Ibn Qayyim al-Jauziyyah

Provisions *for the* Hereafter

1

Zad-ul Ma'ad fi Hadyi Khairi-l 'Ibad

Taken from the Guidance of
Allah's Best Worshipper

Translated by
Jalal Abualrub

Edited by
Alaa Mencke & Shaheed M.Ali

Islamic Learning Media Publications

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Translator's Introduction

All thanks and praises are due to Allah, Whom we thank and seek for help and forgiveness. Whomsoever Allah guides, will never be misled and whomsoever He misguides, will never find someone to guide them. I testify that none has the right to be worshipped, except Allah, Alone without partners, and that Muhammad is Allah's slave and Messenger.

﴿يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنْتُمْ مُسْلِمُونَ﴾

(*O you who believe! Fear Allâh*[1] *as He should be feared and die not except in a state of Islâm*[2]) [3:102],

﴿ يَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾

(*O Mankind! Be dutiful to your Lord, Who created you from a single person* [Adam], *and from him* [Adam] *He created his wife* [Hawwâ (Eve)], *and from them both He*

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[1][By doing all that He ordered and abstaining from all that He forbade].

[2][As Muslims (with complete submission to Allâh)].

created many men and women; and fear Allâh through Whom you demand [your mutual rights], *and* [do not cut the relations of] *the wombs* [kinship]. *Surely, Allâh is Ever an All-Watcher over you*) [4:1],

﴿يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلاً سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

(*O you who believe! Keep your duty to Allâh and fear Him, and speak* [always] *the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger* [Muhammad ﷺ], *he has indeed achieved a great achievement* [will be entered to Paradise and saved from the Fire]) [33:71-72].

Verily, the best speech is Allah's *Kalam* (Speech[1]), and the best guidance is that sent with Muhammad (ﷺ[2]). Verily, the worst matters are matters of innovation (in religion), and every innovation is a *Bid`ah*, every *Bid`ah* is *Dhalalah* (sin, heresy) and every *Dhalalah*[3] is in Hellfire.

This book is one of the important resources of knowledge for those who seek to know the *Seerah*[4] of their

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[1][Allah speaks with what He wills whenever He wills, this is one of His Attributes, none is equal or similar to Him.]

[2][ﷺ, or, (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or, *Salla allahu `alaihi wa-sallam*; this statement means, may Allah's peace, honor and blessings be on him.]

[3][Meaning, those who invent the *Bid`ah*].

[4]['*Seerah*', is in reference to the Prophet's life-story].

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), as well as, the *Fiqh*[1] learned from it. This is a book that is unique in that it explains the *Sunnah*[2] through the *Seerah* and the *Seerah* through the *Sunnah.* It is a profound classic work containing thousands of pages written by Imam ibn al-Qayyim while on the *'Hajj* (pilgrimage) journey, from Damascus to Makkah. Despite its being written from memory, the several thousand incidents, *'Hadiths*[3], *Ayat* (verses of the Qur'an), *Fiqh* benefits, as well as, names of the companions associated with them, were remarkably close to the truth, with marginal errors. However, those who know the status, level of knowledge and *Ta'hqiq*[4] that Imam ibn al-Qayyim had, will not be surprised to know this fact. Still, it is amazing how ibn al-Qayyim was able to write this vast volume while traveling to *`Hajj* (Pilgrimage), especially since he was away from the resources of knowledge and enduring the hardships of travel. It is a blessing from Allah (سُبحانهُ وتَعالى) that it was possible for him to do so. Surely, Allah (سُبحانهُ وتَعالى) gives similar bounties to those who strive hard in His

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[1]['*Fiqh*', means, 'Islamic Jurisprudence', or, minor rulings of the religion, or laws].

[2][*Sunnah*, is in reference to the Prophet's statements, actions, agreeing to some actions, way, method, tradition, legislation; all Muslim must adhere to the *Sunnah* and apply it in their daily life].

[3][' *`Hadith*', when mentioned a lone, is exclusively in reference to the Prophet's statements. When a *`Hadith* is collected from other than the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the name of the person who issued the statement should be mentioned].

[4]['*Ta`hqiq*', is in reference to analyzing various statements and accounts and searching for their authenticity and where, or in what references, these statements were mentioned, and thus, issue a decision whether they are authentic or otherwise.]

Cause and to spread His religion. And on this point, ibn al-Qayyim was indeed a defender of the *Sunnah*, ever since he met and started learning with his teacher, Shaikh al-Islam, Imam ibn Taimiyyah. If this is how the student was, so what about the teacher? May Allah (سُبحانهُ وتعالى) increase His rewards and extend His Mercy, Pardon and Forgiveness to ibn Taimiyyah and his student Imam ibn Qayyim al-Jauziyyah for their great services to the *Sunnah* and the creed of *as-Salaf As-Sali`h*[1]. Their books and authentic knowledge still benefit Muslims until the present time.

My Work on This Book

By the help and aid of Allah (سُبحانهُ وتعالى), I translated almost every word ibn al-Qayyim wrote in, Zadul-Ma`ad, except for few parts that contained linguistic issues or poems. Translating this book is an enormous undertaking, because of the vast knowledge and large number of aspects of Islam contained in it. It is an encyclopedia of *Tafsir*, *`Hadith*, *Fiqh*, *Seerah*, medicinal knowledge, as well as, refutation of *Bid`ah*[2] and ills of the heart.

I tried my best to explain the various terms contained in, Zadul Ma`ad. I also included various *`Hadith*

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[1][*'As-Salaf as-Sali'h'*, is in reference to the companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the second and third generations of Islam. Al-Bukhari and Muslim narrated that, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ".

"The best people are my generation, then the next generation, then the next generation."]

[2][Innovations in the religion].

narrations that pertain to certain parts of this book, when Imam ibn al-Qayyim did not do so himself. I also mentioned the degree of authenticity or lack of it for the *`Hadith*s mentioned herewith, relying on the works of Shaikh Nasir ad-Din al-Albani, the scholar of *`Hadith* in our time. All words and sentences between brackets [ ], or, ( ), and all footnotes are my work, compiled from various books of *`Hadith*, as well as, the resources I will mention thereafter.

Even though I primarily translated and abridged this book, I also did some *Ta`hqiq* and explained most of the terms in it using the resources I will soon mention, Allah willing. Allah (سُبحانهُ وتعـالى) has blessed me to teach and study this book over a span of several years, and this is why I was encouraged to indulge in this considerable undertaking. I tried to make the sentences as easy to read and understand as I could. My main purpose is to translate the books of *Sunnah* into English, so that the many millions of Muslims who do not speak Arabic have access to important resources of knowledge.

Also, it is my duty, honor and privilege to serve the *Sunnah*, especially at a time when various sects and deviant groups, or *A`hzab*, are leading a battle against the *Sunnah* and its people.

I should mention that I will not be translating the part of, Zadul Ma`ad, about the *Prophetic Medicine*. I translated this part for *Darussalam*, Riyadh, under the title, Healing with the Medicine of the Prophet". Those who wish to acquire this book, which is in print, should visit the web-site of *Darussalam* at: darussalam@naseej.com.sa. Or, they should write to, P. O. Box 22743, Riyadh 11416, Saudi Arabia. I should also mention here the resources I benefited from, while translating the, Prophetic Medicine,

so as to relate credit to those who deserve it. These resources are:

1. Medical Dictionary, by Yusuf Hitti and Ahmad al-Khatib.
2. The Prophetic Medicine, by S. Y. Abou Azar.
3. Transliteration of the Nobel Quran, by Muhsin Khan and Taqi ad-Din al-Hilali.
4. Translation of Sahih Al-Bukhari, by Mohsin Khan and Taqi ad-Din al-Hilali.

I declare that whatever correctness my translation contains is from Allah (سُبحانهُ وتعـالى) Alone, and that whatever shortcoming or mistakes in it come from me, due to my imperfection and the plots of the devil and Allah (سُبحانهُ وتعـالى) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) are free from it.

I would like to thank and appreciate all those who helped in the editing, reviewing and printing of this book, asking Allah (سُـبحانهُ وتعـالى) to reward and bless them with the best rewards.

My Resource Books

1. Interpretation of the Meanings of the Noble Qur'an, by Dr. Muhammad Taqi-ud-Din al-Hilali and Dr. Muhammad Mu`hsin Khan; published by Darussalam Publishers and Distributors, Riyadh, Saudi Arabia.
2. Interpretation of the Meanings of Sahih al-Bukhari, by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Mu`hsin Khan, published by Darussalam Publishers and Distributors, Riyadh, Saudi Arabia.
3. Zadul Ma`ad fi Hadyi Khairi al-`Ibad, by ibn Qayyim al-Jauziyyah, *Ta'hqiq* by Muassasat ar-

Rayyan, published by Jam`iyyat I`hyaa at-Turath al-Islami, adh-Dha`hiyah, Kuwait.

4. Zadul Ma`ad fi Hadyi Khairi al-`Ibad, by ibn Qayyim al-Jauziyyah, *Ta`hqiq* by Shaikh `Irfan Abdul Qadir 'Hassunah al-`Asha, published by Dar al-Fikr, Beirut, Lebanon.

5. Sifatu Salati an-Naby Salla-llahu 'Alaihi wa-Sallam, by Nasir-ud-Din al-Albani, published by Maktabatu al-Ma`arif, Riyadh, Saudi Arabia.
6. Fiqhu as-Seerah, by Muhammad al-Ghazali, *Ta`hqiq* by Shaikh Nasir ad-Din al-Albani, published by Dar al-Qalam, Damascus, Syria.
7. Sahih as-Seerah an-Nabawiyyah, by Ibrahim al-`Ali, published by Dar an-Nafa-is, Jordan.
8. Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-*Sunnah*, by Shaikh Nasir-ud-Din al-Albani, published by Dar ar-Rayah, Riyadh, Saudi Arabia.
9. Al-Qamus al-Mu`hit, by al-Fairuzabadi, published by Muassasat ar-Risalah, Beirut, Lebanon.
10. Al-Maurid, Arabic-English Dictionary, by Dr. Ru`hi al-Ba`albaki, published by Dar al-`Ilm lil-Malayin, Beirut, Lebanon.

There are several more minor resource books that I benefited from but did not mention here.

All translations that pertain to the Qur'an and `Hadith are only transliterations of the meanings; the originals are all in Arabic.

Jalal Abualrub
December 2000

Biography of Imam ibn Qayyim al-Jauziyyah

He is Abu[1] Abdullah Shams ad-Din[2] Muhammad[3], ibn[4] Abu Bakr, son of Ayyub, son of Sa`d, son of 'Huraiz, son of Makki, az-Zur`ii[5] and then the resident of Damascus.

He was born in the lunar month of *Safar* the year 691 AH (after the Hijrah[6]). He died in Damascus on a Thursday on the thirteenth day of the lunar month of *Rajab* in the year 751 after the *Hijrah* (or AH). Judges, notables and large crowds attended his funeral. He died when he was sixty years old.

Ibn Qayyim al-Jauziyyah was known by this name because his father, Abu Bakr, was the *Qayyim* or supervisor of the school known by the name, *Al-Jauziyyah*, in Damascus. Abu Bakr's children and grandchildren were known as the children of the *Qayyim* of *al-Jauziyyah* for generations after that. *Al-Jauziyyah* was built by Mu`hyi

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[1]['Abu', means, 'father of'; it is also a title, used for respect, even if one does not have offspring. For example, the Mother of the Believers Aishah (رَضِيَ اللهُ عَنْهَا), the Prophet's wife, was called, 'Um Abdullah', even though she never gave birth to a child. 'Um', means, 'mother of'. Usually, the father and the mother are given titles of 'Abu' and 'Um' respectively, after their eldest son.]

[2][Which was ibn al-Qayyim's nickname].

[3][Muhammad was ibn al-Qayyim's given name].

[4]['Ibn', means, 'son of', while, 'Bint', means, 'daughter of'.]

[5][From the town of Zur', a village near Damascus; in the present time, it is called Azru'].

[6][Migration of the Prophet peace be on him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from Makkah to Madinah in the year 623 CE].

ad-Din ibn al-'Hafidh Ya`hya ibn Al-Jauzi; its building finished in the year 652 AH[1]. In the year 1327 AH, it was turned to a courthouse. *Al-Jauziyyah* was burned during the Syrian revolution against France, during its occupation of Syria in the early part of the twentieth century.

Ibn al-Qayyim was born in the village of *Zur`*, which, as we stated, is located in the area of *`Horan*, a fertile area close to Damascus. Later on, he transferred to Damascus and learned from its scholars. He was raised in a house of knowledge and virtue and began his education with his father, who died in 723 AH. Ibn al-Qayyim was a sea of all types of knowledge, especially knowledge of the religion and the Arabic Language. All those who wrote biographies of ibn al-Qayyim testified to his vast knowledge in the *Sunnah*, *Fiqh*, Arabic Language, *`Hadith*, as well as, being a scholar of healing through divine medicine. He authored many beneficial books with his beautiful handwriting. He had a vast collection of books authored by the scholars of the *Salaf*[2] and later generations. He had an exceptional standard of character. He was neither envious, nor harmed anyone, nor felt rage or hatred against anyone. He taught at the school known by, '*as-Sadriyyah*', and led the prayer at *al-Jauziyyah*.

Ibn al-Qayyim was also known for being an exalted worshipper of Allah, as he used to spend a good part of the night in *Qiyam* –voluntary prayer. His prayer was lengthy and full of devotion, while perfecting its *Ruku'* and *Sujud*. His conduct was exemplary and he was known for having a pure heart. He repented often to Allah (سُبحانهُ وتعالى) and

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[1][After the *Hijrah*].

[2][*'As-Salaf as-Sali'h'*, is in reference to the companions of the Prophet (صلّى اللهُ عَلَيْهِ وَسَلَّمَ) and the second and third generations of Islam].

invoked Him for forgiveness, prompting one of his students, Imam ibn Kathir, to state, "I do not know of anyone who is a more active worshipper than he is!" When he performed *Hajj*, the people of Makkah were astonished at the tremendous devotion in which ibn al-Qayyim performed acts of worship and rituals of *`Hajj*, such as *Tawaf* (circumambulating) the *Ka`bah* in Makkah.

Among ibn al-Qayyim's best qualities was that he dedicated his life, from the time he met his Shaikh, Shaikh al-Islam, ibn Taimiyyah, until the end defending the *Sunnah* against all innovations in the religion, with regards to the creed and practical aspects. He called to implementing the *Sunnah* and discarding *Taqlid*, which pertains to imitating the statements and opinions of people without relying on evidence contained in the Qur'an and *Sunnah*. He dedicated his efforts to invalidating and exposing the deviant practices and creeds of the misguided *Sufi* sects, which rely on innovation as their tool of destruction against Islam.

Ibn al-Qayyim met ibn Taimiyyah in the year 712 AH and remained with him the rest of his life. He became ibn Taimiyyah's student, even though he was a scholar in his own right and shared with him the responsibility of carrying and defending the *Sunnah* and its knowledge, until ibn Taimiyyah died in 728 AH. Ibn al-Qayyim remained truthful to this *Da`wah* (call) and asserted in a poem that through the efforts of ibn Taimiyyah, Allah (سُبحانهُ وتعالى) permitted him to go back to the way of *as-Salaf As-Sali`h*.

Ibn al-Qayyim was impressed by ibn Taimiyyah's style of writing and imitated it, while defending the true religion against deviant sects. This is why ibn al-Qayyim was called, 'The Second Shaikh al-Islam'.

When ibn al-Qayyim defended the *Sunnah* against the people of *Bid`ah*[1], he would first read what those sects believed and then refute their creeds and statements, relying on the Qur'an and authentic *Sunnah*.

When he researched a subject, ibn al-Qayyim would refer to the text of the Qur'an and *Sunnah* and derive the various rulings of the religion using them as the resource of knowledge. He would often mention several evidences to support a certain ruling. He would also mention the opinions and statements from the scholars of previous generations and sometimes would support their statements by relying on the various evidences he collected from the Qur'an and *Sunnah*. When refuting a statement, he would mention his evidence, as well as, the evidence of those, who did not agree with him, then would refute them.

The resources of knowledge that ibn al-Qayyim relied on were the Qur'an, the *Sunnah* and the *Ijmaa`*[2], if he did not know of anyone who disagreed with it with regards to a certain ruling. Next, he would rely on the *Fatwa* or the religious opinion or decree of the companion, if there were no other companions who contradicted his *Fatwa*. He would then rely on the *Fatwa* of the successive generation that came after the generation of the companions (*at-Tabi`un*). He would then rely on *Qiyas*[3].

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[1][Innovation in the religion].

[2]['*Ijma`*' pertains to the consensus of the companions, as Imam ibn `Hazm stated. Or, it pertains to the consensus of Muslim Scholars, including the companions, of course.]

[3]['*Qiyas*', pertains to researching the Qur'an and *Sunnah* and suggesting a ruling with regards to a certain matter of the religion that does not have a definite ruling in the *Quran* and *Sunnah* or *Ijmaa*].

Furthermore, ibn al-Qayyim would not show an inclination towards or preference for any *Madh-hab* (school of thought), such as the *'Hanafi*, *Maliki*, *Shafii* or *'Hanbali Madhhabs*, which are attributed to Imams Abu 'Hanifah An-Nu`man, Malik ibn Anas, Ash-Shafii and Ahmad ibn 'Hanbal. Ibn al-Qayyim called for *Ijtihad*, by those qualified to use this method, and firmly defended the *Aqeedah* (Creed) and the way *as-Salaf as-Sali`h* understood, practiced and conveyed the religion. He used a highly eloquent and persuasive style of writing to convey his knowledge.

Many students who later became scholars of knowledge in their own right learned from ibn al-Qayyim. His knowledge, teachings and books are still used today as a major resource of authentic knowledge by all those who are dedicated students of religious knowledge.

Scholars Praise the Good Qualities and Tremendous Knowledge of ibn al-Qayyim

Al-Qhadhi (Judge) Burhan ad-Din az-Zur`ii stated that during his time, there was not a more knowledgeable scholar than ibn al-Qayyim. The known scholar ibn Rajab al-'Hanbali said that ibn al-Qayyim learned the *'Hanbali Madhhab* and learned with Taqi ad-Din ibn Taimiyyah, becoming proficient in all kinds of Islamic knowledge. Also, the scholar of *`Hadith* and historian Imam adh-Dhahabi stated that ibn al-Qayyim was proficient in *`Hadith*, *Fiqh* and the *Arabic* Language. Shaikh Jamal ad-Din Taghri Bardi stated that ibn al-Qayyim was excellent at several aspects of knowledge, such as *Tafsir*, *Fiqh*, *Arabic* Language and grammar, *`Hadith*, *Usul al-Fiqh*, and so forth.

Several other scholars, such as ash-Shaukani and as-Suyuti, praised the knowledge of ibn al-Qayyim. One of his famous students, Imam ibn Kathir who wrote the famous *Tafsir* (explanation) of the Qur'an said about him, "He heard narration of *`Hadith* and was proficient in the religion in various aspects of knowledge, especially *Tafsir*, *`Hadith* and the Qur'an and *Sunnah*. When Shaikh al-Islam ibn Taimiyyah returned from his trip to Egypt in 712 AH, ibn al-Qayyim learned from him until ibn Taimiyyah died. Ibn al-Qayyim collected vast knowledge from ibn Taimiyyah, adding to the knowledge that he collected before. He became authoritative in various aspects of knowledge because of what he learned, which was substantial. Even though ibn al-Qayyim became a famous scholar, teacher and author in his lifetime, he was uniquely active by day and night collecting more knowledge and invoking Allah (سُبحانهُ وتعالى) and supplicating to Him."

Ibn al-Qayyim suffered oppression, like all reformers before him. He conveyed the true Islamic knowledge fearing none, except Allah (سُبحانهُ وتعالى) and supported his Shaikh, Imam ibn Taimiyyah, in his struggle against *Bid`ah* and deviant sects and creeds. When ibn Taimiyyah was sent to prison by unjust rulers, ibn al-Qayyim was jailed, along with him.

In the last term in jail, ibn al-Qayyim was kept away from Shaikh al-Islam, ibn Taimiyyah, who died soon after. Ibn al-Qayyim was released from jail after ibn Taimiyyah died; most of the population of Damascus attended ibn Taimiyyah's funeral and they grieved for their tremendous loss.

Surely, there is a difference between the funerals held for the scholars of *Sunnah* and those held for the scholars of *Bid`ah* and deviation. For instance, around two

million people attended the funeral of Imam Ahmad ibn `Hanbal when he died in *Baghdad.* At that time, Ahmad was supported by the Caliph and loved by people. Also, *Baghdad* was the largest city in the world. When ibn Taimiyyah died, Damascus was not a very large town.

Therefore, when sixty thousand men, women and children attend someone's funeral –like ibn Taimiyyah's funeral- in Damascus during that time, this means that most of its population attended that funeral. Of course, Imam Ahmad ibn Hanbal was by no means less in knowledge, scholarly status and level than ibn Taimiyyah. Further, Imam Ahmad ibn `Hanbal was blessed and elevated in honor and grade, by taking the tremendous stance he took, in defense of the true *Islamic Creed.* This is why he was rightfully called, *Imamu Ahli as-Sunnah.* They were brothers and Imams who defended the true *Islamic Faith* and raised high the flag of the *Sunnah.* How can we reward them for their efforts and preserving the religion of our Prophet, Muhammad, peace be on him, as fresh as the day it was revealed to him?

All what we can say is repeat what Allah (سُبحانهُ وتعـالى) said in the Qur'an,

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالإِيمَانِ وَلاَ تَجْعَلْ فِي قُلُوبِنَا غِلاًّ لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴾

(And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have

believed. Our Lord! You are indeed full of kindness, Most Merciful.)[1]

Ibn Rajab al-'Hanbali said, "Ibn al-Qayyim was jailed several times, some of them at the same time with ibn Taimiyyah. The last time, they were incarcerated in separate rooms in a castle[2]."

Teachers of Ibn al-Qayyim

Ibn al-Qayyim learned with many teachers among them his father, Abu Bakr ibn Ayyub. He also learned knowledge of *`Hadith* with Abu Bakr Abdul Da-im, Arabic Language with Abu Abdullah ibn Abi al-Fat`h and Fiqh with Muhammad Safi ad-Din al-Hindi.

As we stated, ibn al-Qayyim learned with ibn Taimiyyah and benefited from his tremendous knowledge in the areas of *Tafsir*[3], *`Hadith, Fiqh, Usul*[4], inheritance[5] and Creed. He was his devoted student for approximately sixteen years.

Among ibn al-Qayyim's teachers were ibn Maktum, 'Ala ad-Din al-Kindi, Muhammad ibn Abu al-Fat`h, Ayyub ibn al-Kamal, Judge Badr ad-Din ibn Jama`ah and Abu al-Fat'h al-Ba`albaki. May Allah (سُبحانهُ وتعالى) grant them all His Mercy.

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[1][59:10]

[2][Which was a jail during that time].

[3][Meanings of the Qur'an].

[4][Major resources of Islamic Knowledge, or rulings of the Islamic Jurisprudence].

[5][Or, '*`Ilm al-Fara-idh*'].

Students of ibn al-Qayyim

Ibn al-Qayyim's students included an impressive list of Imams of knowledge, such as ibn Kathir, ibn Rajab al-'Hanbali, ibn Qudamah al-Maqdisi, al-Fairuzabadi, who wrote the famous Arabic dictionary known by, *al-Qamus al-Mu`hit*, and so forth. Ibn al-Qayyim' s two children, Ibrahim and Musharraf ad-Din, whose name was Abdullah, also learned with him.

Books that ibn al-Qayyim Authored

Ibn al-Qayyim authored a large number of books, such as:

1. *Ijtima` al-Juyush al-Islamiyyah `Ala Ghazw al-Mu'attilah wal-Jahmiyyah.*
2. *A`hkamu Ahli adh-Dhimmah.*
3. *I'lamu al-Muwaqqi`in `an Rabbi al-`Alamin.*
4. *Ighathatu al-Lahfan min Masa-id ash-Shaitan.*
5. *Al-Fawa-id.*
6. *Tahdheebu Sunani Abi Dawood.*
7. *Madariju as-Salikin.*
8. *Ad-Da-o-wad-Dawa.*
9. *'Uddatu as-Sabirin wa-Dhakheeratu ash-Shakirin.*
10. *Hidayatu al-`Hayara fi Ajwibati an-Nasara.*

Ibn al-Qayyim authored many other books about the various aspects of knowledge, some of them are still manuscripts. May Allah (سُبحانهُ وتعالى) reward him with His Mercy and Pleasure.

This biography of Imam ibn al-Qayyim is somewhat based on the biography that Shaikh Abdul Hadi Wahbeh and Shaikh `Irfan Abdul Qadir `Hassunah collected from various resources of biography of famous imams, such as *ad-Durar al-Kaminah*, *al-Bidayah wan-Nihayah*, *Shadharat adh-Dhahab*, and *an-Nujumu az-Zahirah*.

I attest that I benefited to a good extent from the *Ta'hqiq*, that is, criticism of the narrations of *`Hadith*, that Shaikh Abdul Hadi Wahby collected, in cooperation with *Mu-assasat ar-Rayyan*, from the books on *`Hadith* that the *Imam of Ahlu as-Sunnah* in our time, Nasir ad-Din al-Albani, has authored. May Allah (سُبحانهُ وتعالى) grant His mercy to al-Albani for the tremendous service he offered to Islam and the knowledge of *`Hadith*, in specific, for our time.

I also benefited, to a lesser extent, from the *Ta`hqiq* by Shaikh `Irfan Abdul Qadir `Hassunah on, Zadul-Ma`ad, published by *Daru al-Fikr*. I also compiled *Ta`hqiq* and commentary from several more books and resources of knowledge, including the major resources I will soon mention, Allah willing[1].



[1][For more information about ibn al-Qayyim, refer to the following resources: an-Nujumu az-Zahirah, 10:249, al-Bidayah wan-Nihayah, 14:234-235, al-Badr at-Tali', 2:142-146, ad-Durar al-Kaminah, 4:21-23, Shadharatu adh-Dhahab, 6:168-170, etc.]

زاد المعاد

في

هدي خير العباد

Introduction By Ibn al-Qayyim



All thanks and praises are due to Allah (سُبحانهُ وتعالى), Lord of all that exists, the final triumph will truly be for those who fear and obey Allah (سُبحانهُ وتعالى) and transgression is only started against those who are unjust. Verily, there is no deity worthy of worship except Allah, the *Ilah* (God) of the earlier and later creations, Sustainer of the heavens and earths, Owner and King of the Day of Judgment.

There is no success, except through Allah's obedience, nor might, except through being humble before His Might, nor richness, except by being meek to His Mercy, nor guidance, except by embracing His Light. There is no life, except by earning His good Pleasure, nor delight, except by earning closeness to Him. The heart can neither earn success, nor righteousness, except by being sincere to Allah (سُبحانهُ وتعالى) and Loving Him, Alone.

Verily, it is Allah Who appreciates when He is obeyed, pardons and forgives when He is disobeyed, accepts the supplication when He is invoked and rewards when His call is complied with.

All thanks and praises are due to He, Whose Lordship is affirmed by all creations, Whose *Ilahiyyah*[1] is attested to, by all what He has fashioned. They all testify

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[1][Which pertains to Allah (سُبحانهُ وتعالى) being the only deity who has the right to be worshipped].

that He is Allah, none has the right to be worshipped except Him; a testimony attested to by His wonderful creation and the magnificent *Ayat* (signs, proofs, evidences, lessons, etc.) that He has endowed them with.

Verily, *sub`hana allahi wabi`hamdihi, `adada khalqihi, wa-ridha nafsihi, wa-zinata `arshihi, wa-midada kalimatih*[1]. Surely, there is no deity worthy of worship except Allah (سُبحانَهُ وتَعالى) Alone, Who has no partners in His Lordship, just as He has no partner with Him in His Godship. There is none like unto Him, regarding His Self, His Actions and His Attributes.

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[1][Muslim (4905) narrated in the, Sahih, his authentic collection of *`Hadith*, that Juwairiyah, the Prophet' wife, may Allah be pleased with her (رَضِيَ اللهُ عَنْهَا), reported that Allah's Messenger came out (of her house) in the morning as she was busy observing her dawn prayer in her place of worship. He came back in the forenoon and she was still sitting there. He said to her, "You have been in the same seat since I left you." She said, "Yes." The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَقَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ ثَلاَثَ مَرَّاتٍ لَوْ وُزِنَتْ بِمَا قُلْتِ مُنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ."

"*I recited four words* (sentences) *three times after I left you; if these words are weighed against what you have recited since morning, they would outweigh them. (These words are,) 'Sub`hana allahi wabi`hamdihi, 'adada khalqihi, wa-ridha nafsihi, wa-zinata 'arshihi wa-midada kalimatih.* (Praised and Glorified be Allah according to the number of His creation, the pleasure of His Self, the weight of His Throne and the ink used in recording His words.)'"]

Allah (سُبحانهُ وتعالى) is the Great, truly the Great. All thanks are to Allah (سُبحانهُ وتعالى) always and all praise and glory are due to Him in morning and afternoon. All praise is due to He Who is praised and glorified by the heavens and all that is in them, the stars and their orbits, the earth and its inhabitants, the seas and their fishes, stars, mountains, trees, animals, hills, sand, every wet and dry and everything dead and living,

﴿ تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلاَّ يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لاَ تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴾

(The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.)[1]

I hereby bear witness that there is no God or Deity worthy of worship, except Allah (سُبحانهُ وتعالى), Alone without partners, a statement (*Testimonial*) on which the heavens and earth were established and for which all creations were created.

This is a *Testimonial* for which Allah (سُبحانهُ وتعالى) sent all His Messengers, revealed all His Books and legislated all what He legislated[2]. On account of this *Testimonial*, the scales[3] were brought forth, the records were established and the marketplaces that direct to Paradise and Hellfire were opened.

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[1][17:44]

[2][Which is founded on *Tau`hid*, Allah's Islamic Monotheism].

[3][Weighing Good against Evil].

Because of this *Testimonial*, creation (mankind and Jinns) were divided into believers and disbelievers, righteous and sinners. It is the origin of (or the reason behind) creation, [Allah's] Commandments, Reward and Punishment. It is the right that creation was created to fulfill. Verily, it is about this statement and fulfilling its obligations that Reckoning and the Questioning will be held, and consequently, receiving reward or punishment.

On this *Testimonial*, the *Qiblah*[1] was designated, the religion was founded and swords were raised high in the sake of *Jihad*[2]. It is Allah's right on all of His slaves. This *Testimonial* is the word of *Islam*[3], the key to the *Dar as-Salam*[4] and the subject of which the earlier and later generations will be asked. Surely, the feet of every slave will not be moved from before Allah (سُبحانهُ وتعـالى), until he or she are asked about two matters, "Who did you worship," and, "How did you answer the Messengers?"[5]

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[1][Direction of the prayer, the *Ka`bah* at Makkah].

[2][*Jihad* literally means, 'struggle', not, 'holy war', as the disbelievers, and sadly, some uninformed Muslims think. *Jihad* pertains to one's struggle against his own desires and the plots of the devil, striving hard to disobey them, and instead, obey Allah Alone. One of the best forms of *Jihad*, is for one to give himself up for the sake of Allah in battle against the disbelievers. Life is a continuous *Jihad* that ends when one sees the angel of death.]

[3][Islam means, total submission to Allah inwardly and outwardly.]

[4][Residence of Peace, meaning, Paradise.]

[5][At-Tirmidhi and ad-Darimi collected a *`Hadith* from Abu Barzah al-Aslami, who reported that the Prophet of Allah (Muhammad صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) said, =

The answer to the first question is through implementing the implications of "*La ilaha illa-llah*" (None has the right to be worshipped except Allah) in knowledge, affirmation and action[1].

The answer to the second question, is through fulfilling the implications of "*Muhammadun Rasulu-llah*"

="لاَ تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ وَعَنْ عِلْمِهِ فِيمَ فَعَلَ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَعَنْ جِسْمِهِ فِيمَ أَبْلاَهُ."

"*The slave's feet will not be moved from their place on the Day of Resurrection, until he is asked about how he spent his life, what he did regarding the knowledge he earned, where he earned and spent his wealth and about his body how he spent its energy.*" At-Tirmidhi rendered this *`Hadith* authentic and graded it *'Hasan* (the lesser grade of authentic *`Hadiths*), *Sahih* (authentic). This is a unique *`Hadith* Terminology that at-Tirmidhi brought forth. It either refers to a grade that is between the *Hasan* and the *Sahih*. Or, it indicates that a *`Hadith* has two chains of narration, one '*Hasan* and the other *Sahih*. Allah (سُبحانهُ وتَعالى) has the best knowledge.]

[1][Allah the Exalted said,

﴿ فَاعْلَمْ أَنَّهُ لاَ إِلَهَ إِلاَّ اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ ﴾

(*So know* [O Muhammad صَلَّى اللهُ عَلَيْهِ وسَلَّمَ] *that Lâ ilâha illallâh* [none has the right to be worshipped but Allâh] *and ask forgiveness for your sin*) [47:19]. Therefore, one must believe in Allah's Oneness, follow it by declaring this fact and then implementing its requirements, such as seeking Allah's Pardon and Forgiveness.]

(Muhammad is Allah's Messenger) in knowledge, affirmation, obedience and acceptance[1].

I hereby testify and attest that Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is Allah's slave and Messenger, the trustworthy in His Revelations, the best of His creation and Allah's emissary to His slaves. Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is he who was sent with the Right Religion and the Straight Path. Allah (سُبحانهُ وتَعالى) sent him as a mercy to all that exists, a leader for those who fear and obey Allah (*Al-Muttaqun* (the Pious)) and a proof against all creations.

Allah (سُبحانهُ وتَعالى) sent Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) after a period of time during which he did not send a Prophet, and through him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), He guided to the best way and the clearest path. Allah (سُبحانهُ وتَعالى) commanded His slaves to obey, support, honor and love the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and to fulfill his rights. Allah, the Exalted, closed all doors to Paradise, except through the door that passes through Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and it will only open therewith. Allah (سُبحانهُ وتَعالى) opened Muhammad's heart, raised high his fame and removed his burden. Verily, Allah (سُبحانهُ وتَعالى) placed humiliation and disgrace on those who defy the Prophet's commands and religion. In the, Musnad

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[1][Allah the Exalted said,

﴿ مَنْ يُطِعْ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴾

(*He who obeys the Messenger* [Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ], *has indeed obeyed Allâh, but he who turns away, then we have not sent you* [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] *as a watcher over them*) [4:80]. Thus, one must believe in the Prophet (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), declare this fact and obey and honor him.]

(*`Hadith* no. 4868), collected by Imam Ahmad [ibn `Hanbal], there is a *`Hadith* that Abu Munib Al-Jurashi collected from Abdullah ibn Umar, who said that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"بُعِثْتُ بِالسَّيْفِ بَيْنَ يَدَيِ السَّاعَةِ حَتَّى يُعْبَدَ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي وَجُعِلَ الذِّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ "

"*I was sent with the sword just before the Last Hour so that Allah Alone is worshipped without partners. Verily, my provision was made under the shadow of my spear* (in jihad), *and humiliation and disgrace were placed on those who defy my matter* (religion, way, *Sunnah*, commands). *Verily, he who imitates a people, is one of them.*"[1]

And just as Allah (سُبحانهُ وتَعـالى) placed humiliation and disgrace on those who defy Muhammad's religion, He ordained might for those who obey and follow him. Allah (سُبحانهُ وتَعالى) the Exalted said,

﴿ وَلاَ تَهِنُوا وَلاَ تَحْزَنُوا وَأَنْتُمُ الأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾

(*So do not become weak* (against your enemy), *nor be sad, and you will be superior* (in victory) *if you are indeed* (true) *believers*)[2],

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[1][Shaikh Al-Albani rendered this *`Hadith* authentic, in his book, Irwaa al-Ghalil, *`Hadith* no. 1269].

[2][3:139]

﴿ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ ﴾

(*But honor, power and glory belong to Allâh, and to His Messenger* (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), *and to the believers*)[1],

﴿ فَلاَ تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمُ الأَعْلَوْنَ وَاللَّهُ مَعَكُمْ ﴾

(*So be not weak and ask not for peace* (from the enemies of Islâm) *while you are having the upper hand. Allâh is with you*) [2],

﴿ يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾

(*O Prophet* (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)*! Allâh is Sufficient for you and the believers who follow you*)[3], meaning, Allah Alone is Sufficient for you and for your followers, and therefore, you need none else!

There are several meanings for the last *Ayah*. The first, is that, *'and'*, in the ayah is in reference to Allah (سُبحانهُ وتَعالى) being Sufficient [for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Sufficient for the believers]. The second meaning is that, Allah will suffice for you and for those who follow you; this is the best meaning. The third meaning, as for the believers who follow you, Allah, the Exalted, is Sufficient for them. The fourth, yet invalid meaning is, Allah (سُبحانهُ وتَعالى) is Sufficient for you and also the believers are sufficient for

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[1][63:8]
[2][47:35]
[3][8:64]

you. Even though some people agreed with the fourth meaning, it is invalid and we should not accept it as the meaning for this *Ayah*. Sufficing is for Allah (سُبحانهُ وتعالى) Alone, just as in the case of trusting, fearing, obeying and worshipping.

Allah the Exalted said in another *Ayah* (verse),

﴿ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴾

(*And if they intend to deceive you* (O, Muhammad صلّى الله عليه وسلّم), *then verily, Allâh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers.*)[1]

Therefore, there is a difference between being Sufficing (*`Hasb* in Arabic) and giving support (*Ta`yeed* in Arabic). Allah (سُبحانهُ وتعالى) stated that He Alone is Sufficient and that He helps through His Aid and through the believers' support.

Also, Allah, the Exalted and Most Honored (سُبحانهُ وتعالى), praised the people of *Tau`hid*[2] who trust in Him, those slaves who believe that Allah Alone is Sufficient for them. Allah (سُبحانهُ وتعالى) said,

﴿ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴾

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[1][8:62]

[2][Those who believe in Allah's Oneness in the Lordship and Godship, affirm His Attributes and worship none, except Him].

(*Those* (believers) *unto whom the people* (the hypocrites) *said, "Verily, the people* (pagans) *have gathered against you* (a great army), *therefore, fear them." But it* (only) *increased them in Faith, and they said: "Allâh* (Alone) *is Sufficient for us, and He is the Best Disposer of affairs* (for us).")[1]

They did not say, "Allah and His Messenger are sufficient for us." If this was their statement for which the Lord, the Most High, praised them, then why would Allah, the Exalted, say to His Messenger, salla allahu `alaihi wa-sallam, "Allah is Sufficient for you and also the believers are sufficient for you", when the Prophet's followers stated that the Lord (سُبحانهُ وتعـالى) Alone is Sufficient for them? They did not associate the Messenger, salla allahu `alaihi wa-sallam, with Allah, the Exalted, with regards to being Sufficient for them, so why would Allah allow them to associate themselves with Him in being sufficient for His Messenger. This idea is indeed impossible and manifestly false.

Allah (سُبحانهُ وتعالى) said in another *Ayah*,

﴿ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴾

(*Would that they were contented with what Allâh and His Messenger gave them and had said: "Allâh is Sufficient for us. Allâh will give us of His Bounty, and* (also) *His Messenger* (from alms, etc.). *We implore Allâh* (to enrich us).")[2] Allah (سُبحانهُ وتعـالى) used the word 'give' (coming from

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[1][3:173]
[2][9:59]

the word '*Itaa*" in Arabic) when He mentioned Himself and then His Messenger, just as He said in another *Ayah* [59:7],

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ ﴾

(*And whatsoever the Messenger* (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) *gives you, take it.*} However, Allah, again, made sufficing exclusive for Himself, Alone. He did not say, "They said, 'Allah and His Messenger are sufficient for us.'" Rather, He made sufficing one of His exclusive rights.

Further, Allah, ta`ala, said [that the believers said],

﴿ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴾

(*We implore Allah* [to enrich us])[1] Allah (سُبْحَانَهُ وَتَعَالَى) did not mention His Messenger here, but made imploring directed to Him Alone, just as He, the Exalted, said [in another part of the Qur'an],

﴿ فَإِذَا فَرَغْتَ فَانصَبْ ۞ وَإِلَى رَبِّكَ فَارْغَبْ ﴾

(*So when you have finished* (your occupation), *devote yourself for Allâh's worship. And implore your Lord Alone.*)[2] Consequently, *ar-Raghbah* (imploring), *at-Tawakkul* (trusting), *al-Inabah* (returning) and *al-`Hasb* (being Sufficient) are all for Allah Alone, just as in the case of *al-`Ibadah* (worshipping), *at-Taqwa* (obeying and

[1][9:59]
[2][94:7-8]

fearing) and *as-Sujud* (Prostrating), they are performed for Him Alone. Also, *an-Nadhr* (vowing) and *al-`Hilf* (swearing) are for and by Allah Alone. Allah (سُبحانهُ وتعالى) said in a similar *Ayah* (verse),

﴿ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ﴾

(*Is not Allah **Kafin** His slave*)[1], that is, Sufficient, because the, '*Kafi*', and the, *'Hasb*', carry the same meaning [in Arabic].

In this *Ayah*, Allah the Exalted and Most Honored stated that He Alone is *Kafi* for His slave. Therefore, why would Allah (سُبحانهُ وتعالى) make Himself partner to the Prophet's followers with regards to being Sufficient or *Kafi*?

Might (glory), sufficiency and receiving aid are given according to the degree of one's following the Messenger (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ). Guidance, success and safety [from Allah's Torment] are also a consequence of the degree of one's following the Messenger (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ). Surely, Allah (سُبحانهُ وتعالى) has tied earning happiness in this life and the Last Life to following the Messenger (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ), and connected misery in both lives to defying him (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ). Therefore, those who follow the Messenger (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) will earn guidance and peace, success and might, sufficiency and aid, support and assistance, as well as, a delightful life in this world and in the Hereafter. Those who defy the Messenger (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) will earn disgrace and humiliation, fear and misguidance, failure and misery, both in this life and in the Hereafter. He, peace be upon him, swore that,

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[1][39:36]

"لاَ يُؤمِنُ أَحَدُكمْ حَتَّى أكونَ أحَبَّ إِلَيْهِ مِنْ وَلَدِه ووالده والنَّاسِ أَجْمَعين."

"*One of you will not attain Eman* (Faith)*, until and unless, I become dearer to him than his offspring, parents and all other people.*"[1]

Also, Allah the Most Honored swore that they will not believe, those who do not refer to the Messenger (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) for judgment, regarding every dispute that arises between them, then accept his judgment, feel no annoyance in their hearts regarding it, and then submit to it with full submission. Allah, the Exalted said,

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلاَ مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ﴾

(*It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision.*)[2] Hence, Allah (سُبحانَهُ وتَعالى) ended all choice after He and His Messenger issue their decision, and therefore, no believer can choose any other decision after the Messenger (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) issued his decision. Rather, when the Messenger (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) orders, then his order

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[1][Al-Bukhari and Muslim collected this *`Hadith*. Muslims consider the authentic collections of *`Hadith* collected by al-Bukhari and then Muslim, to be the most authentic books after the Qur'an].

[2][33:36]

must be carried out. However, one has a choice to accept or refuse statements made by anyone else, except in the case of those who have knowledge in the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his *Sunnah*. In this case, one is *allowed*, not *obliged*, to follow that statement[1], because no one is *required* to follow anyone's statement, except the statements of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The best we could say about the statements of anyone else except the Messenger, (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), is that one *can* accept them, but if he did not, he will not be disobeying Allah (سُبْحَانَهُ وَتَعَالَى) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Can this be compared to the statements of he whose decision is ordained on all responsible adults, who are all forbidden from disobeying him and required to abide by his statements rather than the statements of anyone else? None has the right to issue a decision or make a statement after the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) issued his decision or made a statement, just as none is allowed to legislate, except the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) [who does so by Allah's Leave]. Everyone else can be obeyed only when they command what the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commands and prohibit what the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prohibits. Thus, they will be merely delivering and conveying, rather than starting and initiating.

So far as those who start statements and establish foundations according to their own understanding and comprehension, then the *Ummah* (Muslim Nation) is not obliged to obey them nor refer to them for judgment, unless and until, they are evaluated according to what the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) brought forth. Then if their statements conform to and agree with the Messenger's way,

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[1][if it does not contradict an *Ayah* or a Prophetic *Hadith*].

thus earning authenticity, they will be accepted. Otherwise, if they defy the Messenger's way, they must be rejected and discarded. If one is not sure, then one should hesitate to render a definite decision. The best one could say about this case is that one is *allowed* to accept or refuse such statements, and to issue a *Fatwa*[1] based on them, if one accepts and agrees with them. However, one is not *required* or *obliged* to follow this type of decision or opinion.

Allah Creates and then Selects and Chooses Whomever He Wills

Allah (سُبحانهُ وتعـالى), Alone, creates and chooses whom He will from among His creation. Allah (سُبحانهُ وتعالى) said,

﴿ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ﴾

(*And your Lord creates whatsoever He wills and chooses.*)[2] The meaning for 'chooses ('*Yakhtar*', in Arabic)', does not pertain to Allah being the Creator Who chooses what He will to create, as followers of *al-Kalam*[3] claim. Rather, this meaning is not desired here, since Allah (سُـبحانهُ وتعـالى) said before that He,

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[1]['*Fatwa*', means, 'religious decision or decree', that relies on or is derived from the general texts of the Qur'an and the *Sunnah*].

[2][28:68]

[3][Who rely on philosophy and their own understanding, whims, desires and limited comprehension to provide answers to questions that otherwise, have answers in the Qur'an and *Sunnah*.]

﴿ يَخْلُقُ ﴾

(*creates*), and that He creates,

﴿ مَا يَشَاءُ ﴾

(..*whatsoever He wills.*) However, the meaning of, 'chooses', pertains to Allah (سُبحانهُ وتعالى) selecting and designating, after He creates. Hence, Allah's choosing to create comes before starting creation, while choosing from among His creation comes after and is more exclusive. Therefore, the meaning stops at Allah's statement,

﴿ وَيَخْتَارُ ﴾

(*and chooses*), while the next statement,

﴿ مَا كَانَ لَهُمُ الْخِيَرَةُ ﴾

(*no choice have they*)[1], affirms that they have no say in this 'choosing (or selecting)'. The choice is for the Creator Alone, and just as He Alone creates, He Alone chooses from His creation. None has the Ability to create, and choose after that, except Allah. He, all praise is due to Him, knows His choices and what pleases Him. He knows what is suitable to be chosen and what is otherwise. None else has even the least share in this Attribute.

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[1] [28:68]

Some people who are not capable of investigating proper meanings said that Allah's statement,

﴿ مَا كَانَ لَهُمُ الْخِيَرَةُ ﴾

(*ma-kana lahumu-l-khiyarah*) means, He chooses for them what they had a choice (or preference) in choosing. This is an invalid meaning for several reasons.

Among the reasons is that Allah the Most Honored stated that the *Kuffar* (disbelievers) offered suggestions as to who Allah should choose [for His Messages] and wanted this to be their prerogative. Allah (سُبحانهُ وتعالى) rejected this suggestion and stated that He Alone chooses,

﴿ وَقَالُوا لَوْلاَ نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ ۞ أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَةُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴾

(*And they say: "Why is not this Qur'ân sent down to some great man of the two towns* (Makkah and Tâ'if)*?" Is it they who would portion out the Mercy of your Lord? 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. But the Mercy* (Paradise) *of your Lord* (O Muhammad صلّى الله عليه وسلّم) *is better than the* (wealth of this world) *which they amass.*)[1].

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[1][43:31-32]

Allah the Exalted rejected their attempt to choose and select instead of His choice and stated that this is not their right. Rather, this decision is exclusively for He Who Alone decides matters of livelihood that pertain to their provisions and life-terms. He Alone chooses whom He wills to bestow His Favor on, on account of His knowledge in His choices and in those who deserve or do not deserve receiving His Favor. It is He Who has raised some of them above others in grade and divided the provisions among them. He Alone renders decision about all this. Therefore, in this *Ayah*[1], Allah (سُبحانهُ وتعـالى) states that He Alone creates and chooses [whomever He wills], and He knows best whom to choose. Allah the Exalted (سُـبحانهُ وتعـالى) said in another *Ayah*,

﴿ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ﴾

(*And when there comes to them a sign* (from Allâh) *they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message.*)[2]

In this *Ayah*, Allah (سُبحانهُ وتعـالى) asserts that He knows best those who are suitable to receive His Bounty, Honor and being entrusted with the Message and Prophethood.

Further, Allah (سُبحانهُ وتعالى) asserts His being Free from the implication of the *Kuffar's* suggestion, which entails His having a partner in choosing,

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[1][28:68]
[2][6:124]

﴿ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴾

(*No choice have they* [in any matter]. *Glorified is Allâh, and exalted above all that they associate* [as partners with Him].)[1] The kind of *Shirk*[2] that Allah (سُبحانهُ وتعالى) negates and declares that He is Free from, does not imply the existence of another creator with Him[3]. Think about this meaning, because it is very delicate.

Moreover, Allah (سُبحانهُ وتعالى) said in a similar *Ayah* (verse) in *Surat al-`Hajj*, chapter 22:73-76,

﴿ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لاَ يَسْتَنقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ۞ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴾

(*Verily, those on whom you call besides Allâh, cannot create* [even] *a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are* [both] *the seeker and the sought. They have not estimated Allâh His Rightful Estimate. Verily, Allâh is All-Strong, All-Mighty*), then said,

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[1][28:68]

[2][Polytheism].

[3][Still, Allah (سُبحانهُ وتعالى) glorifies Himself from this and considers it *Shirk* (Polytheism)].

﴿ اللَّهُ يَصْطَفِي مِنْ الْمَلاَئِكَةِ رُسُلاً وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۞ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الأُمُورُ ﴾

(*Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer. He knows what is before them, and what is behind them. And to Allâh return all matters* [for decision].) Allah (سُبحانهُ وتعالى) said in *Surat al-Qasas*,

﴿ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴾

(*And your Lord knows what their breasts conceal, and what they reveal*)[1], and in *Surat Al-An`am*, 6:124,

﴿ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ﴾

(*Allâh knows best with whom to place His Message.*)[2] Allah (سُبحانهُ وتعالى) mentions His Action, of endowing whomever He wills with whatever He wills, and states that this occurs through and on account of His knowledge of them deserving being endowed and chosen. Contemplate the meaning of these *Ayat* (verses) and you will find this meaning apparent in them, and Allah (سُبحانهُ وتعالى) has the best knowledge.

Also, this *Ayah* [28:68] came after Allah's statement,

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[1][28:69]
[2][6:124]

﴿ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ۞ فَعَمِيَتْ عَلَيْهِمُ الأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لاَ يَتَسَاءَلُونَ ۞ فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَى أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ۞ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ﴾

(*And* [remember] *the Day* [Allâh] *will call to them, and say: "What answer gave you to the Messengers?" Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another. But as for him who repented* [from polytheism and sins], *believed* [in the Oneness of Allâh, and in His Messenger Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ], *and did righteous deeds* [in the life of this world], *then he will be among those who are successful. And your Lord creates whatsoever He wills and chooses.*)[1] Therefore, just as Allah (سُبحانهُ وتعالى) created them Alone, He chose from them those who repent, believe and perform righteous, good deeds. They became the chosen few from among His slaves and the best from among His creation. This choice was based on Allah's wisdom and knowledge of those who deserve to be chosen. It is not based on the choice that the *Mushriks* (polytheists) made and suggested. Truly, all praise and glory are due to Allah, He is Free from the *Shirk* they ascribe to Him.

Allah's Choices Demonstrate His Oneness

When you contemplate the creation you will realize the fact that Allah's choices and selections demonstrate His

[1][28:65-68]

Lordship, Oneness and perfect Wisdom, Knowledge and Ability. You will know that Allah (سُبحانهُ وتعـالى) is the One and only Deity worthy of worship, having no partner who creates as He creates, chooses as He chooses and reigns or rules as He reigns and rules.

Allah's choosing, directing and selecting, which are observed throughout this universe, are among the greatest signs of His Godship and attestations to His Oneness, perfect Attributes and the truth of His Messengers. We will mention some of these selections, so as to draw the attention to other selections, indicative of what is beyond them.

Allah (سُـبحانهُ وتعـالى) created the heaven and made it seven heavens. He chose the highest among the seven heavens as the residence of the angels nearest to Him, selected it to be the closest to His *Kursi* (literally, a footstool) and *`Arsh* (Allah's Throne) and placed in it those whom He chose from among His creation. Therefore, the seventh heaven has a virtue and a status above the rest of the heavens; even if its only virtue is its being the closest and nearest to Allah (سُبحانهُ وتعالى) the Blessed the Ever-High, it will be sufficient alone.

Choosing and selecting in this manner, especially since the heavens are made of the same substances, are among the clearest evidences to Allah's perfect Ability and Wisdom and that He creates what He wills and then chooses.

Allah (سُـبحانهُ وتعـالى) also chose *Jannat al-Firdaus* (the *Firdaus* Paradise) above all other paradises. He selected *al-Firdaus* by making *His Throne* its roof.

Some *Athar*[1] suggest, in regards to *al-Firdaus*, "Allah (سُبحانهُ وتعالى) planted its trees with His own Hand and selected it to be the dwelling of the best of His creation."[2]

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[1][*Athar*, means, whatever is recorded from ancestry, in this case, whatever proceeded from the Prophet and other than the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The best meaning is that *Athar* is in reference to whatever was collected from *as-Salaf as-Sali'h*, the companions, the next generation after the companions (*at-Tabi`in*) and the next generation after the *Tabi`in* (*Tabi`i at-Tabi`in*). This is the best meaning, since it distinguishes between what the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said and what others said. Refer to, *Al-Hadithu `Hujjatun bi-Nafsihi fi al-A`hkami wa-l-`Aqa-id*, by al-Albani, which Allah blessed me to translate for, Dar at-Turath al-Islami.]

[2][Al-Bukhari narrated that Abu Hurairah said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ آمَنَ بِاللَّه وَبِرَسُوله وَأَقَامَ الصَّلاَةَ وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللَّه أَنْ يُدْخلَهُ الْجَنَّةَ جَاهَدَ فِي سَبِيلِ اللَّه أَوْ جَلَسَ فِي أَرْضه الَّتِي وُلدَ فِيهَا" فَقَالُوا يَا رَسُولَ اللَّه أَفَلاَ نُبَشِّرُ النَّاسَ قَالَ: "إِنَّ فِي الْجَنَّة مائَةَ دَرَجَة أَعَدَّهَا اللَّهُ لِلْمُجَاهدينَ فِي سَبِيلِ اللَّه مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاء وَالأَرْضِ فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّة وَأَعْلَى الْجَنَّة أُرَاهُ فَوْقَهُ عَرْشُ الرَّحْمَنِ وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّة."

"*Whoever believes in Allah and His Apostle, offer prayer perfectly and fasts the month of Ramadhan, will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's Cause or remains in the land where he is born.*' The people said, '*O Allah's Apostle! Shall we acquaint the people with this good news?*' He said, '*Paradise has one-hundred=*

Allah (سُبحانهُ وتعالى) chose from among the angels, those who are exalted above other angels, such as Jibril (Gabriel), *Mikaeel* (Michael) and *Israfeel*. The Prophet (صَلَّى اللهُ عَلَيْـهِ وسَـلَّمَ) used to say [in his invocation of Allah],

"اللهُمَّ رَبَّ جبريلَ وميكائيلَ وَإِسْرافيلَ، فاطِرَ السَّماواتِ والأَرضِ، عالِمَ الغَيْبِ والشَّهادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبادِكَ فيما كانوا فيه يَخْتَلِفونَ، اهدِني لِما اخْتُلِفَ فيه من الحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدي مَنْ تَشاءُ إِلى صِراطٍ مُسْتَقيمٍ".

"*O Allah, Lord of Jibreel* (Gabriel), *Mikaeel* (Michael) *and Israfeel, the Creator of the heavens and the earth, Who knows the unseen and the seen; You decide amongst Your servants concerning their differences. Guide me with Your permission in regards to the divergent views* (which the people) *hold about Truth, for certainly, it is You Who guides whom You will to the Straight Path.*"[1] These three angels were mentioned, in specific, on account of their exalted status, their being selected and their nearness to Allah. There are many angels besides them that exist in the

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=grades which Allah has reserved for the Mujahidin who fight in His Cause, the distance between each of two grades is like the distance between the Heaven and the Earth. So, when you ask Allah (for something), *ask for al-Firdaus, which is the best and highest part of Paradise. Above it* (al-Firdaus) *is the Throne of Beneficent* (Allah), *and from it originate the rivers of Paradise.*'"]

[1][Muslim collected this *`Hadith*].

heavens[1], but only these three were mentioned. Jibril is the angel entrusted with delivering Allah's Revelation, which assures the life of hearts and souls. *Mikaeel* is the angel entrusted with the rain, which brings forth the life of earth, animals and plants. *Israfeel* is the angel entrusted with blowing *as-Sur* (Trumpet); when he does, his blowing in it will resurrect the dead from their graves, by Allah's leave.

Allah (سُبحانهُ وتعالى) chose the Prophets from among the Children of Adam, peace be on him and on all the Prophets. The Prophets number one hundred and twenty-four thousand.

Allah (سُبحانهُ وتعالى) chose Messengers from among the Prophets and they number three hundred and thirteen, according to a *`Hadith* that Imam Ahmad collected from Abu Dharr[2], and also ibn 'Hibban in his collection of authentic *`Hadiths* (2:361). Allah (سُبحانهُ وتعالى) chose five from

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[1]Al-Bukhari and Muslim reported that Anas ibn Malik narrated, in the long *`Hadith* about *al-Israa*, the Prophet's overnight journey from Makkah to Jerusalem then ascension to heaven and returning to Makkah, that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"فَسَأَلْتُ جِبْرِيلَ فَقَالَ هَذَا الْبَيْتُ الْمَعْمُورُ يُصَلِّي فِيهِ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ إِذَا خَرَجُوا لَمْ يَعُودُوا إِلَيْهِ آخِرَ مَا عَلَيْهِم."

"So I asked Jibril, 'What is this?' and he said, 'This is al-Bait al-Ma`mur in which seventy thousand angels pray every day, and when they depart, they never come back to visit it again.'"]

[2][Imam Ahmad ibn `Hanbal collected this *`Hadith* in his famous collection of *`Hadiths*, al-Musnad (21275). Shaikh Wahby said that Shaikh Nasir ad-Dina al-Albani, may Allah grant him His Mercy, graded this *`Hadith* authentic in his book, Mishkatu-l-Masabee`h, *`Hadith* no. 5737].

the Messengers who are called, '*Ulu-l-`Azm*', meaning, 'Messengers of Strong Will'. They are mentioned in *Surat al-A`hzab* and *Surat ash-Shura*,

﴿ وَإِذْ أَخَذْنَا مِنْ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ ﴾

(*And* [remember] *when We took from the Prophets their covenant, and from you* [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ], *and from Nûh* [Noah], *Ibrâhîm* [Abraham], *Mûsâ* [Moses], *and 'Îsâ* [Jesus] *son of Maryam* [Mary])[33:7], and,

﴿ شَرَعَ لَكُمْ مِنْ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ﴾

(*He* [Allâh] *has ordained for you the same religion* [Islâmic Monotheism] *which He ordained for Nûh* [Noah], *and that which We have revealed to you* [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ], *and that which We ordained for Ibrâhîm* [Abraham], *Mûsâ* [Moses] *and 'Îsâ* [Jesus] *saying you should establish religion* [do what it orders you to do practically] *and make no divisions in it* [i.e. various sects in religion].)[1] From them, Allah (سُبْحَانَهُ وَتَعَالَى) chose the two *Khalils* (Allah's intimate friends), Ibrahim and Muhammad, may Allah's peace and blessing be on them and their families and offspring.

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[1][42:13]

Allah (سُبحانهُ وتعـالى) chose the children of *Isma`il*[1] from among the children of *Adam*. He then chose the children of *Kinanah* from among the offspring of *Khuzaimah*, then *Quraish*[2] from the children of *Kinanah* then chose *Bani Hashim*[3] from *Quraish* and then from among the children of *Hashim*, He chose Muhammad (صَلّى اللهُ عَلَيْهِ وسَـلّمَ), the master and chief of all of the Children of Adam[4].

Allah (سُـبحانهُ وتَعـالى) chose Muhammad's companions from mankind, and from the companions, Allah chose the foremost to embrace the Faith, *as-Sabiqun al-Awwalun*. From them, Allah (سُبحانهُ وتعالى) chose those who participated in

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[1][Prophet Ishmael, son of Prophet Ibrahim (Abraham), may Allah's mercy and blessings be on them and all of Allah's Prophets].

[2][Quraish: the grand tribe of Makkah, and of the Prophet, Muhammad, peace be on him (صَلّى اللهُ عَلَيْهِ وَسَلّمَ)].

[3][The Prophet's sub-tribe].

[4][Muslim narrated in his authentic collection of *`Hadith*, the Sahih (2276) that Wathilah ibn al-Asqa` said that he heard Allah's Apostle (صَلّى اللهُ عَلَيْهِ وَسَلّمَ) say,

"إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ وَاصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ."

"Verily Allah granted eminence to Kinanah from amongst the descendants of Isma`eel, and granted eminence to the Quraish amongst the descendants of Kinanah, and granted eminence to Bani Hashim from among the Quraish, and granted me eminence from among the tribe of Bani Hashim."]

the battle of Badr[1] and those who participated in the *Bai`at ar-Ridhwan*[2]. Allah (سُبحانهُ وتعالى) chose for them the most complete religion, the best *Shari'ah* (Jurisprudence and Law) and the best, cleanest and purist mannerism and code of conduct.

Allah (سُبحانهُ وتعالى) chose the Prophet's *Ummah*[3] above all nations. In the, Musnads, that Imam Ahmad and other scholars of *`Hadith* collected, Bahz ibn `Hakeem ibn Mu`awiyah ibn `Haidah narrated that, his father `Hakeem said that, his father Mu`awiyah said that, the Messenger of Allah (صَلّى اللهُ عَلَيْهِ وسَلّمَ) said,

"أَنْتُمْ مُوفونَ سَبعينَ أُمَّةً أَنْتُم خَيْرُها وأَكْرَمُها على الله."

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[1][*Badr* was the first battle between the Messenger's army and the Quraish pagan army; the latter were defeated and it was the first major victory in Islam].

[2][*Bai`at ar-Ridhwan*: the Pledge of Allegiance wherein 1500 companions gave to Allah's Messenger (صَلّى اللهُ عَلَيْهِ وَسَلّمَ) under a tree in *al-`Hudaibiyyah*. They promised that they would not desert, and some of them promised that they would die in battle rather than desert. The Messenger (صَلّى اللهُ عَلَيْهِ وَسَلّمَ) called for this *Bai`ah* after news came to the Muslims that pagans of Quraish killed 'Uthman ibn 'Affan, the Prophet's emissary to the pagans. Al-Bukhari and Muslim collected several *`Hadith*s about the day of *`Hudaibiyyah*, such as the *`Hadith* where Salamah ibn al-Akwa` said, "I gave the Pledge of allegiance (*ar-Ridhwan*) to Allah's Apostle (صَلّى اللهُ عَلَيْهِ وَسَلّمَ) and then I moved to the shade of a tree." When he was asked about the pledge he gave, he said, "We gave the pledge of allegiance for death."]

[3]['The Ummah of Muhammad', is in reference to the Prophet's Nation, the Muslim Nation; this term pertains to Muslims when it is coupled with the Prophet (صَلّى اللهُ عَلَيْهِ وَسَلّمَ)].

"*You are the last of seventy Ummah, you are the best among them and the most honorable to Allah.*" Imam Ahmad and Ali ibn Al-Madini stated that this *`Hadith*, collected from Bahz ibn `Hakeem from his father from his grandfather, is authentic[1].

The merit of these choices was prominently apparent in the way Muslims conducted their actions, mannerism, *Tau`hid*[2], and consequently, the grades they earned in Paradise and their status in the Gathering Area [on the Day of Resurrection]. On that Day, they will be above all peoples, over a hill that overlooks everyone else. At-Tirmidhi narrated that, Buraidah ibn al-`Husaib al-Aslami said that, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَهْلُ الجَنَّةِ عِشرونَ ومائَةُ صَفٍّ، ثَمانونَ مِنْها مِنْ هذه الأُمّة، وأَرْبَعونَ مِنْ سائِرِ الأُمَمِ."

"*The people of Paradise comprise one hundred and twenty rows, eighty of them from this Ummah*[3]*, while forty are*

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[1][Al-Musnad, by imam Ahmad (7:20064), at-Tirmidhi (3001) and the, Sunan, by ibn Majah (4287-4288); al-Albani included this *`Hadith* in his book, Sahih Sunan at-Tirmidhi (2399)].

[2]['Tau`hid', means, belief in Allah's Oneness. There are three inseparable parts for *Tau`hid.* First, *Tau`hid ar-Rububiyyah*, affirms that Allah is the One and Only Creator and Sustainer of all that exits. Second, *Tau`hid al-Uluhiyyah*, affirms that since Allah Alone is the Creator, the Sustainer, Who gives life and brings death, then none has the right to be worshipped except Him, Alone without partners. Third, Muslims must attest and believe in Allah's Names and Attributes without change, alteration or equating them with attributes of creation.]

[3][Muslims, followers of Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)].

from all other nations." At-Tirmidhi rendered this *`Hadith* from the *Hasan* type[1].

In the Sahih collections[2], Abu Sa`id Al-Khudri narrated that, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"والَّذي نَفْسي بِيَدِه، إِنِّي لأَطْمَعُ أَنْ تَكونُوا شَطْرَ أَهْلِ الجَنَّة."

"*By He in Whose Hand is my life! I hope that you will comprise a half of all the people of Paradise.*" Some might say that the latter *`Hadith* is more authentic[3]. However, one might also say that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) hoped that his *Ummah* will comprise a half of the people of Paradise, but Allah (سُبحانهُ وتَعالى) informed him that his Ummah will comprise eighty rows out of one hundred and twenty rows [who comprise the people of Paradise]. Therefore, there is no contradiction between the two *`Hadith*s, and Allah (سُبحانهُ وتَعالى) has the best knowledge.

Allah endowed the Ummah of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and preferred them with knowledge and forbearing above what He has endowed other nations.

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[1][Ahmad (9:23001), at-Tirmidhi (2546), ibn Majah (4289) and al-'Hakim (1:273); Refer to, Sahih Sunan at-Tirmidhi, by al-Albani (2065)].

[2][Al-Bukhari (3348) and Muslim (222) collected this *`Hadith*]

[3][Since al-Bukhari and Muslim carried it in their collections of authentic *`Hadith*].

Virtues of Makkah

Among Allah's favoring and choosing with regards to areas and provinces, is that He chose the *Sacred Town*, Makkah, to be the best and most honorable town. Allah (سُبحانهُ وتعالى) chose Makkah to be the residence of His Prophet (صَلَّى اللهُ عَلَيْـهِ وَسَـلَّمَ) and made it the place where religious rituals (*`Hajj* and *`Umrah*) are held for the benefit of His slaves. He ordained for them converging on it from near and far areas, from every deep and distant (wide) mountain highway (to perform *`Hajj*). They enter the *Sacred House* with humility, modesty and submissiveness in their hearts, uncovering their heads and discarding the usual attire they wear in every day life.

Allah (سُبحانهُ وتعالى) made Makkah a Sacred Area where blood is safe from being shed, trees are safe from being cut, game is safe from being frightened and grass is safe from being plucked. When one finds a lost item in the Sacred Area, one is obligated to look for its owner, not keep it for himself[1].

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[1][Al-Bukhari narrated that Abu Hurairah said, "In the year of the Conquest of Makkah, the Prophet (صَـلَّى اللهُ عَلَيْـهِ وَسَـلَّمَ) rode his camel, praised Allah and thanked Him and addressed the people saying,

"إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ فَإِنَّهَا لاَ تَحِلُّ لأَحَدٍ كَانَ قَبْلِي وَإِنَّهَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ وَإِنَّهَا لاَ تَحِلُّ لأَحَدٍ بَعْدِي فَلاَ يُنَفَّرُ صَيْدُهَا وَلاَ يُخْتَلَى شَوْكُهَا وَلاَ تَحِلُّ سَاقِطَتُهَا إِلاَّ لِمُنْشِدٍ وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ إِمَّا أَنْ يُفْدَى وَإِمَّا أَنْ=

Allah (سُبحانهُ وتعـالى) made ensuing on the journey to the Sacred House a cause for earning forgiveness for previous sins, an eraser for mistakes and a remover of errors. The Two Sahihs [Al-Bukhari (1521) and Muslim (1350)] narrated that, Abu Hurairah said that, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ أَتى هذا البَيْتَ، فَلَمْ يَرْفُثْ، ولَمْ يَفْسُقْ، رَجَعَ كَيَوْمَ وَلَدَتْهُ أُمُّهُ."

"*Whoever performs `Hajj* (pilgrimage) *to this House* (the *Ka`bah* at Makkah) *and does not approach his wife for sexual relations nor commits sins* (while performing *`Hajj*),

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=يُقِيدَ" فَقَالَ الْعَبَّاسُ إِلاَّ الإِذْخِرَ فَإِنَّا نَجْعَلُهُ لِقُبُورِنَا وَبُيُوتِنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِلاَّ الإِذْخِرَ."

'*Allah held back the elephant from* Makkah. *But, He* (Allah) *let His Apostle and the believers overpower the infidels of* Makkah *Beware!* (Makkah is a sanctuary) *Verily! Fighting in* Makkah *was not permitted for anyone before me nor will it be permitted for anyone after me. War was made legal in it* (Makkah) *for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its Luqat* (fallen things) *except by a person who will look for its owner* (announce it publicly). *And if somebody is killed, then his closest relative has the right to choose one of the two-- the blood money* (*Diyyah*) *or retaliation by having the killer killed.*' Then al-`Abbas said, 'Except *al-Idhkhir* (a type of grass that has good smell), O, Allah's Apostle, as we use it in our houses and graves.' The Prophet (صَلَّى اللـهُ عَلَيْـهِ وَسَلَّمَ) said, '*Except al-Idhkhir* [it is allowed to be plucked].'"]

he will return as sinless as a newly-born child (just delivered by his mother)." Allah chose Paradise, and nothing else, as a reward for those who head towards His House [for *`Hajj*]. In the collection of the, Sunan, there is a *`Hadith* collected from Abdullah ibn Mas`ud (رَضِيَ اللهُ عَنْهُ) who reported that the Apostle of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ وَلَيْسَ لِلْحَجَّةِ الْمَبْرُورَةِ ثَوَابٌ دُونَ الْجَنَّةِ."

"Join between the rituals of Hajj and 'Umrah (visiting the House), *because they discard poverty and sins just as the bellows discards the impurities of iron, gold and silver. Verily, a Mabrur*[1] *Hajj has only Paradise as reward for it."*[2] Also, the Two Sahihs [Al-Bukhari (1773) and Muslim (1349)] collected a *`Hadith* from Abu Hurairah (رَضِيَ اللهُ عَنْهُ), who said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةَ."

"The `Umrah* (visiting the *Ka`bah) *to the next `Umrah erases what occurs between them* (sins), *and Paradise is*

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[1][A perfectly performed Hajj where one does not commit sexual intercourse with the wife, sins, quarrels or abuses others].

[2][Ahmad (2:3669) and At-Tirmidhi (810) collected this *`Hadith*; al-Albani graded it authentic in, as-Silsilah as-Sahihah (1200)].

the only befitting reward for the Mabrur `Hajj*[1]." Had the Sacred City not been the best area and the dearest to Allah (سُبحانهُ وتعـالى), the area that He chose and preferred, He would not have made its pathways the area where His slaves perform their [*`Hajj and *`Umrah*] rituals. Allah also ordained visiting the Sacred Area on the slaves and made it a pillar of Islam. Allah (سُبحانهُ وتعـالى) also swore by the Sacred City in two parts in His Glorious Book (the Qur'an),

﴿ وَهَذَا الْبَلَدِ الأَمِينِ ﴾

(*By this city of security* [Makkah])[2], and,

﴿ لاَ أُقْسِمُ بِهَذَا الْبَلَدِ ﴾

(*I swear by this city* (Makkah].)[3]

Surely, there is no piece of land on the face of earth that Allah (سُبحانهُ وتعـالى) required every able adult to visit and perform *Tawaf*[4] around the House that it contains, except Makkah. There is no other place or object on earth wherein kissing is legislated and the reward of doing so is erasing

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[1][The state of *I'hram* is observed when one performs the rituals of Hajj and Umrah according to the Sunnah, without fighting, disputing, arguing uselessly, or cursing or abusing others. Also, one must stay away from sexual activity with the wife until he completely ends his state of I'hram (which disallows him from using perform, wearing ordinary clothes, except for the two-piece cloth, sexual intercourse, etc.)].

[2][95:3]

[3][90:1]

[4][Circumambulating the *Ka`bah* at Makkah].

the sins and errors, except the *Black Stone* and the *Yemenite Corner* [1].

An authentic *Hadith* collected in the, Sunan, by an-Nasaii, al-Musnad, by Imam Ahmad and the, Sahih, by ibn `Hibban, states that praying at *al-Masjid al-`Haram*[2] is worth a hundred thousand prayers. Abdullah ibn az-Zubair (رَضِيَ اللهُ عَنْهُ) narrated that, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"صَلاةٌ في مَسْجِدي هذا أَفْضَلُ مِنْ أَلْفِ صَلاةٍ فيما سِواه إِلاَّ المَسْجِدَ الحَرامَ وَصَلاةٌ في المَسجِدِ الحَرامِ أَفْضَلُ مِنْ صَلاةٍ في مَسْجِدي هذا بِمِائَةِ صَلاةٍ."

"*One prayer in this Masjid of mine*[3] *is better than a thousand prayers at any other Masjid, except for al-Masjid al-'Haram*[4]. *One prayer at al-Masjid al-`Haram is better a hundred folds than one prayer at this Masjid of mine.*"[5]

This *`Hadith* asserts that *Al-Masjid al-Haram* is the best spot on earth, and hence the necessity of traveling to visit it[6]. Imam Ahmad (4:18749) in, al-Musnad, at-Tirmidhi (3925) and an-Nasaii (al-Kubra 4252) narrated that

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[1][Both at the *Ka`bah* in Makkah].

[2][The *Sacred Mosque* at Makkah].

[3][The Prophet's *Masjid* at Madinah]

[4][The *Ka`bah* at Makkah].

[5][Ahmad (5:16117), al-Bazzar (425), ibn `Hibban (4:1620), at-Ta`hawi in his book, Mushkil al-Athar (1:245), al-Baihaqi (5:246) and at-Tayalisi (1367) collected this *`Hadith*; Al-Albani stated that this *`Hadith* is authentic in his book, Sahih Al-Jami` as-Saghir (3841)]

[6][For *`Hajj* and *`Umrah*, which are required from every able adolescent Muslim at least once in his or her lifetime].

Abdullah ibn 'Adi ibn al-`Hamraa (رَضِيَ اللهُ عَنْهُ) said that he heard Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say, while riding his camel, which was standing at the area of *al-`Hazwarah* at Makkah,

"وَاللّهِ إِنَّكِ لَخَيْرُ أَرْضِ اللّهِ وَأَحَبُّ أَرْضِ اللهِ إِلى اللهِ، وَلَولاَ أَنِّي أُخْرِجْتُ مِنْكِ ما خَرَجْتُ."

"*By Allah! You are the best of Allah's earth and the dearest spot of Allah's earth to Him. Had it not been for the fact that I was exiled from you, I would not have departed you*[1]." At-Tirmidhi stated that this *`Hadith* is from the *Hasan, Sahih* type[2].

Among the virtues of the *Ka`bah* at Makkah is that it is the *Qiblah*, direction of the prayer for all the people of the earth; there is no *Qiblah*, except the *Ka`bah* at Makkah.

Also, it is not allowed to answer the call of nature while facing the direction of the *Ka`bah*. This virtue is not applicable to any other area on earth. The correct opinion about this ruling is that there is no difference in this regard if one is answering the call of nature in an open area or inside of a building. There are more than ten evidences to

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[1][In reference to the pagans of Makkah oppressing Muslims and plotting to kill the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who was forced to migrate to Madinah]

[2]['*`Hasan, Sahih*': a unique *`Hadith* term that either means that this *`Hadith* has two chains of narration, one is *Sahih*, authentic, and the other is *`Hasan*, which is the least grade of authentic *`Hadiths*. Or, it is in reference to a new category that is between the *Sahih* and the *`Hasan* category.]

support our stance here, but this is not where this matter is discussed in detail.

The First *Masjid* to be Built on Earth

Among the virtues of Makkah is that *al-Masjid al-Haram* was the first *Masjid*[1] to be placed on the earth. The Two Sahihs, al-Bukhari (3366) and Muslim (520) collected a *`Hadith* from Abu Dharr (رَضِيَ اللهُ عَنْهُ), who said, "I asked the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about the first *Masjid* placed on earth and he said, '*Al-Masjid al-`Haram.*' I said, 'Then', and he said, '*Al-Masjid al-Aqsa* (in Jerusalem).' I asked about the period between the two and he said, '*Forty years.*'"

Some people, who do not understand this *`Hadith* correctly, said that there is a problem in this *`Hadith*. They claim that Sulaiman (Prophet Solomon (عَلَيْهِ السَّلامُ)), son of Dawood (Prophet David (عَلَيْهِ السَّلامُ)) was the one who built *al-Masjid al-Aqsa* (At Jerusalem). They said that there was a period of over a thousand years between Sulaiman and Ibrahim (Prophet Abraham (عَلَيْهِ السَّلامُ)).

However, those who uttered this statement out of ignorance, forgot that Sulaiman only rebuilt *al-Masjid al-Aqsa*; he did not establish it. Rather, it was Ya'qub (Prophet Jacob (عَلَيْهِ السَّلامُ)), son of Is`haq (Prophet Isaac (عَلَيْهِ السَّلامُ)), who established *al-Masjid al-Aqsa* forty years after Prophet Ibrahim built *al-Ka`bah*.

What further testifies to the virtue and merits of Makkah is that Allah (سُبْحَانَهُ وَتَعَالَى) stated that it is the mother of all towns. Therefore, all other towns are the branches and Makkah is the foundation; no other town rivals this

[1] ["Mosque", or, more accurately, "Place of worship for Muslims"].

status[1]. In a similar case, the Prophet (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) declared that *Surat al-Fati`hah* (the first chapter in the Qur'an) is the *Mother of the* Qur'an[2]. This is why there is no similar *Surah* to *al-Fati`hah* in previous divinely revealed Books.

Among the virtues exclusive to Makkah, is that Allah the Exalted punishes those who intend to commit sin in it, even if they do not commit it. Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴾

(*And whoever inclines to evil actions therein or to do wrong*[3]*, him We shall cause to taste from a painful*

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[1][Allah said in *Surat Al `Imran* (chapter 3:96),

﴿ وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا ﴾

(*And this* [the Qur'ân] *is a blessed Book which We have sent down, confirming* [the Revelations] *which came before it, so that you may warn the Mother of Towns* (Makkah) *and all those around it.*)

[2] [Muslim collected a *`Hadith* from Abu Hurairah, may Allah be pleased with him, in which the Messenger of Allah (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ صَلَّى صَلاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ."

"*He who performed his prayer, but did not recite the Mother of al-Quran, his prayer is incomplete* (invalid)."]

[3][As in, practice polytheism and leave Islamic Monotheism].

torment.)[1] Therefore, Allah (سُبحانهُ وتعالى) threatens a painful torment for those who intend to commit wrong in Makkah.

Also, sins committed in the Sacred Area are magnified by level, not by number. The sin is recorded as one sin, but its level is more serious and carries a punishment equal to its level because it is committed in Allah's Sacred Area and His Town. Thus, its severity is more than sins committed on any other part of earth. Even when considering creation on this point, it is a fact that one who disobeys the king in his court, is treated more harshly than those who disobey him far from his court [and Allah has the highest and best example].

Makkah's virtues and exclusive qualities have a unique effect on hearts, which feel eagerness, attraction, love and inclination towards the Honorable City more strongly than iron being pulled by magnet. This is why Allah (سُبحانهُ وتعالى) stated that it is a *Mathabah* for mankind, meaning, a resort that they frequently visit, year after year from all parts of the earth. However, they never feel completely satisfied; the more they visit it, the more anxious they feel to visit it again.

Allah (سُبحانهُ وتعالى) knows how many were captured [by its magnificence], how much money and how many souls were spent for the sake of loving it. Such deep love for the *Sacred Town* lessens the effects of leaving loved ones, families, children and homes and enduring all kinds of fears, hardships, difficulties and afflictions. Rather, one feels delight and comfort in doing this; his love for Makkah, when its love controls the heart, becomes more satisfying than the elation felt by those who enjoy various joys, lusts and delights of life.

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[1][22:25]

Indeed, this is the secret behind Allah stating that this House is *His House*, when He said,

﴿ وَطَهِّرْ بَيْتِي ﴾

(*And sanctify My House.*)[1] This exclusive status indicates honor, respect and preference, just as in the case where Allah (سُبحانهُ وتعالى) states that Muhammad (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) is *His slave and Messenger*. Likewise, Allah's stating that the faithful believers are *His slaves*, endows them with grace, love and honor. Therefore, all that Allah chooses have virtues and qualities that distinguish them above other objects. More virtues, honor and preference are added when Allah states that these places or objects are *His*. Those who consider all people, places, timeframes and actions similar and alike in quality have not grasped this delicate meaning. There are over forty reasons why the opinion that everything is of equal value is false, among them is that, the Messengers would be in essence equated with their enemies! According to this line of thinking, the Messengers are not different from their enemies in the qualities and virtues that they have in them, but by outside factors. Also, different areas would not have any specific virtues that make them better than other areas, except on account of the righteous actions being performed in them. In this case, the *Sacred Area, al-Masjid al-`Haram, Mina, Mount `Arafah*[2] and the areas of *`Hajj* rituals would not have a virtue above other areas on earth, except on account of what is being performed in them, not that they have exclusive virtues and qualities themselves.

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[1][22:26]

[2][All in and around Makkah].

However, Allah (سُبحانهُ وتعـالى) refuted this false stance when He said,

﴿ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ﴾

(*And when there comes to them a sign* [from Allâh] *they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received."*)[1] Allah said in reply,

﴿ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ﴾

(*Allâh knows best with whom to place His Message.*) Allah (سُبحانهُ وتعـالى) asserts that not everyone is suitable or qualified to carry His Message. Rather, only a special kind of person qualifies and is fit for this mission, and surely, Allah (سُبحانهُ وتعـالى) has better knowledge in their qualities than you [O, disbelievers]. If all beings are equal in essence, according to the false opinion we mentioned, Allah's last statement would not have contained a befitting reply to the disbelievers' falsehood. Allah (سُبحانهُ وتعـالى) said in another *Ayah*,

﴿ وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴾

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[1][6:124]

(*Thus We have tried some of them with others, that they might say: "Is it these* [poor believers] *whom Allâh has favored from amongst us?" Does not Allâh know best those who are grateful?*) [6:53]. In this *Ayah*, Allah states that He (سُبحانهُ وتعالى) has more knowledge of those who thank and appreciate His Favors, and thus, deserve His choosing and preferring them, in contrast to those who do not thank and appreciate Him. Certainly, not every being is fit to thank and appreciate Allah, and thus, deserve receiving His Favor and be chosen for His Honor.

The beings, objects and places that Allah (سُبحانهُ وتعالى) chooses and selects have qualities and characteristics that are exclusive to them and none else; this is why Allah (سُبحانهُ وتعالى) chose them. He (سُبحانهُ وتعالى) is the One Who endowed them with their qualities and selected them; this is His creating and then choosing,

﴿ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ﴾

(*And your Lord creates whatsoever He wills and chooses*) [28:68]. Surely, how invalid is an opinion that claims that the area of the *Sacred House* is the same as any other area, or that the *Black Stone* is just like any other stone on the earth, or that *Muhammad* (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the same like any other man. [How false is an opinion that] claims that choosing is on account of an outside factor that does not exist in the chosen object itself. Certainly, this false statement contains a crime that was committed by *Ahlu al-Kalam*[1] against the religion, which was falsely considered

[1][*Ahlu al-Kalam*: those who rely on philosophy and the filth that their own minds produce to offer answers to questions that the religion has already answered. They do not refer to what=

as a part of the religion. To the contrary, the religion is free from these opinions that rely on the seemingly shared general qualities of various objects and beings. This fact does not mean that they are equal in essence. Different objects could share common qualities even though each one of them has its own exclusive qualities or characteristics. Allah (سُبحانهُ وتعالى) never made musk and urine equal, nor made water and fire equal. The difference between the Sacred Areas and other areas, between honorable beings and their opposites is greater than the difference between musk and urine, water and fire. There is a profound difference between Prophet Musa (Moses) and Fir`aun (Pharaoh), greater than the difference between musk and feces. The same is true regarding the difference between the *Ka`bah* and any residence of authority [such as palaces and the seat of government, palaces]. How can anyone consider these two areas the same in essence and claim that the former (Makkah) is better only because acts of worship and supplication and invocation of Allah (سُبحانهُ وتعالى) are being performed and recited in its vicinity?

We did not intend to mention a comprehensive refutation of this false and lowly opinion, but merely describe it and leave judging it to the discretion of the wise, sane and insightful people. Surely, Allah (سُبحانهُ وتعالى) and then His [Faithful] slaves care less about this opinion, because He, all praise is due to Him, does not choose, prefer and select anything, except on account of a quality that He endowed it with that warrants its being chosen and selected. Yes, it is He Who endows and prefers it with this quality.

=Allah has revealed about creation and matters of the Unseen and instead rely on their own limited minds. How can they forget the fact that it is Allah who has created everything and everyone, and *He knows best what He has created.*]

Surely it is He (سُبحانهُ وتعالى) Who created this object or being and then chose him or it after creating it, for He creates what He wills and chooses.

Virtues of the First Ten Days of the Lunar Month of *Dhul-`Hijjah*

Another example of Allah choosing and selecting, is His preferring some days and months above other days and months. The best day to Allah is *Yaumu an-Na`hr*, Day of Sacrifice, which is the *Grand `Hajj Day*.

In the, Sunan, collections of *`Hadith*, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) said,

"أَفْضَلُ الأَيَّامِ عِنْدَ اللهِ يَوْمُ النَّحْرِ."

"*The best Day to Allah is Yaumu an-Na`hr.*"[1] It was said that the *Day of `Arafah*[2] is better than the *Day of an-Na`hr*, according to some scholars of the *Shafii Madhhab* (school of thought). They said that *Yaumu `Arafah* is the *Grand*

[1][Abu Dawood collected this *`Hadith* (1765), which al-Albani rendered authentic in his book, Sahih Sunan Abu Dawood, 1552].

[2][*Yaumu `Arafah* is the ninth day in the lunar month of *Dhul-`Hijjah*, the month of the *`Hajj*. *Yaumu an-Na`hr* is the tenth day, and it is the day of the sacrifice and festival for Muslims, *`Eed al-Adh`ha*. Muslims have another day of festival, *`Eed al-Fitr*, which comes at the conclusion of the lunar month of *Ramadhan*, the month of the Fast].

Day of `Hajj*, and fasting its day erases the sins of two years[1]. They also said that during *Yaumu `Arafah, Allah (سُبحانهُ وتعالى) frees more slaves [from the Fire] than on other days. During that day, they said, Allah (سُبْحَانَهُ وَتَعَالَى) draws closer to His slaves and mentions their gathering at *`Arafah*[2] to His angels.

However, in this case, the first opinion is the correct one. The *`Hadith* stating the virtue of *Yaumu an-Na`hr*, that it is the *Grand Day of `Hajj*, is clear in its meaning and there is no evidence to indicate otherwise. Therefore, *Yaumu an-Na`hr* is the *Grand Day of `Hajj*. Allah the Exalted (سُبحانهُ وتعالى) said,

﴿ وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الأَكْبَرِ ﴾

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[1][Imam Muslim narrated in his authentic collection of *`Hadiths* (1162) that Abu Qatadah al-Ansari (رَضِيَ اللهُ عَنْهُ) said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked about fasting the day of *'Arafah* (9th of *Dhul-`Hijjah*), and he said that it expiates the sins of the preceding year and the coming year.]

[2][Muslim (1748), an-Nasaii (3003) and ibn Majah (3014) narrated that 'Aishah (رَضِيَ اللهُ عَنْهَا) reported Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as saying,

"مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتِقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِمُ الْمَلاَئِكَةَ فَيَقُولُ مَا أَرَادَ هَؤُلاَءِ."

"There is no day when Allah sets free more slaves from Hell than the Day of 'Arafah. He draws near, then praises them to the angels, saying, 'What do these want?'"]

(*And a declaration from Allâh and His Messenger to mankind on the greatest day of `Hajj.*)[1] In the Two Sahihs, it is established that Abu Bakr and Ali (رَضِيَ اللهُ عَنْهُما) delivered this warning [mentioned in the *Ayah*] on *Yaumu an-Na`hr*, not *Yaumu `Arafah*[2]. Abu Dawood also collected a *`Hadith* in his, Sunan, using a clearly authentic chain of narration (or *Isnad*) stating that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"يَوْمُ الحَجِّ الأَكْبَرِ يَوْمُ النَّحْرِ."

"*Yaumu an-Na`hr is the Grand Day of `Hajj.*"[3] Similar statements were collected from Abu Hurairah (رَضِيَ اللهُ عَنْهُ) and several other companions. Also, *`Arafah Day* is the introduction to the *Day of Sacrifice*, where the former is the day of standing, invoking Allah with submission and humbleness, repenting, supplicating and seeking His pardon. Then comes the *Day of Sacrifice*, the day of converging on the *Ka`bah* and visiting it [*Ziyarah* in Arabic]. The *Tawaf* (Circumambulating of the *Ka`bah*) that is performed during the *Sacrifice Day*, is called, 'Tawaf az-Ziyarah'. *Tawaf az-Ziyarah* occurs after people have been cleansed of their sins on the *Day of `Arafah*, then their Lord allows them to visit the *Ka`bah* on the *Day of an-Na`hr*, to enter the vicinity of His House. This is the day when the sacrifices are slaughtered, the hair on the pilgrims' heads is

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[1][9:3]

[2][Al-Bukhari (1622) and Muslim (1347)].

[3][Al-Bukhari collected this *`Hadith* without a chain of narration, a practice known as 'Ta`leeq'; Abu Dawood collected it in the chapter on *`Hajj* (1945), ibn Majah in the chapter on rituals (3058), at-Tabari (6447) and al-Baihaqi (5:139)].

shaved, pebbles are thrown at *al-Jamrat* and most of the *`Hajj* rituals are performed. In contrast, the rites of *Yaumu `Arafah* are similar to washing and taking a bath in preparation for the festival day.

Allah (سُبحانهُ وتعالى) preferred the first ten days in the lunar month of *Dhul-`Hijjah*, and these ten days are dearer to Him than all other days. Al-Bukhari (969) narrated that Abdullah ibn `Abbas said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) said,

"مَا مِنْ أَيَّامٍ العَمَلُ الصَّالِحُ فيها أَحَبُّ إلى اللهِ مِنْ هَذه الأَيَّامِ العَشْرِ". قالوا: وَلاَ الجِهادُ في سَبيلِ اللهِ؟ قال: "وَلاَ الجِهادُ في سَبيلِ اللهِ، إلاَّ رَجُلٌ خَرَجَ بِنَفْسِه وَمالِه، ثُمَّ لَمْ يَرْجِعْ مِنْ ذَلِكَ بشيءٍ."

"*No good deeds performed on other days are superior to those performed on these ten days* (of *Dhul-`Hijjah*)." Some of the companions said, "Not even Jihad (fighting) in Allah's Cause?" He replied, "*Not even Jihad in Allah's Cause, except that of a man who went out to Jihad with himself and his property* (for Allah's sake) *and does not return with any of those things.*" They are the ten days that Allah (سُبحانهُ وتعالى) swore by in His Book, when He said,

﴿ وَالْفَجْرِ ۞ وَلَيَالٍ عَشْرٍ ﴾

(*By the dawn. By the ten nights.*)[1]

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[1][89:1-2]

During these ten days, it is recommended to glorify Allah in *Takbir*[1], *Tahlil*[2] and *Ta`hmid*[3]. The Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) *was reported* to have said[4],

"فَأَكْثِروا فيهِنَّ مِنَ التَّكْبيرِ والتَّهْليلِ والتَّحْميدِ."

"*...therefore, frequently repeat Takbir, Tahlil and Ta`hmid during these days.*" The difference between these days and all other days is similar to the difference between the areas where *`Hajj* rituals are performed to all other areas.

Preference is also given in choosing the lunar month of *Ramadhan* above all other months, and preferring the last ten nights of it above all other nights. Further, *Lailatul-Qadr* is better than a thousand months[5].

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[1][Saying, "Allahu Akbar", (Allah is the Great)].

[2][Saying, "La ilaha illa-llah", (None has the right to be worshipped, except Allah].

[3][Saying, "Al-`hamdulillah", (All thanks and praises are due to Allah)].

[4][Al-Albani said that this addition, which at-Tabarani collected in his book, al-Kabir, contains a weak narrator, Yazid ibn Abi Ziyad; refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, by al-Albani, Pg. 353. When the *Hadith* has a weakness in its chain of narration, or its text contradicts a more established text, Scholars of *Hadith* indicate its weakness by saying, "*Ruwiya*", which means, "It was reported", or, "it was said."].

[5]['Lailatul-Qadr', or, 'Night of the Decrees', falls in the odd numbered nights in the last ten nights of the lunar month of *Ramadhan*. Allah said in *Surat al-Qadr*, chapter no. 97 in the Qur'an, =

Which is Better, 'Lailatul-Qadr', or, 'Lailatul-Israa'[1]?

If one asks, 'Which is better the first ten in *Dhul-`Hijjah* or the last ten of *Ramadhan*, *Lailatul-Qadr* or *Lailatu al-Israa*? The answer would be for the first question, the correct opinion is that the last ten nights of *Ramadhan* are better than the nights of the first ten days of

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= ﴿ إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۞ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۞ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ۞ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ۞ سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ ﴾

(*Verily, We have sent it* (this Qur'ân) *down in the Night of Al-Qadr* (Decree). *And what will make you know what the Night of Al-Qadr is? The Night of Al-Qadr is better than a thousand months* (worshipping Allâh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). *Therein descend the angels and the Rûh* [Jibrîl (Gabriel)] *by Allâh's Permission with all Decrees.* (All that night), *there is peace* (and goodness from Allâh to His believing slaves) *until the appearance of dawn.*)]

[1]Allah said in the Qur'an, *Surat Al-Israa* (17:1),

﴿ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّه هُوَ السَّمِيعُ الْبَصِيرُ ﴾

(*Glorified* (and Exalted) *be He* (Allâh) [above all that (evil) they associate with Him], *Who took His slave* (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) *for a journey by night from Al-Masjid Al-Harâm* (at Makkah) *to Al-Masjid Al-Aqsâ* (in Jerusalem), *the neighborhood whereof We have blessed, in order that We might show him* (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) *of Our Ayât* (proofs, evidences, lessons, signs, etc.). *Verily, He is the All-Hearer, the All-Seer.*)]

Dhul-`Hijjah*, while the first ten days of *Dhul-`Hijjah are better than the last ten days of *Ramadhan*. This opinion is further supported by the fact that the last ten nights of *Ramadhan* acquired this virtue on account of *Lailatul-Qadr*, which falls during those nights.

In contrast, the first ten days of *Dhul-`Hijjah* acquired their virtue on account of the rituals performed during them, such as the rituals performed on the *Day of Sacrifice* (10th of *Dhul-`Hijjah*), *Day of `Arafah* (the 9th) and *Day of at-Tarwiyah* (the 8th)[1].

.So far as the second question, Shaikh al-Islam ibn Taimiyyah, may Allah grant him His Mercy, was asked about a man who said that *Lailatul-Israa* is better than *Lailatul-Qadr*, and another man who said the opposite; they wanted to know who among them was accurate.

Ibn Taimiyyah said, "All thanks and praises are due to Allah. If saying that *Lailatul-Israa* is better than *Lailatul-Qadr* means that the night during which the

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[1][When the pilgrims end the state of *I`hram*, after finishing *`Umrah* rituals, they reassume the state of *I`hram* on the 8th of *Dhul-`Hijjah* (*Yaumu at-Tarwiyah*) and announce their intention to perform *`Hajj*, just after sunrise the pilgrims first take a bath, wear perfume and then wear the two piece *I`hram* cloths. Then, the intention to perform *`Hajj* should be announced aloud, "O Allah I rush to obey Your Command by performing a *`Hajj*." The pilgrims next recite and repeat the *Talbiyah* aloud. All Pilgrims then rush to *Mina*, where they pray *Dhuhr*, *`Asr*, *Maghrib*, *`Isha* and *Fajr* prayers, each prayer on time but shortened, the four *Rak'ah* prayer is shortened to two. They should spend the night in *Mina*, which is the night preceding the ninth. For more information about the rituals of *`Hajj* and *`Umrah*, refer to, Pillars of Islam, that I translated for *Darussalam*.]

Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) was endowed with *al-Israa* and its anniversaries are better than *Lailatul-Qadr* for the *Ummah* of Muhammad, and thus, *Qiyam*[1] and supplication during the former is better than in the latter, then this is invalid. No Muslims issued a similar statement, whose invalidity is known by the established facts of the religion of *Islam*. This is the case even if it is known when *Lailatul-Israa* occurred. How then can it be when we realize that there is no definitive statements that determine when it occurred, whether the month, the ten nights or the exact night when it occurred? Rather, the statements that make this claim are contradictory and do not determine its date in certainty.

Further, it is not legislated for Muslims to celebrate the anniversary of *Lailatul-Israa*, or the presumed date, by performing *Qiyam* or any other act of worship. Contrast this to *Lailatul-Qadr*, about which the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) said, in statements collected in the, Two Sahihs [Al-Bukhari (2017) and Muslim (1169)],

"تَحَرَّوْا لَيْلَةَ القَدْرِ في العَشْرِ الأَواخِرِ مِنْ رَمَضانَ."

'*Look for the Night of Qadr in the last ten nights of Ramadhan.*' Also, the Two Sahihs [Al-Bukhari (1901) and Muslim (759)] narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) said,

"مَنْ قامَ لَيلَةَ القَدْرِ إيماناً واحتساباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ."

'*Whoever stood in Qiyam*[2] *during Lailatul-Qadr with Eman* (Faith) *and I`htisab* (awaiting the reward with Allah

[1][Voluntary prayer at night].
[2][Voluntary prayer at night].

Alone), *will have his previous sins forgiven for him.*' Moreover, Allah the Exalted stated that *Lailatul-Qadr* is better than a thousand months and that He revealed the Qur'an during it.

However, if this person means that *Lailatul-Israa* is better in that it is the night when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was endowed with what he never earned before, without suggesting that a type of worship, such as *Qiyam*, is legislated during that night, then this meaning is valid. Yet, the fact that Allah (سُبْحَانَهُ وَتَعَالَى) endows His Messenger with a virtue in a certain place and time does not necessarily mean that the place or time is better than all other places and times. This argument may be true if there is evidence that what Allah (سُبْحَانَهُ وَتَعَالَى) endowed His Prophet with during *Lailatul-Israa* was better than that He endowed him with during *Lailatul-Qadr*, including revealing the Qur'an and the other Favors Allah granted him during *Lailatul-Qadr*.

Discussing such matters requires knowledge in the true reality of things, such as the actual virtues of Allah's Bounties, which can only be known through revelation. Therefore, none has the right to discuss this subject without knowledge. Moreover, it has never been said that any Muslim took the position that *Lailatul-Israa* had special virtue over other nights, let alone over *Lailatul-Qadr*. Nor did the companions and those who followed them with excellence establish special acts of worship specifically for *Lailatul-Israa*, nor did they celebrate it. This is why we do not know with certainty when it occurred. And even though *Lailatul-Israa* was among the best virtues the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) earned, still, there is no special act of worship designated for that night, and the same is true for its place.

Similarly, neither the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), nor his companions sought to visit *Cave 'Hiraa* where the

revelation started coming to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), during the time he remained in Makkah. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to go to that Cave for meditation, before he was sent as a Prophet. Also, neither the day during which the revelation started nor the place where it first started was celebrated by special acts of worship.

Those who designate special acts of worship for places and times will be imitating the People of the Scriptures, who declared various dates pertaining to Jesus (عَلَيْهِ السَّلَامُ) as times of celebration and festivities, such as his claimed birthday and the day he was baptized.

Once, `Umar ibn al-Khattab (رَضِيَ اللهُ عَنْهُ) saw some people rushing to pray at a certain area, and he asked about the matter. They said, 'This is a place where the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed.' He said to them, 'Do you seek to establish *Masjids* where there are traces of your prophets? Verily, those who were before you were destroyed on account of similar conduct. If the prayer time becomes due when one is in this area, let him pray. Otherwise, let him proceed [and continue his journey][1].

Some people stated that in the case of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), *Lailatul-Israa* was better for him than *Lailatul-Qadr*, while the latter is better for the *Ummah* than the former.'"

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[1][Abdul Razzaq collected this statement in his book, al-Musannaf (2734), and ibn Abi Shaibah in his, Musannaf 2:84. Also, al-`Hafidh ibn `Hajar al-`Asqalani stated in his book, Fat'h al-Bari, Shar`h Sahih al-Bukhari (1:569), that this story is authentic. Moreover, Shaikh al-Islam ibn Taimiyyah stated that one of the chains of narration for this story is authentic in his book, at-Tawassul wal-Wasilah, Pg. 203. For this and more benefits, refer to the *Ta`hqiq* that Shaikh Wahby did on, az-Zad, Pg. 35].

Virtues of the Days of *Jumu`ah* and *`Arafah*

If someone asks, 'Is *Yaumu al-Jumu`ah* (Friday) better or *Yaumu `Arafah* (Day of `Arafah[1])?'

To answer, we mention a *`Hadith* that ibn `Hibban collected in his, Sahih, collection of *`Hadith* (no. 551), that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) said,

"لاَ تَطْلُعُ الشَّمْسُ ولاَ تَغْرُبُ عَلى يَوْمٍ أَفْضَلَ مِنْ يَوْمِ الجُمُعَةِ."

"*The sun does not rise or set on a day better than Yaumu al-Jumu`ah* (Friday)."[2]

Ibn `Hibban (910) also narrated that Aus ibn Aus (رَضِيَ اللهُ عَنْهُ) said [that the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) said],

"خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الجُمُعَةِ."

"*The best day on which the sun has risen is Friday.*"[3]

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[1][The ninth day in the lunar month of *Dhul-`Hijjah*].

[2][Shaikh Wahby said, "Refer to *`Hadith* no. 696, Sahih at-Targhib wat-Tarhib, by al-Albani." Also, according to Shaikh `Irfan Abdul Qadir `Hassunah, this *`Hadith* was collected by Imam Ahmad ibn `Hanbal in, al-Musnad (3:7691), ibn `Hibban in his, Sahih (7:2770), Abdul Razzaq in, al-Musannaf (5563) and al-Baghawi in his book, al-Mirqat (1062)].

[3][Shaikh `Irfan Abdul Qadir `Hassunah said that Muslim collected these words for the *`Hadith* (854), from Abu Hurairah (رَضِيَ اللهُ عَنْهُ), not ibn `Hibban from Aus ibn Aus (رَضِيَ اللهُ عَنْهُ). The *`Hadith* that Aus ibn Aus narrated is in, al-Musnad, by Imam Ahmad (5:16162), as-Sunan, by Abu Dawood (1047), Sunan an-Nasaii (3:91-92), Sunan ibn Majah (1085), and so forth. Aus ibn Aus (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,=

Several scholars stated that Friday (*Jumu'ah*) is better than *`Arafah* Day, relying on this *`Hadith* for evidence. Al-Qhadhi Abu Ya`la narrated that Imam Ahmad ibn `Hanbal stated that the night of Friday (*Lailatul-Jumu'ah*) is better than *Lailatul-Qadr*.

The correct opinion is that Friday is the best day in the week, while *`Arafah* and the *Sacrifice Day* are better than the remaining days of the year. The same is true about the night of Friday (*Jumu`ah*) and *Lailatul-Qadr*[1].

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"إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ عَلَيْهِ السَّلاَمُ وَفِيهِ قُبِضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلاَةِ فَإِنَّ صَلاَتَكُمْ مَعْرُوضَةٌ عَلَيَّ". قَالُوا يَا رَسُولَ اللَّهِ: وَكَيْفَ تُعْرَضُ صَلاَتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ؟ أَيْ يَقُولُونَ قَدْ بَلِيتَ ، قَالَ: "إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ حَرَّمَ عَلَى الأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الأَنْبِيَاءِ عَلَيْهِمْ السَّلاَمُ."

"*Among the best of your days is Yaumu al-Jumu`ah. During it, Allah created Adam, peace be on him, and also died. During it, the blow* (in the Trumpet) *and the Sa`qah* (when every created living thing will die) *will occur. Therefore, say many Salat* (such as saying, "Salla allahu `alaihi wa-sallam") *on me during it, because your Salat will be conveyed to me.*" They said, "O, Allah's Apostle! How would you come to know about our *Salat* after you have died?" The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "*Allah the Exalted and Most High, has forbidden the earth to consume* (disintegrate) *the Prophets' corpses.*"]

[1][As compared to the rest of the days of the year. We should state here that in the Islamic Calendar, the night comes before the day.]

This is why there are several special virtues for Friday (*Day of Jumu'ah*), when it falls on *`Arafah Day*, above the rest of the days. First, when these two days coincide, two of the best days of the year will fall on the same day. Second, Friday is the day that contains an hour during which Allah (سُبحانهُ وتعالى) accepts the *Du`aa* (invocation of Him). More statements from the scholars assert that it is the last hour after the *`Asr Prayer*[1]. At that time, those present at *`Arafah* [if it occurs on a Friday] will be standing in *`Arafah's* vicinity invoking and supplicating to Allah. Third, [*`Arafah's* falling on a Friday] will be similar to the day when the Prophet, peace be on him, stood at *`Arafah* [on a Friday, during the first and last *`Hajj* that he performed after migrating to Madinah]. Fourth, Friday is the day when Muslims gather in all parts of the world to listen to the *Khutbah* (speech) and perform the *Jumu'ah Prayer*. When *Jumu'ah* coincides with the *Day of `Arafah*, with people gathered therein on that day, Muslims will

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[1][*'Asr Prayer* becomes due when the shadow of an object becomes as long as the object, in the afternoon. Shaikh `Irfan Abdul Qadir `Hassunah said that Abu Dawood (1048), an-Nasaii (1388) and al-`Hakim (1:1032) narrated that Jabir ibn Abdullah (رَضِيَ اللهُ عَنْهُ) reported that the Messenger of Allah said,

"يَوْمُ الْجُمُعَةِ اثْنَتَا عَشْرَةَ سَاعَةً لاَ يُوجَدُ فِيهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ شَيْئًا إِلاَّ آتَاهُ إِيَّاهُ فَالْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ الْعَصْرِ."

"*Yaumu al-Jumu`ah is twelve hours,* (including an hour) *if a Muslim slave uses it to ask Allah for anything, then Allah will grant him that thing. Look for this hour in the last hour* (period, not 60 minutes) *after `Asr.*" Shaikh Wahby said, "Refer to al-Albani's book, Sahih Sunan Abu Dawood (926)."]

have joined together in that area and in all *Masjids* (for *Jumu`ah*) to pray and invoke Allah. No other occasion ever has a similar gathering in one day. Fifth, Friday is a day of celebration, *`Eed*, and *`Arafah* is a day of celebration for those standing in its vicinity. This is why Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) discouraged fasting for those standing at *`Arafah Area*. There is a weak *`Hadith* (*Dha`eef*) in this meaning collected by an-Nasaii[1], that Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disallowed fasting the day of *`Arafah*, while at *Arafah*. This *`Hadith*'s chain of narration is not above criticism, since it includes Mahdi ibn `Harb al- `Abdi, an unknown [with regards to his reliability in narrating *`Hadith*].

There is an authentic *`Hadith* in the, Sahih, collections [al-Bukhari (1658) and Muslim (1123)], where Um al-Fadhl said, "On the day of `Arafat, some people who were with me differed about if the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was fasting. Some said that he was fasting while others said that he was not fasting. So I sent a bowl full of milk to him while he was riding his camel at *`Arafat*, and he drank that milk."

There is a difference of opinion regarding why those standing in *`Arafah's* vicinity should abstain from fasting on *`Arafah Day*. Some scholars, such as al-Khiraqi, said that the wisdom behind it is that the people have more strength to invoke Allah.

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[1][Shaikh `Irfan Abdul Qadir `Hassunah said that an-Nasaii, in his book, al-Kubra (2:2830), Abu Dawood in the, Sunan (2440), and ibn Majah in the, Sunan (1732) collected this *`Hadith*.
Shaikh Wahby said "This *`Hadith* is found in, Silsilat al-Ahadith adh-Dha'eefah, by al-Albani (404)", wherein al-Albani complied his collection of weak *`Hadiths*.]

However, Shaikh al-Islam ibn Taimiyyah, among other scholars, stated that the wisdom behind it is that it is a day of celebration for them and this is why it is not recommended for them to fast it. He said that the proof to this statement is the *`Hadith* collected in the Sunan collections, where the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"يَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ، وَأَيَّامُ مِنىً عيدُنا أَهْلَ الإِسْلامِ."

"*`Arafah Day, Sacrifice Day and the days at Mina*[1] *are days of `Eed* (Celebration, festival) *for us, people of Islam.*"[2]

My Shaikh, ibn Taimiyyah, said, "The Day of *`Arafah* is a day of *`Eed* for those present at *`Arafah*, because in contrast to the rest of the Muslims, they are gathered in its vicinity. The rest of the Muslims gather during the *Day of Sacrifice*, which is their *`Eed* day. When *`Arafah Day* falls on a Friday, then two *`Eeds* coincide with each other."

Sixth, *`Arafah Day* is the day when Allah (سُبحانهُ وتَعالى) completed the religion for His faithful slaves and perfected His Favor on them. There is a *`Hadith* in Sahih al-Bukhari (45) [and also Muslim (3017)] stating that, Tariq ibn

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[1][The days at *Mina*, are the eleventh, the twelfth and the thirteenth of the lunar month of *Dhul-`Hijjah*, the month of the *`Hajj*. Spending the nights of these days at *Mina* is a requirement of *'Hajj* (Pilgrimage).]

[2][Shaikh `Irfan said that Ahmad (4:17384), at-Tirmidhi (773), al-`Hakim (1:1586) and Abu Dawood (2419) collected this authentic *`Hadith*. Shaikh Wahby said, "Refer to, Sahih Sunan Abu Dawood, by al-Albani (2114)."]

Shihab said, "A Jew said to `Umar ibn al-Khattab, 'O, Chief of the Believers! There is an *Ayah* (verse) in your Book (*Al*-Qur'an) that you recite; if it was revealed to us, the Jews, while knowing on which day it was revealed, we would take that day as a day of celebration.' Umar said, 'Which *Ayah* is that?' The Jew said,

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا ﴾

(*This day I have perfected your religion for you, completed My favors upon you, and have chosen for you, Islam as your religion.*)[1] `Umar ibn al-Khattab said, 'I know definitely on what day this Verse was revealed and in which area it was revealed; it was revealed to Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on the day of *`Arafat*, on a Friday. We were then standing with him at *`Arafah*."

Seventh, Friday will be the Day of the Grand Stand and the Momentous Gathering for the Day of Resurrection, which will commence on a Friday. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

" خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا وَفِيهِ تَقُومُ السَّاعَةُ وَفِيهِ سَاعَةٌ لاَ يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْرًا إِلاَّ أَعْطَاهُ إِيَّاهُ. "

"*The best day on which the sun rises is Friday. During it, Adam was created, entered to Paradise and expelled from*

[1][5:3]

it. During it, the Last Hour will commence. Also, during it there is an hour during which if a Muslim slave invokes Allah for anything that is good and righteous, then Allah will grant him what he asked."[1] Allah the Exalted and Most Honored (سُبحانهُ وتعالى) legislated a day during which His slaves gather and remember the beginning of creation, Resurrection, Paradise and the Fire. Allah (سُبحانهُ وتعالى) chose Friday for this *Ummah*, because the beginning of mankind's creation started on a Friday and will end on a Friday. This is why the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) used to recite *Surat as-Sajdah* (chapter 32 in the Qur'an) and *Surat al-Insan* (chapter 76) during the Friday *Fajr* (Dawn) Prayer[2], since these two *Suras* contain news of what transpired in the past and what is to come, on Fridays. They contain the news of Adam's creation, the beginning and end of creation and entering Paradise or the Fire. The Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) used to remind the *Ummah* during Fridays of what took place and what will take place in the future, on Fridays (*Jumu'ah*). In a similar stance, in the largest gathering on earth, on *`Arafah*, mankind (Muslims) remember the *Grand Stand* before the Hands of the Lord the Exalted, also on a Friday. By the time half the Day [of Resurrection] has pasted, the people of Paradise will be residing in their dwellings and the people of the Hellfire will be residing in their dwellings.

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[1][Shaikh `Irfan said that Imam Malik, in his book, al-Muwattaa (242), Abu Dawood (1046), at-Tirmidhi (491), ibn 'Hibban (7:2772), al-`Hakim (1:1030), al-Baghawi in his book, al-Mirqat (1050) and Ahmad, in his book, al-Musnad (3:10307) collected this *`Hadith* from Abu Hurairah. Shaikh Wahby said that this *`Hadith* is found in, Sahih Muslim (1411)].

[2][Al-Bukhari (842) and Muslim (1454)].

Eighth, the obedience to Allah (سُبحانهُ وتعالى) that Muslims demonstrate on Friday and during its night (which precedes the day), is on a higher level than on other days. Even some sinners respect the night and day of Friday and think that those who dare commit Allah's prohibitions during that time will receive His instant punishment, without delay. They believe this idea, stating that they learned it through experience. This demonstrates the status of Friday and its honor with Allah, especially since He (سُبحانهُ وتعالى) chose it above all other days. Surely, standing at *`Arafah* during a Friday will only increase its virtue and status.

Ninth, Friday is the day when the people of Paradise will receive the *Mazid*. It is the day when the people of Paradise will see Allah, the Blessed the Most Honored. Those who used to be the earliest to go to the *Masjid* [on Friday, without waking in haste], will be the first to earn this honor. The nearest to Allah (سُبحانهُ وتعالى) then, will be those who used to be the nearest to the *Imam*[1]. The residents of Paradise feel eagerness for *Jumu`ah*, Friday, the day of the *Mazid*, on account of the honor they receive on that day. Therefore, when *`Arafah Day* coincides with Friday, it acquires more status and virtue, more so than in other days.

Tenth, during the evening of *Arafah Day*, Allah (سُبحانهُ وتعالى) draws near to those standing in its vicinity and mentions their gathering to the angels, saying,

" مَا أَرَادَ هَؤُلاَءِ؟ أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. "

[1][who leads the Friday Prayer after delivering the sermon].

"What do these seek? Bear witness that I have forgiven them."[1] Allah (سُبحانهُ وتعـالى) draws close to them at a time that coincides with the hour of accepted invocation [on Fridays], during which He does not fail anyone who asks Him for any good and righteous thing. The slaves also draw closer to Allah (سُبحانهُ وتعالى) by invoking Him with submission and humility during that hour, earning two types of closeness.

First, that hour being the hour of accepted invocation[2]. Second, Allah's drawing near to them while they are standing on *`Arafah* and mentioning their gathering to the angels. This is when the hearts of the people of Faith taste these virtues and increase in strength, joy, happiness and elation, while hoping for the generosity of their Lord and His Favors. These are the virtues of Friday, if it falls on *`Arafah Day*, thus, elevating it above other days. As for the idea popular among commoners that a Friday that falls on *`Arafah* equals seventy two *`Hajj*, it is invalid and does not rely on any authentic narration leading to Allah's Prophet (صَـلّى اللهُ عَلَيْـهِ وسَـلّمَ), his companions or the *Tabi`in*[3].

Allah Chooses What He Wills from All Types of Creation

Therefore, Allah (سُبحانهُ وتعـالى) chooses the purest from each kind of creation, prefers these choices for Himself and selects them above other creation. Verily, Allah (سُبحانهُ وتعـالى) is *Tayyib* (Pure, Good) and only loves the *Tayyib*, that is

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[1][Muslim (2402) collected this *`Hadith* in the, Sahih, until, "*Bear witness...*"]

[2][The last hour after *'Asr Prayer* on Fridays, as we stated].

[3][Second generation of *Islam*]

the good, pure actions, statements and charity. Certainly, Allah chooses the *Tayyib* of everything[1].

There are two kinds of Allah's creation, *at-Tayyib* and otherwise *(al-Khabeeth)*; this is the distinction between the slave earning happiness or misery. Surely, the *Tayyib* only deserves the *Tayyib*, longs for nothing less than the *Tayyib*, feels comfort when acquiring it and his heart feels

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[1][Shaikh `Irfan said that Muslim narrated in the, Sahih (1015), that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لاَ يَقْبَلُ إِلاَّ طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ (يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ) وَقَالَ (يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ) ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ."

"*O, people, Allah is Tayyib* (Good and Pure) *and He therefore, accepts only that which is good and pure. And Allah commanded the believers as He commanded the Messengers by saying, {O, Messengers, eat of the good things, and do good deeds; verily I am aware of what you do}*[23:51], *and, {O, those who believe, eat of the good things that We gave you}*[2:172].'" The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then made a mention of a person who travels widely, his hair untidy and covered with dust. He lifts his hands towards the sky (and thus makes the supplication), "O Lord, O Lord," whereas his diet is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful. How can his supplication be accepted?"]

tranquillity with it only. The *Tayyib* only utters *Tayyib* statements, other than which do not ascend to Allah, ta`ala. The *Tayyib* abhors foul speech, the tongue that utters sinful and obscene words, lying, backbiting, spreading calumnies, slandering, false witness and every kind of evil speech.

Moreover, the *Tayyib* only likes the *Tayyib* actions, which acquire the quality of being *Tayyib* through Prophetic legislation, attested to by uncorrupt *Fitrah*[1] and

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[1][*Al-Fitrah*, is the nature that Allah created in mankind attesting, asserting and knowing that Allah is One, none has the right to be worshipped except Him. People's *Fitrah* gets corrupted by their parents, who choose any other religion than Islam, such as fire-worshipping, Christianity and Judaism. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in a *`Hadith* al-Bukhari and Muslim collected, using various narrations, from Abu Hurairah (رَضِيَ اللهُ عَنْهُ), who said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَا مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ". ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ (فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا) الآيَةَ."

"*Every child is born on Al-Fitrah* (Islam) *and then his parents make him Jewish, Christian or Magian* (a *Majoosi*, worshipping fire), *as an animal produces a perfect young animal: do you see any part of its body amputated?*" Abu Hurairah (رَضِيَ اللهُ عَنْهُ) then said, "Read, (*The religion of pure Islamic Faith* (Hanifa, to worship none but Allah), *The pure Allah's Islamic nature with which He* (Allah) *has created mankind. Let There be no change in Allah's religion* (to join none in Allah's worship). *That is the straight religion; but most of men know not.*) [30:30]]

sound minds. In this case, the *Shar`a* (Islamic Legislation), the mind and the *Fitrah* agree to the *Tayyib*, such as worshipping Allah (سُبحانهُ وتعالى) Alone without partners, preferring His Pleasure to one's own pleasure and striving hard to acquire His Love, as much as one can. Consequently, one will be kind to Allah's creation as much as he can, doing for them what he likes them to do for him, while saving them from what he likes to be saved from. One will also be sincere to Allah's creation as he is sincere to himself, judge for them what he would judge for himself, endures their harm with patience and refrain from annoying them. One will also refrain from slandering them and will not return their slander with the same. If one knows of their good qualities, one announces them and when one uncovers a mistake they committed, one conceals it for them. He tries hard to offer excuses for them, without transgressing the limits of the *Shari`ah* (Islamic Rulings) or contradicting Allah's Commands and Prohibitions.

The *Tayyib* among mankind is also endowed with *Tayyib* and graceful mannerism, such as forbearing, grace, tranquillity, mercy, patience, faithfulness, leniency, gentleness and truthfulness. His or her heart is free from rage, betrayal, anger and enviousness. He or she is humble, soft and kind with the people of Faith, and strong and harsh with Allah's enemies. He or she saves his or her face from submission and humiliation to anyone besides Allah. He or she is chaste, courageous, generous and supportive and has every kind of good conduct preferred by the *Shari`ah* the *Fitrah* and sound minds. He or she chooses only the *Tayyib* foods, every type of legally acquired beneficial food that best nourishes the body and the soul, while saving the slave from any repercussions on its account. He or she does not choose except the *Tayyib* and pure ways of satisfying

sexual needs, the *Tayyib* and sweet scents and the *Tayyib* companions and friends.

Therefore, he or she has a *Tayyib* soul, a *Tayyib* body, a *Tayyib* mannerism, *Tayyib* actions, *Tayyib* speech, *Tayyib* foods, *Tayyib* drinks, *Tayyib* clothes, a *Tayyib* marriage, a *Tayyib* entrance, a *Tayyib* exit, a *Tayyib* life and a *Tayyib* final destination. He or she is among those whom Allah (سُبحانهُ وتعالى) the Exalted described,

﴿ الَّذِينَ تَتَوَفَّاهُمُ الْمَلاَئِكَةُ طَيِّبِينَ يَقُولُونَ سَلاَمٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴾

(*Those whose lives the angels take while they are in a pious state* [pure from all evil, and worshipping none but Allâh Alone] *saying* [to them]*: Salâmun 'Alaikum* [peace be on you] *enter you Paradise, because of that* (the good) *which you used to do* [in the world]"[1], those, to whom the keepers of Paradise will say,

﴿ سَلاَمٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴾

("*Salâmun 'Alaikum* [peace be upon you]*! You have done well, so enter here to abide therein"*)[2], meaning, enter it, because you are *Tayyib*. Further, Allah (سُبحانهُ وتعالى) the Exalted said,

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[1][16:32]
[2][39:72]

﴿ الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ﴾

(*Al-Khabeethatu lil–Khabeetheena wa-l-Khabeethuna lil-Khabeethat, wa-t-Tayyibatu lit-Tayyibeena wa-t-Tayyibuna lit-Tayyibat.*}[1] The *Tafsir* (meaning) given to this *Ayah* asserts that the *Khabeeth* (evil, impure) statements are suitable for *Khabeeth* persons, while the *Tayyib* (good and pure) statements are suitable for the *Tayyib* people. Another *Tafsir* (explanation) for this *Ayah* states that the *Tayyib* women are suitable for the *Tayyib* men and the *Khabeeth* women are suitable for the *Khabeeth* men. However, the *Ayah* has a more general scope of meaning. Consequently, the good and pure statements, actions and women are suitable for the good and pure statements, actions and men. In contrast, the evil and impure statements, actions and woman are suitable for their likes whether statements, actions or men. Allah, the Exalted and Most Honored, made the *Tayyib* in its entirety in Paradise and the *Khabeeth* in its entirety in the Fire. He divided the dwellings into three categories. First, there is Paradise, the Dwelling that was made pure for the *Tayyib*; it is prohibited for all that is not *Tayyib*, and contains all that is *Tayyib*. Second, a Dwelling that was made pure evil for the *Khabeeth* of all kinds; only the *Khabeeth* enters it, and it is the Hellfire. There is a third Dwelling in which the *Tayyib* and the *Khabeeth* are mixed; it is this earthly life. This is the reason why there are trials and afflictions occurring in this life, on account of the *Tayyib* mixing with the *Khabeeth* in it; all this takes place according to Allah's

[1][24:26]

Wisdom. On the Day when the creation will be brought back to life, Allah (سُبحانهُ وتعـالى) will separate the *Tayyib* from the *Khabeeth*. He will place the *Tayyib* and its people in a Dwelling exclusively for them and none else, while placing the *Khabeeth* and its people in a Dwelling exclusively for them and none else. Consequently, the Dwellings will become only two, Paradise, residence of the *Tayyibun*, and Hellfire, residence of the *Khabeethun*. Allah (سُبحانهُ وتعـالى) the Exalted will award or recompense each group of people its reward or punishment, according to their actions. Allah (سُـبحانهُ وتَعـالى) will make the good statements, actions and conduct of the *Tayyibun* the foundation of their delight and enjoyment, by creating, on their account, the most perfect means and ways of happiness and elation as rewards for them. Allah (سُـبحانهُ وتَعـالَى) will make the most evil of the statements, actions and behavior of the evil group the source of their punishment and pain, creating from them the elements of torment and agony. Certainly, this is a tremendous wisdom and a clear and overwhelming might by which Allah (سُـبحانهُ وتعـالى) demonstrates to His slaves His perfect Lordship, Wisdom, Knowledge, Fairness and Mercy. His enemies shall then come to now that it is they who were lying and untruthful, not Allah's righteous, truthful Messengers. Allah (سُبحانهُ وتعالى) the Exalted said,

﴿ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لاَ يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ ۞ لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ﴾

(*And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes,* [He will raise them up],

— *a promise* (binding) *upon Him in truth, but most of mankind know not. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved* (in Resurrection, and in the Oneness of Allâh) *may know that they were liars.*)[1]

Allah (سُبحانهُ وتعالى) the Exalted and Most Honored made an identity (or mark) by which happiness and misery are known. Hence, the *Tayyib* and happy deserves only the *Tayyib*, for this type only does, initiates, and touches only what is *Tayyib*. In contrast, the *Khabeeth* and miserable only deserves the *Khabeeth*, for nothing except the *Khabeeth* comes out of them or is initiated by them. This kind's heart gushes forth with evilness, which appears on their tongue and limbs, while only good and pure things gush forth from the *Tayyib's* heart and appear on his tongue and limbs.

Some people might have a degree of both [*Tayyib* and *Khabeeth*] in them, whichever wins over the other and becomes dominant, will designate the person as one of its people. Those for whom Allah (سُبحانهُ وتعالى) wills the good end, He will cleanse them from the evil part before death comes to them. Therefore, they will go back to Allah (سُبحانهُ وتعالى) after being purified, without needing to be purified in Hellfire! This is because Allah (سُبحانهُ وتعالى) has purified them [in this life] by directing them to offer sincere repentance and perform righteous good deeds that erase [sins], and by testing them with various afflictions that eradicate [sins and mistakes, as well[2]]. Therefore, they will meet Allah (سُبحانهُ

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[1][16:38-39]

[2][Shaikh `Irfan said that al-Bukhari (5640) narrated that Aishah (رَضِيَ اللهُ عَنْهَا) said that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,=

وتعالى) sinless. As for the type [that still has both *Tayyib* and *Khabeeth* parts], Allah (سُبحانهُ وتعالى) might withhold from them the means and ways for purity. Therefore, they will meet Allah (سُبحانهُ وتعالى) on the Day of Resurrection having both goodness and evil in them. It is Allah's wisdom that no one will be neighbors to Him while having an evil part in them, and this is why He enters the latter type into Hellfire, to cleanse and purify them. When their Faith is rid of impurity, they become eligible to be neighbors with Allah and fellow dwellers of the *Tayyibun* among His slaves. This type will remain in the Fire as short or as long as needed to eradicate their evilness, whereas the fastest among them to depart the Fire are those who are purified first. Those whose exit from it is delayed, as just recompense, be those who will be the slowest to be purified from their evilness. Surely, Allah (سُبحانهُ وتعالى) is never unjust to the slaves.

Since the *Mushrik* (polytheist, disbeliever) is *Khabeeth* in essence, *Khabeeth* in nature, the Fire cannot cleanse his evilness. And even if he departs the Fire, he will revert to his old evilness. His example is that of a dog that goes into the sea and departs it [remaining a dog, a fact that cannot be washed off by seawater]. This is why Allah has prohibited Paradise for the *Mushriks*.

Since the pure, righteous faithful believer is free from impurities, the Fire is prohibited for him because there

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="مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ إِلاَّ كَفَّرَ اللَّهُ بِهَا عَنْهُ حَتَّى الشَّوْكَةِ يُشَاكُهَا."

"No calamity befalls a Muslim but that Allah expiates some of his sins because of it, even if it was a prick that he receives from a thorn."]

is nothing in him that requires cleansing by fire. All praise is due to He Whose wisdom has overwhelmed the minds and comprehension, He to Whom the uncorrupt *Fitrah* and minds of His slaves attest to His perfect Fairness, Lordship of all that exists and being the only Deity worthy of worship.

All Mankind and Jinns Need to Know the Prophet of Allah

All slaves need, more than anything else, to know the Messenger (ﷺ) and what he was sent with, believe in what he conveyed and obey his commands. There is no other path to earn happiness and success in this life or the Hereafter, except through the Messengers. There is no method, with which the good and evil are known precisely, except through the Messengers. There is no possibility to earn Allah's Pleasure, except through the Messengers.

All good actions, statements and conduct are included in the guidance that the Messengers have brought forth. They indeed are the scale with which all statements, types of conduct and actions are weighed. Following the Messengers distinguishes people of guidance from people of deviation.

The need for the Messengers is therefore more vital to the body than its soul, the eye to its light and the soul to its very life. Every type of necessity and need is much less than the slave's necessity and need for the Messengers. What do you think of a person, who if you lack access to his guidance and what he brought, even for an instance, your heart will spoil and become like a fish when it departs water and is placed in the frying pan?

This is the state of the slave when his heart contradicts the guidance of the Messengers. Only a living heart will understand these meanings; wounds cannot hurt a dead corpse!

Since the slave's success and happiness in this life and the Hereafter are tied to the guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), it is incumbent on all those who seek their own goodness and want to save themselves and be happy, to know the Prophet's guidance, life-story and his way. By doing so, one removes oneself from being among those who are ignorant of the Prophet and instead places oneself among those who are his following, group and party.

People differ regarding the degree they earn of these qualities, some earning less, some earning more and some earning none. All Favors and Bounties are in the Hand of Allah (سُبْحَانَهُ وَتَعَالَى) and He gives them to whoever He wills. Surely, Allah is the Owner of Great Favor.

This Book

These are a few words knowing which is necessary to those who have interest in knowing their Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), his *Seerah* (life-Story) and his guidance. I write these words at a time when focus is hindered by fatigue, as well as, shortcomings and grief. Added to this is a weak trade (he means his knowledge), so insignificant that the doors are not opened in its welcome, nor would people compete to earn and acquire it. Added to this is the fact that these words are being written while travelling, not while settled at home. Consequently, the heart's attention is scattered in its various valleys, the activity is utterly disengaged and the references are unavailable.

Moreover, those who, when aspects of knowledge are discussed with, knowledge flows from them through its door, are not present now. Verily, the stem of beneficial knowledge, which brings forth happiness, has grown weaker and its residence has become vacant of its dwellers, empty without them. Thus, the tongue of the scholar has become full of insignificant words, because of the dominant tide of the ignorant, while the means and ways to heal it have themselves become the reasons behind its demise, due to the abundance of those who are misguided, the corrupters.

There is no resort, except to observe good patience. Surely, help and aid only come from Allah, Alone. Truly, Allah is Sufficient for us; how excellent He is as a Supporter[1].

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[1][Observe how modest and humble this Imam was. Who, other than this caliber of Imam, would write a volume of thousands of pages containing thousands of details about the *Sunnah* and hundreds of narrations, while traveling? Yet, most of the narrations he writes are authentic and the numerous details of history and *Fiqh* are true and following the *Sunnah* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). All of this was done while travelling to Makkah, being away from home and useful reference books, relying only on Allah Who endowed ibn al-Qayyim with profound knowledge, memory and intelligence, as well as, fondness of the way of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Added to all this, is the fact that travelling is hard and makes it difficult to concentrate, let alone author a book containing thousands of pages, from memory. Yet, ibn al-Qayyim is humble and apologizes to us that the shortcoming we might find in this book is because of all these reasons together. We only invoke Allah to bestow His Mercy and Paradise on ibn al-Qayyim and to grant us the good qualities of love and respect for him and the rest of Islam's respected scholars. We also ask Allah to grant us even a=

The Prophet's Family Lineage

Among all people of the earth, Prophet (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has the best genealogy and the most honorable family lineage. Even his enemies attested to this fact, such as Abu Sufyan, who had to attest to the Prophet's honorable lineage before the Roman King.

[Al-Bukhari narrated (*`Hadith* no. 7) that Abu Sufyan ibn `Harb, who later became Muslim, said that Hercules sent a messenger to him while he was accompanying a caravan from *Quraish*. They were merchants doing business in Sham (Syria, Palestine, Lebanon and Jordan), at a time when Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a truce with Abu Sufyan and *Quraish* infidels. So Abu Sufyan and his companions went to Hercules at *Ilya* (Jerusalem). Hercules called them in the court and had all senior Roman dignitaries gathered around him. He called for his translator who, translating Hercules' question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyan replied, "I am the nearest relative to him (amongst the group)." Hercules said, "Bring him (Abu Sufyan) close to me and make his companions stand behind him." Abu Sufyan added, "Hercules told his translator to tell my companions that he wanted to ask me some questions regarding that man (the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added, "By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The first question he asked me about him was, 'What is his family status amongst you?' I

=fraction of their knowledge and sound comprehension, because even the fraction is still a great deal!]

replied, 'He belongs to the best (most noble) family amongst us.' Hercules further asked, 'Has anyone among you ever claimed the same (to be a Prophet) before him?' I replied, 'No.' He said, 'Was anyone among his ancestors a king?' I replied, 'No.' Hercules asked, 'Do the nobles or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are his followers increasing or decreasing (day by day)?' I replied, 'They are increasing.' He then asked, 'Does anyone among those who embrace his religion become displeased and renounce the religion afterwards?' I replied, 'No.' Hercules said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?' I replied, 'No.' Hercules said, 'Does he break his promises?' I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that. Hercules asked, 'Have you ever had a war with him?' I replied, 'Yes.' He said, 'What was the outcome of the battles?' I replied, 'Sometimes he was victorious and sometimes we.' Hercules said, 'What does he order you to do?' I said, 'He tells us to worship Allah and Allah alone and not worship anything along with Him and to renounce all that our ancestors believed. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin.' Hercules asked the translator to convey to me the following, 'I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families among their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether any of his

ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I, then, asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him, and in fact, followers of all Apostles were from this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. Surely, this is the way of true Faith, until it is complete in all respects. I further asked you whether there was anyone, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and completely mixes with them. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, speak the truth and be chaste. If what you have said is true, then he will very soon occupy this place underneath my feet. I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.'"]

Therefore, the most honorable people are the Prophet's people, the most dignified tribe is his tribe and the most notable family is his family.

He is Muhammad, ibn (son of) Abdullah, ibn Abdul Muttalib, ibn Hashim, ibn Abd Manaf, ibn Qusai, ibn Kilab, ibn Murrah, ibn Ka'b, ibn Luay, ibn Ghalib, ibn Fihr, ibn Malik, ibn an-Nadhr, ibn Kinanah, ibn Khuzaimah, ibn Mudrikah, ibn Ilyas, ibn Mudhar, ibn Nizar, ibn Ma'add, ibn `Adnan.

The scholars of genealogy agree until `Adnan, without differences between them in this regard. The Prophet's forefathers above Adnan are not agreed upon, even though there is no difference of opinion regarding Adnan being a direct descendant of Prophet Isma`eel, Ishmael, (عَلَيْهِ السَّلامُ)[1]. Isma`eel is *Adh-Dhabee`h*[2], according to the statements of the scholars from among the companions, the *Tabi`in* and successive generations.

The opinion that the *Dhabee`h* was actually Prophet Is`haq (Isaac) is false, and there are twenty different ways to refute it. I heard Shaikh al-Islam ibn Taimiyyah, may Allah (سُبحانهُ وتعالى) purify his soul, say, "This (false) opinion was taken from the People of the Scriptures, but it is refuted according to the text of their book. In their book is the reference that Allah (سُبحانهُ وتعالى) commanded Prophet Ibrahim to slaughter his firstborn son. In another narration, it says 'his only son.' The People of the Scriptures do not doubt, just as the case with Muslims, that Isma`eel was Ibrahim's firstborn.

Those who embraced the false opinion [that Is`haq was the *Dhabee`h*] were deceived because in the present version of the *Torah*, it says, 'Slaughter your son, Is`haq (Isaac).' This addition is a lie that they introduced and contradicts the *Torah's* other statement, 'Slaughter your

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[1][Son of Prophet Ibrahim, Abraham, (عَلَيْهِ السَّلامُ), father of the Arabs and the Children of Israel!]

[2][The son who was about to be slaughtered].

firstborn, your only son.' The Jews envied the children of Isma`eel because of this honor; they wanted to claim it for themselves, acquire it and make it theirs, instead of the Arabs. But Allah (سُبحانهُ وتعالى) wills that His Bounty is given to those who deserve it. How could the *Dhabee`h* be Isaac, when Allah the Exalted sent glad tidings to his mother that she would bear him, and he, later, would have a son, Ya`qub? Allah the Exalted said that the angels said to Ibrahim, when they brought the glad tidings to him,

﴿ لاَ تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ ۞ وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴾

("*Fear not, we have been sent against the people of Lût* [Lot]." *And his wife was standing* (there), *and she laughed*[1]. *But We gave her glad tidings of Ishâq* [Isaac], *and after Ishâq, of Ya'qûb* [Jacob])[11:70-71]. It is not possible that Allah sent the glad tidings of her bearing a son and then order that he be slaughtered. Ya`qub is undoubtedly included in this glad tidings, from the *Ayah* mentioning bearing Isaac, who would have a son, Jacob.

Further, Allah mentioned the story of Ibrahim and his son, who was supposed to be slaughtered, in *Surat as-Saffat*, saying,

﴿ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ۞ وَنَادَيْنَاهُ أَنْ يا إبراهيمُ ۞ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۞ إِنَّ هَذَا لَهُوَ

[1][Either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)].

الْبَلَاءُ الْمُبِينُ ۞ وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ ۞ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۞ سَلَامٌ عَلَى إِبْرَاهِيمَ ۞ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۞ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴾

(*Then, when they had both submitted themselves* (to the Will of Allâh), *and he had laid him prostrate on his forehead* (or on the side of his forehead for slaughtering). *We called out to him: "O Abraham! You have fulfilled the dream!" Verily, thus do We reward the Muhsinûn* (good-doers). *Verily, that indeed was a manifest trial. And We ransomed him with a great sacrifice* (a ram). *And We left for him* [a goodly remembrance] *among the later generations. "Salâm* (peace) *be upon Ibrâhîm* [Abraham]*!" Thus indeed do We reward the Muhsinûn* (good-doers). *Verily, he was one of Our believing slaves*)[1] Allah (سُبحانهُ وتَعالى) said, next,

﴿ وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنْ الصَّالِحِينَ ﴾

(*And We gave him the glad tidings of Ishâq* [Isaac] — *a Prophet from the righteous.*)[2] This is the glad tidings delivered to Ibrahim, for Allah (سُبحانهُ وتَعالى) appreciated his patience regarding what He commanded. This indicates that the son referred to in this *Ayah*, that delivers glad tidings [of becoming a Prophet], is not the same as the first [whom Ibrahim was commanded to slaughter].

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[1] [37:103-111]
[2] [37:112]

Some might say that the second glad tidings brought the good news of Is'haq becoming a Prophet, after his father observed patience regarding what he was commanded to do. The father submitted to Allah's Command and Allah (سُبحانهُ وتعـالى) rewarded him by endowing his son with Prophethood, they claimed.

In reply, we say that the glad tidings in the Ayah [about sending Is'haq as a Prophet] pertained to both his coming to life and then becoming a Prophet later on! The glad tiding of Is'haq becoming a Prophet surely and logically entails his coming to life and then living long enough become a Prophet, as well.

Proofs that Prophet Isma`eel was the *Dhabee`h* not Prophet Is`haq

There is no doubt that the *Dhabee`h* was in Makkah at the time[1]. This is why it is legislated to slaughter animals on the *Day of Sacrifice*, in Makkah. *Sai'* (walking at a fast pace) between Mounts Safa and Marwah and throwing the pebbles at al-Jamrat were legislated in remembrance of Isma'eel and his mother, Hajar, and to establish the remembrance of Allah. Isma'eel and his mother were in Makkah, as is well-known, rather than Is'haq and his mother. This is why the incident of Allah ordering the slaughter [of Isma'eel by his father Ibrahim] coincided, time-wise, in the area of *al-Masjid al-`Haram*, which Ibrahim and Isma'eel cooperated in building. Also, legislating the slaughtering of animals in Makkah completes the rituals of *`Hajj* to the *Sacred House*, which was established, time-wise and place-wise, by Ibrahim and Isma'eel. Had the order of slaughter been in the Sham area (or Palestine), as the People of the Scriptures and those who learned from them claim, then the rituals of slaughtering would have been established in the Sham area, not in Makkah.

Also, Allah (سُبحانهُ وتعالى) called the son who was supposed to be slaughtered a *`Haleem*, meaning, 'forbearing'. This is befitting, since there is no patience and forbearing greater than from he who surrenders to be slaughtered in obedience to his Lord. When Allah (سُبحانهُ وتعالى) mentioned Is'haq, He described him as being an *`Aleem*, meaning, 'learned'. Allah the Exalted said,

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[1][When Allah (سُبحانهُ وتعالى) ordered Prophet Ibrahim to slaughter his firstborn son].

﴿ هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ۞ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴾

(*Has the story reached you, of the honored guests* [three angels; Jibrîl (Gabriel) along with another two] *of Ibrâhîm* (Abraham)*? When they came in to him and said: "Salâm,* (peace be upon you)*!" He answered: "Salâm,* [peace be on you]," *and said: "You are a people unknown to me"*)[1], until His statement,

﴿ قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ﴾

(*They said: "Fear not."*[2] *And they gave him glad tidings of an `Aleem son* [having knowledge about Allâh and His religion of True Monotheism].)[3] This *Ayah* is indeed about Is'haq, son of Ibrahim with his wife [Sarah]; she is the woman who received this glad tiding. As for Isma'eel, he was the son of the slave-girl [Hajar]. Ibrahim and Sarah were given the glad tidings of a son; they were old and had lost hope in having children. Isma'eel (عَلَيْهِ السَّلَامُ), on the other hand, was born before that.

It is Allah's way that He created, in mankind, that they love their firstborn more than the children who are born afterwards. When Ibrahim (عَلَيْهِ السَّلَامُ) asked his Lord to

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[1][51:24-25]

[2][This occurred when the angels noticed some fear over the face of Abraham, so they told him that they are Allah's Messengers. And they also gave the glad news to his wife Sarah that she will give birth to a son (Isaac).]

[3][51:28]

grant him a son, and Allah (سُبحانهُ وتعالى) accepted his supplication, his heart loved his son dearly. Allah (سُبحانهُ وتعالى) the Exalted chose Ibrahim as His *Khalil* (intimate Friend). This status requires dedicating all love to Allah (سُبحانهُ وتعالى) Alone, without anyone having a share in this love. When the son took a sizable part of his father's heart, Allah (سُبحانهُ وتعالى) commanded that Ibrahim (عَلَيْهِ السَّلامُ) slaughter his [firstborn] son, his loved one.

When Ibrahim (عَلَيْهِ السَّلامُ) submitted to the command and proved that Allah's love was greater in his heart than his love for his son, the status of *Khalil* became solely dedicated to Allah (سُبحانهُ وتعالى) Alone. Hence, there was no benefit for the slaughter actually taking place, since the test was for Ibrahim's heart to purify its dedication to implementing Allah's Command. When Allah's Command was honored in Ibrahim's heart, Allah (سُبحانهُ وتعالى) abrogated the command to him (عَلَيْهِ السَّلامُ) to slaughter his son and He (سُبحانهُ وتعالى) ransomed the son with a great ram. *Al-Khalil*, Ibrahim (عَلَيْهِ السَّلامُ), believed in the vision he saw [wherein he was slaughtering his son], and Allah (سُبحانهُ وتعالى) willed that what He decided take place.

It is a fact that this test occurred when the firstborn son was born, not when the second son was born. The status and level of intimate dedication to Allah (سُبحانهُ وتعالى) was not put to the test when the second son was born, and therefore, no command to slaughter the second son took place.

To continue, Sarah, the wife of *al-Khalil*, became jealous from Hajar and her son. Hajar was a slave, but when she gave birth to Isma'eel and his father so loved him, Sarah's jealousy was ignited. Allah (سُبحانهُ وتعالى) the Exalted commanded that Hajar and her son be taken away from Sarah's sight and left to dwell in the area of Makkah, so

that Sarah's jealousy would subside. This signifies Allah's Mercy and Compassion. Afterwards, how could Allah (سُبحانهُ وتَعـالى) order Ibrahim to slaughter Sarah's son, not the son of the slave-girl? Allah's Mercy had taken away what caused Sarah's grief, so why would He order her son to be slaughtered? Rather, His infinite wisdom was that the order to slaughter be for the son of the slave-girl, so that her mistress would feel pity towards her and her son, replacing ill feelings and jealousy with mercy. Sarah would then realize the virtue of the slave-girl and her son and that Allah (سُـبحانهُ وتَعـالى) would never lead astray a family with which this woman and her son belong. Allah (سُـبحانهُ وتَعـالى) willed that His slaves witness how He mends the relationships that were broken, how He brings relief after affliction. He willed that they witness how, when Hajar and her son became patient with being far, alone and in a strange land, as well as, submitting to Allah's will to slaughter the boy, He (سُبحانهُ وتَعالى) changed their condition for them. Allah (سُـبحانهُ وتَعـالى) decided that the areas where Hajar and her son stepped, be areas where His faithful slaves practice their rituals, until the Day of Resurrection. This is Allah's way with those whom He wills to elevate from among His creation, He grants them Favors after they were thought to be weak and feeble,

﴿ وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴾

(*And We wished to do a favor to those who were weak* [and oppressed] *in the land, and to make them rulers and to*

make them the inheritors.)[1] Indeed, this is the Favor of Allah, He grants it to whomever He chooses, and Allah (سُبحانهُ وتَعالى) is the Owner of the Great Favor[2].

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[1][28:5]

[2][This is the story of Hajar and Isma'eel in Makkah. Al-Bukhari (3114) narrated that `Abdullah ibn 'Abbas, may Allah be pleased with him, said, "When Ibrahim (Abraham عَلَيْهِ السَّلامُ) had differences with his wife, (because of her jealousy of Hajar, Isma'eel's mother), he took Isma'eel (Ishamel عَلَيْهِ السَّلامُ) and his mother and left. They had a water-skin with them that was filled with water, Isma'eel's mother used to drink water from the water-skin, so that her milk would increase for her child. When Ibrahim (عَلَيْهِ السَّلامُ) reached Makkah, he made her sit under a tree and, afterwards, started to return home. Isma'eel's mother followed him, and when they reached *Kada'* (in Makkah), she called him from behind, 'O, Ibrahim! To whom are you leaving us?' He replied, '(I am leaving you) in Allah's (Care).' She said, 'I am satisfied to be with Allah.' She returned to her place and started drinking water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself, 'I'd better go and look so that I may see somebody.' She ascended the Safa Mountain and looked, hoping to see somebody, in vain. When she came down to the valley, she ran until she reached the Marwah Mountain. She ran to and fro (between the two mountains) many times. Then she said to herself, 'I'd better go and see the state of the child,' she went and found it on the point of dying. She could not endure to watch it dying and said (to herself), 'If I go and look, I may find somebody.' She went and ascended the Safa Mountain and looked for a long while, but could not find anybody. Thus she completed seven rounds (of running) between Safa and Marwah. Again she said (to herself), 'I'd better go back and see the state of the child.' But suddenly she heard a voice, and she said to that strange voice, 'Help us if you can offer any help.' Lo! It was=

The Prophet's *Seerah* (Life-Story)

There is total agreement that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was born in Makkah, during the *Year of the Elephant*. The tale of the elephant was an introduction that Allah (سُبحانهُ وتَعالى) brought forth in and around *His House*, before the coming of His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Those who brought the elephant were Christians and their religion was better than the religion of the people of Makkah, who were pagans at that time. Allah (سُبحانهُ وتَعالى) gave the pagans victory over the People of the Scriptures, without intervention from

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=Jibril (Gabriel عَلَيْهِ السَّلامُ who had made the voice). Jibril hit the earth with his heel like this (Ibn `Abbas hit the earth with his heel to illustrate it), and so the water gushed out. Ishmael's mother was astonished and started digging. *Abu Al-Qasim* (the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, '*If she had left the water,* (flow naturally without her intervention), *it would have been flowing on the surface of the earth.*' Ishmael's mother started drinking from the water and her milk increased for her child. Afterwards some people of the tribe of *Jurhum*, while passing through the bottom of the valley, saw some birds, and that astonished them. They said, 'Birds can only be found at a place where there is water.' They sent a messenger who searched for the place, found the water and returned to inform them about it. Then they all went to her and said, 'O, Isma`eel's mother! Will you allow us to be with you (or dwell with you)?' (And thus they stayed there.) Later, her boy reached the age of puberty and married a lady from them.'"

Later on, according to the *`Hadith* above, Prophet Ibrahim (عَلَيْهِ السَّلامُ) visited Makkah several times. During one of them he conveyed to Isma`eel Allah's command to build His House, the *Ka`bah*. He asked his son to help him and they both built the *Ka`bah*. May Allah's peace and blessings be on them and on all of Allah's Prophets and Messengers.]

mankind, to protect and honor His *Sacred House*, as a prelude to the coming of the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ), who was born in Makkah.

There is a difference of opinion regarding if the Prophet's father, Abdullah, died before or after the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) was born. The correct opinion is that Abdullah died while the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) was yet unborn. There is a second opinion that the Prophet's father died seven months after the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) was born. There is no difference of opinion, though, that the Prophet's mother, Aminah, died in the area of al-Abwaa, between Makkah and Madinah[1]. She died after she had visited the Prophet's maternal uncles in Madinah. The Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) was less than seven years old at the time.

The Prophet's grandfather, Abdul Muttalib, took custody of him and reared him, but he also died when the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) was eight years old. Some historians said that Abdul Muttalib died when the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) was six or ten years old. Abu Talib, the Prophet's paternal uncle, reared him [until the Prophet became a young man]. When the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) was twelve years old, or nine according to a second opinion, Abu Talib took him on a [commercial] trip to the Sham area.

During the first trip to Sham, Baheera, a monk, saw the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) and strongly suggested that Abu Talib not take him to the Sham area, fearing for his safety from the Jews. Abu Talib sent the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) back to Makkah with some of his servants. At-Tirmidhi (3620) collected a *Hadith* in which he mentioned that Abu Talib sent Bilal (the Ethiopian slave) with the Prophet to

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[1][Which used to be called Yathrib, before the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) migrated to it in the year 623 CE].

Makkah. This is clearly a mistake, because Bilal was not born at that time. And even if Bilal were already born, he would not have been with the Prophet's uncle or with Abu Bakr [but in his own homeland, Ethiopia]. Al-Bazzar also collected this *Hadith* in his, Musnad, but said that Abu Talib sent the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) back with a man; he did not mention Bilal's name in this story.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) became twenty-five years old, he accompanied a caravan to the Sham area, to the city of Busra (close to Damascus). After he returned to Makkah from his trip, he married Khadeejah Bint Khuwailid. She was forty years old at that time. Some historians said that the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) married Khadeejah when he was thirty, or twenty-one years old. Khadeejah was the first woman whom the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) married and the first among his wives to die. The Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) did not marry any other women while Khadeejah was alive. Once, Angel Jibril ordered the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) to convey to Khadeejah the *Salam*, that is, blessings and honor, from her Lord[1].

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[1][Al-Bukhari (3532) and Muslim (4463) narrated that, Aishah said, "I never felt more jealous of any of the wives of the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) as much as I did of Khadeejah (although) she died before he married me. This is because I often heard him mentioning her. Allah told him to give her the good tidings that she would have a palace of *Qasab* (pipes of precious stones and pearls in Paradise), and whenever he slaughtered a sheep, he would send her women-friends a good share of it." Also, al-Bukhari (3820) and Muslim (2432) narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said, "Jibril (angel Gabriel) came to the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) and said, '*O, Allah's Apostle! This is Khadeejah coming to you with a dish having meat soup* (or some food or drink). *When she reaches you, greet her on behalf of her Lord* (Allah)=

Soon afterwards, the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) liked solitude and worshipping his Lord. He often spent nights at a time in a cave called, 'Hiraa'[1]. The Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) was made to hate the idols and the religion of his people; nothing else was more hateful to him.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) became forty years old, the sun of Prophethood rose on him, and Allah (سُبحانهُ وتَعالى) the Exalted honored him with His Message and sent him to His creation. Allah (سُبحانهُ وتَعالى) chose the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) for this honor and selected him to be the trustworthy emissary between Him and His slaves.

There is no conflict of opinions that the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) was sent on a Monday, but there are differences on

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=*and on my behalf, and give her the glad tidings of having a Qasab palace in Paradise wherein there will be neither any noise, nor any fatigue* (trouble)." What a befitting reward for the woman who supported the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) with her wealth and compassion when his people disbelieved in him and oppressed him! Khadeejah provided a house for the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) full of safety, tranquillity and peace. So, Allah, the Exalted, sent the *Salam* to her through Jibril and granted her a house made of *Qasab* in Paradise, where there is no noise or weariness, for she always provided the same for His beloved Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ).]

[1][Al-Bukhari (3) and Muslim (160) narrated that Aishah said in a long *Hadith*, "The commencement (of the Divine Inspiration) to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) was in the form of true dreams in his sleep. He never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusion, so he used to go in seclusion in the cave of Hira, where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for the stay."]

which month it was[1]. The majority of scholars said that it was the eighth day of the lunar month of *Rabi' al-Awwal*, forty-one years after the *Year of the Elephant*[2]. Some of them, including [Jamal ad-Din] as-Sarsari[3], said that the

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[1][Muslim narrated that Abu Qatadah al-Ansari, may Allah be pleased with him, reported that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked about fasting on Monday, whereupon he said,

"ذَاكَ يَوْمٌ وُلِدْتُ فِيهِ وَيَوْمٌ بُعِثْتُ أَوْ أُنْزِلَ عَلَيَّ فِيهِ."

"*It is (the day) when I was born and revelation was sent down to me.*"

Those who indulge in the awful *Bid`ah* of celebrating the Prophet's birthday every year should read and implement this *Hadith*. If they want to celebrate the coming of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to this world, they should fast Mondays, so that they celebrate his birth and his *Sunnah* at the same time. Instead, they ignore his *Sunnah* all year long and remember him on a certain date of their choice, 12th of the lunar month of *Rabi' al-Awwal*, not by fasting and praying. Rather, they gather in the streets and *Masjids* and recite poems that contain all types of innovations and even *Shirk*. Do they think that they have more love for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) than Abu Bakr, Umar, Uthman, Ali, the Prophet's grandchildren or the rest of his companions? They never celebrated the Prophet's birthday, and the best guidance is the guidance of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). There are several books about the innovation of celebrating the Prophet's birthday, among them, several letters that Shaikh Abdul Aziz ibn Baz wrote, may Allah grant His Mercy to him.]

[2][Which occurred in 570 CE].

[3][Who died in 656 AH, killed by the hands of Mongols who entered Baghdad during that year and killed most of its inhabitants; as-Sarsari was a scholar of the Arabic Language and a poet].

Prophet's Prophethood started in *Ramadhan*, because Allah (سُبحانهُ وتَعالى) said,

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ ﴾

(*The month of Ramadhan in which was revealed the Qur'ân.*)[1] They said that the commencement of Allah, the Exalted, honoring the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) with Prophethood was when the Qur'an was revealed to him. The first group of scholars, which comprises the majority as we stated, said that the Qur'an was sent down in its entirety during *Lailatul Qadr* in *Ramadhan* to the *Baitul-`Izzah*[2]. Then, it was revealed in parts for the next twenty-three years. Some scholars say that the *Ayah* means, the Qur'an was revealed containing the order to fast the Month of *Ramadhan* and to affirm its merits and honor[3]. Other scholars said that the Prophet's Prophethood started in the lunar month of *Rajab*.

Allah (سُبحانهُ وتَعالى) granted Prophethood to the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) in several stages. First, the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) used to see a dream and it would come true, as bright and truthful as the daybreak[4]. This was the beginning of his Prophethood. Second, the angel (Jibril عَلَيْهِ السَّلامُ) used to inspire the Prophet's heart, without the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) seeing him. The Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) said,

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[1][2:185]

[2][*Baitul-`Izzah*: is, to the residents of the lower heaven, like the *Ka`bah* to the people of the earth.]

[3][So instead of 'in which', the meaning of the *Ayah* becomes, 'about which'].

[4][Refer to the *`Hadith* from Aishah, may Allah be pleased with her, that we mentioned before this.]

"إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ تَموتَ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَها، فاتَّقوا اللهَ وَأَجْمِلوا فِي الطَّلَبِ، وَلاَ يَحْمِلَنَّكُمُ اسْتِبْطاءُ الرِّزْقِ عَلى أَنْ تَطْلُبوهُ بِمَعْصِيَةِ اللهِ، فَإِنَّ ما عِنْدَ اللهِ لاَ يُطْلَبُ إِلاَّ بِطَاعَتِه."

"*Ru`hu-l-Qudus* (Angel Jibril) *inspired my heart* (by Allah's Leave) *that no soul shall die before it consumes its appointed provisions. Therefore, fear and obey Allah and seek your provisions in the best* (lawful) *way. Do not let your impatience while awaiting your provisions lure you to seek it through the disobedience of Allah. Surely, what Allah has* (provisions), *can only be acquired through obeying Him.*"[1] Third, the angel used to come to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in the shape of a man and would speak to him, until the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would comprehend what he wanted to convey to him. In this state, the companions sometimes saw the angel.[2]

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[1][Shaikh Wahby said, "Abu Na`im collected this *`Hadith* in, al-`Hilyah, Vol. 10, Pg. 26-27; refer to, Sahih al-Jami` (2085)." Shaikh `Irfan said that al-Bazzar (1253) collected this *Hadith* from Hudhaifah ibn al-Yaman and al-Hakim (2:2135) from Jabir ibn Abdullah (رَضِيَ اللهُ عَنْهُمَا).]

[2][Muslim (9) narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said, "Allah's Messenger, peace be upon him, said, '*Ask me* (about matters pertaining to religion),' but they (the companions) were too much in awe, out of profound respect for him to ask him (anything). Meanwhile, a man came and sat near his knees and said, '*O, Messenger of Allah, tell me about al-Islam?*' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied, '*Islam is to associate none with Allah, establish prayer, pay the Zakat and fast Ramadhan.*' He=

=said, '*You have told the truth.*' He again said, '*O, Messenger of Allah, what is al-Eman?*' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, '*To believe in Allah, His angels, His Books, the meeting with Him, His Apostles, and that you believe in Resurrection and that you believe in Qadr* (Divine Decrees and Predestination) *in its entirety.*' The inquirer said, '*You have told the truth.*' He again said, '*O, Messenger of Allah, what is al-I`hsan?*' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, '*To fear Allah as if you are seeing Him, because even though you cannot see Him, verily He sees you.*' The inquirer said, '*You have told the truth.*' He again asked, '*When will the* (Last) *Hour Commence?*' The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, '*The one who is being asked about it is no better informed about it than the inquirer himself. I, however, will narrate some of its signs.* (They are) *when you see a slave-girl giving birth to her master, this is one of its signs; when you see barefooted, naked, deaf and dumb* (the ignorant and foolish persons) *as the rulers of the earth this is one of its signs; and when you see the shepherds of black camels exult in buildings, this is one of its signs. The* (knowledge about the Last Hour) *is one of the five things wrapped in the Unseen. No one knows them except Allah.*' Then the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited,

﴿ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾

(*Verily Allah! with Him alone is the knowledge of the hour and He it is Who sends down the rain and knows that which is in the wombs and no person knows whatsoever he shall earn on morrow and a person knows not in whatsoever land he shall die. Verily Allah is All-Knowing, All-Aware*) [31:34].'" The narrator, Abu Hurairah (رَضِيَ اللهُ عَنْهُ), then said, 'That man then stood up an (made his way). The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,=

Fourth, the angel would come upon the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) as the ringing of a bell. This was the hardest form of revelation. In this state, the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) would sweat during a cold day[1], and his camel would sit on the ground, while he was riding it[2]. Once, the revelation came

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='*Bring him back to me.*' He was searched for, but the Companions could not find him. The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) said, '*He was* Jibril (Gabriel)*; he came to teach you* (things pertaining to religion) *when you did not ask* (them yourselves).'"]

[1][Al-Bukhari (2) and Muslim (4304) narrated that `Aishah, may Allah be pleased with her, said that, al-`Harith ibn Hisham (رَضِيَ اللهُ عَنْهُ) asked Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ), "O, Allah's Apostle! How is the Divine Inspiration revealed to you?" Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) replied,

"أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّهُ عَلَيَّ فَيُفْصَمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ وَأَحْيَانًا يَتَمَثَّلُ لِيَ الْمَلَكُ رَجُلاً فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ." قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَفْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا.

"*Sometimes it is* (revealed) *like the ringing of a bell; this form of Inspiration is the hardest of all and this state passes after I grasped what he* (Angel Jibril) *said. Sometimes, the Angel comes in the form of a man and talks to me and I grasp what he says.*" `Aishah, may Allah be pleased with her, added, "Verily I saw the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) being inspired on a very cold day and noticed the sweat dropping from his forehead when the Inspiration was over."]

[2][Shaikh `Irfan said, "There are *Hadiths* to this effect collected by Ahmad in, al-Musnad 9:24922, from Aishah (رَضِيَ اللهُ عَنْهَا), and=

to him in this method, while his thigh was on the thigh of Zaid ibn Thabit. The Prophet's thigh became so heavy on Zaid's thigh that it almost broke[1].

Fifth, the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) saw the angel in the original shape Allah created him in[2], and the angel then inspired the Prophet with what Allah (سُبحانهُ وتَعالى) decided to inspire him with. This incident occurred twice to the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ), as Allah (سُبحانهُ وتَعالى) stated in *Surat an-Najm* [53:1-18].

Sixth, Allah (سُبحانهُ وتَعالى) revealed to the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) what He willed, while the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) was above heavens during the night of [*Israa* and] *Mi`raj*, such as ordaining prayer on him.

Seventh, Allah (سُبحانهُ وتَعالى) spoke to the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) without sending the revelation through an angel. Similarly, Allah (سُبحانهُ وتَعالى) spoke to Prophet Musa ibn `Imran (عَلَيْهِ السَّلامُ), a status that the Qur'an asserts was *granted* to Prophet Musa. The same status is affirmed for our Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) in the *`Hadith* that describes the *Israa* [and *Mi`raj*] journey.

Some scholars added an eighth form of revelation. They said that Allah (سُبحانهُ وتَعالى) spoke directly to the Prophet

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=10:27646 from Asmaa Bint Yazid (رَضِيَ اللهُ عَنْهَا)." Also, refer to the footnote al-Albani wrote on Fiqh as-Sunnah, where he stated that the *`Hadith* from Aishah is authentic, and has further support from the *Hadith* from Asmaa Bint Yazid; Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 91.]

[1][Al-Bukhari (4592) narrated a *Hadith* in this meaning from Zaid ibn Thabit (رَضِيَ اللهُ عَنْهُ), who told it to Marwan ibn al-`Hakam (رَضِيَ اللهُ عَنْهُ).]

[2][Al-Bukhari and Muslim narrated that Abdullah ibn Mas`ud (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) saw Jibril (Gabriel (عَلَيْهِ السَّلامُ) in his original shape) having six hundred wings.]

(صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) without a barrier, meaning by removing all of His Veils, between them. This is the opinion of those who said that the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) saw Allah (سُبحانهُ وتَعالى) [during *Lailatul-Israa wa-l-Mi`raj*]. However, there is a difference of opinion between the *Salaf* and the *Khalaf* on this matter[1]. Most of the companions, rather, all of them agree with Aishah [that the Prophet (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) did not see his Lord during the night of *Israa*[2]].

`Uthman ibn Sa`id ad-Darimi stated that there is *Ijmaa*[3] between the companions on this opinion.

[We will mention here the English transliteration of al-Bukhari's narration of the *`Hadith* on the *Israa* Journey. Al-Bukhari said that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) reported, "(Before) the night

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[1][*As-Salaf*, literally the Predecessors, is a term that exclusively refers to the companions, then the second generation of Islam, *at-Tabi`in*, and then the third generation of Islam, *Tabi`i at-Tabi`in*. They are the best people, as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated in a *Hadith* that al-Bukhari and Muslim collected. *Al-Khalaf*, is in reference to the successive generations, who came after the *Salaf*.]

[2][Shaikh Wahby said that Muslim (292) narrated that Abu Dharr (رَضِيَ اللهُ عَنْهُ) asked Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) if he saw his Lord, and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied, "*I saw light.*" Imam an-Nawawi said in his explanation on the, Sahih, collections of Imam Muslim, "This means that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw light, nothing else."[Shar`h Muslim, by An-Nawawi 3:12]]

[3][*Al-`Ijmaa*: a term that refers to the consensus of the scholars, without disagreement by any of them. No doubt, *Ijmaa`* cannot be valid, except when it includes the companions, without whom there is no *Ijmaa`*. Among the matters of *Ijmaa`*, the companions all agreed on the necessity of fighting those who reverted from Islam after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died. Also, the companions all agreed to appoint Abu Bakr as the Caliph after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died.]

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was taken for a journey from the Sacred *Masjid* (of Makkah), al-Ka`bah, three persons came to him (in a dream) while he was sleeping in the Sacred *Masjid*, before the Divine Inspiration was revealed to Him. One of them said, 'Which of them is he?' The middle (second) angel said, 'He is the best of them.' The last (third) angle said, 'Take the best of them.' Only that much happened on that night and he did not see them until they came on another night, being, after the Divine Inspiration was revealed to him (Fat`h-ul-Bari, Pg. 258, Vol. 17). He saw them, his eyes were asleep, but his heart was not--and so is the case with the prophets: their eyes sleep while their hearts do not sleep. So, those angels did not talk to him until they carried him and placed him beside the well of *Zamzam*. From among them Jibril (Gabriel) took charge of him. Jibril cut open (his body) between his throat and the middle of his chest (heart). He then took all the material out of his chest and abdomen and washed it with *Zamzam* water with his own hands, until he cleansed the inside of his body. Next, a gold tray containing a gold bowl full of belief and wisdom was brought and Jibril stuffed his chest and the blood vessels of his throat with it, then closed it (the chest). Jibril then ascended with him to the heaven of the world and knocked on one of its doors. The dwellers of the Heaven asked, 'Who is it?' He said, 'Gabriel.' They said, 'Who is accompanying you?' He said, 'Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).' They said, 'Has he been called?' He said, 'Yes.' They said, 'He is welcomed.' So, the dwellers of the Heaven became pleased with his arrival, for they did not know what Allah would do to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on earth unless Allah informed them. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) met Adam, peace be on him, over the nearest Heaven. Jibril said to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), 'He is your father; greet him.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) greeted him and Adam (عَلَيْهِ السَّلَامُ) returned his greeting and aid, 'Welcome, O, my Son! O, what a good son you are!' Behold, he saw two flowing rivers, while he was in the nearest sky (to earth). He asked, 'What are these two rivers, O, Jibril?' Jibril said, 'These are the sources of the *Nile* and the *Euphrates*.' Next, Jibril took him around that

Heaven and behold! He saw another river at the bank of which there was a palace built of pearls and emerald. He put his hand into the river and found its mud like the *musk of Adhfar*. He asked, 'What is this, O, Jibril?' Jibril said, 'This is the *Kauthar* which your Lord has kept for you.' Then, Jibril ascended (with him) to the second Heaven and the angels asked the same questions as those on the first Heaven, that is, 'Who is it?' Jibril replied, 'Jibril.' They asked, 'Who is accompanying you?' He said, 'Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).' They asked, 'Has he been sent for?' He said, 'Yes.' Then they said, 'He is welcomed.' Jibril ascended with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the third Heaven, and the angels said the same as the angels of the first and the second Heavens had said. He then ascended with him to the fourth Heaven, and they said the same. He next ascended with him to the fifth Heaven, and they said the same; and then he ascended with him to the sixth Heaven, and they said the same; then he ascended with him to the seventh Heaven, and they said the same. On each Heaven there were prophets whose names the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned. However, I only remember that Idris was on the second Heaven, Aaron on the fourth Heaven another prophet whose name I don't remember, on the fifth Heaven, Abraham on the sixth Heaven, and Moses on the seventh Heaven, because of his privilege of talking to Allah directly. Moses said (to Allah), 'O, Lord! I thought that none would be raised up above me.' But Jibril ascended with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for a distance above that, the distance of which only Allah knows, until he reached the Lote Tree (beyond which no one may pass). Then, the Irresistible, the Lord of Honor and Majesty approached and came closer, until He was about two bow lengths or (even) nearer. (It is also said that it was Jibril [not Allah] who approached and came closer to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) [Fat`h al-Bari Shar`h Sahih al-Bukhari, Pg. 263, 264, Vol. 17]). Among the things which Allah revealed to him then, were, fifty prayers being enjoined on his followers within a day and night.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) descended until he met Moses. Moses stopped him and asked, 'O, Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! What did your Lord

enjoin on you?' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied, 'He enjoined upon me to perform fifty prayers within a day and night.' Moses (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'Your followers cannot do that; Go back so that your Lord may reduce it for you and for them.' So, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) turned to Jibril as if he wanted to consult him about this issue. Jibril told him of his opinion, saying, 'Yes, if you wish.' So, Jibril ascended with him to [Allah] the Irresistible and said while he was in his place, 'O, Lord, please lighten our burden, as my followers cannot do that.' So, Allah (سُبْحَانَهُ وَتَعَالَى) deducted ten prayers for him. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) returned to Moses who stopped him again and kept on sending him back to his Lord, until the enjoined prayers were reduced to only five prayers. Then Moses stopped him when the prayers had been reduced to five and said, 'O, Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! By Allah, I tried to persuade my nation, Children of Israel, to do less than this, but they could not do it and gave up. However, your followers are weaker in body, heart, sight and hearing, so return to your Lord so that He may lighten your burden.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) turned towards Jibril for advice and Jibril did not disapprove of it. So, he ascended with him for the fifth time. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'O Lord, my followers are weak in body, hearts, hearing and constitution, so lighten our burden.' On that the Irresistible said, 'O, Muhammad!' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied, 'Labbaika wa-Sa`daik (a statement entailing perfect obedience and rushing to hear and obey).' Allah said, 'The Word that comes from Me does not change, so it will be as I enjoined on you in the *Mother of the Book* (*al-Lau`h al-Ma`hfudh*, the Kept Record).' Allah added, 'Every good deed will be rewarded ten times, so it is fifty (prayers) in the *Mother of the Book* (in reward) but you are to perform only five (in practice).' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) returned to Moses who asked, 'What have you done?' He said, 'Allah has lightened our burden: He has given us a tenfold reward for every good deed.' Moses said, 'By Allah! I tried to make the Children of Israel observe less than that, but they gave up. So go back to your Lord that He may lighten your burden further.' Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

said, 'O, Moses! By Allah, I feel shy returning too many times to my Lord.' On that Jibril said, 'Descend in Allah's Name.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then woke while he was in the *Sacred Masjid* (at Makkah).]

The Prophet's Circumcision

It was reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was born naturally circumcised, but the *Hadith* that mention this is not authentic, according to Abu al-Faraj ibn al-Jauzi who listed it in his book, al-Maudhu`at (The Fake *Hadiths*). Even if this is true, it does not suggest a special quality for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), because many people are born naturally circumcised. A second opinion states that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was circumcised when the angels slit open [his chest and cleansed] his heart, when he was with his caretaker `Halimah [as-Sa`diyyah][1]. There is a third opinion that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was circumcised by his grandfather Abdul Muttalib when he was seven days old. It was said that his grandfather called the people to a feast at that time and named him, 'Muhammad'.

The Women Who Nursed the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

Thuwaibah, the slave-girl of Abu Lahab [the Prophet's uncle], was among the women who nursed the Prophet. Thuwaibah suckled Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for a few days, as well as, suckling Abu Salamah Abdullah ibn Abdul Asad al-Makhzumi and her son Masru`h. She also

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[1][Shaikh `Irfan said that Imam Ahmad collected the `*Hadith* about this incident in, Al-Musnad 4:12508, from Anas ibn Malik, may Allah be pleased with him, without mentioning the Prophet's circumcision].

nursed the Prophet's uncle, 'Hamzah ibn `Abdul Muttalib. There is a difference of opinion regarding if Thuwaibah became a Muslim. Allah (سُبحانهُ وتعالى) has the best knowledge.[1]

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[1][Al-Bukhari (4711; this is al-Bukhari's narration) and Muslim (2627) narrated that Um `Habibah (رَضِيَ اللهُ عَنْهَا) reported,

قُلْتَ يَا رَسُولَ اللَّه انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ فَقَالَ: " أَوَتُحِبِّينَ ذَلِكِ؟" فَقُلْتُ: نَعَمْ لَسْتُ لَكَ بِمُخْلِيَة وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرٍ أُخْتِي فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ ذَلِكِ لاَ يَحِلُّ لِي." قُلْتُ: فَإِنَّا نُحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ بِنْتَ أَبِي سَلَمَةَ قَالَ: "بِنْتَ أُمِّ سَلَمَةَ؟" قُلْتُ: نَعَمْ فَقَالَ: "لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي إِنَّهَا لاِبْنَةُ أَخِي مِنَ الرَّضَاعَةِ أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ." قَالَ عُرْوَةُ وَثُوَيْبَةُ مَوْلاَةٌ لأَبِي لَهَبٍ كَانَ أَبُو لَهَبٍ أَعْتَقَهَا فَأَرْضَعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا مَاتَ أَبُو لَهَبٍ أُرِيَهُ بَعْضُ أَهْلِهِ بِشَرِّ حِيبَةٍ قَالَ لَهُ مَاذَا لَقِيتَ قَالَ أَبُو لَهَبٍ لَمْ أَلْقَ بَعْدَكُمْ غَيْرَ أَنِّي سُقِيتُ فِي هَذِهِ بِعَتَاقَتِي ثُوَيْبَةَ .

"I said, 'O Allah's Apostle! Marry my sister, the daughter of Abu Sufyan.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, '*Do you like that?*' I replied, 'Yes, for even now I am not your only wife and I like that my sister should share the good with me.' He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, '*But that is not lawful for me.*' I said, 'We have heard that you want to marry the daughter of Abu Salamah.' He said, '(You mean) *the daughter of Um Salamah?*' I said, 'Yes.' He said, '*Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salamah=*

Next, Halimah as-Sa`diyyah nursed the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) along with her son Abdullah and her daughter, ash-Shaima, who was also known as, Judamah. Abdullah and Judamah were the children of al-Harith ibn Abdul `Uzza ibn Rifa`ah from the tribe of Bani Sa`d. There is a difference of opinion whether the Prophet's parents from suckling embraced Islam; Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge. Halimah also nursed the Prophet's cousin, Abu Sufyan ibn al-Harith ibn Abdul Muttalib. Abu Sufyan was a harsh enemy of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Later on, he embraced Islam during the year Makkah was conquered, and his Islam became excellent. Hamzah was also breastfed for some time in the tribe of Bani Sa`d ibn Bakr; he was also nursed by Halimah. Therefore, Hamzah was the Prophet's suckling brother from both Thuwaibah and Halimah.

The Prophet's Caretakers

Among the Prophet's caretakers was his mother, Aminah Bint Wahb ibn Abd Manaf ibn Zuhrah ibn Kilab. There was also Thuwaibah, Halimah and Ash-Shaima, his sister from suckling, who was the Prophet's caretaker,

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=*were suckled by Thuwaibah. So you should not present to me your daughters or your sisters* (for marriage).'" 'Urwah said that Thuwaibah was the freed slave girl of Abu Lahab whom he had manumitted; she then nursed the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). When Abu Lahab died, one of his relatives saw him in a dream in a very bad state and asked him, 'What have you encountered?' Abu Lahab said, 'I have not found any rest since I left you, except that I was given water to drink in this (the space between his thumb and other fingers), because I manumitted Thuwaibah.'"]

along with her mother. Later on, ash-Shaima came as part of the delegation from the tribes of Hawazin. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) placed his cloak for her on the ground and she sat on it; he was dutiful to her because of her rights on him[1].

Among them was the honorable Um Ayman Barakah, who was from Ethiopia. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had inherited Barakah from his father; she had been caretaker. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave her in marriage to his beloved stepson Zaid ibn `Harithah, and she gave birth to the Prophet's beloved [grand stepson] Usamah. After the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died, Abu Bakr and Umar visited Um Ayman [whom the Prophet loved and used to visit]. She was crying. They said to her, "What makes you cry, O, Um Ayman? Surely, what Allah has for His Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is better for him." She said, "I know that what Allah has for His Apostle is better for him. I only cry because the revelation from heaven has ceased to come (due to the Prophet's death)." She made them upset and they both cried[2].

Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is Sent as Allah's Final Prophet and Messenger; the First Chapter of the Qur'an to be Revealed

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was forty years old, Allah (سُبْحَانَهُ وَتَعَالَى) revealed his Prophethood. Forty is the age when one reaches his full strength[3]; it was said that all

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[1][Shaikh Wahby said that ibn `Hibban (2249), in the, Sahih, and Abu Dawood (5244) collected a *`Hadith* in this meaning].

[2][Muslim (4492) collected this *`Hadith* in his, Sahih, collection of *`Hadith*].

[3][Shaikh `Irfan said that Allah said in *Surat al-A`hqaf*, 46:15,=

Prophets were sent when they were at that same age. As for the opinion that Jesus (عَلَيْـهِ السَّـلَامُ) ascended to heaven at age thirty-three, there is no authentic narration of *`Hadith* to support it.

The first sign of the Prophet's Prophethood was that he used to see a dream, which would later become true, as plain as daylight[1]. It was said that this period lasted six months. Further, we should mention that seeing true visions, is one part out of forty-six parts of Prophethood[2].

= ﴿ وَوَصَّيْنَا الإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصَالُهُ ثَلاَثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنْ الْمُسْلِمِينَ ﴾

(*And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims* [submitting to Your Will]. ")]

[1][Al-Bukhari (3) and Muslim (231) from Aishah (رَضِيَ اللهُ عَنْهَا)]

[2][Al-Bukhari (6468) and Muslim (4201) narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,=

Muhammad's Prophethood lasted for twenty-three years[1].

Allah (سُبحانَهُ وتَعالى) endowed Muhammad (صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) with Prophethood and sent the angel [Jibril (Gabriel)] to him in *Cave 'Hiraa*, where the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to spend time in seclusion. The first *Ayat* (verses) that Allah (سُبحانَهُ وتَعالى) revealed to him were,

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴾

(*Read! In the Name of your Lord Who has created* [all that exists].)[2] This is the report of Aishah, may Allah be pleased with her, and the majority of scholars.

[Al-Bukhari and Muslim narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go into seclusion in the cave of *`Hira* where he used to worship

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="الرُّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ."

'*A good dream* (that comes true) *of a righteous man is one of forty-six parts of Prophethood.*'"]

[1][Al-Bukhari (3613) and Muslim (4335) narrated that Abdullah ibn Abbas (رَضِيَ اللهُ عَنْهُ) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) started receiving the Divine Inspiration at the age of forty. Then he stayed in Makkah for thirteen years, receiving the Divine Revelation. Then he was ordered to migrate and he lived as an Emigrant for ten years and then died at the age of sixty-three (years)"; this is al-Bukhari's narration.]

[2][96:1]

(Allah alone) continuously for many days before his desire to see his family. He used to take food for the journey with him, sufficient for the duration thereof and then come back to (his wife) Khadeejah to take more food. Suddenly, the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet, peace be on him, replied, '*I do not know how to read.*'" The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) added, "*The angel caught me* (forcefully) *and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon, he caught me again and pressed me a second time until I could not bear it anymore. He then released me and again asked me to read, but again I replied, 'I do not know how to read* (or what shall I read)*?' Thereupon, he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created* (all that exists) *has created man from a clot. Read! And your Lord is the Most Generous*'"[96:1-3]. Then, Allah's Apostle returned with the Inspiration, his heart beating rapidly. He went to Khadeejah Bint Khuwailid and said, "*Cover me! Cover me!*" She covered him until his fear was over. He next told Khadeejah everything that had happened and said, "*I fear that something may happen to me.*" Khadeejah replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, say the truth, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadeejah then accompanied him to her cousin Waraqah ibn Naufal ibn Asad ibn `Abdul `Uzza, who, during the pre Islamic Period, became a Christian. Waraqah used to write using Hebrew letters, so he would write from the Gospel in Hebrew as

much as Allah wished him to write. He was an old man and had lost his eyesight by that time. Khadeejah said to Waraqah, "Listen to the story of your nephew, O, my cousin!" Waraqah asked, "O, my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqah said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah sent to Moses. I wish I were young and could live until the time when your people will turn you out." Allah's Apostle asked, "*Will they drive me out?*" Waraqah replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive until the day when you will be exiled, I will support you totally." But after a few days Waraqah died, and the Divine Inspiration was also ceased for a while.]

However, Jabir ibn Abdullah (رَضِيَ اللهُ عَنْهُ) said that the first part of the Qur'an to be revealed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was Allah's statement,

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ﴾

(*O you* [Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] *enveloped in garments!*[1])[2]

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[1][74:1]

[2][Al-Bukhari (3) and Muslim (232) narrated that Jabir ibn Abdullah Al-Ansari, may Allah be pleased with him, said, while talking about the period of pause in revelation reporting this statement from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

"بَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصَرِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ فَفَرِقْتُ=

The correct statement is the statement of Aishah (رَضِيَ اللهُ عَنْهَا), for several reasons. First, the Prophet's statement, "*I do not know how to read,*" indicates that he did not read anything before that. Second, first comes the order to read, then the order to convey. Surely, when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reads first himself, he will then convey what he read. Again, the command to read comes first, then the command to convey what he read. Third, Jabir's statement that the first part of the Qur'an to be revealed was,

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ﴾

=مِنْهُ فَرَجَعْتُ فَقُلْتُ زَمِّلُونِي زَمِّلُونِي فَدَثَّرُوهُ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿ يَا أَيُّهَا الْمُدَّثِّرُ ۝ قُمْ فَأَنْذِرْ ۝ وَرَبَّكَ فَكَبِّرْ ۝ وَثِيَابَكَ فَطَهِّرْ ۝ وَالرُّجْزَ فَاهْجُرْ ﴾". قَالَ أَبُو سَلَمَةَ وَهِيَ الأَوْثَانُ الَّتِي كَانَ أَهْلُ الْجَاهِلِيَّةِ يَعْبُدُونَ قَالَ ثُمَّ تَتَابَعَ الْوَحْيُ.

"*While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I was afraid of him and came back home and said, 'Wrap me* (in blankets)*' And then Allah revealed the following Verses* (of Qur'an): (*O you* (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)*! Wrapped up in garments! Arise and warn* [the people against Allah's Punishment])*, until,* (*and desert the Rujz*)[74.1-5].'" Abu Salamah said that the, '*Rujz*', is in reference to the idols that the people of *Jahiliyyah* (pre-Islamic era of ignorance) used to worship. Afterwards, the revelation started coming strongly, frequently and regularly.]

(*O you* [Muhammad ﷺ] *enveloped in garments!*)[1], was his opinion, while Aishah (رضي الله عنها) narrated what she heard the Prophet (ﷺ) say about himself. Fourth, in the *`Hadith* from Jabir (رضي الله عنه), it is clear that the Prophet (ﷺ) saw the angel before, prior to Allah (سبحانه وتعالى) revealing,

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ﴾

(*O you* [Muhammad ﷺ] *enveloped in garments!*) The Prophet (ﷺ) said [in Jabir's *`Hadith*], "*I raised my head and saw the angel who came to me in* (Cave) *'Hiraa. I went back to my family and said, 'Wrap me up! Wrap me up!' Allah* (سبحانه وتعالى) *sent down,*

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ﴾

(*O you* [Muhammad ﷺ] *enveloped in garments!*)." The Prophet (ﷺ) stated that the angel who came to him in *Hiraa* revealed to him,

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴾

(*Read! In the Name of your Lord Who has created* [all that exists].)[2] Therefore, using Jabir's *`Hadith* itself, Allah's statement,

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[1][74:1]
[2][96:1]

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ﴾

(*O you* [Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] *enveloped in garments!*), came afterwards. The proof we should use is Jabir's narration not his opinion. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

Stages of the Islamic *Da`wah* (Call, or Message)

The first stage, was the commencement of the Prophethood. The second stage was, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) delivering the Message to his close relatives and tribesmen[1]. The third stage was, delivering the Message to all his people[2]. The fourth stage was, warning a nation, to which no other Warner came before him, meaning, the entire Arab nation[3]. The fifth stage was, warning all those

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[1][Shaikh `Irfan Abdul Qadir said, "Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿ وَأَنذِرْ عَشِيرَتَكَ الأَقْرَبِينَ ﴾

(*And warn your tribe* [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] *of near kindred*}[26:214]."]

[2][Shaikh `Irfan Abdul Qadir said, "Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ ﴾

(*This Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach*)[6:19]."]

[3][Shaikh `Irfan Abdul Qadir said, "Allah (سُبْحَانَهُ وَتَعَالَى) said, =

who receive his Message among mankind and the Jinns, until the end of time[1].

The Secretive Stage of the Islamic *Da`wah*

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) spent the next three years calling to Allah (سُبْحَانَهُ وَتَعَالَى) in secret. When this *Ayah* was revealed to him,

﴿ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنْ الْمُشْرِكِينَ ﴾

(*Therefore proclaim openly* (Allâh's Message — Islâmic Monotheism) *that which you are commanded, and turn away from Al-Mushrikûn* (polytheists, idolaters, and disbelievers)}[15:94], he announced the *Da`wah* and

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= ﴿ إِنَّكَ لَمِنْ الْمُرْسَلِينَ ۞ عَلَى صِرَاطٍ مُسْتَقِيمٍ ۞ تَنزِيلَ الْعَزِيزِ الرَّحِيمِ ۞ لِتُنذِرَ قَوْمًا مَا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴾

(*Truly, you* [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] *are one of the Messengers. On the Straight Path* (on Allâh's religion of Islâmic Monotheism). (This is a Revelation) *sent down by the All-Mighty, the Most Merciful. In order that you may warn a people whose forefathers were not warned, so they are heedless*) [36:3-6]."]

[1][Shaikh `Irfan Abdul Qadir said, "Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴾

(*Blessed be He Who sent down the criterion* (of right and wrong, i.e. this Qur'ân) *to His slave* (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) *that he may be a Warner to the 'Âlamîn* (mankind and jinn)}[25:1]."]

declared enmity to his people[1]. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Muslims were severely oppressed and annoyed, and Allah (سُبحانَهُ وتَعالى) allowed them to perform the two *Hijrah*[2].

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[1][The Prophet, peace be on him, declared *Tau`hid* and refuted and disbelieved in polytheism, idol worshipping and all other religions, except *Islam*. By merely doing so, the disbelievers considered it a declaration of enmity towards their very livelihood, religion and existence. Also, by doing so, the Prophet, peace be on him, declared opposition towards every religion, except *Islamic Monotheism*.]

[2]['Hijrah', means, 'Migration'; here it pertains to the first and second migrations of the Prophet's companions to Ethiopia, or Abyssinia. Al-Bukhari and Muslim narrated that Abdullah ibn 'Abbas (رَضِيَ اللهُ عَنْهُ) said, "When the Verse,

﴿ وَأَنذِرْ عَشِيرَتَكَ الأَقْرَبِينَ ﴾

(*And warn your tribe of near-kindred*), was revealed, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ascended *Safa Mount* and started calling, '*O Bani Fihr! O Bani `Adi*', addressing various tribes of Quraish (Makkah's grand tribe) until they were assembled. Those who could not come themselves, sent their messengers to see what the problem was. Abu Lahab and other people from Quraish came and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then said, '*Suppose I told you that there is an* (enemy) *cavalry in the valley intending to attack you, would you believe me?*' They said, 'Yes, for we have not found you telling anything other than the truth.' He then said, '*I am a Warner to you in face of a terrific punishment.*' Abu Lahab (the Prophet's paternal uncle) said (to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), 'May your hands perish all this day. Is it for this purpose you have gathered us?' Then it was revealed,=

Names of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

All of the Prophet's names are also true descriptions of him; none of them was merely a name. Uniquely, all his names are derived from his praiseworthy and humanly perfect attributes.

Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is among the Prophet's names, and it is the most well-known among his names. This is the name he was identified by in the Torah, according to the clear proofs of this fact that I mentioned in my book, Jila-u al-Af-ham fi Fadhli as-Salati was-Salam `ala Khairi al-Anam. This is a unique book [about saying the *Salat* on the Prophet] that has many deep benefits and is unprecedented in this regard. We collected the `*Hadiths* about saying the *Salat* and the *Salam* on the Prophet[1],

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= ﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۞ مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ ۞ سَيَصْلَى نَارًا ذَاتَ لَهَبٍ ۞ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۞ فِي جِيدِهَا حَبْلٌ مِنْ مَسَدٍ ﴾

(*Perish the hands of Abu Lahab, and perish he! His wealth and his children will not profit him. He will be burnt in a Fire of blazing flames! And his wife, too, who carries wood* [thorns of Sa'dân which she used to put on the way of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, or use to slander him). *In her neck is a twisted rope of Masad* [palm fiber]) [111:1-5]."]

[1][The shortest form of the *Salat* and *Salam* on the Prophet is: صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, meaning, 'May Allah's peace and blessings be on him (in Arabic, *salla allahu `alaihi wa-sallam*). We should mention that during the prayer, in the *Tashahhud*, there is a longer form for the *Salat and Salam* on the Prophet that he=

mentioning authentic and *Hasan*[1] *`Hadiths* among them, as well as, the *`Hadiths* that have a weakness in them, stating in clear terms why they are weak [or fake]. We also explained the hidden meanings in this *Du'aa*[2], its status and the wisdom and benefits it contains. We also detailed where and when this *Du'aa* should be recited, the least necessary form of it and the difference of opinion between the scholars about this matter. We strived to assert correctness to the most plausible of these opinions and the weakness in the weak among them. Verily, the true essence of the book is beyond what we have described. In summary, the Prophet's name, 'Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)', was mentioned in the *Torah*; all those who believed from among the scholars of the People of the Scriptures agree to this fact[3].

=taught his companions. Allah willing, we will mention this later on in this book, in the section of *Tashahhud* in the prayer.]

[1][Which is the lesser grade of authentic, acceptable *`Hadiths*. The lesser type of *`Hasan `Hadiths* is the *`Hadith* that gains the *`Hasan* grade from other *`Hadiths*, that elevate an otherwise weak *`Hadith* to the grade of *`Hasanun li-Ghairih*, or *`Hasan* on account of other *`Hadiths*.]

[2][Meaning, invoking Allah to bestow His peace and blessings on the Prophet, peace be upon him].

[3][It is futile for the People of the Scriptures, in present times, to deny these facts. They have changed, amended, corrupted, altered and rewrote their so-called divine books so many times and in so many ways, that the most expert among them can no longer distinguish between what is original and what is added. To prove this statement, we merely refer the reader to the different and contradictory, yet popular *versions* of the *Torah* and the *Bible*. When one reads these 'divine or inspired books', one will find so many discrepancies and contradictory statements, as well as, differences between various *versions*=

'Ahmad', is also among the Prophet's names. It is the name that Jesus (عَلَيْهِ السَّلَامُ) called him by for a delicate reason that we explained in the above-mentioned book.

There are several other names for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), among them *al-Mutawakkil* (who trusts in Allah), *al-Ma`hi* (with whom Allah (سُبْحَانَهُ وَتَعَالَى) erases disbelief), *al-`Hashir* (after whom the people will be gathered) and *al-`Aqib* (after whom there will be no Prophet or Messenger). Also, among his names, *al-Muqaffi* (who came after Prophets and Messengers who preceded him), *Nabiyyu at-Taubah* (Prophet who came to open the doors to gain Allah's forgiveness) and *Nabiyyu ar-Ra`hmah* (Prophet who brought Allah's Mercy or was sent with Allah's Mercy). Among his names are also *Nabiyyu al-Mal`hamah* (who will commence the great battles against the disbelievers), *al-Fat`ih* (the Conqueror) and *al-Amin* (the Trustworthy).

This list of names also includes *ash-Shahid* (the Witness), *al-Mubash-shir* (who brings glad tidings), *al-Bashir-un-Nadheer* (Bringer of glad tidings and Warner of Allah's torment), *al-Qasim* (who divides justly by Allah's command), *adh-Dha`huk* (who smiles), *al-Qattal* (who kills Allah's enemies), *Abdullah* (slave of Allah) and *as-Siraj-ul-Munir* (the lamp that brings light). He is also the chief and master of all the children of Adam, holder of the flag of praiseworthiness, who will have the praised stand[1], and so forth.

=that would indicate that Allah did not reveal these books in their present form. Let them prove that Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) *was not* mentioned by name in the *Torah* and the *Gospel*, by producing the original copy of these books!]

[1] [Al-Bukhari (1381) reported that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) said that the Prophet, peace be on him, said, =

قَالَ جُبَيْرُ بنُ مُطْعِمٍ: سَمَّى لَنا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وسَلَّمَ نَفْسَهُ أَسْمَاءً، فَقَالَ: "أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا الْمَاحِي الَّذِي يُمْحَو اللهُ بِيَ الْكُفْرَ وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ وَالْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ."

Jubair ibn Mut`im, may Allah be pleased with him, said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) called himself several (good) names, saying, '*I am Muhammad, and I am Ahmad. I am al-Ma`hi with whom Allah obliterates Kufr* (disbelief). *I am al-`Hashir* (gatherer) *at whose feet* (or, behind whom) *the people will be gathered* (for the Day of Resurrection). *I am*

="إِنَّ الشَّمْسَ تَدْنُو يَوْمَ الْقِيَامَةِ حَتَّى يَبْلُغَ الْعَرَقُ نِصْفَ الأُذُنِ فَبَيْنَا هُمْ كَذَلِكَ اسْتَغَاثُوا بِآدَمَ ثُمَّ بِمُوسَى ثُمَّ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ" وَزَادَ عَبْدُ اللَّهِ بْنُ صَالِحٍ حَدَّثَنِي اللَّيْثُ حَدَّثَنِي ابْنُ أَبِي جَعْفَرٍ "فَيَشْفَعُ لِيُقْضَى بَيْنَ الْخَلْقِ فَيَمْشِي حَتَّى يَأْخُذَ بِحَلْقَةِ الْبَابِ فَيَوْمَئِذٍ يَبْعَثُهُ اللَّهُ مَقَامًا مَحْمُودًا يَحْمَدُهُ أَهْلُ الْجَمْعِ كُلُّهُمْ."

"*On the Day of Resurrection, the Sun will come near* (to, the people) *to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Adam for help, and then Moses, and then Muhammad.*" The sub-narrator added, "Muhammad will intercede with Allah to judge amongst the people. He will proceed and will hold the ring of the door (of Paradise) and then Allah will exalt him to *Maqam Mahmud* (the privilege of intercession, etc.). And all the people of the gathering will send their praises to Allah."]

al-`Aqib (who succeeds the other Prophets in bringing about good) *after whom there will be no other Prophet.*"[1]

The Prophet's names are of two types. One type is exclusive for him, and no other Prophet or Messenger share. This includes *Muhammad*, *Ahmad*, *al-`Aqib*, *al-`Hashir*, *al-Muqaffi* and *Nabiyyu al-Mal`hamah.*

The second type is shared with the other Prophets. However, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) earned the most perfect level in the meanings pertaining to these names. For example [pertaining to the second type], Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was Allah's Messenger, Prophet, slave, witness, Bringer of glad tidings, Warner, Prophet of Mercy and Prophet of Forgiveness.

If one would call the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) by every good quality he had, the number of his names will become more than two hundred. For instance, he is *as-Sadiq* (who says the truth), *al-Masduq* (who was given the truth), *ar-Ra-oof ar-Ra`heem* (the compassionate, the merciful), and so forth.

Meanings of the Messenger's Names

'Muhammad', is derived from the Arabic word 'Hamida'. He is called, 'Muhammad', because of the abundant good qualities that he has for which he is praiseworthy. 'Muhammad', has more meanings that pertain to praiseworthiness than, 'Mahmud'. 'Muhammad', is he who is praised more than other human beings. This is the name mentioned in the original *Torah*, because of the many good qualities of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), his religion and his *Ummah* (Nation), so much so, that Prophet

[1][Al-Bukhari and Muslim collected this *`Hadith.*]

Moses (عَلَيْـهِ السَّـلامُ) wished he was one of Muhammad's *Ummah*. We also mentioned evidence that supports this meaning in the aforementioned book.

'Ahmad', is also derived from the Arabic infinitive 'al-`Hamd'. There are two different meanings for 'Ahmad'. Some scholars said that it pertains to he who praises and thanks Allah (سُـبحانهُ وتَعـالى) more than others. Therefore, 'Ahmad', is he who is the most praising among those who praise Allah. Another meaning for, 'Ahmad', is that he, among all mankind, is the most worthy of praise. In this latter meaning, 'Ahmad', becomes like, 'Muhammad', in meaning. The difference is that *Muhammad* indicates that he has abundant qualities for which he is praiseworthy, while *Ahmad* is he who is praised better than others are praised. Therefore, *Muhammad* is about quantity and *Ahmad* is about quality; it is he who deserves more praises and better praises than that of any other person.

These two names were derived from the Prophet's qualities and exalted characteristics for which he deserved to be called, 'Muhammad', and, 'Ahmad'. Residents of the heavens, residents of the earth, dwellers of this life, as well as, dwellers of the Hereafter praise *Muhammad* and *Ahmad* (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), on account of his many good qualities that are unending for those who might try to count them. I mentioned this subject in detail in my book, regarding reciting the *Salat* and *Salam* for the benefit of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

I only mentioned a few words herein, dictated by the fact that I am travelling, and indeed, the heart of the traveler becomes distracted and its concentration becomes confused on account of traveling. Surely, our total reliance is on Allah (سُبحانهُ وتَعالى) and in Him is our trust.

As for the Prophet's name, 'al-Mutawakkil', its meaning is in, Sahih al-Bukhari,

عَنْ عبدا لله بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: "قَرَأْتُ فِي التَّوْرَاةِ صِفَةَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وسَلَّمَ: مُحَمَّدٌ رَسُولُ اللهِ عَبْدِي وَرَسُولِي سَمَّيْتُهُ الْمُتَوَكِّلَ لَيْسَ بِفَظٍّ وَلاَ غَلِيظٍ وَلاَ سَخَّابٍ فِي الأَسْوَاقِ وَلاَ يَجْزِي بالسَّيِّئَةَ السَّيِّئَةَ بَلْ يَعْفُو وَيَصْفَحُ وَلَنْ أَقْبِضَهُ حَتَّى أُقِيمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ بِأَنْ يَقُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ."

`Abdullah bin `Amr ibn Al-`Aas said, "I read in the *Torah* (being, the Old Testament) some of the qualities attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), '(Allah said:) Muhammad, Allah's Rasul, My slave and My Messenger (Apostle)! I have named him, 'Al-Mutawakkil', (who depends upon Allah). He is neither discourteous, nor harsh, nor a noisemaker in the markets. He does not commit evil to those Who do evil to him, but deals with them with forgiveness and kindness. I will not let him (the Prophet) die, until I make straight, through him, the crooked people by making them say, 'None has the right to be worshipped but Allah.'"[1] Surely, Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was

[1][This indicates that there was a copy of the *Torah* during the time in which Abdullah ibn 'Amr read this statement. This *`Hadith* is certainly authentic and true. Otherwise, the Jews of his time, who were then as they are now, sworn enemies of Islam and its Prophet, would have contradicted him. Further, this indicates that the process of changing, altering, corrupting, amending and rewriting the so-called divine books is a tradition that the present day Jews and Christians inherited from their forefathers.]

and still is the most worthy and deserving of this name, because he truly relied and depended on Allah (سُبحانهُ وتعالى) with regards to establishing the religion; no one else reached the Prophet's level of *Tawakkul* (trust and total dependence and reliance on Allah).

As for the Prophet's names, 'al-Ma`hi', 'al-`Hashir', 'al-Muqaffi', and, al-`Aqib', they were duly explained in the *`Hadith* narrated by Jubair ibn Mut`im. 'Al-Ma`hi', is he through whom Allah (سُبحانهُ وتعالى) erased and dissipated *Kufr*. Truly, none played a more significant role in dissipating the *Kufr* than the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He was sent at a time when all the people of the earth were *Kuffar*, except for a few from among the People of the Scriptures[1]. The rest were either idol worshippers, Jews who earned Allah's Wrath[2], misguided Christians[3] and

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[1][Who remained faithful to the teachings of Islamic Monotheism of Prophets Moses and Jesus and established *Tau`hid* as Allah ordained on them through these Mighty Messengers of Allah. Imam Muslim narrated that 'Iyadh ibn Himaar reported that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), while delivering a sermon one day, said,

"وَإِنَّ اللَّهَ نَظَرَ إِلَى أَهْلِ الأَرْضِ فَمَقَتَهُمْ عَرَبَهُمْ وَعَجَمَهُمْ إِلاَّ بَقَايَا مِنْ أَهْلِ الْكِتَابِ."

"*Allah looked towards the people of the world and He showed hatred for the Arabs and the non-Arabs, but with the exception of some remnants from the People of the Book.* "']

[2][they knew the truth yet ignored, shunned and disbelieved in it; [read the transliteration of chapter one in the *Quran*]].

[3][they did not know who their true Lord was; [refer to the first chapter in the *Quran* and its transliteration]].

atheists who deny the Creator and did not know [or believe in] a Lord or Resurrection. There were also star worshippers, fire worshippers (*Majoos*) and philosophers, who neither knew about the religion of the Prophets, nor affirmed them[1]. Allah (سُبحانهُ وتعـالى) destroyed all this through His Messenger, salla allahu `alaihi wa-sallam, until His religion prevailed above all other religions and reached all the areas that the day and night reach. The Prophet's *Da`wah* reached wherever the sun rose in the various parts of the earth[2].

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[1][Philosophy is an ideology with an agenda: to replace religion as the source of Faith and guidance, and to provide answers to all questions that pertain to mankind and their existence in this universe. In contrast, Islam, the continuation of the true Message of *Tau`hid* that Allah sent to all of His Prophets, offers solutions and a perfect set of Creed, practices and acts of worship that contain answers to every question that might arise in this life. Therefore, Muslims should be aware of the danger posed to their religion by philosophy, especially so called, 'Islamic Philosophy'.]

[2][Islam has steadily spread all over the earth and in every corner of the globe. This is still true and obvious, even though Islam's political strength was severely curtailed by the centuries old Christian onslaught on all that pertains to Islam. This is because Islam takes its power from Allah, the Exalted, Who will make it prevail over all religion until the Day of Resurrection. We ask Allah that Muslims correct their Faith, which in turn will compel and encourage them to correct their religious practices and dealings. This is when they will again become mighty by Allah's Leave and bring the mercy of Allah, sent through Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَـلَّمَ), to everyone among mankind. With it, one of the meanings of the word, 'Islam', will prevail, that is, 'peace'. Muslims should realize that *Tau`hid* is the foundation and=

'Al-`Hashir', pertains to gathering, 'al-`Hashr', in Arabic. Therefore, the people will be gathered after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), as if his Prophethood commenced the Day of Gathering for mankind.

'Al-`Aqib', is he who came after the Prophets, but no Prophet will come after him. Therefore, the name, 'al-`Aqib', pertains to being the last to come, meaning, the seal. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was called, 'al-`Aqib', because he is the Last and Final Prophet, who came after all other Prophets.

'Al-Muqaffi', is he who came after those who preceded him, meaning, Allah (سُبحانهُ وتَعالى) sent him in the aftermath of sending the Messengers, who preceded his coming. The Arabic infinitive for, 'Muqaffi', is, 'Qafu', which means, 'who comes later'. Therefore, 'al-Muqaffi', pertains to the Prophet, peace be on him, coming later, after the Messengers, as well as, being the Final and Last among them to come.

'Nabiyyu at-Taubah', means that, through him, Allah (سُبحانهُ وتَعالى) opened the doors to forgiveness for all the residents of the earth. Hence, Allah (سُبحانهُ وتَعالى) forgave them as He never forgave anyone else among the people of the earth. Surely, the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was the best among mankind who sought Allah's forgiveness and repented to Him. The companions used to count the

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=essence of their religion and that all other aspects of Islam are the branches, including prayer, fasting, *Zakat*, *`Hajj*, *Jihad*, politics, reform, and so forth. *Tau`hid* is where they should start life, for and by, and continue to implement until the last day they live. Islam is the religion of *Tau`hid*; it affirms Allah's Lordship, Godship, Names and Attributes, and consequently, establishes the religion for Allah Alone with total submission and humbleness.]

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying a hundred times during one meeting or audience,

"رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوابُ الْغَفُورُ."

"*Rabbi ighfir li wa-tub `alai, innaka anta at-tawwabu al-ghafur.* (O, my Lord! Forgive me and pardon me, for surely, You, only You accept repentance, Oft-Forgiving)."[1] The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

"يا أَيُّها النَّاسُ تُوبوا إلى اللهِ رَبِّكُم، فَإِنِّي أَتوبُ إلى اللهِ في اليَوْمِ مِائَةَ مَرَّةٍ."

"*O, people, seek Pardon from Allah, your Lord, because verily, I seek repentance from Him a hundred times a day.*"[2]

Further, the level of *Taubah*, meaning, seeking Allah's pardon and forgiveness, performed by the Prophet's *Ummah*, was better than any and all other *Ummahs* and the fastest to be accepted. They were endowed with the easiest means, ways and methods of performing repentance. In contrast, the repentance offered by those who were before them was among the hardest things. For instance, *Taubah* for those among the Children of Israel who worshipped the

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[1][Abu Dawood (1295), Ahmad (4496), at-Tirmidhi (3356), ibn Majah (3804), an-Nasaii (462), among other collectors of *`Hadith*, collected this *`Hadith*; Shaikh Wahby said that al-Albani included it in his book, Sahih Sunan Abu Dawood, no. 1342.]

[2][Muslim (4871) collected this *`Hadith*].

calf, was that they kill themselves, that is, those who did not worship the calf, killed those who worshipped it. As for this *Ummah*, honored by Allah (سُبحانهُ وتعـالى) the Exalted, their repentance is performed by feeling remorse and avoiding repeating the sin[1].

'Nabiyyu al-Mal`hamah', is the Prophet who was sent to establish the *Jihad* against the enemies of Allah. No Prophet or *Ummah* of a Prophet ever performed *Jihad* the way the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his *Ummah* performed it. The great battles that occurred, and still occur, between the Prophet's *Ummah* and the *Kuffar* (disbelievers) are unprecedented. His *Ummah* killed the *Kuffar* in all areas of the earth, during successive periods of time, and inflicted great defeats on the *Kuffar*, like never before[2].

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[1][Shaikh Wahby said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"النَّدَمُ تَوْبَةٌ."

'*An-nadamu Taubah.* (Feeling remorse sincerely constitutes a repentance)'; Al-Albani collected this `*Hadith* in his book, Sahih Sunan ibn Majah, `*Hadith* no. 3429.'"]

[2][In a span of thirty years, the companions of the Prophet (صَلَّى اللهُ عَلَيْـهِ وَسَـلَّمَ) and those who followed their lead with excellence, fought against and defeated the two superpowers of that time, the Persian and Roman Empires. They conquered a large part of the known world at that time, from the Atlantic Ocean to the borders of China and from Asia Minor to Southern Sudan, and established the greatest civilization that the earth has even seen. Their influence on world affairs remained powerful, until the last century. We ask Allah to grant this *Ummah* the ability to reunite around *Tau`hid* and regain its past glory, and it surely will, as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) promised.]

'Nabiyyu ar-Ra`hmah', means, he whom Allah (سُبحانهُ وتَعـالى) has sent as a mercy for *al-`Alamin*, which means, 'all that exists'. Through him, Allah (سُـبحانهُ وتَعـالى) bestowed His Mercy on the people of earth, the believers and the disbelievers among them. As for the believers, they earned the most perfect and complete share in the Mercy [Allah (سُبحانهُ وتَعالى) sent through Muhammad (صَلّى اللهُ عَلَيْـهِ وَسَـلَّمَ)]. As for the disbelievers, some of them, such as People of the Scriptures, lived under the Prophet's authority, his covenant and promise of protection. As for those killed by the Prophet (صَلّى اللهُ عَلَيْهِ وَسَلَّمَ) and his *Ummah*, they were hurried to Hellfire and saved from living a longer life, during which they would earn even worse punishment in the Hereafter.

'Al-Fat`ih', is he through whom Allah (سُـبحانهُ وتَعـالى) opened the door to guidance, after it was closed, and brought back sight to blind eyes, hearing to deaf ears and comprehension to sealed hearts. It is he through whom Allah (سُـبحانهُ وتَعـالى) opened the various *Kafir* (disbelieving) provinces, the doors of Paradise and the path to earning beneficial knowledge and righteous good works. It is he through whom Allah (سُبحانهُ وتَعالى) opened the doors to this and the Last Life, as well as, the hearts, hearing, sight and areas of the earth.

'Al-Amin': Muhammad (صَلّى اللهُ عَلَيْهِ وَسَـلَّمَ) deserves this title more than anyone else among *al-`Alamin*. Muhammad (صَـلّى اللهُ عَلَيْـهِ وَسَـلَّمَ) was Allah's Trustworthy regarding His revelation and religion. He was the Trustworthy of the residents of the heaven and the residents of the earth. Even before he became a Prophet, he (صَـلّى اللهُ عَلَيْـهِ وَسَـلَّمَ) was called, 'al-Amin[1]'.

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[1][The pagans of Quraish never knew of lies from the Prophet=

As for the Prophet's names, 'Adh-Dha`huk, al-Qattal', they are joined together because they are connected in meaning: the Prophet smiled in the face of the believers and was neither angry, grim, frowning, nor harsh with them. He was *Qattal*, meaning, he fights Allah's enemies and when doing so, no blame discourages him [since he does it by the order of Allah (سُبحانهُ وتعالى) and in Allah's Cause].

'Al-Bashir', is he who delivers the good news of Allah's reward for those who obey him, while, 'an-Nadheer', pertains to his delivering the unequivocal warning of Allah's punishment for those who disobey him.

Allah (سُبحانهُ وتعالى) called the Prophet, 'Abd', in several parts of His Book, such as His statement,

﴿ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴾

(*And when 'Abdu-llâh* (the slave of Allah, Muhammad صَلَّى اللهُ عَلَيْهِ وسَلَّمَ) *stood up invoking Him* [his Lord — Allâh] *in prayer they* [the jinn] *just made round him a dense crowd as if*

=(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), or cheating, deceiving, breaking a promise, breaching a contract, betrayal in any shape or fashion or dishonorable conduct. These qualities only increased in level and magnitude when Allah sent him as His Final Prophet. After he became a Prophet and the pagans of Quraish started oppressing him and his companions, the pagans would mistreat him, yet trust him to keep whatever they wanted to keep with him. When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was forced to exile and migrated to Madinah, he left his cousin Ali ibn Abi Talib behind in Makkah to return the trusts to the pagans who entrusted him with their money and wealth.]

sticking one over the other [in order to listen to the Prophet's recitation])[1],

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴾

(*Blessed be He Who sent down the criterion* [of right and wrong, i.e. this Qur'ân) *to His 'Abd* [slave, Muhammad ﷺ] *that he may be a Warner to the 'Âlamîn* [mankind and jinn])[2],

﴿ فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى ﴾

(*So He* [Allâh] *revealed to His slave* [Muhammad ﷺ through Jibrîl (Gabriel) عليه السلام] *whatever He revealed*)[3], and,

﴿ وَإِنْ كُنتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنتُمْ صَادِقِينَ ﴾

(*And if you* [Arab pagans, Jews, and Christians] *are in doubt concerning that which We have sent down* (i.e. the Qur'ân) *to Our 'Abd* [slave, Muhammad ﷺ], *then produce a Sûrah* [chapter] *of the like thereof and call your witnesses* [supporters and helpers] *besides Allâh, if you are truthful.*)[4]

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[1][72:19]
[2][25:1]
[3][53:10]
[4][2:23]

In the *Sahih* collections of *`Hadith*,

قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وسَلَّمَ: "أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلاَ فَخْرَ."

The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "*I am the Sayyid*[1] *of the Children of Adam on the Day of Resurrection, and I am not boasting*[2]."[3]

Allah (سُبحانهُ وتعالى) called the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), 'Siraj Munir'[4], meaning, the lamp that gives light without

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[1][Shaikh `Irfan said that, an-Nawawi said that, "*As-Sayyid*", is he (chief, master, notable, best) who is sought during times of affliction and hardship, wherein he displays leadership, takes care of what discomforted the people and fends off the afflictions that touched them.]

[2][Allah's Apostle, peace be on him, mentioned his grade with Allah, to deliver the revelation, not to boast to us the fact that he is the *Sayyid* of all of mankind; he, peace be on him, truly is the *Sayyid* of all of mankind.]

[3][Shaikh Wahby said that Muslim collected this *`Hadith*, except where the Prophet, peace be upon him, said that, he was not boasting; at-Tirmidhi (3073), ibn Majah (4298), and Ahmad in, al-Musnad (2415), collected the full version of this *`Hadith*.]

[4][Shaikh `Irfan Abdul Qadir said, "Allah said in the Qur'an,

﴿ يَاأَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۞ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴾

(*O Prophet* [Muhammad صَلَّى اللهُ عَلَيْهِ وسَلَّمَ]*! Verily, We have sent you as a Shahidan* [witness], *wa-Mubash-shiran* [and a bearer of=

burning, while He called the sun, 'Siraj Wahhaj'[1], meaning, the lamp that radiates with light and burns.

The First and Second *Hijrah*

When Muslims increased in number and the disbelievers became worried, they intensified their oppression of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and their torture of his followers. The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave his followers permission to migrate to Abyssinia, saying that ruling over that land was a king before whom people are not dealt injustice. Twelve Muslim men and four Muslim women migrated, including Uthman ibn Affan, the first among them to migrate with his wife, Ruqayyah, daughter of Allah's Apostle, peace be upon him. They remained in Ethiopia in the best dwelling, but they went back to Makkah when the false news of the Quraish embracing Islam reached them. When, before reaching Makkah, they received the news that the Quraish [did not embrace Islam and that their] torture of Muslims was worse than before, some of them went back to Ethiopia. Several others went on to Makkah, including Abdullah ibn Mas'ud,

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=glad tidings], *wa-Nadhira* [and a warner]. *And as one who invites to Allâh* [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] *by His Leave, and as a Sirajan Munira* [lamp spreading light, meaning, through your instructions from the Qur'ân and the *Sunna*-- the legal ways of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ]) [33:45-46]."]

[1][Shaikh `Irfan Abdul Qadir said, "Allah said in the Qur'an,

﴿ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴾

(*And We have made* [therein] *a Sirajan wahhaja* [shining lamp, a sun])[78:13]."]

may Allah be pleased with him. They were the subject of intense torture by the hands of the Quraish *pagans*[1].

The Muslims were again given permission to migrate to Abyssinia. Eighty-three men, including `Ammar, according to one opinion, and eighteen women migrated. They remained in the best dwellings, with an-Najahsi [King of Ethiopia]. When this news reached the Quraish, they sent Amr ibn al-'Aas and Abdullah ibn Abi Rabi'ah to try and bring them back by convincing an-Najahsi. Allah (سُبحانهُ وتعالى) made their plan come back to haunt them.

[Um Salamah, the Prophet's wife, said, "When we went to al-`Habashah (Ethiopia, or Abyssinia) we were neighbors to the best neighbor, An-Najashi (King of Ethiopia). He granted us safety for our religion and we freely worshipped Allah the Exalted. We were neither annoyed, nor did we hear anything that bothered us. When the Quraish got news of this, they held a counsel and decided to send two clever men to An-Najashi, as their emissaries, for our case. They decided to send gifts to an-Najashi, from the items that were unique to Makkah. They also decided to send gifts to every one of his Christian cardinals. They sent Amr ibn al-`Aas and Abdullah ibn Abi Rabi`ah. They told them what they should say and ordered them to give the cardinals their gifts, before they speak to an-Najashi, then give an-Najashi his gifts. They then would ask an-Najashi to surrender the Muslims to them, before speaking to them. They traveled and when they reached an-Najashi, while we were living with the best neighbor and in the best dwelling, they gave the gifts to every one of the cardinals, before they spoke to an-Najashi. The two men said to every cardinal, 'Some foolish young men from among us took refuge in the king's land. They abandoned the religion of their people, but did not embrace your religion. Instead, they brought forth an invented religion that neither

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[1][Refer to the famous book that Ibn Hisham wrote on the Prophet's life story, also known as, Seerat ibn Hisham (1:364), which was based on the book that Muhammad ibn Is`haq wrote about the Prophet's *Seerah*.]

we, nor you know. The chiefs of their people sent us to the king, so that he sends them back with us. When we speak to the king about their case, please advise him to surrender them to us, before he speaks to them. Surely, their people have better knowledge about them and know why they criticized them.' The priests agreed to help them. Next, the two men had an audience with An-Najashi and gave him some valuable gifts and presents, which he accepted. Afterwards, they addressed the king, "O, King! Some fools, who abandoned their religion, but did not embrace your religion, took refuge in your land. They invented a new religion that neither you nor we know. The leaders of their people, including their parents, uncles and tribes, sent us to you so that you send them back with us. Certainly, their people have better knowledge about them and are more aware of what they have committed, because of which they reprimanded them.' The worst thing to Abdullah ibn Abi Rabi`ah and Amr ibn al-`Aas, was to have an-Najashi summon the Muslims and hear their side. The priests said, 'O, King! They have said the truth. Truly, their own people have better knowledge about them and know why they have reprimanded them. So, surrender the Muslims to them so that these two men can take them back to their land.' An-Najashi became angry and said, 'No, by Allah! I will not surrender them to these two men. They are a people who chose to be neighbors to me, came to my land and selected me rather than anyone else. I will first summon them and ask them about what these two men said about them. If what they said is true, then I will surrender them to the two men and send them back to their people. Otherwise, I will grant them safety and try to be neighborly towards them as long as they remain my neighbors.' Hence, An-Najashi summoned the Prophet's companions, who held a conference and said to each other, 'What should we say to the man when we meet him?' They said, 'By Allah! We should only say what we know and what our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordained on us, no matter the consequences.' They came to an-Najashi, who had also summoned his cardinals, and they opened their holy books in his presence. An-Najashi asked, 'What is this religion that made you part with your people and which neither made you embrace my religion, nor any of the known religions?' Ja`far ibn Abi Talib–the Prophet's cousin-addressed the king on behalf of the Muslims. He said, "O, King! We

were a people of *Jahiliyyah* (ignorance) before, worshipping idols, eating the meat of dead animals, committing vice, cutting relations with kith and kin and treating our neighbors badly. Furthermore, the strong among us used to overwhelm the weak. These evil conditions persisted with us until Allah sent us a Messenger from amongst ourselves, one whose family history and lineage, truthfulness, honesty and chastity are well known to us. He called us to Allah, so that we attest to His Oneness and worship Him Alone, while abandoning what we, as well as, our forefathers used to worship instead of Him -of stones and idols. He also commanded us to be truthful when we speak, give back a trust to its rightful owners, keep relations with kindred and to be good neighbors. He also commanded us to avoid all types of vice, bloodshed, sins of all kinds, saying falsehood, eating up the orphan's property and spreading false accusations against chaste women. He commanded us to worship Allah Alone and to avoid associating anything or anyone with Him in worship. He commanded us to pray, give away charity and fast.' Ja`far then went on explaining the commandments of Islam to An-Najashi. Ja`far continued, 'We believed him, had faith in him and followed what he was sent with from Allah. Hence, we worship Allah Alone and avoid falling into *Shirk* -polytheism- with Him. We also consider illegal what Allah made illegal and as legal what Allah made legal. Our people transgressed against us, tortured us and tried to force us to revert from our religion, back to worshipping the idols, instead of worshipping Allah, the Exalted, and back to the evil vices that we used to commit before. When they oppressed us, committed injustice against us, made life difficult for us and hindered us from freely practicing our religion, we migrated to your land and chose you above anyone else. We sought to be your neighbors and hoped that we would not suffer any injustice as long as we live under your authority, O, King!' When An-Najashi heard these words, he asked Ja`far if he knew any part of what the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) received from Allah, and Ja`far answered in the affirmative. An-Najashi said, 'Recite it to me.' Ja`far recited some Verses from *Surat Maryam* (chapter 19 in the Qur'an). By Allah! An-Najashi and the priests who were present all cried, until an-Najashi made his beard wet with tears and the priests made their gospels wet with tears, upon hearing the recitation of the Qur'an. An-

Najashi then commented, 'What Jesus was sent with and this which you recited both come from one source.' He then addressed Quraish's emissaries, 'Go away, for by Allah! I will never surrender them to you, nor will they be harmed in any way or manner.' Hence, the emissaries had to leave. Next, `Amr ibn Al-`Aas -one of Quraish's two emissaries- thought of another cunning plan and stated that he would bring forth the demise of the Muslims. His companion, Abdullah ibn Abi Rabi`ah, who was the better man among the two regarding us, said, 'Do not do that, for they have relations with us, even though they defied our way.' `Amr said, 'By Allah! I will tell him that they say that Jesus, son of Mary, was a slave.' In the morning, `Amr went to the king and said, 'O, King! They (meaning the Muslims) utter a tremendous, evil statement about Jesus, son of Mary. So summon them and ask them about it!' An-Najashi summoned the Muslims to ask them about Amr's statement, and that was the worst thing that happened to us. The Muslims held a conference and said to each other, 'What should we say about 'Eisa (Jesus) ibn (son of) Maryam (Mary), when the king asks us about him?' They then said, 'By Allah! We should say what Allah has said about him and what our Prophet was sent with, no matter the consequences.' When they came to the king he asked them, 'What do you say about Eisa ibn Maryam?' 'Ja`far ibn Abi Talib replied, "We reiterate what our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has conveyed to us. Jesus was a slave of Allah, His Messenger, His *Ru`h* (meaning Jesus' soul was breathed into the sleeve of Mary by the angel Jibril) and His Word ('Be' and he was) which He bestowed on Mary, the chaste virgin.' An-Najashi picked a thin branch up off the floor and commented, 'By Allah! What you said does not contradict the true reality of Jesus, son of Mary, not even a difference that equals the size of this branch.'" Ibn Hisham (2:87-88) collected this *`Hadith* in his book on the Prophet's life-story, and also Abu Na`im in his book, al-`Hilyah (1:115-116); Al-Albani rendered this *`Hadith* authentic in his criticism on the *`Hadith*s contained in the book titled, Fiqhu as-Seerah, by Muhammad al-Ghazali, Pg. 134. An-Najashi then said, "Go in peace, for you have been granted safety in my land." He also commanded that the gifts the Quraish emissaries brought with them be returned to them. They departed after their utter failure,

while the Muslims were able to reside in the best home and with the best neighbors.]

The pagan's oppression of Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) increased and they boycotted him and his sub-tribe for three years, or two years according to another narration. During this time, they all lived on the hill that Abu Talib owned. Abdullah ibn Abbas was born during the boycott years. The boycott ended when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was forty-nine or forty-eight years old. A few months after that, the Prophet's uncle, Abu Talib, died at the age of eighty-seven. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was severely annoyed by the *Kuffar*, especially since his wife Khadeejah died soon after [and that year was called, 'Year of Grief']. During this time, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to the town of *Taif* with Zaid ibn `Harithah, calling them to Allah (سُبْحَانَهُ وَتَعَالَى). He remained in *Taif* for several days, but its people did not accept his call. In fact, they harmed the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), expelled him and stood in two lines throwing stones at him until his heels became bloody. Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) left *Taif* and began the journey back to Makkah. On his way back, he met 'Addas, a Christian who believed in the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Also, while in the area of *Nakhlah* [close to Makkah], a few Jinns, seven from the area of *Nasibin*, who heard the Prophet's recitation of the Qur'an, embraced Islam[1].

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[1][Al-Bukhari (731) and Muslim (681) narrated that Abdullah ibn `Abbas said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not intentionally recite the *Quran* for the Jinn nor did he see them. He went out along with a group of his companions towards *`Ukadh* Market. At that time something intervened between the devils and the news of the Heaven, and flames were sent down upon them, so the devils returned. Their fellow-devils said,=

='What is wrong with you?' They said, 'Something has intervened between us and the news of the Heaven, and fires (flames) have been shot at us.' Their fellow-devils said, 'Nothing has intervened between you and the news of the Heaven, but an important event has happened. Therefore, travel all over the world, east and west, and try to find out what has happened.' And so they set out and traveled all over the world, east and west, looking for that thing which intervened between them and the news of the Heaven. Those of the devils who had set out towards *Tihamah*, went to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) at *Nakhlah* (a place between Makkah and *Taif*) while he was on his way to *`Ukadh* Market. (They met him) while he was offering the *Fajr* (Dawn) Prayer with his companions. When they heard the Holy Qur'an being recited (by Allah's Apostle), they listened to it and said (to each other), 'This is the thing which has intervened between you and the news of the Heavens.' Then they returned to their people and said, 'O our people! We have really heard a wonderful recital (Qur'an). It gives guidance to the right, and we have believed therein. We shall not join in worship, anybody with our Lord.' (See 72:1-2) Then Allah revealed to His Prophet (*Surat al-Jinn*),

﴿ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا
۞ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ﴾

(*Say* [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ]: *"It has been revealed to me that a group* (from three to ten in number) *of jinn listened* [to this Qur'ân]. *They said: 'Verily, we have heard a wonderful Recitation* [this Qur'ân]*! It guides to the Right Path, and we have believed therein, and we shall never join* [in worship] *anything with our Lord* [Allâh].) The statement of the Jinns was revealed to him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)."'"]

Also, while returning, Allah (سُبحانهُ وتعالى) sent the angel of the mountains to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and ordered him to obey the Prophet's command, including ordering the two mountains that surround Makkah (called, 'al-Akh-shaban') to close in on his people, if the Prophet wanted. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لاَ بَلْ أَسْتَأْنِي بِهِم، لَعَلَّ اللَّهَ يُخْرِجُ مِنْ أَصْلاَبِهِمْ مَنْ يَعْبُدُهُ لاَ يُشْرِكُ بِهِ شَيْئًا."

"*Rather, I will be patient with them, might that Allah brings forth from their offspring those who worship Allah and associate none with him in worship.*"[1]

Also, on his way back to Makkah, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was reported to have supplicated with this well known *Du'aa*[2], "*O Allah! I complain to You from my weakness in strength, my smallness in means...*"

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had to enter Makkah under protection from al-Mut'im ibn `Adi[3]. Soon afterwards, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went on the journey of

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[1][Al-Bukhari (2992) and Muslim (3352) collected this *`Hadith*].

[2][The chain of narration for this *`Hadith* is weak, according to the Imam of *`Hadith* in our time, al-Albani; refer to, Fiqhu as-Seerah Pg. 126 & 132, and Shaikh Wahby's *Ta`hqiq* on, Zad-ul Ma`ad]

[3][The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never forgot this and other favors from al-Mut`im ibn `Adi. After the defeat of the pagans of Quraish in the battle of *Badr*, which ended in seventy killed and seventy captured among the pagans, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "*Had Al-Mut`im ibn Adi been alive and interceded with me for these mean people, I would have freed them for his sake.*" Al-Bukhari collected this Hadith.]

the *Israa* in body and soul to *al-Masjid al-Aqsa* (in *Jerusalem*), then was ascended to above heavens, in body and soul. Allah (سُبحانهُ وتَعالى) spoke to His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and ordained the compulsory daily prayers on him. This journey occurred only once, according to the correct statement from the scholars[1].

Next, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) remained in Makkah calling Arab tribes to Allah the Exalted (سُبحانهُ وتَعالى) during the *`Hajj* seasons and requested them to give him refuge [and support], so that he could convey his Lord's Message to the people, in return for Paradise. No tribe accepted his call; Allah (سُبحانهُ وتَعالى) kept this honor preserved for the *al-Ansar*[2]. Then, Allah (سُبحانهُ وتَعالى) decided that His religion become dominant, His Promise of giving aid to His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fulfilled and His Word raised high, while exerting revenge on His enemies, by making it possible for His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to meet *al-Ansar*. This was the honor and privilege that Allah (سُبحانهُ وتَعالى) kept for them. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) met six or eight men from *al-Ansar*

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[1][We mentioned before al-Bukhari's narration of the *Hadith* about *al-Israa* journey, reported from Anas ibn Malik (رَضِيَ اللهُ عَنْهُ)]

[2][*Al-Ansar*: residents of Madinah (Yathrib before the Prophet migrated to it) from the tribes of *Aus* and *Khazraj*, who gave shelter, support, refuge, help, aid, love and loyalty to the Prophet and the Migrants, or the *Muhajirun*, in such an exalted way that was and still is unsurpassed in history. Al-Bukhari (16) and Muslim (109) reported that, Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said that, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"آيَةُ الإِيمَانِ حُبُّ الأَنْصَارِ وَآيَةُ النِّفَاقِ بُغْضُ الأَنْصَارِ."

"*The sign of Belief is to love the Ansar, and the sign of hypocrisy is to hate the Ansar.*"]

who were having their heads shaved in the hillside of *Mina* during the *`Hajj* season. He sat to them, called them to Allah, recited the Qur'an to them, and they accepted the call of Allah (سُبحانهُ وتعالى) and His Messenger (صَلَّى اللهُ عَلَيْـهِ وَسَـلَّمَ)[1]. They went back to Madinah and called their people to Islam, with steadily. Soon, every house that belonged to *al-Ansar* had news about the Prophet (صَلَّى اللهُ عَلَيْـهِ وَسَـلَّمَ). The first *Masjid* in which the Qur'an was recited in, in Madinah, belonged to the sub-tribe of *Bani Zuraiq*. In the following year, twelve *Ansari* men, including five of the six men who came a year earlier, travelled to Makkah and gave their *Bai`ah* (pledge of allegiance) at *'Aqabah* area. They then went back to Madinah (which at that time was called, 'Yathrib').

The following year, seventy-three men and two women [from the tribes of *al-Ansar*] came to the Prophet

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[1][Al-Bukhari (17) narrated a *`Hadith* about the pledge at the *'Aqabah* (literally, hillside) of *Mina*, from `Ubadah ibn as-Samit (رَضِيَ اللهُ عَنْهُ), who took part in the battle of *Badr* along with Allah's Apostle (صَلَّى اللهُ عَلَيْـهِ وَسَـلَّمَ) and also was among his companions on the night of *al-`Aqabah* Pledge. `Ubadah said, "Allah's Apostle (صَلَّى اللهُ عَلَيْـهِ وَسَـلَّمَ), surrounded by a group of his companions said, '*Come along! Give me the pledge of allegiance that you will not worship anything besides Allah, will not steal, will not commit illegal sexual intercourse, will not kill your children, will not utter slander invented by yourself, and will not disobey me if I order you to do something good. Whoever among you respects and fulfills this pledge, will be rewarded by Allah. And if one of you commits any of these sins and is punished in this world then that will be his expiation for it. And if one of you commits any of these sins and Allah screens his sin, then his matter will rest with Allah: If He will, He will punish him and if He will, He will excuse him.*' I gave the pledge of allegiance to him for these conditions.'"]

(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and gave the last *Bai'ah* at *`Aqabah* (hillyside). They gave the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) their pledge to protect him from what they would protect their own wives, offspring and themselves; the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions felt eager to migrate to them. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) chose twelve *Naqib*, meaning, 'representative', from among this group of *Ansar*, and gave permission to his companions to start migrating to Madinah; they migrated individually, in secret. It was said that Abu Salamah ibn Abdul Asad al-Makhzumi (رَضِيَ اللهُ عَنْهُ) or Mus`ab ibn `Umair (رَضِيَ اللهُ عَنْهُ) was the first to perform *Hijrah* (Migration)[1]. The companions migrated to the city of *al-Ansar*, who gave them shelter and aid; Islam increased its following in Madinah.

Next, Allah (سُبْحَانَهُ وَتَعَالَى) gave permission to His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to migrate, and he left Makkah on a Monday, during the lunar month of *Rabi` al-Awwal* or *Safar*, when he was fifty-three years old. Abu Bakr as-Siddiq and Abu Bakr's freed slave, `Amir ibn Fuhairah, accompanied the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Abdullah ibn Uraiqit al-Laithi was the group's guide during the journey. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Abu Bakr entered *Cave Thaur* and remained in it for three days. They then started the journey along the seashore and arrived at Madinah on a Monday, during the twelfth day of the lunar month of *Rabi` al-Awwal*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) rested in the area of Qubaa [two miles from] Madinah, as a guest of Bani (tribe of) `Amr ibn `Auf, or Kulthum ibn al-Hadm, or Sa`d ibn Khaithamah; the first choice is the most popular among

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[1][Shaikh `Irfan said that al-Bukhari (3631) narrated that al-Baraa ibn `Azib (رَضِيَ اللهُ عَنْهُ) said, "The first people who came to us (in Madinah) were Mus`ab ibn `Umair and ibn Um Maktum. Then came to us `Ammar ibn Yasir and Bilal."]

historians. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) remained at Qubaa for fourteen days during which he established *Masjid* Qubaa. He left Qubaa on Friday and performed the *Jumu'ah Prayer* at the tribe of *Bani Salim*; he led the prayer for those who were with him, a hundred men. Next, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) rode his camel and went on his way [to Madinah]. Upon arriving, the various chiefs started inviting him to set camp in their area[1]. When they tried to lead the camel by its bridle, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered them to let her walk alone, because, he said, she was commanded[2]. The camel sat where the Prophet's *Masjid* exists today, which at that time was a *Mirbad*[3] that belonged to Sahl and Suhail from the sub-tribe of *Bani an-Najjar*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) dismounted his camel, remained with Abu Ayyub al-Ansari and built his *Masjid* where the camel sat. He helped his companions build the *Masjid*, which was built with mud (or un-kilned) bricks and date-tree leaves.

[Al-Bukhari[4] said that Aishah (رَضِيَ اللهُ عَنْهَا) narrated, "I never remembered my parents believing in any religion

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[1][The *Ansar* recognized that it would be the honor of this life and the Hereafter if the Prophet set camp and resides in their area of residence].

[2][Ibn Kathir said that al-Baihaqi collected a *`Hadith* in this meaning in his book, Dala-il an-Nubuwwah].

[3]['Al-Mirbad', where dates are dried, or the area where camels and sheep are kept]

[4][Al-Bukhari collected several *`Hadiths* that pertain to the *Hijrah* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from Makkah to Madinah, which occurred in the first year of *Hijrah*, 623 CE. Here is the English transliteration of one of these *`Hadith*. As I previously stated, all statements between brackets are additions to the original text of, Zadul-Ma`ad, for explanation, reference or more details. All success comes from Allah Alone. I mentioned=

other than the true religion (Islam), and (I don't remember) a single day passing without our being visited by Allah's Apostle (ﷺ) in the morning and in the evening. When the Muslims were put to the test (oppressed by the pagans), Abu Bakr set out to migrate to the land of Ethiopia, and when he reached *Bark-al-Ghimad*, ibn ad-Daghinah, the chief of the tribe of *Qara*, met him and said, 'O, Abu Bakr! Where are you going?' Abu Bakr replied, 'My people (pagans) have turned me out (of my town), so I want to wander the earth and worship my Lord.' Ibn Ad-Daghinah said, 'O, Abu Bakr! A man like you should not leave his home-land, or be driven out, because you help the destitute, grant them provisions, keep good relations with your kith and kin, help the weak and poor, entertain guests generously and help those who are calamity-stricken. Therefore, I am your protector. Go back and worship your Lord in your town.' So, Abu Bakr returned and ibn ad-Daghinah accompanied him. In the evening ibn Ad-Daghinah visited the nobles of Quraish and said to them, 'A man like Abu Bakr should not leave his homeland, nor should he be driven out. Do you (Quraish) drive out a man who helps the destitute, earns their living, keeps good relations with his kith and kin, helps the weak and poor, entertains guests generously and helps those who are calamity-stricken?' The people of Quraish could not refuse ibn ad-Daghinah's protection; they said to ibn ad-Daghinah, 'Let Abu Bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may affect our women and children.' Ibn ad-Daghinah told Abu Bakr what they said. Abu Bakr stayed in that state, worshipping his Lord in his house. He did not pray publicly or recite Qur'an outside his house.

=several long *`Hadiths* within the text of, az-Zad, not as footnotes, to make it easier for the reader, Allah willing.]

Then, Abu Bakr thought of building a *Masjid* in front of his house; there, he used to pray and recite the Qur'an. The women and children of the pagans began to gather around him in great number, watching him in amazement. Abu Bakr had a soft heart; he used to weep when reciting the Qur'an. That situation sacred the nobles of the Quraish pagans, so they sent for ibn ad-Daghinah. When he arrived, they said, 'We accepted your protection of Abu Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and has built a *Masjid* in front of his house where he prays and recites the Qur'an publicly. We are now afraid that he may unfavorably affect our women and children. So, prevent him from doing that. If he likes to confine the worship of his Lord to his house, then he may do so. But, if he insists on doing it openly, ask him to release you from your obligation to protect him, for we dislike breaking our pact with you, but we deny Abu Bakr the right to announce his act publicly.' Ibn Ad-Daghinah went to Abu- Bakr and said, '(O, Abu Bakr!) You know well what contract I have made on your behalf. Now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the 'Arabs to hear that my people have dishonored a contract I have made on behalf of another man.' Abu Bakr replied, 'I release you from your pact to protect me, and am pleased with the protection from Allah.' At that time the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was in Makkah, and he said to the Muslims, '*In a dream I have been shown your migration place, a land of date palm trees, between two mountains, the two stony tracts.*' So, some people migrated to Madinah, and most of the people who had previously migrated to the land of Ethiopia, returned and went to Madinah. Abu Bakr also prepared to leave for Madinah, but Allah's Apostle said to him, '*Wait for a while, because I hope that I will be allowed to migrate also.*' Abu Bakr said, 'Do you indeed expect this? Let my

father be sacrificed for you!' The Prophet (ﷺ) said, '*Yes.*' So, Abu Bakr did not migrate [and waited] for the sake of Allah's Apostle, in order to accompany him. He fed two she-camels he owned with the leaves of as-Samur tree that fell by being struck with a stick; he waited for four months. One day, while we were sitting in his house at noon, someone said to Abu Bakr, 'This is Allah's Apostle (ﷺ) with his head covered coming at a time at which he never used to visit us before.' Abu Bakr said, 'May my parents be sacrificed for him. By Allah, he has not come at this hour, except for a great necessity.' So Allah's Apostle (ﷺ) came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abu Bakr, '*Tell everyone who is present with you to go away.*' Abu Bakr replied, 'There are none, but your family. May my father be sacrificed for you, O, Allah's Apostle!' The Prophet (ﷺ) said, '*I have been given permission to migrate.*' Abu Bakr said, 'Shall I accompany you? May my father be sacrificed for you, O, Allah's Apostle!' Allah's Apostle (ﷺ) said, '*Yes.*' Abu Bakr said, 'O, Allah's Apostle! May my father be sacrificed for you, take one of these two she-camels of mine.' Allah's Apostle (ﷺ) replied, '(I will accept it) *with payment* (paying its price).' So, we prepared the baggage quickly and placed some food for the journey in a leather bag for them. Asma, Abu Bakr's daughter, cut a piece from her waist belt and tied the mouth of the leather bag with it, and for that reason she was named, '*Dhat-un-Nitaqain*', (the owner of two belts). Then Allah's Apostle (ﷺ) and Abu Bakr reached a cave on the mountain of *Thaur* and stayed there for three nights. `Abdullah ibn Abi Bakr, who was an intelligent and sagacious youth, used to stay (with them) every night. He used to leave them before daybreak, so that in the morning he would be with Quraish, as if he had spent the night in Makkah. He would keep in mind any plot made against them, and when it

became dark, he would (go and) inform them of it. `Amir ibn Fuhairah, the freed slave of Abu Bakr, used to bring the milch sheep (of his master, Abu Bakr) to them a little while after nightfall, in order to rest the sheep there. So, they always had fresh milk at night, the milk of their sheep, and the milk, which they warmed by throwing heated stones in it. `Amir ibn Fuhairah would then call the herd away when it was still dark (before daybreak). He did the same on each of those three nights. Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Abu Bakr hired a man from the tribe of *Bani ad-Deel* from the family of Bani `Abd ibn Adi as an expert guide, and he was in alliance with the family of al-`As ibn Wa-il as-Sahmi. However, he was on the religion of the infidels of Quraish. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Abu Bakr trusted him and gave him their two she-camels, taking his promise to bring the two camels to the cave of the mountain of *Thaur* in the morning, three nights later. And (when they set out), `Amir ibn Fuhairah and the guide went along with them, and the guide led them along the seashore.

The nephew of Suraqah ibn Ju'sham said that his father informed him that he heard Suraqah ibn Ju'sham saying, 'The messengers of the heathens of Quraish came to us declaring that they had assigned a reward equal to the blood money for those who kill or arrest Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Abu Bakr. While I was sitting in one of the gatherings of my tribe, *Bani Mudlij*, a man from them, came to us and stood up while we were sitting, and said, 'O, Suraqah! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad and his companions.' Suraqah added, 'I too realized that it must have been them. But I said, 'No, it is not them, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for home. I ordered my slave-girl to get my horse, which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house, dragging

the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop. When I approached them (Muhammad (ﷺ) and Abu Bakr), my horse stumbled and I fell off. I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (the Prophet (ﷺ) and Abu Bakr) or not, and the lot which I disliked came out. But, I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qur'an by Allah's Apostle (ﷺ), who did not look hither and thither, while Abu Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to the knees, and I fell from it. I rebuked it. It got up but, could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke. Again I drew lots with the divining arrows, and the lot which I disliked, showed. So, I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allah's Apostle (Islam) will become victorious. I said to him, 'Your people have assigned a reward equal to the blood-money for your head.' Then I told them all the plans the people of Makkah had made concerning them. Then I offered them some food for the journey and some goods, but they refused to take anything and did not ask for anything. But, the Prophet (ﷺ) said, 'Do not tell others about us.' Then, I requested him to write for me a statement of security and peace. He ordered `Amr ibn Fuhairah write it for me on parchment, and then Allah's Apostle (ﷺ) proceeded on his way.'"

Narrated `Urwah ibn az-Zubair, "Allah's Apostle (ﷺ) met az-Zubair in a caravan of Muslim merchants who were returning from *ash*-Sham. Az-Zubair provided white clothes for Allah's Apostle (ﷺ) and

Abu Bakr to wear. When the Muslims of al-Madinah heard the news of the departure of Allah's Apostle (ﷺ) from Makkah (towards Madinah), they started going to the *Harrah* (a stony tract) every morning. They would wait for him, until the heat of the noon forced them to return.

One day, after waiting for a long while, they returned home. When they went into their houses, a Jew climbed to the roof of one of the forts of his people to look for something. He saw Allah's Apostle (ﷺ) and his companion dressed in white clothes, emerging from the desert mirage. The Jew could not help shouting at the top of his voice, 'O, you `Arabs! Here is your great man whom you have been waiting for!' So, all the Muslims rushed to hold their weapons and received Allah's Apostle (ﷺ) on the summit of Harrah. The Prophet (ﷺ) turned with them to the right and alighted at the quarters of *Bani `Amr ibn `Auf*. This was on Monday, in the month of *Rabi`-ul-Awwal*. Abu Bakr stood, receiving the people, while Allah's Apostle (ﷺ) sat and kept silent. Some of the *Ansar* who came and had not seen Allah's Apostle before, began greeting Abu Bakr, but when sunshine fell on Allah's Apostle (ﷺ) and Abu Bakr came forward and shaded him with his sheet, only then the people came to know Allah's Apostle (ﷺ). Allah's Apostle stayed with *Bani `Amr ibn `Auf* for ten nights and established the *Masjid* (of Qubaa) which was founded on piety. Allah's Apostle (ﷺ) prayed in it, then mounted his she-camel and proceeded on, accompanied by the people, until his she-camel knelt down at (the place of) the *Masjid* of Allah's Apostle at Madinah. Some Muslims used to pray there in those days. That place was a *Mirbad*, a yard for drying dates, belonging to Suhail and Sahl, the orphan boys who were under the guardianship of As`ad ibn Zurarah. When his she-camel knelt down, Allah's Apostle (ﷺ) said, '*This place, Allah willing, will be our abiding place.*' Allah's Apostle (ﷺ) then called the

two boys and told them to suggest a price for their yard, so that he might take it for a *Masjid*. The two boys said, 'No, but we will give it as a gift, O, Allah's Apostle!' Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then built a *Masjid* there.

The Prophet, peace be on him, himself started carrying un-kilned bricks for its building and while doing so, he was saying (the poem), '*This load is better than the load of* Khaibar, *for it is more pious in the Sight of Allah and purer and better in reward.*' He was also saying, '*O, Allah! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the Ansar and the Emigrants.*' Thus the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited (by way of proverb) the poem of some Muslim poet whose name is unknown to me.'"

(Ibn Shihab said, "In the *`Hadiths*, it does not occur that Allah's Apostle recited a complete poetic verse other than this one.")]

Next, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) built his house (room) and the houses of his wives, the nearest of which to his house was Aishah's house. Seven months later, he left Abu Ayyub's house for his houses. Meanwhile, the companions who were in Ethiopia heard that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) migrated to Madinah and thirty-three among them departed headed towards Madinah. However, seven of them were kept as prisoners in Makkah, while the rest of them arrived at Madinah, where the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had migrated. The rest of the migrants in Ethiopia migrated to Madinah in a ship during the seventh year of *Hijrah*, during the year of the battle of Khaibar[1].

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[1] [Al-Bukhari (2903) and Muslim (4558) narrated that Abu Musa al-Ash`ari said, "We received the news of the migration of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) while we were in Yemen, so we set out migrating to him. We were, I and my two brothers, I being the youngest; one of my brothers was Abu Burdah and the other=

The Prophet's Offspring

Al-Qasim was the Prophet's firstborn; the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was called, 'father of al-Qasim', or, 'Abul-Qasim'. Al-Qasim died while still a child. It was also said that he lived until he was able to ride animals and the *Najeebah* (select or expensive type of) camel.

It was said that the Prophet's daughter, Zainab, may Allah be pleased with her, was born before, al-Qasim. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then had Ruqayyah, then, Um Kulthum, then, Fatimah (رَضِيَ اللهُ عَنْهُنَّ). There are conflicting reports about whom among these three was born before her two sisters. It was reported that Abdullah ibn Abbas (رَضِيَ اللهُ عَنْهُ) said that Ruqayyah was the eldest of these three and Um Kulthum was the youngest.

As for Abdullah, who was born afterwards, there is a difference of opinion whether he was born after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent or before. Also, there is a difference of opinion as whether Abdullah was also called at-Tayyib and at-Tahir, or if they were two other sons of

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=was Abu Ruhm. There were over fifty (fifty-three or fifty-two) men from our people. We boarded a ship that took us to an-Najashi in Ethiopia, where we found Ja`far ibn Abu Talib and his companions with an-Najashi. Ja`far said to us, 'Allah's Apostle has sent us here and ordered us to stay here, so you too, stay with us.' We stayed with him until we all left (Ethiopia) and met the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) at the time when he had conquered *Khaibar*. He gave us a share from its booty (or gave us from its booty). He gave only to those who had taken part in the *Ghazwah* (battle) with him. But, he did not give any share to any person who had not participated in *Khaibar's* conquest, except the people of our ship, besides Ja`far and his companions, whom he gave a share as he did them (the people of the ship)."]

the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). It appears that these two names were Abdullah's too, and Allah (سُبحانهُ وتَعالى) has the best knowledge. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had all of these children with Khadeejah; he did not have any other child with any other wife.

Then in Madinah, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had Ibrahim with his slave-girl Mariyyah al-Qibtiyyah, in the eighth year after the *Hijrah*. When Abu Rafi`, the freed slave of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), brought the good news of Ibrahim being born, the Prophet gave him a slave as a gift. Ibrahim died before he was weaned. There is a difference of opinion regarding if the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had the funeral prayer held for the benefit of Ibrahim.

All of the Prophet's children died during his lifetime, except for Fatimah, who died six months after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died. Allah (سُبحانهُ وتَعالى) raised her grade, because of her patience and for awaiting the reward with Him [for her tremendous loss in witnessing her father's death], more than the grade of any among the women of the world. Fatimah was the Prophet's best daughter and it is said that she was the best woman of all times. However, it was also said that her mother, Khadeejah, was the best woman of all times, or Aishah. Some scholars said that it is better not to make a decisive decision in this case[1]. May Allah be pleased with all of them.

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[1][Al-Bukhari (3158) and Muslim (4459) narrated,

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلاَّ آسِيَةُ امْرَأَةُ=

The Prophet's Paternal Uncles and Aunts

Among the Prophet's uncles was, 'the Lion of Allah and the Lion of His Messenger', the chief of the martyrs, `Hamzah ibn Abdul Muttalib (رَضِيَ اللهُ عَنْهُ). Also, among them were al-`Abbas (رَضِيَ اللهُ عَنْهُ), Abu Talib, named Abdu Manaf, Abu Lahab, named Abdul `Uzza, az-Zubair, [al-`Harith,] `Abdul Ka`bah, al-Muqawwim, Dhirar, Qutham and al-Mughirah, whose nickname was, `Hajl. Also, among them was al-Ghaidaq, whose name was either Mus`ab or Naufal. It was said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also had an uncle called al-`Awwam. Only `Hamzah (رَضِيَ اللهُ عَنْهُ) and al-`Abbas (رَضِيَ اللهُ عَنْهُ) embraced Islam.

=فِرْعَوْنَ وَمَرْيَمُ بِنْتُ عِمْرَانَ وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ."

Abu Musa al-Ash`ari (رَضِيَ اللهُ عَنْهُ) reported, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, '*Many amongst men reached* (the level of) *perfection but none amongst the women reached this level except Asia, Pharaoh's wife, and Mary, the daughter of `Imran. And no doubt, the superiority of `Aishah to other women is like the superiority of Tharid* (a meat and bread dish) *to other meals.*" Also, al-Bukhari (3354) and Muslim (4486) narrated that Aishah (رَضِيَ اللهُ عَنْهَا), the Prophet's wife said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), in his fatal illness, called his daughter Fatimah (رَضِيَ اللهُ عَنْهَا) and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. When I asked her about that, she replied, 'The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) told me that he would die in his fatal illness, and so I wept, but then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed.'"]

The Prophet's paternal aunts included Safiyyah (رَضِيَ اللهُ عَنْهَا), mother of az-Zubair ibn al-`Awwam (رَضِيَ اللهُ عَنْهُ), `Atikah, Barrah, Arwa, Umaimah and `Um Hakeem al-Baidhaa. Only Safiyyah (رَضِيَ اللهُ عَنْهَا) embraced Islam. It was also said that `Atikah and Arwa embraced Islam.

Al-`Harith was the oldest among the Prophet's uncles while al-`Abbas was the youngest. Allah gave many offspring to al-Abbas (رَضِيَ اللهُ عَنْهُ) and his offspring filled the face of the earth. It was said that the offspring of al-`Abbas were counted later on during the Caliphate of al-Ma`mun and they numbered six hundred thousand. However, I discount this number. Abu Talib had many offspring, as did al-`Harith and Abu Lahab. Some historians said that al-`Harith and Muqawwim were the same person, while al-Ghaidaq and `Hajl were the same person.

The Prophet's Wives

The first among the Prophet's wives was Khadeejah Bint Khuwailid al-Asadiyyah (رَضِيَ اللهُ عَنْهَا), from the tribe of Quraish. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married Khadeejah before he was sent as a Prophet, when she was forty years old. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not marry any other woman, until after Khadeejah died. He had all his children with her, except Ibrahim. Khadeejah supported the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), performed *Jihad* by his side and comforted him with her self and wealth. Allah sent her His *Salam* with Jibril[1]; this virtue has not been granted to any other woman. Khadeejah (رَضِيَ اللهُ عَنْهَا) died three years before the *Hijrah*.

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[1][Al-Bukhari and Muslim narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said, =

Days after Khadeejah (رَضِيَ اللهُ عَنْهَا) died, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married Saudah Bint Zam`ah (رَضِيَ اللهُ عَنْهَا), also from Quraish. Later on, Saudah gave up her day with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in favor of `Aishah (رَضِيَ اللهُ عَنْهَا).

Next, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married Um Abdullah, `Aishah, *as-Siddiqah* (the truthful one), daughter of *as-Siddiq* (the truthful one) Abu Bakr ibn Abi Qu`hafah, whom Allah has exonerated from above the seven heavens. ``Aishah Bint Abu Bakr was the beloved wife of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The angel showed `Aishah (رَضِيَ اللهُ عَنْهَا) to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) while she was wrapped in a piece of silk cloth, before he married her, and said to him, "This is your wife."[1] The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married

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=أَتَى جِبْرِيلُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "يَا رَسُولَ اللَّه هَذِه خَدِيجَةُ قَدْ أَتَتْ مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ فَإِذَا هِيَ أَتَتْكَ فَاقْرَأْ عَلَيْهَا السَّلامَ مِنْ رَبِّهَا وَمِنِّي وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لا صَخَبَ فِيهِ وَلا نَصَبَ."

"*Jibril* (Gabriel) *came to the Prophet* (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) *and said, 'O, Allah's Apostle! This is Khadeejah coming to you with a dish having meat soup* (or some food or drink). *When she reaches you, greet her on behalf of her Lord* (Allah) *and on my behalf, and give her the glad tidings of having a Qasab* (pipes of precious stones and pearls) *palace in Paradise wherein there will be neither any noise, nor any fatigue.*"]

[1][Al-Bukhari (3606) and Muslim (4468) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) reported that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to her, =

`Aishah (رَضِيَ اللهُ عَنْهَا) during the lunar month of *Shawwal*, when she was six, and consummated the marriage in the first year after the *Hijrah*, in the month of *Shawwal*, when she was nine[1]. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not marry any virgin, except `Aishah (رَضِيَ اللهُ عَنْهَا), and the revelation never came to him while he was under the blanket with any of his wives, except `Aishah[2].

="أُرِيتُكِ فِي الْمَنَامِ مَرَّتَيْنِ أَرَى أَنَّكِ فِي سَرَقَةٍ مِنْ حَرِيرٍ وَيَقُولُ هَذِهِ امْرَأَتُكَ فَاكْشِفْ عَنْهَا فَإِذَا هِيَ أَنْتِ فَأَقُولُ إِنْ يَكُ هَذَا مِنْ عِنْدِ اللَّهِ يُمْضِهِ."

"*I saw you in a dream for two nights when an angel brought you to me in a silk cloth and said, 'Here is your wife.' When I removed* (the cloth) *from your face, it was yourself, so I said, 'If this is from Allah, He will carry it out.'*"]

[1][Al-Bukhari (4738) and Muslim (2548) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married me when I was six years old, and I was admitted to his house when I was nine years old.]

[2][Al-Bukhari (3491) narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

" يَا أُمَّ سَلَمَةَ لا تُؤْذِينِي فِي عَائِشَةَ فَإِنَّهُ وَاللَّهِ مَا نَزَلَ عَلَيَّ الْوَحْيُ وَأَنَا فِي لِحَافِ امْرَأَةٍ مِنْكُنَّ غَيْرِهَا."

"O, Um Salamah! Don't trouble me by harming `Aishah, for by Allah, the Divine Inspiration never came to me while I was under the blanket of any woman amongst you except her."]

`Aishah (رَضِيَ اللهُ عَنْهَا) was the dearest person to Allah's Apostle[1]; Allah declared her innocence from above heavens. This is why the *Ummah* of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) agreed that those who still accuse `Aishah (رَضِيَ اللهُ عَنْهَا) of an unlawful sexual act, are *Kuffar*. `Aishah was the most knowledgeable among the wives of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). In fact, she was the most knowledgeable Muslim woman of all times. This is why the greatest companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to ask her for religious verdict and would usually accept her opinion. It was reported that she was pregnant, but the fetus died before it was born. Still, there is no evidence to support this report.

[Al-Bukhari and Muslim[2] narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "Whenever Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

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[1][Al-Bukhari (3389) and Muslim (4396) narrated that `Amr ibn al-`Aas (رَضِيَ اللهُ عَنْهُ) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) deputed me to lead the Army of *Dhat-as-Salasil*. I came to him and said, 'Who is the most beloved person to you?' He said, `Aishah.' I asked, 'Among the men?' He said, 'Her father.' I said, 'Who then?' He said, 'Then `Umar ibn Al-Khattab.' He then named other men.'"]

[2][The incident of *al-Ifk* (the Slander) against `Aishah (رَضِيَ اللهُ عَنْهَا) was one of the important incidents in the early history of Islam. The hypocrites, started a false accusation against one of the most pious, righteous, honorable and knowledgeable women of all times, the Mother of the Faithful Believers, `Aishah, the righteous woman, daughter of the best man after the Prophets and Messengers of Allah (صَلَّى اللهُ عَلَيْهِمْ وَسَلَّمَ), Abu Bakr. Sadly, some believing men and women spread this news and fell into the trap of the hypocrites, whose main goal was, and still is, to seek the total destruction of Islam. This is why it is important to mention here the entire *`Hadith* about this incident, so that Muslims are aware of their history and of the status and honor of `Aishah (رَضِيَ اللهُ عَنْهَا), whom Allah, the Exalted, Himself defended from above the seven heavens. I will only mention the English transliteration of this *`Hadith*, because of its length.]

intended to go on a journey, he used to draw lots amongst his wives, and would take with him the one on whom lot fell. He drew lots amongst us during one of the *Ghazwat* (battles) which he fought. The lot fell on me, so I proceeded with Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), after Allah's order of veiling (the women) had been revealed. I was carried (on the back of a camel) in my *Haudaj* (howdah) and carried down (to the ground) while still in it (when we came to a halt). We went on until Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had finished from that *Ghazwah* and returned. When we approached the city of Madinah, he announced at night that it was time for departure. So, when they announced the news of departure, I got up and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace, which was made of *Dhifar* beads (Yemenite beads partly black and partly white) was missing.

I returned to look for my necklace and my search for it detained me. Meanwhile, the people who used to place me on my camel, came and took my *Haudaj* and put it on the back of my camel on which I used to ride, since they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance, because they used to eat only a little food. Those people therefore, disregarded the lightness of the *Haudaj* while lifting and carrying it; and at that time I was still a young girl. They made the camel rise and all of them left (along with it). I found my necklace after the army departed. Then, I returned to their camp and found no sound maker of them, nor anyone who would respond to my call. I intended to go to the place where I used to stay, thinking that they would miss me and come back for me (in my search).

While I was sitting in my resting place, I was overwhelmed by sleep and slept. Safwan ibn al-Mu'attal as-Sulami adh-Dhakwani was behind the army. When he

reached my place in the morning, he saw the figure of a sleeping person, and he recognized me, since he had seen me before the order of compulsory veiling (was prescribed). I woke up when he recited *Istirja'* (by saying, "Inna lillahi wa-inna llaihi raji'un (we all belong to Allah and to Him shall be our return)"), as soon as he recognized me. I veiled my face with my head cover at once, and by Allah, we did not speak a single word, and I did not hear him saying any word besides his *Istirja'*. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then, he set out leading the camel that was carrying me, until we overtook the army in the extreme heat of midday, while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves and the one who spread the *Ifk* (slander) more, was `Abdullah ibn Ubai Ibn Salul (chief of the hypocrites).'"

(`Urwah said, "Some people propagated *Ifk* (slander) and talked about it in `Abdullah's presence. Abdullah listened, asked about the slander and confirmed it, to allow falsehood to spread." `Urwah added, "None was mentioned among the slanderous group besides (`Abdullah), except `Hassan ibn Thabit, Mista`h ibn Uthathah and `Hamnah Bint Ja`hsh, along with others whom I have no knowledge of. But, they were a group as Allah said. It is said that the one who carried most of the slander was, `Abdullah ibn Ubai ibn Salul."

`Urwah added, "`Aishah disliked to have `Hassan ibn Thabit abused in her presence. She used to say, 'It was Hassan who said (in a poem), 'My father and his (my father's) father and my honor are all for the protection of Muhammad's honor from you (O, pagans)").

`Aishah added, "After we returned to Madinah, I became ill for a month. The people were propagating the forged slanderous statements, while I was unaware of anything. However, I felt that in my present ailment, I was

not receiving the same kindness from Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as I used to receive when I got sick. Now, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would only come, greet me and say, 'How is that (lady)?' and leave. That roused my suspicions. However, I did not discover the evil (slander), until I went out after my convalescence. I went with Um Mista`h to al-Manasi where we used to answer the call of nature; and we used not to go out (to answer the call of nature) except at night. That was before we had latrines near our houses. This habit of ours, evacuating the bowels, was similar to the habits of the old Arabs living in the deserts, for it would be troublesome for us to make latrines near our houses. I and Um Mista`h, who was the daughter of Abu Ruhm ibn Al-Muttalib ibn `Abd Manaf, whose mother was the daughter of Sakhr ibn `Amir and the aunt of Abu Bakr As-Siddiq and whose son was, Mistah ibn Uthathah ibn `Abbas ibn Al-Muttalib, went out. Um Mista`h and I returned to my house after we finished answering the call of nature. Um Mista`h stumbled by getting her foot entangled in her covering sheet and because of it she said, 'Let Mista`h be ruined!' I said, 'What a hard word you have said. Do you abuse a man who took part in the battle of *Badr*?' On that she said, 'O, you `Hantah (naive one)! Didn't you hear what Mista`h said? 'I said, 'What did he say?' Then she told me the slander of the people of *Ifk*. So my ailment was aggravated, and when I reached my home, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents', as I wanted to be sure about the news through them. Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) allowed me (and I went to my parents) and asked my mother, 'O, Mother! What are the people talking about?' She said, 'O, My daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself, without women trying to find faults

with her.' I said, 'Subhan-Allah (all praise is due to Allah)! Are the people really talking about this?'

I kept on weeping that night until dawn; I could neither stop weeping nor sleep. In the morning, I kept on weeping. Further, the Divine Inspiration was delayed. Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) called `Ali ibn Abi Talib and Usamah ibn Zaid to ask and consult them about divorcing me. Usamah ibn Zaid said what he knew of my innocence and the respect he had for me. Usamah said, 'O, Allah's Apostle! She is your wife, and we do not know anything except good about her.' `Ali ibn Abi Talib said, 'O, Allah's Apostle! Allah does not put you in difficulty and there are plenty of women other than she, yet, ask the maid-servant who will tell you the truth.'

On that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) called Barirah (the maid-servant) and said, 'O, Barirah! Did you ever see anything that aroused your suspicion?' Barirah said to him, 'By Him Who has sent you with the Truth! I have never witnessed anything from her (`Aishah) which I would conceal, except that she is a young girl who sleeps, leaving the dough of her family exposed, and meanwhile, the domestic goats come and eat it.'

That day, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) got up on the pulpit and complained about `Abdullah ibn Ubai (ibn Salul) before his companions, saying, 'O, you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allah, I know nothing except good about my family. They (slanderers) have blamed a man about whom I know nothing except good, and he never entered my home except with me.' Sa`d ibn Mu`adh, the brother of Banu `Abd al-Ashhal, got up and said, 'O, Allah's Apostle! I will relieve you of him; if he is from the tribe of al-Aus, then I will chop his head off, and if he is from our brothers, al-Khazraj, then order us, and we will fulfill your order.' On that, Sa`d ibn `Ubadah, chief of al-Khazraj, who before this incident was a pious

man, rose. His love for his tribe goaded him into saying to Sa`d (ibn Mu`adh), 'By Allah, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.' On that, Usaid ibn `Hudhair who was the cousin of Sa`d (ibn Mu`adh), got up and said to Sa`d ibn `Ubadah, 'By Allah! You are a liar! We will surely kill him, and you are a hypocrite arguing on the behalf of hypocrites.' On this, the two tribes of al-Aus and al-Khazraj got so excited that they were about to fight, while Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was standing on the pulpit. Allah's Apostle kept on quieting them until they became silent, and so did he. All that day I kept on weeping with my tears never ceasing. I could never sleep. In the morning my parents were with me, and I wept for two nights and a day with my tears never ceasing. I could not sleep until I thought that my liver would burst from weeping. So, while my parents were sitting with me and I was weeping, an Ansari woman asked me to grant her admittance. I allowed her to come in and when she came in, she sat down and started weeping with me (sharing `Aishah's grief with her). While we were in this state, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came, greeted us and sat down. He had never sat with me since the day of the slander. A month had elapsed and no Divine Inspiration came to him about my case. Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then recited *Tashah-hud* (affirmed Allah's Oneness and his being His Messenger) and then said, *'Amma Ba`du, O, `Aishah! I have been informed so-and-so about you; if you are innocent, then soon Allah will reveal your innocence. If you have committed a sin, then repent to Allah and ask Him for forgiveness, for when a slave confesses his sins and asks Allah for forgiveness, Allah accepts his repentance.'* When Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) finished his speech, my tears ceased flowing completely. I no longer felt a single drop of tear flowing. I said to my father, 'Reply to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on my behalf concerning what he has

said.' My father said, 'By Allah, I do not know what to say to Allah's Apostle.' Then I said to my mother, 'Reply to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on my behalf concerning what he has said.' She said, 'By Allah, I do not know what to say to Allah's Apostle.' In spite of the fact that I was a young girl and had a little knowledge of Qur'an, I said, 'By Allah! No doubt, I know that you heard this (slanderous) speech, so that it has been planted in your hearts (minds) and you have taken it as a truth. Now if I tell you that I am innocent, you will not believe me, and if I confess to you about it, and Allah knows that I am innocent, you will surely believe me. By Allah, I find no similitude for me and you except that of Joseph's father when he said [12:18],

﴿ فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴾

([For me] *patience is the most fitting against that which you assert; it is Allah* [Alone] *Whose Help can be sought.*) Then I turned to the other side and laid on my bed; and Allah knew then that I was innocent and I hoped that Allah would reveal my innocence. But, by Allah! I never thought that Allah would reveal Divine Inspiration about my case that would be recited (forever). I considered myself too unworthy to be talked of by Allah regarding my case, but I hoped that Allah's Messenger, salla allahu `alaihi wa-sallam, might have a dream in which Allah would prove my innocence.

But, by Allah, before Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) left his seat and before any of the household left, the Divine inspiration came to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He was overtaken by the same hard condition that used to overtake him (while being Divinely inspired). The sweat was dripping from his body like pear, even though it was a wintry day, because of the weighty statement that was being revealed to him. When that state of Allah's Prophet

(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was over, he got up smiling, and the first word he said was, 'O `Aishah! Allah has declared your innocence!' Then my Mother said to me, 'Get up and go to him (Allah's Apostle صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). I replied, 'By Allah, I will not go to him, and I praise none but Allah.' So Allah revealed the ten Verses,

﴿ إِنَّ الَّذِينَ جَاءُوا بِالإِفْكِ عُصْبَةٌ مِنْكُمْ ﴾

(*Verily! They who spread the Ifk* [slander] *are a gang, among you...*) [24:11-20)]. Allah revealed those Qur'anic Verses to declare my innocence. Abu Bakr As-Siddiq who used to give money to Mista`h ibn Uthathah, because of his relationship to him and his poverty, said, 'By Allah, I will never give to Mista`h ibn Uthathah anything, after what he has said about `Aishah.' Then, Allah revealed,

﴿ وَلا يَأْتَلِ أُوْلُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُوْلِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

(*And let not those among you who are good and wealthy swear not to give* [any sort of help] *to their kinsmen, those in need, and those who have left their homes for Allah's cause, let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is oft-Forgiving Most Merciful*) [24:22]. Abu Bakr As-Siddiq said, 'Yes, by Allah, I would like that Allah forgive me', and went on giving Mista`h the money he used to give him before. He also added, 'By Allah, I will never deprive him of it at all.'" `Aishah further said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

also asked Zainab Bint Ja`hsh (his wife) about my case. He said to Zainab, 'What do you know and what did you see?' She replied, 'O, Allah's Prophet! I refrain from falsely claiming that I have heard or seen anything [evil]. By Allah, I know nothing except that which is good (about `Aishah).' From amongst the wives of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Zainab was my peer (in beauty and in the love she received from the Prophet). But, Allah saved her from that evil because of her piety. Her sister, `Hamnah, started struggling on her behalf and she was destroyed along with those who were destroyed (by engaging in the *Ifk*). The man who was accused (Safwan ibn al-Mu`attal) said, 'Sub`han-Allah! By Him in Whose Hand my soul is! I have never uncovered the cover (veil) of any female.' Later on, he was martyred in Allah's Cause.'"]

Next, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married `Hafsah (رَضِيَ اللهُ عَنْهَا), daughter of `Umar ibn al-Khattab (رَضِيَ اللهُ عَنْهُ). Abu Dawood narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) divorced `Hafsah and then took her back[1].

Next, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married Zainab Bint Khuzaimah ibn al-`Harith al-Qaisiyyah (رَضِيَ اللهُ عَنْهَا), from the tribe of *Bani Hilal ibn `Amir*. Two months later, she died.

Next, he married Um Salamah Hind Bint Abu Umayyah al-Makhzumiyyah (رَضِيَ اللهُ عَنْهَا), from Quraish. Abu Umayyah's name was, `Hudhaifah ibn al-Mughirah. Um Salamah was the last among the Prophet's wives to die. It was also said that Safiyyah (رَضِيَ اللهُ عَنْهَا) was the last among the Prophet's wives to die.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also married Zainab Bint Ja`hsh from *Bani Asad ibn Khuzaimah*. She (رَضِيَ اللهُ عَنْهَا) was

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[1][Shaikh Wahby said that al-Albani included this authentic *`Hadith* in his book, Sahih Sunan Abi Dawood, *`Hadith* no. 1998].

the Prophet's cousin; her mother was the Prophet's paternal aunt Umaimah. Allah said about Zainab,

﴿ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا ﴾

(*So when Zaid had accomplished his desire from her* (divorced her), *We gave her to you in marriage.*)[1]

Zainab used to boast with the Prophet's wives, saying, "Your family gave you in marriage, while Allah gave me in marriage from above the seven heavens."[2]

Among the virtues of Zainab (رَضِيَ اللهُ عَنْهَا), is that Allah the Exalted and Most Honored gave her in marriage to His Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from above His heavens[3]. She died in the beginning of the reign of Caliph `Umar ibn al-Khattab(رَضِيَ اللهُ عَنْهُ). Zainab was first married to Zaid ibn `Harithah (رَضِيَ اللهُ عَنْهُ), whom the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had adopted before Islam [and called him Zaid ibn Muhammad, until Allah outlawed adoption in Islam]. When Zaid divorced Zainab, Allah the Exalted gave her in marriage to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), so that his *Ummah* would imitate him regarding marrying the divorced wives of their adopted sons[4].

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[1][33:37]

[2][Al-Bukhari (6870) collected this *`Hadith*].

[3][Allah said in Surat *Taha,*

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

(*The Most Gracious* [Allâh] *rose over* [*Istawâ*] *the* [Mighty] Throne [in a manner that suits His Majesty].) [20:5]]

[4][Allah said in the Qur'an,=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also married Juwairiyah Bint al-`Harith ibn Abi Dhirar (رَضِيَ اللهُ عَنْهَا), from *Bani al-Mustaliqh*. She was among those captured with her people and came to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asking him to help her pay her ransom. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) paid her ransom and married her[1].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also married Um `Habibah (رَضِيَ اللهُ عَنْهَا), daughter of Abu Sufyan Sakhr ibn `Harb from Quraish, from the sub-tribe of *Bani Umayyah*

= ﴿ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولاً ﴾

(*So when Zaid had accomplished his desire from her* [divorced he]), *We gave her to you in marriage, so that* [in future] *there may be no difficulty to the believers in respect of* [the marriage of] *the wives of their adopted sons when the latter have no desire to keep them* [they have divorced them]. *And Allâh's Command must be fulfilled*) [22:37].]

[1][This prompted the companions to free the captured prisoners of her people, a hundred households, because she became the Prophet's wife; Shaikh `Irfan said, "Refer to, at-Tabaqat, by ibn Sa`d 8:118, and, Siyaru A`lami an-Nubalaa, by adh-Dhahabi 2:65." Moreover, Al-Albani said in his evaluation of the `*Hadiths* included in, Fiqh as-Seerah, by Muhammad al-Ghazali, that the `*Hadith* about the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) paying to manumit Juwairiyah and marrying her is authentic. He said that Muhammad ibn Is`haq collected this `*Hadith* from `Aishah (رَضِيَ اللهُ عَنْهَا), using an authentic chain of narration leading to her. He also said that Imam Ahmad 6:277 and ibn Hisham 2:218-219 & 367, both collected this `*Hadith* using a chain of narration that includes Muhammad ibn Is`haq.]

[the Prophet's cousins, as well as, in-laws]; Um `Habibah's name was Hind or Ramlah. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married her when she was in Abyssinia, where she migrated. An-Najashi King of Ethiopia, gave her a dowry of four hundred *Dinars* on behalf of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). She was sent from Ethiopia to Madinah; she died during the reign of her brother, Caliph Mu`awiyah.

There is a *`Hadith* that Muslim collected from `Ikrimah ibn `Ammar who said that, Abu Zumail said that, `Abdullah ibn `Abbas said that, Abu Sufyan said to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who agreed to Abu Sufyan's request, "[O, Allah's Apostle,] grant me three things. I have with me the most beautiful woman among the Arabs, Um `Habibah. So, marry her..."

This *`Hadith* is surely wrong. Abu Muhammad ibn `Hazm [an Imam of *Fiqh* and *`Hadith*] said, "This *`Hadith* is no doubt a fake, fabricated by `Ikrimah ibn `Ammar." Also, ibn al-Jauzi said about this *`Hadith* that it is a mistake, and this mistake occurred by the hand of some of its narrators, no doubt. `Ikrimah ibn `Ammar was accused of making this mistake. Historians agree that Um `Habibah was married to Abdullah ibn Ja`hsh, with whom she had children; they both migrated to *Ethiopia* while Muslim, but he reverted to Christianity, while Um Habibah remained a Muslim. The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent a messenger to an-Najashi conveying to him his desire to marry Um `Habibah, and an-Najashi gave her in marriage to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). An-Najashi also paid her dowry on behalf of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This occurred during the seventh year of *Hijrah*. Abu Sufyan (رَضِيَ اللهُ عَنْهُ) came to Madinah during the time when there was a peace treaty [between the Quraish and its allies and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his allies]. Abu Sufyan went to visit his

daughter, who folded up the Prophet's bed, so that Abu Sufyan would not sit on it. There is no disagreement that Abu Sufyan and Mu`awiyah (رَضِيَ اللهُ عَنْهُمَا) became Muslim in the eighth year of *Hijrah*, after Makkah was conquered[1]. This *`Hadith* also claims that Abu Sufyan said to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and the Prophet agreed, "Make me a commander (of a Muslim army), so that I fight the *Kuffar*, just as I fought the Muslims." It is known that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never made Abu Sufyan a commander of an army[2].

Some people issued various statements about this *`Hadith*, such as those who said, relying on this *`Hadith*, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married Um `Habibah (رَضِيَ اللهُ عَنْهَا), after he conquered Makkah. They said that this *`Hadith* should not be rejected on account of what historians say. However, this opinion is not accepted to those who have the least knowledge in the *Seerah* and the history of what occurred.

Another group said that Abu Sufyan merely asked the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to renew the marriage contract, so that Abu Sufyan's heart would be comforted. They said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had married Um Habibah without Abu Sufyan's consent. However, this opinion is also false

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[1][Therefore, according to ibn al-Qayyim, how can `Ikrimah ibn `Ammar claim that Abu Sufyan, who apparently was a Muslim at the time, offer to give his daughter, Um `Habibah, to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), when she already married him a year earlier? Allah has the best knowledge.]

[2][Abu Sufyan participated in battle against the disbelievers, as a soldier].

and unbecoming of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Abu Sufyan. None of this occurred.

Another group, such as al-Baihaqi and al-Mundhiri said, "It is possible that this meeting occurred with Abu Sufyan when he visited Madinah, when he was still a *Kafir*, after he heard that Um Habibah's husband died in Ethiopia." This group was reminded of a part of this *`Hadith* for which they could not explain, meaning the part where Abu Sufyan asks that he be made a commander to fight the *Kuffar* and that his son [Mu`awiyah] be appointed as one of the scribes who make a written record of the Qur'an. When they were reminded of this, they said, "These later requests could have come during the *Fat`h* (conquering of Makkah). The narrator of this *`Hadith* might have collected these statements in one narration [even though they occurred at different occasions]." However, this opinion appears farfetched and requires no further criticism of it on our part.

Another group said that the *`Hadith* carries a correct meaning, that being, "I (Abu Sufyan) now accept that Um Habibah becomes your (meaning, the Prophet's) wife. Before, I was not pleased, but now I am. Therefore, I request that you take her as your wife." Had this, and similar opinions, not been written on paper and included in books that were authored and had people transmit it, it would have been better for us to ignore them. Time is short and should not be spent in writing, hearing or busying ourselves by these opinions.

Another opinion was that when Abu Sufyan heard that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had divorced his wives, he went to Madinah and said this to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), thinking that he had divorced Um `Habibah. This opinion is similar to the opinions we mentioned before.

Another group said that this *`Hadith* is authentic, but the narrator mentioned Um `Habibah by mistake instead of her sister Ramlah, whom Abu Sufyan wanted to offer to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in marriage. They said that it is not farfetched that Abu Sufyan would not know it is not allowed for a Muslim to be married to a woman and her sister at the same time. They said that Um `Habibah did not know of this ruling, even though she had more knowledge than her father, because she said to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ,

هَلْ لَكَ فِي أُخْتِي بِنْتَ أَبِي سُفْيَانَ فَقَالَ: "أَفْعَلُ مَاذا؟" قَالَتْ: تَنْكِحُهَا. قَالَ: "أَوَتُحِبِّينَ ذَلِكِ؟" قَالَتْ: لَسْتُ لَكَ بِمُخْلِيَةٍ وَأَحَبُّ مَنْ شَرَكَنِي فِي الخَيْرِ أُخْتِي. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وسَلَّمَ: "فَإِنَّهَا لا تَحِلُّ لِي."

"O, Allah's Apostle! About my sister, the daughter of Abu Sufyan." The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "*What about her?*" She said, "Marry her." He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "*Do you like that?*" She replied, "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "*But that is not lawful for me*"[Al-Bukhari and Muslim]. They said, this is the daughter that Abu Sufyan offered to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the narrator made a mistake by saying, "Um `Habibah (instead of Ramlah)." It was said that Um `Habibah's sister was also called, 'Um `Habibah'. This opinion is more sound than the previous ones, had it not been for the part of the *`Hadith* that states that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) agreed! One might say that this is also a mistake by the narrator, because he should have said that

the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) agreed to some of Abu Sufyan's requests. Or, the narrator might have said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) agreed to all, but meant to issue a general statement that means, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave Abu Sufyan what he was allowed to grant him. Allah has the best knowledge.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also married Safiyyah (رَضِيَ اللهُ عَنْهَا) Bint (daughter of) `Huyay ibn Akhtab, who was the chief of the [Jewish] tribe of *Bani an-Nadhir*. Safiyyah was a direct descendant of Prophet Harun (Aaron), son of `Imran (Imram) and brother of Prophet Musa (Moses). Therefore, she was the daughter of a prophet and the wife of a prophet.

Safiyyah (رَضِيَ اللهُ عَنْهَا) was among the most beautiful women. She became the slave-girl of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), after she was captured [during the battle of *Khaibar*]. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) emancipated her and made her emancipation her dowry [Al-Bukhari (4771) and Muslim (2562)]. Therefore, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made this among his practiced *Sunnah* until the Day of Resurrection, whereas one can free his slave-girl and make that her dowry for marriage.

Some people said that this was a prerogative of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only, regarding marriage, not for the rest of his *Ummah*. This is the opinion of the three imams (Abu Hanifah, Malik and ash-Shafii) and those who agreed with them.

However, the first opinion is the correct one, because the original ruling is that no aspect is considered a prerogative of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), without specific evidence.

For instance, when Allah, the Exalted, the Most Honored, allowed the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to take the woman who offered herself in marriage to him, He said,

﴿ خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ ﴾

(*A privilege for you only, not for the* [rest of] *the believers*) [33:50]. Allah did not state the same about freed slave-girls, nor did the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mention it, so that his *Ummah* avoids imitating him in this specific practice.

Moreover, Allah, the Exalted, the Most Honored, allowed His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to marry the divorced wife of his adopted son, so that his *Ummah* would not fall into difficulties with regards to marrying the divorced [or widowed] spouses of their adopted children[1]. Consequently, as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) conducted a marriage, his *Ummah* is allowed to imitate him, unless and until there is a text taken from Allah and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) indicating that a certain type of marriage was exclusively for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)[2].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also married Maimunah Bint al-`Harith al-Hilaliyyah (رَضِيَ اللهُ عَنْهَا); she was the last wife he married. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married Maimunah in Makkah during *`Umratu al-Qhadhaa*[3], after

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[1][meaning, their step-children; Islam does not allow anyone to be called as belonging to anyone other than his father].

[2][For more details about this aspect, refer to, Fat`h al-Bari, Shar`h Sahih al-Bukhari, by ibn `Hajar al-`Asqalani 9:129-131]

[3][`Umrat al-Qhdhaa', is in reference to the visit that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) conducted to Allah's House, *al-Ka`bah* at *Makkah*, in the seventh year after the *Hijrah*. A year earlier, the pagans of Quraish prevented him and his companions from visiting=

he ended the state of *I`hram*[1]. `Abdullah ibn `Abbas said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married Maimunah while still in the state of *I`hram*. But this is a mistake that occurred from ibn `Abbas, may Allah be pleased with him. The emissary between the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Maimunah, Abu Rafi`, had the most knowledge of the story, and he said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married her when he ended the state of *I`hram*. Abdullah was only ten years old at that time and was not present when the marriage occurred. Meanwhile, Abu Rafi` was a grown man then and participated in the marriage proceedings. Therefore, Abu Rafi` had more knowledge about what took place. Maimunah (رَضِيَ اللهُ عَنْهَا) died during the reign of Caliph Mu`awiyah [ibn Abi Sufyan] and was buried in the area of *Sarif* [close to Makkah][2].

It was said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married Rai`hanah Bint Zaid (رَضِيَ اللهُ عَنْهَا), from the [Jewish] tribe of

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=Allah's House. But, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the pagans conducted a peace treaty at *al-`Hudaibiyyah* area, stipulating that he could visit the House the next year. Hence *`Umrat al-Qhdhaa* occurring the seventh year AH.]

[1][*I`hram* is a ritual of *`Hajj* and *`Umrah* and includes replacing the ordinary clothes with the two piece cloth of *I`hram*, for men only, and pronouncing the *Talbiyah* aloud. There are three types of *I`hram*: *Tamattu`*, *Qiran* and *Ifrad*. For more details about the rituals of *`Hajj* and *`Umrah*, refer to, Pillars of Islam, compiled by several students of knowledge, which Allah blessed me to translate for *Darussalam Publishers and Distributors*, in *Riyadh*.]

[2][Maimunah (رَضِيَ اللهُ عَنْهَا) was the maternal aunt of Khalid ibn al-Walid and `Abdullah ibn `Abbas; she was the sister of Um al-Fadhl, wife of al-`Abbas, the Prophet's paternal uncle, whom the Prophet, peace be upon him, loved and respected.]

Bani an-Nadhir or *Bani Quraidhah.* Rai`hanah was among those captured during the battle against *Bani Quraidhah* and became the possession of Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) freed her and then married her. Later on he divorced her once and took her back, as was reported.

Some people said that Rai`hanah remained as the Prophet's slave-girl until he died. Therefore, she is counted among the Prophet's slave-girls, not among his wives. The latter opinion is more established; Allah, the Exalted, the Most Honored, has the best knowledge.

These are the wives that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is known to have married and consummated the marriage. As for those whom the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) engaged but did not marry, including those who offered themselves to him, but did not marry, are said to number four or five.

Some people claimed that the number was actually thirty, but those who have knowledge in the Prophet's *Seerah* discount this number. It is well known that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married the daughter of al-Jaun, and when he entered on her [to consummate the marriage], she sought refuge with Allah from him. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) divorced her[1].

A similar incident happened when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw a physical defect on a woman, and he did not consummate his marriage to her[2]. Also, in the case of the

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[1][Al-Bukhari (4852) narrated that, `Aishah (رَضِيَ اللهُ عَنْهَا) said that, when the daughter of al-Jaun sought refuge with Allah from the Prophet, he said to her, "You have sought refuge with The Great; return to your family."]

[2][Shaikh `Irfan said that there is a *`Hadith* in this meaning, graded weak by adh-Dhahabi, collected by al-`Hakim in his book, Ma`rifatu as-Sa`habah 4:6808].

woman who offered herself to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), he gave her in marriage to another man. That man's dowry was some parts of the Qur'an that he had memorized[1]. These are the known incidents, and Allah has the best knowledge.

There is no disagreement that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died, he had nine wives. He used to spend a night each with eight of them, `Aishah, `Hafsah, Zainab Bint Ja`hsh, Um Salamah, Safiyyah, Um `Habibah, Maimunah, Saudah and Juwairiyah. The first among his wives to die after him was Zainab Bint Ja`hsh[2], while the last was Um Salamah who died during the reign of Yazid [ibn Mu`awiyah]. Allah has the best knowledge.

[Historians do not rely on the tremendously scientific precision of scholars of *`Hadith*, who analyze the *`Hadith*, its chain of narration and its text and context. Scholars of *`Hadith* render a decision of authenticity with regards to a *`Hadith*, after establishing that the chain of narration is continuous, until it reaches the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or the companion. Also, the narrators of a *`Hadith* must all be known to be good, truthful Muslims (or *`Adl*), known to have good

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[1][Al-Bukhari, from Sahl ibn Sa`d, may Allah be pleased with him].

[2][Al-Bukhari (1331) and Muslim (4490) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا), the Mother of the Faithful said, "Some of the wives of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked him, 'Who amongst us will be the first to follow you (die after you)?' He said, '*Whoever has the longest hand.*' So they started measuring their hands with a stick and Saudah's hand turned out to be the longest. (When Zainab Bint Ja`hsh died first of all in the caliphate of `Umar), we came to know that the long hand was a symbol of practicing charity, so she was the first to follow the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and she used to love to practice charity. (Saudah died during the reign of Caliph Mu`awiyah).'"]

memory (*Dhabit*). The *`Hadith* must be free from, *Shudhudh*, or a reliable narrator contradicting a more established *`Hadith* narrated by more reliable narrators, and free from apparent and hidden defects (*`Illah*). This way, the *`Hadith* will not be missing the name of the companion in the chain of narrators, meaning, not *Mursal*, not missing one or more of the narrators, *Munqati'*, and not having *Shudhudh*. Refer to the important introduction al-Albani wrote in his book, Tamamu al-Minnah fi at-Ta`liqi `Ala Fiqhi as-Sunnah, Pg. 15-16. This is only a short summary of what a scholar of *`Hadith* would do when analyzing a *`Hadith*. There is no other religion except Islam where this vigorous method is practiced with such firmness and seriousness. This is why we now know a large part of the Prophet's life, including thousands of details about his *Sunnah* and statements, even though they happened more than 14 centuries ago. Had this religion not had this method of keeping record of the *Isnad* (chains of narration), the religion would have been lost, just as was the case with Christianity and Judaism. Is there any other religion that can present to the world, with all certainty, the original Divine Book revealed to them and the authentic, records of the practices and statements of their Prophet? Allah said in the Qur'an,

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

(*Verily, We, it is We Who have sent down the Dhikr* [the Qur'ân] *and surely, We will guard it* [from corruption]) [15:9]. Allah stated in another *Ayah*, that the *Dhikr* includes the Prophet's *Sunnah*, when He said to the Prophet's wives,

﴿وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا﴾

(*And remember* [O you the members of the Prophet's family, the Graces of your Lord], *that which is recited in your houses of the Verses of Allâh and Al-Hikmah* [i.e. Prophet's *Sunnah* — legal ways, so give your thanks to Allâh and glorify His Praises for this *Qur'ân* and the *Sunnah*]. *Verily, Allâh is Ever Most Courteous, Well-Acquainted with*

all things) [33:34]. In this *Ayah*, Allah used the word '*Wadhkurna*', which is a variation of the word '*Dhikr*', which means, 'remembrance'. Allah saved and persevered for us this religion, the Qur'an and the *Sunnah* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), through the efforts of the companions and the successive generations that followed their righteous lead. If this were the only service that the *Salaf* offered us, and it certainly is not the only service, we would be in their debt for all times. May Allah reward the companions with Paradise and with His pleasure, and He indeed did,

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ﴾

(*Allâh has forgiven the Prophet* (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), *the Muhâjirûn* [Muslim emigrants who left their homes and came to Al-Madinah] *and the Ansâr* [Muslims of Al-Madinâh] *who followed him* [Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] *in the time of distress* [Tabûk expedition], *after the hearts of a party of them had nearly deviated* [from the Right Path], *but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful*) [9:117]. May Allah reward and grant His Mercy to the successive generations who loved and imitated the way *as-Salaf as-Sali'h* understood and practiced the Qur'an and the *Sunnah*.]

The Prophet's Slave-Girls

Abu `Ubaidah said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had four slave-girls, Mariyyah, who gave birth to Ibrahim, the Prophet's last son, Rai`hanah, another slave-girl he got during one of his battles and another slave-girl whom Zainab Bint Ja`hsh gave to him as a gift.

The Prophet's Freed Slaves

Among them was Zaid ibn `Harithah ibn Shura`hil, the beloved [stepson] of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) freed Zaid and gave Um Ayman, his freed female slave, to him in marriage. She gave birth to Usamah ibn Zaid[1].

Among the Prophet's freed slaves were Aslam, Abu Rafi`, Thauban, Abu Kabshah Sulaim, Shuqran or Sali`h, and Raba`h and Yasar, who were from the area of *Nubia* (Southern Egypt). Yasar was killed by the tribe of `Urainah[2]. There were also Mid`am and Kirkirah, who was from the area of *Nubia* and used to take care of the Prophet's family and hold the bridle of his camel during the battle of Khaibar. Al-Bukhari narrated in the, Sahih, that it was Kirkirah who stole a sheet of cloth (*Shamlah*) from the

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[1][Al-Bukhari (3451) and Muslim (4452) narrated that `Abdullah ibn `Umar said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent an army under the command of Usamah ibn Zaid. When some people criticized his leadership, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَنْ تَطْعُنُوا فِي إِمَارَتِه فَقَدْ كُنْتُمْ تَطْعُنُونَ فِي إِمَارَةِ أَبِيه مِنْ قَبْلُ وَايْمُ اللَّه إِنْ كَانَ لَخَلِيقًا لِلإِمَارَةِ وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ وَإِنَّ هَذَا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ."

'If you are criticizing Usamah's leadership, you used to criticize his father's leadership before. By Allah! He was worthy of leadership and was one of the dearest persons to me, and (now) *this* (i.e. Usamah) *is one of the dearest to me after him* (Zaid).'"]

[2][Al-Bukhari (226) and Muslim (3162) narrated from Anas ibn Malik, may Allah be pleased with him, the story of the treacherous acts of the tribe of *`Urainah*, who killed the shepherd of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and drove away all the camels. They did this, even though the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was generous to them; their punishment was justly harsh.]

war booty that day, and he was killed. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِنَّهَا لَتَلْتَهِبُ عَلَيْهِ نَاراً."

"*It is ablaze with fire on him now.*" In, al-Muwattaa (869), it is reported that it was Mid`am who stole the cloak; both Mid`am and Kirkirah died in the battle of Khaibar[1]; Allah knows best.

Among them was Anjashah, who used to sing the songs of the camel drivers[2]. Among them was Safinah ibn Farrukh, whose name was, Mihran. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) called him, 'Safinah', because he used to carry

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[1][Both Shaikh Wahby and `Irfan said that Imam ibn al-Qayyim confused the story of Mid`am and Kirkirah. It was Mid`am who stole the cloak during Khaibar, according to the *`Hadith* that al-Bukhari (3908) collected, and also Muslim (166) without mentioning Mid`am's name. As for Kirkirah, al-Bukhari (2845) narrated that Abdullah ibn Amr said, "There was a man who looked after the family and the belongings of the Prophet and he was called Karkara. The man died and Allah's Apostle, peace be on him, said, "He is in the Hellfire." The people then went to look at him and found in his place, a cloak he had stolen from the war booty."]

[2][Al-Bukhari (5683) and Muslim (4287) narrated that Anas ibn Malik, said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came to some of his wives, among them Um Sulaim, and then said, 'May Allah be merciful to you, O, Anjashah! Drive the camels slowly, as they are carrying glass vessels (women, who are soft and fragile)!'" Abu Qilabah added, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said a sentence (this wonderful metaphor) which, had anyone of you said it, you would have admonished him for it."]

people's luggage while traveling. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to him,

"أَنْتَ سَفِينَةٌ."

"*You are Safinah* (a ship)."[1] Abu `Hatim said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) freed Safinah, while others said that it was Um Salamah who manumitted him[2].

Among them were Anasah, whose nickname was, Abu Mishra`h, Afla`h, `Ubaid, Tuhman or Kaisan, Dhikwan, Mihran and Marwan. It was said that Marwan and Mihran were the same person.

Also, among them were `Hunain, Sundur, Fudhalah from Yemen, Mabur, Waqid, Abu Waqid, Qassam, Abu `Usaib and Abu Muwaihibah.

Also, among them were the freed female salves: Sulma -Um Rafi`-, Maimunah Bint Sa`d, Khadhrah, Radhwa, Ruzainah, Um Dhumairah, Maimunah Bint Abu `Usaib, Mariyyah and Rai`hanah.

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[1][Shaikh `Irfan said that Ahmad (20915), Abu Na`im (1:369) and al-Hakim (3:606) collected this *`Hadith*. Shaikh Wahby said that al-Albani included this authentic *`Hadith* in, As-Silsilah as-Sahihah (2959)]

[2][Ahmad (20917), Abu Dawood (3430; this is Abu Dawood's narration) and ibn Majah (2517) narrated that Safinah said, "Um Salamah manumitted me on the condition that I serve the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as long as he lived. I said to her, 'Even if you did not make it a condition, I will not stop serving him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for as long as I lived.'"]

The Prophet's Servants

Among them were Anas ibn Malik (رَضِيَ اللهُ عَنْهُ), who used to offer domestic help to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)[1], Abdullah ibn Mas`ud (رَضِيَ اللهُ عَنْهُ), who used to carry the Prophet's shoes and *Siwak*[2], and `Uqbah ibn `Amir al-Juhani (رَضِيَ اللهُ عَنْهُ), who used to take care of the Prophet's mule while traveling. Also included were Asla` ibn Shuraik (رَضِيَ اللهُ عَنْهُ), who tended to the Prophet's camel, Bilal ibn Raba`h (رَضِيَ اللهُ عَنْهُ), who used to recite the *Adhan* call for prayer for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Sa`d. Bilal and Sa`d were the freed slaves of Abu Bakr as-Siddiq. Also, there were Abu Dharr al-Ghifari, and Ayman ibn `Ubaid and his mother Um Ayman; they were both freed slaves of Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Ayman used to tend the Prophet (صَلَّى

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[1][Al-Bukhari (1846) narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) paid a visit to Um-Sulaim and she placed before him dates and ghee. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, '*Replace the ghee and dates in their respective containers for I am fasting.*' He stood in her house and offered an optional prayer and then he invoked good on Um-Sulaim and her family. Then Um-Sulaim said, 'O Allah's Apostle! I have a special request (today).' He said, '*What is it*?' She replied, "(Please invoke Allah for) your servant Anas.' So Allah's Apostle did not leave anything good in the world or the Hereafter but invoked (Allah to bestow) on me. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, '*O Allah! Give him* (Anas) *property and children and bless him.*' Thus I am one of the richest among the *Ansar* and my daughter Umaimah told me that when al-`Hajjaj came to Basra (in Iraq), more than 120 of my offspring had been buried.'"]

[2][Al-Bukhari (3460) narrated a *`Hadith* in this meaning from `Alqamah. The *Siwak* is a sweet scented eastern tree branch used to clean the teeth.]

ﷺ) when he needed to take *Wudhu* (Ablution) and wash up after relieving the call of nature.

The Prophet's Scribes

The scribes included Abu Bakr, `Umar, `Uthman, `Ali, az-Zubair, `Amir ibn Fuhairah, `Amr ibn al-`Aas, Ubai ibn Ka`b and `Abdullah ibn al-Arqam. Also included were Thabit ibn Qais ibn Shammas, `Handhalah ibn ar-Rabi` al-Usaidi, al-Mughirah ibn Shu`bah, `Abdullah ibn Rawa`hah, Khalid ibn al-Walid and Khalid ibn Sa`id ibn al-`Aas. It was said that Khalid ibn Sa`id was the first scribe for the Prophet (ﷺ). They also included Mu`awiyah ibn Abi Sufyan and Zaid ibn Thabit. Zaid was the most proficient of the Prophet's scribes, may Allah be pleased with them.

The Prophet's Papers That Included Some Rulings of Islam

Among the papers is the Prophet's document pertaining to charity that he had written for Abu Bakr (رضي الله عنه). Abu Bakr later copied this document and sent it with Anas ibn Malik (رضي الله عنه) when he sent him to the area of Bahrain. The majority of scholars attest to this document and implement its rulings[1].

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[1][Al-Bukhari collected a *`Hadith* in this meaning in various parts of his, Sahih. For instance, he narrated that Anas ibn Malik (رضي الله عنه) said, "When Abu Bakr (رضي الله عنه) sent me to (collect the *Zakat* from) Bahrain, he wrote to me the following, 'In the name of Allah, the Beneficent, the Merciful. These are the orders for compulsory charity (*Zakat*) which Allah's Apostle=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also sent a letter to the people of Yemen, as Abu Bakr ibn `Amr ibn `Hazm narrated from his father, from his grandfather. Al-`Hakim collected this *`Hadith* in his book, al-Mustadrak (1:397), as did an-Nasaii (4853[1]) and several other collectors of *`Hadith* using a continuous chain of narration. Abu Dawood collected this *`Hadith* using a *Mursal* chain of narration. This is a great document that includes various types of rulings pertaining to *Fiqh* (Islamic Jurisprudence), *Zakat* (charity), blood money and practical aspects of the *Sunnah*. The document also mentions major sins, divorce rulings, the ruling about freeing slaves, praying while wearing only one garment (a *Thoub*), touching the Qur'an, and so forth.

Imam Ahmad said, "There is no doubt that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had this letter written." Also, the scholars of *Fiqh* relied on it to derive various rulings, such as the amounts of blood money to be paid. The Prophet (صَلَّى

=(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made obligatory for every Muslim, and which Allah ordered His Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to observe..."]

[1][Shaikh Wahby said that al-Albani graded this *`Hadith* weak and included it in the weak narrations of Sunan an-Nasaii, Dha'eef Sunan an-Nasaii (339). Imam Malik and other scholars of *`Hadith* collected this *`Hadith* using a *Mursal*, yet authentic chain of narration. Al-Albani stated in his book, Irwaa al-Ghalil (2212) that the *Mursal* narration for this specific *`Hadith* is authentic. We should state that several scholars of *`Hadith*, including al-Albani, stated that a *`Hadith* only collected through authentic *Mursal* narrations should not be accepted as a *`Hadith* that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, unless it is collected using another authentic *Mursal* narration, relying on different narrators than in the first narration. In this case, it is thought that the *`Hadith* has an authentic basis in the *Sunnah*].

ﷺ) also had documents written for *Bani Zuhair*, and also for `Umar ibn al-Khattab about the portions of wealth that require the *Zakat* and so forth[1].

The Prophet's Letters to the Kings

When the Prophet (ﷺ) went back [to Madinah], after conducting the treaty of *al-Hudaibiyyah* [with the Quraish pagans], he sent letters to the kings of earth. He sent emissaries carrying his letters to them and had a silver seal made for himself, when he was told that kings only read sealed letters. On the Prophet's seal were these word engraved, 'Muhammad', on the first line, '*Rasul* (Messenger)', on the second line, and, 'Allah', on the third line[2]. Allah's Apostle (ﷺ) sealed his letters to the kings and sent six messengers in one day, during the lunar month of *Mu`harram*, the seventh year AH[3].

The first emissary was `Amr ibn Umayyah adh-Dhamri, who, according to al-Waqidi, and others, was sent to An-Najashi (King of Abyssinia). Al-Waqidi (who was an unreliable narrator) and ibn Sa`d claimed that this Najashi's

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[1][Abu Dawood (1568), at-Tirmidhi (621) and ibn Majah (1798) collected this *`Hadith*; Shaikh Wahby said that al-Albani included it in his book, Sahih Sunan Abu Dawood (1386), i.e. rendering it authentic].

[2][Al-Bukhari (2875) narrated that Anas (رضي الله عنه) said that, when Abu Bakr (رضي الله عنه) became the Caliph, he sent him to Bahrain and wrote a letter for him, and stamped it with the Ring of the Prophet, peace be on him. Three lines were engraved on the Ring, (the word) 'Muhammad' was in a line, 'Apostle' was in another line and 'Allah' was in a third.]

[3][AH: after the *Hijrah*, Migration to *Madinah*, which occurred in 623 CE].

name was As`hamah, son of Abjar. They said that he treated the Prophet's letter with respect and embraced Islam by reciting the *Testimonial of Truth*[1]. They said that he was amongst the most knowledgeable people in the bible. They also said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) led the funeral prayer on him in Madinah, after he died in Abyssinia.

However, this statement is not true, because As`hamah the Najashi (Negus), for the benefit of whom the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) led the funeral prayer, is not the same Najashi to whom the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent this message. The latter is not known to have embraced Islam, unlike the former who died a Muslim[2]. Muslim narrated in his, Sahih, that Qatadah said that Anas said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent messages to Kisra (Khosrau), Qaisar (Czar), an-Najashi (Negus) and every tyrant, calling them to Allah the Exalted. That Najashi was not the Najahsi for the benefit of whom the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) led the *Janazah* (Funeral) Prayer." Abu Muhammad ibn `Hazm said, "The Najashi to whom Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent `Amr ibn Umayyah adh-Dhamri did not embrace Islam."

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[1][By saying, "*Ash-hadu an la ilaha illa-Allah wa-anna Muhammadan Rasulu Allah.* (I bear witness that none has the right to be worshipped except Allah and that Muhammad is His Apostle)." When one repeats these words outwardly, he becomes a Muslim, earning all the rights of Muslims and having to abide by all of Islam's obligations, inwardly and outwardly.]

[2][Al-Bukhari (1236) and Muslim (1585) narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) informed (the people) about the death of An-Najashi on the very day he died. He went towards the *Musalla* (praying place) and the people stood behind him in rows. He said four *Takbirs* (offered the Funeral prayer).]

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent Di`hyah ibn Khalifah al-Kalbi to Qaisar, Czar of the Roman Empire, whose name was Heraql (Hercules). Hercules almost embraced Islam, but he did not. Abu Hatim ibn `Hibban (4504) narrated in his, Sahih[1], that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ يَنْطَلِقُ بِصَحِيفَتِي هَذه إِلى قَيْصَرَ وَلَهُ الْجَنَّةَ؟"

'*Who will take this letter of mine to Qaisar and earn Paradise?*' A man in the audience said, 'Even if he did not agree?' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) answered in the affirmative. That man arrived while Hercules was visiting Jerusalem. There was a carpet placed on the floor and only Hercules would walk on it. The Prophet's companion, may Allah be pleased with him, threw the letter on the carpet and stepped back. Hercules reached for the letter and took it, saying, 'Who threw this letter; he will be granted safety.' The companion said, 'I did.' Hercules said that the man should come to his palace later on, and he did.

Hercules ordered that the gates of his palace be closed and ordered a man to herald, 'Qaisar has followed Muhammad's religion and abandoned Christianity.' His soldiers came, carrying their arms and surrounded the palace. Hercules said to the messenger of Allah's Apostle, 'See, I am afraid for my kingdom.' He then ordered a man to herald, 'Qaisar is pleased with you. He only wanted to

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[1][Shaikh Wahby correctly stated that al-Albani graded this *`Hadith* authentic in his *Ta`hqiq* (criticism) of the *`Hadith*s contained in, Fiqhu as-Seerah, authored by Muhammad al-Ghazali].

test your firmness on your religion. So go back and disperse.'

He then wrote to Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), 'I embraced Islam', and sent some *Dinars* (a gold currency) as a gift to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"كَذَبَ عَدُوُّ اللهِ لَيْسَ بِمُسْلِمٍ وَهُوَ عَلَى النَّصْرَانِيَّةِ."

'*Allah's enemy lied. He is not a Muslim while remaining a Christian.*'" The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) divided the money among Muslims.

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also sent `Abdullah ibn `Hudhafah as-Sahmi to Kisra (Khosrau), whose name was Abarweez, son of Hurmuz, son of Anu Shirwan. Kisra tore the Prophet's letter. Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"اللهُمَّ مَزِّقْ مُلْكَهُ."

"*O Allah! Tear up his kingdom.*"[1] Indeed, Allah tore up Kisra's kingdom and the kingdom of his people[2].

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[1][Al-Bukhari (2722) narrated that `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent a letter to Khosrau with `Abdullah ibn `Hudhafah as-Sahmi and told him to hand it over to the governor of Bahrain. The governor of Bahrain handed it over to Khosrau, who, when he read the latter, tore it into pieces. (The sub-narrator added, "I think that Sa`id ibn al-Musayyib said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ invoked (Allah) to tear them all totally (Khosrau and his companions) into pieces."]

[2][In a span of thirty wonderful years during the reign of Abu Bakr, `Umar and `Uthman (رَضِيَ اللهُ عَنْهُمْ), the armies of the=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent `Hatib ibn Abi Balta`ah to al-Muqauqis, whose name was Juraij, son of Mainaa, King of Alexandria and leader of the Coptics. Al-Muqauqis said good words, but did not embrace Islam. He sent Mariyyah al-Qibtiyyah to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as a gift, and also sent her sisters Sirin and Qaisara with her. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) chose Mariyyah for himself and gave Sirin as a gift to `Hassan ibn Thabit. Al-Muqauqis sent gold weighing a thousand measures (ounces), twenty

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=companions of Allah's Messenger, salla allahu `alaihi wa-sallam, destroyed the Roman Empire and the Persian Empire, the two superpowers of the world at that time. It was an amazing and swift victory; the Roman Empire that controlled Syria and Egypt collapsed. Also, the Persian Empire collapsed, never to rise again! This was a miracle, because the Arabs were considered, until then, an obscure nation, divided into hundreds of autonomous tribes and living in one of the harshest areas in the known world, the Arabian Peninsula. Kisra, Qaisar and other kings of the time could not imagine that this nation would rise to destroy them through some of the major battles in the history the world. But, when Allah promises, He never breaks a promise. Al-Bukhari and Muslim narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"هَلَكَ كِسْرَى ثُمَّ لا يَكُونُ كِسْرَى بَعْدَهُ وَقَيْصَرُ لَيَهْلِكَنَّ ثُمَّ لا يَكُونُ قَيْصَرُ بَعْدَهُ وَلَتُقْسَمَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ."

"*Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined and there will be no Caesar after him, and you will spend their treasures in Allah's Cause.*" During that time, the Arabs used to call the kings who controlled Syria, 'Qaisar'.]

Egyptian cloaks known as, 'Egyptian Qibtiyyah', a mule called, 'Duldul', an ass called, 'Ufair', a horse called, 'al-Lazzaz', a cup made of glass, some honey and a male slave, Mabur. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was reported to have said that the evil one, al-Muqauqis, preferred to keep his kingdom, rather than risk following him, but Allah will destroy his kingdom soon after[1].

Muhammad ibn Is`haq and al-Waqidi[2] said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent Shuja` ibn Wahb al-Asadi to al-`Harith ibn Abi Shammar al-Ghassani, King of al-Balqaa. It was also said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent Shuja` to Jabalah ibn al-Ayham, or both Jabalah and al-`Harith[3]. It was also said that Shuja went to Hercules with Di`hyah ibn Khalifah. Allah has the best knowledge.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent Saleet ibn `Amr to Haudhah ibn Ali, from the tribes of *Bani Hanifah*, in the area of Yamamah (upper middle Arabia). Haudhah was generous with the Prophet's messenger. It was said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent Saleet to both Haudhah and Thumamah ibn Athal, also from *Bani Hanifah*. Haudhah did not embrace Islam, while Thumamah became a Muslim later. These were the six emissaries whom Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent in one day.

In the month of *Dhul-Qi`dah*, the eighth year AH, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent `Amr ibn al-`Aas to Jaifar and `Abdullah, sons of al-Julanda, the two kings of *Oman*. They embraced Islam and gave Amr authority over collecting the *Zakat*, while keeping their kingship [but subservient to the

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[1][Shaikh `Irfan said that there is a *`Hadith* in this meaning that ibn Sa`d collected in his book, at-Tabaqat 1:260-261]

[2][Whom the scholars of *`Hadith* did not accept his narrations].

[3][Both of whom were leaders of the *Ghassan* Arab tribes in Syria on behalf of the Roman Empire].

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)]. `Amr remained with Jaifar and Abdullah until news of the Prophet's death reached him.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also sent al-`Alaa ibn al-`Hadhrami to al-Mundhir ibn Sawa al-`Abdi, King of Bahrain. This occurred before the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) left the area of Ji`ranah, (between Makkah and Taif) or just before Makkah was conquered. Al-Mundhir embraced Islam and paid the due *Zakat* (obligatory tax on one's wealth).

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent al-Muhajir ibn Abi Umayyah al-Makhzumi to al-`Harith ibn `Abd Kulal al-`Himyari in Yemen[1]. Al-`Harith said that he would think about the matter.

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent Abu Musa al-Ash`ari and Mu`adh ibn Jabal to Yemen, after he returned from the battle of Tabuk [in the 9th year AH], or according to another opinion, in the tenth year AH, during the lunar month of *Rabi` al-Awwal*. They called to Islam and most of the people of Yemen became Muslim willingly, without a fight. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) next sent Ali ibn Abi Talib to Abu Musa and Mu`adh in Yemen, then Ali returned to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during the *Farewell-Hajj*[2], in Makkah.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent Jarir ibn `Abdullah al-Bajali to Dhul-Kala` al-`Himyari and also to Dhu-`Amr, calling them to Islam, and they embraced Islam. When Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died, Jarir was still [in Yemen] with them.

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[1][Yemen used to be separated to provinces at that time, or *Makhaleef*, each ruled by a local ruler].

[2][in the tenth year AH, only eight months before the Prophet died].

He also sent `Amr ibn Umayyah adh-Dhamri to Musailimah *al-Kadh-dhab* (the Liar). He sent another letter with as-Sa-ib ibn al-`Awwam, az-Zubair's brother, to Musailimah, who did not accept Islam.

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also sent a letter to Farwah ibn `Amr al-Judhami, calling him to Islam. It was reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not send anyone to Farwah, who was the governor of Ma`an [in Jordan], by the order of Qaisar. Farwah embraced Islam and sent a letter to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) announcing his Islam. He also sent several gifts with Mas`ud ibn Sa`d to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), such as a mule called, 'Fidh-dhah', a horse called, 'adh-Dharb', and a donkey called, 'Ya`fur', or, ''Afir', according to another narration. Farwah also sent *Thoubs* (garments) made of silk embroidered with gold. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) accepted Farwah's gifts and gave Mas`ud ibn Sa`d twelve *Uqhiyah* (a weight [an ounce]) of gold.

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also sent `Ayyash ibn Abi Rabi`ah al-Makhzumi with a letter to al-`Harith, Masru`h and Na`im the sons of `Abd Kulal, from [the Yemeni tribe of] *`Himyar*[1]. [May Allah be pleased with all of the Prophet's companions.]

The Mu-adh-dhinun, or Those Who Recited the Adhan (Call to the Prayer) for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

There were four *Mu-adh-dhin* for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), two in Madinah, Bilal ibn Raba`h the first to call the Adhan for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and `Amr ibn Um

[1][Shaikh `Irfan said that ibn `Hibban collected a *`Hadith* in this meaning in his, Sahih 14:6559].

Maktum from *Bani `Amir* a sub-tribe of Quraish. Amr was blind. In Qubaa (close to Madinah), Sa`d al-Quradhi, the freed slave of `Ammar ibn Yasir, was the Prophet's *Mu-adh-dhin*, while Abu Ma`h-dhurah Aus ibn Mughirah al-Juma`hi was the Prophet's *Mu-adh-dhin* in Makkah.

Abu Ma`h-dhurah used to recite the *Adhan* with *Tarji`* and the *Iqamah* twice[1].

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[1][Muslim (572) narrated that Abu Ma`hdhurah said that, the Apostle of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught him the *Adhan* like this,

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّه أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّه ثُمَّ يَعُودُ فَيَقُولُ أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّه أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّه حَيَّ عَلَى الصَّلاَة مَرَّتَيْنِ حَيَّ عَلَى الْفَلاحِ مَرَّتَيْنِ زَادَ إِسْحَقُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لا إِلَهَ إِلاَّ اللَّهُ.

"*Allahu akbar, allahu akbar* (Allah is the Great [said it twice]). *Ash-hadu an la ilaha illa Allah, ash-hadu an la ilaha illa Allah* (I testify that there is no deity worthy of worship except Allah [said it twice]). *Ash-hadu anna muhammadan rasulu-llah, ash-hadu anna muhammadan rasulu-llah* (I testify that Muhammad is the Messenger of Allah [said it twice])." And it should be again repeated [and this is called the '*Tarji*', which Bilal did not recite in his *Adhan*], "*Ash-hadu an la ilaha ill Allah, ash-hadu an la ilaha illa Allah. Ash-hadu anna muhammadan rasulu Allah, ash-hadu anna muhammadan rasulu Allah.*" The *Adhan* continues, "`*Hayya `ala as-salah, `hayya `ala as-salah* (Come to the prayer [twice]). *`Hayya `ala al-fala`h, `hayya `ala al-fala`h* (Come to success [twice])." Is`haq added, that the *Adhan* continues, "*Allahu akbar, allahu akbar* (Allah is the Great, Allah is the=

Bilal used to recite the *Adhan* without *Tarji`* and the *Iqhamah* once[1].

Commanders the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Appointed

Among the commanders was Badhan, may Allah be pleased with him, son of Sasan, from the children of Behram Jur. After Kisra (Khosrau) died, Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) appointed Badhan to be the commander of all of Yemen. Therefore, Badhan was the first *Amir* (commander or governor) appointed on Yemen, after Islam came, and the first non-Arab king to embrace Islam (not counting an-Najashi).

After Badhan died, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) appointed his son, Shahr, to be the governor of *San'a*

=Great). *La ilaha illa Allah* (There is no deity worthy of worship, except Allah).”]

[1][Imams al-Bukhari (568) and Muslim (570) narrated that Anas ibn Malik, may Allah b4 pleased with him, said, “The people mentioned the fire and the bell (as means proposed for announcing the time of prayer) and by such a suggestion they referred to the [the practices of the] Jews and the Christians. But Bilal was ordered, ‘Pronounce the words of the *Adhan* (call for the prayer) twice and the *Iqamah* only once.’”

The *Adhan* is as we described, while the *Iqamah*, which announces the start of the acts of the prayer, is like this, “*Allahu akbar, allahu akbar. Ash-hadu an la ilaha illa Allah. Ashhadu anna muhammadan rasulu Allah. `hayya `ala as-salah, `hayya `ala al-fala`h. Qad qamat as-salah, qad qamat as-salah*. Allahu akbar allahu akbar. La ilaha illa Allah.*”

* Bilal used to say this part of the *Iqamah* twice, according to the *`Hadith* collected by al-Bukhari and Muslim. Abu Ma`hdhurah used to repeat the statements in the *Iqamah* twice].

(capital of Yemen today) and its surrounding provinces. Shahr was later killed, and the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) appointed Khalid ibn Sa`id ibn al-`Aas (رَضِيَ اللهُ عَنْهُ) governor of *San'a*.

Further, The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) appointed al-Muhajir ibn Abi Umayyah al-Makhzumi (رَضِيَ اللهُ عَنْهُ) governor of *Kindah* and *As-Sadif*, but he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died before al-Muhajir was able to go to his province. Abu Bakr (رَضِيَ اللهُ عَنْهُ) sent al-Muhajir with an army to fight against some reverters from Islam.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) appointed Ziyad ibn Umayyah al-Ansari (رَضِيَ اللهُ عَنْهُ) governor of *`Hadhramaut*, Abu Musa al-Ash`ari (رَضِيَ اللهُ عَنْهُ) governor of Zabaid, Aden and the coastal area, Mu`adh ibn Jabal (رَضِيَ اللهُ عَنْهُ) governor of al-Janad and Abu Sufyan Sakhr ibn `Harb (رَضِيَ اللهُ عَنْهُ) governor of Najran (all in Yemen).

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) appointed Yazid (رَضِيَ اللهُ عَنْهُ), Abu Sufyan's son, governor of Taima, `Attab ibn Aseed (رَضِيَ اللهُ عَنْهُ) governor of Makkah and organizer of the *`Hajj* season for Muslims during the eighth year AH. `Attab was only twenty-six years old at that time.

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) appointed Ali ibn Abi Talib (رَضِيَ اللهُ عَنْهُ) collector of the obligatory charity and to be the judge in Yemen. He also appointed `Amr ibn al-`Aas governor of Oman and its provinces. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) appointed many men to collect the obligatory charity, since every tribe had a tax collector.

Abu Bakr (رَضِيَ اللهُ عَنْهُ) was appointed the organizer and leader of the *`Hajj* season in the ninth year after *Hijrah*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent Ali ibn Abi Talib behind him to recite *Surat Bara'ah* (chapter 9 in the Qur'an) for the people. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did this, it was said,

because the beginning of this *Surah* was revealed after Abu Bakr departed.

It was also said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did so, because it was the tradition of Arabs that only a leader or one of his household members could conduct treaties or annul them[1].

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[1] [Allah said in *Surat Bara-ah* (9:1-5),

﴿ بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدتُّمْ مِنَ الْمُشْرِكِينَ ۝ فَسِيحُوا فِي الأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ۝ وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ۝ إِلاَّ الَّذِينَ عَاهَدتُّمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ۝ فَإِذَا انسَلَخَ الأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلاَةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

(*Freedom from* [all] *obligations* [is declared] *from Allâh and His Messenger* (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) *to those of the Mushrikûn* [polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh], *with whom you made a treaty. So travel freely* [O *Mushrikûn*] *for four months* [as you will] *throughout the land, but know that you cannot escape* (from the punishment of) *Allâh; and Allâh will disgrace the disbelievers. And a declaration from Allâh and His Messenger to mankind on the greatest day* [the 10th of Dhul-Hijjah — the 12th month of Islâmic calendar] *that Allâh*=

It was also said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent Ali to help and support Abu Bakr. This is why when Abu Bakr asked Ali (رَضِيَ اللهُ عَنْهُمَا), "Were you sent as an *Amir* (commander) or *Ma`-mur* (aide)?" Ali answered, "Rather, *Ma`-mur*."[1]

Allah's enemies, the *Rafidhah*, claim that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replaced Abu Bakr with Ali. This is one of their false claims and lies.

The Prophet's Guards

Sa`d ibn Mu`adh (رَضِيَ اللهُ عَنْهُ) was among the Prophet's guards; he guarded him during the battle of *Badr*, when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) slept in an arbor (shed or bower). Muhammad ibn Maslamah (رَضِيَ اللهُ عَنْهُ) guarded the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), during the battle of *U`hud* and az-Zubair ibn al-`Awwam

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=*is free from* [all] *obligations to the Mushrikûn and so is His Messenger. So if you* [*Mushrikûn*] *repent, it is better for you, but if you turn away, then know that you cannot escape* [from the punishment of] *Allâh. And give tidings* [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] *of a painful torment to those who disbelieve. Except those of the Mushrikûn with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely, Allâh loves Al-Muttaqûn* [the pious]. *Then when the Sacred Months* [the 1st, 7th, 11th, and 12th months of the Islâmic Calendar] *have passed, then kill the Mushrikûn wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent* [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] *and perform As-Salât* (*Iqâmat-as-Salât*), *and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.*)].

[1][A weak *`Hadith* collected by an-Nasaii (3993) and ad-Darimi (1915); Shaikh Wahby said, "Refer to, Dha'eef Sunan an-Nasaii (195)"].

(رَضِيَ اللهُ عَنْهُ) did so, during the battle of *al-Khandaqh*. `Abbad ibn Bishr (رَضِيَ اللهُ عَنْهُ) used to be the chief of the Prophet's guards. Several other people guarded the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) until Allah's statement was revealed,

﴿ وَاللَّهُ يَعْصِمُكَ مِنْ النَّاسِ ﴾

(*Allâh will protect you from mankind*)[1], and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went out to the people and recited this *Ayah* to them and told the guards to disperse[2].

Those Who Beheaded for the Prophet

Those responsible for beheading included `Ali ibn Abi Talib, az-Zubair ibn al-`Awwam, al-Miqhdad ibn `Amr, Muhammad ibn Maslamah, `Asim ibn Thabit ibn Abi al-Aqla`h and adh-Dha`hhak ibn Sufyan al-Kilabi (رَضِيَ اللهُ عَنْهُمْ). Qais ibn Sa`d ibn `Ubadah al-Ansari (رَضِيَ اللهُ عَنْهُمَا) was the Prophet's police chief[3].

While at *al-`Hudaibiyyah* area[4], al-Mughirah ibn Shu`bah (رَضِيَ اللهُ عَنْهُ) stood, while holding his sword, by the Prophet, who was sitting down.

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[1][5:67]

[2][Shaikh Wahby said that at-Tirmidhi (3046) collected this authentic *`Hadith*, which al-Albani included in his book, Sahih Sunan at-Tirmidhi, *`Hadith* no. 2440.]

[3][Al-Bukhari (6622) narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "Qais ibn Sa`d ibn `Ubadah was to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), like the chief of police to the *Amir* (chief, or commander)."]

[4][Al-Bukhari (2529) narrated that al-Miswar ibn Makhramah and Marwan said that al-Mughirah ibn Shu`bah (رَضِيَ اللهُ عَنْهُ) was standing near the head of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), holding a sword and wearing a helmet. This occurred during the=

The Prophet's Treasurer, Seal Holder, Shoes and *Siwak* Keeper and Doormen

Bilal (رَضِيَ اللهُ عَنْهُ) used to be the Prophet's treasurer, while Mu`aiqib ibn Abi Fatimah ad-Dausi (رَضِيَ اللهُ عَنْهُ) was his seal keeper. Abdullah ibn Mas`ud (رَضِيَ اللهُ عَنْهُ) was entrusted with the Prophet's sandals and *Siwak*, while Raba`h and Anasah, the freed slaves of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) were his doormen[1], as well as, Anas ibn Malik and Abu Musa al-Ash`ari (رَضِيَ اللهُ عَنْهُمْ).

The Prophet's Speakers and Poets

Ka`b ibn Malik, Abdullah ibn Rawa`hah and `Hassan ibn Thabit (رَضِيَ اللهُ عَنْهُمْ) were the Prophet's poets, who defended Islam. `Hassan ibn Thabit[2] and Ka`b ibn

=negotiations for a peace treaty between the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the pagans of Quraish.]

[1][Who allowed people into the Prophet's room with his permission].

[2][A-Bukhari (2973) and Muslim (4539) narrated,

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: مَرَّ عُمَرُ فِي الْمَسْجِدِ وَحَسَّانُ يُنْشِدُ فَقَالَ كُنْتُ أُنْشِدُ فِيهِ وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ ثُمَّ الْتَفَتَ إِلَى أَبِي هُرَيْرَةَ فَقَالَ أَنْشُدُكَ بِاللَّهِ أَسَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "أَجِبْ عَنِّي اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ" قَالَ نَعَمْ.

Sa`eed bin Al-Musaiyab said, "`Umar (رَضِيَ اللهُ عَنْهُ) came to the *Masjid* while `Hassan (رَضِيَ اللهُ عَنْهُ) was reciting a poem; `Umar disapproved of that. Hassan said, 'I used to recite poetry in this very *Masjid* in the presence of one (the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who was better than you.' He next turned towards Abu Hurairah (رَضِيَ اللهُ عَنْهُ) and said, 'I ask you by Allah, did you hear Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say (to me), '*Answer* (the pagans'=

Malik had the most effect against the *Kuffar* (disbelievers). The Prophet's poets used to shame the *Kuffar* for their *Kufr* (atheism) and *Shirk* (polytheism). Thabit ibn Qais ibn Shammas was the Prophet's speaker[1].

The Prophet's *`Hudat*[2] While Traveling

The *`Hudat* included Abdullah ibn Rawa`hah, Anjashah, `Amir ibn al-Akwa` and his uncle Salamah ibn al-Akwa` (رَضِيَ اللهُ عَنْهُمْ). Muslim[3] narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a *`Hadi* whose voice was beautiful and he once said to him,

"رُوَيْداً يَا أَنْجَشَةُ، لاَ تَكْسِرِ الْقَوارِيرَ."

"*Be kind, O, Anjashah! Do not break the glass vessels,*" in reference to weak women.

=criticism of me) *on my behalf. O Allah! Support him* (Hassan) *with the Holy Spirit.*' Abu Hurairah said, 'Yes.'"]

[1][Al-Bukhari (3344) and Muslim (170) narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) noticed the absence of Thabit bin Qais (رَضِيَ اللهُ عَنْهُ). A man said, "O Allah's Apostle! I shall bring you his news." So he went to him and saw him sitting in his house dropping his head (sadly). He asked Thabit, "What's the matter?" Thabit replied, "An evil situation: A man used to raise his voice over the voice of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and therefore, all his good deeds have been annulled and he is from the people of Hell." The man went back and told the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) what Thabit had said. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to him, "*Go and say to Thabit, 'You are not from the people of Fire, but from the people of Paradise.* '"]

[2][The *`Hadi* sings songs for the camels, so that they walk calmly and follow the voice of their driver].

[3][And also al-Bukhari, as we stated].

The Prophet's *Ghazwat* (Battles), Armies and Expeditions

All of the Prophets' *Ghazwat*, *Bu`uth* and *Saraya*[1] occurred after the *Hijrah*, within a span of ten years. There were either twenty-seven *Ghazwat*, or twenty-five, or twenty-nine. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had to fight in nine battles, *Badr*, *U`hud*, *al-Khandaqh*, *Quraidhah*, *al-Mustaliqh*, Khaibar, *al-Fat`h* (Conquering of Makkah), `Hunain and Taif. It was said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also fought against *Bani an-Nadhir* (a Jewish tribe) and at *al-Ghabah* and *Wadi al-Qura*, which was a suburb of Khaibar.

As for the *Saraya* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the armies he sent, they numbered close to sixty. There were seven major battles: *Badr*, *U`hud*, *al-Khandaqh*, Khaibar, *al-Fat`h*, *`Hunain* and *Tabuk*[2]. Several parts of the Qur'an mentioned these major *Ghazwat*. For instance, *Surat al-Anfal* (chapter 8) was revealed about *Ghazwat Badr*, while the last part of *Surat Al `Imran* (chapter 3) was about *Ghazwat U`hud*, from Allah's statement,

﴿ وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ﴾

(*And* [remember] *when you* [Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) *left your household in the morning to post the believers at their stations for the battle*} [3:121], until just before the end of the

[1]['Ghazwat', pl. For, 'Ghazwah', means battles. The battles that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) led himself were called, 'Ghazwat', whereas the armies and expeditions he sent while remaining behind are called, 'Bu`uth', pl. for, 'Ba`th', and, 'Saraya', pl. for, 'Sariyyah'.]

[2][all of which are mentioned in detail later on in, Zad al-Ma`ad].

Surah. The beginning of *Surat al-A`hzab* (chapter 33) was revealed about the battles of *al-Khandaqh*, *Qhuraidhah* and Khaibar. *Surat al-`Hashr* (59) was revealed about *Bani an-Nadhir*, *al-Fat`h* (48) about *al-`Hudaibiyyah* and the battle of Khaibar. The conquering of Makkah was mentioned indirectly in, *Surat al-Fat`h* and directly in, *Surat an-Nasr* (110). He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was wounded during the battle of *U`hud*[1]. The angels fought alongside the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during the battles of *Badr*[2] and *`Hunain*. They also descended during the battle of *al-Khandaqh*[3], where they shook the *Mushriks* [surrounding Madinah] and defeated them. During that battle, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) threw a

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[1][Al-Bukhari (3767) narrated that Sahl bin Sa`d As-Sa`idi was asked about how the wound of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was treated, and he replied, "`Ali used to bring water in his shield and Fatimah (the Prophet's daughter and `Ali's wife) used to wash the blood off his face. Then straw mat was burnt and the wound was filled with it."]

[2][Al-Bukhari (3694) narrated that `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said on the day of *Badr*, "*Here is Jibril, holding the head of his horse and wearing war armors.*" Allah sent the angels to strengthen the hearts of the believers and to aid them.]

[3][Shaikh `Irfan said, "Allah said in Surat al-A`hzab (33:9),

﴿ يَاأَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴾

(*O you who believe! Remember Allâh's Favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not* [angels during the battle of *Al-Ahzâb* (the Confederates, *Ghazwat al-Khandaq* [in 5 AH])]. *And Allâh is Ever All-Seer of what you do.*)"]

handful of sand at the faces of the *Mushriks* (Polytheists) and they fled [without a fight] [1].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) won decisively in two battles, *Badr* and *`Hunain*. He used *al-Manjaniq* (mangonel, or catapult) during one battle, at-Taif, and took cover behind a trench during, *Ghazwat al-Khandaqh*, also known as, *Ghazwat al-A`hzab*. Salman al-Farisi (رَضِيَ اللهُ عَنْهُ) suggested that the trench be dug in that battle.

The Prophet's Weapons and Furniture

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had nine swords. He inherited *Ma`thur* from his father, and it was the first sword he ever owned. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had *al-`Idhb* and *Dhul-Fiqhar* or *Dhul-Faqhar*, which did not leave his sight. *Dhul-Fiqhar* had a hilt, circular hand guard, tuft, buckles and a base made of silver. He also had *al-Qhal`ii*, *al-Battar*, *al-`Hatf*, *ar-Rasub*, *al-Mukh-dham* and *al-Qhadheeb*, which had a base made of silver and silver circular hand guards. The Prophet acquired *dhul-Fiqhar* during the battle of *Badr* and saw a dream about it[2]; when

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[1][Al-Bukhari (2716) and Muslim (3277) narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked for Allah's wrath upon the *A`hzab*, saying,,

"اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ اللَّهُمَّ اهْزِمِ الأَحْزَابَ اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ."

"*O, Allah, Revealer of the Holy Book, and the One swift at reckoning! O, Allah, Defeat the confederates. O, Allah, Defeat them and shake them.*"]

[2][Allah said in *Surat al-Fat`h* (48:27), =

he entered Makkah during *al-Fat`h*, his sword was beautified with gold and silver.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had seven pieces of armor: *Dhatul-Fudhul*, which he later on pawned with Abu ash-Sha`hm, a Jew, in return for some barley, thirty *Sa`* (weights pertaining to foodstuff) for his family[1]. The debt was for a year. *Dhatul-Fudhul* was made of iron. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also had *Dhatul-Wisha`h*, *Dhatul-`Hawashi*, *as-Sa`diyyah*, *Fidh-dhah*, *al-Batraa* and *al-Khirniqh*.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) owned six bows, *az-Zauraa*, *ar-Rau`haa*, *as-Safraa*, *al-Baidhaa*, *as-Saddad* and *al-Katum*, which was broken during the battle of *U`hud*. Qatadah ibn an-Nu`man (رَضِيَ اللهُ عَنْهُ) took *al-Katum*.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a quiver called, *al-Kaafur*, and a strap (belt quiver) for it made from tanned

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= ﴿ لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴾

(*Indeed Allâh shall fulfil the true vision* which He showed to His Messenger* (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) *in very truth. Certainly, you shall enter Al-Masjid Al-Harâm, if Allâh wills, secure,* (some) *having your heads shaved, and* (some) *having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory* [conquering *Makkah* or *Khaibar*].)

* The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw a dream that he has entered *Makkah* along with his Companions, having their (head) hair shaved and cut short]

[1][Al-Bukhari narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) bought some foodstuff from a Jew and mortgaged his armor to him."]

skin, as well as, three silver circular rings, a buckle and an edge made of silver. We should state that ibn Taimiyyah, Shaikh al-Islam, said that there are no authentic narrations that indicate that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ever wore a strap around his waist.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had several shields, *az-Zaluqh*, *al-Futaqh* and another one that he was given as a gift that had a painting of a statue on. It was said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) placed his hand on the statute and Allah (سُبْحَانَهُ وَتَعَالَى) made it fade away.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) owned five spears, such as *al-Muthwi* and *al-Muthni*. He had a lance called, *an-Nab`ah* and a bigger lance called, *al-Baidhaa*. He had a short lance like a staff called, *`Anazah*, which he held while attending the *`Eed* festivals and used to place in front of him when he led the prayer, using it for *Sutrah*[1]. Sometimes, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) walked while holding the *`Anazah*.

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[1][It is necessary (a *Wajib*) for those who lead the prayers for Muslims, as well as, those praying alone, to place a *Sutrah* in front of them.

Al-Bukhari and Muslim, with some variations in their narrations, narrated that Abu Ju`haifah said, "I saw Bilal carrying a short spear (or stick) which he stuck in the ground. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came out tucking up his red cloak, and led the people in prayer and offered two *Rak`at* (facing the *Ka`bah*) taking a short spear (or stick) as a *Sutrah* for his prayer. I saw the people and animals passing in front of him beyond the stick." Further, al-Bukhari narrated that Nafi` said, "I saw Ibn `Umar praying, while having his camel as a *Sutrah* in front of him and he said, "I saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) doing the same." Moreover, al-Bukhari and Muslim narrated that Abu Sa`id al-Khudri (رَضِيَ اللهُ عَنْهُ) reported that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a helmet made of iron called, *al-Muwash-sha`h*, which was adorned with copper, and another helmet, called, *as-Sabugh* or *Dhus-Sabugh*.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had three *Jubbah* (*Thoubs*, or garments or long shirts) that he wore during battle, one of them was said to be made of fine green silk brocade, or sarcenet. It is well known that `Urwah ibn az-Zubair had a *Yalmaqh*, meaning, *Qaba* (outer garment) made of *Dibaj* (silk brocade) with embroidery made of fine green silk. `Urwah used to wear it during war. Imam Ahmad stated that it is allowed to wear silk during war.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a black banner or flag called, *al-`Uqhab*. Abu Dawood[1] collected a *`Hadith* in the,

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="إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ فَإِنْ أَبَى فَلْيُقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ."

"When one of you prays behind something as a Sutrah from people and someone wanted to pass in front of him, he should try and prevent him as far as possible. But, if he insists on passing one should force him to stop, for he is a devil." Also, al-Bukhari narrated that Nafi` said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to make his she-camel sit across and he would pray facing it (as a *Sutrah*).' I asked, 'What would the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) do if the she-camel was provoked and moved?' I was told, 'He would take its camel-saddle and put it in front of him and pray facing its back part (as a *Sutrah*).' Ibn `Umar used to do the same.'" This Hadith indicates that one should not pray, except behind a *Sutrah*. Further, Muslim narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) reported, "The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked about *Sutrah* of a worshipper and he said, '*Equal to the back of the saddle.*'"]

[1][Shaikh `Irfan said that Abu Dawood (2226) collected this *`Hadith*, which has two unknown narrators, making the *`Hadith* weak].

Sunan from one of the companions who said, "I saw the Prophet's banner, it was yellow." The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also had white banners that were sometimes mixed with black[1].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a pavilion called, *al-Kann* and a *Mi`hjan* (crosier or crook) one cubit long, or longer, that he would carry while walking or riding. When riding his camel, he would hang the crosier before him. The Prophet had a *Mikhsarah* (baton or wand) called, *al-`Arjun* and a staff called *al-Mamshuqh*. It was said that this is the same staff that the Caliphs, succeeding the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to hold in their hands.

Moreover, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a cup called, *ar-Rayyan* and also *al-Mughni*, and another cup with a silver chain around it[2]. He had a glass cup and

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[1][Ahmad (17884), Abu Dawood (2224), at-Tirmidhi (1603) and an-Nasaii in, al-Kubra (5:8606), according to Shaikh `Irfan, collected this *`Hadith* from al-Baraa ibn `Azib (رَضِيَ اللهُ عَنْهُ)].

[2][Al-Bukhari (5207) narrated that `Asim al-A`hwal said, "I saw the drinking bowl of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with Anas ibn Malik (رَضِيَ اللهُ عَنْهُ), and it had been broken, and he had mended it with silver plates. That drinking bowl was quite wide and made of *Nadhar* wood. Anas said, 'I gave water to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in that bowl more than so-and-so (for a long period).'" Ibn Sirin said, "Around that bowl there was an iron ring, and Anas wanted to replace it with a silver or gold ring, but Abu Tal`hah said to him, 'Do not change a thing that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has made.' So Anas left it as it was.'" We should mention here that al-Bukhari narrated that Abdul Ra`hman ibn Abi Laila said, "While we were with `Hudhaifah [at *al-Mada-in* (which was the seat of the Persian emperors)], he asked for water. A *Majoosi* (fire worshipper) brought him water in a silver cup and placed it in his hand. `Hudhaifah threw it at him and said, 'I have thrown it only because I have forbidden him to=

another made of wood, which he placed under his bed to urinate in it at night. He had a pot called, *as-Sadir* and an earthenware pot made of stone [in which he poured water] to use for *Wudhu* (Ablution)[1]. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a copper *Mikhdhab* (painted stove pot)[2], a vessel called, *as-Sa`ah*, a basin or washtub made of brass and a perfume vessel. He had a container in which he placed his mirror and comb,

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=use it, but he does not stop using it. Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لا تَشْرَبُوا فِي إِنَاءِ الذَّهَبِ وَالْفِضَّةِ وَلا تَلْبَسُوا الدِّيبَاجَ وَالْحَرِيرَ فَإِنَّهُ لَهُمْ فِي الدُّنْيَا وَهُوَ لَكُمْ فِي الآخِرَةِ يَوْمَ الْقِيَامَةِ."

'*Do not drink in cups or eat in plates made of gold and silver, nor wear Dibaj* (a kind of silk) *or silk. Surely, they are for them* (unbelievers) *in this world and for you* (Muslims) *in the Hereafter, on the Day of Resurrection.*'"]

[1][Al-Bukhari narrated that `Abdullah ibn Zaid (رَضِيَ اللهُ عَنْهُ) reported, "Once, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came to us and we brought out water for him in a brass pot. He performed Ablution, by washing his face thrice, and his forearms to the elbows twice, then passing his wet hands lightly over the head from front to rear and bringing them to the front again and washing his feet (up to the ankles)."]

[2][Al-Bukhari narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "It was the time for prayer, and those whose houses were near got up and went to their people (to perform Ablution). Some people remained (sitting). Then a painted stove pot (*Mikhdhab*) containing water was brought to Allah's Apostles (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The pot was small, not broad enough for one to spread one's hand in. Yet, all the people performed ablution." The sub-narrator said, "We asked Anas, 'How many persons were you?' Anas replied 'We were eighty or more.'" It was one of the miracles of Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).]

which was made of ivory, otherwise called, *`Aaj* or *adh-Dhabl*. He had a *kohl* (eastern eyeliner) dispenser, which he used thrice in each eye, before he went to sleep, using kohl called, *Ithmid* (antimony)'. In the same container [along with the comb and mirror], he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also kept the scissors and his *Siwak* (a tree branch used as a tooth cleanser).

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a bowl called, *al-Gharraa*, which had four rings that four men would hold to carry it. He had a *Sa`* (measure, or weight), *Mudd* (half bushel, a dry measure) and a *Qatifah* (velvet). He had a bed with a frame made of *Saj* (teak), a gift from As`ad ibn Zurarah (رَضِيَ اللهُ عَنْهُ). He had a mattress of *Adam* (dyed skin or dermis), filled with fibers.

These are the types of weapons and furniture the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had that were mentioned in various *`Hadiths*.

Animals the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Owned

The first horse the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) owned was called, *as-Sakb*, which was *Agharr* (having a blaze in its forehead), *Mu`hajjal* (white-footed), fast and reddish brown or black in color. *As-Sakb* belonged to a Bedouin who used to call it, *adh-Dhars*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) paid him ten *Uqhiyah* (ounce) for the horse.

He also had, *al-Murtajaz*, which was gray in color. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) rode it to attend [the funeral prayer for the benefit] of Khuzaimah ibn Thabit (رَضِيَ اللهُ عَنْهُ).

He also had *al-Lu`haif*, *al-Lazzaz*, *adh-Dharib*, *Sab`hah* and *al-Ward*. There is agreement on these seven horses [that the Prophet owned them]. It was said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had fifteen horses, but there is a

difference of opinion on this. The saddle the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used was made of fibers.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a gray mule called, *Duldul*, a gift from al-Muqauqis King of Alexandria. He also owned a mule called *Fidh-dhah*, a gift from Farwah al-Judhami, and a gray mule that was a gift from the governor of *Ayilah* (*Jerusalem*). The governor of *Doomat al-Jandal* (North Western Arabia) gave the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) a mule, and also an-Najashi sent a mule to him as a gift, according to one account.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) received a gray donkey as a gift from al-Muqauqis, it was called, *`Ufair*. He had another donkey that Farwah al-Judhami gave to him as a gift, and another that Sa`d ibn `Ubadah gave him, and he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to ride it.

Al-Qaswaa was among the female camels the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) owned; it is the same camel he used during the *Hijrah*[1]. He also had *al-`Adhbaa* and *al-Jad`aa*[2]. These two camels did not have a *`Adhb* or *Jad`* to warrant calling them by these names, but these were the names given to them.

There is a difference of opinion regarding whether *al-`Adhbaa* and *al-Jad`aa* were one and the same camel. *Al-`Adhbaa* was the fastest camel, until a Bedouin brought his camel, which was below six years in age, and it came in first, ahead of *al-`Adhbaa*. This was hard on the Muslims, so the Messenger of Allah said,

"إِنَّ حَقًّا عَلَى اللهِ أَلاَّ يَرْفَعَ مِنَ الدُّنْيا شَيْئاً إلاَّ وَضَعَهُ."

[1][Migration from Makkah to Madinah].

[2][Two terms that pertain to physical defects and amputation].

"It is Allah's way that He brings down whatever He raises high in the life of the world."[1] The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) acquired a young male camel that belonged to Abu Jahl (Allah's enemy), which had a *Burrah* (nose-ring) made of silver in its nose. On the Day of *`Hudaibiyyah* [peace treaty with Quraish pagans], the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) slaughtered this camel for *Hady*[2] to enrage the *Mushriks*[3].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) owned forty-five female camels, including a young camel that Sa`d ibn `Ubadah gave to him as a gift from the estate of *Bani `Aqeel.*

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a hundred sheep that he kept at that number. Whenever a lamb was born over

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[1][Al-Bukhari (6020), from Anas (رَضِيَ اللهُ عَنْهُ) reported].

[2][Allah said in the Qur'an 2:196,

﴿ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ ﴾

(*And perform properly* [all the ceremonies according to the ways of Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ], *the `Hajj and `Umrah* [the pilgrimage to Makkah] *for Allâh. But if you are prevented* [from completing them], *sacrifice a Hady* [animal, a sheep, a cow, or a camel] *such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice.*) The pagans of Quraish prevented the Prophet and his companions from visiting the *Ka`bah* on the year of *al-`Hudaibiyyah*, and the Prophet slaughtered Abu Jahl's camel as *Hady.*]

[3][Ahmad (2244), at-Tirmidhi (743), Abu Dawood (1487) and others collected this *`Hadith* from `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ). Also, ibn Majah (3076) and at-Tirmidhi (815) collected this *`Hadith* from Jabir ibn Abdullah; Shaikh Wahby said that al-Albani included the latter narration in his book, Sahih Sunan ibn Majah, no. 2496].

the hundred, he would slaughter a sheep. He had seven milk goats, which Um Ayman used to tend.

The Prophet's Guidance With Regards to Clothes

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore an *`Emamah* (turban) called, *As-Sa`hab*, which he later gave to `Ali as a gift. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to wear a *Qhalansuah* (cap or *Kufi*) under his *`Emamah*, the *Qhalansuah* without an *`Emamah* and sometime the *`Emamah* without a *Qhalansuah*. When he wore his *`Emamah*, he let its two ends (or *Dhuabah* [braids]) hanging between his shoulders. Muslim narrated in the, Sahih, that `Amr ibn `Hareeth said, "I saw Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on the pulpit with a black turban on his head and its two ends hanging between his shoulders." Also, Muslim narrated that Jabir ibn Abdullah said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) entered Makkah, while wearing a black turban. Jabir did not mention the *Dhu-abah*[1] (braid), indicating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not do that all the time. It could be said that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) entered Makkah, he was also wearing his armors and helmet on his head[2]. Therefore, he wore what was suitable in various situations.

My Shaikh, Abu al-`Abbas, ibn Taimiyyah, may Allah (سُبْحَانَهُ وَتَعَالَى) bless his soul in Paradise, used to mention a beautiful secret behind the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wearing the *Dhu-abah*. He said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) started

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[1][Letting the two sides of the turban hanging between the shoulders].

[2][This is why Jabir (رَضِيَ اللهُ عَنْهُ) did not mention the *Dhu-abah*. Al-Bukhari narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) entered Makkah in the year of its Conquest wearing an Arabian helmet on his head."]

wearing a *Dhu-Abah* in the morning following his seeing the vision he saw in Madinah. He saw the Lord of Might, the Blessed the Most Honored, and He said, in a *`Hadith* collected by at-Tirmidhi (3223)[1] and graded authentic by al-Bukhari,

" يَا مُحَمَّدُ هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلأُ الأَعْلَى قَالَ قُلْتُ لا قَالَ فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيَّ حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ أَوْ قَالَ فِي نَحْرِي فَعَلِمْتُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ."

"*O, Muhammad! What is it that al-Mala-ul-A`la* (angels in heaven) *are disputing about?*" The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "*I said, 'I do not know.' So Allah* (in that dream) *placed His Hand between my shoulders and I learned the knowledge about whatever is between the heavens and the earth.*"[2]

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[1][Refer to, Sahih Sunan at-Tirmidhi (2580), by al-Albani].

[2][This does not mean that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had knowledge in everything just as Allah does, as the ignorant claim. Rather, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only learned the major incidents and news that were between the heavens and the earth. To totally dissipate the *Sufi* creed about this subject, we offer two *Ayat* and a *`Hadith*. Allah said,

﴿قُلْ لا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالأَرْضِ الْغَيْبَ إِلاَّ اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

(Say: *"None in the heavens and the earth knows the Ghaib [Unseen] except Allâh, nor can they perceive when they shall be resurrected"*) [27:65], and,=

Ibn Taimiyyah said, "So from that time, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) let the *Dhu-abah* hang between his shoulders." This (ibn Taimiyyah's wonderful statement) is a type of knowledge that the tongues and hearts of the ignorant ones

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= ﴿ قُلْ لا أَمْلِكُ لِنَفْسِي نَفْعًا وَلا ضَرًّا إِلاَّ مَا شَاءَ اللَّهُ وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لاسْتَكْثَرْتُ مِنْ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلاَّ نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ ﴾

(*Say* [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ]: *"I possess no power over benefit or hurt to myself except as Allâh wills. If I had the knowledge of the Ghaib* [Unseen], *I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe"*) [7:188]. Further, al-Bukhari and Muslim narrated that `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, about the Day of Judgment,

"وَإِنَّ أَوَّلَ الْخَلائِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ وَإِنَّهُ سَيُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ فَأَقُولُ يَا رَبِّ أَصْحَابِي فَيَقُولُ إِنَّكَ لا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ."

"*The first human being to be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and then* (angels) *will drive them to the left side* (Hellfire). *I will say. 'O my Lord!* (They are) *my companions!' Then a reply will come* (from Allah), *'You do not know what they did* (*A`hdathu*) *after you.'"* If the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had knowledge about all matters of the Unseen, then why would the angels tell him *on the Day of Judgment*, "You do not know what they invented (in Arabic, *A`hdathu* [another word for *Bid`ah*]) after you"?]

deny. I never saw anyone, except ibn Taimiyyah, mention this statement about the *Dhu-abah*.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore *Qhamees* (shirts), and they were among the most beloved clothes to him. The sleeves of his shirts were to his wrist. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore the *Jubbah* (long shirts) and the *Faruj*, which is similar to the *Qabaa* (outer garment). He also wore the *Qabaa*, and while traveling, he once wore a *Jubbah* (cloak) that had tight sleeves[1].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also wore the *Izar* (waistcloth) and the *Ridaa* (robe).

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore a red *`Hullah*[2], which, to be called *`Hullah*, consists of an *Izar* and a *Ridaa* (robe). Those who thought that the Prophet's *`Hullah* was plain red have made a mistake. The red *`Hullah* that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore consisted of two Yemeni garments with red and black stripes on them. They were striped like all Yemeni garments, and they were called, 'red garments', because of the red stripes on them. Surely, wearing plain red is firmly prohibited. In a *`Hadith* collected in, Sahih al-

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[1][Al-Bukhari narrated that al-Mughirah ibn Shu`bah (رَضِيَ اللهُ عَنْهُ) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went out to answer the call of nature and on his return I brought some water to him. He performed Ablution, while wearing a *Shami* cloak. He rinsed his mouth and washed his nose by putting water in it and then blowing it out, and washed his face. Then he tried to take out his hands through his sleeves but they were tight, so he took them out from underneath, washed them and passed wet hands over his head and over his leather socks."]

[2][Al-Bukhari narrated that al-Baraa ibn `Azib (رَضِيَ اللهُ عَنْهُ) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was of moderate height having broad shoulders (long) hair reaching his ear-lobes. Once I saw him in a red cloak and I had never seen a more handsome [man] than him."]

Bukhari, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade using red *Mayathir* (silken carpets placed on saddles)[1]. In the, Sunan, by Abu Dawood[2], `Abdullah ibn `Amr (رَضِيَ اللهُ عَنْهُمَا) said,

هَبَطْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ ثَنِيَّةٍ فَالْتَفَتَ إِلَيَّ وَعَلَيَّ رَيْطَةٌ مُضَرَّجَةٌ بِالْعُصْفُرِ فَقَالَ: "مَا هَذِهِ الرَّيْطَةُ عَلَيْكَ" فَعَرَفْتُ مَا كَرِهَ فَأَتَيْتُ أَهْلِي وَهُمْ يَسْجُرُونَ تَنُّورًا لَهُمْ فَقَذَفْتُهَا فِيهِ ثُمَّ أَتَيْتُهُ مِنَ الْغَدِ فَقَالَ: "يَا عَبْدَ اللَّهِ مَا فَعَلَتِ الرَّيْطَةُ" فَأَخْبَرْتُهُ فَقَالَ: "أَلا كَسَوْتَهَا بَعْضَ أَهْلِكَ فَإِنَّهُ لا بَأْسَ بِهِ لِلنِّسَاءِ."

"We climbed down a hilly side with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), when he looked at me and saw that I was wearing a *Raitah* (sheet) dyed in safflower (red) on me. He said, '*What is this Raitah you are wearing?*' I knew what he

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[1][Al-Bukhari and Muslim narrated that al-Baraa ibn `Azib (رَضِيَ اللهُ عَنْهُ) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered us to do seven things and forbade us from seven. He ordered us to visit the sick, follow funeral processions, reply to the sneezer (by saying, "*Yar`hamuka-llah* (may Allah be merciful on you"), provided the sneezer says, "*Al-`Hamdu-lillah* (all praises are for Allah)," accept invitations, greet (everybody), help the oppressed and help others fulfill their oaths. He forbade us to wear gold rings, to drink in silver (utensils), to use *Mayathir* (silken carpets placed on saddles), to wear *al-Qissi* (a kind of silken cloth), to wear silk, *Dibaj* or *Istabraq* (two kinds of silk)."]

[2][Shaikh `Irfan said that Ahmad (2:6867), Abu Dawood (4066) and ibn Majah (3603) collected this authentic *`Hadith*; Shaikh Wahby said that al-Albani included it in his book, Sahih Sunan Abu Dawood (3431).]

disliked. I returned to my family, who were kindling their oven, and threw the sheet in it. The next day, I went to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who said, '*What have you done with the Raitah, O, Abdullah?*' I told him what I did with it, and he said, '*Why did you not given it to your wife, because it is permissible for women to wear.*'"

Further, Muslim narrated that `Abdullah ibn `Amr (رَضِيَ اللهُ عَنْهُمَا) said,

رَأَى رَسُولُ اللَّه صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ ثَوْبَيْنِ مُعَصْفَرَيْنِ
فَقَالَ: "إِنَّ هَذِهِ مِنْ ثِيَابِ الْكُفَّارِ فَلا تَلْبَسْهَا."

"Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw me wearing two garments dyed from saffron and he said, '*These are the clothes worn by the non-believers, so do not wear them.*'" Muslim also narrated that Ali ibn Abi Talib said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade wearing clothes dyed with saffron.

Clothes died with saffron are known to turn red. Abu Dawood narrated in his, Sunan, collection that once, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions were on a trip, when he saw garments with red stripes covering the animals that the companions rode. He was reported to have said, "Why do I see redness covering you?" The companion who was reported to have narrated the *`Hadith* said, "Because of the statement of Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), we rushed in such a haste to remove those [red]

saddlecloths that some of our camels became restless. We removed the red saddlecloths from over our animals."[1]

Therefore, wearing clothes dyed solid red is extremely disliked. How could anyone think that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would wear outfits dyed plain red? To the contrary, Allah (سُبْحَانَهُ وَتَعَالَى) has saved him from this. As we stated, this mistake came when people thought that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore a red *'Hullah* [when in fact it only had red stripes in it].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also wore striped and plain *Khameesah* (a square silk or marked garment), a black *Thoub* and fur with silk embroidery. Imam Ahmad (4:13627) and Abu Dawood (4047) narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "The King of Rome sent silk fur to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as a gift. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore it. It is as if I am now looking at his hands swinging (within the fur's sleeves)."[2] Al-Khattabi said that the fur (*Mustaqah*, in Arabic) mentioned here was not silken, because fur cannot be made from silk. Rather, it had silk embroidery on it.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) bought pants or trousers, apparently for the purpose of wearing them[3]. It was reported in several *`Hadiths* that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

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[1][Abu Dawood (3548) and Ahmad (15246) collected this *`Hadith*; Shaikh Wahby said that al-Albani graded it weak, by including it in, Dha'eef Sunan Abu Dawood, no. 879].

[2]Shaikh Wahby said that Ahmad (12921) and Abu Dawood (3526) collected this weak *`Hadith*; Dha'eef Sunan Abu Dawood, no. 874].

[3][Abu Dawood (2898) collected this *`Hadith*, which, al-Albani graded authentic, in his book, Sahih Sunan Abu Dawood, no. 2854].

wore trousers and that the companions also wore them by the Prophet's permission[1].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also wore the *Khuff* (socks made from thick fabric or leather) and the *Ni`l* (strapless or

[1][We should assert that the tradition of only wearing tight pants and a short shirt is not Islamic. Rather, it was imported from the Christians, who invaded and occupied much of the Muslim world in the last few centuries and brought with them their traditions and culture. We, Muslims, should be proud of our own culture and tradition, both of which are superior to any tradition or practice devised by non-Muslims. We should imitate the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions in their attire and outer appearance. When they wore pants, especially during prayer, they had a long garment covering their body. Also, the pants they wore were wide, not tight. Here is a *`Hadith* that specifies what one should wear. Muslim narrated,

عَنِ ابْنِ عُمَرَ قَالَ مَرَرْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي إِزَارِي اسْتِرْخَاءٌ فَقَالَ: "يَا عَبْدَ اللَّهِ ارْفَعْ إِزَارَكَ" فَرَفَعْتُهُ ثُمَّ قَالَ: "زِدْ" فَزِدْتُ فَمَا زِلْتُ أَتَحَرَّاهَا بَعْدُ فَقَالَ بَعْضُ الْقَوْمِ: إِلَى أَيْنَ فَقَالَ: أَنْصَافِ السَّاقَيْنِ."

"Ibn `Umar (رَضِيَ اللهُ عَنْهُ) reported, 'I passed before Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with my lower garment trailing (upon the ground). He said, '*`Abdullah, tug up your lower garment.*' I tugged it up, and he again said, '*Tug it still further.*' I tugged it still further and went on tugging it afterward.'" Some people asked him, "To what extent?" He said, "To the middle of the shanks." Further, the Prophet of Allah, peace be on him, forbade one wearing pants while praying, unless one is wearing a *Ridaa*; Abu Dawood and al-`Hakim collected this authentic *`Hadith* of the *`Hasan* grade. Refer to, Sahih al-Jami` (6830), by al-Albani].

backless sandals). He also wore rings on his right and left hand, as authentic *`Hadiths* stated[1].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also wore helmets, called, *Baidhah* and *Khudhah*, and a type of armor or shield known by, *az-Zardiyyah*. During the battle of *U`hud*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore two piece armor [covering his back and chest].

Muslim collected a *`Hadith* from Asma Bint Abu Bakr, who brought out a *Jubbah* (long cloak or *Thoub*) made of Persian cloth with a hem and cuffs bordered with silken brocade. She said, "This cloak was Allah's Messenger's. It was with `Aishah, until she died. When she died, I gained possession of it. The Apostle of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to wear this *Jubbah*. We now wash it, for the sick and seek cure with it (by Allah's will)[2]."

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[1][For instance, al-Bukhari and Muslim narrated that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore a ring on his right hand. Also, Abu Dawood (4229) narrated that, `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا) said that, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore a ring on his right hand. Shaikh Wahby said that al-Albani rendered this *`Hadith* authentic and included it in his book, Sahih Sunan Abu Dawood, no. 3559. Muslim also narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore a ring on his left hand.
We should mention here that Muslim narrated that Ali ibn Abi Talib said, "Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade me that I should wear a ring on this and that finger of mine, and he pointed to the middle finger and the next one."]

[2][We must strongly emphasize that Allah Alone brings sickness and heals the illnesses and diseases. None else has this power, not even the nearest of Allah's creations to Him. Allah has blessed some elements and substances He created with special healing effect. This is what we call medicine. He also blessed some of His creation, Jesus for instance, with the power to heal the lepers and bring back the sight to the blind. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who was and will always be the best worshipper of=

=Allah, was also blessed, and he performed many miracles. For instance, he once placed his finger in the dirt and water gushed forth in abundance to suffice for his entire army. The companions used to compete with each other to acquire the remainder of the water that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to take *Wudhu*. After he died, some of the companions kept some artifacts from the Prophet, peace be on him, and used them, as in this case, to bless the sick and seek Allah's help in healing their diseases. This is not true for anyone else after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). No piece of clothes, furniture or artifacts that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) left behind can be identified today or known for certainty that it was truly what the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used. Therefore, no one should use this *`Hadith* to seek blessings from people's clothes, or artifacts. Also, no one should think that the objects that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) left behind have any power of their own. Only Allah has such power and He grants it to whom He will. The doors to *Shirk* were closed in Islam, by prohibiting all means and ways to commit *Shirk*. Therefore, what you see in this *`Hadith* is merely seeking Allah's help by using some clothes that were blessed by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wearing them. This practice must not be widened to include the artifacts left by the companions or righteous people. Allah said in several Ayat that only He controls everything, such as bringing disease and healing. Allah said that Prophet Ibrahim, peace be on him, said to his people,

﴿ فَإِنَّهُمْ عَدُوٌّ لِي إِلاَّ رَبَّ الْعَالَمِينَ ۞ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِي ۞ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِي ۞ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِي ۞ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ۞ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴾

("*Verily, they* (idols) *are enemies to me, save the Lord of the 'Âlamîn* [mankind, jinn and all that exists]. *Who has created*=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had two green *Burd* (a square narrow dress or cloak), a black *Kisaa* (a square piece of woolen cloth, garment or robe), a reddish felted or pressed *Kisaa* and a *Kisaa* made of animal hair.

The Prophet's shirt was not long, made of cotton and had short sleeves. As for those wide, long sleeves that look like saddlebags, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions never wore them. Further, they defy the Prophet's *Sunnah* and there is doubt if they are permissible to be worn, because they demonstrate boasting and arrogance.

The best clothes the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) liked to wear, were shirts and *`Hibrah*, which is a *Burd* (a square narrow cloak or wrap) slightly reddish in color.

The best color to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was white, about which he said,

"هِيَ مِنْ خَيْرِ ثِيَابِكُمْ فَالْبَسُوهَا وَكَفِّنُوا فِيهَا مَوْتَاكُمْ."

"*White clothes are the best of your clothes, so wear them and use them as shrouds for your dead.*"[1] In the, Sahih, collection of *`Hadith*, `Aishah (رَضِيَ اللهُ عَنْهَا) showed a *Kisaa*

=me and it is He Who guides me. And it is He Who feeds me and gives me to drink. And when I am ill, it is He Who cures me. And Who will cause me to die, and then will bring me to life [again]. *And Who, I hope, will forgive me my faults on the Day of Recompense* [the Day of Resurrection]) [26:77-82].]

[1][Shaikh `Irfan said that Ahmad (4:2219), Abdul Razzaq (6200), Abu Dawood (3878), ibn Majah (1472) and several other scholars of *`Hadith* collected this *`Hadith*.

Also, at-Tirmidhi collected this *`Hadith* in his, Sunan (994); Shaikh Wahby said that al-Albani collected this authentic *`Hadith* in his book, Sahih Sunan at-Tirmidhi no. 792].

made of *Mulabbadah* (felted or pressed) cloth and a coarse *Izar* and said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died while wearing these two."[1]

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore a gold ring and then discarded it, disallowing wearing gold. He then wore a silver ring and did not forbid wearing silver rings[2].

As for the *`Hadith* that Abu Dawood collected stating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade some things, such as wearing a ring, except for people of authority, I do not know the authenticity of this *`Hadith* or its meaning. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge[3].

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[1][Al-Bukhari and Muslim collected this *`Hadith*.
The *Kisa* is a square piece of woolen cloth, while the *Izar* is a sheet cloth or loincloth that covers the lower half of the body.]

[2][Al-Bukhari and Muslim narrated that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore a gold ring and placed its stone towards the palm of his hand. The people also started wearing gold rings like it, but when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw them wearing such rings, he threw away that golden ring and then wore a silver ring." Also, al-Bukhari narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)forbade wearing golden rings.]

[3][A part of a *`Hadith* collected by Abu Dawood (4049), an-Nasaii (1506) and ibn Majah (3655) in the, Sunan. Al-Albani collected this *`Hadith* in his book that contained the weak *`Hadith*s included in, Sunan Abu Dawood, no. 875; refer to, Zad-ul Ma`ad, *Ta`hqiq* by Shaikh Wahby, Pg. 97].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) placed the stone of his ring towards the palm of his hand. At-Tirmidhi (1746) narrated that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) entered the area where he wanted to relieve the call of nature, he would remove his ring. At-Tirmidhi rendered this *`Hadith* authentic, but Abu Dawood (19) rendered it weak[1].

As for *at-Tailasan* (shawl), the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was not reported to have worn it, nor did his companions. Rather, Muslim narrated in his, Sahih, collection of *`Hadiths* that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned *ad-Dajjal* (the False Messiah) and said,

"يَتْبَعُ الدَّجَّالَ مِنْ يَهُودِ أَصْبَهَانَ سَبْعُونَ أَلْفًا عَلَيْهِمُ الطَّيَالِسَةُ."

"*The Dajjal will be followed by seventy thousand Jews of Isfahan* (in Iran) *wearing Persian shawls.*" Anas once saw a group of men wearing shawls and said, "How close in appearance do they look to the Jews of Khaibar!" This is why several scholars among the *Salaf*[2] and the *Khalaf*[3] disliked wearing the *Tailasan*, because of the *`Hadith* that

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[1][Shaikh Wahby said that al-Albani included this weak *`Hadith* in his book, Dha'eef Sunan at-Tirmidhi, no. 292. An-Nasaii (5228), ibn Majah (303) and several other collectors of *`Hadith* collected this *`Hadith*.]

[2][*As-Salaf*: The companions and the second and third generations of Islam, the best people as the Prophet, peace be on him, described them in an authentic *`Hadith*.]

[3][*Al-Khalaf*: the successive generations who came after the generation of the *Salaf*. When this word is used in a good context, it is in reference to the righteous people from the successive generations that followed the lead and the guidance of the *Salaf*.]

Abu Dawood and al-Hakim collected from `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا), who said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ."

"*Whoever imitates a people, is one of them!*[1]" At-Tirmidhi (2695)[2] also collected a `*Hadith*, in which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَيْسَ مِنَّا مَنْ تَشَبَّهَ بِقَوْمٍ غَيْرِنَا."

"*He who imitates another people instead of us, is not one of us!*" As for the `*Hadith* that describes the Prophet's migration in which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came to Abu Bakr, while masking his face, he did that to hide his identity and, therefore, it was necessary. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not mask his face in normal times. Anas reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to often veil his face. However, it appears that he did so when it was hot and for a need. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge. We should also state that covering one's face to mask it, is not similar to wearing a shawl.

Most of the clothes that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions used to wear were made of cotton.

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[1][Shaikh Wahby said that Ahmad (2:5115) and Abu Dawood (4031) collected this `*Hadith*, which al-Albani included in the authentic `*Hadith*s found in, Sunan, by Abu Dawood, Sahih Sunan Abu Dawood, no. 3401].

[2][Shaikh Wahby said that al-Albani included this authentic `*Hadith* in the authentic `*Hadith*s found in, Sunan at-Tirmidhi, Sahih Sunan at-Tirmidhi, no. 2168].

They sometimes wore *Suf* (wool) and *Kattan* (flax, linen). Ash-Shaikh Abu Is`haq al-Isbahani narrated, using an authentic chain of narration, that Jabir ibn Ayyub said, "As-Sult ibn Rashid came to Muhammad ibn Sirin wearing a wool cloak, a wool *Izar* and a wool turban. Muhammad ibn Sirin felt disgust at seeing him and said, 'Some people say that they wear wool because -they claim- Jesus son of Mary wore it. Those whom I consider truthful narrated to me that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore *Kattan*, wool and cotton. The *Sunnah* of our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is more worthy of being followed." Ibn Sirin meant that some people [such as the *Sufis*] think that wearing wool is better than wearing other types of materials. They strive to wear wool and prevent themselves from wearing clothes made from other materials. They strive to wear one type of attire, that they never change, as well as, observe certain rituals, uniforms and appearance, thinking that they are not allowed to change them. Certainly, what is not allowed is observing these uniforms and rituals and refraining from changing them or defying them.

The best way, is the way of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he established, recommended, commanded and implemented. His guidance with regards to clothes is that he would wear clothes from whatever was available, whether made of wool, cotton or *Kattan*. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore *Burds* made in Yemen, green *Burds*, *Jubbah*, *Qabaa*, shirts, trousers, *Izar*, *Rida`*, Khuff and sandals; when wearing the turban he let loose its end from his back and did otherwise some other times. He used to wear the turban's end under his jawbone, *at-Tala`h-`hi*. When he bought a new garment to wear, he would name it in his invocation of Allah,

"اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ."

"*[Allahumma laka-l-`hamdu] anta kasautani hadha al-Qamis (or, ar-Rida, or, Al-`Emamah). As-aluka khairahu wakhaira ma suni`a lah wa-a`udhu bika min sharrihi wa-sharri ma suni`a lah.* (O, Allah, all thanks are to You! You granted me this shirt (or, cloak, or, turban, and so forth). I ask You of its goodness and the good purposes it was made, and seek refuge with You from its evil and the evil purposes it was made for)."[1]

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore his shirt, he would start with the right side[2]. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also wore black garments made of animal hair. Muslim narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went out wearing a striped *Mirt*[3] of black hair." Al-Bukhari and Muslim narrated that Qatadah said, "We asked Anas, 'What type of clothes was the dearest to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?' He said, 'The *`Hibrah.*'" The, "`Hibrah', is a kind of garments or wraps made in Yemen, which was the source of most of the clothes the Muslims wore at that time. Yemen was close to Muslims, but they also bought clothes made in *ash-Sham* area and *Egypt*, such

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[1][Ahmad (10818), Abu Dawood (3504), at-Tirmidhi (1689), and others, collected this authentic *`Hadith*; refer to, Sahih Sunan Abu Dawood, no. 3393].

[2][Al-Bukhari and Muslim narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else."]

[3][*Mirt*, according to an-Nawawi, is a garment made of wool, animal hair, or linen. It is used as loincloth.]

as the cloaks called, *Qabati*, which were made with the *Kattan* (linen), popular in *Egypt*. An-Nasaii narrated that, `Aishah (رَضِيَ اللهُ عَنْهَا) said that she once made a *Burdah* (cloak) made of wool for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and he wore it. When he sweated and found the smell of wool, he discarded the *Burdah*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) always liked good scents[1]. `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) narrated, in a *`Hadith* that Abu Dawood collected (4037), "I saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sometimes wear among the best kinds of *`Hullah*[2]."[3] In the, Sunan, by an-Nasaii, Abu Rimthah said, "I saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) give a speech, while wearing two green garments."[4] Similar to, 'red garments', 'green garments', indicates having green stripes in them. Those who erroneously understood that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore plain red garments should also say that he wore plain green garments. However, no one issued the last statement, that he wore plain green clothes. Also, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used pillows made of animal hides, stuffed with palm fibers.

There are those who refrain from using what Allah (سُبْحَانَهُ وَتَعَالَى) has allowed for them regarding clothes, foods and in marriage, for the claimed purpose of being humble and worshippers of Allah. Also, there are those who only wear

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[1][Shaikh `Irfan said that Ahmad (9:25057), Abu Dawood (7074), an-Nasaii in, al-Kubra (2:328), and others, collected this *`Hadith*. Shaikh Wahby referred it to, Silsilat al-A`hadith as-Sahihah, by al-Albani (2136)].

[2][We stated that the *`Hullah* consists of an *Izar* and a *Rida`*]

[3][Shaikh Wahby said that Abu Dawood (3519) collected this *`Hadith*, which al-Albani included in his book, Sahih Sunan Abu Dawood (3406)].

[4][An-Nasaii (1554), Abu Dawood (3674), at-Tirmidhi (2737) and Ahmad (6817); Shaikh Wahby said that al-Albani included this authentic *`Hadith* in, Sahih Sunan Abu Dawood (3430)].

the best and most extravagant clothes and eat the most exotic foods. They do not wear rough (not soft) clothes or eat inexpensive foods, out of insolence and arrogance. Both groups contradict the Prophet's guidance. The *Salaf* scholars used to say that two type of clothes are not recommended: the extravagant and the very modest. `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) narrated, in a *`Hadith* collected in the, Sunan, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ أَلْبَسَهُ اللَّهُ يَوْمَ الْقِيَامَةِ ثَوْبَ مَذَلَّةٍ ثُمَّ تَلَهَّبُ فِيهِ النَّارُ."

"*He who wears a garment that draws attention, Allah will make him wear a garment of humiliation on the Day of Resurrection and it will then be set ablaze on him.*" [1] This is because, by wearing this type of clothing, one seeks fame and draws attention. Allah (سُبْحَانَهُ وَتَعَالَى) punishes one who does this with the opposite, by disgracing him. This is the same punishment Allah (سُبْحَانَهُ وَتَعَالَى) sent to a man, who committed *Isbal* (wearing long clothes, reaching below the ankles[2]). Allah (سُبْحَانَهُ وَتَعَالَى) made the earth swallow him; he will continue to sink in it until the Day of Resurrection[3].

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[1][Shaikh Wahby said that Abu Dawood (4029) and ibn Majah (3606) collected this *`Hadith*; refer to, Jilbab al-Mar`ah al-Muslimah, by al-Albani, Pg. 213-215, wherein al-Albani stated that this *`Hadith* is authentic, from the *`Hasan* type.]

[2][*Isbal*, pertains to wearing long clothes, such as robes, waistcloths, pants, garments that reach below the ankles for men, as well as, lengthening the ends of the turban].

[3][Al-Bukhari narrated that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, =

Also, al-Bukhari and Muslim narrated that, `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) said that, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ جَرَّ ثَوْبَهُ خُيَلاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ."

"*Whoever drags his clothes* (on the ground) *out of pride and arrogance, Allah will not look at him on the Day of Resurrection.*" In the, Sunan, collection of *`Hadith*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"الإِسْبَالُ فِي الإِزَارِ وَالْقَمِيصِ وَالْعِمَامَةِ مَنْ جَرَّ مِنْهَا شَيْئًا خُيَلاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ."

"*Isbal occurs with the Izar, the Qhamis and the `Emamah. He who drags* (lengthens) *any of them in arrogance, Allah will not look at him on the Day of Resurrection.*"[1] In

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="بَيْنَمَا رَجُلٌ يَجُرُّ إِزَارَهُ مِنَ الْخُيَلاءِ خُسِفَ بِهِ فَهُوَ يَتَجَلْجَلُ فِي الأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ."

"*While a man was walking, dragging his dress with pride, he was swallowed by the earth, and he will go on sinking in it, until the Day of Resurrection.*"]

[1][Abu Dawood (4094), an-Nasaii (5349) and ibn Majah (3576) collected this authentic *`Hadith*; Shaikh Wahby said that it is found in, Sahih Sunan Abu Dawood (3450), by al-Albani. *Isbal* pertains to men lengthening their garments, pants, long shirts, *Thoubs*, or loincloths below the ankles. This is a major sin, as evident from the punishment of this sinful act. If one lengthens his clothes and claims that he does not do it in pride, he will=

another *`Hadith* collected from `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) in the, Sunan, `Abdullah said, "Whatever the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said about the *Izar* (loincloth), is also true for the *Qamis* (long shirt)."[1]

Wearing inexpensive clothes is also criticized on some occasions, when they are worn to gain fame and glory, and praised in some other occasions, when worn for modesty and humbleness. Likewise, wearing the best types of clothes is criticized at times, when one wears them in arrogance, insolence and pride, and praised at times, when one wears them to beautify himself and to declare Allah's Favors on him. Muslim narrated in the, Sahih, that `Abdullah ibn Mas`ud (رَضِيَ اللهُ عَنْهُ) said that, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ كِبْرٍ وَلا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ."

=still be committing a sin. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to one of his companions, in an authentic *`Hadith* that Abu Dawood collected (3562),

"وَارْفَعْ إِزَارَكَ إِلَى نِصْفِ السَّاقِ فَإِنْ أَبَيْتَ فَإِلَى الْكَعْبَيْنِ وَإِيَّاكَ وَإِسْبَالَ الإِزَارِ فَإِنَّهَا مِنَ الْمَخِيلَةِ وَإِنَّ اللَّهَ لا يُحِبُّ الْمَخِيلَةَ."

"*Raise your Izar to the middle of your leg, otherwise, above the ankles. Stay away from Isbal regarding your Izar, because Isbal is a type of insolence. Verily, Allah does not like insolence.*"]

[1] [According to Shaikh Wahby, Abu Dawood (4095) collected this *`Hadith*; refer to, Sahih Sunan Abu Dawood (3451), by al-Albani].

فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ، إِنِّي أُحِبُّ أَنْ يَكُونَ ثَوْبِي حَسَنًا وَنَعْلِي حَسَنَةً أَفَمِنَ الْكِبْرِ ذَاكَ فَقَالَ: "لا إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ."

"*He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. He who has in his heart the weight of a mustard seed of Faith shall not enter Hellfire.*" A person (amongst his hearers) said, "O, Allah's Apostle! I love that my dress should be fine and my shoes should be fine. Is this a type of insolence." The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) remarked, "*Verily, Allah is Jameel* (Most Beautiful) *and He loves beauty. Pride pertains to disdaining the truth* (out of self-conceit) *and having contempt for the people.*"

The Prophet's Guidance Regarding Foods

The Prophet's guidance regarding foods was that he would neither refuse what is available, nor exaggerate in looking for what is not available. Whenever the *Tayyibat* (good, pure food) was offered to him, he did not refuse to eat it, unless he did not have the appetite for it. In this case, he would not eat, but would not disallow it. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never criticized a dish; if he had the appetite for it, he would eat it. Otherwise, he would not eat from it[1]. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not eat the *Dhabb* (a desert lizard), because he was not used to eating it. He did not disallow it for the *Ummah*. Rather, it was eaten in his presence and he

[1][Al-Bukhari (3299) and Muslim (3844) narrated that Abu Hurairah said, "Allah's Apostle, peace be on him, never criticized a type of food, when he felt appetite for it, he would eat from it. Otherwise, he would not eat from it."]

did not forbid eating it[1]. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ate sweets and honey, and liked these foods. He ate camel meat, mutton, chicken, quail, zebra, rabbit and seafood. He ate roasted foods, ripe and dried dates, plain milk and milk mixed with other drinks. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ate the *Saweeqh*, [which is made from fine flour,] honey mixed with water, dates soaked in water and the *Khazeerah*, which is a dish made of milk and flour. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also ate wild cucumbers with dates, *Aqhitt* (cheese), dates with bread, bread with vinegar[2] and *Tharid*, which is a dish made of bread and meat. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also ate bread with melted fat, roasted liver, *Qhadid* (dried and jerked meat) and liked to eat cooked and boiled *Dubbaa* (gourd). The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ate the *Tharid* with butter, ate cheeses, bread with olive oil, watermelon with ripe dates, dates with butter and he liked it. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never rejected a type of good and pure food, and would not go out of his way to find a type of food he had appetite for. His guidance was that he ate what was available, otherwise, he would be patient. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would sometimes tie a rope over a stone around his waist out of hunger. Sometimes, the new moon, then, the new moon, then, another new moon would rise, while no fire [to cook food] would be kindled in his houses[3]. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ate most of his food on the

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[1][Al-Bukhari (2387) and Muslim (3604), from `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا)].

[2][Muslim (3823) narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked his family for condiment and they said, 'We have nothing with us but vinegar.' He asked for it, began to eat it and said, '*Vinegar is a good condiment, vinegar is a good condiment.*'"]

[3][Al-Bukhari (2379) and Muslim (5282) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "We used to see the crescent, and then the crescent and then the crescent; three crescents in two months=

ground, using three fingers and licking them when he finished eating[1]. This is the best way of eating; the arrogant people eat with one finger, while the greedy eat with all five, using the palm to push more food [into his fingers]!

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not eat while reclining[2]. There are three types of reclining, on one's side, in the *Tarabbu`* (cross-legged) position and while reclining on one hand and eating with the other hand. These three types, are despised[3].

Manners of Eating

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to mention Allah's Name upon eating and appreciate and thank Him upon finishing, saying,

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=and no fire (for cooking) used to be made in the houses of Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)."]

[1][Muslim (3790) narrated that Ka`b (رَضِيَ اللهُ عَنْهُ) said that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to eat with three fingers and when he had finished (eating), he licked them.

Al-Bukhari (5035) and Muslim (3787) reported the Prophet's command to lick the fingers before wiping them.]

[2][Al-Bukhari (4979) narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لا آكُلُ مُتَّكِئًا."

"*I do not eat while reclining.*"]

[3][The *`Hadith* about disallowing the *Tarabbu'* position is weak. Therefore, it is not disallowed.]

"الْحَمْدُ لِلَّهِ حَمْداً كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مَكْفِيٍّ وَلا مُوَدَّعٍ وَلا مُسْتَغْنىً عَنْهُ رَبَّنَا."

"Al-`hamdu lillahi `hamdan kathiran tayyiban mubarakan fihi, ghaira makfiyyin wa-la muwadda`in wa-la mustaghnan `anhu rabbana. (All thanks and praises are due to Allah, many pure and blessed thanks, Who does not need food; we will never cease to thank Him nor ever feel we can do without Him, our Lord.)"[1] He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would also say,

"الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلا يُطْعَمُ مَنَّ عَلَيْنَا فَهَدَانَا وَأَطْعَمَنَا وَسَقَانَا وَكُلَّ بَلاءٍ حَسَنٍ أَبْلانَا الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ مِنَ الطَّعَامِ وَسَقَى مِنَ الشَّرَابِ وَكَسَا مِنَ الْعُرْيِ وَهَدَى مِنَ الضَّلالَةِ وَبَصَّرَ مِنَ الْعَمَى وَفَضَّلَ عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلاً الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ."

"Al-`hamdu lillahi al-ladhi yut`imu wa-la yut`am. Manna `alaina fahadana, wa-at`amana wa-saqhana wa-kulla bala-in `hasanin ablana. Al-`hamdulillahi al-ladhi at`ama mina-t-ta`am wa-saqha minash-sharab wa-kasa mina-l-`uryi wa-hada minadh-dhalalati wa-bassara mina-l-`ama wa-fadh-dhala `ala kathirin mimman khalaqha tafdhila. Al-`hamdulillahi rabbi al-`alamin. (All thanks and praises are due to Allah, Who feeds but never needs to be fed, Who favored us by guiding us, fed us and gave us something to

[1][Al-Bukhari]

drink, Who granted us every good bounty and favor. All thanks are due to Allah, Who fed from the food, gave drink from the drinks, covered our nakedness, guided after misguidance, brought sight after blindness and favored us above many of His creation. All thanks and praises are due to Allah, Lord of all that exists.)"[1] Sometimes, he (صَلَّى اللهُ عَلَيْـهِ وَسَلَّمَ) would supplicate with these words,

"الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَسَقَى وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجًا."

"*Al-`hamdulillahi al-ladhi at`ama wa-saqha wa-sawwaghahu [waja`ala lahu makhraja].* (All thanks and praises are due to Allah, Who provided food and drinks and made them easy to swallow [and get rid of].)"[2] When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) finished eating he would lick his fingers[3]; they

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[1][An-Nasaii (301) and several other scholars collected this *`Hadith*].

[2][Shaikh `Irfan said that Abu Dawood (3851), An-Nasaii, in his books, `Amalu al-Yaumi wa-l-lailah (285), and, as-Sunan al-Kubra (4:6894), collected this authentic *`Hadith*. Shaikh Wahby said that al-Albani included it, Sahih Sunan Abu Dawood (3261)].

[3][Al-Bukhari and Muslim narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِذَا أَكَلَ أَحَدُكُمْ فَلا يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا."

"*When any one of you eats food he should not wipe his hand until he has licked it himself or has given it to someone else to lick.*"]

did not have napkins to clean their hands with. Also, it was not their habit to wash their hands every time they ate[1].

Most of the time, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would drink while sitting down. He disallowed drinking while standing[2], even though he once drank while standing[3]. Some scholars said that this later practice was abrogated after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disallowed drinking while standing, while others said that he drank while standing, so to indicate that it is allowed to do both. It appears, and Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) drank while standing for a certain need, as the text of the *`Hadith* indicates. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to the well of *Zamzam* while [a crowd of] people were drawing water from it, so he took the container of water and drank while standing[4]. Therefore, the correct decision about this matter, is that one is not allowed to drink while standing, unless there is an excuse that prevents one from

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[1][Al-Bukhari narrated that Jabir ibn Abdullah (رَضِيَ اللهُ عَنْهُمَا) was asked about performing *Wudhu* (Ablution) after taking a cooked meal, and he replied, "It is not essential." He added, "We never used to get such kind of food during the lifetime of the Prophet(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) except rarely; and if at all we had such a dish, we did not have any handkerchiefs to wipe our hands with, except the palms of our hands, our forearms and our feet. We would perform the prayer thereafter without performing new Ablution."]

[2][Muslim (3774) narrated that Anas (رَضِيَ اللهُ عَنْهُ) reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disapproved drinking water while standing."]

[3][Al-Bukhari (5184) narrated that `Ali ibn Abi Talib (رَضِيَ اللهُ عَنْهُ) came to the gate of the [*Masjid's*] courtyard and drank (water) while standing, saying, "Some people dislike drinking while standing; I saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) doing (drinking water) what you have seen me do now."]

[4][Al-Bukhari collected this *`Hadith* from `Abdullah ibn Abbas.]

sitting down. This is how we use all *`Hadiths* about this subject, and Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge. When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) drank, he would give the cup to the person sitting to his right, even if whoever is sitting to his left was older or mightier[1].

The Prophet's Guidance Regarding Marriage and Conduct with His Family

There is an authentic *`Hadith* collected from Anas ibn Malik (رَضِيَ اللهُ عَنْهُ), who said that the Messenger of Allah(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"حُبِّبَ إِلَيَّ مِنَ دُنْيَاكُمْ النِّسَاءُ وَالطِّيبُ وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلاةِ."

"*From your* (this) *life, I was made to like women* (in marriage) *and Teeb* (perfume)*; the comfort of my eye was made in Prayer.*"[2] Those who narrated the *`Hadith* to mean,

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[1][Al-Bukhari (2881) and Muslim (3783) narrated that Anas ibn Malik said that, once, a domestic sheep was milked for Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), while he was in the house of Anas ibn Malik. The milk was mixed with water drawn from a well in Anas's house, and a tumbler of it was presented to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who drank from it. Abu Bakr was sitting on his left side and a Bedouin on his right side. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) removed the tumbler from his mouth, `Umar said, "O, Allah's Apostle! Give it to Abu Bakr who is sitting by your side." But the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave it to the Bedouin, and said, "*You should start with the one on your right side.*"]

[2][Ahmad (11845) and an-Nasaii (3878) collected this authentic *`Hadith*, which, as Shaikh Wahby stated, al-Albani included in his book, Sahih al-Jami` (3124)].

"I was made to like three things from this life", made a mistake, because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not say, 'three'. Certainly, Prayer is not among matters of life.

Women [in marriage] and *Teeb* were among the dearest things to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to sleep with his wives, all in one night. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was endowed with the strength of thirty men with regards to sexual ability and otherwise. Allah (سُبْحَانَهُ وَتَعَالَى) allowed him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) more than He allowed anyone from among his *Ummah* (Muslim Nation).

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to treat his wives fairly regarding spending the night at each one's house, maintenance and accommodation. As for love felt in the heart, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

"اللَّهُمَّ هَذَا قَسْمِي فِيمَا أَمْلِكُ فَلا تَلُمْنِي فِيمَا تَمْلِكُ وَلا أَمْلِكُ."

"*O, Allah! This is my division in what I have control of, so do not blame me for what [You control and] I do not control.*"[1] This *`Hadith* was said to pertain to love and sexual intimacy, fairness regarding what is not obligatory, because one has no control over such matters.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had the most wives among all Muslims. `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا) said [in a *`Hadith* al-Bukhari collected], "Get married, because the best member of this *Ummah* (Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had the largest number of wives."

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[1][Collected by Ahmad (9:25165), Abu Dawood (2134), an-Nasaii (3953), at-Tirmidhi (1140) and ibn Majah (1971), according to Shaikh `Irfan].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) divorced, and then took back some of his wives, as well as, abandoned [in *Ilaa*] his wives for a full month[1]. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never said *Dhihar*[2]. Those who said that he did so, committed a

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[1][Al-Bukhari narrated from Anas ibn Malik, and Muslim from Jabir, and this is Muslim's narration, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) separated himself from his wives for a month. His wives said, "He came to us on the twenty-ninth day. We said, 'It is the twenty-ninth today.' He said, '*So far as the month is concerned,*' (and he, with a view to explaining it) flapped his hands thrice, but held back one finger at the last turn.'" Al-Bukhari and Muslim collected several other *`Hadiths* about this incident.]

[2][Allah said in the Qur'an,

﴿ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلاَّ اللاَئِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ۞ وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّا ذَلِكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۞ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّا فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴾

(*Those among you who make their wives unlawful to them by Dhihâr* [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, Allâh is Oft-Pardoning, Oft-Forgiving. And those who make unlawful to them* [their wives] *by Dhihâr 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* [so that you may not repeat such=

profound mistake. I only mentioned this to assert the enormity of this mistake, which claims the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did what Allah (سُبْحَانَهُ وَتَعَالَى) protected him from doing.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had the best conduct and behavior towards his wives. He used to send some young *Ansar* girls to play with `Aishah[1]. When `Aishah (رَضِيَ اللهُ عَنْهَا) wished something that was permissible, he would satisfy her wish. When she drank from a cup, he would hold it and place his lips where she had placed her lips. When she ate an *`Arq*, a meaty bone, he would take it and place his mouth where she ate from. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to lay on her lap and recite the Qur'an while his head was on her lap. While on her menses, he would ask her to wear an *Izar*, then would embrace [or fondle] her. He used to kiss her when he was fasting[2]. He used to be so kind and lenient

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=an ill thing]. *And Allâh 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 he who is unable to do so, should feed sixty Masâkin* [poor]. *That is in order that you may have perfect faith in Allâh and His Messenger. These are the limits set by Allâh. And for disbelievers, there is a painful torment*) [58:2-4].]

[1][Al-Bukhari and Muslim reported that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "I used to play with dolls in the presence of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and my girl friends also used to play with me. When Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to enter (my dwelling place) they used to hide themselves, but the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would call them to join and play with me." In their transliteration on, Sahih al-Bukhari, Shaikhs Hilali and Muhsin Khan said that playing with dolls and similar images is forbidden, but was allowed for ``Aishah, because at that time, she was a little girl, not yet reached the age of puberty (Fat`h-ul-Bari page 143, Vol.13).]

[2][Al-Bukhari (1889) and Muslim (448) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) reported that she used to comb the hair of Allah's=

that he would let her play and watch the Ethiopians play war games in his *Masjid*, while she was reclining on his shoulders and watching them[1]. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) raced her twice while traveling, and once they raced each other to get out of the door[2].

=Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) while she was in her menses, and he was in *I`tikaf* (in the *Masjid*). He would bring his head near her in her room and she would comb his hair, while she used to be in her menses.

Also, al-Bukhari (1792) and Muslim (1853) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to kiss and embrace (his wives) while he was fasting; he had more control over his desires than any of you?"

Al-Bukhari (290) and Muslim (447, using a shorter form) also narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and I used to take a bath from a single pot while we were *Junub**. During the menses, he used to order me to wear an *Izar* (dress worn below the waist) and would fondle me. While in *I`tikaf* **, he used to bring his head near me and I would wash it while I used to be in my periods (menses)."

* *Janabah* occurs after having sexual intercourse or a wet dream.

** remaining in the *Masjid* to worship Allah].

[1][Al-Bukhari (435) and Muslim (1480) narrated that `Aishah reported, "Once, I saw Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) at the door of my house while some Ethiopians were playing in the *Masjid* (displaying their skill with spears). Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was screening me with his *Rida`*, so as to enable me to see their display."]

[2] [Ahmad (22989) and Abu Dawood (2214) narrated that `Aishah said,

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا كَانَتْ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ قَالَتْ فَسَابَقْتُهُ فَسَبَقْتُهُ عَلَى رِجْلَيَّ فَلَمَّا حَمَلْتُ اللَّحْمَ سَابَقْتُهُ فَسَبَقَنِي فَقَالَ: "هَذِهِ بِتِلْكَ السَّبْقَةِ."=

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) intended to travel, he would draw a lottery between his wives and whichever won would accompany him in his trip[1]. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would not give another day instead for each of the wives whom he left behind, according to the statement of the majority of the scholars.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

"خَيْرُكُمْ خَيْرُكُمْ لأَهْلِهِ وَأَنَا خَيْرُكُمْ لأَهْلِي."

"*The best among you are those who are best to their family, and I am the best to my family.*"[2]

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to touch one of his wives in the presence of other wives[3]. When he would pray

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="Once, while traveling with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), I raced him on foot and won the race. When I became heavier, I again raced him on foot and he won the race. He said, '*This win is for your win before.*'"]

[1][Al-Bukhari (2404) and Muslim (4477) narrated that `Aishah, may Allah be pleased with her, reported, "Whenever Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wanted to go on a journey, he would draw lots as to which of his wives would accompany him. He would take her whose name came out."]

[2][At-Tirmidhi (3895) collected this authentic *`Hadith* in his, Sunan; al-Albani included it in his book, Silsilat al-Ahadith as-Sahihah (285)].

[3][Muslim narrated that Anas reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had nine wives. So when he divided (his stay) with them, the turn of the first wife did not come but on the ninth (day). They (all the wives) used to gather every night in the house of one where he had to come (and stay that night). It was (the night when he had to stay) in the house of `Aishah, when Zainab came there. He stretched his hand towards Zainab and=

*`Asr*, he would go to his wives, get close to them and ask them about their needs. When night fell, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would go to the wife that had that night with him and spend the night in her house. `Aishah (رَضِيَ اللهُ عَنْهَا) said, "He used to be fair with us regarding spending time with each of us. Rarely a night would pass, without him visiting all of us. He would get close to each of us, without having sexual relations, until he went to the wife who had that night with him. He would then spend the night with her."[1] Later, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to spend a night each with eight of his nine wives. Muslim narrated a statement in the, Sahih, from `Ata that, it was Safiyyah Bint `Huyay ibn Akhtab (رَضِيَ اللهُ عَنْهَا) who did not have a night of her own with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This is a mistake made by `Ata, may Allah grant him His Mercy. In fact, it was Saudah (رَضِيَ اللهُ عَنْهَا) who gave up her night for the benefit of `Aishah (رَضِيَ اللهُ عَنْهَا), when Saudah became old [as Imam Muslim narrated (1465)]. Thereafter, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to spend Saudah's night with `Aishah. The reason behind this mistake, and Allah (سُبْحَانَهُ وَتَعَالَى) knows best, is that once the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) got angry with Safiyyah; she said to `Aishah, "If you try to make the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) be pleased with me, I will give you my [next] night." `Aishah agreed. `Aishah drew close to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during Safiyyah's day and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to her, "*Away from me, O, `Aishah! It is not your day.*" She said, "This is the favor of Allah, which He gives to whomever He will," and she told him the story and his

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=(`Aishah) said, 'It is Zainab.' Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) withdrew his hand.'"]

[1][Abu Dawood, in his, Sunan (2135); Shaikh Wahby said that al-Albani included this authentic *`Hadith* in, Sahih Sunan Abu Dawood (1868)].

anger with Safiyyah subsided[1]. Safiyyah granted that particular night to `Aishah (رَضِيَ اللهُ عَنْهَا). Otherwise, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would be giving nights to only seven of his wives. This would contradict the authentic *`Hadith* wherein he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave eight of them a night each; Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to be intimate with his wives in the last part of the night, and sometimes, in the beginning of the night. When he would do so in the beginning of the night, he would sometimes take a bath (*Ghusl*) and go to sleep, or perform Ablution (*Wudhu*) and go to sleep. Abu Is`haq as-Subai`ii narrated that, al-Aswad stated that, `Aishah said that, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would sometimes sleep without touching water[2]. This is not authentic, according to the scholars of *`Hadith*. I discussed the authenticity, or lack of it, regarding this *`Hadith* in detail in my book, Tahdheeb Sunan Abu Dawood, and analyzed its hidden defects and drawbacks.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to sometimes be intimate with all of his wives and take one *Ghusl* in the end[3] or would take it with each of his wives. When he

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[1][A weak *`Hadith* collected by ibn Majah (1973); according to Shaikh Wahby al-Albani included it in his book, Dha'eef Sunan ibn Majah (428)].

[2][Shaikh `Irfan said that Abu Dawood (228), at-Tirmidhi (118), ibn Majah (583), Ahmad (9:24216) and at-Tayalisi (1397) collected this *`Hadith*. Shaikh Wahby stated that al-Albani graded it authentic and included it, Sahih Sunan Abu Dawood (210)].

[3][Al-Bukhari (275) narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to go round (have sexual relations with) all his wives in one night, and he had nine wives."]

traveled and came back at night, he would not go to his wives; he disliked this action[1].

The Prophet's Guidance in His Sleep and Awareness

Sometimes, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) slept in a bed[2], sometimes on a *Nit'* (a leather rug) and sometimes on a *'Haseer* (a straw mat). He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also slept on the ground and on a bare-bedstead or on a black *Kisaa* (square garment). `Abbad ibn Tamim narrated that his uncle said, "I saw the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) laying down in the *Masjid* placing one leg over the other."[3]

The Prophet's bed was made of hides and stuffed with palm leaves[4]. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a *Mis'h* (woolen sackcloth) which he used to fold twice. One night, it was reported, it was folded four times and he disallowed them from doing so, saying, "Fold it as usual, because it prevented me from praying last night."[5] The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) slept in a bed and covered with a blanket, and once said to his wives,

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[1][Al-Bukhari (1674) narrated that Jabir ibn `Abdullah (رَضِيَ اللهُ عَنْهُمَا) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disliked that one should go to one's family at night (on returning from a journey)."]

[2][Al-Bukhari and Muslim narrated that `Aishah, may Allah be pleased with her, said, "The bed mattress of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was made of a leather case stuffed with palm fibers."]

[3][Al-Bukhari and Muslim collected this *`Hadith*].

[4][Al-Bukhari and Muslim, from `Aishah].

[5][At-Tirmidhi collected this weak *`Hadith* (323), and this is why al-Albani included it in his book, Silsilat al-A`hadith adh-Dha'eefah wa-l-Maudhu'ah (4877)].

"مَا أَتَانِي جِبْرِيلُ وَأَنَا فِي لِحَافِ امْرَأَةٍ مِنْكُنَّ غَيْرَ عَائِشَةَ."

"*Jibril never came to me while I was under the blanket with any of you, except `Aishah.*"[1] His pillow was made of skin (hides) and stuffed with palm fibers, as we stated[2].

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would go to bed, he would invoke Allah (سُبْحَانَهُ وَتَعَالَى) by saying,

"بِاسْمِكَ اللَّهُمَّ أَحْيَا وَأَمُوتُ."

"*Bismika allahumma a`hya wa-amoot.* (In Your Name, O, Allah, I live and I die)."[3] He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite [*Surat-al-Ikhlas* (chapter 112)],

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ۞ اللَّهُ الصَّمَدُ ۞ لَمْ يَلِدْ وَلَمْ يُولَدْ ۞ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾

([*Say* (O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ]: "*He is Allâh,* [the] *One. Allâh-us-Samad* [Allâh — the Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks]. *He begets not, nor was He begotten. And there is none co-equal or comparable unto Him*"), and [*Surat-al-Falaq* (chapter 113)],

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[1][Al-Bukhari collected this `*Hadith*].
[2][Muslim collected this `*Hadith*].
[3][Al-Bukhari collected this `*Hadith*].

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۞ مِنْ شَرِّ مَا خَلَقَ ۞ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۞ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۞ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾

([*Say: "I seek refuge with* [Allâh], *the Lord of the daybreak. From the evil of what He has created. And from the evil of the darkening* [night] *as it comes with its darkness;* [or the moon as it sets or goes away]. *And from the evil of those who practice witchcraft when they blow in the knots. And from the evil of the envier when he envies"*), and [*Surat-an-Nas* (chapter 114)],

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۞ مَلِكِ النَّاسِ ۞ إِلَهِ النَّاسِ ۞ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۞ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۞ مِنَ الْجِنَّةِ وَالنَّاسِ ﴾

(*Say: "I seek refuge with* [Allâh] *the Lord of mankind. The King of mankind. The Ilâh* [God] *of mankind. From the evil of the whisperer* [devil who whispers evil in the hearts of men] *who withdraws* [from his whispering in one's heart after one remembers Allâh]. *Who whispers in the breasts of mankind. Of jinn and men*"), and then blow on his palms and pass them over his face and those parts of his body that his hands could reach, starting with his head and face, then the front parts of his body. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to repeat this practice thrice[1].

[1][Al-Bukhari collected this *`Hadith*].

He used to lie on his right side and place his right hand under his right cheek. He would then supplicate to Allah,

"اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ."

"*Allahumma qhini `adhabak yauma tab`athu `ibadak.* (O, Allah! Save me from Your Torment the Day when You resurrect Your slaves)."[1] When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would go to bed, he also used to supplicate to Allah, by saying,

"الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا فَكَمْ مِمَّنْ لا كَافِيَ لَهُ وَلا مُؤْوِيَ."

"*Al-`hamdulillahi al-ladhi at`amana wa-saqana wa-kafana wa-awana, fakam mimman la kafiya lah wa-la mu`wi.* (All Praise is due to Allah, Who fed us, provided us drink, sufficed us and provided us with shelter, while for many a people, there is none to suffice and none to provide shelter)." Muslim collected this *`Hadith.* Moreover, Muslim narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say when he went to bed,

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[1][Shaikh `Irfan said that Ahmad, in his book, al-Musnad (6:18694), at-Tirmidhi, in his, Sunan (3399), ibn Majah, in his, Sunan (3877), an-Nasaii, in his book, `Amalu al-Yaumi wa-l-Lailah (752 & 755), Abu Dawood in his, Sunan (5045), and others, narrated this authentic *`Hadith* from different companions. Al-Albani included it in his book, Silsilat al-Ahadith as-Sahihah (2754)].

"اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَالأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوَى مُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْفُرْقَانِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِه أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ."

"*Allahumma rabba as-samawati wa-l-ardhi warabba al-`arshi al-adheem. Rabbana wa-rabba kulli shai. Faliqha al-`habbi wa-nawa. Munazzila at-taurati wa-l-injili wa-l-furqan. A`udhu bika min sharri kulli dhi sharrin anta akhidhun binasiyatih. Anta al-awwalu falaisa qablaka shai, wa-anta al-akhiru falaisa ba`daka shai, wa-anta adh-dhahiru falaisa fauqhaka shai wa-anta al-batinu falaisa doonaka shai. Iqhdhi `anna ad-dain wa-aghnina mina-l-faqr.* (O, Allah! Lord of the Heavens, Lord of the Earth and Lord of the Magnificent Throne! Our Lord, and the Lord of everything. The Splitter of the grain of corn and the date-stone (or fruit kernel), the Revealer of Torah, Injil (Gospel) and Criterion (the Qur'an), I seek refuge with You from the evil of every thing You seize by the forelock (that You have perfect control over; that's every thing). O, Allah, You are the First, none before You, and You are the Last, none after You. You are the Evident (Most High), none is above You, and You are the Innermost, none is beyond You. Remove the burden of debt from us and relieve us from want)."

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) woke up during the night, he would say,

"لا إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ اللَّهُمَّ أَسْتَغْفِرُكَ لِذَنْبِي وَأَسْأَلُكَ رَحْمَتَكَ اللَّهُمَّ زِدْنِي عِلْمًا وَلا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ."

"*La ilaha illa anta sub`hanak. Allahumma inni astaghfiruka li-dhanbi wa-as-aluka ra`hmatak. Allahumma zidni `ilma, wa-la tuzigh qalbi ba`da idh hadaitani. Wa-hab li min ladunka ra`hmah, innaka anta-l-wahhab.* (There is no deity worthy of worship except You, all praise is due to You. O, Allah, I seek Your forgiveness for my sins and invoke You for Your mercy. O, Allah! Increase me in knowledge and do not cause my heart to deviate after You guided me. Grant me Mercy from You. Verily, You are the Bestower)."[1]

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would wake up, he used to say,

"الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ."

"*Al-`hamdu lillahi al-ladhi a`hyana ba`dama amatana wa-ilaihi an-nushur.* (All thanks and praises are due to Allah, Who has brought us back to life after He made us die, and

[1][Abu Dawood in his, Sunan (5061), and an-Nasaii in, `Amalu al-Yaumi wa-l-Lailah (865) collected this *`Hadith*. This is a weak *`Hadith*, and this is why al-Albani included it in his book, Dha`eef Sunan Abu Dawood (1074)].

to Him will be the Resurrection)."[1] The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would use *Siwak* next. Further, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would sometimes recite the last ten Ayat in *Surat Al `Imran* (chapter 3:190-200)[2],

﴿ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لأُولِي الأَلْبَابِ ۞ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلاً سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ۞ رَبَّنَا إِنَّكَ مَنْ تُدْخِلْ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۞ رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الأَبْرَارِ ۞ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لا تُخْلِفُ الْمِيعَادَ ۞ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ۞ لا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلادِ ۞ مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ

[1] [Al-Bukhari and Muslim]
[2] [Al-Bukhari and Muslim]

وَبِئْسَ الْمِهَادُ ۞ لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا نُزُلاً مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلأَبْرَارِ ۞ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلاً أُوْلَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۞ يَاأَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿

(*Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allâh* [always, and in prayers] *standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth,* [saying]: *"Our Lord! You have not created* (all) *this without purpose, glory to You!* [Exalted are You above all that they associate with You as partners] *Give us salvation from the torment of the Fire. Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the Dhâlimûn* [polytheists and wrongdoers] *find any helpers. Our Lord! Verily, we have heard the call of one* [Muhammad ﷺ] *calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die* [while righteous] *along with Al-Abrâr* [believers of Islamic Monotheism, the pious and righteous]. *Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break* [Your] *Promise. So*

their Lord accepted of them [their supplication and replied], *"Never will I allow to be lost the work of any of you, be he male or female. You are* [members] *one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed* [in My Cause], *verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow* [in Paradise]; *a reward from Allâh, and with Allâh is the best of rewards. Let not the free disposal* [and affluence] *of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest. But, for those who fear their Lord, are Gardens under which rivers flow* [in Paradise]; *therein are they to dwell* [forever], *an entertainment from Allâh; and that which is with Allâh is the Best for Al-Abrâr. And there are, certainly, among the people of the Scripture* [Jews and Christians], *those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward with their Lord. Surely, Allâh is Swift in account. O you who believe! Endure and be more patient* [than your enemy], *and guard your territory, by stationing army units permanently at the places from where the enemy can attack you, so that you may be successful.*)

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would also say [as al-Bukhari and Muslim narrated],

"اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ

الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَلِقَاؤُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ إِلهِي لا إِلَهَ إِلاَّ أَنْتَ."

"*Allahumma laka-l-`hamd, anta nuru-s-samawati wa-l-ardhi wa-man fihinn. Wa-laka-l-`hamd, anta qayyimu-s-samawati wa-l-ardhi wa-man fihinn. Walaka-l-`hamd, anta-l-`haqqu, wa-wa`duka-l-`haqqu, wa-liqa-uka `haq, wa-l-jannatu `haq, wa-n-naru `haq, wa-nabiyyuna `haq, wa-Muhammadun `haq, wa-s-sa`atu `haq. Allahumma laka aslamtu wa-bika amantu, wa-`alaika tawakkaltu, wa-ilaika anabtu, wa-bika khasamtu, wa-ilaika `hakamt. Faghfirli ma-qaddamtu wa-ma akh-khartu wa-ma as-rartu wa-ma a`lant; anta ilahi, la ilaha illa ant.* (O, Allah! All thanks and praises are for You, You are the Light of the Heavens and the Earth and all that is in them. All thanks and praises are for You, You are the Holder of the Heavens and the Earth and whatever is in them. All thanks and praises are for You. You are the Truth, Your Promise is the truth, the meeting with You is true, Paradise is true, Hellfire is true, all the Prophets are true, Muhammad is true and the Last Hour (Day of Resurrection) is true. O, Allah! I submit (totally) to You, I believe in You, I trust in You, I repent to You, with Your help I argue (with my opponents, the non-believers) and I take You as a judge (to judge between us). Please forgive me my previous and future sins, and

whatever I concealed or revealed. You are my Lord, none has the right to be worshipped except You)."

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to sleep early at night and stay up in its later parts [worshipping Allah and praying]. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would sometimes stay up late to take care of Muslims' affairs. His eyes would sleep, but his heart would remain alert[1]. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) slept, no one would wake him up; he would wake up by himself.

At-Tirmidhi narrated that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) slept at night, he would lay on his right side. When he slept close to dawn, he would stretch his forearms and place his head on his palms[2]. His sleep was the best and most beneficial sleep, attested to by the doctors, a third of the day and night, equaling eight hours.

The Prophet's Guidance Regarding Riding Animals

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to ride horses, camels, mules and donkeys. He used to ride horses with a saddle sometimes and without a saddle at other times. He would make the horse run fast sometimes, and at most times, would ride alone. Sometimes, he used to let someone ride behind him on his camel, or in front of him and behind him; in this case, three would be riding one camel. He

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[1][According to *`Hadiths* collected by al-Bukhari and Muslim from different companions. This was the case with all Prophets, peace be on them; their eyes would sleep but their hearts would remain awake.]

[2][Muslim (1101) narrated that Abu Qatadah (رَضِيَ اللهُ عَنْهُ) reported that when the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was in a journey, he dismounted for rest at night. He used to lie down on his right side, and when he lay down for rest before dawn, he used to stretch his forearm(s) and place his head over his palm(s).]

would allow some men to ride behind him and, sometimes, one of his wives. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) usually rode horses and camels. As for mules, it is a fact that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a mule, which was given to him as a gift by some kings [as we stated]. Mules were not popular in Arabia. When a mule was given as a gift to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), he was asked, "Should we allow horses to reproduce with donkeys (to produce mules)?" He said,

"إِنَّمَا يَفْعَلُ ذَلِكَ الَّذِينَ لا يَعْلَمُونَ."

"*Only those who have no knowledge do this!*"[1]

Moreover, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) owned a hundred sheep. He did not like the number to exceed a hundred, so whenever a lamb was born [beyond the hundred], he would slaughter a sheep in its place. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had male and female slaves, and freed more male than female slaves. At-Tirmidhi narrated in his, Jami`, that Abu Umamah, and other companions, stated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَيُّمَا امْرِئٍ مُسْلِمٍ أَعْتَقَ امْرَأً مُسْلِمًا كَانَ فَكَاكَهُ مِنَ النَّارِ يُجْزِي كُلُّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ وَأَيُّمَا امْرِئٍ مُسْلِمٍ أَعْتَقَ امْرَأَتَيْنِ مُسْلِمَتَيْنِ كَانَتَا فَكَاكَهُ مِنَ النَّارِ يُجْزِي كُلُّ عُضْوٍ

[1][According to Shaikh `Irfan, Ahmad, in, al-Musnad (1:582), Abu Dawood, in his, Sunan (2565), an-Nasaii, in his, Sunan (3582), etc, collected this *`Hadith*.
Shaikh Wahby said that al-Albani included this authentic *`Hadith* in his book, Sahih Sunan Abu Dawood (2236)].

مِنْهُمَا عُضْوًا مِنْهُ وَأَيُّمَا امْرَأَةٍ مُسْلِمَةٍ أَعْتَقَتِ امْرَأَةً مُسْلِمَةً كَانَتْ فَكَاكَهَا مِنَ النَّارِ يُجْزِي كُلُّ عُضْوٍ مِنْهَا عُضْوًا مِنْهَا."

"*If any Muslim man frees a male Muslim slave, it will be his expiation from the Hellfire, each of the slave's limbs freeing a limb. If any Muslim man frees two Muslim female slaves, it will be his expiation from the Hellfire, each two of their limbs freeing one of his limbs. [If any Muslim woman frees a female Muslim slave, it will be her expiation from the Hellfire, each of the slave's limbs freeing a limb.]*"[1] At-Tirmidhi graded this *`Hadith* authentic.

This *`Hadith* indicates that freeing male slaves carries more reward than freeing female slaves, because it stated that freeing one Muslim male slave equals freeing two Muslim female slaves. This is why he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) freed more male than female slaves. There are five areas in which females receive a half of what males receive; this is one of them.

There are several authentic *`Hadiths* from the grades of *`Hasan*[2] and *Sahih*[3] regarding the *`Aqiqah*,

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[1][At-Tirmidhi (1547) collected this *`Hadith*, which al-Albani included in his collection of authentic *`Hadiths* contained in at-Tirmidhi's book. Shaikh Wahby said, "Refer to, Sahih Sunan at-Tirmidhi (1252)."]

[2][The least grade of authentic *`Hadiths*. The least grade of *`Hasan `Hadiths* are those that have several narrations, each of which is not *`Hasan* by itself, but weak (*Dha`eef*), due to the bad memory of its narrators. The *`Hadith* we last mentioned by at-Tirmidhi, is one example to this type, called, "Hasanu li-Ghairih'.]

[3]['Sahih', means, 'authentic'. There are *`Hadiths* that are authentic on their own merit (*Sahihun li-Nafsih*), or on account=

wherein one sheep is slaughtered for the [newborn] female and two for the [newborn] male, according to the majority of scholars.

The third instance, the testimony of a male equals the testimony of two females[1]. Fourth, the inheritance[2] and fifth, blood money[3] & [4].

=of several *`Hadiths*, each of which is not *Sahih* itself, but slightly weak or *`Hasan*. This type of *`Hadith* is called, '*Sahihun li-Ghairih*'.]

[1][Allah said in the Qur'an (2:282),

﴿ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى ﴾

(*And get two witnesses out of your own men. And if there are not two men* [available], *then a man and two women, such as you agree for witnesses, so that if one of them* [two women] *errs, the other can remind her.*)]

[2][Allah said in the Qur'an (4:11),

﴿ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ ﴾

(*Allâh commands you as regards your children's* [inheritance]*: to the male, a portion equal to that of two females.*)]

[3][Refer to, al-Muwatta, by Imam Malik, Hadith no. 1343]

[4][Otherwise, females and males have comparable rights and responsibilities in Islam, each according to his or her capability. This is the case, except when there are special rulings that pertain to either men or women, such as the Muslim woman code of dress, obedience to the husband, etc., and the husband carrying the responsibility of spending from his money on his family, etc.]

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Indulged in Business Transactions

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) bought and sold; he bought more than he sold, after Allah the Exalted honored him with His Message. After he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) migrated, only in few instances, did he sell, such as his selling a tumbler and a saddlecloth to the highest bidder. He also sold Ya`qub, the slave of Abu Madhkur[1], and exchanged a Negro slave for two slaves.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) bought things and hired people, as well as, offering himself as a hired hand. However, he hired people more than working for others. It is known that before he became a Prophet, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) worked for some people as a shepherd. Also, Khadeejah (رضي الله عنها) hired him to travel to the Sham (Syria) area to conduct commercial transactions with her money.

If a contract is of a speculative nature, the hired person, or speculator becomes a trustee, a hired hand, an agent and a partner. He is a trustee, when he receives the amount to be speculated. He is an agent, when he decides how to invest it, and a hired hand, when he oversees its expenditures [or executes the terms of the investment]. He is also a partner when profit flows in.

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[1][Al-Bukhari narrated that Jabir ibn Abdullah (رَضِيَ اللهُ عَنْهُ) said, "An *Ansari* man made his slave a *Mudabbar* (when the master dies, the slave goes free) and he had no other property than him. When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) heard of that, he said (to his companions), '***Who wants to buy him*** (the slave; he said it on behalf of his owner who had no other money) ***for me?***' Nu`aim ibn an-Nahham bought him for eight hundred Dirhams.'" Jabir (رَضِيَ اللهُ عَنْهُ) said, "That was a Coptic slave who died in the same year."]

Al-`Hakim narrated in his book, al-Mustadrak (3:4834), that ar-Rabi` ibn Badr said that, Abu az-Zubair said that, Jabir (رَضِيَ اللهُ عَنْهُ) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was hired by Khadeejah Bint Khuwailid during two trips to *Jarash*." Al-Hakim then stated that this *`Hadith* is authentic. According to, an-Nihayah, *Jurash* is one of the provinces of Yemen, while *Jarash* is a city in Ash-Sham (present day Jordan).

I say that if the *`Hadith* is truly authentic, and it is not, it is in reference to the city that is in ash-Sham. The *`Hadith* is not authentic, because ar-Rabi` ibn Anas was rendered weak by the scholars of *`Hadith*. For instance, an-Nasaii, ad-Daraqutni and al-Azdi stated that ar-Rabi` ibn Anas is *Matruk*[1]. It appears that al-`Hakim thought that he was ar-Rabi` ibn Badr, the freed slave of Tal`hah ibn `Ubaidillah[2].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also engaged in business partnerships. Once, the Prophet's old partner came to him [to Madinah, after the *Hijrah*] and said, "Do you not recognize me? I was your partner. Verily, you were a good partner; you were neither given to cajolery, nor were you argumentative."[3]

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[1][Very weak].

[2][Al-`Hakim collected this *`Hadith* through ar-Rabi` ibn Badr, who was very weak in *`Hadith*, and also through another chain of narration that includes `Hammad ibn Mas`adah, who was reliable in *`Hadith*. Refer to, Zadul-Ma`ad, *Ta`hqiq* by, `Irfan Abdul Qadir `Hassunah, Pg. 104.]

[3][Shaikh `Irfan said that Abu Dawood (4836), Ahmad (5:15505) and ibn Majah (2287) collected this authentic *`Hadith*; refer to, Sahih Sunan Abu Dawood (4049), and Shaikh Wahby's *Ta`hqiq* on, Zad-ul Ma`ad].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also appointed agents and offered himself as an agent. But he did the former more often than the latter.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also gave gifts and accepted gifts and awarded those who gave gifts to him. He granted and asked people to grant him, such as when he asked Salamah ibn al-Akwa`, may Allah be pleased with him, to grant him a female slave, whom Salamah acquired through war. Salamah agreed. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) freed her in return for freeing some Muslims who were captured by the pagans of Makkah[1]. Further, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) borrowed money, with and without collateral, and borrowed things. He also bought items and paid cash, or deferred payments to a later date.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave promises, on behalf of his Lord, to those who would do certain things. The prize was Paradise. He also took responsibility for paying off the debts of the Muslims who died during his lifetime[2]. It was said that this ruling applies to all of those in authority after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Therefore, the

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[1][Muslim narrated this *`Hadith* from Salamah ibn al-Akwa` (رَضِيَ اللهُ عَنْهُ)].

[2][Al-Bukhari and Muslim narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَمَنْ تُوُفِّيَ مِنَ الْمُؤْمِنِينَ فَتَرَكَ دَيْنًا فَعَلَيَّ قَضَاؤُهُ وَمَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ."

"*I am closer to the Believers than themselves. Therefore, if one of the Believers dies in debt, I will repay it, but if he leaves wealth, it will be for his heirs.*" May Allah's peace and blessings be on His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the gift of mercy that He sent to us.]

Muslim Ruler is required to payoff the debts of Muslims who died and did not have enough in estates to payoff the debts. In this case, the payment is rendered from the Muslim Treasury. The scholars said that the Muslim Ruler takes possession [for the benefit of the Muslim Treasury] of the inheritance of those who died and left no lawful inheritors, to inherit from them. Likewise, if a Muslim dies, and did not leave behind any wealth to cover his debts, the Muslim Ruler pays off his debts. Also, during one's lifetime, the Muslim Ruler is supposed to look after Muslims' welfare, especially if one cannot earn a living.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) owned land which he later designated as *Waqf* (endowment), for charity purposes in Allah's Sake. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) interceded on behalf of others, and people interceded with him on behalf of others. Once, Barirah did not accept his intercession regarding remaining married to Mughith[1], and he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not get angry with her. He did not even blame her. He was the good example and the excellent teacher.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) swore by Allah (سُبْحَانَهُ وَتَعَالَى) in about eighty instances, while Allah (سُبْحَانَهُ وَتَعَالَى) ordered him to swear in three more instances,

﴿ وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴾

[1][Al-Bukhari narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered her manumitted slave Barirah the option to remain with her slave husband (Mughith). Barirah said, "Even if he gives me such and such amounts, I will not remain with him."]

(*And they ask you* [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] *to inform them* [saying]*: "Is it true* [the torment and the establishment of the Hour — the Day of Resurrection]*?" Say: "Yes! By my Lord! It is the very truth!"*)[1],

﴿ وَقَالَ الَّذِينَ كَفَرُوا لا تَأْتِينَا السَّاعَةُ قُلْ بَلَى وَرَبِّي لَتَأْتِيَنَّكُمْ ﴾

(*Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you"*)[2],

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

(*The disbelievers pretend that they will never be resurrected* [for the Account]. *Say* [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ]*: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of* [and recompensed for] *what you did; and that is easy for Allâh"*) [64:7].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to make *Istithnaa* sometimes when he swore[3], sometimes cancelled his vow and paid the prescribed expiation and sometimes fulfilled his vow. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah's will in his oath, it became obligatory on him to fulfill, only when Allah (سُبْحَانَهُ وَتَعَالَى) willed that the subject of the vow became true. Paying expiation, on the other hand, relieves one from fulfilling his oath[4].

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[1][10:53]
[2][34:3]
[3][By saying, "*Inshaallah* (if Allah wills)"].
[4][Allah said in the Qur'an (5:89),=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to joke and sometimes conceal his true intention, but would only say the truth in his jokes and when he concealed his intention. For instance, he would ask about a certain destination, the route that leads to it, its water resources, and so forth, while in fact intending another destination[1].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to ask people for advice and would advise them. He used to visit the sick, attend funerals, accept invitations and walk with the widow, the poor and the weak to fulfill their needs. He used to hear praise of himself in the form of poems and would reward those who said these poems. However, all praising of him that was mentioned in poems, was but a very minor part of his good qualities. Therefore, when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave gifts to those who praised him in their poem, it was for saying the truth. When other people are praised in poems, much of what they are being described by, contains

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= ﴿ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ ﴾

(...*for its expiation* [a deliberate oath] *feed ten Masâkîn* [poor persons], *on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford* [that], *then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths* [do not swear much].)]

[1][Al-Bukhari and Muslim narrated that Ka`b ibn Malik, may Allah be pleased with him, said, "Whenever Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) intended to lead a *Ghazwa* (battle), he would use an equivocation from which one would understand that he was going to a different destination."]

lies [and exaggerations]. This is why the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commanded that sand be thrown into the faces of those who praise others face to face[1].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) participated in foot races, wrestled[2] and sew his shoes and *Thoub* with his own hands. He also mended his bucket of water, milked his sheep, patched his *Thoub*, served himself and his family and carried mud bricks when the *Masjid* was being built. Sometimes, he tied a stone on his stomach when he was hungry. Sometimes, he had his fill. He was a guest to others and entertained guests, as well. He had *`Hijamah* (cupping) done in the middle of his head and on the top of his foot. He also had *'Hijamah* done on his jugular veins and the upper part of the back, *al-Kahil*. He took medicines and performed cautery to others, but never had it done on himself. He also recited divine healers, *Ruqyah*, on others, but never asked anyone to do so to him. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) advised the sick to observe a healthy diet and refrain from what harms their health.

There are three foundations for medicinal knowledge: diet, preserving health and discarding harmful substances. Allah (سُبْحَانَهُ وَتَعَالَى) mentioned all three foundations, for the benefit of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his *Ummah*, in three instances in His Book, this Qur'an.

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[1] [Al-Bukhari narrated that a person lauded a ruler amongst the rulers and al-Miqdad (رَضِيَ اللهُ عَنْهُ) began to throw dust on him and saying, "Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commanded us that we should throw dust upon the faces of those who shower too much praise."]

[2] [The *`Hadith* that mentions this is not authentic, according to at-Tirmidhi, who collected this *`Hadith* (1784) along with Abu Dawood (4078).]

For example, Allah (سُبْحَانَهُ وَتَعَالَى) saved the ill from using water when it is harmful to their health, when He said,

﴿وَإِنْ كُنتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾

(*And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women* [by sexual relations] *and you find no water, perform Tayammum*[1] *with clean earth.*}[2] Therefore, Allah allowed an ill person to perform *Tayammum*, as a preventive measure for him. Allah allowed those who do not have water to use *Tayammum*, as well. Further, Allah (سُبْحَانَهُ وَتَعَالَى) said with regards to preserving health,

﴿ فَمَنْ كَانَ مِنْكُمْ مَرِيضاً أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ﴾

(*But if any of you is ill or on a journey, the same number* [should be made up] *from other days*) [2:184]. Therefore, Allah allowed the sick to break the Fast, during *Ramadhan* to preserve his health from the multiple difficulties of fasting and traveling, which weaken one's strength and health. Allah (سُبْحَانَهُ وَتَعَالَى) said about discarding a harmful

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[1][Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face, this is called, *Tayammum*.]

[2][4:43 & 5:6]

substance, as in the case of shaving, when one is in the state of *I`hram*[1],

﴿ فَمَنْ كَانَ مِنْكُمْ مَرِيضاً أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ﴾

(*And whosoever of you is ill or has an ailment in his scalp* [necessitating shaving], *he must pay a Fidyah* [ransom] *of either observing Saum* [fasts three days] *or giving Sadaqah* (charity — feeding six poor persons) *or offering sacrifice* [one sheep]).[2] Therefore, those who are in the state of *I`hram*, but are ill or complain of scalp ailment, they are allowed to shave the head [before ending the state of *I`hram*]. In this case, one discards his hair and the lice that it might carry, thereby preventing illness or a bad odor from bothering him, as what happened to Ka`b ibn `Ujrah (رَضِيَ اللهُ عَنْهُ)[3].

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[1][*I`hram* is a ritual of *`Hajj* and *`Umrah* and includes replacing the ordinary clothes with the two piece cloth of *I`hram*, for men only, and pronouncing the *Talbiyah* aloud. For more details about the rituals of *`Hajj* and *`Umrah*, refer to, Pillars of Islam, which Allah blessed me to translate for, *Darussalam, Riyadh, Saudi Arabia.*]

[2][2:196]

[3][Al-Bukhari reported that Ka`b bin `Ujrah (رَضِيَ اللهُ عَنْهُ) narrated, "I came to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and he said to me, '*Come near.*' So I went near to him and he said, 'Are your lice troubling you?' I replied, 'Yes.' He said, '(Shave your head and) *make expiation in the form of fasting, Sadaqah* (giving in charity), *or offering a sacrifice* (*Nusuk*).'" Ayyub, the sub-narrator, said, "Fasting should be for three days, and the *Nusuk* (sacrifice) is to be a sheep, and the *Sadaqah* is to be given to six poor persons."]

These three are the foundation of medicine. Allah (سُبْحَانَهُ وَتَعَالَى) mentioned a specific example for each of these pillars of health and medicine, to remind His slaves of other examples that pertain to diet, preserving their health and discarding harmful substances. This is Allah's mercy, compassion and care towards His slaves. Verily, He is the Most Compassionate, Most Merciful.

The Prophet's Guidance in Conduct and Dealings

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was the best among all people regarding the way he dealt with people[1]. When he would borrow something, his payment would be better, more than what he borrowed[2]. When he borrowed, he

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[1][Al-Bukhari and Muslim narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was *the best* and *the bravest* amongst the people. Once the people of *Madinah* got terrified at night, so they went in the direction of the noise (that terrified them). The Prophet met them (on his way back) after he had found out the truth. He was riding an unsaddled horse belonging to Abu Tal`hah and a sword was hanging by his neck, and he was saying, '*Don't be afraid! Don't be afraid!*' He further said, '*I found it* (the horse) *very fast,*" or said, "*This horse is very fast.*"]

[2] [Al-Bukhari and Muslim narrated that a man came to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and demanded a camel (the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) owed him). Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) told his companions to give him (a camel). They said, 'We do not find except an older camel (more expensive than what he demands).' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered them to give him that camel. The man said, 'You have paid me in full and may Allah also pay you in full.' Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, '*Give him, for the best amongst the people is he who repays his debts in the most handsome manner.*'"]

would pay it back and invoke Allah (سُبْحَانَهُ وَتَعَالَى) for the benefit of the person who loaned it to him, saying,

"بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ إِنَّمَا جَزَاءُ السَّلَفِ الْحَمْدُ وَالأَدَاءُ."

"*May Allah bless your family and wealth for you. Verily, the payment of a loan entails thanking and promptness in payment.*"[1] When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) borrowed forty *Sa`* (a measure, approx. 3 Kilograms) of food from an Ansari man and the Ansari became in need of it, he came to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He said to him, "*Nothing came to us yet.*" The Ansari man was about to speak, when Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to him, "*Only say that which is righteous, because I am the best among those who borrow* (anything)." [When the Prophet was able to repay the loan,] he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave the man his forty *Sa`* and another forty as a loan. Therefore, he gave him eighty *Sa'*. Al-Bazzar (1307) collected this *`Hadith*[2]. Once, when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) borrowed a camel, and its owner came asking for his payment and used harsh words, the Prophet's companions

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[1][Shaikh `Irfan said that Ahmad (5:16410), an-Nasaii (4697) and ibn Majah (2424) collected this authentic *`Hadith*; Shaikh Wahby said that al-Albani included it in his book, Sahih Sunan an-Nasaii (4366)].

[2][Shaikh Wahby commented, "...about which al-Haithami stated in his book, Majma` az-Zawa-id (4:6690), that its chain of narration includes those whom al-Bukhari and Muslim narrated *`Hadith* from, except for the teacher of al-Bazzar from whom al-Bazzar collected this *`Hadith*. He also said that al-Bazzar's teacher was reliable in *`Hadith*."]

were about to punish the man. Instead, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to them,

"دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالاً."

"*Leave him, because he who has a right has a statement to make.*"[1] Further, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) once bought something and did not have the money to pay for it at the time. He was offered a better price than what he took it for, and he sold it for profit. However, he gave the profit to the widows of the sub-tribe of *Bani Abdul Muttalib*, saying, "*I will not buy anything after this, unless I have the amount of the price on me.*" Abu Dawood collected this *`Hadith*[2]. This *`Hadith* does not invalidate deferring payment for things people buy.

Once, a man who extended a loan to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) became harsh with him, and `Umar ibn al-Khattab (رَضِيَ اللهُ عَنْهُ) almost punished him [for his rudeness to the Prophet]. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was reported to have said, "*Behold, O, Umar! I needed you to recommend me to pay the debt and to recommend him to observe patience.*"[3] Once, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) bought something from a Jew and deferred the payment. The Jew came to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asking for his money before the term of the loan came, and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reminded

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[1][Al-Bukhari and Muslim collected this *`Hadith*].

[2][Abu Dawood (3344) collected this weak *`Hadith*; refer to, Dha'eef Sunan Abu Dawood (726), by al-Albani].

[3][Al-`Hakim (2:2237) collected this *`Hadith* in, al-Mustadrak. This *`Hadith* is weak because it is of the *Mursal* type, according to Imam adh-Dhahabi, as Shaikh Wahby reported. In this case, *Mursal* lacks the name of the companion who narrated it from the Prophet, peace be upon him.]

him of this fact. However, the Jew said, "This is your way, O, Children of Abdul Muttalib, you do not pay promptly!" The companions were about to punish the Jew, but the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not permit them. This behavior from the Jew only increased the Prophet's forbearance. The Jew commented, "I came to witness all of the qualities a Prophet should have, in him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), except for one, that being, when he is treated foolishly, he increases in forbearance. I wanted to test if this last quality exists in him." The Jew embraced Islam[1].

The Prophet's Guidance When He Walked, Sat and Reclined

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) walked, he was fast, the fastest among people. Yet, his walk was the most beautiful and graceful. Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said, "I never saw anything more becoming than the Apostle of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); it was as if the sun rotated on his forehead. I never saw anyone walk faster than the Apostle of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); it was as if the earth was being folded in front of him. We would be struggling to keep pace with him, while he was at ease."[2] `Ali ibn Abi Talib said, "When Allah's Apostle walked, he used to walk with all of his body, as if descending down a slope."[3] He used to move all of his body with each step, as if descending down

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[1][Shaikh Wahby said, "Ibn `Hibban (2105) collected this *`Hadith*", in his, Sahih].

[2][Shaikh `Irfan said that Ahmad (3:8952), at-Tirmidhi (3648) and ibn `Hibban (6309) collected this *`Hadith*, ibn `Hibban rendered it authentic].

[3][Shaikh `Irfan stated that Imam Ahmad and several other Collectors of *`Hadith* collected this authentic *`Hadith*].

a lope, as Ali described. This is the way mighty, serious and courageous people walk. It is the best method of walking, the most comfortable for the limbs and the farthest from the walk of the foolish, disgraced and feeble. Some of those who walk either move their entire body at a slow pace that resembles a piece of wood being carried. This is a chastised way of walking. Some others walk like a rash camel, restless and feeling uneasy, testifying to the state of mind of those who walk this way. This type is also chastised, especially if one keeps looking to the right and left. There are those who walk with grace and subtleness; they are the slaves of ar-Ra`hman, the Most Beneficent, whom Allah (سُبْحَانَهُ وَتَعَالَى) described in His Book,

﴿ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الأَرْضِ هَوْناً ﴾

(*And the* [faithful] *slaves of the Most Gracious* [Allâh] *are those who walk on the earth in humility and sedateness.*)[1] Several scholars among the *Salaf* said that [the ayah indicates that the slaves of Ar-Ra'hman] walk with grace and tranquility, without arrogance or feebleness. This is the way the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) walked. He used to move his entire body, as if walking downward, and fast, as if the earth was being folded up in front of him. This is why those who walked beside him would feel fatigued, while he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) showed no signs of fatigue. This indicates two things, that his walk was not that of disgrace or feebleness, as if dying. Rather, it was the best, mightiest way of walking.

[1][25:63]

There are ten types of walking, the three we mentioned and the fourth is *Sa`i*[1]. When one walks in a fast pace with small steps, it is called, *Ramal*, which is the fifth type; it is also called, *Khabab*. In the Sahih collections of *`Hadith*, `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) reported that while performing *Tawaf*[2], the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) walked in the *Khabab* way thrice and walked in a normal pace four times[3]. The sixth type is *an-Nasalan*, where one jogs with ease; this type of walk does not bother the jogger nor bring fatigue to him. In one of the, Masanid (pl. for *Musnad*[4]) collections of *`Hadith*, those who were walking during the *Farewell `Hajj* complained to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) [that walking bothered them] and he said to them,

"اسْتَعِينُوا بِالنَّسَلانِ."

"*Get help through Nasalan walk.*"[5]

The seventh type is called, *al-Khauzala*, which entails moving the body in a feminine, queer way. The eighth type is, walking backwards, *al-Qahqara*. The ninth

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[1][Walking in a fast pace, such as when going around the *Sacred House* in *Tawaf*, or going the distance between *Safa* and *Marwah*].

[2][Circumambulating Allah's Sacred House, the *Ka`bah* at *Makkah*].

[3][Al-Bukhari and Muslim collected this *`Hadith*. *Ramal* entails fast walking with moving of the shoulders.]

[4][Wherein the collector of *`Hadith* collects various narrations from each companion, rather than dividing his book to various subjects and collecting *`Hadiths* pertaining to each subject].

[5][An authentic *`Hadith* that al-`Hakim collected in, al-Mustadrak (1:1619). Al-Albani graded it authentic and included it in his book, Silsilat al-A`hadith as-Sahihah (466)].

is, *al-Jamaza*, where one walks by consecutive jumps. The tenth, walking with arrogance and insolence, *at-Tabakhtur*, because of which Allah (سُبْحَانَهُ وَتَعَالَى) caused the earth to open up beneath a man. He will keep sinking in the earth, until the Day of Resurrection.

The best type of walking, as we stated, is when one walks with grace, while moving his entire body. When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) walked with his companions, they used to walk in front of him, while he walked behind them, saying,

"دَعُوا ظَهْرِي لِلْمَلائِكَةِ."

"*Leave my back for the angels.*"[1] This is why it is mentioned in some *`Hadiths* that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to 'drive' his companions.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) walked while wearing shoes and with his feet bare, and would walk along with individuals and groups from among his companions. In one of his battles, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) walked and his toe sustained an injury [because a stone hit his foot and he stumbled], causing it to bleed. He said [as al-Bukhari and Muslim narrated],

"هَلْ أَنْتِ إِلاَّ إِصْبَعٌ دَمِيتِ وَفِي سَبِيلِ اللَّهِ مَا لَقِيتِ."

[1][Shaikh Wahby stated that Imams Ahmad and ibn Majah collected this *`Hadith*, which al-Albani graded authentic, thus, including it in his book, Silsilat al-A`hadith as-Sahihah (437,1557 & 2087)].

"You are not more than a toe which has been bathed in blood in Allah's Cause."

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to be in the back lines behind his companions when they traveled, to help the weak and let them ride behind him, while invoking Allah (سُبْحَانَهُ وَتَعَالَى) for them. Abu Dawood (2639) collected this *`Hadith*[1].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to sit on the ground, on straw mats and on rugs. Qailah Bint Makhramah (رَضِيَ اللهُ عَنْهَا) said, "I came to Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and found him sitting in the *Qurfusaa* (squat) position. She said, "When I saw Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sitting in humbleness, my body shivered out of respect."[2] And when `Adi ibn `Hatim came [to Madinah], the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invited him to his house. The Prophet's female servant threw a pillow to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to sit on it, and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) placed it between him and `Adi and sat on the floor. `Adi said, "I knew then that he was not a king."[3]

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to lay on his back sometimes, placing one leg over the other. He used to recline on a cushion[4], on his left side[5] or right side. When

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[1][Al-Albani included this authentic *`Hadith* in, Silsilat al-Ahadith as-Sahihah (2298); refer to Shaikh Wahby's *Ta`hqiq* on, Zad-ul Ma`ad].

[2][Abu Dawood collected this *`Hadith* in his, Sunan]

[3][But Allah's Apostle and the most humble among mankind].

[4][At-Tirmidhi (*`Hadith* no. 2771) collected a *`Hadith* in this meaning from Jabir (رَضِيَ اللهُ عَنْهُ); at-Tirmidhi graded the *`Hadith* authentic].

[5][Shaikh Irfan said that Abu Dawood (4143), at-Tirmidhi (2770), Ahmad (7:21030) and ibn `Hibban (589) collected a *`Hadith* in this meaning].

he was ill, he used to depend on some of his companions to walk.

The Prophet's Guidance Regarding Relieving the Call of Nature

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) entered the, *Khalaa*, where one relieves the call of nature, he used to say,

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ."

"*Allahumma inni a`udhu bika mina-l-khubuthi wa-l-khabaith.* (O, Allah! I seek refuge with You from male and female devils.)"[1] And when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went out of the *Khalaa*, he used to say,

"غُفْرَانَكَ."

"*Ghufranak.* (I beg You for Your Forgiveness.)"[2] The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to clean himself [after relieving the call of nature] with water sometimes, with stones sometimes and with both some other times. And when he was traveling and wanted to relieve nature, he would walk far out of sight from his companions, sometimes two miles away. He would also shield himself behind something, a group of date trees or valley trees. Also, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

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[1][Al-Bukhari and Muslim collected this `*Hadith*].

[2][According to Shaikh `Irfan, Ahmad (9:25275), Abu Dawood (30), at-Tirmidhi (7), an-Nasaii (79), in his book, `Amalu al-Yaumi wa-l-Lailah, ibn Majah (300) and others, collected this authentic `*Hadith*. Shaikh Wahby stated that al-Albani collected it in, Sahih Sunan Abu Dawood (23)].

used to use a stick to scratch up the hard area which he wanted to urinate in, to make it softer and loosen it. He used to go to a soft area to urinate, which he mostly did while sitting. `Aishah (رَضِيَ اللهُ عَنْهَا) said, "Whoever told you that the Prophet ( ) used to urinate while standing, do not believe him, because he only urinated while sitting."[1] However, Muslim [and al-Bukhari] narrated in the, Sahih, that `Hudhaifah (رَضِيَ اللهُ عَنْهُ) stated that, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) urinated while standing. It was said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did so, to demonstrate that it was allowed to urinate while standing. It was also said that he was suffering at the time from pain in the hollow of his knees. It was also said that he did so for healing purposes. Ash-Shafii said that the Arabs used to heal backache (or loins pain) by standing to urinate.

However, the correct statement is that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood and urinated to protect the rest of his body and clothes from urine that might bounce off the ground. He urinated in a garbage dump once, which was high above the ground [because of the garbage being piled in it]. If a man sat and urinated in such an area, his urine would bounce off and splash him. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood facing the garbage dump to shield himself from being seen, and this is why he had to urinate while standing. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

At-Tirmidhi (12) narrated [without a chain of narration] that `Umar ibn al-Khattab (رَضِيَ اللهُ عَنْهُ) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw me stand while urinating and

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[1][Ahmad (9:25099), at-Tirmidhi (12), an-Nasaii (29) and ibn Majah (307) collected this *`Hadith* from `Aishah (رَضِيَ اللهُ عَنْهَا); Shaikh Wahby stated that al-Albani included it in his book, Sahih Sunan at-Tirmidhi (11), thus indicating that it is authentic].

ordered me not to, and I never did that again."[1] At-Tirmidhi stated that this *`Hadith*'s chain of narration contained Abdul Karim ibn Abi al-Mukhariq, who is weak in *`Hadith*, according to the scholars of *`Hadith*.

Al-Bazzar in his, Musnad, and other collectors of *`Hadith*, narrated that, `Abdullah ibn Buraidah said that, his father said that, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was reported to have said, "*Three are a part of being harsh: a man urinating while standing, wiping off dirt from the forehead before finishing the prayer and blowing while performing Sujud.*"[2] At-Tirmidhi also collected this *`Hadith* and stated that it is not widely narrated. Al-Bazzar said that only Sa`id ibn `Ubaidillah collected this *`Hadith* from `Abdullah ibn Buraidah. Al-Bazzar did not criticize the reliability of Sa`id, about whom ibn Abi `Hatim said, "He was a well-known, truthful person who resided in *Basrah* (a city in Iraq)."

After the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) departed the *Khalaa* area, he used to recite the Qur'an [but not while in the *Khalaa*]. He used to use his left hand to clean himself. He never practiced what some people who have obsessions do, like massage one's penis, clear one's throat, jump, hold one's testicles, go up stairs, stuff one's penis with cotton or pour water down its tip and check if it leaked urine every few minutes! These are innovations in the religion invented by those who have obsession. A weak *`Hadith* reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to massage (or firmly grasp) his penis thrice when he finished urinating, and that he

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[1][Ibn Majah collected it in his, Sunan (308); Shaikh Wahby said, "Refer to, Dha`eef (weak *`Hadith* in) Sunan at-Tirmidhi (2)", by al-Albani].

[2][Shaikh Wahby stated that al-Albani graded this *`Hadith* weak, in his book, Irwaa al-Ghalil (1:97-98)].

ordered people to do so[1]. There is no authentic narration that indicates that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did, or ordered, such a thing, as Abu Ja`far al-`Uqaili stated.

Muslim narrated in the, Sahih, that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) said that when someone would greet the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with the *Salam* (as-salamu alaikum) while he was using the bathroom, he would not greet him back. Also Al-Bazzar collected this *`Hadith* in his, Musnad. In his narration, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) answered the man who said, '*Salam*', to him and commented afterwards, "I greeted you back so that you do not say, 'I said *Salam* to him and he did not greet me back.' When you see me like this, do not say *Salam*, because then, I will not greet you back with the Salam." It was said that this story occurred twice. It was also said that the *`Hadith* that Muslim collected is more authentic, because Adh-Dha`hhak ibn `Uthman collected it from Nafi`, from `Abdullah ibn `Umar. The *`Hadith* that al-Bazzar collected is from Abu Bakr, one of the offspring of `Abdullah ibn `Umar, from Nafi` from `Abdullah ibn `Umar. Abu Bakr, is the son of `Umar, son of Abdul Ra`hman, son of `Abdullah son of `Umar. Malik and other scholars of *`Hadith* narrated *`Hadith* collected from Abu Bakr. However, Adh-Dha`hhak is more reliable than Abu Bakr in *`Hadith*.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) cleaned himself with water after using the bathroom, he used to strike [and move] his hand on the sand. Also, when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat to relieve the call of nature, he would not raise his *Thoub*,

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[1][Shaikh `Irfan said that Ahmad (7:19075) and ibn Majah (326) collected this *`Hadith*; Shaikh Wahby said that al-Albani graded it weak in, Silsilat al-Ahadith adh-Dha`eefah wa-l-Maudhu`ah (1621)].

until he got close to the earth [so that no one saw his private parts].

The Prophet's Guidance Pertaining to Acts of *Fitrah* (the Tradition of Prophets)

We mentioned before that there is a disagreement regarding if the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was born circumcised, or was circumcised by the angels when they slit open his chest for the first time[1], or if his grandfather Abdul Muttalib circumcised him.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to like to start from the right side while wearing his shoes, combing, washing up for purity, giving something to someone and taking[2]. His right hand was reserved for eating, drinking and washing for purity. His left hand was used for washing up after using the bathroom and removing filth and dirt.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to either shave his entire head or leave his hair. He would not shave a part of it

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[1][Muslim narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) reported that Jibril came to the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), while he was playing with his playmates, took him and lay him prostrate on the ground. He next tore open his breast and took out the heart from it and then extracted a blood clot out of it and said, "That was the part Satan had inside you." He then washed it with the water of *Zamzam* in a golden basin, closed the wound and restored the heart to it place. The boys came running to his suckling mother and said, "Muhammad has been murdered." They all rushed toward him (and found him all right). His color was changed. Anas (رَضِيَ اللهُ عَنْهُ) said, "I myself saw the marks of needle on his breast."]

[2][Al-Bukhari and Muslim narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to like to start from the right side on wearing shoes, combing his hair, cleaning or washing himself and on doing anything else."]

and leave the other part. Also, he only shaved when it was a ritual to do so [during *`Hajj* and *`Umrah*][1].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) liked to use the *Siwak* while fasting and otherwise. He used to use the *Siwak* when he would wake up at night, before taking *Wudhu*, before praying and upon entering his house, using the *Arak* dry tree branch[2].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) liked to use *Teeb* (eastern perfume), because he liked its scent. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to comb his hair back, *Sadl*, at first then made a part between his hair in the middle of his head, leaving a part of his hair to right and left. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never entered a public bathhouse (*`Hammam*, in Arabic) and might never had seen one with his eyes. There is not an authentic *`Hadith* that permits entering public bathhouses[3].

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[1][Al-Bukhari and Muslim narrated that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) said that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade *Qaza`*, meaning, having a part of a boy's head shaved and leaving a part unshaven.]

[2][This practice was widely established in the Sunnah. For instance, there is a *`Hadith* in, Sahih al-Bukhari, that indicates the authenticity of every statement in this paragraph. Refer to, Sahih al-Bukhari for these *`Hadiths*.]

[3][Shaikh Wahby said, "Al-Albani said in his book, Adabu az-Zafaf, that Jabir ibn Abdullah (رَضِيَ اللهُ عَنْهُ), Um ad-Dardaa (رَضِيَ اللهُ عَنْهَا) and Aishah (رَضِيَ اللهُ عَنْهَا) narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned entering public bathhouses. For instance, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلا يُدْخِلْ حَلِيلَتَهُ الْحَمَّامَ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلا يَدْخُلِ الْحَمَّامَ بِغَيْرِ إِزَارٍ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلا يَجْلِسْ عَلَى مَائِدَةٍ يُدَارُ عَلَيْهَا بِالْخَمْرِ."=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a kohl container, which he used every night, putting it thrice in each eye, before he went to sleep[1]. The companions had different opinions about the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) using *Khidhab* (dye), some of them, like Anas ibn Malik[2], saying that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not use *Khidhab*, while others, like Abu Hurairah said that he did.

`Hammad ibn Salamah narrated that, `Humaid said that, Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "I saw the Prophet's hair; it had *Khidhab* on it." `Hammad also said that Abdullah ibn Muhammad ibn `Aqil saw some of the Prophet's hairs that Anas ibn Malik kept, and they were dyed. However, other scholars said that since the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to like using *Teeb* so much, his hair turned red, leaving the impression that he used *Khidhab*.

='*Whoever believes in Allah and the Last Day, should not allow his wife to enter a `Hammam* (public bathhouse). *Whoever believes in Allah and the Last Day should not enter the `Hammam himself, except while wearing an Izar* (loincloth). *Whoever believes in Allah and the Last Day should not sit at a table where intoxicants are being served.*'"

Refer to, Adabu az-Zafaf, for more details about the authentic `*Hadith*s regarding the `*Hammam*.]

[1][According to Shaikh `Irfan, Ahmad, in, al-Musnad (3:3318), at-Tirmidhi (2048), ibn Majah (3499), and several others collected `*Hadith*s in this meaning using various chains of narration].

[2][Al-Bukhari reported that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) was asked whether the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used a hair dye or not. Anas replied, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not have enough grey hair to dye." This is the authentic narration collected from Anas; Allah has the best knowledge.]

They said that he did not intentionally change his hair color[1].

Abu Rimthah narrated that he came to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and saw his white hairs, the color red[2]. At-Tirmidhi commented that this *`Hadith* is the best *`Hadith* mentioned about this subject and the clearest, since the authentic narrations indicate that the Prophet's head had few white hairs. Also, `Hammad ibn Salamah narrated that, Simak ibn `Harb said, "Jabir ibn Samurah (رَضِيَ اللهُ عَنْهُ) was asked, 'Were there white hairs on the Prophet's head?' He said, 'He only had a few white hairs, where his hair parted, visible when he anointed his head with oil and applied *Teeb* to them.'"

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) liked to have his hair combed, sometimes combing it himself and sometimes having `Aishah (رَضِيَ اللهُ عَنْهَا) do it. The Prophet's hair reached below the ears and above the shoulders[3]; the end of his hair

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[1][Al-Bukhari narrated that Rabi`ah ibn Abi `Abdur-Ra`hman said, "I heard Anas bin Malik describing the Prophet, peace be on him, saying, 'He was of medium height amongst the people, neither tall nor short. He had a rosy color, neither absolutely white nor deep brown. His hair was neither completely curly nor quite lank. Divine Inspiration was revealed to him when he was forty years old. He stayed ten years in *Makkah* receiving the Divine Inspiration, and stayed in *Madinah* for ten more years. When he expired, he had scarcely twenty white hairs in his head and beard.'" Rabi`a said, "I saw some of his hairs and it was red. When I asked about that, I was told that it turned red because of scent."]

[2][Shaikh Wahby said that at-Tirmidhi collected this authentic *`Hadith* in his book, ash-Shama-il (44); al-Albani graded it authentic in his summary on, ash-Shama-il (37)].

[3][Shaikh Wahby said that at-Tirmidhi (1755) collected this *`Hadith*; al-Albani graded it authentic in his book, Sahih Sunan at-Tirmidhi (1436)].

would reach below the lobes of his ears[1]. When the Prophet's hair got long, he divided it into four braids –or parts-. Um Hani` (رَضِيَ اللهُ عَنْهَا) said, "Once, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came to Makkah and he had four braids." This is an authentic *`Hadith*[2].

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to accept *Teeb* (perfume, scent) when it was offered to him, and stated in a *`Hadith*, that imam Muslim collected,

"مَنْ عُرِضَ عَلَيْهِ رَيْحَانٌ فَلا يَرُدُّهُ فَإِنَّهُ خَفِيفُ الْمَحْمِلِ طَيِّبُ الرِّيحِ."

"*Whoever was offered Rai`han* (basil), *should not refuse to take it, because its scent is good and it is easy to wear.*" This is the narration that Muslim collected. There is another narration that reads,

"مَنْ عُرِضَ عَلَيْهِ طِيبٌ فَلا يَرُدَّهُ."

"*Whoever is offered Teeb should not refuse it.*"[3] These two *`Hadiths* are not the same. *Rai`han* is a usual gift and is not

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[1][Muslim narrated that al-Bara` (رَضِيَ اللهُ عَنْهُ) reported that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was of medium height, having broad shoulders, with his hair hanging down on the lobes of his ears. He put on a red (striped) mantle over him, and never have I seen anyone more handsome than Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).]

[2][An authentic *`Hadith* collected by Ahmad, Abu Dawood, at-Tirmidhi and ibn Majah; Shaikh Wahby said, "Refer to, Sahih Sunan Abu Dawood (3531)"].

[3][Abu Dawood (4172) and An-Nasaii (5274) collected this authentic *`Hadith*. Shaikh Wahby said that al-Albani included=

as rare a gift as *Misk* (Musk), *`Anbar* (amber) and other valuable perfumes. There is a *`Hadith* that `Azrah ibn Thabit collected from Thumamah wherein, Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said that, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to accept *Teeb* when it was offered to him[1]. As for the *`Hadith* that is attributed to `Abdullah ibn `Umar, who was reported to have said, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"ثَلاثٌ لا تُرَدُّ الْوَسَائِدُ وَالدُّهْنُ وَاللَّبَنُ." الدُّهْنُ يَعْنِي بِهِ الطِّيبَ.

"*Three should not be refused, pillows* (cushions), *Duhn* (oils) *and Teeb,*"[2] it has a defect. At-Tirmidhi collected this *`Hadith* and mentioned its defect, which I cannot recall now. I remember, though, that `Abdullah ibn Muslim ibn Jundub collected this *`Hadith* from his father, from `Abdullah ibn `Umar. Among the *Mursal* narrations collected from Abu `Uthman an-Nahdi, is a *`Hadith* that states that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "When one of you is offered *Rai`han*, he should not refuse to wear it, because it came from Paradise."[3] The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a *Teeb* container, and he used it to wear the perfume

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=this *`Hadith* in the authentic collection of *`Hadiths* contained in, Sunan Abu Dawood; refer to Sahih Sunan Abu Dawood (3515)]

[1][Al-Bukhari collected this *`Hadith*].

[2][At-Tirmidhi (2790) collected this *`Hadith*, which al-Albani graded authentic and included in his book, Sahih Sunan at-Tirmidhi (2241)].

[3][At-Tirmidhi collected this *`Hadith* (2791), and because it is weak, according to al-Albani, al-Albani included it in his book Dha`eef Sunan at-Tirmidhi (526)].

contained in it[1], especially Musk, which he loved most. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also liked, *Faghiyah*, the blossoms of henna.

Trimming the Mustache

Abu `Umar ibn `Abdul Barr said that, al-`Hasan ibn Sali`h said that, Simak said that, `Ikrimah said that, `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا) said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to trim his mustache, saying that Prophet Ibrahim also used to trim his mustache[2]. Some scholars said that this *`Hadith* is from the *Mauquf* type, meaning, collected from `Abdullah ibn `Abbas [where the chain of narration ends].

Further, at-Tirmidhi narrated that Zaid ibn Arqam said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ لَمْ يَأْخُذْ مِنْ شَارِبِهِ فَلَيْسَ مِنَّا."

"*He who does not trim his mustache, is not one of us.*"[3] At-Tirmidhi rendered this *`Hadith* authentic. Also, in the, Sahih, that Muslim collected, Abu Hurairah (رَضِيَ اللهُ عَنْهُ) narrated that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

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[1][Abu Dawood (4162) collected this *`Hadith*, and also at-Tirmidhi, in his book about the qualities of the Prophet, ash-Shama-il (218)].

[2][At-Tirmidhi collected this *`Hadith* (2760). Al-Albani rendered it weak; Dha`eef Sunan at-Tirmidhi (524)].

[3][Shaikh `Irfan said that at-Tirmidhi (2761), Ahmad (7:19283), an-Nasaii (5062), and others, collected this *`Hadith*. Refer to, Sahih Sunan at-Tirmidhi (2217), wherein al-Albani graded this *`Hadith* authentic].

"جُزُّوا الشَّوَارِبَ وَأَرْخُوا اللِّحَى خَالِفُوا الْمَجُوسَ."

"*Trim the mustache, grow the beard, defy the Majoos* (fire-worshippers)." The, Two Sahihs [al-Bukhari and Muslim], narrated that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"خَالِفُوا الْمُشْرِكِينَ وَفِّرُوا اللِّحَى وَأَحْفُوا الشَّوَارِبَ."

"*Defy the Mushriks* (polytheists), *grow the beard and trim the mustache.*" Also, Muslim narrated in the, Sahih, that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "A time limit has been prescribed for us for clipping the mustache and cutting the nails, that is, it should not be neglected for more than forty days and nights."

There is a difference of opinion between the *Salaf* scholars regarding if the mustache should be trimmed or shaved. For instance, Imam Malik said in his book, Al-Muwattaa, "The mustache should be trimmed until the border of the upper lip appears. One should not shave the entire mustache and mutilate himself." Ibn `Abdul `Hakam also narrated that Malik said, "One trims the mustache and grows the beard. This does not mean that one shaves the mustache. In my opinion, those who shave the mustache should be disciplined." Ibn al-Qasim also said that, imam Malik said that one should trim the mustache, but shaving it is an act of self-mutilation. Malik also said that the meaning of the Prophet's *`Hadith* about trimming the mustache (*I`hfaa*, in Arabic), is that one cuts its lower end [above the lip]. Malik also stated that one should not trim the upper part of the mustache [near the nose]. He once

said, "I bear witness that it is a *Bid'ah*[1] to shave the mustache and believe that those who do so, should be punished with a painful beating."

Malik mentioned that when `Umar ibn al-Khattab (رَضِيَ اللهُ عَنْهُ) was concerned about a matter, he used to blow and twist his mustache.

`Umar ibn `Abdul `Aziz also said that the *Sunnah* regarding the mustache calls for trimming its lower part [off of the upper lip]. At-Ta`hawi said, "I did not find a specific text from Imam ash-Shafii about this matter, but the companions of Ash-Shafii whom we met, Al-Muzani and Ar-Rabi`, used to trim their mustaches. This indicates that they learned this from ash-Shafii, may Allah (سُبْحَانَهُ وَتَعَالَى) grant him His Mercy." He also said, "As for Abu `Hanifah, Zufr, Abu Yusuf and Muhammad, their statement is that it is better to trim the hair on the head and the mustache than clip it short." Ibn Khuwaiz Mindad, who was a follower of the *Maliki Madh-hab*[2], said that ash-Shafii's way regarding trimming the mustache, is similar to Abu `Hanifah's. This is also the opinion of Abu `Umar [ibn `Abdul Barr].

Al-Athram narrated that he saw Imam Ahmad ibn `Hanbal trim his mustache so short [above the upper lip]. When Ahmad was asked about it in light of the *Sunnah*, he said, "One trims the mustache, just as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَحْفُوا الشَّوَارِبَ."

*'A`hfu Ash-Shawarib'*" `Hanbal also narrated that Abu `Abdullah, Imam Ahmad ibn `Hanbal, was asked, "Should

[1][Innovation in the religion, which is an awful act].
[2][school of thought].

one clip his mustache short or trim it?" Imam Ahmad said, "If one trims it, there is no harm in this case, and if one cuts it, there is no harm in this case." Abu Muhammad ibn Qudamah al-Maqdisi said in his book, Al-Mughni, that one has the choice to trim the mustache or have it cut short." At-Ta`hawi narrated that al-Mughirah ibn Shu`bah (رَضِيَ اللهُ عَنْهُ) said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) cut short his mustache after placing a *Siwak* under it (under its lower part)[1]. This way, at-Ta`hawi asserted, trimming would not be involved[2]. Those who stated that cutting the mustache short takes precedence above [careful] trimming, relied on the *`Hadith* that `Aishah and Abu Hurairah (رَضِيَ اللهُ عَنْهُمَا) narrated for evidence, wherein the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"عَشْرٌ مِنَ الْفِطْرَةِ."

"*Ten are among the acts of Fitrah* (tradition of the Prophets)", and mentioned clipping or cutting the mustache as being among them[3].

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[1][At-Ta`hawi, a scholar of the *`Hanafi Madhhab*, collected this *`Hadith* in his book, Shar`h Ma`ani al-Athaar (4:230). Also, Ahmad and Abu Dawood collected this *`Hadith*, which al-Albani included in his book, Sahih Sunan Abu Dawood (173), thus rendering it authentic.]

[2][The difference here, is that one either trims the mustache carefully from all around the borders of his upper lip, or cuts short its lower end above the upper lip, with a scissors, like the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did, using the *Siwak*. Shaving the mustache completely, is an innovation in the religion, just as Imam Malik stated.]

[3][Muslim narrated that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,=

There is also the *`Hadith* that is *Muttafaqun `Alaih*[1], wherein Abu Hurairah said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"الْفِطْرَةُ خَمْسٌ."

"*Acts according to Fitrah are five*", and mentioned clipping the mustache among them[2].

="عَشْرٌ مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ وَإِعْفَاءُ اللِّحْيَةِ وَالسِّوَاكُ وَاسْتِنْشَاقُ الْمَاءِ وَقَصُّ الأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَنَتْفُ الإِبِطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ قَالَ زَكَرِيَّاءُ قَالَ مُصْعَبٌ وَنَسِيتُ الْعَاشِرَةَ إِلاَّ أَنْ تَكُونَ الْمَضْمَضَةَ زَادَ قُتَيْبَةُ قَالَ وَكِيعٌ انْتِقَاصُ الْمَاءِ يَعْنِي الاسْتِنْجَاءَ."

"*Ten are the acts according to Fitrah: clipping* (cutting) *the moustache, letting the beard grow, using the tooth-stick* (*Siwak*), *snuffing water in the nose* (while performing Ablution), *cutting the nails, washing the finger joints* (during Ablution), *plucking the hair under the armpits, shaving the pubes and cleaning one's private parts with water.*" The narrator said, "I forgot the tenth, but it may have been rinsing the mouth (during Ablution)."]

[1][A *`Hadith* terminology that refers to a *`Hadith* collected in the authentic collections of Imams al-Bukhari and Muslim, the most authentic books after the Qur'an.]

[2][Al-Bukhari and Muslim narrated that, Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"خَمْسٌ مِنَ الْفِطْرَةِ الْخِتَانُ وَالاسْتِحْدَادُ وَنَتْفُ الإِبْطِ وَتَقْلِيمُ الأَظْفَارِ وَقَصُّ الشَّارِبِ."=

Those who said that the mustache should be trimmed used the *`Hadiths* that contain the word *I`hfaa*, which are authentic, such as the *`Hadith* collected from ibn `Abbas stating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to cut his mustache short ("Yajuzzu Sharibah")[1]. At-Ta`hawi stated that this is similar in meaning to *I`hfaa*, which entails both meanings [clipping and trimming]. Al-`Alaa ibn `Abdul Ra`hman narrated that, his father said that, Abu Hurairah said (رَضِيَ اللهُ عَنْهُ), and attributed the *`Hadith* to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

"جُزُّوا الشَّوَارِبَ وَأَرْخُوا اللِّحَى."

="*Five practices are characteristics of the Fitrah: circumcision, shaving the pubic region, plucking the hair under the armpits, clipping the nails and cutting the moustaches short.*"]

[1][Shaikh Wahby said that al-Albani said, in, Adabu Az-Zafaf, Pg. 120, "[*Yajuzzu*] indicates that they made sure to cut the mustache short from above the upper lip not shaving the whole mustache. The latter contradicts the established practical *Sunnah* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This is why when Imam Malik was asked about those who shave the mustache. He said that they should be punished with a painful beating. He also stated that shaving the mustache is a *Bid'ah* that appeared among people. Al-Baihaqi collected this statement (1:151). Refer to, Fat`h-ul Bari, Shar`h Sahih al-Bukhari (10:285-286). This is why Malik had a full mustache and when he was asked about it, he said, 'Zaid ibn Aslam narrated that `Amir ibn `Abdullah ibn Az-Zubair said that when `Umar got angry, he used to twist his mustache. At-Tabarani collected this *`Hadith* in his book, al-Mu`jam al-Kabir (1\4\1), using an authentic chain of narration. At-Tabarani (1\329\2), Abu Zur`ah, in his book, at-Tarikh (1:46), and Al-Baihaqi narrated that five companions used to clip their mustache all around the upper lip. This *`Hadith* has an authentic chain of narration, of the *`Hasan* type. There is a similar *`Hadith* that ibn `Asakir collected (8:520:2).]

"*Juzzu* (clip) *the mustache and grow the beard.*"[1] This also indicates *I`hfaa*, according to At-Ta`hawi. At-Ta`hawi then stated that Abu Sa`id, Abu Usaid, Rafi` ibn Khadij, Sahl ibn Sa`d, `Abdullah ibn `Umar, Jabir and Abu Hurairah used to trim their mustache. Ibrahim ibn Muhammad ibn `Hatib said, "`Abdullah ibn `Umar used to cut his mustache so short, as if plucking it." Some added that this should be done until the fair skin [under the mustache and above the upper lip] appears.

The Prophet's Guidance in His Speech, Silence, Laughing and Crying

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was the most eloquent speaker of all of Allah's creation. His speech was sweet, comprehensive, and he had the most beautiful way with words. His words (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) captured the hearts and souls. Even his enemies had to admit to this quality.

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) spoke, his speech was comprehensive, yet clear; if the listener chose to count its words, he could easily do so. His way of speaking was not long or uttered quickly, because in this case one would not comprehend or memorize it, nor was very slow, filled with pauses between his sentences. His guidance with regards to speech was the best guidance.

`Aishah (رَضِيَ اللهُ عَنْهَا) said, "The way of Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) talking was not continuous like the way you talk, but was clear and comprehensive. It was easy for those who heard it to memorize it."[2] He used to repeat

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[1][Muslim collected this *`Hadith*].

[2][Al-Bukhari collected this *`Hadith*, without a chain of narration. Also Muslim, Ahmad (9:24919), at-Tirmidhi (3639)=

his statements thrice, so that his words could be memorized. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) greeted someone with the *Salam*[1], he repeated it thrice.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to be silent for a period of time, only speaking when it was necessary to speak. He used both corners of his mouth (used all of his mouth, not just one corner of it) to start his speech, until he ended it. He also uttered the most comprehensive, plain and clear statements[2], without shortcomings, in regards to length or shortness. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not speak about matters that did not concern him. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only spoke about things for which he hoped to gain a reward [with Allah], and when he disliked something, displeasure appeared on his face. He was neither abusive, nor loud, nor did he use foul speech. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) laughed, it was in the form of smiling. In fact, he did not laugh, but only smiled. The most he laughed was when his molars would appear. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) laughed, or smiled, at things that are met with laughter, and wondered at things that cause wonder.

There are many reasons for laughter, what we mentioned here, is one of them. The second reason, when

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=and ibn Hibban (7153) collected this *`Hadith*. The narration we mentioned is that collected by at-Tirmidhi.]

[1][saying, "As-Salamu `Alaikum wa-Ra`hmatullah", which means, "May Allah bestow peace and mercy on you."]

[2][Al-Bukhari (2755) and Muslim (813) narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"بُعِثْتُ بِجَوَامِعِ الْكَلِمِ."

"*I have been given words which are concise but comprehensive in meaning.*"]

one is happy, one laughs, upon seeing or hearing what brings joy. The third type, is when one is angry, sometimes one laughs, especially when one is very angry. The reason behind laughter in this case, is that one feels amazed at what made him angry or that his stance is obviously above the stance of his adversary, and thus, his adversary is under his control. Also, one laughs while angry, so as to control one's anger and as a way of ignoring the person who angered him showing indifference to him.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) cried, it was similar to his laughing, without exaggeration or audible sound. Likewise, he did not weep out loud. His eyes would get tearful, until they became wet and the sound of grief could be heard from his chest. He used to cry when feeling mercy for the dead or dying, for fear and compassion for his *Ummah* and for fright from Allah. He cried on hearing the Qur'an being recited for eagerness, love and respect for the Qur'an, while feeling fear and fright [from Allah]. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) cried when his son Ibrahim died. His eyes became tearful, and he felt sadness for losing Ibrahim. He said,

"تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ وَلا نَقُولُ إِلاَّ مَا يَرْضَى رَبُّنَا وَإِنَّا بِكَ يَا إِبْرَاهِيمُ لَمَحْزُونُونَ."

"*The eye gets tearful and the heart grieves, but we only say what pleases our Lord. Verily, we are sad for losing you, O, Ibrahim!*"[1] He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) cried for one of his daughters, when she was dying. He also cried when `Abdullah ibn Mas`ud recited *Surat an-Nisaa*, until he reached this *Ayah* (4:41),

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[1][Al-Bukhari and Muslim collected this *`Hadith*].

﴿ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلاءِ شَهِيدًا ﴾

(*How* [will it be] *then, when We bring from each nation a witness and We bring you* [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] *as a witness against these people?*}[1] He cried when `Uthman ibn Madh`un (رَضِيَ اللهُ عَنْهُ) died. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) cried when the sun eclipsed, performed the eclipse prayer, *Salatu al-Kusuf*, and cried while praying and invoking Allah,

"رَبِّ أَلَمْ تَعِدْنِي أَنْ لا تُعَذِّبَهُمْ وَأَنَا فِيهِمْ أَلَمْ تَعِدْنِي أَنْ لا تُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ وَنَحْنُ نَسْتَغْفِرُكَ."

"*O, my Lord! Have You not promised me that You shall not punish them, while I am still among them? [Have You not promised me that You shall not punish them,] while they still invoke You for forgiveness? Here we are, invoking You for forgiveness.*"[2] The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) cried, when he sat at the grave of one of his daughters[3]. He also cried during his night prayers.

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[1][Al-Bukhari and Muslim collected this `*Hadith*].

[2][Ahmad and Abu Dawood collected this `*Hadith*; al-Albani rendered it authentic in, Sahih Sunan Abu Dawood (1055)].

[3][Al-Bukhari collected a `*Hadith* in this meaning from Anas ibn Malik, who said, "We were (in the funeral procession) of one of the daughters of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, '*Is there anyone among you who did not have sexual relations with his wife last night?*' Abu Tal`hah replied in the affirmative. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) told him to get down in the grave, and Abu Tal`hah got down in her grave (to place the body inside).'"]

There are several types of crying, one of them is for feeling pity and mercy. The second type is for fear and fright. The third type is for love and eagerness. The fourth is for rejoicing and happiness. The fifth is for grief, when one receives news of an affliction that he could not bear.

The sixth is for sadness. The difference between crying for sadness and crying for fear is that the former occurs because of what has transpired, such as an affliction that touched one or losing a loved person or item. Crying for fear comes on account of an affliction that might happen in the future. The difference between crying for happiness and elation and crying for grief is that the tear of happiness is cool, coming from a heart full of joy. In contrast, the tear of grief is hot and comes out of a sad heart.

The seventh type of crying is crying for cowardice and feebleness. The eighth type is crying to show off, when the eye is tearful, but the heart feels hardness. In this case, one is showing grief and concealing a hard heart.

The ninth type of crying is when people are hired to, such as hiring a woman, *Na-i`hah* or wailer, to weep for money. `Umar ibn al-Khattab (رَضِيَ اللهُ عَنْـهُ) described a woman who does this, saying, "She sells her tears and pretends to grieve for someone else's loss." The tenth, crying for a matter that other people are crying for, so that one shares in their loss. In this case, one cries for seeing other people grieve for an affliction and tries to cry with them, even if he did not know what made them cry; he merely cries for their crying.

In Arabic, crying with tears, without weeping, is called, '*Buka*'', while crying accompanied by weeping, is called, '*Bukaa* (a long 'a' at the end)'. Fake crying, is called, '*Tabaki*'. There are two types of *Tabaki*, one that

brings softness to the heart and fear from Allah, not to show off or gain fame (for being humble). This is the good type of *Tabaki*. The second and chastised type of *Tabaki* is what is done for the sake of creation. `Umar ibn al-Khattab said to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), when he saw him and Abu Bakr crying about the matter of the pagan prisoners during the Battle of *Badr*, "Tell me, what made you cry, O, Allah's Messenger? If I find crying easy for me, I will cry. Otherwise, I will pretend to cry to share your grief."[1] The

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[1][Muslim narrated in the, Sahih, that the Muslims killed seventy pagans from Quraish and captured seventy during the battle of *Badr*. The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to Abu Bakr and `Umar, "*What is your opinion about these captives?*" Abu Bakr said, "They are our kith and kin. I think you should release them after getting a ransom from them. This will be a source of strength for us against the infidels. Also, it is quite possible that Allah may guide them to Islam." The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "*What is your opinion, O, ibn Al-Khattab?*" `Umar said, "O, Messenger of Allah! I do not hold the same opinion as Abu Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over `Aqil to `Ali that he may cut off his head, and hand over such and such relative to me that I may cut off his head. They are leaders of the disbelievers and veterans among them."

`Umar said, "The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) approved the opinion of Abu Bakr and did not approve what I said. The next day when I came to the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), I found that both he and Abu Bakr were sitting shedding tears. I said, 'O, Messenger of Allah, why are you and your Companion shedding tears? Tell me the reason, for I will weep, if not, I will at least pretend to weep in sympathy with you.' The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, '*I weep for what could have happened to your companions for taking ransom* (from the prisoners). *I was shown the torture to which they would have been subjected. It was brought to me as close as this tree* [He pointed to a tree close to him].'" Then Allah revealed the verse,=

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not disagree with `Umar. This prompted some of the *Salaf* scholars to say, "Cry for fear of Allah. If you do not find the ability to cry in you, then pretend to cry."

The Guidance of the Prophet in the Way He Gave Speeches

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave speeches while standing on the ground, on the *Minbar* (pulpit) and while riding his camel, whether or not the camel was male or female. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave speeches, his eyes would turn red, his voice would become loud and he would become angry, as if he was a Warner, announcing an invading army and saying to his people, "The invaders will attack in the morning or the evening." He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

"بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ."

= ﴿ مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الأَرْضِ ﴾

(*It is not befitting for a prophet that he should take prisoners until the force of the disbelievers has been crushed...*), to the end of the verse,

﴿ فَكُلُوا مِمَّا غَنِمْتُمْ حَلالاً طَيِّبًا ﴾

(*So eat you the spoils of war,* [it is] *lawful and pure*)[8:67-69]. So, Allah made booty lawful for them.]

"*As for the Last Hour, I was sent like these two*", and he pointed with his index and middle fingers [Al-Bukhari]. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

"أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرَ الْهُدَى هُدَى مُحَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ."

"*Amma ba`du* (afterwards, here is what I want to say). *Surely, the best speech is Allah's Book and the best guidance is the guidance of Muhammad* (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). *Verily, the worst matters are matters of innovations* (in the religion, the *Bid`ah*), *and every Bid`ah is a Dhalalah* (sin, or heresy)."[1]

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave a speech, he started it by praising and thanking Allah. As for the statement some scholars of *Fiqh*[2] utter, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to start the *Istisqa*[3] *Prayer* by invoking Allah (سُبْحَانَهُ وَتَعَالَى) for forgiveness and the speeches of the two *`Eeds*[4] by reciting *Takbir*[5], they have no established *Sunnah* collected from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that supports their statement. To the contrary, the Prophet's practical *Sunnah* does not support their statements, because he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to start his speeches by thanking and praising Allah.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to stand up while

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[1][Muslim collected this *`Hadith*].
[2][Islamic Jurisprudence].
[3][Invoking Allah for rain].
[4][Islamic days of festival].
[5][By saying, "*Allahu Akbar* (Allah is the Great)"].

giving *Khutbah* (speech). There is a *Mursal*[1] statement collected from `Ata that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ascended the pulpit, he faced the people and said,

"السَّلامُ عَلَيْكُم."

"*As-Salamu `Alaikum* (peace be to you)."[2] Ash-Shi`bi added that Abu Bakr and Umar used to do the same[3]. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to end his *Khutbah*, by invoking Allah (سُبْحَانَهُ وَتَعَالَى) for forgiveness. He would often recite parts of the Qur'an within his speech. For instance, Muslim narrated in his, Sahih, that Um Hisham Bint `Harithah said, "I only learned *Surat*,

﴿ ق وَالْقُرْآنِ الْمَجِيدِ ﴾

(*Qâf. By the Glorious Qur'ân*[4]), from the Prophet's tongue; he used to recite it every *Jumu`ah* (Friday), while standing on the pulpit and addressing the people."

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[1]["`Ata was not among the companions, so the name of the companion who narrated this *`Hadith* from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is missing].

[2][Abdul Razzaq (5281) collected this *`Hadith* in, al-Musannaf; Shaikh Wahby said that al-Albani included it in his book, Silsilat al-A`hadith as-Sahihah (5:107). Also, ibn Majah (1109) collected a *`Hadith* in this meaning from Jabir ibn Abdullah (رَضِيَ اللهُ عَنْهُ); Shaikh Wahby said that al-Albani included it in his book, Silsilat al-A`hadith as-Sahihah (2076)].

[3][Shaikh Wahby said, "Refer to, al-Musannaf, by ibn Abi Shaibah (2:114), and, al-Ajwibah an-Nafi'ah, by al-Albani (Pg. 58)"].

[4][[*Surah* 50]. These letters (*Qâf*, etc.) are one of the miracles of the Qur'an, and none but Allâh (Alone) knows their meanings].

The Prophet's speeches contained Allah's praise and glorification, by mentioning His Favors and the Attributes of His Perfect Being, Worthy of all praise. He used to teach the fundamentals of Islam, mention Paradise, Hellfire and Resurrection, enjoin fear of Allah (سُبْحَانَهُ وَتَعَالَى) and mention the paths that earn one His Anger or Pleasure. These were the subjects entailed in the Prophet's speeches. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say, in his speeches,

"أَيُّهَا النَّاسُ إِنَّكُمْ لَنْ تُطِيقُوا أَوْ لَنْ تَفْعَلُوا كُلَّ مَا أُمِرْتُمْ بِهِ وَلَكِنْ سَدِّدُوا وَأَبْشِرُوا."

"*O, people! You cannot implement all of what you were commanded. Therefore, strive hard* (do correct actions) *and receive the glad tidings.*"[1] He used to address issues that suited the needs and that would benefit those listening to his speeches. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) always started his *Khutbah* by praising Allah (سُبْحَانَهُ وَتَعَالَى) and reciting the *Two Testimonials*, mentioning his own name while reciting them[2]. He used to say,

"كُلُّ خُطْبَةٍ لَيْسَ فِيهَا تَشَهُّدٌ فَهِيَ كَالْيَدِ الْجَذْمَاءِ."

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[1][Ahmad ibn `Hanbal collected this authentic *`Hadith* in his book, al-Musnad. Also, Abu Dawood collected this *`Hadith*, in his, Sunan; refer to Sahih Sunan Abu Dawood (971)].

[2][*The Two Testimonials*, or *ash-Shahadatan*, is in reference to the statement of *Tau`hid*, announcing that there is no deity worthy of worship, except Allah, and that Muhammad is Allah's slave and Messenger. When one declares the *Shahadatain*, he becomes a Muslim, earning all the rights of Muslims and having to abide by the implications of these *Testimonials* and the laws of Islam.]

"*Every Khutbah that does not start with the Tashahhud* (Two Testimonials)*, is like the leprous hand.*"[1]

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not have a police sergeant who would march before him, when he went out of his house [to give the *Khutbah*], nor would wear special attire, with a shawl and a special collar, like the speakers in the present times. His pulpit (*Minbar*) had three steps and when he ascended it, he faced the people [greeted them with the *Salam*, sat down] and then the *Mu-adh-dhin*[2] called the *Adhan*, only, without adding anything to the *Adhan*, either before or after. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) started the *Khutbah*, neither the *Mu-adh-dhin*, nor any other person, would speak.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up to give his *Khutbah*, he would lean on his staff, while standing on the *Minbar*, according to Abu Dawood who collected this statement from ibn Shihab[3]. The three Caliphs after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)[4] used to imitate this practice. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not hold a sword, while giving the Khutbah, but sometimes supported himself with a spear. Many ignorant people think that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) held the sword, while giving speeches, to indicate that Islam rose by the sword. This is utter ignorance refuted on two accounts. First, the practice established through authentic narrations indicates that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to lean on a staff or a spear. Second, the religion

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[1][Ahmad, Abu Dawood and at-Tirmidhi collected this authentic `*Hadith*; refer to, Sahih Sunan Abu Dawood (971)].

[2][Who calls the, *Adhan*, meaning, 'call to prayer'].

[3][Sahih Sunan Abu Dawood (971), by al-Albani].

[4][Abu Bakr ibn Abi Qu`hafah, `Umar ibn al-Khattab and `Uthman ibn `Affan (رَضِيَ اللهُ عَنْهُمْ).]

started and spread through the revelation, but the sword was used to crush the people of *Shirk* (Polytheism) and misguidance [who stood in the face of spreading Allah's Islamic Monotheism]. The Prophet's city, Madinah, where he used to deliver the *Khutbah*, was conquered with the Qur'an, not with the sword.

While giving the *Khutbah*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to attend to any emergencies that may have arose, and then continue the speech. Once, when he was delivering the *Khutbah*, al-`Hasan and al-`Husain[1] came, while wearing red shirts and tripping, as they walked. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stopped his speech, went down from the pulpit, held them and then went up onto the pulpit. He then said,

"صَدَقَ اللهُ العَظِيمُ ﴿ إِنَّمَا أَمْوَالُكُمْ وَأَوْلادُكُمْ فِتْنَةٌ ﴾ رَأَيْتُ هَذينِ يَعْثُرانِ في قَميصَيْهِما، فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ كَلامِي فَحَمَلْتُهُما."

"*Allah said the truth, (And know that your possessions and your children are but a trial)*[2] *I saw these two wearing shirts and tripping and could not wait, so I stopped my speech and held them.*"[3] Once, Sulaik al-Ghatafani came,

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[1][The two sons of Ali ibn Abi Talib, the Prophet's paternal cousin and Fatimah, the Prophet's youngest and beloved daughter].

[2][64:15]

[3][Ahmad, Abu Dawood, at-Tirmidhi, an-Nasaii and ibn Majah collected this *`Hadith*. Shaikh Wahby said that al-Albani included this authentic *`Hadith* in, Sahih Sunan an-Nasaii (1340 & 1494)].

while the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was delivering the *Khutbah*, and sat down. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"يَا سُلَيْكُ قُمْ فَارْكَعْ رَكْعَتَيْنِ وَتَجَوَّزْ فِيهِمَا."

"*O, Sulaik! Stand up, perform two Rak`ah*[1] *and make them brief.*" He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then said, while standing on the *Minbar*,

"إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ وَالإِمَامُ يَخْطُبُ فَلْيَرْكَعْ رَكْعَتَيْنِ وَلْيَتَجَوَّزْ فِيهِمَا."

"When one of you comes for Jumu`ah while the Imam is delivering the Khutbah, let him perform a two Rak`ah prayer and make them brief."[2]

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sometimes made his Khutbah short, and sometimes long, according to need. His Khutbah that pertained to certain incidents or emergencies used to be longer than his regular Khutbah. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to give women a separate sermon speech (Khutbah) during `Eeds (Islamic festivals), encouraging them to give away charity[3]. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

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[1][For *Ta`hiyyat al-Masjid*; this indicates that it is necessary to perform a two *Rak`ah* prayer, when one enters the *Masjid* and before he sits down].

[2][Imam al-Bukhari and Imam Muslim collected this authentic *`Hadith*].

[3][Al-Bukhari and Muslim narrated that Jabir ibn `Abdullah (رَضِيَ اللهُ عَنْهُ) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up to offer the prayer of *`Eed al-Fitr* (which is offered after fasting ends, after=

The Prophet's Guidance in the Acts of Worship
Wudhu (Ablution الْوُضُوءُ)

Usually, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to perform *Wudhu* (washing up for prayer) for every prayer, and sometimes performed several prayers with one *Wudhu*[1]. For *Wudhu*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sometimes used a *Mudd*[2] of water, or two thirds of a *Mudd* or a little more. He used to pour water slowly and warned his *Ummah* against the excessive use of water. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated that there will be those among his *Ummah* who will transgress the limits with regards to *Tuhur*[3]. He used to repeat washing

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=the end of the lunar month of *Ramadhan*). He first offered the prayer and then delivered the *Khutbah*. After finishing it, he went down towards the women and advised them, while he was leaning on Bilal's hand. Bilal was spreading out his garment where the women were placing their alms."]

[1][Muslim reported that Buraidah ibn al-`Haseeb (رَضِيَ اللهُ عَنْهُ) said that the Prophet, peace be upon him, offered prayers with one Ablution on the day of [Makkah's] Conquest and wiped over the socks. `Umar (رَضِيَ اللهُ عَنْهُ) remarked, "Today, you did a thing that you have not been accustomed to before." The Prophet, peace be upon him, said, "O, `Umar, I have done that on purpose."]

[2]['Mudd', means, two (or three) handfuls, with both hands joined together and filled with water; it is equal to two-thirds of a cup. Al-Bukhari and Muslim narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to take a bath with one *Sa`* up to five *Mudds* (1 *Sa`* = 3 *Mudds*) of water and used to perform Ablution with one *Mudd* of water.]

[3][Ahmad and Abu Dawood collected a *Hadith* in this meaning from `Abdullah ibn al-Mughaffal (رَضِيَ اللهُ عَنْهُ) who reported it from Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Refer to, Sahih Sunan Abu Dawood (87). 'Tuhur', pertains to one's purifying himself by taking Ablution (*Wudhu*) or a bath (*Ghusl*).]

the limbs, washed in *Wudhu*, once each[1], or twice each[2], or thrice each[3]. He sometimes washed some limbs twice and the other limbs thrice each, in the same *Wudhu*[4]. He used to rinse his mouth and sniff water up his nostrils all in one or two or three handfuls of water. He used to rinse his mouth and nose by using half a handful for his mouth and the other half for his nose. This is obviously the only thing to do when one uses only a handful of water to wash the mouth and the nose, unlike when one uses two or three handfuls. The Two Sahihs, Al-Bukhari and Muslim, narrated that `Abdullah ibn Zaid said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) rinsed his mouth and cleaned his nose [by putting water in it and then blowing it out] with one handful; he repeated it thrice. This is the most authentic narration regarding rinsing the mouth and cleaning the nose [while performing *Wudhu*]. There is no authentic *`Hadith* that states that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) rinsed his mouth and nose with separate handfuls. There is a *`Hadith* that states otherwise, collected from Tal`hah ibn Musarrif who said, that his father said that, his grandfather saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) separating between the handfuls he used to clean the mouth and the nose. This *`Hadith* was only collected through a chain of narration containing

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[1][As al-Bukhari narrated from `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا), about the description of the Prophet's Ablution].

[2][As al-Bukhari narrated from `Abdullah ibn Zaid (رَضِيَ اللهُ عَنْهُ), about the description of the Prophet's Ablution].

[3][As al-Bukhari and Muslim narrated from `Uthman ibn `Affan (رَضِيَ اللهُ عَنْهُ), about the description of the Prophet's Ablution].

[4][As al-Bukhari and Muslim narrated from Abdullah ibn Zaid (رَضِيَ اللهُ عَنْهُ), about the description of the Prophet's Ablution].

Tal`hah, his father and his grandfather, who was not among the companions[1].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used his right hand to hold the water to inhale and his left hand to discard it. He used to wipe over *his entire head*, sometimes starting at the front all the way until the end, and back to front[2]. This is how we should understand the *`Hadith* that states that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wiped over his head twice, because he did not wipe over his head more than once. And even when he repeated washing other *Wudhu* parts, he would wipe over his head only once. This is the clear *Sunnah* that he practiced, and there is no evidence to indicate otherwise[3]. The texts that indicate otherwise are either vague, even though authentic, such as when a companion says that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) washed thrice in *Wudhu*, or that he wiped over his head twice[4]. Or, the *`Hadiths* about this matter are clear and direct, but not authentic. For instance,

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[1][Abu Dawood (1039) collected this weak Hadith; Shaikh Wahby said, "Refer to, Da'eef Sunan Abu Dawood (24)," by al-Albani].

[2][As al-Bukhari and Muslim narrated from Abdullah ibn Zaid (رَضِيَ اللهُ عَنْهُ), about the description of the Prophet's Ablution].

[3][Al-Albani said that, contrary to what ibn al-Qayyim said here, Abu Dawood narrated, using two acceptable chains of narration, from the *`Hasan* grade, from `Uthman ibn `Affan, and a third *`Hasan* narration, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wiped thrice over his head. Refer to, Sahih Sunan Abu Dawood (95 & 98), and, Tamamu al-Minnah fi-t-Ta`liqi `Ala Fiqhi as-Sunnah, by al-Albani, Pg. 91. Also, refer to the statement of Imam ibn `Hajar al-`Asqalani in his book, Fat`h al-Bari, Shar`h Sahih al-Bukhari.]

[4][Ibn al-Qayyim means that, when the companion says that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) washed his *Wudhu* parts thrice, he means most of them, excluding the head. Ibn al-Qayyim mistakenly contented that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only wiped once over his head.]

there is the *`Hadith* that ibn (son of) al-Bailamani collected from his father, from `Umar, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "He who performs *Wudhu* and washes his hands thrice...", until he said, "and wiped over his head thrice.[1]" This *`Hadith* is not authentic, because ibn al-Bailamani and his father were weak regarding narrating *`Hadith*, even though the father was better than the son in this regard. Also, there is the *`Hadith* from `Uthman that Abu Dawood collected, which states that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wiped over his head thrice. Abu Dawood commented that the authentic *`Hadith*s collected from `Uthman ibn `Affan indicate that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wiped over his head only once.

Furthermore, there is no authentic narration indicating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only wiped over a part of his head. When he wore his *`Emamah*, turban, and would start wiping over [the end of] his forehead, he would continue over the *`Emamah*[2]. There is a *`Hadith* that Abu Dawood collected from Anas, who said, "I saw Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performing *Wudhu* while wearing a *Qitri `Emamah* (from *Qatar*, a province of *Bahrain* at that time). He inserted his hand beneath the *`Emamah* and wiped the front side of his head and did not unwrap the *`Emamah*."[3] Anas meant that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not unwrap his turban so as to wipe his entire head, not that the Prophet did not continue wiping over the *`Emamah* [which covered the rest of his head]; this was confirmed by

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[1][Ad-Daraqutni collected this Hadith in his, Sunan (1:92-93)].

[2][Muslim narrated that, al-Mughirah ibn Shu`bah (رَضِيَ اللهُ عَنْهُ) reported that, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wiped over his socks and over his forehead and over his turban.]

[3][Abu Dawood (147) collected this Hadith, which is weak; refer to Da'eef Sunan Abu Dawood (25), by al-Albani].

al-Mughirah ibn Shu`bah and other companions. Therefore, the fact that Anas did not state [that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) continued wiping over his turban] does not mean that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not do so.

Every time the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed *Wudhu*, he rinsed his mouth and nose, and not once did he refrain from rinsing them. Also, not even once did he contradict the order of the *Wudhu*, or not continue *Wudhu*, stopping between one limb and the next[1]. Sometimes, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to wipe over his head, sometimes over his turban, when he was wearing it, and sometimes over the turban and the forehead. He did not just wipe over his forehead [when he was wearing a turban or otherwise], as we stated.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) washed his feet, if he was not wearing a *Khuff* (leather socks) or socks, and wiped over them if his feet were in the *Khuff* or the socks[2]. He

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[1][Shaikh Wahby said that al-Albani said in, Tamamu al-Minnah fi-t-Ta`liqi `Ala Fiqhi as-Sunnah, Pg. 88, "Ahmad and Abu Dawood, through a chain of narration containing Ahmad, narrated that al-Miqdam ibn Ma`di Karib said, 'Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was brought water for *Wudhu*. He washed his palms thrice, then his face thrice, then his arms thrice. He then rinsed his mouth and nose thrice. He next wiped over his head and ears, inside out and outside in. He next washed his feet thrice.' This *Hadith* has an authentic chain of narration. Ash-Shaukani stated that this *Hadith* has an acceptable (*Sali`h*) chain of narration. Adh-Dhiyaa, in his book, al-Mukhtarah, also collected this *Hadith*, which indicates that following the order in *Wudhu* is not obligatory. Also, I might add, an-Nawawi and al-`Hafidh ibn `Hajar al-`Asqalani stated that this *Hadith* has an authentic chain of narration, of the *`Hasan* grade.'"]

[2][As we stated concerning the *Khuff*, relying on the *`Hadith* that Muslim collected from al-Mughirah ibn Shu`bah (رَضِيَ اللهُ عَنْهُ). Also, Abu Dawood narrated a *`Hadith* (no. 159) from al-=

used to wipe his ears after his head, the inside and the outside of the ear[1]. There is no authentic *`Hadith* that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used new water to clean his ears [rather than using whatever remained on his hands from wiping over the head]. There is an authentic narration that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) did so[2]. Also, there is no authentic *`Hadith* that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ever wiped over his neck [while performing *Wudhu*], or that he recited any words, other than reciting *Tasmiyah*[3]. All narrations of *`Hadith* that mention types of invocation the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said while taking *Wudhu* are fake; the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not say any of them or taught it to any among his *Ummah*. Only mentioning Allah's Name on

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=Mughirah ibn Shu`bah, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wiped over his socks. Refer to, Nasbu ar-Rayah, by Imam az-Zaila`ii, (1:183-186)].

[1][Abu Dawood (105), at-Tirmidhi (34) and ibn Majah (433) collected an authentic *`Hadith* in this meaning; refer to, Sahih Sunan Abu Dawood (123), by al-Albani and the *Ta`hqiq* Shaikh Wahby did on, Zad-ul Ma`ad].

[2][Shaikh `Irfan said that Imam Malik ibn Anas collected a *Hadith* in this meaning in his book, al-Muwattaa (69)].

[3][Reciting the *Tasmiyah*, invoking Allah's Name by saying, 'Bismillah', on taking *Wudhu*, is necessary. Abu Dawood (Sahih Sunan Abu Dawood (90)) narrated that, Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لا صَلاةَ لِمَنْ لا وُضُوءَ لَهُ وَلا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ تَعَالَى عَلَيْهِ."

"*There is no prayer for one who does not have Wudhu, nor Wudhu for one who did not invoke Allah's Name on taking it.*" Refer to, Tamamu al-Minnah fi-t-Ta`liqi `Ala Fiqhi as-Sunnah, by al-Albani, Pg., 89.]

taking *Wudhu* was legislated, and also saying these words after finishing the *Wudhu*,

"أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ."

"*Ash-hadu an la ilaha illallahu wahdahu la sharika lah, wa-ash-hadu anna muhammadan `abduhu warasuluh. Allahumma ij`alni mina-t-tawwabina wa-j`alni mina-l-mutatahhirin.* (I bear witness that none has the right to be worshipped, except Allah Alone, without partners, and that Muhammad is His slave and Apostle. O, Allah, make me among those who often repent [to You] and those who often perform *Tuhur* (purify themselves).)"[1] In another *`Hadith* that an-Nasaii collected in his, Sunan[2], one could invoke Allah (سُبْحَانَهُ وَتَعَالَى) after finishing *Wudhu*, by the following words,

"سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ."

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[1][Refer to, Sahih Sunan at-Tirmidhi (48), by al-Albani, and also to, Sahih Muslim, for a similar *`Hadith*].

[2][Shaikh Wahby said that an-Nasaii did not collect this *Hadith* in his, Sunan, but rather, in his book, `Amalu al-Yaumi wa-l-Lailah (81); refer to, Silsilat al-Ahadith as-Sahihah (2333), by al-Albani].

"*Sub`hanaka allahumma wa-bi`hamdika, ash-hadu an la ilaha illa ant, astaghfiruka wa-atubu ilaik.* (All praise is due to You, O, Allah, and all thanks. I bear witness that none has the right to be worshipped, except You; I beg You for Your forgiveness and repent to You.)"

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not say in the beginning of *Wudhu* that he intended to remove the *`Hadath*[1] or that he intends to make himself eligible for prayer. Neither he, nor any of his companions uttered such words, not a single sound. There is neither authentic nor weak *`Hadith* that support such practice, nor did the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) exceed washing three times [while taking *Wudhu*]. Also, he never washed above the elbows or the ankles [*washing the elbows and the ankles is required in Wudhu*]. Abu Hurairah (رَضِيَ اللهُ عَنْهُ) used to do so, but it was his way of explaining the *`Hadith* about lengthening the *Ghurrah*[2].

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[1][When one needs to perform *Wudhu*, so that he is permitted to pray].

[2][Al-Bukhari narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ."

"*On the Day of Resurrection, my followers will be called, 'Al-Ghurr-ul-Mu`hajjalun', from the trace of Ablution.*" Further, Muslim narrated these *`Hadiths* from Abu Hurairah. Nu`aim ibn `Abdullah reported that he saw Abu Hurairah perform Ablution, by washing his face and then his hands up to the arms. He next washed his feet and reached up to the shanks, and then said, "I heard Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say,

"إِنَّ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ."=

As for the *`Hadith* where Abu Hurairah described the Prophet's *Wudhu*, by washing his hands up to the upper arms and his feet up to the shanks, it means that the elbow and the ankles are parts washed during *Wudhu*. It does not

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='*My people will come with bright faces, hands and feet, on account of the marks of Ablution.*' (The next words are not a part of the *`Hadith*, but the words of one of the narrators:) Therefore, he who can increase the luster of his forehead (and that of his hands and legs) should do so.'" Also, Abu Hurairah reported, "Verily Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِنَّ حَوْضِي أَبْعَدُ مِنْ أَيْلَةَ مِنْ عَدَنٍ لَهُوَ أَشَدُّ بَيَاضًا مِنَ الثَّلْجِ وَأَحْلَى مِنَ الْعَسَلِ بِاللَّبَنِ وَلآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ النُّجُومِ وَإِنِّي لأَصُدُّ النَّاسَ عَنْهُ كَمَا يَصُدُّ الرَّجُلُ إِبِلَ النَّاسِ عَنْ حَوْضِهِ" قَالُوا: يَا رَسُولَ اللَّهِ أَتَعْرِفُنَا يَوْمَئِذٍ قَالَ: "نَعَمْ لَكُمْ سِيمَا لَيْسَتْ لأَحَدٍ مِنَ الأُمَمِ تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ."

'*My `Haudh* (pool of Paradise water) *has its dimensions wider than the distance between Ailah* (*Jerusalem*) *and Aden. Its water is whiter than ice and sweeter than the honey diluted with milk, and its cups are more numerous than the numbers of the stars. Verily I shall prevent the* (faithless) *people therefrom, just as a man prevents the camels of the people from his fountain.*' They said, 'O, Messenger of Allah, will you recognize us on that Day?' He said, '*Yes, you will have distinctive marks which nobody among the peoples* (except you) *will have; you would come to me with blazing forehead and bright hands and feet on account of the traces of Ablution.*'"]

mean that it is legislated to include the upper part of the arms and legs in *Wudhu*[1].

It was not the Prophet's practice to dry his limbs after performing *Wudhu*; there is no authentic *`Hadith* indicating he did so. Rather, the authentic *`Hadith*s indicate otherwise[2].

There are two *`Hadith*s, one from `Aishah (رَضِيَ اللهُ عَنْهَا), by which she stated the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a cloth which he used to dry himself off with after taking *Wudhu*[3].The second *`Hadith* was collected from Mu`adh

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[1][Or, it reflects Abu Hurairah's explanation of the *Hadiths* about *al-Gurr al-Mu`hajjalun*. Muslim narrated that Abu `Hazim said, "I was standing behind Abu Hurairah, while he was performing *Wudhu* for prayer. He extended washing his hand up to his armpit. I said to him, 'O, Abu Hurairah! What is this *Wudhu*?' He said, 'O, the tribe of Farrukh, you are here! If I knew that you were here, I would have never performed *Wudhu* like this. I heard my Friend (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say,

"تَبْلُغُ حِلْيَةُ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ."

'The believer's adornment will reach the places where Wudhu reaches.'"]

[2][Al-Bukhari narrated that Maimunah Bint al-`Hairth (رَضِيَ اللهُ عَنْهَا), the Prophet's wife, said, "I placed water for the bath of the Prophet and he poured water with his right hand on his left and washed them. Then he washed his private parts and rubbed his hands on the ground, washed them with water, rinsed his mouth and washed his nose by putting water in it and blowing it out. He next washed his face and poured water on his head. He withdrew from that place and washed his feet. A piece of cloth (towel) was given to him but he did not use it."]

[3][At-Tirmidhi (48) collected this *Hadith*. Shaikh Wahby said that al-Albani rendered this *Hadith* of the *`Hasan* grade, in his=

ibn Jabal (رَضِيَ اللهُ عَنْهُ) stating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to dry his face with his garment, after he finished *Wudhu*[1]. These two *`Hadiths* are weak, and thus cannot be used as evidence. The first *`Hadith* contains Sulaiman ibn Arqam in its chain of narration, and he is a *Matruk*[2]. The second contains `Abdul Ra`hman ibn Ziad ibn An`am al-Afriqi, who was weak in *`Hadith*. At-Tirmidhi stated that there is no authentic *`Hadith* from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about this practice.

It was not the Prophet's guidance that someone would pour water for him every time he took *Wudhu*. He would sometimes do that himself and sometimes others would pour water for him, for a reason. The, Two Sahihs, narrated that al-Mughirah ibn Shu`bah (رَضِيَ اللهُ عَنْهُ) stated that he poured water for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), when he performed *Wudhu* during a trip.

Sometimes, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to run his wet hand through his beard during *Wudhu*, in what is called, '*Takhlil*'. There is a difference of opinion among the scholars regarding this subject. For example, at-Tirmidhi and other scholars stated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to do *Takhlil* to his beard[3], while Imams

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=books, Sahih al-Jami` (4830), and, Silsilat al-Ahadith as-Sahihah (2099)].

[1][At-Tirmidhi (49) collected this weak Hadith ; refer to, Dha`eef Sunan at-Tirmidhi (8), by al-Albani].

[2][The scholars of *Hadith* did not accept his narrations of *Hadith*, because he was very weak].

[3][At-Tirmidhi (31) and ibn Majah (430) collected a *Hadith* in this meaning; refer to Sahih Sunan at-Tirmidhi (28). Abu Dawood (Sahih Sunan Abu Dawood (132)), collected a *Hadith* from Anas, in which he reported that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made *Wudhu*, he used to take a handful of water and insert his hand under his jawbone and inside his beard, for *Takhlil*.=

Ahmad and Abu Zur`ah stated that there is no authentic *`Hadith* affirming this practice.

Likewise, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not often wash between his toes, for *Takhlil*. The, Sunan, collection of *`Hadith* state that al-Mustaurid ibn Shaddad said, "I saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) washing between his toes, when he took *Wudhu*, using his little finger (*Khunsur*)."[1] If this *`Hadith* is rendered authentic, it only indicates that sometimes, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to wash between his toes. This is why the companions, like `Uthman, `Ali,

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=The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then said, "*This is what my Lord, the Exalted and Most Honored, ordered me to do.*" This *Hadith* prompted several scholars of *Hadith* and *Sunnah*, such as Is`haq, Abu Thaur, ash-Shaukani and al-Albani, to state that it is necessary to do *Takhlil*. Refer to, Tamamu al-Minnah fit-Ta`liqi `ala Fiqhi as-Sunnah, by al-Albani, Pg. 93.]

[1][Shaikh `Irfan said that Ahmad (6:18038), Abu Dawood (148), at-Tirmidhi (40) and ibn Majah (446) collected this Hadith, which al-Albani rendered authentic. This is why al-Albani included this *Hadith* in his book, Sahih Sunan at-Tirmidhi (37), which contains the authentic *Hadiths* included in, Sunan at-Tirmidhi. Shaikh Wahby said that Abu Dawood (Sahih Sunan Abu Dawood (129)) reported that Laqit ibn Sabrah (رَضِيَ اللهُ عَنْهُ) narrated a *Hadith* in which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَسْبِغِ الْوُضُوءَ وَخَلِّلْ بَيْنَ الأَصَابِعِ وَبَالِغْ فِي الاسْتِنْشَاقِ إِلاَّ أَنْ تَكُونَ صَائِماً."

"*Perform Wudhu properly, do Takhlil between the toes and exaggerate in rinsing your nose, unless you are fasting.*" This *Hadith* indicates that it is necessary, *Wajib*, for Muslims to do *Takhlil* between the toes, while taking *Wudhu*; refer to, as-Sail al-Jarrar (1:81), by Imam ash-Shaukani, and, Tamamu al-Minnah fit-Ta`liqi `ala Fiqhi as-Sunnah, by al-Albani, Pg. 93.]

`Abdullah ibn Zaid, ar-Rubayyi` (رَضِيَ اللهُ عَنْهُمْ), who were dedicated to watching how the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) took *Wudhu*, did not mention this practice. However, the *`Hadith* that we mentioned contains Abdullah ibn Lahee`ah[1].

There is a weak *`Hadith* that states the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to move his ring while taking *Wudhu*[2]. Ma`mar ibn Muhammad ibn `Ubaidillah ibn Abi Rafi` narrated from his father, from his grandfather that, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to move his ring when he took *Wudhu*[3]. Both Ma`mar and his father were weak in *`Hadith*, as ad-Daraqutni stated.

The Prophet's Guidance Regarding Wiping Over the *Khuffs* (Leather Socks) and *Tayammum*

Authentic *`Hadiths* indicate that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wiped [over shoes and *Khuffs*] while traveling or not[4]. This practice was never abrogated[5]. The Prophet (صَلَّى اللهُ

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[1][Abdullah ibn Lahee`ah was an unreliable narrator of *Hadith*, due to his weak memory of *Hadith*, and thus, many mistakes in this regard.]

[2][So as to wash underneath it].

[3][Ibn Majah (448) and ad-Daraqutni (1:83) collected this weak *Hadith* in their, Sunan; refer to, Dha`eef Sunan ibn Majah (100)].

[4][Shaikh Wahby said that ibn Khuzaimah (185) narrated in his, Sahih, that Usamah ibn Zaid (رَضِيَ اللهُ عَنْهُمَا) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Bilal went to the marketplace; next, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to relieve the call of nature. They then came out of the marketplace. So I asked Bilal what the Prophet did, and he said, 'The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to relieve the call of nature, then performed *Wudhu*, by washing his face and hands and wiping over his head and over his *Khuffs*.'"]

[5][Muslim narrated that Hammam said, "Jarir urinated, then performed Ablution and wiped over the socks. It was said to=

عَلَيْـــهِ وَسَـــلَّمَ) stated that [regarding wiping] the limit of permission to do so for those who are residing in their homes is one day and one night and three days and three nights for travelers. There are several *`Hadiths* that affirm these rulings from the grade of *`Hasan* and *Sahih*[1]. The Prophet (صَـــلَّى اللهُ عَلَيْـــهِ وَسَـــلَّمَ) used to wipe over the *Khuff's* top; there are no authentic narrations that he wiped the bottom of his *Khuffs*, only a *`Hadith* from the *Munqati'*[2] grade, while authentic *`Hadiths* state otherwise. He also wiped over his shoes and socks[3], as well as, over the turban alone

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=him, 'Do you do like this?' He said, 'Yes, I saw that the Messenger of Allah, peace be on him, urinated, then performed Ablution (*Wudhu*) and then wiped over his shoes.'" al-A`mash said, "Ibrahim observed that this *Hadith* was a delightful surprise for them (the people), because Jarir embraced Islam after the revelation of *Surat al-Ma-idah*." I –the translator- should mention that *Surat al-Ma-idah* was revealed in the seventh year AH; for more information about when *Surat al-Ma-idah* was revealed, refer to, Tafsir ibn Kathir (Vol. 3, Pg. 71), which Allah blessed me to translate for, *Darussalam, Riyadh, Saudi Arabia*. I should mention that Allah blessed me to translate these parts (*Juzu*) of *Tafsir ibn Kathir*: 1-9, 12-14, 45 & 48-66; the remaining *Juzu`s* were translated by other brothers and sisters.]

[1][Shaikh Wahby said, "Refer to, Sahih ibn Khuzaimah (1:97-99), Majma` az-Zawa-id (1:258-260), by al-Haithami, and, Sunan al-Baihaqi (1:275)"].

[2][Wherein a missing link in the chain of narration breaks its continuity].

[3][Shaikh `Irfan Abdul Qadir said that at-Tirmidhi (99), Abu Dawood (159), ibn Majah (559), an-Nasaii, in his book, al-Kubra (130), ibn `Hibban (1338) and ibn Khuzaimah (198) collected a *Hadith* from al-Mughirah ibn Shu`bah, who said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَـــلَّمَ) performed *Wudhu* and then wiped over his socks and shoes.

Also, refer to, Sahih Sunan Abu Dawood (147-148), by al-Albani. Al-Albani said in his commentary on, Fiqh as-Sunnah=

and the turban and the forehead. This practice was established in many *`Hadiths* that contain the Prophet's command to do so. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not concern himself whether his feet were in *Khuffs* or not; if he was wearing *Khuffs*, he would wipe over them without taking them off[1]. Otherwise, if his feet were bare, he would wash them and would not wear the *Khuffs*, to be able to wipe over them. This is the best statement concerning whether wiping is better than washing; it is the opinion of my Shaikh [ibn Taimiyyah]. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

The Prophet's Guidance Regarding *Tayammum*

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to perform *Tayammum* by striking the ground once for the face and

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=(Pg. 113), "There are authentic *Hadiths*, collected from `Ali ibn Abi Talib, Aus ibn Aus ath-Thaqafi and `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمْ), affirming that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wiped over his shoes (sandals, backless sandals) without wearing socks underneath them. I talked about the chains of narration for these *Hadiths* in, Sahih Sunan Abu Dawood (150 & 156)."]

[1] [Al-Bukhari (199) and Muslim (408) narrated that al-Mughirah ibn Shu`bah (رَضِيَ اللهُ عَنْهُ) said,

كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فِي مَسِيرٍ ثُمَّ أَهْوَيْتُ لأَنْزِعَ خُفَّيْهِ فَقَالَ: "دَعْهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ" وَمَسَحَ عَلَيْهِمَا.

"Once, I was in the company of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on a journey and I dashed to take off his *Khuffs* (the Prophet was performing *Wudhu*). He ordered me to leave them as he had put them after performing *Wudhu*. So he passed his wet hands over them."]

palms[1]. There is no authentic narrations that indicate that he struck the ground twice or wiped his hands to the elbows. Imam Ahmad ibn `Hanbal said, "Those who claim that *Tayammum* includes [wiping the hands until] the elbows have added this on their own!"

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed *Tayammum* with the clean earth he would pray on, whether dusty, marshy or sandy. An authentic *`Hadith* states that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"فَأَيْنَمَا أَدْرَكَتْ رَجُلاً مِنْ أُمَّتِي الصَّلاَةُ فَعِنْدَهُ مَسْجِدُهُ وَعِنْدَهُ طَهُورُهُ."

"*Wherever a man of my Ummah is and the prayer becomes due, he will have his place of worship and his means of Tahur* (water or clean earth)."[2] This *`Hadith* clearly indicates that when the prayer time comes while one is in a

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[1][Allah said in the Qur'an 4:43,

﴿ وَإِنْ كُنتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنْ الْغَائِطِ أَوْ لاَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ﴾

(*And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women* [by sexual relations] *and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands.*)]

[2][Ahmad collected this *Hadith* in, al-Musnad, from Abu Umamah (رَضِيَ اللهُ عَنْهُ). Shaikh Wahby said, "Refer to, Irwaa al-Ghalil (1:315-317)"].

sandy area, then that sand is *Tahur* for him[1]. When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to the area of *Tabuk* (Northern Arabia) with his companions, he passed areas of sand on the way during a time when water was very scarce. He neither transported dust with him [for the purpose of taking *Tayammum*], nor commanded that it be transported, nor did any of his companions do so. Surely, the areas they passed contained more sand than dust; this is the topography of the area of *`Hijaz* (Western Arabia). Those who carefully consider this would agree that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to perform *Tayammum* with sand. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

Some people claim that to perform *Tayammum*, one places the inside of his left fingers over the top of his right fingers then passes them over [the right arm to] the elbow. Then, one transfers his left palm over the inside of his forearm while raising his index finger [and pass his fingers to the right palm]. Then, when he reaches the right index finger, he places the left index finger on the right index finger [then does the same with the left arm, using the right palm]. Indeed, it is a well-known fact that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never did this, nor taught it to any of his companions, nor commanded or even recommended it. His guidance (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the judge in these and all issues. Further, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not repeat *Tayammum* for every prayer, nor ordered it be done. Rather, *Tayammum* takes the place of *Wudhu*[2], indicating that both

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[1][Meaning, he can use it for *Tayammum*, when he cannot find water or is ill and cannot use water to perform *Wudhu*].

[2][One has to repeat *Wudhu* after one relives the call of nature, sleeps, passes gas, ejaculates, has sexual intercourse with one's wife, washes the dead, etc.]

have the same validity, unless where a specific proof indicating otherwise.



This is the end of Volume One of, Zadul-Ma`ad, fi Hadyi Khairi al-`Ibad, by Imam Ibn Qayyim al-Jauziyyah. The Second Volume of this encyclopedia of Sunnah and Seerah starts with the Prophet's guidance in the Salat (Prayer). I ask Allah the Blessed, Most High, to bless this book and to help us continue its translation in a timely fashion blessed by accuracy and sincerity to Him. The end of our speech is,
"All thanks and praises be to Allah, Lord of all that exists."

Jalal Abualrub