard to the rights of the wealth (such as charity), or spending that wealth wastefully, sinfully, or in ways which make them boastful or proud.

As for laziness, it means that a person does not awaken towards good things, and that a person has no urge to do anything, even though they are capable.

Al-Khattaab'i said: 'The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sought refuge from poverty, meaning, that of the soul, and not that of having a small amount of wealth.' Al-Qaadhi said: 'It might be seeking refuge from poverty with regards to having a small amount of wealth, and the meaning would be seeking refuge from being tested by not being able to handle or not being happy with the small amount of wealth.'

1 Reported by Al-Bukhaari (1468) and Muslim (983).

2 Reported by Al-Bukhaari (6368) and Muslim (589).

*As for his, sallallaahu 'alayhi wa sallam, seeking refuge from debt, then he, sallallaahu 'alayhi wa sallam, has described and explained it as being that if one is in debt, he would lie in his speech (such as claiming that the money is on the way, and so forth), and would promise (to repay the debt) but then break the promise (because he does not have the funds to pay the debt back), and because the indebted person would keep ignoring the person he owes the debt to. Also, the one in debt would constantly be thinking of that debt, and if the one in debt dies before paying off the debt, their soul remains subject to that debt."*¹

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, clarified that true richness is that of the heart:

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "Richness is not to have much possessions of this worldly life, but richness is that of the soul."²

An-Nawawi, may Allaah have mercy on him, said: "The meaning of the narration is that the richness that is praiseworthy is that of the soul, meaning, the soul is full (not needing more) and not seeking and striving towards attaining more of the worldly life. It does not mean to have an abundance of wealth while also seeking more, because whoever seeks more without being sufficed with what they possess is not someone who is truly rich."³

Ibn Battaaal, may Allaah have mercy on him, said: "The meaning of the narration is that the reality of richness is not to possess a lot of wealth, because many of those whom Allaah has given wealth are not content with what they have been given. The effect is that they strive very hard to increase their wealth, and such a person does not care where the wealth comes from; it is as if they are suffering from poverty, judging by how much they strive to attain more wealth. The reality of richness is that of the soul; such a person is sufficed and contented with what they have been given; such a person does not strive to increase their wealth; such a person does not insist on increasing their wealth, so it is as if they are rich."⁴

1 The explanation of An-Nawawi on the book of Muslim (17/28).

2 Reported by Al-Bukhaari (6446) and Muslim (1051).

3 The explanation of An-Nawawi on the book of Muslim (7/140).

4 The explanation of Ibn Battaaal on the book of Al-Bukhaari (10/156).

Abu Tharr (a Companion) said: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: '**O Abu Tharr, do you view that having abundant money is what makes a person rich?**' I said: 'Yes, O Messenger of Allaah.' He, sallallaahu 'alayhi wa sallam, said: '**So you view that having little money makes a person poor?**' I said: 'Yes, O Messenger of Allaah.' He, sallallaahu 'alayhi wa sallam, said: '**Being wealthy is to have a rich [content] heart, and being destitute means to have a poor heart.**'"¹

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, clarified how important it is to couple richness with piety:

'Abdullaah ibn Khubayb narrated from his uncle who said: "We were sitting, and the Messenger of Allaah, sallallaahu 'alayhi wa sallam, approached with traces of water on his head. We said to him, 'O Messenger of Allaah, we see you in a good mood.' He replied: '**Yes, and all praise belongs to Allaah.**' Then the people began speaking about richness, and the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: '**There is no problem with being rich, so long as the person fears Allaah. However, health is better than richness for someone who fears Allaah, and having a pleasant attitude is a blessing.**'"²

An-Nawawi, may Allaah have mercy upon him, said: "Therefore, richness without piety is a means for destruction, for a person would gather wealth from places that are not their right, would withhold it from those whose right it is to take it, and would spend it in unlawful places. However, if the person had piety, then all the evil goes away, and goodness comes forth in that wealth."³

An-Nawawi, may Allaah have mercy upon him, said: "The term "**Health is better than richness for someone who fears Allaah.**" because having a healthy body helps one worship Allaah. Health is wealth that is extended over a long period of time, and sickness is weakness that prevents one from worshipping Allaah and other things. Also, health coupled with a long life, is better than wealth with sickness, for the one that is sick is like the one that is dead."

1 Reported by Ibn Hibbaan (685). Al-Albaani ruled it as authentic in his book *Saheeh At-Targheeb wa At-Tarheeb* (3203).

2 Reported by Ibn Maajah (2141). Al-Albaani ruled it as authentic.

3 The explanation of As-Sindi on the book of Ibn Maajah (4/370).

The term “Having a pleasant attitude is a blessing,” means, to have high spirits and being in a pleasant mood, a prerequisite for thanking Allaah and having patience, which makes richness and poverty the same in the individual’s mind, is one of the blessings.¹



Conclusion:

There is no doubt that Islaam does not approve of amassing wealth or using it solely for one’s enjoyment or for leading a luxurious life. Indeed, all Islaamic legislation in matters of finance are geared towards a fair distribution of wealth. Within this context, the question arises whether being rich is permissible in Islaam or not. As we have seen, some of the Prophet’s best and closest Companions were rich and we do not find any narration, which tells them to get rid of their riches. Indeed, the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, received donations from such people to support his mission, and he, *sallallaahu ‘alayhi wa sallam*, thanked them for their generosity. There is nothing wrong from the Islaamic point of view in being rich, provided that one makes the right use of one’s riches. Furthermore, to be rich is not synonymous with hoarding up money. According to eminent scholars and commentators of the Qur’aan, the difference between permissible wealth and punishable riches is payment of *Zakaah* (obligatory alms). If one pays the *Zakaah* of his wealth on time, this payment serves as purification of the money.

The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, clarified though that for money to be praiseworthy, one has to earn it through lawful means, pay its due *Zakaah* and spend it in ways that please Allaah. The one who fulfills these conditions will have nothing to worry about with regards to his wealth on the Day of Accountability. Rather, wealth will be a source of reward for him and will enable him to perform virtuous deeds other people cannot perform.



¹ *Murqaat Al-Mafaateeh* (15/201).

Section Six

The Dealings of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with those of high social status

Introduction:

The Prophet's superb manners manifested themselves in many different forms, and with all societal groups without exception, that includes the Muslims, non-Muslims, rich, poor, leaders, and subordinates. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to give special treatment, honor, and respect to those who had a high status in society. He, *sallallaahu 'alayhi wa sallam*, used to give everyone with a right their specific rights, and would not lower the rank of the highly ranked in society, rather, he would preserve their status among their people, and order his Companions to do the same.

When speaking about the levels of the narrators, Muslim, may Allaah have mercy on him, said: "He, *sallallaahu 'alayhi wa sallam*, would not lower the highly ranked person below his rank, and would not raise someone whose rank in knowledge was low above their rank. He, *sallallaahu 'alayhi wa sallam*, would give every person their due right, and would put them in their respective places. It has been mentioned on the authority of `Aa'ishah, may Allaah be pleased with her, that she said: 'The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, ordered us to give people their specific ranks.'"¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, recognized their status and rank among their people:

¹ The introduction to the book of Muslim (1/2). The narration mentioned was reported by Abu Daawood (4842). Al-Haakim ruled it as authentic in his book *Ma`rifat `Uloom Al-Hadeeth* (1/96). Ibn As-Salaah also ruled it as authentic in his *Muqaddimah* (pg. 308). As-Sakhaawi ruled it as sound (*Hasan*) in his book *Al-Maqaaasid* (180), as well as Al-Ajloonii in his book *Kashf Al-Khafa'* (1/195). However, Abu Daawood, Al-Bayhaqi and Al-Albaani all ruled it as inauthentic in their books *Sunan Abu Daawood*, *Shu'ab Al-Eemaan* (10999), and *Tahqeeq Riyadhdh As-Saalihin* (360), respectively; regardless, the meaning of the narration is authentic.

Abu Sufyaan, may Allaah be pleased with him, was one of the elders of Quraysh, and then became their leader after the death of the rest of its leaders. During the Battle of Uhud, he was the leader of Quraysh. When he accepted Islaam, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, specifically mentioned him when conquering Makkah.

'Abdullaah ibn 'Abbaas, may Allaah be pleased with him, reported that his father Al-'Abbaas ibn 'Abd Al-Muttalib, may Allaah be pleased with him, brought Abu Sufyaan, may Allaah be pleased with him, to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, to accept Islaam, which he did. Al-'Abbaas, may Allaah be pleased with him, said: "O Messenger of Allaah, Abu Sufyaan is someone who likes honor and glory, so if only you would mention him in some fashion." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Yes; whoever enters the house of Abu Sufyaan is safe, and whoever locks their door is also safe."¹

Abu Hurayrah, may Allaah be pleased with him, reported at the conquest of Makkah and said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, ascended Mount Safa, then the Ansaar approached and circuited Safaa. Then Abu Sufyaan approached and said: 'The blood of Quraysh has been annihilated; there is no Quraysh after today.' Then the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Whoever enters the house of Abu Sufyaan is safe; whoever puts their weapon down is safe; whoever locks their door is safe.'"²

An-Nawawi, may Allaah have mercy on him, said: "This is a form of softening the heart of Abu Sufyaan, as well as, showing his position and nobility."³

'Aa'ith ibn 'Amr reported that Abu Sufyaan approached Salmaan, may Allaah be pleased with him, Suhayb, may Allaah be pleased with him, and Bilaal, may Allaah be pleased with him, when they were with the troops)and this was when he was still a disbeliever, during the truce after the treaty of Hudaybiyah). They said: "By Allaah, the swords of Allaah have not paid back the enemy of Allaah for what he has done to the Muslims." Then Abu Bakr, may

¹ Reported by Abu Daawood (3021). Al-Albaani ruled it as sound (*Hasan*) in his book *Saheeh Abu Daawood* (3021).

² Reported by Muslim (1780).

³ The explanation of An-Nawawi on the book of Muslim (12/127).

Allaah be pleased with him, said: "Are you saying this to the elder and leader of Quraysh?" He then went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and told him, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "O Abu Bakr, perhaps you have made them angry, and if you did, then know that you have made your Lord angry, as well." He went back to them and said: "Have I made you angry, O my brothers?" They said: "No; may Allaah forgive you, O brother."¹

Therefore, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not censure Abu Bakr, may Allaah be pleased with him, for saying how important it was to keep the place and rank of the chief of Quraysh, but only prevented him from making his companions angry.

When Sa`d ibn Mu`aath, the chief of Al-Khzraj, may Allaah be pleased with him, approached to judge in the affair of Banu Quraythah, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ordered that they stand for him, out of respect:

Abu Sa`eed Al-Khudri, may Allaah be pleased with him, said: "The people of the tribe of Banu Quraythah agreed to accept the verdict of Sa`d ibn Mu`aath, so the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, sent for him, and he came riding on a donkey. When he approached close to the mosque, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said to the Ansaar: 'Stand for your chief, or the best among you, and help him off his donkey.' Then, he sat beside the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*."²

Ibn Hajar, may Allaah have mercy on him, said: "This narration contains that it is prescribed to stand for people of virtue."³

This type of standing is not the type that is forbidden, because standing is of three types:

- 1) **Standing out of respect:** This is from the *Sunnah* if the person is deserving of that. The way this would occur is that if a person of virtue, through knowledge, religion or wealth, would enter, and

1 Reported by Muslim (2504).

2 Reported by Al-Bukhaari (3043) and Muslim (1768).

3 *Fat-h Al-Baari* (11/49).

you stand for him; this is from the *Sunnah*, and an example of that is when the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Stand for your chief.**" It is also counted as the *Sunnah* because honoring those with virtue, and doing so is a good action and considered good manners.

- 2) Standing before a person:** This is forbidden; the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, forbade it, and said to his Companions when they prayed while he was sitting: "**You nearly did what Persia and Byzantium do. They stand before their kings while their kings remain seated; do not do that.**"¹
- 3) Standing for a person:** The way this would occur is that a man would enter on us, and we all stand to honor that man. There is no problem with this, however, it is best not to do so, because among the guidance of Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, is that he would dislike that his Companions stand for him. That is why he, *sallallaahu 'alayhi wa sallam*, would enter, but they do not stand for him, and he was the most noble human being ever, *sallallaahu 'alayhi wa sallam*. Also, he would sit wherever there was a seat.²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was keen on calling them to Allaah:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would covet the Islam of the elders of the people, in hope that those beneath them would also accept Islam, and that is why he would give them special attention.

An example of that is when he was busy with Al-Waleed ibn Al-Mugheer-ah (calling him to Islam), who was one of the chiefs of Quraysh, hoping that he would accept Islaam. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was busy with Al-Waleed when Ibn Umm Maktoom, may Allaah be pleased with him, (one of the Companions who was blind) approached, and

¹ Reported by Muslim (413) on the authority of Jaabir ibn Abdullaah, may Allaah be pleased with him.

² This is summarized from *Liqaa' Al-Baab Al-Mafooth* by Ibn 'Uthaimeen, may Allaah have mercy upon him (59/25) with some adaptations.

the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, ignored Ibn Umm Maktoom and instead proceeded to Al-Waleed.

‘Aa’ishah, may Allaah be pleased with her, said: “Allaah revealed (what means): «He [i.e. the Prophet] frowned and turned away.» with regards to Ibn Umm Maktoom, the blind one, who went to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and was saying: ‘O Messenger of Allaah, guide me,’ when the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was present with some chiefs of the Quraysh. This caused the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to turn away from him, and instead give his attention to the other man. Ibn Umm Maktoom said to him, ‘Do you see anything wrong with what I am saying?’ and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would respond: ‘No.’ So it was revealed about this.’¹

Another instance which shows his keenness on guiding people, especially the elders and chiefs among them, is when the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “O Allaah, give Islaam glory with either of these two men that you love more: Abu Jahl, or ‘Umar ibn Al-Khattaab.” `Abdullaah ibn ‘Umar, may Allaah be pleased with him, said: “The more beloved to Allaah out of those two was ‘Umar.”²

‘Aa’ishah, may Allaah be pleased with her, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “O Allaah, give glory to Islaam through ‘Umar ibn Al-Khattaab specifically.”³

There is no contradiction between these two narrations, as Al-Albaani, may Allaah have mercy on him, said: “There is no contradiction (between the two narrations), because it might be that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said the first one in the beginning of Islaam, but when he saw Abu Jahl’s obstinacy and insistence on opposing him, *sallallaahu 'alayhi wa sallam*, he supplicated for ‘Umar specifically. The outcome was

1 Reported by At-Tirmithi (3331). Al-Albaani ruled it as authentic in his book, *Saheeh Sunan At-Tirmithi* (2651).

2 Reported by At-Tirmithi (3681) on the authority of `Abdullaah ibn ‘Umar, may Allaah be pleased with him.; Al-Albaani ruled it as authentic in his book *Saheeh Sunan At-Tirmithi* (2907).

3 Reported by Ibn Hibbaan (6882). The narration has been ruled as authentic by Al-Haakim (4485), Ath-Thahabi, Ibn Hajar in his book *Fat-h Al-Baari* (7/48) and Al-Albaani in his book *As-Silsilah As-Saheehah* (3225).

that Allaah answered his call and granted Islaam glory through him, as is well-known from his biography, may Allaah be pleased with him, and this is something that Ibn Mas`ood explicitly mentioned when he said: 'We have been given glory ever since `Umar accepted Islaam.'"¹

His trip, *sallallaahu 'alayhi wa sallam*, to Taa'if:

When the Quraysh increased their persecution of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, after the death of his uncle (Abu Taalib), he, *sallallaahu 'alayhi wa sallam*, went to Taa'if in the hope that they would support and help him against his people, and safeguard him so that he could convey the message of his Lord.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, called them to Allaah, but did not find anyone to shelter him or help him. Instead, they wronged him severely and harmed him more than his own people did. He, *sallallaahu 'alayhi wa sallam*, remained there for ten days, and spoke to every single one of the chiefs and noblemen there.²

The reason he, *sallallaahu 'alayhi wa sallam*, did so is that when the elders and chiefs accept Islaam, that also allows those who follow them and their subordinates to accept it, as well.

He, *sallallaahu 'alayhi wa sallam*, called At-Tufayl ibn `Amr, a chief among his people:

Muhammad ibn Is-Haaq, may Allaah have mercy upon him, said:

*"At-Tufayl ibn `Amr Ad-Dawsi said that he entered Makkah when the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was there. He was approached by some men from the Quraysh – and he was a nobleman, as well as a poet, and very intelligent – and they said to him, 'O Tufayl, you have come to our city, and this man that lives among us has become severe for us. He has divided our unity and scattered our affairs. His statements are like magic that can separate a man and his father, a man and his brother, and a man and his wife. We fear that what has befallen us may also befall you and*

¹ Reported by Al-Bukhaari (3863) and As-Silsilah As-Saheehah (13/28).

² Zaad Al-Ma`aad (3/28).

your people. So do not speak with him, and do not listen to anything he says.

By Allaah, they continued like that trying to scare me away from him, to the point that I decided that I would not listen to him or speak to him. I even put cotton in my ears, out of fear that I would inadvertently hear something he says. I went to the mosque and found the Messenger of Allaah, sallallaahu 'alayhi wa sallam, praying at the Ka`bah, so I approached him, and Allaah forbade anything besides me listening to some of his speech. I heard very good words and said to myself, 'May my mother lose me! By Allaah I am an intelligent man and a poet, and I can decipher what is good speech and what is bad speech... what prevents me from listening to what this man says? If what he says is good, I will take it, and if it is bad, I will leave it.'

I remained, until he, sallallaahu 'alayhi wa sallam, finished praying, and went on his way to his home, and I followed him. When he, sallallaahu 'alayhi wa sallam, entered his home, I entered too and said: 'O Muhammad, your people have said such-and-such to me, and continued to make me fearful from you, until I closed my ears with cotton, so that I would not hear you. By Allaah, I have heard good words from you, so present what you are preaching, to me.'

Then, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, presented Islaam to me and read the Qur'aan to me. By Allaah, I had never heard anything better than those words, and have never heard anything more just than that religion.

*So I accepted Islaam and testified with the true testimony, and said: 'O Allaah's Prophet, I am a person who is obeyed among my people, and I will go back to them and call them to Islaam, so supplicate to Allaah to give me a sign that would help me in what I am calling them to.' He, sallallaahu 'alayhi wa sallam, said: '**O Allaah, give him a sign!**'*

So I left towards my people, and when I reached a pathway in the mountain which overlooks those who are going towards the water, some luminescence appeared between my eyes, and was like a lamp.

I said: 'O Allaah, in any place other than my face; I fear that they might think it is a punishment that was placed on my face because I left their religion.' Afterwards, it moved from my face to the tip of my whip.

Those present witnessed the light which was on the tip of my whip, and which looked similar to a hanged lamp while I was going down the hill, until I reached them and spent the night there.

When those people reached, my father approached me and I said: 'Go away from me, father. You are not from me, and I am not from you.' He replied: 'Why, O my son?' I said: 'I have become a Muslim and have accepted the religion of Muhammad.' My father said: 'Yes, my son, and my religion is your religion.' I said: 'So, go shower and clean your clothes, then come to me, so that I may teach you what I have learned.' His father went, showered, cleaned his clothes, then came back and was presented with Islaam, and he accepted it.

Then my wife approached me and I said to her, 'Go away from me, I am not from you and you are not from me.' She said: 'Why? May my father and mother be sacrificed for you!' I said: 'Islaam has separated between you and me; I have accepted the religion of Muhammad, sallallaahu 'alayhi wa sallam,' She said: 'My religion is your religion.' I said to her, 'Go and shower, then come back to me.' So she showered, then came back to me, and after that, I presented Islaam to her, and she accepted it.

Then I tried to call my people to Islaam, but they refused, so I went to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, in Makkah and said: 'O Allaah's Prophet, fornication has defeated me in captivating the hearts of Daws, so supplicate to Allaah against them. Instead, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: 'O Allaah, guide Daws; go back to your people and call them, and be gentle when calling them.'

I was in the land of Daws calling them to Islaam when the Prophet of Allaah, sallallaahu 'alayhi wa sallam, migrated to Madeenah, and then the Battles of Badr, Uhud, and Khandaq all passed. Then I went to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, with

those among my people who had accepted Islaam with me. At that time, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, was in Khaybar, and when I approached Madeenah, I had seventy or eighty households from Daws with me, and all of them had accepted Islaam.

We then caught up with the Messenger of Allaah, sallallaahu 'alayhi wa sallam, in Khaybar, and he, sallallaahu 'alayhi wa sallam, gave us a share (of the booty).as he gave the other Muslims a share.

Later on, when Allaah granted victory to him over Makkah, I said: 'O Messenger of Allaah, send me to Thu Al-Kaffayn, the idol of `Amr ibn Humamah, so that I can burn it.' I went to it and burnt it while saying some lines of poetry expressing my contempt for the idol and my disavowal from worshipping it.

Further, I went back to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and stayed in Madeenah, until Allaah took the soul of His Messenger, sallallaahu 'alayhi wa sallam,"¹

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, called the kings to Islaam:

Al-Mubaarakpoori, may Allaah have mercy upon him, said: "The reason (for calling the kings) is that if they accept Islaam, then their people will follow them therein. During the ending of the sixth year (after migrating from Makkah to Madinah), when the Messenger of Allaah, sallallaahu 'alayhi wa sallam, returned from Hudaybiyyah, he wrote to the kings, inviting them to Islaam."²

Ibn Hishaam, may Allaah have mercy on him, said:

¹ Reported by Al-Bayhaqi in his book *Dala'il An-Nubuwah* (5/460). Ibn Katheer said, "This is how Muhammad ibn Is-Haaq mentioned the story of At-Tufayl ibn `Amr, and that is, Mursal, and without a chain of narration. His story, however, does have a witnessing narration which strengthens it." He said this in his book *As-Seerah An-Nabawiyyah* (2/76). Abu Hurayrah, may Allaah be pleased with him, said, "Tufayl ibn `Amr Ad-Dawsi and his companions approached the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and said, 'O Messenger of Allaah, the tribe of Daws has disobeyed and refused to accept Islaam, so supplicate to Allaah against them.' At that moment, someone said, 'Daws is destroyed,' but instead, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said, 'O Allaah, guide Daws and bring them (as Muslims)'." Reported by Al-Bukhaari (2937) and Muslim (2524).

² Ar-Raheeq Al-Makhtoom (pg. 320).

"The Messenger of Allaah, sallallaahu 'alayhi wa sallam, sent messengers from his Companions, and sent letters with them that had been written, calling them to Islaam."

*He, sallallaahu 'alayhi wa sallam, sent Dihyah ibn Khaleefah Al-Kalbi to Caesar, the Emperor of Byzantium; `Abdullaah ibn Huthaafah As-Sahmi was sent to Kisraa, the King of Persia; `Amr ibn Umayyah Adh-Dhamri was sent to An-Najaashi, the King of Ethiopia; and Haatib ibn Abu Balta`ah was sent to Al-Muqawqas, the King of Alexandria."*¹

In the story of Abu Sufyaan, may Allaah be pleased with him, with Heraclius, he said to Abu Sufyaan, may Allaah be pleased with him, "If what you say is true, then he is a Prophet. I knew that he would appear, but had no idea that he would be one of you. If I were able to reach him, I would love to meet him, and if I had been present with him, I would have washed his feet; also, know that his dominion will reach what is beneath my two feet."

Then he called for the letter of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and read it, and it said:

"In the Name of Allaah, The Most Merciful, The Ever Merciful; from Muhammad, the Messenger of Allaah, to Heraclius, the Emperor of Byzantium; peace be on those who follow the guidance."

To proceed:

I call you to accept Islaam. Accept Islaam and you will be safe; Allaah will give you your reward twice, but if you turn away, then you have the burden of the sins of the peasants on your back."²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was happy when a nobleman accepted Islaam:

The story of `Ikrimah ibn Abu Jahl accepting Islaam:

Ibn Shihaab az-Zuhri, may Allaah have mercy on him, said: "Umm Hakeem bint Al-Haarith ibn Hishaam was married to `Ikrimah ibn Abu Jahl. She

¹ *As-Seerah An-Nabawiyyah* (2/607) by Ibn Hishaam.

² Reported by Al-Bukhaari (7) and Muslim (1773) on the authority of Ibn `Abbaas, may Allaah be pleased with him.

accepted Islaam on the day that Makkah was conquered, and her husband, `Ikrimah ibn Abu Jahl, ran from Islaam until he reached Yemen. Umm Hakeem left and approached Yemen, until she found him and called him to Islaam, and he accepted Islaam. He then went to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, during the same year that Makkah was conquered, and when the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, saw him, he leaped towards him out of joy, and he was not wearing a cloak. He then accepted his pledge of allegiance.”¹

Al-Baaji, may Allaah have mercy on him, said: “His statement, ‘when the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, saw him, he leaped towards him out of joy, and he was not wearing a cloak,’ that is because of the keenness of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, on people entering Islaam, especially those who are elders and noblemen among the people, such as `Ikrimah with his people, for he was one of the heads and elders of Banu Makhzoom.”²

The story of `Adiyy ibn Haatim At-Taa'i accepting Islaam:

‘Adiyy became the chief of the tribe of Tay’ after the death of his father.
`Adiyy ibn Haatim, may Allaah be pleased with him, said:

*“When I heard about him (Prophet Muhammad, *sallallaahu 'alayhi wa sallam*), there was no Arab man who had more hatred to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, than I had. I had social status. I was a Christian who used to collect one fourth of the war booty my people acquired (in war). To me, I had a religion and also enjoyed the status of a king with my people due to their holding me in high esteem. When I heard about the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, I therefore hated him.*

I said to an Arab slave boy I had, who was a caretaker of my camels, ‘May you lose your father! Prepare for me obedient, fat camels and keep them close by me. If and when you hear of Muhammad’s

¹ Reported by Maalik in his book *Al-Muwatta'* (1156) and `Abdur-Razzaaq in his book *Al-Musannaf* (12646). An-Nawawi said, “It has been narrated directly from the successor of a companion (Mursal without mentioning the name of the companion) and it is alright to use as evidence, due to the other narrations similar to it which support it.” *At-Tarkhees Bi Al-Qiyaam* (pg. 44).

² *Al-Muntaqaa Sharh Al-Muwatta* (3/346).

army reaching this area, let me know.' He did what I asked him to do. Early one day, he came and said: 'O `Adiyy! Whatever you planned to do if and when the horsemen of Muhammad reached you, then do it now. I have seen flags and asked about whom they belong to and was told that these are the armies of Muhammad.' I said: 'Bring my camels closer to me,' and he did. I transported my wife and children on them saying: 'I will join the people who are on my religion, the Christians of the Levant.' I abandoned a daughter of Haatim (meaning his own sister) behind me.

*When I arrived in the area of the Levant, I resided there. Meanwhile, the horsemen of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, attacked our area and took captives, among those who were captured, was the daughter of Haatim. She was brought to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, among those from Tay ` who were captured. The daughter of Haatim was kept in a shed made of trees outside the gate of the mosque where female captives were kept. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, was told about my fleeing to the Levant area. Later, he, sallallaahu 'alayhi wa sallam, passed by her and she stood up and said: as she was an eloquent woman, 'O Messenger of Allaah! The father has died, the caretaker is absent, and I am an old woman and cannot serve anyone. So, bestow a favor on me, may Allaah bestow His favor on you.' He, sallallaahu 'alayhi wa sallam, said: **'Who is your caretaker?'** She said: 'Adiyy ibn Haatim.' He, sallallaahu 'alayhi wa sallam, said: **'Who fled from Allaah and His Messenger?'** She said: 'So he went away and left me. Early the next day, he passed by me again and I said to him what I said the day before, and he repeated what he said to me the day before.*

The next day, he again passed by me at a time when I lost hope that he would accept my plea. A man behind me advised me to talk to him again, and I said: 'O Messenger of Allaah! The father has died, the caretaker is absent, so bestow a favor on me, may Allaah bestow His favor on you.' He, sallallaahu 'alayhi wa sallam, said: 'I will do that, but do not leave in haste until you find a group of your people whom you trust who would accompany you to your land; let me know when that happens.' When I

inquired about the man who advised me to talk to him, I was told that he was Ali ibn Abu Taalib, may Allaah be pleased with him. I stayed in Madeenah until a group from (the tribe of) Qudhaa`ah came, and I went to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and said: 'O Messenger of Allaah, a group from my people has arrived, and they are trustworthy and dependable.' She then said: 'The Messenger of Allaah, sallallaahu 'alayhi wa sallam, gave me garments as a gift, an animal to ride on, and some money for the trip. I departed with them until I reached the Levant area.'

`Adiyy continued: 'By Allaah, I was sitting with my family when I saw a female rider headed towards me, trying to reach us. I said: 'Be the daughter of Haatim,' and she was. When she reached us, she started admonishing me, 'The one who cut blood relations, the unjust! You saved your wife and children and left behind the last among the offspring of your father, your own honor!' I said: 'My sister, only say what is good. By Allaah, I have no excuse, for I have done what you said.' She dismounted from her animal and stayed with me. I said to her, 'My sister,' and she was a wise woman, 'What do you think about the matter of this man (Prophet Muhammad, sallallaahu 'alayhi wa sallam)?' She said (as she was concealing her Islaam), 'I think you should rush to join him. If he is a Prophet then those who are foremost to accept him will have a special status. If he is a king, you will never be humiliated while Yemen is mighty, especially since you are who you are (in status and social standing).' I said: 'By Allaah, this is sound advice.'

I left (Levant) heading towards the Messenger of Allaah, sallallaahu 'alayhi wa sallam, in Madeenah. I entered on him when he was in the mosque and greeted him. The people said: 'This is `Adiyy ibn Haatim.' I went there without a truce or a promise of safety. When I reached him he, sallallaahu 'alayhi wa sallam, took my hand, and he had said before that he hoped that Allaah will place my hand in his hand, then, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, stood up and took me to his house (i.e. room). While he was taking me there, an old weak woman met him, asked him to talk to her, and he, sallallaahu 'alayhi wa sallam, stood with her for a long

time while she was explaining her need to him. I said to myself, 'I swear by Allaah, this is not (a behavior of) a king.'

*The Messenger of Allaah, sallallaahu 'alayhi wa sallam, then took me to his house, picked a cushion made of wool and stuffed with leaves, and gave it to me saying: '**Sit on this.**' I said: 'Rather, you sit on it.' He, sallallaahu 'alayhi wa sallam, said: '**No, you sit on it,**' and he sat on the bare floor. I said to myself, 'By Allaah, this is not a king.' He, sallallaahu 'alayhi wa sallam, then said to me: '**O `Adiyy ibn Haatim, embrace Islaam and you will acquire safety.**' I said: 'I am following a religion.' He, sallallaahu 'alayhi wa sallam, again said: '**O `Adiyy ibn Haatim, embrace Islaam and you will acquire safety.**' I said: 'I am following a religion.' He, sallallaahu 'alayhi wa sallam, said: '**I am more knowledgeable about your religion than you are.**' I said: 'You are more knowledgeable about my religion than I am?' He, sallallaahu 'alayhi wa sallam, said: '**Yes.**' Then he, sallallaahu 'alayhi wa sallam, said: '**O `Adiy ibn Haatim, are you not a follower of Ar-Rakusiyyah [a Christian sect that mixed Christianity with fire worship]?**' I said: 'Yes.' He, sallallaahu 'alayhi wa sallam, said: '**[When you fought alongside your tribe,] did you not take a fourth of the war-booty from your people?**' I said: 'Yes.' He, sallallaahu 'alayhi wa sallam, said: '**That is not allowed for you in your religion.**' I said: 'By Allaah, it is true what you said.' I knew then that he, sallallaahu 'alayhi wa sallam, was a sent prophet who knows what others do not know.*

*While I was with the Prophet of Allaah, sallallaahu 'alayhi wa sal-lam, a man came to him complaining of poverty, then another man complaining of lack of safety on the pathways. He said: '**O `Adiyy, perhaps what prevents you from embracing this religion is what you witness of their destitution.** By Allaah, soon wealth will increase for them that no one would take charity [because no one will suffer from poverty]. **Perhaps what prevents you from embracing it is that their enemies are numerous and their numbers are lacking.** By Allaah, soon a woman would leave Qaadisiyyah [a place in Iraq] while*

riding her camel until she visits the House [the Ka'bah in Makkah] without fear.' I said to myself, 'Where are the wicked men of Tay', who filled the earth with mischief, will be then?' He, *sallallaahu 'alayhi wa sallam*, said: '**Maybe what prevents you from embracing it is that you see kingship and might with others. By Allaah, you will soon hear that the white palaces of Babylon have been opened for them.'** I embraced Islaam and noticed jubilation on his face (or, 'I saw happiness radiate on his face,' according to another narration).

I witnessed women traveling from Heerah (in Iraq) until they go around the Ka`bah fearing none but Allaah (since Islaam brought safety to all these areas). I was among those who conquered the treasures of Kisra ibn Hurmuz (King of Persia). If you live longer, you will certainly witness what the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said. By Allaah, the third prophecy will come to pass: wealth will be so abundant and widespread that no one will take charity from it." ¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, showed them respect, appreciation, concern, and hospitality:

Al-Miswar ibn Makhramah, may Allaah be pleased with him, reported that his father, Makhramah, may Allaah be pleased with him, said to him, "O son, I have been informed that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, has received some cloaks and is giving them away, so let us go to him."

So they went and found the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in his home, and his father said: "O son, call the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, for me," but I considered that an enormity and said: "Should I call the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, for you!" He said: "O my son, he is not a tyrant." So I called him, and he, *sallallaahu 'alayhi*

¹ As-Seerah An-Nabawiyyah (2/580) by Ibn Hishaam. Ibn Katheer said, "This is how Ibn Is-Haaq related the story, without a chain of narration. However, this story has other witnessing narrations that strengthen it, that are narration through other ways." At-Tabaraani reported it in his book Al-Mu'jam Al-Awsat (6/359) with a chain of narration. A part of this story is located in the book of Ahmad named Musnad (19400), and Al-Haytami said in his book Majma` Az-Zawaa'id (6/306), "The narrators are all narrators used by Al-Bukhaari, except for `Abbaad ibn Hubaysh, and he is a trustworthy narrator." Ahmad Shaakir ruled it as authentic and As-Suhayli said, "The narration of Adiyy ibn Haatim is authentic, and is amazing." Ar-Rawdh Al-Anif (7/477).

wa sallam, came out of his home, and he came out wearing a cloak made of silk and embroidered with gold, and said: “**O Makhramah, we hid this one for you,**” and gave him the cloak.¹

Ibn Hajar, may Allaah have mercy on him, said:

“Apparently the cloak was made from silk. However, it was said that this occurred before the prohibition of silk for men, and it is possible that he wore it on his shoulders so that he can show it to Makhramah, and did not mean to wear it.

*I believe that it did not have to be on his shoulders, but rather, it is enough to be on his hands, linguistically speaking, and the word used in Arabic gives that meaning. Also, in another narration, it says that he exited the home with a cloak and showed Makhramah the beauty of the cloak.”*²

When the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said to Makhramah: “**I had kept this for you,**” it was to console his heart.³

Ibn Battaaal, may Allaah have mercy on him, said: “Kindness in general is one of the qualities of the believer, and it entails being gentle with people in action and speech, as well as avoiding harshness with them when speaking. This is one of the best ways of forming closeness and harmony and doing away with hatred and ill feelings.”⁴

Ibn Hajar, may Allaah have mercy upon him, said: “The narration contains the Prophet’s, *sallallaahu ‘alayhi wa sallam*, humbleness and kindness with his Companions.”⁵

He, *sallallaahu ‘alayhi wa sallam*, would listen to what they had to say:

Muhammad ibn Ka`b Al-Qurathi said:

*“I was told that `Utbah ibn Rabee`ah, a chief among his people, was sitting one day in the area that the Quraysh gathered in, while the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, was sitting*

1 Reported by Al-Bukhaari (3865) and Muslim (1058).

2 *Fat-h Al-Baari* (10/270).

3 The explanation of An-Nawawi on the book of Muslim (7/148).

4 The explanation of Ibn Battaaal on the book of Al-Bukhaari (9/305).

5 *Fat-h Al-Baari* (10/315).

alone in the Mosque. He said: 'O Quraysh, should I not go to Muhammad and speak to him, and present some things to him, perhaps he would accept them and we would give him those things, and perhaps because of that, he would leave us alone?'

This was after Hamzah (the Prophet's uncle) accepted Islaam, and they saw the Companions of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, increasing in number. So they said: 'Yes, O Abu Al-Waleed, go and talk to him.' `Utbah stood and sat beside the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and said: 'O nephew, you have honor and a noble lineage among us, and you have brought something great to your people, through which you have split their ranks, made them look foolish, censured their idols and religion, and excluded their forefathers. Therefore, listen to me present some things to you that you can think about, perhaps you will accept some of them.'

The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: 'Speak, O Abu Al-Waleed, and I will listen.'

He said: 'O nephew, if you brought this matter because you want money, then we will gather money for you, so that you will be the richest. If you want honor through this, we will make you our chief, and obey none besides you. If you want kingship, we will make you our king. If this is some sort of vision or hallucination (or Jinn) that you see and cannot get rid of, then we will gather all sorts of doctors for you, and will spend our wealth to find a cure for you, for perhaps maybe a Jinni will overcome a person until he needs to be cured from it.'

When `Utbah finished, and the Messenger of Allaah, may Allaah have mercy on him, was listening, he, sallallaahu 'alayhi wa sallam, said: 'Are you finished, O Abu Al-Waleed?' He said: 'Yes.' The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: 'Then listen to me.' He said: 'I am listening.'

Then the Messenger of Allaah said (what means): 'In the name of Allaah, The Most Merciful, The Ever Merciful," and recited the verses (which mean): «Ha, Meem. [This is] a revelation from the Entirely Merciful, the Especially Merciful, A Book

whose verses have been detailed, an Arabic Qur'aan for a people who know. As a giver of good tidings and a warner; but most of them turn away, so they do not hear. And they say, "Our hearts are within coverings [i.e. screened] from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working." Say, [O Muhammad], "I am only a man like you to whom it has been revealed that your God is but one God; so take a straight course to Him and seek His forgiveness." And woe to those who associate others with Allaah.» [Qur'aan: 41:1-6]

Then Messenger of Allaah, sallallaahu 'alayhi wa sallam, continued to read the rest of the verses to him. When 'Utbah heard those verses, he succumbed to silence in their wake, and placed his hands behind his back and reclined on them, just listening to what the Messenger of Allaah, sallallaahu 'alayhi wa sallam, was saying.

When the Messenger of Allaah, sallallaahu 'alayhi wa sallam, reached the prostration in the Chapter ¹, he prostrated, and 'Utbah went back to his companions and they said to each other, 'By Allaah, Abu Al-Waleed has come back to us with a different face than the one he went with.' When he sat by them, they said: 'What is behind you, O Abu Al-Waleed?' He said: 'Behind me, I heard speech that by Allaah I have never heard anything like it; by Allaah, it is not poetry, magic, or soothsaying. O Quraysh, listen to me, obey me, and trust me when I tell you to leave this man alone with what he is doing; completely abandon him. By Allaah, that speech I heard from him will have a great tale one day. If he is taken care of by other Arabs, then they have done your dirty work for you, and if he becomes the ruler over all the Arabs, then his kingdom is also yours, and his honor would also be yours, and in that case, you would be the happiest of people with him.'

¹ When one recites certain verses of the Qur'aan, it is recommended that one prostrates. One such example is verse 38 of Chapter Fussilat.

They said: 'By Allaah, he has cast a spell on you with his tongue, O Abu Al-Waleed.' He replied: 'This is my opinion of him, so do whatever you want.'¹

Anas ibn Maalik, may Allaah be pleased with him, said:

"When we were sitting with the Prophet of Allaah, sallallaahu 'alayhi wa sallam, in the Mosque, a man entered riding a camel, then made it kneel down, then tied it and said: 'Which of you is Muhammad?' When he said that, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, was reclining with everyone.

*We said: 'This white man who is reclining is Muhammad.' The man said: 'O son of `Abd Al-Muttalib,' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, replied: '**Yes, I am answering you!**' The man said to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, 'I will ask you some questions and will be harsh when asking, so do not be angry at me for asking.'*

*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: '**Ask whatever you want.**'*

*The man said: 'I ask you by your Lord and by the Lord of those who have come before you, has Allaah sent you to all people?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: '**By Allaah, yes.**' The man said: 'I ask you by Allaah, did Allaah order you to pray five prayers in the day and night?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, responded: '**By Allaah, yes.**' The man said: 'By Allaah, did Allaah order you to fast this month of the year?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: '**By Allaah, yes.**' The man said: 'By Allaah, did Allaah order you to take money from the rich and spread it to the poor?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, responded: '**By Allaah, yes.**' The man said: 'I believe in the religion you have brought, and I am a messenger to my people behind me, and my name is Dhimaam ibn Tha`labah, the relative of the children of Sa`b ibn Bakr.'" ²*

¹ Reported by Al-Bayhaqi in his book *Dalaa'il An-Nubuwah* (2/204).

² Reported by Al-Bukhaari (63).

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, found excuses for their behavior and was forbearing with regards to their manners, and called for forgiving their mistakes:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, encouraged pardoning Muslims who have status if they err, because, as it was said: every noble breed has a misstep, every scholar has an error, and every sharp sword fails to cause injury some times.

Therefore, forgiving those with high positions among the Muslims is something part of the Prophet's methodology:

‘Aa’ishah, may Allaah be pleased with her, said: “The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: ‘Forgive the mistakes of those who are chivalrous, except in matters where a penalty is prescribed.’”¹

Ibn Al-Qayyim, may Allaah have mercy on him, said:

*“Apparently, this narration is talking about those who have weight and prestige among the people, such as those who have position, honor, and high rank, because Allaah has specified them with a form of honoring and giving virtue to them over other humans. Therefore, when any of them that is known for good things that has a misstep or is overtaken by his devil, we do not hurry to reprimand and punish them, but rather, their mistakes are forgiven, as long as it is not one of the laws and penalties prescribed by Allaah, because in that case, it is obligatory to fulfill and carry out that penalty on the honorable person just as it is on the person who is of low social caliber.”*²

*“The meaning of the narration is that those with high social caliber should not be reprimanded when they fall into mistakes or slips that they are not known for, unless it is one of the boundaries of Allaah that reaches the judge, in that case, it is obligatory to penalize that person.”*³

¹ Reported by Abu Daawood (4375). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami`* (1185).

² *Badaa'i` Al-Fawaa'id* (3/661) with slight adaptation.

³ *Fataawaa Al-Lajnah Ad-Daa'imah* (22/56).

Abu Hurayrah, may Allaah be pleased with him, reported that Sa`d ibn `Ubaadah, may Allaah be pleased with him, said: "O Messenger of Allaah, if a person sees a man with his wife, should he kill that man?" The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'No.' Sa`d said: 'Actually, he should, by Him Who has honored you with the truth.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Look at what your chief is saying!'" ¹

In the narration of Muslim, may Allaah have mercy on him, Sa`d ibn `Ubaadah, may Allaah be pleased with him, said: "O Messenger of Allaah, if I find a man with my wife, am I not to touch him until I produce four witnesses?" The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Yes." Sa`d said: "No, by Him Who has sent you with the truth, I will kill him before that." Then the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Look at what your [meaning, Al-Khzraj] chief is saying! He is jealous, but I am more jealous than he is, and Allaah is more jealous than I am."

Al-Qaari, may Allaah have mercy on him, said: "This narration shows that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave an excuse to Sa`d, and that was that he said that out of jealousy." ²

When Sa`d, may Allaah be pleased with him, said: "No, by Him Who has sent you with the truth, I will kill him," Al-Maawirdi, may Allaah have mercy on him, said: "This statement is not meant to reject what the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: nor is it meant to contradict the order of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, but rather, it is telling of the state of a human when he sees another man with his wife, and that anger will overcome him. In that case, he will kill the man, even if he is sinful in doing so." ³

Abu Ad-Dardaa', may Allaah be pleased with him, narrated that there was an argument between Abu Bakr and 'Umar, may Allaah be pleased with them, and Abu Bakr made 'Umar angry, so 'Umar left him. Abu Bakr, may Allaah be pleased with him, then followed him, asking 'Umar, may Allaah be pleased with him, to forgive him, but he did not, until he shut his door in Abu Bakr's face. Then Abu Bakr went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*.

1 Reported by Al-Bukhaari (1498) and Muslim (1498).

2 *Muraqaat Al-Mafaateeh* (5/2163).

3 The explanation of An-Nawawi on the book of Muslim (10/131).

While I was sitting with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, Abu Bakr, may Allaah be pleased with him, came, lifting up one corner of his garment until his knee showed.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Your Companion has had a quarrel." Abu Bakr, may Allaah be pleased with him, greeted him and said: "O Messenger of Allaah! There was something (i.e. an argument) between me and the son of Al-Khattaab and I talked to him harshly and then regretted that, and requested him to forgive me, but he refused to do that. So I came to you." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said three times: "May Allaah forgive you, O Abu Bakr."

Then 'Umar, may Allaah be pleased with him, regretted (that he did not forgive him), and he went to Abu Bakr's house and asked if Abu Bakr, may Allaah be pleased with him, was there. They replied that he was not. So he came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and greeted him, and the face of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, changed (due to anger). Upon seeing this, Abu Bakr, may Allaah be pleased with him, knelt down on his knees and said: "O Messenger of Allaah, by Allaah, I was more unjust (than him)." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Allaah sent me to you, but you said: 'You are telling a lie,' while Abu Bakr said: 'He has said the truth,' and he consoled me with himself and his money." He, *sallallaahu 'alayhi wa sallam*, then said twice, "Won't you then give up harming my Companion?" After that, he, may Allaah be pleased with him, was never harmed again."¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, honored them, and would order his Companions to do the same:

Jaabir ibn `Abdullaah, may Allaah be pleased with him, said: "Jareer ibn `Abdullaah Al-Bajali (a chief among his people), may Allaah be pleased with him, entered wherever the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was sitting with his Companions. When he entered, everyone withheld their seats and did not move and make space for him. At that, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, took his cloak off and threw it to him, saying: 'Sit on this.' Jareer put it on his chest and face, then kissed it and rubbed it on his eyes, saying: 'May Allaah honor you as you have honored

¹ Reported by Al-Bukhaari (3661).

me,' then placed it on the back of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, Then the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Whoever believes in Allaah and that Last Day should honor someone who is honorable.'" ¹

Ibn `Umar, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'If someone honorable comes to you, then honor them.'" ²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, acted in a good manner towards them, even if they were captives, just to preserve their status and out of hope that they would accept Islaam:

Abu Hurayrah, may Allaah be pleased with him, said:

"The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, sent some horsemen in the direction of Najd, and they brought back a man from Banu Haneefah. They did not know who he was until they went to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and he told them: '**Do you know who you have captured? This is Thumaamah ibn Uthaal Al-Hanafi [the chief of the people of Yamaamah], so be good to him while he is a captive.**'

*They then tied him to a pole in the mosque (and the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, went back to his family and said: '**Gather whatever food you have, then send it to me.**' He also ordered that a she-camel be brought close to him by day and by night so that he could milk it).*

*The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, then went to Thumaamah and said: '**What is your situation O Thumaamah?**' He replied: 'I have only what is righteous (to say), O Muhammad. If you were to kill me, you would kill someone worthy of being killed (because he killed someone, so killing him would be*

¹ Reported by Al-Haakim in his book *Al-Mustadrak* (7791) and said, "This narration has an authentic chain of narration, but Al-Bukhaari and Muslim did not report it in this sequence." Al-'Iraaqi said in his book that he wrote verifying the reports of *Ihyaa 'Uloom ad-Deen*, "The chain of narration is acceptable."

² Reported by Ibn Maajah (3712). Al-Albaani ruled it as sound (*Hasan*) after regarding other narrations that strengthen it in his book *As-Silsilah As-Saheehah* (1205).

fair judgment), if you are kind, you would be kind to someone grateful, also, if you want money, then ask and you will be given whatever it is you want.' Allaah's Messenger, sallallaahu 'alayhi wa sallam, left him for two days and then went to him and said: 'What is your situation, O Thumaamah.' Thumaamah repeated the same thing again to him. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, then left him alone until the next day and repeated whatever he said in the first day, and Thumaamah responded the same way.

The Messenger of Allaah, sallallaahu 'alayhi wa sallam, then said: 'Free Thumaamah.' When they freed him, he went to a date-palm tree close to the mosque and bathed, then entered the mosque and said: 'I bear witness that there is none worthy of worship besides Allaah and that Muhammad, sallallaahu 'alayhi wa sallam, is His slave and Messenger. O Muhammad, by Allaah, there was no one on the face of the earth whose face I hated more than your face, and now it has become the most beloved face to me; by Allaah there was no religion more hated by than your religion, and now it is the most beloved religion to me; by Allaah, there was no city more hated by me than your city, and now it is the most beloved city to me. Your horsemen captured me while I was on the way to performing 'Umrah, so what do you think?'

The Messenger of Allaah, sallallaahu 'alayhi wa sallam, gave him glad tidings and ordered him to continue with his 'Umrah. When he went to Makkah, someone said to him, 'You have become a Sabian,' to which he replied: 'Rather, I have accepted Islaam with Muhammad, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and by Allaah, no piece of wheat will come to you from Al-Yamaamah until the Prophet of Allaah, sallallaahu 'alayhi wa sallam, gives permission for it to come here.'"¹

Ibn Hajar, may Allaah have mercy upon him, said: "Among the benefits of this narration:

- *It is prescribed to take a bath when entering Islaam.*

¹ Reported by Al-Bukhaari (4372) and Muslim (1764). The text between brackets is an addition from the book As-Seerah An-Nabawiyyah (2/638) by Ibn Hishaam.

- Good conduct does away with hatred and establishes love.
- If a non-Muslim accepts Islaam while in the middle of doing something good, it is prescribed for that individual to continue their good action.
- It is prescribed to be kind to the captives who it is hoped will accept Islaam if his accepting Islaam provides some benefit for Islaam. This is especially the case with those who if they become Muslim, many others will follow them in suit.”¹

When he accepted Islaam, he was righteous and good, and Allaah helped Islaam through him in a big way. After the death of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, he stood up when the people of Yamaamah left Islaam and followed Musaylimah, and he stood before them and delivered a sermon, saying: “O offspring of Haneefah! Where have your minds gone? (then he uttered) In the name of Allaah, the Most Merciful, the Giver of Mercy (and recited the verses which mean): «**Ha, Meem. The revelation of the Book [i.e. the Qur'aan] is from Allaah, the Exalted in Might, the Knowing, The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination.**» [Qur'aan: 40:1-3] Where is this in comparison to, ‘O frog, O two frogs: croak as you do croak; you are made from half water, and half clay, you are so tiny that you would not make the water murky and you will not consume all the water, to us belongs half of the world, and to Quraysh belongs the other half, however, Quraysh are a people that are ever transgressing,’ in addition to the other unintelligible speech that Musailimah says.”

Abdur-Rahmaan As-Suhayli, may Allaah have mercy upon him, said: “Three thousand people followed him and sided with the Muslims, and that crumbled the support of Musailimah.”²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would never prevent them from sitting with him:

Jareer, may Allaah be pleased with him, said: “Since I became Muslim, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, never forbade me from sitting with him privately or from entering his home, and anytime he, *sallal-*

1 *Fat-h Al-Baari* (8/98).

2 *Ar-Rawdh Al-Anif* (4/418).

laahu 'alayhi wa sallam, saw me, he smiled in my face. I complained to him once that I cannot remain firm and upright on a horse, so he, *sallallaahu 'alayhi wa sallam*, struck my chest and said: 'O Allaah, make him firm and make him a rightly guided person who also guides others.'" ¹

Ibn Battaaal, may Allaah have mercy upon him, said: "Among the benefits of this narration:

Notable people have respect and stature in comparison to those who are below them; this beneficial point is known because Jareer, may Allaah be pleased with him, was the chief of his people.

- *Meeting people with a smile and cheerfulness is part of the Prophetic manners, also, this is something that negates and does away with arrogance, and brings about love and affection.*
- *The virtue of horsemanship and to excel in riding horses, and that is something that should be learned by honorable people, as well as those in charge and presidents.*
- *There is no harm for a scholar or leader, when referring to a person while speaking to that person, to touch them, or strike (softly) a part of their body, and that is a form of humbleness, and it is a form of winning souls over.*
- *The blessing of the supplication of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, because in this same narration, we learn that Jareer never fell off of his horse after that.* ²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, praised their good characteristics and attributes:

Jareer, may Allaah be pleased with him, said: "When I approached Madeenah, I made my camel kneel, took out my luggage, and put my garment on, then entered Madeenah, and found the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, delivering a sermon, and while he was doing so, everyone was staring severely at me. I said to the person beside me, 'O slave of Allaah, has the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, mentioned me?'

¹ Reported by Al-Bukhaari (3036) and Muslim (2475).

² The explanation of Ibn Battaaal on the book of Al-Bukhaari (5/194).

he said: 'Yes, he previously mentioned you in the best way possible, and said: 'One of the best of Yemen will enter from that door or that gate; he possesses angelic beauty.' So I thanked Allaah for what He has favored me with."¹

Ibn Is-Haaq, may Allaah have mercy on him, said:

"A delegation from Tay' approached the Messenger of Allaah, and Zayd Al-Khayl was with them, and he was their chief. When they reached the Messenger of Allaah, sallallaahu 'alayhi wa sallam, he spoke to them and called them to Islaam. They accepted Islaam and were good Muslims. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: 'There has not been a man among the Arabs described to me except that I found that he was less virtuous than what he was described to me as being, except Zayd Al-Khayl, for I found that he was not given his due when described to me.'

Then, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, named him Zayd Al-Khayr (Khayr means goodness and bounteousness, while Khayl means horse; the meaning of his name became Zayd the Good or Bounteous rather than Zayd the Horse), and he gave him a piece of land in the area of Fayd, and some other pieces of land and gave him a deed showing his possession of those lands.

He left the Messenger of Allaah, sallallaahu 'alayhi wa sallam, on the way to his people, and the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: 'If only Zayd is saved from the fever of Madeenah.'

When Zayd reached an oasis in Najd called Fardah, he died from his fever."²

¹ Reported by Ahmad (18698). Al-Albaani ruled it as authentic in his book, As-Silsilah As-Saheehah (3193).

² Ibn Hishaam (4/220), and Zaad Al-Ma'aad (3/616); Ibn Hajar said, "It was narrated with broken up chains of narration." Al-Kaafi ash-Shaaf (241).

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to Ashaj `Abd Qays, and he was the delegate, general, and leader of the tribe of `Abd Qays: **"You have two qualities that Allaah loves: Hilm and Anaah."**¹

An-Nawawi, may Allaah have mercy on him, said: "Hilm refers to having a sound clemency, and Anaah refers to the fact that he always made certain before acting on anything, and was never hasty. The reason that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said that was because when the delegation reached Madeenah, they hurried to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, but Al-Ashaj stayed back and gathered their riding beasts, tied his camel, made himself presentable, then went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. At that time, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, drew him close and made him sit beside him, and said to him: 'You have two qualities that Allaah loves: sound clemency and patience.'"²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would sometimes enter in their security or protection:

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, left the people of Taa'if after they did not answer his call, which comprised of believing him and helping him. He, *sallallaahu 'alayhi wa sallam*, turned to Hiraa', then sent to Al-Akhnas ibn Shurayq, asking for his protection, but he said: "*I am an ally of the Quraysh, and an ally cannot protect the enemy of their ally.*" Then the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sent to Suhayb ibn `Amr asking for his protection, and he said: "*The offspring of `Aamir do not grant protection to the offspring of Ka'b.*" Then he, *sallallaahu 'alayhi wa sallam*, sent to Al-Mut`im ibn `Adiyy, who accepted his plea, and granted him protection.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, went to him and spent the night at his home. The next morning, he and his six or seven sons went with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, carrying their swords, and entered the Mosque in that manner. Al-Mut`im said to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, "*Circumam-*

1 Reported by Muslim (17) on the authority of Ibn `Abbaas, may Allaah be pleased with him.

2 The explanation of An-Nawawi on the book of Muslim (1/189).

bulate the Ka'bah," while they leaned on their swords in the area that one makes circumambulation.

Abu Sufyaan approached and said to Mut`im, "Are you granting protection, or are you following someone else's promise of protection?" He replied: "No, rather, I am giving the promise of protection." Abu Sufyaan said: "Then we will honor your promise," and sat with him while the Prophet of Allaah, sallallaahu 'alayhi wa sallam, was circumambulating the Ka'bah, and when he finished, they left together, and Abu Sufyaan went back to his gathering.

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, stayed for a few days then was granted permission to migrate to Madeenah, and after he, sallallaahu 'alayhi wa sallam, migrated, Al-Mut`im did not live long after him, making Hassaan ibn Thaabit, may Allaah be pleased with him, say, "By Allaah, I will bemoan him," and wrote some poetry about him.¹

That is why the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said with regard to his captives on the Day of Badr: "**Had Al-Mut`im ibn `Adiyy been alive, and interceded with me on behalf of these putrid individuals, I would have given them to him.**"²

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, would respond to their invitations to food:

Anas ibn Maalik, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, visited Sa`d ibn `Ubaadah, may Allaah be pleased with him, and Sa`d presented some bread and olive oil, which made the Prophet of Allaah, sallallaahu 'alayhi wa sallam, say: "May those who are fasting break their fasts with you, may the righteous eat your food, and may the angels send blessings on you [and ask for your forgiveness]."³

Al-Manaawi, may Allaah have mercy upon him, said: "The term "**May those who are fasting break their fasts with you,**" is meant as a supplication for goodness and blessing (for the person who offered fasting persons a meal). There

¹ As-Seerah by Ibn Hishaam (1/381); Ibn Hajar said, "Al-Faakhi also transmitted it with a chain of narration that is acceptable, albeit Mursal."

² Reported by Al-Bukhaari (3139).

³ Reported by Abu Daawood (3854). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (1226).

are numerous righteous aspects associated with fasting and abundant goodness. Further, those who cannot bring good to themselves are unable to bring good to others.

The term “May the righteous eat your food,” means regardless if they are fasting or not; this sentence and supplication is more general than the previous one in the narration.

This narration teaches us that it is recommended for someone who has been invited to break their fast to supplicate in this manner for the one who invited them, and this is not a declamatory statement, but rather, a supplication.”¹

The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, used to visit them and eat with them:

Qays ibn Sa`d, may Allaah be pleased with him, said:

*“The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, visited us in our home, and said: ‘As-Salaamu `Alaykum wa Rahmatu Allaah.’ Sa`d responded silently. I said: ‘Will you not give the Messenger of Allaah permission to enter?’ He said: ‘Leave him, and allow him to send abundant supplications of peace on us.’ The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said: ‘As-Salaamu `Alaykum wa Rahmatu Allaah.’ Sa`d again responded silently.*

*The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, then said again: ‘As-Salaamu `Alaykum wa Rahmatu Allaah.’ After that, the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, turned back, and Sa`d followed behind him, saying: ‘O Messenger of Allaah, I heard you, but was responding silently, so that you can abundantly send supplications of peace on us.’*

*The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, went with him, and Sa`d ordered that some water be brought for him to wash up, then he brought him a cloak that was dyed with saffron and yellow, which he, *sallallaahu ‘alayhi wa sallam*, covered himself with, then raised his hands and said: ‘O Allaah, send your blessings and mercy on the family of Sa`d ibn `Ubaadah.’*

¹ *Faydh Al-Qadeer* (2/54).

*Then he ate, and when he, *sallallaahu 'alayhi wa sallam*, was about to leave, Sa`d brought a donkey that had a velvet cover, and the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, rode it. Sa`d said: 'O Qays, accompany the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*', the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Ride the donkey,' but I refused. He, *sallallaahu 'alayhi wa sallam*, said: 'Either ride, or go away,' so I left and went away."*¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, joked with them:

Usayd ibn Hudhayr, one of the intellectual and influential noblemen and one of the twelve chiefs on the night of Al-'Aqabah, was joking with the people, and was making them laugh. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, poked him in his side with a stick or piece of wood, and Usayd said: "Let me get payback." The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Go ahead.**" Usayd said: "You are wearing a shirt, but I am not." So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, raised his shirt, and Usayd hugged him and kissed his side, saying: "This is what I wanted, O Messenger of Allaah."²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, cared about the sick among them specifically, and would visit them often:

`Aa'ishah, may Allaah be pleased with her, said: "Sa`d ibn Mu`aath (the chief of the Aws tribe) was injured during the Battle of Khandaq by an arrow shot by a man from Quraysh named Hibbaan ibn Al-'Ariqah. Therefore, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, set up a tent for him in the mosque, so that he could visit him and care for him closely."³

Abu Bakr ibn Al-'Arabi, may Allaah have mercy upon him, "Visiting the sick person repeatedly is a Sunnah, because the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did that with Sa`d ibn Mu`aath, may Allaah be pleased with

1 Reported by Ahmad (15050) and Abu Daawood (5185); Ibn Hajar said in his book *Fat-h Al-Baari* (11/170), "The chain of narration is acceptable." Ibn Al-Mulaqqin ruled it as authentic in his book *Al-Badr Al-Muneer* (2/256), and Ibn Katheer said in his book *Tafseer Ibn Katheer* (6/37), "It is good and has an acceptable chain of narration." However, Al-Albaani ruled it as inauthentic in his book *Dha`eef Abu Daawood* (5185).

2 Reported by Abu Daawood (5224). Al-Albaani ruled it as being authentic.

3 Reported by Al-Bukhaari (463) and Muslim (1769).

him, when he pitched a tent for him in the mosque, to care for him at close quarters.”¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, also took care of his treatment:

Jaabir ibn `Abdullaah, may Allaah be pleased with him, said: “During the Battle of the Confederates, Sa`d ibn Mu`aath was shot with an arrow which cut a vein in his forearm. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, cauterized the wound, causing his hand to swell, and he, *sallallaahu 'alayhi wa sallam*, repeated this three times. After that, he drained the blood out of it. When he saw that, he said: ‘O Allaah, do not take my soul until my eye sees the downfall of Banu Quraythah.’ After he made that supplication, his vein stopped bleeding and did not drip a single drop of blood until they agreed to the conditions by Sa`d. When he finished with them, his vein got cut again, and he died.”²

He, *sallallaahu 'alayhi wa sallam*, did the same with the chief of Al-Khazraj, Sa`d ibn `Ubaadah:

`Abdullaah ibn `Umar, may Allaah be pleased with him, said:

*“We were sitting with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, when a man from the Ansaar came, said greetings of peace, and then turned away and left. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said to him: ‘O brother from the Ansaar, how is my brother Sa`d ibn `Ubaadah?’ The man said: ‘He is well.’ The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: ‘Who among you is caring for him?’ He then stood, and we all stood with him, and we were between thirteen and nineteen men; we were not wearing shoes, socks, hoods on our heads, or shirts. We walked in salt marshes, until we reached him. His people kept away from him³ when the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and his Companions approached. The Messenger of Allaah, sal-*

1 *Tuhfat Al-Ahwathi* (4/38).

2 Reported by Ahmad (14359) and At-Tirmithi (1582). Al-Albaani ruled it as authentic in his book *Irwa' Al-Ghaleel* (1213).

3 They did so to honor the visitors, to put people in their place, to allow the sick person to enjoy his time with his visitors, and so that the tiredness one gets from being with someone for too long goes away. *Daleel Al-Faaliheen li-Turuq Riyaadh As-Saalihin* (4/464).

sallallaahu 'alayhi wa sallam, said: '**Has he died?**' They replied: 'No, O Messenger of Allaah.' At that, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, began crying, and when the people saw that, they, too, began to weep. He, *sallallaahu 'alayhi wa sallam*, then said: '**Do you not hear, Allaah does not punish for tears in the eyes, or sadness in the heart, but punishes or has mercy based on this**' and he pointed to his tongue."¹

Among the benefits of this narration:

- One should ask about the sick.
- It is recommended to visit those who are sick.
- The one who is noble and virtuous should visit those who are less than them.
- The leader, judge, and scholar should visit those who follow him.
- The leader and scholar should visit the sick and take his companions along with him.
- The Companions of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, were ascetics, and did not indulge in the worldly life, but rather used to discard its pleasant aspects. They were not keen on wearing fancy clothes, and so forth.
- It is permissible to walk barefoot.²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sought the advice and counsel of those who had a position of influence in society:

One example was during the Battle of Badr:

During this battle, he, *sallallaahu 'alayhi wa sallam*, sought the counsel of the leaders of the Ansaar. Anas ibn Maalik, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, sought counsel when he heard that Abu Sufyaan was approaching. Abu Bakr, may Allaah be pleased with him, spoke, but the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, disregarded him, as well as `Umar, may Allaah be pleased with

¹ Reported by Al-Bukhaari (1304) and Muslim (924).

² *Fat-h Al-Baari* (3/176) and The explanation of An-Nawawi on the book of Muslim (6/227).

him. Then, Sa`d ibn `Ubaadah, may Allaah be pleased with him, said: "Do you want us to speak, O Messenger of Allaah? By Him in Whose hand is my soul, if you ordered us to plunge our horses into the ocean, we will do so, and if you ordered us to take our horses to Bark Al-Ghimaad¹, we would do so."

Afterwards, the Messenger of Allaah, *sallallaahu `alayhi wa sallam*, dep-utized the people and called them for the battle, and they all travelled until they reached Badr.²

When Sa`d, may Allaah be pleased with him, said that, the Messenger of Allaah, *sallallaahu `alayhi wa sallam*, became happy and energized.

An-Nawawi, may Allaah have mercy upon him, said: "*The scholars said that the Prophet of Allaah, sallallaahu `alayhi wa sallam, wanted to test the Ansaar, because they did not pledge to go out and fight the enemy with him, but only pledged to protect him from those that sought to harm him. When he presented the issue of going after the caravan of Abu Sufyaan, he wanted to see if they agreed to that, and they answered him in the best of ways, showing that they were in full consent, in this situation, and in other situations.*

The narration shows how important it is to seek counsel from one's companions, as well as from those with sound opinions and those with experience in life."³

Another example was during the Battle of Al-Khandaq:

During the day of Khandaq, the Messenger of Allaah, *sallallaahu `alayhi wa sallam*, sent to Sa`d ibn Mu`aath, may Allaah be pleased with him, and Sa`d ibn `Ubaadah, may Allaah be pleased with him, to ask for their advice regarding the dates of Madeenah that he wanted to give to `Uyainah ibn Hisn. This was after the Quraysh attacked with ten-thousand men, and `Uyainah ibn Hisn and those with him from Ghatafaan approached, and Huyay ibn Akhtab turned to Banu Quraidhah, but they broke the treaty, and that news reached the Muslims, making their situation very dire.

The Prophet of Allaah, *sallallaahu `alayhi wa sallam*, wanted to give `Uyainah ibn Hisn and those with him a third of the produce of Madeen-

1 It is a place in Yemen that is five night's travel from Makkah. *An-Nihaayah* (1/121).

2 Reported by Muslim (1779).

3 The explanation of An-Nawawi on the book of Muslim (12/124).

ah, so that he and those with him from Ghatafaan would leave and let the confederates down.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, sent to Sa`d ibn Mu`aath and Sa`d ibn `Ubaadah, may Allaah be pleased with them, and no one else from the Ansaar, because they were both chiefs among their people. Sa`d ibn Mu`aath, may Allaah be pleased with him, was the chief of Al-Aws, and Sa`d ibn `Ubaadah, may Allaah be pleased with him, was the chief of Al-Khazraj; therefore, he sought their advice on that issue.

Ibn Al-Qayyim, may Allaah have mercy on him, said:

*"When this situation (meaning, the Muslims being barricaded) went on for a long time, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, wanted to make a treaty with `Uyainah ibn Hisn and Al-Harith ibn `Awf, the two leaders of Ghatafaan, by giving them a third of the produce of Madeenah, in order to convince them to leave with their people, and there were negotiations pertaining to that."*

*The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sought advice from the two Sa`ds, and they said: 'O Messenger of Allaah, if Allaah ordered you to do this, then we hear and we obey, and if it is something that you are doing as a favor for us, then we do not need it. We were both polytheistic peoples who used to worship idols, and they would never hope to eat the produce of Madeenah unless it was given to them as hospitality or through purchase. Are we now, after Allaah has honored us with Islaam and guided us, going to give them our wealth?'*

*The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, agreed with their opinion, and said: 'It was something I wanted to do as a favor for you, because I saw that the Arabs shooting you with a single bow [meaning, gathered in strength against you].'"¹*

Likewise, the Commander of the Believers, `Umar, may Allaah be pleased with him, did the same:

`Abdullaah ibn `Abbaas, may Allaah be pleased with him, reported that `Umar ibn Al-Khattaab, may Allaah be pleased with him, departed towards the Levant.

¹ *Zaad Al-Ma`aad* (3/240) and *As-Seerah An-Nabawiyyah* (2/223) by Ibn Hishaam.

When he reached an area called Sargh, the commanders of the armies, Abu Ubaydah ibn Al-Jarraah, may Allaah be pleased with him, and his companions met him and told him that an epidemic has broken out in the Levant.

Ibn `Abbaas, may Allaah be pleased with him, said:

"`Umar said: 'Bring the earliest migrants to me.' They were called and `Umar sought their counsel, telling them that an epidemic has broken out in the Levant. They differed, with some saying: 'You have left for a purpose, and we are of the view that you do not give it up,' while others said: 'Those who are with you are notables and Companions of the Messenger of Allaah, sallallaahu `alayhi wa sallam, so we do not think that you take them into the epidemic.' He said: 'Go away from me; call the Ansaar for me.' I called them, and he asked their counsel, and they did the same thing that the Muhaajireen did, and they differed just as the Muhaajireen did, so he said: 'Go away from me.'

Then `Umar said: 'Call the elders of Quraysh who migrated the year Makkah was conquered.' So I called them, and they did not differ, but all agreed and said: 'We are of the view that you should go back with the people, and do not take them to that epidemic.' `Umar then called out to the people, saying: 'I will go back to Madeenah in the morning, so you should do the same.'

Abu `Ubaydah ibn Al-Jarraah said: 'Are you running from the decree of Allaah?' `Umar replied: 'If only someone else said that, O Abu Ubaydah! Yes, we are running from the decree of Allaah to the decree of Allaah. Do you see if you had camels that went into a valley that has two sides, one was fertile, and the other, barren, if you let them graze on the fertile side, would that not be according to Allaah's decree, and if you let them graze in the barren side, that, too, would be from the decree of Allaah?'

*Then `Abdur-Rahmaan ibn `Awf approached, and he had previously been absent while taking care of some of his needs, and said: 'I have some knowledge about this issue, for I heard the Messenger of Allaah, sallallaahu `alayhi wa sallam, say: **If you hear about the plague in any land, then do not go there, and if you are***

in a land that the plague strikes, then do not leave it while trying to run from it.' At that, 'Umar thanked Allaah, and then proceeded."¹

Dr. 'Ali ibn Jaabir Waadi` Ath-Thubayti , may Allaah have mercy upon him, said:

"One precautionary method to avoid contagion in the Prophetic Sunnah is that it is prohibited to leave or enter a land facing an epidemic.

In modern medical terms, this is known as quarantine, and it is one of the precautionary tools used to avoid contagion that Islaam has preceded everyone in inventing. Scholars of medicine have learned that keeping the sickness quarantined in a limited space truly does prevent the sickness from leaving the land or area facing the epidemic, and this occurs, of course, through Allaah's Permission.

*Therefore, the prohibition with regard to leaving a land facing an epidemic is considered quarantining the sickness, something Islaam has preceded everyone else with by hundreds of years, just as the prohibition with regard to entering a land facing an epidemic is considered a precautionary measure that Islaam has preceded everyone in mandating."*²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, remembered those who had done him favors and would repay them for those favors:

Jubayr ibn Mut`im, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said about the captives of the Battle of Badr: "Had Al-Mut`im ibn `Adiyy been alive, and interceded with me on the behalf of these putrid individuals, I would have given them to him."³

¹ Reported by Al-Bukhaari (5729) and Muslim (2219).

² *Al-Wiqayah As-Sihhiyah fi Al-Islam: Diraasah Hadeethiyah* by Dr. 'Ali ibn Jaabir Waadi` Ath-Thubayti. *Majallat Al-Buooth Al-Islamiyah* (71/371-372).

³ Reported by Al-Bukhaari (3139).

This was to repay his good conduct towards the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, when he accepted him into his protection after returning from At-Taa'if to Makkah.

He, *sallallaahu 'alayhi wa sallam*, repaid Safwaan ibn Umayyah:

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, borrowed some coats of mail from him, and after the Battle of Hunayn he repaid him and compensated him.

Safwaan ibn Umayyah, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, borrowed chainmail armor from him during the Battle of Hunayn, and he said: "Are you usurping this, O Muhammad?" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, responded: "No, rather, it is a loan that I guarantee to pay back."

Safwaan, may Allaah be pleased with him, said: "Some of it was lost," so the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, wanted to repay him for them, but he said: "O Messenger of Allaah, today, I seek to enter Islaam."¹

Then the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, paid him back on the day of Hunayn.

Ibn Shihaab said:

"The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, conquered Makkah, then went with those Muslims who were with him to fight in the Battle of Hunayn, and Allaah gave victory to His Religion and the Muslims."

"The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, on that day gave Safwaan ibn Umayyah three hundred heads of cattle; Sa`eed ibn Al-Musayyib informed me that Safwaan said: 'By Allaah, Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, gave me whatever he gave me while I hated him more than I hated anyone else. He continued to give me until he was the most beloved people to me.'"²

1 Reported by Abu Daawood (3562) and Ahmad (14878), and this wording is for Ahmad. Al-Albaani ruled it as authentic in his book *Irwaat Al-Ghaleel* (1513).

2 Reported by Muslim (2313).

He, *sallallaahu 'alayhi wa sallam*, also repaid `Abdullaah ibn Ubayy ibn Salool:

Jaabir ibn `Abdullaah, may Allaah be pleased with him, said: "The Messenger of Allaah went to `Abdullaah ibn Ubayy after he had been buried, and ordered that he be taken out. He was taken out, and the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, placed him on his knees and blew on him with his spittle, and put his own shirt on him, and Allaah knows best. `Abdullaah ibn Ubayy ibn Salool had given Al-`Abbaas a shirt previously."

Sufyaan ibn `Uyainah, may Allaah have mercy on him, said: "Abu Haroon said: 'The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was wearing two shirts, and so the son of `Abdullaah said to him, 'O Messenger of Allaah, put the shirt that touches your skin on my father.'" Sufyaan continued, "They have the view that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, put his shirt on `Abdullaah to repay him for what he did (for Al-`Abbaas)."¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sought their help in suppressing evil:

Jareer ibn `Abdullaah Al-Bajali, may Allaah be pleased with him, said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to me: 'Will you not relieve me of Thu Al-Khalasa?' Thu Al-Khalasa was the house of an idol belonging to the people of Khath`am, and that house was called Al-Ka`bah Al-Yamaaniyyah. I went with one-hundred and fifty cavalry from the tribe of Ahmas, and they were excellent horsemen, but I was unable to sit firmly on a horse. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, struck me in my chest hard so that I could see imprints of his fingers on my chest, and said: 'O Allaah, make him firm and make him a rightly guided person who also guides others.'"

Jareer, may Allaah be pleased with him, proceeded towards that house, broke it, and burnt it, then sent a messenger who said to the Messenger of Allaah,

¹ Reported by Al-Bukhaari (1350) – and this wording is his – and by Muslim (2773), although Muslim's version is summarized.

sallallaahu 'alayhi wa sallam, "By Him Who has sent you with the truth, I have not left it except that it was like a mangy camel."¹

Jareer, may Allaah be pleased with him, continued, saying: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, then asked Allaah to bless the horses and men of Ahmas five times."²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, specified Jareer to perform that task because it was in the country of his people, and he was one of their nobles.³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, also tasked Al-Mugheerah ibn Shu`bah and Abu Sufyaan to destroy Ar-Rabbah, an idol that was placed in At-Taa'if that was veiled; people used to sacrifice for that idol as they would for Allaah's Holy House.⁴

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, won the hearts of people with high social status by increasing in what he would give them, and by preferring them over those below them:

After the Battle of Hunayn, and after Allaah gave whatever He gave to His Messenger, *sallallaahu 'alayhi wa sallam*, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave a lot of the war booty to those with high social statuses whose hearts were inclined towards Islaam, as well as those from the Quraysh who were new Muslims.

Raafiq ibn Khadeej, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, gave Abu Sufyaan ibn Harb, Safwaan ibn Umayyah, `Uyainah ibn Hisn, and Al-Aqra` ibn Haabis one hundred camels each, and he gave Al-`Abbaas ibn Mirdaas less than that, causing Al-`Abbaas ibn Mirdaas to express his discontent through some lines of poetry, and afterwards, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, completed the amount, and gave him one hundred camels."⁵

1 This is an Arabic euphemism meaning that it was as black as tar because of how severely it was burnt. The explanation of An-Nawawi on the book of Muslim (16/36).

2 Reported by Al-Bukhaari (3020) and Muslim (2476).

3 *Fat-h Al-Baari* (8/72).

4 *Zaad Al-Ma'aad* (3/523).

5 Reported by Muslim (1757).

This is how the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, treated them, and this treatment played a big role on their psyches; some of them accepted Islaam, and others stopped harming Islaam and Muslims.

Abu Sa`eed Al-Khudri, may Allaah be pleased with him, said:

*"Ali sent some gold pieces to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, from Yemen, which he distributed among Al-Aqra` ibn Haabis Al-Hanthali, from the tribe of Banu Mujaashi` , `Uyainah ibn Badr Al-Fazaari, `Alqamah ibn `Ulaathah Al-`Aamiri, from the tribe of Banu Kilaab, and Zayd Al-Khail At-Taa'i, from the tribe of Banu Nabhaan. This saddened Quraysh and the Ansaar, and they said: 'He is giving the chiefs of Najd and neglecting us.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: 'I am giving them to make their hearts more inclined towards Islaam.'*

*Then a man with deep-set eyes, a protruding forehead, a thick beard, high-set cheeks, and with a shaved head approached, and said: 'O Muhammad, fear Allaah.' The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, replied: 'Who will obey Allaah if I disobey Him? He has entrusted me with those on Earth, but you do not trust me?' One of the people then wanted to kill that man – and I think it was Khaalid ibn Al-Waleed – but the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, stopped him.*

*Then he, *sallallaahu 'alayhi wa sallam*, said: 'From the offspring of this man will appear a people who read the Qur'aan, but it does not go further than their throats. They will pass through the religion just as an arrow passes through game, they kill the people of Islaam and leave the people who worship idols. If I were to be alive when they appear, I would have killed them as `Aad was killed.'"¹*

Anas ibn Maalik, may Allaah be pleased with him, reported that some people from the Ansaar said to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, when Allaah gave His Messenger, *sallallaahu 'alayhi wa sallam*, war

¹ Reported by Al-Bukhaari (7432) and Muslim (1064).

booty from the wealth of Hawaazin, and he gave some men from Quraysh one-hundred camels, "May Allaah forgive the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, he gives Quraysh and disregards us while our swords are still dripping from their blood!"

Anas, may Allaah be pleased with him, said:

"The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was told about their statement, sent for them, and gathered them in a leather tent. He, *sallallaahu 'alayhi wa sallam*, only called them, and no one else. When they all gathered, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said to them: 'What has reached me regarding what you said?' The learned among them said: 'As for those whose opinions have weight, such as our chiefs, they did not say anything. As for those who are among them who are young, they said: 'May Allaah forgive the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, he gives Quraysh and disregards us while our swords are still dripping from their blood!' the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, then said: 'I am giving people who are new in Islaam. Does it not please you that these people leave with their wealth, and you leave with the Messenger of Allaah? By Allaah, what you are going back with is better than what they are going back with.' They said: 'Yes, O Messenger of Allaah, we are contented.' Then he, *sallallaahu 'alayhi wa sallam*, said to them: 'After me, you will see much selfishness and greed, so be patient until you meet Allaah and His Messenger.' (In the narration of Muslim, They said: 'We will be patient.') Anas, may Allaah be pleased with him, continued, "But, we have not been patient."¹

Among the benefits of this narration:

- The leader has the discretion to distribute the fifth of the booty any way he wishes, and can give some precedence over others, based on what he sees fit. He may also give one of them a larger portion of the fifth, spend it for the benefit of the Muslims, and even give a rich person, to gain some benefit or advantage.
- It is prescribed for the Imaam to give to those whose hearts are inclined to Islaam, in order to make them firm on Islaam.

¹ Reported by Al-Bukhaari (3147) and Muslim (1059).

- The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was extremely humble.
- One should provide evidence to the one they are disputing with, and can refute them with the truth if the situation so needs.
- The good manners of the Ansaar in that they did not argue, but instead showed intense shyness. The narration also clarifies that whatever reached the Messenger of Allaah, *sallallaahu 'alayhi wa sal-lam*, regarding what they said was from their youth, not from their elders or chiefs.
- The Ansaar have great virtues, which is seen by the Prophet's, *sallalaahu 'alayhi wa sallam*, fluent praise of them.
- The elder should tell the younger one what missteps they have taken, and should clarify doubts for them, so that they come back to the truth.
- It is prescribed to softly admonish, appeal to the compassion of the admonishing person, respond to the admonishment by presenting the excuse of the admonished person, as well as, offer apologies and admit to the error.
- The narration contains a sign that Muhammad, *sallallaahu 'alayhi wa sallam*, was indeed a prophet, and it is: **"After I die, you will see much selfishness and greed."** Whatever the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, predicted, came true.
- There is no blame on someone who seeks his right in the worldly life.
- It is prescribed to deliver a sermon when speaking about whatever issue one needs to speak about, regardless if it is specific or general.
- It is permissible to specify some specific people when speaking to them in a sermon.
- Consoling those who have not acquired some part of the worldly life by telling them the reward they have in the Hereafter.
- It is recommended to seek guidance, reconciliation, and riches.

- One should give precedence to the Hereafter over the worldly life, and should be patient if they do not acquire some part of the worldly life. That way, it is saved for them as a reward in the Hereafter; and the Hereafter is better and longer lasting.¹

In contrast, when it was clear that some of the people who have high status had no good in them, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would treat them as they were fit to be treated, by being severe to them:

‘Abdullaah ibn Mas`ood, may Allaah be pleased with him, said:

“The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, was praying one day at the Ka`bah, and some people from the Quraysh were sitting together. One of them (Abu Jahl) said: ‘Do you not see that showoff? Which of you will go to the slaughtered camels and sheep of the family of so-and-so, bring the excrement, blood, and intestines of those animals, wait till he prostrates, then throw them between his shoulders?’

The most wretched among them (^Uqbah ibn Abu Mu`ait) decided that he wanted to be the one to do so. He went and brought those things, waited till the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, went into prostration, and threw those things between his shoulders while I was watching, unable to help at all, and if I had those who could protect me, I would have thrown those things off the back of the Messenger of Allaah, sallallaahu ‘alayhi wa sallam,²

They began laughing so hard to the point that they were falling on each other, while the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, was still in prostration, not raising his head.

At that, someone went to Faatimah while she was a young girl, and she hurriedly came, but the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, remained prostrating until she threw those things

¹ *Fat-h Al-Baari* (8/51) and The explanation of An-Nawawi on the book of Muslim (7/151).

² He said this because he had no family in Makkah, because he was a Huthali ally of Quraysh, and those who he had alliance with, at that time, were not Muslim. *Fat-h Al-Baari* (6/415).

*off his back, and began cursing those who threw the innards on the Prophet's, *sallallaahu 'alayhi wa sallam*, back.*

*When the Messenger of Allaah finished his prayer, he raised his head and said: 'O Allaah, take revenge on Quraysh, O Allaah, take revenge on Quraysh, O Allaah, take revenge on Quraysh.' The fact that he, *sallallaahu 'alayhi wa sallam*, prayed and supplicated against them was severe against them, because they were of the view that supplications are answered in that city.*

*Then, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, specified by name, saying: 'O Allaah, take revenge on the chiefs of Quraysh; O Allaah, take revenge on Abu Jahl; O Allaah, take revenge on 'Utbah ibn Rabee`ah; O Allaah, take revenge on Shaibah ibn Rabee`ah, Al-Waleed ibn 'Utbah, Umayyah ibn Khalaf, 'Uqbah ibn Abu Mu`ait, and 'Umaar-ah ibn Al-Waleed.'*

*By Allaah, I saw those that Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, specifically named dead, and being thrown into a well that is not used¹ at Badr, except for Umayyah, for he was a large man, and when they were pulling him, his limbs were torn off or ripped before he was thrown into the well."²*

Ibn Hajar, may Allaah have mercy on him, said: "Among the benefits of this narration:

The forbearance of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, towards those who harmed him. At-Tayaalisi (323) narrates this story from ibn Mas`ood, and in his narration, he mentioned that ibn Mas`ood, may Allaah be pleased with him, said: "I only saw him supplicate against them on that day."

- *They deserved this at that time, since they tried to belittle him, *sallallaahu 'alayhi wa sallam*, when he was worshipping his Lord.*

1 They were thrown there in order to humiliate them, and so that others are not bothered by their stench. Apparently, the well did not have spring water. The explanation of An-Nawawi on the book of Muslim (12/135) and *Fat-h Al-Baari* (1/352).

2 Reported by Al-Bukhaari (240) and Muslim (1794).

- *The strength of Faatimah's soul from a young age; she was respected among her people and had great self-respect. She shouted at them and cursed them, while they were the heads and chiefs of Quraysh, but they did not respond to her.*
- *It is permissible to supplicate against an oppressor.*

Actually doing an action has more of an effect than being a means in doing that action, or helping in doing the action, that is why ibn Mas`ood, may Allaah be pleased with him, said about `Uqbah, "The most wretched of them," even though Abu Jahl disbelieved and harmed the Prophet of Allaah, *sallallaahu `alayhi wa sallam*, more than `Uqbah did. However, the wretchedness mentioned here is relevant to this story, because they all participated in that they ordered him to do it, and were pleased when it was done. As for `Uqbah, he was the one that actually did it, so he was the most wretched of them. This is why they were killed in the battle, and `Uqbah was by being left for dead."¹

Ibn Battaaal, may Allaah have mercy on him, said: "The Messenger of Allaah, *sallallaahu `alayhi wa sallam*, loved that people would enter Islaam, and would not hastily supplicate against them, as long as he hoped that they would accept Islaam. Rather, he would call those whom he hoped would return to Allaah. As for those he did not have any hope for, and feared their harm, he would supplicate against them, just as he supplicated against them that they go through a drought like that of Yusuf, and he, *sallallaahu `alayhi wa sallam*, supplicated against the chiefs of Quraysh, since they were always harming the Muslims and showing enmity towards them. His supplication, *sallallaahu `alayhi wa sallam*, was answered: and they were killed in Badr, just as many of those whom he supplicated for accepted Islaam."²

The Prophet of Allaah, *sallallaahu `alayhi wa sallam*, would be harsh in speech with them sometimes:

‘Urwah, may Allaah have mercy on him, said:

1 *Fat-h Al-Baari* (1/352).

2 The explanation of Ibn Battaaal on the book of Al-Bukhaari (9/149).

"I said to `Abdullaah ibn `Amr ibn Al-`Aas, 'What is the most severe thing Quraysh did to the Messenger of Allaah?' He replied: 'I was present when their chiefs and elders were present in the Hijr of Ismaa`eel, and they mentioned the Messenger of Allaah, sallallaahu 'alayhi wa sallam, They said: 'We have never seen such as what we have been patient with this man before. He has made us look foolish, cursed our forefathers, censured our religion, divided our unified front, and has cursed our idols. We have been patient with grave matters that were brought by him'. When they were in this state, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, appeared before them and walked until he touched the Rukn Al-Yamaani then he passed by them while circumambulating the Ka`bah.

When he passed by them, they defamed him due to some of what he said. I saw the result of their mocking words on his face, and then he proceeded. When he passed by them again, they defamed him again, and I saw the effect of what they said on his face, then he proceeded. The third time, when they defamed him as they did, he, sallallaahu 'alayhi wa sallam, said: **'Do you hear me, O Quraysh? By Him in Whose hand is Muhammad's soul, I have brought you the slaughter.'** The people heard what he said and became motionless (with fear) as if there was a bird standing on their head (as in, afraid to move their heads). So much so that the harshest among them before that became the most accommodating towards him, saying: 'Go O Abu Al-Qaasim, depart in righteousness, because you were never harsh towards us before.'

Therefore the Messenger of Allaah, sallallaahu 'alayhi wa sallam, proceeded.

The next day, they gathered in the Hijr of Ismaa`eel and I was with them, and they said: 'You narrated what he said to him and what he said to you until he said that which you hate, you left him (meaning, feared his speech and left him alone out of fear).'

While they were in that state, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, approached, and they all stood up to him as if they were one man. They surrounded him and were saying: 'Are you

the one that says such-and-such?" They were narrating what they had heard that he said: such as the fact that he censured their idols and religion.

Through all this, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was saying: 'Yes, I am the one who says that.' I saw one of them grab his collar, and Abu Bakr, may Allaah be pleased with him, stood and defended him, while saying: 'Are you going to fight or kill a man for saying that there is no deity worthy of worship beside Allaah?' Then they left him alone.

*That was the harshest situation I have ever seen Quraysh put Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, through.¹*

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, taught the harsh among them what was befitting:

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, kissed Al-Hasan ibn `Ali, may Allaah be pleased with him, while Al-Aqra` ibn Haabis At-Tameemi was present, sitting. Al-Aqra` said: "I have ten children and have never kissed any of them." The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, looked at him and said: "Those who do not show mercy are not shown mercy."²

An-Nawawi, may Allaah have mercy on him, said: "The scholars said that this applies to being merciful with children, and so forth."³



Conclusion:

The term social justice is a recent one, first employed by political thinkers in the nineteenth century, following which its use has since become widespread. Social justice implies that overall pattern of distribution in a society ought to be brought into line with principles of justice. There have been two major concepts of social justice, one embodying the notions of merit and the other those of need and equality.

¹ Reported by Ahmad (6996). Al-Albaani ruled it as sound (*Hasan*) in his book *At-Ta'leeqaat Al-Hisaan `alaa Saheeh ibn Hibbaan* (9/287).

² Reported by Al-Bukhaari (5997) and Muslim (2318).

³ The explanation of An-Nawawi on the book of Muslim (15/77).

Each person's social position and material rewards should, as far as possible, correspond to their place on a scale of merit. This implies the ending of hereditary privilege and an open society in which people have the chance to display their true talents. The second concept entails that goods should be allocated according to each person's various needs. It is closely allied to an idea of equality, since a program that successfully satisfies need makes people materially equal in one important respect.

Upon reading the Prophetic biography, we come to the conclusion that the principles of social justice were brought to life by Islaam, as seen in the guidance and teachings of Prophet Muhammad, sallallaahu 'alayhi wa sallam.



Section Seven

The Dealings of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with those distinguished by certain qualities

Introduction:

Among the Companions of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, there were many who were distinguished with excellence, distinction, and superiority in certain matters.

Some of them were excellent at poetry, such as Hassaan ibn Thaabit, may Allaah be pleased with him.

Others were excellent in understanding and comprehending, such as Ibn `Abbaas, may Allaah be pleased with him.

Others were excellent at solving disputes, such as `Ali, may Allaah be pleased with him, and Mu`aath ibn Jabal, may Allaah be pleased with him.

Others were excellent at studying and learning new skills, such as Zayd ibn Thaabit, may Allaah be pleased with him.

Others were excellent in their memory, such as Abu Hurayrah, may Allaah be pleased with him.

Others were excellent in their sophistication when it came to military strategies, such as Khaalid ibn Al-Waleed, may Allaah be pleased with him.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, took these skills and talents possessed by his distinguished Companions into consideration, and would deal with them in a way that suited them, based on their abilities and excellence.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, tasked each of them with whatever they excelled at:

He, *sallallaahu 'alayhi wa sallam*, tasked Hassaan, may Allaah be pleased with him, with responding to the enemies of Islaam through his poetry:

‘Aa’ishah, may Allaah be pleased with her, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Attack Quraysh through your poetry [meaning, lampoon and satirize them], because it is more severe on them than being shot at with arrows.”

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, then sent to `Abdullaah ibn Rawaahah, may Allaah be pleased with him, saying: “Satirize them,” so he wrote a poem, but it did not appeal to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. He sent to Ka`b ibn Maalik, may Allaah be pleased with him, with the same, but it did not appeal to him either. Then he, *sallallaahu 'alayhi wa sallam*, sent to Hassaan ibn Thaabit, may Allaah be pleased with him. When Hassaan, may Allaah be pleased with him, entered, he said: “The time has come for you to send to this lion who strikes with his tail.”¹

Then he stuck his tongue out and wagged it, then said: “*By Him Who has sent you with the truth, I will tear their honor apart just as leather is torn.*”

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “**Do not be hasty; Abu Bakr is the most knowledgeable person with regards to the lineage of Quraysh, so go to him and let him outline my lineage, because I share lineage with them.**”

Hassaan, may Allaah be pleased with him, went to him, and then returned, and said: “O Messenger of Allaah, he has outlined your lineage. By Him Who has sent you with the truth, I will pick your name out of them, just as hair is picked out of flour.”

‘Aa’ishah, may Allaah be pleased with her, said: “I heard the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, say to Hassaan: ‘Angel Jibreel is with you, as long as you defend Allaah and His Messenger.’”

She, may Allaah be pleased with her, also said: “I heard the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, say about Hassaan: ‘He has satirized

¹ The meaning behind the word, “tail,” is his tongue. He likened himself to a lion with regard to his vengeance and strength when angry. When the lion becomes angry, it wags its tail and strikes its own sides, and that is what Hassaan did, when he stuck his tongue out and wagged it. So he likened himself to a lion, and his tongue to the lion’s tail. The explanation of An-Nawawi on the book of Muslim (16/49).

them, and has sufficed and made the believers feel good, as well as himself.”¹

Al-Baraa' ibn `Aazib, may Allaah be pleased with him, said: “The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said to Hassaan: ‘Satirize them, and Jibreel is with you.’”²

Sa`eed ibn Al-Musayyib, may Allaah have mercy upon him, said: “`Umar, may Allaah be pleased with him, passed by the mosque while Hassaan, may Allaah be pleased with him, was reciting some poetry. Hassaan, may Allaah be pleased with him, said: ‘By Allaah, I used to recite poetry in the mosque during the time that he who was better than you was present.’ Then he looked at Abu Hurayrah, may Allaah be pleased with him, and said: ‘By Allaah, did you hear the Messenger of Allaah, sallallaahu 'alayhi wa sallam, say: ‘Respond to them on my behalf; O Allaah, aid him through Angel Jibreel?’’ Abu Hurayrah, may Allaah be pleased with him, responded, ‘Yes, I did.’”³

An-Nawawi, may Allaah have mercy upon him, said: “*Among the benefits of this narration:*

- *It is permissible to recite poetry in the mosque as long as the poetry is lawful (as in, does not contain evil sayings or forbidden things), and it is recommended if it contains things that praise Islaam or Muslims, or satirizes the disbelievers, motivating the Muslims to fight them, belittling them, and so forth, and that is what Hassaan's poetry consisted of.*
- *It is recommended to supplicate for the one who said such poetry.”*⁴

Anas ibn Maalik, may Allaah be pleased with him, reported that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, entered Makkah during `Umrat Al-Qadhaa' (which occurred during the 7th year Hijri), and `Abdullaah ibn Rawaahah was with him, walking, and saying some poetry. `Umar said to him, “O son of Rawaahah, are you reciting poetry in front of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and in Allaah's Holy Sanctuary?” The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said:

1 The explanation of An-Nawawi on the book of Muslim (16/49).

2 Reported by Al-Bukhaari (3213) and Muslim (2486).

3 Reported by Al-Bukhaari (3212) and Muslim (2485).

4 The explanation of An-Nawawi on the book of Muslim (16/46).

"Leave him alone, O `Umar, because it is faster to harm them than being shot with arrows."¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, tasked Zayd ibn Thaabit with learning Hebrew:

Khaarijah ibn Zayd reported that his father, Zayd ibn Thaabit, may Allaah be pleased with him, informed him that he was taken to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, when he entered Madeenah, and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was impressed by him.

The people said: "O Messenger of Allaah, this young man from Banu An-Najjaar has memorized between thirteen and nineteen chapters from what Allaah has revealed to you."

Zayd, may Allaah be pleased with him, said: "So he told me to recite, and I recited chapter Qaaf, and he, *sallallaahu 'alayhi wa sallam*, was impressed. He, *sallallaahu 'alayhi wa sallam*, said to me: 'O Zayd, learn Hebrew, because I do not trust the Jews with my writings.'² So I learned their language, and before fifteen nights had passed, I had mastered it. Thus, I used to write for him when he wanted to write a letter, and read for him when a letter came to him."³

The fact that he learned it so quickly shows how amazingly smart and intelligent he was, especially since he was so young.

That is what Ath-Thahabi, may Allaah have mercy on him, said about him, "His father was killed during the Battle of Bu`aath, before the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, migrated to Madeenah. Therefore,

1 Reported by At-Tirmithi (2847) and An-Nasaa'i (2873). Al-Albaani ruled it as authentic in his book *Mukhtasar ash-Shama'il* (210).

2 Meaning, not when reading it nor writing it; the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, feared that if he were to order a Jew to write for him to the Jews, that the Jew would add or remove as he willed, and he feared that if a letter came from a Jew, that the Jewish person reading it would add or subtract from it. *Tuhfat Al-Ahwathi* (7/413).

3 Reported by At-Tirmithi (2715) and Abu Daawood (3645); Al-Bukhaari reported it without a chain of narration in the chapter of *Ahkaam*, and he did so in *Al-Jazm* format (meaning, confirmed narration saying, "So-and-so narrated," rather than, "It was narrated,"; the latter is known as *Seeghat At-Tamreedh* (doubtful and not confirmed). Al-Albaani ruled it as authentic in his book *Tahqeeq Al-Mishkaah* (4659).

Zayd, may Allaah be pleased with him, was raised an orphan, and was very intelligent.”¹

Ibn Katheer, may Allaah have mercy on him, said about him: “Zayd ibn Thaabit, may Allaah be pleased with him, was one of the most intelligent of people. He learned to speak and write Hebrew in fifteen days, and learned Persian from a messenger from their king (Kisraa) in eighteen days. He also learned the Ethiopian language, as well as that of the Byzantines, and Copts from the other servants of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, who spoke those languages.”²

That is why the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, made him one of those who would write the revelation:

Al-Baraa’ ibn ‘Aazib, may Allaah be pleased with him, said: “When the verse (which means): «Those believers who sit are not equal to those who fight in Allaah’s Cause,» was revealed, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: ‘Call Zayd to me, and let him bring the tablet, inkpot, and scapula, or the scapula and inkpot.’ Then he, *sallallaahu 'alayhi wa sallam*, said: ‘Write, «Those who sit are not equal.»’ and behind the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was Ibn Umm Maktoom, who said: ‘O Messenger of Allaah, then what do you order me to do, for I am a blind man?’ Then Allaah revealed in its place (the verse which means): «Not equal are those believers remaining [at home], other than the disabled, and the Mujaahideen, [who strive and fight] in the cause of Allaah.» [Qur'aan: 4:95]”³

Since Zayd, may Allaah be pleased with him, had these characteristics, Abu Bakr, may Allaah be pleased with him, chose him to collect the Qur'aan:

Zayd ibn Thaabit, may Allaah be pleased with him, said:

“Abu Bakr sent to me after many casualties during the Battle of Yamaamah while ‘Umar was with him. Abu Bakr said: ‘‘Umar came to me and said: ‘Killing has intensified in the Battle of Yamaamah, and I fear that it intensifies, causing those who recite the

1 *Siyar A'laam An-Nubala'* (2/427).

2 *Al-Bidaayah wa An-Nihayah* (8/33).

3 Reported by Al-Bukhaari (4990) and Muslim (1898).

Qur'aan to be killed in the various areas, and by that, much of the Qur'aan be lost, unless you gather it into one scripture, and I view that you should gather the Qur'aan.'

Abu Bakr said: 'So I said to him, 'How can I do something the Messenger of Allaah, sallallaahu 'alayhi wa sallam, did not do?' `Umar said: 'By Allaah it is something good.' Abu Bakr continued, 'Umar kept persisting until Allaah opened my heart to that idea, and I had the same feeling about gathering the Qur'aan as `Umar did.'

At that time, `Umar was present, and silent. Abu Bakr said: 'You are a young man who is intelligent and intellectual, who we do not accuse of any ill behavior. You used to write the revelation for the Messenger of Allaah, sallallaahu 'alayhi wa sallam. Therefore, chase behind the Qur'aan (search for the various fragments found in various places) and collect it in one book.'

By Allaah, had he ordered me to move a mountain, it would have been easier than the task of collecting the Qur'aan that he ordered me to do. I said at that time, 'How are you two going to do something that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, did not do?' Abu Bakr responded, 'By Allaah, it is something good.' I continued to reiterate until Allaah opened my heart to the idea as He did for Abu Bakr and `Umar. So I began searching for the Qur'aan and chased behind it, gathering it from parchments, scapula bones, leaf stalks, and the chests of men..."¹

Benefit: `Ali ibn Abu Taalib, may Allaah be pleased with him, said: "The one who has the greatest reward with regard to the Masaahif is Abu Bakr. May Allaah have mercy on Abu Bakr, he was the first to collect the Qur'aan in one volume."²

This shows the love and respect that `Ali, may Allaah be pleased with him, had for Abu Bakr, may Allaah be pleased with him. It also shows his recognition of Abu Bakr's leadership, contrary to what the lying Raafidhah Shee`ah allege.

¹ Reported by Al-Bukhaari (4679).

² Reported by Abu Bakr ibn Abu Daawood in his book *Al-Masaahif* (1/49). Ibn Hajar ruled it as sound (*Hasan*) in his book *Fat-h Al-Baari* (9/12).

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, tasked Mu`aath ibn Jabal, may Allaah be pleased with him, to be the judge over the people of Yemen:

Due to Mu`aath's, may Allaah be pleased with him, excellence in knowing the Halaal and the Haraam, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, made him the judge over the people of Yemen.

Al-Aswad ibn Yazeed said: "Mu`aath ibn Jabal came to us in Yemen as a teacher and a leader, so we asked him about a man who died and left a sister and daughter behind, and gave his daughter half of his inheritance, and his sister the other half." ¹

Some people from the city of Hims who were the companions of Mu`aath ibn Jabal, may Allaah be pleased with him, reported that when the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, sent Mu`aath to Yemen, he said: "How will you judge if you are faced with having to make a judgment?" He replied: "I will judge with Allaah's Book." He, *sallallaahu 'alayhi wa sallam*, replied: "And if you do not find it in Allaah's Book, then what?" He said: "Then I will judge with the Sunnah of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*." The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "What if you do not find it in the Book of Allaah nor the Sunnah of the Messenger of Allaah?" He said: "I will spare no effort in making a judgment based on my opinion and understanding." Then the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, struck him in his chest and said: "All praise for Allaah who has directed the messenger of the Messenger of Allaah to that which pleases the Messenger of Allaah." ²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sent Mus`ab ibn `Umayr to Madeenah to call people to Allaah:

1 Reported by Al-Bukhaari (6734).

2 Reported by Abu Daawood (3592) and At-Tirmithi (1327). Ibn Al-Qayyim ruled it as authentic in his book *Ilaam Al-Muwaqqi`een* (1/155); Ibn Katheer said, "This is an acceptable narration that is well-known. The scholars of Islaam have relied on it in establishing the fundamental known as *Qiyaas* (analogy)." Al-Bukhaari and At-Tirmithi both ruled it as inauthentic, and Ibn Al-Jawzi said, "It is not authentic, even if all of the jurists mention it in their books, and rely on it, however, the meaning is authentic." Al-Albaani said, "It is *Munkar* (meaning, inauthentic)." At-Talkhees Al-Habeer (4/447), Al-'Ilal Al-Mutanaahiyah (2/273), *Tulifat At-Taalib bi Ma'rifat Ahaadeeth Mukhtasar Ibn Al-Haajib* (1/125), *Fat-h Al-Ghaffaar Al-Jaami` li Ahkaam Sunnatil Nabiyyinaa Al-Mukhtaar* (4/2057) and *As-Silsilah Adh-Dha'eefah* (881).

He, *sallallaahu 'alayhi wa sallam*, chose Mus`ab ibn `Umayr, may Allaah be pleased with him, and sent him to be a teacher in Madeenah, and to be his first ambassador. He was to teach the Muslims the basics of the religion, as well as the tenets of Islaam, teach the Qur'aan to them, and call to the path of Al-'Azeez (Allaah The Glorious) Al-Hameed (The Praiseworthy). That is why he was nicknamed, Al-Muqri' (the one who teaches Qur'aan).¹

Thus, we know through this that Madeenah was conquered with the Qur'aan rather than the sword.

Al-Baraa' ibn `Aazib, may Allaah be pleased with him, said: "The first to come to us was Mus`ab ibn `Umayr, and Ibn Umm Maktoom, and they both used to teach the people the Qur'aan."²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, chose outstanding individuals to carry out hard tasks:

He, *sallallaahu 'alayhi wa sallam*, tasked `Ali, may Allaah be pleased with him, with staying in his bed the night he wanted to migrate:

When the Quraysh gathered at the house of their council, and decided that they wanted to kill the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and rid themselves of him, Allaah revealed to His Prophet, *sallallaahu 'alayhi wa sallam*, to migrate. Thus, he ordered `Ali ibn Abu Taalib, may Allaah be pleased with him, to sleep in his bed that night, while the enemies surrounded his home and were waiting for him in order to kill him. `Ali, may Allaah be pleased with him, slept in the bed of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, fully aware of the dangers that surrounded him, and fully knowing that they would not be able to differentiate between him and the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, when he was in bed. He knew that perhaps they would kill him, thinking that it was the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*.³

Only the bravest of men and heroes would take up such a task, which is why the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, chose `Ali ibn Abu Taalib, may Allaah be pleased with him, to take up that hard task, and tasked

1 As-Seerah An-Nabawiyyah (1/434) by Ibn Hishaam.

2 Reported by Al-Bukhaari (3925).

3 As-Seerah An-Nabawiyyah (1/482) by Ibn Hishaam.

him with that adventure, being fully aware of his skills and abilities, may Allaah be pleased with him.

Likewise, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, chose `Ali, may Allaah be pleased with him, to carry the flag during the Battle of Khaybar.

During the Battle of the Confederates, he, *sallallaahu 'alayhi wa sallam*, chose Huthayfah ibn Al-Yamaan, may Allaah be pleased with him, to infiltrate the ranks of the enemies and bring intelligence on their situation:

Ibraaheem At-Taymi reported from his father who said:

*"We were with Huthayfah when a man said: 'O Abu `Abdullaah, did you see the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, as well as accompany him?' He replied: 'Yes, O nephew.' He said: 'By Allaah, if we met him, we would not have allowed him to walk on the earth; we would have carried him on our necks. I would have fought for him and would have proven myself brave.' Huthayfah replied: 'You would have done that? By Allaah, I saw us with the Messenger of Allaah during the Battle of Al-Khandaq when we were taken by a very strong and cold wind. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, prayed for a long time at night. He, *sallallaahu 'alayhi wa sallam*, then turned to us and said: 'Who will bring me the news of the enemy, in exchange with Allaah putting him with me on the Day of Resurrection?' But we all remained silent and no one answered him. He, *sallallaahu 'alayhi wa sallam*, prayed for a long time at night, then turned and said again: 'Who will bring me the news of the enemy, in exchange for Allaah putting him with me on the Day of Resurrection?' But we all remained silent, and none of us answered him, then he, *sallallaahu 'alayhi wa sallam*, said again: 'Who will bring me the news of the enemy, in exchange with Allaah putting him with me on the Day of Resurrection?' But we all remained silent, and no one answered him due to the fear, tiredness, and coldness we were experiencing. Then he, *sallallaahu 'alayhi wa sallam*, said: 'O Huthayfah, stand and bring us the news of the enemy.' When he, *sallallaahu 'alayhi wa sallam*, called me by*

*my name, I found no other alternative to standing and doing as he said. He, sallallaahu 'alayhi wa sallam, said: '**O Huthayfah, go and infiltrate the enemy, and see what they are doing, but do not do anything until you come back to us.**'*

When I left, I was walking and not feeling the cold that everyone else felt, until I reached them. I infiltrated the enemy and found that the wind and cold were doing what they were doing; they could not set up a pot, fire, or structure due to the wind.

Abu Sufyaan ibn Harb stood and said: 'O Quraysh, make sure who is sitting next to you.'

I took the hand of the man beside me, and said: 'Who are you?' He said: 'I am so-and-so the son of so-and-so.'

Then Abu Sufyaan said: 'O Quraysh, you are not in an area that is suitable to stay in. The cattle have died, Banu Quraythah (the Jews) have betrayed the promise they gave us, and we were informed that Banu Quraythah did things that are not pleasing.'

Then he stood to mount the camel, mounted his camel, hit it, and the camel stood on three limbs, and jumped, and he did not release the reins until the camel was fully standing.

*I placed an arrow in the middle of my bow in order to shoot him, but remembered the statement of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, when he said: '**Do not do anything until you come back to us.**' Had I shot him, I would have hit him.*

*Then I went back to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, while walking and I was warm as I was in the first instance. After I got back, told him about the enemy, and was done with my mission, I became cold again. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, gave me a part of a cloak that he was praying in, and I slept until Fajr time. At Fajr time, he, sallallaahu 'alayhi wa sallam, said: '**Wake up, O sleepy one.**'¹*

¹ Reported by Muslim (1788) and Ahmad (22823); this narration is a combination from both their narrations.

An-Nawawi, may Allaah have mercy upon him, said: “The reason that he was not cold was because Allaah protected him through the blessing of his obeying the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, doing as he told him, and the Prophet's, *sallallaahu 'alayhi wa sallam*, supplication for him. The warmth continued until he returned to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and when he did, he became cold again just as the others were cold. This is one of the miracles of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*.¹

Muhammad `Arjoon, may Allaah have mercy upon him, said:

“When the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, chose Huthayfah ibn Al-Yamaan, may Allaah be pleased with him, for that task which was both strenuous and dangerous, and during those critical times, wherein there were numerous trials and great tribulations, he, *sallallaahu 'alayhi wa sallam*, knew the abilities and skills of Huthayfah, may Allaah be pleased with him,

*He, *sallallaahu 'alayhi wa sallam*, had the characteristics of an adventurous commando willing to sacrifice himself, but also knowledgeable of his task. He infiltrated the confederates in the bleak darkness and freezing cold, sacrificing himself like a commando who is faced with dangers from all angles, and does not mind. He had firm certainty, deep rooted faith, a pure heart, a solid and tenacious personality, was well informed as to what to do when the going got tough, and was quick to take an initiative.²*

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to make apparent and clarify their position among his Companions:

Anas ibn Maalik, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, took a sword during the Battle of Uhud and said: “Who will take this from me?” So everyone put their hand out and said: “I will, I will.” Then he, *sallallaahu 'alayhi wa sallam*, said: “Who will take this from me and fulfill its right?” At that, everyone withheld, but Simaak ibn Kharashah Abu Dujaanah, may Allaah be pleased with

1 The explanation of An-Nawawi on the book of Muslim (12/146).

2 *Muhammad Rasoolullaah* (4/197) by Muhammad Saadi `Arjoon, with some slight adaptation.

him, said: "I will take it and will fulfill its right." Then he took the sword and used it to split the heads of the polytheists.¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, praised them for their unique characteristics:

Anas ibn Maalik, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "The most merciful of my Ummah with my Ummah is Abu Bakr; the strongest [in adhering to] Allaah's Religion is `Umar; the one with the most shyness is `Uthmaan; the best judge is `Ali ibn Abu Taalib; the most knowledgeable of the Qur'aan is Ubayy ibn Ka'b; the most knowledgeable with regard to lawful and unlawful matters is Mu'aath ibn Jabal; the most knowledgeable with regard to inheritance is Zayd ibn Thaabit. Every nation has a custodian, and the custodian of this Ummah is Abu `Ubayah ibn Al-Jarraah."²

Another example is that he, *sallallaahu 'alayhi wa sallam*, praised Salamah ibn Al-Akwa` for his actions:

Salamah ibn Al-Akwa`, may Allaah be pleased with him, said:

*"We arrived at Hudaybiyyah with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and we were fourteen-hundred men, as well as fifty ewes that did not have any water. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, sat at the edge of the well, and either supplicated or spat in it, causing it to surge with water, so we drank and let the animals drink as well. Then the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, called us to give our pledge of allegiance at the root of the tree. I was one of the first to give my pledge, then those after me gave their pledges. After he had taken the pledge of half of the people, he, *sallallaahu 'alayhi wa sallam*, said: 'Give me your pledge, O Salamah.' I said: 'I have already done so, and I was one of the first to do so.' He, *sallallaahu 'alayhi wa sallam*, said: 'Do it again.'*

1 Reported by Muslim (2470). His approval, *sallallaahu 'alayhi wa sallam*, to give to him, was a way of confirming that he was a brave and skilled fighter who would take the sword and fulfill its right.

2 Reported by At-Tirmithi (3791) and Ibn Maajah (155). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (895).

Then Messenger of Allaah, sallallaahu 'alayhi wa sallam, without a weapon, and gave me a leather shield. Then he, sallallaahu 'alayhi wa sallam, took more pledges of allegiance until he reached the end, and said: 'Will you not give me your pledge of allegiance, O Salamat?' I said: 'I have given it to you, O Messenger of Allaah, and was one of the first to do so, and I was among the middle people to do so.' He, sallallaahu 'alayhi wa sallam, said: 'Do it again.' So I gave him my pledge a third time.¹

Then he, sallallaahu 'alayhi wa sallam, said to me: 'O Salamat, where is the leather shield that I gave you?' I said: 'O Messenger of Allaah, I saw my paternal uncle, 'Aamir, without a weapon, so I gave it to him.' At that, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, laughed and said: 'You are like the one who said: 'O Allaah, I want someone to love whom I love more than myself.'

The polytheists sent letters to us concerning the treaty, our camps mixed with one another, and finally, the treaty was completely in place.

After we made the treaty with the people of Makkah and everyone was mixing with one another, I went to a tree, removed the thorns beneath it, and lay in its shade. While I was lying there, four polytheists from the people of Makkah came to me and spoke disparagingly about the Messenger of Allaah, sallallaahu 'alayhi wa sallam. I got mad at them and moved to another tree. They hung their swords, and reclined. While they were in that state, someone called from beneath the valley, 'O migrants! Ibn Zunaim has been killed.'

I unsheathed my sword, and attacked those four while they were reclining and sleeping. I took their swords, and bundled them in my hand, then said: 'By Him Who has honored the face of Muhammad, if any of you raises his head to me, I will strike that which holds his

¹ Ibn Al-Muneer said, "The wisdom behind repetitively taking the pledge from Salamat was that he was fearless in war, so he took part more than once as a precaution. Ibn Hajar said, 'Either that, or it was because he used to fight as a horseman and on foot, so he, sallallaahu 'alayhi wa sallam, took the pledge as many times as he had characteristics.'" *Fat-h Al-Baari* (6/119).

two eyes (head or face).’ Then I took them to the Messenger of Allaah, sallallaahu ‘alayhi wa sallam,

My uncle `Aamir then approached with some man named Mikraz from the tribe of Al-`Abalaat, and he was driving that man and seventy other polytheists to the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, while riding an armored horse.

The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, looked at them and said: ‘Let them go, so that they can be both the ones who broke the treaty the first time, and the second time.’

*The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, forgave them, and Allaah revealed (what means): «**And it is He who withheld their hands from you and your hands from them within [the area of] Makkah after He caused you to overcome them. And ever is Allaah, of what you do, Seeing.**» [Qur'aan: 48:24]*

Then we left heading back to Madeenah, and stopped at an area that had a mountain between us and Banu Lahyaan. They were polytheists.

The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, asked Allaah to forgive whoever ascended the mountain at night to act as a scout for him and his Companions. I ascended the mountain two or three times that night. We then reached Madeenah. The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, sent his camels with Rabaah, his servant, and I was with him. I went out with him riding the horse of Talhah, allowing him and the camels to drink. In the morning, `Abdur-Rahmaan Al-Fazaari raided the camels of the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, drove them all away, and killed the one tending to them.

I said: ‘O Rabaah, take this horse to Talhah ibn `Ubaydullaah, and tell the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, that the polytheists have raided his camels which he sent to pasture.

Then I went and stood on a mountain, faced Madeenah, and shouted at the top of my lungs, ‘Come to help! Come to help!’ I chased the enemy and shot arrows at them, while saying a line of po-

etry. I would catch one of them, shoot him, and it would go through his saddle and reach his shoulder, then would say that line of poetry again.

By Allaah, I continued to shoot at them and kill and injure their riding beasts. Whenever one of them would turn back to me, I would hide behind the stump of a tree and shoot him and kill or injure his horse. When the mountain gorge narrowed, I ascended the mountain and began throwing rocks at them. I kept doing that until all the camels of the Messenger of Allaah were behind me, and they turned away and left me alone.

I continued to pursue them and shoot them, to the point that they dropped more than thirty cloaks and thirty spears in an effort to lighten their burden.

Whenever they dropped something I would put signifying rocks so that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, would know that there was some booty being left there.

When they reached a narrow mountain gap, so-and-so the son of Badr Al-Fazaari and they sat together and ate, and I stayed and sat at the top of a mountaintop. Al-Fazaari said: 'What is that which I see?' They said: 'We saw severity from this fellow. By Allaah, he did not leave us since dusk, and has been shooting us, until he took everything from our hands. He said: 'Four of you should go to fight him,' so four of them ascended the mountain in my direction to fight me. When I was able to speak, I said: 'Do you know who I am?' They said: 'No, who are you?' I said: 'I am Salamah ibn Al-Akwa'; by Him Who has honored the face of Muhammad, sallallaahu 'alayhi wa sallam, I will kill all of you, and none of you can kill me.' One of them said: 'I think he is right.'

They turned back, and I stayed in my place until the horsemen of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, riding between the trees, and the first of them was Al-Akhram Al-Asadi, and slightly behind him was Abu Qataadah Al-Ansaari, and behind him was Al-Miqdaad ibn Al-Aswad Al-Kindi.

I took the reins of Al-Akhram, and when they saw that, they ran and fled. I said: 'O Akhram, be careful to not let them cut you off until the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and his Companions catch up.' He said: 'O Salamat, if you believe in Allaah and the Last Day, and believe that Paradise and Hell are true, do not stand between me and martyrdom.'

So I left him, and he and `Abdur-Rahmaan met. Al-Akhram injured the horse of `Abdur-Rahmaan, but `Abdur-Rahmaan stabbed Al-Akhram and killed him, then took his horse and rode it.

Abu Qataadah, the horseman of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, caught up to `Abdur-Rahmaan and stabbed him, thereby killing him. By Him Who honored the face of Muhammad, sallallaahu 'alayhi wa sallam, I chased behind the rest of them on my feet so fast that I did not see the companions of Muhammad, sallallaahu 'alayhi wa sallam, behind me, and did not see the dust raised from their treading. I chased them until before sunset; they reached a spring of water called Thu Qarad to drink from it, since they were thirsty. They looked at me chasing behind them, and seeing me drove them away from the spring. They did not taste a drop of water from the spring.

They left that valley and sped down another valley, but I would run and catch one of them, and would strike him with an arrow in their upper shoulder, and would say some poetry. The man said: 'May your mother lose you, are you Al-Akwa` who has been chasing us since this morning?' I said: 'Yes, O enemy of your self, I am Al-Akwa` from the morning.'

They left two horses tired in the mountain gap, and I took them to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and `Aamir caught up to me and brought me a leather canteen filled with some milk mixed with water, as well as another that had water in it. At that, I performed ablution and drank.

Then I went to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, while he was at that spring that I forced those men away from. I found that the Messenger of Allaah, sallallaahu 'alayhi wa

sallam, had taken all of the camels, as well as everything that the polytheists dropped; he took every spear and cloak. I also found Bi-laal had slaughtered a camel that I saved from the enemy, and was roasting its liver and hump for the Messenger of Allaah, sallallaahu 'alayhi wa sallam,

I said: 'O Messenger of Allaah, the enemy is thirsty, and I did not allow them to drink, so allow me to select one-hundred men and follow them, and annihilate every one of them that is able to convey the news.'

The Messenger of Allaah, sallallaahu 'alayhi wa sallam, then laughed until his molars showed in the light of the fire. He, sallallaahu 'alayhi wa sallam, said: 'O Salamah, do you think you are able to do that?' I said: 'Yes, by Him Who has honored you.' He, sallallaahu 'alayhi wa sallam, said: 'O son of Al-Akwa` , you have done well against them, so be gentle now. They are now receiving hospitality in the land of Ghatafaan.' A man from Ghatafaan approached and said: 'So-and-so slaughtered a camel for them, and when they skinned it, they saw some dust and said: 'They have caught up,' and ran away.'

In the morning, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: 'The best horseman of ours today is Abu Qataadah and the best footman of ours today is Salamah.'¹

Then the Messenger of Allaah, sallallaahu 'alayhi wa sallam, gave me two shares of the war booty: the share of a horseman and the share of a footman, and he gathered both for me.²

The Messenger of Allaah, sallallaahu 'alayhi wa sallam, made me ride with him on his camel, Al-Ghadhabaa' to Madeenah. On the

1 This part of the narration teaches us that it is recommended to praise the brave, and others who possess virtuous qualities, especially when they do something good, since that makes them and others do more of such good actions. This all applies to someone who is not fearful from falling into a trial such as being impressed by themselves or being arrogant, and so forth. The explanation of An-Nawawi on the book of Muslim (12/182).

2 This teaches that whatever is beyond the share of the footman is a voluntary and extra, and he deserved a extra for his great actions during that battle. The explanation of An-Nawawi on the book of Muslim (12/183).

*way there, one man from the Ansaar who would not be beaten in a footrace began saying: 'Will anyone race me to Madeenah? Is there anyone that will race?' He kept repeating that line. When I heard what he said: I said: 'Do you not show respect for an honorable person, and do you not show awe to a nobleman?' He said: 'No, unless it was the Messenger of Allaah, sallallaahu 'alayhi wa sallam,' So I said: 'O Messenger of Allaah, may my father and mother be sacrificed for you, allow me to race the man.' He, sallallaahu 'alayhi wa sallam, said: '**If you want to, go ahead.**' I said to the man, 'I am coming to you.' I pulled my leg, then jumped off the camel and began running, pausing twice at two elevated places so as to not be overtaken by breathlessness. Then I began running chasing after him, and paused once or twice to take a breath at an elevated place. Then I caught up to him, and struck him between his shoulders, saying: 'By Allaah, you have been beaten.' He replied: 'Yes, I think so too.' At that, I beat him to Madeenah.*

*By Allaah, we did not remain in Madeenah nights until we went to the battle of Khaybar with the Messenger of Allaah, sallallaahu 'alayhi wa sallam. `Aamir, my uncle, began saying some poetry to the people, causing the Messenger of Allaah, sallallaahu 'alayhi wa sallam, to say: **'Who is saying that?**' He said: 'I am `Aamir.' The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: **'May your Lord forgive you.'***

The Messenger of Allaah, sallallaahu 'alayhi wa sallam, never supplicated for a specific individual for forgiveness except that the person died as a martyr. At that, `Umar said: 'O Allaah's Prophet, had you not allowed us to benefit and enjoy `Aamir.'

When we reached Khaybar, Marhab, their king, came out from between the lines swinging his sword up and down and saying how brave he was in some lines of poetry, then my uncle `Aamir went forth and said some poetry about himself, then fought and exchanged two blows. The sword of Marhab struck the shield of `Aamir, and when `Aamir wanted to attack him from below, his sword recoiled and cut the artery in his arm, and that caused his death.

*Then I exited the ranks, and found that some of the Prophet's Companions were saying: 'Aamir's action has been nullified, for he has killed himself.' I went to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, crying, and said: 'O Messenger of Allaah, 'Aamir's action has been nullified.' The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: '**Who said that?**' I said: 'Some of your Companions.' He, sallallaahu 'alayhi wa sallam, replied: 'Whoever said that has lied; he has his reward twice [and he put his two fingers beside each other] he is serious in his knowledge and actions, and a Mujaahid. Few Arabs have had all of his qualities.'*

*Then he, sallallaahu 'alayhi wa sallam, sent me to 'Ali while he was suffering from a casualty in his eye, and said: '**I will give the flag to someone who loves Allaah and His Messenger, and who Allaah and His Messenger love.**'*

I went to 'Ali and led him to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, while he was suffering an injury in his eye. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, spat in his eye, causing him to be healed, then gave him the flag.

Then Marhab came again, and said the same line of poetry that he said the first time, then 'Ali exited from between the ranks, and said some poetry about how mighty he was, then struck the head of Marhab and killed him. Therefore, the victory was on his account and due to him." ¹

An-Nawawi, may Allaah have mercy upon him, said:

"This narration contains four miracles of the Messenger of Allaah, sallallaahu 'alayhi wa sallam:

- 1) *He made the water at Hudaibiyah plentiful.*

He cured the eye of 'Ali, may Allaah be pleased with him.

- 2) *He predicted that Allaah will cause victory to come at the hands of 'Ali.*

¹ Reported by Muslim (1807).

- 3) *He told that those people were receiving hospitality in Ghatafaan, and indeed they were.*¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, affirmed their ingenious deductions:

Hanash ibn Al-Mu`tamir reported that `Ali, may Allaah be pleased with him, was in Yemen, they dug a hole trying to hunt a lion, and the lion fell in it. When they were overlooking the hole and crowding it, someone fell in. That person grabbed someone else, and that person grabbed someone else, and so on, until four people fell in the hole, and the lion wounded them while they were in there. One of them took a spear and killed the lion, and all of them died from their wounds. They differed over it so much so that they wanted to fight one another over it.

`Ali, may Allaah be pleased with him, went to them and said: "Are you looking to fight, while the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, is alive? I will judge between you, and if you agree, then that is the judgment, and if not, stop disputing with one another until you can go to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and he can judge between you. Anyone who commits aggression after that will have no right. From the tribes that dug the hole, collect a fourth of the Diyah (blood money), a third of the Diyah, a half the Diyah and the entire Diyah."

So he judged that the (rightful inheritors of the) first man should get a quarter of the *Diyyah*, the second a third of the *Diyyah*, the third a half of the *Diyyah* and the fourth the entire *Diyyah*. Some of them were pleased (with this judgment) while others rejected it. They took their dispute to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. When they went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, they found him next to Maqaam (the station of Ibraaheem (next to the Ka'bah) and told him what happened. He, *sallallaahu 'alayhi wa sallam*, said: "**I will judge between you,**" and sat down with his hands held around his knees. A man from them said: "*Ali judged between us,*" and they told him the story. The Messenger of Allaah approved Ali's judgment.²

1 The explanation of An-Nawawi on the book of Muslim (12/186).

2 Reported by Ahmad (574). Al-Albaani ruled it as sound (*Hasan*) in his book *As-Silsilah As-Saheehah* (2/478).

This is because the four men who were killed by mistake when the people crowded around the hole (to look at the lion) deserve the *Diyah* for being killed by mistake from those who were present. The first person who was killed, was killed because he was pushed down (and stepped on), but he caused the death of three others by pulling them down with him. He deserves the *Diyah* for being killed by mistake, but owes three-fourth of the *Diyyah* for the three whose death he caused. The second man deserves a third of the *Diyyah* but owes two thirds of the *Diyah* for the two whose death he caused. The third man deserves a half of the *Diyah* and owes a half because he caused the death of one man by pulling him down with him (so each of the three men pulled one man down with him, the first caused three men to die, the second two men and the third one man). The fourth person deserves the entire *Diyah* because he did not cause the death of anyone.

Ibn Al-'Arabi, may Allaah have mercy upon him, said: "This is an ingenious deduction."¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, paid close attention to his cousin, 'Abdullaah ibn 'Abbaas, because he witnessed that he had attributes showing his distinction and intelligence:

'Abdullaah ibn 'Abbaas, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, hugged me to his chest and said: 'O Allaah, teach him wisdom.'"²

In another narration, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, went to relieve himself, and he placed something for him to use to make ablution. He, *sallallaahu 'alayhi wa sallam*, said: "**Who put this here?**" When he was told, he, *sallallaahu 'alayhi wa sallam*, said: "**O Allaah, grant him understanding in the religion.**"³

In another narration, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was at the house of his wife Maymoonah, may Allaah be pleased with her, and Ibn 'Abbaas, may Allaah be pleased with him, put some water for him to use as ablution at night, and Maymoonah, may Allaah be pleased with her, said: "O

1 Ahkaam Al-Qur'aan (4/44) by Ibn Al-'Arabi.

2 Reported by Al-Bukhaari (3756).

3 Reported by Al-Bukhaari (143) and Muslim (2477).

Messenger of Allaah, `Abdullah ibn `Abbaas has placed this for you here." He, *sallallaahu 'alayhi wa sallam*, said: "O Allaah, give him understanding in the religion, and teach him the interpretation of the Qur'aan."¹

An-Nawawi, may Allaah have mercy upon him, said: "*This narration teaches us the virtue of understanding, and that it is recommended to supplicate for someone who has done something good for another person. It also shows that due to the supplication of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, for Ibn 'Abbaas he had excellent understanding (or was one of the best jurists).*"²

Ibn Al-Muneer, may Allaah have mercy upon him, said: "*The reason that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, supplicated for ibn 'Abbaas to have understanding when he placed the water was that he had three options: the first was to enter the bathroom to give him the water, or to put it by the door so that he could use it as it was close to him, or to not do anything. He took the second option, and saw that was the best thing, since the first option opened the door to the chance that he could see him (undressed), and the third option presented a hardship for the Prophet of Allaah, sallallaahu 'alayhi wa sallam, in seeking water. The second was the easiest, and the fact that he did that shows his intelligence, so it was only befitting that he be supplicated for to have understanding in the religion, so that he could be beneficial, and he certainly was beneficial.*"³

Ibn `Abbaas, may Allaah be pleased with him, was one most famous exegetes of the Qur'aan among the Companions, even though he was one of the youngest Companions. He, may Allaah be pleased with him, was born three years before the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, migrated to Ma-deenah, and he accompanied the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, from a very young age. This is because he was closely related to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and Maymoonah, the wife of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, died when Ibn `Abbaas, may Allaah be pleased with him, was thirteen years old.

¹ Reported by Ahmad (3024).

² The explanation of An-Nawawi on the book of Muslim (16/37).

³ *Fat-h Al-Baari* (1/232).

Ibn Mas`ood, may Allaah be pleased with him, used to say, "Ibn `Abbaas is a great exegete of the Qur'aan."¹

Ibn `Umar, may Allaah be pleased with him, used to say, "He is the most knowledgeable with regard to what Allaah has revealed to Muhammad."²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, allowed ibn `Abbaas, may Allaah be pleased with him, to ride with him on his riding animal:

'Abdullaah ibn `Abbaas, may Allaah be pleased with him, said: "I was riding behind the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, one day, and he said: 'O lad, I will teach you some words: preserve the rights of Allaah, and He will preserve you. Preserve the rights of Allaah and you will find Him before you. [Get acquainted with Allaah during times of ease, and He will be there for you during times of hardship.] If you ask, only ask Allaah, and if you seek assistance, then seek it from Allaah. Also, know that if the entire nation wanted to benefit you in some manner, they would be unable to do so except in the manner that Allaah has written for you, and if they wanted to harm you in some way they would not be able to except in a way that Allaah has written for you. The pens have been lifted, and the papers have dried. [Also, know that within being patient in the wake of something you dislike is much goodness, that victory comes through patience, that relief comes after hardship, and that with difficulty comes ease.]'"³

His intelligence was manifest, may Allaah be pleased with him, and the Commander of the Believers, `Umar, may Allaah be pleased with him, knew that, so he would keep him close to him.

'Abdullaah ibn `Abbaas, may Allaah be pleased with him, said:

"`Umar used to allow me to be with him along with the elders of those who witnessed Badr⁴, and some of them had something against

1 Reported by Al-Haakim in his book *Al-Mustadrak* (6291).

2 Reported by Al-Aajurri in his book *Ash-Shaaree`ah* (5/2271).

3 Reported by At-Tirmithi (2516) and Ahmad (2800), and whatever is between the brackets is on the authority of Ahmad. Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (2382).

4 The habit of `Umar, may Allaah be pleased with him, was that when he sat in audiences with people, he would allow them to come in according to their status and being foremost (in accepting the religion and aiding the Prophet), however, he would sometimes admit those who were late in accepting Islaam if they had special qualities that would compensate for their late coming to Islaam.

*that and said: 'Why did you bring this one here, when we have sons his age?' He would reply, 'You know who he is.'*¹

One day, he called them, and called me with them, and I think he only called me that day to show them my worth. He said: 'What do say regarding the explanation of Allaah's Words (which mean): «**When the victory of Allaah has come and the conquest, And you see the people entering into the religion of Allaah in multitudes, Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.**»? [Qur'aan: 110:1-3]'

*Some of them said: 'Allaah ordered us to thank Allaah and seek His forgiveness if we are given victory and the conquest.' Others said: 'We do not know.' 'Umar said to me, 'O ibn `Abbaas, do you say the same as they do?' I said: 'No.' He said: 'Then what do you say?' I said: 'It is speaking about the end of the time of Messenger of Allaah, sallallaahu `alayhi wa sallam, and Allaah is informing him of it. «**When the victory of Allaah has come and the conquest,**» meaning, the conquest of Makkah; it was a sign that he was to die soon. «**Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.**» 'Umar said: 'I only know what you know about those verses.'"*

In another narration, when they were asked: they said: "It means that the various cities and palaces are conquered."²

That story has an apparent virtue of ibn `Abbaas, may Allaah be pleased with him, and the effect of the answered supplication of the Messenger of Allaah, sallallaahu `alayhi wa sallam, and that was for Allaah to teach him the explanation of the Qur'aan and grant him understanding in the religion.³

An-Nawawi, may Allaah have mercy upon him, said: "As for ibn `Abbaas, may Allaah be pleased with him, then his place with regards to knowledge, under-

¹ This is in reference to his closeness to the Prophet of Allaah, sallallaahu `alayhi wa sallam, or to his intelligence and knowledge. *Fat-h Al-Baari* (8/735).

² Reported by Al-Bukhaari (4294).

³ *Fat-h Al-Baari* (8/736).

standing of the religion, and his piercing understanding is well-known, as well as how much he would research and preserve various incidents of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, that were not preserved by anyone besides him. Also, he would acquire knowledge of those specific situations and instances from the elders of the Companions.”¹

He, may Allaah be pleased with him, would have a class on a particular day, when he would only speak about jurisprudence. The next day, he would speak about the explanation of the Qur'aan, the next day, he would speak about the battles of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, the next day, he would talk about poetry, and the next day, he would talk about the history of the Arabs.²

Ya`qoob narrated with an authentic chain of narration, as Ibn Hajar, may Allaah have mercy upon him, said: from Abu Waa'il who said: “*Ibn `Abbaas read Chapter An-Noor then began explaining it. A man said: 'If Daylam (a Persian province) were to hear of this, they would all become Muslim.'*”³

He, may Allaah be pleased with him, was also blessed by Allaah in his memory; he had an amazingly powerful memory. Abu Rabee`ah read his poem to him which consisted of eighty lines, and he memorized it after hearing it only once.⁴

One of the distinct Companions that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to give special care to was `Abdullaah ibn Mas`ood, may Allaah be pleased with him:

Ath-Thahabi, may Allaah have mercy upon him, said about him, “*He was one of the foremost, and one of those who were superior in their knowledge.*”⁵

He, may Allaah have mercy upon him, also said: “*He was counted as being an intellectual, and a scholar.*”⁶

Shaqeeq ibn Salamat, may Allaah have mercy upon him, said: “Ibn Mas`ood, may Allaah be pleased with him, addressed us in a sermon and said: ‘By Allaah, I

1 The explanation of An-Nawawi on the book of Muslim (4/290).

2 *Al-A'laam* by Az-Zarkali (4/95).

3 *Fat-h Al-Baari* (7/100).

4 *Al-A'laam* by Az-Zarkali (4/95).

5 *Siyar A'laam An-Nubala'* by Ath-Thahabi (1/461).

6 *Siyar A'laam An-Nubala'* by Ath-Thahabi (1/462).

have learned more than seventy chapters from the mouth of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. My companions know that I am one of the most knowledgeable with regards to Allaah's Book, yet not the best among them.' Afterwards, I sat in various sittings to hear what everyone else says, and no one refuted what he said about himself."¹

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, asked him to read some parts of the Qur'aan to him, and he read from the beginning of Chapter An-Nisaa'.

'Abdullaah ibn Mas`ood, may Allaah be pleased with him, said: "Once the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to me: 'Read to me.' I said: 'O Messenger of Allaah, should I read to you while it has been revealed to you?' He, *sallallaahu 'alayhi wa sallam*, said: 'Yes.' So I started to read from Chapter An-Nisaa' until I reached this verse (which means): **«So how [will it be] when We bring from every nation a witness and We bring you, [O Muhammad], against these [people] as a witness?»** [Qur'aan: 4:41] He, *sallallaahu 'alayhi wa sallam*, said: 'Stop here.' When I looked at him, I found that his eyes were shedding tears."²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, told people to learn the Qur'aan from him saying: "**Learn the Qur'aan from four people: ibn Umm `Abd [Ibn Mas`ood], Mu`aath ibn Jabal, Ubayy ibn Ka`b and Saalim [Ibn Ma`qil] the servant of Abu Huthayfah.**"³

An-Nawawi, may Allaah have mercy upon him, said:

*"Out of the four mentioned, two are among the Muhaajireen, and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, started by mentioned those two. The scholars mentioned that the reason the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, mentioned these four was that they were the ones who had most precision with regard to its words, and recited it the best, even if some others had more knowledge regarding their meanings than they did."*

1 Reported by Al-Bukhaari (5000) and Muslim (2462).

2 Reported by Al-Bukhaari (5050) and Muslim (800).

3 Reported by Al-Bukhaari (3806) and Muslim (2464).

Also, those four spent their entire time learning it from the Messenger of Allaah, sallallaahu 'alayhi wa sallam, directly from his mouth. Others sufficed with learning it from one another (the other Companions); either that, or because those four were fully dedicated to teaching the Qur'aan.

*Another possible reason is that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, wanted to inform of what would happen after his death, sallallaahu 'alayhi wa sallam, and that those four would move up in their ranks and abilities, and that they are better in that than others, so the Qur'aan should be learned from them."*¹

‘Abdullaah ibn Mas`ood, may Allaah be pleased with him, reported that Abu Bakr, may Allaah be pleased with him, and `Umar, may Allaah be pleased with him, gave him glad tidings that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: "Anyone who wants to read the Qur'aan fresh as it was revealed should read it as Ibn Umm `Abd reads it."²

Another individual who was excellent in his memory was Abu Hurayrah, may Allaah be pleased with him:

Abu Hurayrah, may Allaah be pleased with him, said:

"You all say that Abu Hurayrah reports many narrations from the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and you say, why do the Muhaajireen and Ansaar not report as much as Abu Hurayrah does? My brothers from the Muhaajireen were busy with their transactions in the markets, while I constantly accompanied the Messenger of Allaah, sallallaahu 'alayhi wa sallam, while being content with whatever filled my stomach. I would be present when they were not, and memorize when they would forget. My brothers among the Ansaar were busy with their wealth, and I was a poor man from Ahl As-Suffah, and would remember when they forgot.

The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said once: 'Whoever spreads his garment until I finish what I have to say, then pulls it back to him, will understand what

1 The explanation of An-Nawawi on the book of Muslim (16/18).

2 Reported by Ibn Maajah (138). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami`* (5961).

I say.' After that, I spread a colored garment that I was wearing. When the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, finished speaking, I pulled it to my chest, and I never forgot anything that he, *sallallaahu 'alayhi wa sallam*, said." ¹

Ath-Thahabi, may Allaah have mercy upon him, said: "Abu Hurayrah's penetrating memory was one of the Prophetic miracles." ²

Abu Hurayrah, may Allaah be pleased with him, said: "I said: 'O Messenger of Allaah, I hear a lot of your statements, but forget them.' He, *sallallaahu 'alayhi wa sallam*, said to me: 'Spread your cloak.' So I did so, and he moved his hands as if he, *sallallaahu 'alayhi wa sallam*, were filling them with something, then said: 'Wrap this around you.' I did so and never forgot anything after that." ³

Ibn Hajar, may Allaah have mercy upon him, said: "These two narrations contain clear virtues for Abu Hurayrah, may Allaah be pleased with him, and a clear miracle that is one of the Prophetic signs, because forgetfulness is something tied to being a human, and Abu Hurayrah, may Allaah be pleased with him, admitted that he used to always forget. Then, forgetfulness left him due to the blessing of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*," ⁴

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to commend him for his keenness on learning:

Abu Hurayrah, may Allaah be pleased with him, reported that he once said: "O Messenger of Allaah, who will be happiest with your intercession on the Day of Resurrection?" The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, responded: "O Abu Hurayrah, I thought that none would ask me this question before you did, because of your keenness in acquiring narrations that I clearly see. The happiest with my intercession on the Day of Resurrection are those that said La Ilaaaha Illa Allaah, while being sincere in saying that in their hearts." ⁵

Another of them was Ubayy ibn Ka`b, may Allaah be pleased with him:

1 Reported by Al-Bukhaari (2047) and Muslim (2492).

2 *Siyar A`laam An-Nubala'* by Ath-Thahabi (2/294).

3 Reported by Al-Bukhaari (119).

4 *Fat-h Al-Baari* (1/215).

5 Reported by Al-Bukhaari (99).

As has preceded, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said that the Qur'aan should be learned from four people, and mentioned among them Ubayy ibn Ka'b, may Allaah be pleased with him. 'Umar ibn Al-Khattaab, may Allaah be pleased with him, said: "Ali is the best judge among us, and Ubayy is the most knowledgeable in reading the Qur'aan among us."¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, told Ubayy, may Allaah be pleased with him, to correct him, *sallallaahu 'alayhi wa sallam*, when reading if he forgot or made a mistake:

'Abdullaah ibn 'Umar, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was praying and read some part of the Qur'aan in the prayer, and made a mistake. After the prayer, he, *sallallaahu 'alayhi wa sallam*, said to Ubayy, may Allaah be pleased with him: "Did you pray with us?" He said: "Yes, I did." He, *sallallaahu 'alayhi wa sallam*, said: "What prevented you from correcting me?"²

This narration teaches us that it is prescribed to correct the *Imaam* (the person leading the congregational prayer) if he makes a mistake or forgets. When reading a loud prayer, correcting him would take the form of telling him the correction in the verse, and if the *Imaam* forgets some pillar of the prayer, he is to be reminded by the men by their saying: "*Sub-haan Allaah*," and by the women by clapping.³

That is why 'Umar, may Allaah be pleased with him, appointed Ubayy, may Allaah be pleased with him, as the *Imaam* for Taraaweeh prayer:

'Abdur-Rahmaan ibn 'Abd Al-Qaari' said: "I went with 'Umar ibn Al-Khattaab, may Allaah be pleased with him, one night in Ramadhaan to the mosque, and found the people spread apart, and not united. Some were praying alone, while some were leading a small group. 'Umar said: 'I view that if we were to gather and unite all of these people praying under one reciter, it would be better.' Then he made up his mind that he would unite them with Ubayy ibn Ka'b as the *Imaam*. I went with him another night and found the people praying behind their reciter, and he said: 'This

1 Reported by Ahmad (20581).

2 Reported by Abu Daawood (907) and Ibn Hibbaan (2242), and An-Nawawi ruled it as authentic in his book *Al-Majmoo'* (4/421) as well as Al-Albaani in his book *Sifat As-Salaah* (2/596).

3 *Nayl Al-Awtaar* (2/380).

is a good innovation, but the prayer that they are sleeping during rather than praying is better than this one.' He meant the last portion of the night, for the people used to pray during the first portion of the night."¹

Note: some people categorized innovations into good innovation and bad innovation, using the statement of `Umar, may Allaah be pleased with him, "This is a good innovation," as evidence. They can be responded to by saying that the innovation meant here is a linguistic innovation, and not an innovation in the religion, as all innovations in the religion are misguidance, as the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Every innovation is misguidance [and every misguidance leads to the Hellfire]."²

Among those who excelled at military strategy was Khaalid ibn Al-Waleed, may Allaah be pleased with him:

Ath-Thahabi, may Allaah have mercy upon him, said about him,

*"He was Allaah's sword, Islam's knight, the lion in battle, the chief, the Imaam, the great leader, the commander of the Mujaahideen. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, named him the Sword of Allaah, saying: 'Khaalid is one of Allaah's Swords that Allaah unsheathed against the polytheists.'*³

He, may Allaah be pleased with him, witnessed the conquest of Makkah and the Battle of Hunayn and was made a general during the time of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. He, may Allaah be pleased with him, kept his shield and body (and his weaponry) armor solely for Jihaad in Allaah's Path. He fought those who apostatized and Musaylimah. He attacked `Iraq, witnessed the battles in the Levant. His body had a scar within every hand span.

He has great virtues. Abu Bakr made him the general over all other generals who were commanding troops, and he besieged Damascus, and conquered it, him and Abu `Ubayah. He lived sixty years, and killed

1 Reported by Al-Bukhaari (2010).

2 Reported by Muslim (867) and An-Nasaa'i (1578) and the addition is by An-Nasaa'i, and the chain of narration is authentic.

3 Reported by Ibn `Asaakir (16/241). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (3208).

many brave warriors. He, may Allaah be pleased with him, died on his bed, saying: "May the eyes of the cowards never rest." He, may Allaah be pleased with him, died in Hims, the year 21 after Hijrah."¹

Abu Qataadah, may Allaah be pleased with him, the knight of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said:

"The Messenger of Allaah, sallallaahu 'alayhi wa sallam, sent the army of commanders (for the Battle of Mu'tah), and said: 'Zayd ibn Haarithah is your commander; if Zayd is killed, then Ja`far takes over, and if Ja`far is killed, then `Abdullaah ibn Rawaahah Al-Ansaari takes over.'

Ja`far, may Allaah be pleased with him, stood and said: 'May my father and mother be sacrificed for you, I did not expect that you would appoint Zayd over me.' The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, replied: 'Proceed, because you do not know which is better for you.'

The army proceeded as much as Allaah Willed, then the Messenger of Allaah, sallallaahu 'alayhi wa sallam, stood on the pulpit and ordered that the people be called to prayer. Then he, sallallaahu 'alayhi wa sallam, said: 'I received good news, or something good happened. Should I not tell you about your army that has gone to war? They proceeded until they met the enemy, and Zayd was killed as a martyr, so ask Allaah to forgive him.'

The people asked Allaah to forgive him, then he, sallallaahu 'alayhi wa sallam, continued: 'Then Ja`far ibn Abu Taalib took the flag and was very severe against the enemy, until he was killed as a martyr, so ask Allaah to forgive him. Then, `Abdullaah ibn Rawaahah took the flag and was firm until he was martyred, so ask Allaah to forgive him. Then, Khaalid ibn Al-Waleed took the flag, and he was not one of the commanders, but he put himself in that position.'

¹ *Siyar A`laam An-Nubala'* by Ath-Thahabi (1/367).

Then he, sallallaahu 'alayhi wa sallam, raised his two fingers and said: 'O Allaah, he is one of Your swords, so grant him victory, or grant victory through him.'

Since then, he was called Khaalid the Sword of Allaah. Then the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: 'Go and help your brothers; none shall stay behind.' So the people went forth in extreme heat, walking, and riding their beasts."¹

Among those who excelled in their bravery and courage in battle were: Mu`aath ibn `Amr ibn Al-Jamooth and Mu`aath ibn `Afraa':

~Abdur-Rahmaan ibn `Awf, may Allaah be pleased with him, said:

"While I was standing in the ranks on the day of Badr, and I looked to my right and to my left, and found two young boys from the Ansaar standing before me. I wished that I was stronger than them. One of them called for my attention and said: 'O uncle, do you know Abu Jahl?' I said: 'Yes, but what do you want with him, O nephew?' He said: 'I was told that he curses the Messenger of Allaah, sallallaahu 'alayhi wa sallam, By Allaah, if I see him, my body will not leave his body until one of us is killed.'

I became amazed at what he said. Then the other boy called my attention and said the same. After a while, I saw Abu Jahl walking among the people, and I said: 'This is your fellow whom you were asking me about.' So they rushed to him with their swords, and they struck him until they killed him.

Then they went to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and told him. He, sallallaahu 'alayhi wa sallam, said: 'Which of you killed him?' Each of them was responding, 'I did.' So he, sallallaahu 'alayhi wa sallam, said: 'Have you wiped your swords?' They both answered: 'No.' He, sallallaahu 'alayhi wa sallam, looked at the swords then said: 'Both of you killed him. The spoils go to Mu`aath ibn `Amr ibn Al-Jamooth.' And the booty

¹ Reported by Ahmad (22045). Al-Albaani ruled it as sound (*Hasan*) in his book *Ahkaam Al-Janaa'iz* (1/33).

was given to Mu`aath ibn `Amr ibn Al-Jamooh. The two men were Mu`aath ibn `Amr ibn Al-Jamooh and Mu`aath ibn `Afraa'."¹

Ibn Hajar, may Allaah have mercy upon him, said:

*"The two men both killed him, but Mu`aath wounded him first, which is why he deserved the war booty and spoils. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: '**Both of you killed him,**' to make the heart of the other one feel good, since he had a part in killing him. However, religiously, the one that killed him and deserved the booty is the one that delivers the weakening blow, and making Abu Jahl weak and feeble occurred at the hands of Mu`aath ibn `Amr ibn Al-Jamooh, which is why the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said that he should take the spoils.*

*The reason that he, sallallaahu 'alayhi wa sallam, looked at the swords was to see how much blood was on each sword and how deep each sword penetrated the body of the one that was killed, so that he could give the spoils to the one who had more blood on his sword. That is also why he, sallallaahu 'alayhi wa sallam, asked them: '**Have you wiped your swords?**' because had they wiped their swords, he would not have been able to find that information out.*

It has been narrated that ibn Mas`ood, may Allaah be pleased with him, was the one who finished him off and took his head, and his story with regards to Abu Jahl is well-known."²

An-Nawawi, may Allaah have mercy upon him, said:

"All three participated in his killing. The one that delivered the injurious blow was Mu`aath ibn `Amr ibn Al-Jamooh, and then ibn Mas`ood, may Allaah be pleased with him, came afterwards, while Abu Jahl was almost at the point of dying, and decapitated him.

This narration has some benefits, and one of them is that none should be belittled, because sometimes, perhaps someone who is belittled with regards to doing something is actually bigger than they

1 Reported by Al-Bukhaari (3141) and Muslim (1752).

2 *Fat-h Al-Baari* (6/248).

seem, and more worthy of doing that great thing, just as what happened with these two young boys.”¹



Conclusion:

A good leader is one who sees the positive traits of others and invests in them. This is exactly what the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, did with his Companions. Regarding the virtues of the Companions and their exceptional contribution to Islaam, Ibn Mas’ood, may Allaah be pleased with him, said: “Allaah looked into the hearts of His slaves, and He saw that the heart of Muhammad, *sallallaahu ‘alayhi wa sallam*, was the best of people’s hearts, so He chose him for Himself and sent him with His message. Then He looked into the hearts of His slaves after the heart of Muhammad, and He found that the hearts of his Companions were the best of people’s hearts, so He made them the supporters of His Prophet, who fought for His religion.”

There are many examples that show how the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, discovered where his Companions excelled and how he utilized their potentials and wisely nurtured them. If we were to list the attributes with which they supported the religion and the righteous deeds by means of which they deserved that high status, we would fill volumes. Their whole lives were spent for the sake of Allaah The Almighty, to fill the world with goodness and righteousness.



¹ The explanation of An-Nawawi on the book of Muslim (12/63).



Section Eight

The dealings of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, with those who were disputing

Introduction:

Notwithstanding the caliber of individuals living in a particular society, and no matter how keen they are on doing good actions, society is never void of differences with regards to the vanities this worldly life possesses, differences in each individual's whims and desires, and mistakes that occur due to following some whispers of Satan. All these things lead to problems that need to be resolved. There is no doubt that there are disputes between individuals living in Muslim society as well, just as there are disputes in every other human society.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, judged between disputants in a way that gave the right to the one deserving the right. He, *sallallaahu 'alayhi wa sallam*, used to reconcile between differing parties, remind them of Allaah, warn them against taking even a small portion of their brother's right, and against persisting on falsehood. He, *sallallaahu 'alayhi wa sallam*, would also teach them that they should never forget liberality and kindness amongst one another. He, *sallallaahu 'alayhi wa sallam*, would make them despise the calls of the pre-Islamic ignorance, tribalism and partisanship; he, *sallallaahu 'alayhi wa sallam*, raised the Muslim society with every good characteristic.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with those who disputed with him in a wise manner that would end the dispute and cut it off.

(How did he judge between them?)

Reconciliation:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would first try and reconcile between the disputing parties, even if it meant that some of them would give up some of their rights.

Ka`b ibn Maalik, may Allaah be pleased with him, reported that he demanded the debt that Ibn Abu Hadrad owed him be paid back to him, and they raised their voices in the mosque, to the point that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, heard them while he was in his home. He, *sallallaahu 'alayhi wa sallam*, opened the curtain to his home (that overlooked the mosque), and said: "O Ka`b." Ka`b replied: "I am at your service, O Messenger of Allaah." He, *sallallaahu 'alayhi wa sallam*, said: "Reduce the debt he owes you," and signaled with his hand in a manner that meant lower it half way. Ka`b said: "I have done so now, O Messenger of Allaah." Then he, *sallallaahu 'alayhi wa sallam*, said (to Ibn Abu Hadrad): "Get up and pay off your debt."¹

Ibn Al-Jawzi, may Allaah have mercy upon him, said: "*The Prophet's, sallallaahu 'alayhi wa sallam, order to him was an advice, and this shows that the judge has the right to persuade the two disputing parties on agreeing on a reconciliation, if he views that there is some sort of benefit in that, just as he divides the ruling between both parties (as in, both have something to carry out).*"²

Among the benefits of this narration:

- Relying on hand signals if they are understood.
- Interceding with the person who is owed the right (on behalf of the other party).
- The judge should reconcile between the disputing parties, and should be a good mediator between them.
- It is prescribed to accept the intercession as long as it was not related to a sin.
- It is permissible to hang a curtain in front of one's door.

¹ Reported by Al-Bukhaari (457) and Muslim (1558)

² *Kashf Al-Mushkil Min Hadeeth As-Saheehain* (1/387)

- It is permissible to seek one's dues in the Mosque.¹

He, *sallallaahu 'alayhi wa sallam*, would advise them to do so, and would clarify to them that it is a good action:

'Aa'ishah, may Allaah be pleased with her, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, heard the voices of people disputing at the door, and their voices were very loud. One of them was asking the other to reduce his debt and be kind and gentle, but the other was saying: 'By Allaah, I shall not do that.' Then the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, went to both of them and said: 'Where is the one who is swearing by Allaah that he will not do something good?' The man replied: 'I am him, O Messenger of Allaah, but now I will give him anything he wishes.'"²

Among the benefits of this narration:

- It is encouraged to be lenient and kind with the debtor by lowering their debt for them.
- Swearing to not do something good is something censured, and it is recommended for the person who has sworn to not do good to break that promise and pay the penalty of breaking the right hand promise.
- Interceding before those who are owed a right.
- Accepting the intercession if it was something good.³

Sahl ibn Sa`d, may Allaah be pleased with him, reported that the people of Qubaa' fought until they were throwing rocks at one another. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was told about it, and he said: "Let us go reconcile between them."⁴

If he, *sallallaahu 'alayhi wa sallam*, was unable to find some form of reconciliation between them, he would rule according to the *Sharee'ah* laws:

1 *Fat-h Al-Baari* (1/552) and The explanation of An-Nawawi on the book of Muslim (10/220)

2 Reported by Al-Bukhaari (2705) and Muslim (1557)

3 *Fat-h Al-Baari* (5/308) and The explanation of An-Nawawi on the book of Muslim (10/220)

4 Reported by Al-Bukhaari (2693) and Muslim (421)

‘Abdullaah ibn Az-Zubayr, may Allaah be pleased with him, reported that a man from the Ansaar disputed with Az-Zubayr, may Allaah be pleased with him, to the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, with regard to some waterways of the Harrah area of Madeenah (an area with black rocks) that they used to water their date-palm trees. They both used the water to water their trees.¹

They went to the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, and complained to him, and he, *sallallaahu ‘alayhi wa sallam*, said to Az-Zubayr, may Allaah be pleased with him: “O Zubayr, water your land, then let the water go forth to your neighbor.” The Ansaari man replied to the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, and said: “O Messenger of Allaah, have you given this ruling because he is the son of your aunt (from the tribe of his mother)?” At that, his face, *sallallaahu ‘alayhi wa sallam*, became colored. Then he, *sallallaahu ‘alayhi wa sallam*, said: “Water your land O Zubayr, then hold the water back until you feed and water your plants completely.” Az-Zubayr said: “I think that the following verse was revealed with regards to this story (which means): «But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.» [Qur'aan: 4:65]”²

Ibn ‘Abd Al-Barr, may Allaah have mercy upon him, said: “The meaning of the narration is that the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, told Az-Zubayr to do that which has some ease for the Ansaari man, but when the man responded harshly as he did, he gaze Az-Zubayr his entire right in a clear ruling.”³

An-Nawawi, may Allaah have mercy upon him, said: “Az-Zubayr owned the first land, so the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, made peace with him, saying that he should water his land slightly, below the level that would be

1 The water would pass by the land of Az-Zubayr before that of the Ansaari man. Az-Zubayr would then make a dam and hold the water back so that he can fully water his land, then would let it go to the land of his neighbor. The Ansaari man wanted Az-Zubayr to let the water go quicker to him, but Az-Zubayr refused. *Fat-h Al-Baari* (5/36)

2 Reported by Al-Bukhaari (2360) and Muslim (2357)

3 *At-Tamheed* (17/409)

*considered your right, then let it go to your neighbor. He, sallallaahu 'alayhi wa sallam, did this to make peace with Az-Zubayr and to take his liberty with him, knowing he would accept the ruling, and to show kindness to his neighbor. When his neighbor said what he said: he, sallallaahu 'alayhi wa sallam, told him to take his right completely."*¹

An-Nawawi, may Allaah have mercy upon him, said: "The following benefits can be extracted from this narration:

- To mention and order reconciliation.
- The judge has the right to give both disputing parties their full rights if they do not accept reconciliation and are not pleased with what the judge refers to in terms of reconciliation.
- Scolding those who are harsh with the leader or judge, and punishing that person."²

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, made them fearful of swearing by Allaah while lying:

Waa'il ibn Hujr, may Allaah be pleased with him, said:

*"I was with the Messenger of Allaah, sallallaahu 'alayhi wa sallam, when two men approached who were disputing with regards to land. One of them said: 'This man seized some of my land during Jaahiliyyah (the pre-Islamic era).' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: '**What is your evidence?**' The man said: 'I have none.' The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: '**Either that, or he will give an oath to confirm his claim [that the land is his and not yours].**' The man said: 'If it is reliant on his oath, then he will take the land.' The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: '**That is your only choice.**'"*

*When the man stood to give an oath, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: '**Whoever appropriates land unjustly will meet Allaah while Allaah is angry at him.**'"³*

1 The explanation of An-Nawawi on the book of Muslim (15/108)

2 The explanation of Ibn Battal on the book of Al-Bukhaari (6/501-502)

3 Reported by Muslim (139)

Rajaa' ibn Haywah and Al-'Urs ibn `Ameerah reported from his father `Adayy, who said:

*"A man from Kindah named Imru' Al-Qays ibn `Aabis disputed with a man from Hadhramawt (in Yemen) and went to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, with regards to some land. He, sallallaahu 'alayhi wa sallam, ruled that the man from Hadhramawt should bring his evidence and for Imru' Al-Qais to give an oath (swearing that the land is his). The man from Hadhramawt said: 'If you give him the right and chance to give an oath, by Allaah my land will be lost.' At that, Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: **'Whoever gives an oath and lies in that oath in order to appropriate the wealth of his brother will meet Allaah while Allaah is angry at him.'** Rajaa' said: 'Then, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, recited the verse (which means): «Indeed, those who exchange the covenant of Allaah and their [own] oaths for a small price will have no share in the Hereafter, and Allaah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment.» [Qur'aan: 3:77] Imru' Al-Qays said: 'O Messenger of Allaah, what is for the one who gives their right up?' The Messenger of Allaah, sallallaahu 'alayhi wa sallam, responded: **'Paradise.'** Imru' Al-Qays said: 'Then bear witness that I give it all up to him.'"¹*

Ibn Hajar, may Allaah have mercy upon him, said: "One can extract many benefits from this narration, and the following are some of them:

- *The severity against someone who gives a false oath in order to take the right of another Muslim, also, it shows the threat facing someone who swearing while lying.*
- *The judge should give an exhortation to the defendant who wishes to give an oath, out of fear that they do so falsely, and in hopes that they would go back to the truth after being exhorted."*²

1 Reported by Ahmad (17263) Shu'ayb Al-Arna'oot ruled it as authentic

2 *Fat-h Al-Baari* (11/563)

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, ruled between them according to whatever was apparent:

Umm Salamat, may Allaah be pleased with her, the wife of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, narrated that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, heard a dispute at the door to his house, and he, sallallaahu 'alayhi wa sallam, went to those disputing and said: "I am but a human being a man, and those with a dispute come to me. Perhaps some of you are more eloquent in arguing their case than others, and I would believe that he is truthful and rule in his favor. So, if I pass rulings for anyone at the expense of the right of another Muslim, then know that it is a piece of Hellfire that one of you can either take or leave."¹

An-Nawawi, may Allaah have mercy upon him, said:

"His statement, sallallaahu 'alayhi wa sallam, 'I am a man,' is meant to notify that he is a human, and that humans do not know the unseen or hidden affairs at all, unless Allaah decides to give them (the Prophets) some sort of that knowledge. Also, it teaches that in matters of judgment, he, sallallaahu 'alayhi wa sallam, is prone just as others are prone to making errors in worldly judgments (not involving religious affairs). It also teaches that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, judged between people based on the apparent, and that Allaah takes care of the hidden affairs.

Therefore, a ruling is given based on evidence, an oath, and other apparent things, while keeping in mind that the hidden matters might be the complete opposite of the apparent, but the Prophet of Allaah, sallallaahu 'alayhi wa sallam, was only commissioned with ruling on the apparent."²

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, clarified that his ruling, which is based on the apparent, does not give the one at fault or the one lying the right to take the rights of others:

Umm Salamat, may Allaah be pleased with her, said:

1 Reported by Al-Bukhaari (2458) and Muslim (1713)

2 The explanation of An-Nawawi on the book of Muslim (12/5)

*"I was sitting with the Prophet of Allaah, sallallaahu 'alayhi wa sallam, when two men approached who had a dispute regarding the inheritance which involved old objects.¹ At that, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: '**I am a man, and those with a dispute come to me. Perhaps some of you are more eloquent in arguing their case than others, and I rule for that person based on what I hear from him. Therefore, if I rule in the favor of anyone at the expense of his brother's right in anything, then they should not take from that, because it is a piece of hellfire.**'*

*The two men cried, and each one of them said: 'This right that I seek, it is for the other person (with whom he is disputing).' The Prophet of Allaah, sallallaahu 'alayhi wa sallam: '**Since you did what you did, then divide [the items under dispute] between you and be just and fair. Then draw lots among you, then declare the dispute resolved as pertains to the other fellow!**'²*

Al-'Atheem Abaadi, may Allaah have mercy upon him, said:

*"The term "**Be just and fair,**" means to seek justice and fairness in the division by dividing [the items under dispute] into two equal parts.*

*The term "**Then draw lots,**" means to draw lots as to which share belongs to whom, if a dispute arises between you in this regard, to allocate which part belongs to whom. Then each one of them acquires the part the lottery allocates to them.*

*The term "**Then declare the dispute resolved as pertains to the other fellow,**" means, Let each of the two men declare that the other man is absolved of any right due to the other."³*

1 In the report in Abu Daawood (3584), it states: "Two men went to Allaah's Messenger, sallallaahu 'alayhi wa sallam, and were disputing with regards to inheritance, but neither of them had any evidence apart from their claims."

2 Reported by Ahmad (26760) and Abu Daawood (3583). Al-Albaani ruled it as sound (Hasan) in *Irwaa' Al-Ghaleel* (1423)

3 *'Awn Al-Ma'bood* (9/364)

Al-Khattabi, may Allaah have mercy upon him, said: “The jurisprudential ruling that is contained in this narration is that it is obligatory to rule by the apparent, and that the ruling of the judge does not make something unlawful lawful, nor does it make something lawful unlawful, and when the judge is erroneous in his judgment, that is also apparent, as for the hidden affairs, and the judgment in the hereafter, then the judge’s ruling in this life does not overrule the judgment in the hereafter.”¹

An-Nawawi, may Allaah have mercy upon him, said:

“The narration contains evidence for the schools of jurisprudence of Maalik, ash-Shaaf`i, and Ahmad, as well as the vast majority of the scholars of Islaam and jurists of various areas, including the Companions and Taabi`een, that the ruling of the judge not make permissible whatever is concealed, and not make lawful what is unlawful.

If a witness testifies falsely for someone else concerning money and the judge rules by that oath, the one who the ruling favored may not take that money. Also, if someone testifies against someone else with regards to killing, it is not permissible for the family of the one that was killed to kill the one who was testified against if they knew that the one testifying was lying, just as it is impermissible to take the blood money. Lastly, if both the defendant and the plaintiff both testify that someone divorced his wife, it is not permissible for someone who knows that they were lying to marry that woman, after the judge rules that they are divorced.”²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would never rule against the defendant without their admission or the presence of evidence:

Waa'il ibn Hujr, may Allaah have mercy upon him, said:

“I was sitting with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, when a man came pulling a man with a braided rein, saying: ‘O Messenger of Allaah, this person killed my brother.’ The

1 `Awn Al-Ma'bood (9/362)

2 The explanation of An-Nawawi on the book of Muslim (12/6)

Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: 'Did you kill him?' The man said: 'If he does not admit it, I will prove that he did, with evidence.' Then the defendant said: 'Yes, I killed him.' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: 'How did you kill him?' He said: 'We were collecting leaves from a tree, and he cursed me, and made me angry. So I hit with an axe on his head and killed him.' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said to him: 'Do you have anything to give on your own behalf [as blood money].' He said: 'I have no money beside my clothes and my axe.' He, sallallaahu 'alayhi wa sallam, said: 'Do you think your tribe will pay on your behalf?' He said: 'I am too insignificant in the eyes of my people than for them to pay ransom for me.' The Messenger of Allaah, sallallaahu 'alayhi wa sallam, then threw the ropes towards the person demanding the ruling, and said: 'Take your fellow.' The man went with him, and when he turned away, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: 'If he kills him, then he is the same as him.'

¹ *Then the man returned, and said: 'O Messenger of Allaah, I have been informed that you said: 'If he kills him, then he is the same as him,' but I took him according to your order. At that, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: 'Do you not want him to take the burden of your sin and that of your brother?' He said: 'O Allaah's Prophet, yes.' He, sallallaahu 'alayhi wa sallam, said: 'Then it shall be so,' and the man threw the rope and reins, and let him go."²*

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, refused any ruling that contradicted Allaah's legislation:

Abu Hurayrah, may Allaah be pleased with him, reported that two men complained to the Messenger of Allaah, sallallaahu 'alayhi wa sallam. One of them said: "Rule between us with Allaah's Book."

¹ Meaning, he has no virtue over the other one, because he would have taken his right, contrary to if he were to forgive him, and would achieve virtue over him, reward in the hereafter, and is praiseworthy in this life. The explanation of An-Nawawi on the book of Muslim (11/173)

² Reported by Muslim (1680)

The other man, who had more understanding and was more knowledgeable, said: "Yes, O Messenger of Allaah, rule between us with Allaah's Book, and allow me to speak." The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Speak.**" He said: "My son was an employee of this man, and he committed adultery with his wife, so I was told that he must be stoned. After that, I gave one-hundred sheep and a slave girl as a ransom for his sake. Afterwards, I asked the people of knowledge, and they told me that my son is to be lashed one-hundred times, and is to be banished for one year, and that his wife must be stoned." The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, then said: "**By Him in Whose hand is my soul, I will rule between you with Allaah's Book. As for your sheep and slave-girl, they are to be given back to you, and your son must be lashed one-hundred times and banished for a year. O Unais, go to the wife of this man, and ask her about this claim. If she admits to it, then stone her.**" Unais went and asked her, and she admitted to it. Afterwards, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, ordered that she be stoned, and she was.¹

Ibn Hajar, may Allaah have mercy upon him, said: "Reconciliation that is based on something other than the Sharee`ah is refused and rejected, and the money and wealth taken in such a reconciliation is to be given back."

Ibn Daqeeq Al-`Eed, may Allaah have mercy upon him, said: "Through this Hadeeth, we can know how weak the argument of some jurists is when they allow some illegitimate contracts to take place, claiming that the two parties have agreed to it and have given each other permission to do as they will. The truth is that freedom in action is restricted to legitimate contracts."²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, warned disputing parties from persisting on falsehood:

`Abdullaah ibn `Umar, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Whoever intercedes in a way that obstructs the penalties that Allaah has set has opposed Allaah, and whoever knowingly falsely disputes will be in under the wrath and displeasure of Allaah until they abandon that dispute. Allaah will make whoever says something untrue about a believer reside in Radghat Al-

1 Reported by Al-Bukhaari (2315) and Muslim (1698)

2 *Fat-h Al-Baari* (12/142)

Khabaal until he recants." It was then said: "O Messenger of Allaah, what is Radghat Al-Khabaal?" He, *sallallaahu 'alayhi wa sallam*, replied: "The corrupt mire, pus and mud of the people of Hellfire."¹

Ibn Rajab, may Allaah have mercy upon him, said: "*If an individual was good at arguing – regardless in the worldly life or with regards to religion – and does so defending falsehood and making the one listening think it is truth, as well as making the truth weaker and depicting it in the figure of falsehood has fallen into one of the worst forbidding things, and most wicked of the traits of the hypocrites.*"²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave from what he possessed in order to reconcile between those who are disputing:

Sahl ibn Abu Hathmah reported that Muhayyisah ibn Mas`ood and `Abdullaah ibn Sahl went in the direction of Khaybar because they were fatigued, each of them went to a date-tree to eat from. `Abdullaah was attacked and his neck was broken, and he was thrown in a well, and his companions did not know where he was, so they searched for him, took him out of the well and buried him.

Then, his brother `Abdur-Rahmaan and his two cousins, Huwayyisah and Muhayyisah went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, `Abdur-Rahmaan proceeded to talk about the incident while he was the youngest and the brother of the one who was killed.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Older, older.**" Or said: "**Let the oldest speak first.**" Therefore, `Abdur-Rahmaan stopped speaking and waited until Huwayyisah and Muhayyisah both spoke, then he spoke regarding the matter of their companion.

They said: "*O Messenger of Allaah, we found `Abdullaah ibn Sa`d killed and tossed in one of the wells of Khaybar, and we have no enemies in Khaybar apart from the Jews.*"

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, then said: "**Who do you accuse?**" They said: "*We accuse the Jews.*" Therefore, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, wrote to them regarding that issue,

1 Reported by Abu Daawood (3597) and Ibn Maajah (3377). Al-Albaani ruled it as authentic in his book *Irwa'a' Al-Ghaleel* (2318)

2 *Jaami' Al-'Uloom wa Al-Hikam* (2/486)

and they replied: saying: "We did not kill him." At that, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: **"Are you willing to give fifty oaths that the Jews killed him?"**

In the narration of Muslim, he, *sallallaahu 'alayhi wa sallam*, said: **"Fifty of you are to testify against one of them, then he will be given to you in shackles."**

In the narration of Ahmad (15664), he, *sallallaahu 'alayhi wa sallam*, said: **"You are to name the killed, then swear fifty times that he is the killer, and after that, we will give him to you."**

In the narration of Al-Bayhaqi (16868), he, *sallallaahu 'alayhi wa sallam*, said: **"Would you give fifty oaths and then demand the blood of your killer?"**

They said: *"It was something that we did not see, so how can we swear an oath? We are not going to swear on something we do not know. We do not know who killed him, but the Jews are our enemies, and he was killed among them."* He, *sallallaahu 'alayhi wa sallam*, said: **"Then they will swear fifty oaths that they did not kill him, and will free themselves from killing your companion."** They said: *"O Messenger of Allaah, we will never accept the oath of a Jew; the sin of disbelief that they are doing is worse than the sin of lying."*

At that, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, disliked that his blood money not be paid, so he himself paid it with one-hundred camels. Sahl said: *"By Allaah, I will never forget that one of the she-camels kicked me while I was in their stable."*¹

An-Nawawi, may Allaah have mercy upon him, said: *"The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, paid the blood money in order to stop the dispute and to reconcile between the differing parties. In this case, the family of the one who was killed has two choices, either to swear [that the Jews killed him] or to make them (the Jews) swear that they did not kill him, and they refused to do both things. At the same time, they were broken (sad) by the killing of their companion, so the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, wanted to soothe them, stop the dispute, and make peace between the differing parties by paying the blood money himself. This narration teaches us that the Imaam must keep in*

¹ Reported by Al-Bukhaari (2702) and Muslim (1669)

mind the general interests and must give keen care to keeping peace in differing terms.”¹

Although the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, would judge rightly between differing parties, which would not stop him from trying to make everyone feel good:

During the incident of Hudaybiyyah, when the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, made a treaty between himself and the people of Makkah that he, *sallallaahu ‘alayhi wa sallam*, would enter it the next year for three days, the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, went the next year to perform `Umrah.

When he, *sallallaahu ‘alayhi wa sallam*, entered Makkah and stayed his due time, the people of Makkah went to `Ali, may Allaah be pleased with him, and said: “Tell your companion to leave us, for he has stayed his due time.” At that, the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, left, and was followed by the daughter of Hamzah, may Allaah be pleased with him, who was calling him, “O uncle, O uncle!”²

`Ali ibn Abu Taalib, may Allaah be pleased with him, received her and took her by her hand and said to Faatimah, “Take your uncle’s daughter.” `Ali, may Allaah be pleased with him, said: “When we reached Madeenah, myself, Ja`far and Zayd ibn Haarithah disputed regarding her.”^{3 4}

‘Ali, may Allaah be pleased with him, continued, “Ja`far’s argument was, ‘She is my cousin, and her maternal aunt is my wife.’ Meaning, Asmaa’ bint ‘Umais; Zayd said: ‘She is my niece,’ and I said: ‘I am the one who took her, and she is my cousin, and I am married to the daughter of the Mes-

1 The explanation of An-Nawawi on the book of Muslim (11/147)

2 She called him uncle out of respect; otherwise, she is his cousin. It might also be in reference to the fact that although Hamzah was the Prophet’s, *sallallaahu ‘alayhi wa sallam*, uncle by lineage, he was his brother through breastfeeding. *Fat-h Al-Baari* (7/505)

3 Meaning, they disputed as to which of them would be her guardian, for they all wanted the reward being that she was an orphan. Therefore, the dispute was regarding sponsorship and not custody, because she was too old for custody, as it was. The age of custody is seven years, and after that, the child does not need to be under anyone’s custody, but since she was an orphan, those three wanted to be privileged with sponsoring and spending on her. *Sharh ‘Umdat Al-Ahkaam* (65/8) by Ibn Jibreem.

4 In the narration of Ibn Sa`d in At-Tabaqaat (4/26), it says, “`Ali, Ja`far and Zayd ibn Haarithah disputed with regard to her, until they raised their voices and woke the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, and he said: ‘Come forth, so that I can judge between you with regards to her.’”

senger of Allaah, *sallallaahu 'alayhi wa sallam*, and she is most deserving of caring for her.' The result was that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, ruled that she be given to her maternal aunt¹, and said: 'The maternal aunt has the status of the mother.'²"

Then he, *sallallaahu 'alayhi wa sallam*, said: "**As for you, O Ja`far, you are the most similar to me in appearance and manners; as for you O `Ali, you are from me, and I am from you, and as for you O Zayd, you are our [my] brother and freed slave.**"³

Among the benefits of this narration:

- The importance of keeping the ties of the womb, due to the fact that the elders all disputed in trying to accomplish that.
- The judge must clarify his reasoning behind giving the ruling, and the disputing parties must give their reasoning behind why they think they are correct.
- If the one possessing custody marries a person who is related to the one being taken in custody, the custody is not abolished if the one being taken into custody is a female, according to the apparent* meaning of this narration. This is the opinion of Ahmad.

The Companions, may Allaah be pleased with them, were always competing with and racing one another to do good, may Allaah be pleased with them all. Each

1 All three had a reason for asking for custody: as for Zayd, it was due to his being her father's brother, as for `Ali, it was because she was his cousin and he was the one that brought her along with his wife, and as for Ja`far, it was because he was her cousin, and her maternal aunt was his wife. Therefore, Ja`far's argument was heavier, since the man and woman were both closely related to the girl, unlike the others. *Fat-h Al-Baari* (7/506)

2 Because she is similar to the mother with regards to her compassion, affection and keenness in doing what is best for the child. From this, we learn that the maternal aunt is given precedence over the paternal aunt, for Safiyyah bint `Abd Al-Muttalib was present at that time, and since Asmaa' ibn `Umais was given precedence over the girl's paternal aunt, even though she is the closest of women in blood relation, then we learn that the maternal aunt is given precedence over all others. We also learn that the relatives of the mother are given more precedence over the relatives of the father. *Fat-h Al-Baari* (7/506)

3 He said: "**You are my brother,**" meaning in faith, and "**freed slave,**" because he did free him, and the freed slave is considered a part of the family that freed him. The narration was reported by Al-Bukhaari (2700)

one of them was keen on being one of the foremost, and to be one of those who are privileged with the reward of sponsoring an orphan.¹

Ibn Hajar, may Allaah have mercy upon him, said: “*Thus, the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, soothed all their hearts, even if he, sallallaahu ‘alayhi wa sallam, ruled in favor of Ja`far in the end, but he clarified the reasoning behind this ruling.*”²

Ibn Daqeeq Al-`Eed, may Allaah have mercy upon him, said:

“The words that the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said to that group which calmed their hearts and appeased them were due to his good manners, *sallallaahu ‘alayhi wa sallam*. Perhaps you say, as for what he said to `Ali and Zayd, then its occasion and appropriateness was apparent, since being prevented from what they wanted was a reason to make them feel better by telling them things which soothe their hearts. As for Ja`far, may Allaah be pleased with him, he got what he wanted, so why would it be appropriate to mention something to him that would make him feel good?

*The answer is that the girl was given to Ja`far only based on the fact that he was married to her maternal aunt, and she deserved to have the girl. It was not because of his own self, for he, in reality, did not possess the qualities and attributes needed to be given that judgment, so it was appropriate that the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, make him feel better by saying what he said.”³*

The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, would smile when he heard one of the two disputing parties say something that amazed him:

‘Ikrimah, may Allaah have mercy upon him, reported that Rifaa`ah, may Allaah be pleased with him, divorced his wife, and `Abdur-Rahmaan ibn Az-Zubayr Al-Qurathi, may Allaah be pleased with him, married her. `Aa’ishah, may Allaah be pleased with her, said: “She came wearing a green Khimaar (head covering) and

1 *Fat-h Al-Baari* (7/507) and *Sharh `Umdat Al-Ahkaam* (65/8) by Ibn Jibreel

2 *Fat-h Al-Baari* (7/507)

3 *Ihkaam Al-Ahkaam* (1/216)

complained to me regarding her husband, and showed me green bruises on her skin."

When the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, came, and the women were defending each other¹, 'Aa'ishah, may Allaah be pleased with her, said: "I have never seen anyone go through what the believers go through; her skin is greener than her clothes."

‘Aa’ishah, may Allaah be pleased with her, said: “Then the wife of Rifaa`ah Al-Qurathi came to the Messenger of Allaah, *sallallaahu `alayhi wa sallam*, while I and Abu Bakr were both sitting there. She said: ‘O Messenger of Allaah, I was married to Rifaa`ah, and he divorced me, and after my waiting period was over, I married `Abdur-Rahmaan ibn Az-Zubayr, and O Messenger of Allaah, by Allaah, he is impotent.’”

Khaalid ibn Sa`eed ibn Al-`Aas, may Allaah be pleased with him, was at the door waiting to be given permission to enter, and he said: "O Abu Bakr, do you not hear what this woman is openly saying to the Prophet of Allaah, *sallallaahu `alayhi wa sallam*?" But no, by Allaah, the Messenger of Allaah, *sallallaahu `alayhi wa sallam*, was only smiling.²

The Messenger of Allaah, *sallallaahu `alayhi wa sallam*, said to her: "Perhaps you want to go back to Rifaa`ah! This is not possible until he [i.e. 'Abdur-Rahmaan] consummates the marriage with you." ³

Her husband at that time heard of what she said: and that she had gone to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, so he went to him with two of his sons from another wife, and said: "By Allaah, O Messenger of Allaah, she has lied. I pleasure her, but she is disobedient and wants to go

¹ This statement shows that he objected to this fact, and it was said by `Ikrimah, the narrator of the narration.

2 The scholars said that the reason he was smiling was amazement that she was explicit in that manner, and explicitly mentioned something that women would normally be too shy to mention, either that, or because she really wanted her first husband back, and disliked her second husband. The explanation of An-Nawawi on the book of Muslim (10/4)

3 This narration in Arabic mentions the word 'Aseelah, meaning, small honey; the reason is that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, here likened the pleasure and delight of intercourse to that of honey. This narration teaches that the woman who has been divorced three times may not go back to the one who divorced her until she marries someone else first, and the marriage is consummated, then he divorces her, and she finishes her waiting period. As for merely marrying her afterwards, then it is impermissible for the first husband [in this case, or that last divorced husband]. The explanation of An-Nawawi on the book of Muslim (10/3)

back to Rifaa`ah." The Prophet of Allaah, *sallallaahu `alayhi wa sallam*, said: "**Are these your sons?**" He replied: "Yes." He, *sallallaahu `alayhi wa sallam*, replied: "**You make whatever claim you make, however, they [his sons] resemble him more than a crow resembles a crow [its parent].**"¹

The Prophet of Allaah, *sallallaahu `alayhi wa sallam*, heard both sides of the disputing parties, even if one of them was not Muslim:

Abu Hurayrah, may Allaah be pleased with him, said:

*"A Jew was selling some goods, and was given something for one of his goods that he disliked or did not approve of. He said: 'No, by He who has chosen Moses, may Allaah exalt his mention, over all humanity.' A man from the Ansaar heard him and struck his face, saying: 'You have the audacity to say, 'By He who has chosen Moses, may Allaah exalt his mention, over all humanity,' while the Messenger of Allaah, *sallallaahu `alayhi wa sallam*, is living among us?' The Jewish man then went to the Messenger of Allaah, *sallallaahu `alayhi wa sallam*, and said: 'O Abu Al-Qaasim, I have protection and a covenant, and so-and-so slapped my face.' The Messenger of Allaah, *sallallaahu `alayhi wa sallam*, said: '**Why did you slap his face?**' He said: 'O Messenger of Allaah, he said: 'By He who has chosen Moses, may Allaah exalt his mention, over humanity, while you are living among us.'*

*At that, the Messenger of Allaah, *sallallaahu `alayhi wa sallam*, became so angry that it was visible on his face, then said: '**Do not differentiate between Allaah's Prophets. The trumpet will be blown, and whoever is in the heavens and in the earth will be struck unconscious, except those whom Allaah Wills. Then it will be blown again, and I will be the first to be resurrected, and will find Moses holding fast to Allaah's throne. I would not know if he has been struck unconscious as well and has been awakened before me, or was one of those whom Allaah has given an exception to [by not causing them to faint].**'"²*

¹ Reported by Al-Bukhaari (5825) and Muslim (1433)

² Reported by Al-Bukhaari (2411) and Muslim (2373)

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ruled in many different cases between those who differed and disputed:

For example, he, *sallallaahu 'alayhi wa sallam*, judged that with regard to buried treasures, one fifth must be given away in charity.¹

Likewise, he, *sallallaahu 'alayhi wa sallam*, judged that the fruits of a pollinated tree belong to the seller unless the buyer stipulates otherwise.²

Likewise, he, *sallallaahu 'alayhi wa sallam*, judged that the wealth of the slave belongs to the one who sold him, unless the buyer stipulates otherwise.³

Likewise, he, *sallallaahu 'alayhi wa sallam*, ruled that the child (of adultery) belongs to the husband of the woman and the adulteress is stoned.⁴

Likewise, he, *sallallaahu 'alayhi wa sallam*, ruled that the right of pre-emption is present in joint properties.⁵

Also, he, *sallallaahu 'alayhi wa sallam*, ruled that Haml ibn Maalik Al-Huthali, may Allaah be pleased with him, was to inherit from his wife that was killed by his other wife.⁶

Likewise, he, *sallallaahu 'alayhi wa sallam*, ruled that the one who caused a miscarriage should pay by giving the mother of the miscarried child a slave-boy or slave-girl.⁷

He, *sallallaahu 'alayhi wa sallam*, ruled that seven cubits be taken from the land of people who wanted to build on that land to be used as public easement.⁸

1 Reported by Al-Bukhaari (1499) and Muslim (1710) on the authority of Abu Hurayrah, may Allaah be pleased with him

2 Reported that Al-Bukhaari (2379) and Muslim (1543) on the authority of `Abdullaah ibn `Umar, may Allaah be pleased with him

3 Ibid.

4 Reported by Al-Bukhaari (2053) and Muslim (1457) on the authority of `Aa'ishah, the mother of the believers, may Allaah be pleased with her

5 Reported by Al-Bukhaari (2214) and Muslim (1608) on the authority of Abu Hurayrah, may Allaah be pleased with him,

6 Reported by Al-Bukhaari (6740) and Muslim (1681) on the authority of Abu Hurayrah, may Allaah be pleased with him

7 Ibid.

8 Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ruled that people who differ with regards to how large a road should be should

Likewise, he, *sallallaahu 'alayhi wa sallam*, ruled that a woman may not give anything from her husband's home without his permission.¹

He, *sallallaahu 'alayhi wa sallam*, ruled that the two grandparents each have one-sixth of the inheritance.²

Lastly, he, *sallallaahu 'alayhi wa sallam*, ruled that the vein of the oppressor has no right.³



Conclusions:

Slavery was a common practice in Arabia, and almost all over the world, before the time of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*. Victorious nations of the time considered the people captured by them, in battle, as a "commodity", not as human beings, and used them mercilessly for their own advantage.

Islaam encourages people to free the slaves, by declaring the freeing of slaves an act of the highest virtue and an act by which sins are forgiven. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, enjoined good treatment of slaves and servants and emphasized that that their basic needs, like food and clothing should be taken care of in a deserving manner.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, warned Muslims that they will be called to account in the Hereafter, if they fail in their duty to be just and merciful to slaves and servants. He, *sallallaahu 'alayhi wa sal-*

leave seven cubits as a roadway. Reported by Al-Bukhaari (2473) and Muslim (1613)

1 Reported by Abu Daawood (3565), At-Tirmithi (670) and Ibn Maajah (2295) on the authority of Abu Umaamah, may Allaah be pleased with him. Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami`* (1789)

2 Reported by `Abdullaah ibn Ahmad in his book *Zaa'id Al-Musnad* (22272). Al-Albaani ruled it as inauthentic in his book *Irwa` Al-Ghaleel* (1681)

3 Reported by Abu Daawood (3073) and At-Tirmithi (1378) on the authority of Sa`eed ibn Zayd, may Allaah be pleased with him. Al-Albaani ruled it as authentic in his book *Irwa` Al-Ghaleel* (1520); *Subul Al-Hudaa wa ar-Rashaad fee Seerat Khair Al-'Ibaad* (9/221)

T.N. the meaning of this narration is that an individual comes forth and revives a barren land, then someone else comes after him and plants, and takes the land. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said that the land belongs to the one who initially revived the land, not to the one who came later and planted; rather, the latter is considered unjust, and has no right to the land.

lam, emphasized this to such an extent that it is reported that among the last words spoken by the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, (at the time of his death) were reminders to observe *Salaah* (prayer) and to fear Allah with regard to slaves and servants.

This shows the importance that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, attached to their rights, he even stressed its significance upon his followers at the time of his departure from this world.

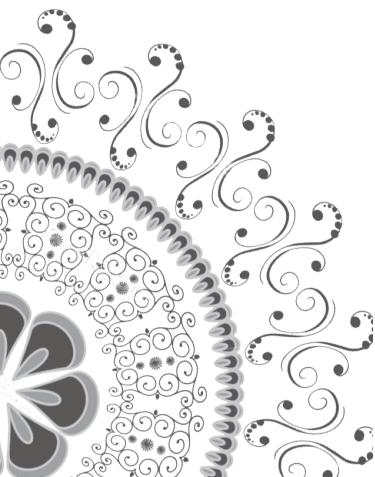
History tells that the entire course of the lives of slaves and servants was transformed, as a result of these teachings, and human dignity was restored to them. Many of them rose to be great scholars and leaders holding high posts of office, who eventually led the way to eradicating slavery completely.



Chapter Four

How the Prophet dealt, *sallallaahu 'alayhi wa sallam,* with groups requiring specific styles of religious invocation

- **Section One: The conduct of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with new Muslims.**
- **Section Two: The conduct of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with those asking for Fatawa (religious verdicts).**
- **Section Three: The conduct of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with the Bedouins (desert dwellers).**
- **Section Four: The conduct of The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with sinners.**
- **Section Five: The conduct of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with hypocrites.**



Section One

The conduct of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with new Muslims

Introduction:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was extremely eager for people to be guided to Islaam, to the point that Allaah Said to him (what means): «*Perhaps, [O Muhammad], you would kill yourself with grief that they will not be believers.*» [Qur'aan 26:3]

Allaah The Almighty Also Said (what means): «*Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow.*» [Qur'aan 18:6]

At-Tabari, may Allaah have mercy upon him, said: “Allaah meant by that; Perhaps, O Muhammad, *sallallaahu 'alayhi wa sallam*, you would kill and destroy yourself over the people who told you: ‘We will not believe you until you bring forth a spring from the ground’, out of their defiance against their Lord. ‘You would destroy yourself’ because they do not believe in the Book that was revealed to you or believe that it is from Allaah, out of eagerness and sadness from their turning away and rejecting belief in you.”¹

Allaah has described him as being eager for the guidance of all people, when He Said (what means): «*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 is anxious over you, for the believers full of pity, kind, and merciful.*» [Qur'aan 9:128]

As-Si'di, may Allaah have mercy upon him, said: “The words: “*It grieves him that you should receive any injury or difficulty*” mean that anything that is difficult upon you is difficult upon him. The words: “*He is anxious over you*”

¹ Tafseer At-Tabari (194/15).

mean that he, *sallallaahu 'alayhi wa sallam*, loves all goodness for you, and strives his hardest to make all good reach you. He is very eager to guide you to Eemaan (faith), he, *sallallaahu 'alayhi wa sallam*, hates any evil for you, and he strives to keep you away from it. The words: "**For the believers full of pity, kind, and merciful.**" And he is more merciful than parents with their children.¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, struck the example of his eagerness for the people to be saved from the punishment of Allaah, when he, *sallallaahu 'alayhi wa sallam*, said: "The example of myself and the people is like a man that lit a fire, and when it lighted up the surroundings, the moths and insects began to fall into it. He tries to pull them away, but they plunge into it despite him. So I am holding on to you [to prevent you] from [falling into] the fire, but you are still plunging into it."²

Ibn Hajar, may Allaah have mercy upon him, said: "This Hadeeth shows the mercy and eagerness of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to save his nation, as Allaah Says (what means): «**For the believers full of pity, kind, and merciful.**»"³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, cried many times because of his Ummah (nation):

'Abdullaah ibn 'Amr ibn Al-'Aas, may Allaah be pleased with him, narrated:

"The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, once recited the saying of Allaah regarding Ibraaheem, may Allaah exalt his mention (which means): «**My Lord! They have misguided many of mankind. If anyone follows me, he is with me; but if anyone disobeys me, You are Ever-Forgiving, Most Merciful**» as well as the saying of 'Eesa, may Allaah exalt his mention (which means): «**If You punish them, they are Your slaves. If you forgive them, You are the Almighty, the All-Wise.**» He, *sallallaahu 'alayhi wa sallam*, then raised his hands and said: "**O Allaah! My**

1 Tafseer As-Sa'di (356/1).

2 Reported by Al-Bukhaari (6483) and Muslim (2284) on the authority of Abu Hurayrah, may Allaah be pleased with him.

3 Fat-h Al-Baari (318/11).

Ummah [nation], my Ummah!" And he, sallallaahu 'alayhi wa sallam, cried.

Allaah then said: "**O Jibreel, go to Muhammad, and your Lord knows best - and ask him, 'What makes you cry?'"** So Jibreel, may Allaah exalt his mention, came to him and asked him, and the Messenger of Allaah, sallallaahu 'alayhi wa sallam, informed him of what he, sallallaahu 'alayhi wa sallam, had said. Allaah then said: "**O Jibreel, go to Muhammad and tell him, 'We will please you regarding your nation, and We will not cause you sadness."**"¹

The face of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, glowed with joy when people converted to Islaam:

In the story of 'Adiyy ibn Haatim, may Allaah be pleased with him, it is stated: "When the Prophet of Allaah, sallallaahu 'alayhi wa sallam, saw him he jumped up out of happiness and he did not put an upper garment on until he took the oath from him."²

Anyone who ponders over the authentic biography and narrations of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, finds that his conduct with new Muslims, in all stages, was the best and most perfect. Let us mention some of the noble examples and blessed guidance, so that we may understand some of the meanings of Allaah's statement (which means): **«And We have not sent you, [O Muhammad], except as a mercy to the worlds.»** [Qur'aan 21:107]

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, supplicated to Allaah to guide those whom he sensed had goodness in them:

Abu Al-Hasan ibn Battaaal, may Allaah have mercy upon him, said: "*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, was happy when people entered into Islaam, and he used to supplicate for those he hoped would repent. Thus, many people for whom the Prophet of Allaah, sallallaahu 'alayhi wa sallam, prayed for guidance became Muslims.*"³

1 Reported by Muslim (202).

2 Reported by Maalik in his book *Al-Muwatta'* (1156) and 'Abdur-Razzaaq in his book *Al-Musannaf* (12646).

3 The explanation of Ibn Battaaal on the book of Al-Bukhaari (149/9).

'Abdullaah ibn 'Abbaas, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "O Allaah, strengthen Islaam by the most beloved of these two men to You; Abu Jahl, or 'Umar ibn Al-Khattaab." He (Ibn 'Abbaas, may Allaah be pleased with him) then said that 'Umar, may Allaah be pleased with him, was the more beloved of the two to Allaah." ¹

This was in the beginning, and then after that he specified 'Umar, may Allaah be pleased with him, with the supplication. 'Aa'ishah, may Allaah be pleased with her, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "O Allaah, strengthen Islaam by 'Umar ibn Al-Khattaab specifically." ²

'Umar ibn Al-Khattaab, may Allaah be pleased with him, became Muslim after the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, prayed for him, even though many people had given up hope that he would accept Islaam. Some of them had even said: "'Umar will not become Muslim until his donkey becomes Muslim.'" ³ The supplication of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, for 'Umar ibn Al-Khattaab, may Allaah be pleased with him, had a great effect in his conversion to Islaam.

He, *sallallaahu 'alayhi wa sallam*, also prayed for the mother of Abu Hurayrah:

Abu Hurayrah, may Allaah be pleased with him, reported:

*"I used to call my mother to Islaam when she was a polytheist. I spoke to her one day but she said something about the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, that I hated.*

*I went to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, crying and said: "O Messenger of Allaah, I used to call my mother to Islaam, and she would refuse. Today I called her, but she spoke to me about you in a way that I hated, so ask Allaah to guide the mother of Abu Hurayrah." The Messenger of Allaah, *sallallaahu 'alayhi wa**

¹ Reported by At-Tirmithi (3681). Al-Albaani ruled it as authentic in his book *Saheeh At-Tirmithi* (2907).

² Reported by Ibn Hibbaan (6882). Al-Haakim ruled it as authentic (4485), Ath-Thahabi, Ibn Hajar in his book *Fat-h Al-Baari* (48/7) and Al-Albaani in his book *As-Silsilah As-Saheehah* (6882).

³ Ibn Hishaam in his book *As-Seerah An-Nabawiyyah* (295/1).

sallam, said: "**O Allaah, guide the mother of Abu Hurayrah.**" I left feeling hopeful about the supplication of the Messenger of Allaah, sallallaahu 'alayhi wa sallam. When I arrived at the door, I found it closed and my mother heard the sound of my footsteps, and said: "Stay where you are, Abu Hurayrah."

I heard the sound of water, and then she took a bath, put on her garment and veil, and then opened the door. She said: "O Abu Hurayrah, I bear witness that there is none worthy of worship but Allaah, and that Muhammad is His slave and Messenger." I hurried to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, crying out of joy, and I told him, "O Messenger of Allaah, glad tidings, for Allaah has answered your supplication, and guided the mother of Abu Hurayrah!" So he, sallallaahu 'alayhi wa sallam, praised Allaah and said good words.

I said: "O Messenger of Allaah, ask Allaah to make me and my mother beloved to all the believers, and to make them beloved to us." He, sallallaahu 'alayhi wa sallam, said: "**O Allaah, make this slave of Yours and his mother beloved to the believers, and make them love the believers.**" So there is no believer that hears about me, even though he does not see me, except that he loves me."¹

He, sallallaahu 'alayhi wa sallam, also supplicated for the tribe of Daws to Islaam:

Abu Hurayrah, may Allaah be pleased with him, reported: "At-Tufayl ibn 'Amr, may Allaah be pleased with him, came to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and said: 'The tribe of Daws is destroyed, they have been disobedient and refused (to believe), so supplicate to Allaah against them.' The people thought he would supplicate against them, but he said instead: 'O Allaah, guide [the tribe of] Daws and bring them.'" ²

Al-Bukhaari, may Allaah have mercy upon him, titled this *Hadeeth* in his book as: "*Chapter: Making Du'aa' for guidance for the polytheists to bring them closer to Islaam.*" Ibn Hajar, may Allaah have mercy upon him, said: "His statement: "To bring them closer to Islaam" is from his deep understanding, to show the

¹ Reported by Muslim (2491).

² Reported by Al-Bukhaari (2937) and Muslim (2524).

*difference between the two different kinds (of Du'aa'), as the Prophet of Allaah, sallallaahu 'alayhi wa sallam, would sometimes make Du'aa' against them and sometimes for them. The first kind is when they would become strong and their harm (of the Muslims) would increase, and the second is when the Muslims felt safe from them and hoped to bring them to Islaam, as in the story of Daws."*¹

He, sallallaahu 'alayhi wa sallam, used to praise Allaah and become happy at their becoming Muslim:

Anas, may Allaah be pleased with him, said: "Once a Jewish boy who used to serve the Prophet of Allaah, sallallaahu 'alayhi wa sallam, fell sick. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, went and paid him a visit. He sat by the boy's head and said to him: 'Accept Islaam.' The boy looked towards his father, who was also present, and the father said: 'Obey Abu Al-Qasim,' and so the boy accepted Islaam. When the Prophet of Allaah, sallallaahu 'alayhi wa sallam, left, he was saying: 'All praise is due to Allaah Who saved him from the Hellfire.'"²

In another narration in this regard:

It was reported that Huwaytib ibn Abdul 'Uzza, may Allaah be pleased with him, said:

"When the Prophet of Allaah, sallallaahu 'alayhi wa sallam, entered Makkah in the year of the conquest, I became extremely scared. I left my home, and sent my children to different locations where they would be safe. I went to the garden of 'Awf and waited, and I happened to come across Abu Tharr Al-Ghifaari, may Allaah be pleased with him. We were friends once and friendship is always a means of protection, but when I saw him I ran away from him. He called out, 'Abu Muhammad!' I replied: 'At your command.' He said: 'What is wrong with you?' I answered: 'Fear.'

He said: 'There is no fear upon you, for you are safe by the safety of Allaah.' I returned to him and greeted him, and he told me, 'Go home.' I asked: 'Is there a way to my house? By Allaah, I do not think I will make it home before I am found and killed, or they will enter my house and kill me. Even my children are scattered in

¹ *Fat-h Al-Baari* (108/6).

² Reported by Al-Bukhaari (1356) and Abu Daawood (3095).

*different locations.' He said: 'Gather your children in one place and I will go with you to your house.' He went with me and began to call out that Huwaytib is under his protection and should not be harmed. Then Abu Tharr went to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and informed him, so he said: '**Are not all of the people safe except for the ones I have ordered to be killed?**'*

I felt safe at that point and told my children to return home, and then Abu Tharr, may Allaah be pleased with him, came to me. He said: 'O Abu Muhammad, until when? Until what point? You have missed all the battles and you have missed a great deal of benefit! Nevertheless, a great deal of good remains, so go to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, become Muslim and you will be safe. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, is the best of people, the best at maintaining ties of kinship and the most forbearing of people. His nobility is your nobility and his honor is your honor.'

*I told Abu Tharr: 'I will go out with you to meet him.' So we went out until we came to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, at Al-Bat-haa' and with him were Abu Bakr and 'Umar. I stood in front of him and greeted him and he returned the greeting. I said: 'I bear witness that there is no one worthy to be worshipped but Allaah, and that you are the Messenger of Allaah.' So the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: '**All praises are due to Allaah Who has guided you.**' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, was very happy at my becoming Muslim, and I participated in the battles of Hunayn and At-Taa'if with him, and he gave me 100 camels from the spoils of Hunayn."*¹

He, sallallaahu 'alayhi wa sallam, used to teach them to perform Ghusl (ritual bath) after becoming Muslim:

Qays ibn 'Aasim, may Allaah be pleased with him, reported that after he became Muslim, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, ordered him to bathe with water mixed with Sidr (lote leaves.)²

¹ Reported by Al-Haakim (6130).

² Reported by Abu Daawood (355) and At-Tirmithi (550). Al-Albaani ruled it as authentic in his book *Irwa'a Al-Ghaleel* (128).

Abu Hurayrah, may Allaah be pleased with him, narrated that Thumaamah ibn Uthaal, may Allaah be pleased with him, became Muslim, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Take him to the garden of so and so and order him to bathe."¹

This shows that bathing when converting to Islaam is *Mustahabb* (praiseworthy; recommended), and this is the opinion of most scholars while some scholars believed it to be an obligation.

At-Tirmithi, may Allaah have mercy upon him, said: "*This is what the scholars act upon, they consider it Mustahabb for a man to bathe and wash his clothes when he converts to Islaam.*"²

He, *sallallaahu 'alayhi wa sallam*, taught them the rulings of Islaam and ordered them to stay away from their former bad customs:

Abu Maalik Al-Ashja'i, may Allaah have mercy upon him, reported that his father, may Allaah be pleased with him, said: "If a man became Muslim, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would teach him the prayer, then he would order him to supplicate with these four words: O Allaah forgive me, have mercy upon me, guide me, protect me from harm, and provide for me."³

Uthaym ibn Kulayb, may Allaah have mercy upon him, reported that his father came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said: "*I have become Muslim.*" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, told him: "**Cut off your hair of disbelief and get circumcised.**"⁴

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, placed entering Islaam before anything else:

Al-Baraa', may Allaah be pleased with him, narrated: "A man came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, (in a battle) wearing an iron armor, and he said: 'O Messenger of Allaah, should I fight, or become Muslim?' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Become Muslim and then fight.' So the man became Muslim, and then

1 Reported by Ahmad (7977). Al-Albaani ruled it as authentic in his book *Irwa' Al-Ghaleel* (164/1).

2 Reported by At-Tirmithi (502/2) *Tuhfat Al-Ahwathi* (140/2).

3 Reported by Muslim (2697).

4 Reported by Abu Daawood (356). Al-Albaani ruled it as sound (Hasan) in his book *Irwa' Al-Ghaleel* (79).

fought until he was killed. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'A little work, but a great reward.'¹

Ibn Hajar, may Allaah have mercy upon him, said: "This Hadeeth shows that one could receive a great reward over a small action out of the bounty of Allaah."² It was said that the man in this Hadeeth was named 'Amr ibn Thaabit ibn Waqash.

Abu Hurayrah, may Allaah be pleased with him, used to ask, "Tell me about the man who entered Paradise but never prayed once." If the people did not know, they would ask who the man was, and he, may Allaah be pleased with him, would say, "'Usayrim of the tribe of Abdul Ash-hal: 'Amr ibn Thaabit ibn Waqash.'" They asked: 'What is the story of 'Usayrim?' Abu Hurayrah, may Allaah be pleased with him, said: "He refused to become Muslim like his people until the battle of Uhud. When the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, went out to Uhud, he changed his mind and decided to become Muslim. So he took his sword and went to the battle and he fought until he was severely wounded. When the tribe of 'Abdul Ash-hal went to look for those who were killed from their tribe after the battle, they were surprised to find him, and said: 'By Allaah, this is Usayrim (the nickname of 'Amr), but what brought him here? We left him rejecting this affair (Islaam).'"

They asked him, "O 'Amr, what brought you here? Was it your concern for your people or a desire to enter Islaam?" He, may Allaah be pleased with him, said: "The desire to enter Islaam. I believe in Allaah and His Messenger. I became Muslim and then took my sword, and I fought with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, until this happened to me." Then he, may Allaah be pleased with him, died a short while after in their arms. They mentioned this to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, so he, *sallallaahu 'alayhi wa sallam*, said: "He is from the people of Paradise."³

He, *sallallaahu 'alayhi wa sallam*, would send someone with the new Muslims to teach them:

1 Reported by Al-Bukhaari (2808).

2 *Fat-h Al-Baari* (25/6).

3 Reported by Ahmad (23123) Ibn Hajar ruled it as sound (Hasan) in his book *Al-Isaabah* (501/4).

Anas, may Allaah be pleased with him, reported that the tribes of Ri'l, Thak-waan, 'Usayyah, and Banu Lahyaan came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. They claimed they had entered Islaam, and they asked him to send some support against their people, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sent seventy of the Ansaar with them. Anas, may Allaah be pleased with him, said: "We used to call them the reciters, they would gather wood in the day (to make their living) and at night they would pray the optional night prayer."¹

Al-Muhallab, may Allaah have mercy upon him, said: "This shows that the Sunnah of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, is to protect the borders with supporters from himself, and this was the action of the leaders after him."²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was eager to keep them firm upon Islaam, and not to do anything to dissuade them from it:

'Aa'ishah, may Allaah be pleased with her, said: "I asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, about the wall, is it part of the Ka'bah? He, *sallallaahu 'alayhi wa sallam*, said: 'Yes.' I said: 'Why did they not include it in the Ka'bah?' He, *sallallaahu 'alayhi wa sallam*, replied: 'Your people's resources were insufficient.' I said: 'So why is its door raised?' He, *sallallaahu 'alayhi wa sallam*, said: 'Your people did that, so they could permit whom they wished to enter and prevent whom they wished.' He, *sallallaahu 'alayhi wa sallam*, then said: 'O 'Aa'ishah, were it not that your people had only recently become Muslim, I would have ordered for the Ka'bah to be demolished and then built it including what was excluded from it, and I would have made it attached to the ground. I would also have made two doors for it: one from the east, and one from the west, and I would have made it upon the foundation of Ibraaheem.'"³

In another narration he, *sallallaahu 'alayhi wa sallam*, said: "Were it not for the fact that they had recently come out of Jaahiliyyah [pre-Islaamic era of ignorance], and I feared that their hearts would reject it."

1 Reported by Al-Bukhaari (3064) and Muslim (677).

2 The explanation of Ibn Battal on the book of Al-Bukhaari (290/9).

3 Reported by Al-Bukhaari (1583) and Muslim (1333).

Sulaymaan At-Tijeebi, may Allaah have mercy upon him, said:

"The Prophet of Allaah, sallallaahu 'alayhi wa sallam, feared that their hearts would reject the demolition of the Ka'bah, so Shaytaan would whisper to them something that would cause doubt in their religion. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, wanted to bring them closer to Islaam, and keep them firm upon it, and he feared that this action would drive them away, so he left it.

Thus, it is better for the people to encompass the Ka'bah when they make Tawaaf around it is better for their religion. This is because encompassing it with the actual building of the Ka'bah is not an obligation, nor an integral part of the religion. It is only obligatory for them to encompass it when they make Tawaaf around it, and this is possible even with it on its current state."¹

The benefits of this Hadeeth:

Ibn Hajar, may Allaah have mercy upon him, said: "There are many points of benefits one can learn from this narration and the following are some of them:

- Leaving the better opinion if some of the people cannot understand it.
- The leader should leave a matter that the people would quickly condemn, or a matter that it is feared would harm them in their religion or worldly life.
- Prioritizing actions in their order of importance in terms of bringing benefit or keeping away harm. If the harm and benefit are equal, then keeping away harm has greater priority. When there is no longer a fear of that harm, then the benefit returns to being Mustahabb (a recommended action).
- A man can speak with his family about general affairs.
- The Companions were eager to implement the orders of the Prophet of Allaah, sallallaahu 'alayhi wa sallam."²

An important note:

Ibn Katheer, may Allaah have mercy upon him, mentioned,

¹ Al-Muntaqaa Sharh Al-Muwatta' (282/2).

² Fat-h Al-Baari (448/3).

"Ibn Az-Zubayr, may Allaah be pleased with him, rebuilt the Ka'bah in the way that his aunt 'Aa'ishah, may Allaah be pleased with her, described to him, may Allaah reward him well for that action. Then when Hajjaaj ibn Yoosuf defeated him in the year 73 AH, he destroyed the eastern wall and restored the Hijr as it was before. He took the wall that he demolished and placed it in the Ka'bah, and he raised the door and closed off the western door. It is like that until today. This was by the order of 'Abdul-Malik ibn Marwaan, who did not know the Hadeeth at that time, but when it reached him he said: 'We wish he had left it alone.'

*Ibn Al-Mansoor Al-Mahdi considered returning the Ka'bah to the way that ibn Al-Zubayr rebuilt it, and he asked Imaam Maalik's opinion. He told him, 'I hate the kings to take it as a toy.' Meaning that they will play with the construction of the Ka'bah according to their opinions, so some will take ibn Az-Zubayr's opinion and some the opinion of 'Abdul Malik ibn Marwaan, and others will take another opinion, and Allaah knows best."*¹

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, also narrated that 'Abdullaah ibn Ubayy said: "By Allaah, when we return to Madeenah, the mightier will expel the disgraced one." This news reached the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, at which 'Umar, may Allaah be pleased with him, said: "O Messenger of Allaah! Leave me to kill this hypocrite." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Leave him, so that people do not say that Muhammad kills his Companions."²

He, *sallallaahu 'alayhi wa sallam*, even endured their poor etiquette:

Jaabir, may Allaah be pleased with him, also narrated: "A man came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in Ji'raanah returning from Hunayn. Bilaal was carrying some silver in his garment which the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was distributing to the people. The man said: 'O Muhammad, be just!' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Woe to you! Who is just if I am not, you would have been lost and destroyed if I were not just.' 'Umar ibn Al-Khattaab said: 'O Messenger of Allaah, leave me to kill this hypocrite!' The Prophet

1 *Al-Bidaayah Wan-Nihayah* (275/8).

2 Reported by Al-Bukhaari (4905) and Muslim (2584).

of Allaah, sallallaahu 'alayhi wa sallam, replied: 'I seek the refuge of Allaah that the people say that I kill my Companions.'"¹

In another narration the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "**I was not ordered to open the hearts of people or to rip open their stomachs.**"²

An-Nawawi, may Allaah have mercy upon him, said:

"This Hadeeth shows the forbearance of the Prophet of Allaah, sallallaahu 'alayhi wa sallam. It also shows that one may have patience with some lesser evil, out of fear that correcting this mistake will lead to an evil that is greater than it.

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, used to try to bring people to Islaam, and he would endure the bad manners of the hypocrites, Bedouins and others. This was so that faith would (strongly) enter the hearts of the new Muslims and the disbelievers would want to enter into Islaam, and the Prophet of Allaah, sallallaahu 'alayhi wa sallam, gave away large sums of money for this purpose.

This is the reason the Prophet of Allaah, sallallaahu 'alayhi wa sallam, did not kill the hypocrites, as they were outwardly Muslim. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, was only ordered to judge people by their outward appearance and only Allaah will judge by what is in the hearts. They were counted amongst his Companions and they used to fight with him either to seek a worldly reward or because of tribalism (i.e. to support the tribes that were fighting along with the Muslims.)

*Al-Qaadhi, may Allaah have mercy upon him, said: 'The scholars differed: are we still ordered to overlook the hypocrites and not fight them, or was this abrogated when Islaam became dominant and Allaah revealed (what means): «**O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them.**» [Qur'aan*

1 Reported by Al-Bukhaari (3138) and Muslim (1063) and the wording is for Muslim.

2 Reported by Al-Bukhaari (4351) and Muslim (1064).

66:9] 'It is said that the order to not fight them is as long as they hide their hypocrisy, but if they reveal it they should be fought.'¹

Thus, the hypocrite that does not reveal his disbelief and hypocrisy in this life should not be treated like a disbeliever, rather like one of the Muslims. This is because he has protected his blood and wealth by declaring his Islaam, and this is the "cover" that Allaah mentioned in His Book (which means): «**They have taken their oaths as a cover, so they averted [people] from the way of Allaah, Indeed, it was evil that they were doing.**» [Qur'aan 63:2]

Ash-Shaaffi'i, may Allaah have mercy upon him, said: "This means, and Allaah knows best, «**they took a cover**» from being killed, so it protected them from being killed. The rulings of Muslims will apply to them in this life according to what they make apparent of it. But Allaah has assigned for them the lowest levels of Hell because of His knowledge of their inner souls, and because they are not true to their outward faith."²

Ibn Katheer, may Allaah have mercy upon him, said: "It is a protection for them from being killed. The words: «**They have taken their Eemaan [faith and belief] as a cover**» mean they took their outward belief as a cover against being killed."³

Thus, the hypocrites do not fall into the ruling on apostates, regardless of their strong disbelief, rather in this life the rulings of Muslims apply to them.

Abu Sa'eed Al-Khudri, may Allaah be pleased with him, narrated: "While we were with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and he was distributing some wealth, a man called Thul-Khuwaysirah came to him from the tribe of Tameem. He said: 'O Messenger of Allaah, be just!' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Woe to you! Who is just if I am not? You would have been lost and destroyed if I were not just.' Umar said: 'O Messenger of Allaah, give me permission so I will strike his neck.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Leave him, for he has companions such that one of you would think lightly of

1 The explanation of An-Nawawi on the book of Muslim (139/16).

2 Ahkaam Al-Qur'aan (299-300/1).

3 Tafseer Ibn Katheer (150/8).

your prayers compared to their prayers, and of your fasts compared to their fasts. They recite the Qur'aan but it does not exceed their throat. They leave the religion as an arrow passes through a target.”¹

In another narration the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'I was not ordered to open the hearts of people or to rip open their stomachs.'**²

Yet in another narration the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **"I seek Allaah's refuge that the people say that I kill my Companions."**³

Ibn Hajar, may Allaah have mercy upon him, said: “*The Prophet's statement “For he has companions...” outwardly indicates that the reason he did not kill him is because he has companions of this description. However, this does not necessitate sparing his life, especially in view of what he said to the Prophet of Allaah, sallallaahu 'alayhi wa sallam. Thus, it is possible that he spared him because of the benefit of bringing others to Islaam, as Al-Bukhaari understood. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, described them as performing much worship while outwardly being upon Islaam, so if he allowed for them to be killed, it would have dissuaded others from entering the religion.*”⁴

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to bring their hearts closer to Islaam with wealth and good treatment, so they would stay firm upon Islaam:

Anas ibn Maalik, may Allaah be pleased with him, may Allaah be pleased with him, narrated: “Nothing was asked of the Messenger of Allaah in exchange for becoming Muslim, except that he gave it. Once a person came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and he gave him all the sheep in a valley. The man returned to his people and said: ‘O my people, become Muslim! For Muhammad gives away wealth like a person who does not fear poverty.’”⁵

1 Reported by Al-Bukhaari (3610) and Muslim (1064).

2 Reported by Al-Bukhaari (4351) and Muslim (1064).

3 Reported by Muslim (1063) on the authority of Jaabir ibn 'Abdullaah, may Allaah be pleased with him.

4 *Fat-h Al-Baari* (293/12).

5 Reported by Muslim (2312).

He, may Allaah be pleased with him, also said: "Sometimes a man would become Muslim, but he would only want worldly things by that. But once he became Muslim, Islaam would become more beloved to him than the whole world and everything in it."¹

An-Nawawi, may Allaah have mercy upon him, said: "*This means that such a person would become Muslim at first to receive something, not with a sincere intention. However, due to the blessings of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and the light of Islaam, such a man would shortly become open to the reality of faith and it would become firm in his heart. At that point, Islaam would be more beloved to him than the entire world.*"²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to give to a person who was hesitant (about Islaam) or had weak faith, as he, *sallallaahu 'alayhi wa sallam*, said: "**I give to the Quraysh to bring them closer [to Islaam], because they were recently in Jaahiliyyah [the pre-Islaamic era of ignorance].**"³

He, *sallallaahu 'alayhi wa sallam*, would advise some new Muslims to hide their conversion if he feared harm for them:

Abu Tharr, may Allaah be pleased with him, narrated:

"I was a person from the tribe of Ghifaar and the news reached us that a man had emerged in Makkah claiming to be a prophet. I said to my brother, 'Go to this man and speak to him, then come to me with his news.' So he went and met him, then came back. I said: 'What do you have?' He said: 'I saw him commanding good and forbidding evil.' I said: 'You have not satisfied me enough with this news.' So I took a pouch and stick and went out to Makkah. I did not know him, but I disliked asking anyone about him. I drank from the Zamzam water and sat in the mosque. 'Ali ibn Abu Taalib passed by me and said: 'It is as if this man (referring to me) is a stranger.' I said: 'Yes.' He said: 'Come to my house.' So I went with him, and he did not ask me about anything nor did I tell him."

1 Reported by Muslim (2312).

2 The explanation of An-Nawawi on the book of Muslim (21/8).

3 Reported by Al-Bukhaari (3146) and Muslim (1059).

When I woke up I went to the mosque to ask about him, but no one told me anything about him. 'Ali passed by me again and said: 'Shouldn't the man know his home by now? (i.e. my house is like yours)' I said: 'No.' He said: 'Come with me.' So I went with him, and he did not ask me about anything nor did I tell him.

On the third day, 'Ali did the same thing but then asked me: 'Will you not tell me your story and why you came to this town?' I said: 'If you keep it a secret, I will inform you.' He said: 'I will.' I said: 'I have come to know that a man has emerged here claiming to be a prophet. I sent my brother to speak to him, but he came back with news that did not satisfy me. So I wanted to meet him myself.'

*'Ali said: 'You have been guided, for he is the truth and he is the Messenger of Allaah. In the morning, follow me until I enter where he is. If I see someone that might harm you, I will stand by the wall as if I am fixing my sandal and you go ahead.' So he went and I followed him, until we reached the Prophet of Allaah, sallallaahu 'alayhi wa sallam. I said: 'Offer Islaam to me.' So he offered it to me, and I became Muslim in that place. He, sallallaahu 'alayhi wa sallam, said to me: **'O Abu Tharr, keep this a secret and return to your town. When you hear we are victorious, then come back.'** I said: 'By the One who has sent you with the truth, I will announce it at the top of my voice amongst them!'*

I went to the mosque while the Quraysh were in it, and I said: 'O Quraysh, I bear witness that no one is worthy of being worshipped but Allaah, and Muhammad is His slave and Messenger.' They said: 'Attack this apostate!' They stood up and beat me to near death. 'Abbaas saved me by saying: 'Woe to you! Will you kill a man from Ghifaar and your trade and path are through them?' At which they left me alone.

When I woke up the next day, I returned and said the same thing as the previous day. They beat me like the previous day and 'Abbaas saved me and said the same thing he had said."¹

¹ Reported by Al-Bukhaari (3522) and Muslim (2473).

He, sallallaahu 'alayhi wa sallam, also ordered 'Amr ibn 'Abasah to hide his Islaam and return to his people:

'Amr ibn 'Abasah Al-Sulami, may Allaah be pleased with him, said:

*"I knew even before Islaam that the people were on misguidance and that they were not on the true religion, and that they were worshipping idols. Then I heard of a man in Makkah who informed people of news [of the Hereafter]. So I mounted my riding animal and went to him. I found that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, was in hiding and his people were persecuting him. I then secretly visited him in Makkah. I said to him, 'What are you?' He, sallallaahu 'alayhi wa sallam, replied: '**A prophet.**' I said: 'What is a prophet?' He, sallallaahu 'alayhi wa sallam, said: '**Allaah sent me.**' I asked: 'What did He send you with?' He, sallallaahu 'alayhi wa sallam, said: '**He sent me to maintain ties of kinship, to break idols, and to confirm the oneness of Allaah and not associate partners with him.**' I said: 'Who is with you upon this?' He, sallallaahu 'alayhi wa sallam, answered: '**A free person and a slave.**' At that time, Abu Bakr and Bilaal were the believers with him.*

*I said to him, 'I will follow you.' He, sallallaahu 'alayhi wa sallam, said: '**You cannot do that right now. Do you not see my situation and that of the people? Go back to your people and when you hear that I have been victorious then come to me.**' So I went back to my people. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, went to Madeenah while I was amongst my people, and I would follow his news and ask anyone who came from Madeenah about him. One day, a group came from the people of Madeenah, so I asked them, 'What is the news of the man who went to Madeenah?' They said: 'The people are hastening towards him and his people wanted to kill him, but they were not able to do so.'*

I went to Madeenah and visited him, and I said: 'O Messenger of Allaah, do you remember me?' He said: 'Yes, you are the one who came to me in Makkah.' I said: 'Yes.' I said: 'O Prophet of Allaah, sallallaahu 'alayhi wa sallam, inform me of what Allaah has taught

you and I am ignorant of. Teach me about the prayer.' He, sallallaahu 'alayhi wa sallam, said: 'Observe the Fajr prayer, then stop praying until the sun has fully risen, for when it rises it comes up between the horns of Shaytaan and the disbelievers prostrate to it at that time. Then pray, for the prayer is witnessed and attended [by angels] until the shadow becomes about the length of a spear. Then stop praying, for at this time the Hellfire is heated up. Then when the shadow moves forward, pray, for the prayer is witnessed and attended by angels, until you pray the 'Asr prayer. Then stop praying until the sun sets, for it sets between the horns of Shaytaan, and at that time, the disbelievers prostrate before it.'

I said: 'O Prophet of Allaah, tell me about ablution also.' He, sallallaahu 'alayhi wa sallam, said: "There is none among you who uses water for ablution and rinses his mouth, sniffs water into his nose and blows it out, except that the sins of his face, his mouth and his nostrils fall out. When he washes his face, as Allaah has commanded him, the sins of his face fall out from the edges of his beard with the water. Then when he washes his forearms up to the elbows, the sins of his arms fall out from his fingertips along with the water. And when he wipes his head, the sins of his head fall out from the ends of his hair along with the water. Then he washes his feet up to the ankles until the sins of his feet fall out from his toes along with the water. Then if he stands to pray and praises Allaah and glorifies Him with what is becoming of Him and devotes his heart completely to Allaah, he would leave all his sins, just as he was the day he was born.'"¹

He, sallallaahu 'alayhi wa sallam, gave glad tidings of forgiveness for what they did before Islaam:

'Amr ibn Al-'Aas, may Allaah be pleased with him, narrated:

¹ Reported by Muslim (832).

"When we came back from the Battle of Khandaq (trench), I gathered some men from the Quraysh who knew my status and listened to me. I said to them, 'You know, by Allaah, that I see the affair of Muhammad overpowering all others. I have a suggestion, so what do you think?' They asked: 'What is your suggestion?' I said: 'I think we should go to An-Najaashi (the Christian ruler of Abyssinia; where the early Muslims migrated to avoid persecution) and stay near him. If Muhammad is victorious over our people we will be safe with An-Najaashi. For it is better for us to be under his rule than under the rule of Muhammad. But if our people are victorious, then we will only see good from them.' They said: 'This is a good suggestion.'

I said to them, 'Collect a gift for him,' and the most beloved gift to him from our land was tanned leather. So we gathered many skins for him and then traveled until we reached him. By Allaah, we were with him when suddenly 'Amr ibn Umayyah Adh-Dhamri came, and he had been sent by the Messenger of Allaah, sallallaahu 'alayhi wa sallam, to speak regarding Ja'far and his companions. He entered upon him (An-Najaashi) and then left. I said to my companions, 'This is 'Amr ibn Umayyah Adh-Dhamri, if only I enter upon An-Najaashi and ask him to surrender him to me. Then I will strike his neck, and the Quraysh will see that I have exacted revenge by killing the messenger of Muhammad.'

I entered upon him and prostrated to him as I used to do. He said: 'Welcome, my friend. Have you brought me a gift from your land?' I said: 'Yes, O king, we have brought you many leather skins.' I brought them to him, and he liked and appreciated them. I said: 'O king, I saw a man leaving (your palace), and he is the messenger of our enemy. Give him to me so I may kill him, for he has killed many of our nobles.' He became angry, and he put his hand out and struck his nose so hard I thought he had broken it. If the earth split in front of me, I would have entered it out of fear of him. I said: 'O king, if I had known you would become angry at this, I would never have asked.' He said: 'Do you dare ask me to give you the messenger of a man to kill him, a man who receives the same spirit that came to Moosa!' I said: 'Is he truly as you say, O king?' He said: 'Woe

to you, 'Amr! Obey me and follow him. By Allaah, he is upon the truth, and he will be victorious over his enemies just as Moosa was victorious over Fir'awn (Pharaoh) and his troops.' I said: 'Then give me the oath to Islaam.' He said: 'Yes', and then he extended his hand and I gave him the oath of Islaam. I went back to my companions when I had changed my opinion from what it was before, and I hid my Islaam from them. Then I went to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, to become Muslim (in front of him). I met Khaalid ibn Al-Waleed, may Allaah be pleased with him (this was before the conquest of Makkah) and he was returning from Makkah. I said: 'Where are you going, Abu Sulaymaan?' He said: 'The path has been made clear and that man is a prophet. Go to him and become Muslim, for until when (will you wait)?' I said: 'By Allaah, I did not come except to become Muslim.'

*We went to the Prophet of Allaah, sallallaahu 'alayhi wa sal-lam, where Khaalid ibn Al-Waleed became Muslim and gave him the oath. Then I came close to him and the Prophet of Allaah, sallallaahu 'alayhi wa sallam, extended his hand out. I said: 'O Messenger of Allaah, I give you the oath on the condition that all my previous sins are forgiven.' He, sallallaahu 'alayhi wa sallam, said: '**O 'Amr, give the oath, for Islaam wipes away what was before it, and migrating wipes away what was before it.**' So I gave him the oath and then left. By Allaah, I was (after that) the shyest person in front of the Prophet of Allaah, sallallaahu 'alayhi wa sallam. I was not able to look directly at the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and I did not respond to him with my opinion until he passed away, out of shyness from him."*¹

He, sallallaahu 'alayhi wa sallam, gave them the glad tidings of reward for the good deeds they used to do before Islaam:

'Urwah ibn Az-Zubayr, may Allaah have mercy upon him, narrated that Ha-keem ibn Hizaam, may Allaah be pleased with him, freed one hundred slaves before Islaam and donated one hundred camels. When he became Muslim, he donated one hundred camels and freed one hundred slaves. He said: "I

¹ Reported by Ahmad (17323). Al-Albaani ruled it as sound (Hasan) in his book *Irwa' Al-Ghaleel* (1280).

asked Prophet, *sallallaahu 'alayhi wa sallam*, 'O Messenger of Allaah, what do you think about some good deeds I had done before Islaam, regarding them as deeds of righteousness?" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "You have become Muslim with the good deeds you did previously." ¹

Ibn Rajab, may Allaah have mercy upon him, said: "*This shows that the disbeliever will be rewarded for his good deeds if he becomes Muslim.*" ²

An-Nawawi, may Allaah have mercy upon him, said: "*Ibn Battal and others had the opinion that the Hadeeth is taken by its outward meaning, which is that if a disbeliever becomes Muslim and dies upon it, he will be rewarded for the good he did before his Islaam. As for the statement of the scholars that: "Worship from a disbeliever is not correct, and if he becomes Muslim it is not accepted," then this means that such a worship is not accepted in the rulings of this life. It is not regarding the reward in the next life.*" ³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not go easy on them in matters related to Tawheed (Oneness of Allaah):

A delegation of the Thaqeef came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in Madeenah, and amongst them was Kinaanah ibn 'Abd Yaalayl, who was their leader, and 'Uthmaan ibn Abu Al-'Aas, who was the youngest of them. They wanted conciliation when they saw Makkah was conquered and that the majority of the Arabs had become Muslim.

The delegation kept coming back to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, while he was trying to call them to Islaam. Ibn 'Abd Yaalayl said: "*Will you make an agreement for us, so we can return to our families and people?*" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Yes, if you accept Islaam I will do so, and if not then there is no conciliation between us.**"

Ibn 'Abd Yaalayl said: "*How about fornication? For we are constantly traveling and we are not patient with being alone.*" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: "**It is forbidden upon the Muslims,**

1 Reported by Al-Bukhaari (1436) and Muslim (121).

2 *Jaami' Al-'Uloom Wal-Hikam* (13/14).

3 The explanation of An-Nawawi on the book of Muslim (142/2).

Allaah has Said (what means): «*And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.*» [Qur'aan 17:32] He then asked: “How about interest (and usury)?” The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: “It is forbidden.” He said “But all of our wealth is interest.” The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: “**You may keep the principal amount.** Allaah Says (what means): «*O you who have believed, fear Allaah and give up what remains [due to you] of interest, if you should be believers.*» [Qur'aan 2:278]

He then asked: “How about intoxicants? For it is the juice of our grapes and we cannot go without it.” The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: “**Allaah has forbidden it,**” and then he read the verse (which means): «*O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allaah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.*» [Qur'aan 5:90]

The people then left and spoke amongst themselves. ibn 'Abd Yaalayl said: “Woe to you! Will we return to our people with the forbiddance of these three things? By Allaah, Thaqeef will never be patient without alcohol or fornication.” Sufyaan ibn 'Abdullaah (one of the delegates) said: “If Allaah wants good for them they will be patient, as those who are with him (the Prophet of Allaah, sallallaahu 'alayhi wa sallam) used to be the same way, but they were patient and left what they used to do. At the same time, we are afraid of this man who has conquered the world. We are in a fortress in part of the land, but Islaam is surrounding us and spreading. By Allaah, if he surrounded our fort for one month we would die of hunger! My only opinion is that we should become Muslims and I am afraid of a day like that of (the conquest of) Makkah.”

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, used to send food to them and they would not eat from it until the Prophet of Allaah, sallallaahu 'alayhi wa sallam, ate with them. They asked the Prophet of Allaah, sallallaahu 'alayhi wa sallam, “What about Ar-Rabbah (an idol), what will you do to it?” He, sallallaahu 'alayhi wa sallam, said: “Destroy it.” They said: “Impossible. If Ar-Rabbah knows that we will destroy it, it will kill our people!” 'Umar ibn Al-Khattaab, may Allaah be pleased with him, said: “Woe to you, Ibn 'Abd Yaalayl! Ar-Rabbah is only a rock, it does not know who worships it and who does not.” Ibn 'Abd Yaalayl said to him, “We did not

come to you, O 'Umar." Then they became Muslims and completed the treaty. After that, they asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to wait for three years before destroying the idol Ar-Rabbah, but he refused. They asked for respite for two years, but he refused again. Then they said one year, and he refused. Finally, they said one month, but he still refused to wait for a specific time.

They wanted to leave the idol Ar-Rabbah because they feared the reaction of their foolish people, women and children and they did not want to scare them by its destruction. They asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to exempt them from destroying it. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**I will send someone to take care of its destruction.**"

They agreed and sought permission to precede them (i.e. the people who were sent to destroy the idol) back to their people. When they reached Thaqeef, the people asked who was behind them. They acted sad and said that they had just come from a harsh man who rules by the sword with whatever he wishes, and he has forbidden interest, fornication, and alcohol and ordered the destruction of Ar-Rabbah. The people of Thaqeef said: "*We will never obey him!*" They prepared for battle, readied their weapons and stayed like that for two or three days. Then Allaah placed fear in their hearts, and they repented and said: "*Go back to him and agree with what he wants.*" The delegation said: "*We have already done so, and we have found him to be the most pure, true, merciful and honest of all people. We have been blessed in our travel to him and in our agreement with him.*" The people said: "*Why did you hide this at first?*" They replied: "*We wanted Allaah to remove the pride of Shaytaan from your hearts.*" Thus, the people all became Muslim.

After a few days, the messengers of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, came to them. Their leader was Khaalid ibn Al-Waleed and amongst them was Al-Mugheerah ibn Shu'bah, may Allaah be pleased with them. All of Thaqeef came out to see them, the men, women and children, even the virgin girls from their rooms. Most of them thought that the idol could not be destroyed and that it would defend itself. Al-Mugheerah ibn Shu'bah, may Allaah be pleased with him, took his axe and said to his companions, "By Allaah, I will make you laugh at Thaqeef." He took the

axe and hit it, and then he fell down and started kicking his legs. All the people screamed in one voice and were very happy. They said: "May Allaah keep Al-Mugheerah away, he has been killed by Ar-Rabbah!" They said to his companions, "Whoever dares amongst you, come close to it!" Al-Mugheerah stood up at this point and said: "O Thaqeef, the Arabs used to say that there is no Arab tribe more intelligent than Thaqeef. But (I say) there is no tribe from the Arabs more foolish than you! Woe to you, what are (the idols) Al-Laat, Al-Uzza, and Ar-Rabbah? They are rocks just like this rock, ignorant of who worships it and who does not."

He struck the door and broke it, and then he climbed the wall with his companions. They continued to strike it, rock by rock, until it was completely leveled with the ground. The caretakers of the idol said: "*When you reach its foundation, it will become angry and swallow you into the Earth.*" When Al-Mugheerah heard that, he asked Khaalid, "*Allow me to dig its foundation.*" So they dug until they took out all the dirt. When Thaqeef saw that, they were shocked. Then they returned to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and he distributed its wealth on the same day, and they praised Allaah for making His religion and Messenger victorious.¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would sometimes accept for them to leave some of the obligations for a greater benefit:

Ibn Hajar, may Allaah have mercy upon him, said: "*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, would occasionally bring people to Islaam by allowing them to leave some of the obligations of Islaam. He would accept their conversion, and once they entered into Islaam they would fulfill all of its rights and obligations.*"²

Wahb ibn Munabbih, may Allaah have mercy upon him, said: "I asked Jaabir, may Allaah be pleased with him, about the matter of Thaqeef when they gave the oath of Islaam. He said: 'They made the condition upon the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, that they would not have to give charity or fight Jihaad.' After that he heard the Prophet of Allaah, *sallallaahu*

¹ *Dala'il An-Nubuwwa* by Al-Bayhaqi (386/5) *As-Seerah An-Nabawiyyah* by Ibn Katheer (62/4) and *Zaad Al-Ma'aad* by Ibn Al-Qayyim (521/3).

² Ibn Rajab in his book *Fat-h Al-Baari* (12/4).

'alayhi wa sallam, say: ‘They will give the charity and fight Jihaad when they become Muslim.’”¹

Ahmad, may Allaah have mercy upon him, said: “*The conversion to Islaam is accepted even if it is based on an invalid condition, and then he will be held responsible for all the obligations of Islaam (after his conversion).*”²

Anas ibn Maalik, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to a man: “Become Muslim.” The man said: “I find myself disliking that.” So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Become Muslim even if you have some dislike towards it.”³

Nasr ibn 'Aasim, may Allaah be pleased with him, narrated on the authority of a man among them that he came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and became Muslim, on the condition that he would not pray except for two prayers. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, accepted that from him.⁴

So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, accepted that these people left some of the obligations, so that he could bring them closer to Islaam. For some of the disbelievers do not understand the true nature of Islaam, or they think that some of its obligations will be too much for them. So the conversion of such people may be accepted in the beginning to encourage them. Then after that, they should be advised and ordered to perform the rest of the rights of Islaam. This is out of hope that when true faith settles in such a person’s heart, he will obey all of the orders upon him, just as the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said about Thaqaef: “**They will give charity and fight Jihaad when they become Muslim.**”

Majd Ad-Deen Ibn Taymiyyah, may Allaah have mercy upon him, titled this *Hadeeth* and others in his book (*Al-Muntaqa*) as: “*Chapter: The correctness of (the conversion to) Islaam with an invalid condition.*”⁵

1 Reported by Abu Daawood (3025). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (1888).

2 *Jaami' Al-'Uloom Wal-Hikam* (229/1).

3 Reported by Ahmad (11650). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (1454).

4 Reported by Ahmad (19776). Al-Albaani ruled it as authentic in his book *Ath-Thamar Al-Musta-taab* (3).

5 *Al-Muntaqa* (4164/2).

Ash-Shawkaani, may Allaah have mercy upon him, said: "These narrations are proof that it is permissible to give the oath to a disbeliever and accept his Islaam even if he stipulates an invalid condition. The conversion to Islaam is also accepted even if a person dislikes it." ¹

The benefit of a person becoming Muslim with some deficiencies that it is hoped he will correct later, is greater than for him to stay a disbeliever. Ibn Rajab, may Allaah have mercy upon him, said: "It is well known that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, would accept the Islaam of anyone who came to him wanting to enter with just the testimony of faith. He would protect his life with that and make him a Muslim. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, did not stipulate the prayers and charity upon whoever came to him to become Muslim. Rather, it was narrated that he accepted the Islaam of some people even though they stipulated that they would not give the Zakaah (obligatory charity)." ²

It should be known that what has preceded is only referring to a disbeliever who wants to enter Islaam. As for if a Muslim came and said he wants to pray only two prayers due to this Hadeeth, then this would not be accepted from him.

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, would sometimes not accept that from them:

Ibn Al-Khasaasiyyah, may Allaah be pleased with him, said:

"I came to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, to give him the oath of Islaam. He stipulated upon me the testimony of faith, and that I establish the prayer, and give the obligatory charity, perform Hajj, fast the month of Ramadhaan, and fight in Jihaad in the path of Allaah. I said: 'O Messenger of Allaah, as for two of them, then by Allaah I cannot handle them: Jihaad and the charity. For they say that anyone who turns his back in a battle will return with the anger of Allaah, and I fear that if I attend the battle I will become scared and fear death. As for the charity, by Allaah we only have a few sheep and ten camels that provide the milk for my family and we ride them. The Prophet of Allaah, sallallaahu 'alayhi wa sal-

¹ Nayl Al-Awtaar (6/8).

² Jaami' Al-'Uloom Wal-Hikam (228/1).

*lam, then took his hand and moved it, and said: "No Jihaad and no charity? Why would you enter Paradise, in that case?" I said: 'O Messenger of Allaah, I will give you the pledge.' So I agreed to all of the conditions."*¹

Ibn Al-Atheer, may Allaah have mercy upon him, said:

"As for the Hadeeth of Basheer ibn Al-Khasaasiyyah, may Allaah be pleased with him, when he mentioned to him the pillars of Islaam, he did not allow Basheer to leave (those conditions) as he allowed Thaqeef. This is likely due to the fact that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, knew that if he spoke to him, he would accept them. As for Thaqeef, they did not accept these conditions at the time. Besides, Basheer was just one person, but Thaqeef was a large tribe, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was attempting to bring them closer to Islaam and allow them to get used to it in stages."²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would assist them and encourage the Companions to teach them:

'Urwah, may Allaah have mercy upon him, narrated:

"When the polytheists returned to Makkah from Badr, and many of them had been killed, 'Umayr ibn Wahb went to Safwaan ibn Umayyah by the Ka'bah. Safwaan said: 'What a terrible life after those killed in Badr!' 'Umayr said: 'Yes, by Allaah, there is no good in life after them. Were it not for the debt upon me that I cannot pay, and my children that no one will take care of, I would kill Muhammad whenever I see him for I have an excuse to meet him, as I can say my son is a prisoner and I want to release him.'"³

Safwaan became happy at this and said: 'I will take care of your debt, and I will spend on your children like I spend on mine.' Then Safwaan made preparations for him and gave 'Umayr his sword, after he had sharpened and poisoned it. 'Umayr said to Safwaan, 'Keep my affair a secret for a few nights.' He then left until he reached Madeenah. He tied

¹ Reported by Ahmad (21445) and Al-Haakim (2421) and he ruled it to be authentic, and Ath-Tha-habi agreed with his ruling.

² An-Nihaayah Fi Ghareeb Al-Athar (476/3).

³ His son Wahb ibn 'Umayr was amongst the war captives from the battle of Badr.

his animal by the door of the Prophet's mosque, and took his sword to go inside. 'Umar ibn Al-Khattaab, may Allaah be pleased with him, looked at him, while he was sitting with the Ansaar, speaking about the Battle of Badr, and praising Allaah for His favor upon them. When 'Umar, may Allaah be pleased with him, saw 'Umayr with the sword, he became worried and called out, 'Look out for this dog, this enemy of Allaah!' 'Umar, may Allaah be pleased with him, then stood up and entered upon the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said: 'This is 'Umayr ibn Wahb, he has entered the mosque with his weapon. He is a vile traitor, O Messenger of Allaah, do not trust him.' He, *sallallaahu 'alayhi wa sallam*, said: 'Allow him to enter.' So 'Umar entered with 'Umayr, and he told his companions to be with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and guard him from 'Umayr. They then came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and 'Umar had his sword ready with him. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to 'Umar: 'Move away from him.'

'Umayr then came close to him and greeted him, saying: '*Good morning,*' as they used to say before Islaam. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'Allaah has honored us with a better greeting than that, he made our greeting: Salaam [peace], and it is the greeting of the people of Paradise.'** The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, then asked: **'What has brought you, O 'Umayr?'** He said: '*I came because of my prisoner (his son). Remember my relation to you, for you are from my tribe and people.*' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'Then why do you have the sword with you?'** 'Umayr said: '*May Allaah curse this sword, did it help us at all?*' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'Tell me the truth, why did you really come?'** He said: '*I only came because of my captive.*'

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked: **'What did you agree to with Safwaan ibn Umayyah near the Ka'bah?'** At this he became scared and said: '*What did I agree to?*' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'You agreed to kill me if he would take care of your children and your debt. But Allaah will stop you from that.'** 'Umayr

said: 'I bear witness that you are the Messenger of Allaah, and there is no one worthy of worship but Allaah. We used to deny your revelations, O Messenger of Allaah, and what comes to you from the sky, but this conversation between Safwaan and I near the Ka'bah was exactly as you said. No one heard it but he and I, and then Allaah informed you of it. So I believe in Allaah and His Messenger, *sallallaahu 'alayhi wa sallam*, and all praises are due to Allaah Who has brought me here.'

The Muslims were overjoyed when Allaah guided him. 'Umar ibn Al-Khattaab, may Allaah be pleased with him, said: 'A pig was more beloved to me than him when he first came, but now I love him more than some of my own children.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to him: 'Sit down and we will take care of you.' He, *sallallaahu 'alayhi wa sallam*, then said: 'Teach your brother the Qur'aan,' and he freed his son from the captives.'

'Umayr, may Allaah be pleased with him, said: 'O Messenger of Allaah, I used to struggle to put out the Light of Allaah, but all praises are due to Allaah Who has brought me to this path. Allow me to go to the Quraysh and call them to Islaam, perhaps Allaah will guide them and save them from destruction. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave him permission to go back to Makkah.'

Safwaan in those days would tell the Quraysh in their gatherings, 'Get ready for a victory that will make you forget about Badr.' He would ask every person coming from Madeenah if anything had happened there, hoping to hear what 'Umayr had promised. Finally, a man came from Madeenah and Safwaan asked him about his news, so the man said: 'He has become Muslim,' and the polytheist met him and said: 'You have changed your religion.' Safwaan said: 'I swear I will never spend anything on him, and I will never speak to him again.' 'Umayr, may Allaah be pleased with him, then returned to them and called them to Islaam, and many became Muslim at his hands.'¹

¹ Reported by Al-Tabaraani in his book *Al-Mu'jam Al-Kabeer* (13586) and Al-Bayhaqi in his book *Ad-Dala'a'il* (1009). Al-Haythami ruled its chain of narrators to be good in his book *Majma' Az-Za-waa'id* (286/8).

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, ordered them to teach what they learned to their people:

Maalik ibn Al-Huwayrith, may Allaah be pleased with him, narrated: "We came to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and we were all youth of a similar age. We stayed about twenty days, and the Prophet of Allaah, sallallaahu 'alayhi wa sallam, was merciful and kind. He realized that we were missing our families, so when he saw that he asked us about our families and we informed him about them. He, sallallaahu 'alayhi wa sallam, said: 'It would be good if you returned to your land to teach them, and order them to pray this prayer on such and such time, and that prayer at such and such time. Then when the time for prayer comes, one of you should make Athaan [the call for prayer], and the oldest of you should lead the prayer.'"¹

If a man became Muslim, he, sallallaahu 'alayhi wa sallam, would ask him to leave anything that conflicted with Islaam:

'Umar ibn Al-Khattaab, may Allaah be pleased with him, narrated:

"Ghaylaan ibn Salamah At-Thaqafi, may Allaah be pleased with him, became Muslim, and he had ten wives before Islaam, and they all became Muslim also. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, told him: "Choose four of them."

Later, during the rule of 'Umar, may Allaah be pleased with him, Ghaylaan divorced all of his wives and divided all of his wealth amongst his sons. When 'Umar, may Allaah be pleased with him, heard that he said: "I think when the devils heard some of the news that they eavesdrop on (from the sky), they heard the news of your death, and it was placed in your heart. Perhaps you will not live except for a little while longer. By Allaah, you will take your wives back, and all your wealth will be returned to you. If not, I will verily order that your wives inherit from you, and I will order for your grave to be stoned just like the grave of Abu Righaal was stoned."²

Al-Mubaarakpoori, may Allaah have mercy upon him, said: "Abu Righaal was a man from Thamood, and he is the father of the tribe of Thaqeef. He stayed in the

1 Reported by Al-Bukhaari (631) and Muslim (674).

2 Reported by At-Tirmithi (1128), Ibn Maajah (1953) and Ahmad (4617) and the wording in his Al-Albaani ruled it as authentic in his book *Irwaa' Al-Ghaleel* (1883).

Haram (the sanctuary of the Ka'bah) and was protected, but when he came out of it he was afflicted with the same punishment as the people of Thamood, and he was buried in that place.”¹

Adh-Dhahhaak ibn Fayrooz, may Allaah have mercy upon him, reported that his father said to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, “O Messenger of Allaah, I became Muslim and I am married to two sisters.” The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: **“Divorce whichever one of them you want.”²**

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would order the one who had gray hair to dye it:

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, narrated: “Abu Quhaafah (the father of Abu Bakr) was brought or came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in the year or day of the conquest of Makkah. His hair and beard were like a kind of white plant, so he, *sallallaahu 'alayhi wa sallam*, ordered him to go to his women folk, and said: ‘Change it with something.’”³

He, *sallallaahu 'alayhi wa sallam*, ordered whoever made a vow to do good or complete it after converting:

Ibn 'Umar reported that 'Umar, may Allaah be pleased with him, said: “O Messenger of Allaah, I vowed before Islaam that I would perform I'tikaaf one night in the Masjid Al-Haraam.” The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: “Fulfill your vow.”⁴

Ibn Hajar, may Allaah have mercy upon him, said: “This shows that one is obligated to fulfill his vow to do a good deed, even if it was before his acceptance of Islaam.”⁵

Also, when Thumaamah ibn Uthaal, may Allaah be pleased with him, became Muslim, he said to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, “You captured me on my way to perform 'Umrah, so what should I do?” The

1 *Tuhfat Al-Ahwathi* (234/4).

2 Reported by Abu Daawood (2243), At-Tirmithi (1129) and Ibn Maajah (1951). Al-Albaani ruled it as sound (Hasan) in his book *At-Ta'leeqaat Al-Hisaan* (4143).

3 Reported by Muslim (2102).

4 Reported by Al-Bukhaari (2035) and Muslim (1656).

5 *Fat-h Al-Baari* (582/11).

Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave him glad tidings and ordered him to perform his 'Umrah, so when Thumaamah reached Makkah, they asked him: 'Have you become a Saabi' (a derogatory term for one who changed his religion)?' He replied: 'No, but I became Muslim with Muhammad, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*.'"¹

Ibn Hajar, may Allaah have mercy upon him, said: "This shows that if a disbeliever intended to do a good deed, then became Muslim, he should continue doing that good deed."²

An-Nawawi, may Allaah have mercy upon him, said: "The Prophet's order to Thumaamah to perform 'Umrah was an order of something recommended, not an obligation. That is because 'Umrah is a virtuous deed at all times, especially since he was an influential leader who had become Muslim. He performed the rituals of 'Umrah and declared his Islaam openly, and he angered the polytheists by that."³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would not withhold a messenger who wanted to enter Islaam:

Abu Raafi', may Allaah be pleased with him, narrated: "Quraysh sent me (as a messenger) to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and as soon as I saw him Allaah placed the religion of Islaam in my heart. I said: 'O Messenger of Allaah, I will never go back to them!' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'I do not break the agreement, nor do I keep the messengers'.⁴ Rather, go back, and if you feel the same way that you do now, then come back.' So I went back and then returned to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and became Muslim."⁵

Al-'Atheem Abaadi, may Allaah have mercy upon him, said: "This shows that an agreement must be honored with a disbeliever just as it must be honored with a Muslim."⁶

1 Reported by Al-Bukhaari (4372) and Muslim (1764).

2 *Fat-h Al-Baari* (88/8).

3 The explanation of An-Nawawi on the book of Muslim (89/12).

4 The wisdom behind not keeping the sent messengers, is so that they would return and convey his message to those who had sent them.

5 Reported by Abu Daawood (2758). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (702).

6 'Awn Al-Ma'bood (203/6).

At-Teebi, may Allaah have mercy upon him, said: “*The meaning of the agreement here is the custom that is known amongst the people, which is that messengers are not to be harmed. That is because the ability of messengers to go back and forth between the factions is a great benefit, and if they were harmed there would be no communication between the two opposing groups. This is a great trial and evil that is obvious to any intelligent person.*”¹

Ibn Al-Qayyim, may Allaah have mercy upon him, said: “*From the Prophetic guidance is that he would not keep a messenger with him if he chose the religion of Islaam, and forbid him to go back. Rather he would return him to them. Abu Daawood said: ‘This was during the time when the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, agreed to send back whoever came to him from them, even if he was a Muslim. As for today, then this is not acceptable.’*”²



Conclusion:

The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, did not “customize” religious teachings for the new Muslims who found the rulings of Islaam difficult or daunting. Instead, he considered that to be an introductory stage that was given to a particular person in their new journey in Islaam. Such exceptions were not given publically during a Friday sermon, for example, and were not taught and spread by other Companions; All these incidents and others teach us that those who call towards Allaah following the example of the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam* should have wisdom in inviting people to Islaam. Sometimes and in certain situations with certain people, raising the bar and challenging people will produce the best out of them. On other occasions, we have to understand the human weaknesses and give people a gradual plan while they get up to speed, of course without compromising the basics and essentials of religion.



¹ *Faydh Al-Qadeer* (25/3).

² *Zaad Al-Ma’aad* (126/3).



Section Two

The conduct of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with those asking for *Fatawa* (religious verdicts)

Introduction:

The act of giving verdicts is undoubtedly a great undertaking, which protects and preserves the religion and the boundaries of Allaah.

As Ibn Al-Qayyim, may Allaah have mercy upon him, said, “*If it is such a virtue to sign for a king, and it is from the loftiest statuses, then how about signing for the Lord of the heavens and earth! Thus, the one who is put in this position must prepare well for it, and know the status of the position he has been placed in.*

*The first one to take this noble position is the leader of the messengers, the final Prophet, the slave of Allaah and His Messenger, *sallallaahu 'alayhi wa sallam*. He is the one He trusted with His revelation and made him the messenger between Him and His slaves, so he used to give verdicts with the revelation of Allaah.*¹

The student of knowledge would benefit by knowing the rulings and verdicts that would lead him to be aware of the guidance of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, regarding questioners and those asking for verdicts.

There are many occasions where the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was asked for a verdict, and that is because he was the one who the Companions would turn to in all their problems. Therefore, we find in the Qur'aan many examples of the questions of the Companions to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, such as (what means):

- «*They ask you what they should spend.*»
- «*They ask you about the sacred months.*»

¹ *I'laam Al-Muwaqqi'een* (19/1)

- «*They ask you about wine and gambling.*»
- «*They ask you about the orphans.*»
- «*They ask you about menstruation.*»
- «*And they request from you a [legal] ruling concerning women.*»
- «*They request from you a [legal] ruling. Say, "Allaah gives you a ruling concerning one having neither descendants nor ascendants".*»
- «*They ask you about the spoils of war.*»
- «*They ask you about Thul-Qarnayn. They ask you about the Hour.*»

Therefore, we will mention the conduct of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with those who asked him for rulings and verdicts, according to their different situations and what they were asking about.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would answer each questioner with whatever was most suitable for him

Ibn Mas'ood, may Allaah be pleased with him, reported, "I asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, 'What is the best deed?' He, *sallallaahu 'alayhi wa sallam*, replied: 'The prayer at its time.' I asked, 'Then what?' He, *sallallaahu 'alayhi wa sallam*, said: 'Being good to one's parents.' I asked, 'Then what?' He, *sallallaahu 'alayhi wa sallam*, said: 'Jihad in the Path of Allaah.'" ¹

Abu Hurayrah, may Allaah be pleased with him, said that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was asked about the best deed, so he, *sallallaahu 'alayhi wa sallam*, replied: "Belief in Allaah and His Messenger." He, *sallallaahu 'alayhi wa sallam*, was then asked what was next, so he, *sallallaahu 'alayhi wa sallam*, said: "Jihad in the Path of Allaah." He, *sallallaahu 'alayhi wa sallam*, was then asked what was next, so he, *sallallaahu 'alayhi wa sallam*, said: 'An accepted Hajj.'²

Abu Umaamah, may Allaah be pleased with him, reported that he asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, about the best deed, so he,

¹ Reported by Al-Bukhaari (2787) and Muslim (85)

² Reported by Al-Bukhaari (26) and Muslim (83)

sallallaahu 'alayhi wa sallam, said: "You should fast, for there is nothing equal to it."¹

When he, *sallallaahu 'alayhi wa sallam*, was asked: "What is the most beloved deed to Allaah?" He, *sallallaahu 'alayhi wa sallam*, answered: "**The most consistent, even if it is only a little.**"²

Also, when he, *sallallaahu 'alayhi wa sallam*, was asked, "What is the best Islam?" He, *sallallaahu 'alayhi wa sallam*, said: "**The one whom the Muslims are safe from his tongue and hand.**"³

He, *sallallaahu 'alayhi wa sallam*, was also asked, "What is the best Islam?" He, *sallallaahu 'alayhi wa sallam*, said: "**To feed others, and greet with Sa-laam those you know and those you do not know.**"⁴

It is worth noting that the Prophet of Allaah, *sallallaahu 'alayhi wa sal-lam*, was asked the same question, and yet he answered with different responses.

Ibn Hajar, may Allaah be pleased with him, said, "The response of the scholars regarding the fact that these narrations have different answers to the same question is that the response is different according to the different situations of the questioners. He informed each person of what he needed most, or what they had an interest in, or what was suitable for him. Or the difference is due to the different times, meaning that such an act is better in that specific time. For example, Jihaad was the best action in the beginning of Islaam, for it was the path to establishing it and being allowed to practice it. There are also many statements that show that prayer is better than charity, but in the time of need and helping the poor, then charity is better."⁵

Another example is that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was asked about the best *Jihaad* (fighting or struggle), and he gave different responses.

1 Reported by An-Nasaa'i (2220). Al-Albaani ruled it as authentic

2 Reported by Muslim (782) on the authority of 'Aa'ishah, may Allaah be pleased with her

3 Reported by Al-Bukhaari (11) and Muslim (42) on the authority of Abu Moosa Al-Ash'ari, may Allaah be pleased with him

4 Reported by Al-Bukhaari (28) and Muslim (39) on the authority of 'Abdullaah ibn 'Amr, may Allaah be pleased with him

5 *Fat-h Al-Baari* (9/2)

Abdullaah ibn Hubshi Al-Khath'ami, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was asked, "What is the best Jihaad?" He said: "The one who fights the disbelievers with his wealth and his self."¹

'Aa'ishah, may Allaah be pleased with her, narrated that she asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, "O Messenger of Allaah, we see that Jihaad is the best action, shouldn't we (women) fight?" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "No, but the best Jihaad is an accepted Hajj."² In another narration he, *sallallaahu 'alayhi wa sallam*: "They [women] have a Jihaad that doesn't involve fighting: Hajj and 'Umrah."³

Taariq ibn Shihaab, may Allaah be pleased with him, narrated that a man asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, when he was getting on his mount, "What is the best Jihaad?" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: "A word of truth in front of an oppressive ruler."⁴

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was asked about the action that causes people to enter Paradise, and he gave different answers:

Abu Ayoob, may Allaah be pleased with him, narrated that a man asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, "Tell me about a deed that enable me to enter Paradise." The people said, "What is with him?" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "He has a need. Worship Allaah and do not associate anyone with Him, and establish the prayers, and give the obligatory charity, and keep the ties of kinship."⁵

Mu'aath ibn Jabal, may Allaah be pleased with him, said,

"I was with the Prophet of Allaah, sallallaahu 'alayhi wa sal- lam, during a journey, and one day I was close to him while we moving along. I said, 'O Messenger of Allaah, sallallaahu 'alayhi wa sallam, tell me about an action that will enable me to enter Par-

1 Reported by Abu Daawood (1449) and An-Nasaa'i (2479). Al-Albaani ruled it as authentic

2 Reported by Al-Bukhaari (1520)

3 Reported by Ahmad (24794) Ibn Maajah (2901). Al-Albaani ruled it as authentic in his book *Irwa' Al-Ghaleel* (981)

4 Reported by An-Nasaa'i (4209). Al-Albaani ruled it as authentic in his book *Saheeh An-Nasaa'i* (4209)

5 Reported by Al-Bukhaari (1396) and Muslim (13)

adise, and keep me away from the Hellfire.' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: 'You have asked me about a great matter, and it is easy for the one whom Allaah has made it easy upon. Worship Allaah and do not associate any partners with Him, and establish the prayers, and give the obligatory charity, and fast the month of Ramadhaan, and perform Hajj.' Then he, sallallaahu 'alayhi wa sallam, said: 'Shall I not guide you to the gates of goodness? Fasting is a shield and charity extinguishes sin as water extinguishes fire; and a man's prayer in the middle of the night.' Then he, sallallaahu 'alayhi wa sallam, recited the saying of Allaah (which means): «They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.» [Qur'aan 32:16-17]"

He, sallallaahu 'alayhi wa sallam, said: 'Shall I not also tell you of the peak of the matter, its pillar, and its uppermost part?' I said, 'Yes, O Messenger of Allaah.' He, sallallaahu 'alayhi wa sallam, said: 'The peak of the matter is Islaam, the pillar is prayer and its uppermost part is Jihaad.' Then he, sallallaahu 'alayhi wa sallam, said: 'And shall I not tell you of what controls all that?' I said, 'Yes, O Messenger of Allaah.' So he, sallallaahu 'alayhi wa sallam, took hold of his tongue and said: 'Restrain this.' I said, 'O Prophet of Allaah, will we be held accountable for what we say?' He, sallallaahu 'alayhi wa sallam, said: 'Woe to you! Are people toppled on their faces [or he said, on their noses] into the Hellfire except for what their tongues have said?'"¹

Abu Tharr, may Allaah be pleased with him, said, "I asked the Prophet of Allaah, sallallaahu 'alayhi wa sallam, 'O Messenger of Allaah, what is the best deed?' He, sallallaahu 'alayhi wa sallam, said: 'Belief in Allaah, and Jihaad in His cause.' I said, 'Which slave is best (to free)?' He said: 'The most precious to the owner, and the most expensive.' I said, 'If I do not do that?'

¹ Reported by At-Tirmithi (2616) and Ibn Maajah (3973). Al-Albaani ruled it as authentic in his book 'Saheeh Al-Jaami' (5136)

He, *sallallaahu 'alayhi wa sallam*, said: '[Then] help a poor person or a person that cannot work.' I said, 'O Messenger of Allaah, what if I cannot do some deeds?' He, *sallallaahu 'alayhi wa sallam*, said: 'Keep your harm away from people, for that is a charity that you give to yourself.'"¹

Abu Shurayh, may Allaah be pleased with him, narrated that he said to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, "O Messenger of Allaah, tell me something that will guarantee me Paradise." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: 'Good words, spreading the Salam [greeting] and giving food.'"²

Abu Barzah Al-Aslami, may Allaah be pleased with him, said, "I said: 'O Messenger of Allaah, guide me to an action that will enable me to enter Paradise.' He, *sallallaahu 'alayhi wa sallam*, said: 'Remove any harm from the path, for that is a charity for you.'"³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was asked for advice and he would answer with different responses

Abu Hurayrah, may Allaah be pleased with him, narrated that a man said to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, "Advise me." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Do not become angry." The man repeated it a few times, and he, *sallallaahu 'alayhi wa sallam*, said: "Do not become angry."⁴

Abu Hurayrah, may Allaah be pleased with him, narrated that a man said to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, "O Messenger of Allaah, I want to travel, so advise me." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'I advise you to fear Allaah, and make Takbeer on every high place.' When the man was leaving, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'O Allaah, bring the earth together [closer] for him, and make the travel easy upon him.'"⁵

1 Reported by Al-Bukhaari (2518) and Muslim (84)

2 Reported by Ibn Hibbaan (504). Al-Albaani ruled it as authentic in his book *At-Ta'leeqaat Al-Hisaan* (14/2)

3 Reported by Ahmad (16296) and Al-Bukhaari in his book *Al-Adab Al-Mufrad* (228) . Al-Albaani ruled it as authentic in his book *Al-Saheeh Adab Al-Mufrad* (168)

4 Reported by Al-Bukhaari (6116)

5 Reported by At-Tirmithi (3445). Al-Albaani ruled it as sound (Hasan) in his book *As-Silsilah As-Saheehah* (1730)

Sulaym ibn Jaabir Al-Hujaymi, may Allaah be pleased with him, said, "I came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and he was sitting in a garment such that its edges were on his feet. I said, 'O Messenger of Allaah, advise me.' He, *sallallaahu 'alayhi wa sallam*, said: 'I advise you to fear Allaah, and do not think lightly of any good deed, even if it is just to pour from your bucket in the container of someone. Speak to your brother with a cheerful face. Do not make your garment long, for that is from arrogance and Allaah does not love it. If a person mocks you for a quality that he knows of you, then do not mock him for a quality that you know from him. Leave him so that the punishment will be upon him, and you will have your reward. And do not curse anything.' So after that, I never cursed an animal or a person."¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would choose what was best for the questioner

Abu Hurayrah, may Allaah be pleased with him, narrated, "A man from the Companions passed by a valley, and it contained a river with fresh water, so he was enamored by the place. He said, 'If only I could seclude myself to live in this valley, but I will not do so until I ask the permission of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*.'

*He mentioned this to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, so he, *sallallaahu 'alayhi wa sallam*, replied: 'Do not do so, for one of you to stay [fighting] in the path of Allaah is better than praying in one's home for seventy years. Do you not love that Allaah forgives you and enters you into Paradise? Fight in the path of Allaah, whoever fights in the path of Allaah for a period like the duration between two milkings of a camel is guaranteed Paradise.'*²

'Imraan ibn Husayn, may Allaah be pleased with him, asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, about the prayer of a sitting person. He, *sallallaahu 'alayhi wa sallam*, said: "Whoever prays standing then it is better, and whoever prays sitting then he has half the reward of a person

¹ Reported by Ibn Hibbaan (511). Al-Albaani ruled it as authentic in his book *At-Ta'leeqaat Al-Hisaan* (19/2)

² Reported by At-Tirmithi (1650). Al-Albaani ruled it as sound (Hasan) in his book *Saheeh At-Tar-gheeb wat-Tarheeb* (1301)

that is standing, and whoever prays lying down than he has half the reward of a person that is sitting.”¹

As-Sindi, may Allaah have mercy upon him, said, “The scholars said that this is referring to the optional prayers, for the fact that he said “It is better” indicates that it is permissible to sit. But it is not permissible to pray the obligatory prayers sitting if one has the ability to stand.”²

Ibn ‘Umar, may Allaah be pleased with him, narrated, “Umar ibn Al-Khattaab, may Allaah be pleased with him, received some land in Khaybar, so he came to the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, to ask him what he should do with it. He said, “O Messenger of Allaah, I have received this land in Khaybar, and I have never had any wealth more valuable to me than it, so what do you order me to do with it?” He, *sallallaahu ‘alayhi wa sallam*, said: “If you wish, you can keep property as a Waqf [endowment]] and give charity from it.”

So ‘Umar, may Allaah be pleased with him, gave charity from it, on the condition that it is not sold, or given as a present, or inherited. He gave charity from it to the poor, to relatives, to free slaves, in the path of Allaah, and for travelers and guests. Whoever was taking care of the land could eat from it and feed his friends, but could not take more than he needed.”³

He, *sallallaahu ‘alayhi wa sallam*, would guide the questioner to what suited him

Abu Sa’eed Al-Khudri, may Allaah be pleased with him, narrated that a Bedouin asked the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, about Hijrah (migrating). The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “Woe to you, the matter of migration is difficult. Do you have any camels?” He, *sallallaahu ‘alayhi wa sallam*, said, “Yes.” He, *sallallaahu ‘alayhi wa sallam*, said: “Do you pay the Zakaat upon them?” He said, “Yes.” He, *sallallaahu ‘alayhi wa sallam*, said: “Do you give from them?” He said, “Yes.” The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, asked: “Do you milk them?” He said, “Yes.” He, *sallallaahu ‘alayhi wa sallam*, said: “Then work

1 Reported by Al-Bukhaari (1115)

2 The explanation of As-Sindi on the book of Ibn Maajah (370/1)

3 Reported by Al-Bukhaari (2737) and Muslim (1633)

beyond the cities and Allaah will not decrease [the reward] from your actions at all."¹

An-Nawawi, may Allaah have mercy upon him, said, "The scholars said that the migration the Bedouin asked about was to stay in Madeenah, and to leave his family and land. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, feared that he would not be able to handle that or its responsibilities, and that he would return. Therefore he told him to do good deeds in his land, and those deeds would benefit you wherever you are, and Allaah will give you your reward."²

Sometimes the Prophet of Allaah, sallallaahu 'alayhi wa sallam, would stay silent to a question out of fear that the answer would be difficult

Abu Hurayrah, may Allaah be pleased with him, narrated, "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, gave a speech, saying: 'O people, Allaah has obligated Hajj upon you, so perform Hajj.' A man said, 'Every year, O Messenger of Allaah?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, stayed silent, until the man repeated himself three times. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, then said: 'If I said yes, then it would have been an obligation, and you have not been able to perform it. Leave me as long as I leave you, for the people before you were only destroyed by excessive questioning and disobeying their prophets. If I order you to do something, then do it as much as you can. If I forbid you from something then leave it.'"³

He, sallallaahu 'alayhi wa sallam, used to give a wise answer to a question that had no benefit

Ibn 'Aashoor, may Allaah have mercy upon him, said,

"A wise answer is to respond to the questioner with other than what he asked and to direct him to that which is more beneficial and worthy of being asked. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, used to guide the questioner to what benefited him most in this life and the next, or he would guide him to a more important question.

1 Reported by Al-Bukhaari (1452) and Muslim (1865)

2 The explanation of An-Nawawi on the book of Muslim (9/13)

3 Reported by Muslim (1337) and Al-Bukhaari reported the last portion of it as well (7288)

For example, Allaah Says (what means): «**They ask you about the new moons.**» They had asked the reason why the moon goes from a crescent to a full moon at different times of the month. Because this question is of no benefit, Allaah answered them with the wisdom behind it saying (what means): «**Say, “They are measurements of time for the people and for Hajj.”**» [Qur'aan 2:189]. So Allaah changed what they had asked about to show that something other than it was more important and more beneficial which is the knowledge that the crescent moon indicates the times of different actions such as Hajj, fasting, and the waiting period after divorce or death.¹

Another example is Allaah's statement (which means): «**They ask you what they should spend. Say, “Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler.”**» [Qur'aan 2:215].

Ibn Hajar, may Allaah have mercy upon him, said, “Instead of answering their question of what exactly they should spend, Allaah instead told them who they should spend upon, which is more important.”²

Anas, may Allaah be pleased with him, reported, “When the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and I were leaving the mosque, we met a man from the Bedouins near the door. He said, ‘O Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, when will the Hour strike?’ The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: ‘Woe to you, what have you prepared for it?’ He said, ‘O Messenger of Allaah, I did not prepare much prayer, fasting or charity for it. But I love Allaah and His Messenger.’ He, *sallallaahu 'alayhi wa sallam*, replied: ‘You are with those you love.’ We asked, ‘(Does this apply to) us also?’ He, *sallallaahu 'alayhi wa sallam*, said: ‘Yes.’ So we became very happy on that day.” Anas, may Allaah be pleased with him, then said, “I love the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, Abu Bakr and 'Umar, and I hope that I will be with them by virtue of my love for them, even if I did not do the same deeds as them.”³

1 At-Tahreer Wat-Tanweer (535/1)

2 Fat-h Al-Baari (5/186)

3 Reported by Al-Bukhaari (7153) and Muslim (2639)

At-Teebi, may Allaah have mercy upon him, said, “*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, used the style of a wise person, because he was asked about the time of the Hour, so he answered: 'What have you prepared for it?' meaning: You should only worry about preparing for it and doing righteous deeds which will benefit you when it comes.*”¹

Buraydah, may Allaah be pleased with him, reported that a man asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*: “O Messenger of Allaah, are there any horses in Paradise?” The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “If Allaah enters you into Paradise, you will not wish to ride on a horse of rubies that will fly wherever you wish in Paradise [except that it will happen].” Another man then asked: “O Messenger of Allaah, are there any camels in Paradise?” He did not answer him as he did the first, rather he, *sallallaahu 'alayhi wa sallam*, said: “If Allaah enters you into Paradise, you will have what your soul desires and what pleases your eye.”²

Al-Mubaarakpoori, may Allaah have mercy upon him, said,

“*Al-Qaadhi, may Allaah have mercy upon him, said: "This means that you will not wish for anything in Paradise except that you will have it, even if it was a horse of such a description, so you would have no need for a normal horse."*”

At-Teebi, may Allaah have mercy upon him, said: “*This is similar to the wise answer, for the person asked about the horses in this life, so the Prophet of Allaah, sallallaahu 'alayhi wa sallam, answered with what is in Paradise.*”³

If the questioner needs to know a ruling, he, *sallallaahu 'alayhi wa sallam*, would explain it even if he did not ask

He, *sallallaahu 'alayhi wa sallam*, would do this either to increase the benefit, or because the questioner needs to know it, or for another reason.

1 ‘Umdat Al-Qaari (196/22)

2 Reported by At-Tirmithi (2543). Al-Albaani ruled it as sound (Hasan) in his book *Saheeh At-Tar-gheeb wat-Tarheeb* (3756)

3 *Tuhfat Al-Ahwathi* (214/7)

Abu Hurayrah, may Allaah be pleased with him, narrated that a man asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, "O Messenger of Allaah, we travel by sea and we only carry a little water with us, if we use it for Wudhoo' we will get thirsty. Can we make Wudhoo' from the sea water?" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: "Its water is pure, and its dead animals are permissible."¹

Ar-Raafi'i, may Allaah have mercy upon him, said, "*When the Prophet of Allaah, sallallaahu 'alayhi wa sallam, saw that they did not know the ruling of sea water, he worried that would also be confused about the ruling of its dead animals. Since a person travelling by sea might be forced to eat thereof, he mentioned it along with the answer.*"²

Ibn Al-'Arabi, may Allaah have mercy upon him, said: "*This is from the good etiquettes of giving verdicts, to answer with more than what was asked as an added benefit. It is especially liked if it is needed to clarify a ruling, such as in this case, since the one who does not know the purity of seawater, will definitely not know that its dead animals are permissible, especially since the dead animals on land are impermissible.*"³

Sometimes he, *sallallaahu 'alayhi wa sallam*, would add to his answer to clarify the questioner's confusion

Ibn Mas'ood, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "One who has the smallest amount of pride in his heart will not enter Paradise." A man said, "Some people like to have nice clothing and nice shoes." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Allaah is Beautiful and loves beauty, [but] pride is rejecting the truth out of arrogance, and looking down upon people."⁴

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, could have merely answered that this is not his intent. Instead, he gave him two extra benefits: that loving nice clothing is something good in Islaam and then he told him the true meaning of pride.

1 Reported by Abu Daawood (83), At-Tirmithi (69) and An-Nasaa'i (332). Al-Albaani ruled it as authentic in his book *Irwa' Al-Ghaleel* (9)

2 *Tuhfat Al-Ahwathi* (188/1)

3 *Faydh Al-Qadeer* (215/3)

4 Reported by Muslim (91)

Sometimes he would add something to encourage doing a good deed

'Abdullaah ibn 'Abbaas, may Allaah be pleased with him, said, "A women held up her small child and said, 'O Messenger of Allaah, is there any Hajj for him?' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Yes, and you will have a reward [also].'"¹

He, *sallallaahu 'alayhi wa sallam*, would ask for details and clarifications from the questioner so he could give an accurate ruling

An-Nu'maan ibn Basheer ibn Sa'd, may Allaah be pleased with him, said, "My mother asked my father to give me a present from his wealth, which he did. She said, 'I will not be satisfied until you ask the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to bear witness.' So he took me and brought me to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and I was still a child. He said, 'His mother, the daughter of Rawaahah, asked me to give a gift to this child.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked him: 'Do you have other children besides him?' He said, 'Yes.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Did you give all of them like you gave to this son of yours?' He said, 'No.' He, *sallallaahu 'alayhi wa sallam*, said: 'Then do not ask me to bear witness in that case, for I do not bear witness over unfairness.'²

In another narration: "**They have the right upon you that you give them all equally, just like you have the right upon them that they are obedient to you.**"³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked him these questions to arrive at the ruling, which is that it was unfair and therefore he would not bear witness.

Thaabit ibn Ad-Dhahhaak, may Allaah be pleased with him, said, "A man made an oath in the time of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, that he would slaughter a camel in a place called Buwaanah, and he came to ask the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, about that. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked: 'Were any idols wor-

1 Reported by Muslim (1336)

2 Reported by Al-Bukhaari (2650) and Muslim (1623)

3 Reported by Abu Daawood (3542)

shipped there before Islam?' The man said, 'No.' He, *sallallaahu 'alayhi wa sallam*, said: 'Were any of their holidays celebrated there?' He said, 'No.' So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Fulfill your oath, for there is no fulfillment of the oath in disobedience to Allaah, nor in what a person does not possess.'"¹

Saalihi Aal Ash-Shaykh, may Allaah have mercy upon him, said, "When this person wanted to slaughter in that place, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked him these details, for one may question why this man wanted to slaughter in that specific place, and if it was a place that contained an idol before Islaam, or was a place of their celebrations. This indicates that if the place were as such, it would not be permissible to slaughter there."²

He, *sallallaahu 'alayhi wa sallam*, would sometimes give an immediate order as a response to a question

Ibn 'Abbaas, may Allaah be pleased with him, narrated that he heard the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, say in a speech: "A women should not travel except with a Mahram [a husband or male non-marriageable relative]." A man stood up and said, "O Messenger of Allaah, my wife went to make Hajj, but I was assigned to fight in such and such battle." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Go and perform Hajj with your wife."³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ordered the man to immediately catch up with his wife, which was a response to his question. It was as if he said: It is not permissible for your wife to travel except with a *Mahram*.

He, *sallallaahu 'alayhi wa sallam*, would respond with an answer that would limit the ruling

Ibn 'Umar, may Allaah be pleased with him, narrated that a man asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, what a man should wear in the state of Ihraam (in Hajj and 'Umrah). He, *sallallaahu 'alayhi wa sallam*, said: "Do not wear a Qamees [a long garment] turban, pants, Burnus [a

¹ Reported by Abu Daawood (2313). Al-Albaani ruled it as authentic in his book *Mishkaat Al-Masaabeeyh* (3437)

² *At-Tamheed Sharh Kitaab At-Taheed* (155/1)

³ Reported by Al-Bukhaari (1862) and Muslim (1341)

hooded cloak], or a garment that is touched by Wars [a pleasant-smelling plant] or saffron. If you cannot find sandals, you may wear two Khuff [leather socks], and cut them until they are below the ankles.”¹

In this *Hadeeth* the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was asked about what a person should wear in *Ihraam*, but he, *sallallaahu 'alayhi wa sallam*, answered with what he should not wear, for what a person could wear is unlimited, but what he should not wear is confined to a few items.

An-Nawawi, may Allaah have mercy upon him, said, “*The scholars said that this response is very eloquent, for what one should not wear is limited to these things, but as for what is permissible then it is not limited. That is why he said: do not wear this, meaning that you may wear everything else.*”²

Sometimes he, *sallallaahu 'alayhi wa sallam*, would respond with a comprehensive ruling and leave out the details of the question

Abu Moosa Al-Ash'ari, may Allaah be pleased with him, narrated that a man came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said, “O Messenger of Allaah, a man fights for the spoils, or to be mentioned, or to be seen, so who is in the path of Allaah?” The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Whoever fights so that the Word of Allaah becomes the highest, then he is in the path of Allaah.”³

Ibn Hajar, may Allaah have mercy upon him, said, “*This is from the comprehensive statements of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in a few words, for he responded to the meaning of the question and more.*”⁴

He, may Allaah have mercy upon him, also said, “*This response is the peak of eloquence and conciseness because if he answered that all of these people are not fighting in the path of Allaah, it could be understood that everyone other than them is fighting in the path of Allaah, which is not the case. So instead of responding regarding the kind of fighting, he answered with the description of the fighter, which gave the answer to the question and more.*”⁵

1 Reported by Al-Bukhaari (131) and Muslim (1177)

2 The explanation of An-Nawawi on the book of Muslim (73/8)

3 Reported by Al-Bukhaari (123) and Muslim (1904)

4 *Fat-h Al-Baari* (197/1)

5 *Fat-h Al-Baari* (406/5)

Ibn Battaaal, may Allaah have mercy upon him, said, “*The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, did not answer with the same wording as the question, for the anger or zeal mentioned by the questioner could be for the sake of Allaah. Instead, he responded with a comprehensive answer that would not leave any confusion, and made it clearer.*”¹

Abu Moosa, may Allaah be pleased with him, also said, “The Prophet sent Mu'aath ibn Jabal and I to Yemen, so I said, ‘O Messenger of Allaah, there is a drink in our land called Mizr, made from grain, and a drink called Bit’, made from honey. The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, responded: ‘Every intoxicant is impermissible.’”²

He, sallallaahu ‘alayhi wa sallam, would accept questions of strangers and Bedouins that he would not accept from others

Anas ibn Maalik, may Allaah be pleased with him, narrated,

“We were forbidden to ask the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, anything (except for a necessity). So it pleased us if an intelligent person from the Bedouins (who did not know of the prohibition of asking) would come to ask the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, and we could listen. While we were sitting with the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, in the mosque, a Bedouin man entered seated on his camel (his name was Dhimamam ibn Tha’labah) and sat it down in the mosque and then tied it. He then said to them: ‘Which one of you is Muhammad?’ And the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, was sitting amongst them. They said, ‘This white-complexioned man who is reclining.’ The man said to him: ‘O Son of ‘Abd Al-Muttalib!’ The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, said: ‘Go ahead.’ The man said, ‘I am going to ask you, and I will be direct in the way I ask so do not become angry with me.’ The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, replied: ‘Ask what you wish.’

He said: ‘O Muhammad, your messenger came to us and told us that you claim that Allah had sent you (as a prophet). He, sallallaahu ‘alayhi wa sallam, said: ‘He told the truth.’ He (the Bedouin)

1 The explanation of Ibn Battaaal on the book of Al-Bukhaari (203/1)

2 Reported by Al-Bukhaari (4343) and Muslim (1733)

said: 'Who created the heavens?' He, sallallaahu 'alayhi wa sallam, replied: '**Allaah.**' He (the Bedouin) said: 'Who created the earth?' He (the Prophet of Allaah, sallallaahu 'alayhi wa sallam) replied: '**Allaah.**' He (the Bedouin again) said: 'Who raised these mountains and who created in them whatever is created there?' He, sallallaahu 'alayhi wa sallam, replied: '**Allaah.**' The Bedouin said: 'By the One Who created the heavens and created the earth and raised these mountains, has Allaah sent you?' The Prophet said: '**Yes.**'

He (the Bedouin) said: 'Your messenger also told us that five prayers are obligatory for us in our day and the night.' He, sallallaahu 'alayhi wa sallam, replied: '**He told you the truth.**' He (the Bedouin) said: 'By Him Who sent you, is Allaah the one who ordered you with this?' He, sallallaahu 'alayhi wa sallam, said: '**Yes.**' The Bedouin said, 'Your messenger told us that Zakaah had been made obligatory in our wealth.' He, sallallaahu 'alayhi wa sallam, said: '**He has told the truth.**' He (the Bedouin) said: 'By Him Who sent you, is Allaah the one who ordered you with this?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: '**Yes.**'

He (the Bedouin) said: 'Your messenger told us that it had been made obligatory for us to fast every year during the month of Ramadhaan.' He, sallallaahu 'alayhi wa sallam, said: '**He has told the truth.**' He (the Bedouin) said: 'By Him Who sent you, is Allaah the one who ordered you with this?' He, sallallaahu 'alayhi wa sallam, said: '**Yes.**' He (the Bedouin) said: 'Your messenger also told us that Hajj to the House had been made obligatory for whoever is able.' He, sallallaahu 'alayhi wa sallam, said: '**He has told the truth.**' The man turned away and said, 'By Him Who sent you with the Truth, I will neither add anything to them, nor diminish anything from them.' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: '**If he is truthful, he will enter Paradise.**'¹

An-Nawawi, may Allaah have mercy upon him, said, "This reflects how intelligent this man is and how smart he was in the manner he asked the question because initially he asked (the Prophet of Allaah, sallallaahu 'alayhi wa sallam) about the

¹ Reported by Al-Bukhaari (633) and Muslim (12)

*creator of all of these creations, who is He? Then he asked him to swear to him that this Creator is the one who sent him as a messenger. Then when he established that he was a messenger, he made the Prophet of Allaah, sallallaahu 'alayhi wa sallam, swear by the One who sent him, and this takes an intelligent mind to ask in this manner. Then he asked the oaths after that to confirm this matter, not because he needed them. Al-Qaadhi 'Iyaadh, may Allaah have mercy upon him, said, "The apparent situation is that the man came only after he was already Muslim, but he came to confirm and speak directly to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and Allaah knows best."*¹

He, sallallaahu 'alayhi wa sallam, would sometimes turn away from the questioner to teach him the etiquettes of speaking

Abu Hurayrah, may Allaah be pleased with him, said, "We were sitting with the Prophet in a gathering while he was addressing them, when a Bedouin man came and said: 'When is the Hour (the Day of Judgment)?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, simply continued to speak. Some of the people said, 'He heard what he said, but he disliked it,' while others said, 'He did not hear him.' When the Prophet of Allaah, sallallaahu 'alayhi wa sallam, finished his speech, he, sallallaahu 'alayhi wa sallam, asked: 'Where is the questioner about the Hour?' The man responded, 'Here I am, O Messenger of Allaah.' He, sallallaahu 'alayhi wa sallam, said, 'When the trust is betrayed and lost, then wait for the Hour.' He asked, 'How is it lost?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, replied, 'When the affairs are given to those undeserving of it, then wait for the Hour.'"²

Ibn Hajar, may Allaah have mercy upon him, said, "They were not sure of the reason he, sallallaahu 'alayhi wa sallam, refrained from answering and suggested different reasons since he, sallallaahu 'alayhi wa sallam, did not turn to the man and did not attend to his question. However, there is another justification that could have been the reason, which is that he, sallallaahu 'alayhi wa sallam, wanted to finish what he was saying to the Companions without interruption, and then attend to his question."³

1 The explanation of An-Nawawi on the book of Muslim (171/1)

2 Reported by Al-Bukhaari (59)

3 *Fat-h Al-Baari* (143/1)

Al-Bukhaari, may Allaah have mercy upon him, titled this *Hadeeth* in his book as: “*Chapter: The one who is asked a question while he is speaking, so he finishes speaking before responding to the questioner.*”

Ibn Hajar, may Allaah have mercy upon him, said,

“This Hadeeth shows the etiquette of both the teacher and the student. As for the teacher, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, did not reprimand the man harshly, rather he only ignored him until he finished his speech. He was not severe with him because he was from the dwellers of the desert, and they have harshness in their manners. It also shows that one should take care to respond to a question, even if the question or answer is not necessary. It teaches that a questioner should not ask anything while the scholar is busy speaking, because the right of the scholar takes priority. Also, one may ask for clarification if he does not understand, as the man asked: ‘How will it be lost?’ It also shows that knowledge involves questions and answers, and it was said: The proper manner of questioning is half of knowledge.”

Maalik and Ahmad derived from the story that one should not cut off his Khutbah (sermon) for a question, rather he should respond once he finishes the Khutbah. While the majority of scholars differentiated between if the question is in the obligatory portion (of the Khutbah), so the response should be delayed, or in a non-obligatory part, so he may be answered. Therefore it could be said: if it is an important religious matter, especially if it concerns the questioner then it is better to respond to him, and then finish the Khutbah, and if that is not the case then the response should be delayed.”¹

Abu Rifaa'ah, may Allaah be pleased with him, said, “I came to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, while he was giving the Khutbah, and I said: ‘O Messenger of Allaah, a stranger (meaning himself) that has come to ask about his religion, for he does not know about his religion.’ The Prophet of Allaah, sallallaahu 'alayhi wa sallam, turned towards me and left his Khutbah, until he came to me. A chair was brought, and I think its legs were made of iron. The Prophet of Allaah, sallallaahu 'alayhi wa sallam,

¹ *Fat-h Al-Baari* (142/1)

sat on it, and began to teach me from what Allaah has taught him. Then he went back to his Khutbah and completed it.”¹

An-Nawawi, may Allaah have mercy upon him, said, “It shows that one should hurry to answer the questioner, and to prioritize matters based on their importance. It is possible that the man was asking about Eemaan (belief) and its foundations. The scholars have agreed that whoever comes to ask about Eemaan and how to enter Islaam, it is obligatory to answer him and teach him immediately. The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, sat on the chair so that others could hear his speech and see him. It is possible that the Khutbah the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, was delivering was other than the Friday Khutbah, and that is why he had a long break in it. Or it could have been the Friday Khutbah, but he started it anew when he returned to it, or maybe the break was not very long.”²

Sometimes the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, would answer a question with his action, so the questioner could see the response

It was reported that a man came to the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, to ask about the time of Fajr prayer, so the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, stayed silent. The next day, the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, prayed when the dawn first came, and the next day he prayed when the light was yellow. He, sallallaahu ‘alayhi wa sallam, said: **“Where is the one who asked about the time of the prayer?”** The man said, **“Here I am, O Messenger of Allaah.”** He, sallallaahu ‘alayhi wa sallam, said: **“Between these two times is the prayer.”**³

Al-Baaji, may Allaah have mercy upon him, said, “It is possible that the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, did not respond to him right away so that he could show him with his action. This is so he would be very clear, and it is easier for the questioner to understand.”⁴

He, sallallaahu ‘alayhi wa sallam, would answer the personal questions of women

1 Reported by Muslim (876)

2 The explanation of An-Nawawi on the book of Muslim (166/6)

3 Reported by An-Nasaa’i (534)

4 Al-Muntaqa (6/1)

He, *sallallaahu 'alayhi wa sallam*, would answer even if it was something that one would be shy to talk about, and he would reprimand the one who criticized their questions.

Umm Salamat, may Allaah be pleased with her, narrated, "Umm Sulaym came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said, 'O Messenger of Allaah, Allaah is not shy of the truth: Does a woman have to perform a ritual bath if she has a wet dream?' 'Aa'ishah said: 'Woe to you O Umm Sulaym, you have exposed women!' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Rather woe to you. Yes, you should bathe, O Umm Sulaym, if you have a wet dream.' Umm Salamat (became embarrassed) and covered her face, saying: 'O Messenger of Allaah, can a woman have a wet dream?' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Yes, may your hands be rubbed with dust! How else would her child resemble her?"¹

Ibn Battal, may Allaah have mercy upon him, said, "So shyness does not prevent from seeking the truth, and shyness that prevents a person from seeking knowledge is blameworthy. As for shyness that is due to respect and honor, then this is praiseworthy, as Umm Salamat, may Allaah be pleased with her, did when she covered her face."²

Al-Baaji, may Allaah have mercy upon him, said, "*There are no laws that legislate shyness that would prevent a person from ordering good, forbidding evil, and ruling with the truth.*"³

Even though he, *sallallaahu 'alayhi wa sallam*, would answer women, he would also become shy

'Aa'ishah, may Allaah be pleased with him, reported that a woman asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, about bathing after menstruation. He, *sallallaahu 'alayhi wa sallam*, told her how to bathe, and said: "Take a cloth with musk on it and clean with it." She asked, "How do I clean with it?" He, *sallallaahu 'alayhi wa sallam*, responded: "Clean with it." She again asked, "How?" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Clean yourself with it, Subhaan Allaah!" And he, *sallallaahu*

1 Reported by Al-Bukhaari (130) and Muslim (313)

2 The explanation of Ibn Battal on the book of Al-Bukhaari (223/1)

3 *Al-Muntaqa* (213/7)

'alayhi wa sallam, covered (his face out of shyness). 'Aa'ishah, may Allaah be pleased with her, said, "I pulled her towards me, for I understood what the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, meant, and I told her, 'Follow the traces of blood with it.'"¹

From the benefits of this Hadeeth:

- It is recommended for a woman when she bathes after finishing menstruating to take a cloth and put fragrance on it, then wipe the traces of blood with it.
- One may say "*Subhaan Allaah*" when they are surprised. The meaning here is: How could she not understand a clear matter that does not require thought such as this?
- This is the proper way to speak about private matters, to be indirect unless there is a need to do so. Such as when Allaah Says (what means): «*And the two who commit it among you, punish them both*» [Qur'aan 4:16]. And also: «*It has been made permissible for you the night preceding fasting to go to your wives*», and: «*They are clothing for you and you are clothing for them*» [Qur'aan 2:187], and other similar verses.
- A woman may ask a scholar about her personal matters that she is shy about.
- Repeating a response to ensure that the questioner understands.
- It is permissible to explain the scholar's words to another person in his presence if one knows he has no problem with that.
- One may learn from a person of lower status in the presence of a person of higher status.
- It is not a condition for memorizing narrations that one understands everything that they hear.
- One should be gentle to the questioner and make excuses for the one who does not understand.

¹ Reported by Al-Bukhaari (314) and Muslim (332)

- A person should cover his faults, even if it is something natural to a human being, such as his order to use fragrance to clean off the bad smell.
- It shows the good qualities of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and his forbearance and shyness.¹

He, *sallallaahu 'alayhi wa sallam*, used to draw an example for the questioner from his own situation

He, *sallallaahu 'alayhi wa sallam*, did this to clarify his intent, and he would do it in a wise way that would convince the questioner.

Abu Hurayrah, may Allaah be pleased with him, narrated that a man came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said, "O Messenger of Allaah, my wife has delivered a black child, and I do not recognize it." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to him: "Do you have camels?" He replied, "Yes." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "What color are they?" He replied, "They are red." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked: "Are any of them gray?" He replied, "Yes." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked him: "How did that happen?" He said, "Maybe it is from their ancestors." So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "So maybe your child [inherited his color] from his ancestors."²

Ibn Hajar, may Allaah have mercy upon him, said, "This man did not intent to accuse his wife, rather he only came to ask the ruling because of his suspicion. However, when the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, drew this example he submitted to his answer."³

From the benefits of this Hadeeth:

- The child is the son of the one in whose bed he is born, even if he does not resemble his father. So the son is attributed to the father, even if the father is white and the son is black, or the opposite.
- It is not permissible to deny that it is his child merely because of a difference in color.

1 *Fat-h Al-Baari* (416/1) and *Sharh Sunan Abu Daawood* (111/2)

2 Reported by Al-Bukhaari (5309) and Muslim (1500)

3 *Fat-h Al-Baari* (444/9)

- In this *Hadeeth* is a warning against suspicion.
- It confirms *Qiyaaas* (analogy).
- Drawing an example is an important tool to help a questioner understand.¹

He, *sallallaahu 'alayhi wa sallam*, used to use the Qur'aan as proof

Sa'eed ibn Al-Mu'alla, may Allaah be pleased with him, said, "While I was praying in the mosque, the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, called me, but I did not answer. (Then I went to him) and said, ' O Messenger of Allaah, I was praying.' He, *sallallaahu 'alayhi wa sallam*, said: 'Did Allaah not say (what means): «*O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life.*» [Qur'aan 8:24]?' Then he, *sallallaahu 'alayhi wa sallam*, said to me: 'I will teach you the greatest of the chapters in the Qur'aan before you leave the mosque.' He, *sallallaahu 'alayhi wa sallam*, took my hand, and when we wanted to leave, I said, 'Did you not say: 'I will teach you the greatest of the chapters in the Qur'aan?'" He, *sallallaahu 'alayhi wa sallam*, recited the verse (which means): «*All Praise belongs to Allaah, the Lord of the worlds.*» [Qur'aan 1:2] It is the Seven oft-repeated [verses] and the great Qur'aan which I was given."²

Abu Hurayrah, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Allaah created the creation and when He finished, the ties of kinship stood up and said, 'This is the standing up of one who seeks Your protection from being cut off.' Allaah said, 'Yes, are you not happy that I take care of those who take care of you and cut off those who cut you off?' It said, 'Of course.' Allaah said, 'Then you have that.'

*Then the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Recite, if you wish [the saying of Allaah which means]: «Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allah has cursed for He has made them deaf*

1 *Fat-h Al-Baari* (444/9) and The explanation of *As-Sindi* on the book of *Ibn Maajah* (134/10)

2 Reported by *Al-Bukhaari* (4474)

and blinded their sight. Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?» [Qur'aan 47:22-24]¹

He, *sallallaahu 'alayhi wa sallam*, used logical arguments to convince the questioner

Anas ibn Maalik, may Allaah be pleased with him, narrated that a man said, "O Prophet of Allaah, how is the disbeliever resurrected upon his face?" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Can not the One who made him walk on his legs in this life, make him walk on his face on the Day of Judgment?" Qataadah, the narrator, remarked, "Of course, by the glory of our Lord!"²

Ibn Hajar, may Allaah have mercy upon him, said, "*The wisdom in making a disbeliever walk on his face on the Day of Judgment is that he is being punished for not prostrating to Allaah in this life. Therefore he is dragged upon his face in the next life as a way of showing his disgrace.*"³

Ibn 'Abbaas, may Allaah be pleased with him, said that a woman came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said, "My mother died and she owes a month of fasting." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "If she had a debt upon her would you not repay it?" The woman said, "Yes." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "The debt of Allaah has more right to be repaid."⁴

'Ataa' ibn Yasaar, may Allaah have mercy upon him, said that a man asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, "Should I ask permission to enter upon my mother?" He, *sallallaahu 'alayhi wa sallam*, replied: "Yes." The man said, "I am in the same house as her." So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Ask permission to enter.**" The man said, "But I serve her." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: "**Ask permission to enter upon her, would you want to see her naked?**" The man said, "No," so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Then ask permission to enter upon her.**"⁵

1 Reported by Al-Bukhaari (5987) and Muslim (2554)

2 Reported by Al-Bukhaari (4760) and Muslim (2806)

3 *Fat-h Al-Baari* (383/11)

4 Reported by Al-Bukhaari (1953) and Muslim (1148)

5 Reported by Maalik in his book *Al-Muwatta'* (1796). Ibn 'Abd Al-Barr said in his book *At-Tamheed* (229/16) that it is agreed amongst the scholars that this is an authentic narration

Al-Baaji, may Allaah have mercy upon him, said, “A man should ask permission to enter upon his mother and all other female relatives, and all those whom it is not permissible for him to look at their private areas. This is why the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said to the one who asked about seeking permission, “Would you want to see her naked?” This means, and Allaah knows best, that if he entered suddenly he may surprise her when she is not wearing anything. As for one’s wife or female slave that it is permissible to look at their privates, then he may enter upon them without asking permission.”¹

Abu Umaamah, may Allaah be pleased with him, narrated that a young man came to the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, and said, “O Messenger of Allaah, give me permission to commit fornication.” The people turned to him to rebuke him, saying, “Stop, stop!” The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “Come close.” So he came close to him and sat down. He, *sallallaahu ‘alayhi wa sallam*, said: “Would you like that for your mother?” He said, “No, by Allaah, may I be sacrificed for you.” He, *sallallaahu ‘alayhi wa sallam*, said: “Nor do people like it for their mothers.” Then he, *sallallaahu ‘alayhi wa sallam*, said: “Would you like it for your daughter?” He said, “No, by Allaah, O Messenger of Allaah, may I be sacrificed for you!” He, *sallallaahu ‘alayhi wa sallam*, said: “Nor do people like it for their daughters.” Then he, *sallallaahu ‘alayhi wa sallam*, said: “Would you like it for your sister?” He said, “No, by Allaah, may I be sacrificed for you!” He, *sallallaahu ‘alayhi wa sallam*, said: “Nor do people like it for their sisters.” Then he, *sallallaahu ‘alayhi wa sallam*, said: “Would you like it for your paternal aunt?” He said, “No, by Allaah, may I be sacrificed for you!” He, *sallallaahu ‘alayhi wa sallam*, said: “Nor do people like it for their paternal aunts.” Then he, *sallallaahu ‘alayhi wa sallam*, said: “Would you like it for your maternal aunt?” He said, “No, by Allaah, may I be sacrificed for you.” He, *sallallaahu ‘alayhi wa sallam*, said: “Nor do people like it for their maternal aunts.” Then he, *sallallaahu ‘alayhi wa sallam*, placed his hand on him and said: “O Allaah, forgive his sin, purify his heart, and guard his chastity.” After that, the young man would not turn to anything (impermissible).²

¹ *Al-Muntaqa* (284/7)

² Reported by Ahmad (21,708) Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (370)

He, sallallaahu 'alayhi wa sallam, disliked unnecessary questions, or going to extremes in asking questions

Abu Moosa, may Allaah be pleased with him, said, "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, was asked about matters that he disliked, so when they persisted he became angry and said to the people: 'Ask me about anything you wish, you will not ask me about anything except that I will clarify it for you.' So a man asked, 'Who is my father?' He, sallallaahu 'alayhi wa sallam, said: 'Your father is Huthaafah.' Another man stood and said, 'Who is my father, O Messenger of Allaah, sallallaahu 'alayhi wa sallam?' He, sallallaahu 'alayhi wa sallam, said: 'Your father is Saalim, the freed slave of Shaybah.'"

Anas, may Allaah be pleased with him, continued, "I looked around me, and everyone I saw had pressed his head down in his shirt, crying. When 'Umar, may Allaah be pleased with him, saw the anger on the Prophet's face, sallallaahu 'alayhi wa sallam, he said, "O Messenger of Allaah, we ask repentance from Allaah."¹

In the narration of Al-Bukhaari (93) he said, "'Umar, may Allaah be pleased with him, kneeled down and said, 'We are pleased with Allaah as our Lord, Islaam as our religion, and Muhammad, sallallaahu 'alayhi wa sallam as our prophet' so the Prophet of Allaah, sallallaahu 'alayhi wa sallam, stayed quiet."

Qataadah, may Allaah have mercy upon him, used to mention this *Hadeeth* when he read: «**O you who believe! Ask not about things that, if made plain to you, may cause you trouble»** [Qur'aan 5:101].

Al-Mugheerah ibn Shu'bah, may Allaah be pleased with him, said, "I heard the Prophet of Allaah, sallallaahu 'alayhi wa sallam, say: 'Allaah dislikes for you three things: Hearsay, wasting money and excessive questioning.'"²

Ibn 'Abd Al-Barr, may Allaah have mercy upon him, said, "Most of the scholars interpreted excessive questioning as questions regarding new events, difficult questions and hypothetical questions."³

1 Reported by Al-Bukhaari (92) and Muslim (2360)

2 Reported by Al-Bukhaari (1477) and Muslim (593)

3 *Fat-h Al-Baari* (270/13)

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "A sign of a person's perfection in adherence to Islaam is to refrain from that which does not concern him."¹

He, *sallallaahu 'alayhi wa sallam*, used to raise his voice in his response so the questioner would hear

Safwaan ibn 'Assaal Al-Muraadi, may Allaah be pleased with him, said, "We were with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, on a journey when a Bedouin came and yelled out in a loud voice, 'O Muhammad!' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, responded in a similar volume, saying: 'Here I am!' We said to the man, 'Woe to you, lower your voice, for you are near the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and have been forbidden from this.' The man said, 'By Allaah, I will not lower my voice.' The Bedouin man asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, 'A man loves some people, but he has not caught up to them (in doing their deeds).' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, responded: 'A man will be with those he loves on the Day of Judgment.'"²

He, *sallallaahu 'alayhi wa sallam*, used to warn from trying to sneak out of the ruling of a verdict

Jaabir ibn 'Abd-Allaah, may Allaah be pleased with him, reported that he heard the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, say on the day of the Conquest of Makkah: "Allaah and His Messenger have forbidden the sale of alcohol, dead meat, pigs and idols." It was said, "O Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, what about the fat of a dead animal for it is used for caulking ships, greasing animal skins, and people use it to light their lamps?" He, *sallallaahu 'alayhi wa sallam*, said: "No, it is forbidden." Then the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "May Allaah curse the Jews! When Allaah forbade them from the fat, they melted it and sold it and consumed its price."³

1 Reported by At-Tirmithi (2317) and Ibn Maajah (3976). Al-Albaani ruled it as authentic in his book *Mishkaat Al-Masaabeeh* (229)

2 Reported by At-Tirmithi (3535). Al-Albaani ruled it as authentic in his book *Mishkaat Al-Masaabeeh* (1318)

3 Reported by Al-Bukhaari (2236) and Muslim (1581)

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Do not commit what the Jews committed, so that you will try to make lawful what Allaah has forbidden by the slightest tricks."¹

Allaah has forbidden us in His Book from trying to get out of the rulings of Islaam. In the story of the children of Israel, Allaah The Almighty Says (what means): *«And ask them about the town that was by the sea, when they transgressed in the matter of the Sabbath [i.e. Saturday], when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them for they used to rebel. And when a community among them said: "Why do you preach to a people whom Allaah is about to destroy or to punish with a severe torment?" [The preachers] said: "In order to be free from guilt before your Lord, and perhaps they may fear Allaah." So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected.»* [Qur'aan 7:163-6]

Ibn Katheer, may Allaah have mercy upon him, said, "This is referring to a people that tried to evade what was forbidden by doing something that was outwardly permissible, but in reality they were just trying to get around the ruling."²

As-Si'di, may Allaah have mercy upon him, said, "They played with the prohibition of hunting and fishing on the Sabbath by digging holes and placing nets beforehand, if anything fell into the holes or nets on Saturday they would leave them. Then on Sunday they would come and take them."³

He, *sallallaahu 'alayhi wa sallam*, disliked questions about events which had not yet occurred

Sahl ibn Sa'd, may Allaah be pleased with him, narrated,

1 Reported by Ibn Battah in his book *Ibtaal Al-Hiyal* (1/47). Ibn Taymiyyah ruled it as sound (Hasan) in his book *Majmoo' Al-Fataawa* (608/1) and Ibn Al-Qayyim on his explanation to the book *Sunan Abu Daawood* (244/9)

2 *Tafseer Ibn Katheer* (493/3)

3 *Tafseer As-Sa'di* (306/1)

“Uwaymir Al-Ajlaani came to ‘Aasim ibn ‘Adiyy, may Allaah be pleased with them, and said, “O ‘Aasim, what if a man found another man with his wife, should he kill him and then he will be killed himself, or what should he do? O ‘Aasim! Ask the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, about this matter on my behalf.” ‘Aasim asked the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, but the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, disliked the question and criticized it, until ‘Aasim found it hard to bear what he heard from the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*. When ‘Aasim, may Allaah be pleased with him, returned to his family, ‘Uwaymir came to him and said, ‘O ‘Aasim, what did the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, say to you?’ ‘Aasim said, “You did not bring any benefit to me. The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, hated the question that I asked him.” ‘Uwaymir said, “By Allaah, I will not stop until I ask the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, about this.”

*‘Uwaymir came to the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, when he was amongst the people, and asked: “O Messenger of Allaah, what if a man found another man with his wife, should he kill him and then he will be killed himself, or what should he do?” The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said to ‘Uwaymir: “Allaah has revealed verses regarding you and your wife, so go and bring her.” The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, then ordered for them to perform *Mulaa’anah* (cursing of the liar) as Allaah described in the Qur'aan [24:6-9], so they performed it in the mosque.*

Then ‘Uwaymir, may Allaah be pleased with him, said, “O Messenger of Allaah, if I keep her with me, I would have oppressed her (in another narration: I would have lied about her.)” So ‘Uwaymir divorced her (three times, before the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, ordered him to do so).

*Ibn Shihab, may Allaah have mercy upon him, said, “After this the Sunnah was that the couple that performs *Mulaa’anah* should be separated. She was pregnant, and the child was ascribed to his mother. The Sunnah regarding her inheritance is that she inherits from her husband and he inherits from her as Allaah prescribed.”*

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, then said: "Wait, and if she delivers a child that is black, with dark black eyes, a large rear end and thick shins, then I will think that 'Uwaymir was telling the truth. But if she gives birth to a child that is reddish white, and small as if he is a lizard, then I think that 'Uwaymir was lying about her." The child was born with the description that proved 'Uwaymir was telling the truth, and he was ascribed to his mother after that."¹

An-Nawawi, may Allaah have mercy upon him, said,

"The statement: 'The Prophet of Allaah, sallallaahu 'alayhi wa sallam, disliked the questions and criticized them' means that he disliked unnecessary questions, specifically those which exposed a Muslim man or woman, or spread evil rumors about Muslim men or women. If it is a question that is needed in a religious matter and it has already occurred, than this is not disliked. The Muslims used to ask the Prophet of Allaah, sallallaahu 'alayhi wa sallam, about matters that already occurred, and he would answer them and not dislike the question.

However, the question of 'Aasim, may Allaah be pleased with him, in this Hadith was about an unnecessary matter that had not yet occurred. It was a matter that spread evil about the Muslims, and could be a cause for the Jews, hypocrites, and others to attack the honor of Muslims and to criticize Islaam."²

The early Muslims followed this Prophetic guidance, as Masrooq, may Allaah have mercy upon him, said, "I once asked Ubayy ibn Ka'b, may Allaah be pleased with him, about a matter, so he asked: 'Did it really happen?' I said, 'No.' He responded, 'Then leave me until it happens.'"³

Khaarijah ibn Zayd ibn Thaabit, may Allaah have mercy upon him, said, "Zayd ibn Thaabit, may Allaah be pleased with him, was asked about a matter, so he said,

1 Reported by Al-Bukhaari (4745) and Muslim (1492)

2 The explanation of An-Nawawi on the book of Muslim (120/60)

3 Reported by Ibn Battah (318) in his book *Al-Ibaanah* and Ibn 'Abd Al-Barr in his book *Jaami' Bayaan Al-'Ilm Wa Fadhlilh* (2057)

'Did it happen yet?' They said, 'No.' He responded, 'Leave it alone until it happens.'"¹

He, sallallaahu 'alayhi wa sallam, would answer a question about something that was expected to happen

This was because it is as if it had already happened. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, only disliked questions that were a form of exaggeration, and this was not his attribute as Allaah Says (what means): **«Say [O Muhammad]: "No wage do I ask of you for this [the Qur'aan], nor am I one of the Mutakallifeen [those who pretend and fabricate things which do not exist]»** [Qur'aan 38:86].

It is important to ask about something that is expected to happen so that we know how to react when it occurs.

Huthayfah ibn al-Yamaan, may Allaah be pleased with him, said,

"The people used to ask the Messenger of Allaah, sallallaahu 'alayhi wa sallam, about good things, but I used to ask him about bad things, fearing that I would live to see such things. I said, 'O Messenger of Allaah, we were in a state of ignorance and evil, and then Allaah brought us this goodness. Will there be any evil after this good?' He, sallallaahu 'alayhi wa sallam, said: 'Yes.' I said, 'Will there be any good after that evil?' He, sallallaahu 'alayhi wa sallam, said: 'Yes, but it will be tainted.' I said, 'How will it be tainted?' He, sallallaahu 'alayhi wa sallam, said: 'There will be people who will take a path other than my path and my guidance. You will approve of some of their deeds and disapprove of others.' I said, 'Will there be any evil after that good?' He, sallallaahu 'alayhi wa sallam, said: 'Yes, there will be people calling at the gates of Hell, and whoever responds to their call, they will throw them into it.' I said, 'O Messenger of Allaah, describe them to us.' He, sallallaahu 'alayhi wa sallam, said: 'They are from our people and they speak our language.' I said, 'What do you command me to do if I live to see such a thing?' He, sallallaahu 'alayhi wa sallam, said: 'Stay with the Jamaa'ah

¹ Reported by Ibn Battah (318)

[community] of the Muslims and their leader.' I asked, 'What if there is no Jamaa'ah and no leader?' He, sallallaahu 'alayhi wa sallam, said: 'Then keep away from all those groups, even if you have to bite the roots of a tree until death overtakes you while you are in that state.'"¹

Raafi' ibn Khadeej, may Allaah be pleased with him, said, "I asked the Prophet of Allaah, sallallaahu 'alayhi wa sallam, 'O Messenger of Allaah, we are going to meet the enemy tomorrow, and we have no knives.' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: 'Slaughter it quickly with what spills the blood, and the name of Allaah is mentioned over it, and then eat. But do not use a tooth or claw, and I will explain that: As for the tooth, then because it is a bone, and as for the claw then it is the knife of the Habashah [Ethiopians].'"²

He, sallallaahu 'alayhi wa sallam, mentioned some tribulations that would happen, so they would ask him how they should react

Abu Tharr Al-Ghifaari, may Allaah be pleased with him, said, "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said to me: 'What will you do when there are leaders over you who delay the prayer from its proper time or they "kill" the prayer from its time?' I asked, 'What do you order me to do?' He, sallallaahu 'alayhi wa sallam, said: 'Pray the prayer in its proper time, and if you are with them when they pray, then pray it again, and it will be a supererogatory deed for you.'"³

An-Nawawi, may Allaah have mercy upon him, said, "The meaning of 'they kill the prayer' is that they delay it, so it becomes like a dead body when the soul has left it. While the meaning of 'delaying' it is that they do not pray it in the preferred early time, not that they pray outside of its time as it has only been mentioned regarding some of the rulers that they used to delay the prayer from its preferred time, so this Hadeeth should be interpreted by what happened in reality."⁴

If he, sallallaahu 'alayhi wa sallam, was asked about something he did not know he would not answer

1 Reported by Al-Bukhaari (3606) and Muslim (1847)

2 Reported by Al-Bukhaari (2488) and Muslim (1968)

3 Reported by Muslim (648)

4 The explanation of An-Nawawi on the book of Muslim (147/5)

Jaabir, may Allaah be pleased with him, reported,

*"I became sick so the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and Abu Bakr came walking to visit me. I then passed out, so the Prophet of Allaah, sallallaahu 'alayhi wa sallam, performed ablution and then poured that water on me at which I awoke. I said, 'O Messenger of Allaah, sallallaahu 'alayhi wa sallam, what should I do with my wealth, and I have some sisters?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, did not respond to me, and then he left. Then the verse of inheritance was revealed (which means): «They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning the Kalaalah [one having neither descendants nor ascendants [as heirs]]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two-thirds of what he left. If there are both brothers and sisters, the male will have the share of two females. Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things» [Qur'aan 4:176]."*¹

Al-'Atheem Abaadi, may Allaah have mercy upon him, said, "The majority of scholars of the Arabic language said that the (Kalaalah) mentioned in this verse means the one who has neither descendants nor ascendants. Others said it means the one who has no descendants only, while others said it refers to one who has no mother or father to inherit from him."²

Al-Bukhaari, may Allaah have mercy upon him, entitled this Hadeeth in his book: "Chapter: The Prophet of Allaah, sallallaahu 'alayhi wa sallam, was asked about matters regarding which there was no revelation, so he would say, 'I do not know' or he would not respond until the revelation came down upon him."

Sometimes the Prophet of Allaah, sallallaahu 'alayhi wa sallam, would stay silent to wait for the response in revelation

Safwaan ibn Ya'laa, may Allaah have mercy upon him, reported that his father said,

1 Reported by Al-Bukhaari (194) and Muslim (1616)

2 'Awn Al-Ma'bood (67/8)

"We were with the Prophet of Allaah, sallallaahu 'alayhi wa sallam, in Ji'raanah when a man came to him wearing a coat and some fragrance. He asked, 'O Messenger of Allaah, I made Ihraam (an entrance and intention of the rites) for 'Umrah, so what should I do in 'Umrah?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, did not respond to him, and then Allaah brought down revelation upon him. 'Umar used to cover the Prophet of Allaah, sallallaahu 'alayhi wa sallam, when revelation came down upon him.' Ya'laa (Safwaan's father) used to say: "I wish I could see the Prophet of Allaah, sallallaahu 'alayhi wa sallam, while the revelation was coming down upon him." He said, "So 'Umar said, 'Come here. Do you wish to see the Prophet of Allaah, sallallaahu 'alayhi wa sallam, when the revelation is coming down?' I said, 'Yes.' He raised part of the curtain, so I looked at him and he was making a sound like that of a sleeping camel. When the revelation stopped, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: **'Where is the one who was asking about 'Umrah? Take off your coat, wash off the fragrance that you are wearing and do in your 'Umrah what you do in your Hajj.'**"¹

An-Nawawi, may Allaah have mercy upon him, said, "From the benefits of this Hadeeth: It is a proof for the rule: If the scholar does not know the ruling in a matter he should not answer until he knows the answer or until he thinks he knows it, with certain conditions. It also shows that a person in the state of Ihraam for Hajj and 'Umrah may not wear fragrance nor keep on any fragrance he was previously wearing. It also shows that the clothing that is forbidden in Hajj is the same clothing and fragrances that are forbidden in 'Umrah. One who puts on fragrance out of forgetfulness or ignorance must hurry to wash it off and that there is no penalty upon him. Finally, it shows that some rulings are revelation but not part of the Qur'aan."²

'Abdullaah ibn 'Amr ibn Al-'Aas, may Allaah be pleased with him, said,

"A harsh and bold Bedouin man came to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and asked, 'O Messenger of Allaah,

1 Reported by Al-Bukhaari (1789) and Muslim (1180)

2 The explanation of An-Nawawi on the book of Muslim (78/8)

where is the migration to? Is it to you wherever you are, or to a certain land, or to a certain people, and if you die does it stop?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, stayed quiet for a while, then said: 'Where is the one who was asking about migration?' He said, 'Here I am, O Messenger of Allaah.' He, sallallaahu 'alayhi wa sallam, said: 'If you perform the prayer, and give the Zakaah then you are a migrant, even if you died in Al-Hadhranah [the name of a town].' Then another man said: 'O Messenger of Allaah, is the clothing of the people of Paradise sewn, or it is taken from the fruits of Paradise?' The people were amazed at this question by the man. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: 'What is it that you are amazed about? An ignorant person asking a scholar?' He stayed silent for a while, then he, sallallaahu 'alayhi wa sallam, said: 'Where is the one who asked about the clothing of Paradise?' He said, 'Here.' He, sallallaahu 'alayhi wa sallam, said: 'No, it is taken from the fruits of Paradise.'"¹

He, sallallaahu 'alayhi wa sallam, would sometimes direct the questioner to something more beneficial

Once he, sallallaahu 'alayhi wa sallam,, was asked, "When is the Hour?" to which he, sallallaahu 'alayhi wa sallam, responded: "**Woe to you, what have you prepared for it?**" (We have discussed this Hadeeth earlier).

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, would accept for the questioner to ask more than once

Khawlah bint Tha'labah, may Allaah be pleased with her, said,

"By Allaah, it was concerning me and Aws ibn As-Saamit that Allaah revealed the beginning of Chapter Al-Mujaadilah. I was married to him, and he was an old man who had become ill-tempered and ill mannered.

One day, he came in and I spoke back to him about something, so he became angry and said, 'You are to me as the back of my mother.'

¹ Reported by Ahmad (6851). Al-Haythami said in his book *Majma' Az-Zawaa'id* (10/767) that the chain of narrators are all trustworthy

Then he went out and sat for a while in the meeting-place of his people. Then he came back, and wanted to have relations with me. I said, 'No, By the One in Whose hand is the soul of Khawlah, you will never get what you want from me after saying what you said, until Allah and His Messenger, sallallaahu 'alayhi wa sallam, decide between us with His ruling.'

He then tried to come to me, but I resisted him, as a young woman would do to a weak old man. I pushed him away. Then I went to one of my female neighbors, borrowed a garment from her, and went to the Messenger of Allaah, sallallaahu 'alayhi wa sallam. I sat before him and told him what my husband had done to me and began to complain to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, about his bad manners.

The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: 'O Khawlah, your cousin [Aws] is an old man, so fear Allaah regarding him.' By Allaah, I did not leave him until Qur'aan was revealed concerning me. He was overcome, as he usually was when Qur'aan was revealed to him, and when it was over, he said: 'O Khuwaylah [a nickname for Khawlah], Allaah has revealed Qur'aan concerning you and your husband.'

Then he, sallallaahu 'alayhi wa sallam, recited to me the verse (which means): «Indeed Allah has heard the statement of her that disputes with you concerning her husband, and complains to Allaah. And Allaah hears the argument between you both. Verily, Allaah is All-Hearer, All-Seer. Those among you who make their wives unlawful to them by saying to them "You are like my mother's back." They cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allah is Oft-Pardoning, Oft-Forgiving. And those who make unlawful to them [their wives] and wish to free themselves from what they uttered, [the penalty] in that case [is] the freeing of a slave before they touch each other. That is an admonition to you, And Allaah is All-Aware of what you do. And he who finds not [the money for freeing a slave] must fast two

successive months before they both touch each other. And for him who is unable to do so, he should feed sixty poor people. That is in order that you may have perfect Faith in Allah and His Messenger. These are the limits set by Allaah. And for disbelievers, there is a painful torment.» [Qur'aan 58:1-4]

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, told me: '**Order him to free a slave.**' I said, 'O Messenger of Allaah, he does not have wealth to do that.' He, *sallallaahu 'alayhi wa sallam*, said: '**Then he should fast for two consecutive months.**' I said, 'By Allaah, he is an old man, he is not able to do that.' He, *sallallaahu 'alayhi wa sallam*, said: '**Then let him feed sixty poor people with a certain amount of dates.**' I said, 'O Messenger of Allaah, he does not have that.' He, *sallallaahu 'alayhi wa sallam*, said: '**Then we will help him with a certain amount of dates.**' I said, 'And I will help him with another, O Messenger of Allaah, *sallallaahu 'alayhi wa sallam*.' He, *sallallaahu 'alayhi wa sallam*, said: '**You have done well. Go and give it on his behalf, then take care of your cousin properly.**' And I did so."¹

'Aa'ishah, may Allaah be pleased with her, said, "All praises are due to Allaah who can hear every sound. For Khawlah, may Allaah be pleased with her, came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to complain about her husband, and I could not hear some of what she said, and I was only in another part of the house."²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would not get annoyed at being asked many questions as long as they were beneficial

Abu Katheer As-Suhaymi, may Allaah have mercy upon him, reported that his father said,

"I said to Abu Tharr, may Allaah be pleased with him: 'Tell me about a deed that if a person does it he will enter Paradise.' Abu Tharr, may Allaah be pleased with him, said, 'I asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, about

¹ Reported by Ahmad (26774) and Abu Daawood (2214). Al-Albaani ruled it as authentic in his book *Irwa'* Al-Ghaleel (2087)

² Reported by An-Nasaa'i (3460) and Ibn Maajah. Al-Albaani ruled it as authentic in his book *Irwa'* Al-Ghaleel (276)

that, and he told me: 'To believe in Allaah.' I said, 'O Prophet, *sallallaahu 'alayhi wa sallam*, there is action along with belief.' He, *sallallaahu 'alayhi wa sallam*, said: 'To give a little bit of what Allaah gave him.' I said, 'What if he has no wealth?' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'To say good words.' He said, 'What if he cannot speak?' He, *sallallaahu 'alayhi wa sallam*, said: 'To help a person that is overcome.' Abu Tharr, may Allaah be pleased with him, said, 'What if he is weak and has no power?' He, *sallallaahu 'alayhi wa sallam*, said: 'Then let him make something for a helpless person.' He said, 'What if he also cannot make anything?' Abu Tharr said, 'The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, turned to me and said: 'You do not want to leave anything good in that person? [At least] let him not harm people.' He said, 'O Messenger of Allaah, this is a statement to make things easy?' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, responded: 'By the One in whose Hand is my soul, there is no slave who does one of these things, with the intention for Allaah alone, except that it will take him by the hand on the Day of Judgment and enter him into Paradise.'"¹

Ibn Hajar, may Allaah have mercy upon him, said, "This shows the proper way to go back and forth in questioning, and that the scholar or teacher should have patience with the student, and be gentle with him and endure his excessive questions."²

He, *sallallaahu 'alayhi wa sallam*, sometimes would answer a question while giving a Khutbah

Ibn 'Umar, may Allaah be pleased with him, said, "A man asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, while he was giving a Khutbah about eating the meat of the Dhabb (a type of large lizard). He, *sallallaahu 'alayhi wa sallam*, replied: 'I do not eat it nor do I forbid it.'"³

Zayn Ad-Deen Al-'Iraaqi, may Allaah have mercy upon him, said, "This Hadeeth shows the permissibility of eating this lizard, because if the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not forbid it then it is Halaal, as things are

1 Reported by Ibn Hibbaan (374). Al-Albaani ruled it as authentic in his book *Saheeh At-Targheeb wat-Tarheeb* (394/1). Reported also by Al-Bukhaari (2518), Muslim (84) summarized

2 *Fat-h Al-Baari* (149/5)

3 Reported by Al-Bukhaari (5536) and Muslim (1943)

generally permissible unless otherwise stated. The fact that he does not eat it also does not indicate that it is impermissible; rather it could be that it simply was unappetizing or disgusting to him.”¹

Although the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, did not like it from his nature, yet he did not forbid it from the point of view of the religion.

He, *sallallaahu ‘alayhi wa sallam*, would sometimes order the questioner to take the safer opinion

‘Uqbah ibn Al-Haarith, may Allaah be pleased with him, mentioned that he married the daughter of Abu Ihaab ibn ‘Azeez, may Allaah be pleased with him, and then a woman came and said that she had breastfed them both (so they would be considered brother and sister and ineligible for marriage). He said, “I do not know that you breastfed me, nor did you tell me (before)!” ‘Uqbah, may Allaah be pleased with him, then asked the family of his wife and they also said, “We do not know that she breastfed her.” He then went to the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, in Madeenah to ask him, so the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, turned away and smiled, and then said: “How [can you stay married and have intercourse] and it has been said [that she is your sister]?” So ‘Uqbah divorced her and she married another man.²

‘Ali Al-Qaari, may Allaah have mercy upon him, said, “This Hadeeth shows that a person must avoid whatever is doubtful or suspicious, even if he is innocent and pure.”³

Ibn Battaaal, may Allaah have mercy upon him, said, “Most scholars said that the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, ordered him to stay away from a doubtful matter, out of fear that he would marry his sister from breastfeeding. But he was neither definite nor forceful in his response.”⁴

He, *sallallaahu ‘alayhi wa sallam*, would sometimes turn away from the questioner if he disliked his question, out of hope that he would stop speaking

1 *Tarh At-Tathreeb* (3/6)

2 Reported by Al-Bukhaari (88)

3 *Mirqaat Al-Mafaateeh* (108/10)

4 *‘Umdat Al-Qaari* (102/2)

Waa'il ibn Al-Hadhrami, may Allaah have mercy upon him, said, "Salamah ibn Yazeed Al-Ju'fee, may Allaah be pleased with him, asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*: 'O Prophet of Allaah, what if there are rulers who ask us for their rights from us, but they do not give us our rights?' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, then turned away from him. He asked a second time and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, turned away. Finally, after the third time, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Listen and obey [them], for upon them are their responsibilities [such as justice and giving the rights of the people], and upon you are your responsibilities [such as obedience and having patience].'"¹

The ruler's responsibilities mentioned in this *Hadeeth* are to be just and to give the rights of the people, while the people's responsibilities are to obey (to the ruler) and to have patience (with him).

Ibn Al-'Uthaymeen said, "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, turned away from Salamah, may Allaah be pleased with him, as if he did not like these questions or to speak about such matters. However, when he repeated the question he ordered him to give them their rights, and then they would be held responsible for what was upon them. So the people must listen and obey, and the ruler must rule with justice and not oppress anyone, perform the Hudood (penal laws) of Allaah, establish the Sharee'ah (Islamic law) upon the people, and fight the enemies of Allaah. This is what is obligatory upon them, and if they do so then that is what is expected. But if they do not, then we do not say: 'You did not perform your responsibilities, so we will not perform ours.' Rather we must still fulfill the rights upon us, such as obedience and fighting in the path of Allaah with them, and praying behind them on Jumu'ah and 'Eed, and other than that."²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would explain the reasoning for a ruling so the questioner would accept it and know the reason behind it

1 Reported by Muslim (1846)

2 The explanation of Ibn 'Uthaymeen on the book of *Riyaadh As-Saaliheen* (666/3)

The guidance of the Qur'aan is that it clarifies the reasons of different rulings, so that the believer will follow it without any doubt in his mind. Allaah Says (what means): **«And they ask you about menstruation. Say, “It is harm, so keep away from wives during menstruation.»** [Qur'aan 2:222]. Thus, Allaah ordered his Prophet, *sallallaahu 'alayhi wa sallam*, in this verse to tell them the reasoning before giving the ruling.

Likewise, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would prepare the questioner ready to accept the verdict so that he would submit to it, and be as Allaah Says (what means): **«But no, by your Lord, they can have no Faith, until they make you [Oh Muhammad] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept with full submission.»** [Qur'aan 4:65].

Sa'd ibn Abu Waqqaas, may Allaah be pleased with him, said, "I heard the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, being asked about selling Rutab (new, juicy dates) for older dried ones. He said to those around him: 'Does the Rutab date weigh less when it dries?' They said, 'Yes.' So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, forbade from that."¹

Ibn Al-Qayyim, may Allaah have mercy upon him, said, "Whoever ponders the verdicts of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, which is obligatory to accept in and of itself, will see that they contain the wisdom of these verdicts and explanations of similar rulings, and the reason for that ruling. Such as when he was asked about selling the Rutab date for a dry date, and he asked: '**Does the Rutab date weigh less when it dries?**' So when they said yes, he forbade that for it is well known that its weight decreases when it dries, but he mentioned that to clarify the reasoning behind that sale being forbidden."²

Al-Qaadhi, may Allaah have mercy upon him, said, "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not intend to ask a question to find out the answer. Rather, he was indicating to them that it is a condition of the sale that the dates are equal when they are dry, not when one kind is dry and the other kind is not."³

¹ Reported by Abu Daawood (3359) At-Tirmithi (1225) Ibn Maajah (22664). Al-Albaani ruled it as authentic in his book *Irwaa' Al-Ghaleel* (1352)

² *I'laam Al-Muwaqqi'een* (123)

³ *'Awn Al-Ma'bood* (151/9)

Al-Baaji, may Allaah have mercy upon him, said, “Everyone knows that the Rutab dates get smaller when they dry out; the Prophet of Allaah, sallallaahu 'alayhi wa sallam, intended to show them the reasoning of the forbiddance of this kind of sale, which is that they are not equal in weight. So he wanted to teach that there was some wisdom behind the prohibition.”¹

'Umar, may Allaah be pleased with him, said, “I experienced strong desire one day, so I kissed while fasting. I then went to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and said, ‘I did something terrible today, I kissed while I was fasting!’ The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: ‘What if you washed out your mouth while fasting?’ I said, ‘There would be no problem with that.’ The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: ‘Then regarding what?’”²

Meaning: If you washed out your mouth and then spit out the water, it would not harm the fast.

Ibn Rajab, may Allaah have mercy upon him, said, “Al-Maaaziri, may Allaah have mercy upon him, said, “The Prophet of Allaah, sallallaahu 'alayhi wa sallam, imparted an important point of understanding. Just as rinsing one's mouth does not invalidate the fast, even though it is the first step and key to drinking, likewise a kiss does not break the fast, even though it is like a key and the first step to intercourse.”³

An-Nawawi, may Allaah have mercy upon him, said, “A kiss is not forbidden for a fasting person if it will not cause desire, but it is better not to do so. As for the one who will have desire because of a kiss, then it is forbidden for him according to the more correct opinion, while others have said it is disliked but not forbidden. However, it is agreed that it does not break the fast unless it causes one to ejaculate.”⁴

Raafi' ibn Khadeej, may Allaah be pleased with him, said, “I asked the Prophet of Allaah, sallallaahu 'alayhi wa sallam, ‘O Messenger of Allaah, we are going to meet the enemy tomorrow, and we have no knives.’ The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: ‘Slaughter it quickly with what spills the blood, and the name of Allaah is mentioned over it and then eat.

1 Al-Muntaqa (243/4)

2 Reported by Abu Daawood (3285). Al-Albaani ruled it as authentic in his book *Saheeh At-Targheeb wat-Tarheeb* (3536)

3 *Fat-h Al-Baari* (152/4)

4 The explanation of An-Nawawi on the book of Muslim (215/7)

But do not use a tooth or claw, and I will explain that: As for the tooth, then because it is a bone, and as for the claw then it is the knife of the Habashah [Ethiopians].”¹

Ibn Al-Qayyim, may Allaah have mercy upon him, said, “*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, showed the wisdom behind the prohibition of using these tools. The tooth was forbidden because it is a bone, which indicates that it is forbidden to use any bone to slaughter. This is either because some bones are impure, or because bones are the food of believing Jinn. He also forbade slaughtering with the claw, because it is the tool of the people of Habashah, so it would be a form of imitating the disbelievers.*”²

'Abdullaah ibn Mughaffal Al-Muzani, may Allaah be pleased with him, said, “The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, forbade throwing or slinging small pebbles, saying: ‘It does not kill the prey or harm the enemy, but it only damages an eye or breaks a tooth.’”³

An-Nawawi, may Allaah have mercy upon him, said, “*From the benefits of this Hadeeth: The prohibition of throwing small pebbles because there is no benefit to it and it could cause harm. Anything else that is similar to it is also prohibited. It also shows that whatever can be used to harm the enemy or kill prey is permissible to use.*”⁴

Ya'la ibn Umayyah, may Allaah be pleased with him, said, “I fought with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in the battle of Tabook, and I supported a fighter with a camel to ride, and I consider that from the best of my deeds. I had hired a person and he fought with another man. One of them bit the other man's hand, and when the man pulled out his hand, his front tooth broke. He went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to get the man to pay the price of his tooth, but the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave him nothing, and said: ‘He put his hand out to you, so you bit it like a horse?’”⁵

1 Reported by Al-Bukhaari (2488) and Muslim (1968)

2 *Ilaam Al-Muwaqqi'een* (124/4)

3 Reported by Al-Bukhaari (4842) and Muslim (1954)

4 The explanation of An-Nawawi on the book of Muslim (106/13)

5 Reported by Al-Bukhaari (2266) and Muslim (1674)

Ibn Al-Qayyim, may Allaah have mercy upon him, said, “*This is the best and most clear reasoning, for if a person aggressed on another by biting him, it is permissible for the other person to respond by pulling his hand away. If that caused his tooth to break then it was broken because of another person's permissible action, and therefore there is no ransom to be paid for that tooth.*”¹

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, would pay attention to the situation of the person to whom he was giving a verdict

Abu Hurayrah, may Allaah be pleased with him, reported, “A man asked the Prophet of Allaah, sallallaahu 'alayhi wa sallam, about touching his wife (intimately and with desire) while he was fasting, so he allowed it. Then another man asked him, so he forbade him. The one who the Prophet of Allaah, sallallaahu 'alayhi wa sallam, gave permission was an old man, and the one he forbade was a young man.”²

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, paid attention to the difference between an old man and a young man and thus gave them different rulings.

Ibn Baaz, may Allaah have mercy upon him, said, “*The scholars derived from this that kissing and touching are disliked for a young man or anyone else whose desire is easily stirred, and it is feared he could commit intercourse while fasting. As for the one who has no fear of that, then it is not disliked for him.*”³

An-Nawawi, may Allaah have mercy upon him, said, “*It is agreed upon that a kiss does not break the fast unless it leads to ejaculation.*”⁴

This was also the action of the Companions. Sa'd ibn 'Ubaydah, may Allaah have mercy upon him, said that a man came to ibn 'Abbaas, may Allaah be pleased with him, and said, “Is there repentance for the one who kills a believer?” He said, “No, only the Hellfire.” When the man left, the companions of ibn 'Abbaas, may Allaah be pleased with him, said, “You did not tell us that earlier! You said that the one who kills a believer can have an accepted repentance, so what is different today?” He, may Allaah be pleased with him, re-

1 *I'lmaam Al-Muwaqqi'een* (124/4)

2 Reported by Abu Daawood (2387). Al-Albaani ruled it as authentic in his book *Saheeh Abu Daawood* (2065)

3 *Majmoo' Fataawa Ibn Baaz* (315/15)

4 The explanation of An-Nawawi on the book of Muslim (215/7)

sponded, "I think that he was angry and wanted to kill a believer." So they followed the man and he was as ibn 'Abbaas had thought.¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would ask for details and clarifications about a thing before giving a verdict regarding it

Abu Moosa, may Allaah be pleased with him, said, "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sent me to Yemen, so I said, 'O Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, they have certain drinks, so which may I drink and what should I avoid?' He, *sallallaahu 'alayhi wa sallam*, said: 'What are they?' I said, 'Al-Bit', and Al-Mizr.' He, *sallallaahu 'alayhi wa sallam*, asked: 'What is Al-Bit', and Al-Mizr?' I replied, 'Al-Bit' is a drink made from honey, and Al-Mizr is made from grain.' He, *sallallaahu 'alayhi wa sallam*, asked: 'Do they intoxicate?' I replied, 'Yes.' He, *sallallaahu 'alayhi wa sallam*, said: 'Do not drink any intoxicant, for I have forbidden every intoxicant.'²

He, *sallallaahu 'alayhi wa sallam*, would ask for an example of the thing he was questioned about

'Awf ibn Maalik Al-Ashja'i, may Allaah be pleased with him, said, "We used to perform Ruqyah (recitation to heal the sick) before Islaam, and then we asked, 'O Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, what do you think about what we used to do?' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Tell me the Ruqyah you use, there is nothing wrong with Ruqyah as long as it does not contain any Shirk [disbelief].""³

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, reported: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, forbade performing Ruqyah, and then the family of 'Amr ibn Hazm came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said, 'O Messenger of Allaah, we used to perform Ruqyah from scorpion bites, but you have now forbidden that.' They then told him what they say, so the Prophet of Allaah, *sallallaahu 'alayhi wa sal-*

1 Reported by Ibn Abu Shaybah (27753)

2 Reported by An-Nasaa'i (5603). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (7333).

The original text of the narration is reported by Al-Bukhaari (4343) and Muslims (1733)

3 Reported by Muslim (2200)

lam, said: 'I see nothing wrong with that, whoever among you who can benefit his brother should do so.'"¹

An-Nawawi, may Allaah have mercy upon him, said, "Their statement: 'You have now forbidden Ruqyah' was explained by the scholars to mean that it was forbidden at first, and then this prohibition was abrogated, and the Prophet of Allaah, sallallaahu 'alayhi wa sallam, gave permission to do it and performed it himself. A second explanation is that this prohibition was for Ruqyahs that were unknown. The third explanation is that this prohibition was for certain people who believed it would have an effect independently without the will of Allaah, as they believed before Islaam."²

Ibn Hajar, may Allaah have mercy upon him, said, "The scholars have agreed that performing Ruqyah is permissible with three conditions: The first is that the Ruqyah is from the speech of Allaah and His names and attributes. The second is that it is in Arabic, or its meaning is known if it is from another language. The third is that a person does not believe that the Ruqyah does not benefit by itself, rather only Allaah causes it to benefit."³

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, would choose the easiest option for them if possible

'Abdullaah ibn 'Amr, may Allaah be pleased with him, said, "I saw the Prophet of Allaah, sallallaahu 'alayhi wa sallam, near the Jamrah (in Hajj), and he was being asked questions. A man said, "O Messenger of Allaah, I slaughtered before I threw the pebbles." The Prophet of Allaah, sallallaahu 'alayhi wa sallam, replied: "Throw, and there is no harm." Another man said, "O Messenger of Allaah, I shaved my head before I slaughtered." The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "Slaughter, and there is no harm." The Prophet of Allaah, sallallaahu 'alayhi wa sallam, was not asked about any action that day that preceded or came after another action except that he said: "Perform it, and there is no harm."⁴"⁴

Jaabir ibn Abdullaah, may Allaah be pleased with him, said that a man stood up on the day of the Conquest of Makkah and said, "O Messenger of Allaah,

1 Reported by Muslim (2199)

2 The explanation of An-Nawawi on the book of Muslim (168/14)

3 *Fat-h Al-Baari* (195/10)

4 Reported by Al-Bukhaari (124) and Muslim (1306)

sallallaahu 'alayhi wa sallam, I made an oath to Allaah that if He allows you to conquer Makkah, I will pray two Rak'ahs in (the Masjid in) Jerusalem." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Pray here [in Makkah]." The man repeated himself, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, again told him: "Pray here." The man repeated a third time, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Then do as you wish."¹

The Prophet's, *sallallaahu 'alayhi wa sallam*, style was to make things easy

This is as Allaah Says (what means): «***And We shall make easy for you the easy way.***» [Qur'aan 87:8]

Ibn Katheer, may Allaah have mercy upon him, said, "Meaning: *We will make good deeds and speech easy upon you, and we will legislate upon you rulings that are easy, forgiving and straight with no crookedness, without any difficulty in them.*"²

Abu Hurayrah, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "The religion is easy, and no one will overburden himself in the religion except that it will defeat him."³

He, *sallallaahu 'alayhi wa sallam*, also said: "**I was sent with the easygoing monotheism.**"⁴

'Aa'ishah, may Allaah be pleased with her, said, "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was not given a choice between two matters except that he would choose the easier one, as long as it was not a sin. If it was a sinful matter he would be the farthest of all people from it."⁵

He, *sallallaahu 'alayhi wa sallam*, used to choose the beneficial matters for his nation

1 Reported by Abu Daawood (3305). Al-Albaani ruled it as authentic in his book *Irwaa' Al-Ghaleel* (2597)

2 *Tafseer ibn Katheer* (372/8)

3 Reported by Al-Bukhaari (39) and Muslim (2816)

4 Reported by Ahmad (21866). Al-Albaani ruled it as strong by virtue of other narrations in his book *As-Silsilah As-Saheehah* (6/423)

5 Reported by Al-Bukhaari (3560) and Muslim (2327)

Abu Hurayrah reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “**On the night of Israa' [the ascent to the heavens]**, I saw Moosa, may Allaah exalt his mention, and he was a thin man with straight hair that was oiled, and he looked like a man from the tribe of Shanoorah. I also saw 'Eesa, may Allaah exalt his mention, and he was a man of medium height, with a reddish complexion as if he had just come out of a bathhouse, whereas I am the descendent of Ibraaheem who resembles him the most. Then I was brought two vessels, the first contained milk and the second contained wine, and it was said to me, “Drink whichever one you wish.” I took the milk and drank it, so it was said to me, “You chose the Fitrah [the natural path], and if you had chosen the wine your nation would have gone astray.”¹

He, *sallallaahu 'alayhi wa sallam*, used to make exceptions from the general rule in cases of necessity

Al-Qaasim ibn Muhammad, may Allaah have mercy upon him, reported that 'Aa'ishah, may Allaah be pleased with her, said, “Sawdah, may Allaah be pleased with her, asked to leave on the night of Muzdalifah (during Hajj) before the crowds of people, and she was a heavy woman. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave her permission and she left before us, and then he held us back until the morning, so we left with him. I wished that I had asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, for permission like Sawdah so that I would have been able to leave with his permission.”²

'Abdullaah ibn 'Umar, may Allaah be pleased with him, said, “'Abbaas ibn 'Abdil Muttalib asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, for permission to stay in Makkah on the nights of Mina to give people water, so he allowed him to do so.”³

He, *sallallaahu 'alayhi wa sallam*, would agree to an exception asked for by the questioner

'Abdullaah ibn 'Abbaas, may Allaah be pleased with them, reported that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Allaah has sanctified Makkah, so it was not made permissible [to wage war in it] for anyone

1 Reported by Al-Bukhaari (3394) and Muslim (168)

2 Reported by Al-Bukhaari (1680) and Muslim (1290)

3 Reported by Al-Bukhaari (1634) and Muslim (1315)

before me and it is not permissible for anyone after me. It was only made permissible for me for part of one day. Its plants should not be cut nor anything taken from them, nor should the trees be cut, and the animals should not be scared away, and nothing that is lost should be taken except after announcing it." 'Abbaas, may Allaah be pleased with him, then said, "O Messenger of Allaah, except the Ithkhir plant, for it is used for our goldsmiths and graves." At this, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Except for Ithkhir."¹

An-Nawawi, may Allaah have mercy upon him, said, "*This exception of the Ithkhir plant could mean that it was revealed to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, at that moment that this plant was an exception from the general prohibition. Or it could be that Allaah had previously revealed to him that if anyone asks for an exception, then he should give it to him, or it was an Ijtihad (using his judgment), and Allaah knows best.*

²"²

Ibn Hajar, may Allaah have mercy upon him, said, "*From the benefits of this Hadith:*

- *The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was given the special exemption mentioned in this Hadeeth, and it was not given to anyone else.*
- *One may respond to the scholar if there is some benefit, even in front of a gathering.*

'Abbaas, may Allaah be pleased with him, had a lofty status with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*.

- *The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, had special concern for Makkah, as it is his place of origin and upbringing.*
- *The ruling of migrating from Makkah to Madeenah had ended, but the ruling of migrating from a land of disbelief to a land of Islaam is everlasting until the Day of Judgment.*³

If there was no exception for the questioner, he, *sallallaahu 'alayhi wa sallam*, would tell him that clearly

1 Reported by Al-Bukhaari (1349) and Muslim (1353). *Ithkhir* is a nice smelling plant

2 The explanation of An-Nawawi on the book of Muslim (127/9)

3 *Fat-h Al-Baari* (50/4)

Ibn Umm Maktoom, may Allaah be pleased with him, asked the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, "O Messenger of Allaah, I am a blind man with a spacious house, and I have an unsuitable guide. Do I have permission to pray in my home?" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked: "Do you hear the call to prayer?" He, may Allaah be pleased with him, said, "Yes." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "I find no exception for you."¹

Al-'Atheem Abaadi, may Allaah have mercy upon him, said, "This shows that attending the congregational prayer is obligatory. If it was only recommended, then a blind man like ibn Umm Maktoom, may Allaah be pleased with him, would have been the first to have been given permission not to pray in congregation."²

He, *sallallaahu 'alayhi wa sallam*, would guide the questioner to a permissible alternative

An indication of the understanding of the scholar is that if he forbids the questioner from a certain thing that he is in need of, he should guide him to a permissible alternative. In this way, he closes the door to that which is forbidden, but at the same time he opens the door to that which is permissible. This is like a caring doctor who forbids a sick person from some things, but he prescribes for him that which benefits him.

Fayrooz Ad-Daylami, may Allaah be pleased with him, said, "We came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said, 'O Messenger of Allaah, you know who we are (which tribe), and where we are from (which land), so who are we going to?' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'To Allaah and his Messenger.' We said, 'O Messenger of Allaah, we are a people that grow grapes, but Allaah has forbidden wine, so what should we do with them?' He, *sallallaahu 'alayhi wa sallam*, said: 'Turn them into raisins.' We asked, 'What will we do with raisins?' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Soak them in water from the morning till the night, or from the night till the morning [and

1 Reported by Abu Daawood (552), An-Nasaa'i (581) and Ibn Maajah (792). Al-Albaani ruled it as authentic in his book *Saheeh Abu Daawood* (561). A similar narration was also reported by Muslim (653) on the authority of Abu Hurayrah, may Allaah be pleased with him

2 'Awn Al-Ma'bood (180/2)

then drink it].’ I said, ‘Should we not leave it longer until it ferments?’ The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said: ‘Do not leave it in the ‘Qullah’ [crockery] vessel, and put in the ‘Shann’ [leather] vessel instead, for if you leave it for a long time it will become vinegar.’”¹

‘Abdul-Muhsin Al-’Abbaad, may Allaah have mercy upon him, said, “*Meaning, going to what Allaah and His messenger, sallallaahu ‘alayhi wa sallam, commands, and adhere to whatever is legislated by Allaah and His messenger, sallallaahu ‘alayhi wa sallam.*”²

Ibn ‘Abbaas, may Allaah be pleased with him, did something similar, as Sa’eed ibn Abu Al-Hasan, may Allaah have mercy upon him, said, “I was with ibn ‘Abbaas, may Allaah be pleased with him, when a man came to him. He said, ‘O ibn ‘Abbaas, my livelihood is only from my work with my hands, and that is that I make drawings.’ ibn ‘Abbaas, may Allaah be pleased with him, said, ‘I will only tell you what I heard from the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said: ‘Whoever makes a picture of a [living] thing then Allaah will punish him until he blows a soul into it, and he will never be able to blow a soul into it.’ The man became terrified and his face turned yellow. ibn ‘Abbaas, may Allaah be pleased with him, said, ‘Woe to you! If you must do this, then draw trees and anything else that does not have a soul.’”³

He, *sallallaahu ‘alayhi wa sallam*, would turn to Allaah to guide him to the right answer

When the successful scholar who issues verdicts is asked a question, he must realize his dependence on Allaah, the One who shows the right path and guides hearts. He must ask Him to show him the right answer and open the path of success to him.

A man asked the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, “*If a man finds another man with his wife and he accuses her you would have him lashed, and if he kills the man you would kill him, and if he stays quiet, he would stay silent while being enraged.*” The reply of the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, was: “**O Allaah, clarify [the ruling]**” and he began to

1 Reported by Abu Daawood (3710) and An-Nasaa’i (5736). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami’* (1477)

2 The explanation of ‘Abdul-Muhsin Al-’Abbaad on the book of Abu Daawood (25/419)

3 Reported by Al-Bukhaari (2225) and Muslim (2110)

supplicate to Allaah until the verses in beginning of Chapter An-Noor were revealed.”¹

As-Saymari said regarding the etiquette of giving verdicts, “One should supplicate to Allaah if he wants to give verdicts.”²

One of these supplications is reported by Abu Salamah ibn ‘Abdur-Rahmaan ibn ‘Awf, may Allaah have mercy upon him, when he said, “I asked ‘Aa’ishah, the Mother of the Believers, may Allaah be pleased with her: What did the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, say to begin his prayer at night?” She, may Allaah be pleased with her, said, “He used to say as the opening supplication at night: ‘O Allaah, the Lord of Jibreel and Meekaa’eel and Israafeel, the Creator of the heavens and earth, Knower of the hidden and apparent, You judge between your slaves regarding that which they differed. Guide me to the correct path of what they have differed by your permission, You guide whom you will to the Straight Path.’³

He, sallallaahu ‘alayhi wa sallam, was not harsh to the questioner who committed a sin and repented from it

Abu Hurayrah, may Allaah be pleased with him, said,

“A man came to the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, and said, ‘I have been ruined, O Messenger of Allaah.’ He, sallallaahu ‘alayhi wa sallam, said: ‘What has ruined you?’ The man said, ‘I had relations with my wife (during the day) in Ramadhaan.’ He, sallallaahu ‘alayhi wa sallam, said: ‘Can you free a slave?’ The man said, ‘No.’ He, sallallaahu ‘alayhi wa sallam, asked: ‘Can you fast two consecutive months?’ He replied, ‘No.’ He, sallallaahu ‘alayhi wa sallam, said: ‘Do you have enough to feed sixty poor people?’ He said, ‘No.’

The man then sat down, and an ‘Araq (sixty handfuls) of dates came to the Prophet of Allaah, sallallaahu ‘alayhi wa sallam. He told the man to donate it as an expiation. The man said, ‘Who is poorer than us? There is no one in Madeenah that is in more need of these

1 Reported by Muslim (1111) on the authority of ‘Abdullaah ibn Mas’ood, may Allaah be pleased with him

2 An-Nawawi in his book *Aadaab Al-Fatwa Wal-Mufti Wal-Mustafti* (49/1)

3 Reported by Muslim (770)

dates than us.' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, then smiled until his front teeth showed, and said: 'Go and give it to your family.'"¹

Ibn Hajar, may Allaah have mercy upon him, said, "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, did not punish him even though he confessed his sin. That is because he came to ask for a ruling, which indicates that he was regretful. If he was punished that would be a reason not to ask for a verdict."²

Ibn Hajar, may Allaah have mercy upon him, said, "From the benefits of the Hadith:

- One should be gentle to the student and gentle in the manner of teaching.
- People should cooperate in helping a Muslim.
- One may donate to a person more than he needs at the moment.
- The reason the Prophet of Allaah, sallallaahu 'alayhi wa sallam, laughed is because of the drastic change in his situation for he had come to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, scared, hoping to save himself by any means. However, when he found that there was an escape from the punishment, he even hoped to eat what he was supposed to donate as an expiation. Or it could be that he laughed because of the subtle way in which the man asked for what he wanted (of dates)."³

Salamah ibn Sakhr Al-Ansaari, may Allaah be pleased with him, said,

"I was a man who was given a desire for women unlike anyone else. When Ramadhaan came, I declared my wife forbidden for me for the whole month, out of fear that I would start having relations with her at night and then continue until daybreak and I would not be able to stop.

One night when my wife was serving me, I saw something from her and I had relations with her. In the morning I went to my people and told them what I had done and I said, 'Come with me to the

1 Reported by Al-Bukhaari (1936) and Muslim (1111)

2 Fat-h Al-Baari (165/4)

3 Fat-h Al-Baari (171/4)

Messenger of Allaah, sallallaahu 'alayhi wa sallam, so that I may inform him of what I did.'

They said, 'By Allaah, do not do that! We are afraid that Allaah will reveal the Qur'aan regarding us, or that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, will say something about us that will be a shame upon us. Rather, you go by yourself and do what you wish.'

*So I went to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and told him the matter. He said: '**Have you done that?**' I replied, 'Yes.' He, sallallaahu 'alayhi wa sallam, repeated that three times, and I said, 'Yes, and I am here, so fulfill the judgment of Allaah upon me and I will have patience upon that.'*

*He, sallallaahu 'alayhi wa sallam, said: '**Free a slave [lit. 'a neck'].**' I slapped my own neck and said, 'By the One who sent you with the truth, I have none other than this.'*

*He, sallallaahu 'alayhi wa sallam, said: '**Fast two months.**' I said, 'O Messenger of Allaah, sallallaahu 'alayhi wa sallam, this only happened because of fasting!'*

*He, sallallaahu 'alayhi wa sallam, said: '**Then feed sixty poor people.**' I said, "By the One who sent you with the truth, we spent last night hungry without any dinner."*

*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "**Go to the one in charge of the charity of Banu Zurayq, and tell him to give it to you. Then feed sixty poor people from it and keep the rest for you and your children.**" I went back to my people and said, 'I found harshness and a bad opinion with you, and I found ease and blessings with the Messenger of Allaah. He ordered you to give me your charity,' so they gave it to me.¹"*

He, sallallaahu 'alayhi wa sallam, would make the questioner feel more comfortable by implementing the answer upon himself

¹ Reported by Abu Daawood (2213), At-Tirmithi (3299) and Ibn Maajah (2062). Al-Albaani ruled it as authentic in his book *Irwaa' Al-Ghaleel* (2091).

'Aa'ishah, may Allaah be pleased with her, said, "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did something, and he gave permission to do it, but some people did not feel comfortable doing it. So when the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, heard that he stood up, praised Allaah and then said: 'What is wrong with some people, they feel uncomfortable about something I myself do? For by Allaah, I am the most knowledgeable of them regarding Allaah, and the one who fears Him the most.'" ¹

In the narration in the book of Muslim, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**What is wrong with people who do not want to do what I have been given permission to do?**"

An-Nawawi, may Allaah have mercy upon him, said, "*This Hadeeth is an encouragement to follow the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and not to go to extremes in worship. It criticizes staying away from a permissible thing out of doubt that it is permissible. It also shows that closeness to Allaah is achieved by following His orders, not by what a person imagines or by doing things that He did not order us.*" ²

Anas ibn Maalik, may Allaah be pleased with him, narrated that three men came to the houses of the wives of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to ask about his worship. When they heard about his worship, it was as if they did not see it as being much, and they said, "Who are we compared to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*? He has been forgiven for his future and past sins." Thus, one of them said, "As for me; then I will always pray the entire night." The other man said, "I will fast every day, and never break my fast (any day)." The last one said, "I will give up on women and never get married." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, then went to them and said: "Are you the ones who said such and such? By Allaah, I am the one who fears Allaah the most and has the most piety. But I still fast sometimes and break my fast other times, and I pray at night and sleep, and I marry women. So whoever turns away from my Sunnah [way or path], then he is not from me." ³

¹ Reported by Al-Bukhaari (6101) and Muslim (2356)

² The explanation of An-Nawawi on the book of Muslim (107/15)

³ Reported by Al-Bukhaari (5063) and Muslim (1401)

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, narrated, "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, went to Makkah in Ramadhaan during the year of the conquest of Makkah until he reached a place called Kuraa' Al-Ghameem. The people were fasting and they were walking and riding. It was said to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, 'Fasting has become difficult upon the people, and they are waiting to see what you will do.' So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, called for a container of water to be brought to him, and he raised it to his mouth until the people saw it, and then he drank. Some of the people broke their fast and some continued to fast. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was told that some people were still fasting, so he, *sallallaahu 'alayhi wa sallam*, said: 'They are the disobedient ones, they are the disobedient ones.'" ¹

An-Nawawi, may Allaah have mercy upon him, said, "His statement: "They are the disobedient ones" could refer to those people that are harmed by fasting, as indicated by the statement: "Fasting has become difficult upon the people". Or they were obligated to break their fast so that it would be clear that it was permissible to do so, but they disobeyed and continued to fast. In either case, today a person who fasts on a journey is not considered as being disobedient, as long as it does not harm him." ²

He, *sallallaahu 'alayhi wa sallam*, gave a gift to the questioner to show that he had not become angry at the question

Anas ibn Maalik, may Allaah be pleased with him, said that the Jews would not eat or even stay in the same house as a menstruating woman. The Companions of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked him about this, so Allaah revealed the verse (which means): «*And they ask you about menstruation. Say, It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.*» [Qur'aan 2:222]. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Do everything you wish, except having intercourse."

1 Reported by Muslim (1114)

2 The explanation of An-Nawawi on the book of Muslim (233/7)

When this reached the Jews, they said, "This man wants to oppose us in everything that we do." Then, Usayd ibn Hudhayr and 'Abbaad ibn Bishr, may Allaah be pleased with them, came and said, "O Messenger of Allaah! The Jews said such and such, so we should not stay away from menstruating women?" The face of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, changed color, until we thought that he had become angry with them. They went away, and soon after some milk was brought to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, as a gift. So he, *sallallaahu 'alayhi wa sallam*, sent someone to call them back, and when they came he, *sallallaahu 'alayhi wa sallam*, gave them some of it to drink, and they knew then that he, *sallallaahu 'alayhi wa sallam*, was not angry with them.¹

'Ali Al-Qaari, may Allaah have mercy upon him, said, "*He, sallallaahu 'alayhi wa sallam, gave them some milk to drink as a way of showing that he was not angry.* The words '*he, sallallaahu 'alayhi wa sallam, was not angry with them*' either mean *he was not actually angry because they were excused since they had good intentions when they said what they did*, or mean that *he, sallallaahu 'alayhi wa sallam, calmed down and forgave them*."²

He, *sallallaahu 'alayhi wa sallam*, participated in something permissible he was asked about in order to reinforce its permissibility

Abu Sa'eed Al-Khudri, may Allaah be pleased with him, said that some people from the Companions of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, were on a journey. They passed the neighborhood of an Arab tribe and asked them to host them, but they refused. Those people then asked the Companions, "Is there anyone among you who can perform Ruqyah (reciting as a cure), for our leader has been stung?" A man from the Companions agreed and went to the sick man and read Chapter Al-Faatihah over him. The man was cured, so they gave this Companion some sheep as a gift. He refused to accept it and said, "Not until I ask the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, about this."

He, may Allaah be pleased with him, then went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and mentioned that to him, and said, "O Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, by Allaah I only performed Ruqyah

1 Reported by Muslim (302)

2 *Mirqaat Al-Mafaateeh Sharh Mishkaat Al-Masaabeeh* (245/2)

by reciting Chapter Al-Faatihah!" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, smiled and asked: "How did you know it is a Ruqyah?" He, *sallallaahu 'alayhi wa sallam*, then said: "Take them [the sheep], and save me a portion of them."¹

Commenting on this narration, An-Nawawi, may Allaah have mercy upon him, said, "*His statement: 'Save me a portion of them' was only so that they would feel more comfortable in taking the sheep and to reinforce that it was permissible without any doubt.*"²

Ibn Hajar, may Allaah have mercy upon him, said: "*From the benefits of this narration:*

A person should fulfill his agreement. Abu Sa'eed, may Allaah be pleased with him, agreed to perform Ruqyah on the condition that the reward would be given to him and his companions, and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ordered him to go ahead with that.

- *It is permissible to ask for a present if it is known that the person is willing to give it.*
- *It is permissible to accept something that apparently seems permissible, and not to spend it if he becomes doubtful about it.*
- *One may perform Ijtihad (using one's best judgment) if there is no clear statement on an issue*
- *The greatness of the Qur'aan in the hearts of the believers, especially Chapter Al-Faatihah.*
- *One cannot stop a person's provision from reaching him. Those people refused to host the Companions, but Allaah had decreed that some of their wealth should go to the Companions. However, when they refused to host them this was a cause for their leader to be stung, therefore causing them to pay them the wealth they had refused to give them (had they hosted them).*
- *The punishment was reserved for the leader who refused to host them. This is because the people would follow the order of their leader, so when he refused to host them he was singled out with a punishment.*³

1 Reported by Al-Bukhaari (2276) and Muslim (2201)

2 The explanation of An-Nawawi on the book of Muslim (188/14)

3 *Fat-h Al-Baari* (458/4)

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, said, "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sent us on an expedition to meet a caravan that belonged to the Quraysh, and made Abu 'Ubaydah our leader. He gave us a container of dates as provision, for he did not have anything else to give us. Abu 'Ubaydah would give each one date."

Jaabir, may Allaah be pleased with him, was then asked, "What did you do with that?" He replied,

"We would suck on it like a child does, and then we would drink water with it. That would suffice us until night. We would also hit the leaves off trees and wet them with water, and then we would eat them.

*While we were walking along the ocean a huge animal washed up on the coast, and it was as if it was a large dune. We came to it and found that it was a large creature known as the Anbar. Abu 'Ubaydah at first said that it was a Maytah (dead animal that is impermissible to eat). Then he said, 'No, rather we are the messengers of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and we are in the path of Allaah. We are in a state of dire need, so eat from it.' So we stayed there and ate it for an entire month, and we were three hundred people. We ate until we began to gain weight. We would scoop grease out from the opening of its eye, and we would cut pieces from it as big as a bull. Abu 'Ubaydah was able to sit thirteen of his men in the creature's eye opening, and he stood up on one of its ribs and our largest camel was able to pass under it. We then packed some of its meat for the journey. When we reached Madeenah we came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and mentioned our story. He, *sallallaahu 'alayhi wa sallam*, said: 'That is a provision that Allaah has given to you, do you have any of its meat so we may eat it?' So we sent some the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and he ate it."*¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would answer the questions of non-Muslims

¹ Reported by Al-Bukhaari (2483) and Muslim (1935)

Thawbaan, may Allaah be pleased with him, the freed slave of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said,

"While I was standing beside the Messenger of Allaah, sallallaahu 'alayhi wa sallam, one of the rabbis of the Jews came and said, 'Peace be upon you, O Muhammad.' I pushed him back so hard that he nearly fell over. At this he said, 'Why do you push me?' I said, 'Why don't you say: O Messenger of Allaah?' The Jew said, 'We call him by the name that he was given by his family.'

The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: 'My name is Muhammad, which is how my family named me.'

The Jew said, 'I have come to ask you.' The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: 'Will it benefit you if I answer you?'

The Jew said, 'I shall hear it with my own ears.' The Messenger of Allaah, sallallaahu 'alayhi wa sallam, drew a line in the ground with a stick that he had with him (as a contemplating person does) and then said: 'Ask.'

At this the Jew said, 'Where will the human beings be on the Day when the Earth changes into another earth and the Heavens (change into other heavens)?' The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: 'They will be in darkness before the bridge.'

The Jew said, 'Who amongst the people will be the first to cross (this bridge)?' He, sallallaahu 'alayhi wa sallam, said: 'They would be the poor amongst the Muhaajireen.'

The Jew said, 'What will the (breakfast) food awaiting them as a reception when they would enter Paradise?' He, sallallaahu 'alayhi wa sallam, replied: 'The extra lobe of fish liver.' The Jew said, 'What would be their lunch after this?' He, sallallaahu 'alayhi wa sallam, said: 'The Bull of Paradise that fed from its edges would be slaughtered for them.'

The rabbi said, 'What would be their drink?' He, sallallaahu 'alayhi wa sallam, said: 'They would be given a drink from the fountain named Salsabeel.'

*He said, 'You have told the truth and you are a prophet.' He then turned and left. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'This man asked me these questions and I had no knowledge of them, until Allaah brought (the answers) to me.'"¹*

Anas, may Allaah be pleased with him, narrated that when 'Abdullah ibn Salaam, may Allaah be pleased with him, heard of the arrival of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in Madeenah, he came to ask him some questions. He, may Allaah be pleased with him, said, "I am going to ask you about three things which nobody knows except a prophet: What is the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father or its mother?"

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "The first sign of the Hour will be a fire that will gather the people from the east to the west; the first meal of the people of Paradise will be the extra lobe of fish-liver. As for the child, if a man's fluid comes before the woman, it will resemble him, and if the woman's fluid comes first, it will resemble her." 'Abdullaah ibn Salaam, may Allaah be pleased with him, said, "I bear witness that there is no one worthy of worship but Allaah and that you are the Messenger of Allaah."²

Al-Mugheerah ibn Shu'bah, may Allaah be pleased with him, narrated, "When the delegation from Najraan came they asked me, 'Do you not read (in your Book what means): «**O sister of Haaroon (Aron)**», and there was a long gap (of hundreds of years) between 'Eesa and Moosa?' I did not know how to respond to them, so when I came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, I asked him about that. He, *sallallaahu 'alayhi wa sallam*, said: 'Why did you not tell them that they used to name with the names of the prophets and righteous before them?'"³

Al-Mubaarakpoori, may Allaah have mercy upon him, said, "This means that the Haaroon mentioned in the verse: «**O sister of Haaroon**» is not the brother of Moosa; rather it is just the name of another man, for they used to use the names of the prophets before them."⁴

1 Reported by Muslim (315)

2 Reported by Al-Bukhaari (3938)

3 Reported by Muslim (2135)

4 *Tuhfat al-Ahwathi* (8/477)

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, even answered the questions of the Jinn

'Aamir, may Allaah have mercy upon him, said,

"I asked 'Alqamah, may Allaah have mercy upon him: 'Did ibn Mas'ood, may Allaah be pleased with him, witness the night of the Jinn with the Prophet of Allaah, sallallaahu 'alayhi wa sallam?' He replied, 'I asked ibn Mas'ood, may Allaah be pleased with him, if anyone of them witnessed the night of the Jinn with the Prophet of Allaah, sallallaahu 'alayhi wa sallam.' He, may Allaah be pleased with him, said, 'No, but we were with him one night in Makkah and then we lost him, so we looked for him in the valleys and paths. We said, '(Maybe) he, sallallaahu 'alayhi wa sallam, was abducted or assassinated.' Thus, we spent the worst night imaginable.

*When morning came, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, came from the direction of the cave of Hiraa'. We said, 'O Messenger of Allaah, we lost you and went looking for you. When we did not find you we spent the worst night imaginable.' He, sallallaahu 'alayhi wa sallam, said: '**The caller of the Jinn came to me so I went with him, and I read the Qur'aan to them.**' He, sallallaahu 'alayhi wa sallam, then took us and showed us their tracks and the remains of their fires. They asked him for provision so he, sallallaahu 'alayhi wa sallam, said: '**You can have every bone that Allaah's name has been mentioned upon, and it will be full of meat for you. And every piece of dung will be food for your animals.**' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: '**'So do not use these two things to wipe yourself (after relieving yourselves), for they are the food of your brothers.'**'¹*

An-Nawawi, may Allaah have mercy upon him, said, "Some of the scholars said that these bones are food for the believers from the Jinn. As for the disbelievers from the Jinn, then it has been narrated in another narration that their food is that upon which Allaah's name was not mentioned."²

¹ Reported by Muslim (450)

² The explanation of An-Nawawi on the book of Muslim (170/4)

Conclusion:

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, advised people to speak good words or stay silent. This advice is important to follow because giving judgments in the Religion without knowledge is among the ways which lead a person to loss in the Hereafter. Indeed, this matter is among the chief reasons leading people to enter Hellfire. The truly knowledgeable person does not venture his own opinion if he does not know the religious judgment on a particular case.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, taught us a very important lesson, which is that it is not shameful for one to reply, "I do not know" when it is applicable, but it is shameful to speak about religious matters without knowledge. Only Allaah knows everything. For the Muslim to be safe on the Day of Judgment, he should speak only about what he knows. If one needs an answer to a religious question, he should ask one more knowledgeable than himself or a trustworthy Muslim who can ask another pious, knowledgeable Muslim. This is the way the knowledge of the religion is taught, and this is the way knowledge is preserved.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, made himself available to his followers so that they could ask him all sorts of questions and he, *sallallaahu 'alayhi wa sallam*, would attend to everyone's inquiry and reply to it according to his particular situation and circumstances. His Companions always found him attentive whenever they needed to learn or inquire about any matter pertaining to religion, social advice or any other matter of their concern.

This is a quality of true leaders, who address the worries of their subjects and work on alleviating them. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was indeed a leading example in this for humanity, and his Companions, may Allaah be pleased with them, adopted the same method after his demise as they had learnt from his practical life.



Section Three

The conduct of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with the Bedouins (desert dwellers)

Introduction:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, had perfect manners, which is evident in the way he showed kindness even to people known for their severe and harsh behavior. There are many great examples of how the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, conducted himself with the Bedouins, who were known for harshness in their speech and actions, as Allaah Says (what means): «*The Bedouins are stronger in disbelief and hypocrisy and more likely not to know the limits of what [laws] Allah has revealed to His Messenger*» [Qur'aan 9:97]

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to react to their harshness with mercy and forbearance, as Allaah Says (what means): «*So by mercy from Allaah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allaah. Indeed, Allah loves those who rely [upon Him]*» [Qur'aan 3:159]

It is known that Bedouins, the people who live in the desert, develop these qualities. This is why the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Whoever lives in the desert becomes harsh.”¹ Ibn Al-Atheer, may Allaah have mercy upon him, said in his book *An-Nihaayah* (281/1), “This means that he develops a harshness in his nature because of how little he deals with people.” This harshness shows even in his speech. As for a person that

¹ Reported by Ahmad (8619) on the authority of Abu Hurayrah, may Allaah be pleased with him. Al-Albaani ruled it As authentic in his book *Saheeh Al-Jaami'* (6123).

lives in the cities and towns, then you will see that he is more personable and his speech is softer and kinder than the man who lives in the desert.

Allaah Says (what means):

- «*And among the Bedouins are some who consider what they spend as a loss and await for you turns of misfortune. Upon them will be a misfortune of evil. And Allah is Hearing and Knowing. But among the Bedouins are some who believe in Allah and the Last Day and consider what they spend as means of nearness to Allah and of [obtaining] invocations of the Messenger. Unquestionably, it is a means of nearness for them. Allah will admit them to His mercy. Indeed, Allah is Forgiving and Merciful.*» [Qur'aan 9:98-99]
- «*And among those around you of the Bedouins are hypocrites, and [also] from the people of Madeenah. They have become accustomed to hypocrisy. You, [O Muhammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment.*» [Qur'aan 9:101]

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not allow any of his Companions who came from the desert to live in Madeenah to return to live in the desert again. Rather, this was considered from the major sins. 'Abdullaah ibn Mas'ood, may Allaah be pleased with him, said, "The one who accepts interest and the ones who witnesses it knowingly, the tattooer and the one who is tattooed for beautification, the one who withholds his Zakaat, and the one who returns to being a Bedouin after migrating are all cursed by Muhammad on the Day of Judgment."¹

However, this is permissible in certain exceptional cases. Salamah ibn Al-Akwa', may Allaah be pleased with him, narrated that he visited Al-Hajjaaj, so he said, "O ibn Al-Akwa', have you gone back and returned to being a Bedouin?" He, may Allaah be pleased with him, said, "No, but the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, gave me permission to go back to the desert."²

¹ Reported by An-Nasaa'i (5102). Al-Albaani ruled it as authentic in his book *At-Ta'leeqaat Al-Hisaan* (3241).

² Reported by Al-Bukhaari (7087) and Muslim (1862).

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, was gentle and merciful with them in spite of their harshness

He would use kindness in dealing with them, and this is made clear from the narration of the Bedouin man who urinated in the mosque. Anas ibn Maalik, may Allaah be pleased with him, said, "While we were in the Mosque with the Messenger of Allaah, sallallaahu 'alayhi wa sallam, a Bedouin came and started urinating in the mosque. The Companions of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said, "Stop, stop!" The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: "Do not interrupt him; leave him alone." So they left him alone until he had finished urinating, then the Messenger of Allaah, sallallaahu 'alayhi wa sallam, called him and said to him: "These mosques are not a place for urine or anything filthy, rather they are for the remembrance of Allaah, prayer and reading Qur'aan." Then he, sallallaahu 'alayhi wa sallam, ordered a man to bring a bucket of water and he poured it over the urine."¹

Abu Hurayrah, may Allaah be pleased with him, said, "A Bedouin entered the Mosque while the Prophet of Allaah, sallallaahu 'alayhi wa sallam, was sitting in it, so he prayed and then said, 'O Allaah, have mercy on me and Muhammad, and do not have mercy on anyone besides us!' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, turned to him and said: 'You have confined a vast thing [meaning the Mercy of Allaah].' The same man later urinated in the mosque, so the people ran towards him. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, told them: 'Pour a bucket of water over it.' He, sallallaahu 'alayhi wa sallam, then said: 'You were only sent to make things easy, not to make things difficult.'"²

In another narration: "*The Bedouin man said after he gained some understanding: 'The Prophet of Allaah, sallallaahu 'alayhi wa sallam, then came to me, may my mother and father be sacrificed for him, and he did not criticize me or curse me. He, sallallaahu 'alayhi wa sallam, said: These mosques are not to be urinated in, they were only built for the remembrance of Allaah and prayer.'* He, sallallaahu 'alayhi wa sallam, then ordered for a bucket of water to be poured on the urine."³

¹ Reported by Al-Bukhaari (219) and Muslim (285).

² Reported by Al-Bukhaari (220) and At-Tirmithi (147) and the wording is for At-Tirmithi.

³ Reported by Ibn Maajah (529). Al-Albaani ruled it as authentic in his book *Saheeh Ibn Maajah* (529).

From the benefits of this narration:

- “One should be gentle with an ignorant person and teach him without harming him or being harsh towards him, if he did not make his error out of mockery or stubbornness. This is especially the case if it is hoped to bring him closer to Islaam.
- It shows the kindness and good manners of the Prophet of Allaah, sallallaahu ‘alayhi wa sallam.
- A smaller harm can be endured to avoid a greater harm. This is why the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, told them to leave him until he finished urinating. First, because the man would have been harmed if he was forced to stop, and he had already made the ground impure by urinating, so to allow him to finish is more suitable than to harm him. Second, he only urinated in one part of the mosque, but if they forced him to leave the place, he would have gotten urine on his clothes, his body, and other parts of the mosque.
- The Companions knew that they were ordered to stay away from impurities, and to order good and forbid evil, which is why they tried to stop the man without even asking permission from the Prophet of Allaah, sallallaahu ‘alayhi wa sallam.
- The water from washing impurity on the ground is pure. For it was not stated they removed the dirt that he urinated on, and they poured the water on it to purify it, therefore the wetness on the ground from washing it is pure.
- The sanctification of mosques, and they must be kept clean from impurities.
- The ground is purified by pouring water on it, and does not need to be dug up.”¹

The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, used to respond to their bad manners with goodness

Anas ibn Maalik, may Allaah be pleased with him, narrated, “I was walking with the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, and he was wearing a garment that had a thick collar. A Bedouin man came up to him and

¹ *Fath al-Baari* (325/1) and The explanation of An-Nawawi on the book of Muslim (191/3).

pulled him very harshly by his shirt, until it ripped and the collar was still around his neck. I looked at the neck of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and I could see marks in it from the severity of the way the man had pulled him. He said, 'O Muhammad! Give me some of the wealth of Allaah that you have!' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, simply turned to him, smiled and ordered for him to be given some wealth."¹

From the benefits of this narration:

- "The perfect manners of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, his forbearance, forgiveness and patience at being harmed.
- Pardonning the bad manners of a person who is hoped will come closer to Islam
- Enduring the harm of ignorant people, and not responding in kind.
- A person can be pardoned for a major sin done out of ignorance, if there is no specific Hadd (punishment) for that sin
- One may smile or laugh at a matter which would normally surprise people."²

Instances of his forbearance:

Abu Moosa, may Allaah be pleased with him, narrated,

"I was with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in Ji'r'aanah, between Makkah and Madeenah, and Bilaal was present. A Bedouin man came and said to him, 'Will you not fulfill what you promised me?' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: 'Take glad tidings.' The man said, 'You have promised us glad tidings too often!' So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, turned towards Abu Moosa and Bilaal as if he was angry, and he, *sallallaahu 'alayhi wa sallam*, said: 'He has refused the glad tidings, so you accept it.' We said, 'We accept.' He, *sallallaahu 'alayhi wa sallam*, then called for a vessel with water in it and he washed his hands and face in it and squirted water in it. He, *sallallaahu 'alayhi wa sallam*, then said: 'Drink from it, and pour some on

1 Reported by Al-Bukhaari (3149) and Muslim (1057) and the wording is his.

2 *Fath Al-Baari* (506/10) and The explanation of An-Nawawi on the book of Muslim (147/7).

your faces and necks, and have glad tidings!' So they took the water and did so. Umm Salamah, may Allaah be pleased with her, called out to them from behind the curtain, "Leave some for your mother! (As she is the Mother of the Believers).' So they left some of the water for her."¹

Al-Qurtubi, may Allaah have mercy upon him, said,

"The statement of the man: "You have promised us glad tidings too often!" is the statement of a harsh person, ignorant of the status of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and the greatness of the glad tidings that he refused. So he was forbidden from this goodness, and it was decreed for someone else who accepted it.

*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, did not specifically mention what this glad tiding was, for he intended to congratulate him generally with good in this life and the next. Since the man was ignorant of that he refused it, and when he offered it to one who knew its status, he rushed to accept it. The fact that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, washed his face in the water and spit in it and then told them to drink from it and wipe their faces with it was so that this goodness would definitely reach them."*²

He, sallallaahu 'alayhi wa sallam, forgave the Bedouin who tried to kill him

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, narrated that he went to a battle with the Prophet of Allaah, sallallaahu 'alayhi wa sallam, in the direction of Najd. When the Prophet of Allaah, sallallaahu 'alayhi wa sallam, returned, they also returned with him. They stopped at midday in a valley with many trees in it. The people all took shade under different trees and the Prophet of Allaah, sallallaahu 'alayhi wa sallam, stayed under a tree and hung his sword on it. Jaabir, may Allaah be pleased with him, said, "We all slept and then the Prophet of Allaah, sallallaahu 'alayhi wa sallam, called us, so we came and found a Bedouin sitting near him (his name was Ghawrath ibn Al-Haarith). The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: 'This man took my sword when I was sleeping, and I awoke to find

¹ Reported by Al-Bukhaari (4328) and Muslim (503).

² Al-Mu'jhim (448/6).

it in his hand, unsheathed. He said to me, 'Do you fear me?' I said, 'No.' He said, 'Who will protect you from me?' I said, 'Allaah', three times, so he sheathed the sword. And this is him sitting here.' Then the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not punish him."¹

In another narration: "The sword then fell from his hand, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, picked it up and said: **'Who will protect you?'** The man said, 'Be the best captor.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'Do you bear witness that there is no god worthy of worship but Allaah, and I am the Messenger of Allaah?'** He replied, 'I promise that I will not fight you nor will I be with a people that fight against you.' So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, let him go, and he returned to his people saying, 'I have come to you from the best of all people.'"²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, pardoned him and did not punish him because of how eager he was to bring the disbelievers to Islaam.

Ibn Al-Battaal, may Allaah have mercy upon him, said, "From the benefits of this narration:

- *The leader may choose not to punish a person who acts harshly towards him or threatens him.*
- *The patience and forbearance of the Prophets, *sallallaahu 'alayhi wa sallam*, towards the ignorant.*
- *The bravery, strength and steadfastness of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and his certainty that Allaah will help him and support him over all religions."*³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was patient with their many questions

The Bedouins would ask the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, often, while the Companions were timid out of reverence for the

1 Reported by Al-Bukhaari (2910) and Muslim (843).

2 Reported by Al-Haakim (4322) and ruled it as authentic according to the conditions of Al-Bukhaari and Muslim, and Ath-Thahabi agreed with his ruling. Al-Albaani ruled it as authentic in his book *At-Ta'leeqaat Al-Hisaan* (2872).

3 The explanation of Ibn Battal on the book of Al-Bukhaari (101/5).

Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. They would not ask about anything that was not previously mentioned out of fear that it would become prohibited, and they would be the cause of that and be sinful. Therefore, they would be happy to see the Bedouins when they came to Madeenah so that they would ask the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and the Companions would hear the answer and benefit.

An-Nawwaas ibn Sam'aan, may Allaah be pleased with him, said, "I stayed with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, for a year in Madeenah, and nothing stopped me from migrating there except for questioning, for if one of us migrated he would not ask the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, about anything." ¹

An-Nawawi, may Allaah have mercy upon him, said, "*This means that he stayed in Madeenah as a visitor, but he did not migrate because he wanted to ask the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, about the religion as the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, only allowed that from visitors and not from the Muhaajireen who migrated to Madeenah. This is why they were happy to see outsiders ask questions, because the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would endure their questions and the Muhaajireen would benefit.*

²" ²

Anas ibn Maalik, may Allaah be pleased with him, narrated,

*"We were forbidden to ask the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, anything (except for a necessity). Thus, it pleased us if an intelligent person from the Bedouins would come to ask the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and we could listen. While we were sitting with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in the mosque, a Bedouin man entered upon his camel and sat it down in the mosque and then tied it. He then asked them: 'Which one of you is Muhammad?' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was sitting amongst them, so they said, 'This fair-complexioned man who is reclining.' The man said to him, 'O son of 'Abd Al-Muttalib!' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: '**Go ahead.**' The man said, 'I am going to ask you and I will be direct in the way I ask so do not become an-*

¹ Reported by Muslim (2553).

² The explanation of An-Nawawi on the book of Muslim (111/16).

gry with me.' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, replied: '**Ask what you wish.**'

He said, 'O Muhammad, your messenger came to us and told us that you claim that Allaah had sent you (as a prophet). He, sallallaahu 'alayhi wa sallam, said: '**He told the truth.**' He (the Bedouin) said, 'Who created the heavens?' He, sallallaahu 'alayhi wa sallam, replied: '**Allaah.**' The Bedouin said, 'Who created the earth?' He, sallallaahu 'alayhi wa sallam, replied: '**Allaah.**' He said, 'Who raised these mountains and who created in them whatever is created there?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, replied: '**Allaah.**' The Bedouin said, 'By the One Who created the heaven and created the earth and raised these mountains, has Allaah sent you?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: '**Yes.**'

The Bedouin said, 'Your messenger also told us that five prayers are obligatory for us in our day and the night.' He, sallallaahu 'alayhi wa sallam, replied: '**He told you the truth.**' He (the Bedouin) said, 'By Him Who sent you, is Allaah the one who ordered you with this?' He, sallallaahu 'alayhi wa sallam, said: '**Yes.**' The Bedouin said, 'Your messenger told us that Zakaah had been made obligatory in our wealth.' He, sallallaahu 'alayhi wa sallam, said: '**He has told the truth.**' The Bedouin said, 'By Him Who sent you, is Allaah the one who ordered you with this?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: '**Yes.**'

The Bedouin said, 'Your messenger told us that it had been made obligatory for us to fast every year during the month of Ramadaan.' He, sallallaahu 'alayhi wa sallam, said: '**He has told the truth.**' He said, 'By the One who sent you, is Allaah the one who ordered you with this?' He, sallallaahu 'alayhi wa sallam, said: '**Yes.**' He said, 'Your messenger also told us that Hajj to the House had been made obligatory for whoever is able.' He, sallallaahu 'alayhi wa sallam, said: '**He has told the truth.**' The man turned away and said, 'By Him Who sent you with the Truth, I will neither add anything to them, nor diminish anything from them.' The Prophet

*of Allaah, sallallaahu 'alayhi wa sallam, said: 'If he is truthful, he will enter Paradise.'"*¹

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, would endure their interruptions while he was speaking, and would sometimes delay the answer until he finished

Abu Hurayrah, may Allaah be pleased with him, narrated, "While the Prophet of Allaah, sallallaahu 'alayhi wa sallam, was speaking to the people a Bedouin man came and asked: 'When is the Day of Judgment?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, continued to speak, so some people said, 'He, sallallaahu 'alayhi wa sallam, heard what he said but disliked it.' Others said, 'Rather he, sallallaahu 'alayhi wa sallam, did not hear him.' When he finished speaking he, sallallaahu 'alayhi wa sallam, said: 'Where is the one who was asking about the Day of Judgment?' He said, 'Here I am, Oh Messenger of Allaah.' He, sallallaahu 'alayhi wa sallam, said: 'When the Amaanah [trust] is lost, then wait for the Day of Judgment.' The man said, 'How is it lost?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, replied: 'If the affairs are given to those [people] undeserving of them, then wait for the Day of Judgment.'"²

Form the benefits of the narration:

- "It is obligatory to teach the questioner, as the Prophet of Allaah, sallallaahu 'alayhi wa sallam, asked: '**Where is the questioner?**' and then he informed him of the answer.
- From the etiquettes of the questioner is that he should not ask a question while the scholar is busy speaking, as it is the right of people he is addressing that he should not be interrupted.
- One should be gentle to the questioner even if he is harsh or ignorant, for the Prophet of Allaah, sallallaahu 'alayhi wa sallam, did not reprimand him for asking a question while he was speaking.
- It is permissible to question the scholar further if the answer is unclear, for the man asked, "How is it lost?"³

1 Reported by Al-Bukhaari (633) and Muslim (12).

2 Reported by Al-Bukhaari (59).

3 'Umdat al-Qaari (7/2) and The explanation of Ibn Battal on the book of Al-Bukhaari (127/1).

The Bedouins would raise their voices with the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and he would be patient with them

Ibn 'Umar, may Allaah be pleased with him, narrated, "A Bedouin called out to the Prophet: 'What do you say about the Dhabb (a kind of lizard)?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, replied: 'I do not eat it, nor do I forbid it.'" ¹

He, may Allaah be pleased with him, also reported that a Bedouin called out to the Prophet of Allaah, 'What animals can a person in Ihraam (in Hajj and 'Umrah) kill?' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: 'The crow, Hida'ah [a kind of hawk], mouse, the rabid dog, and scorpion.'" ²

Al-Baraa' ibn 'Aazib, may Allaah be pleased with him, said regarding the verse (which means): «*Verily! Those who call you from behind the dwellings, most of them have no sense.*» [Qur'aan 49:4] "A man stood up and said, 'O Messenger of Allaah! My praise (of a person) beautifies and my criticism (of someone) is a shame (upon them)!' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, replied: 'That is Allaah.'" ³

Al-Mubaarakpoori, may Allaah have mercy upon him, said: "Meaning that The One to Whom this attribute belongs is Allaah alone. Praise of Allaah is a beautiful thing to do and criticizing Him is a blameworthy act." ⁴

He, sallallaahu 'alayhi wa sallam, would draw examples for them from their daily life

Abu Hurayrah, may Allaah be pleased with him, narrated that a man came to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and said, "O Messenger of Allaah, my wife has delivered a black child and I do not recognize it." The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said to him: "Do you have camels?" He replied, "Yes." The Prophet of Allaah, sallallaahu 'alayhi

1 Reported by Ahmad (5055). Shu'ayb Al-Arna'oot ruled it as authentic according to the conditions of Al-Bukhaari and Muslim. It was also reported by Al-Bukhaari (5536) and Muslim (1943) without the part of the Bedouin calling out to the Prophet of Allaah, sallallaahu 'alayhi wa sallam.

2 *Mustakhraj Abu 'Awaanah* (362/4). It is also reported by Al-Bukhaari (1828) and Muslim (1199) without the part of the Bedouin calling out to the Prophet of Allaah, sallallaahu 'alayhi wa sallam.

3 Reported by At-Tirmithi (3367). Al-Albaani ruled it as authentic in his book *Saheeh At-Tirmithi* (3367).

4 *Tuhfat Al-Ahwathi* (109/9).

wa sallam, said: "What color are they?" He replied, "They are red." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked: "Are any of them gray?" He replied, "Yes." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked him: "How did that happen?" He said, "Maybe it is from their ancestors." So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "So maybe your child (inherited his color) from his ancestors."¹

He, *sallallaahu 'alayhi wa sallam*, would sit comfortably with them, laugh with them and host a guest from among them

Abu Hurayrah, may Allaah be pleased with him, narrated, "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said one day while a Bedouin man was present: 'A man from the people of Paradise asked his Lord permission to grow crops. So Allaah said, 'Do you not have everything you desire?' He said, 'Of course, but I love to plant.' So the man planted the seeds, which immediately grew and then was harvested until it was like mountains. So Allaah said, 'Here you go, O son of Aadam, for nothing satisfies you!'

*The Bedouin man said, 'By Allaah, this man must be from the Quraysh or the Ansaar, for they are farmers. As for us (Bedouins) then we do not farm!' So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, laughed (at the cleverness of his statement).*²

Thawbaan, may Allaah be pleased with him, the freed slave of the Prophet of Allaah, said that a guest from the Bedouins came to us, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sat with him in front of his houses. He, *sallallaahu 'alayhi wa sallam*, started asking the man about the people's happiness with Islaam and the prayer. The man continued to give the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, good news until I saw the Prophet's face glowing. Then when midday approached and it became time to eat, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, called me over and quietly told me: "Go to the house of 'Aa'ishah and tell her the Prophet has a guest." She, may Allaah be pleased with her, said: "By the one who sent you with the guidance and true religion, we do not have anything in our home for someone to eat." He, *sallallaahu 'alayhi wa sallam*, then sent me back to his other wives, and they all said as 'Aa'ishah, may Allaah be

1 Reported by Al-Bukhaari (5309) and Muslim (1500).

2 Reported by Al-Bukhaari (2348).

pleased with her, said: until I saw the face of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, turn gloomy.

The Bedouin man was intelligent, so he realized what was happening and said to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, "We, the people of the desert, are used to difficult times, not like the people of the cities. One of us is sufficed by a few dates and a small drink of milk, and that is the best meal for us." When he said that a goat called "Thamraa" that was already milked passed by. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, called it by its name, saying: "**Thamraa, Thamraa,**" so it came to him making a sound. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, took it by its leg and wiped its udder, saying: "**In the name of Allaah.**" Its udder filled up with milk, and he called for a container so I brought one to him. He, *sallallaahu 'alayhi wa sallam*, started milking it and said: "**In the name of Allaah,**" and he filled it up. He, *sallallaahu 'alayhi wa sallam*, then said: "**Pass it to him in the name of Allaah.**"

I gave the milk to the guest and he drank a large amount, and he wanted to put it down. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, told him: "**Drink again,**" so he drank again until he wanted to put it down. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, told him: "**Drink again,**" until he became full. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, then milked it again and said: "**In the name of Allaah**" and filled it up, then he, *sallallaahu 'alayhi wa sallam*, said: "**Send this to 'Aa'ishah and she may drink as much as she wants.**"

I came back to him, so he milked the goat again and said: "**In the name of Allaah,**" and filled it up, and he sent me to all of his wives. Every time one of them drank he, *sallallaahu 'alayhi wa sallam*, would send me to the next one, saying: "**In the Name of Allaah.**" He did this until they all sent it back, and I came back to him. He, *sallallaahu 'alayhi wa sallam*, said: "**Give it to me**" so I gave it to him and he drank what Allaah willed for him to drink. Then he gave it to me and I drank from it a drink that was sweeter than honey, and more fragrant than musk. He, *sallallaahu 'alayhi wa sallam*, then said: "**O Allaah, bless the owners regarding it [i.e. the goat].**"¹

¹ Reported by Al-Ajurriyy in his book *Ash-Sharee'ah* (1048). Al-Albaani ruled it as authentic in his

He, *sallallaahu 'alayhi wa sallam*, used to praise the people of truth and *Jihad* amongst them

Shaddaad ibn Al-Haad, may Allaah be pleased with him, narrated that a Bedouin man came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and believed in him and followed him, and said, "I will migrate with you." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, told some of his Companions to take care of the man. When the next battle came, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gained some spoils and he distributed these spoils to his Companions. The Bedouin man was guarding them from the rear, so when they came to him they gave him some of the wealth. He asked, "What is this?" They said, "It is your portion given by the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*." So he took the wealth and went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and asked, "What is this?" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: "I gave this portion to you." The man said, "I did not follow you for this! Rather I followed you so I would be shot with an arrow here – and he pointed to his throat –so that I will enter Paradise." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "If you are truthful to Allaah, He will fulfill that." They then waited a while and went forth to fight the enemy. The Bedouin man was then carried to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and he had been struck with an arrow in the place that he pointed to. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Is this him?" They said it was, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: "He was truthful to Allaah, so Allaah was truthful to him." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, then wrapped him in his garment and brought him forward and prayed over him. It was heard from his prayer: "O Allaah, this is your slave, he left as an immigrant in your path and he was killed as a martyr. I testify to that."¹

Jaabir, may Allaah be pleased with him, narrated that Mu'aath, may Allaah be pleased with him, used to pray 'Ishaa' with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and then he would go back to his companions and lead them

book *As-Silsilah As-Saheehah* (1977).

1 Reported by An-Nasa'i (1953). Al-Albaani ruled it as authentic in his book *Alkaam Al-Janaa'iz* (pg. 61).

in prayer. One night Mu'aath, may Allaah be pleased with him, led them in prayer and a young man from his people prayed behind him.

When Mu'aath, may Allaah be pleased with him, lengthened the prayer the young man finished his prayer (by himself), took his camel and left. When Mu'aath, may Allaah be pleased with him, finished praying he was informed of this, so he, may Allaah be pleased with him, said, "This is hypocrisy, I will tell the Messenger of Allaah, sallallaahu 'alayhi wa sallam, about this." Mu'aath told the Prophet of Allaah, sallallaahu 'alayhi wa sallam, what the young man had done but the young man said, "O Messenger of Allaah, he stays with you until late, and then he comes to us and makes the prayer long!" The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "Are you causing trials [for people], O Mu'aath?" The Prophet of Allaah, sallallaahu 'alayhi wa sallam, then asked the young man: "O nephew, what do you do when you pray?" He replied, "I read the Faatihah, and I ask Allaah for Paradise and I seek refuge from the Hellfire. I do not know what you or Mu'aath say quietly (in your prayer)." The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: "Mu'aath and I ask for about the same thing [as you]."

The young man said, "But Mu'aath will know (the truth about me) when we go forward (in battle)." So when they heard that the enemy was near, they went to confront them and the young man was martyred. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said after that to Mu'aath, may Allaah be pleased with him: "What happened to the one you and I debated?" He said, "O Messenger of Allaah, sallallaahu 'alayhi wa sallam, he was truthful to Allaah, and I was wrong, and he was martyred." ¹

He, sallallaahu 'alayhi wa sallam, would sometimes race them

Anas ibn Maalik, may Allaah be pleased with him, narrated, "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, had a camel named Al-'Adhbaa', and it was almost never defeated in a race. A Bedouin man came riding a camel, and he raced the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and defeated his camel. This was difficult upon the Muslims, and they exclaimed: 'Al-'Adhbaa' has lost!' When the Prophet of Allaah, sallallaahu 'alayhi wa sallam, saw their faces, he, sallallaahu 'alayhi wa sallam, said: 'It is

¹ Reported by Ibn Khuzaymah (1634). Al-Albaani ruled it as authentic in his book *Sifat Salaat An-Nabiyy* (pg. 106). It was also reported by Al-Bukhaari (705) and Muslim (465) in a summarized wording.

the way of Allaah that nothing from this worldly life becomes lofty except that He brings it down.”¹

Ibn Hajar, may Allaah have mercy upon him, said, “From the benefits of this narration:

- *It contains an encouragement to be humble*
- *One can use a camel for riding or racing*
- *The good manners of the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, and his humbleness, for he was not bothered that the man defeated his camel*
- *One should reduce the enjoyment of things of this worldly life, because everything will be brought down eventually.*²

The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, was forgiving regarding his own rights, but he would stop them from transgressing the rights of Allaah

Al-Mugheerah ibn Shu’bah, may Allaah be pleased with him, narrated, “Two wives of a man fought each other, and one of them hit the other one with a tent pole and killed her.” In another narration: “She was pregnant, and she killed the fetus in her stomach. The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, ruled that the blood money should be paid by the tribe of the murderer, and that they must buy a slave because of the baby that died. The Bedouin man said, ‘I have to pay for a person that never drank or ate, or spoke or cried? Something like that should be invalidated.’ (This statement rhymes in Arabic). The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, said: ‘Rhymes like the rhymes of Jaahiliyyah [pre-Islamic times]? And he decreed that they pay a slave for the baby.”³

An-Nawawi, may Allaah have mercy upon him, said, “The scholars said the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, condemned his rhymes for two reasons: first, he used it to oppose the Islamic ruling and try to invalidate it. The second is that his rhyming was forced and unnatural, and these two kinds of

1 Reported by Al-Bukhaari (2872).

2 *Fat-h Al-Baari* (47/6).

3 Reported by Al-Bukhaari (6906), Muslim (1682) and An-Nasaa’i (4832) and the wording is for An-Nasaa’i

*rhyiming are blameworthy. As for the fact that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, rhymed in his speech sometimes, as is well known in his narrations, then it is not from this kind as he did not use it to oppose the ruling of Allaah. It came naturally in his speech, so this kind of rhyiming is not blameworthy, rather it is something beautiful."*¹

Ibn Hajar, may Allaah have mercy upon him, said, "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, compared the speech of the Bedouin man to the speech of the fortune-tellers, as their style was to speak in rhymes to spread their falsehood. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, did not punish him because he was ordered to forgive the ignorant."²

Abdullaah ibn 'Amr, may Allaah be pleased with him, said,

"A Bedouin came to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, wearing a garment with silk edges. He said, 'This person (meaning the Prophet of Allaah, sallallaahu 'alayhi wa sallam) wants to raise up every shepherd, son of a shepherd and he wants to lower every noble person, son of a noble person.' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, stood up angrily, and grabbed the man by his clothing and pulled him and said: '**I do not want to see you wearing the garments of a person who does not understand.**' Then the Prophet of Allaah, sallallaahu 'alayhi wa sallam, went and sat down and said: '**When Nooh was close to death, he called his two sons and said, 'I am advising you, I enjoin you with two things, and I forbid you from two things. I forbid you from Shirk [polytheism] and pride. And I enjoin upon you the statement: 'There is no one worthy of worship but Allaah.'** For if the heavens and earth and everything in them were placed on a scale and this statement was placed on the other side of the scale, it would be heavier. And if the heavens and earth were a ring, and the statement '**'There is no one worthy of worship but Allaah'** was placed on it, it would break it. And I order you with the statement '**'Subhaan Allaah wa bihamdihi'** for it is the prayer of every-

1 The explanation of An-Nawawi on the book of Muslim (178/11).

2 *Fath al-Baari* (218/10).

thing single creature, and everything is given provision by it.”¹

He, *sallallaahu ‘alayhi wa sallam*, did not permit them to renege on their oath of Islaam or *Hijrah* (migration)

Jaabir ibn ‘Abdullaah, may Allaah be pleased with him, narrated, “A Bedouin man came to the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, and gave him the oath of Islaam. The man then became feverish in Madeenah, so he came to the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, and said, ‘O Muhammad, cancel our oath!’ but the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, refused. He returned two more times, but the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, refused every time. The Bedouin man then left (back to the desert). The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said: ‘Madeenah is like the blacksmith’s furnace. It removes the impurities and purifies the good.’”²

An-Nawawi, may Allaah have mercy upon him, said, “The scholars said that the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, did not allow him to renege on his oath because it is not permissible for a person who has become Muslim to leave, nor is it permissible for a person who has migrated to the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, to stay in Madeenah to return to his land. The Bedouin man mentioned in the narration had made the oath to the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, to stay with him in Madeenah. The meaning of the Hadeeth is that the one whose belief is not pure leaves Madeenah, and the one whose belief is pure and sincere remains in it.”³

Ibn Al-Munayyir, may Allaah have mercy upon him, said, “The apparent meaning of this Hadeeth is criticizing the one who leaves Madeenah, which is problematic, for many of the Companions and those after them left Madeenah to live in other cities. The answer is that the criticism is upon a person who leaves Madeenah out of dislike for it, as the Bedouin man did. As for those Companions, they left for good reasons such as spreading knowledge, conquering the lands of disbelief,

1 Reported by Ahmad (7061). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (134).

2 Reported by Al-Bukhaari (1883) and Muslim (1383).

3 The explanation of An-Nawawi on the book of Muslim (156/9).

*guarding the borders and fighting the enemies of Islaam. At the same time they believed in the virtue of Madeenah and living in it."*¹

He, sallallaahu 'alayhi wa sallam, forbade them to look inside people's homes without permission

Anas ibn Maalik, may Allaah be pleased with him, said, "A Bedouin came to the door of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and looked through the opening. When the Prophet of Allaah, sallallaahu 'alayhi wa sallam, saw him, he took a piece of metal or wood to poke his eye with it. When the man saw him he moved away, so the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: 'If you had stayed still, I would have poked your eye.'" ²

Sahl ibn Sa'd, may Allaah be pleased with him, said, "A man looked in one of the homes of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and the Prophet of Allaah, sallallaahu 'alayhi wa sallam, had a stick that he was scratching his head with. He, sallallaahu 'alayhi wa sallam, said: 'If I knew you were looking, I would have poked you in the eye with it. Seeking permission is because of sight.'" ³

An-Nawawi, may Allaah have mercy upon him, said, "This means: Seeking permission was made obligatory so that the eyesight does not fall upon something that it is forbidden to see. Thus, it is impermissible to look in a home or room where he could see a woman accidentally. This Hadeeth also shows that it is permissible to throw something small at the eye of a person that is spying into a house. If he throws something light at his eye and it damages it, then there is no responsibility upon him, if he looked in a house that he did not have any female relatives in." ⁴

He, sallallaahu 'alayhi wa sallam, would visit the sick and supplicate for them

'Abdullaah ibn 'Abbaas, may Allaah be pleased with him, said, "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, visited a Bedouin who was sick. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, used to say when he visited

1 *Fath al-Baari* (200/13).

2 Reported by An-Nasaa'i (4858). Al-Albaani ruled it as authentic.

3 Reported by Al-Bukhaari (5924) and Muslim (2156).

4 The explanation of An-Nawawi on the book of Muslim (137/14).

a sick person, ‘Laa Ba’s, Tahoor In shaa’ Allaah [No harm, a purification if Allaah wills].’ So he said that, and the Bedouin man said, ‘A purification! Rather it is a boiling fever upon an old man who is being called to the graves.’ The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said: ‘Then yes, it is that.’¹ In another narration the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “The man did not live until the next evening.”²

Ibn ‘Uthaymeen, may Allaah have mercy upon him, said, “*The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, said, ‘A purification if Allaah wills’ because this statement is not a supplication, rather it is a statement of fact. For when a person supplicates he should not say: ‘If You wish’, and for this reason the Prophet forbade people from saying: ‘O Allaah, forgive me if You wish.’*³ This is because no one can force Allaah to do anything, if He wishes He can forgive, and if He wishes He will not forgive. For one only says: ‘If you wish’ to someone that can be forced to do something, or someone that does not want to spend. So he said, ‘A purification if Allaah wills’ because everything is by the will of Allaah.”⁴

From the benefits of the Hadeeth:

- If one visits a sick person he should say (*Laa ba’s, Tahoor In shaa’ Allaah*).
- It does not lower the status of a leader to visit one of his people, nor for a scholar to visit an ignorant person when he is sick. He should teach him and remind him of patience so that he does not become angry with the Decree of Allaah, which would cause Allaah to be angry with him. He should comfort him regarding his illness, so that he and his family feel better.
- The sick person should accept a reminder from his visitor and respond well to it.⁵

The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, would accept their gifts and return the favor

1 Reported by Al-Bukhaari (3616).

2 Reported by At-Tabaraani (7213) on the authority of Sharhabeel, may Allaah be pleased with him,

3 Reported by Al-Bukhaari (6339) and Muslim (2679) on the authority of Abu Hurayrah, may Allaah be pleased with him.

4 The explanation of Al-Uthaymeen on the book of *Riyaadhd As-Saaliheen* (484/4),

5 *Fath al-Baari* (119/10) and The explanation of Al-Uthaymeen on the book of *Riyaadhd As-Saaliheen* (484/4).

Anas ibn Maalik, may Allaah be pleased with him, reported,

*"A man from the desert named Zaahir used to send gifts to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and he would help Zaahir. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: '**Zaahir is our desert and we are his settlement.**' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, loved him, even though he was not a good-looking man. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, came to him one day while he was selling things and grabbed him from his back, and Zaahir could not see who he was. He said, 'Let go of me, who is this?' When he turned around and saw that it was the Prophet of Allaah, sallallaahu 'alayhi wa sallam, he returned his back to the chest of the Prophet of Allaah, sallallaahu 'alayhi wa sallam. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said (jokingly): '**Who will buy this slave?**' Zaahir said, 'O Messenger of Allaah, by Allaah you will realize that I am unwanted.' He said, 'But to Allaah you are not.' Or he said, 'Rather, to Allaah you are precious.'"¹*

Al-Manaawi, may Allaah have mercy upon him, said, "The words "**Zaahir is our desert**," mean that he lives in our desert, or he gives us gifts of fruit and plants from the desert, so he compared him to the desert. Or that when the Prophet of Allaah, sallallaahu 'alayhi wa sallam, needed something from the desert he provides it for him, so he suffices him from traveling. The words "**We are his settlement**" mean that we provide him with what he needs from the city, or that Zaahir only comes to the city with the intention of visiting us."²

Even though he was unattractive physically, he was beautiful in his character. This shows that inner beauty is what is important, as in the Hadeeth: "**Allaah does not look at your appearance and wealth, but He looks at your hearts and actions.**"³

Abu Hurayrah, may Allaah be pleased with him, said, "A Bedouin man gave one camel to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and the

¹ Reported by Ahmad (12237). Al-Albaani ruled it as authentic in his book *At-Ta'leeqaat Al-Hisaan* (5760).

² *Faydh Al-Qadeer* (452/2).

³ Reported by Muslim (2564) on the authority of Abu Hurayrah, may Allaah be pleased with him.

Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, give him six camels back, but the man was unsatisfied with that (because he hoped the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would give him more). When this reached the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, he stood up and praised Allaah, and then said: 'One of the Bedouins gives a present, so I return it with what I can, but he is angry and stays angry! I have thought about not accepting any gift except from a person from [the tribes]: Quraysh, the Ansaar, Thaqeef, or Daws.'¹

Al-Mubaarakpoori, may Allaah have mercy upon him, said, "At-Tooribishti, may Allaah have mercy upon him, said, 'He disliked to accept a gift from someone whose intention was only to receive more in return. He mentioned the tribes that he mentioned because of their qualities of generosity, high motivation, and that they did not seek a reward for their favors.'²

He, *sallallaahu 'alayhi wa sallam*, was patient if one of them transgressed upon him

'Imaarah ibn Khuzaymah, may Allaah have mercy upon him, mentioned that his uncle said, and he was from the Companions of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*,

*"The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, bought a horse from a Bedouin. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked him to follow him to pay the price of his horse. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, walked quickly and the Bedouin walked slowly. The people stopped the Bedouin and began to bargain with him for the horse, and they did not realize that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, had already bought it, until one of them offered a higher price than what the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, bought it for.*

*The Bedouin called the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, saying, 'If you want this horse, (then buy it), otherwise I will sell it. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, stopped when he heard the call of the Bedouin, and said: 'Did I not*

1 Reported by At-Tirmithi (3945) and Abu Daawood (3437). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (2119).

2 *Tuhfat Al-Ahwathi* (308/10).

already buy it from you? The Bedouin said, 'No, by Allaah, I did not sell it to you!' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Rather, I did buy it from you.' The people began to gather around as they spoke. The Bedouin began to say, 'Bring a witness that I sold it to you!' Khuzaymah ibn Thaabit then said, 'I bear witness that you have bought it.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, turned to Khuzaymah and said: **'With what do you bear witness?'** He said, 'The fact that you are trustworthy, O Messenger of Allah.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, then made the testimony of Khuzaymah equivalent to the testimony of two people." ¹

This testimony of Khuzaymah appeared later on when the Muslims gathered the Qur'aan. Khaarijah ibn Zayd reported that Zayd ibn Thaabit, may Allaah be pleased with him, said, "I copied the papers from the Qur'aan, but I could not find (written) a certain verse from Surat Al-Ahzaab that I used to hear the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, recite. But I found it with Khuzaymah ibn Thaabit, from the Ansaar, whose testimony the Prophet had made equal to that of two men. It was the verse (which means): «Among the believers are men who have been true to their covenant with Allah, of them some have fulfilled their obligations [i.e. have been martyred], and some of them are still waiting, but they have never changed in the least» [Qur'aan 33:23]." ²

Some of them were harsh in speech to him and he, *sallallaahu 'alayhi wa sallam*, would endure that from them

Abu Sa'eed Al-Khudri, may Allaah be pleased with him, said,

"A Bedouin man came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to ask for a debt that he loaned him, and he spoke harshly to him until he said, 'I insist that you repay me!' The Companions said to the Bedouin, 'Woe to you, do you know who you are speaking to?' He said, 'I am seeking my right', so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said (to his companions): **'Why**

1 Reported by Ahmad (21376), An-Nasaa'i (4647) and Abu Daawood (3607). Al-Albaani ruled it as authentic in his book *Irwa'a' Al-Ghaleel* (1286).

2 Reported by Al-Bukhaari (2807).

don't you support the person with the right [meaning the Bedouin]?" He then sent to Khawlah bint Qays and said to her: 'If you have any dates then loan them to us, until we receive our dates to repay you.' She said, 'Of course, may my father be sacrificed for you, O Messenger of Allaah!' So she loaned him the dates, and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, repaid the Bedouin man and gave him extra dates as well. The man said, 'You have fulfilled (well), may Allaah do the same to you.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'They are the best of people. A nation in which a weak person cannot take his right without being harmed is not a pure nation.'¹**

'Aa'ishah, may Allaah be pleased with her, said, "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, bought a camel from a Bedouin man in exchange for a large amount of dates. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, went to his home to get the dates, but he could not find them. He, *sallallaahu 'alayhi wa sallam*, then returned to the Bedouin and said: 'O slave of Allaah, we bought the camel in exchange for the dates, but we looked for the dates and could not find them.' The man said, 'What a deception!' The people rebuked him said, 'May Allaah destroy you! Would the Messenger of Allaah deceive?' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Leave him, for the person who has a right has the right to speak.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, then returned later and said: "O slave of Allaah, we bought the camel in exchange for the dates, and we thought we had them, but we looked for the dates and could not find them.' The man said, 'What a deception!' and the people responded to him in the same way. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, again said: "Leave him, for the person who has a right has the right to speak.'

*The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, went back to the man two or three times. When he, *sallallaahu 'alayhi wa sallam*, saw that the man did not understand, he told one of his Companions: 'Go to Khuwaylah bint Hakeem ibn Umayyah and tell her: 'The Messenger of Allaah says to you: 'If you have such-and-such amount of dates then loan it to us, until*

¹ Reported by Ibn Maajah (2426). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (2421).

we repay you, if Allaah wills." The man returned to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said, 'She agreed, and asked to send someone to take it.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sent a man to take the dates and pay the Bedouin man, so he did so. The Bedouin man then passed by the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, while he was sitting with his Companions and said, 'May Allaah reward you with good, for you have fulfilled and gave willingly. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'They are the best of the servants of Allaah to Him on the Day of Judgment: the ones who fulfill and pay their dues happily.'**¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would criticize them for some of their harsh actions

Abu Hurayrah, may Allaah be pleased with him, reported, "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, kissed Hasan ibn 'Ali while Al-Aqra' ibn Haabis was sitting near him. Al-Aqra' said, 'I have ten children, and I have never kissed any of them!' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, looked at him and said: 'Whoever does not have mercy will not be shown mercy.'" ²

'Aa'ishah, may Allaah be pleased with her, reported, "Some Bedouins came to see the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and said: 'Do you kiss your children?' He, *sallallaahu 'alayhi wa sallam*, replied: "Yes." Thereupon they said: 'By Allah, we never do.' At this, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "What can I say if mercy has been lifted from your hearts?" ³



Conclusion:

Bedouins were known at the time of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, for being rough and harsh in their speech and attitude. However, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not take umbrage at their roughness of speech. In fact, he, *sallallaahu 'alayhi wa sallam*, was extremely tolerant toward the people around him. He, *sallallaahu*

¹ Reported by Ahmad (25780). Al-Haythami ruled it as authentic in his book *Majma' Az-Zawaa'id* (248/4) and Shu'ayb Al-Arna'oot ruled it as sound (*Hasan*).

² Reported by Al-Bukhaari (5997) and Muslim (2318).

³ Reported by Al-Bukhaari (5998) and Muslim (2317).

'alayhi wa sallam, knew when someone was sensitive or vulnerable, and he approached mistakes with utmost gentleness. He, *sallallaahu 'alayhi wa sallam*, reminded his Companions that they were sent to make things easy on people, not difficult. So deep was the empathy the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, had for his people that he did everything possible to make things easy for them. He, *sallallaahu 'alayhi wa sallam*, removed every obstacle that stood between the people and Allaah's forgiveness, and he, *sallallaahu 'alayhi wa sallam*, searched out solutions to individual's unique circumstances.



Section Four

The conduct of The Prophet of Allaah, sallallaahu 'alayhi wa sallam, with sinners

Introduction:

The Companions of The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, had the greatest respect for the limits set by Allah and the greatest consciousness of Him. Even though they had a great fear of sins and stayed away from them, they were humans and some of them were deceived by Satan and their own desires, which caused them to commit sins. However, they would quickly repent and return to Allah if they fell into sins, even if this required them to sacrifice their lives for the sake of being saved from the punishment of Allah. Therefore, we should examine the conduct of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, regarding his Companions who committed sins.

Allaah ordered the sinners in the time of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to come to him, so he would ask Allaah to forgive them. Allaah Says (what means): «*And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.*» [Qur'aan 4:64] So they did not come to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to forgive them, but rather so that he would ask Allaah to forgive them.

He, *sallallaahu 'alayhi wa sallam*, was gentle and kind to those who sinned:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was gentle and kind with them, and he would clarify to them the ugliness of sins. He, *sallallaahu 'alayhi wa sallam*, would sometimes use logical proofs to explain this, as in the Hadeeth of Abu Umaamah, may Allaah be pleased with him, when he re-

ported that a young man came to The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said:

"O Messenger of Allaah, give me permission to commit fornication." The people turned to him to rebuke him, saying: "Stop, stop!" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Come close.**" So he came close to him and sat down. He, *sallallaahu 'alayhi wa sallam*, said: "**Would you like that for your mother?**" He said: "No, by Allaah, may I be sacrificed for you." He, *sallallaahu 'alayhi wa sallam*, said: "**Nor do people like it for their mothers.**" He, *sallallaahu 'alayhi wa sallam*, said: "**Would you like it for your daughter?**" He said: "No, by Allaah, O Messenger of Allaah, may I be sacrificed for you." He, *sallallaahu 'alayhi wa sallam*, said: "**Nor do people like it for their daughters. Would you like it for your sister?**" He said: "No, by Allaah, may I be sacrificed for you." He, *sallallaahu 'alayhi wa sallam*, said: "**Nor do people like it for their sisters.**" Then he, *sallallaahu 'alayhi wa sallam*, said: "**Would you like it for your paternal aunt?**" He said: "No, by Allaah, may I be sacrificed for you." He, *sallallaahu 'alayhi wa sallam*, said: "**Nor do people like it for their paternal aunts.**" Again he, *sallallaahu 'alayhi wa sallam*, said: "**Would you like it for your maternal aunt?**" He said: "No, by Allaah, may I be sacrificed for you." He, *sallallaahu 'alayhi wa sallam*, said: "**Nor do people like it for their maternal aunts.**" Then he, *sallallaahu 'alayhi wa sallam*, placed his hand on him and said: "**O Allaah, forgive his sin, purify his heart, and guard his chastity.**" After that, the young man would not turn to anything (impermissible)."¹

So it was as if he, *sallallaahu 'alayhi wa sallam*, said: just as you have female relatives, then the woman you are fornicating with is also someone's sister, mother, or aunt. If you accept this for your female relatives then this is blameworthy but if you do not accept it for yourself then you should not accept it for others. This is how the Prophet of Allaah, *sallal-*

¹ Reported by Ahmad (21708). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (370).

laahu 'alayhi wa sallam, showed the evil of adultery through the mindset of the people, for they do not accept it for their own relatives.

Thus, convincing him using logical proofs, along with the fear of the punishment of Allaah, acted as a strong barrier between him and sinning. If every young man implemented this *Hadeeth* on his desires, then no one would commit fornication (or adultery), for no one would accept it for his female relatives.”¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with them with complete mercy and kindness, as Allaah Says (what means): «*And by the Mercy of Allah, 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 Allah's Forgiveness for them.*» [Qur'aan 3:159] This is a testimony from Allaah for His Prophet, *sallallaahu 'alayhi wa sallam*, that he is merciful to all people, male or female, children or adults, righteous or a sinner.

Ibn Katheer, may Allaah have mercy upon him, said: “The verse (which means): «*Had you been severe and harsh-hearted.*» means; had you been harsh in your speech to them with a hard heart, they would have all left you. But Allaah gathered them around The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and made him kind to them, as 'Abdullaah ibn 'Amr narrated regarding the description of The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in the books before Islam: ‘He is not severe or harsh, nor is he loud in the marketplace. He does not respond to the evil with another evil, but rather he pardons and forgives.’²³

He, *sallallaahu 'alayhi wa sallam*, would guide them to the good deeds that would be expiation for their sins:

Ibn Mas'ood, may Allaah be pleased with him, narrated: “A man came to The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said: ‘O Messenger of Allaah, I enjoyed a women in the farthest part of Madeenah, without fornicating with her. Here I am, so fulfill the order of Allaah upon me.’ Umar said: ‘Allaah has covered you, if only you covered yourself.’ The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not respond at all, so

¹ *Sharh al-Arba'een An-Nawawiyyah* (11/36) by 'Atiyyah Saalim.

² Reported by Al-Bukhaari (4838).

³ *Tafseer Ibn Katheer* (148/2).

the man got up and left. The Prophet of Allaah, *sallallaahu 'alayhi wa sal-lam*, sent a man after him to bring him back, and then he recited the verse to him (which means): «And perform prayer at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.» [Qur'aan 11:114] A man asked: 'O Messenger of Allaah, is this for him alone?' The Prophet of Allaah, *sallallaahu 'alayhi wa sal-lam*, said: 'No, it is for all people.'¹ In the narration of Al-Bukhaari he, *sallallaahu 'alayhi wa sal-lam*, said: 'For all of my Ummah [nation].'

As-Si'di, may Allaah have mercy upon him, said: "The verse (which means): «**Verily, the good deeds remove the evil deeds**» means that the five daily prayers and other supererogatory prayers are from the greatest of good deeds. Along with the fact that they are good deeds that bring a person close to Allaah in and of themselves, they are also a cause for sins to be erased. This refers to the minor sins, as was mentioned in other authentic narrations, such as his statement: "**The five daily prayers, and one Jumu'ah to another, and one Ramadhaan to the next, are an expiation for what is between them, as long as the major sins are avoided.**" ²Also, Allaah Says (what means): «**If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.**» [Qur'aan 4:31]."³

Ibn Hajar, may Allaah have mercy upon him, said: "The Murji'ah sect cling to the apparent meaning of the verse (which means): «**Verily, the good deeds remove the evil deeds.**» So they say that good deeds erase all sins, major or minor. But the other scholars say that this verse's meaning is confined to the minor sins only, as mentioned in the authentic Hadeeth. This Hadeeth is also evidence that the punishment (of adultery) is not applied due to a kiss or touching or anything similar. Also, the Ta'zeer or lesser punishment should also not be applied to a person that committed this sin, and then came (to the leader) regretful and repenting."⁴

He, *sallallaahu 'alayhi wa sal-lam*, was very careful in implementing the 'Hudood' punishments of Allaah:

1 Reported by Al-Bukhaari (526) and Muslim (2763).

2 Reported by Muslim (233) on the authority of Abu Hurayrah, may Allaah be pleased with him.

3 Tafseer As-Sa'di (391/1).

4 Fath al-Baari (357/8).

More than one person came to The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to ask him to implement the '*Hadd*' (corporal punishment) of Islaam to be implemented upon them because of a sin. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would try to return them at first, but if they insisted he would implement the punishment.

Buraydah ibn Al-Husayb narrated:

"Maa'iz ibn Maalik came to The Prophet of Allaah, sallallaahu 'alayhi wa sallam, and said to him: 'O Messenger of Allaah, purify me.' He, sallallaahu 'alayhi wa sallam, said: 'Woe to you! Go back, ask forgiveness from Allaah and turn to Him in repentance.' He had not gone far, when he came and said: 'O Messenger of Allaah, purify me.' The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'Woe to you! Go back and ask forgiveness from Allaah and turn to Him in repentance.'** He went some distance, then he returned and said: "O Messenger of Allaah, purify me." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, repeated what he had said before. The fourth time, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'From what am I to purify you?'** He said: 'From adultery.' The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, asked his people: **'Is he insane?'** They said: 'He is normal'. He, *sallallaahu 'alayhi wa sallam*, said: **'Has he drunk alcohol?'** Someone stood up and smelled his breath but found no trace of alcohol. Then the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'Have you committed adultery?'** He said: 'Yes.' He, *sallallaahu 'alayhi wa sallam*, said: **'Perhaps you kissed, or touched, or looked?'** He said: 'No, O Messenger of Allaah.' He, *sallallaahu 'alayhi wa sallam*, asked: **'Are you married?'** He said: 'Yes.' At that point he ordered for him to be stoned.

We took him to the Baqee' Al-Gharqad, and we neither tied him nor dug any ditch for him. He ran away and we ran after him until he reached the stony ground called Al-Harrah and he stood there. We stoned him with the large stones of the Harrah until he died. They mentioned to The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, that he ran when he felt the stones and knew he would die. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'Why**

did you not leave him, perhaps he would repent and Allaah would forgive him?

The people split into two groups regarding Maa'iz. Some of them said: 'He has been destroyed, his sins have encompassed him.' Another said: 'There is no repentance better than the repentance of Maa'iz, for he came to The Prophet of Allaah, sallallaahu 'alayhi wa sallam, and placed his hand in the Prophet's hand and said: 'Stone me to death.'

They remained like this for two or three days. Then the Messenger of Allaah, sallallaahu 'alayhi wa sallam, came to them while they were sitting. He, sallallaahu 'alayhi wa sallam, greeted them and then sat down and said: '**Ask forgiveness for Maa'iz ibn Maalik.**' They said: 'May Allaah forgive Maa'iz ibn Maalik.' The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: **'He made such a repentance that if it were to be divided among a nation, it would have been enough for all of them.'**

Then a woman from (the tribe) Ghaamid came to him and said: 'O Messenger of Allah, purify me.' Thereupon he, sallallaahu 'alayhi wa sallam, said: **'Woe to you! Go back and ask forgiveness from Allah and repent to Him.'** She said: 'I see that you want to send me back as you sent back Maa'iz ibn Maalik.' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: **'What has happened?'** She said that she had become pregnant as a result of fornication. He, sallallaahu 'alayhi wa sallam, asked: **'You?'** She said: 'Yes.' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said to her: **'Not until you give birth to that which is in your womb.'**

One of the Ansaar took responsibility for her until she delivered the child. The Ansaari came to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and said: 'The woman from Ghaamid has given birth.' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: **'In that case, we shall not stone her and leave her infant with no one to breast-feed him.'** One of the Ansaar got up and said: 'O

Messenger of Allaah, the responsibility of nursing him will be upon me.' She was then stoned to death."¹

From the benefits of this Hadeeth:

- It shows the virtue of Maa'iz, for he insisted upon the *Hadd* punishment even though he repented, so that his purification would be complete. He did not go back on his confession, even though human nature dictates that a person does not confess to something that would cost him his life. Thus, he struggled against his desires and insisted on confessing, even though he had the chance to be saved from death.
- It shows that major sins are forgiven by seeking repentance.
- It is *Mustahabb* (liked or recommended) for a person to hurry to repent after sinning, and not to inform anyone, and to cover himself as Allaah covered him. If he does tell anyone about his sin, that person should tell him to repent and hide his sin.
- If one is informed of a sin, he should keep it a secret and not expose him, nor inform the leader. ibn Al-'Arabi said: "*This is regarding the one who sins in secret. As for the one who openly commits sins, then he should be exposed and taken to the leader, to stop himself and others (from imitating him).*"
- One must be very careful before taking the life of a Muslim. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, sent Maa'iz back in this story, and gave him numerous chances to get out of the punishment by asking if he was insane or drunk, or that perhaps he only touched or kissed without committing intercourse.
- It is permissible to confess to a sin to the leader and in the Masjid, and to use words that are normally shameful to use if there is a need to do so.
- It is permissible for the leader to turn away a person who has confessed to something that could cause the *Hadd* punishment, because

¹ Reported by Muslim (1695).

there is a possibility that he could explain his act in a way that would not necessitate a punishment.

- The confession of an insane or drunk person is invalid.
- Implying to a person confessing that he can leave and that would be acceptable.
- The leader can delegate someone else to carry out the punishment.
- It is permissible to tell the person confessing to say something that will get him out of the punishment
- The one who testifies to adultery must use clear wording, which is to say: I saw him enter his private part into her private part, or a similar statement. It is not enough to say: I saw him fornicate.
- One who has confessed to adultery should not be imprisoned when he first confesses, nor the pregnant woman until she gives birth.
- The one who confesses should be left alone. If he decides to revoke his confession he may do so, otherwise he should be stoned.
- A pregnant woman should not be stoned until she gives birth so as not to kill the baby, and likewise they must wait if her punishment is lashing (if she is unmarried), by the agreement of the scholars.
- A married woman is stoned just as a married man would be.
- A breast-feeding woman should not be killed until she has breastfed her baby, or another woman could breast feed in her place.¹

Sometimes he, *sallallaahu 'alayhi wa sallam*, would not ask for the details of the sin so as to cover the sinner:

Abu Umaamah, may Allaah be pleased with him, said:

*"While we were sitting with The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in the mosque, a man came in and said: 'O Messenger of Allaah, I have committed a sin that necessitates the Hadd punishment, so implement it upon me.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, stayed silent and did not ask him any-*

¹ *Fath al-Baari* (126/12) and the explanation of An-Nawawi on the book of Muslim (201/11).

thing. The man repeated: 'O Messenger of Allaah, I have committed a sin that necessitates the Hadd punishment, so implement it upon me.' He again stayed silent, until the time for prayer came. After the prayer, the man followed The Prophet of Allaah, sallallaahu 'alayhi wa sallam, when he left, and I followed them to hear what he would say. The man said: 'O Messenger of Allaah, I have committed a sin that necessitates the Hadd punishment, so implement it upon me.' The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said to him: '**When you left your house, did you not perform ablution well?**' The man said: 'Yes I did, O Messenger of Allaah.' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: '**Then you prayed with us?**' The man said: 'Yes, O Messenger of Allaah.' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: '**Then Allaah has forgiven your sin.**' Or he, sallallaahu 'alayhi wa sallam, said: '**Your Hadd.**'¹

Ibn Hajar, may Allaah have mercy upon him, said: "The apparent wording of Al-Bukhaari's chapter title for this Hadeeth is that this refers to a person who confesses to a sin that necessitates a punishment without explaining what it is. The leader in this case is not obligated to punish him if the person has repented."²

From the Benefits of this Hadeeth:

- The leader should not seek to punish people; rather he should try to avoid it if possible. This person did not explain the sin that he had committed, and it is possible that he committed a minor sin and thought it was a major sin that necessitates punishment. Thus, The Prophet of Allaah, sallallaahu 'alayhi wa sallam, did not ask him about the specific sin, because the punishment is not established in the case of a possibility.
- The scholars liked for a person who has confessed to a sin to be told to take it back, either by implying or by a clear statement, to avoid the punishment.³

1 Reported by Al-Bukhaari (6823) and Muslim (2764).

2 *Fath al-Baari* (134/12).

3 *Ibid.*

Ibn Al-Qayyim, may Allaah have mercy upon him, was of the opinion that if a sinner repents before being caught, then the punishment is not obligated upon him.¹

He, may Allaah have mercy upon him, said:

"If it is asked: Maa'iz and the woman from Ghaamid both came repentant to The Prophet of Allaah, sallallaahu 'alayhi wa sallam, and they still had the punishment carried out on them? I say: This is true, and this is the evidence of those who hold the other opinion (that the punishment is obligatory). I asked my teacher (Ibn Taymiyyah) about that and he said that the punishment is a form of purification, and that repentance is also purification. The two people mentioned chose the purification of the Hadd punishment over the purification of repentance alone. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, gave them what they wanted, and he explained to them that the purification of repentance is higher than the purification by punishment. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said regarding Maa'iz when he ran away: 'Why didn't you leave him to repent, so Allaah would forgive him?' If it were obligatory to implement the punishment after repenting, then it would not have been permissible to leave him.

*Thus, the leader can choose between leaving a repentant person alone, as he said to the person who confessed to a sin: 'Go, for Allaah has forgiven you.' Or he may implement the punishment as he did with Maa'iz and the women from Ghaamid when they insisted on being punished. This opinion is the middle path between those who say it is not permissible to implement the punishment after a person has repented, and between those who say that repentance does not negate the punishment at all. The one who ponders upon the narrations in this regard will see that this is the correct opinion. Allaah knows best."*²

A similar narration is that of 'Alqamah ibn Waa'il Al-Kindi, who related that his father said:

1 I'laam Al-Muwaqqi'een (17/3).

2 I'laam Al-Muwaqqi'een (60-61/2).

"A woman went out to prayer at the time of The Prophet of Allaah, sallallaahu 'alayhi wa sallam, when a man came to her, covered her with his garment and raped her. She screamed and the man ran away. A second man heard her, and she said: 'That man did this to me', so the second man went to look for him. Then a group of the Muhaajireen passed by her, and she told them what the man did to her. They went to look for the man, but they captured the second man who had tried to search for her attacker.

*They brought the man to The Prophet of Allaah, sallallaahu 'alayhi wa sallam, and she said: 'That is him!' The man said: 'I am the one who helped you, and I could not find the man who attacked you.' The group of people said that they found this man running (since he was searching for the attacker). He said: '(I was running) because I was looking for the man who raped her, and these people captured me.' The woman said: 'He is lying, he is the one who raped me.' When he was ordered to be stoned, the man who raped her came and said: 'O Messenger of Allaah, I am the one who did it.' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, told the woman: '**Go, for Allaah has forgiven you.**' He then said a good statement to the man. It was said to the Prophet of Allaah: "Won't you stone him?" He, sallallaahu 'alayhi wa sallam, replied: '**He repented such a repentance, that if it were spread amongst the people of Ma-deenah it would have been accepted from them.**'"¹*

It is problematic that the man who tried to help her was going to be stoned, even though he did not confess and there was no proof for that. There were different responses to this problem. The first is that The Prophet of Allaah, sallallaahu 'alayhi wa sallam, was close to ordering him to be stoned, not that he actually ordered it. Al-'Atheem Abaadi, may Allaah have mercy upon him, said: "*Outwardly this is problematic, for one cannot be stoned as punishment without any confession or proof, and the statement of the woman alone is not sufficient proof. So perhaps the meaning of the narration is that The Prophet of Allaah, sallallaahu*

¹ Reported by At-Tirmithi (1454), Ahmad (26698) and Abu Daawood (4379). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (900).

*'alayhi wa sallam, was close to ordering that, but the narrator just mentioned what seemed like it was going to happen."*¹

The second response is that this is considering someone guilty by clear evidences of guilt. Ibn Al-Qayyim, may Allaah have mercy upon him, said: *"This is considering someone guilty by clear, strong evidences since the man was caught running ahead of the people, and he admitted that he was with the woman, and claimed that he was trying to help her, and the woman identified him as being the rapist, which are all evidences of guilt. The Companions used to implement punishments with similar evidence, such as the smell of alcohol upon a person accused of drinking, or pregnancy for an unmarried woman."*²

The third response is that The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ordered him to be punished, but not stoned. Al-Bayhaqi, may Allaah have mercy upon him, mentioned another narration that said: *"The Prophet of Allaah, sallallaahu 'alayhi wa sallam, ordered him"* without specifying the punishment, and Al-Bayhaqi said: *"According to this narration, it is possible that The Prophet of Allaah, sallallaahu 'alayhi wa sallam, ordered a different punishment (other than stoning)."*³

The fourth is that they testified that they saw him commit the act, but they did so by mistake.⁴

The fifth response is that the *Hadeeth* is weak, for its main narrator is Simaak ibn Harb. An-Nasaa'i, may Allaah have mercy upon him, said about him, *"Simaak's Hadeeth is not used as evidence if he is alone in narrating it."*⁵

Al-Bayhaqi, may Allaah have mercy upon him, indicated that it was weak by saying: *"Maa'iz, the woman from Juhaynah, and the woman from Ghaamid all*

1 *'Awn Al-Ma'bood* (165/12).

2 The explanation of Ibn Al-Qayyim on the book of *'Awn Al-Ma'bood* (165/12).

3 Reported by Al-Bayhaqi (284/8).

4 Ibid.

5 *Al-Ahaadeeth Al-Mukhtaarah* (12/20) and *Tahtheeb At-Tahtheeb* (234/4).

confessed like this person, but this did not stop them from being stoned. Their Hadeeths are also more and more well known. And Allaah knows best.”¹

If he, sallallaahu 'alayhi wa sallam, punished someone for a crime, he did not blame that person and forbade others from cursing him:

Buraydah ibn Al-Husayb, may Allaah be pleased with him, reported: after mentioning the story of Maa'iz,

"The woman from Ghaamid came and said: 'O Messenger of Allaah, I have committed adultery, so purify me.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, turned her away. The next day she returned, and she said: 'O Messenger of Allaah, why do you turn me away? Perhaps you want to turn me away as you did to Maa'iz? By Allaah, I am pregnant.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'If so, then wait until the baby is born.' She then came later with the baby wrapped up, and she said: 'I have given birth to him.' He, *sallallaahu 'alayhi wa sallam*, said: 'Go and breastfeed him until he is weaned.' So she later came with the baby, and he had a piece of bread in his hand. She said: 'I have weaned him, O Messenger of Allaah, and now he eats food.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave the baby to a man from the Muslims, and ordered for her to be buried up to her chest, and then he ordered the people to stone her. Khaalid ibn Al-Waleed, may Allaah be pleased with him, came with a rock and threw it at her head, and some of the blood splashed on him, so he cursed her. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, heard his curse, so he, *sallallaahu 'alayhi wa sallam*, said: 'Calm down, Khaalid! By the One in Whose Hand is my soul, she has repented such a repentance that if a tax-collector were to repent as such, he would be forgiven.' Then he, *sallallaahu 'alayhi wa sallam*, ordered her to be removed, and he prayed over her, and they buried her."²

In another narration Umar, may Allaah be pleased with him, said to The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, 'Will you pray over her and she has committed adultery?' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'She has repented such a repentance that if it was divided amongst

1 Reported by Al-Bayhaqi (284/8).

2 Reported by Muslim (1695).

seventy men from Madeenah it would have been enough for them. Is there a better repentance than for her to sacrifice her life for Allaah?"¹

An-Nawawi, may Allaah have mercy upon him, said: "*From the benefits of the Hadeeth:*

- *Taxing is among the greatest sins because of the great burden it places upon the people and the way it is taken oppressively and repeatedly from them. Also, it is a form of taking people's wealth without a right, and spending it in a way that it should not be spent.*
- *The leader and the righteous people should pray over a person who was stoned just as they pray over anyone else.*
- *Repenting removes even the major sins.*"²

An-Nawawi, may Allaah have mercy upon him, said: "If it is asked: Why were Maa'iz and the woman, may Allaah be pleased with them, not satisfied with only repenting when it was enough to fulfill their desire, which is to be forgiven, and they insisted upon confessing and being stoned? The answer is that being forgiven by the Hadd punishment is guaranteed in all cases, especially if The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, is the one ordering that. As for repentance, then it could be insincere, or some of its conditions are missing, so the sin would stay with such a person. They wanted to guarantee that they would be forgiven without any doubt. And Allaah knows best."³

It could be problematic that in this narration The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not stone her until she breastfed her baby and then weaned him. In the first narration, a man from the Ansaar offered to take care of the child's breastfeeding, and in the second narration, they stoned the woman immediately. The answer is as An-Nawawi, may Allaah have mercy upon him, said: "*These two narrations oppose each other outwardly. For the second one says that he waited until after the child ate bread, and the first narration indicated that he stoned her immediately after the birth. The meaning of the first narration should be interpreted to conform to the second narration,*

¹ Reported by Muslim (1696).

² The explanation of An-Nawawi on the book of Muslim (199/11).

³ Ibid.

for it is the same story and the same woman, and both narrations are authentic. The second narration is explicit, while the first one is not. So the statement in the first narration: ‘A man from the Ansaar said: I will take responsibility for his breastfeeding’, should be interpreted to mean that this was after his weaning. So he intended by breastfeeding: taking care of and raising the child, and he used the term ‘breastfeeding’ as a figure of speech.’”¹

He, sallallaahu 'alayhi wa sallam, forbade cursing the one who was lashed for drinking alcohol:

Abu Hurayrah, may Allaah be pleased with him, reported: “A drunk man was brought to The Prophet of Allaah, sallallaahu 'alayhi wa sallam, so The Prophet of Allaah, sallallaahu 'alayhi wa sallam, ordered for him to be beaten. Some of us hit him with our hand, and some with their shoes, and some with their clothing. When he left someone said: ‘What is wrong with him, may Allaah disgrace him!’ The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: ‘Do not help Satan against your brother.’”²

In another narration he, sallallaahu 'alayhi wa sallam, added: “Rather say: O Allaah, forgive him, O Allaah, have mercy upon him.”³

Ibn Hajar, may Allaah have mercy upon him, said: “The way such a person helps Shaytaan is that Shaytaan intends disgracing a person by making him commit a sin. So when the people ask for such a person to be disgraced, it is as if they are fulfilling the goal of Satan.”⁴

One should also not curse such a person, as in the narration of Abu Qilaabah, may Allaah have mercy upon him, when he said: “Abu Ad-Dardaa’, may Allaah be pleased with him, passed by a person that had committed a sin, and they were cursing him. He said: ‘If you found him in a well, would you not try to get him out?’ They said: ‘Of course.’ He said: ‘Then do not curse your brother, and praise Allaah for keeping you safe (from sin).’ They said: ‘Should we not hate him?’ Abu Ad-Dardaa’, may Allaah be pleased with

1 The explanation of An-Nawawi on the book of Muslim (202/11).

2 Reported by Al-Bukhaari (6781).

3 Reported by Abu Daawood (4478). Al-Albaani ruled it as authentic in his book *Mishkaat Al-Masaabeel* (3621).

4 *Fat-h Al-Baari* (67/12).

him, said: 'I only hate his actions, but if he leaves this act then he is my brother.'" ¹

He, *sallallaahu 'alayhi wa sallam*, forbade supplicating against a specific sinner:

'Umar ibn Al-Khattaab, may Allaah be pleased with him, reported: "There was a man during the time of The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, named 'Abdullaah, and his nickname was Himaar, and he used to make The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, laugh. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, had previously had him lashed for drinking alcohol. One day he was brought to The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, (drunk), so The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ordered for him to be lashed. A man said: 'O Allaah, curse him! How often he is brought (to be lashed).' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'Do not curse him, for by Allaah, I only know about him that he loves Allaah and His Messenger.'" ²

From the benefits of the Hadeeth:

- There is no contradiction between a person committing a sin and having love of Allaah and His Messenger in his heart. For The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, informed that this person loved Allaah despite his sin.
- It is possible that confirming the love of Allaah and His Messenger in the heart of a sinner is conditional upon the person regretting his sin, and upon the punishment being carried out upon him, which would erase the sin. As for a person who is not as such, then it is feared that by his repeating the same sin, a seal would be placed over his heart. In this case, the love of Allaah and His Messenger would be removed from his heart, and we ask Allaah's protection from that.³

Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy upon him, said: "*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, forbade cursing this specific per-*

¹ Reported by Abu Daawood (232), 'Abdur-Razzaaq in his book *Al-Musannaf* (20267) and Abu Nu'aym in his book *Al-Hilyah* (225/1).

² Reported by Al-Bukhaari (6780).

³ *Fath Al-Baari* (12/78).

*son who used to drink alcohol because this person loved Allaah and His Messenger. At the same time, The Prophet of Allaah, sallallaahu 'alayhi wa sallam, has generally cursed the one who drinks alcohol. This shows that it is permissible to curse a certain group in general, but it is not permissible to curse a specific person who loves Allaah and His Messenger. And it is a known that every believer must love Allaah and His Messenger."*¹

If it is asked: How can we combine between this Hadeeth and the Hadeeth reported by Anas ibn Maalik, may Allaah be pleased with him: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, cursed ten people in connection with alcohol: the wine-presser, the one who has it pressed, the one who drinks it, the one who brings it, the one to whom it is brought, the one who serves it, the one who sells it, the one who takes the profit from selling it, the one who buys it, and the one for whom it is bought."²

The answer is that the first Hadeeth in this chapter shows that cursing a specific person is not permissible. As for the narration of Anas, may Allaah be pleased with him, it shows that it is permissible to curse someone who drinks alcohol in general.

He, sallallaahu 'alayhi wa sallam, would sometimes strongly rebuke someone who committed a sin, especially if he was someone beloved to him:

Al-Ma'roor ibn Suwayd, may Allaah have mercy upon him, said: "I met Abu Tharr, may Allaah be pleased with him, in the place called Ar-Rabatha, and he was wearing a garment, and his slave boy was wearing the same garment. I asked him the reason for that. He replied: 'I argued with a person and I insulted him because of (the low status of) his mother.' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said to me: 'Did you insult him because of his mother? You are a person who has an attribute of Jaahiliyyah [the times of ignorance before Islam]. They are your brothers and servants whom Allaah has placed under your authority. So anyone who has his brother under his authority should feed him the same food as he eats, and dress him in the same clothes that he wears, do not overwhelm them with

1 Ibn Taymiyyah in his book *Minhaaj As-Sunnah An-Nabawiyyah* (569-570/4).

2 Reported by At-Tirmithi (1295) and Ibn Maajah (3381). Al-Albaani ruled it as authentic.

work that they cannot bear. If you give them work to do then help them with it.”¹

Ibn Hajar, may Allaah have mercy upon him, said: “The reason The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, rebuked him harshly, even thought he had a high status with him, was to warn him against repeating such an action. Even if had some excuse, such an action from a person of Abu Tharr’s status is greater than from a lesser person.”

He, sallallaahu ‘alayhi wa sallam, was sometimes severe against a sinner to show him the magnitude of the sin:

Usaamah ibn Zayd, may Allaah be pleased with him, reported:

“The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, sent us to fight the tribe of Al-Huraqah, so we attacked and defeated them. A man from the Ansaar and I followed one of their men, and when we caught up with him he said: ‘There is no one worthy of worship but Allaah!’ At this, the Ansaari man stopped, but I stabbed him with my spear until I killed him. When we returned, the news of this reached The Prophet of Allaah, sallallaahu ‘alayhi wa sallam. He, sallallaahu ‘alayhi wa sallam, said: ‘O Usaamah! Did you kill him after he said: ‘There is no one worthy of worship but Allaah?’ What will you do when ‘There is no one worthy of worship but Allaah’ comes to you on the Day of Judgment?’ I said: ‘He was only trying to protect himself!’ He, sallallaahu ‘alayhi wa sallam, replied: ‘Why did you not rip his heart open to see if he was truthful or not?’ He continued to repeat this until I wished that I had not become Muslim before that day.”²

An-Nawawi, may Allaah have mercy upon him, said: “This is an evidence for the well known principle that rulings are based on what is apparent, while Allaah will take care of what is hidden in the heart. The meaning of his statement ‘I wished that I had not become Muslim before that day’, is that he wished he had only become Muslim after committing this sin, so that his sin would be wiped

1 Reported by Al-Bukhaari (30) and Muslim (1661).

2 Reported by Al-Bukhaari (4269) and Muslim (96).

out by converting. He said this because of the magnitude of the mistake that he made.”¹

Ibn Hajar, may Allaah have mercy upon him, said: “Al-Qurtubi, may Allaah have mercy upon him, said: ‘This indicates that he thought his previous good deeds were small compared to the magnitude of the sin he had committed, after he heard this harsh rebuke from The Prophet of Allaah, sallallaahu 'alayhi wa sallam.’”²

Ibn Hajar, may Allaah have mercy upon him, said: “Ibn At-Teen, may Allaah have mercy upon him, said: ‘This rebuke from The Prophet of Allaah, sallallaahu 'alayhi wa sallam, was a lesson and reminder, so that no one would kill someone who proclaims the testimony of faith.’ Al-Khattabi, may Allaah have mercy upon him, said: ‘Perhaps Usaamah, may Allaah be pleased with him, misinterpreted Allaah’s statement (which means): «But their faith did not benefit them once they saw Our punishment.» [Qur'aan 40:85], and this is why The Prophet of Allaah, sallallaahu 'alayhi wa sallam, did not obligate upon him the blood money or any other consequence.’”³

Ibn Battaaal, may Allaah have mercy upon him, said: “This story is the reason why Usaamah, may Allaah be pleased with him, swore he would never fight against a Muslim after that.”

He, sallallaahu 'alayhi wa sallam, would clarify the enormity of sin, so that they could repent from it and never repeat it:

‘Aa’ishah, may Allaah be pleased with her, said: “I said to The Prophet of Allaah, sallallaahu 'alayhi wa sallam: ‘It is enough for Safiyyah that she is such-and-such’, meaning that she was short. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: ‘You have made a statement that if it were mixed with the water of the ocean, it would have made it bitter.’”⁴

Al-Mubaarakpoori, may Allaah have mercy upon him, said: “The meaning of this is that if this backbiting could be mixed with the water in the ocean, it would have

1 The explanation of An-Nawawi on the book of Muslim (107/2).

2 Fath Al-Baari (12/196).

3 Ibid.

4 Reported by Abu Daawood (4875) and At-Tirmithi (2502). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (5140).

dirtied the state of the water, despite the vastness of the ocean. So how about if this backbiting is mixed with only a few deeds?"¹

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, would boycott some sinners for a certain time:

He, sallallaahu 'alayhi wa sallam, would do so until Allaah revealed His ruling regarding them, or forgave them. This is shown in the story of the three people who stayed back from the battle of Tabook and did not participate in it:

Ka'b ibn Maalik, may Allaah be pleased with him, said:

*"...When I heard that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, was returning from Tabook, I became very sad and considered lying to him. I asked myself, 'How will I escape his anger tomorrow?' I asked the opinion of every member of my family and then I abandoned all thoughts of falsehood, as I knew that nothing would ever save me from him; I resolved to tell him the truth. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, arrived in the morning, and whenever he came back from a journey, he, sallallaahu 'alayhi wa sallam, would first go to the Masjid and pray two Rak'ahs in it and then he would sit to greet the people. When he, sallallaahu 'alayhi wa sallam, would do that, those who had stayed behind went to him, started making their excuses and swearing to him, and they were about eighty men. He, sallallaahu 'alayhi wa sallam, would accepted what they outwardly said: took their oath and supplicated for forgiveness for them and left what they had hidden to Allaah. When I came and greeted him, he smiled the smile of someone who is angry, and then he, sallallaahu 'alayhi wa sallam, said: '**Come here.**' I walked up and then sat down in front of him. He, sallallaahu 'alayhi wa sallam, said to me: '**What kept you back? Didn't you buy a riding animal?**'*

I said: 'O Messenger of Allaah, by Allaah, if I were sitting with anyone else in the world apart from you, I would think that I could escape his anger by making some excuse, and I have been given the

¹ *Tuhfat Al-Ahwathi* (177/7).

ability to argue. However, by Allaah, I know that if I were to tell you a false excuse today which might make you happy with me, Allaah would soon make you angry with me. But if I tell you the truth that will make you angry with me, I hope for a good outcome from Al-laah. By Allaah, I do not have any excuse. By Allaah, I have never been stronger or wealthier than when I remained behind you.'

*The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: '**As for him, then he has spoken the truth. So go until Al-laah rules regarding you.**' I stood up, and some men from Bani Salamat followed me and said to me: 'Were you unable to offer an excuse to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, like the excuses of others who stayed behind?' By Allaah, they continued to criticize me until I wanted to return to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and deny what I had said. Then I said to them: 'Has anyone else done the same as me?' They said: 'Yes, two men, they said the same as you said: and the same reply was given to them.' I said: 'Who are they?' They said: 'Muraarah ibn Ar-Rabee' Al-'Aamiri and Hilaal ibn Umayyah Al-Waaqifi.' They mentioned to me two righteous men who had fought in Badr and they were exemplary. When they mentioned them to me, I stayed firm in my decision.*

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, forbade people to speak to the three of us, amongst all the people that stayed behind. So the people avoided us, and changed towards us until even the land seemed strange to me, and it was not the same land I used to know. We remained in this state for fifty days. My two companions despaired and stayed in their homes crying. I was the youngest of them, and tougher than them. So I used to go out and attend the prayer and walk in the markets, but no one would speak to me. I would go to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and greet him while he was in his gathering after the prayer, and would say to myself: 'Did he move his lips to return the greeting or not?' Then I would pray near him and sneak a look at him, and when I was praying he would look at me, but when I turned towards him he would turn away from me. When the harshness of the Muslims

continued, I climbed over the wall of Abu Qataadah's garden, he was my cousin and the dearest of people to me. I greeted him, and by Allaah, he did not return the greeting to me. I said to him, 'Abu Qataadah, I ask you by Allaah, do you see that I love Allaah and His Messenger?' He was silent. I repeated my question, and asked him by Allaah, and he was still silent. I asked him a third time by Allaah, and he said: 'Allaah and His Messenger know best.' My eyes overflowed with tears and I left until I climbed back over the wall.

While I was walking in the market of Madeenah, a farmer from the people of Shaam, who had brought some food to sell in Madeenah, was saying: 'Who will guide me to Ka'b ibn Maalik?' The people pointed to me until he came up to me and handed me a letter from the king of Ghassaan. It said: 'It has reached us that your companion has been harsh to you. Allaah has not put you in a place to be humiliated or deprived. Join us and we will console you.' When I had read it, I said: 'This is also part of the test,' and I took it to an oven and burned it.

When forty of the fifty days had passed, and the revelation had still not come, the messenger of Prophet Muhammad, sallallaahu 'alayhi wa sallam, came to me. He said: 'The Messenger of Allaah, sallallaahu 'alayhi wa sallam, commands you to stay away from your wife.' I said: 'Should I divorce her?' He said: 'No, just stay away from her and do not go near her.' He, sallallaahu 'alayhi wa sallam, sent the same message to my two companions. I said to my wife: "Go to your family and stay with them until Allaah rules in this matter." I remained like that for more ten days, and this was fifty days from the time when it was prohibited to speak to us.

Then on the morning after the fiftieth night, I prayed Fajr on top of one of our houses. While I was sitting in the state which Allaah described about us, my soul was constricted and the earth seemed narrow for me after it had been wide, I heard the voice of someone shouting from the top of the mountain Sal', 'Ka'b ibn Maalik, rejoice!' I fell down in prostration and knew that relief had come. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, announced to the people that Allaah had forgiven us after he had prayed the Fajr

prayer. When I greeted the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, his face was shining with joy and he, *sallallaahu 'alayhi wa sallam*, said: “**Rejoice on the best day that has come to you since the day you were born!**” I said: “Is it from you, Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, or from Allaah?” He, *sallallaahu 'alayhi wa sallam*, said: ‘**Rather it is from Allaah.**’

And then Allaah revealed His words (which mean): «**And [He also forgave] the three who were left behind to the point that the earth closed in on them in spite of its vastness and their souls confined them and they were certain that there is no refuge from Allaah except in Him. Then He turned to them so they could repent. Indeed, Allaah is the Accepting of repentence, the Merciful.**» [Qur'aan 9:118]¹

The story of Ka'b ibn Maalik, may Allaah be pleased with him, is well known. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, boycotted Ka'b ibn Maalik and his two companions as a lesson for them, to bring them upon the obedience of Allaah and His Messenger, *sallallaahu 'alayhi wa sallam*, to stay away from sins, and to be a lesson for others.

He, *sallallaahu 'alayhi wa sallam*, did not like for the *Hadd* punishment to be raised to him:

'Abdullaah ibn Mas'ood, may Allaah be pleased with him, said: "The first person to have his hand cut off in Islaam, or from the Muslims, was a man that was brought to The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. They said: 'O Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, this man has stolen.' The face of The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, changed due to sadness. They said: 'O Messenger of Allaah, it is as if you hate to cut off his hand.' He, *sallallaahu 'alayhi wa sallam*, said: 'Why should I not, and you are the helpers of Satan against your companion while Allaah is the Most-Pardoning, Who loves pardoning. It is not permissible for a criminal deserving the punishment to be brought to the leader, except that it is implemented upon him.' Then he, *sallallaahu 'alayhi wa sallam*, read the saying of Allaah (which means): «Let them pardon and

¹ Reported by Al-Bukhaari (4418) and Muslim (2769).

overlook. Would you not like that Allaah should forgive you? And Allaah is Forgiving and Merciful.» [Qur'aan 24:22]¹

He, sallallaahu 'alayhi wa sallam, would not stop a punishment when it became obligatory, not even by the intercession of the most beloved person to him:

'Aa'ishah, may Allaah be pleased with her, narrated:

"The Quraysh were upset by the case of the woman from Makhzoom who had committed theft, and The Prophet of Allaah, sallallaahu 'alayhi wa sallam, had ordered for her hand to be cut off. They said: 'Who will speak to The Prophet of Allaah, sallallaahu 'alayhi wa sallam, regarding her?' They said: 'Who is bold enough except for Usaamah ibn Zayd (the son of Zayd ibn Haarithah, the Prophet's adopted son and freed slave), the beloved of the Messenger of Allaah, sallallaahu 'alayhi wa sallam.' So Usaamah spoke to The Prophet of Allaah, sallallaahu 'alayhi wa sallam, regarding her. The face of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, changed color, and he said: **'Are you interceding regarding one of the legal 'Hadd' punishments of Allaah?'** Usaamah said to him, 'Ask Allaah to forgive me, O Messenger of Allaah!' That evening, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, stood up and gave a speech and praised Allaah as He deserves to be praised, then said: **'The nations before you were only ruined because if a noble person committed theft, they would leave him alone, but if a weak person among them committed theft, they used to implement the Hadd punishment on him. By Allaah, if Faatimah the daughter of Muhammad stole, I would have cut her hand off.'**²

Then he, sallallaahu 'alayhi wa sallam, ordered for the woman's hand to be cut off. She repented well after that and married. She used to come to me, and I would mention her needs to The Prophet of Allaah, sallallaahu 'alayhi wa sallam." In another narration, she

1 Reported by Ahmad (3967) Al-Albaani ruled it as Hasan (sound) in his book As-Silsilah As-Saheehah (1637).

2 Reported by Al-Bukhaari (4304) and Muslim (1688).

*said: "Have I repented, O Messenger of Allaah, sallallaahu 'alayhi wa sallam?" The Prophet of Allaah, sallallaahu 'alayhi wa sallam, replied: "You are free from your sin today like the day you were born."*¹

Ibn Hajar, may Allaah have mercy upon him, said: "From the benefits of this Hadith:

- *There is no intercession regarding the punishment if it has been brought to the leader. Abu 'Umar ibn 'Abdul-Barr, may Allaah have mercy upon him, said: "I know no disagreement that interceding is good regarding sinners, as long as it has not reached the leader. Once this person is brought to the leader, then he must carry out the punishment upon him."*
- *There is no favoritism regarding implementing punishment, even if it is a person's son, or relative, or a person of high status. This is a great matter, and a person who intercedes regarding an obligatory punishment or allows this must be rebuked."*²

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, would pay attention to the weakness or sickness of a person before implementing the punishment and find a permissible way out for them:

Sa'eed ibn Sa'd ibn 'Ubaadah, may Allaah be pleased with him, said: "A man became sick until he was emaciated, and reduced to skin and bones. A servant girl entered upon him and he fornicated with her. When his people came to visit him, he mentioned this to them, and said: 'Ask the Messenger of Allaah, sallallaahu 'alayhi wa sallam, for I have had relations with the servant girl who entered upon me.' They mentioned this to The Prophet of Allaah, sallallaahu 'alayhi wa sallam, so he, sallallaahu 'alayhi wa sallam, said: 'Lash him one hundred lashes.' They said: 'O Prophet of Allaah, we have never seen a person as ill as him. If we whip him one hundred times he will die, and if we carried him to you his bones would break. He is only skin and bones.' The Prophet of Allaah, sallallaahu 'alayhi wa sallam,

¹ Reported by Ahmad (6619) on the authority of 'Abdullaah ibn 'Amr, may Allaah be pleased with him. Ahmad Shaakir ruled it as authentic.

² *Fath Al-Baari* (95/12).

ordered for them to take a cluster that had one hundred stalks and hit him with it once.”¹

Ash-Shawkaani, may Allaah have mercy upon him, said: “*He hit him with the cluster instead of one hundred lashes, because of his weakness, as he could not handle the blows as a healthy person could.* ibn Al-Humaam said: “*If a sick person commits adultery and his punishment is stoning because he is previously married, then he should be stoned. This is because the punishment is meant to kill him, so the stoning fulfills the purpose. But if his punishment is lashing (because he is unmarried), then they should wait until he heals. This is because the lashing could lead to his death, which is not the intent of his punishment. If there is no hope that his sickness will go away, or he has a very weak body, then he should be hit once with a cluster with one hundred stems on it. Every stem must reach his body, so in this case it would have to be spread out.*”²

Ibn Al-Qayyim, may Allaah have mercy upon him, said: “*It has been established that if a person deserving of a punishment has an excuse, it should be lightened upon him. This is by combining one hundred stalks, or one hundred whips, and hitting him with it once.*”³

He, *sallallaahu ‘alayhi wa sallam*, used to gently teach a person who sinned out of ignorance and would not be harsh with him:

Mu’awiyah ibn Al-Hakam Al-Sulami, may Allaah be pleased with him, said: “While I was praying with The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, a man from the congregation sneezed. I said: ‘May Allaah have mercy upon you!’ The people started looking at me. I said: ‘Woe to me! Why are you all looking at me?’ They hit their hands on their thighs (to tell me not to speak). When I realized they were trying to quiet me down, I stayed silent. When The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, finished the prayer; may my mother and father be sacrificed for him! I have never seen a better teacher before or after him; he neither reproached me, nor hit me, nor cursed me. He, *sallallaahu ‘alayhi wa sallam*, said: ‘Normal speech

¹ Reported by Abu Daawood (4472) and Ibn Maajah (2574). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (2968).

² *Fath Al-Qadeer* (245/5).

³ *Ighaathat Al-Lahfaan* (98/2).

is not suitable for the prayer. It is only for glorifying Allaah, and for reciting Qur'aan.”¹

An-Nawawi, may Allaah have mercy upon him, said: “This Hadeeth shows the great manners of The Prophet of Allaah, sallallaahu 'alayhi wa sallam, which Allaah testified to in the Qur'aan, and his gentleness with an ignorant person, and with his nation in general.”²

He, sallallaahu 'alayhi wa sallam, would sometimes remove an evil with his hand when he knew that would not drive the person away:

'Abdullaah ibn 'Abbaas, may Allaah be pleased with him, said: “The Prophet of Allaah, sallallaahu 'alayhi wa sallam, saw a gold ring on a man's hand, so he took it off him and threw it away. He, sallallaahu 'alayhi wa sallam, then said: 'One of you takes a burning coal from fire and places it on his hand?' It was said to the man after The Prophet of Allaah, sallallaahu 'alayhi wa sallam, left, 'Go get your ring and benefit from it.' He said: 'No, by Allaah! I will never take it after the Messenger of Allaah, sallallaahu 'alayhi wa sallam, threw it away.'”³

An-Nawawi, may Allaah have mercy upon him, said: “This teaches the high status of following the order of The Prophet of Allaah, sallallaahu 'alayhi wa sallam, and staying away from his prohibitions, and that one should not permit a prohibition using a weak interpretation. This man left the ring to whoever wanted it from the poor people, and in that case anyone could take it and it would be permissible for him to benefit from it. If the man had gone to take his ring this would not be forbidden, and he could sell it if he wanted. However, he wanted to be on the safe side and leave it for someone who may benefit from it, since The Prophet of Allaah, sallallaahu 'alayhi wa sallam, did not forbid him from benefitting from it from every angle. He only forbade him from wearing it and every other use would be permissible.”⁴

Another example is the Hadeeth of Abu Tha'labah Al-Khushani, may Allaah be pleased with him, when The Prophet of Allaah, sallallaahu 'alayhi wa sallam, saw a gold ring on his hand, so he, sallallaahu 'alayhi wa sallam, began

1 Reported by Muslim (537).

2 The explanation of An-Nawawi on the book of Muslim (20/5).

3 Reported by Muslim (2090).

4 The explanation of An-Nawawi on the book of Muslim (66/14).

to hit his hand with a stick. When The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was not paying attention Abu Tha'labah, may Allaah be pleased with him, took the ring and threw it away. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, looked at his hand and did not see it, so he said: 'I think that we have hurt you and cost you money.'¹

Ibn Hibbaan, may Allaah have mercy upon him, titled this *Hadeeth* in his book: "*The permissibility of removing an evil with one's hand without speech, if it does not involve transgression.*"

He, *sallallaahu 'alayhi wa sallam*, would sometimes suffice with turning away from such a person:

Abu Sa'eed Al-Khudri, may Allaah be pleased with him, said: "A man from Najraan came to The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, wearing a gold ring. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, turned away from him and said: 'You came to me and in your hand is an ember of fire.'"²

He, *sallallaahu 'alayhi wa sallam*, would often say when admonishing: 'What is wrong with some people', without mentioning their names:

'Aa'ishah, may Allaah be pleased with her, said: "Bareerah (a slave woman) came to ask me for help in buying her freedom. I said: 'If you want I will give your owners the price, and the Walaa' (the right to inherit the slave and ascribe him to the one who freed him) will be for me.' Her owners told her, 'If you want you can free her and the Walaa' will stay with us.' When The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, came I mentioned that to him, so he, *sallallaahu 'alayhi wa sallam*, said: 'Buy her and free her, for the Walaa' is only for the one who frees the slave.' Then The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, stood on his Minbar (pulpit) and said: 'Why do some people make conditions that are not in the Book of Allaah? Whoever stipulates a condition that is not in the Book of

1 Reported by An-Nasaa'i (5190) and Ahmad (17295). Al-Albaani ruled it as authentic in his book *At-Ta'leeqaat Al-Hisaan* (303).

2 Reported by An-Nasaa'i (5188). Al-Albaani ruled it as authentic in his book *Saheeh At-Targheeb wat-Tarheeb* (226/2).

Allaah [i.e. in accordance to the Book of Allaah], then it is invalid, even if he sets one hundred conditions.”¹

Abu Humayd As-Saa’idi, may Allaah be pleased with him, said: “The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, appointed a man called Ibn Al-Latabiyyah to collect the Zakaat of Bani Sulaym. When he came he ordered the wealth to be accounted for. The man said about the wealth, ‘This is for you, and this was given to me as a gift.’ The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, said: ‘Why doesn’t he sit in the house of his father or mother until a gift comes to him, if he is telling the truth?’ He, sallallaahu ‘alayhi wa sallam, then stood up and praised and glorified Allaah, and said: ‘What is the matter with a person whom I send to collect, and he says, ‘This is for you and this was given to me as a gift’? Why doesn’t he sit in the house of his father or mother and see if he is given anything or not. By the One in Whose hand is the soul of Muhammad, none of you gets anything from it [unlawfully], but he will bring it on the Day of Judgment, carrying it on his neck. If it is a camel, or a cow, or a sheep, he will carry it while it is making its sound.’ Then he, sallallaahu ‘alayhi wa sallam, raised his arms until the whiteness of his armpits was apparent, then he said: ‘O Allaah, I have conveyed [the message]?’ three times.”²

‘Aa’ishah, may Allaah be pleased with her, narrated: “If the news of a person reached The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, he would not say: ‘What is wrong with so-and-so, by name. Rather he would say: ‘What is wrong with some people?’”³

Ibn Al-Qayyim, may Allaah have mercy upon him, said: “The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, would not say something that a person disliked, rather he would say: ‘What is wrong with some people who do this or say that?’”⁴

He, sallallaahu ‘alayhi wa sallam, would sometimes become angry and make a harsh statement:

1 Reported by Al-Bukhaari (456) and Muslim (1504).

2 Reported by Al-Bukhaari (2597) and Muslim (1832).

3 Reported by Abu Daawood (4788). Al-Albaani ruled it as authentic.

4 *Zaad Al-Muhaajir Ilaa Rabbih* (pg. 67).

'Imraan ibn Husayn, may Allaah be pleased with him, said: "A man from the Ansaar made his will at his death, and freed six slaves, and he did not have any wealth other than them. When that reached The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, he became angry and made a severe statement. He, *sallallaahu 'alayhi wa sallam*, then said: 'I thought about not praying over him.' He, *sallallaahu 'alayhi wa sallam*, then called the slaves and made them into three groups. He drew lots between them, so he freed two and kept four as slaves." ¹

He, *sallallaahu 'alayhi wa sallam*, would sometimes punish a sinner by not praying over him, so others would not commit such a sin:

Jaabir ibn Samurah, may Allaah be pleased with him, narrated:

*"A man became sick so they began wailing around him. His neighbor came to The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said: 'He has died.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: '**How do you know?**' He said: 'They are wailing over him.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: '**He did not die.**' He returned and heard the wails over him again. He went back to The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said: 'He has died.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: '**He did not die.**' He returned and heard the wails over him once again. The wife of the sick man said to his neighbor, 'Go to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and inform him.' The man said: 'O Allaah, curse him.' Then he saw that the sick man had killed himself with an arrowhead. He then went to The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, again and informed him that he had died. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked: '**How do you know?**' He said: 'I saw him kill himself with an arrowhead.' He, *sallallaahu 'alayhi wa sallam*, asked: '**You saw him?**' He said: 'Yes.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: '**Then I will not pray over him.**'" ²*

1 Reported by Muslim (1668), except the phrase: "**I thought about not praying over him**", which was reported by An-Nasaa'i alone (1958). Al-Albaani ruled it as authentic in his book *Mishkaat Al-Masaabeeh* (3390).

2 Reported by Muslim (987), Abu Daawood (3185) and At-Tirmithi (1068). Al-Albaani ruled it as authentic in his book *Ahkaam Al-Janaa'iz* (pg. 48).

Abu 'Eesa At-Tirmithi, may Allaah have mercy upon him, said: "The scholars differed regarding this. Some said that every person who prays to the direction of Makkah, even a person who killed himself, should be prayed over. This is the opinion of Sufyaan At-Thawri and Is-Haaq Ahmad said that a person who commits suicide should not be prayed over by the leader, but someone other than the leader should pray over him." ¹

Al-Bayhaqi, may Allaah have mercy upon him, said: "We have narrated from Is-Haaq ibn Ibraaheem Al-Hanthaly that he said: 'The Prophet of Allaah, sallallaahu 'alayhi wa sallam, only said this to prevent the people from committing this sin by not praying over such a person.'" ²

Al-Khattabi, may Allaah have mercy upon him, said: "Leaving the prayer over him is a punishment and a way to stop others from doing something similar." ³

Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy upon him, said: "As for a person who openly sins while still believing, such as those who commit major sins, then some of the Muslims must pray over him. It is good if a person follows the example of The Prophet of Allaah, sallallaahu 'alayhi wa sallam, in leaving the prayer over some people so that others do not commit the same sin, such as the one who commits suicide or the one who steals from the spoils of war, or the one in debt who has left no wealth to pay it. Also, many of the early generations used to leave the prayer over the people of innovation." ⁴

Zayd ibn Khaalid Al-Juhani, may Allaah have mercy upon him, said: "A man from the Companions of The Prophet of Allaah, sallallaahu 'alayhi wa sallam, died on the day of Khaybar, so they mentioned that to The Prophet of Allaah, sallallaahu 'alayhi wa sallam. He, sallallaahu 'alayhi wa sallam, said: **'Pray over your companion.'** People's faces changed due to that (because he, sallallaahu 'alayhi wa sallam, would not pray over him). He, sallallaahu 'alayhi wa sallam, said: **'Your companion has taken from the spoils.'** So we looked through his things and we found beads from the beads of the Jews that were not worth two Dirhams." ⁵

1 Reported by At-Tirmithi (372/2).

2 As-Sunan Al-Kubra (19/4).

3 'Awn Al-Ma'bood (328/8).

4 Majmoo' Al-Fataawa (286/24).

5 Reported by Abu Daawood (2710), An-Nasaa'i (1959), Ibn Maajah (2848) and Al-Haakim ruled it as authentic according to the conditions of Al-Bukhaari and Muslim (2582) and Ath-Thahabi agreed

Abu Qatadaah, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, would ask about a funeral if he was called to it. If they spoke well about the person, he would pray over him. If not, he, *sallallaahu 'alayhi wa sallam*, would say to the family: 'Take care of it', and he would not pray over him."¹

Ibn Hibbaan, may Allaah have mercy upon him, said: "*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, left praying over these people so that his nation would not commit these deeds, not because praying over such a sinner is impermissible.*"²



Conclusion:

The love and compassion of Allaah's Messenger, *sallallaahu 'alayhi wa sallam*, for the sinful people of his nation was not of the kind claimed by today's 'humanists'. He, *sallallaahu 'alayhi wa sallam*, was sincere and balanced in his love and compassion, as he, *sallallaahu 'alayhi wa sallam*, was a Prophet raised by Allaah, the Creator and Sustainer of all beings, for the guidance and happiness of conscious beings.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, taught the importance of being sincere towards Allaah, trusting in Him and believing in the attributes of Allaah, which state that He is All-Compassionate and All-Merciful. He, *sallallaahu 'alayhi wa sallam*, taught his nation that every individual is responsible for his or her own salvation and that everyone, male or female, can directly approach Allaah without any intermediary of a Prophet, saint or priest. The entire concept of someone dying for our sins is inimical to the Islaamic worldview or understanding of the natures of man and Allaah. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, beckoned us to respond to Allaah's message and receive His grace and salvation through faith, good works and leading a responsible moral and ethical life.



with his ruling. Al-Albaani ruled it as inauthentic in his book *Irwa' Al-Ghaleel* (7626).

1 Reported by Ahmad (22049). Al-Albaani ruled it as authentic in his book *At-Ta'leeqaat Al-Hisaan* (3046).

2 Reported by Ibn Hibbaan (64/5).

Section Five

The conduct of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, with hypocrites

Introduction:

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, dealt with every section of the community in a suitable manner in accordance with their circumstances.

Hypocrites were a minority faction in Muslim society during the Prophet's lifetime, a society that was based on sound theology, social justice and moral excellence. The hypocrites outwardly purported to respect Islaamic principles and laws, but in secret they were grave opponents of Islaam. They would corroborate with the enemies of Islaam during the most sensitive times and share military secrets with the enemy. They tried to instill fear into the hearts of Muslims by spreading rumors and lies. They would try to undermine the Islaamic government by interacting with governments who were against Islaam.

Hypocrisy is a serious sickness and a great crime and is more dangerous than disbelief. The punishment for it is more severe, because it is disbelief mixed with Islaam and its harmful effects are greater. Hence Allaah will put the hypocrites in the lowest level of Hell, as He The Almighty Says (what means): «*Verily, the hypocrites will be in the lowest depth [grade] of the Fire; no helper will you find for them.*» [Qur'aan 4:145]

The harmful effects of the hypocrites are not limited to the past; rather hypocrites continue to cause difficulties for the Muslim community. This will be completely understood by referring to the circumstances and causes of the revelations regarding hypocrites and by going back to Islamic history. That is why it is important that Muslims address, ponder over

and know how he, *sallallaahu 'alayhi wa sallam*, dealt with the section of society known as the “hypocrites” in order to know how to deal with them.

The attributes of hypocrites:

Hypocrites are people who outwardly express their belief in the message of Islaam, while inwardly they disbelieve in it. These people have certain distinct qualities that distinguish them from the believers:

- **Falsely claiming to have faith:**

Allaah The Almighty Says (what means): «*And of the people are some who say, "We believe in Allaah and the last Day," but they are not believers.*» [Qur'aan 2:8]

- **Deception:**

Allaah The Almighty Says (what means): «*They [think to] deceive Allaah and those who believe, but they deceive not except themselves and perceive [it] not.*» [Qur'aan 2:9]

- **Spreading corruption on earth:**

Allaah The Almighty Says (what means): «*And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers." Unquestionably, it is they who are the corrupters, but they perceive [it] not.*» [Qur'aan 2:11-12]

Allah The Almighty also Says (what means): «*And of the people is he whose speech pleases you in worldly life, and he calls Allaah to witness as to what is in his heart, yet he is the fiercest of opponents. And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allaah does not like corruption. And when it is said to him, 'Fear Allaah,' pride in the sin takes hold of him. Sufficient for him is Hellfire, and how wretched is the resting place.*» [Qur'aan 2:204-206]

- **Laziness in worship:**

Allaah The Almighty Says (what means): «*And when they stand for prayer, they stand lazily, showing [themselves*

to] the people and not remembering Allaah except a little.»

[Qur'aan 4:142]

- **Mockery of the believers:**

Allaah The Almighty Says (what means): «*And when they meet those who believe, they say, 'We believe'; but when they are alone with their evil ones, they say, 'Indeed, we are with you; we were only mockers'.*» [Qur'aan 2:14]

Allah The Almighty also Says (what means): «*Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them – Allaah will ridicule them, and they will have a painful punishment.*» [Qur'aan 9:79]

- **Enmity to the believers and plotting against them:**

Allaah The Almighty Says (what means): «*Hatred has already from their mouths, and what their breasts conceal is greater.*» [Qur'aan 3:118]

Allah The Almighty also Says (what means): «*If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear Allaah, their plot will not harm you at all. Indeed, Allaah is encompassing of what they do.*» [Qur'aan 3:120]

Allah The Almighty also Says (what means): «*Those who wait [and watch] you. Then if you gain a victory from Allaah, they say, 'Were we not with you?' But if the disbelievers have a success, they say [to them], 'Did we not gain the advantage over you, but we protected you from the believers?'*» [Qur'aan 4:141]

- **Loyalty to the disbelievers:**

Allaah The Almighty Says (what means): «*Give tidings to the hypocrites that there is for them a painful punishment. Those who take disbelievers as allies instead of the believers. Do*

they seek with them honor [through power]? But indeed, honor belongs to Allaah entirely.» [Qur'aan 4:138-139]

Allah The Almighty also Says (what means): «*Have you not considered those who practice hypocrisy, saying to their brothers [i.e. associates] who have disbelieved among the People of the Scripture, 'If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone, ever; and if you are fought, we will surely aid you.' But Allaah testifies that they are liars.» [Qur'aan 59:11]*

- Abandoning Islaamic legislation and adhering to other sources:

Allaah The Almighty Says (what means): «*But they [i.e. the hypocrites] say, "We have believed in Allaah and in the Messenger of Allaah, and we obey"; then a party of them turns away after that. And those are not believers .And when they are called to [the words of] Allaah and His Messenger to judge between them, at once a party of them turns aside [in refusal]. But if the right is theirs, they come to him in prompt obedience. Is there disease in their hearts? Or have they doubted? Or do they fear that Allaah will be unjust to them, or His Messenger? Rather, it is they who are the wrongdoers [i.e. the unjust].» [Qur'aan 24:47-50]*

Allah The Almighty also Says (what means): «*Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taaghoot, [False objects of worship or those transgressors who usurp the divine right of government.] while they were commanded to reject it; and Satan wishes to lead them far astray. And when it is said to them, "Come to what Allaah has revealed and to the Messenger of Allaah," you see the hypocrites turning away from you in aversion. So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allaah, "We intended nothing but good conduct and accommodation." Those are the ones*

of whom Allaah knows what is in their hearts, so turn away from them [i.e. use not violence against them] but admonish them and speak to them a far-reaching [i.e. effective] word.»

[Qur'aan 4:60-63]

- **Refraining from repentance due to arrogance:**

Allaah The Almighty Says (what means): «*And when it is said to them, 'Come, the Messenger of Allaah will ask forgiveness for you,' they turn their heads aside and you see them evading while they are arrogant.*» [Qur'aan 63:5]

- **Spreading immorality:**

Allaah The Almighty Says (what means): «*Indeed, those who like that immorality [Specially unlawful sexual relations] should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allaah knows [The hidden aspects of all things: what is beneficial and what is harmful] and you do not know.*» [Qur'aan 24:19]

- **Fighting the believers economically:**

Allaah The Almighty Says (what means): «*They are the ones who say, "Do not spend on those who are with the Messenger of Allaah until they disband." And to Allaah belongs the depositories of the heavens and the earth, but the hypocrites do not understand.*» [Qur'aan 63:7]

- **Enjoining evil and forbidding virtue:**

Allaah The Almighty Says (what means): «*The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands [i.e. refuse to spend in the way of Allaah]. They have forgotten Allaah, so He has forgotten them [accordingly]. Indeed, the hypocrites, it is they who are the defiantly disobedient.*» [Qur'aan 9:67]

Hypocrites are the most dangerous group who pose the greatest threat to the Muslim nation. This is because they are part of the community and intermingle with it, which enables them to know the points of weakness and areas of strength. Ibn Al-Qayyim, may Allaah have mercy upon him, said: "*Hypocrisy is a fatal inner illness.*"¹

Some people may think that this section of society only existed in the early generations and then it disappeared. This is an illusion; rather it continues to exist in all times. Ibn Taymiyyah, may Allaah have mercy upon him, said: "*Hypocrites existed and will continue to exist until the Day of Resurrection.*"²

Muslims did not experience hypocrisy before the migration to Madeenah:

Hypocrisy was not something which people were used to while in Makkah. This is because the Muslims were not strong and the disbelievers dominated them, and thus there was no need for the disbelievers to hide the reality of what they believed.

As the Muslims grew stronger in Madeenah, the hypocrites started falsely expressing belief and adherence to Islaam and deceptively concealed their disbelief. The head of the hypocrites was a man called 'Abdullaah ibn Ubayy ibn Salool³. Before the migration of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, from Makkah to Madeenah, Ibn Salool expected to become the leader of the two existing tribes in Madeenah, namely Al-Aws and Al-Khazraj. However, with the advent of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, Ibn Salool lost this lofty post, so out of hypocrisy he claimed to have believed and concealed disbelief.

This man continued to conceal his hatred for Islaam and plot against it with all kinds of evil schemes. He would take advantage of any chance to harm the Muslims and did not spare any opportunity to plot against them until the last day of his life.

1 *Maddarij As-Saalikeen* (354/1).

2 *Majmoo' Al-Fataawa* (212/7).

3 His father's name is Ubayy and his mother's name is Salool, so he was called after both his father and mother.

Despite this, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was lenient and kind to him and exercised the greatest tolerance hoping that he may soften and accept Islaam.

The incident which highlighted the enmity of 'Abdullaah ibn Ubayy ibn Salool to Islaam was just before the battle of Badr, which occurred immediately before he claimed to have accepted Islaam.

Usaamah ibn Zayd, may Allaah be pleased with him, narrated:

"The Prophet of Allaah, sallallaahu 'alayhi wa sallam, rode a donkey. It had on it a saddle under which was a saddle made at Fadak (a place near Madeenah). He, sallallaahu 'alayhi wa sallam, seated Usaamah behind him and was going to the area of Banu Haarith Al-Khzraji to inquire after the health of Sa'd ibn 'Ubaadah, and this happened before the Battle of Badr.

He, sallallaahu 'alayhi wa sallam, proceeded until he passed by a mixed company of people in which were Muslims, polytheists, idol worshippers and Jews. Also among them were 'Abdullaah ibn Ubayy Ubayy ibn Salool (before he claimed to have believed) and 'Abdullaah ibn Rawaahah. When the dust raised by the hooves of the animal and spread all over them, 'Abdullaah ibn Ubayy covered his nose with his mantle and said: 'Do not scatter dust over us'. Not minding this remark, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, greeted them ¹, stopped, got down from his riding animal, invited them to Allaah, and recited the Qur'aan to them.

'Abdullaah ibn Ubayy said: 'O man, if what you say is the truth, the best thing for you would be not to bother us with it in our assemblies. Go back to your place. Whosoever comes to you from us, tell him (all) this.'

'Abdullaah ibn Rawaahah, may Allaah be pleased with him, said: 'Come to us in our gatherings, for we love (to hear) it.'

Another narration reads:

¹ An-Nawawi, may Allaah have mercy upon him, said, "This proves the permissibility of initiating the greeting with Salaam to a group of people who are a mixture of Muslims and non Muslims." The explanation of An-Nawawi on the book of Muslim (158/12).

"When the Prophet of Allaah, sallallaahu 'alayhi wa sallam, passed by the gathering 'Abdullaah ibn Ubayy said to him, 'Stay away from me, for the stinking smell of your donkey harms me.' Upon hearing this, one of the people from the Ansaar said to him: 'I swear by Allaah, the donkey of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, is better smelling than you.'

*One of the people from 'Abdullaah ibn Ubayy's tribe became angry because of these words and insulted him, and people started siding with their own tribes and a fight started and they began beating each other with their hands and slippers and tree branches. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, continued to calm them."*¹

When they had calmed down, he, sallallaahu 'alayhi wa sallam, rode his animal and came to Sa'd ibn 'Ubaadah. He, sallallaahu 'alayhi wa sallam, said: "O Sa'd, haven't you heard what Abu Hubaab [meaning 'Abdullaah ibn Ubayy and this was his famous nickname] said? He has said such and such."

Sa'd said: 'O Messenger of Allaah, forgive and pardon. I swear by Allaah, Allaah has granted you a sublime position, (but so far as 'Abdullah is concerned) the people of this settlement (Madeenah) had decided to make him their king by making him wear a crown and a turban (in token thereof), but Allaah circumvented this by the truth He has granted you. This made him jealous and his jealousy (must have) prompted the behavior that you have witnessed. So, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, forgave him.'"

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, and his Companions used to forgive the polytheists and the People of the Book because Allaah commanded them to be patient regarding the harm afflicted upon them. Allaah The Almighty Says (what means): **«You will surely hear from those who were given the Scripture before you and from those who associate others with Allaah much abuse. But if you are patient and fear Allaah- indeed, that is of the matters [worthy] of determination.»** [Qur'aan

¹ Reported by Al-Bukhaari (2699) and Muslim (1799) on the authority of Anas, may Allaah be pleased with him.

3:186] So the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to stick to the principle of forgiveness for them as long as Allah ordered him to do so until Allah permitted fighting them.¹

Incidents showing the forgiveness and tolerance of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, for many of the polytheists and the Jews are well-known and numerous in his biography and many texts substantiate this.

The tolerance and patience of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was evident; he, *sallallaahu 'alayhi wa sallam*, did not get angry when the head of hypocrites harmed him with his words and acted impolitely with him. Even the way he addressed the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, reflects his impoliteness and rudeness when dealing with him.

In return, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not become angry, but he rather forgave him and was tolerant.

An-Nawawi, may Allaah have mercy upon him, said: "This narration shows the tolerance and forgiveness of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and how patient he was for the sake of Allaah. He, *sallallaahu 'alayhi wa sallam*, continued to call these people to Allaah and always tried to soften their hearts and incline them to Islaam."²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was commanded by Allaah in the beginning to be tolerant and forgive those who harm him. Allaah The Almighty Says (what means): «**So pardon and overlook until Allaah delivers His command. Indeed, Allaah is over all things competent.**» [Qur'aan 2:109]

Allah The Almighty also Says (what means): «**Then declare what you are commanded and turn away from the polytheists [who persist in association of others with Allaah].**» [Qur'aan 49:94]

The instructions of Allaah in the beginning were to refrain from using weapons to confront the disbelievers until the believers gain power and become strong and are able to face others in war.

1 Reported by Al-Bukhaari (6254) and Muslim (1798).

2 The explanation of An-Nawawi on the book of Muslim (159/12).

After the battle of Badr, the Muslims became stronger which forced people like 'Abdullaah ibn Ubayy ibn Salool and many polytheists to claim that they had accepted Islaam. However, they were hypocrites and did so only outwardly and never believed inwardly.

Usaamah ibn Zayd, may Allaah be pleased with him, narrated: "When the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, fought the battle of Badr, Allaah killed the masters and the nobles of the Quraysh through his Prophet, *sallallaahu 'alayhi wa sallam*. He, *sallallaahu 'alayhi wa sallam*, returned victorious to Madeenah with his Companions, having gained many war spoils and having captured many war hostages. On seeing this, 'Abdullaah ibn Ubayy ibn Salool and the pagans and idolaters who were with him, said: 'This matter (i.e. Islaam) has became victorious.' So they gave the Bay'ah (pledge for embracing Islaam) to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and became Muslims."¹

However, this was only due to their fear and was not true acceptance of Islaam. This narration proves that the hypocrites disappear when the Muslims are powerful, but when the Muslims become weak, then their real face becomes exposed and they openly declare their hypocrisy.

Despite their pledge, their enmity to Islaam and their evil and harm to the Muslims did not change; they continue to wait for the Muslim's turn of fortune and seek every opportunity to attack them.

Ibn Taymiyyah, may Allaah have mercy upon him, said: "*The Muhaajiroon (Emigrants) had no hypocrites amongst them, rather hypocrisy only existed from the residents of Madeenah. When the elite chiefs of Madeenah embraced Islaam and were followed by the masses of its residents, those who did not want to embrace found it necessary to pretend to be Muslims. This was because Islaam had become powerful and lofty and the Muslims had become strong. However, the majority of the residents of Makkah were non-Muslims, the chiefs and the masses, and thus only true believers announced their acceptance of Islaam, because anyone who openly expressed his acceptance of Islaam was harmed or expelled. A hypocrite only pretends to be a Muslim for a worldly benefit and gain and since those who expressed acceptance of Islaam were harmed, there was no need for hypocrisy.*"²

¹ Reported by Al-Bukhaari (4566).

² *Al-Fataawa Al-Kubra* (450/3).

'Abdullaah ibn Ubayy and his companions used to plot conspiracies against the Muslims with the help of the Jews:

This is evident in the incident where he took sides with the Jews of the tribe of Qaynuqaa' who broke their covenant with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, in which both parties had agreed not to attack each other.

'Abdullaah ibn 'Abbaas, may Allaah be pleased with him, narrated: "When the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, won the battle of Badr and returned to Madeenah, the Jews gathered in the market of the tribe of Qaynuqaa' and said: 'O people of the Jews, embrace Islaam before you experience what the Quraysh had experienced.'¹

*Then, they said (addressing the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*), 'O Muhammad, do not be deceived with the victory you had over a few amateurs of the Quraysh who did not know how to fight. If you fight against us, then you would truly know what type of people we are, and that you had never fought against fighters like us. Thereafter, Allaah revealed His Saying (which means): «Say to those who disbelieve, 'You will be overcome and gathered together to Hell, and wretched is the resting place.'» [Qur'aan 3:12]"²*

Ibn Hishaam, may Allaah have mercy upon him, reported on the authority of Muhammad ibn 'Abdullaah Ath-Thaqafi, may Allaah have mercy upon him, "A Muslim woman visited a jeweler's shop in the Qaynuqaa' marketplace as she had a piece of jewelry to sell. She presented it to one of the Jewish jewelers who pestered her to uncover her face, which she refused. The jeweler pinned her clothing in such a way that when she got up, her body became exposed and they (the Jews) started laughing at her. A Muslim man coming upon the resulting commotion and killed the shopkeeper in retaliation. The Jews in turn killed the Muslim man. This escalated to a chain of revenge, and enmity grew between Muslims and the Banu Qaynuqaa'."³

1 In another narration, "You know that I am a Messenger sent (by Allaah). You find this in your Book and the pledge Allaah took upon you." Ibn Is-Haaq (313/1).

2 Reported by Abu Daawood (3001). Ibn Hajar ruled it as sound (Hasan) in his book *Fat-h Al-Baari* (332/7), and Ahmad Shaakir in his book *'Umdat At-Tafaaseer*. However, Al-Albaani ruled it as inauthentic in his book *Dha'eef Abu Daawood* (524).

3 As-Seerah An-Nabawiyyah (48/2).

The result was that they were blockaded by the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and the Muslims. The blockade continued until they surrendered and accepted to adhere to whatever action he, *sallallaahu 'alayhi wa sallam*, decided to take.

'Aasim ibn 'Umar ibn Qataadah, may Allaah have mercy upon him, said:

"The Messenger of Allaah, sallallaahu 'alayhi wa sallam, blockaded them until they agreed to adhere to any judgment he makes. They were allies of the tribe of Al-Khazraj, so 'Abdullaah ibn Ubayy ibn Salool, stood up and said: 'O Muhammad, be kind to my allies.' But the Messenger of Allaah, sallallaahu 'alayhi wa sallam, did not reply back. He repeated, 'O Muhammad, be kind to my allies.' However, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, still did not pay him any attention. Thereupon, he held the Messenger of Allaah, sallallaahu 'alayhi wa sallam, by his armor. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said to him: "Let go of me." And he, sallallaahu 'alayhi wa sallam, became angry, to the point that people noticed this on his face. Again he, sallallaahu 'alayhi wa sallam, said to him: "Woe to you, let go of me!" 'Abdullaah ibn Ubayy ibn Salool, said: 'I swear to Allaah, I will not let go of you until you treat my allies kindly. They are four hundred unshielded men and three hundred shielded men who protected me against the black and the red (i.e. different types of people), and you want to kill them all at one go; I fear what may happen in the future. Thereupon he, sallallaahu 'alayhi wa sallam, said: "They are yours."'"¹

'Abdullaah ibn Ubayy ibn Salool was still held at high esteem by his people, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, accepted his intercession for the tribe of Qaynuqaa' on the condition that they evacuate Madeenah taking their money but not their weapons.

The hypocrites withdrew from the battle of Uhud:

When the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, went out to fight the battle of Uhud, the hypocrites went back on the way to the battle and refrained from fighting with him. They withdrew one third of the

¹ As-Seerah An-Nabawiyyah (48/2).

army, and yet the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not punish them.

Zayd ibn Thaabit, may Allaah be pleased with him, narrated: "When the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, went out to fight the battle of Uhud, some people who initially went out with him went back. The Companions of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, split into two groups with regards to those who withdrew, one saying: 'We should fight them.' And another group saying: 'We should not fight them.' Thereupon, Allaah revealed His Saying (which means): «**What is [the matter] with you [that you are] two groups concerning the hypocrites, [divided between two viewpoints] while Allaah has made them fall back [into error and disbelief] for what they earned [as the result of their disobedience and disloyalty]. Do you wish to guide those whom Allaah has [allowed to go] astray?**» [Qur'aan 4:88]."¹

Ibn Hajar, may Allaah have mercy upon him, said:

"The term 'some people who initially went out with him went back' refers to 'Abdullaah ibn Ubayy and his followers (from the hypocrites). This was clearly mentioned in another narration on the authority of Moosa ibn 'Uqbah, which stated that ibn Salool held the same opinion as the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in that they should stay in Madeenah and wait for the enemy. However, some of the Companions suggested that they (the Muslims) should go outside Madeenah and meet the enemy army there. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, honored their opinion and went out. Thereupon, 'Abdullah ibn Ubayy said to his followers, 'He obeyed his Companions and disobeyed me, so why should we kill ourselves then?' and he took one third of the army and went back to Madeenah."²

Ibn Is-Haaq added in his report, "'Abdullaah ibn 'Amr ibn Haraam, the father of Jaabir, went after them and tried to convince them to come back (to fight)

1 Reported by Al-Bukhaari (4050) and Muslim (2776).

2 *Fat-h Al-Baari* (356/7)

but they refused. He then said to them, ‘May Allaah distance you, O you enemies of Allaah! Allaah will suffice His Messenger and he will not need you.’¹

Al-Khaazzaan, may Allaah have mercy upon him, said: “The verse means that the believers became two groups, one defending the hypocrites and another against them. Allaah rebuked those defended the hypocrites and commanded all the believers to become one group with one stance, which is to disown the hypocrites and repudiate them.”²

The hypocrites let the Muslims down at a time when they needed them the most. They also worked on influencing some of the weak-hearted and weak-minded people and were able to go back with one third of the army. The only thing that stopped them from joining the Muslim ranks was their hypocrisy and disbelief, as Allaah clarified Saying (what means): *«And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of Allaah or [at least] defend." They said: "If we had known [there would be] fighting, we would have followed you." They were nearer to disbelief that day than to faith, saying with their hearts. And Allaah is most Knowing of what they conceal.»* [Qur'aan 3:167]. Despite this behavior, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not punish them for this great evil and sin that they committed.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, refrained from killing them for the benefit of Islaam:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not kill any of the hypocrites as a way to prevent a greater evil, which is people turning away from Islaam. The following narration is evidence for this.

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, narrated:

"We were along with the Prophet of Allaah, sallallaahu 'alayhi wa sallam, on an expedition and a man from the Muhaajiroon attacked the back of the people of the Ansaar, so the latter said: 'O people from the Ansaar (help)!' And in return the former said: 'O people of the Muhaajiroon (help)!' The Prophet of Allaah, sallallaahu

1 As-Seerah An-Nabawiyyah (64/2)

² Tafseer Al-Khazzaan (407/1) and Tuhfat Al-Ahwathi (304/8).

hu 'alayhi wa sallam, heard this and said: "**What is wrong with people calling the proclamations [or slogans] of the pre-Islamic era of ignorance?**" People said: 'O Messenger of Allaah, 'A man from the Muhaajiroon struck at the back of the people of the Ansaar.' Thereupon, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, heard this and said: "**Abandon it [the slogans of the pre-Islamic era] for it is something disgusting.**" 'Abdullaah ibn Ubayy heard it and said: 'They have indeed done it. By Allaah, when we would return to Madeenah the respectable amongst them (the Ansaar) would turn away the mean (the Emigrants).' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, was told of this. Thereupon 'Umar said: 'Permit me so that I strike the neck of this hypocrite.' But the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "**Leave him, so that the people may not say that Muhammad kills his companions.**"'¹

Ibn Is-Haaq added: "He, sallallaahu 'alayhi wa sallam, said: '**No, but announce to people that we will leave.**' He, sallallaahu 'alayhi wa sallam, left at a time when he was not supposed to leave². He, sallallaahu 'alayhi wa sallam, saw Usayd ibn Hudhayr who asked him about this, and he replied: 'Rather you are the most respectable and honorable, O Messenger of Allaah, and he is the humiliated one.' 'Abdullaah, the son of Ibn Salool (who was a true Muslim) came to know about what his father had said; so he went to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and said: 'I came to know that you want to kill my father because of what he had said about you. If you are truly planning to do so, then I will bring his head to you (i.e. behead him). The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: "**No, rather, we will be kind to him and lenient with him so long as he is living with us.**"'³

Another narration reads: "His son 'Abdullah said to him (i.e. to his father): 'I swear by Allaah, you will never return to Madeenah until you admit that you

1 Reported by Al-Bukhaari (3517) and Muslim (2584).

2 The wisdom behind leaving early at a time when he did not leave usually is allowing this news to spread amongst the army which would result in confusion in people's minds and rumors would spread. It would also distract the Muslims and make them get into debates which could lead to a great evil. They continued to travel day and night and became tired to the point that they fell asleep, and this deep sleep made them forget the issue. (*Marwiyyat Ghazwat Bani Al-Mustaliq* (190/1)).

3 As-Seerah An-Nabawiyah (291/2).

*are the humiliated one and that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, is the honorable one, so he did (admitted to what his son wanted to him to admit to)."*¹

An-Nawawi, may Allaah have mercy upon him, said:

"This narration proves the mercy of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and his lenience. It also shows that one should persevere through some hardships to avoid a greater evil and harm. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, practiced extreme patience in order to soften people's hearts and win them over to Islaam, as he, sallallaahu 'alayhi wa sallam, was patient with the aggressive treatment of the Bedouins and the hypocrites. He, sallallaahu 'alayhi wa sallam, did so in order to give the Muslims a chance to become stronger so that people would become inclined to accept Islaam. He, sallallaahu 'alayhi wa sallam, sometimes even gave people money.

*He, sallallaahu 'alayhi wa sallam, did not kill the hypocrites because we only concern ourselves with people's outward behavior; Allaah is The One Who judges people's hearts and what they conceal in them. Additionally, these hypocrites were a small number amongst the Muslims, and participated in Jihaad with the Muslims. However, their Jihaad was done either for a worldly gain they hoped for, fanaticism or tribalism."*²

Ibn Taymiyyah, may Allaah have mercy upon him, said: "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, did not kill the hypocrites to avoid a greater evil, though it was in the best interest of the Muslims that these people were killed. However, he, sallallaahu 'alayhi wa sallam, did not want people to hear about this and start accusing him of killing his own followers, because this would cause those who embraced Islaam to turn away from it, and those who did not yet embrace Islaam as well. Turning people away from Islaam is a forbidden act."³

¹ Reported by At-Tirmithi (1582). Al-Albaani ruled it as authentic in his book *Saheeh At-Tirmithi* (3315).

² The explanation of An-Nawawi on the book of Muslim (139/16).

³ *Iqaamat Ad-Daleel 'Ala Ibtaal At-Tahleel* (471/3).

He, sallallaahu 'alayhi wa sallam, dealt with hypocrites based on what they claimed outwardly:

He, sallallaahu 'alayhi wa sallam, dealt with them as Muslims and did not differentiate between them and other Muslims in the outwardly judgment and Islaamic rulings.

Ash-Shaafi'i, may Allaah have mercy upon him, said: "Anyone who expresses his faith and acts in according to its injunctions after having been a disbeliever, then all rulings that apply to a Muslim apply to him, like marriage, inheritance and other rulings pertaining to Muslims." ¹

Ibn Taymiyyah, may Allaah have mercy upon him, said:

"Outward faith which entails applying the worldly rules does not necessarily mean that one possesses the inner faith (i.e. in his heart) which entitles him to be amongst the blessed and happy ones in the Hereafter. The hypocrites claimed outward faith and claimed to have believed in Allaah and the Hereafter, yet they were not in reality believers. They were believers only on the surface; they prayed with the Muslims, fasted with them, performed Hajj with them and performed Jihaad with them. They married from the Muslims and the Muslims married from them, and they inherited each other. This is how things were during the time of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and yet he did not treat them in any of the affairs, marriage, inheritance and so on, he, sallallaahu 'alayhi wa sallam, did not treat them as he treated the disbelievers who openly expressed their disbelief. As a matter of fact, when 'Abdullaah ibn Ubayy ibn Salool (who was the most famous hypocrite), died, his son 'Abdullaah (who was one of the best believers), inherited him, and this was the case with all other hypocrites. If a Muslim died, his relatives (hypocrites included) would inherit him, even though his hypocrisy was known, and their fate in the Hereafter was known to be the deepest part of the Hellfire. This did not prevent them from inheriting the Muslims and being accorded all the rights of a true Muslim." ²

1 Al-Umm (166/6).

2 Majmoo' Al-Fataawa (210/7).

Hypocrites are treated like Muslims unless they openly show something that proves that they are disbelievers and hypocrites. If this is proven with clear evidence, then they would be treated as disbelievers and the penalty of apostasy would be applied to them.

Note: It is a clear mistake to allow every hypocrite and evil human to say or do whatever they wish under the pretext that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not punish the hypocrites. Those who adopt this opinion forget that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not punish the hypocrites in his time because they concealed their hypocrisy and they did not say or do anything openly that could make him change the outward judgment (of them being Muslims). In fact, they used to deny any accusation and swear falsely that they were true believers. Allaah informs us this Saying (what means): «*They have taken their oaths as a cover.*» [Qur'aan 63:2] Meaning a cover to protect them against being killed. Allaah The Almighty also Says (what means): «*They swear by Allaah that they did not say [anything against the Prophet] while they had said the word of disbelief.*» [Qur'aan 9:74].

Another reason why the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not punish them for their hypocrisy was that he, *sallallaahu 'alayhi wa sallam*, feared that this would turn other people away from accepting Islaam, or that new Muslims may apostate.

He, *sallallaahu 'alayhi wa sallam*, accepted their excuses when they took oaths in an attempt to soften their hearts

Zayd ibn Arqam, may Allaah be pleased with him, narrated:

“We went out with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, on a journey, during which people faced many hardships. I heard 'Abdullaah ibn Ubayy ibn Salool saying: ‘Don’t spend on those who are with the Messenger of Allaah so that they may disperse and go away from him. When we return (to Madeenah), surely the more honorable will expel the lowly amongst them.’

I reported that (his words) to Sa'd ibn 'Ubaadah (the chief from the tribe of Al-Khzraj), in turn, he informed the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, of it. The Prophet of Allaah, *sall-*

laahu 'alayhi wa sallam, called me and I narrated to him the whole story.

Then the Messenger of Allaah, sallallaahu 'alayhi wa sallam, sent for 'Abdullaah ibn Ubayy and his companions, and they took an oath that they did not say that. So the Messenger of Allaah, sallallaahu 'alayhi wa sallam, accepted his statement and rejected mine.

¹ I was struck with such distress the like of which had never struck me before. I stayed at home and Sa'd said to me, 'What made you do what you did, or did you just want the Messenger of Allaah, sallallaahu 'alayhi wa sallam, to disbelieve your statement and hate you?' I suffered an even greater distress as a result of what he said to me, until Allaah revealed (what means): « **When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the Messenger of Allaah." And Allaah knows that you are His Messenger, and Allaah testifies that the hypocrites are liars. [...] But never will Allaah delay a soul when its time has come. And Allaah is Acquainted with what you do.**» [Qur'aan 63:1-11] The Prophet of Allaah, sallallaahu 'alayhi wa sallam, then sent for me and recited it and said: "**O Zayd! Allaah confirmed your statement.**" Then he, sallallaahu 'alayhi wa sallam, called them so that he would ask forgiveness for them, but they turned their heads aside (in rejection).²

In another narration: "While I was walking with the Prophet of Allaah, sallallaahu 'alayhi wa sallam, with my head bowed down (in depression), he, sallallaahu 'alayhi wa sallam, turned to me and rubbed my ear affectionately and laughed while looking at me. I would not exchange this with anything, even if it would be eternity in this worldly life. Then Abu Bakr came to me and asked: 'What did the Prophet of Allaah, sallallaahu 'alayhi wa sallam, say to you?' I said: 'Nothing, but he rubbed my ear and laughed while looking at me. He (Abu Bakr) said: 'Glad tidings to you!' Then 'Umar came to me and asked: 'What did the Prophet of Allaah, sallallaahu 'alayhi wa sallam, say to you?' I said to him what I said to Abu Bakr. The next morning, the Prophet of Allaah, sallallaahu

1 In another narration he, sallallaahu 'alayhi wa sallam, said to me: "Perhaps you heard it wrong or misunderstood what was said." Reported by Al-Waaqidi in his book *Al-Maghzaazi* (417/2).

2 Reported by Al-Bukhaari (4900), Muslim (2772) and At-Tirmithi (2772).

*'alayhi wa sallam, recited to us the chapter of Al-Munaafiqoon (that confirmed my statement)."*¹

Ibn Hajar, may Allaah have mercy upon him, said: "The following are benefits extracted from the narration:

*Not to punish elders for every mistake lest their followers become repelled and turn away. One should simply blame them and accept their excuses and believe them if they swear, even if other factors confirm their guilt; this would soften their hearts. This narration also proves that one may convey something that is in principle forbidden to say; conveying this would not be considered as backbiting or tale-bearing unless one conveys it with the intention of corruption. However, if there is a benefit sought by conveying it, then it is permissible."*²

He, sallallaahu 'alayhi wa sallam, recited Chapter Al-Munaafiqoon every Friday perhaps they would repent:

Ibn 'Abbaas narrated: "The Messenger of Allaah, sallallaahu 'alayhi wa sal-lam, used to recite Chapters As-Sajdah (Chapter 32) and Al-Insaan (Chapter 76) during the Dawn prayer every Friday. He, sallallaahu 'alayhi wa sallam, recited Chapters Al-Jumu'ah (Chapter 62) and Al-Munaafiqoon (Chapter 63) every week during the Friday prayer (after the Friday sermon)." ³

An-Nawawi, may Allaah have mercy upon him, said: "The wisdom behind reciting Chapter Al-Jumu'ah, is that it includes the ruling of obligation regarding attending the Friday prayer and sermon, in addition to other rulings and principles. It also encourages people to rely on Allaah. The wisdom behind reciting Chapter Al-Munaafiqoon, is that it rebukes hypocrites, and thus those from amongst the hypocrites who attended the sermon and prayer on Friday would hear it and it would remind them of repentance. This is because they never gathered in a place for a longer period than their gathering for the Friday prayer and sermon."⁴

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, was lenient with Ibn Salool until he started attacking his wife (the Prophet's):

1 Reported by At-Tirmithi (3313). Al-Albaani ruled it as authentic in his book *Saheeh At-Tirmithi* (3313).

2 *Fat-h Al-Baari* (646/1).

3 Reported by Muslim (879)

4 The explanation of An-Nawawi on the book of Muslim (167/6)

After they failed to create enmity amongst the believers on grounds of tribalism, the hypocrites plotted the story of the *Ifk* (slander) against the wife of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, after the battle of Banu Al-Mustaliq.

Ibn Salool was the one who took it upon himself to spread this fabricated story. Allaah Says (what means): **«Indeed, those who came with falsehood [false accusation incident-Ifk] are a group among you. Do not think it bad for you; rather, it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof [i.e. 'Abdullaah ibn 'Ubayy, leader of the hypocrites], for him is a great punishment [i.e. Hellfire].»** [Qur'aan 60:11]

He went around spreading this false accusation about 'Aa'ishah, may Allaah be pleased with her, and would gather other hypocrites at his house and plan how to spread it, and all of them went around Madeenah spreading this rumor.

This eventually affected some of the believers who fell into the trap of the hypocrites and started speaking about this false accusation and repeating what the hypocrites were saying.

The matter escalated in magnitude to an extent that deeply hurt the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, so he mounted the pulpit and sought vindication against 'Abdullaah ibn Ubayy ibn Salool, and said: **“Who would support me to punish a person who has hurt by falsely slandering the reputation of my wife? I swear by Allah, I know nothing about my wife but good. He has also accused a person whom I know very well for his virtue, and he never entered my house except in my company.”**

Sa'd ibn Mu'aath, may Allaah be pleased with him, stood up and said: 'O Messenger of Allaah, I defend your honor against him. If he belongs to our tribe Al-Aws we would strike his neck, and if he belongs to the tribe of our brothers from the tribe of Al-Khazraj then order us, and we would comply with your order.'

Sa'd ibn 'Ubaadah, may Allaah be pleased with him, was one of the chiefs of the tribe of Al-Khazraj, and he was a pious man, but his tribalism and en-

thusiasm overcame him and he said to Sa'd ibn Mu'aath, 'You are lying; I swear by Allaah you will not kill him and you will not be able to kill him!'

Usayd ibn Hudhayr, may Allaah be pleased with him, who was the cousin of Sa'd ibn Mu'aath, may Allaah be pleased with him, stood up and said to Sa'd ibn 'Ubaadah, 'You are lying, I swear by Allaah we will kill him and you are nothing but a hypocrite who defends hypocrites.'

The two tribes of Al-Aws and Al-Khzraj became so angry, until they were about to fight each other. The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, remained standing on the pulpit and tried to subside their anger until they became silent.¹

Ibn Hajar, may Allaah have mercy upon him, said:

"The following are some benefits that can be extracted from the narration:

- *Fanaticism to the people of falsehood takes the person out of the definition of piety.*
- *Islaam encourages preventing enmity, calming the severity of disputes and taking preventive measures against evil.*
- *The virtue of tolerating evil and accepting the lesser of two evils.*
- *Staying away from those who oppose the Sunnah of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, even if they were close relatives.*

The one who harms the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, by action or words must be killed, because the statement of Sa'd ibn Mu'aath, may Allaah be pleased with him, was general and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not object to it."²

The hypocrites were trying to plant the seed of sedition within the Muslim community and shake it from within to unsettle it. They did this by trying to convince some of the Muslims to abandon Jihaad at times, like they did in the expedition of Uhud when they went back taking one-third of the army. Other times they triggered fanaticism, like they did in the expedition of Banu Al-Mustaliq. Another way to engender tribulations was by distorting the image of pious believers, like their heinous

1 Reported by Al-Bukhaari (2661) Muslim (2770).

2 *Fat-h Al-Baari* (480/8).

fabricated slander against the Mother of the Believers, the pure and the chaste 'Aa'ishah, may Allaah be pleased with her.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, faced all this with wisdom, tolerance and calmness. He, *sallallaahu 'alayhi wa sallam*, forgave many of their evil actions in the hope that they would come to their senses and truly accept Islaam and adhere to the path of the truth.

When he, *sallallaahu 'alayhi wa sallam*, prepared for the expedition of Tabook many of them took permission not to go along:

This was during the month of *Rajab* in the ninth year A.H. and people were facing a difficult time preparing for this expedition. The circumstances were hard; it was a year of drought and the meager harvest they had was beginning to ripen, and people usually like to be around at such a time and attend to reaping the harvest.

It was the practice of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, that he did not declare the actual destination whenever he went out on an expedition and would conceal his actual destination and pretend that he, *sallallaahu 'alayhi wa sallam*, was planning to go elsewhere. However, in this particular expedition, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, openly stated where he was going. The reason for this was that it was a very far place during a difficult time.

Ibn Hajar, may Allaah have mercy upon him, said: "*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, used to conceal his true destination. If he was planning to head east for example, he, sallallaahu 'alayhi wa sallam, would start inquiring about the path to take for the one who is heading west and starts preparing. This way, the one who heard and saw him, would think that he was heading west.*"¹

Many of the hypocrites went to him, *sallallaahu 'alayhi wa sallam*, taking permission not to go with him on the expedition giving him poor excuses, and he, *sallallaahu 'alayhi wa sallam*, accepted their excuses and permitted them not to join the Muslim army. Amongst those who sought permission, were 'Abdullaah ibn Ubayy ibn Salool and Al-Jadd ibn Qays.

Some of the hypocrites started telling others, '*Do not go and fight in this hot weather.*' However, Allaah exposed their reality in the Qur'aan and ad-

¹ *Fat-h Al-Baari* (159/6).

monished the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, for allowing them not to go and accepting their excuses. Allaah The Almighty Says (what means): «*Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of Allaah and disliked to strive with their wealth and their lives in the cause of Allaah and said: 'Do not go forth in the heat.' Say, 'The fire of Hell is more intense in heat', if they would but understand. So let them laugh a little and [then] weep much as recompense for what they used to earn.*» [Qur'aan 9:81-82]

Allah The Almighty also Says (what means): «*Had it been a near [i.e. easy] gain and a moderate trip, they [i.e. the hypocrites] would have followed you, but distant to them was the journey. And they will swear by Allaah [when you return from the Tabook expedition], 'If we were able, we would have gone forth with you,' destroying themselves [through false oaths], and Allaah knows that indeed they are liars.*» [Qur'aan 9:42]

As-Si'di, may Allaah have mercy upon him, said:

“Meaning, if this was for a worldly benefit or gain that was easy to obtain, and the journey was near and facilitated, then they would have followed you and accompanied you because things would not be difficult for them. However, since the journey was far and the trip was going to be difficult, and that is why they became heavy and inclined towards the comforts of life. They will swear that they have legitimate excuses preventing them from joining the Muslim army and that they (the excuses) are the reason for their inability to join. However, Allaah admonished His Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, Saying (what means): «*May Allaah pardon you, [O Muhammad]; why did you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the liars.*» [Qur'aan 9:43]. Allaah admonished the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, for allowing them before they were tested in order to make evident who is truthful and who is lying, and only then permit those who were truly excused to stay behind.”¹

¹ Tafseer As-Sa'di (338/1)

Ibn Katheer, may Allaah have mercy upon him, said: “*Meaning, you should have not permitted anyone who sought permission not to join, so that it would become clear to you who is truly obedient to you and adheres to your command and who is not. They had decided not to go, even if you did not permit and did not give them permission.*”¹

The hypocrites who joined the battle conspired to kill him, sallallaahu 'alayhi wa sallam, on the way back from this expedition:

There were fifteen hypocrites who actually joined the Messenger of Allaah, sallallaahu 'alayhi wa sallam, on this expedition. They planned to push him from his camel into a cliff as he rode by night over the Al-'Aqabah, a narrow passage on a steep mountain, through which only one man could pass if he was to travel at night through it. However, Allaah protected him, sallallaahu 'alayhi wa sallam, from these hypocrites.

Abu Tufayl, may Allaah be pleased with him, said:

“When the Prophet of Allaah, sallallaahu 'alayhi wa sallam, was on his way back from the expedition of Tabook, he commanded one person to call aloud: ‘The Prophet of Allaah, sallallaahu 'alayhi wa sallam, is taking the passage through this mountain, so no one should take it.’

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, was on his animal with Huthayfah, may Allaah be pleased with him, leading the animal from behind and 'Ammaar ibn Yaasir, may Allaah be pleased with him, holding the reins and leading it from the front.

Suddenly, a group of men with masked faces appeared on camels, standing ahead of 'Ammaar, may Allaah be pleased with him, while he was leading the Prophet's camel. Immediately an alarm was raised and 'Ammaar started hitting the faces of their camels and pursued the masked men, but they took to their heels. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said to Huthayfah: “Enough, enough.”

He, sallallaahu 'alayhi wa sallam, came down from the passage, and by then 'Ammaar, may Allaah be pleased with him, had returned so the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said to him: “Did you recognize these

¹ *Tafseer Ibn Katheer* (139/4)

people?" 'Ammaar, may Allaah be pleased with him, replied: 'I recognized their animals, but the men were masked.'

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to 'Ammaar: "Do you know what these people were intending to do?" 'Ammaar, may Allaah be pleased with him, replied: 'Allaah and His messenger know best.'

He, sallallaahu 'alayhi wa sallam, said: "They wanted to push the Messenger of Allaah and kill him."

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, accepted the excuse of three of them who swore by Allaah they did not hear the person who called aloud warning against taking the same passage, and that they were not aware of the intention of the rest of the group.

'Ammaar, may Allaah be pleased with him, said: 'I bear witness that these twelve will continue to be at war with Allah and His Messenger, *sallallaahu 'alayhi wa sallam*, in this life and remain hypocrites, and on the Day of Resurrection will face the consequence of their hypocrisy. It was then that Allaah revealed His Saying (which means): **«And [they] planned that which they were not to attain [i.e. the murder of Prophet Muhammad].»** [Qur'aan 9:74]'¹

An-Nawawi, may Allaah have mercy upon him, said: "This 'Aqabah is not the famous 'Aqabah in Mina where the pledge of the Ansaar with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, took place. Rather, it is an 'Aqabah on the way to Tabook. The hypocrites gathered to conspire against the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and kill him on his return from the expedition of Tabook, but Allaah protected him, *sallallaahu 'alayhi wa sallam*, from them."²

Ibn Al-Atheer, may Allaah have mercy upon him, said: "Some people, who have no knowledge, may think that the people of the 'Aqabah mentioned in this narration are the same people who gave the pledge of allegiance to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in the famous 'Aqabah in the beginning of his mission. Undoubtedly, these were not the ones and they are far from being people with such qualities. These hypocrites were a group who conspired against him

¹ Reported by Ahmad (23280). Al-Haythami said in his book *Al-Majma'* that all the chain of narrators are the same used by Muslim (195/6). Shu'ayb Al-Arna'oot ruled it as a strong narration according to the conditions of Muslim. The story is originally reported summarized by Muslim (2779).

² The explanation of An-Nawawi on the book of Muslim (126/17).

on his way back from the battle of Tabook when he, sallallaahu 'alayhi wa sallam, went up another 'Aqabah that existed on the way of Tabook. They did not adhere to the command of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, not to go to that 'Aqabah, and went with masked faces so that no one would recognize them because of the evil they had intended to commit. However, Allaah did not enable them to achieve their goal."¹

He, sallallaahu 'alayhi wa sallam, threatened the twelve masked men with punishment:

Huthayfah, may Allaah be pleased with him, narrated that the Messenger of Allaah, sallallaahu 'alayhi wa sallam: "There are twelve hypocrites within my Nation. They will never enter Paradise and will never even be able to smell its scent until a camel enters into the eye of a needle [i.e. never]; Allaah will take care of eight of them by a hot swelling [tumor] that will kill them which will appear on their shoulders and penetrate to this chest."²

Al-Manaawi, may Allaah have mercy upon him, said: "*The term "within my Nation" means, they are hiding within my Nation, like Allaah Says (what means): «And among those around you of the Bedouins are hypocrites, and [also] from the people of Madeenah. They have become accustomed to hypocrisy. You, [O Muhammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment.»* [Qur'aan 9:101]. They are from the Muslim Nation by their outward claim, while they are inwardly against him, sallallaahu 'alayhi wa sal-lam. The twelve mentioned here are those masked men who conspired to kill the Prophet of Allaah, sallallaahu 'alayhi wa sallam, on his return, but Allaah protected him from them and made their names known to him."³

'Ali Al-Qaari, may Allaah have mercy upon him, said: "*The term "a hot swelling [tumor] that will kill them which will appear on their shoulders" means, the tumor will have a hot effect on their bodies and they will find the effect of its heat in their chests who will feel like a lamp lit with fire.*"⁴

1 Jaami' Al-Usool Min Ahaadeeth Ar-Rasool (9306/1).

2 Reported by Muslim (2779).

3 Faydh Al-Qadeer (454/4).

4 Mirqaat Al-Mafaateeh (3816/9).

Al-Qurtubi, may Allaah have mercy upon him, said: “*The term “Allaah will take care of eight of them” means, that Allaah will kill these eight in this worldly life by this disease.”*¹

He, sallallaahu ‘alayhi wa sallam, only informed Huthayfah of the names of these twelve:

Ibn Taymiyyah, may Allaah have mercy upon him, said: “The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, commanded them (the hypocrites) to join the army for the battle of Tabook just like he commanded other Muslims. Some of them went out with him, *sallallaahu ‘alayhi wa sallam*, for the fight, while others stayed behind. Amongst those who went out with him was a group who conspired to kill him by causing him to fall into a steep valley. Allaah sent down revelation to him with this, so he, *sallallaahu ‘alayhi wa sallam*, informed Huthayfah (only) of their names. Thereafter, Huthayfah, may Allaah be pleased with him, was named “the keeper of secrets” because he was the only one to whom this secret was disclosed, as mentioned in authentic narrations.”²

Ibn Katheer, may Allaah have mercy upon him, said: “*This is why Huthayfah was named “the keeper of secrets” because he knew a secret which no one other than him knew. This secret was the exact names of the twelve hypocrites, since the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, only informed him about their names and did not inform anyone else.*”³

‘Urwah ibn Az-Zubayr, may Allaah be pleased with him, narrated:

*“We were told that when the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, was returning from the battle of Tabook, he dismounted his camel and revelation came down upon him while his camel was kneeling down. It got up and started running until it came across Huthayfah ibn Al-Yamaan, who took it by its rein and led it to the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, and found him sitting down. The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, got up and walked towards him and said: “Who is this?” He said: ‘Huthayfah ibn Al-Yamaan.’*

¹ *Al-Mufhim* (334/7).

² *Majmoo’ Al-Fataawa* (211/7).

³ *Tafseer Ibn Katheer* (182/4).

*The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said to him: “I will disclose a secret to you, but do not inform anyone about it. I was commanded [by Allaah] not to pray [the funeral prayer] over so and so, and so and so.”*

*The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, mentioned a group of the hypocrites, and no one else (other than Huthayfah) was reported to have been informed of these names.*

After the death of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, 'Umar (during his caliphate) used to take Huthayfah by his hand to pray the funeral prayer, whenever a man had died and he ('Umar) thought he was amongst the hypocrites Huthayfah was told about. If Huthayfah accepted to go for the prayer, then 'Umar would go and pray over him. Otherwise, if Huthayfah withdrew his hand, then 'Umar would not pray either, and would command someone else to lead the prayer, may Allaah be pleased with them.¹

Ibn Katheer, may Allaah have mercy upon him, said:

“Huthayfah, may Allaah be pleased with him, was not informed of the names of all the hypocrites, like some people may mistakenly believe, because the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, himself did not know the names of all the hypocrites. Rather, he, *sallallaahu 'alayhi wa sallam*, knew only some of them by name, but he was aware of their traits. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, only informed Huthayfah, may Allaah be pleased with him, of the names of hypocrites who intended to kill him, *sallallaahu 'alayhi wa sal-lam*. Allaah Says (what means): «*And among those around you of the Bedouins are hypocrites, and [also] from the people of Madeenah. They have become accustomed to hypocrisy. You, [O Muhammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment.*» [Qur'aan 9:101] This verse proves that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not know all the hypocrites and was not informed (by Allaah)

¹ Reported by Al-Bayhaqi in his book *As-Sunan Al-Kubra* (17297).

about them all. However, he, *sallallaahu 'alayhi wa sallam*, was informed of their characteristics so that he would be able to recognize whoever possessed these qualities, as Allaah Says (what means): «And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech.» [Qur'aan 47:30]¹

The hypocrites mocked the believers during the battle of Tabook:

'Abdullaah ibn 'Umar, may Allaah be pleased with him, narrated:

"A man said during the battle of Tabook while people were gathered one day, 'There is no one like those who memorize the Qur'aan amongst us; when it comes to food, they eat the most (and have no concern for anything more than food); when it comes to honesty, they are the ones who lie the most; and when it comes to fighting, they are the biggest cowards.'

*A man in the gathering replied to him, 'You are lying, you are a hypocrite, and I shall inform the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, of what you said.' The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was then informed of what this man said: and Allaah revealed Qur'aan (about hypocrites).*

*I saw that man holding on to the rope² of the camel of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and was saying to him, 'O Messenger of Allaah, we were only conversing and playing (and passing time).'*

*The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, kept repeating the saying of Allaah (which means): «Say, 'Is it Allaah and His verses and His Messenger that you were mocking?'» [Qur'aan 9:65]³*

Allaah Says (what means): «*And if you ask them, they will surely say, 'We were only conversing and playing.' Say, 'Is it Allaah and His verses and His Messenger that you were mocking?' Make no excuse; you have*

¹ Tafseer Ibn Katheer (204/4).

² It is a rope which goes around the stomach of the camel.

³ Reported by At-Tabari in his book *Tafseer At-Tabari* (16912). Ahmad Shaakir ruled it as authentic.

disbelieved [i.e. rejected faith] after your belief. If We pardon one faction of you—We will punish another faction because they were criminals.»
[Qur'aan 9:65-66]

Mocking Islaam is one of the signs of hypocrisy. Likewise, mocking the Qur'aan and its verses takes the person out of the fold of Islaam, because religion is established on glorifying Allaah, His religion and His messengers. Therefore, mocking any of these negates this principle and opposes it very strongly.

For this reason, when they came apologizing to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, about their statement, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not say anything other than repeating the saying of Allaah (which means): «***Say, "Is it Allaah and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved [i.e. rejected faith] after your belief.»*** [Qur'aan 9:65-66]

Someone might say, 'The story did not mention any mockery of Islaam, they only mocked people.'

The answer to which is that they did not mock them as people or tribes, but rather they mocked them because of their religion, because they said: '*There is no one like those who memorize the Qur'aan amongst us.*'

This is why this Chapter was named 'Al-Faadhilah' which means 'The Exposer' because it exposed the reality of the hypocrites, their plans, objectives, the way they speak and their method of destroying the Muslim community.

Sa'eed ibn Jubayr, may Allaah have mercy upon him, said: "I asked ibn 'Abbaas, may Allaah be pleased with him, about Chapter At-Tawbah. He, may Allaah be pleased with him, replied: 'It is 'The Exposer'. Verses that included the phrase (which means): "And among them", "And among them", informing of their qualities and description until they thought that this Chapter would not leave any of them without mentioning him (by describing his qualities).""¹

Tactics used by the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, against hypocrites:

¹ Reported by Al-Bukhaari (4882).

One of the tactics which the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used against the hypocrites was to demolish the obvious places they used to gather in. Allaah Says (what means): **«And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allaah and His Messenger before. And they will surely swear, "We intended only the best." And Allaah testifies that indeed they are liars. Do not stand [for prayer] within it, ever. A mosque founded on righteousness from the first day [i.e. Qubaa' mosque] is more worthy for you to stand in. Within it are men who love to purify themselves; and Allaah loves those who purify themselves.»** [Qur'aan 9:107-108]

As-Si'di, may Allaah have mercy upon him, said:

"The term, "**took for themselves a mosque for causing harm**" means they took this place in order to harm the believers and the mosque they (the believers) used to gather in. The term, "**and disbelief**" means that their intention was to oppose anyone who believed by strengthening the disbelievers and the hypocrites. The term, "**and division among the believers**" means that they built it in order to cause disunity and so that the Muslims would not gather all in one mosque (Qubaa') and thus become divided. The term, "**and as a station for whoever had warred against Allaah and His Messenger**" means to be a place of preparation to aid those who fight against Allaah and His messenger, *sallallaahu 'alayhi wa sallam*, like the monk Abu 'Aamir who went to the polytheists seeking their assistance to fight the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. However, he could not achieve what he went for, so he went to Kaiser thinking that he would help him in his war against the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, but he died on his way there. This monk was a strong ally of the hypocrites.

The term, "**they will surely swear, 'We intended only the best.'**" means that they falsely swear that they built the mosque only to make more space for the Muslims (by providing an alternative mosque besides Qubaa') and providing a closer mosque for the old, weak and blind who are unable to walk to the Qubaa' mosque, and for the purpose of having another place where Allaah is worshipped.

The term, “**Allaah testifies that indeed they are liars**” means that testimony of Allaah is more truthful than their false oath. The term, “**Do not stand [for prayer] within it**” means do not go and pray in a mosque which was built only for the purpose of causing harm. Allaah will suffice you and you will have no need for it. The term, “**A mosque founded on righteousness from the first day**” refers to the mosque of Qubaa’ which was the first mosque built was founded on faith and Islaam was propagated from it. It was a mosque that was built with sincerity for the religion of Allaah, in order to establish religious rites and perform them, this mosque “**is more worthy for you to stand in**” to worship Allaah because it is virtuous and its people are also virtuous. This is why Allaah praised them saying (what means), “**Within it are men who love to purify themselves**” from the filth of sins and tangible filth by ritually cleansing themselves. “**and Allaah loves those who purify themselves**” spiritual purification, like purifying themselves from disbelief and dispraised qualities and tangible purification from filth and ritual impurities”¹

The following are benefits extracted from these verses:

- Establishing a new mosque next to an existing one for harming the Muslims in any form is prohibited, and that such a new mosque should be demolished.
- Good deeds are judged based on intentions and can be deemed prohibited, this is like the evil intention of those who built the mosque mentioned in the verse changed the ruling of establishing a mosque from recommended to impermissible.
- Anything that leads to the disunity of Muslims is a sin that must be abandoned and efforts must be exerted to stop it.
- Anything that leads to the unity and harmony of Muslims is encouraged and must be enjoined.
- It is impermissible to pray in a place where sins are committed, and one should distance himself from it.

¹ Tafseer As-Sa'di (351/1).

- Sins affect places, just like praying in the mosque that was built by the hypocrites became prohibited. Likewise, obedience has the same effect, just like praying in the mosque of Qubaa' became worthier of performing prayer in it (than that of the hypocrites). This is why the mosque of Qubaa' has a virtue that was not granted to other mosques, which made the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, visit it every Saturday and pray in it.¹ The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, even encouraged the Muslims to pray in it.²

As-Si'di, may Allaah have mercy upon him, said:

"There are four principles one can extract from these verses:

*First: every deed that results in harm to Muslims, entails a disobedience to Allaah, results in disunity amongst the Muslims or includes any form of assistance to those who oppose Allaah and His messenger, *sallallaahu 'alayhi wa sallam*, is prohibited, and vice versa.*

Second: A tangible deed that is a result of a sin keeps the person away from Allaah takes the same ruling of insisting on a sin until the person gives it up completely and repents from it in a way that he feels his heart breaking with sorrow.

*Third: If the Qubaa' mosque is considered as one that was established on piety, then the mosque of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, is worthier and higher in rank since he built it with his own hands and Allaah commanded him to establish it in that place and shape.*

*Fourth: A deed that is done with sincerity and in accordance to the practice of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, is one that is based on piety and leads the person to the eternal bliss in Paradise. On the other hand, a deed that is done with ill intention*

1 Reported by Al-Bukhaari (1192) Muslim (1399) on the authority of Ibn 'Umar, may Allaah be pleased with him.

2 Reported by At-Tirmithi (324) on the authority of Ibn 'Umar, may Allaah be please with him, that he, *sallallaahu 'alayhi wa sallam*, said, "A prayer in the mosque of Qubaa' is equal in reward to performing 'Umrah.". Al-Albaani ruled it as authentic.

and includes religious innovations, is one whose foundation is laid on the edge of a bank about to collapse, so it collapses with him into the fire of Hell. And Allaah does not guide the wrongdoing people.”¹

Ibn Katheer, may Allaah have mercy upon him, said:

“The reason for the revelation of these noble verses is that before the arrival of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, to Madeenah, there was a man from the tribe of Khazraj named Abu 'Aamir Ar-Raahib (the monk). This man became Christian during the pre-Islaamic era and read their books, and was a devout worshipper and was held in high esteem by his tribe.

When the Prophet of Allaah, sallallaahu 'alayhi wa sallam, migrated from Makkah and arrived in Madeenah, the Muslims were united under him, and Islaam became powerful, and Allaah granted the Muslims victory in the battle of Badr. This enraged the man and made him announce his enmity to the Muslims, and then he escaped and went to the polytheists of the Quraysh in Makkah and tried to instigate them to fight the Muslims. They gathered, along with the Arab tribes who agreed to fight alongside them against the Muslims. The battle took place and Allaah tested the Muslims and they lost in the beginning, but then Allaah enabled them to overcome their enemy. This evil man had dug holes in the area between the ranks of the two armies in which the Prophet of Allaah, sallallaahu 'alayhi wa sallam, fell and was injured. His honorable face was injured, his lower right front teeth were broken and his forehead was cut.

This Abu 'Aamir came to the front of the rows of the disbelievers army and called upon his tribe and tried to induce them to support him. When his people recognized him, they said: 'You enemy of Allaah, you evil sinner' and they insulted him. He went back to his army saying: 'Great evil has afflicted my tribe.' The Messenger of Allaah, sallallaahu 'alayhi wa sallam, had called him to Islaam and recited portions of the Qur'aan for him, but he refused and became rebellious, so the Prophet of Allaah, sallallaahu 'alayhi wa sallam,

¹ Tafseer As-Sa'di (351/1).

supplicated that he dies whilst alone and away from his people, so Allaah honored his supplication and this is what happened to him.

The story is that after the battle of Uhud finished and the Muslims became stronger and the message of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, became stronger and started to prevail, Abu 'Aamir went to Kaiser the king of the Romans trying to get his support against the Prophet of Allaah, sallallaahu 'alayhi wa sallam. Kaiser promised to help him and made him stay in his area, so he wrote to some people from his tribe from amongst the hypocrites promising them to come with a strong army to fight the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and defeat him and stop him from what he was doing. He also told them to build a place to become stronghold for him, which would be place for him to land in whenever he visited them after that.

*These hypocrites built this mosque in a place not too far from the mosque of Qubaa' and were done with it before the Messenger of Allaah, sallallaahu 'alayhi wa sallam, left to the battle of Tabook. They went to him, sallallaahu 'alayhi wa sallam, and requested him to come to their new mosque and pray in it, so that his prayer in it act as a confirmation and approval of the existence of the mosque. They claimed to him that they only built it to benefit the weak and people with excuses who could not pray with him on a rainy night and so on. However, Allaah protected him, and he, sallallaahu 'alayhi wa sallam, said: "**I am travelling, but when I return I will come.**" On his way back to Madeenah from Tabook, when there was only a travelling distance of one day or part of a day, Jibreel (archangel Gabriel, may Allaah exalt his mention) descended with revelation concerning the new mosque. He informed the Prophet of Allaah, sallallaahu 'alayhi wa sallam, of the intention behind building this new mosque, and that it was to strengthen disbelief and disunite the Muslims and scatter them from the mosque of Qubaa', a mosque that was established upon piety from the first day. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, sent a group of*

the Companions who demolished this new mosque before his arrival to Madeenah, and then Allaah revealed these verses.”¹

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, narrated: 'I saw the dust clouds as a result of demolishing the mosque of the hypocrites when it collapsed.'²

The death of 'Abdullaah ibn Ubayy ibn Salool:

After the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, returned from the battle of Tabook, 'Abdullaah ibn Ubayy ibn Salool died. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, offered the funeral prayer, and shrouded him in his shirt (the Prophet's) despite the great harm he continuously inflicted upon the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and the believers.

Ibn 'Umar, may Allaah be pleased with him, narrated:

*“When 'Abdullaah ibn Ubayy (the chief of the hypocrites) died, his son 'Abdullaah came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said: 'O Messenger of Allaah! Please give me your shirt to shroud him in it, offer his funeral prayer and ask Allaah to forgive him.' So the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, gave his shirt to him and said: “Inform me [When the funeral is ready] so that I may offer the funeral prayer.” So, he informed him and when the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, intended to offer the funeral prayer, 'Umar jumped and took hold of his hand and said: 'Has Allaah not forbidden you to offer the funeral prayer for the hypocrites? Did he not say such and such on such and such a day?' and started enumerating the (evil) things he had said. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, smiled and said: “Let go of me O 'Umar, I have been given the choice for Allaah says (what means): «[It does not avail] whether you [O Muhammad] ask forgiveness for them [hypocrites], or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allah will not*

¹ Tafseer Ibn Katheer (185/4).

² Reported by Al-Haakim (8763) and ruled it as authentic. Ath-Thahabi agreed with him on this ruling.

forgive them.» [Qur'aan 9:80] and if I know that if I increase [the number of times I ask for forgiveness] would result in forgiving him, I would increase” So the Prophet of Allaah, sallallaahu 'alayhi wa sallam, offered the funeral prayer, and very shortly after that the revelation came saying (what means): «And do not pray [the funeral prayer, O Muhammad, over any of them who has died, ever, or stand at his grave. Indeed, they disbelieved in Allaah and His Messenger and died while they were defiantly disobedient» [Qur'aan 9:84] 'Umar, said: 'I was astonished at the daring way I behaved with the Messenger of Allaah, sallallaahu 'alayhi wa sallam, on that day.'¹

Ibn Hajar, may Allaah have mercy upon him, said:

"The Prophet of Allaah, sallallaahu 'alayhi wa sallam, did not do what 'Umar, may Allaah be pleased with him, said and performed the funeral prayer, because he dealt with him ('Abdullaah ibn Ubayy ibn Salool) according to his outward practice (claiming to be a Muslim) and applying the principle ruling of judging people. It was also a way of honoring his son ('Abdullaah ibn 'Abdullaah ibn Ubayy) and softening the hearts of his tribe, and repelling any evil or harm (that could have resulted from not praying on him)"²

Al-Khattaabi, may Allaah have mercy upon him, said: "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, did what he did with 'Abdullaah ibn Ubayy because of his perfect mercy, and as a way of comforting the heart of his son as well as his tribe Al-Khzraj since he was an important figure amongst them. Had the Prophet of Allaah, sallallaahu 'alayhi wa sallam, not honored the request of his son to pray on his funeral and refused to do so without a clear revelation forbidding him from doing so, then it would have been like an insult to his son and a disgrace for his tribe. Therefore, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, used the best judgment until the prohibition was revealed which made him stop praying at anybody else's funeral."³

1 Reported by Al-Bukhaari (1269) Muslim (2774)

2 Fat-h Al-Baari (336/8).

3 Ibid.

It was said that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave his shirt to shroud ibn Salool as a return for him (Ibn Salool) giving the Prophet's uncle Al-'Abbaas, may Allaah be pleased with him, a shirt to wear after the battle of Badr when he (Al-'Abbaas) was taken as a war hostage by the Muslims. Sufyaan ibn 'Uyaynah, may Allaah have mercy upon him, said: "People believe that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave his shirt to 'Abdullaah (Ibn Salool) to reward him for what he did with his uncle." ¹

An-Nawawi, may Allaah have mercy upon him, said: "*This narration reflects the sublime manners of the Prophet of Allaah, sallallaahu 'alayhi wa sallam. He, sallallaahu 'alayhi wa sallam, knew the harm this hypocrite caused for the Muslims (and him personally), yet he shrouded him with his own shirt and prayed at his funeral and asked Allaah to forgive him.* Allaah Says (what means): «**And indeed, you are of a great moral character.**» [Qur'aan 68:4]" ²

Ibn Taymiyyah, may Allaah have mercy upon him, said: "Anyone who outwardly shows adherence to Islaamic rules should be dealt with as a Muslim and all ruling concerning Muslims apply to him, like marriage, inheritance and so on. However, if it becomes evident that a certain individual is a hypocrite or is truly a non-Muslim, then it is not permissible to pray over his funeral even if he shows adherence to Islaam, because Allaah forbade his Messenger, *sallallaahu 'alayhi wa sallam*, from praying over hypocrites. Nonetheless, if people are not certain about the reality of a given person, then it is permissible to pray at his funeral if he outwardly adheres to Islaam." ³

Some of these hypocrites repented and truly adhered to Islaam:

One of those who repented was Al-Jullaas ibn Suwayd, may Allaah be pleased with him. Al-Jullaas, may Allaah be pleased with him, was amongst the hypocrites and was one of those who refrained from going to the battle of Tabook. Not only that, he even discouraged others from going. 'Umayr ibn Sa'eed, was raised by him as an orphan, and his mother was married to Al-Jullaas, may Allaah be pleased with him, who supported him and was kind to him. One day 'Umayr overheard Al-Jullaas saying: "I swear by Allaah,

1 Reported by Al-Bukhaari (1350).

2 The explanation of An-Nawawi on the book of Muslim (167/15).

3 *Al-Fataawa Al-Kubra* (19-17/3) summarized.

if Muhammad was truthful (about his mission) then we are worse than donkeys."

'Umayr said to Al-Jullaas: "You are the most beloved person to me, and the best in your treatment of me, and I hate that anything would harm you. However, you said something, I swear by Allaah, if I make it known to others, then it would disgrace you, and if I conceal it, then I would be ruined (by Allaah), but the first consequence is easier for me than the other."

'Umayr went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and told him what Al-Jullaas said. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, called upon Al-Jullaas and asked about what 'Umayr said. However, Al-Jullaas swore by Allaah that he did not say any such thing; he said: "'Umayr lied; I never said such a thing."

'Umayr said: "I swear by Allaah that you did, so repent to Allaah The Almighty. Had it not been that I feared that Allaah would reveal Qur'aan (about this incident) and make me equal to you (in status), then I would have never disclosed what you had said."

Then, revelation came down upon the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, so people around him kept silent and none of them moved. This was always the case, whenever revelation was sent down upon the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, people would keep silent and not move.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, raised his head and recited the verse (which means): **«They swear by Allaah that they did not say [anything against the Prophet] while they had said the word of disbelief and disbelieved after their [pretense of] Islaam and planned that which they were not to attain [i.e. the murder of Prophet Muhammad]. And they were not resentful except [for the fact] that Allaah and His Messenger had enriched them of His bounty [i.e. for no reason instead of being grateful]. So if they repent, it is better for them; but if they turn away, Allaah will punish them with a painful punishment in this world and the Hereafter. And there will not be for them on earth any protector or helper.»** [Qur'aan 9:74]

Al-Jullaas, may Allaah be pleased with him, said: "Indeed I said it, and Allaah is offering me repentance and I (accept the offer and) repent." Thus, he

admitted to his sin, and sincerely repented, and he did not stop any good he was doing to 'Umayr. 'Urwah, may Allaah be pleased with him, said: "'Umayr continued to be honored after that until he died."¹

Ibn Seereen, may Allaah have mercy upon him, said: "When this verse was revealed, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, took 'Umayr by his ear and said: "O youth, Allaah has proven you to be truthful."²

'Umar ibn Al-Khattaab, may Allaah be pleased with him, appointed 'Umayr as a governor over Homs, and he ('Umayr) died in the Levant. 'Umar ibn Al-Khattaab, may Allaah be pleased with him, used to say after that, "I wish I had another man like 'Umayr, whom I could hire as a governor in some areas of the Muslim (land)."³

He, sallallaahu 'alayhi wa sallam, was patient at the harm of the hypocrites:

'Abdullaah ibn Mas'ood, may Allaah be pleased with him, narrated:

"On the day of the battle of Hunayn, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, showed preference (to some) people in the distribution of the spoils. He, sallallaahu 'alayhi wa sallam, bestowed on Al-Aqra' ibn Haabis one hundred camels, and bestowed an equal (number) upon 'Uyaynah, and bestowed on people among the elite of Arabia, and preferred them (to others) on that day, in the distribution (of spoils). Upon this, a person said: 'By Allaah, neither justice has been done in this distribution (of spoils), nor has the pleasure of Allaah been sought in it.' I (the narrator) said: 'By Allaah, I will certainly inform the Messenger of Allaah, sallallaahu 'alayhi wa sallam, about it.' So I went to him, sallallaahu 'alayhi wa sallam, and informed him about what he had said. The color of his (the Prophet's) face changed to red like blood to the point that I wished I had never told him anything, and he, sallallaahu 'alayhi wa sallam, then said: "**Who would do justice, if Allaah and His Messen-**

1 Reported by Jareer At-Tabari (361/14) and 'Abdur-Razzaaq in his book *Al-Musannaf* (18303) on the authority of 'Urwah ibn Az-Zubayr, may Allaah be pleased with him. Ibn 'Abd Al-Barr said in his book *Al-Istee'aab* (79/1), "This is a famous story in the books of Tafseer."

2 Reported by 'Abdur-Razzaaq (18304).

3 *Usd Al-Ghaabah* (873/1).

ger do not do justice?" He, sallallaahu 'alayhi wa sallam, further said: "May Allaah have mercy upon Moosa [Moses]; he was tormented more than this, but he showed patience."'¹

Ibn Hajar, may Allaah have mercy upon him, said: "This narration teaches us to refrain from replying back to ignorant people, persevere patiently when harmed and to follow in the footsteps of those before us. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, dealt with this hypocrite just like he dealt with other hypocrites who harmed him and who said to him bad things which hurt him. However, he, sallallaahu 'alayhi wa sallam, exercised great patience to soften the hearts of others (who saw the harm they did to him) and to avoid having people say that he killed his own followers (as this is what the hypocrites claimed to be) and thus people would reject his call for this. Moreover, virtuous people are enraged if others say things about them that are not true, yet they persevere patiently and deal with others with kindness, just like the Prophet of Allaah, sallallaahu 'alayhi wa sallam, did, and he was imitating Prophet Moosa, may Allaah exalt his mention, in that."²

He, sallallaahu 'alayhi wa sallam, used the method of exposing the traits of hypocrites and not names:

Some of the hypocrites were known to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, but the others, whose names were not known to him, did not mean that their characteristics were not known to him either. He knew them by means of their qualities and characteristics. Allaah Says (what means): **«And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech. And Allaah knows your deeds.»** [Qur'aan 47:30]

Ibn Katheer, may Allaah have mercy upon him, said: "Allaah is informing that had He willed, He would have shown you (O Muhammad) them (in person) and you would have known their names. However, Allaah did not do so for all hypocrites as a way of covering some of His creation (from being exposed) and that people would deal with each other according to the apparent behavior and leave what is concealed in the hearts to Allaah only. The term "**but you will surely know them by the tone of [their] speech**" means that the way they speak will

¹ Reported by Al-Bukhaari (3405) and Muslim (1062) and the wording is for Muslim.

² Fat-h Al-Baari (56/8) and (512/10).

*expose them and their plans to you, as people's loyalty is exposed by the way they speak."*¹

Similarly, even though the Companions, may Allaah be pleased with them, did not know all the hypocrites by name, yet those whom they were not aware of were known to them by means of their qualities and conduct. 'Abdullaah ibn Mas'ood, may Allaah be pleased with him, said: "I have seen the time (during our era) when no one stayed behind (i.e. did not attend the congregational prayer) except a hypocrite, whose hypocrisy was exposed."²

Another example is in the story of Ka'b ibn Maalik, may Allaah be pleased with him, when he was narrating his story of staying behind and not participating in the battle of Tabook. He said: "I was saddened to see that no one had done what I had (i.e. not joining the Muslim army) except for those whose faith people doubted and they were accused of hypocrisy, or weak people who were excused by Allaah."³

This shows that the Companions, may Allaah be pleased with them, knew hypocrites by their traits, stances and manner of speech. It shows great wisdom that such people are recognized by their traits, because it enables a believer to recognize them and take precautions in all places and during all times. When one ponders upon the qualities of hypocrites that are mentioned in Chapters like At-Tawbah, An-Noor, Al-Baqarah, An-Nisaa', Al-Ahzaab and other Chapters of the Qur'aan, when one ponders upon them he finds that these qualities describe many contemporary writers, journalists and actors in the way they speak and the tone they write their articles in.

He, sallallaahu 'alayhi wa sallam, used to expose their traits so that people would be aware of them:

The Messenger of Allaah, sallallaahu 'alayhi wa sallam, mentioned different traits so that people would recognize hypocrites by them and so that they would avoid being described with these traits. The following are some such characteristics:

¹ Tafseer Ibn Katheer (321/7).

² Reported by Muslim (654).

³ Reported by Al-Bukhaari (4418) and Muslim (2769).

- Not attending the Fajr (dawn) and Isha' (night) prayers:

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "No prayer is more burdensome to the hypocrites than the Fajr [dawn] prayer and the `Isha' [night] prayer; and if they knew their merits, they would come to them even if they had to crawl to do so."¹

Ibn Rajab, may Allaah have mercy upon him, said:

"These two prayers in particular (from amongst all prayers) are burdensome for the hypocrites to perform in the mosque because hypocrites are lazy, as Allaah described them Saying (what means): «And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allaah except a little.» [Qur'aan 4:192] A person who only wants to show off gets energetic when others see him doing something, and thus when others cannot see him (in this case due to darkness) then deeds become heavy and burdensome. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to pray the Fajr prayer very early (soon after its prescribed time becomes due) and delay the 'Isha' prayer. During those days, they had no lights and that is why only true believers who wanted the reward of Allaah used to attend these two prayers. This is why hypocrites did not attend these two prayers, thinking that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was not aware of what they were doing."²

- Delaying the prayer to the end of the prescribed time:

Anas ibn Maalik, may Allaah be pleased with him, narrated: "I heard the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, saying: "This is how a hypocrite prays, he sits monitoring the sun [before sunset], until it is about to set, then he stands up and clicks four Rak'ahs [performs the 'Asr prayer extremely fast] and mentions Allah very little [during them].""³

1 Reported by Al-Bukhaari (657) and Muslim (651).

2 *Fat-h Al-Baari* by Ibn Rajab (23/5).

3 Reported by Muslim (622).

An-Nawawi, may Allaah have mercy upon him, said: “*This is a true description and taken at face value, and it means that Satan makes his horns parallel to the sun as it sets, and likewise when it rises. He does so because the infidels prostrate to the sun, and thus those prostrating to it appear as if they are prostrating to Satan. However, others said that this is a metaphor, and the horns are an indication of the might and power of Satan over his followers. This means that delaying the prayer occurs as a result of the whisper of the devil. However, the first opinion is the predominant one.*”¹

- *Lying, breaking promises, betrayal and vulgar during quarrels:*

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust.”²

`Abdullaah ibn `Amr ibn Al-`Aas, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “There are four qualities which, when found in a person, make him a sheer hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it. These are: When he speaks, he lies; when he makes a promise, he acts treacherously; when he is entrusted with something, he betrays trust; and when he argues, he quarrels and utters foul language.”³

- *They are ignorant and undignified:*

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “There are two qualities no hypocrite will possess: a dignified appearance and knowledge about religion.”⁴

Al-Manaawi, may Allaah have mercy upon him, said: “*The term “a dignified appearance” means that a hypocrite would never try to look like righteous people look, will never search for the avenues of virtue (to participate in them) and will never be keen on getting rid of inward and outward faults. The term “knowl-*

1 The explanation of An-Nawawi on the book of Muslim (124/5).

2 Reported by Al-Bukhaari (33) Muslim (59).

3 Reported by Al-Bukhaari (2459) Muslim (58).

4 Reported by At-Tirmithi (2684). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (3229).

edge about religion" means that they do not have the knowledge that leads a person to piety. There are people who study and seek knowledge to use as a means to fight the religion or to earn livelihood. Such people are far from obtaining the lofty rank (of scholars) because their knowledge is something they verbally repeat with their mouths while their hearts are far (from being affected)"¹

- *Fluctuation and dispraised blind imitation of others:*

Ibn 'Umar, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "A hypocrite is like a sheep that fluctuates between the two herds, going to this herd once and then going to the other."²

As-Sindi, may Allaah have mercy upon him, said: "It is a sheep that fluctuates between the two herds looking for an ewe to mate with. It never settles with either of the two. Likewise is a hypocrite, when he is amongst the believers he shows Islaam (outwardly) and when he is around the disbelievers he follows them according to his inward faith, and this is what makes him like this sheep. This proves that hypocrites have no real manhood."³

There are too many qualities describing the hypocrites mentioned in the Qur'aan such as in Chapter *At-Tawbah*. Allaah exposed their qualities to the believers so that they would be on their guard when dealing with them.

He, *sallallaahu 'alayhi wa sallam*, used to warn them against harming the believers:

'Abdullaah ibn 'Umar, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, ascended the pulpit and called aloud saying: "O you who have believed with your tongues, but [real] Eemaan [faith] has not found its way to your hearts, do not harm the believers, do not belittle or reprimand the believers and do not seek to expose their hidden mistakes. Whoever tries to search or expose the mistakes which are hidden and private of his fellow Muslim, Allaah The Almighty

1 *Tuhfat Al-Ahwathi* (378/7).

2 Reported by Muslim (2784).

3 *Mirqaat Al-Mafaateeh Sharh Mishkaat Al-Masaabeeh* (130/1).

will expose his hidden mistakes, and whoever Allaah does this to him, Allaah would expose him even within the corner of his own home.”¹

This means that Allaah will expose him even if he was hiding in his own house; Allaah The Almighty Says (what means): «*Indeed, those who like that immorality [unlawful sexual relations] should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allaah knows [the hidden aspects of all things: what is beneficial and what is harmful] and you do not know»* [Qur'aan 24:19]

An example of their harm to the believers is the following narration; Abu Mas'ood Al-Badri, may Allaah be pleased with him, narrated: “The Messenger of Allaah, sallallaahu 'alayhi wa sallam, commanded us to spend in charity, and we were laborers who were hired to carry people's belongings for a fee and would spend from our wages or spend all our wages. Abu 'Aqeel spent half a Saa' (a measure of weight equals approximately 3 kg), and another person donated slightly more than him. The hypocrites said: 'Allaah is not in need for the charity of this man, and the second person donated only to show off. At this, Allaah revealed the following verse (which means): «*Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them – Allaah will ridicule them, and they will have a painful punishment»* [Qur'aan 9:79]”²

They (the hypocrites) criticized the believers who spent little money saying that Allaah does not need their insignificant contribution and accused those who spent more of showing off. This is how hypocrites are; they always accuse the believers, cast doubts about them and question the intentions of anyone who does something good. For example, when the believers establish charitable projects, they accuse them of having personal interests and questionable intentions behind the project. Nowadays, many newspapers accuse and question the intentions of the people who run charitable organizations, because these hypocrites do not like virtue and benevolence, they do not want charitable projects to advance and

1 Reported by At-Tirmithi (2032). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (7985).

2 Reported by Al-Bukhaari (4668) Muslim (1018).

grow, so they accuse people's intentions. Whether these projects are in mosques, schools, government institutions or anywhere else, they accuse and question such projects.

He, *sallallaahu 'alayhi wa sallam*, would name some of them to warn against them:

'Aa'ishah, may Allaah be pleased with her, narrated: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, came to me one day and said: "I do not believe that so and so and so and so know anything about our religion." Al-Layth ibn Sa'd, may Allaah have mercy upon him, said: "These were two men from the hypocrites."¹

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was coming back from a journey once, and when he was close to reaching Madeenah, a strong wind blew which almost caused the people travelling to be smothered (under the sand), so he, *sallallaahu 'alayhi wa sallam*, said: "This wind was sent for one of the hypocrites."² When he, *sallallaahu 'alayhi wa sallam*, arrived at Madeenah, people discovered that one of the senior hypocrites had died."³ On that day, one of the hypocrites who was a senior leader of the Jewish tribe of Qaynuqaa' died and his name was Zayd ibn Rifaa'ah.

Salamah ibn Al-Akwa', may Allaah be pleased with her, narrated: "We visited a sick man with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. I placed my hand on him and said: 'I swear by Allaah, I had never seen a man who was burning as hot as him in my life. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Should I not tell you who will burn even more than him on the Day of Resurrection? These two men who are riding with their backs to us" and pointed to two men whom people considered as Companions of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam".⁴*

An-Nawawi, may Allaah have mercy upon him, said commenting on this narration, "*The Companion described them as Companions, because this is what they*

1 Reported by Al-Bukhaari (6068).

2 Meaning, as a punishment for him and a sign that he had died.

3 Reported by Muslim (2782).

4 Reported by Muslim (2783).

*appeared to be outwardly, and not because they enjoy the same lofty rank of the Companions."*¹

Abu Hurayrah, may Allaah be pleased with him, narrated:

"We participated in the Battle of Khaybar along with the Messenger of Allaah, sallallaahu 'alayhi wa sallam. He (the Prophet) said about a man who claimed to be a Muslim: "He is one of the denizens of the Fire [of Hell]."

When we were in the thick of battle that man fought desperately and was wounded many times. It was said to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, "O Messenger of Allaah, the person whom you at first called as the denizen of Fire fought desperately and died."

Upon this the Messenger of Allaah, sallallaahu 'alayhi wa sallam, remarked: "He was doomed to the Fire [of Hell]."

Some men were on the verge of doubt (about his fate) when it was said that he was not dead but fatally wounded. When it was night he could not stand the (pain of his) wound and killed himself. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, was informed of that. He, sallallaahu 'alayhi wa sallam, (the Prophet) observed: "Allaahu Akbar [Allaah is The Greatest]! I bear testimony to the fact that I am the slave of Allaah and His Messenger."

He, sallallaahu 'alayhi wa sallam, then commanded Bilaal to announce to the people, 'None but a Muslim would enter Paradise. Verily Allaah supports this faith even by a sinful person.'"²

He, sallallaahu 'alayhi wa sallam, would tell some of them that he knew he was a hypocrite:

Ibn 'Abbaas, may Allaah be pleased with him, narrated:

"Once the Messenger of Allaah, sallallaahu 'alayhi wa sallam, was sitting in the shade of his room, and the shade almost disap-

1 The explanation of An-Nawawi on the book of Muslim (128/17).

2 Reported by Al-Bukhaari (4204) Muslim (111).

peared. He, *sallallaahu 'alayhi wa sallam*, said: “**A man will come now looking at you through the eye of the devil [i.e. as evil as a devil], so when you see him do not talk to him.**”

*Then a blue-eyed man came and when the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, saw him he called him and said: “**Why do you and your companions insult me?**”*

*The man said: “Wait where you are and I will bring them for you.” He left and came back with them, and they started swearing by Allaah that they had never insulted him. Thereupon, Allaah revealed the following verse (which means): «**On the Day Allaah will resurrect them all, and they will swear to Him as they swear to you and think that they are [standing] on something [i.e. They assume that their lies will be believed and that they will escape detection as they did in worldly life]. Unquestionably, it is they who are the liars.**» [Qur'aan 60:2]”¹*

He, *sallallaahu 'alayhi wa sallam*, used to forbid his Companions from honoring or respecting hypocrites:

‘Abdullaah ibn Buraydah, may Allaah be pleased with him, said: “The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Do not address a hypocrite with the title of chief, [or master or similar titles of respect] for even if he deserves this title you will invite Allaah’s Wrath by using it for him.””²

Al-'Atheem Abaadi, may Allaah have mercy upon him, said: “**The term “you will invite Allaah’s Wrath” means you will invite the wrath of Allaah for describing him (the hypocrite) to be something which he does not deserve. Others explained it to mean, if he is your chief (or master), then you must obey him, and by obeying him you would invite the wrath of Allaah.”**³

Ibn Al-Atheer, may Allaah have mercy upon him, said: “**This means that if he is your chief, then you are less than him in rank, and Allaah does not accept this to be your status.**”⁴

1 Reported by Ahmad (3267). Ibn Katheer said in his book *Tafseer Al-Qur'aan* (53/8) its chain of narrators is strong. Ahmad Shaakir ruled it as authentic.

2 Reported by Abu Daawood (4977). Al-Albaani ruled it as authentic.

3 ‘Awn Al-Ma’bood (3009/7).

4 *An-Nihaayah* (418/2).

He, sallallaahu 'alayhi wa sallam, would not assign any of them to any post:

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with the hypocrites just as he would deal with all other people with regard to the affairs of this worldly life. However, he never entrusted any of them with positions of authority or leadership. He, *sallallaahu 'alayhi wa sallam*, never assigned them to collect *Zakaah*, lead armies, to judge between people, lead people in prayer or any similar posts.

This is because they do not believe in Allaah or His Messenger, *sallallaahu 'alayhi wa sallam*, in addition to lacking the quality of honesty, which is one of the essential qualities one must have to be in charge of the affairs of the Muslims.

Hypocrites today are a greater threat:

Abu Waa'il, may Allaah have mercy upon him, said on the authority of Huthayfah ibn Al-Yamaan, may Allaah be pleased with him, that he said: "The hypocrites today are more evil than during the time of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. At that time they used to say things secretly, while today they say them openly."¹

Ibn Battaaal, may Allaah have mercy upon him, said: "*The hypocrites are more evil and more of a threat than those before them, because those before them hid their disbelief and did not say it aloud, and thus their evil is limited and does not reach others.*"²

Ibn At-Teen, may Allaah have mercy upon him, said: "*The narration means that the earlier hypocrites did not disclose their evil like the latter-day hypocrites. They never declared their disbelief openly, rather they would spread evil verbally, and they were recognized as hypocrites by the way they spoke and what they said.*"³

Ibn Hajar, may Allaah have mercy upon him, said: "*There is another narration that substantiates the explanation of Ibn Battaaal. Al-Bazzaar reported on the authority of 'Aasim who reported on the authority of Abu Waa'il that he said: 'I asked Huthayfah ibn Al-Yamaan, 'Are the hypocrites today more evil than those during*

¹ Reported by Al-Bukhaari (7113).

² The explanation of Ibn Battaaal on the book of Al-Bukhaari (57/10).

³ *Fat-h Al-Baari* (74/13).

the time of the Prophet of Allaah, sallallaahu 'alayhi wa sallam? Huthayfah hit his forehead with his hand and said: 'Today hypocrisy is public. They used to hide themselves during the time of the Prophet of Allaah, sallallaahu 'alayhi wa sallam.'

The Muslim nation was not afflicted with anything in the past or the present time more dangerous than hypocrites and hypocrisy. Hypocrites are the greatest evil and the most dangerous thing that can exist. They are a continuous trial for the Muslims and are worse than disbelievers because they are people from amongst us, who speak our language and raise the slogans Muslims raise and claim to be Muslims, and are part of this Nation (i.e. physically).

They never give up or weaken in their plots against Islaam. They co-operate with the enemies of Islaam and take them as allies, and this is why Allaah and His Messenger of Allaah, sallallaahu 'alayhi wa sallam, had warned the believers against their danger and harm, and commanded us to be on guard and be careful.

The issue of the hypocrites was mentioned in the Qur'aan in seventeen Chapters, which proves how severe their danger is and that Islaam attached great importance to warning against them, to the extent that Ibn Al-Qayyim, may Allaah have mercy upon him, said: "It is as if the Qur'aan is all about them."¹

The Messenger of Allaah, sallallaahu 'alayhi wa sallam, feared their harm on the Muslims; 'Umar ibn Al-Khattaab, may Allaah be pleased with him, narrated that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: "The thing I fear for you the most is a hypocrite who is well spoken."²

Al-Manaawi, may Allaah have mercy upon him, said: "The term "**a hypocrite who is well spoken**" refers to the one who has knowledge and is an eloquent speaker, yet knowledge has not entered his heart and is not reflected in his deeds; he is corrupt in his faith, deceives people with his knowledge and his influential way of speaking."³

1 *Madaarij As-Saalikeen* (358/1).

2 Reported by Ahmad (144). Al-Albaani ruled it as authentic in his book *At-Ta'leeqaat Al-Hisaan* (80).

3 *Tayseer Bisharhi Al-Jaami' As-Sagheer* (52/1).

Ibn Al-Qayyim, may Allaah have mercy upon him, said: “The worst trial that afflicted the Muslim nation are the hypocrites, because they are part of us while they are the real enemy. They express their enmity in different forms (lest they are recognized) and thus ignorant people think it is knowledge, while it is in reality corruption. How many strongholds of Islaam did they demolish? How many fortresses did they eradicate? How much beneficial Islaamic knowledge did they obliterate? Islaam and Muslims to continue to be afflicted and tried, and they continue to be attacked by one brigade (of hypocrites) after another, they claim that they are reformers, while they are as Allaah Says (what means): «**Unquestionably, it is they who are the corrupters, but they perceive [it] not.**» [Qur'aan 60:2]”¹



Conclusion:

Hypocrisy is a dangerous moral deviation in the life of individuals, communities and nations and hypocrites have always been the cause of great evil. This danger is clearly noticeable when the destructive consequences of hypocrisy afflict the entire *Ummah* (Muslim nation) and reform movements in particular, as the hypocrite strives to destroy them from within, while he is safe and unwatched. No one expects his slyness and plotting since he is considered a Muslim whose name, appearance and speech is like that of any other Muslim. Scrutinizing the essence of hypocrisy, you will find it a satanic combination that comprises severe cowardice, greed for the immediate pleasures of this worldly life, denial of truth and lying. Naturally, one can imagine the evil effects of such a combination. The linguistic meaning of hypocrisy implies deception, cunning, showing outward goodness and concealing evil.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, described hypocrisy in great detail to show how ugly and unbecoming all types of hypocrisy were. The description concentrates on the hypocrite's tongue, because it is with his words that he tries to cheat people and get the better of them. He always says to those he speaks to what would please them, so that he is included in their good books. He does not care if what he says is untrue,

¹ *Madaarij As-Saalikeen* (355/1).

because all that he cares for is his own interest. Since a hypocrite relies on lying, thinking that he could lie his way out of any difficulty, he is punished severely in the Hereafter.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with this section of the community during his time in a very balanced manner teaching his Companions that, in principle, people should be judged by their outward behavior, and that no one has the right to judge people's inward faith. This was in order to protect the community from casting accusations on one another. On the other hand, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, hoped that this treatment would soften their hearts, and to give a chance to those who regretted and wanted to repent.

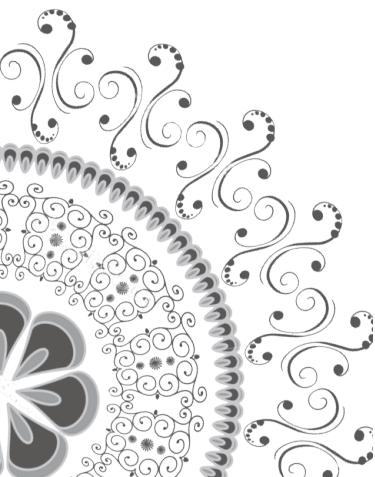
However, this did not stop him, *sallallaahu 'alayhi wa sallam*, from highlighting their characteristics and traits so that his Companions would be able to recognize them and thus be on their guard against them, and by which their identity would be exposed.



Chapter Five

How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam,* dealt with the general masses

- **Section One: How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with women.**
- **Section Two: How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, treated the elderly.**
- **Section Three: How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, treated youngsters.**



Section One

How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with women

Introduction:

The dealings of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, with the women of his family and the Muslim community were based on trust, respect, consideration and affection. We see glimpses of women praying in the mosque in congregations led by him; women being accorded time when they complained that they did not have access to Islaamic teachings; women who assisted in battlefields and women whose domestic problems were heard and addressed, all illustrated by his own equitable behaviour towards women during his lifetime.

Let us look at Prophet Muhammad's life and his example and let us do what he, *sallallaahu 'alayhi wa sallam*, did and then perhaps we shall no longer hear of women being abused or deprived of respect, no more women suffering from negligence, abuse and denial of their rights. Let us begin with our own families and communities and then perhaps we could become, as Allaah intends us to be, examples for the rest of humanity.

Treating Women:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, treated women with kindness and mercy. This is due to the innate nature Allaah The Almighty had created him upon. He, *sallallaahu 'alayhi wa sallam*, had the best of manners and was the most merciful of people towards others. Additionally, he, *sallallaahu 'alayhi wa sallam*, knew how vulnerable and sensitive women were and thus he was extra merciful towards them.

He, *sallallaahu 'alayhi wa sallam*, instructed men to treat women kindly:

‘Amr ibn Al-Ahwas Al-Jushami, may Allaah be pleased with him, narrated that he had heard the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, saying on his Farewell Pilgrimage, while admonishing people: “Treat women kindly”¹ meaning, be compassionate and gentle with them and live with them in kindness.²

He, *sallallaahu ‘alayhi wa sallam*, considered women as the twin halves of men:

It was reported that ‘Aa’ishah, may Allaah be pleased with her, narrated that the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “Women are the twin halves of men.”³ Meaning, they are equal to them with regard to manners and human nature (in most cases), as if they were the other half of men.⁴

Women are equal to men with regard to what Allaah The Almighty ordained, except for matters where exceptions were made by revelation, such as not obliging them to attend the *Jumu’ah* sermon or perform *Jihaad*. There are cases where women are commanded to do certain things more than men, like in the case of the obligation of *Hijaab* (Islamic attire women should adhere to according to the teachings of Islam).

Umm ‘Umaarah Al-Ansaariyyah, may Allaah be pleased with her, went to the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, and said: “Why is it that the revelations of the Qur’aan only address men and exclude women? I do not see it addressing women in anything.” Thereafter, the following verse was revealed, (which means): «*Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men*

1 Reported by At-Tirmithi (1163) and Ibn Maajah (1851). Al-Albaani ruled it as sound (*Hasan*) in his book *Irwa’ Al-Ghaleel* (2030).

2 *Fat-h Al-Baari* (368/6).

3 Reported by Abu Daawood (236) and At-Tirmithi (113). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami’* (1983).

4 *An-Nihaayah* (492/2).

who remember Allaah often and the women who do so - for them Allaah has prepared forgiveness and a great reward.» [Qur'aan 33:35]¹

Thus, Allah mentioned ten matters in which they were equal to men and they were praised with men.

He, sallallaahu 'alayhi wa sallam, took the pledge from women just as he did from men without touching their hands:

Allaah The Almighty commanded the Messenger of Allaah, sallallaahu 'alayhi wa sallam, to take their pledge of allegiance. Allaah Says (what means): «***O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allaah, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs², nor will they disobey you in what is right – then accept their pledge and ask forgiveness for them of Allaah. Indeed, Allaah is Forgiving and Merciful.»*** [Qur'aan 60:12]

Commenting on this verse, As-Si'di, may Allaah have mercy upon him, said:

"The conditions mentioned in the verse were part of the pledge given by women. They used to pledge to fulfill the obligations that were common with men that both had to do all the time. However, men have different obligations depending on their situations and ranks. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, used to adhere to the command of Allaah, and whenever women would come to give him the pledge of allegiance, and would pledge to adhere to the set conditions, he, sallallaahu 'alayhi wa sallam, would accept their pledge. He would supplicate for their forgiveness for whatever shortcomings they had and would include them in the general term of 'Believers'.

Amongst the conditions is not to associate partners with Allaah, not to commit unlawful sexual intercourse like women used to do in the pre-Islamic era where some women would do so as a form of

¹ Reported by At-Tirmithi (3211). Al-Albaani ruled it as authentic in his book *Saheeh At-Tirmithi* (3211).

² This is an allusion to pregnancy and childbirth, i.e., to falsely attribute a child (whether adopted or born of adultery) to a woman's husband.

prostitution or by having illicit relationships with men. They also had to pledge not to kill their children as ignorant women used to do before the advent of Islaam. As for bringing forth slander, they were forbidden from doing so, whether it was related to their husbands by attributing a false child to him, or slandering others in general.

Additionally, they had to pledge to obey the Messenger of Allaah, sallallaahu 'alayhi wa sallam, in what is right, because all he commanded was right, like obeying him in not slapping their faces and tearing their clothes when afflicted by adversity. If they pledged and adhered to all these conditions, then he, sallallaahu 'alayhi wa sallam, was commanded to accept their pledge and supplicate Allaah for their forgiveness for any shortcomings that they might have. The verse ends highlighting two great qualities of Allaah, His Mercy and Forgiveness, and that He The Almighty is Oft Forgiving for those who disobey and Kind to those who repent, and His mercy encompasses everything and everyone, and His kindness envelopes all creatures."¹

Umaymah bint Ruqayqah, may Allaah be pleased with her, narrated:

*"I went to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, with a group of women from the Ansaar to give him the pledge of allegiance. We said: 'O Messenger of Allaah! We pledge not to associate anyone with Allaah, nor will we steal, nor will we commit unlawful sexual intercourse, nor will we kill our children, nor will we bring forth a slander we have invented between our arms and legs, nor will we disobey you in what is right.' He, sallallaahu 'alayhi wa sallam, said: "**As much as you can bear and your capability allows.**" We replied: 'Allaah and His Messenger are the most merciful to us. O Messenger of Allaah, We pledge to adhere' He, sallallaahu 'alayhi wa sallam, said: "**I do not shake hands with women. What I say to one woman is good for a hundred women.**"²"³*

¹ Tafseer As-Si'di (857/1).

² Meaning, when I command one is like commanding a hundred; the pledge is accepted and they are all obliged to adhere, and it is not needed for every woman to pledge separately.

³ Reported by At-Tirmithi (1597) Ibn Maajah (2874) and An-Nasaa'i (4181). Al-Albaani ruled it as

A pledge is very beneficial in that it obliges the person to fulfill what they pledged to do (or refrain from). One would always remember it and thus is encouraged to fulfill it.

He, sallallaahu 'alayhi wa sallam, tested women who emigrated to him:

'Aa'ishah, may Allaah be pleased with her, narrated:

"The Messenger of Allaah, sallallaahu 'alayhi wa sallam, used to take the pledge of allegiance from the women by words only after reciting this verse (which means): «O you who have believed, when the believing women come to you as emigrants, examine [i.e. test] them. Allaah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give them [i.e. the disbelievers] what they have spent [for marriage, i.e. compensate their loss]. And there is no blame upon you if you marry them when you have given them their due compensation [i.e. dowry]. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them [i.e. the disbelievers] ask for what they have spent¹. That is the judgment of Allaah; He judges between you. And Allaah is Knowing and Wise.» [Qur'aan 60:10]

When they had agreed to the pledge, he, sallallaahu 'alayhi wa sallam, used to say to them: "Go, for I have accepted your pledge." I swear by Allaah! The hand of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, never touched any woman's hand except the hand of the women his right hand possessed. (i.e. his captives or his female slaves). He, sallallaahu 'alayhi wa sallam, would only take their pledge verbally."²

authentic in his book *As-Silsilah As-Saheehah* (529).

1 When a disbelieving wife chose to join the disbelievers, a Muslim husband could demand in return the equivalent of her *Mahr* (dowry). Likewise, the disbelievers had a similar right when a believing woman joined the Muslims. This and the following verses were revealed subsequent to the Treaty of Hudaybiyyah.

2 Reported by Al-Bukhaari (2713) and Muslim (1866).

Meaning without shaking their hands or touching them as he, *sallallaahu 'alayhi wa sallam*, would do with men when he took their pledge.

He, *sallallaahu 'alayhi wa sallam*, treated women gently:

He, *sallallaahu 'alayhi wa sallam*, would deal with them leniently showing mercy, kindness, gentleness and compassion. This is because women are delicate and more vulnerable, and that is why he would refer to them as "Fragile glass vessels."

Anas ibn Maalik, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was on a journey and he had a black slave called Anjashah, who was driving the camels very fast, and there were women riding on those camels. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Wayhaka [may Allaah be merciful to you], O Anjashah! Drive [the camels] slowly with the glass vessels [women riding on them]!" Abu Qalaabah said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said a sentence (i.e. the above metaphor) which, had anyone of you said it, you would have admonished him for it." ¹

In another narration he, *sallallaahu 'alayhi wa sallam*, said: "**Wayhaka [may Allaah be merciful to you], O Anjashah! Be kind to the glass vessels [women]!**" ²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, likened women to glass vessels since they are as fragile and delicate as glass vessels.³

The scholars differed as to why he, *sallallaahu 'alayhi wa sallam*, said: "Wayhaka [may Allaah be merciful to you], O Anjashah! Be kind to the glass vessels [women]!" to Anjashah, may Allaah be pleased with him.

Some of them said that he, may Allaah be pleased with him, had a pleasant voice when he was singing to the camels so that they walked smoothly (as the Arabs used to do on their journeys). Therefore, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not want the women to be tempted by his

¹ Reported by Al-Bukhaari (6149) and Muslim (2323).

² Reported by Ahmad (12350).

³ *Fath-h Al-Baari* (545/10).

nice voice, and thus he, *sallallaahu 'alayhi wa sallam*, commanded him to stop.

Other scholars said that he only meant to slow his speed while driving the camels, because camels go fast when they hear the singing of the one driving them, and thus they would exhaust the one riding on them. Since women are weak in general, they would get fatigued if the camels were going fast and could consequently get harmed and could even fall.

Al-Qurtubi, may Allaah have mercy upon him, said that the meaning could be both the above-mentioned opinions. He, may Allaah have mercy upon him, said they were likened to glass vessels because they themselves are fragile and are easily affected and cannot tolerate much hardship. Thus, he, *sallallaahu 'alayhi wa sallam*, feared they would fall or be harmed due to the fast movement, and he, *sallallaahu 'alayhi wa sallam*, also feared they would be tempted by his voice at the same time.¹

He, *sallallaahu 'alayhi wa sallam*, used to praise women from the Quraysh for their fine qualities:

Abu Hurayrah, may Allaah be pleased with him, narrated: "I heard the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, saying: "Amongst all those women who ride camels [i.e. Arabs], the righteous ladies of Quraysh are the best. They are merciful and kind to their offspring and the best guardians of their husbands' properties."² Therefore, the narration is limited to the righteous amongst women of the Quraysh and not all of them.

Ibn Hajar, may Allaah have mercy upon him, said: "*The term “merciful and kind to their offspring” either means that they show mercy and compassion, or that they take care of them and look after them when they become orphans (by the death of their father) so she refrains from remarrying just to look after her children. The term “the best guardians of their husbands’ properties” means that she guards his property, is honest and preserves the trust, and is not extravagant when spending from it.*"³

1 *Fath-h Al-Baari* (564/10) *Al-Mufhiim Lima Ashkal Min Talkhees Kitaab Muslim* (43/19).

2 Reported by Al-Bukhaari (5082) and Muslim (2527).

3 *Fath-h Al-Baari* (125/9).

Ibn Battaaal, may Allaah have mercy upon him, said: “*This narration favors the ladies of Quraysh over the rest of the ladies of the Arabs for two reasons: One, because they look after their children, nurture them properly, and are compassionate towards them. Second, because they can be entrusted with their husband's wealth and they preserve it properly.*”¹

He, *sallallaahu 'alayhi wa sallam*, was keen on teaching and advising them and would allocate a day for them:

Abu Sa'eed, may Allaah be pleased with him, narrated: “The women requested the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, saying: ‘Men get the better share of you. Please fix a day for us, so that we come to you and learn from you that which Allaah taught you.’ The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: “Gather on such and such day, in such and such place.”² They gathered on the set day in the set place, and he, *sallallaahu 'alayhi wa sallam*, went to them, preached to them and said: “A woman whose three children die before the age of puberty would be screened from the Hellfire by them.” Hearing this, a woman asked: ‘If two died?’ and she repeated the question twice. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: “Even two, even two, even two [would screen her from the Hell] Fire.”³⁴

Ibn Hajar, may Allaah have mercy upon him, said: “*The term “died before the age of puberty” indicates them dying before they are held accountable for sinning, and thus they were less likely to be undutiful, which makes losing them more difficult for the parents to bear.*”⁴

This narration shows how keen the female Companions, may Allaah be pleased with them, were on learning the issues related to their religion. Al-Bukhaari, may Allaah have mercy upon him, singled out a chapter for this and entitled it: “Admonishing women and teaching them”.

Benefits extracted from the narration:

- The keenness of the female Companions to learn their religion.

1 The explanation of Al-Bukhaari by Ibn Battaaal (544/7).

2 Another narration reads: “**Your meeting will be in the house of so an so** [female companion]” Ahmad (7610).

3 Reported by Al-Bukhaari (102) and Muslim (2634).

4 *Fath-h Al-Baari* (196/1).

- Muslim children who die will be admitted into Paradise.
- The death of two children shields the parents from Hell.¹
- The educator should take into consideration the emotional state of the one they advise. This was what the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did. He, *sallallaahu 'alayhi wa sallam*, knew how dear a child is to his mother and thus he, *sallallaahu 'alayhi wa sallam*, informed them of the great reward they would gain for persevering through the affliction of the loss of the child, to lessen the impact of the hardship on their hearts.

He, *sallallaahu 'alayhi wa sallam*, was keen on advising women:

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, narrated:

*"I performed prayer with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, on the 'Eed day. He, *sallallaahu 'alayhi wa sallam*, commenced with prayer before the sermon without Athaan and Iqaamah. He, *sallallaahu 'alayhi wa sallam*, then stood up leaning on Bilaal, and he commanded (people) to be on guard (against evil for the sake of) Allaah, and he exhorted (them) on obedience to Him, and he preached to the people and advised them. He, *sallallaahu 'alayhi wa sallam*, then walked on till he came to the women and preached to them and advised them, and said: "Give alms, for most of you will be the fuel for Hell". A woman standing in the middle of the women's congregation having a dark spot on the cheek stood up and said: 'Why is it so, Messenger of Allaah?' He, *sallallaahu 'alayhi wa sallam*, said: "For you grumble often and show ingratitude to your spouse."² And then they began to give alms out of their ornaments such as their earrings and rings which they threw on to the cloth of Bilaal."³*

1 Ibid.

2 Another narration reads: "If one treats you [women] kindly for ages and then she once sees something that does not please her, she would say, 'I never saw anything good from you.'" Reported by Al-Bukhaari (29) and Muslim (907) on the authority of Ibn 'Abbaas, may Allaah be pleased with him.

3 Reported by Muslim (885).

When the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, noticed that women could not hear him properly (during the sermon) due to the large number of people in attendance, and because women's rows were at the back of the congregation, he, *sallallaahu 'alayhi wa sallam*, walked up to them and advised them so that they get their share of knowledge and Islamic upbringing.

An-Nawawi, may Allaah have mercy upon him, said: "*It is recommended that the preacher addresses women after he advises men, if they could not hear him properly, unless a predominant harm or evil would result from him doing so.*"¹ However, nowadays, this is not necessary since people have microphones and loudspeakers in the area where women gather.

Benefits extracted from the narration:

- It is recommended to teach women the rulings of Islaam and remind them of their duties. ibn Jurayj, may Allaah have mercy upon him, said: "*I asked 'Ataa', may Allaah have mercy upon him, 'Do you think it is a must for the Imaam to go to the ladies' side and advise them once he is done with his speech?' He, may Allaah have mercy upon him, said: 'Yes, it is a must for Imaams to do so; what prevents them from doing it?'*"²
- It shows the kind style of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, when advising women, because he was not harsh on them and did not rebuke them.
- Ibn Hajar, may Allaah have mercy upon him, said: "*The way these female Companions rushed to give their most precious belongings (their jewelry and gold) in charity indicates their high rank, and their keenness on adhering to the command of the Messenger of Allaah, sallallaahu 'alayhi wa sallam.*"³

One could donate a small amount of money, and Allaah would accept it and increase it for him (as reward on the Day of Judgment). Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "One Dirham [currency of silver] can become greater than a hundred thousand Dirhams." The Companions, may

1 The explanation of An-Nawawi on the book of Muslim (174/6).

2 Reported by Al-Bukhaari (961) and Muslim (885).

3 *Fath-h Al-Baari* (469/2).

Allaah be pleased with them, asked: "How can that be O Messenger of Allaah?" He, *sallallaahu 'alayhi wa sallam*, replied: "A rich man takes a hundred thousand Dirhams from his great wealth and gives it away as charity. Another man has nothing except two Dirhams, and so he takes one Dirham and gives it away in charity."¹

He, *sallallaahu 'alayhi wa sallam*, often advised women to spend in charity:

Zaynab, may Allaah be pleased with her, the wife of 'Abdullaah ibn Mas'ood, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "O women! Spend in charity, even if it is from your jewelry."

"So I went back and said to 'Abdullaah: 'You are a poor man, and the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, commanded us to spend in charity, so go and ask him if spending it on our family (him and their children) would suffice, or else I would have to spend it on others.'"²

'Abdullaah, may Allaah be pleased with him, said: "No, you go and ask him."³

She said: "I went to ask, and found another woman from the Ansaar waiting at the door of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, who wanted to ask the same question. People revered the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and would not go into his house. Bilaal came out and we requested him to go back to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and inform him that there are two women at his door asking him the following, 'Is it permissible to spend charity on their husbands and orphans that they are looking after?'

She said to Bilaal, may Allaah be pleased with him: "Do not tell him who we are."

She continued: "Bilaal entered upon the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and informed him. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, asked him: **"Who are they?"**"

1 Reported by An-Nasaa'i (2527). Al-Albaani ruled it as sound (*Hasan*).

2 In a narration: "Would it be sufficient if I spend my charity on you and my nephews (who are orphans)" An-Nasaa'i (2583).

3 Ibn Mas'ood, may Allaah be pleased with him, felt too embarrassed to ask if his wife could give him charity.

Bilaal, may Allaah be pleased with him, said: “A woman from the Ansaar and Zaynab.”

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, asked: “**Which of the Zaynabs?**”

Bilaal, may Allaah be pleased with him, replied: “The wife of 'Abdullaah.”

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “**They will get twice the reward, one for charity and one for maintaining ties of kinship.**”¹

Benefits extracted from the narration:

- It is recommended to spend charity on relatives. If it is the obligatory alms (i.e. *Zakaah*) then charity cannot be spent on relatives who are Islamically obliged to spend on the donator.
- Islaam encourages maintaining ties of kinship.
- It is permissible for a woman to spend in charity from her wealth without the permission of her husband.
- It is recommended to advise women, and the ruler is advised to encourage people (men and women) to perform acts of virtue.
- It is permissible to speak to women if one feels safe from being tempted.

A scholar may give a verdict even in the presence of someone who is more knowledgeable than him (like ibn Mas'ood, may Allaah be pleased with him, giving his wife the ruling though the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was available).

- It is recommended to threaten people with the consequence of sins and the expected punishment resulting from them.
- One is encouraged to seek knowledge from those who are the most knowledgeable.²
- It is permissible for the one asking a question to conceal his/her identity.

¹ Reported by Al-Bukhaari (1466) and Muslim (1000).

² *Fath-h Al-Baari* (330/3).

Women spent the most in charity:

Abu Sa'eed Al-Khudri, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to go the prayer grounds on the day of 'Eed Al-Adh-ha and 'Eed Al-Fitr and would start by offering the prayer. Then he, *sallallaahu 'alayhi wa sallam*, would turn around to people while they were still sitting in their places and address them if he needed to advise them about a certain matter. Then he, *sallallaahu 'alayhi wa sallam*, would say: "O people! Give alms, give alms, give alms" and women were the ones who would spend the most."¹

He, *sallallaahu 'alayhi wa sallam*, used to encourage women to frequently mention Allaah:

Yusayrah, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, told us (the women emigrants): "Be regular [in the mention of Allaah by saying]: Takbeer "Allaah is most great"; Taqdees "Glory be to the King, the Holy"; Tahleel "There is none worthy of worship but Allaah"; you should count them on your fingertips, for they [the fingers] will be questioned and asked to speak. You should not be heedless and thus forget mercy."²

Al-Mubaarakpoori, may Allaah have mercy upon him, said: "The mention of Allaah can also be counted on one's finger joints."³

Ibn 'Illaan, may Allaah have mercy upon him, said: "It is also possible that the mention of Allaah can be counted by one's finger joints or the entire finger. Counting by the finger joints is by placing one's thumb on a joint every time he utters a mention of Allaah, while counting by the finger is done by folding a finger every time he utters a mention of Allaah."⁴

Therefore, one may do either of the two methods as the matter is open. At-Tayyibi, may Allaah have mercy upon him, said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, encouraged women to count these words by their fingers in order that sins committed by these fingers would be forgiven."

1 Reported by Al-Bukhaari (304) and Muslim (889) in the wording is for Muslim.

2 Reported by At-Tirmithi (3583) Ahmad (26549) and Abu Daawood (1505). Al-Albaani ruled it as sound (*Hasan*) in his book *Saheeh Al-Jaami'* (4087).

3 *Tuhfat Al-Ahwathii* (31/10).

4 *Al-Fotoohaat Ar-Rabbaaniyyah* (250/3).

The term: “**they [the fingers] will be questioned and asked to speak**” means that these fingers will be asked what they were used in and what sins were committed by them. They will speak out and testify for or against the person, as Allaah The Almighty Says (what means): «***On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.***» [Qur'aan 24:24]

The term: “**You should not be heedless and thus forget mercy**” means that you should not be heedless and thus lose the means of obtaining mercy and the chance of becoming worthy of the mercy of Allaah.¹

He, sallallaahu 'alayhi wa sallam, used to teach them beneficial supplications:

One of the greatest women in Islaam who was taught by the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was Asmaa' bint 'Umays, may Allaah be pleased with her. She was an influential figure in calling people to Allaah and in teaching them. Men came from different places just to hear the narration of the virtue of migrating to Habashah (Abyssinia), which we will mention later.

Asmaa' bint 'Umays, may Allaah be pleased with her, narrated: “The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said to me: ‘Should I not teach you phrases which you utter in distress? [Say] Allaah, Allaah is my Lord, I do not associate anything as partner with Him.’”²

Women get distressed for many reasons, like pregnancy, childbirth, the harshness of the husband, mistreatment of children and other reasons. Therefore, a woman should frequently utter this great supplication so that Allaah relieves her distress.

Ibn 'Abbaas, may Allaah be pleased with him, said: “The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to say when he was in distress: ‘La ilaaha illallaahul-Atheemul-Haleem. La ilaaha illallaahu Rabbul-'Arsh Al-'Atheem. La ilaaha illallaahu Rabbus-Saamawati, Wa Rabbul-Ardhi, Wa Rabbul-'Arsh Al-Kareem. [None has the right to be worshipped but

1 *Tuhfat Al-Ahwathi* (31/10).

2 Reported by Abu Daawood (1525) and Ibn Maajah (3882). Al-Albaani ruled it as authentic in his book *Saheeh Abu Daawood* (1364).

Allaah the Incomparably Great, the Compassionate. None has the right to be worshipped but Allaah the Lord of the Mighty Throne. None has the right to be worshipped but Allaah the Lord of the heavens, the Lord of the earth, and the Lord of the Honorable Throne].”¹

This is a great narration that one should attach great importance to, and accustom him/herself to utter it frequently, especially during times of distress and hardship.

At-Tabari, may Allaah have mercy upon him, said: “Our Salaf (righteous predecessors) used to supplicate Allaah with this supplication and would call this supplication, the supplication of distress.”²

He, *sallallaahu 'alayhi wa sallam*, used to encourage them to attend occasions of religious significance:

Umm ‘Atiyyah, may Allaah be pleased with her, narrated: “We were commanded that the unmarried young virgins and the mature girls, the young unmarried virgins and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers but the menstruating women should keep away from the prayer area. A woman asked: ‘O Messenger of Allaah! What about one who does not have a veil?’ He, *sallallaahu 'alayhi wa sallam*, said: “Let her share the veil of her friend [or neighbor].”³ Which means, let her Muslim sister lend her a veil to wear.⁴

Benefits extracted from the narration:

- It is recommended for women to go out to attend the ‘Eed festivals whether they were old or young, married or virgin, menstruating or not.
- The narration explained the reason for the command, which is for them to attend the seasons of virtue and attend the supplication of the Muslim congregation in hope for the reward of these blessed days.

1 Reported by Al-Bukhaari (6346) and Muslim (2730).

2 The explanation of An-Nawawi on the book of Muslim (47/17).

3 Reported by Al-Bukhaari (351) and Muslim (890).

4 *Fat-h Al-Baari* (424/1).

- It is evidence that menstruating women should not abandon the mention of Allaah, the places of virtue, like mosques and study circles.¹

Women used to attend the *Jumu'ah* prayer with him, *sallallaahu 'alayhi wa sallam*:

Umm Hishaam bint Haarithah ibn An-Nu'maan, may Allaah be pleased with her, said: "I did not memorize Chapter *Qaaf* but from the mouth of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, as he used to deliver the sermon along with it on every Friday."²

Scholars said that the reason why the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, selected Chapter *Qaaf* is because it addresses the issues of resurrection, death, and rigorous admonishment. Her saying: "*Our oven and that of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, was one*" indicates the closeness of her house to the house of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, which enabled her to know the practical guidance of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*.³

Women attended the daily obligatory prayers with him, *sallallaahu 'alayhi wa sallam*:

'Aa'ishah, may Allaah be pleased with her, narrated: "The believing women used to attend the Fajr (dawn) with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, who used to offer the prayer when it was still dark. The believing women used to return (after finishing their prayer) covering their heads with a separate cover (than that of the body), and nobody could recognize them owing to darkness."⁴

Benefits extracted from the narration:

- It is recommended for women to go out to attend the night prayers if they are safe from temptation, and thus the permissibility of attending the day prayers goes without saying.

1 *Fat-h Al-Baari* (424/1), (470/2).

2 Reported by Muslim (873).

3 The explanation of An-Nawawi on the book of Muslim (161/6).

4 Reported by Al-Bukhaari (372) and Muslim (645).

- It is recommended to pray the *Fajr* prayer at the beginning of its time.¹

He, *sallallaahu 'alayhi wa sallam*, forbade men from preventing women from going to the mosque:

'Abdullaah ibn 'Umar, may Allaah be pleased with him, said: "One of the wives of 'Umar (his father) used to attend the dawn and night prayers at the mosque with the congregation. I asked her, 'Why do you go to the mosque when you know that 'Umar hates this and is jealous?' She replied: 'What prevents him from stopping me from going?' I said: 'What stops him is the saying of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*: "Do not prevent your women from going to the mosque when they seek your permission."'²

He, *sallallaahu 'alayhi wa sallam*, forbade women from applying perfume when going out:

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Do not prevent your women from going to the mosque, but let them not perfume themselves before going out."³

Al-'Atheem Abaadi, may Allaah have mercy upon him, said: "*They were forbidden from that lest they arouse men by the smell of their perfume. This ruling applies to anything else that would have the same effect that a perfume has in arousing men, such as the way they dress and adorning themselves.*"⁴

Zaynab, may Allaah be pleased with her, the wife of 'Abdullaah ibn Mas'ood, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said to us: "When any one of you comes to the mosque, she should not apply perfume."⁵

1 *Fat-h Al-Baari* (56/2).

2 Reported by *Al-Bukhaari* (900) and *Muslim* (442).

3 Reported by *Abu Daawood* (565). *Al-Albaani* ruled it as authentic in his book *Irwa' Al-Ghaleel* (515).

4 '*Awn Al-Ma'bood* (192/2).

5 Reported by *Muslim* (443).

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Whoever [woman] perfumes herself should not join us in the night prayer."¹

Abu Moosa, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "If a woman uses perfume and passes the people so that they may get its odor, she is so-and-so." Meaning she is an adulteress.²

This is so because she arouses men with her smell and makes them gaze at her, and the one who gazes at women has committed adultery with his eye, and thus she incurs a sin since she was the cause for this to happen.³

In the history of aphrodisiacs, a considerable space is occupied by fragrances that are believed to enhance sexual desire in both men and women. This may owe to the fact that the part of the human brain that is responsible for processing smells is directly connected to the limbic brain, which is the part that influences emotions, including those related to desire and sex.

It has been scientifically proven that the human mind responds differently to different scents and we can categorize the effects of various scents on people and that certain scents sexually arouse men even in passing.

The human brain is hardwired to size up potential mates simply based on scent according to Jeannette Haviland-Jones, PhD, professor of psychology at Rutgers University in Piscataway, New Jersey. The body actually emits odors that spur us to pursue fertile partners.

This clearly shows the wisdom behind forbidding women from walking outside the house wearing perfume. It is yet another preventive measure established by Islam to protect people from falling into the trap of Satan who traps humanity to follow their low desires.

Women's prayer at home is more rewarding:

1 Reported by Muslim (444).

2 Reported by At-Tirmithi (2786) and Abu Daawood (4173). Al-Albaani ruled it as authentic.

3 *Tuhfat Al-Ahwathi* (58/8).

'Abdullaah ibn 'Umar, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Do not prevent your women from going to the mosque, yet praying at their homes is more rewarding for them."¹

Ibn Hajar, may Allaah have mercy upon him, said: "The reason why their prayer at home is more rewarding is that they are safe from temptation. This is more confirmed after the change that occurred in women's dress, wherein they began dressing improperly and adorning themselves when going out. This is why 'Aa'ishah, may Allaah be pleased with her, said (after the death of the Prophet) that had the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, seen how women had changed, he, *sallallaahu 'alayhi wa sallam*, would have forbidden them from going out to the mosque."²

He, *sallallaahu 'alayhi wa sallam*, used to ask after them:

Ibn Abbaas, may Allaah be pleased with him, that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said to a woman of the Ansaar who was called Umm Sinaan: "What prevented you that you did not perform Hajj with us?" She said: "The father of so and so (i.e. her husband) had only two camels. One of them had been taken away by him (my husband) and his son for Hajj, whereas the other one is used by our boy to carry water." Upon this the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "[The reward of performing] 'Umrah during the month of Ramadhaan is the same reward as performing Pilgrimage along with me."³

Umm Ma'qil, may Allaah be pleased with her, narrated: "When the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, performed the Farewell Pilgrimage, and we had a camel, Abu Ma'qil dedicated it to the cause of Allaah. Then we suffered from a disease, and Abu Ma'qil died. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, went out for Hajj. When he, *sallallaahu 'alayhi wa sallam*, finished the Hajj, I came to him.

1 Reported by Abu Daawood (567). Al-Albaani ruled it as authentic in his book *Saheeh Abu Daawood* (576).

2 *Fat-h Al-Baari* (349/2) The saying of 'Aa'ishah, may Allaah be pleased with her, is reported by Al-Bukhaari (869) and Muslim (445).

3 Reported by Al-Bukhaari (1863) and Muslim (1256).

He, sallallaahu 'alayhi wa sallam, said to me: "Umm Ma'qil, what prevented you from coming out for Hajj along with us?"

I said: 'We resolved (to do so), but Abu Ma'qil died. We had a camel on which we could perform Hajj, but Abu Ma'qil had bequeathed it to the cause of Allaah.'

He, sallallaahu 'alayhi wa sallam, said: "Why did you not go out [for Hajj] upon it, for Hajj is in the cause of Allaah? If you miss this Hajj along with us, perform 'Umrah during Ramadhaan, for it is like Hajj."¹

Ibn Hajar, may Allaah have mercy upon him, said: "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, informed her that performing 'Umrah during the month of Ramadhaan is equivalent in reward to performing Hajj. However, it does not take the place of Hajj if performed for those who did not perform their obligatory Hajj yet. There is a consensus amongst scholars that performing 'Umrah does not suffice one from having to perform their obligatory Hajj."²

Another example for this is if a man vowed to read the entire Qur'aan if Allaah were to cure his illness. Then after Allaah cures him from his illness he goes and recites Chapter Al-Ikhlaas three times under the pretext that the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "**Chapter Al-Ikhlaas is equivalent to one third of the entire Qur'aan**".³ Would this suffice him for the fulfillment of his vow? The answer is, certainly not, because Chapter Al-Ikhlaas is equivalent to one third of the entire Qur'aan in reward, but does not take the place of reading the entire Qur'aan.

His saying: *sallallaahu 'alayhi wa sallam: "Hajj is in the cause of Allaah"*, was used as evidence by Imam Ahmad, may Allaah have mercy upon him, and others to prove the permissibility of giving the one who does not possess the expenses of *Hajj* from their *Zakaah* money.

He, sallallaahu 'alayhi wa sallam, used to allow them to leave the mosque first lest they mix with men:

Umm Salamat, may Allaah be pleased with her, narrated: "Whenever the Messenger of Allaah, sallallaahu 'alayhi wa sallam, concluded his prayers with

1 Reported by Abu Daawood (1989) and this is his wording, At-Tirmithi (939) and Ibn Maajah (2993). Al-Albaani ruled it as authentic in his book *Saheeh Abu Daawood* (1736).

2 *Fat-h Al-Baari* (604/3).

3 Reported by Al-Bukhaari (6643) on the authority of Abu Sa'eed and Muslim (811) on the authority of Abu Ad-Dardaa'.

Tasleem (i.e. saying “Assalaamu ‘Alaykum”), the women would get up and he, *sallallaahu 'alayhi wa sallam*, would stay for a while in his place before getting up.”

Az-Zuhri, may Allaah have mercy upon him, said: “*I think (and Allaah knows best), that the purpose of this was that the women might leave before the men who had finished their prayer.*”¹

Umm Salamah, may Allaah be pleased with her, narrated: “Whenever the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, concluded his prayers with Tasleem (i.e. saying “Assalaamu ‘Alaykum”), the women would depart and enter their houses before the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, departed.”²

Benefits extracted from the narration:

- The person leading the prayer should be mindful of the situation of those praying behind him.
- One should avoid what could lead to prohibited matters.
- One should avoid places and things that could bring about suspicion.
- It is not recommended for men and women to mix on the streets, let alone inside houses.
- The women of the early generations used to attend the congregational prayer at the mosque.³

To avoid mixing, he, *sallallaahu 'alayhi wa sallam*, encouraged them to pray at the back rows:

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “The best rows for men are the first rows [from the front], and the worst ones the last ones [from the back], and the best rows for women are the last ones and the worst ones for them are the first ones.”⁴

1 Reported by Al-Bukhaari (837).

2 Reported by Al-Bukhaari (850).

3 *Fat-h Al-Baari* (336/2).

4 Reported by Muslim (440).

An-Nawawi, may Allaah have mercy upon him, said: “*This refers to the situation where women pray with men in congregation. However, if they pray alone, then the same that applies to men applies to them, in the sense that the first rows are the best and the last are the worst rows. The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, only favored the last rows when are with men to show the excellence of staying far from mixing with men, and because men usually get attracted to women when they see their movements and so on, and thus he, sallallaahu ‘alayhi wa sallam, dispraised the first rows in the presence of men.*”¹

He, sallallaahu ‘alayhi wa sallam, assigned a special door for them to enter the mosque:

Naafi’, may Allaah have mercy upon him, narrated on the authority of Ibn ‘Umar, may Allaah be pleased with him, that the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, said: “ Let us leave this door for women to enter [the mosque] through it.”

Naafi’, may Allaah have mercy upon him, said: “Ibn ‘Umar, may Allaah be pleased with him, never entered from that door until he died.”²

Al-‘Atheem Abaadi, may Allaah have mercy upon him, commented on the narration saying: “The narration proves that women should not mix with men in the mosque, and should sit far in one of the corners of the mosque (if the mosque does not have an allocated area for them to pray in seclusion from men). They should pray following the movements and actions of the Imaam (i.e. the person leading the prayer). The narration illustrates how keen was ibn ‘Umar, may Allaah be pleased with him, on applying the words and commandments of the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, and therefore he never used that door to enter the mosque until he passed away.”³

He, sallallaahu ‘alayhi wa sallam, forbade the mixing between men and women on the streets:

Abu Usayd Al-Ansaari, may Allaah be pleased with him, narrated that he heard the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, say (addressing

1 The explanation of An-Nawawi on the book of Muslim (159/4).

2 Reported by Abu Daawood (462). Al-Albaani ruled it as authentic in his book *Saheeh Abu Daawood* (483).

3 ‘Awn Al-Ma’bood (92/2).

women) when he was coming out of the mosque, and men and women were mingled on the road: "Draw back, for you must not walk in the middle of the road; keep to the sides of the road." Abu Usayd Al-Ansaari, may Allaah be pleased with him, continued, "Then the women used to keep so close to the wall that their garments would rub against it."¹

He, *sallallaahu 'alayhi wa sallam*, encouraged women to color their hands:

'Aa'ishah, may Allaah be pleased with her, narrated: "A woman made a sign from behind a curtain to indicate that she had a letter for the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, closed his hand, saying: "I do not know if this is a man's or a woman's hand." She (the woman) said: "No, a woman". He, *sallallaahu 'alayhi wa sallam*, said: "If you were a woman, you would make your hands look differently [meaning dyeing them with henna]."²

Ibn Hajar, may Allaah have mercy upon him, commented on the narration saying: "*The Messenger of Allaah, sallallaahu 'alayhi wa sallam, ordered her to dye her hands so as to cover her hand, because dying is usually done by women in order to distinguish their hands from men's hands.*"³

He, *sallallaahu 'alayhi wa sallam*, would shorten his prayer whenever he heard the cry of an infant:

Anas ibn Maalik, may Allaah be pleased with him, narrated that he heard the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, say: "When I begin the prayer I intend to lengthen it, but if I hear an infant crying I shorten it because I know how hard his crying would be to his mother's heart."⁴

An-Nawawi, may Allaah have mercy upon him, said: "*The term: "how hard his crying would be to his mother's heart"* means that she would become sad and her heart would become preoccupied with the baby and his crying (and lose concentration)."⁵

1 Reported by Abu Daawood (236). Al-Albaani ruled it as sound (*Hasan*) in his book *Saheeh Al-Jaami'* (929).

2 Reported by Abu Daawood (4166) and An-Nasaa'i (5089). Al-Albaani ruled it as sound (*Hasan*).

3 *Faydh Al-Qadeer* (330/5).

4 Reported by Al-Bukhaari (709) and Muslim (469).

5 The explanation of An-Nawawi on the book of Muslim (187/4).

Benefits extracted from the narration:

- One should be kind towards the believers and those under his leadership and be considerate of their needs. He should not make them undergo hardship, even if it is for a short period, unless there is a need.
- It is permissible for women to pray with the congregation at the mosque.
- It is permissible to bring children to the mosque, though it is better to avoid bringing in those whose actions are unpredictable.¹

The scholars of the Permanent Committee for Fatwa, may Allaah have mercy upon them, said: “*If children are at the age of distinction, one may bring them to the mosque in order to train them to pray with the congregation at the mosque. The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, said in an authentic narration: “Command your children to perform the prayer when they are seven years old, and beat them for [not offering] it when they are ten, and do not let [boys and girls] sleep together [in the same bed].”*² However, if they have not reached the age of distinction, one should not bring them to the mosque, because they do not understand or realize what the prayer is nor what a congregation is. Also they could be a source of harm to those praying in the mosque.”³

He, sallallaahu ‘alayhi wa sallam, was saddened because he did not pray the funeral prayer over the woman who used to clean the mosque:

Abu Hurayrah, may Allaah be pleased with him, reported that a black woman used to sweep the mosque, and the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, noticed that he had not seen her, so he asked about her, and was told, “She has passed away.” The Prophet of Allaah, sallallaahu ‘alayhi wa sallam, said: “Why did you not inform me?” Abu Hurayrah, may Allaah be pleased with him, said: “It was as if they considered the matter not worth mentioning.” They showed him where her grave was, and he, sallallaahu ‘alayhi wa sallam, prayed (the funeral prayer) upon her, then said: “These

¹ Ibid.

² Reported by Abu Daawood (495) on the authority of ‘Abdullaah ibn ‘Amr, may Allaah be pleased with him. Al-Albaani ruled it as authentic.

³ The Permanent Committee for Fatwa (263/5).

graves are filled with darkness for those residing in them, and Allaah The Almighty brightens them by my praying on them.”¹

Benefits extracted from the narration:

- The virtue of cleaning the mosque.
- It is recommended to ask about a servant or one's friend when they are absent for a while.
- One of the ways of rewarding others is by supplicating for them.
- It is recommended to attend the funeral prayers of the righteous people.
- It is recommended to perform the funeral prayers at the grave of the deceased if one misses the original funeral prayer.
- People should inform others about the death of a Muslim when it occurs.²

He, *sallallaahu 'alayhi wa sallam*, consoled those who were verbally harmed:

Abu Moosa, may Allaah be pleased with him, narrated:

*“We were in Yemen when we heard of the migration of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. We also set out as immigrants to him. And I was accompanied by two brothers of mine, I being the youngest of them; one of them was Abu Burda and the other one was Abu Ruhm, and there were some other people with them. Some say they were fifty-three or fifty-two people of my tribe. We embarked upon a boat, and the boat sailed away to the Negus of Abyssinia. There we met Ja'far ibn Abu Taalib and his companions. Ja'far said: ‘The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, has sent us here and has commanded us to stay here and you should also stay with us.’ So we stayed with him and then (after a while) we all travelled (to Madeenah) and met the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, when Khaybar had been conquered.”*

1 Reported by Al-Bukhaari (458) and Muslim (956).

2 *Fat-h Al-Baari* (553/1).

Abu Moosa, may Allaah be pleased with him, continued:

"The Messenger of Allaah, sallallaahu 'alayhi wa sallam, allocated a share to us and in the ordinary course he did not allocate the share to anyone who had been absent on the occasion of the conquest of Khaybar but conferred (a share) only on those who had been present there with him. However, he made an exception for the people of the boat (Ja'far and his companions). He, sallallaahu 'alayhi wa sallam, allocated a share to them, and some persons from amongst the people said to us, the people of the boat: We have preceded you in migration'. Asmaa' bint 'Umays who had migrated to Abyssinia and had come back along with them (along with immigrants) visited Hafsah, the wife of the Messenger of Allaah, sallallaahu 'alayhi wa sallam.

'Umar had been sitting with her (Hafsah). When 'Umar saw Asmaa', he asked: 'Who is she?'

She (Hafsah) said: 'She is Asmaa', daughter of 'Umays.'

He said: 'She is the Abyssinian and a sea-farer.'¹

Asmaa' said: 'Yes, that is so.'

Thereupon 'Umar said: 'We preceded you in emigration and so we have more right to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, as compared to you.'

At this she felt annoyed and said: 'O 'Umar, you are not stating the facts; by Allaah, you had the privilege of being in the company of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, who fed the hungry among you and instructed the ignorant amongst you, whereas we had been far (from here) in the land of Abyssinia amongst the enemies, and that was all for the sake of Allaah and the Messenger of Allaah, sallallaahu 'alayhi wa sallam. By Allaah, I will not take food or water unless I make a mention to Allaah's Messenger, sallallaahu 'alayhi wa sallam, of what you have said. We remained in that country in constant trouble and dread and I

¹ Attributing her to Abyssinia since she lived there, and called her the sea-farer since she travelled there by sea.

*shall talk about it to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and ask him (about it). By Allaah, I shall not tell a lie and deviate (from the truth) and add anything to that.'*

*When the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, came, she said: 'O Messenger of Allaah, 'Umar says such and such.'*

*Upon this the Messenger Allaah, *sallallaahu 'alayhi wa sallam*, said: "**What did you say to him?**"*

She said: 'I said such and such.'

*The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**His right is not more than yours; for him and his companions there is one migration, but for you, [i.e. for the people of the boat], there are two migrations.**"'*

She said: "I saw Abu Moosa and the people of the boat coming to me in groups and asking me about this Hadeeth. There was nothing more pleasing and more significant for them than this." Asmaa', may Allaah be pleased with her, [also] said: "I saw Abu Moosa, asking me to repeat this Hadeeth to him again and again."¹

His dealing with them was based on tenderness and kindness:

Sa'd ibn Abu Waqqaas, may Allaah be pleased with him, narrated:

*"'Umar sought permission from the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, to visit him when some women of the Quraysh were busy talking to him and asking too many questions, raising their voices above his voice. When 'Umar sought permission, they stood up and went hurriedly behind the curtain. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, gave him permission and was smiling. Thereupon, 'Umar said: 'O Messenger of Allaah, may Allaah keep you happy all your life, (meaning to ask: why are you smiling?)' Then the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**I wonder at these women who were with me and no sooner did they hear your voice, they immediately went behind the curtain.**" Thereupon 'Umar said: 'O Messen-*

¹ Reported by Al-Bukhaari (4231) and Muslim (2503).

*ger of Allaah, you have more right that they should fear you.' Then Umar (addressing the women) said: 'O enemies of your selves, do you fear me and do not fear the Messenger of Allaah, sallallaahu 'alayhi wa sallam?' They said: 'Yes, you are harsh and strict as compared to the Messenger of Allaah, sallallaahu 'alayhi wa sallam'. Thereupon, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: **'I swear by Him in Whose Hand is my life, if Satan were to encounter you on the way he would certainly take a different path from yours.'**¹*

An-Nawawi, may Allaah have mercy upon him, said: "It is possible that their voices were loud since they were a group of women talking, and not that their voices were individually loud over the voice of the Messenger of Allaah, sallallaahu 'alayhi wa sallam."²

Ibn Hajar, may Allaah have mercy upon him, said: "It was known that 'Umar, may Allaah be pleased with him, was aggressive in enjoining good and forbidding evil, and this is why the female Companions described him as a strict and harsh person."³

This narration should be taken at face value, which means that we should believe that when Satan would encounter 'Umar, may Allaah be pleased with him, in the way or a valley, he would take a different way or valley, scared as he (Satan) was of him ('Umar).

We extract from this narration that it is recommended to be lenient, soft and tolerant unless otherwise (Islamically) needed.

Allaah Says (what means): **«And lower your wing [i.e. show kindness] to the believers.»** [Qur'aan 15:88]

Allah also Says (what means): **«And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you.»** [Qur'aan 3:159]

¹ Reported by Al-Bukhaari (3683) and Muslim (2397).

² The explanation of An-Nawawi on the book of Muslim (164/15).

³ *Fat-h Al-Baari* (47/7).

Allah The Almighty also Says (what means): «**And to the believers is kind and merciful.**» [Qur'aan 9:128]¹

He, *sallallaahu 'alayhi wa sallam*, was kind to widows:

He, *sallallaahu 'alayhi wa sallam*, was extremely kind and merciful towards them and he was never arrogant towards them or refused to talk to any of them.

'Abdullaah ibn Awfa, may Allaah be pleased with him, said describing the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to mention Allaah abundantly, and he, *sallallaahu 'alayhi wa sallam*, never indulged in idle talk. He, *sallallaahu 'alayhi wa sallam*, would prolong his prayer and make his Jumu'ah (Friday) sermon short. He, *sallallaahu 'alayhi wa sallam*, was never too proud to walk with a widow or a poor person. He, *sallallaahu 'alayhi wa sallam*, would walk with them until he fulfilled the need of one of them."²

He, *sallallaahu 'alayhi wa sallam*, clarified the virtue of exerting efforts to fulfill the need of a widow and the virtue of taking care of her affairs. Abu Hurayrah, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "The one who strives to help the widows and the poor is like the one who fights in the way of Allaah or like the one who observes fasts continuously."³

An-Nawawi, may Allaah have mercy upon him, said commenting on the above narration, "This refers to one who strives to provide for them."⁴

He, *sallallaahu 'alayhi wa sallam*, made fulfilling their needs a priority:

Anas ibn Maalik, may Allaah be pleased with him, narrated that a woman came to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and said: "O Messenger of Allaah, I have something which I need you to fulfill." He, *sallallaahu 'alayhi wa sallam*, said: "O Umm [mother of] so and so, tell me which of the alleys you want me to stand with you in [so that people cannot hear

1 The explanation of An-Nawawi on the book of Muslim (165/15).

2 Reported by An-Nasaa'i (1414). Al-Albaani ruled it as sound (*Hasan*) in his book *Saheeh Al-Jaami'* (5005).

3 Reported by Al-Bukhaari (5353) and Muslim (2982) on the authority of Abu Hurayrah, may Allaah be pleased with him.

4 The explanation of An-Nawawi on the book of Muslim (18/112).

her questions], so that I may fulfill your need [i.e. reply to your inquiries].” So he, *sallallaahu ‘alayhi wa sallam*, stood with her in one of the alleys (where people could still see them but could not hear them) and replied to all her inquiries.¹

This shows the humbleness of the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, and his kindness with this woman who needed to ask him and needed his help. It also reflects his leniency and care for those who needed him.

Benefits extracted from the narration:

- The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, was available for people whenever they needed him.
- The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, was approachable and easily accessible to the people, who were able to retrieve their rights.
- The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, instructed and guided people.
- The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, lived amongst people so that they would follow in his footsteps and copy his actions. He was a leading example – and this is how leaders should be.
- The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, was patient and endured things that caused him hardship in order to fulfill people’s needs and benefit the Muslims.
- The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, honored the requests of people and replied to those who asked him.
- The reaction to this weak needy woman reflects the humbleness of the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*.²

Anas ibn Maalik, may Allaah be pleased with him, said: “A young slave girl from Madeenah would go and take the hand of the Messenger of Allaah,

1 Reported by Muslim (2326).

2 The explanation of An-Nawawi on the book of Muslim (182/15).

sallallaahu 'alayhi wa sallam, and he would not take his hand out of her hand until she took him wherever she wished to take him.”¹

Ibn Hajar, may Allaah have mercy upon him, said: “*Taking him by his hand and walking with him, shows that the slave was able to lead him to any place she wanted and that he, sallallaahu 'alayhi wa sallam, would not refuse, even if she were to take him outside the city boundaries of Madeenah if that would fulfill the need. This shows his humbleness and that he, sallallaahu 'alayhi wa sallam, was free from any arrogance.*”²

To reconcile between the narration which mentions a female taking hold of his hand, and other narrations which report that he, *sallallaahu 'alayhi wa sallam*, did not touch unrelated women, the scholars said:

- Her taking hold of his hand reflects his leniency and easiness, as stated by Ibn Hajar, may Allaah have mercy upon him.
- A female-slave does not take the same rulings as a free woman. She can be sold and bought frequently, and thus she does not conceal herself from men.
- Shaykh 'Abdul-'Azeez Ar-Raajhi, may Allaah have mercy upon him, said that the predominant opinion is that she was young and had not reached the age of puberty yet.³

He, *sallallaahu 'alayhi wa sallam*, was especially kind to women who had conferred a favor upon him:

Thuwaybah: He, *sallallaahu 'alayhi wa sallam*, was especially kind to Thuwaybah, his wet-nurse, who was a female-slave of Abu Lahab ibn 'Abdul-Muttalib. She breastfed the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, before Haleemah As-Sa'diyah and was his first nurse to ever breastfeed him, *sallallaahu 'alayhi wa sallam*. She breastfed him, *sallallaahu 'alayhi wa sallam*, while she was feeding one of her sons called Masrooh. She breastfed Hamzah, may Allaah be pleased with him, the paternal uncle of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, before him. After the

1 Reported by Ahmad (11530) and Al-Bukhaari (6072).

2 *Fat-h Al-Baari* (424/1).

3 Translated from, www.islamweb.net.

Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, she breastfed Abu Salamah ibn 'Abdul-Asad, may Allaah be pleased with him.¹

Ibn Sa'd, may Allaah mercy upon him, said: "He, *sallallaahu 'alayhi wa sallam*, would maintain ties with her while he was in Makkah. Khadeejah, may Allaah be pleased with her would be kind to her while she was still owned by Abu Lahab, and she requested him (Abu Lahab) to sell her but he refused. When the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, migrated to Madeenah, Abu Lahab freed her, and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would send her money and clothes."²

Ibn Hajar, may Allaah have mercy upon him, said: "The scholars differed on whether or not she accepted Islaam. The only thing which the books of history mention is that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was kind to her, and that she used to visit him, *sallallaahu 'alayhi wa sallam*, after he married Khadeejah, may Allaah be pleased with her, and that he, *sallallaahu 'alayhi wa sallam*, used to send her gifts from Madeenah up until the conquest of Khaybar, when she and her son Masrooh died."³

Umm Ayman: He, *sallallaahu 'alayhi wa sallam*, was also kind to Umm Ayman, his nursemaid. Her name is Barakah bint Tha'labah ibn 'Amr ibn Hisn ibn Maalik ibn Salamah ibn 'Amr ibn Nu'maan. She was a female-slave owned by the mother of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*.⁴

Anas ibn Maalik, may Allaah be pleased with him, narrated:

*"After his emigration to Madeenah, the people of Madeenah (Al-Ansaar) had placed at the disposal of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, some date-palms that were growing on their lands (so that he would grant their fruits to the Muslims who migrated from Makkah; Al-Muhaajiroon) until the lands of Quraydhah and Nadheer were conquered. Then he, *sallallaahu 'alayhi wa sallam*, began to return to people whatever he had received from them."*

1 *Usd Al-Ghaabah* (8/1).

2 *Al-Isaabah Fi Tamyeez As-Sahaabah* (548/7).

3 *Fat-h Al-Baari* (145/9).

4 *Al-Isaabah Fi Tamyeez As-Sahaabah* (291/14) and *Taareekh Dimashq* (302/4).

Anas, may Allaah be pleased with him, continued,

"My family told me to approach the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and ask him from what they [Anas' family] had given him or at least a portion of it. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, had bestowed those trees upon Umm Ayman. So I approached to the Prophet of Allaah, sallallaahu 'alayhi wa sallam, about them and he gave them back to me."

Umm Ayman also came (at this time), and hearing this she put the cloth round my neck and said: 'No, by Allaah, I will not give them to you when he, sallallaahu 'alayhi wa sallam, has granted them to me.'

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: 'Umm Ayman, let him have them and for you are such and such trees instead.'

Anas, may Allaah be pleased with him, continued saying: "Umm Ayman said: 'No, never! By Allaah, with Whom there is no other deity (this will not happen).' The Prophet of Allaah, sallallaahu 'alayhi wa sallam, continued saying: '[You will get] such and such' until he, sallallaahu 'alayhi wa sallam, had granted her ten times or nearly ten times more (than the original gift)."¹

An-Nawawi, may Allaah have mercy upon him, said: "*The reason she refrained from returning the gift until the Prophet of Allaah, sallallaahu 'alayhi wa sallam, gave her ten times more than the original gift, was because she was under the impression that these trees were permanently hers, and that she owned them absolutely. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, wanted to comfort her heart but he also wanted to get these trees back, so he, sallallaahu 'alayhi wa sallam, continued to give her more until she agreed. He, sallallaahu 'alayhi wa sallam, wanted to honor her and be kind to her, due to her right upon him (being his nursemaid who cultivated him).*"²

1 Reported by Al-Bukhaari (4120) and Muslim (1771).

2 The explanation of An-Nawawi on the book of Muslim (101/12).

An-Nawawi, may Allaah have mercy upon him, also said: "The scholars said: 'When the Muhaajiroon (the Emigrants) came, the Ansaar¹ favored them over themselves and gifted them some of their trees. Some accepted the gift, while others accepted with a condition that they work in the garden and care for the trees in return of getting half of the fruits. These people would not accept to take them as gifts because they did not want to be a source of burden. Then when Khaybar was conquered, they were not in need for the Ansaar's gifts any more, and thus they returned them to the Ansaar.'"²

Anas ibn Maalik, may Allaah be pleased with him, narrated: "After the death of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, Abu Bakr, may Allaah be pleased with him, said to 'Umar, may Allaah be pleased with him, 'Let us visit Umm Ayman, may Allaah be pleased with her, as the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to visit her'.

As they (Abu Bakr and 'Umar) came to her, she wept. They (Abu Bakr and 'Umar) said to her, 'What makes you weep? What is in store (in the next world) for the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, is better than (this worldly life).' She, may Allaah be pleased with her, said: 'I weep not because I am ignorant of the fact that what is in store for the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, (in the next world) is better than (this world), but because the revelation which came from the Heaven has ceased to come.' This moved both of them to tears and they began to weep along with her."³

Benefits extracted from the narration:

- The virtue of visiting righteous people.
- Virtuous people may visit those who are less than them in virtue.
- It is recommended to visit those whom one's friend or relative used to visit during their life.
- It is permissible for a group of men to visit a righteous woman.

¹ Al-Ansaar are the original residents of Madeenah who supported the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and the Muslims who migrated to Madeenah from different places.

² The explanation of An-Nawawi on the book of Muslim (99/12).

³ Reported by Muslim (2454).

- It is recommended for a scholar to accompany someone with him when visiting others or visiting a sick person.
- It is permissible to cry over the departure (or death) of righteous people and friends, even if they move to a better setup.¹

He, *sallallaahu 'alayhi wa sallam*, would honor and act hospitably towards his wives' friends:

'Aa'ishah, may Allaah be pleased with her, narrated: 'Never did I feel jealous of the wives of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, more than Khadeejah, although I did not (have the privilege to) see her.'

She, may Allaah be pleased with her, further added: "Whenever the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, slaughtered a sheep, he would say: "Send it to the friends of Khadeejah." One day I said to him, '(It is) Khadeejah only who always prevails upon your mind.' Thereupon the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Her love had been nurtured in my heart by Allaah Himself, and she was the mother of my children."² This means that she was the only wife from whom he had children who stayed alive. One of his wives, Maariyah, gave birth to another son whose name was Ibraaheem but he died at the age of six months.

'Aa'ishah, may Allaah be pleased with her, narrated: "An old lady came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, while he was in my house, so he, *sallallaahu 'alayhi wa sallam*, asked her: "Who are you?" she replied: 'I am Jathhaamah Al-Muzaniyyah.' He, *sallallaahu 'alayhi wa sallam*, said: "Rather, you are Hussaanah. How are you and your people? How are you doing? How has life been with you since I saw you last?" ³ She said: 'We are just fine, O Messenger of Allaah, may my father and mother be sacrificed for you.' After she left I said: 'O Messenger of Allaah, why were you so friendly and kind with this old lady and gave her such a good reception?' He, *sallallaahu 'alayhi wa sallam*, replied: "O 'Aa'ishah, she used

1 The explanation of An-Nawawi on the book of Muslim (10/16).

2 Reported by Al-Bukhaari (3818) and Muslim (2435).

3 *Jathhaamah* means a lazy person, while *Hussaanah* indicates goodness and beauty. It was the habit of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to change the names that had a negative meaning to ones with nice meanings.

to visit us during the life of Khadeejah and being kind to old friends is from Eemaan [faith].”¹

He, *sallallaahu 'alayhi wa sallam*, was kind to the families of his Companions after their death:

Anas ibn Maalik, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, did not enter the house of any woman except that of his wives and that of Umm Sulaym, may Allaah be pleased with her, whom he, *sallallaahu 'alayhi wa sallam*, used to visit. Once he, *sallallaahu 'alayhi wa sallam*, was asked as to why this was the case, whereupon he, *sallallaahu 'alayhi wa sallam*, said: “I feel great pity for her. Her brother was killed while he was fighting with me.”²

Umm Sulaym, may Allaah be pleased with her, was the mother of Anas ibn Maalik, may Allaah be pleased with him. Her name was Umm Sulaym Bint Milhaan Al-Ansaariyyah. She was better known by her nickname Ar-Rumaysaa'. Her brother was Haraam ibn Milhaan, may Allaah be pleased with him, who was killed during the battle of Bi'r Ma'oonah.

It is recommended to be kind to and look after the affairs of the families of one's brothers and old friends after their death. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, our leading example, was kind to Umm Sulaym, may Allaah be pleased with her, and visited her because her brother was killed while he was with him, *sallallaahu 'alayhi wa sallam*. He, *sallallaahu 'alayhi wa sallam*, considered kindness and compassion towards her as loyalty towards her brother and maintaining ties with him after his death.³

He, *sallallaahu 'alayhi wa sallam*, used to instruct their husbands about matters that harmed them:

'Aa'ishah, may Allaah be pleased with her, narrated: “Once Khuwaylah bint Hakeem came to visit me, and she was married to 'Uthmaan ibn Math'oon. When the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, saw how shabby she looked, he, *sallallaahu 'alayhi wa sallam*, said: “O 'Aa'ishah, Khuwaylah looks very shabby.” I said: ‘O Messenger of Allaah, she is a wom-

¹ Reported by Al-Haakim *Nasaa'i* (17/1). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (216).

² Reported by Al-Bukhaari (2844) and Muslim (2455).

³ *Fat-h Al-Baari* (461/8).

an (as if she was) without a husband. Her husband always fasts during the day and stays up all night in prayer. She is like a woman who has no husband, and thus she refrains from taking care of her looks.'

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, sent someone to call 'Uthmaan ibn Math'oon, and he came. He, *sallallaahu 'alayhi wa sallam*, said: "O 'Uthmaan, did you give up my Sunnah [i.e. my traditions]?" He, may Allaah be pleased with him, replied: 'No, O Messenger of Allaah, I swear by Allaah it is your Sunnah that I always try to practice.'

*Thereupon he, sallallaahu 'alayhi wa sallam, said: "I sleep and get up at night to pray; I fast some days and other days I refrain from fasting; and I take pleasure in my wives. Fear Allaah O 'Uthmaan, your wife has a right upon you, your guests have a right upon you; and your body has a right upon you. Fast some days and refrain from fasting other days. Get up for the night prayer some nights, and rest other nights."*¹

Al-Khattabi, may Allaah have mercy upon him, said: "*The term: "Your wife has a right upon you" means that if he were to exhaust himself he would weaken his strength, and he would therefore be unable to fulfill the (sexual) needs of his wife. The term: "Your guests have a right upon you" means that if someone is fasting an optional fast, and he receives a guest, then it is recommended for him to break his fast and sit with his guest and eat with him, so that his friend would feel welcomed and rejoice. This is part of being hospitable to him, and would consequently strengthen the bond of friendship.*"²

He, *sallallaahu 'alayhi wa sallam*, never forgot a favor conferred to him by women:

'Imraan ibn Husayn, may Allaah be pleased with him, narrated:

*"I was with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, on a journey. We travelled the whole night, and when dawn was about to break, we stopped to rest for a while, and were overpowered (by sleep) till the sun shone.*

1 Reported by Abu Daawood (1369) and Ahmad (25776) and this wording is his. Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (7946).

2 'Awn Al-Ma'bood (170/4).

Abu Bakr, may Allaah be pleased with him, was the first to awake amongst us. We did not awake the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, from his sleep allowing him to wake up of his own accord.¹

Then two other men woke up, followed by 'Umar, may Allaah be pleased with him, who was the fourth to wake up. He, may Allaah be pleased with him, recited Takbeer (i.e. saying Allaahu Akbar) in a loud voice, and he had a very loud voice. He continued to utter Takbeer aloud until the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, woke up.

*When he, sallallaahu 'alayhi wa sallam, lifted his head, he saw that the sun had risen and people complained to him that they had missed the dawn prayer (on its prescribed time); he, sallallaahu 'alayhi wa sallam, then said: "Do not worry. Let us move on."*²

He, sallallaahu 'alayhi wa sallam, travelled a short distance and then came down (from his camel) and requested water to perform ablution and water was brought to him and he, sallallaahu 'alayhi wa sallam, performed ablution, and the call for prayer was made and then he, sallallaahu 'alayhi wa sallam, led us in the morning prayer.

A person, however, remained away from the people and did not pray along with us. After having completed the prayer, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said to him: "O, so and so, what prevented you from observing prayer with us?" He said: 'O Messenger of Allaah! I was not in a state of (ritual) purity.' The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: "Perform Tayammum [dry ablution] with dust, it is sufficient for you".

People complained to him about their thirst due to the lack of water. He, sallallaahu 'alayhi wa sallam, then urged me and 'Ali ibn Abu Taalib to go ahead immediately to search for water.

1 The Companions, may Allaah be pleased with them, used to refrain from waking up the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, because they expected him to receive revelations during his sleep, so they feared to interrupt this.

2 It shows that he, *sallallaahu 'alayhi wa sallam*, comforted the hearts of the companions when they felt sorrow for having missed the prayer on its time, and told them that they were not sinning for that since it happened unintentionally.

We were traveling when we came across a woman who was sitting (on a camel) with her feet hanging over two leather water bags. We asked her, 'How far away is water available?' She said: 'Far, very far, very far. You cannot get water.' We (again) asked: 'What is the distance between (the residence of) your family and water?' She said: 'It is the journey of a day and night.'

We said to her: 'Come with us' She said: 'Where to?' We replied: 'To the Messenger of Allaah, sallallaahu 'alayhi wa sallam'. She said: 'Who is the Messenger of Allaah?'

Somehow we managed to bring her to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, who asked about her, and she informed him as she had informed us that she was a widow with orphan children. He, sallallaahu 'alayhi wa sallam, ordered that her camel should be made to kneel down and he, sallallaahu 'alayhi wa sallam, drank from the opening (of her leathern water-bag), and people were called to drink.

The camel was then raised up and forty thirsty men drank water till we were completely satisfied, and we filled up all leathern water-bags and water-skins that we had with us, but we did not make any camel drink, and the leathern water-bags were so full that they were about to burst (on account of excess of water). The last thing he, sallallaahu 'alayhi wa sallam, did was to give water to the person who had the Janaabah (ritual impurity) and said to him: "**Use this to bathe [i.e. purify yourself from the ritual impurity].**"

The woman was standing aside watching with astonishment what the Messenger of Allaah, sallallaahu 'alayhi wa sallam, was doing with her water container. I swear by Allaah, he, sallallaahu 'alayhi wa sallam, left the container and it appeared to us as if the container was even fuller than before we started using it.

He, sallallaahu 'alayhi wa sallam, then said to us: "**Bring whatever foodstuff you have with you for her.**" So we collected the bits of pieces of bread, dates and wheat and packed them up in a bundle and placed it on her camel. Then he, sallallaahu 'alayhi wa sallam, said to her: "**Take it away. This is meant for your**

children, and know that we have not done any loss to your water. Rather, Allaah is The One Who provided us with water."

When she came to her family, and she was late, they asked her, 'What took you so long?' She said: 'I have met the greatest magician amongst human beings. If not, then he is indeed a Messenger (of Allaah) as he claims to be.' She then narrated what had happened.

The Muslims used to invade the areas around her tribe but stay away from their territory. One day she said to her people, 'These people are intentionally staying away from our territory, so why don't we embrace Islam?' Her people obeyed her and Allaah guided aright those people through that woman. She affirmed her faith in Islaam and so did her people." ¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not forget the favor conferred upon him by that woman by giving them her water-skin to drink from. In return he, *sallallaahu 'alayhi wa sallam*, gave her food and stayed away from her tribe's territory as a way of paying her favor back.

Al-'Ayni, may Allaah have mercy upon him, said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, remembered her favor and paid it back by safeguarding her, her people and her land." ²

Benefits extracted from the narration:

- The one who misses a prayer should pray it as soon as he remembers it, even if its prescribed time has passed.
- If the need for water becomes dire, then one may take it from any place and compensate the owner of that water, like the woman was compensated.
- The story shows a prophetic miraculous sign. A large number of people drank, performed ablution, and a man bathed, all of which from one container of water, and yet the container remained full as if it was never touched.

¹ Reported by Al-Bukhaari (344) and Muslim (682).

² Al-'Ayni, may Allaah have mercy upon him, in his book '*Umdat Al-Qaari* (32/4).

- One should treat disbelievers with kindness if they do the same. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, treated the woman and her tribe with kindness in return for her providing them water. Refraining from invading their land (as a form of being kind) was a reason that led them to embrace Islaam.
- Attracting people to Islaam by being kind to them is one of the beneficial methods for leading them to accept Islaam.¹

He, *sallallaahu 'alayhi wa sallam*, would correct their mistakes gently:

Anas ibn Maalik, may Allaah be pleased with him, narrated: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, passed by a woman who was crying by the grave of one of her children, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to her: 'Be conscious of Allaah The Almighty and practice patience.'² She responded by saying: 'Go away from me, you have not been through what I have been through,' but she did not know that she was speaking to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*.

*Afterwards, the woman was told: 'That was the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, (that was speaking to you).'³*

*So she went to the house of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and did not see any guards at his door⁴, and she said to him: 'I did not know it was you.' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: 'Patience is [accepted] only at the first shock of the calamity.'*⁵

1 The explanation of *Ibn Battaaal* on the book of *Al-Bukhaari* (487/1).

2 In the narration of Abu Nu'aym: "**O female slave of Allaah, fear Allaah.**" Al-Qurtubi, may Allaah have mercy upon him, said: "It is apparent that her crying had too much wailing or something else [forbidden], which is why the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, ordered her to fear Allaah." *Fat-h Al-Baari* (3/149).

3 In another narration that Al-Bukhaari reported (7154), it states: "A man passed by her and said: 'That was Allaah's Messenger,' she said back, 'I did not know it was him.'" Muslim's version adds: "She was stricken as one would be at the calamity of death." Meaning, when she knew that it was the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, she had said that to, out of shyness from and awe towards him.

4 The benefit of this sentence is that when she was told it was the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, she felt fear and awe in her heart, and she pictured that he was like other kings and had a doorkeeper who prevented people from reaching him. However, she found that the reality was the complete opposite of what she had initially pictured. *Fat-h Al-Baari* (3/149).

5 Reported by Al-Bukhaari (1283) and Muslim (926).

Ibn Hajar, may Allaah have mercy upon him, said: “The term: “**Patience is [accepted] only at the first shock of the calamity.**” means that praiseworthy patience which one would be rewarded for is that which one practices at the first stroke of the calamity, contrary to patience that one practices after several days, because as days pass, the severity of the hardship fades away anyhow. The benefit of replying to her improper reaction was to let her know that reward only happens when patience is practiced at the first stroke.”¹

Al-Khateeb Ad-Dimashqi, may Allaah have mercy upon him, said: “The term: “**Be conscious of Allaah The Almighty and practice patience.**” shows that the woman was crying more than she should, because normal crying is not disliked in Islaam. The answer which the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, gave her, which was not directly related to her words, is a wise way of addressing the matter by directing her attention to the most important part of the issue and which is worthier to be answered.”²

It was as if the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, was telling her that he was not upset for her improper reaction, as he, *sallallaahu ‘alayhi wa sallam*, only got upset regarding matters related to the religion of Allaah, and that she should think about what is more important.

Benefits extracted from the narration:

- It shows the humbleness of the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, his tolerance with ignorant people, his forgiveness, and his acceptance of apologies.
- It shows that he, *sallallaahu ‘alayhi wa sallam*, practiced enjoining good and forbidding evil with all people.
- A judge (or a person in his position) should make himself available to people and their needs.
- If one is advised then he should accept the advice even if he does not know the one who is offering him the advice.
- Impatience is forbidden and that is why the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, told her to fear Allaah and be patient.

1 *Fat-h Al-Baari* (150/3).

2 *Al-Eedhaah Fi ‘Ulloom Al-Balaaghah* (110/2).

- It is recommended for the one who advises people to tolerate harm during the course of enjoining good and forbidding evil.¹

He, *sallallaahu 'alayhi wa sallam*, forbade men from hitting women:

Iyaas ibn 'Abdullaah ibn Thubaab, may Allaah be pleased with him, narrated: The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Do not beat Allaah's handmaidens [i.e. women]", but when 'Umar came to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and said: 'Women have become emboldened towards their husbands.' He (i.e. the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*) gave permission to discipline them (within what is permitted Islamically). Then many women came round the family of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, complaining against their husbands (that they beat them). So the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Many women have gone round Muhammad's family complaining against their husbands. They [i.e. those who beat their wives] are not the best among you."²

Al-'Atheem Abaadi, may Allaah have mercy upon him, said: "*Meaning, these men who beat their wives are not the best amongst you, rather the best are those who do not beat them and tolerate the shortcomings of their wives. Tolerating the misbehavior of the wife and enduring this patiently and refraining from beating them is indeed much better and kinder.*"³

He, *sallallaahu 'alayhi wa sallam*, commanded people to act kindly with the one who sinned and repented:

'Imraan ibn Husayn, may Allaah be pleased with him, narrated: "A woman from the tribe of Juhaynah came to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and she had become pregnant because of adultery. She said: 'O Messenger of Allaah, I have done something for which (prescribed punishment) must be imposed upon me, so impose that.'

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, called her guardian and said: "**Treat her kindly, and when she delivers bring her to me.**" Her guardian did accordingly.

1 *Fat-h Al-Baari* (150/3).

2 Reported by Abu Daawood (2146) and Ibn Maajah (1985). *Al-Albaani* ruled it as authentic in his book *Saheeh Abu Daawood* (1863).

3 *'Awn Al-Ma'bood* (160/6).

Then the Messenger of Allaah, sallallaahu 'alayhi wa sallam, commanded people to apply the punishment of stoning, and she was stoned to death. He, sallallaahu 'alayhi wa sallam, then prayed the funeral prayer over her (dead body).

*Thereupon 'Umar said to him, 'O Messenger of Allaah, do you offer the funeral prayer for her, whereas she had committed adultery?' Thereupon he, sallallaahu 'alayhi wa sallam, said: "She has made such repentance that if it were to be divided among seventy men of Madeenah, it would be enough. Have you found any repentance better than this, that she sacrificed her life for Allaah, The Majestic? "*¹

An-Nawawi, may Allaah have mercy upon him, said: "*The words he, sallallaahu 'alayhi wa sallam, said to her guardian: "Treat her kindly, and when she delivers bring her to me"* were said for two reasons:

One: He, sallallaahu 'alayhi wa sallam, said this so that her relatives would not harm her due to the shame she brought upon them by the sin she committed, and thus he, sallallaahu 'alayhi wa sallam, told him this as a way of warning them from harming her.

*Two: He, sallallaahu 'alayhi wa sallam, pitied her and showed mercy since she repented. He, sallallaahu 'alayhi wa sallam, instructed her guardian to be kind because people usually resent those who commit such sins and speak to them rudely and aggressively, and thus he, sallallaahu 'alayhi wa sallam, wanted to prevent this from happening to her."*²

'Aa'ishah, may Allaah be pleased with her, narrated in the story of the woman from the tribe of Makhzoom who was charged for stealing, she said: "The woman from the Makhzoom tribe repented sincerely and then got married. She used to come and visit me after that, and I would convey her requests to the Messenger of Allaah, sallallaahu 'alayhi wa sallam."³

In another narration, she, may Allaah be pleased with her, said: "The woman from the Makhzoom tribe asked the Messenger of Allaah, sallallaahu 'alayhi wa sallam, saying: 'O Messenger of Allaah, would my repentance

¹ Reported by Muslim (1696).

² The explanation of An-Nawawi on the book of Muslim (205/11).

³ Reported by Al-Bukhaari (4304) and Muslim (1688).

be accepted?' he, *sallallaahu 'alayhi wa sallam*, said: "Today, you are as free from sin as the day your mother gave birth to you.""¹

He, *sallallaahu 'alayhi wa sallam*, would accept gifts from women Companions:

Anas ibn Maalik, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, entered into a marriage contract and he went in to his wife. My mother Umm Sulaym said to me: 'We should send the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, a gift'. I agreed and said: 'Yes, we should.'"

*She prepared Hais (which is a mixture of dates, clarified butter and dry yogurt) and placed it in a ceramic vessel and asked me to take it to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. She told me to say: 'My mother has sent this to you and she offers greetings to you, and says that it is a humble gift for you on our behalf, O Messenger of Allaah'.*

*So I went with it to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and said: 'My mother offers you salutations, and says that it is a humble gift for you on our behalf.'*

He, *sallallaahu 'alayhi wa sallam*, said: "Place it here", and then said: "Go and invite on my behalf so and so and anyone whom you meet", and he, *sallallaahu 'alayhi wa sallam*, even named some persons.

Anas, may Allaah be pleased with him, said: 'I invited the people he named and whomever I met.'

One of the narrators said: 'I asked Anas: How many (persons) were there?'

He (Anas, may Allaah be pleased with him) said: 'There were about three hundred persons.'

Anas, may Allaah be pleased with him, continued: 'When I returned I found that the house was full of people. Then the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said to me: "O Anas, bring that ceramic vessel."

*I saw the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, placing his hand in the container and he said whatever Allaah willed him to say, and then he,*

¹ Reported by Ahmad (6619) on the authority of 'Abdullaah ibn 'Amr, may Allaah be pleased with him. Ahmad Shaakir ruled it as authentic while Al-Arna'oot ruled it as inauthentic.

sallallaahu 'alayhi wa sallam, started calling people in groups of ten, and said: "**Make a circle of ten [guests], and every person should eat from what is nearest to him.**" They began to eat, until they ate to their fill. A group went out (after eating the food), and another group came in until all of them had eaten. He (the Prophet of Allaah, sallallaahu 'alayhi wa sallam) said to me: "**Anas, lift it [the ceramic vessel]**" so I lifted it, but I could not assess whether it had more food when I placed it (before the Messenger of Allaah, sallallaahu 'alayhi wa sallam) or when I lifted it (after the people had been served out of it).¹

An-Nawawi, may Allaah have mercy upon him, said: "This narration proves one of the miracles of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, which is increasing the food."²

Sahl ibn Sa'd, may Allaah be pleased with him, narrated: "A woman brought a new woven Burdah (sheet to cloak oneself with) having an edging (border) to the Prophet of Allaah, sallallaahu 'alayhi wa sallam.

The woman said: 'I have woven it with my own hands and I have brought it so that you may wear it.'

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, accepted it, and at that time he, sallallaahu 'alayhi wa sallam, was in need of it. So he, sallallaahu 'alayhi wa sallam, came out wearing it as his waist-sheet. A man praised it and said: 'Will you give it to me? How nice it is!'

*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "**Yes indeed.**"*

He, sallallaahu 'alayhi wa sallam, sat in the gathering for as long as Allaah willed for him to stay, and then he, sallallaahu 'alayhi wa sallam, went back to his house and folded the Burdah and sent it to the man.

The other people said to the man (who asked for the Burdah): 'You have not done the right thing as the Prophet of Allaah, sallallaahu 'alayhi wa sallam, is in need of it and you asked for it when you know that he, sallallaahu 'alayhi wa sallam, never turns down anybody's request.'

The man replied: 'By Allaah, I have not asked for it to wear it but to make it my shroud.' Later it was indeed his shroud.'³

1 Reported by Muslim (1428).

2 The explanation of An-Nawawi on the book of Muslim (232/9).

3 Reported by Al-Bukhaari (1277).

Benefits extracted from the narration:

Ibn Hajar, may Allaah have mercy upon him, said the following:

- *The narration shows the good manners of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, his generosity, and that he accepted gifts (in general, but here it is from a woman).*
- *It is permissible for a person to praise nice clothes when he sees someone wearing them.*
- *It is permissible to object when someone openly acts improperly, even if his behavior does not reach the state of something prohibited.*
- *It is permissible to arrange things that are not needed at the time (to be used in the future).¹*

He, *sallallaahu 'alayhi wa sallam*, would accept invitations to meals from women Companions:

Anas ibn Maalik, may Allaah be pleased with him, narrated: 'My mother, Umm Sulaym, invited the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, to a dinner which she had prepared. He (the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*) ate out of that and then said: "Stand up so that I may pray."

Anas, may Allaah be pleased with him, continued: 'I picked up a mat (belonging to us) which had turned dark on account of its long use (or the lack of usage). I sprinkled water over it (in order to soften it and cleaned it from the dust that had accumulated on it). Then the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, stood upon it, and I and an orphan formed a row behind him, *sallallaahu 'alayhi wa sallam*, and the old woman (i.e. his mother) was behind us, and the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, led us in two Rak'ahs (units) of prayer and then went back.'²

Benefits extracted from the narration:

Ibn Hajar, may Allaah have mercy upon him, said:

1 *Fat-h Al-Baari* (144/3).

2 Reported by Al-Bukhaari (380) and Muslim (658).

- *The narration is evidence that one should accept an invitation to a meal even if it is not a wedding banquet.*
- *It is permissible to pray an optional prayer in congregation at home.*
- *The Messenger of Allaah, sallallaahu 'alayhi wa sallam, wanted to teach them (including the woman Companion) how to pray by watching him pray because there was a woman with them who may be unaware of some of the actions or movements of prayer.*
- *One should clean the area of prayer.*
- *It is permissible for a boy to form a row with a man.*
- *Women stand behind the rows of men in prayer.*
- *A woman may stand alone in a row if there are no other women in the congregation.¹*

He, sallallaahu 'alayhi wa sallam, visited women Companions who fell sick:

Jaabir ibn `Abdullaah, may Allaah be pleased with him, narrated that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, visited Umm As-Saa'ib, may Allaah be pleased with her, and said to her: "What is the matter with you, O Umm As-Saa'ib, why are you shivering so violently?" She said: "I have a fever, may Allaah not bless it!" The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "Do not curse fevers, because they do away with the sins of the children of Adam just as a furnace does away with the impurities of iron."²

When iron is melted by fire all its impurities are removed, and fever does likewise with humankind.

It removes sins when a person is afflicted by it.

Umm Al-'Alaa', may Allaah be pleased with her, narrated: 'The Messenger of Allaah, sallallaahu 'alayhi wa sallam, visited me while I was sick. He, sallallaahu 'alayhi wa sallam, said: "Glad tidings to you O Umm Al-'Alaa', for

1 *Fat-h Al-Baari* (490/1).

2 Reported by Muslim (2575).

Allaah removes the sins of a Muslim due to his illness as fire removes the impurities of gold and silver.”¹

Al-Munthiri, may Allaah have mercy upon him, said: “Umm Al-'Alaa' was the paternal aunt of Hakeem ibn Hizaam, and she was one of the ladies who gave the pledge of allegiance to the Prophet of Allaah, sallallaahu 'alayhi wa sallam.”²

Abu Umaamah, may Allaah be pleased with him, narrated: “A woman from the residence of Al-'Awaali area (in Madeenah) became (extremely) sick. The Messenger of Allaah, sallallaahu 'alayhi wa sallam, was the foremost person in visiting the sick. He, sallallaahu 'alayhi wa sallam, said: “If she dies [tonight] then inform me [to pray the funeral prayer over her].” She died at night and people buried her without informing the Messenger of Allaah, sallallaahu 'alayhi wa sallam. In the morning, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, asked about her, and people told him that she had died, and that they hated to wake him up during his sleep. Then he, sallallaahu 'alayhi wa sallam, uttered Takbeer (i.e. saying Allaahu Akbar) four times (i.e. offered the funeral prayer over her).”³

Ibn 'Abd Al-Barr, may Allaah have mercy upon him, said: “The narration proves that it is permissible to visit elderly women when they fall sick. However, this is not the case with young women, except if he goes and asks about her health (from her family) without entering upon her.”⁴

He, sallallaahu 'alayhi wa sallam, would honor the request of women who requested him to supplicate for them:

Anas ibn Maalik, may Allaah be pleased with him, narrated: “Once the Prophet of Allaah, sallallaahu 'alayhi wa sallam, entered upon Umm Sulaym (the mother of Anas), and she brought him a mixture of dates and ghee (clarified butter).”

He, sallallaahu 'alayhi wa sallam, said: “Return the dates and ghee back to the container, because I am fasting.” Then he, sallallaahu 'alayhi wa sal-

1 Reported by Abu Daawood (3092). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (714).

2 *At-Targheeb Wat-Tarheeb* (148/4).

3 Reported by An-Nasaa'i (1907). Al-Albaani ruled it as authentic in his book *Saheeh An-Nasaa'i* (1981). It was also reported by Al-Bukhaari and Muslim on the authority of Abu Hurayrah, may Allaah be pleased with him.

4 *At-Tamheed* (255/6).

lam, stood in one of the corners of the house and prayed an optional prayer, and then he, sallallaahu 'alayhi wa sallam, supplicated for Umm Sulaym and her family.

Umm Sulaym said to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, 'O Messenger of Allaah, I have a request.'

He, *sallallaahu 'alayhi wa sallam*, said: "**What is it?**"

She said: "Anas is your servant, so supplicate Allaah for him."

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not leave out any good in this life or the Hereafter except that he, *sallallaahu 'alayhi wa sallam*, asked for me.

He, *sallallaahu 'alayhi wa sallam*, said: "**O Allaah! Increase his wealth and offspring, and bless [for him] whatever You give him.**"¹

Anas, may Allaah be pleased with him, said: "I became one of the richest people amongst the Ansaar, and my daughter Umaynah told me that more than one hundred and twenty of my offspring had died before Al-Hajjaaj came to Basra (which was eighteen years before his death, may Allaah be pleased with him)."²

Anas, may Allaah be pleased with him, reached the age of one hundred years before he died during the year ninety three A.H.

The narration in the book of Muslim, may Allaah have mercy upon him, (2481) reads: "He, *sallallaahu 'alayhi wa sallam*, supplicated Allaah for three matters for me. I have seen two of them come true in this life, and I hope to see the third in the Hereafter."

As-Saa'ib ibn Yazeed, may Allaah be pleased with him, narrated: "My aunt took me to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said: 'O Messenger of Allaah! This son of my sister has got a disease.'

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, passed his hands on my head and prayed for Allaah to bless me. After that, he, sallallaahu 'alayhi wa

¹ In a narration reported by Ibn Sa'd in his book *At-Tabaqaat* (14/7), the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**O Allaah, increase his wealth and offspring and prolong his life and forgive his sins.**" Ibn Hajar ruled it as authentic in his book *Fat-h Al-Baari* (229/4).

² Reported by Al-Bukhaari (1846).

sallam, performed ablution and I drank from the water which remained in the container.

*I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the "Zir Al-Hajalah"'*¹

Ibn Hajar, may Allaah have mercy upon him, said: "Zir Al-Hajalah means the egg of a partridge, because another narration say 'like the egg of a dove'".²

He, *sallallaahu 'alayhi wa sallam*, used to change the names of some women to names with better meanings:

He, *sallallaahu 'alayhi wa sallam*, changed the name of 'Aasiyah to Jameelah:

Ibn 'Umar, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, changed the name of (my sister) 'Aasiyah (which means disobedient) and said: "You are Jameelah [i.e. good and beautiful].""³

He, *sallallaahu 'alayhi wa sallam*, also changed the name Jaththaamah Al-Muzaniyyah to Hussaanah, as mentioned earlier.

An-Nawawi, may Allaah have mercy upon him, said: "These narrations prove that names having bad or negative meanings or connotations should be changed to better names. Different authentic narrations prove that he, *sallallaahu 'alayhi wa sallam*, changed the names of many of the Companions (males and females)"⁴

He, *sallallaahu 'alayhi wa sallam*, changed the name of Barrah to Zaynab:

Muhammad ibn 'Amr ibn 'Ataa', may Allaah be pleased with him, narrated: "I named my daughter Barrah (meaning pious), so Zaynab, the daughter of Abu Salamah, said to me that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, forbade people to name their daughters with this name. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Don't hold yourselves to be pious, for Allaah alone Knows who are the people of piety amongst you."

1 Reported by Al-Bukhaari (183).

2 *Fat-h Al-Baari* (562/6).

3 Reported by Muslim (3988).

4 The explanation of An-Nawawi on the book of Muslim (120/14).

We said: "What should we name her?" Thereupon he, *sallallaahu 'alayhi wa sallam*, said: **"Name her Zaynab."**¹

He, *sallallaahu 'alayhi wa sallam*, used to change the names of many of the Companions:

He, *sallallaahu 'alayhi wa sallam*, changed the name of 'Aas (disobedient) to Mutee' (obedient):

Muhammad ibn 'Amr ibn 'Ataa', may Allaah be pleased with him, narrated on the authority of his father: "None of the people of the Quraysh whose name was 'Aas embraced Islaam except Mutee', and his original name was 'Aas, so the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, named him Mutee'."²

He, *sallallaahu 'alayhi wa sallam*, changed the name of Hazn to Sahl:

Sa'eed ibn Al-Musayyib, may Allaah have mercy upon him, narrated on the authority of his father:

*"My father (Sa'eed's grandfather) came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked: "What is your name?" He replied: 'My name is Hazn (meaning harsh or rough).' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Rather you are Sahl [meaning easy or soft]." He said: "I will not change my name with which my father named me." ibn Al-Musayyib added, 'So we have had roughness (in character) ever since.'"*³

He, *sallallaahu 'alayhi wa sallam*, changed the name of Asram to Zur'ah:

Usaamah ibn Akhdari, may Allaah be pleased with him, narrated: "A man called Asram was amongst a group who came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked him: "What is your name?" He replied: 'My name is Asram (meaning a poor man with many children).' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Rather you are Zur'ah [a name that indicates growth like in plantation]."⁴

1 Reported by Muslim (2142).

2 Reported by Muslim (1782).

3 Reported by Al-Bukhaari (6190).

4 Reported by Abu Daawood (4954). Al-Albaani ruled it as sound (*Hasan*) in his book *Mishkaat*

People should be keen on giving their children good names and avoid any name that has a negative or evil connotation.

He, *sallallaahu 'alayhi wa sallam*, used to speak in jest with elderly women:

Al-Hasan, may Allaah be pleased with him, narrated: "An old woman came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said: 'O Messenger of Allaah, supplicate that Allaah admits me into Jannah (Paradise).' To which he, *sallallaahu 'alayhi wa sallam*, replied: "O Umm so and so [the mother of so and so], Paradise will not have old people in it." The old lady started to cry and walk away, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to his Companions: "Tell her that she will not enter it while she is old, because Allaah Says (what means): «*Indeed, We have produced them [i.e. the women of Paradise] in a [new] creation. And made them virgins. Devoted [to their husbands] and of equal age.*» [Qur'aan 56:35-37]"¹

He, *sallallaahu 'alayhi wa sallam*, said what he did jokingly with her, but he only wanted to clarify to her that when she is admitted into Paradise, she will be thirty-three years old.

He, *sallallaahu 'alayhi wa sallam*, would intercede between couples for reconciliation:

When Bareerah (a female slave) was freed, her husband was still a slave, she chose to separate from him², so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, interceded for him so that she would accept to return to him, but she said: "I am not in need of him."

Ibn 'Abbaas, may Allaah be pleased with him, narrated: "Bareerah was married to a man who was a slave called Mugheeth. It is as if I am seeing him now, going behind her and weeping with his tears flowing down his beard. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to 'Abbaas: "O 'Abbaas! are you not astonished at the love of Mugheeth for Bareerah and the hatred of Bareerah for Mugheeth?" The Prophet of Allaah, *sallallaahu*

Al-Masaabeeh (4775).

1 Reported by At-Tirmithi in his book *Ash-Shamaa'il* (page 199). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (2987).

2 Because when a female slave is freed she is given the choice of either staying with her slave husband or separating from him.

'alayhi wa sallam, then said to Bareerah: "Why don't you return to him?"

¹ She said: "O Messenger of Allaah! Are you ordering me to do so?" He, *sallallaahu 'alayhi wa sallam*, said: "No, I only intercede for him." She said: "I am not in need of him." ² Meaning, if it is not an order then I have no desire to return to him.

He, *sallallaahu 'alayhi wa sallam*, used to advise them on marital issues:

Faatimah bint Qays, may Allaah be pleased with her, narrated: "Abu 'Amr ibn Hafs divorced me (i.e. an irrevocable divorce) when he was away from home. He sent his agent to me with some barley. I was displeased with the meager allowance and went complaining to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and mentioned that to him. He, *sallallaahu 'alayhi wa sallam*, said: "There is no maintenance due to you from him". He, *sallallaahu 'alayhi wa sallam*, commanded me to spend the 'Iddah (waiting period for a divorced or widowed woman) in the house of Umm Shareek, but then said: "That is a woman whom my companions visit. So it is better if you spend this period in the house of ibn Umm Maktoom, for he is a blind man and you can put off your garments. And when the 'Iddah is over, inform me."

*When my period of 'Iddah was over, I mentioned to him, *sallallaahu 'alayhi wa sallam*, that Mu'aawiyah ibn Abu Sufyaan and Abu Jahm had sent proposals of marriage to me, whereupon the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "As for Abu Jahm, he does not put down his staff from his shoulder [i.e. he beats women], and as for Mu'aawiyah, he is a poor man having no property; marry Usaamah ibn Zayd."*

*I objected to him, but he, *sallallaahu 'alayhi wa sallam*, again said: "Marry Usaamah." so I made a sign with my hands indicating displeasure at the choice. At this point the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Obeying Allaah and His Messenger is better for you."*

I married him, and Allaah placed great blessing in our marriage and I was envied (by others).³

¹ Reported by An-Nasaa'i (5332) with the following wording: "Why don't you return to him, as he is the father of your children."

² Reported by Al-Bukhaari (5283).

³ Reported by Muslim (1480).

An-Nawawi, may Allaah have mercy upon him, said: "The advice he, sallallaahu 'alayhi wa sallam, gave her to marry Usaamah, was based on the fact that he, sallallaahu 'alayhi wa sallam, knew that Usaamah was a very pious and virtuous person, and he was well mannered with a noble character, and thus he, sallallaahu 'alayhi wa sallam, advised her to marry him. The reason why she disliked the idea was because he was a slave and had a very dark black complexion. However, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, repeated the suggestion and encouraged her to marry him more than once because he knew it was in her best interest, and it was indeed so, to the point that she said the last remark, 'Allaah placed great blessing in our marriage and I was envied (by others)'"¹.

Al-'Uthaymeen, may Allaah have mercy upon him, said: "The Prophet of Allaah, sallallaahu 'alayhi wa sallam, mentioned the two men who proposed to marry with things that they would not be pleased to hear was because he, sallallaahu 'alayhi wa sallam, was asked for his advice and opinion. Thus, it is permissible and it is not considered as publicizing their faults; there is a great difference between the two matters. Likewise, if someone comes to consult you saying: 'Should I seek knowledge from so and so?' and you know that the person mentioned has major misguidance and is a deviant, then there is no problem if you tell him not to seek knowledge from him. He could have some deviance in his faith or deviant ideas or methodology, and you fear that he would influence the one who is consulting you, then you must clarify to him and advise him not to seek knowledge from that person."²

He, sallallaahu 'alayhi wa sallam, selected pious women as wives for his Companions:

Anas ibn Maalik, may Allaah be pleased with him, narrated: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, went to ask for the hand of girl from the Ansaar for Julaybeeb (an extremely poor Companion). The man requested time to consult her mother.

The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: "Alright, then do so."

They went home and told his wife, to which she said: "No by Allaah, did the Prophet of Allaah, sallallaahu 'alayhi wa sallam, find no one else to ask for her

1 The explanation of An-Nawawi on the book of Muslim (98/10).

2 The explanation of Al-'Uthaymeen on the book of Riyaadh As-Saaliheen (110/6).

hand for other than Julaybeeb!" Their daughter was behind the screen and heard their conversation. The father got up to go and inform the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, of their reply, but the girl came out and said to her parents, "*Do you want to turn down the request of the Prophet of Allaah, sallallaahu 'alayhi wa sallam? If he, sallallaahu 'alayhi wa sallam, accepted this (man) for us, then marry me off to him.*"

It was as if she woke her parents up from heedlessness and they immediately said: "*You are right.*"

Her father went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said: "*Since you are satisfied with this man as a husband for our daughter, then we accept him.*"

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Yes, I am satisfied with him as a husband for her, so marry her off to him.**"

Then a battle took place and Julaybeeb was amongst the Muslims who fought, and people found him martyred at the end of the battle after he had killed a large number of the disbelievers who were lying around him dead.

Anas ibn Maalik, may Allaah be pleased with him, said: "I saw her (Julaybeeb's widow) after that, and she was one of the richest ladies in Madeenah." ¹

He, *sallallaahu 'alayhi wa sallam*, would not marry a woman off unless she approved:

Uqbah ibn 'Aamir, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to a man: "Would you agree to marry so and so?"

The man said: "Yes."

He, *sallallaahu 'alayhi wa sallam*, said the same to the woman (whom he mentioned to the man): "**Would you agree to marry so and so [referring to the man whom he asked]?**"

She said: "Yes." So he, *sallallaahu 'alayhi wa sallam*, then married them to one another.

¹ Reported by Ahmad (11944). Shu'ayb Al-Arna'oot ruled it as authentic according to the conditions of Al-Bukhaari and Muslim.

Anas, may Allaah be pleased with him, continued: "The man consummated the marriage with her, but he did not fix any dower for her, nor did he give her anything. He was one of those who participated in the expedition to Al-Hudaybiyyah, and the one who took part in the expedition of Al-Hudaybiyyah was entitled for a share in Khaybar. When he was nearing his death, he said: ' The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, married me to so and so, and I did not fix a dower for her, nor did I give anything to her. I call upon you as witness that I have given my share in Khaybar as her dower. So she took the share and sold it for one lakh (an amount of silver coins known as Dirham). Thereupon, he, *sallallaahu 'alayhi wa sallam*, said: "The best marriages are those that are facilitated and made easy."'"¹

Al-Manaawi, may Allaah have mercy upon him, said: "*Meaning, the marriage that is least expensive, facilitated and approval is made easy for the man. This is because marriage should be a source of compassion and comfort for the man and the woman, and thus should be made easy and facilitated in order for blessings to prevail. A sign of facilitating marriage is not to ask for a large dowry, and facilitating all matters related to the marriage ceremony and feast.*"²

He, *sallallaahu 'alayhi wa sallam*, refused a marriage which the father conducted without the girl's approval:

Al-Khansaa' bint Khidaam Al-Ansaariyyah, may Allaah be pleased with her, narrated that her father married her off when she was a Thayyib (a woman who was married before and is a widow or divorced), but she did not approve of the marriage. She, may Allaah be pleased with her, went to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and informed him of that, so he, *sallallaahu 'alayhi wa sallam*, revoked the marriage.³

Al-'Atheem Abaadi, may Allaah have mercy upon him, said: "*The narration proves that it is impermissible to marry off a previously married woman (either divorced or widowed) without her consent, and that if the father marries her off without her consent, then she may get the marriage revoked.*"⁴

1 Reported by Abu Daawood (2117). Al-Albaani ruled it as authentic.

2 *Faydh Al-Qadeer* (482/3).

3 Reported by Al-Bukhaari (5139).

4 *'Awn Al-Ma'bood* (90/6).

He, sallallaahu 'alayhi wa sallam, listened to their complaints:

Khuwaylah bint Tha'labah, may Allaah be pleased with her narrated: "I swear by Allaah, the first verses of Chapter Al-Mujaadilah, were revealed about me and my husband, Aws ibn As-Saamit.

I was married to him, and he was an old man with bad manners and was hot-tempered. One day he entered upon me and I discussed a matter with him, and he became angry and pronounced the words: 'You are like my mother (meaning, you are as unlawful to have intercourse with as my mother is)'.

He left and sat with his friends for a while, and then came back and wanted to have intercourse with me.

I said to him, 'No by The One in Whose Hand the soul of Khawlah is, you will not come near me and will not fulfill your desire after what you had said: until Allaah and His Messenger give me a ruling on our matter.'

He tried to force himself but I refused and I overcame him given his old age and weak body, and I was a younger woman, so I pushed him away and left.

I went to one of the neighbors and borrowed a garment from her and went to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and sat in front of him and narrated to him what happened, and I started to complain about my husband's bad manners and hot temper and how much I was suffering.

*The Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: "**He is an old man, so fear Allaah about him.**"*

*I continued complaining until the Qur'aanic verse was revealed and the Messenger of Allaah, sallallaahu 'alayhi wa sallam, experienced what he experienced whenever he received revelation. Then he went back to his normal state and said: "**O Khawlah, Allaah has revealed the Qur'aan about you and your husband.**"*

Then he, sallallaahu 'alayhi wa sallam, recited the first verses of Chapter Al-Mujaadilah (which mean):

«Certainly has Allaah heard the speech of the one who argues [i.e. pleads] with you, [O Muhammad] concerning her husband and directs her complaint to Allaah. And Allaah hears your dialogue; indeed, Allaah is Hearing and Seeing.

Those who pronounce Thihaar [i.e. the saying of the husband to his wife, 'You are like my mother'] among you [to separate] from their wives, they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allaah is Pardoning and Forgiving. And those who pronounce Thihaar from their wives and then [wish to] go back on what they said, then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allaah is Acquainted with what you do. And he who does not find [a slave] then a fast for two months consecutively [uninterrupted except for an Islamically valid reason, as in Ramadhaan] before they touch one another; and he who is unable, then the feeding of sixty poor persons. That is for you to believe [completely] in Allaah and His Messenger; and those are the limits [set by Allaah. And for the disbelievers is a painful punishment.]»

[Qur'aan 58:1-4]

He, sallallaahu 'alayhi wa sallam, then said: "Tell him that he should set free a slave."

I said: 'I swear by Allaah, O Messenger of Allaah, he cannot afford it.'

He, sallallaahu 'alayhi wa sallam, then said: "Then he should fast for two consecutive [uninterrupted] months."

I said: 'O Messenger of Allaah, I swear by Allaah, he is an old man; he cannot keep fasts.'

He, sallallaahu 'alayhi wa sallam, then said: "He should feed sixty poor people."

I said: 'He has nothing which he may give in alms.'

At that moment an araq (i.e. date-basket holding fifteen or sixteen Saa' - one Saa' approximately equals to 3.15 kg or 6.94 lbs) was brought to him, sallallaahu 'alayhi wa sallam.

He, sallallaahu 'alayhi wa sallam, said: "I shall help him with a date-basket ['araq]."

I said: "I shall also help him with another date-basket."

He, sallallaahu 'alayhi wa sallam, said: "You have done well. Go and feed sixty poor people on his behalf, and return to your cousin [i.e. her husband]."

Khawlah, may Allaah be pleased with her said: "I implemented the instructions of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*"¹

He, sallallaahu 'alayhi wa sallam, allowed them to participate in battles to treat the injured and prepare food:

Ar-Rabee' bint Al-Mu'awwith, may Allaah be pleased with her, said: "We used to attend the battles with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and give water to the fighters, serve them and take the injured back to Madeenah."²

Another narration reads: "We used to attend the battles with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and give water to the fighters, treat the injured amongst them, and take those who were killed back to Madeenah."

Anas, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to go on battles accompanying Umm Sulaym and other women from Madeenah. They would give water to the fighters and treat anyone who was injured amongst them."³

Anas, may Allaah be pleased with him, also narrated: "I saw 'Aa'ishah and Umm Sulaym (on the day of the battle of Uhud); they were carrying water containers and putting water in the mouths of the (injured) people, and would go back and fill the containers again, and then return to give water to people again."⁴

Umm 'Atiyyah Al-Ansaariyah, may Allaah be pleased with her, narrated: "I took part with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, in seven battles. I would stay behind in the camp of men, cook their food, treat the wounded and nurse the sick."⁵

1 Reported by Ahmad (26774) and Abu Daawood (2214). Al-Albaani ruled it as sound (Hasan) in his book Irwaa' Al-Ghaleel (2087).

2 Reported by Al-Bukhaari (2670).

3 Reported by Muslim (1810).

4 Reported by Al-Bukhaari (3811) and Muslim (4064).

5 Reported by Muslim (3380).

An-Nawawi, may Allaah have mercy upon him, said: “The narration proves the permissibility of women participating in battles; using them to get water and treat the wounded. The treatment would be only for her husband or men who are a Mahram (relative whom she can never marry due to blood relations, and marriage of suckling), unless there is a dire need for her to treat others, then she should not touch them unless treatment requires that as a necessity.”¹

Ibn Hajar, may Allaah have mercy upon him, said: “The ruling extracted from this narration is that it is permissible for a woman to treat men other than her husband or other Mahrams when there is a dire need. This need is assessed according to the situation and especially with regard to her touching those she is treating and other related matters.”²

Mahmood ibn Lubaid, may Allaah be pleased with him, said: “When the ankle of Sa'd was injured during the Battle of Al-Khandaq (the trench) and he was unable to walk, he was sent to a woman called Rufaidah who used to treat wounded people. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to pass by him and ask: “How are you feeling tonight?” and he, *sallallaahu 'alayhi wa sallam*, used to pass by him again in the morning and ask: “How are you feeling today?” and he (Sa'd) would tell him.”³

Warning: Some people, who call for the (claimed) liberation of women, use this narration to prove that it is permissible for a woman to work under any conditions and in all situations. This is a false and rejected way of using the narration. How can anyone compare and make equal the work of a woman during a battle to treat wounded people and her work as a secretary in an office?

Can any sound-minded person equate a situation where a woman is in the middle of blood and wounds, during which one's desire could never be aroused with a situation where an attractive young lady works amongst men, mixing with them and talking to them?

He, *sallallaahu 'alayhi wa sallam*, forbade killing women during battles:

1 The explanation of An-Nawawi on the book of Muslim (188/12).

2 Fat-h Al-Baari (136/10).

3 Reported by Al-Bukhaari (1129) in his book *Al-Adab Al-Mufrad*. Ibn Hajar ruled it as authentic in his book *Al-Isaabah Fi Tamyeez As-Sahaabah*. Al-Albaani ruled it as authentic in his book *Saheeh Al-Adab Al-Mufrad* (863).

It is narrated on the authority of 'Abdullaah ibn 'Umar, may Allaah be pleased with him, "A woman was found killed in one of the battles fought by the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. He disapproved of it and forbade the killing of women and children."¹

An-Nawawi, may Allaah have mercy upon him, said: "The scholars had agreed in consensus to apply this narration and not to kill women and children if they did not partake in fighting."²

He, *sallallaahu 'alayhi wa sallam*, was keen on training women and making them examples for others to follow:

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Allaah will ask anyone who was in charge of others how he dealt with them: did he guard and protect them or did he neglect them? Allaah will ask the man about his household".³

The man is responsible for teaching his wife, nurturing her and directing her to the right direction. Many sins and evil things have prevailed amongst women due to the negligence of their husbands and because they failed to teach their wives the matters they need to know in religion.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to train his wives to be make them leading examples for other women. devout worshippers and instructed them to frequently offer optional acts of worship so that they draw closer to Allaah. Whenever the last ten days of *Ramadhaan* would start, he, *sallallaahu 'alayhi wa sallam*, would wake them up during the night to offer the optional night prayer. He, *sallallaahu 'alayhi wa sallam*, would emphasize that all acts of worship must performed sincerely for Allaah.

They, may Allaah be pleased with them, adopted these manners and acted upon them and were the best example for other believing women, as Allaah Says (what means): «And remember what is recited in your houses of the verses of Allaah and wisdom [i.e. The teachings and the Sunnah of the

1 Reported by Al-Bukhaari (3015) and Muslim (1744).

2 The explanation of An-Nawawi on the book of Muslim (48/12).

3 Reported by Al-Bukhaari (893) and Muslim (1829) on the authority of 'Umar. Reported by An-Nasa'i (9174) on the authority of Anas in his book *As-Sunan Al-Kubra*.

Prophet]. Indeed, Allaah is ever Subtle and Acquainted [with all things].»
[Qur'aan 33:34].



Conclusion:

The Qur'aan tells us that men and women all originated from one couple; Aadam, may Allaah exalt his mention, and his wife Hawwa' (Eve), who was created from him. Over the centuries, the woman lost her role as a partner and helper of man and her status and role in the community and home was reduced to that of a possession or a cheap commodity that men can freely enjoy, without granting them any rights.

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, came to honor women, elevate their status and make them important members of the community. Certainly, the one who set the highest and best example in the way women should be treated was the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, himself. At a time when they were treated very badly, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave women honor and dignity equal to men. He, *sallallaahu 'alayhi wa sallam*, opposed all forms of oppression and discrimination against women and abolished several cruel practices of the pre-Islamic era of ignorance. Not only that, he, *sallallaahu 'alayhi wa sallam*, also trained them to become leading examples for the upcoming female generation to learn from.

Today, we are witnessing a similar era where ignorance and oppression flourish, and need to follow the example and guidance of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, more than ever.



Section Two

How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, treated the elderly

Introduction:

It is the way of Allaah that man must go through many stages during his life journey. Man begins life as a weak newborn infant, then he becomes a strong young man, and finally he becomes a weak old person.

Allaah Says (what means): **«Allaah is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is the Knowing, the Competent.»** [Qur'aan 30:54]

Islaam is keen on taking care of people who reach old age and made those who reach this stage entitled to greater care and special treatment. This is because those who reach this stage are described to be weak people and require greater care and attention, and this why it is considered a critical stage in the life cycle.

Anas, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to supplicate: "Allaahumma inni a`oothu bika minal-'ajzi wal-kasali, wal-jubni wal-harami, [O Allaah! I seek refuge in You from helplessness [to do good], indolence, cowardice, senility].""¹

Sa`d ibn Abu Waqqas, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to seek the protection of Allaah after prayers in these words: "Allaahumma inni a`oothu bika min an uradda ila arthalil-'umur [O Allaah, I seek refuge in You from being sent back to a feeble age].""²

¹ Reported by Al-Bukhaari (2823) and Muslim (2706) on the authority of Anas ibn Maalik.

² Reported by Al-Bukhaari (2822) on the authority of Sa`d ibn Abu Waqqas.

As-Si'di, may Allaah have mercy upon him, said: "Feeble age is the worst age and is the one which causes the most deficiencies in man. A man's strength decreases and his mental faculties decrease to the point that one starts to forget what he/she had learnt and used to know."¹

An-Nawawi, may Allaah have mercy upon him, said: "The reason why he, *sallallaahu 'alayhi wa sallam*, sought refuge in Allaah from being sent back to feeble age is because it is at this age that one starts losing his mental abilities and becomes senile. One loses control of his senses, his ability to comprehend reduces, his ability to perform many acts of worship reduces, and he would become lax in performing other acts of worship."²

Despite being kind to people in general, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to treat older people in an especially considerate manner. He, *sallallaahu 'alayhi wa sallam*, attached special importance to them and cared for them greatly. He, *sallallaahu 'alayhi wa sallam*, was extremely compassionate and kind with all the people who were weak, like the elderly, women and children.

As seen in numerous Prophetic narrations the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, considered respecting the elderly as a way to show reverence for The Almighty. He, *sallallaahu 'alayhi wa sallam*, linked reverence for the Creator and His creatures with veneration of the All-Powerful and the weak elderly. The Prophetic narrations imply every aspect of respect and care for the elderly; health care, psychological care, social care, economic care, providing education, and other forms of care that the international community calls for today. In fact, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, disavowed those who do not venerate the elderly and considered them removed from Muslim society.

He, *sallallaahu 'alayhi wa sallam*, considered an elderly person the best of people if his deeds were good:

Abu Bakrah, may Allaah be pleased with him, said: "A man said to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, "Who is the best of people?" He, *sallallaahu 'alayhi wa sallam*, said: "The best of people is one whose life is long and his conduct is good." The man said: "Then who is the worst

1 *Tafseer As-Sa'di* (444/1).

2 The explanation of An-Nawawi on the book of Muslim (29/17).

of people?" To which he, *sallallaahu 'alayhi wa sallam*, said: "The worst of people is one whose life is long and his conduct is evil".¹

Al-Mubaarakpoori, may Allaah have mercy upon him, said: "*At-Tayyibi, may Allaah have mercy upon him, said: 'Time and the hours that pass are like the trader's capital, so one must utilize them to trade in what is profitable. The more one increases his capital, the more one's profit becomes. One who utilizes his life in the best manner by performing good deeds will certainly be successful and a winner; while the one who wastes his capital (his life) will certainly not be successful and will acquire a great loss.'*"²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**There is no one better with Allaah than a believer who lives a long life; owed to his uttering Tasbeeh [saying Subhaanallaah - praise be to Allaah], Takbeer [saying Allaahu Akbar - Allaah is the Greatest] and Tahleel [saying La Ilaha Illallaah - none is worthy of worship but Allaah]**".³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**The best amongst you are those who live longer and perform good deeds.**"⁴

He, *sallallaahu 'alayhi wa sallam*, encouraged people to respect the elderly and honor them:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**A sign of glorifying Allaah is to honor an aged Muslim, and the person who memorizes the Qur'aan, who is neither negligent nor extravagant with regard to it, and to honor the ruler who is fair.**"⁵

Al-'Atheem Abaadi, may Allaah have mercy upon him, said: "*The term, "to honor or a grey-haired Muslim" means, honoring an old man and showing respect to him in gatherings, being kind to him and things of the sort. The Prophet of Allah, sallallaahu 'alayhi wa sallam, counted this a sign of the person honoring his Lord and glorifying Him. This is because an old person has a special rank*

1 Reported by At-Tirmithi (2320). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (3297).

2 *Tuhfat Al-Ahwathi* (512/6).

3 Reported by Ahmad (1404) on the authority of Talhah ibn 'Ubaydullaah. Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (5371).

4 Reported by Al-Haakim (1255) on the authority of Jaabir ibn 'Abdullaah. Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (3263).

5 Reported by Abu Daawood (4843). Al-Albaani ruled it as sound (*Hasan*) in his book *Saheeh Al-Jaami'* (2199).

*with Allaah because he has lived longer (than youngsters) as a Muslim. Also, this respect is a way for the community he lives in to demonstrate his rights upon them, because it is a right that was granted to him by Islaam. The term, “**the person who memorizes the Qur'aan**” means, one should honor and glorify a person who memorizes it; one who knows how to recite it properly; and one who knows its meanings and explanation. The term: “**extravagant with regard to it**” means, one who does not transgress the limits when applying it, and one who does not exaggerates in the way he understands or applies it. The term: “**who is neither negligent with regard to it**” means, one who does not neglect reciting it; knowing (or learning) the rules of how to properly recite it; understanding its meaning and applying it.”¹*

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, combined in this narration the one who memorizes the Qur'aan, the aged Muslim, and the just ruler. However, he mentioned honoring the aged Muslim before the others. It is as if to say, honor the old Muslim just like you would honor a just ruler, and honor the elderly Muslim just like you would honor a person who memorizes the Qur'aan.

Anas, may Allaah be pleased with him, narrated: “An old man came wanting to talk to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. People did not make room for him to sit. Thereupon, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “He is not one of us who shows no mercy to younger ones and does not acknowledge the honor due to our elders.”²

Another narration reads: “**He is not one of us who shows no mercy to younger ones and does not acknowledge the rights due to our elders.**”³

The term: “**he is not one of us**” means, he is not upon our way (of practicing the religion). This is another way to say he is free from such people and disowns them. He, *sallallaahu 'alayhi wa sallam*, disowned such people from being upon his way. A Muslim does not disrespect elderly people; the Muslim community does not recognize one who does not honor and glorify aged Muslims as part of their community.

1 ‘Awn Al-Ma’bood (132/13).

2 Reported by At-Tirmithi (1919). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (2196).

3 Reported by Abu Daawood (4943) on the authority of ‘Abdullaah Ibn ‘Amr. Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (6540).

The term: “does not acknowledge the rights due to our elders” means, he gives them their due respect and honor. The saying of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*: “due to our elders” is stronger and better than saying “due to elders” because the first indicates that any verbal or physical disrespect to them is a direct disrespect and attack against the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, himself, because he mentioned aged people saying “our” as if to say, if you disrespect them, then you disrespect me.

The Companions honored elderly Muslims:

Ibn Katheer, may Allaah have mercy upon him, narrated on the authority of Talhah ibn 'Ubaydullaah, may Allaah be pleased with him, saying: “Umar went out one night and entered a house. The next morning I went to that house, only to find an old woman who was blind, debilitated and disabled. I asked her, ‘What is the story of the man who comes to you at night?’ She replied: ‘He is a man who has been taking care of me for a long time. He comes to me, takes care of my affairs and takes my trash out. He brings me whatever I need, and then he removes my difficulties.’¹

This is one of the many luminous examples of how the Companions, may Allaah be pleased with them, used to treat elderly people and take care of them. This unveils the reality of the non-Muslim communities and shows the difference between the Muslim community and other communities.

The suffering of aged people in non-Muslim communities and the extent of their neglect and isolation is no secret. Various reports mention that the rights of elders are violated in several parts of the world, and that they suffer poverty and negligence, and that many of them live without a steady income, and in some cases, without any income whatsoever.

The number of elderly people in the world will exceed the number of children under the age of five within ten years, placing greater demands on a shrinking number of young caregivers and taxing social insurance programs, according to a report by the U.S. Census Bureau.

¹ *Al-Bidaayah Wan-Nihaayah* (153/7).

The number of people older than 65 will double to 14 percent from 7 percent of the world's population in the next 30 years, rising to 1.4 billion by 2040, said the report, "An Aging World: 2008," commissioned by the U.S. National Institute on Aging.

The most rapid rise in the elderly population is taking place in developing countries, where the increase in the number of people 65 and older is more than double the rate in developed nations. In the year 2007, 313 million, or 62 percent, of the world's elderly lived in developing countries, a number that is projected to rise to more than 1 billion, 76 percent of the world's 65 and over population, the report said.

An older report titled "*The State of Elders in the World 2002*" that covered 32 countries stated that senior citizens are deprived from medical care and education, and that governments and decision makers ignore them, and so they feel isolated from their communities. One of the respondents in the report said: "*When you reach the age of sixty, it is as if you are not human.*"

Some hard-hearted people are of the view that communities must get rid of the elders in the community because they are unproductive elements in the community.

What adds to the complication is that the numbers of aged people in the world is continuously increasing.

Statistics about the aging population:

- Population statistics indicate that the twentieth century witnessed a large increase in the numbers of elderly people worldwide.
- In the year 1980, their numbers reached 376 million people globally.
- The numbers jumped to 427 million people by the year 1990, with a percentage of 8.8% of the world's population.
- Likewise, by the year 2000 the numbers increased to reach 590 million people.

- It is expected that the number will increase to 1171 million people by the year 2020 and that 25% of the world's population would be comprised of elderly people.¹

European communities are witnessing a decrease in the rate of births while the lifespan of the elderly is increasing, which is why these communities are becoming aged communities, where the number of old people is high and the youth are less in number.

When people see how undutiful children are with their parents and how negligent the community is towards elders, they would say to themselves: "*Why should we give birth to more children, if this is the treatment we would get from our children? A dog is more loyal to us than them and more beneficial, and thus having a dog is better than having children who would turn out to be undutiful.*"

Thus, we see communities attach great importance to their pets such that they love and take care of them in an astonishing way and one can even find hospitals and hotels exclusively for dogs.

On the contrary, elders in the Muslim communities (except in rare cases) get the due honor and respect they are entitled to according to the distinct teachings Islaam calls towards and enjoins on people. They are treated with respect and dutifulness. When an aged person is hospitalized for any reason, you see his children take turns in staying with, serving, and visiting them. In fact, they would hardly leave the place and prefer to stay around them.

He, *sallallaahu 'alayhi wa sallam*, gave due consideration to their age and weakness and would go to the elderly himself:

When he, *sallallaahu 'alayhi wa sallam*, conquered Makkah, he entered the Haram (the sacred mosque of Makkah), so Abu Bakr, may Allaah be pleased with him, came to him accompanied by his father Abu Quhaafah (who was a non-Muslim at the time). When the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, saw him (the father), he, *sallallaahu 'alayhi wa sallam*, said: "Why didn't you leave the old man at home? I should have been the one to go to him."

¹ Translated from the website (<http://fac.ksu.edu.sa/assalmanea/publications>).

Abu Bakr, may Allaah be pleased with him, said: “O Messenger of Allaah, you are more deserving of having him walk to than you walking to him.”

Then he, *sallallaahu 'alayhi wa sallam*, sat him in front of him, wiped his chest with his hand and then said to him: “**Embrace Islaam**” so he became Muslim.¹

This narration highlights many aspects of respect on the part of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, to elders, such as expressing his will to go to the old man (though he was not yet a Muslim); he sat him in front of him as a way of honoring him; and then wiped his chest as a way of showing kindness.

He, *sallallaahu 'alayhi wa sallam*, received elderly in a respectful manner:

A noteworthy story in this regard is that of the old lady who was one of the friends of Khadeejah, may Allaah be pleased with her, who came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and he, *sallallaahu 'alayhi wa sallam*, gave her a warm welcome and a respectful reception. When 'Aa'ishah, may Allaah be pleased with her, asked him about this saying: ‘O Messenger of Allaah, why were you so friendly and kind with this old lady and gave her such a good reception?’ He, *sallallaahu 'alayhi wa sallam*, replied: “O 'Aa'ishah, she used to visit us during the life of Khadeejah and being kind to old friends is a sign of one’s good faith.”²

He, *sallallaahu 'alayhi wa sallam*, received her in a respectful and pleasant manner and asked about her condition and how she was doing. The way he, *sallallaahu 'alayhi wa sallam*, dealt with this old lady reflects his good and noble manners and the kind treatment he accorded elders.

He, *sallallaahu 'alayhi wa sallam*, joked with them:

Al-Hasan, may Allaah be pleased with him, narrated: “An old woman came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and said: ‘O Messenger of Allaah, supplicate that Allaah admits me into Jannah (Paradise).’ To

1 Reported by Ahmad (27001). Al-Haythami said that the chain of narrators are all trustworthy, and Al-Albaani ruled it as sound (*Hasan*) in his book *At-Ta'leeqaat Al-Hisaan* (7164).

2 Reported by Al-Haakim Nasaa'i (17/1). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (216).

which he, *sallallaahu 'alayhi wa sallam*, replied: "O Umm so and so [the mother of so and so], Paradise will not have old people in it." The old lady started to cry and walk away, so the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said to his Companions: "Tell her that she will not enter it while she is old, because Allaah Says [what means]: «*Indeed, We have produced them [i.e. the women of Paradise] in a [new] creation. And made them virgins. Devoted [to their husbands] and of equal age*» [Qur'aan 56:35-37]""¹

He, *sallallaahu 'alayhi wa sallam*, gave them hope in the Mercy of Allaah:

'Amr ibn 'Abasah, may Allaah be pleased with him, narrated: "An old man came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, walking using his staff. He said: 'O Messenger of Allaah, I have done many evil things (in my young age) so would Allaah forgive me?' The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Do you not testify that there is none worthy of worship but Allaah?" The man said: 'Yes, and I also testify that you are the Messenger of Allaah.' Thereupon, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Your evil deeds are forgiven."² In another narration, he left whilst saying aloud, "Allaahu Akbar (Allaah is The Greatest), Allaahu Akbar!"³

He, *sallallaahu 'alayhi wa sallam*, instructed his Companions not to kill the elderly unless they assist in the fight against Muslims:

Anas, may Allaah be pleased with him, narrated that whenever the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, dispatched troops on a battle, he, *sallallaahu 'alayhi wa sallam*, would say: "Don't kill old people."⁴

At-Tahaawi, may Allaah have mercy upon him, said: "It is a confirmed fact that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, forbade killing old people (during battles) who do not assist the fighters in the battle in any way, whether physical fighting or even giving an opinion to those fighting the Muslims. The narration that mentioned the killing of Dardeer (who was an old man) ad-

1 Reported by At-Tirmithi in his book *Ash-Shama'il* (page 199). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (2987).

2 Reported by Ahmad (18939). Shu'ayb Al-Arna'oot ruled it as authentic when combined to other related narrations.

3 Ibn Abu Ad-Dunya in his book *Husn Ath-Than Billaah* (page 144).

4 Reported by At-Tahaawi in his book *Sharh Ma'aani Al-Aathaar* (5184) indicating it is authentic.

dressed old men who participated in the battle in any form, as was the case in this Dardeer. It is permissible to kill such old people, even if they were not physical fighters. This is so, because one may assist in his opinion and be more fatal than those who are actually fighting. The evidence for this is the narration of Rabaah (the brother of Hanthalah) which stated that a woman was killed and upon seeing her, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "This woman was not fighting" ¹meaning, she was not supposed to be killed because she was not fighting. She may only be killed if she participated in the battle in some form, in which case the protection given to her from being killed is lifted. The incident in which Dardeer ibn As-Simmah was killed is evidence that a woman may be killed if she was one who has experience in battles and she participated in the battle by giving an opinion, just like the case of an experienced old man who participates by giving his opinion. This is what is understood from the narrations." ²

He, sallallaahu 'alayhi wa sallam, gave them preference in many matters:

There were many examples that highlight this in the life of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and the following are some of them:

- Giving them preference to speak:

Sahl ibn Abu Hathmah, may Allaah be pleased with him, and Raafi' ibn Khadeej, may Allaah be pleased with him, narrated: "'Abdullaah ibn Sahl ibn Zayd and Muhyiyah ibn Mas'ood ibn Zayd went out and as they reached Khaybar they were separated. Then Muhyiyah found 'Abdullaah ibn Sahl having been killed. He buried him, and then came to the Messenger of Allaah, sallallaahu 'alayhi wa sallam. They were Huwayyisah ibn Mas'ood and 'Abdur-Rahmaan ibn Sahl, and he (the latter one) was the youngest of the people (those three who had come to seek an interview with the Messenger of Allaah, sallallaahu 'alayhi wa sallam) began to talk before his Companions (had spoken). Thereupon the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: "The eldest one [eldest in regard to age] should speak." So he kept quiet, and his companions (Muhyiyah

1 Reported by Abu Daawood (2669) Ibn Maajah (2842). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (701).

2 Sharh Ma'aani Al-Aathaar (224/3).

and Huwayyisah) began to speak, and he ('Abdur-Rahmaan) spoke along with them and they narrated to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, the murder of 'Abdullaah ibn Sahl.'¹

- Giving them preference to drink:

Ibn 'Abbaas, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to say (when giving water): "Start with an elder" or "Start with old people".²

- Giving them preference to leading the prayer:

Abu Mas'ood Al-Ansaari, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "A man who is well versed in the Book of Allaah and can recite it better, should lead the prayer; if [all those present] are equal in this respect, then the man who is seniormost in respect of emigration, if they are equal in that respect too, then the oldest of them should lead the prayer."³

- Giving them preference to leading his greeting with *Salaam*:

Abu Hurayrah, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "The young should greet the elderly; a pedestrian should greet one who is sitting; and a small group should greet a large group [of people]."⁴

- Giving them preference in giving things:

- Ibn 'Umar, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "While I was sleeping I saw in my dream that I was using the Siwaak [toothstick], two men grabbed me, so I gave the Siwaak to the younger of the two. I was told, 'Give it to the elder.' So I gave it to the elder."⁵

Ibn Battaaal, may Allaah have mercy upon him, said:

1 Reported by Al-Bukhaari (3173) Muslim (1669).

2 Reported by Abu Ya'la (2425). Ibn Hajar ruled it as in his book Fat-h Al-Baari (87/10).

3 Reported by Muslim (673).

4 Reported by Al-Bukhaari (6231) Muslim (2160).

5 Reported by Muslim (227/1).

*"We extract from this narration that one should give preference to the elder when offering a Siwaak. All other matters should be based on this, like when offering food and drink, the chance to talk, when offering a book and in all matters. It is also extracted from the narration of Muhyayisah and Huwayyisah in which the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said to them: "**The eldest one [eldest in regard to age] should speak.**" Meaning let the elder speak first. All of this is out of the etiquette which Islaam emphasizes. Al-Muhallab, may Allaah have mercy upon him, said: 'Giving preference to elders is recommended in all matters as long as people are not sitting in a certain order. However, if they were sitting in a certain order, then the Sunnah (Prophetic tradition) is to give preference to those sitting on the right. This is proven in the narration when the Prophet of Allaah, sallallaahu 'alayhi wa sallam, gave preference to ibn 'Abbaas to drink milk before all people in the gathering because he (Ibn 'Abbaas) was seated immediately to the right of the Prophet of Allaah, sallallaahu 'alayhi wa sallam.'"¹ Ibn Hajar, may Allaah have mercy upon him, said: "This is the correct opinion."²*

The following is the mentioned narration: Sahl ibn Sa`d, may Allaah be pleased with him, narrated:

*"A drink was brought to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and he drank some of it. On his right was a boy and on his left were elderly people. He, sallallaahu 'alayhi wa sallam, said to the boy, "**Would you permit me to give the rest of this drink to those on my left?**" The boy said: 'O Messenger of Allaah, I would certainly not give preference to anyone in anything that might come to me from you.' So he, sallallaahu 'alayhi wa sallam, handed over the rest of the drink to him."³*

An-Nawawi, may Allaah have mercy upon him, said:

"He, sallallaahu 'alayhi wa sallam, did what he did with the boy as a way of consoling the elders to show them how much he cares for them and that they take precedence and are honored unless the mat-

1 The explanation of Ibn Battal on the book of Al-Bukhaari (364/1).

2 *Fat-h Al-Baari* (357/1).

3 Reported by Al-Bukhaari (2319) Muslim (2030).

ter contradicts the Sunnah. The narration confirms that the Sunnah is to give preference to those seated to the right in doing anything (offering drink, greeting and so on). It also proves that one may not abandon this Sunnah and start with other than those seated to the right unless he asks permission from those seated to the right. If they permit, then it permissible to start with other than the right side.”¹

Giving preference to elders is upon the condition that one does not transgress the rights of others.

These narrations show that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave preference to elders over young people owing to their status and rights in Islaam, and because they are usually the ones with more experience and knowledge than others who are younger in age. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave preference to elders, which tells us that we should honor and not humiliate them. When a youngster is given preference over an elder, the latter would be hurt, because it is known to them (as well as to all Muslims) that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave preference to elders.

He, *sallallaahu 'alayhi wa sallam*, would lighten verdicts for elders:

Given their old age and their physical weakness, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would give lighter rulings to elders to make applying them easier. There are many situations demonstrating this, such as:

- Allowing *Hajj* by proxy for elders if they were too weak to perform it themselves:

'Abdullaah ibn 'Abbaas, may Allaah be pleased with him, narrated: "A woman of the tribe of Khath'am came to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asking for a religious verdict. She said: 'O Messenger of Allaah, there is an obligation from Allaah upon His slaves in regard to Hajj. However, my father is an aged man; he is incapable of riding safely (on the journey to Hajj). May I perform Hajj on his

¹ The explanation of An-Nawawi on the book of Muslim (201/13).

behalf?' He, *sallallaahu 'alayhi wa sallam*, said: "Yes." It was during the Farewell Pilgrimage."¹

- Exempting elders from fasting when expiating due to their weakness and allowing them to feed the poor:

In the story of Khuwaylah bint Tha'labah, may Allaah be pleased with her, when her husband pronounced the words: 'You are like my mother (meaning, you are as unlawful to have intercourse with as my mother is)'. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "He should set free a slave". She said: 'He cannot afford it.' He, *sallallaahu 'alayhi wa sallam*, said: "He should fast for two consecutive months." She said: 'O Messenger of Allaah, he is an old man; he cannot keep fasts.' Thereupon he, *sallallaahu 'alayhi wa sallam*, said: "He should feed sixty poor people." She said: 'He has nothing which he may give in alms.' At that he, *sallallaahu 'alayhi wa sallam*, said: "I shall help him with a date-basket." She said: 'O Messenger of Allaah, I will help him with a date-basket also.' He, *sallallaahu 'alayhi wa sallam*, said: "You have done well. Go and feed sixty poor people on his behalf, and return to your cousin, and be kind to him." So she did.²

This story shows that when he, *sallallaahu 'alayhi wa sallam*, found out that the old man cannot fast he allowed him to go to the next form of expiation, which is feeding the poor.

- Instructing those leading the congregation to shorten the prayer out of consideration for elders:

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "When one of you leads the congregational prayer, he should not prolong it because the congregation includes those who are feeble, ill or old." While offering prayers alone, you may pray as long as you like."³

¹ Reported by Al-Bukhaari (1513) Muslim (1334).

² Reported by Abu Daawood (2214) Ahmad (26774). Al-Albaani ruled it as authentic in his book *Irwa'a' Al-Ghaleel* (2087).

³ Reported by Al-Bukhaari (671) Muslim (468).

He, *sallallaahu 'alayhi wa sallam*, would remind elders of Allaah because their time was near:

An old person is close to death, and thus must be reminded to repent in order to be ready for the meeting with Allaah. Allaah Says (what means): **«But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So taste [the punishment], for there is not for the wrongdoers any helper.»** [Qur'aan 35:37].

Ibn Katheer, may Allaah have mercy upon him, said: "Ibn 'Abbaas, may Allaah be pleased with him, said: "The warner is grey hair"¹

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "A person who lives until he attains the age of sixty years has no excuse with Allaah."²

Ibn Hajar, may Allaah have mercy upon him, said: "*The term, "has no excuse with Allaah"* means, *he has no grounds for justifying his negligence, or to claim that had he lived long enough he would have fulfilled what Allaah commanded him to do.* It also means, *that one was granted the maximum possible excuse to do what he is supposed to do.* If one has no excuse to abandon worshiping Allaah despite living a long period, then one should exert more efforts in seeking the forgiveness of Allaah, perform as many acts of worship as possible, and work for the Hereafter wholeheartedly."³

Ibn Battaaal, may Allaah have mercy upon him, said: "*The term: "has no excuse with Allaah"* means, *one was granted the maximum possible excuse after which no excuse can be granted, because the age of sixty is the age of repentance, submission, and humbleness with Allaah.* It is the age when one expects death and waits to meet his Lord. One would have no excuse after Allaah had prolonged his life to this age. Out of His Kindness and Mercy, Allaah granted man a chance to repent and would not punish him until evidence is established against him."⁴

He, *sallallaahu 'alayhi wa sallam*, warned them against running after this transient life:

1 Tafseer Ibn Katheer (493/6).

2 Reported by Al-Bukhaari (6056).

3 *Fat-h Al-Baari* (240/11).

4 The explanation of Ibn Battaaal on the book of Al-Bukhaari (163/10).

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "The heart of an old person feels young for the love of two things; love for long life and wealth."¹

The narration of Al-Bukhaari, reads: "**The heart of an elderly person remains feeling young in two respects, i.e. his love for the world [its wealth, amusements and luxuries] and his incessant hope [to live longer].**"

An-Nawawi, may Allaah have mercy upon him, said: "*This means that the heart of an old man is totally overwhelmed by the love of wealth and controlled by it just like a young person is controlled by his love to his strength during his young age.*"²

Anas, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "The son of Aadam grows older and two qualities continue to grow with him; his love to collect wealth and his keenness to live longer."³

Al-Mubaarakpoori, may Allaah have mercy upon him, said commenting on this narration: "*The term, "grows older" means he grows to the age of grey hair. The term: "two qualities continue to grow with him" means the presence of these two qualities grows stronger. The term: "his love to collect wealth" means he is keen on collecting it but becomes stingy and hates to spend from it.*"⁴

Al-Qurtubi, may Allaah have mercy upon him, said: "*This narration is evidence that it is disliked for one to be keen on collecting wealth and becoming stingy, and it is also disliked to hope to live longer. Both qualities are dispraised. The wisdom behind mentioning these two qualities in particular is that one loves himself more than anything else, and thus he desires to prolong his existence in life. As for wealth, it is the means through which he maintains good health, which is usually the cause for a longer life. As soon as man feels that his wealth is running out, his love for it becomes stronger and his desire for its prolonged existence becomes likewise stronger.*"⁵

1 Reported by Al-Bukhaari (6420) Muslim (1046).

2 The explanation of An-Nawawi on the book of Muslim (138/7).

3 Reported by Al-Bukhaari (6421) Muslim (1047).

4 *Tuhfat Al-Ahwathi* (520/6).

5 *Fat-h Al-Baari* (241/11).

He, *sallallaahu 'alayhi wa sallam*, considered a sin from an elder more severe than from others:

Abu Hurayrah, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "There are three [types of] people to whom Allaah will not speak on the Day of Resurrection, nor will He purify them, nor look at them, and they will have a painful punishment. These are: An aged man who commits Zina [adultery or fornication], a ruler who lies, and a proud poor person."¹

An-Nawawi, may Allaah have mercy upon him, said: "*The reason behind this punishment for these types of people is because they commit it whilst they have no need to commit it, and they go out of their way to do it. It is unnecessary for them, though anyone who sins would be punished, but when there is nothing that strongly pulls a person towards a certain sin, and he still insists on committing it, then it is as though one is committing it in defiance, or is indifferent about the wrath and punishment of Allaah.*"²

He, *sallallaahu 'alayhi wa sallam*, forbade plucking gray hair:

'Amr ibn Shu'ayb, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, forbade plucking gray hair and said: "It [grey hair] is a light for a Muslim."³"³

Another narration reads: "**Don't pluck grey hair. No Muslim gets a grey hair except that it will be light for him on the Day of Resurrection.**"

Another narration adds: "... but Allaah will grant him in return one reward and wipe one sin."⁴

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Don't pluck grey hair, for it will be light on the Day of resurrection. No Muslim gets a grey hair but

1 Reported by Muslim (107).

2 The explanation of An-Nawawi on the book of Muslim (117/2).

3 Reported by At-Tirmithi (2821) Ibn Maajah (3721) An-Nasaa'i (5068). Al-Albaani ruled it as authentic in his book *Saheeh At-Targheeb Wat-Tarheeb* (2091).

4 Reported by Abu Daawood (4202). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (5760,7463).

Allaah will grant him in return one reward, wipe one sin, and raise his rank one level.”¹

He, *sallallaahu 'alayhi wa sallam*, encouraged dyeing gray hair:

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, narrated that Abu Quhaafah (the father of Abu Bakr, may Allaah be pleased with him) was brought to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in the year of the conquest of Makkah and his head and beard were fully grey like a Thagh'aamah.² Upon seeing him, he, *sallallaahu 'alayhi wa sallam*, instructed him to go to one of his wives to dye his grey hair and said: “Change this grey hair [i.e. dye it with some color]”³

An-Nawawi, may Allaah have mercy upon him, said: “It is recommended to dye grey hair, whether a man or a woman, using a yellow or reddish (brown) color. It is prohibited to dye using a black color because the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “**Avoid [do not use] black dye.**”⁴

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Jews and Christians do not dye their hair, so act differently from them.”⁵

Ibn Hajar, may Allaah have mercy upon him, said: “This refers to dyeing the grey hair in one's beard and hair. This does not contradict the narrations that forbid plucking grey hair, because plucking is different than changing the color of the hair.”⁶



¹ Reported by Ibn Hibbaan (2985). Al-Albaani ruled it as authentic in his book *At-Ta'leeqaat Al-Hisaan* (329).

² A plant that has a flower that is completely white.

³ Reported by Muslim (3924).

⁴ The explanation of An-Nawawi on the book of Muslim (80/14).

⁵ Reported by Al-Bukhaari (3462) Muslim (2103).

⁶ *Fat-h Al-Baari* (499/6).

Section Three

How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, treated youngsters

Introduction:

Just like the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, safeguarded the rights of the elderly, he, *sallallaahu 'alayhi wa sallam*, safeguarded the rights of the young as well. He, *sallallaahu 'alayhi wa sallam*, recognised them as being weak and vulnerable and in need of greater care. He, *sallallaahu 'alayhi wa sallam*, advised the young of the Muslim society, who will be tomorrow's elderly, to honor the elders. Applying this Prophetic advice helps bridge the gap between generations and spreads an atmosphere of love and understanding between the young and the old.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, accorded children great importance to children and encouraged people to be exceedingly merciful and kind to them. He, *sallallaahu 'alayhi wa sallam*, said: "**He is not one of us, he who does not show mercy towards youngsters.**"¹

He, *sallallaahu 'alayhi wa sallam*, showed great mercy and kindness to youngsters:

He, *sallallaahu 'alayhi wa sallam*, dealt with kindness and mercy towards them, even if they were the result of an illicit relationship. When the woman from the Ghaamidi tribe committed adultery, she was instructed to go back and wait until she had delivered, and then return so that the penal law would be implemented. After she delivered, she returned to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, who said: "**We will not stone her [which is the punishment of adultery] and leave her new born baby without someone to suckle him.**" A man from the Ansaar stood

¹ Reported by At-Tirmithi (1920). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (5444).

up and said: "I will take care of providing someone to suckle him, O Prophet of Allaah."¹

He, *sallallaahu 'alayhi wa sallam*, used to supplicate for them and do *Tahneek*:

People would bring their children to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, who would supplicate Allaah to bless them and then do *Tahneek* (which is chewing a date and then rubbing the mouth of the baby with the chewed date). The Companions, may Allaah be pleased with them, would do this whenever they had a newborn baby in order to receive blessings from the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*.

Asmaa', may Allaah be pleased with her, reported that she conceived 'Abdullaah ibn Az-Zubayr. She added, "I migrated to Madeenah while I was at full term of pregnancy and alighted at Qubaa' where I gave birth to him. Then I brought him to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and put him in his lap. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked for a date, chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. Then the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, rubbed the child's palate with a date and invoked Allaah's blessings on him, and he was the first child born amongst the Emigrants in the Islamic Land (i.e. Madeenah)."²

Anas ibn Maalik, may Allaah be pleased with him, narrated: "I took 'Abdullaah the son of Abu Talhah to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, when he was born while the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was cleaning his horse. He took the child in his lap and said: 'Do you have any dates [for *Tahneek*]?' I said: 'Yes.' And I handed them to him. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, took hold of the dates and chewed them. He, *sallallaahu 'alayhi wa sallam*, then put the chewed dates in the mouth of the child and then rubbed his palate so the baby started moving his tongue to taste what was put in his mouth. The

1 Reported by Muslim (1695).

2 Reported by Al-Bukhaari (3619).

Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave the baby the name of 'Abdullaah, and said: "The Ansaar love dates."¹"¹

He, *sallallaahu 'alayhi wa sallam*, chose names for them with good meanings:

Sahl ibn Sa'd, may Allaah be pleased with him, reported that Al-Munthir ibn Abu Usayd was brought to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, at the time of his birth. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, placed him on his thigh and Abu Usayd, may Allaah be pleased with him, kept sitting there. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, had been occupied with something else before him. Abu Usayd commanded his child to be lifted from the lap of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and so he was lifted. When the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, had finished the work (and noticed that they had taken the child away) he, *sallallaahu 'alayhi wa sallam*, said: "Where is the child?" Abu Usayd said: 'O Messenger of Allaah, we took him away.' He, *sallallaahu 'alayhi wa sallam*, said: "What is his name?" He said; 'O Messenger of Allaah, it is so and so', whereupon he (the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*) said: "No, his name is Munthir", and named him Munthir on that day.²

An-Nawawi, may Allaah have mercy upon him, said: "The reason he, *sallallaahu 'alayhi wa sallam*, gave him this name is because his father's cousin's name was Al-Munthir ibn 'Amr, and was martyred during the battle of Bi'r Ma'oonah, and he was the leader of the Muslim forces then. So he, *sallallaahu 'alayhi wa sallam*, gave him this name in hope that he would follow in his footsteps."³

Abu Moosa, may Allaah be pleased with him, narrated: "I had a new baby boy, so I brought him to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, who named him Ibraaheem, and used a date to do Tahneek and supplicated Allaah to bless him and then gave him back to me."⁴

An-Nawawi, may Allaah have mercy upon him, said: "This story proves that it is recommended for one to name his boys after Prophets, and that the saying of the

1 Reported by Muslim (2114).

2 Reported by Al-Bukhaari (6191) Muslim (2149).

3 The explanation of An-Nawawi on the book of Muslim (128/14).

4 Reported by Al-Bukhaari (5467) Muslim (2145).

Prophet of Allaah, sallallaahu 'alayhi wa sallam: "The dearest of names to Allaah are 'Abdullaah and 'Abdur-Rahmaan" does not prevent one from using other names, and that is why he named the son of Abu Usayd as Al-Munthir."¹

He, sallallaahu 'alayhi wa sallam, seated them in his lap and he was tolerant with them:

'Aa'ishah, may Allaah be pleased with her, reported: "A suckling baby was brought to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, who took him in his lap to do Tahneek ² and supplicate Allaah to bless him. The child urinated on him, so he, sallallaahu 'alayhi wa sallam, asked for water and poured it over the place he urinated in his lap."³

Umm Qays bint Mihsan, may Allaah be pleased with her, narrated: "I came to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, with my child who was not yet weaned, and I placed him in his lap; and he urinated in his (the Prophet's) lap. He (the Prophet of Allaah, sallallaahu 'alayhi wa sallam) did nothing more than spraying water over it."⁴

Ibn Hajar, may Allaah have mercy upon him, said: "This narration shows that it is recommended to be tolerant with children and tolerate their actions because they cannot distinguish good from bad."⁵

He, sallallaahu 'alayhi wa sallam, played with them:

Umm Khaalid: Umm Khaalid bint Khaalid, may Allaah be pleased with her, narrated: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, was brought some clothes, amongst them was a woolen striped black garment. He, sallallaahu 'alayhi wa sallam, said: "Whom do you think we should dress this garment with?" The people kept silent whereupon he, sallallaahu 'alayhi wa sallam, said: "Bring Umm Khaalid to me." So they brought me to him and he dressed me with it with his own hands, and then he, sallallaahu 'alayhi wa sallam, looked at the striped garment and pointed to me and

1 The explanation of An-Nawawi on the book of Muslim (14/126).

2 *Tahneek* means to chew on a date or something similar, then to wipe it on the palate of the child. If it is done without dates it is fine, but to use a date is better, for its sweetness is very beneficial to the baby.

3 Reported by Al-Bukhaari (5468) Muslim (286).

4 Reported by Al-Bukhaari (223) Muslim (287).

5 *Fat-h Al-Baari* (434/10).

said: "O Umm Khaalid, this is Sana, O Umm Khaalid, this is Sana." Sana means good (or nice) in Abyssinian."¹

Umm Khaalid bint Khaalid, may Allaah be pleased with her, was with her parents when they migrated to Abyssinia, and that is why he joked with her in Abyssinian.

Zaynab bint Umm Salamah: Anas ibn Maalik, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to play around with Zaynab bint Umm Salamah and say: "O Zaynoob, O Zaynoob." (saying her name in a playful manner) many times."²

Ibn Al-Qayyim, may Allaah have mercy upon him, said: "*She entered upon him whilst he was washing up, and he splashed water (from what he was using) on her face. The result was that her face remained looking young until she grew very old.*"³

Mahmood ibn Ar-Rabee': Mahmood ibn Ar-Rabee', may Allaah be pleased with him, narrated: "I remember that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, splashed some water on my face from his mouth when I was five years of age which he took from a bucket." He, *sallallaahu 'alayhi wa sallam*, did so as a way to play with him."⁴

The blessing that resulted to him from this splash of water is that it was the only thing that enabled him to remember the face of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, when he grew up, and thus he was ruled to be a Companion.

Ibn Hajar, may Allaah have mercy upon him, said: "*The splash was done from a distance from the mouth of the Prophet of Allaah, sallallaahu 'alayhi wa sallam, and he did so with Mahmood in a playful manner and to bless him (by splashing water from his mouth on him). This playful manner was his way of dealing with the children of his Companions. The narration proves that it is permissible to*

1 Reported by Al-Bukhaari (5845).

2 Reported by Adh-Dhiyaa' in his book *Al-Mukhtaarah* (1733). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (2141).

3 Reported by Ibn Al-Qayyim in his explanation to the book of Abu Daawood (122/1) and Ibn 'Abdul-Barr in his book *Al-Istee'aab* (1855/4).

4 Reported by Al-Bukhaari (77).

allow children to attend circles of knowledge and that it is permissible if a leader visits his followers in their homes and plays around with their children.”¹

Abu ‘Umayr: Anas ibn Maalik, may Allaah be pleased with him, narrated: “The Prophet *sallallaahu ‘alayhi wa sallam* used to joke with us; he would call out to my young brother: “O Abu ‘Umayr! [a playful nickname], what happened to An-Nughayr [a bird that he used to keep as a pet]?””²

An-Nawawi, may Allaah have mercy upon him, said: “We can extract the following from this narration:

- *It is permissible to give a nickname to someone who does not have children yet.*
- *It is permissible to give a nickname to children and that it is not considered as lying.*
- *It is permissible to joke as long as it does not include evil or a sin.*
- *It is permissible to call people with a short form of their name.*
- *It is permissible for a child to play with a bird as a pet.*
- *It is encouraged to play around with children.*
- *It shows the high manners the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, possessed and his humbleness.*
- *It is encouraged for one to visit his relative, because Umm Sulaym was a maternal aunt of the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*.³*

Anas ibn Maalik: Anas ibn Maalik, may Allaah be pleased with him, narrated: “The Prophet *sallallaahu ‘alayhi wa sallam* used to play around with me and call me: “O you with two ears.””⁴

He, *sallallaahu ‘alayhi wa sallam*, would let children race to him:

He, *sallallaahu ‘alayhi wa sallam*, would make many children from the family of Al-‘Abbaas (‘Abdullaah, ‘Ubaydullaah and others) stand in a

1 *Fat-h Al-Baari* (173/1).

2 Reported by Al-Bukhaari (6203) Muslim (2150).

3 The explanation of An-Nawawi on the book of Muslim (129/14).

4 Reported by Abu Daawood (5002) and At-Tirmithi (1992). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami’* (7909).

row and then say to them: "**The one who wins running towards me will get such and such.**" So they would race and land on his lap and jump on his back, and he, *sallallaahu 'alayhi wa sallam*, would start flipping them over and playing with them.¹

He, *sallallaahu 'alayhi wa sallam*, greeted them whenever he passed by them:

Anas ibn Maalik, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, passed by two children playing and greeted them with Salaam (saying Assalaamu 'Alaykum)."²

Anas ibn Maalik, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, passed by me while I was playing with other children and greeted us with Salaam."³

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, would do this just to bring joy to the hearts of these children and give them an emotional and psychological boost to get them used to conversing with elders. This also helped them break the barrier of fear that youngsters usually have when dealing with elders, which. This shows great wisdom on the part of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*.

He, *sallallaahu 'alayhi wa sallam*, would stroke their heads affectionately:

He, *sallallaahu 'alayhi wa sallam*, would play with children and stroke their heads with his hand which would make them feel his compassion and tenderness.

Anas ibn Maalik, may Allaah be pleased with him, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to visit the Ansaar. Whenever he reached their homes, children would go to him and surround him and run around him. He, *sallallaahu 'alayhi wa sallam*, would greet them with Salaam, stroke their heads and supplicate Allaah for them."⁴

1 Reported by Ahmad (1839). Al-Haythami ruled it as sound (*Hasan*) in his book *Majma' Az-Zawaa'id* (285/9). Al-Albaani ruled it as inauthentic in his book *As-Silsilah Adh-Dha'eefah* (6547).

2 Reported by Al-Bukhaari (6247), Muslim (2168) and Abu Daawood (5202).

3 Reported by Muslim (2482).

4 Reported by An-Nasaa'i (2985)and At-Tahaawi in his book *Sharh Al-Mushkil* (2985). Al-Albaani ruled it as authentic in his book *At-Ta'leeqaat Al-Hisaan* (460).

'Abdullaah ibn Hishaam, may Allaah be pleased with him, narrated: "My mother, Zaynab bint Humayd, took me to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and said: 'O Messenger of Allaah, take the pledge of allegiance from him.' He, *sallallaahu 'alayhi wa sallam*, said: "He is still young" then stroked my head and supplicated Allaah for me."¹

He, *sallallaahu 'alayhi wa sallam*, would pass his hand over their cheeks tenderly:

Jaabir ibn Samurah, may Allaah be pleased with him, narrated: "One day I prayed the dawn prayer with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. After the prayer, he went out to visit some of his relatives and I accompanied him. As he was walking, he came across some young children and started holding both their cheeks with his hands and wiped over them one by one. He, *sallallaahu 'alayhi wa sallam*, also wiped my cheeks and I felt coolness (and a nice smell) from his hands as if he had just taken them out of perfume container (which the perfume seller uses to mix oil perfumes in)."²

An-Nawawi, may Allaah have mercy upon him, said: "*Wiping their cheeks reflects his noble manners and his compassion and tenderness towards children.*"³

He, *sallallaahu 'alayhi wa sallam*, used to kiss children:

'Aa'ishah, may Allaah be pleased with her, narrated: "Some Bedouins came to see the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and said: 'Do you kiss your children?' He, *sallallaahu 'alayhi wa sallam*, replied: "Yes." Thereupon they said: 'By Allaah, we never do.' At this the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "What can I say if mercy has been lifted from your hearts?"⁴

He, *sallallaahu 'alayhi wa sallam*, would give children gifts:

Gifts leave a deep effect on hearts and have a great impact on them, more so in the case of children. This is why the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to give children gifts.

1 Reported by Al-Bukhaari (2502).

2 Reported by Muslim (2329).

3 The explanation of An-Nawawi on the book of Muslim (85/15).

4 Reported by Al-Bukhaari (5998) Muslim (2317).

Abu Hurayrah, may Allaah be pleased with him, narrated: "When the people saw the first fruit (of the season or of plantation) they brought it to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. When he received it he said: "O Allaah, bless us in our fruits; and bless us in our city [Madeenah]; and bless us in our Saa' and bless us in our Mudd [two measures of weight]." He would then call the youngest child in the gathering and give him these fruits."¹

An-Nawawi, may Allaah have mercy upon him, said: "*This narration shows his sublime character, his complete mercy and his compassion towards children and elders. He gave the fruits to the youngest child because he would usually be longing to have them and more keen on having them.*"²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was keen on teaching children and nurturing them:

It was reported from 'Abdullaah ibn 'Abbaas, may Allaah be pleased with him, that he said:

*"I was behind the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, one day when he said: 'O boy! I will teach you words [of advice]: observe the rights of Allaah and He will protect you. Observe His rights upon you and you will find Him before you. [Adhere to the commands of Allaah in times of ease and prosperity, and He will help you in times of adversity]. If you ask, then ask Allaah, and when you seek aid, seek aid from Allaah. Know that if the entire creation were to gather together to do something to benefit you, you would never get any benefit except that which Allaah had written for you. And if they were to gather to do something to harm you, you would never be harmed except that which Allaah had written for you. The pens have been lifted and the pages have been dried [i.e. decree have been recorded and finalized]. And know that, in having patience over what you*

1 Reported by Muslim (1373).

2 The explanation of An-Nawawi on the book of Muslim (146/9).

dislike, there is a lot of good, and that victory comes with patience, relief with affliction, and hardship with ease.”¹

He, *sallallaahu ‘alayhi wa sallam*, would teach them the Qur'aan, faith and good behavior:

It was reported from Jundub ibn ‘Abdullaah, may Allaah be pleased with him, that he said: “We were with the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, and we were youths close to puberty, so we learned Eeman (faith) before we learned the Qur'aan, then we learned the Qur'aan and our faith increased thereby.”²

His treatment of young children did not stop at playing with them, treating them pleasantly and affectionately, but went on to instil the values of beneficial upbringing and sound instruction.

It was reported from Anas ibn Maalik, may Allaah be pleased with him, said: “The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said to me: ‘O my son, when you enter upon your family, say Assalaamu ‘Alaykum, for it will be a blessing both to you and to your household.’”³

Al-Mubaarakpoori, may Allaah have mercy upon him, said: “This means that *Salaam* is a means of increase in *Barakah* (blessing), goodness and mercy.”⁴

Teaching the child the etiquette of eating:

It is reported from ‘Umar ibn Abu Salamah, may Allaah be pleased with him, that he said: “I was a boy under the care of the Messenger of Allaah’s and my hand used to go around the dish [while I was eating]. So the Messenger of Allaah said to me: ‘O boy, mention the Name of Allaah [before eating] and eat with your right hand, and eat of the dish what is nearer to you.’ Since then I have applied those instructions when eating.”⁵

1 Reported by At-Tirmithi (2516) and Ahmad (2800). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (2382).

2 Reported by Ibn Maajah (61). Al-Albaani ruled it as authentic in his book *Saheeh Ibn Maajah* (61).

3 Reported by At-Tirmithi (2698). Al-Albaani ruled it as authentic in his book *Saheeh At-Targheeb Wat-Tarheeb* (1608).

4 *Tuhfat Al-Ahwathi* (397/7).

5 Reported by Al-Bukhaari (5376) Muslim (2022).

In this *Hadeeth* we see that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was not too self-important to eat with a child, but if he saw a violation of etiquette from them he would advise and guide them.

He, *sallallaahu 'alayhi wa sallam*, guided those who made mistakes with gentleness and leniency:

He, *sallallaahu 'alayhi wa sallam*, would deal with their mistakes in an instructive, judicious manner which suited the child's young age.

It was reported from Abu Raafi' ibn 'Amr Al-Ghifaari, may Allaah be pleased with him, that he said: "I was throwing stones at date-palms belonging to [some of] the Ansaar [Helpers]. They took me along with them to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. He, *sallallaahu 'alayhi wa sallam*, said: 'O boy, why were you throwing stones at their date-palm?' I said: '[Out of] hunger, O Messenger of Allaah!' He said: 'Do not throw stones at them; and eat what falls beneath them.'" Then he, *sallallaahu 'alayhi wa sallam*, ran his hand over my head and said: "May Allaah fill you and quench your thirst."¹

He, *sallallaahu 'alayhi wa sallam*, used soft words when talking to them, in order to incline their hearts towards him:

He, *sallallaahu 'alayhi wa sallam*, would call the child by the best of names, or by his *Kunyah* (nickname), or by a good quality in him.

In one instance, he, *sallallaahu 'alayhi wa sallam*, calls the young boy saying: "O boy, I am teaching you certain words" and "O boy, say the Name of Allaah, and eat with your right hand." In another, he, *sallallaahu 'alayhi wa sallam*, calls him saying: "O my son", as he said to Anas, may Allaah be pleased with him, when the verse of Hijaab was revealed and Anas attempted to enter the house of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, (as he used to do before) but he, *sallallaahu 'alayhi wa sallam*, stopped him and said: "O son wait, do not enter unless you are granted permission."² And he, *sallallaahu 'alayhi wa sallam*, would call them by their nickname, as he

¹ Reported by At-Tirmithi (1288) and Ahmad (19830). Ibn Hajar ruled it as sound (Hasan) and Al-Arna'oot said it could rise to the level of a sound narration. However, Al-Albaani ruled it as inauthentic.

² Reported by Ahmad (11958).

said to the young child: "O Abu 'Umayr." How does this compare with the callous, harsh treatment that so many young children receive today?

Making children used to shouldering responsibilities:

He, *sallallaahu 'alayhi wa sallam*, would make them used to shouldering responsibilities from a young age, because they are the men of tomorrow. Anas, may Allaah be pleased with him, says, "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, came to me as I was playing with some young boys. He, *sallallaahu 'alayhi wa sallam*, greeted us and sent me on a task, and I was slow in returning to my mother. When I came to her she asked: 'What kept you?' I said: 'The Messenger of Allaah sent me on an errand.' She said: 'What was the purpose [of the errand]?' I said: 'It is secret.' She said: 'Do not [then] divulge the secret of the Messenger of Allaah to anyone.'"

After a period, when one of his companions asked him what the secret was, Anas, may Allaah be pleased with him, said: "By Allaah, if I were to divulge it to anyone, then, O Thaabit, I would have divulged it to you."¹ And in another narration, Anas, may Allaah be pleased with him, said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, confided a secret to me, so I did not inform anyone about it, and Umm Sulaym [Anas' mother] asked me [about it], but I did not tell her."²

Ibn Hajar, may Allaah have mercy upon him, said: "Some scholars said: 'It is as if this secret is something pertaining to the wives of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and if it had been from [beneficial] knowledge Anas, may Allaah be pleased with him, would not have concealed it.'"³

Al-'Uthaymeen, may Allaah have mercy upon him, said commenting on these narrations:

"*Some of the points of benefit in these narrations:*

- *The good manners and character of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and his great humbleness; for despite his status and the honorable position he occupied, he greeted the boys with Salaam as they were playing in the streets.*

1 Reported by Muslim (2482).

2 Reported by Al-Bukhaari (6289).

3 *Fat-h Al-Baari* (82/11).

- *It is from the Sunnah for a person to greet those he passes by with Salaam, even if it is only a young boy.*
- *The permissibility of sending a young boy on an errand, but on the condition that he is trustworthy.*
- *It is impermissible to reveal the secret of someone, even if to his mother or father.*

The good upbringing that Umm Sulaym, may Allaah be pleased with her, gave her son when she said “Do not divulge the secret of the Messenger of Allaah to anyone”; she said that to him even though he had not told her or anyone else, to show her support and to make him steadfast.¹

Appreciating the personality of the child:

This is one of most important things that a child is always in need of, and that many parents frequently do not heed.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, would make youngsters feel appreciated and appreciative of themselves, and that they were, in many of their issues, like grown-ups, with rights that are to be observed.

It was reported from Sahl ibn Sa'd As-Saa'idi that a drink was brought to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, while a boy was sitting on his right side and elder men were sitting on his left side. He, *sallallaahu 'alayhi wa sallam*, drank and asked the boy: **“Will you allow me to give it to these [elder people]?”** The boy said: **“No, by Allaah, I will not give up my right to drink (directly) after you.”** Then the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, put the bowl in the boy's hand.²

Respecting a child's personality increases his independence, composure and develops his talents, while belittling him and lowering his status could give him psychological complexes and a feeling of internal turmoil and inferiority.

He, *sallallaahu 'alayhi wa sallam*, would assert the importance of being truthful with them and not lying to them:

1 *Sharh Riyaadh As-Saaliheen* (41-44/4).

2 Reported by Al-Bukhaari (2451) Muslim (2031).

It was reported from 'Abdullaah ibn 'Aamir, may Allaah be pleased with him, that he said: "My mother called me one day when the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was sitting in our house. She said: 'Come here and I shall give you something.' The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, asked her: 'What did you intend to give him?' She replied: 'To give him some dates.' Thereupon the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'If you were not to give him anything, a lie would have been recorded against you.'" ¹

Al-'Atheem Abaadi, may Allaah have mercy upon him, said: "*From this Hadeeth we learn that what some people say to children, for example when they are crying, by promising them something or frightening them, is Haraam (unlawful) and enters the category of lying.*" ²

Lying to a child destroys his trust in his parents, so he will stop listening to them and may imitate them in lying, because he observes the behavior of his elders and copies it.

One must be truthful when trying to pacify children, trying to make them laugh or telling them stories; lying is one of the ugliest of traits but one of the easiest to acquire and the hardest to get rid of.

- One last word on the issue of children, dealing with them tenderly and leniently, in addition to respecting and appreciating them makes them stable adults accustomed to independence, and nurtures in them love of others, living in harmony and brotherhood with them, and treating others with the compassion and mercy that they have known in their childhood.



Conclusion:

These are just a few examples of the Prophet's gentleness, mercy, and respect towards elderly and children. These examples, and many others, translate the sublime Islaamic code of ethics for treating the most vulnerable sections of society and provide generation after generation with

¹ Reported by Abu Daawood (4991). Al-Albaani ruled it as authentic.

² 'Awn Al-Ma'bood (229/13).

a practical model that they should follow. Such care is in line with the Islaamic principle of the dignity of the human being and with the spirit of solidarity and mercy that ought to spread throughout society.

While reading these glimpses of the dealings of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, we come to a better understanding of his extraordinary mission and personality. It is in understanding this reality that perhaps we can better appreciate his moral strength.

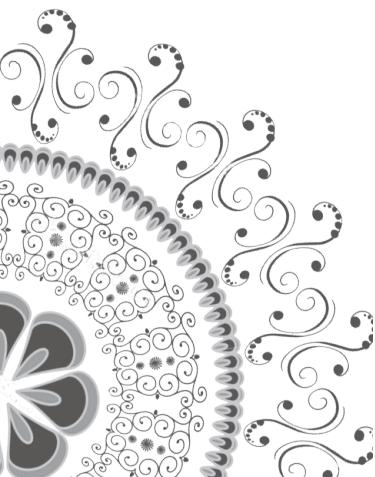
We see in Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, a merciful and compassionate person who, whether witnessing pain or hope in others, responded with love and tenderness. When we consider him in this context his extraordinary talents, wisdom and humble ways enable us to see the value in modelling ourselves after him as we go about our daily activities.



Chapter Six

How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam,* dealt with non-Human creation

- **Section One: How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, dealt with Jinn.**
- **Section Two: How the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, treated Cattle.**



Introduction

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, was sent as a mercy to the entire creation – not just to his own family and tribe or the Arabs or to human beings alone.

Allaah Says (what means): **«And We have not sent you [O Muhammad] except as a mercy to the worlds [all of humankind, jinn, and all that exists].»** [Qur'aan 21:107]

Human beings were made the custodian of creation on earth and this custodianship entails treating all living creatures with kindness and mercy. These qualities are best shown by the actions and narrations of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. He, *sallallaahu 'alayhi wa sallam*, reminded people that they will be answerable to Allaah for their treatment of other living creatures. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, did not merely admonish people to refrain from physical cruelty towards animals. He, *sallallaahu 'alayhi wa sallam*, even took into consideration the emotional distress and maternal feelings of defenseless creatures.

In pre-Islamic times, pagan superstitions and polytheistic practices included acts of torture and cruelty to animals such as cutting off the humps of camels and the fat tails of sheep when they were alive. Islaam condemned this, put a stop to all such practices and instituted strict rules regarding animal slaughter, wherein protecting animals from pain and undue suffering is paramount.

Humankind must strike a balance in their treatment of animals and ensure that they are not overburdened, mutilated or tortured. As Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, reminded us, a true believer in Allaah demonstrates his or her belief by respecting the entire creation and utilizing them in a responsible manner.

Section One

How the Prophet of Allaah, sallallaahu 'alayhi wa sallam, dealt with Jinn

Allaah The Almighty Says (what means): «**Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner**» [Qur'aan 25: 1] Commenting on this verse, At-Tahaawi, may Allaah have mercy upon him, said: “The Prophet of Allaah, sallallaahu 'alayhi wa sallam, was sent (as a warner) to all Jinn and humans with the Truth, guidance and light.”¹

Many of the Jinn responded to his call, sallallaahu 'alayhi wa sallam, as Allaah The Almighty Says (what means): «**Say, [O Muhammad], “It has been revealed to me that a group of the jinn listened and said: “Indeed, we have heard an amazing Qur'aan [i.e. recitation]. It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone.”»** [Qur'aan 72: 1-2]

Allaah The Almighty also Says (what means): «**And [O Muhammad], when We directed to you a few of the jinn, listening to the Qur'aan. And when they attended it, they said: “Listen quietly.” And when it was concluded, they went back to their people as warners. They said: “O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path”**» [Qur'aan 46: 1-2]

The Prophet's recitation of the Qur'aan to the Jinn:

'Alqamah, may Allaah have mercy upon him, said: "I asked ibn Mas'ood, may Allaah be pleased with him, 'Were any of you present with the Prophet of Allaah, sallallaahu 'alayhi wa sallam, the night he spoke to the Jinn?'

1 Al-'Aqeedah At-Tahaawiyah and its explanation (1/125).

He, may Allaah be pleased with him, said: "No, but we were in the company of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, one night and he disappeared, so we searched for him in the valleys and the hills. We thought to ourselves that The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, has either been taken away (by the Jinn) or has been secretly killed."

He, may Allaah be pleased with him, then said: "We spent the worst night which people could ever spend. When it was dawn we saw him, *sallallaahu 'alayhi wa sallam*, coming from the side of mount Hiraa'."

He, may Allaah be pleased with him, then said: "We said: 'O Messenger of Allaah, we missed you and searched for you, but we could not find you and we spent the worst night which people could ever spend.'

He (the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*) said: "**There came to me an inviter on behalf of the Jinn and I went along with him and recited to them the Qur'aan.**"

He (the narrator, may Allaah be pleased with him) said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, then went along with us and showed us their traces and traces of their embers. They (the Jinn) asked him (the Prophet) about their provision and what they eat, and The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Every bone on which the name of Allaah is recited is your provision. The time it will fall in your hand it would become covered with flesh, and the dung of [the camels] is fodder for your animals.""

The narrator, may Allaah be pleased with him, continued saying, "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Don't perform istinja' [purifying oneself after urinating or passing stool] with these [things] for these are the food of your brothers [Jinn]."¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, praised their attentive listening to the Qur'aan:

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, came out to his Companions and recited Chapter Ar-Rahmaan [Qur'aan 55] from the beginning to end, and the Companions were silent. Thereupon The Prophet of Allaah, *sallallaahu*

¹ Reported by Muslim (450).

'alayhi wa sallam, said: "I recited this chapter to the Jinn the night I spoke to the Jinn and they had a better reaction than yours. Whenever I recited the verse (which means): «So which of the favors of your Lord would you deny?» They would say: 'Our Lord! Which of your favors would we deny; to You belongs all praise.'"¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was keen on preserving the food of the believers of the Jinn:

Abu Hurayrah, may Allaah be pleased with him, narrated that once he was in the company of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, carrying a water pot for his ablution and for cleaning his private parts. While he was following the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, carrying it (i.e. the pot), the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Who is this?" I said: "I am Abu Hurayrah." The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Bring me stones in order to clean my private parts, and do not bring any bones or animal dung." Abu Hurayrah, may Allaah be pleased with him, further narrated: "So I brought some stones, carrying them in the corner of my robe till I put them by his side and went away. When he, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, finished, I walked with him and asked: 'What about the bone and the animal dung?'" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "They are of the food of Jinns. The delegate of Jinns of [the city of] Naseebayn came to me – and how nice those Jinns were – and asked me for the remains of the human food. I invoked Allaah for them that they would never pass by a bone or animal dung but find food on them."²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, warned against harming the believers of the Jinn:

Abu Sa'eed Al-Khudri, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "There are Jinns in Ma-deenah who have accepted Islaam, so when you see any one of them,

1 Reported by At-Tirmithi (3291). Al-Albaani ruled it to be a sound narration (Hasan) in his book *As-Silsilah As-Saheehah* (2150). However, there are other scholars who ruled it to be inauthentic.

2 Reported by Al-Bukhaari (3860).

pronounce a warning to it for three days, and if it appears before you after that, then kill it for that is a devil.”¹

Ibn Taymiyyah, may Allaah have mercy upon him, said: “*This is because killing Jinn without due right is just as impermissible as killing a human without due right. Oppression and transgression is prohibited in all situations, and thus it is impermissible for one to oppress anyone even if he were to be a non-Muslim.* Allaah The Almighty Says (what means): «.... and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness»²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to seek refuge in Allaah from the devils:

Abu Dardaa', may Allaah be pleased with him, narrated: “Once the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, stood up (to pray) and we heard him say: “I seek refuge in Allaah from you.” Then said: “I curse you with Allaah’s curse!” three times, then The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, stretched out his hand as though he was taking hold of something. When The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, finished the prayer, we said: ‘O Messenger of Allaah, we heard you say something during the prayer which we have not heard you say before, and we saw you stretch out your hand’. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, replied: “The enemy of Allaah enemy, Iblees [i.e. Satan] came with a flame of fire to put it in my face, so I said three times: “I seek refuge in Allaah from you.” Then I said three times: “I curse you with Allaah’s full curse.” But he did not retreat [on any one of these] three occasions. Thereafter I meant to seize him. I swear by Allaah that had it not been for the supplication of my brother Sulayman [Prophet Solomon, may Allaah exalt his mention] he [Satan] would have been bound, and made an object of sport for the children of Madeenah.”³



1 Reported by Muslim (2236).

2 Majmoo' Al-Fataawa of Ibn Taymiyyah (44/19).

3 Reported by Muslim (542).

Section Two

How The Prophet of Allaah, sallallaahu 'alayhi wa sallam, treated Cattle

Introduction:

Allaah The Almighty created man and honored him by subjecting animals for his service to fulfill his needs. Man benefits from their meat and milk, wears clothes made from their wool and leather, and adorns himself with it and produces perfumes from some of them.

Allaah The Almighty Says (what means): «*And the grazing livestock He has created for you; in them is warmth [i.e. in clothing, tents, furnishings, etc.] and [numerous] benefits, and from them you eat .And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture]. And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful. And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know.*» [Qur'aan 16: 5-8]

Allaah The Almighty sent His prophet Muhammad, sallallaahu 'alayhi wa sallam, as a mercy to the worlds. His mercy was not restricted to humans only, but to humans, Jinn, animals and all other creatures.

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, had a number of livestock which he gave certain names:

Ibn Al-Qayyim, may Allaah have mercy upon him, mentioned the following:

His horses:

As-Sakb: it is said that this was the first horse owned by the Prophet of Allaah, sallallaahu 'alayhi wa sallam. Its name was Adh-Dhars when it was

with the Bedouin from whom the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, bought it. It was white-footed except for its right foot, and it was bay-colored (between reddish brown and black), and its face had a white spot.

Al-Murtajiz: It was gray colored and the two sides of its saddle were made of fiber. In addition, this was the horse that Khuzaymah ibn Thaabit, may Allaah be pleased with him, testified was the Prophet's horse when a Bedouin claimed it was his horse.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, also had Al-Luhayf, Al-Lazzaaz, Ath-Tharib, Sabbah and Al-Ward. Historians agree upon these seven horses, and some said that he had another fifteen, but there is a difference of opinion about it.

His mules:

Duldul: it was a grey mule (or blackish white), gifted to the Prophet by Al-Muqawqis, the ruler of Egypt.

Fidh-dhah: Farwah Al-Juthaami, who was a ruler in an area in Shaam representing the Romans, gifted it to him upon embracing Islaam.

Another gray mule came to him as a gift from the ruler of Aylah, and another one from the ruler of Dawmat Al-Jandal, and it is said that Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, would ride a mule gifted to him by An-Najaashi.

His donkeys:

'Ufayr: it was a gray donkey that was gifted to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, also by Al-Muqawqis, the ruler of Copts.

There was another donkey gifted to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, by Farwah Al-Juthaami.

It is also mentioned that Sa'd ibn 'Ubaadah, may Allaah be pleased with him, gave a donkey to Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, as a gift and he, *sallallaahu 'alayhi wa sallam*, used to ride it.

His she-camels:

Al-Qaswaa': It is said that this was the she-camel which the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, rode on the Hijrah (emigration from Makkah to Madeenah). The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, also rode it in Al-Hudaybiyyah, in which it kneeled down and refused to proceed further (by the Command of Allaah The Almighty).

Al-'Adhbaa': (which means, the one whose horn is broken) and Al-Jad'aa' (which means, the one whose ear is cut): They were merely named thus, but neither the horn of the former was broken, nor was the ear of the latter cut; yet some argued that that its ear was indeed cut, therefore it was called so. There is also a difference of opinion about whether they were two camels or just one with two names. Al-'Adhbaa' was the one which could not be excelled in a race, till a Bedouin came riding a she-camel six years younger than Al-'Adhbaa' and surpassed it, which was hard on the Muslims to accept. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, then said to them: "**It is the law of Allaah that He brings down whatever rises high in the world.**"¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gained a camel amongst the booty of the battle of Badr known as a Mahri camel (named after the tribe which was famous for having this breed of camels) that belonged to Abu Jahl. This camel had a tiny silver ring pierced through its nose, and the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, slaughtered it as a sacrifice on the day of the Hudaybiyyah treaty which he made with the Quraysh, to enrage them.²

His sheep and goats:

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, had forty-five milch and pregnant ewes. Additionally, he had one hundred ewes, and he did not want their number to increase. Whenever the shepherd brought him an animal, he slaughtered an ewe instead. The Prophet of Allaah, *sallalla-*

¹ Reported by Al-Bukhaari (6020).

² Reported by Abu Daawood (1749) and Ibn Maajah (3100). Al-Albaani ruled it as authentic in his book *Saheeh Abu Daawood* (1535).

hu 'alayhi wa sallam, also had seven ewes dedicated to charity, grazed by Umm Ayman, may Allaah be pleased with her.¹

Laqeeb ibn Sabrah, may Allaah be pleased with him, narrated:

"I was among the delegation of Banu Al-Muntafiq that came to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. When we reached the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, we did not find him in his house. We found 'Aa`ishah, may Allaah be pleased with her, the Mother of the Believers. She ordered that a dish called Khazeerah² should be prepared for us. It was then prepared. A tray containing dates was also presented to us. Then the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, came. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked: "Has anything been served to you or ordered for you?" We replied: 'Yes, O Messenger of Allaah'. Then while we were sitting in the company of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, we suddenly saw that a shepherd was driving a herd of sheep to their fold. He had with him a newly-born lamb that was crying.

*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, asked him: "What did it bear, O so and so?" He replied: 'An ewe'. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, then said: "Slaughter a sheep for us in its place." The Prophet of Allaah, sallallaahu 'alayhi wa sallam, then said: "Do not think that we are slaughtering it for you. We have one hundred sheep and we do not want their number to increase. Whenever a ewe is born, we slaughter a sheep in its place."*³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, loved horses and would instruct people to take care of them:

¹ *Zaad Al-Ma'ad* (128/1).

² Khareezah is a type of food that is made of flour and meat. The meat is cut into small pieces and then water is poured over it. Once it is cooked, flour is sprinkled over it. If there is no meat in the ingredients, then it is called 'Aseehah.

³ Reported by Abu Daawood (142). Al-Albaani ruled it as authentic.

Anas ibn Maalik, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was seen wiping the face of a horse using his own garment. When people asked him about this, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "I was reproached last night for not taking care of horses."¹

Al-Baaaji, may Allaah have mercy upon him, said: "*Wiping the face of the horse with his garment is a way of honoring it, and emphasizing the act of showing care and concern for it and being kind to it.* The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was asked about the reason for wiping it with his garment, because people were not used to him taking care of horses in this manner earlier. The saying of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, that he was reproached for not taking care of horses is because of the status horses occupy, since they are the means by which many good things occur and many acts of worship are accomplished."

²

It has been narrated on the authority of Jareer ibn 'Abdullaah, may Allaah be pleased with him, who said: "I saw that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was twisting the forelock of a horse with his fingers and he was saying: "A great reward [or benefit for rearing them for Jihaad] and spoils of war, has been tied to the forelocks of horses until the Day of Judgment."³

Al-Khattabi and others, may Allaah have mercy upon them, said: "*The Prophet of Allaah, sallallaahu 'alayhi wa sallam, spoke about their forelock to refer to the animal as a whole.*"

These narrations recommend and encourage that people should own horses and prepare them for battles. It also reflects the virtue of horses and the goodness attached to them. The narration is evidence that Jihaad will continue until the Day of Judgment.⁴

He, *sallallaahu 'alayhi wa sallam*, used to dislike the Shikaal horse:

1 Reported by Maalik in his book *Al-Muwatta'*. Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (3187).

2 *Al-Muntaqa*, which is the explanation of *Al-Muwatta'* of Maalik (216/3).

3 Reported by Muslim (1872).

4 The explanation of An-Nawawi for the book of Muslim.

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to dislike the Shikaal horse.¹ A Shikaal horse is the type that has white spots on its right leg and left arm, or its left leg and right arm.

Abu 'Ubayd, may Allaah have mercy upon him said: "It is when three of the horse's limbs have white spots and the fourth does not. This is usually the case with horses, they would have white spots in three of the limbs only." This is also the opinion of the majority of the scholars of the Arabic language. It was also said that a certain breed of horses was tried and proved not to be adept.²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to be kind to cats, feed them and give them water:

'Aa`ishah, may Allaah be pleased with her, narrated: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, would put a bowl of water for the cat to drink from, and then perform ablution from the leftover water after the cat had finished."³

In another narration, 'Aa`ishah, may Allaah be pleased with her, said: "The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "It [i.e. the cat] is not impure. It goes around and repeatedly enters people's houses seeking food." I have seen the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, performing ablution using the leftover water after the cat drank from it."⁴

Kabshah, may Allaah be pleased with her, the daughter of Ka'b ibn Maalik, may Allaah be pleased with him, and wife of Ibn Abu Qataadah, may Allaah be pleased with him, narrated: "Abu Qataadah entered upon me once and I poured out water for him for ablution. A cat came and drank some of it and he tilted the vessel for it until it drank some of it."

Kabshah, may Allaah be pleased with her, continued, "He saw me looking at him and asked me, 'Are you surprised?' I said: 'Yes'. He then reported the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, as saying: "It is not

1 Reported by Muslim (1875).

2 The explanation of An-Nawawi for the book of Muslim (19/13).

3 Reported by At-Tabaraani (7949). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (4958).

4 Reported by Abu Daawood (76). Al-Albaani ruled it as authentic in his book *Saheeh Abu Daawood* (69).

impure [in the ritual sense]; it is one of those [males or females] who repeatedly go round among your houses.”¹

Commenting on this narration, Al-Baghawi, may Allaah have mercy upon him, said: “It is possible that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, likened cats to slaves who frequently go around to serve and clean the house, as in the saying of Allaah The Almighty (which means): «...for they continually circulate among you...» [Qur'aan 24: 58] It is possible that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, likened cats to people who go around asking people for things they need, and thus the reward in caring for cats is like that of condoling these needy people.”²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to prohibit overworking animals, starving or harming them:

'Abdullaah ibn Ja'far, may Allaah be pleased with him, narrated: “The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, made me ride behind him one day, and then he entered a garden that belonged to a man from the Ansaar (the residents of Madeenah) and saw a camel. When the camel saw the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, it started to weep. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, approached it and patted the top of its head until it calmed down. Then The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, asked: “Who is the owner of this camel? To whom does this camel belong?” A young man from the Ansaar came and said: “It belongs to me, O Messenger of Allaah.” Thereupon the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “You should fear Allaah with regard to this animal that Allaah gave in your possession; it complained that you starve it and overburden it with work.”³

Sahl ibn Al-Hanthaliyyah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, came upon an emaciated camel (due to hunger) and said: “Fear Allaah regarding these dumb ani-

1 Reported by Abu Daawood (75), At-Tirmithi (92), An-Nasaa`i (86) and Ibn Maajah (367). Al-Albaani ruled it as authentic in his book *Irwa` Al-Ghaleel* (173).

2 *Sharh As-Sunnah* (70/2) summarized.

3 Reported by Abu Daawood (2549). Al-Albaani ruled it as authentic in his book *Saheeh Abu Daawood* (2297).

mals. Ride them when they are in good condition and eat them when they are in good condition.”¹

Commenting on this narration, Al-'Alqami, may Allaah have mercy upon him, said: “*The meaning of “dumb animals” is that they cannot speak out to ask for food and drink, or complain about being overburdened with work and hardship. As for the phrase, “eat them when they are in good condition” it means that you should eat them when they are wholesome, fat and edible.*”²

Mu'aath ibn Anas, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, passed by some people whilst they were standing on the backs of their animals. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Ride them [your animals] in kindness [do not overburden them] and dismount them when you do not need to ride them. Do not use them as chairs to sit on whilst on the streets or in the markets. Perhaps a ridden animal would be better [in the scale of Allaah] than the one riding it, as it mentions Allaah more frequently than he does.”³

Abu Hurayrah, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “Beware of using the backs of your animals as pulpits [making them stand for long periods only to talk or bargain in markets whilst on their backs]. Allaah has subjected them to you so that it carries you to places that you would only reach with extreme hardship. Allaah made the earth for you to walk on and stand on, so do your dealings on it.”⁴

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, instructed people to be kind to animals:

Shurayh ibn Haani', may Allaah be pleased with him, narrated: “‘Aa'ishah, may Allaah be pleased with her, mounted upon a wild camel and she began subduing

1 Reported by Abu Daawood (2548). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (23).

2 *'Awn Al-Ma'bood* (158/7).

3 Reported by Ahmad (15219). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (908).

4 Reported by Abu Daawood (2567). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (22).

it in a rough manner. Thereupon the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said to her: "You should show kindness." ¹

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "When you travel [through a land] where there is plenty of vegetation, you should [go slow and] give the camels a chance to enjoy the benefit of the earth [i.e. eat from it]. When you travel [through a land] where there is scarcity of vegetation, you should hasten with them [so that you may be able to cross that land while your animals are still in a good condition of health]. When you make a halt for the night, avoid [doing so on] the road, for the tracks are the pathways of wild beasts or the abode of harmful creatures." ²

The narration encourages people to be kind to animals and take their welfare into account. People should travel slowly and take their time when travelling through a land that is fertile and full of vegetation. This enables the animal to enjoy and eat from this land. On the other hand, if there is scarcity of vegetation, then they should hasten in order to take advantage of the animal's strength to avoid travelling whilst the animal is tired and thus avoid overburdening it.

The narration also highlights the etiquette of travel, which is to camp away from the road since they are the pathways of wild beasts that could harm people and the abode of harmful creatures.³

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, informed people that one may enter Hell because of harming animals:

Ibn `Umar, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "A woman was punished in Hell because of a cat which she had confined until it died. She did not give it to eat or to drink when it was confined, nor did she free it so that it might eat the vermin of the earth."⁴

1 Reported by Muslim (2594).

2 Reported by Muslim (1926).

3 The explanation of An-Nawawi for the book of Muslim (69/13).

4 Reported by Al-Bukhaari (3482) and Muslim (2242).

An-Nawawi, may Allaah have mercy upon him, said: “*The narration is evidence that it is prohibited to kill cats and confine them without offering them food or drink.*”¹

The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, said that kindness to living creatures is a means of entering Paradise and obtaining the forgiveness of Allaah:

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “While a man was walking on his way he became extremely thirsty. He found a well and went down into it to drink water. Upon leaving it, he saw a dog that was panting out of thirst. Its tongue was lolling out and it was eating moist earth from extreme thirst. The man thought to himself: ‘This dog is extremely thirsty just as I was.’ So he descended into the well, filled up his leather sock with water, and holding it in his teeth, climbed up and quenched the thirst of the dog. Allaah appreciated his action and forgave his sins”.

The companions, may Allaah be pleased with them, asked: “Shall we be rewarded for showing kindness to the animals also?” The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, answered: “A reward is given in connection with every living creature.”² This means that one gets rewarded for every act of kindness towards animals by feeding them or giving them something to drink.

Ad-Daawoodi, may Allaah have mercy upon him, said: “*This is general for all types of animals*”

An-Nawawi, may Allaah have mercy upon him, said: “*The narration covers only animals that we are not commanded to kill. It is only these animals that one would get rewarded for giving drink. Feeding animals and all acts of kindness are included by this narration. This applies whether the animal belongs to the person or to someone else or a free animal that does not belong to anyone.*”³

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “Once a dog was going around

1 The explanation of An-Nawawi for the book of Muslim (240/14).

2 Reported by Al-Bukhaari (2363) and Muslim (2244).

3 The explanation of An-Nawawi for the book of Muslim (241/14).

a well and was about to die out of thirst. A prostitute of Banu Israa'el [i.e. the Children of Israel] happened to see it. So she took off her leather sock and lowered it into the well. She drew out some water and gave the dog to drink. She was forgiven on account of her action.”¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, informed people that one is rewarded for feeding animals:

Anas, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “When a Muslim plants a tree, whatever is eaten from it is charity from him.” Therefore, anything that eats from what one plants, he is rewarded for it, and this includes animals eating from it.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to prohibit separating the mother from its offspring:

Ibn Mas`ood, may Allaah be pleased with him, narrated: “We were with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, on a journey when he drew apart (to answer the call of nature). In his absence, we saw a red bird that had two young ones with it. We caught them and the small red mother bird came, beating the earth with its wings. In the meantime the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, returned and said: “Who has put this bird to distress on account of its young? Return them to her.” The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, also noticed an ant-hill which we had burnt up. He, *sallallaahu 'alayhi wa sallam*, asked: “Who has set fire to this?” We replied: “We have done so.” The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: “None can chastise with fire except the Lord of the fire.”²

Al-Khattabi, may Allaah have mercy upon him, said: “The narration is evidence that it is disliked to burn bee hives, while there is no excuse to burn ant-hills since their harm can be avoided without burning them. Ants are of two types; one is harmful and thus it is permissible to deter its harm (by killing it) while the

1 Reported by Al-Bukhaari (3467) and Muslim (2245).

2 Reported by Abu Daawood (2675). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (487).

other type of ants is not (these usually have longer legs), and it is therefore not permissible to kill it”¹

The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, used to prohibit shooting animals with arrows or other weapons:

Hishaam ibn Zayd, may Allaah have mercy upon him, narrated: “Anas and I went to Al-Hakam ibn Ayyoob. Anas, may Allaah be pleased with him, saw some boys shooting at a tied hen. Anas, may Allaah be pleased with him, said: “The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, has forbidden the shooting of tied or confined animals.”²

Ibn ‘Umar, may Allaah be pleased with him, once entered upon Yahya ibn Sa’eed while one of Yahya’s sons was aiming at a hen after tying it. Ibn ‘Umar, may Allaah be pleased with him, walked to it and untied it. Then he brought it and the boy and said: “Prevent your boys from tying the birds for the sake of killing them, as I have heard the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, forbidding the killing of an animal or any other living thing after tying them.”³

Sa’eed ibn Jubayr, may Allaah have mercy upon him, narrated: “While I was with Ibn ‘Umar, may Allaah be pleased with him, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Ibn ‘Umar, may Allaah be pleased with him, they dispersed, leaving it. At this, Ibn ‘Umar, may Allaah be pleased with him, said: “Who has done this? The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, cursed the one who did so.”⁴

In another narration Ibn ‘Umar, may Allaah be pleased with him, said: “The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, cursed the one who did Muthlah to an animal (i.e., cut its limbs or some other part of its body while it is still alive).”⁵

1 ‘Awn Al-Ma’bood (240/7).

2 Reported by Al-Bukhaari (5513) and Muslim (1956).

3 Reported by Al-Bukhaari (5514).

4 Reported by Al-Bukhaari (5515) and Muslim (1958).

5 Reported by An-Nasaa’i (4442). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami’* (5113).

Ibn 'Abbaas, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Do not make any living thing a target."¹

Commenting on this, An-Nawawi, may Allaah have mercy upon him, said: "Meaning, do not take living animals as targets to shoot at like you shoot at targets made of leather and so on. This proves that it is a sin to pin down a living being to use it as a target. This is why the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, cursed the one who does so, as in the narration of ibn 'Umar, may Allaah be pleased with him. This is because doing so is a form of torture to the animal that destroys its life, wastes money and causes it to miss out on the chance of being slaughtered (and thus becoming lawful as food) or a means of benefit."²

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, prohibited beating animals on the face or cauterizing them:

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, reported that a donkey happened to pass before the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, the face of which had been cauterized, whereupon The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Allaah has cursed one who has cauterized it [on the face]."³

In another narration The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Did it not reach your knowledge that I had cursed one who has cauterized it on the face or beat it on the face?**"⁴

An-Nawawi, may Allaah have mercy upon him, said: "As for beating the animal on the face; it is prohibited for living beings whether human beings, donkeys, horses, camels, mules, sheep or other animals. It is an even graver sin when done to a human being, because the face is the place of one's beauty and the mark of beating would be very obvious on it and thus would shame the person and could negatively affect some of his faculties. Cauterization on the face is prohibited by consensus of scholars based on this narration. It is prohibited for humans since it

1 Reported by Muslim (1957).

2 The explanation of An-Nawawi for the book of Muslim (108/13).

3 Reported by Muslim (2117).

4 Reported by Abu Daawood (2564). Al-Albaani ruled it as authentic in his book *Saheeh Abu Daawood* (2310).

disgraces him and since there is no need for him to have done to him/her, and thus it is not permissible to torture the person by having it done to him/her. However, it is controversial regarding non-humans; a group of the Shaafi'i school of jurisprudence disliked it, while Al-Baghawi, of the Shaafi'i school of jurisprudence prohibited it. This seems to be the apparent ruling extracted from the narration since the Prophet of Allaah, sallallaahu 'alayhi wa sallam cursed the one who does it, and cursing an act means it is prohibited. There is no disagreement that cauterization on places other than the face for animals, is permissible. However, it is recommended for animals used in Zakaah and Jizyah (tax paid by non-Muslims living in under Muslim rulers in return for protection and security) but it is not recommended for other types of animals, but it is not prohibited."¹

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, prohibited torturing and disfiguring animals (by cutting their nose, ear or other parts):

'Abdullaah ibn Ja'far, may Allaah be pleased with him, said: "The Messenger of Allaah, sallallaahu 'alayhi wa sallam, passed by a group of people who were shooting arrows at a goat. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, disliked that and said: "Do not torture [or disfigure] animals."²

Disfiguring animals refers to torturing them by cutting any part of their body like the nose, ear, private parts or one of their limbs.³

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, prohibited castrating cattle except for seeking a benefit:

Ibn 'Umar, may Allaah be pleased with him, narrated that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, prohibited castrating⁴ horses and cattle.⁵

Al-Qurtubi, may Allaah be have mercy upon him, commented, "Castrating animals is prohibited unless it is to prevent harm that could afflict it or there is a benefit that is sought, like making its meat better tasting."⁶

1 The explanation of An-Nawawi for the book of Muslim (97/14).

2 Reported by An-Nasaa'i (4440). Al-Albaani ruled it as authentic.

3 *An-Nihaayah* (294/4).

4 Castrating means removing the testicles. Reported by Ibn Al-Jawzi in his book *Ghareeb Al-Hadeeth* (453/2).

5 Reported by Ahmad (4755). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (6956).

6 Al-Qurtubi in his book *Al-Mufhim Lima Ashkal Min Talkhees Kitaab Muslim* (127/12).

An-Nawawi, may Allaah be have mercy upon him, commented, “*It is prohibited to castrate non-edible animals. However, it is permissible to castrate young animals but not older ones.*”¹

The evidence proving the permissibility of castrating animals for a benefit that is sought is in the following text:

‘Aa’ishah, may Allaah be pleased with her, and Abu Hurayrah, may Allaah be pleased with him, narrated: “Whenever the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, wanted to slaughter a sacrificial animal, The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, would buy two fat white rams with horns, that had been castrated. The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, would slaughter one of them on behalf of those who testify to the testimony of faith (that there is none worthy of worship except Allaah and that Muhammad, *sallallaahu ‘alayhi wa sallam*, is His messenger and had conveyed the message of Allaah), and would slaughter the other on behalf of himself and his household.”²

The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, used to forbid killing harmless animals:

Ibn ‘Abbaas, may Allaah be pleased with him, narrated: “The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, forbade killing four creatures: ants, bees, hoopoes, and sparrow-hawks.”³

One may not kill ants except harmful types. As for forbidding the killing of bees, it is due to the benefit humankind gains from them, like their honey and wax. Furthermore, killing hoopoes and sparrow-hawks is prohibited because it is not permissible to eat their meat. As for sparrow-hawks, the Arabs in the pre-Islaamic era used to consider them a source of bad omens, so Islaam forbade killing them so that this feeling and belief would be removed from their hearts.⁴

1 Ibn Hajar in his book *Fat-h Al-Baari* (119/9).

2 Reported by Ibn Maajah (3122). Al-Albaani ruled it as authentic in his book *Saheeh Ibn Maajah* (3122).

3 Reported by Abu Daawood (5267). Al-Albaani ruled it as authentic in his book *Irwaat Al-Ghaleel* (2490).

4 ‘Ali Al-Qaari in his book *Mirqaat Al-Mafaateeh* (2681/7) and *Al-Mawsoo’ah Al-Fiqhiyyah* (The Encyclopedia of Fiqh) (283/17).

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, used to command killing harmful animals:

'Aa'ishah, may Allaah be pleased with her, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Five are the vicious beasts which should be killed even in the state of Ihraam: crows, kites, voracious dogs, scorpions and rats."¹

The narration reported by Imaam Muslim, may Allaah have mercy upon him, had "snakes" in the place of "scorpions".

An-Nawawi, may Allaah be have mercy upon him, commented, "All scholars agree that killing such beasts is lawful whether it is in the state of Ihraam or not. They are called vicious because they are more harmful than other beasts."²

Sa'd ibn Abu Waqqas, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, commanded that the gecko be killed and The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, called them harmful creatures.³

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "He who kills a gecko [a type of lizard] with the first stroke for him is such and such a reward, and he who kills it with a second stroke for him is such and such reward less than the first one, and he who kills it with the third stroke for him is such and such a reward less than the second one."⁴

Umm Shurayk, may Allaah be pleased with her, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, commanded that a gecko be killed and said: "It used to blow on the fire of Ibraaheem, may Allaah exalt his mention [to enflame it]."⁵

An-Nawawi, may Allaah be have mercy upon him, commented, "All scholars agree that a gecko is a harmful creature, and that the Messenger of Al-

1 Reported by Al-Bukhaari (1829) and Muslim (1198).

2 The explanation of An-Nawawi for the book of Muslim (113/8).

3 Reported by Al-Bukhaari (3306) and Muslim (2238).

4 Reported by Muslim (2240).

5 Reported by Al-Bukhaari (3359) and Muslim (2237).

*laah, sallallaahu 'alayhi wa sallam, commanded it to be killed, and encouraged people to do so, because of its harm."*¹

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, forbade killing animals in play:

'Abdullaah ibn 'Amr, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "He who kills a bird without due right will be questioned by Allaah about it on the Day of Resurrection." People asked: "What is its due right?" The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "To slaughter it [after killing it] and then eat it."²

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, used to encourage being merciful towards animals:

Abu Umaamah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Allaah will be merciful, on the Day of Resurrection, to the one who is merciful, even if he was merciful with a slaughtered bird."³

Mu'aawiyah ibn Qurrah, may Allaah be pleased with him, narrated on the authority of his father, that a man said: "O Messenger of Allaah! I am too merciful to slaughter a sheep." The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Allaah will be merciful to you if you act mercifully with a sheep."⁴

The Prophet of Allaah, sallallaahu 'alayhi wa sallam, forbade cursing animals:

Zayd ibn Khaalid Al-Juhani, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Do not revile the rooster for it wakes you up for prayer."⁵ Which means that it crows and

1 The explanation of An-Nawawi for the book of Muslim (236/14).

2 Reported by An-Nasaa'i (4445) and Al-Haakim (7574) and ruled it authentic, and Ath-Thahabi agreed with him . Al-Albaani ruled it as inauthentic.

3 Reported by At-Tabaraani in his book Al-Kabeer (7915). Al-Albaani ruled it as authentic in his book *Saheeh Al-Jaami'* (6261).

4 Reported by Ahmad (15165). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (26).

5 Reported by Abu Daawood (5101). Al-Albaani ruled it as authentic in his book *At-Ta'leeqaat Al-Hisaan* (5701).

thus wakes people for the optional night prayer; therefore, it deserves to be praised and not reviled since it helps people in their acts of worship and obedience.

Al-Manaaawi, may Allaah have mercy upon him, said: *"It is the habit of the rooster to crow a few consecutive times when the time of dawn is close and at the time of zenith. This is the nature Allaah created it upon."*

Al-Haleemi, may Allaah have mercy upon him, said: *"One can extract from the narration that everything that is useful and beneficial should not be reviled, abused or mocked. Rather, people should be kind towards these creatures and treat them well."*¹

'Imraan ibn Husayn, may Allaah be pleased with him, narrated: "We were with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, on a journey and there was a woman from the Ansaar riding a she-camel that knelt down and refused to rise up. She abused and invoked curses upon it. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, heard her and said: 'Take the load off the she-camel and set it free because it has been cursed.'" 'Imraan, may Allaah be pleased with him, said: "It is as if I am seeing it now, it used to walk amongst people, and no one would come near it."²

Abu Barzah Al-Aslami, may Allaah be pleased with him, said: "A young woman was riding a she-camel on which there was the luggage of people and was urging it forward. When it did not move, she said: 'O Allaah, curse it!' The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: 'The she-camel that has been cursed should not accompany us.'"³

An-Nawawi, may Allaah have mercy upon him, commented, *"This was a way to rebuke her and anyone who says the same words, because the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, had forbidden people earlier from cursing. Therefore, she was punished by letting the she-camel go and not continuing with the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, on the same journey. However, selling it, slaughtering it and riding it in other than the company of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and so on remained permissible, because The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, only forbade it from remain-*

1 The explanation of Al-'Atheem Abaadi for the book of Abu Daawood (14/5).

2 Reported by Muslim (2595).

3 Reported by Muslim (2596).

ing with him. Therefore, everything else holds the original ruling of permissibility.”¹

The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, used to command people not to slaughter a milch² sheep:

In a long narration by Abu Hurayrah, may Allaah be pleased with him, in which the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, visited a man from the Ansaar, the latter took a knife to slaughter a sheep for the Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, so he, *sallallaahu ‘alayhi wa sallam*, told him: “Do not slaughter a milch sheep.”³

The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, used to command people to be kind whilst slaughtering:

Shaddaad ibn `Aws, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “Indeed Allaah has prescribed kindness for everything. So when you kill, you must make the killing in the best manner; when you slaughter, make your slaughter in the best manner. Let one of you sharpen his knife and give ease to his animal [in order to reduce his pain].”⁴

An-Nawawi, may Allaah be have mercy upon him, said: “One should sharpen the blade and slaughter the animal fast. It is recommended to avoid sharpening the blade in the presence of the animal, not to slaughter one in the presence of other animals or drag it to the place of slaughter. The saying of Prophet Muhammad, *sallallaahu ‘alayhi wa sallam*, “...make the killing in the best manner.” is general in all situations such as slaughtering, killing as a corporal punishment for a prescribed crime, killing someone in return for killing a person and so on.”⁵

Ibn ‘Abbaas, may Allaah be pleased with him, narrated that a man laid a sheep down to slaughter it, and started sharpening his blade. Thereupon the

1 The explanation of An-Nawawi for the book of Muslim (148/16).

2 An animal yielding milk or kept for milk production.

3 Reported by Muslim (2038).

4 Reported by Muslim (1955).

5 The explanation of An-Nawawi for the book of Muslim (107/13).

Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Do you want to kill it twice? You should have sharpened your blade before laying it down."¹

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, forbade that asses cover mares:

Ali ibn Abu Taalib, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was presented with a she-mule which he rode, so Ali, may Allaah be pleased with him, said: "If we made asses cover mares we would have animals of this type". The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: "Only those who do not know do that."²

It was said that the reason this is not recommended is that it would be exchanging something good (horse breed) with that which is less (mules).

Al-Khattaabee, may Allaah have mercy upon him, said: "*The meaning of this, and Allaah knows best, is that if asses cover mares, then horses would decrease in number and could even become extinct, and thus they would no longer exist, and people would lose their benefit. Horses are needed to ride, seek provisions, perform Jihaad, gain war booty, in addition to their meat being edible, while none of this is the case with asses. Therefore, the Prophet of Allaah, sallallaahu 'alayhi wa sallam, wanted to increase the number of horses so that people would benefit from them.*"³

Animals testify to the prophethood of Prophet Muhammad, sallallaahu 'alayhi wa sallam:

Abu Sa'eed Al-Khudri, may Allaah be pleased with him, narrated that the Prophet *sallallaahu 'alayhi wa sallam*, said: "[While a shepherd was with his herd of sheep], suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: 'Fear Allaah! You have taken the provision from me which Allaah gave me'. The shepherd said: 'What an amazing thing! A wolf sitting on its tail speaks to me in the language of

1 Reported by Al-Haakim (7563) and ruled it authentic according to the rules of authenticity of Al-Bukhaari, and Ath-Thahabi agreed with him . Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (24).

2 Reported by Abu Daawood (2565) and An-Nasaa'i (3580). Al-Albaani ruled it as authentic in his book *Saheeh Abu Daawood* (2311).

3 'Awn Al-Ma'bood (167/7).

a human being.' The wolf replied: 'Shall I tell you something even more amazing than this? There is the Prophet Muhammad in Yathrib [Madeenah] informing people about the news of the past."

Thus the shepherd came to Madeenah with his sheep and placed his herd in one of the corners of Madeenah. Then he went to the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, and informed him of what had taken place with his sheep and the wolf.

The Prophet *sallallaahu 'alayhi wa sallam*, commanded that the people should gather for the congregational prayer, and then The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, addressed the shepherd saying: "**Inform them**", so he did. Thereafter, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**I swear by The One in Whose Hand my soul is! He has told the truth. The Hour will not occur until beasts speak to humans, and a man would speak to his whip and shoelace, and his thigh would tell him what his wife did in his absence.**"¹

A lion helped Safeenah out of love for the Messenger of Allaah, sallallaahu 'alayhi wa sallam:

Safeenah, may Allaah be pleased with him, the servant of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, narrated: "I went on a journey by sea, and the ship was wrecked during the journey. I held on to a piece of wood from the ship, and I ended up in a forest which was dense with trees. I suddenly encountered a lion, which scared me. I said to it, 'I am the servant of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*'. The lion bowed its head, placed its paw over my shoulder, and started moving me towards a certain direction. The lion continued to direct me, until it placed me at the beginning of a road, and then it purred, as if saying farewell."²

A narration by Ibn Al-Munkadir reads, "Safeenah, may Allaah be pleased with him, the servant of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, lost his way back to the Muslims whilst in a battle against the Romans (or he was captured as hostage) then he escaped looking for the Muslim army. As he was walking, he encountered a lion, so he said to it, 'I am the

¹ Reported by Ahmad (11383). Al-Albaani ruled it as authentic in his book *As-Silsilah As-Saheehah* (122).

² Reported by Al-Haakim (4235) and ruled it authentic, and Ath-Thahabi agreed with him.

servant of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and such and such happened to me'. The lion came close to him until he stood right next to him. Whenever it heard a sound it rushed towards it, and then it walked next to Safeenah until they reached the Muslim army, and the lion went back."¹



Conclusion:

The character and actions of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, are a shining example of respect for all creation. He, *sallallaahu 'alayhi wa sallam*, showed us that humankind must strike a balance in their treatment of animals. All living creatures were put on this earth by Allaah for our benefit and we should avail of their benefits, but must not exploit them or treat them cruelly. Long before the establishment of animal welfare organizations and awareness of animal rights, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, declared that it is humankind's responsibility to see that other creatures not only receive food, water, and shelter from the elements but also security from being harmed physically and mentally.

*The love and compassion of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, for all kinds of creatures was not of the kind claimed by today's 'humanists'. He was sincere and balanced in his love and compassion. The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was more compassionate than any other person as he was guided by the Creator and Sustainer of all beings, for the guidance and happiness of all conscious beings including humankind and Jinn and the harmony of existence. Therefore, he lived not for himself but for others; The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, was a true mercy for all the world.*



¹ Reported by 'Abdur-Razzaaq in his book *Al-Musannaf* (20544) and Abu Nu'aym in his book *Al-Hilyah* (130/9). Al-Albaani ruled it as authentic in his book *Mishkaat Al-Masaabeeh* (5949).