

Muslim World League

The Global Commission for Introducing the Messenger

The International competition in the Biography of the Prophet

The Forty Hadiths in the Biography of the Prophet

By:

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Introduction

In the name of Allah, Most Gracious, Most Merciful

All praise be to Allah Who has honored the humanity with sending the given mercy, the offered blessing, the best of His creatures, the chosen Prophet and the selected Messenger, our Prophet and leader Muhammad ibn ‘Abd Allah, peace be upon him, upon his family, upon his companions and upon whomever followed his guidance. Allah says, "Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error" (Āl ‘Imrān: 164).

Peace and blessings be upon the seal of the Prophets and Messengers, Muhammad the mercy of Allah to all worlds, and the model to all humans, peace be upon him, upon his family and upon all his companions... And then,

Several years ago, I had the idea of writing a book suitable for an international competition about the biography of the Prophet. This competition may induce the youth, being male or female, to study the biography of their noble Prophet (ﷺ) whom Allah has commanded us to follow and emulate in all things. Allah says, "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often." (Al-Aḥzāb: 21)

The desire for writing this book increased for three reasons:

First: There is no authorized international competition in the biography of the Prophet, as far as I know, in spite of the dire need for making the means of learning the Prophetic biography easy and highlighting the moral values, methodological remarks, and human relations that are so important to our children in their daily life as they answer their questions and provide solutions to their problems.

Second: The remarkable success of the Quranic competitions all over the world to connect the generations to the main source of revelation (i.e. the noble Quran), to prompt them to learn it and study it. These competitions

became a smooth path and a source of pride sought by many charitable people, being rulers, princes, prominent persons, scholars, businessmen, or the parents/guardians of the students.

What great rewards and much good are gained because of those who first held, suggested, or supported these competitions!

Hence, this blessed idea has opened the horizon of thinking to take a similar initiative but related to the biography of the Prophet. This initiative begins with writing a brief book that could be set as a curriculum of an international competition in the biography of the Prophet. The righteous ancestors, especially the companions and their following generation (may Allah have mercy upon them), as reported by ‘Ali ibn al-Ḥasan, used to teach their children the biography of the Prophet (ﷺ) and his battles since their tender ages as they taught them the noble Quran.

Third: The great encouragement I received from those in charge of the Islamic centers, assemblies and organizations all over the world to put into practice this idea. Throughout my journeys in the last years in more than 30 countries to introduce the Prophetic biography as I work in 'the Global Commission for Introducing the Messenger' of the Muslim World League, there was a wide support to the idea of establishing an international competition in the Prophetic biography and writing a book suitable for it.

In this introduction, some points should be illustrated:

First: This idea will not achieve the hoped success unless the educational institutions and the Muslim assemblies, centers and organizations all over the world believe in its significance and workability. Moreover, they should take this book as an authorized curriculum suitable for holding a scientific competition in the biography of the Prophet. Hence, I emphasize that this idea is theirs, is directed towards them, and cannot be implemented without them. This is a reality not a slogan. To be improved, this idea is in dire need for their views, suggestions, and observations that I will be pleased to receive on the following email:

adelalshddy@hotmail.com

Second: after receiving observations and corrections on the first edition of this book, it will be translated into six languages as a first stage, namely: English, Spanish, French, Chinese, Indonesian, and Urdu. Another stage of translation will follow it, according to the needs and possibilities. It is hoped that the first stage will finish before two years, Allah willing.

Third: besides being brief, the book of the competition encompassed nothing but the sound Hadiths pertaining to the biography of the Prophet. In addition, the headers were carefully chosen to be clear and easy to be memorized; the unfamiliar words of each Hadith were illustrated, the lessons to be learnt from every Hadith were drawn, and the questions about the content of every Hadith were put.

Finally: after expressing my thanks and gratitude to Allah, I am also grateful to whomever helped me in writing and revising this book, especially the honorable brother and dear friend Dr. Muhammad ‘Abd al-Raḥīm al-‘Arabi, head of the department of the Research and Studies in 'The Global Commission for Introducing the Messenger' who participated in writing and revising this book.

I ask Allah by His Most Beautiful Names and Most High Attributes to make us all among those who obey the Prophet's command: "Convey from me even an Ayah." (Ṣaḥīḥ Muslim). O Allah, cause us to live according to his way, pass away following his religion, assemble us in his party, make us meet with him at his Cistern, make us to be of the people of his intercession, and to make us meet him in Paradise.

O Allah! Have peace and blessings upon our Prophet Muhammad, upon his family and upon his companions all.

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Section One

Some of the Prophet's Traits before his Mission:

- The Truthfulness of the Prophet (ﷺ).
- The Perfection of the Prophet's Attributes.

The Truthfulness of the Prophet (ﷺ)

Hadith 1

عَنِ ابْنِ عَبَّاسٍ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ: لَمَّا نَزَلَتْ: "وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ" (الشعراء: ٢١٤) صَعَدَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- عَلَى الصَّفَا، فَجَعَلَ يُنَادِي (يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ) لِيُطَوَّنَ قُرَيْشٌ، حَتَّى اجْتَمَعُوا فَقَالَ: (أَرَأَيْتَكُمْ لَوْ أَحْبَرْتُكُمْ أَنَّ حَيَلًا بِالْوَادِي تُرِيدُ أَنْ تُغَيِّرَ عَلَيْكُمْ كُنُتُمْ مُصَدِّقِي؟) قَالُوا: نَعَمْ مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقًا. قَالَ: (فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ). (متفق عليه)

Narrated Ibn ‘Abbās:

When the Verse: "And warn your tribe of near-kindred", was revealed, the Prophet (ﷺ) ascended the Şafa (mountain) and started calling, "O Bani Fihri! O Bani ‘Adiyy!" addressing various branch tribes of Quraish till they were assembled. The Prophet (ﷺ) 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." (Al-Bukhārī and Muslim)

The Unfamiliar Words of this Hadith:

Buṭūn Quraysah: the Arabic word *buṭūn* is the pl. of *baṭn* that signifies "a family or sub-tribe". Yet, sometimes it applies to "a tribe". In this Hadith, however, it refers to "the various branch tribes of Quraish".

An tughīr ‘alaykum: to attack you.

The Overall Meaning:

In this Hadith, the Prophet (ﷺ) declared openly Allah's Message after it was secretly practiced. He assembled the various tribes of Quraysh to proclaim the Message (of Monotheism) in a very clear speech. The prophet (ﷺ) ascended a mountain whose two sides are visible to him while they are assembled in one side without seeing the other, that is, it is regarded as unseen for them. He first made them acknowledge his truthfulness to inform them about the real unseen that should be worthily feared of, that is the punishment of Allah that will befall every disbeliever.

Lessons to be learnt from the Hadith:

1- Truthfulness is the most effective means for the preacher to call people to Allah's way.

2- Falling into the traps of polytheism is the most dreadful guilt that should be worthily feared of.

3- The importance of making the invited person acknowledge the goodness he knows in the preacher before offering Da‘wah to him.

Questions:

Recite the Hadith from your memory.

Why did the Prophet (ﷺ) ascended the Şafa (mountain) to address Quraysh?

What was the answer of Quraysh when he asked them: "Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?"

The Perfection of the Prophet's Attributes

Hadith 2

عَنْ عَائِشَةَ -رَضِيَ اللَّهُ عَنْهَا- فِي قِصَّةِ بَدْءِ الْوَحْيِ أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- لَمَّا أَتَاهُ جِبْرِيلُ رَجَعَ يَرْجِفُ فُؤَادَهُ إِلَى خَدِيجَةَ -رَضِيَ اللَّهُ عَنْهَا- ثُمَّ لَمَّا ذَهَبَ عَنْهُ الرُّوحُ قَالَ لَهَا: (لَقَدْ خَشِيتُ عَلَى نَفْسِي). فَقَالَتْ خَدِيجَةُ: «كَأَلَا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا؛ إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ» (متفق عليه).

Narrated 'Ā'ishah (may Allah be please with her) in the story of the Beginning of the Revelation that "When Gabriel came to the Prophet (ﷺ), he returned to Khadija with his heart beating severely. Then when his fear was over he said to her, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." (Al-Bukhārī and Muslim)

The Unfamiliar Words of this Hadith:

Al-Raw': the horror and fear.

Al-Kall: (syn. *al-Thiqal*) meaning "the tired, fatigued, or exhausted". However, the phrase *ḥaml al-Kall* (helping the tired, fatigued or exhausted) may also include: "sustaining the weak, the orphans, the poor, etc."

Tuksibu al-ma'dūm: means: "You give people in charity what they need."

Tuqri al-dayfa: means: "You entertain your guests generously by preparing their food and abode."

Al-Nawā'ib: (syn. *al-ḥwādith*) meaning "calamities or disasters".

The Overall Meaning:

In this Hadith, Khadija attempted to reassure the Prophet (ﷺ) and totally excluded that a disgrace would befall him. She relied in this exclusion on the fact that he has excellent manners and traits that protect against evil. He, for example, used to help his folk and kinship, assist the

weak who were unable to earn their livelihood, fulfill the needs of the people, and entertain his guests.

Lessons to be learnt from the Hadith:

- 1- The perfection of Khadijah who had sound mind, high spirit, brave heart, and deep understanding.
- 2- Good manners and virtuous deeds protect against the evil disasters.
- 3- The permissibility of praising someone in his/her presence in certain situations for a certain legal benefit.
- 4- Reassuring the one who feels fear, filling him with confidence, and giving him the good news of safety.
- 5- Among the signs of the truthfulness of the Messenger (ﷺ) is that feeling (of fear) that he experienced when he was first surprised by the angel of Revelation. This means that he did not know or anticipate that he would be a Prophet.

Questions:

Recite the Hadith from your memory.

What does the word *al-Kall* mean?

What is the relation between the traits mentioned by Khadija and reassuring the Prophet (ﷺ)?

Section Two

The Prophet's Life: from Mission to Hijrah

- Signs of the Mission

- *Truthfulness of the vision in sleep

- *A stone greeting the Prophet (ﷺ)

- Uttering the word of monotheism first.

- Sincerity in worship

- Prophet's mercy to the People of Makkah

Signs of the Mission
Truthfulness of the vision in sleep
Hadith 3

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّهَا قَالَتْ: «أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنَ الْوَحْيِ
الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلَ فَلَقِ الصُّبْحِ» (متفق عليه)

‘Ā’ishah, the Mother of the Believers, said:

The first (form) with which was started the revelation to the Messenger of Allah (ﷺ) was the true vision in sleep. And he did not see any vision but it came like the bright gleam of dawn." (Al-Bukhāri and Muslim)

The Overall Meaning:

This is a part of a long Hadith that implies a sign of the Prophet's Mission. He did not see any vision in his sleep but it was clearly achieved. The saying of ‘Ā’ishah: "The first (form) with which was started ..." means that the first kind of revelation that happened to the Prophet (ﷺ) was the true vision (dream) that to which ones soul feels cheerful. This was, however, to make the Prophet (ﷺ) ready to receive the true revelation during wakefulness.

Lessons to be learnt from the Hadith:

- 1- Gradualism in revealing Allah's Message to the Prophet (ﷺ). The Prophet (ﷺ) was started with seeing visions in sleep before seeing it in reality. This was more helpful in seeing the angel (Gabriel) and receiving revelation.
- 2- The true vision (dream) is a part of the prophecy and the first stage of revelation.
- 3- The visions (dreams) of the prophets are revelation and true; and they are not false dreams and the Satan has nothing to do with them.

Questions:

Recite the Hadith from your memory.

What is the first form with which the revelation to the Prophet (ﷺ) was started?

What is the relation between the visions (dreams) and the revelation?

A stone greeting the Prophet (ﷺ)

Hadith 4

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: (إِنِّي لَأَعْرِفُ حَجْرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبْعَثَ، إِنِّي لَأَعْرِفُهُ الْآنَ) (مسلم).

Jābir ibn Samurah reported Allah's Messenger (ﷺ) as saying:

"I know a stone in Mecca which used to pay me salutations before my advent as a Prophet and I recognize that even now." (Muslim)

The Overall Meaning:

Among the signs that preceded the Mission of the Prophet (ﷺ) was that a stone used to greet him with the salutation of prophecy saying, "Peace be upon you O Messenger of Allah".

Lessons to be learnt from the Hadith:

- 1- Among the signs of the Prophet's Mission is the miracle of uttering the salutation by a stone to the Prophet (ﷺ).
- 2- Supporting the Prophets with miracles is of Allah's laws.
- 3- The One Who made the deaf stone speak is able to send Messengers and make them acquainted with the unseen.

Questions:

Recite the Hadith from your memory.

Where was the stone that used to greet the Prophet (ﷺ)?

Uttering the word of monotheism first

Hadith 5

عَنْ رِبْعَةَ بْنِ عَبَّادٍ الدَّيْلِيِّ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فِي الْجَاهِلِيَّةِ بِسُوقِ ذِي الْمَجَازِ وَهُوَ يَقُولُ: يَا أَيُّهَا النَّاسُ قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تَفْلِحُوا» قَالَ: يُرَدِّدُهَا مَرَارًا وَالنَّاسُ مُجْتَمِعُونَ عَلَيْهِ يَتَّبِعُونَهُ» (ابن خزيمة وابن حبان وغيرهما، وصححه ابن الملقن)

Rabī‘ah ibn ‘Abbād al-Dīli said:

"I saw the Messenger of Allah (ﷺ) during the time of ignorance in the market of Dhi al-Majāz and he was saying, "O people, say there is no God but Allah and you will succeed." He repeated it several times while people were around him listening to him." (Ibn Khuzaymah, Ibn Hibbān, and others. It was graded as Ṣaḥīḥ by Ibn al-Mulaqqin)

The Unfamiliar Words of this Hadith:

Sūq Dhi al-Majāz: A marketplace between Makkah and al-Ṭā'if where Arabs used to gather for trading.

The Overall Meaning:

This Hadith illustrates that the word of Tawḥīd (Monotheism) was the first thing to which the Prophet (ﷺ) invited people. He used frequently to say to them "Say: *'la ilāha illa Allah'* (there is no god but Allah)' and you will succeed"; i.e. believe that there is no god worthy to be worshiped but Allah, the Almighty. This word indeed is the word of Sincerity that there is no salvation without believing in it, and by means of which the person abandons all other false gods apart from Allah and devotes himself to His worship alone.

Lessons to be learnt from the Hadith:

- 1- The first thing to which people are invited in Islam is the word of Tawḥīd (Monotheism).
- 2- Prosperity and success are suspended to this word, and in no way they could not be achieved without this word.

3- Preachers should move to practice Da‘wah (calling to Allah) and convey the Message of Islam. The Prophet (ﷺ) himself moved from Makkah to call the Arab tribes to Islam in their markets.

4- Enduring with patience the harm that may fall when calling to Allah. The Prophet (ﷺ) was harmed in the cause of Da‘wah that his feet bled, but he did not relinquish it.

Questions:

Recite the Hadith from your memory.

What is the word of Tawḥīd? And what does it mean?

Why did the Prophet (ﷺ) especially choose the market of Dhi al-Majāz to practice Da‘wah therein?

Sincerity in worship

Hadith 6

عَنْ أَبِي أَيُّوبَ أَنَّ أَعْرَابِيًّا عَرَضَ لِرَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَهُوَ فِي سَفَرٍ. فَأَخَذَ بِخِطَامِ نَاقَتِهِ أَوْ بِزِمَامِهَا ثُمَّ قَالَ يَا رَسُولَ اللَّهِ -أَوْ يَا مُحَمَّدٌ- أَحْبَبَ إِلَيَّ مَا يُقَرِّبُنِي مِنَ الْجَنَّةِ وَمَا يُبَاعِدُنِي مِنَ النَّارِ. قَالَ: فَكَفَّ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- ثُمَّ نَظَرَ فِي أَصْحَابِهِ ثُمَّ قَالَ: (لَقَدْ وَفَّقَ -أَوْ لَقَدْ هَدَيْ- قَالَ: كَيْفَ قُلْتُ؟). قَالَ: فَأَعَادَ. فَقَالَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- : (تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ. دَعِ النَّاقَةَ). (مسلم)

Narrated Abu Ayyūb al-Anṣārī:

"That once during the journey of the Prophet (ﷺ) a bedouin appeared before him and caught hold of the nose-string of his she-camel and then said, Messenger of Allah (or Muhammad), inform me about that which takes me near to Paradise and draws me away from the Fire (of Hell). He (the narrator) said:

"The Prophet (ﷺ) stopped for a while and cast a glance upon his companions and then said: 'He was afforded a good opportunity (or he had been guided well)'. He (the Prophet) addressing the bedouin said: '(Repeat) whatever you have uttered'. He (the bedouin) repeated that. Upon this the Apostle (ﷺ) remarked: 'The deed which can draw you near to Paradise and take you away from Hell is, that you worship Allah and associate none with Him, and you establish prayer and pay Zakat, and do good to your kin'. After having uttered these words, the Prophet asked the bedouin to release the nosestring of his she-camel." (Muslim)

The Unfamiliar Words of this Hadith:

Khiṭām al-Nāqah or *Zimāmuha*: the string, cord, or rope that thereby a camel is led.

The Overall Meaning:

This Hadith sets forth the status of Tawḥīd and sincerity in worshiping Allah, and that whomever is guided to them is truly guided. This bedouin asked the Prophet (ﷺ) about what draws him near to Paradise and takes him away from Hell and the Prophet (ﷺ) answered him: "Worship Allah and associate none with Him". This answer encompasses: ordering him to

worship Allah, and forbidding him associate anyone with Him. This is, however, the essence of the messages of all Prophets as stated in Allah's saying, " And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut." " (al-Naḥl: 36). The disbelievers used to associate others in worship with Allah. They worshipped Him outwardly but they also worshiped, besides Him, idols alleging that they are partners to Him. The Prophet's command of worshipping Allah was followed by the command of establishing prayers, paying Zakat, and having good relations with the kin. This is from the style of mentioning the specific after the general (*dhikr al-khāṣ ba'da al-'āmm*), in order to make its importance and advantage stand out.

Lessons to be learnt from the Hadith:

- 1- Al-Tawḥīd (Monotheism) is the key reason of entering Paradise and getting away from the Hell. The concept of Tawḥīd is achieved by worshipping Allah alone and associating none with Him.
- 2- Sincerity in worshipping Allah cannot be realized unless one abandons the other partners besides Him.
- 3- Emphasizing the status and importance of establishing prayers, paying Zakat and being good with kin.
- 4- Inquiring about the matters of Religion and the ways of entering Paradise and keeping away from the Hell is desirable.

Questions:

Recite the Hadith from your memory.

Why did the Prophet (ﷺ) mention the forbidding of associating others with Allah in conjunction with the command of worshipping Him?

What is the significance behind mentioning the prayers, Zakat and being good to the kin after mentioning the worship of Allah?

Prophet's mercy to the People of Makkah

Hadith 7

عَنْ عَائِشَةَ -رَضِيَ اللَّهُ عَنْهَا- فِي قِصَّةِ خُرُوجِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- إِلَى الطَّائِفِ مَهْمُومًا أَنَّ مَلَكَ الْجِبَالِ سَلَّمَ عَلَيْهِ ثُمَّ قَالَ: «يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَأَنَا مَلَكُ الْجِبَالِ وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ فَمَا شِئْتَ؟ إِنْ شِئْتَ أَنْ أُطَبِّقَ عَلَيْهِمُ الْأَحْشَبِينَ». فَقَالَ لَهُ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: (بَلْ أَزْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْْبُدُ اللَّهَ وَخَدَهُ لَا يُشْرِكُ بِهِ شَيْئًا) (متفق عليه).

Narrated ‘Ā’ishah regarding the prophet's journey to al-Tā’if with deep distress:

"That the angel of the mountains greeted him and said: "O Muhammad, Allah listened to what your people had said to you. I am the angel of the mountains, and my Lord has sent me to you so that you may give me your orders (I will carry out your orders). If you wish I will bring together the two mountains that stand opposite to each other at the extremities of Makkah to crush them in between." But Messenger of Allah (ﷺ) said, "I rather hope that Allah will raise from among their descendants people as will worship Allah the One, and will not ascribe partners to Him (in worship)." (Al-Bukhārī and Muslim)

The Unfamiliar Words of this Hadith:

Al-Akhshabayn: (dual of *Akhshab*) that signifies every rugged mountain with rough stones. In this Hadith, *al-Akhshabayn* refers to the two mountains of Makkah, namely: Abu Qubays and its opposite mountain.

An uṭbiqa ‘alayhim Al-Akhshabayn: to bring together the two opposite mountains to crush the people of Makkah in between, as if they both became one *ṭabaq*(i.e. plate) over them.

Aṣlābihim: (*aṣlāb* is the pl. of *ṣulb*) meaning "the back". However, in this Hadith it means their offspring or descendants.

The Overall Meaning:

This is a part of the Hadith of ‘Ā’ishah, the Mother of the Believers, (may Allah be pleased with her) when she asked the Prophet (ﷺ) if he encountered a day harder than the day of (the battle) of Uhūd. In this part

of the Hadith, the Prophet (ﷺ) discloses his good nature (kindness) and his mercy that made him pardon every harmful deed committed against him and feel pity for them instead of revenging them. He chose to give the pagans of Quraysh their time so that they, or even some of their descendants, may believe.

Lessons to be learnt from the Hadith:

- 1- The Prophet's great mercy is clearly demonstrated when he did not invoke Allah's wrath for Quraysh hoping that some of their descendants may be Muslims.
- 2- The deep insight of the Prophet (ﷺ); as he did not expect the insolent polytheists to believe, rather he hoped that people among their descendants may believe.
- 3- Enduring patiently the harm while practicing Da‘wah is an emulation to the Prophet (ﷺ) who endured harm with patience.
- 4- Allah inevitably grants His victory to His Prophets and patrons (the pious worshippers of Allah). Allah says: "Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand" (Ghāfir: 51)

Questions:

Recite the Hadith from your memory.

What does the word *al-akhshabayn* mean?

What is the cause given by the Prophet (ﷺ) to delay Quraysh?

Section Three

The Hijrah of the Prophet (ﷺ)

- What do you think of two, the third of whom is Allah?
 - Surāqah pursuing the Prophet (ﷺ)

What do you think of two, the third of whom is Allah?

Hadith 8

عن أنس -رضي الله عنه- قال حدثني أبو بكر -رضي الله عنه- قال: كنت مع النبي -صلى الله عليه وسلم- في الغار، فرأيت آثار المشركين. قلت: «يا رسول الله، لو أن أحدهم نظر تحت قدميه لأبصرنا». قال: (ما ظنك بإثنين الله ثالثهما) (متفق عليه)

Narrated Anas from Abu Bakr:

I was in the company of the Prophet (ﷺ) in the cave, and on seeing the traces of the pagans, I said, "O Allah's Messenger (ﷺ) If one of them (pagans) should lift up his foot, he will see us." He said, "What do you think of two, the third of whom is Allah?" (Al-Bukhāri and Muslim)

The Overall Meaning:

This Hadith describes a stage of the Prophet's journey of al-Hijrah with his companion Abu Bakr to Madinah. In this Hadith, Abu Bakr expresses his deep fear for the prophet (ﷺ) and finds with the Prophet reassurance and full confidence in Allah's custody and protection. The Prophet's saying: "What do you think of two, the third of whom is Allah?" means that Allah was their third with His help and support not only by being acquainted with their circumstances. The poet says:

Allah's protection avails from multiplying,

the shields and taking lofty forts.

Lessons to be learnt from the Hadith:

1- Making use of all available means. The Prophet (ﷺ) was able to migrate openly before the very eyes of Quraysh with being protected by Allah Who had protected him when he passed between the pagans standing before his house without seeing him. Indeed, it is the Divine education to the Prophet (ﷺ) and to the whole nation to make use of all available means.

2- Following the steps of the Prophet (ﷺ) necessitates making use of the available means without relying on them. The protector of the Prophet

(ﷺ) and his companion was not the cave (the means) but Allah was the One Who protected them.

3- The Prophet's full trust in Allah, the Almighty.

4- By putting full trust in Allah at every time, especially in times of fear and distress, one follows the steps of the Prophet (ﷺ).

5- The high status of Abu Bakr and his position to the Prophet (ﷺ).

Questions:

Recite the Hadith from your memory.

Regarding whom was Allah's saying, "the second of two, when they both were in the cave" (al-Tawbah: 40) revealed?

What is the most prominent moral to be learnt from this Hadith?

How can you deduce from the journey of al-Hijrah that making use of all available means does not contradict putting trust in Allah?

Surāqah pursuing the Prophet (ﷺ)

Hadith 9

عَنْ أَبِي بَكْرٍ -رَضِيَ اللَّهُ عَنْهُ- فِي حَدِيثِ الْهِجْرَةِ: «ارْتَحَلْنَا وَالْقَوْمُ يَطْلُبُونَا، فَلَمْ يُدْرِكْنَا أَحَدٌ مِنْهُمْ غَيْرُ سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشَمٍ عَلَى فَرَسٍ لَهُ. فَقُلْتُ هَذَا الطَّلَبُ قَدْ حَقَّقَنَا يَا رَسُولَ اللَّهِ. فَقَالَ: (لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا) (متفق عليه)

Narrated Abu Bakr in the Hadith of al-Hijrah:

"We set out while the people (i.e. Quraish pagans) were searching for us, but none found us except Surāqah bin Mālīk bin Ju'shum who was riding his horse. I said, 'These are our pursuers who have found us, O Allah's Messenger (ﷺ)!' He said, 'Do not grieve, for Allah is with us.' (Al-Bukhārī and Muslim)

The Overall Meaning:

This is a stage of the Prophet's journey of Hijrah that in which another hard situation of trial encounters the Prophet (ﷺ) and his companion. Surāqah pursued them motivated by the award assigned by Quraysh pagans to kill the Prophet (ﷺ). He drew himself so near to them that there are but few meters to get this award. Thereupon, Abu Bakr became extremely anxious again for the Prophet (ﷺ); but, for the second time, the Prophet (ﷺ) waters the seedling of having trust in Allah in the heart of Abu Bakr with the following words, "Do not grieve; indeed Allah is with us". These words of the Prophet are similar to the words of his brother Moses when his companions said, "Indeed, we are to be overtaken!" (al-Shu'arā': 61), and he (Moses) replied, "No! Indeed, with me is my Lord; He will guide me." (al-Shu'arā': 62).

Lessons to be learnt from the Hadith:

1- Allah's protection and support to his Messenger. As Allah had taken away the sights of the pagans of Quraysh surrounding his house to kill him, and as He had taken away their sights while being stand above the opening of the cave where he (ﷺ) and his companion hided, He suppressed the horse of Surāqah and showed him miracles that turned him from a pursuer to kill the Prophet (ﷺ) in the morning to an intimate patron who defend him in the evening.

2- The full trust of the Prophet (ﷺ) in his Lord.

3- The great concern of Abu Bakr for Allah's Messenger (ﷺ).

Questions:

Recite the Hadith from your memory.

Why did Surāqah pursue the Prophet (ﷺ) and his companion?

How did Surāqah change in the evening from the morning?

What are the lessons to be drawn from the Hadith?

Section Four

The bases of establishing the Muslim Society

- **Justice and Mercy: the two key bases for Establishing the Civil Society**
 - **Fraternity guarantees the survival of the society**

Justice and Mercy: the two key bases for Establishing the Civil Society

Hadith 10

عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ فِي حَدِيثِ الْهِجْرَةِ أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- لَمَّا قَدِمَ الْمَدِينَةَ وَبَرَكَتْ نَاقَتُهُ قَالَ: (هُنَا إِنْ شَاءَ اللَّهُ الْمَنْزِلُ) فَإِذَا ذَلِكَ مَرَبِدٌ لِعِلَامَيْنِ يَتِيمَيْنِ، ثُمَّ دَعَا رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- الْعِلَامَيْنِ فَسَاوَمَهُمَا بِالْمَرَبِدِ لِيَتَّخِذَهُ مَسْجِدًا، فَقَالَا: لَا، بَلْ نَهَبُهُ لَكَ يَا رَسُولَ اللَّهِ، فَأَتَى رَسُولُ اللَّهِ أَنْ يَقْبَلَهُ مِنْهُمَا هِبَةً حَتَّى اتَّيَاعَهُ مِنْهُمَا، ثُمَّ يَنَاهَا مَسْجِدًا» (البخاري)

Narrated 'Urwah ibn al-Zubayr in the Hadith of the Hijrah:

"That when the Prophet (ﷺ) arrived to Madinah and his she-camel knelt down, Allah's Messenger (ﷺ) said, "This place, Allah willing, will be our abiding place." But that place was a yard belonging to two orphan boys. Allah's Messenger (ﷺ) then called the two boys and told them to suggest a price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allah's Messenger (ﷺ)!" Yet, Allah's Messenger refused to take it as a gift and insisted to buy it from them. Allah's Messenger (ﷺ) then built a mosque thereon." (al-Bukhārī)

The Unfamiliar Words of this Hadith:

Al-Mirbad: is the place in which camels and sheep are confined or stationed. It also signifies the place in which dates are put, after the cutting, in order that they should dry before being put into the vessels.

The Overall Meaning:

This is a part of the Hadith of the Prophet's journey of al-Hijrah to Madinah that tells about the building of the Prophetic Holy Mosque. The place on which the Mosque was built had been determined by revelation from Allah, the Almighty. As the Message of the Prophet Muhammad is based on mercy and justice, he asked about the owner of that place and was told that it belongs to two orphan boys. The Prophet (ﷺ) had mercy to them and decided not to accept it as a gift despite it will be a public utility (a Mosque). He insisted not to accept it from them except for price because they are weak orphan boys. This behavior demonstrates the Prophet's mercy towards these orphans and his justice in taking the private ownership to be a public interest.

Lessons to be learnt from the Hadith:

- 1- The mercy of the Prophet (ﷺ): as he did not accept the yard of the two orphan boys in donation.
- 2- The justice of the Prophet (ﷺ): when he paid the two orphan boys for their private ownership.
- 3- Giving priority to the public interest over the private interest.

Questions:

Recite the Hadith from your memory.

What does the word *al-mirbad* mean?

How did the Prophet (ﷺ) determine the location on which his Mosque was built?

Fraternity guarantees the survival of the society

Hadith 11

عن إبراهيم بن سعد عن أبيه عن جده قال: «لَمَّا قَدِمُوا الْمَدِينَةَ أَخَى رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- بَيْنَ عَبْدِ الرَّحْمَنِ وَسَعْدِ بْنِ الرَّبِيعِ، قَالَ لِعَبْدِ الرَّحْمَنِ: إِنِّي أَكْثَرُ الْأَنْصَارِ مَالًا، فَأَقْسِمُ مَالِي نِصْفَيْنِ، وَلِي امْرَأَتَانِ، فَاَنْظُرْ أَعْجَبَهُمَا إِلَيْكَ فَسَيِّئَهَا لِي أُطْلِقَهَا، فَإِذَا انْقَضَتْ عِدَّتُهَا فَتَزَوَّجْهَا. قَالَ: بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، أَتَيْنَ سُوقَكُمْ؟. فَدَلُّوهُ عَلَى سُوقِ بَنِي قَيْنُقَاعَ، فَمَا انْقَلَبَ إِلَّا وَمَعَهُ فَضْلٌ مِنْ أَقِطٍ وَسَمْنٍ» (البخاري).

Narrated Ibrahim bin Sa'd from his father from his grandfather:

"When they came to Medina as emigrants, Allah's Messenger (ﷺ) established a bond of brotherhood between 'Abd al-Raḥmān ibn 'Awf and Sa'd ibn al-Rabī'. Sa'd ibn al-Rabī' said (to 'Abd al-Raḥmān), 'I am the richest among the Anṣār, so I will give you half of my wealth and you may look at my two wives and whichever of the two you may choose I will divorce her, and when she has completed the prescribed period (before marriage) you may marry her.' 'Abd al-Raḥmān ibn 'Awf replied, "May Allah bless your family and property for you; where is your market (where trade is practiced)?" So they showed him the market of Bani Qaynuqā'. (He went there and) returned with a profit in the form of dried yogurt and butter?" (Al-Bukhārī)

The Unfamiliar Words of this Hadith:

Aqit: a certain kind of cheese made of milk of which the butter has been taken.

The Overall Meaning:

This is a part of the Hadith of establishing the bond of fraternity between Sa'd ibn al-Rabī' and 'Abd al-Raḥmān ibn 'Awf. Establishing the bond of fraternity between *al-Muhājirīn* (the Emigrants) and *al-Anṣār* (the Supporters) was among priorities of the Prophet (ﷺ) after Hijrah in order to achieve some ultimate goals such as: knowing one another, living together in a corresponding community, and promoting the sense of solidarity among them. In this Hadith, Sa'd ibn al-Rabī' demonstrated a unique level of altruism out of his conforming to the Prophet's command, overcoming his instincts, and giving preference to the pleasure of Allah and His Prophet over his own pleasure. This Hadith demonstrates also the good character of 'Abd al-Raḥmān ibn 'Awf who abstained from taking

from the wealth or wives of his brother, despite being needy, and appreciated his charitable offer by supplicating for him.

Lessons to be learnt from the Hadith:

- 1- The excellent education of the Prophet (ﷺ) (to his companions), and manifesting the state of unselfishness prevailing among the companions even with their souls and families.
- 2- Working to gain is commendable. And there is no blame on the great persons to practice what guarantees for them honorable life, being trade or craft. This is better to them than living on gifts and donations from others.
- 3- Establishing the bond of fraternity and having the feeling of altruism by the rich towards the poor are commendable acts. It is also preferable to reward the one who has such feeling by supplicating for him and thanking him.
- 4- Whoever leaves something with good intention Allah will give him instead something better.

Questions:

Recite the Hadith from your memory.

Why did the Prophet (ﷺ) establish the bond of fraternity between *al-Muhājirīn* (the Emigrants) and *al-Anṣār* (the Supporters)?

Who is the Anṣārī companion that the Prophet (ﷺ) established between him and ‘Abd al-Raḥmān ibn ‘Awf the bond of fraternity?

Section Five

Of the Prophet's Morals:

- The forgiveness of the Prophet (ﷺ)
- The forbearance of the Prophet (ﷺ)
- The mercy of the Prophet (ﷺ) (1)
- The mercy of the Prophet (ﷺ) (2)
- The kindness of the Prophet (ﷺ)
- The Justice of the Prophet (ﷺ) (1)
- The Justice of the Prophet (ﷺ) (2)
- The faithfulness of the Prophet (ﷺ)
- The generosity of the Prophet (ﷺ)
- The humbleness of the Prophet (ﷺ) (1)
- The humbleness of the Prophet (ﷺ) (2)
- The humbleness of the Prophet (ﷺ) (3)

The forgiveness of the Prophet (ﷺ)

Hadith 12

عَنْ جَابِرٍ -رَضِيَ اللَّهُ عَنْهُ- أَنَّهُ بَيْنَمَا كَانَ مَرَّةً عَائِداً مَعَ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فِي جَمْعٍ مِنْ أَصْحَابِهِ إِلَى الْمَدِينَةِ أَذْرَكْتَهُمُ الْقَائِلَةُ فِي وَادٍ كَثِيرِ الْعُضَاةِ فَنَزَلَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَتَفَرَّقَ النَّاسُ يَسْتَظِلُّونَ بِالشَّجَرِ، فَنَزَلَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- تَحْتَ شُمْرَةٍ وَعَلَّقَ بِهَا سَيْفَهُ وَنَمِنَا نَوْمَةً فَإِذَا رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَدْعُونَا، وَإِذَا عِنْدَهُ أُعْرَابِيٌّ فَقَالَ: (إِنَّ هَذَا اخْتَرَطَ عَلَيَّ سَيْفِي وَأَنَا نَائِمٌ فَاسْتَيْقِظْتُ وَهُوَ فِي يَدِهِ صُلْتًا فَقَالَ: مَنْ يَمْنَعُكَ مِنِّي؟ فَقُلْتُ: اللَّهُ «ثَلَاثًا»). وَلَمْ يُعَاقِبْهُ وَجَلَسَ. (متفق عليه)

Narrated Jābir ibn ‘Abd Allah:

That once when he was returning with the Prophet (ﷺ) and a party of his companions to Madinah, the mid-day sleep overtook us in a valley full of prickly shrubs. Messenger of Allah (ﷺ) got down and the people scattered around seeking shade under the trees. Messenger of Allah (ﷺ) hang up his sword on the branch of a tree. We were enjoying a sleep when Messenger of Allah (ﷺ) called us, and lo! There was a desert Arab bedouin near him. He (ﷺ) said, "This man brandished my sword over me while I was asleep. I woke up and saw it in his hand unsheathed. He asked: 'Who will protect you from me?' I replied: 'Allah' - thrice". He did not punish him and sat down" (Al-Bukhārī and Muslim)

The Unfamiliar Words of this Hadith:

Al-‘Idāh: a certain kind of thorny trees resembles *al-ṭalh*.

Samurah: a kind of *al-ṭalh* trees.

Ikhtaraṭa: (syn. with *salla*), i.e. to unsheathe or pull out (a sword).

Ṣalt (or *ṣult*): (syn. with *maslūl*), i.e. unsheathed.

The Overall Meaning:

This Hadith sets forth an aspect of the Prophets good morals. It is difficult for any parson to forgive whomever tried hard not only to harm him but to kill him. This bedouin intended to kill the Prophet (ﷺ) but Allah

saved him because of his trust in Him. Nevertheless, the Prophet (ﷺ) forgave the bedouin and did not punish him.

Lessons to be learnt from the Hadith:

- 1- The complete forgiveness of the Prophet (ﷺ).
- 2- Spreading the virtuous morals: the Prophet (ﷺ) was able to forgive the aggressor without calling his companions; yet, he was cautious to educate them the excellent traits and be their example of every good manner.
- 3- Having confidence in Allah and depending upon Him in all affairs provide protection against any evil.
- 4- The Prophet (ﷺ) did not have personal guards out of his deep believing in Allah's saying, "And Allah will protect you from the people." (Al-Mā'idah: 67)

Questions:

Recite the Hadith from your memory.

What is the meaning of *al-qā'ilah*? Is it mentioned in the Quran?

Give another example of the forgiveness of the Prophet (ﷺ).

The forbearance of the Prophet (ﷺ)

Hadith 13

عَنْ أَنَسِ بْنِ مَالِكٍ -رَضِيَ اللَّهُ عَنْهُ- قَالَ: «كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَعَلَيْهِ رِدَاءٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ، فَأَذْرَكُهُ أَعْرَابِيٌّ، فَجَبَذَهُ بِرِدَائِهِ جَبَذَةً شَدِيدَةً نَظَرْتُ إِلَى صَفْحَةِ عُنُقِ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَقَدْ أَثَرَتْ بِهَا حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَبَذَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ مُرْ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ. فَالْتَفَتَ إِلَيْهِ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ». (متفق عليه)

Narrated Anas bin Malik:

"While I was going along with Allah's Messenger (ﷺ) who was wearing a Najrani Burd (sheet) with a thick border, a bedouin overtook the Prophet (ﷺ) and pulled his Ridā' (sheet) forcibly. I looked at the side of the shoulder of the Prophet (ﷺ) and noticed that the edge of the Ridā' had left a mark on it because of the violence of his pull. The bedouin said, "O Muhammad! Order for me some of Allah's property which you have." The Prophet (ﷺ) turned towards him, smiled, and ordered that he be given something." (Al-Bukhārī and Muslim)

The Unfamiliar Words of this Hadith:

A 'rābiyy: (sig. of *A 'rāb*) meaning the Bedouins or the inhabitants of the desert among the Arabs. They are often of hardened hearts, harsh statements, and roughness in nature, unlike the urbanites or the city dwellers.

Jabadhahu: is of the same meaning and measure of *jadhabahu*, i.e. he pulled him, dragged him, or drew him.

The Overall Meaning:

This Hadith highlights the pure nature of the Prophet (ﷺ) that is manifested in his patience for the abusiveness of the fools. This situation sets forth an aspect of his forbearance and patience for being harmed in himself and his property. It also sets forth the Prophet's patience with those that he would like to invite to Islam. The rulers should emulate him in forgiving, overlooking, and repelling the evil deed with that which is fairest. Have you not seen that he smiled when the bedouin pulled him, and ordered that he be given something without reproaching

him?

Lessons to be learnt from the Hadith:

- 1- The gracious forgiveness and forbearance of the Prophet (ﷺ).
- 2- Pardoning the slips of the people attract their hearts.
- 3- Return the evil deed with a good deed is an excellent Prophetic moral.
- 4- The permissibility of wearing beautiful clothes by the righteous ones.
- 5- Adopting the Prophet's manners by the rulers makes the hearts of their subjects incline towards them.

Questions:

Recite the Hadith from your memory.

What does the word *al-A ‘rābiyy* mean?

How did the Prophet (ﷺ) react to the deed of the bedouin when he pulled him forcibly?

The mercy of the Prophet (ﷺ) (1)

Hadith 14

عَنْ أَنَسِ بْنِ مَالِكٍ -رَضِيَ اللَّهُ عَنْهُ- قَالَ: «مَا رَأَيْتُ أَحَدًا كَانَ أَرْحَمَ بِالْعِيَالِ مِنْ رَسُولِ اللَّهِ» قَالَ: «كَانَ إِبْرَاهِيمُ مُسْتَرْضِعًا لَهُ فِي عَوَالِي الْمَدِينَةِ، فَكَانَ يَنْطَلِقُ وَنَحْنُ مَعَهُ فَيَدْخُلُ الْبَيْتَ وَإِنَّهُ لَيُدْحَنُ، وَكَانَ ظِفْرُهُ قَيْنًا، فَيَأْخُذُهُ فَيَقْبَلُهُ، ثُمَّ يَرْجِعُ» (متفق عليه)

Anas ibn Mālik reported:

"I have never seen anyone more kind to one's family than Allah's Messenger, and Ibrahim was sent to the suburb of Medina for suckling. He used to go there and we accompanied him. He entered the house, and it was filled with smoke as his foster-father was a blacksmith. He took him (his son Ibrahim) and kissed him and then came back." (Al-Bukhārī and Muslim)

The Unfamiliar Words of this Hadith:

Al- 'Iyāl: the household and feeble ones for whom one is responsible.

'Awālī al-Madīnah: the villages and suburbs of the Madinah.

Zi'r: a woman that nurses or fosters a child of another; and likewise her husband is the *Zi'r* of this child. Thus, it is applied to both female and male.

Qayn: (syn. *ḥaddād*), i.e. blacksmith or ironsmith.

Yuddakhan: (passive verb) means it was full of smoke.

The Overall Meaning:

When Ibrahim, son of the Prophet (ﷺ), was born, he sent him to a household in the suburbs of the Madinah according the habit of the Arabs in nursing their children. The Prophet (ﷺ) used frequently to visit the foster of his son who was a blacksmith. In spite of the dense smoke, the Prophet (ﷺ) used to get into the house, hug his child and kiss him.

Lessons to be learnt from the Hadith:

- 1- Stating the excellent manners of the Prophet (ﷺ) and his mercy to his family and feeble ones.
- 2- The humbleness of the Prophet (ﷺ) who used frequently to visit a blacksmith and get into his house although being full of smoke.
- 3- The virtue of having mercy towards one's family and kissing his children.
- 4- The permissibility of *al-Istirḍā'* (i.e. having a stranger foster suckling-mother for one's own children).

Questions:

Recite the Hadith from your memory.

What is the meaning of: *al-Qayn*, and *al-ẓi'r*?

What is the name of the Prophet's child who was sent to the suburbs of Medina for suckling?

The mercy of the Prophet (ﷺ) (1)

Hadith 15

عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: (إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ فَأُرِيدُ إِطَالَتَهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأَجْهَرُ مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ) (متفق عليه)

Narrated Anas bin Malik:

The Prophet (ﷺ), said, "Whenever I start the prayer I intend to prolong it, but on hearing the cries of a child, I cut short the prayer because I know that the cries of the child will incite its mother's passions." (Al-Bukhāri and Muslim)

The Unfamiliar Words of this Hadith:

Atajawwaz: (syn. *ukhaffif*) to decrease, reduce or cut short.

Al-Wajd: (syn. *huzn*) grief or passion.

The Overall Meaning:

This Hadith illustrates how the Prophet (ﷺ) used to start the prayer intending sometimes to prolong it, but on hearing the cries of a child, he cuts short the prayer out of his mercy towards the child who needs care and towards his mother who have passion and pain for the cries of her child.

Lessons to be learnt from the Hadith:

- 1- The mercy, passion, and gentleness of the Prophet (ﷺ) towards his Ummah (nation).
- 2- The keenness of the female companions to attend prayer with the Prophet (ﷺ).
- 3- Being gentle with the subjects and followers, and taking care of their interests.
- 4- The permissibility of cutting short the prayer when necessary.

Questions:

Recite the Hadith from your memory.

What are the aspects of the Prophet's mercy in this Hadith?

What is most sacred rite in Islam after uttering the *Shahādah* (Testimony of Faith)?

The kindness of the Prophet (ﷺ)

Hadith 16

عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ -رَضِيَ اللَّهُ عَنْهُ- قَالَ: بَيْنَا أَنَا أَصَلِّي مَعَ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- إِذْ عَطَسَ رَجُلٌ مِّنَ الْقَوْمِ، فَقُلْتُ: يَرْحَمُكَ اللَّهُ. فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ. فَقُلْتُ: وَاتَّكَلْ أُمِّيَاة! مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ؟! فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَادِهِمْ. فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونِي لِكَيْ سَكَتُ. فَلَمَّا صَلَّى رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَبَائِي هُوَ وَأُمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ فَوَاللَّهِ مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي قَالَ: (إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِّنْ كَلَامِ النَّاسِ إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ) (مسلم).

Mu'āwiyah ibn Al-Hakam al-Sulami (May Allah be pleased with him) reported:

"While I was in Salat (prayer) with Messenger of Allah, a man in the congregation sneezed and I responded with: '*Yarhamuka-Allah* (Allah have mercy on you).' The people stared at me with disapproving looks. So I said: "May my mother lose me. Why are you staring at me?" Thereupon, they began to strike their thighs with their hands. When I saw them urging to me to remain silent, I became angry but restrained myself. When Messenger of Allah concluded his Salat, I have never before seen an instructor who gave better instruction than he, may my father and mother be sacrificed for him. He neither remonstrated me, nor beat me, nor abused me. He simply said, "It is not permissible to talk during Salat because it consists of glorifying Allah, declaring His Greatness as well as recitation of the Quran." (Muslim)

The Unfamiliar Words of this Hadith:

Wa thukla Ummiyāh: the word *thukl* refers to the loss of one's mother; and this is an expression used by Arabs in distresses.

Ma kaharani: he did not reprimand me, reproach me, nor frowned at me.

The Overall Meaning:

This Hadith implies an educational situation that clearly manifests the Prophet's kindness towards his nation, and how he taught that companion without abusing him or reproaching him. Due to the maltreatment of the companions with him, this person expected that the Prophet (ﷺ) will also abuse or rebuke him for speaking during performing prayer. Yet, he

was surprised with an excellent method of teaching that goes beyond the current situation and instructs him for the future.

Lessons to be learnt from the Hadith:

- 1- Displaying the excellent morals of the Prophet (ﷺ).
- 2- The perfection of the Prophet's kindness towards the ignorant persons, and his mercy and passion to his nation.
- 3- The importance of imitating the Prophet (ﷺ) in his kindness towards the ignorant ones, educating them, and being gentle with them.
- 4- The prohibition of speaking during performing Salat (prayer) except with glorifying Allah, declaring His Greatness as well as recitation of the Quran.

Questions:

Recite the Hadith from your memory.

Why was the companion surprised with the reaction of the Prophet (ﷺ)?

How did the companion evaluate this situation of the Prophet (ﷺ)?

The Justice of the Prophet (ﷺ) (1) Hadith 17

عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ امْرَأَةً سَرَقَتْ فِي عَهْدِ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَفَرَعَ قَوْمُهَا إِلَى أُسَامَةَ بْنِ زَيْدٍ يَسْتَشْفِعُونَهُ. قَالَ عُرْوَةُ: فَلَمَّا كَلَّمَهُ أُسَامَةُ فِيهَا، تَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَالَ: (أَتَكَلِّمُنِي فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟!). قَالَ أُسَامَةُ: اسْتَغْفِرْ لِي يَا رَسُولَ اللَّهِ. فَلَمَّا كَانَ الْعَشِيُّ قَامَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- حَاطِبًا فَأَتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: (أَمَّا بَعْدُ فَإِنَّمَا أَهْلَكَ النَّاسَ قَبْلُكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا) (متفق عليه)

Narrated ‘Urwah ibn al-Zubayr:

"A lady committed theft during the lifetime of Allah's Messenger (ﷺ). Her folk went to Usama bin Zaid to intercede for her (with the Prophet (ﷺ)). When Usama interceded for her with Allah's Messenger (ﷺ), the color of the face of Allah's Messenger (ﷺ) changed and he said, "Do you intercede with me in a matter involving one of the legal punishments prescribed by Allah?" Usama said, "O Allah's Messenger (ﷺ)! Ask Allah's Forgiveness for me." So in the afternoon, Allah's Apostle got up and addressed the people. He praised Allah as He deserved and then said, "Amma ba‘du! The nations prior to you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply (Allah's) Legal Punishment to him. By Him in Whose Hand Muhammad's soul is, if Fatima, the daughter of Muhammad stole, I would cut her hand." (Al-Bukhāri and Muslim)

The Unfamiliar Words of this Hadith:

Al-da‘if: the weak person who has no strength or support.

The Overall Meaning:

The companions are the best and noblest generation in the history of the humanity following to the prophets. Yet, the wisdom of Allah necessitates the occurrence of some events to clarify the *Sharī‘ah* and to secure the effective implementation of the Islamic rulings so that the succeeding generations may not advance pretext that these rulings were theoretical not practical. This Makhzūmi woman, who thereafter repented and became a righteous Muslim, committed theft in order that the justice may be implemented on her. Her standing and the intercession of the noble

ones had nothing to do with the implementation of the legal punishment prescribed by Allah. The Prophet (ﷺ) went angry when Usāmah interceded for her, despite he is the beloved son of the beloved of the Prophet (ﷺ). The prophet (ﷺ) did not accept the intercession not because he belittles Usāma or dislikes the woman but because he feared for this nation to be stricken by what had destroyed the previous nations, that is, implementing the legal punishment on the weak persons, and excluding the noble persons from punishment.

Lessons to be learnt from the Hadith:

- 1- Having equality when dealing with different individuals in the biography of the Prophet.
- 2- The keenness of the Prophet (ﷺ) on the safety of his nation in this world and in the Hereafter.
- 3- Holding people equal when it comes to the legal punishments.
- 4- Prohibiting the intercession in the legal punishments prescribed by Allah.

Questions:

Recite the Hadith from your memory.

Why did the color of the face of Allah's Messenger (ﷺ) changed when Usāmah interceded with him for the Makhzūmi woman who committed theft?

What is the position of Usāmah to the Prophet (ﷺ)?

The Justice of the Prophet (ﷺ) (2) Hadith 18

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ قَالَ: كَانَ أُسَيْدُ بْنُ حُضَيْرٍ -رَضِيَ اللَّهُ عَنْهُ- رَجُلًا صَالِحًا صَاحِبًا مَلِيحًا فَبَيْنَمَا هُوَ عِنْدَ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يُحَدِّثُ الْقَوْمَ وَيُضْحِكُهُمْ فَطَعَنَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فِي خَاصِرَتِهِ، فَقَالَ: أَوْجَعْتَنِي. قَالَ: (افْتَصَّ). قَالَ: يَا رَسُولَ اللَّهِ إِنَّ عَلَيْكَ فَمِيصًا، وَلَمْ يَكُنْ عَلَيَّ فَمِيصٌ. قَالَ: فَرَفَعَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَمِيصَهُ فَاحْتَضَنَهُ، ثُمَّ جَعَلَ يُقَبِّلُ كَشَحَهُ. فَقَالَ: يَا بَنِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ! أَرَدْتُ هَذَا» (أبو داود والحاكم وصححه إسناده ووافقه الذهبي).

Narrated ‘Abd al-Rahmān ibn Abi Layla that his father said: "Usayd ibn Hudayr was a righteous, good-humored and witty person. Once when he was with the Messenger of Allah talking with the people and making them laugh, the Prophet (ﷺ) poked him under the ribs. He said: you hurt me! The Messenger of Allah said: "Take retaliation". He said: You are wearing a shirt but I am not. The Prophet (ﷺ) then raised his shirt and the man embraced him and began to kiss his side. Then he said: O Messenger of Allah (ﷺ)! May my mother and father be sacrificed for you! This is what I wanted!" (Abu Dāwūd and al-Ḥākim who held its *isnād* (chain of narration) as sound and was approved by al-Dhahabiyy)

The Unfamiliar Words of this Hadith:

Al-Kashh: the flank; or part between the flank to the short rib of the side.

The Overall Meaning:

This Hadith displays an aspect of the Prophet's joking with his companions that never diverted him from saying the truth or judging according to it. In this Hadith, the Prophet (ﷺ) poked Usayd with a stick, or the like, joking with him. Usayd claimed that the Prophet (ﷺ) hurt him and asked him for retaliation. When the Prophet (ﷺ) responded to him, he exaggerated in his claim asking the Prophet (ﷺ) to remove his clothes from the place of retaliation on his body. Yet, the Prophet (ﷺ) who came with justice and used to judge according to it responded to him. Thereupon, it became clear that Usayd resorted to this

means to gain the honor of kissing the body of the Prophet (ﷺ). Usayd embraced him and began to kiss his side.

Lessons to be learnt from the Hadith:

- 1- The Prophet (ﷺ) used to joke with his companions and they used to joke with one another before him.
- 2- The perfection of the Prophet's justice.
- 3- The great love of the companions to the Prophet (ﷺ) and their keenness to have blessings from his noble body.
- 4- The permissibility of joking that does not divert the person from saying the truth or judging according to it.

Questions:

Recite the Hadith from your memory.

What is the Prophetic moral that was displayed by this Hadith?

Who was the companion that asked the Prophet (ﷺ) for retaliation?

Did the companion ask for retaliation because he was really hurt?

The faithfulness of the Prophet (ﷺ)

Hadith 19

عَنْ عَائِشَةَ -رَضِيَ اللَّهُ عَنْهَا- «أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- رُبَّمَا ذَبَحَ الشَّاةَ ثُمَّ يُقَطِّعُهَا أَغْصَاءً، ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ خَدِيجَةَ». (متفق عليه)

Narrated ‘Ā’ishah:

"That whenever the prophet (ﷺ) slaughtered a sheep, he would cut it into pieces and send them to the women friends of Khadija (May Allah be pleased with her)." (Al-Bukhāri and Muslim)

The Unfamiliar Words of this Hadith:

Ṣadā’iq: (pl. of *ṣadiqah*), i.e. female friend.

The Overall Meaning:

This is a part of a long Hadith narrated by our Mother ‘Ā’ishah (may Allah be pleased with her) in which she stresses the Prophet's faithfulness to his first wife our Mother Khadija bin Khuwaylid (may Allah be pleased with her). The Prophet (ﷺ) did not only respect her in her life but also respected her after her death by praising her and being good to her women friends. The Prophet (ﷺ) used to send them gifts after her death.

Lessons to be learnt from the Hadith:

- 1- The complete faithfulness of the Prophet (ﷺ).
- 2- Being good to the close friends of a person after his/her death is some kind of being faithful toward him.
- 3- The noble character of our Mother ‘Ā’ishah (may Allah be pleased with her). In spite of being jealous of Khadija she did not conceal a report that tells about the behavior of the Prophet (ﷺ) towards her; may Allah be pleased with the Mothers of the Believers all.
- 4- Transmitting the noble manners of the Prophet (ﷺ) through transmitting his instructions by ‘Ā’ishah to be a practical way of life not only mere theoretical instructions.

Questions:

Recite the Hadith from your memory.

Who is the first wife of the Prophet (ﷺ)?

How many wives did the Prophet (ﷺ) marry during the life of Khadija?

The generosity of the Prophet (ﷺ)

Hadith 20

عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ -رَضِيَ اللَّهُ عَنْهُ- قَالَ: جَاءَتِ امْرَأَةٌ بِبُرْدَةٍ، قَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي نَسَجْتُ هَذِهِ بِيَدَيَّ أَكْسُوَكَهَا. فَأَخَذَهَا النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- مُحْتَاجًا إِلَيْهَا. فَخَرَجَ إِلَيْنَا وَإِنَّهَا إِزَارُهُ. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا رَسُولَ اللَّهِ، اكْسُنِيهَا، فَقَالَ: (نَعَمْ). فَجَلَسَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فِي الْمَجْلِسِ، ثُمَّ رَجَعَ فَطَوَّأَهَا، ثُمَّ أَرْسَلَ بِهَا إِلَيْهِ. فَقَالَ لَهُ الْقَوْمُ: مَا أَحْسَنْتَ، سَأَلْتَهَا إِثًّا، لَقَدْ عَلِمْتَ أَنَّهُ لَا يَرُدُّ سَائِلًا. فَقَالَ الرَّجُلُ: وَاللَّهِ مَا سَأَلْتُهُ إِلَّا لِتَكُونَ كَفَنِي يَوْمَ أَمُوتُ. قَالَ: سَهْلٌ فَكَأَنْتَ كَفَنُهُ. (البخاري)

Narrated Abu Hāzim:

I heard Sahl bin Sa'd saying, "A woman brought a Burda (i.e. a square piece of cloth having edging) and said, 'I have woven it with my hands for you to wear, O Messenger of Allah.' The Prophet (ﷺ) took it as he was in need of it, and came to us wearing it as a waist sheet. One of us said, 'O Allah's Messenger (ﷺ)! Give it to me to wear.' The Prophet (ﷺ) agreed to give it to him. The Prophet (ﷺ) sat with the people for a while and then returned (home), wrapped that waist sheet and sent it to him. The people said to that man, 'You haven't done well by asking him for it when you know that he never turns down anybody's request.' The man replied, 'By Allah, I have not asked him for it except to use it as my shroud when I die.' Sahl added; "Later it (i.e. that sheet) was his shroud." (Al-Bukhārī)

The Overall Meaning:

As has been mentioned earlier, the companions were keen to have blessings by touching the Prophet's body. Now, another companion asked the Prophet (ﷺ) to give him a certain sheet that was granted to him by a female companion. Although being in need for it, the Prophet (ﷺ) returned home, wrapped that sheet and sent it to him. The companions blamed this person for that, but he informed them that he wished that this blessed sheet that was worn by the Prophet (ﷺ) would be his shroud. Later it was his shroud

Lessons to be learnt from the Hadith:

1- The good manners of the Prophet (ﷺ) and his great generosity. He was granted a new garment and was in need for it. Nevertheless, he did

not wear it but few minutes and granted it to the companion who asked for it.

2- The generosity of the Prophet (ﷺ) was widely known among the companions.

3- The keenness of the companions to have blessings by means of what contacted the Prophet's body.

4- The permissibility of making or preparing something without being in need for it.

Questions:

Recite the Hadith from your memory.

Why did the companions blame the person who asked for the sheet?

Why did this person ask for the sheet?

The humbleness of the Prophet (ﷺ) (1)

Hadith 21

عَنْ أَنَسِ بْنِ مَالِكٍ -رَضِيَ اللَّهُ عَنْهُ- قَالَ: «بَيْنَمَا نَحْنُ جُلُوسٌ مَعَ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فِي الْمَسْجِدِ، دَخَلَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاحَهُ فِي الْمَسْجِدِ، ثُمَّ عَقَلَهُ، ثُمَّ قَالَ لَهُمْ أَأَيْكُمْ مُحَمَّدٌ؟ وَالنَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- مُتَّكِئٌ بَيْنَ ظَهْرَانِيهِمْ. فَقُلْنَا هَذَا الرَّجُلُ الْأَبْيَضُ الْمُتَّكِئُ...» (متفق عليه واللفظ للبخاري)

Narrated Anas ibn Mālik:

"While we were sitting with the Prophet (ﷺ) in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muhammad?" At that time the Prophet (ﷺ) was sitting amongst us (his companions) leaning on his arm. We replied, "This white man reclining on his arm...." (Al-Bukhārī and Muslim. These are the words of al-Bukhārī's narration)

The Unfamiliar Words of this Hadith:

Anākhahu. (syn. *abrahahu*) meaning made it (the camel) kneel down.

‘Aqalahu. he tied it (the camel) with *‘iqāl*, i.e. the rope, cord, or string with which the knees of the camel are tied up.

Zahrānīhim: among them

Al-Muttaki?: a person who is sitting on a *wiṭā’*, i.e. a cushion. The vulgar know it only as the person who is sitting leaning or reclining on his side.

The Overall Meaning:

This Hadith describes the Prophet's humbleness. He used to be among the companions as one of them without being distinguished from them like the kings and princes do. So, when the Bedouin (whose name is Ḍumām ibn Tha‘labah) came, he did not realize the Prophet (ﷺ) until he asked about him.

Lessons to be learnt from the Hadith:

1- The perfection of the Prophet's humbleness.

2- Being polite with the strangers and being patient with their unacceptable behavior. The Prophet (ﷺ) did not blame Ḍumām for letting his camel enter into the mosque and keel down therein.

3- The permissibility of letting the animal whose flesh is edible enter into the mosque when necessary.

Questions:

Recite the Hadith from your memory.

Why did the Bedouin ask the companions about the Prophet (ﷺ) while being stand before him?

What is the name of that bedouin?

The humbleness of the Prophet (ﷺ) (2)

Hadith 22

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ أَبِيهِ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ: «مَا رَأَيْتُ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَأْكُلُ مُتَّكِئًا قَطُّ، وَلَا يَطَأُ عَقِبَهُ رَجُلَانِ» (أبو داود وصححه الألباني).

Narrated ‘Abd Allah ibn ‘Amr ibn al-‘Ās:

"The Messenger of Allah (ﷺ) was never seen reclining while eating, nor making two men walk behind him." (Abu Dāwūd; and was graded as *Ṣaḥīḥ* (authentic) by al-Albānī)

The Unfamiliar Words of this Hadith:

La yaṭa’u ‘aqibahu rajulān: he did not make two men (guards) walk behind him as kings do.

The Overall Meaning:

This Hadith highlights the humbleness of the Prophet (ﷺ). He used not to eat while reclining because this is regarded as some kind of arrogance and disesteem of Allah's Favor. Moreover, he disliked to make men walk behind him as done by the kings; rather, he used to walk among the people or even behind them out of his humbleness.

Lessons to be learnt from the Hadith:

- 1- The keenness of the companions to transmit all conditions of the Prophet (ﷺ).
- 2- The humbleness of the Prophet (ﷺ) and his being grateful for the favor of Allah.
- 3- Walking of the leaders before the people and making them walk behind out of haughtiness is a detestable act.

Questions:

Recite the Hadith from your memory.

What does the Arabic phrase "*la yaṭa’u ‘aqibahu rajulān*" mean?

Why did the Prophet (ﷺ) dislike men to walk behind him?

The humbleness of the Prophet (ﷺ) (3)

Hadith 23

عَنْ عُمَرَ بْنِ الْخَطَّابِ -رَضِيَ اللَّهُ عَنْهُ- أَنَّهُ قَالَ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فِي قِصَّةِ الْإِيلَاءِ: «وَأِنَّهُ لَعَلَى حَصِيرٍ مَا بَيْنَهُ وَبَيْنَهُ شَيْءٌ، وَتَحْتَ رَأْسِهِ وِسَادَةٌ مِنْ أَدَمٍ حَشَوُهَا لِفَافٌ، وَإِنَّ عِنْدَ رِجْلَيْهِ قَرْظًا مَصْبُوبًا، وَعِنْدَ رَأْسِهِ أَهْبٌ مُعَلَّقَةٌ، فَرَأَيْتُ أَثَرَ الْحَصِيرِ فِي جَنْبِهِ فَبَكَيتُ» (متفق عليه)

‘Umar ibn al-Khattāb reported in the Hadith of *al-Īlā*’ (vow of continence):

"That the Prophet (ﷺ) was lying on a mat with nothing between him and the mat. Underneath his head there was a leather pillow stuffed with palm fibers, and leaves of a saut tree were piled at his feet, and above his head hung a few water skins. On seeing the marks of the mat imprinted on his side, I wept." (Al-Bukhārī and Muslim)

The Unfamiliar Words of this Hadith:

Adam: (pl. of *adamah* or *adīm*) meaning tanned skin.

Hashwuha lif: stuffed with palm fibres.

Qaraz: the leaves of the *salam* (*mimosa flava*) with which skin is tanned.

Ahab: (pl. of *ihāb*) meaning the untanned skin; or, some say, it is the skin being tanned or not.

The Overall Meaning:

This is a part of a long Hadith about the *Īlā*’ of the Prophet (ﷺ) (swearing not to have intercourse with his wife or wives). In this part, ‘Umar describes the furniture of the Prophet's house. He was surprised when he did not find in his house what he used to see in the houses of the ordinary people apart from the houses of the kings. Thereupon, ‘Umar wept for the condition of the Prophet (ﷺ). Why should not he weep while he was entering the house of the best creature to see the marks of the mat imprinted on his side, while the evil ones are enjoying silk, beautiful garments and cushions? The Prophet (ﷺ) refused all of these kinds of luxury out of his humbleness, despite Allah says to him: "Blessed is He who, if He willed, could have made for you [something] better than

that - gardens beneath which rivers flow - and could make for you palaces." (Al-Furqān: 10).

Lessons to be learnt from the Hadith:

- 1- The perfection of the humbleness of the Prophet (ﷺ).
- 2- The overwhelming love of the companions to the Prophet (ﷺ).
- 3- It is better for the leader to live in straitened circumstances to experience the same feeling of his subjects.

Questions:

Recite the Hadith from your memory.

What does the word *adam* mean?

What did make ‘Umar weep?

Section Six

The Behavior of the Prophet (ﷺ) According to His Biography

- Human Rights in the Prophet's Biography
 - The Prophet's Behavior towards Children (1)
 - The Prophet's Behavior towards Children (2)
 - The Prophet's Behavior towards Children (3)
 - Animal Rights in the Prophet's Biography (1)
 - Animal Rights in the Prophet's Biography (2)
 - Animal Rights in the Prophet's Biography (3)
- Taking Care of the Environment in the Prophet's Biography

Human Rights in the Prophet's Biography

Hadith 24

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ -رَضِيَ اللَّهُ عَنْهُمَا- أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ فِي خُطْبَةِ حَجَّةِ الْوَدَاعِ: (... إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا) (متفق عليه).

Jabir ibn ‘Abd Allah narrated that the Prophet (ﷺ) said in his farewell sermon (*Khutbat al-Wadā’*):

"Your blood and your wealth are sacred to you, as sacred as this day of yours, in this month of yours, in this land of yours." (Al-Bukhārī and Muslim)

The Unfamiliar Words of this Hadith:

Al-A‘rāḍ: (pl. of ‘*irḍ*’) meaning the subject of praise and of blame of a man whether it be in himself or in his ancestors.

The Overall Meaning:

The Prophet (ﷺ) performed Hajj in the tenth year of Hijrah. His sermon of Hajj was considered as a universal conference that was attended by unprecedented number of Muslims. So, the Prophet (ﷺ) took the advantage of this big gathering and declared the general principles of Islam regarding human, financial, and social transactions. In this part of his great sermon, the Prophet (ﷺ) said: "Your blood and your wealth are sacred to you", i.e. they are extremely inviolable, "as this day of yours", i.e. the day of ‘*Arafah*’, "in this month of yours", i.e. the month of Dhu al-Ḥijjah, "in this land of yours", i.e. Makkah. The Prophet (ﷺ) rendered them similar in sacredness to these holy things because the Arabs used to hold these things so sacred and inviolable.

Lessons to be learnt from the Hadith:

- 1- Choosing the suitable time and place by the Prophet (ﷺ) to declare the general principles of human rights in Islam.
- 2- Stressing the sacredness and inviolability of other's wealth, blood and honors.
- 3- The importance of choosing the best way to convey a certain message.

Questions:

Recite the Hadith from your memory.

When did the Prophet (ﷺ) perform the farewell Hajj (*Hajjat al-Wadāʿ*)?

What are the most prominent human rights that this part of the sermon included?

The Prophet's Behavior towards Children (1)

Hadith 25

عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أُتِيَ بِشَرَابٍ فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ يَسَارِهِ أَشْيَاخٌ، فَقَالَ لِلْغُلَامِ: (أَتَأْذُنُ لِي أَنْ أُعْطِيَ هَؤُلَاءِ؟). فَقَالَ الْغُلَامُ: لَا. وَاللَّهِ لَا أُؤْثِرُ بِنَصِيبِي مِنْكَ أَحَدًا. قَالَ: فَتَلَّهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي يَدِهِ. (متفق عليه).

Sahl ibn Sa'd (May Allah be pleased with him) reported:

"A drink was brought to the Messenger of Allah and he drank some of it. On his right was a boy and on his left were elderly people. He said to the boy, "Would you permit me to give the rest of this drink to these on my left?" The boy said, "O Messenger of Allah, I would certainly not give preference to anyone in anything that might come to me from you." So he handed over the rest of the drink to him." (Al-Bukhāri and Muslim)

The Unfamiliar Words of this Hadith:

Tallahu fi yadih: hold it with his hand and handed it over to him.

The Overall Meaning:

This Hadith describes a sitting of the Prophet (ﷺ) with his companions in which there is a boy on his right and elderly people on his left. A drink was brought to the Messenger of Allah and he wished the elderly people to drink after him before the boy because of their age. Yet, the Prophet's justice, and appreciation to the rights of the children made him ask the boy first because this is his right. When the boy refused to give preference to anyone out of his keenness to be blessed by drinking the remainder of the Prophet (ﷺ), he gave it to him even before the elderly men.

Lessons to be learnt from the Hadith:

- 1- The justice of the Prophet (ﷺ) that did not distinguish between the elder and the young, the noble and the mean.
- 2- The keenness of the companions to have blessings from the remainders of the Prophet (ﷺ).

3- Beginning with the superior among the attendants in drinking, or the like, and passing the drink thereafter on the right side.

4- The respect of the Prophet (ﷺ) to children and to their rights.

5- Attracting the hearts of the elderly people to the Prophet (ﷺ) by asking permission to give them drink before the one entitled to it.

Questions:

Recite the Hadith from your memory.

What does the word *tallahu* mean?

Why did not the boy give preference to the elderly men to drink immediately after the Prophet (ﷺ)?

The Prophet's Behavior towards Children (2)

Hadith 26

عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ عَنْ أَبِيهِ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فِي إِحْدَى صَلَاتَيِ الْعِشَاءِ وَهُوَ حَامِلٌ حَسَنًا أَوْ حُسَيْنًا فَتَقَدَّمَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَوَضَعَهُ ثُمَّ كَبَّرَ لِلصَّلَاةِ فَصَلَّى فَسَجَدَ بَيْنَ ظَهْرَانِي صَلَاتِهِ سَجْدَةً أَطَالَهَا. قَالَ أَبِي: فَرَفَعْتُ رَأْسِي وَإِذَا الصَّبِيُّ عَلَى ظَهْرِ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَهُوَ سَاجِدٌ فَرَجَعْتُ إِلَى سُجُودِي فَلَمَّا قَضَى رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- الصَّلَاةَ قَالَ النَّاسُ: يَا رَسُولَ اللَّهِ إِنَّكَ سَجَدْتَ بَيْنَ ظَهْرَانِي صَلَاتِكَ سَجْدَةً أَطْلَلْتُهَا حَتَّى ظَنَنَّا أَنَّكَ قَدْ حَدَثَ أَمْرٌ أَوْ أَنَّكَ يُوحَى إِلَيْكَ. قَالَ: (كُلُّ ذَلِكَ لَمْ يَكُنْ، وَلَكِنَّ ابْنِي ارْتَحَلَنِي فَكَرِهْتُ أَنْ أُعَجِّلَهُ حَتَّى يَقْضِيَ حَاجَتَهُ) (أحمد والنسائي وصححه الحاكم ووافقه الذهبي).

Narrated 'Abd Allah ibn Shaddād that his father said:

"The Messenger of Allah came out to us for one of the nighttime prayers, and he was carrying Ḥasan or Ḥusain. The Messenger of Allah came forward and put him down, then he said the Takbīr and started to pray. He prostrated during his prayer, and made the prostration lengthy." My father said: "I raised my head and saw the child on the back of the Messenger of Allah while he was prostrating so I went back to my prostration. When the Messenger of Allah finished praying, the people said: 'O Messenger of Allah, you prostrated during the prayer for so long that we thought that something had happened or that you were receiving a revelation.' He said: 'No such thing happened. But my son was riding on my back and I did not like to disturb him until he had enough.'" (Ahmad, al-Nasā'i; and graded by al-Ḥākim as Ṣaḥīḥ (authentic) and he was approved by al-Dhahabi)

The Unfamiliar Words of this Hadith:'

Zaharānay: during his prayer.

Irtahalani: mounted on my back.

The Overall Meaning:

In this Hadith, one of the Prophet's companions relates an event that sets forth an aspect of the Prophet's kindness towards children. The son of his daughter rode upon his back while he was bowing down as an Imam. The Prophet (ﷺ) waited and did not raise his head until he got down.

Lessons to be learnt from the Hadith:

1- The perfection of the Prophet's kindness towards children.

2- The Prophet teaches his Ummah this kindness to adhere to it.

3- The permissibility of making one prostration in the prayer longer than another.

Questions:

Recite the Hadith from your memory.

What does the word *irtaḥalāni* mean?

Why did the Prophet (ﷺ) make the prostration lengthy?

The Prophet's Behavior towards Children (3)

Hadith 27

عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ -رَضِيَ اللَّهُ عَنْهُ- قَالَ: «كَانَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَخْطُبُ فَأَقْبَلَ الْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمَا فَمِصَّانِ أَحْمَرَانِ فَجَعَلَا يَغْتَرَانِ وَيُقِيمَانِ فَنَزَلَ فَأَخَذَهُمَا فَوَضَعَهُمَا بَيْنَ يَدَيْهِ وَقَالَ: (صَدَقَ اللَّهُ "إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ" رَأَيْتُ هَذَيْنِ فَلَمْ أَصْبِرْ) ثُمَّ أَخَذَ فِي حُطْبَتِهِ) (أَصْحَابُ السُّنَنِ، وَصَحَّحَهُ ابْنُ خُزَيْمَةَ وَابْنُ حِبَّانَ الْحَاكِمُ وَوَافَقَهُ الذَّهَبِيُّ)

Narrated 'Abd Allah ibn Buraydah from his father:

"The Messenger of Allah delivered a speech to us; meanwhile al-Ḥasan and al-Ḥusayn came upon there stumbling, wearing red shirts. He came down from the pulpit, took them and ascended it with them. He then said: Allah truly said: "Your property and your children are only trial" (al-Taghābun: 15). I saw both of them, and I could not wait. Afterwards he resumed the speech." (Narrated by Aṣḥāb al-Sunan (Abu Dāwūd, al-Tirmidhi, al-Nasā'i, ibn Mājah); and it was graded as Ṣaḥīḥ by ibn Khuzaymah, ibn Ḥibbān and al-Ḥākim who was approved by al-Dhahabi)

The Overall Meaning:

In this Hadith, we notice how the Prophet (ﷺ) stopped his speech during the sermon of al-Jumu'ah out of mercy with his two grandsons al-Ḥasan and al-Ḥusayn when he saw them stumbling in their clothes. He came down from the pulpit, took them and ascended it with them. Aftermath, the Prophet (ﷺ) resumed his speech declaring at that suitable time and place the status of children and his mercy and kindness to them.

Lessons to be learnt from the Hadith:

- 1- The greatness of the Prophet's mercy to the children.
- 2- The permissibility for the children to enter the mosque.
- 3- The permissibility of ascending the pulpit with children during delivering the sermon.
- 4- The permissibility of wearing the red clothes.

Questions:

Recite the Hadith from your memory.

What is the status of al-Ḥasan and al-Ḥusayn to the Prophet (ﷺ)?

Why are one's children regarded as trial in this Hadith?

Animal Rights in the Prophet's Biography (1)

Hadith 28

عَنْ أَبِي هُرَيْرَةَ -رَضِيَ اللَّهُ عَنْهُ- أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: (بَيْنَا رَجُلٌ بِطَرِيقٍ، اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بِئْرًا فَنَزَلَ فِيهَا فَشَرِبَ، ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ التُّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ بَلَغَ مِنِّي، فَنَزَلَ الْبَيْتَ، فَمَلَأَ حُفَّهُ مَاءً، فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ، فَعَقَّرَ لَهُ). قَالُوا: يَا رَسُولَ اللَّهِ وَإِنَّا لَنَا فِي الْبَهَائِمِ لِأَجْرًا؟! فَقَالَ: (فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٌ أَجْرٌ). (متفق عليه)

Narrated Abu Hurayra:

The Prophet (ﷺ) said, "A man felt very thirsty while he was on the way, there he came across a well. He went down the well, quenched his thirst and came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. He said to himself, "This dog is suffering from thirst as I did." So, he went down the well again and filled his shoe with water and watered it. Allah thanked him for that deed and forgave him. The people said, "O Allah's Messenger (ﷺ)! Is there a reward for us in serving the animals?" He replied: "Yes, there is a reward for serving any animate (living being)." (Al-Bukhārī and Muslim)

The Unfamiliar Words of this Hadith:

Bayna: (syn. *baynama*) meaning "while".

Yalhath: to put forth his tongue by reason of excessive thirst or heat.

Ya'kulu al-thara: to lick the mud or wet dust.

The Overall Meaning:

In this Hadith, the Prophet (ﷺ) relates a story that had took place in the previous nations. Relating such stories by the way of praise necessitates adhering to the teachings mentioned in them. The Prophet (ﷺ) related how this man had mercy with the dog that was about to die because of its excessive thirst. He filled his shoe with water and watered it. Allah thanked him for that deed, accepted it from him, rewarded him, and admitted him to Paradise. Thereupon, the companions asked the Prophet (ﷺ) to be sure that the reward for this action is also applicable

in Islam. He answered them that in Islam one is rewarded for watering, as also feeding or being good to, any living being."

Lessons to be learnt from the Hadith:

- 1- The inclusiveness of mercy in the Prophet's Message.
- 2- Being good to animals is a reason of forgiving one's sins.
- 3- Watering is one of the greatest good deeds that draw one near to Allah.
- 4- The permissibility of giving the voluntary charity to the non-Muslim as indicated in the Prophet's saying, "there is a reward for serving any animate (living being)".

Questions:

Recite the Hadith from your memory.

What does the phrase *ya'kulu al-thara* mean?

Why did the man water the dog using his shoe?

Animal Rights in the Prophet's Biography (2)

Hadith 29

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فِي سَفَرٍ فَأَنْطَلَقَ لِحَاجَتِهِ فَرَأَيْنَا حُمْرَةً مَعَهَا فَرْخَانِ فَأَخَذْنَا فَرْخَيْهَا فَجَاءَتِ الْحُمْرَةُ فَجَعَلَتْ تَفْرُشُ. فَجَاءَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَالَ: (مَنْ فَجَعَ هَذِهِ بِوَلَدَيْهَا؟ رُدُّوا وَلَدَهَا إِلَيْهَا). وَرَأَى قَرْيَةً تَمْلُ قَدْ حَرَّقْنَاهَا فَقَالَ: (مَنْ حَرَّقَ هَذِهِ؟). قُلْنَا: نَحْنُ. قَالَ: (إِنَّهُ لَا يَنْبَغِي أَنْ يُعَذَّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ). (البخاري في الأدب المفرد وأبو داود)

Narrated 'Abd Allah ibn Mas'ūd:

We were with the Messenger of Allah (ﷺ) during a journey. He went to ease himself. We saw a bird with her two young ones and we captured her young ones. The bird came and began to spread its wings. The Messenger of Allah (ﷺ) came and said: Who grieved this for its young ones? Return its young ones to it. He also saw an ant village that we had burnt. He asked: Who has burnt this? We replied: We. He said: It is not proper to punish with fire except the Lord of fire." (al-Bukhārī in al-Adab al-Mufrad, and Abu Dāwūd)

The Unfamiliar Words of this Hadith:

Hummarah: a certain kind of bird that resembles the sparrow.

Farkhān: (dual of *farkh*), i.e. the young one of a bird.

Tafrush: *farrasha al-Ṭā'ir* means the bird drew near from the ground and flapped its wings.

The Overall Meaning:

In this Hadith one of the companions relates two accidents that in which the companions did not observe the feelings and the rights of the animals. They engaged in an aggression against a small bird and deprived it of its two young birds. Moreover, they burnt an ant village. The Prophet (ﷺ) forbade them to do so, ordering them to return its young birds to it, and making clear to them that punishing with the fire is prohibited.

Lessons to be learnt from the Hadith:

1- The Prophet's mercy towards animals.

2- The prohibition of torturing an animal.

3- Animals are communities. They have their own life, feelings and dwellings.

Questions:

Recite the Hadith from your memory.

What does the word *faja'a* mean?

What does the word *tafarrasha* mean?

Animal Rights in the Prophet's Biography (1)

Hadith 30

عَنْ أَبِي هُرَيْرَةَ -رَضِيَ اللَّهُ عَنْهُ- عَنْ رَسُولِ اللَّهِ قَالَ: (دَخَلَتْ امْرَأَةٌ النَّارَ فِي هِرَّةٍ رَبَطَتْهَا، فَلَا هِيَ أَطْعَمَتْهَا، وَلَا هِيَ أَرْسَلَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ حَتَّى مَاتَتْ هَزْلًا). (متفق عليه)

Abu Hurayra reported Allah's Messenger (ﷺ) as saying that:

"A woman was thrown into Hell-Fire because of a cat whom she had tied and did not provide it with food, nor did she set it free to eat insects of the earth until it died inch by inch." (al-Bukhārī and Muslim)

The Unfamiliar Words of this Hadith:

Khashāsh al-Ard: the insects of the earth

The Overall Meaning:

In this tradition, the Prophet (ﷺ) states that maltreatment of animals may lead to the punishment of the Fire. This woman was punished because of a cat she tied, did not feed it, nor did she released it to eat from the insects of the earth.

Lessons to be learnt from the Hadith:

- 1- The inclusiveness of mercy in the Prophet's message.
- 2- Animals have rights on their owners including: good nutrition.
- 3- The prohibition of killing a cat.

Questions:

Recite the Hadith from your memory.

What is the meaning of *Khashāsh al-Ard*?

Taking Care of the Environment in the Prophet's Biography

Hadith 31

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: (مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَيْمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ). (متفق عليه)

Anas reported Allah's Messenger (ﷺ) as saying:

"Never does a Muslim plant trees or cultivate land and a bird or a man or a beast eats out of them but that is a charity on his behalf." (Al-Bukhārī and Muslim)

The Overall Meaning:

This is a great favor of Allah Who regarded as a charitable act for every Muslim, being male or female, the eating of any living being from what he/she planted or cultivated or enjoined planting or cultivation, and whether this is during the life of the planter or after his death.

Lessons to be learnt from the Hadith:

- 1- The Message of Islam takes care of the environment. This Hadith is the basis of taking care of the vegetation as a whole not only that from which humans benefit. One is rewarded for planting or cultivating anything from which any living being on earth benefits.
- 2- Enjoining planting and cultivation; and stating that the reward for these acts is continuing as long as the benefit of the plant exists.
- 3- One is rewarded for doing any charitable act that serves the animals or any living being.
- 4- Enjoining people to cultivate the earth because they will be rewarded for that even without having the intention to be rewarded.

Questions:

Recite the Hadith from your memory.

What is the difference between *al-ghars* and *al-zar'*?

Is the Muslim woman rewarded for planting and cultivation as the Muslim man is rewarded? What is your evidence for that?

Section Seven

Some of the Prophet's Miracles

- A she-goat suffices one thousand persons
- A small pot containing some water suffices one thousand and five hundred persons
- A stem of a date-palm tree yearning for Allah's Messenger

A she-goat suffices one thousand persons

Hadith 32

عَنْ جَابِرٍ -رَضِيَ اللَّهُ عَنْهُ- فِي حَدِيثٍ حَفَرِ الْحَنْدَقِ أَنَّهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ ائْذَنْ لِي إِلَى الْبَيْتِ. فَقُلْتُ لِامْرَأَتِي: رَأَيْتُ بِالنَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- شَيْئًا، مَا كَانَ فِي ذَلِكَ صَبْرٌ، فَعِنْدَكَ شَيْءٌ؟ قَالَتْ: عِنْدِي شَعِيرٌ وَعَنَاقٌ. فَذَبَحْتُ الْعَنَاقَ وَطَخَنْتُ الشَّعِيرَ، ثُمَّ جِئْتُ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقُلْتُ: طُعِمْتُ لِي، فَقُمْ أَنْتَ يَا رَسُولَ اللَّهِ وَرَجُلٌ أَوْ رَجُلَانِ. قَالَ: (كَمْ هُوَ؟). فَذَكَرْتُ لَهُ، قَالَ: (كَثِيرٌ طَيِّبٌ). قَالَ: (قُلْ لَهَا لَا تَنْزِعِ الْبُرْمَةَ وَلَا الْحَبْزَ مِنَ التَّنُورِ حَتَّى آتِي). فَقَالَ: (قُومُوا). فَقَامَ الْمُهَاجِرُونَ وَالْأَنْصَارُ، فَلَمَّا دَخَلَ عَلَى امْرَأَتِهِ قَالَ: وَيْحَكَ جَاءَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- بِالْمُهَاجِرِينَ وَالْأَنْصَارِ وَمَنْ مَعَهُمْ. قَالَتْ: هَلْ سَأَلْتُكَ؟ قُلْتُ: نَعَمْ. فَقَالَ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: (ادْخُلُوا وَلَا تَضَاعَطُوا). فَجَعَلَ يَكْسِرُ الْحَبْزَ وَيَجْعَلُ عَلَيْهِ اللَّحْمَ، وَيُخَمِّرُ الْبُرْمَةَ وَالتَّنُورَ إِذَا أَخَذَ مِنْهُ، وَيُقَرِّبُ إِلَى أَصْحَابِهِ ثُمَّ يَنْزِعُ، فَلَمْ يَزَلْ يَكْسِرُ الْحَبْزَ وَيَعْرِفُ حَتَّى شَبِعُوا وَبَقِيَ بَقِيَّةٌ قَالَ: (كُلِي هَذَا وَأَهْدِي، فَإِنَّ النَّاسَ أَصَابَتْهُمْ مَجَاعَةٌ) (صحيح البخاري) (باختصار)

Narrated Jābir in the Hadith of digging the Trench that:

"I said: "O Allah's Messenger (ﷺ)! Allow me to go home." (When the Prophet (ﷺ) allowed me) I said to my wife, "I saw the Prophet (ﷺ) in a state that I cannot treat lightly. Have you got something (for him to eat?)" She replied, "I have barley and a she goat." So I slaughtered the she goat and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet (ﷺ) and said, "I have got a little food prepared, so get up O Allah's Messenger (ﷺ), you and one or two men along with you (for the food)." The Prophet (ﷺ) asked, "How much is that food?" I told him about it. He said, "It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there." Then he said (to all his companions), "Get up." So the Muhājirīn (i.e. Emigrants) and the Anṣār got up. When I came to my wife, I said, "Allah's Mercy be upon you! The Prophet came along with the Muhājirīn and the Anṣār and those who were present with them." She said, "Did the Prophet (ﷺ) ask you (how much food you had)?" I replied, "Yes." Then the Prophet (ﷺ) said, "Enter and do not throng." The Prophet (ﷺ) started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his companions) till they all ate their fill,

and even then, some food remained. Then the Prophet (ﷺ) said (to my wife), "Eat and present to others as the people are struck with hunger." (Abridged from Ṣaḥīḥ al-Bukhārī)

The Unfamiliar Words of this Hadith:

Al-‘Anāq: a young she-goat

Taḍāghaṭu: (syn. with *tazdaḥimu*) i.e. to throng.

Yukhammir: to cover.

Al-Burmah: a cooking pot

The Overall Meaning:

Jābir saw the Prophet (ﷺ) working in the Trench tying a stone on his belly out of hunger. He did not bear to see the Prophet (ﷺ) on this condition. He asked permission from the Prophet (ﷺ) that he may find food in his house to prepare it for the Prophet (ﷺ). Jābir and his wife prepared food for the Prophet (ﷺ) and he secretly invited the Prophet (ﷺ) to it saying, "Get up O Allah's Messenger (ﷺ), you and one or two men along with you (for the food)". In another narration, he said to him, "You and a small group of your companions". He did not wish to invite many people so that the Prophet (ﷺ) may find enough food to be satisfied and not to embarrass his wife by inviting many people who will not find a thing to eat. Yet, Jābir forget, at this situation, that the Prophet (ﷺ) will never prefer himself over his companions who had not eaten anything for three days. The Prophet (ﷺ) invited all companions of the Trench who were one thousand men. The Prophet (ﷺ), then, invoked the blessing of Allah on the food so that all of them ate their fill and, even then, some food remained. Then the Prophet (ﷺ) enjoined them to eat from this remainder and present to others as the people were struck with hunger at that year.

Lessons to be learnt from the Hadith:

1- The Prophet (ﷺ) was endowed with the miracle of making the little food much and suffices many people.

2- Jābir's deep love to the Prophet (ﷺ). Jābir was patient for hunger for three days, but he did not bear to see the Prophet (ﷺ) feeling hunger.

3- The Prophet's mercy to his companions and taking care of them.

4- The patience of the Prophet (ﷺ) and his companions with the hunger.

Questions:

Recite the Hadith from your memory.

How did Jābir know the hunger of the Prophet (ﷺ)?

What is the miracle that occurred to the Prophet (ﷺ) in this part of the Hadith?

A small pot containing some water suffices one thousand and five hundred persons

Hadith 33

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ -رَضِيَ اللَّهُ عَنْهُمَا- أَنَّهُ قَالَ: «عَطِشَ النَّاسُ يَوْمَ الْحُدَيْبِيَّةِ وَالنَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- بَيْنَ يَدَيْهِ رَكْوَةٌ فَتَوَضَّأَ، فَجَهِشَ النَّاسُ نَحْوَهُ، فَقَالَ: (مَا لَكُمْ؟)، قَالُوا: لَيْسَ عِنْدَنَا مَاءٌ نَتَوَضَّأُ وَلَا نَشْرِبُ إِلَّا مَا بَيْنَ يَدَيْكَ فَوَضَعَ يَدَهُ فِي الرِّكْوَةِ فَجَعَلَ الْمَاءُ يَتَوَرَّى بَيْنَ أَصَابِعِهِ كَأَمْثَالِ الْغُيُوثِ فَشَرِبْنَا وَتَوَضَّأْنَا، قُلْتُ: كَمْ كُنْتُمْ؟ قَالَ: لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفَّانَا كُنَّا خَمْسَ عَشْرَةَ مِائَةً» (البخاري)

Narrated Jābir ibn ‘Abd Allah:

"The people became very thirsty on the day of Al-Ḥudaybiya (Treaty). A small pot containing some water was in front of the Prophet (ﷺ) and when he had finished the ablution, the people rushed towards him. He asked, 'What is wrong with you?' They replied, 'We have no water either for performing ablution or for drinking except what is present in front of you.' So he placed his hand in that pot and the water started flowing among his fingers like springs. We all drank and performed ablution (from it)." I asked Jabir, "How many were you?" he replied, "Even if we had been one-hundred-thousand, it would have been sufficient for us, but we were fifteen-hundred." (Al-Bukhārī)

The Unfamiliar Words of this Hadith:

Rikwah: a small drinking vessel of skin or leather.

Jahisha: hastened to take water.

The Overall Meaning:

Allah has supported his Prophet (ﷺ) with great miracles to be a proof against those who did not believe in him and to strengthen the faith of those who have believed. This Hadith mentions one of these miracles. On the day of Al-Ḥudaybiya, the people became very thirsty that they had nothing but a small pot containing some water. When the Prophet (ﷺ) intended to make ablution therefrom they rushed towards him informing him about the current situation. Thereupon, the great miracle occurred and the water started flowing among his fingers like springs. About fifteen hundred companions drank and made ablution therefrom.

Lessons to be learnt from the Hadith:

- 1- The occurrence of the miracle of flowing the water among the fingers of the Prophet (ﷺ) that it sufficed all of the companions.
- 2- The overwhelming love of the companions to the Prophet (ﷺ). They gave preference to him to use the remainder of the water without his knowledge.
- 3- Witnessing this miracle by this large gathering is a proof against those who did not witness it.

Questions:

Recite the Hadith from your memory.

What does the word *ajhasha* mean?

In which year was the Treaty of al-Hudaybiyah?

A stem of a date-palm tree yearning for Allah's Messenger (ﷺ) (ﷺ)

Hadith 34

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ: «كَانَ جَذْعٌ يَقُومُ إِلَيْهِ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَلَمَّا وُضِعَ لَهُ الْمِنْبَرُ سَمِعْنَا لِلْجَذْعِ مِثْلَ أَصْوَاتِ الْعِشَارِ حَتَّى نَزَلَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَوَضَعَ يَدَهُ عَلَيْهِ» (متفق عليه).

Narrated Jābir ibn ‘Abd Allah:

"The Prophet (ﷺ) used to stand by a stem of a date-palm tree (while delivering a sermon). When the pulpit was placed for him we heard that stem crying like a pregnant she-camel till the Prophet (ﷺ) got down from the pulpit and placed his hand over it." (Al-Bukhārī and Muslim)

The Unfamiliar Words of this Hadith:

Al-‘Ishār: pregnant she-camels; sing. ‘*usharā*’ which is the she-camel that has been ten months pregnant.

The Overall Meaning:

In this Hadith, Jābir reports the story of the yearning of the stem, which is a recurrent story transmitted by the descendants from the ancestors. This stem missed the Prophet (ﷺ) and yearned for him that all the attendees in the Mosque heard a voice like that of the pregnant she camels that are about to give birth. The stem kept crying until the Prophet (ﷺ) got down from the pulpit and placed his hand over it. Thereupon, it stopped crying. This is one of the Prophet's miracles.

Whenever al-Ḥasan al-Baṣrī narrates this Hadith he used to weep saying, 'O Allah's servants! A piece of wood yearns for the Prophet (ﷺ) out of its love to him; you, indeed, are more entitled to yearn for meeting him!'

Lessons to be learnt from the Hadith:

1- Allah supported to His Prophet (ﷺ) by a perceptible miracle that was witnessed by the companions, that is, the passionate crying of the stem of a palm tree that the Prophet (ﷺ) used to stand by while delivering the sermons before his new pulpit was made.

2- The love of this stem to the Prophet (ﷺ) is a shining example for the love of the Prophet (ﷺ) that incites each of us to love the Prophet (ﷺ) more than this stem.

3- The deep mercy of the Prophet (ﷺ) who got down and placed his hand over the stem until it calmed down.

Questions:

Recite the Hadith from your memory.

What does the word *al-Ishār* mean?

Why did the stem yearn for the Prophet (ﷺ) on Friday?

Section Eight

Some of the Prophet's Rights:

- Believing in the Prophet (ﷺ)
 - Loving the Prophet (ﷺ)
 - Obeying the Prophet (ﷺ)
- Following the Tradition of the Prophet (ﷺ)
 - Sending Salat to the Prophet (ﷺ)

Believing in the Prophet (ﷺ)

Hadith 35

عَنْ أَبِي هُرَيْرَةَ -رَضِيَ اللَّهُ عَنْهُ- عَنْ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَنَّهُ قَالَ: (وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ) (مسلم).

Narrated Abu Hurayra that the Messenger (ﷺ) of Allah (ﷻ) said:

"By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire." (Muslim)

The Overall Meaning:

In this Hadith, the Prophet (ﷺ) swears by the One in Whose hand is his life (i.e. Allah) that whoever hears about the Message of Islam during the Prophet's life or after his death and dies without believing in it shall be but one of the denizens of the Hell-Fire. The Prophet (ﷺ) particularly mentioned the Jews and Christians to include what is beyond them. That is because they had heavenly Scriptures. If this punishment applies to them while they had Scriptures, it is more applicable to the other people who had no scripture like the atheists and idol worshipers.

Lessons to be learnt from the Hadith:

- 1- Believing in the Prophet (ﷺ) comes on the top of the Prophet's rights on his nation.
- 2- Whoever hears about the Message of the Prophet (ﷺ) (i.e. Islam) and does not believe in him will be thrown into the Hell-Fire.
- 3- Adhering to the previous Scriptures does not avail from disbelieving in the Prophet's Message.
- 4- The Prophet's swearing by the One in Whose hand is his life before mentioning the People of the Scriptures implies that Allah has no partner in His dominion, being a Prophet, an angel or any other one.

Questions:

Recite the Hadith from your memory.

What is the significance of mentioning the People of the Scripture in particular in this Hadith?

Loving the Prophet (ﷺ) Hadith 36

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: (لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ) (متفق عليه)

Narrated Anas:

The Prophet (ﷺ) said "None of you will have faith till he loves me more than his father, his children and all mankind." (Al-Bukhārī and Muslim)

Hadith 37

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: (ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حِلَاوَةَ الْإِيمَانِ؛ مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ). (متفق عليه).

Narrated also Anas:

"There are three qualities for which anyone who is characterized by them will taste the sweetness of faith: he to whom Allah and His Messenger (ﷺ) are dearer than all else; he who loves a man for Allah's sake alone; and he who has as great an abhorrence of returning to unbelief after Allah has rescued him from it as he has of being cast into Hell." (Al-Bukhārī and Muslim)

The Overall Meaning:

In these two Hadiths, the Prophet (ﷺ) stresses the status of loving him, and that one's faith is not complete without loving him even more than his own self and anybody else, and that whoever is endowed with love to the Prophet (ﷺ) has tasted the sweetness of the faith. Thereupon, one will enjoy worship and for him every hardship will be easy to please the Messenger of Allah (ﷺ), follow his guidance, and call to his Message. This means that whenever a command of the Prophet (ﷺ) is contradicted by one's own desires or by commands of anybody else, the true believer would give preference to the command of the Prophet (ﷺ) over any beloved thing like: relatives, wealth, and lands. Allah has threatened whomever gives preference to anybody or property over the

Prophet (ﷺ), saying: "Say, [O Muhammad], 'If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.'" (al-Tawbah: 24)

Lessons to be learnt from the two Hadiths:

- 1- Loving the Prophet (ﷺ) is among the most prominent rights of the Prophet (ﷺ) on his nation.
- 2- One's faith is not complete unless he loves the Prophet (ﷺ) more than anybody else.
- 3- Whoever has true love to the Prophet (ﷺ) has tasted the sweetness of faith.

Questions:

Recite the Hadith from your memory.

What does the phrase "*dhāqa ḥalāwata al-īmān*" mean?

Obeying the Prophet (ﷺ) Hadith 38

عَنْ أَبِي هُرَيْرَةَ -رَضِيَ اللَّهُ عَنْهُ- أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: (مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ) (متفق عليه)

Narrated Abu Hurayra:

Allah's Messenger (ﷺ) said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me." (al-Bukhārī and Muslim)

Hadith 39

وَعَنْهُ -رَضِيَ اللَّهُ عَنْهُ- أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: (كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى) قَالُوا: يَا رَسُولَ اللَّهِ وَمَنْ يَأْبَى؟ قَالَ: (مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدْ أَبَى) (البخاري).

Narrated also Abu Huraira:

Allah's Messenger (ﷺ) said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Messenger (ﷺ)! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." (al-Bukhārī)

The Overall Meaning:

The first Hadith connects the obedience to Allah with the obedience to His Messenger. This is proved by many Quranic verses such as: "Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you." (Āl ‘Imrān: 31)

The second Hadith sets the reward of obeying the Messenger (ﷺ). It ordains that the whole nation of the Prophet (ﷺ) will enter Paradise if they obeyed him; but whoever disbelieves in him or disobeys his command will enter the Hell-Fire. In fact, the right of obeying the Prophet (ﷺ) is

resulted from the previous right, i.e. loving him. That is because whoever truly loves him obeys him, as the poet says:

You disobey Allah while you claim His love,

I swear that it is an outrageous matter!

If you were sincere in your love, you would obey Him

Always the lover obeys whom he loves.

Lessons to be learnt from the two Hadiths:

1- He who obeys the Messenger has obeyed Allah, and He who disobeys the Messenger has disobeyed Allah.

2- Paradise will be the abode of the one who obeys the Messenger (ﷺ) from among his nation, and Fire will be the abode of the one who disbelieves in him.

3- Each one is responsible for his actions, and will be rewarded for the good with good and for the evil with evil.

Questions:

Recite the Hadith from your memory.

What does the word *Ummah* in this Hadith mean?

Who will refuse to enter Paradise?

Following the Tradition of the Prophet (ﷺ)

Hadith 40

عَنْ حُمَيْدِ بْنِ أَبِي حُمَيْدٍ الطَّوِيلِ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ -رَضِيَ اللَّهُ عَنْهُ- يَقُولُ جَاءَ ثَلَاثَةٌ رَهْطٌ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-، فَلَمَّا أُخْبِرُوا كَانَتْهُمْ تَقَالُوبًا. فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ؟ قَالَ: أَحَدُهُمْ أَمَّا أَنَا فَإِنِّي أَصَلِّي اللَّيْلَ أَبَدًا. وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ. وَقَالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا. فَجَاءَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَالَ: (أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؟)، أَمَّا وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتَقَاهُمْ لَهُ، لَكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْفُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي) (متفق عليه).

Ḥumayd ibn Abi Ḥumayd al-Ṭawīl reported that he heard Anas ibn Mālik (May Allah be pleased with him) as saying:

"Three men came to the houses of the wives of the Prophet (ﷺ) to inquire about the worship of the Prophet (ﷺ). When they were informed, they considered their worship insignificant and said: "Where are we in comparison with the Prophet (ﷺ) while Allah has forgiven his past sins and future sins". One of them said: "As for me, I shall offer Salat all night long." Another said: "I shall observe Saum (fasting) continuously and shall not break it". Another said: "I shall abstain from women and shall never marry". The Prophet (ﷺ) came to them and said, "Are you the people who said such and such things? By Allah, I fear Allah more than you do, and I am most obedient and dutiful among you to Him, but still I observe fast and break it; perform Salat and sleep at night and take wives. So whoever turns away from my Sunnah does not belong to me." (Al-Bukhārī and Muslim)

Hadith 41

عَنْ عَائِشَةَ -رَضِيَ اللَّهُ عَنْهَا- أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: (مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ). (متفق عليه)

Narrated ‘Ā’ishah (may Allah be please with her):

The Messenger of Allah (ﷺ) said, "He who does something contrary to our way (i.e., Islam) will have it rejected." (Al-Bukhārī and Muslim)

The Unfamiliar Words of the two Hadiths:

Taqāllūha: considered them as little or insignificant.

Sunnati: my way and guidance.

Radd: rejected and invalid.

The Overall Meaning:

In the first Hadith, the Prophet (ﷺ) states that whoever deviates from his way and guidance does not belong to him. That is, if a person does so out of belittling the Prophetic Sunnah and disliking it, he will not be a Muslim. And if a person does so out of his laziness, he will not be a true follower to his tradition.

The second Hadith, whose words are concise but comprehensive in meaning, represents a basic rule of Islam. It obviously rejects any newly invented matter in the religion or following the one who invented it. Moreover, it stresses that whatever he does of this newly invented matter will be invalid and futile.

Lessons to be learnt from the two Hadiths:

- 1- Following the way of the Prophet (ﷺ) and being cautious against inventing new matters in religion are among the rights of the Prophet (ﷺ).
- 2- Any act that is not prescribed by the Prophet (ﷺ) is invalid and rejected.
- 3- Any act that is in conformity with the texts of the Shari‘ah and its general rulings is acceptable.

Questions:

Recite the Hadith from your memory.

What does the phrase "*fa huwa radd*" mean?

What does the phrase "*raghiba ‘an sunnati*" mean?

Sending Salat to the Prophet (ﷺ)

Hadith 42

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ -رَضِيَ اللَّهُ عَنْهُمَا- أَنَّهُ سَمِعَ النَّبِيَّ يَقُولُ (...مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا) (مسلم).

‘Abd Allah ibn ‘Amr ibn al-‘Ās narrated that he heard the Prophet (ﷺ) as saying:

"... Whoever sends Salat upon me, Allah sends Salat upon him ten times."
(Muslim)

The Overall Meaning:

This Hadith indicates the great bounty of Allah and the great reward for sending Salat to the Prophet (ﷺ). Allah promises to reward the one who sends one single Salat to His Prophet (ﷺ) with tenfold from Him, the Almighty. When Salat is sent from Allah it refers to His mercy.

The best formula to send Salat to the Prophet (ﷺ) is the Abrahamic Salat that the Prophet (ﷺ) instructed to his nation: "O Allah, send Salat upon Muhammad and upon the family of Muhammad, as You sent Salat upon the family of Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon the family of Ibrahim among the nations. You are indeed Worthy of praise, Full of glory.)""

Lessons to be learnt from the Hadith:

- 1- Sending Salat to the Prophet (ﷺ) is a desirable act of worship.
- 2- Sending one single Salat to him is rewarded by tenfold from Allah.
- 3- Stressing the utterance of Salat whenever the name of the Prophet (ﷺ) is mentioned.

Questions:

Recite the Hadith from your memory.

What is the reward for sending one single Salat to the Prophet (ﷺ)?

Then your problems would be solved

Hadith 43

عَنْ أَبِي بِنِ كَعْبٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أَكْثِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي؟ فَقَالَ: (مَا شِئْتَ). قَالَ: قُلْتُ: الرَّبْعُ؟ قَالَ: (مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ)، قُلْتُ: النِّصْفُ؟ قَالَ: (مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ)، قَالَ: قُلْتُ: فَالثُّلُثَيْنِ؟ قَالَ: (مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ)، قُلْتُ: أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا؟ قَالَ: (إِذَا تُكْفَى هَمَّكَ، وَيُغْفَرُ لَكَ ذَنْبُكَ) (الترمذي وحسنه).

Narrated Ubayy ibn Ka'b:

"I said: 'O Messenger of Allah! Indeed I say very much Salat for you. How much of my Salat should I make for you?' He said: 'As you wish.'" [He said:] "I said: 'A fourth?' He said: 'As you wish. But if you add more it would be better for you.' I said: 'Then half?' He said: 'As you wish. And if you add more it would be better [for you].'" [He said:] "I said: 'Then two-thirds?' He said: 'As you wish, but if you add more it would be better for you.' I said: 'Should I make all of my Salat for you?' He said: 'Then your problems would be solved and your sins would be forgiven.'" (Narrated by al-Termidhiyy who graded it as Ḥasan)

The Unfamiliar Words of this Hadith:

Ṣalātī: the Arabic word *ṣalat* linguistically means *du‘ā* (supplication or invocation) which is the meaning intended in this Hadith.

The Overall Meaning:

This Hadith signifies the status of sending Salat to the Prophet (ﷺ) and invoking Allah for him. Ubayy ibn Ka'b mentioned that he supplicate Allah much for the Prophet (ﷺ). This includes sending Salat to him and beseeching Allah to grant him al-Wasīlah, which is a high rank in the Paradise, and the like. He asked about the due time to be devoted to invoking Allah for him. The Prophet (ﷺ) answered him that there is a determined period of time but if he did that much will be better for him. If he devoted all of his invocation to him, his problems would be solved and his sins would be forgiven. This reward combines the goodness of this world and the Hereafter for solving one's problems protects him against the distresses of this life, and forgiving his sins protects him against the distresses of the Hereafter.

Lessons to be learnt from the Hadith:

- 1- The great virtue of sending Salat to the Prophet (ﷺ).
- 2- The companions had a particular concern in sending Salat to the Prophet (ﷺ).
- 3- The permissibility of mentioning one's own good deeds for a specific legal purpose such as asking fatwa, and the like.

Questions:

Recite the Hadith from your memory.

What does the question "*kam aj'alu laka min ṣalāti?*" mean?

What is the deed to which this Hadith guides?

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Justice and Mercy: the two key bases for Establishing the Civil Society

Hadith 10: (...This place, Allah willing, will be our abiding place).....

Fraternity guarantees the survival of the society.....

Hadith 11: (When they came to Medina as emigrants, Allah's Messenger (ﷺ) established a bond of brotherhood).....

Section Five: Of the Prophet's Morals.....

The forgiveness of the Prophet.....

Hadith 12: This man brandished my sword over me.....

The forbearance of the Prophet.....

Hadith 13: (A bedouin overtook the Prophet (ﷺ) and pulled his Rida' (sheet) forcibly).....

The mercy of the Prophet (1).....

Hadith 14: (I have never seen anyone more kind to one's family than Allah's Messenger).....

The mercy of the Prophet (2)

Hadith 15: (Whenever I start the prayer I intend to prolong it).....

The kindness of the Prophet.....

Hadith 16: (...I have never before seen an instructor who gave better instruction than he)

The Justice of the Prophet (1)

Hadith 17: (... If Fatima, the daughter of Muhammad stole, I would cut her hand)

The Justice of the Prophet (2)

Hadith 18: (Joking with Usayd ibn Ḥuḍayr)

The Faithfulness of the Prophet.....

Hadith 19: (Sending gifts to the women friends of Khadija).....

The generosity of the Prophet.....

Hadith 20: (A woman brought a Burda (a square piece of cloth) and said, 'I have woven it with my hands for you to wear)

The humbleness of the Prophet (1)

Hadith 21: (While we were sitting with the Prophet (ﷺ))....

The humbleness of the Prophet (2)

Hadith 22: (The Messenger of Allah (ﷺ) was never seen reclining while eating).....

The humbleness of the Prophet (3)

Hadith 23: (the Prophet was lying on a mat with nothing between him and the mat).....

Section Six: The Behavior of the Prophet According to His Biography.....

Human Rights in the Prophet's Biography.....

Hadith 24: (Your blood and your wealth are sacred to you)...

The Prophet's Behavior towards Children (1).....

Hadith 25: (He said to the boy, "Would you permit me to give the rest of this drink to these on my left?).....

The Prophet's Behavior towards Children (2)

Hadith 26: (The Messenger of Allah came out to us for one of the nighttime prayers)

The Prophet's Behavior towards Children (3)

Hadith 27: (The Messenger of Allah delivered a speech to us; meanwhile al-Ḥasan and al-Ḥusayn came upon).....

Animal Rights in the Prophet's Biography (1)

Hadith 28: (A man felt very thirsty while he was on the way)...

Animal Rights in the Prophet's Biography (2)

Hadith 29: (Who grieved this for its young ones?).....

Animal Rights in the Prophet's Biography (3).....

Hadith 30: (A woman was thrown into Hell-Fire because of a cat).....

Taking Care of the Environment in the Prophet's Biography.....

Hadith 31: (Never does a Muslim plant trees).....

Section Seven: Some of the Prophet's Miracles.....

A she-goat suffices one thousand persons.....

Hadith 32: The Prophet's invitation to the people of al-Khandaq for the she-goat of Jābir.....

A small pot containing some water suffices one thousand and five hundred persons.....

Hadith 33: (... and the water started flowing among his fingers).....

A stem of a date-palm tree yearning for Allah's Messenger.....

Hadith 34: (The Prophet (ﷺ) used to stand by a stem of a date-palm tree (while delivering a sermon). When the pulpit was placed for him).....

Section Eight: Some of the Prophet's Rights.....

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Hadith 35: (By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me ...)...	
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Hadith 36: (None of you will have faith till he loves me more than).....	
Hadith 37: (There are three qualities for which anyone who is characterized by them will taste the sweetness of faith).....	
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Hadith 39: (All my followers will enter Paradise except those who refuse).....	
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